

SHUKANSOPADESHA-LAKSHAMI'S AFTERMATH-2

**Note**

In this text, the part of Shuknasopadesh from 'Atmavidambancha' to 'Svabhavanmajgam' is described. Knowledge is for happiness, money (Lakshmi) is for vanity, wicked money is for suffering of others. Due to the influence of Shri Lakshmi, the king glorify themselves as God. They think that they are the form of Shiva. They do not accept the teachings of the guru, eldest and well-mannered people. Those who perform Gunkirtana of Kings, the kings are cheated by them as looting the property. Only the king nourishes them with wealth and fulfills all kinds of purposes. Due to this, the king is never able to hold his own progress, and the progress of the state. For this reason commander Shukanasa warns Chandrapeed that one should not engage on this path. One should think for the progress of his state and father. The states which won should be won again and the new states should be given autonomy. Efforts should be made for the welfare of the state, the state and the king's dependents.

Here the great poet, after actually imparting the sermon, describes from the mouth of Shuknas how king should behave towards the people (Prajā), how king should rule over the people and how king should behave with the servants etc.



OBJECTIVE

After studying this lesson, you will be able to:

- know how the royal system runs properly by following the precepts;
- Know how the kings should behave towards the people;
- Know that the people follow the king's orders by the good conduct of the kings; and
- know the anvaya and meaning the padas.

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Note

19.1 LET US UNDERSTAND THE TEXT:PART-13

आत्मविडम्बनाञ्चानुजीविना जनेन क्रियमाणामभिनन्दन्ति। मनसा देवताधारोपणविप्रतारणासम्भूतसम्भावनोपहताश्चान्तः प्रविष्टापरभुजद्वयमिव आत्म-बाहुयुगलं सम्भावयन्ति। त्वगन्तरिततृतीयलोचनं स्वललाटमाशंकन्ते। दर्शनप्रदानमपि अनुग्रहं गणयन्ति, दृष्टिपातमप्युपकारपक्षे स्थापयन्ति, सम्भाषणमपि सविभागमध्ये कुर्वन्ति, आज्ञामपि वरप्रदानं मन्यन्ते, स्पर्शमपि पावनमाकलयन्ति। मिथ्यामाहात्म्यगर्वनिर्भराश्च न प्रणमन्ति देवताभ्यः, न पूजयन्ति द्विजातीन्, न मानयन्ति मान्यान्, नाच्चर्यन्त्यर्चनीयान्, नाभिवादयन्त्यभिवादनाहानि, नाभ्युत्तिष्ठन्ति गुरून् अनर्थकायासान्तरितविषयोपभोगसुखमित्युपहसन्ति विद्वज्जनम्, जरावैक्लव्यप्रलपितमिति पश्यन्ति वृद्धजनोपदेशम्, आत्मप्रज्ञापरिभव इत्यसूयन्ति सचिवोपदेशाय, कुप्यन्ति हितवादिने।

Explanation-

Attendants or servants received greetings by such kind of kings through imposing of non-existing qualities.

The kings get destroyed by the imposition that arises in their mind due to the establishment of the deity in the form of false thoughts. That's why two more arms are secretly touching inside my two arms. Understanding this, those kings keep on considering themselves as Vishnu.

A third eye in his forehead is covered with skin, having such an false apprehension consider himself to be like Shiva i.e. Maheshwar.

They also count to give their darshan as if doing great grace. Looking at others as if doing a favor and doing such an establishment. Conversation is also considered as charitable deeds. That is, instead of giving, they complete it by talking only. They consider their orders as a boon for others. Even touching to others, they consider it as a reason for purity. That is, if you touch someone, you have made him pure.

Those kings filled with the ego of false or false egoism do not bow down to the gods, do not worship scholars, do not respect the respected ones, do not worship the worshipable, do not salute those who are worthy of salutation. and do not stand up even after seeing the teachers. That is, the worthy teachers, gurus, priests etc. do not receive hospitality while not getting the post held.

They keep ridiculing the scholars by thinking that they have removed the pleasures of Kamini etc. Understanding the instability of intellectuals intellect due to old age, they consider the teachings of the elders to be fruitless. "My intellect is being despised because of this." Thinking this in his mind, he shows hatred for the preaching of the ministers, and gets angry at those who speak beneficial words.

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Meaning-

In the irony done by the acolytes, those kings greet them with respect. Being devoid of conscience due to the establishment of divinity in his mind, the perception arises in those kings. It destroys their intellect. In the middle of my two arms, two arms apart from these are also hidden in the form. By doing such a feeling, he considers himself like Vishnu and also a third eye is covered with skin on his head. Having such apprehension, he considers himself to be equal to Shiva i.e. Maheshwar. He considers his appearance as a favor for others. They count their eyesight as a favor, consider a conversation with someone as a gift, think that their orders are equivalent to a blessing, their touch is the reason of purity. The proud kings of false greatness do not salute the gods, do not worship scholars. They do not respect the respectable people, they do not worship the worshiped ones, they do not salute the deserving, they do not stand on seeing the gurus, they ridicule the priests by considering the earning of education as futile labor. Old people speak more because of the instability of the intellect due to old age. Accepting this, the king considers the teachings of the elders to be meaningless. Believing that his intellect is despised, he finds faults in the teachings of the intellects and ministers and expresses anger at those who speak the words of interest.

Grammar discussion-

(क) समासः

1. देवताध्यारोपणविप्रतारणासम्भूतसम्भावनोपहताः- देवता-ध्यारोपणं एवं विप्रतारणा देवताध्यारोपणप्रतारणा इति कर्मधारयः। तथा सम्भूता देवताध्यारोपणप्रतारणासम्भूता इति तृतीयातत्पुरुषः। तथा उपहताः देवताध्यारोपणप्रतारणासम्भूतोपहताः इति तृतीयातत्पुरुषसमासः।
2. अन्तःप्रविष्टपर भुजद्वयम् -अन्तः प्रविष्टम् अन्तः प्रविष्टम् इति कर्मधारयः। अपरं भुजद्वयम् अपरभुजद्वयं इति कर्मधारयसमासः अन्तः प्रविष्टम् अपरभुजद्वयम् अन्तः प्रविष्टापरभुजद्वयमिति कर्मधारयसमासः।
3. मिथ्यामाहात्म्यगर्वनिर्भराः- मिथ्या एव माहात्म्यं मिथ्यामाहात्म्यम् इति कर्मधारयः। तेन गर्वः मिथ्यामाहात्म्यगर्वः इति तृतीयातत्पुरुषः। तेन निर्भराः मिथ्यामाहात्म्यगर्वनिर्भराः इति तृतीयातत्पुरुषसमासः।
4. त्वगन्तरिततृतीयलोचनम् - त्वचा अन्तरितं त्वगन्तरितम् इति तृतीयातत्पुरुषः। त्वगन्तरितं तृतीयलोचनं यस्मिन् स त्वगन्तरिततृतीय लोचनः, तमिति बहुव्रीहिसमासः।
5. अनर्थकायासान्तरितविषयोपभोगसुखम् - अनर्थकः आयासः अनर्थकायासः इति कर्मधारयः। तेन अन्तरितम् अनर्थकायासान्तरितम् इति तृतीयातत्पुरुषः।



Note

Module - 3

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Note

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अनर्थकायासान्तरितं विषयोपभोगसुखं येन स, तम् इति बहुव्रीहिसमासः।

6. जरावैक्लव्यप्रलपितम् - जरया वैक्लव्यं जरावैक्लव्यम् इति तृतीयातत्पुरुषः। तेन प्रलपितः जरावैक्लव्यप्रलपितः, तम् इति तृतीयातत्पुरुषसमासः।

(ख) संधि- विच्छेद

1. अप्युपकारपक्षे अपि + उपकारपक्षे।
2. इत्युपहसन्ति इति + उपहसन्ति।

Alamkara

1. मनसा- Due to the imagination of two arms, Utpreksha alamkara in this sentence.
2. आज्ञाम्- Due to the-'ivadyabhavat'-Kriyotpreksha alamkara.



INTEXT QUESTION-1

1. Whom does the king greet?
2. What destroys the wisdom of kings?
3. What do those kings consider their orders?
4. Whom do the indecisive kings not greet?
5. On whom is the king angry?

19.2 NOW LET US UNDERSTAND THE BASIC TEXT-14

सर्वथा तमभिनन्दन्ति, तमालपन्ति, तं पार्श्वे कुर्वन्ति, तं संवर्द्धयन्ति, तेन सह सुखमवतिष्ठन्ते, तस्मै ददति, तं मित्रतामुपनयन्ति, तस्य वचनं शृण्वन्ति, तत्र वर्षन्ति, तं बहु मन्यते, तमाप्ततामापादयन्ति, योऽहर्निशमनवरतम् उपरचिताञ्जलिरधिदैवतमिव विगतान्यकर्त्तव्यः स्तौति, यो वा माहात्म्यमुवाचयति। किंवा तेषां सामप्रतम्, येषामतिनृशंसप्रायोपदेशनिर्घृणं कौटिल्यशास्त्रं प्रमाणम्, अभिचारक्रियाक्रूरैकप्रकृतयः पुरोधसो गुरवः, पराभिसन्धानपरा मन्त्रिण उपदेष्टारः, नरपतिसहस्रभुक्तोज्झितायां लक्ष्यामासक्तिः, मारणात्मकेषु शास्त्रेष्वभियोगः, सहजप्रेमार्द्रहृदयानुरक्ता भ्रातरः उच्छेद्याः।

Explanation-

Those kings praise him in every way, talk to him only, keep him close by, help him progress only, listen to his words, distribute wealth to him always, respect him a lot, and make him a trustworthy person in every way, the person who gives up all other work day and night and only praises them (King) like the worshiped gods with folded hands or the person who illuminates their greatness by saying that the incarnation of Hari Haradikas, that is, keeps on doing sycophants.

In this way, it is said that those who are ruthless, their entire unfair behavior is said that near whom Chanakya Neetishashtra is only pramana, who accepts only it as the proof of ethics. What is justified for those kings who have priestly members who have committed cruel deeds, skilled in suffering to others such kind of ministers are their advisors, thousands of kings who have left the Lakshmi after fulfill their all desires. Those who are attached to the Lakshmi, who are urged in tantrashastra full of Maranopadesha, what can be a just act worthy of those kings whose Sat, Chitt and loving fraternal are Bhedak.

Meaning-

These kings always sit near them, live happily with them, give them only, make friendship with them, listen to their words, distribute wealth to them always, respect them only. They consider them as reliable people, the people who stands before the kings night and day with folded hands, performing duties praise godly kings or chant their greatness only.

What can be the just act of such kings, that is, nothing. Near whom there is evidence of ethics, full of very brutal teachings and utterly ruthless Neetishastra only. Extremely cruel priest are their teacher, the ministers who are skilled in tormenting others, What is justified for these type of kings. where is justice? The thousands of kings left the Lakshmi after enjoying as per their wish. One who has attachment towards such kind of Lakshmi. Who are urged in tantrashastra full of Maranopadesha, Sat, chitt and affectionate fraternal are their Bhedak.

Grammar discussion-**(क) समास**

1. उपचिताञ्जलिः - उपचिता अञ्जलिः येन सः उपचिताञ्जलिः इति बहुव्रीहिसमासः।
2. विगतान्यकर्तव्यः - विगतम् अन्यत् कर्तव्यं यस्य सः विगतान्यकर्तव्यः इति बहुव्रीहिसमासः।
3. कौटिल्यशास्त्रम् - कौटिल्यस्य शास्त्रं कौटिल्यशास्त्रम् इति षष्ठीतत्पुरुषसमासः।

(ख) संधि-विच्छेदः -

1. शास्त्रेष्वभियोगः शास्त्रेषु + अभियोगः।

Alamkara

सर्वथा - Samuchchya Alamkara, In Sahityadarpana-

समुच्चयोऽयमेकस्मिन् सति कार्यस्थ साधके।

**Note**

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Note

खले कपोतिकान्यायात् तत्करः स्यात् परोऽपि चेत्॥

कोश- “यत्तं द्वे साम्प्रतं स्थाने” इत्यमरवचनात् साम्प्रतमित्यस्य युक्तम् इत्यर्थः। इति विष्णुः।



INTEXT QUESTION-19.2

6. With whom does the king indulged in bad deeds always stay?
7. With whom does the king sit?
8. Who is the preacher of the unjust king?

19.3 NOW LET US UNDERSTAND THE BASIC TEXT-15

तदेवं प्रायातिकुटिल-कष्ट-चेष्टा-सहस्रदारुणे राज्यतन्त्रे, अस्मिन् महामोहकारिणि च यौवने, कुमार! तथा प्रयतेथाः यथा नोपहस्यसे जनैः, न निन्द्यसे साधुभिः, न धिक्क्रयसे गुरुभिः, नोपालभ्यसे सुहृद्भिः, न शोच्यसे विद्वद्भिः। यथा च न प्रकाश्यसे विटैः, न प्रहस्यसे कुशलैः, नास्वाद्यते भुजङ्गैः, नावलुप्यसे सेवकवृक्कैः न वञ्च्यसे धृतैः, न प्रलोभ्यसे वनिताभिः न विडम्ब्यसे लक्ष्म्या, न नत्र्यसे मदेन, नोन्मत्तीक्रियसे मदेन, नाक्षिप्यसे विषयैः, नावकृष्यसे रागेण, नापह्रियसे सुखेन। कामं भवान् प्रकृत्यैव धीरः, पित्रा च महता प्रयत्नेन समारोपितसंस्कारः, तरलहृदयमप्रतिबुद्धञ्च मदयन्ति धनानि, तथापि भवद्गुणसन्तोषो मामेवं मुखरीकृतवान् इदमेव च पुनः पुनरभिधीयसे, विद्वांसमपि सचेनमपि महासत्त्वमप्यीजातमपि धीरमपि प्रयत्नवन्तमपि पुरुषमियं दुर्विनीता खलीकरोति लक्ष्मीरिति।

Explanation-

That's why, O! Prince Chandrapada, in dealing with thousands of such extremely complicated and painful tasks, and in this youthful age, you should try to do such a work in which human beings do not laugh at you, the sages should not criticize you. Teachers should not curse, friends should not rebuke and scholars should not grieve, workmen should not criticize you, skilled people should not ridicule you, lustful people should not enjoy your wealth, wolves in form of ministers should not loot your property, the rascals can not deceive. Women should not fall in greed. Lakshmi should not make you upset, ego should not make you dance, Cupid should not make you manic and mad, things should not lead you on a bad path, you should not have excellent desire for any object, and do not subdue yourself. Believe that you are extremely by nature. Be patient and your father has made you aware of all subjects by doing big industries and wealth, Lakshmi only made mad in young age to whom who are unaware of state, scriptures and victory over enemy, however, your knowledge, modesty and contentment generated by virtue have only inspired me. I have been inspired to say in this form and I tell you again and again that no matter how learned, discreet, strong,

noble, patient and industrialist a man may be, even this mischievous Lakshmi makes him evil.

Meaning-

For this reason, O! Prince Chandrapada, one should act in that manner at the time of such discreet puberty in a very complex, tedious task and a grueling state duty. So that people do not ridicule, saints do not curse, masters do not curse, friends do not despise, pundits do not grieve, kamijans do not show deeds, skillful do not ridicule, do not enjoy lustful wealth, servants do not lose money, do not swindle, do not cheat, women should not be enchanted by luxury, do not give up prosperity do not take pride, do not kill with the arrows of kandarp do not get attached to objects, should not desire anything from enjoyment, should not give up pleasure and behave like this.

You are a patient nature by nature, Father Tarapid has established sanskars in you. Lakshmi only made mad in young age to whom who are unaware of state, scriptures and victory over enemy, yet the satisfaction generated by virtues like your knowledge, modesty, bravery, etc., satisfies me. That is why I do say it again and again that this evil Lakshmi humiliates the virtuous, the careful, the powerful, the virtuous, the patient, even the people with hard working.

Grammar discussion-

(क) समास:-

1. सेवकवृकैः - सेवकाः वृकाः सेवकवृकाः इति कर्मधारयसमासः, तैः सेवकवृकैः इति तृतीयातत्पुरुषसमासः।
2. प्रायातिकुटिल-कष्ट-चेष्टा-सहस्रदारुणे- प्रायाः अतिकुटिलाः प्रायातिकुटिलाः इति कर्मधारयः। प्रायातिकुटिलाः कष्टचेष्टाः प्रायोतिकुटिलकष्टचेष्टाः इति कर्मधारयः। तासां सहस्रं प्रायातिकुटिलकष्टचेष्टासहस्रम् इति षष्ठीतत्पुरुषः। ततः दारुणं प्रायोतिकुटिलकष्टचेष्टा सहस्रदारुणम्, तस्मिन् इति पञ्चमीतत्पुरुषः।
3. महासत्त्वम् - महत् सत्त्वं यस्य स महासत्त्वः, तम् इति बहुव्रीहिः।

(ख) संधि-विच्छेद -

1. नास्वाद्यते- न + आस्वाद्यते।
2. नोन्मत्तीक्रियसे - न+ उन्मत्तीक्रियसे।
3. नावकृष्यसे - न+ अवकृष्यसे।
4. पुनरभिधीयसे- पुनः+ अभिधीयसे।

अलंकार विमर्श-तदेवम् Rupak Alamkara

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Note

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Note



INTEXT QUESTION-19.3

9. In which state system the king should not be greedy?
10. How is Chandrapid in the policy of Shuknas?
11. By whom the prince should not be condemned in the policy of Shukranas?
12. Who imposed the rites on Chandrapid?
13. Who articulated the qualities of the prince?
14. How is a gentleman becomes a wicked man?

19.4 NOW LET US UNDERSTAND THE ORIGINAL TEXT -16

सर्वथा कल्याणैः पित्रा क्रियमाणमनुभवतु भवान् नवयौवराज्याभिषेकमंगलम्, कुलक्रमागतामुद्ग्रह पूर्वपुरुषैरूढा धुर्म अवनमय द्विषतां शिरांसि, उन्नमय स्वबन्धुवर्गम्। अभिषेकानन्तरञ्च प्रारब्ध दिग्विजयः परिभ्रमन् विजितामपि तव पित्रा सप्तद्वीपभूषणां पुनर्विजयस्व वसुन्धराम अयञ्च ते कालः प्रतापमारोपयितुम्। आरूढप्रतापो हि राजा त्रैलोक्यदर्शीव सिद्धादेशो भवति इत्येतावदभिधायोपशशाम।

Explanation-

May you experience complete happiness along with all the welfare of the auspicious newly crowned coronation performed by your father. The burden that has been borne by your former men, you also bear the burden of ruling this total successive earth. Lower the head of the enemies and upgrade the brothers and even after having conquered the earth with the glory of the Saptadvipa by your father, after it is anointed, after starting Digvijay and traveling everywhere, you too will win again. This is the time to expand your majesty because when a king's majesty arises, his orders are successful everywhere like a great yogi. Saying this Shuknas fell silent.

Meaning-

May you experience the happiness of the crown prince's birth by your father with the blessings, bear the burden of state rule held by the former men from the tradition, bring down the head of the enemies, progress your community, after the consecration you are blessed with the jambu etc. won by your father. Going out for the Digvijay of the earth, subjugate you again, this is the time to show valor among the enemies, when the king's advanced majesty among the enemies, his orders are obeyed like omniscient. Thus saying this Shuknas stopped.

Grammar discussion-

(क) समास-

1. नवयौवराज्याभिषेकमंगलम् - नवं यौवराज्यं कर्मधारयसमासः, तस्मिन् अभिषेकः नवयौवराज्याभिषेकः इति सप्तमीतत्पुरुषसमासः, तस्य मंगलम् नवयौवराज्याभिषेकमंगलम् इति षष्ठीतत्पुरुषसमासः।
2. स्वबन्धुवर्गम् - स्वस्य बन्धुः स्वबन्धुः इति षष्ठीतत्पुरुषसमासः, स्वबन्धुवर्गः इति षष्ठीतत्पुरुषसमासः तं स्वबन्धुवर्गम्।
3. सप्तद्वीभूषणम् - सप्त द्वीपानि सप्तद्वीपानि इति कर्मधारयसमासः, सप्तद्वीपानि एवं भूषणं यस्याः सा सप्तद्वीपभूषणा इति बहुव्रीहिसमासः, तां सप्तद्वीभूषणम्।
4. आरूढप्रतापः - आरूढः प्रताप येन सः आरूढप्रतापः इति बहुव्रीहिसमासः।

(ख) संधि-विच्छेद -

1. इत्येतावत् - इति + एतावत्।
2. अभिधायोपशशाम- अभिधाय + उपशशाम।

कोश -

1. "स प्रतापः प्रभावश्च यत्तेजः कोषदण्डजम्।" इत्यमरवचनात् प्रतापः, प्रभावः, कोषदण्डजं तेजः इत्येते पर्यायाः।



INTEXT QUESTION-19.4

15. What should the prince feel in the opinion of the ministry?
16. What should the prince bow down according to the minister's wish?
17. Whom should the prince win again?
18. Which king's order proves to be divine?

19.5 NOW LET US UNDERSTAND THE ORIGINAL TEXT -17

उपशान्तवचसि शुकनासे चन्द्रापीडस्ताभिरुपदेशवाग्भिः प्रक्षालित इव, उन्मीलित इव, स्वच्छीकृत इव, निर्मृष्ट इव, अभिलिप्त इव, अलङ्कृत इव, पवित्रीकृत इव, उंसित इव, प्रीतहृदयो मुहूर्त्त स्थित्वा स्वभवनमाजगाम।

Explanation- After the silence of Shuknash, looking like washed from those pure teachings like a bath, coated with sandalwood etc., sanctified like a decorated one, brightened like a bright heart, Chandrapeed stayed for some time there and returned to his house after being pleased.

STUDY OF POETIC WORK -2



Note

Meaning

After the sermons of Shuknas, Chandapeda, after feeling like a pure, enlightened, clean, anointed, blessed holy bright, stayed for a few moments and came to his house.

Grammar discussion-

(क) समासः -

1. उपशान्तवचसि - उपशान्तं वचः यस्य स उपशान्तवचाः, तस्मिन् इति बहुव्रीहिसमासः।
2. प्रीतहृदयः - प्रीतं हृदयः यस्य स इति बहुव्रीहिसमासः।
3. स्वभवनम् - स्वस्य भवनं स्वभवनम् इति षष्ठीतत्पुष्पसमासः।

(ख) संधिविच्छेदः -

1. चन्द्रापीडस्ताभिरुपदेशवाग्भिः- चन्द्रापीडः+ ताभिः+ उपदेशवाग्भिः।

अलंकार विमर्श-

1. उपशान्त Sansriti alamkara is there in this sentence. In Sahityadarpana-
तिलतण्डुलसंश्लेषन्यायाद् यत्र परस्परम्।
संश्लिष्येयुरलंकाराः सा संसृष्टिर्निगद्यते॥



INTEXT QUESTION-19.5

19. When did Prince Chandraped return to the house?
20. From whom did the prince come to the house as sanctified?
21. How did Chandraped come to the house?
22. After what did the prince return to the house?



SUMMARY

In the irony made by the king's servants filled with false praise words, he greets those rascals like a blind man. Therefore, having such a belief in their mind destroys their intellect. In my two arms, I have more than two other arms secretly. By doing such a feeling, he considers himself equal to Vishnu. The third one eye in its frontal is covered with skin. Having such apprehension, they consider themselves to be equal to Shiva i.e. Maheshwar. It is a blessing to the people to see him. Feel like this. Counts his sight as a favor, Conversation with someone as charity, His command as a boon, Thinks his touch as an editor of purity, The proud king of false greatness Salutations to the gods do not worship Scholars, do not show respect to the honorable, do not worship the

worthy of worship, do not salute the deserving, and do not even get up after seeing the gurus, considering earning education etc. as futile labor ridiculing the wise men, speaking more because of the instability of the intellect due to old age, admitting that the teachings of those elders are useless. Believing that his intellect is despised, he finds fault in the teachings of the king and ministers and expresses anger at those who speak good words.

These kings are completely established with him, live happily with him, give him only, make friendship with him, distribute wealth to him, respect him, consider him reliable - Those who constantly join hands night and day, by setting up their duties elsewhere, praise kings like gods or chant their greatness, near whom Chanakyapranit, full of ruthless precepts and utterly merciless, considers ethics as proof. For performing such atrocities, the very cruel natured special priests are their teachers. Devoted ministers are their disciples in inflicting sorrow on others.

There is attachment in the Lakshmi whom thousands of kings have abandoned. In the Tantra Shastra, full of Maranopedesh, whose insistence is on the affectionate and affectionate brothers of nature, whose penetrating letters are there. What actions of such kings can be just. That is, it cannot be just.

For this reason Shuknas tells Chandrapeed that in such a painful and dreadful reign of duty, at the time of prudent youth, such actions should be done by you so that people do not ridicule you, saints do not condemn, Acharyas do not curse, friends should not despise Don't think pundit, don't reveal kamijan with your likeness, don't ridicule with skill, don't enjoy lustful wealth, servant should not lose money, don't cheat sly, woman should not be enchanted by her faith, Lakshmi should not abandon you, pride You should not be possessed by Cupid with his speech, do not get attached to the object, you are not motivated by the fervent lust of anything, Anand should not abandon you, this is how you should behave.

According to Shuknas, experience the pleasure of consecration done by father Tarapid with Mars, bear the burden of total successive kingdom rule, bring down the heads of enemies, progress of your loved ones, re-conquer the territories conquered by father after consecration. Do, show might in your enemies, obey your orders like omniscient, thus saying that the spitting became silent.

After Shuknasopedesh, Chandra Peeda became refined, enlightened, anointed, blessed, pure, bright and returned to the building with a loving heart.

**Note**

STUDY OF POETIC WORK -2



Note



TERMINAL EXERCISE

1. For what reason do the kings warmly greet Pravanjakas? describe.
2. What does the king do without being irrational? describe.
3. With whom does the delusional king sit near?
4. How is the king's actions not justified?
5. How should the prince behave according to Shuknas?
6. When is the order of a king the same as omniscient?



ANSWERS TO INTEXT QUESTIONS

19.1

1. The king greets those who do self-irony.
2. The intellect of wicked kings is destroyed by the allegation of deities in oneself.
3. The unreasonable king considers his command a boon.
4. The unreasonable king does not greet the salutable.
5. Irrational kings express their anger on those who consider them to be benevolent.

19.2

6. The bewildered king praises night and day with folded hands, keeps it near him.
7. Those kings who call his greatness sit happily with him.
8. Parabhisandhanpara Mantri is the preacher of the unjust king.

19.3

9. The kings should not be tempted in the most terrible troublesome devious monarchy.
10. In the policy of Shakunas, Chandrapeed is patient by nature.
11. The prince should not be condemned by the sadhus in the policy of Shuknas.
12. Father Tarapid imposed rites on the prince.
13. Shuknas, the minister for the qualities of the prince, asserted.
14. A gentleman is worse than a wicked Lakshmi.

19.4

15. In the opinion of the minister, the prince should experience Mars.
16. The prince bows down the heads of the enemies as per the wish of the minister.
17. Prince Saptadwipabhushit Vasumati conquered again.
18. The orders of the Arudhapratap king prove to be divine.
19. The prince returned to the building after the instruction of Shuknas.

19.5

20. The prince returned to the house like a sanctified by serene preaching speech.
21. Chandra Peeda returned to the building pleased.
22. After a moment the prince returned to the building.

**Note**