

**Note****4****RAGHUVANSH-CHARACTRISTION
OF THE KING AT RAGHU
DYNASTYA**

You all have heard the name of the great poet Kalidas. He is unique among the famous poets not only in India but all over the world. He has written seven poems. Raghuvansam and Kumarasambhava are the two epics, Meghdoot and Ritusanhar, these two volumes of poetry and Abhijnanashakuntanam, Vikramorvasiya and Malavikagnimitram, these three plays. Raghuvansham occupies the first place among all the works. Raghuvansh is an elegant epic of 19 Cantos. In this the story of Raghuvanshi kings is attached. Lord Shri Ram is the hero of this epic. The story of Rama is described from the 10th canto to the 15th canto. The epic ends with the coronation of King Agnivarna. The kings who are described in Raghuvansha. It is different from the description of kings described in Ramayana. But there is a similarity with the kings mentioned in the Vayu Purana.

Here we will read the first canto of Raghuvansh. In this canto, the poet describes Raghuvanshiy Maharaj Dileep. After that, due to lack of children, he goes to Vasistha's ashram with his wife Sudakshina. Guru Vasistha told that the disobedience of Kamadhenu is the only obstacle in the benefit of children. So both of them got ready in the service of Surbhi, daughter of Kamadhenu. this is the gist of the text

In this lesson, we will read the ten verses of the beginning of Raghuvansham. The description of the subject matter of the poem does not begin here. In this part, the poet first invokes the epic. After that, by expressing his own incompetence in writing books, he demonstrates humility. Despite being incapable, they also reveal how Raghuvansha got involved in writing. After that Kalidasa generally describes the kings of all the Raghuvanshas. In the end, Raghuvansh says who is entitled to read poetry.

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTERISTICS OF THE KING AT RAGHU DYNASTY



OBJECTIVES

After study in this lesson, you will be able to:

- know the greatness of Kalidas;
- know about the kings of Raghuvansh;
- know the poetic style of Kalidas;
- understand the meaning of verses and pratipada etc;
- know some alamkara like upama etc.; and
- vighraha and Samasa of deergh-pada.

4.1 मूलपाठ

वागर्थाविव संपृक्तौ वागर्थप्रतिपळये।
जगतः पितरौ वन्दे पार्वतीपरमेष्वरौ॥1॥

क्व सूर्यप्रभवो वेषः क्व चाल्पविषया मतिः।
तितीर्षुर्दुस्तरं मोहादुडुपेनास्मि सागरम्॥2॥

मन्दः कवियषः प्रार्थी गमिष्याम्युपहास्यताम्।
प्रांशुलभ्ये फले लोभादुद्बाहुरिव वामनः॥3॥

अथवा कृतवाग्द्वारे वंशेऽस्मिन्पूर्वसूरिभिः।
मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः॥4॥

सोऽहमाजन्मषुद्धानामाफलोदयकर्मणाम्।
आसमुद्रक्षितीषानामानाकरथवर्त्मनाम्॥5॥

यथाविधिहुताग्नीनां यथाकामार्चितार्थिनाम्
यथापराधदण्डानां यथाकालप्रबोधिनाम्॥6॥

त्यागाय संभृतार्थानां सत्याय मितभाषिणाम्।
यषसे विजिगीषूणां प्रजायै गृहमेधिनाम्॥7॥

शैषवेऽभ्यस्तविद्यानां यौवने विषयैषिणाम्
वार्धके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम्॥8॥

रघूणामन्वयं वक्ष्ये तनुवाग्विभवोऽपि सन्।
तद्गुणैः कर्णमागत्य चापलाय प्रचोदितः॥9॥

तं सन्तः श्रोतुमर्हन्ति सदसद्भ्यक्तिहेतवः।
हेमनः संलक्ष्यते ह्यग्नौ विषुद्धिः श्यामिकापि वा॥10॥

4-2 LET US UNDERSTAND THE TEXT

वागर्थाविव संपृक्तौ वागर्थप्रतिपळाये।
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ॥१॥

अन्वय - वागर्थाविव संपृक्तौ जगतः पितरौ पार्वतीपरमेश्वरौ वागर्थप्रतिपळाये वन्दे।

अन्वयार्थ - वागर्थाविव शब्दार्थाविव सम्पृक्तौ सम्पर्कयुक्तौ जगतः विष्वस्य पितरौ मातापितरौ पार्वतीपरमेश्वरौ उमामहेश्वरौ वागर्थप्रतिपळाये शब्दार्थपरिज्ञानाय वन्दे अभिवादाये।

Like words and meanings, I bow to Parvathi, the parents of all the worlds, for the knowledge of the word and meaning in the right way.

Meaning - This is the Mangal Shloka of Raghuvansh. For a smooth completion of every task, Mangal Archana is offered at the beginning of the work. In this way, the poets invoke the beginning of poetry for the smooth completion of a poem. That is why the great poet Kalidas also holds the Mars of his Raghuvansh epic by this verse. In this verse, the poet edits the marvel of poetry by praising the Supreme Lord Parvati. Both the gods present here are the parents of the whole world. Therefore, the entire universe is like their son. As the blessings of the parents always remain in the children. In the same way, Uma-Maheshwar's offerings are also on the poet with son's characteristics, it can be said that. Here' "पार्वती परमेश्वरौ वागर्थौ इव सम्पृक्तौ" It was honored. The meaning of the word sampraktau is having contact. That is, as the connection of word and meaning is constant, similarly the fruit of worship of Uma-Maheshwar is a clear knowledge of meaning. Poetry is also excellent if the words and meaning are excellent. The excellence of poetry is the success of the poet. Therefore, the poet prays for the success of Raghuvansha poetry by the praise of Parvati-Parameshwar. So the poet's prayer is justified.

Grammar discussion -

- वागर्थाविव - वाक् च अर्थः च वागर्थौ इति इतरेतरयोगद्वन्द्वसमासः। वागर्थौ इव इति वागर्थाविव।
- सम्पृक्तौ - (सम्+पृच्+क्त) सम् - इति उपसर्गपूर्वकात् पृच् - धातोः क्तप्रत्यये सम्पृक्त इति प्रातिपदिकं निष्पद्यते। तस्य प्रथमाद्विवचने सम्पृक्तौ इति रूपम्।
- वागर्थप्रतिपळाये - वागर्थयोः प्रतिपळाः वागर्थप्रतिपळा इति षष्ठीतत्पुरुषसमासः, तस्यै वागर्थप्रतिपळाये। एतत् चतुर्थ्येकवचनस्य रूपम्।
- पितरौ - माता च पिता च पितरौ इति एकषेषः।
- पार्वतीपरमेश्वरौ - परमः च असौ ईश्वरः च इति परमेश्वर इति कर्मधारयसमासः। पार्वती च परमेश्वरः च पार्वतीपरमेश्वरौ इति इतरेतरयोगद्वन्द्वसमासः।

STUDY OF POETIC WORK (KAVYA)-1



Note

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STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTERISTICS OF THE KING AT RAGHU DYNASTY

- अव्ययपरिचय - अत्र इव इति अव्ययपदम् अस्ति। एतत् च सादृष्यवाचकम् अव्ययं वर्तते।
- प्रयोगपरिवर्तनम्- (मया) वागर्थौ इव सम्प्रुक्तौ जगतः पितरौ पार्वतीपरमेश्वरौ वाबर्थप्रतिपल्ये वन्द्येते।

Alankar

An analogy is an ornament. In the use of Upamalsankar, four subjects are necessary - Upameya, Upamana, Upamavachak and Sadar Dharma. In the verse presented, Parvati is the Upameya, Vagarthou is the Upamna, the Upanimative word is 'Iva', as Vagarthou is combined, in the same way Parvati Parameshwaro is also combined so here there is a upama.



INTEXT QUESTION - 4.1

1. Why do poets worship Parvati Parameshwara? ,
2. Parvati-Parameshwar are combined like whom. ,
3. Pitarau, write the name of Deity and Samas of this word?
4. What are the alankar in the present verse.
5. Of these, Kalidas is not composed. ,
(a) Kumarasambhava (b) Uraramcharita
(c) Malavikagnimitra (d) Ritusanhar
6. What are the alankar in this verse? ,
(a) Utprekshalankar (b) Rupakalankar
(c) Upamalankar (d) Parablelankar
7. What is not necessary in Upamalankar?
(a) Upameya (b) Upamana
(c) Upameya Vaishanam (d) Saddharma
8. How many sargas are there in Raghuvansh? ,
(a) 19 (b) 18 (c) 20 (d) 17
9. 'Wagarthoun, what are the samaas here. ,
(a) Tatpurusha (b) Avayavibhavi
(c) Bahuvrithi (d) Dvandva



Note

10. Who is the last king of Raghuvansh?,

- (a) Agnivarna (b) Agnivarma
(c) Agnisharm (d) Agnivarman:

4.3 NOW LET'S UNDERSTAND THE TEXT

मन्दः कवियषः प्रार्थी गमिष्याम्युपहास्यताम्।
प्रांषुलभ्ये फले लोभाद् उद्बाहुः वामनः॥३॥

अन्वय मन्दः कवियषः प्रार्थी (अहम्) प्रांषुलभ्ये फले लोभात् उद्बाहुः वामनः इव उपहास्यतां गमिष्यामि।

अन्वार्थ मन्दः मूढः कवियषः प्रार्थी कविकीर्त्त्रभिलाषी प्रांषुलाभ्ये उन्नतेन प्राप्ये फले फलविषये लोभात् मोहात् उद्बाहुः उन्नतभुजः वामनः इव खर्व इव उपहास्यतां गमिष्यामि उपहास्यो भविष्यामि।

Simple meaning - Where is the great Sun family and where is my little-knowledge intellect? That is, the description of Suryakula cannot be done by me with a small amount of intellect. Still, eager to do that, I wish to cross the frigid sea by boat.

Meaning - In this verse, the poet Raghuvansha expresses his humility in his poetic composition by saying that he is incompetent. It is impossible to cross the vast, fierce sea with a small boat. The poet says, because it is equally difficult for him to create Raghuvansha. Manu, Dilip, Raghu etc. were great kings. Therefore, the description of their character is not able to describe the common man. Only the intelligent are able to describe his character. But Kalidasa does not consider himself intelligent. Therefore, he is unable to create Raghuvansha poetry. Those who are virtuous in the world, they first reveal their incompetence in work. After that perform that task. The great poet Kalidas also behaved like this before the composition of the epic Raghuvansh. So they are also decent.

Grammar Discussion -

- कवियषः प्रार्थी - कवेः यषः कवियषः इति षष्ठीतत्पुरुषसमासः। कवियषः प्रार्थयते इति अर्थे णिनिप्रत्यये कवियषः प्रार्थी इति रूपम्।
- प्रांषुलभ्ये - प्रांषुना लभ्यं प्रांषुलभ्यमिति तृतीयातत्पुरुषसमासः, तस्मिन् प्रांषुलभ्ये। एतत् रूपं सप्तम्येकवचने भवति।
- उद्बाहुः- उन्नतः बाहुः यस्य स उद्बाहुः इति बहुव्रीहिसमासः।
- उपहास्यताम् - उपहसितुं योग्य इत्यर्थे उपपूर्वकात् हस्थातोः ण्यत्प्रत्यये उपहास्य इति रूपम्। उपहास्यस्य भव इत्यर्थे उपहास्यशब्दात् तत्प्रत्यये उपहास्यता, ताम् उपहास्यताम् एतत् रूपं द्वितीयैकवचने भवति।

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STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTERISTICS OF THE KING OF RAGHU DYNASTY

सन्धिकार्यम् -

- गमिष्याम्युपहास्यताम् - गमिष्यामि+उपहास्यताम्।
- लोभादुद्बाहुरिव - लोभात्+उद्बाहुः+इव।

प्रयोगपरिवर्तनम् -

मन्देन कवियषः प्रार्थिना (मया) प्राणुलभ्ये फले लोभात् उद्बाहुना वामनेन इव उपहास्यता गमिष्यते।

Alankar

Here Suryavansh has used the analogy in both of them like a small boat like the ocean. Therefore, Suryavansh, and Swamati are two words of subordination. The rough sea and the small boat are two simile words. Just as it is impossible to cross the sea in a small boat, in the same way it is an analogy to describe the kings of Raghuvansha through the opinion of the poet, hence it is an upamalankara.



INTEXT QUESTIONS - 4.2

11. With whom has the poet equated self-satisfaction, to whom did the poet equate the character of Raghuraja?
12. Break the sandhi of 'Mohadudupenasmi'?
13. Titirsu: What does it mean?
14. Prove Upamalankar in the present verse.
15. Prabhava: Whose name is it?
 - (a) place of destruction
 - (b) place of realization
 - (c) place of origin
 - (d) place of first

4.4 NOW LET'S UNDERSTAND THE TEXT

कृतवाग्द्वारे वंशेऽस्मिन्पूर्वसूरिभिः।

मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः॥४॥

अन्वय - अथवा पूर्वसूरिभिः कृतवाग्द्वारे अस्मिन् वंशे वज्रसमुत्कीर्णे मणौ सूत्रस्य इव मे गतिः अस्ति।

अन्वयार्थ - अथवा अन्यस्मिन् पक्षे पूर्वसूरिभिः प्राचीनकविभिः कृतवाग्द्वारे कृतकाव्यप्रवेशद्वारे अस्मिन् अत्र वंशे कुले वज्रसमुत्कीर्णे वज्रविद्धे मणौ रत्ने सूत्रस्य इव तन्तोः इव मे मम गतिः सेचारः अस्ति वर्तते।

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Note

Simply Meaning - I wish to attain the great poet Yash. Therefore, like a sower who is engaged in getting fruits from an advanced person, is an object of ridicule, in the same way I will also become an object of ridicule.

Meaning - The great poet Kalidas expressed his incomprehensibility in the previous verse, but he was not satisfied with it. Therefore, in this verse, again by publishing our incomprehensibility, I express humility. Whatever is situated above, only advanced (tall) people are able to achieve. If a dwarf wishes to get that fruit, then it can be achieved by raising both his arms, but by doing so he is an object of ridicule by all. Kalidas also aspires to attain the fame of a great poet. But the common man is not able to achieve that fame. Only those with a special intellect can attain it. Still, Kalidasa tries to get it. He says that his great poetry was not born out of desire, power, but greed. Those who are tempted by greed will be ridiculed by all. There are Mahatmas in the world. They do not feel ashamed at the behest of their incompetence, this characteristic of Mahatmas is also in Kalidas. In fact, through this verse, only the humbleness of Kalidasa is revealed.

Grammar discussion -

- पूर्वसूरिभिः - पूर्व च ते सूरयः पूर्वसूरयः, तैः इति कर्मधारयसमासः।
- कृतवाग्द्वारे - कृतं वाक् एव द्वारं यस्य सः कृतवाग्द्वारः, तस्मिन् इति बहुव्रीहिसमासः।
- वज्रसमुत्कीर्ण- वज्रेण समुत्कीर्णः वज्रसुत्कीर्णः इति तृतीयातत्पुरुषसमासः। वज्रं नाम मणिभेदकः सूचीविषेषः।

सन्धिकार्यम् -

- वंशेऽस्मिन् - वंशे + अस्मिन्।
- सूत्रस्येवास्ति - सूत्रस्य + इव + अस्ति
- अव्यय परिचयः - अथवा इति विकल्पार्थकम् एकम् अव्ययम्।
- प्रयोगपरिवर्तनम् - अथवा पूर्वसूरिभिः कृतवाग्द्वारे अस्मिन् वंशे वज्रसमुत्कीर्णे मणौ सूत्रस्य इव मे गत्या भूयते।

Alankar

Here the fame of the poet is equal to the fruit attained by the desired person. The poet himself is the epithet here. In both, the adverb word is iva. So here there are upama.

**INTEXT QUESTIONS - 4.3**

16. Like whom did the poet equate himself?
17. Who can get the fruit located above?

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STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTERISTICS OF THE KING AT RAGHU DYNASTY

18. What is the meaning of the term ivavayay ?
19. Write the blgrah and samasa of this Pranshulabhya.
20. Who cannot get the item above?
(a) Peen (b) Vamana (c) Unnat (d) Krish

4.5 NOW LET US UNDERSTAND THE TEXT

कृतवाग्द्वारे वषेऽस्मिन्पूर्वसूरिभिः।

मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः॥४॥

अन्वय - अथवा पूर्वसूरिभिः कृतवाग्द्वारे अस्मिन् वषे वज्रसमुत्कीर्णे मणौ सूत्रस्य इव मे गतिः अस्ति।

अन्वयार्थ - अथवा अन्यस्मिन् पक्षे पूर्वसूरिभिः प्राचीनकविभिः कृतवाग्द्वारे कृतकाव्यप्रवेशद्वारे अस्मिन् अत्र वषे कुले वज्रसमुत्कीर्णे वज्रविद्धे मणौ रत्ने सूत्रस्य इव तन्तोः इव मे मम गतिः सेचारः अस्ति वर्तते।

Simple meaning - Valmiki etc. ancient poets entered this dynasty through poetry. Just as the movement of the Sun is free from obstruction in the Vajraviddha gem, similarly my entry into the Raghuvansha is unhindered.

Meaning- Saying in the past, the great poet Kalidas expressed his power in the writing of Raghuvansh poetry. It is described in this verse, how the poet got involved in writing poetry even after being incapacitated. The poet would say that it is easy for him to compose Raghuvansh poetry. Because he is not the first person to describe Raghuvansha. In the past, great poets like Valmiki have also composed texts like Ramayana etc. There the life of the kings of Raghuvansh has been properly described. Because of this, the work of the poet is easy. In support of this, the poet also gives an illustration that the gem is pierced by the thunderbolt or the Manibedhak. Like in Raghuvansh poetry composition, the movement of poets is uninterrupted. Because among the scholars like Valmiki, through his poetry, he created the entrance gate in it. Similarly, in the creation of Raghuvansh poetry, the poet unobstructs his image, and expresses his reverence in the ancient poets like Valmiki.

Grammar discussion -

- पूर्वसूरिभिः - पूर्वं च ते सूरयः पूर्वसूरयः, तैः इति कर्मधारयसमासः।
- कृतवाग्द्वारे - कृतं वाक् एव द्वारं यस्य सः कृतवाग्द्वारः, तस्मिन् इति बहुव्रीहिसमासः।
- वज्रसमुत्कीर्णे- वज्रेण समुत्कीर्णः वज्रसुत्कीर्णः इति तृतीयातत्पुरुषसमासः। वज्रं नाम मणिभेदकः सूचीविषेः।



Note

सन्धिकार्यम्-

- वंषेऽस्मिन् - वंषे + अस्मिन्।
- सूत्रस्येवास्ति - सूत्रस्य + इव + अस्ति
- अव्ययपरिचयः - अथवा इति विकल्पार्थकम् एकम् अव्ययम्
- प्रयोगपरिवर्तनम् - अथवा पूर्वसूरिभिः कृतवाग्द्वारे अस्मिन् वंषे वज्रसमुत्कीर्णे मणौ सूत्रस्य इव मे गत्या भूयते।



INTEXT QUESTIONS - 4.4

21. How is the movement of the needle in the Vajrabiddha gemstone?
22. Whose name is Vajra?
23. Break this Sandhi "Sutrasayevahit".
24. Who is Purvasuri?
25. In this verse, what is the word for Upama?
 - (a) Eve
 - (b) vash
 - (c) Mani
 - (d) Anya

4.6 NOW LET'S UNDERSTAND THE TEXTD

सोऽहमाजन्मषुद्धानामाफलोदयकर्मणाम्।

आसमुद्रक्षितीषानामानाकरथवर्त्मनाम्।।5।।

अन्वय - सः अहम् आजन्मषुद्धानाम् आफलोदयकर्मणाम् आसमुद्रक्षितीषानाम् आनाकरथवर्त्मनाम् (रघूणाम् अन्वयं वक्ष्ये)

अन्वयार्थ - सः तादृषः अहं कालिदासः आजन्मषुद्धानां जन्मतः पवित्राणाम् आफलोदयकर्मणां फलप्राप्तिपर्यन्तं कर्म कुर्वाणाम् आसमुद्रक्षितीषानां समुद्रपर्यन्तं पृथ्वीपालकानाम् आनाकरथवर्त्मनां स्वर्गपर्यन्तं रथमार्गः अस्ति येषां रघूणां रघुवंषोत्पन्नानां राज्ञाम् अन्वयं वषं वक्ष्ये कथयिष्यामि।

Simple meaning - The great poet Kalidasa describes the years of the kings of Raghuvansha, the companions of the universal Indra, who are pure from birth, who do deeds till fruition.

Meaning - From this verse to four verses, the character of the kings of Raghuvansha has been described by the poet. These verses are explained from the ninth verse. Here the kings of Raghuvansha have been given special chatushtya. The first characteristic is Sohamajanamshudvanam, which means that the Raghuvanshiya king was pure from

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Note

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birth. Second Afalodayakarmanam i.e. he used to practice in action till the time he got the result. He did not give up his work even if there were any obstacles during the completion of his work. That is, they used to perform karma continuously. Third asamudrakshitishanam, that is, his kingdom was till the sea. The border of his kingdom was the sea. Therefore, there was no other king's kingdom on earth. The last adjective was anakarathavatramanam, that is, his chariot till heaven. He also had his arrival and departure towards heaven. He was a friend of Indra. Kalidasa was inclined to describe the character of such great Raghuvansha kings.

Grammar discussion -

- आजन्मषुद्धानाम् जन्मन आ इति आजन्म इति अव्ययीभावसमासः। आजन्म शुद्धाः आजन्मषुद्धाः इति सुप्सुपासमासः, तेषाम् आजन्मषुद्धानाम्। एतत् रूपं षष्ठीबहुवचने भवति।
- आफलोदयकर्मणाम् फलादयात् आ इति आफलोदयम् इति अव्ययीभावसमासः। आफलोदयं कर्म येषां ते आफलोदयकर्मणः इति बहुव्रीहिसमासः, तेषाम् आफलोदयकर्मणाम्। एतत् रूपं षष्ठीबहुवचने भवति।
- आसमुद्रक्षितीषानाम् समुद्रात् आ इति आसमुद्रम् इति अव्ययीभावसमासः। क्षितेः ईषाः क्षितीषाः इति तत्पुरुषसमासः। आसमुद्रक्षितीषाः इति सुप्सुपासमासः, तेषां आसमुद्रक्षितीषानाम् एतत् रूपं षष्ठीबहुवचने भवति। क्षितिः नाम पृथिवि।
- आनाकरथवर्त्मनाम् - नाकात् आ आनाकम् इति अव्ययीभावसमासः। रथस्य वर्त्म रथवर्त्म इति षष्ठीतत्पुरुषसमासः। आनाकं रथवर्त्म येषां ते आनाकरथवर्त्मनः इति बहुव्रीहिसमासः, तेषाम् आनाकरथवर्त्मनाम्। एतत् रूपं षष्ठीबहुवचने भवति।

सन्धिकार्यम् -

- सोहमाजन्मषुद्धानामाफलोदयकर्मणाम्- सः+अहम्+आजन्मषुद्धानाम्+आफलोदयकर्मणाम्।
- आसमुद्रक्षितीषानामानाकरथवर्त्मनाम् - आसमुद्रक्षितीषानाम्+आनाकरथवर्त्मनाम्।
- प्रयोगपरिवर्तनम्-तेन मया आजन्मषुद्धानाम् आफलोदयकर्मणाम् आसमुद्रक्षितीषानाम् आनाकरथवर्त्मनाम् (रघूणाम् अन्वयः वक्ष्यते)।



INTEXT QUESTIONS - 4.5

26. "Anakarathavatramanam" Explain its meaning
27. What was the extent of the kings of Raghuvansha?
28. Sohma Janamsuddhanamafalodayakarmanam, break this Sandhi



Note

29. How far were the routes of Raghuvanshi kings.
- (a) till heaven (b) till the time of departure
(c) till the afterlife (d) till the state border.
30. Whose name is Kshiti?
- (a) water (b) earth
(c) air (d) sky.

4.7 NOW LET'S UNDERSTAND THE TEXT

यथाविधिहुताग्नीनां यथाकामार्चितार्थिनाम्
यथापराधदण्डानां यथाकालप्रबोधिनाम्॥6॥

अन्वय - (सः अहम्) यथाविधिहुताग्नीनां यथाकामार्चितार्थिनां यथापराधदण्डानां यथाकालप्रबोधिनाम् (रघूणाम् अन्वयं वक्ष्ये)।

अन्वयार्थ - सः अहम् कालिदासः यथाविधिहुताग्नीनां विधपूर्वकं होमं कुर्वतां यथाकामार्चितार्थिनां यथाभिलाषं याचकानां सत्कारं कुर्वतां यथापराधदण्डानां अपराधानुसारेण दण्डं प्रदातृणाम् यथाकालप्रबोधिनां यथासमयं प्रबोधनशीलानां रघूणाम् अन्वयं वक्ष्ये।

Simply meaning - I will describe the lineage of the kings of Raghuvanshi, who were aware at the appropriate time, who satisfies the fire with the ritual sacrifices of Kalidasa, who gave alms according to the wishes, punished according to the crime.

Meaning - In this verse, Kalidas describes the special qualities of Raghuvanshi kings. The Raghuvanshi kings used to perform all the tasks accurately. To demonstrate this, his adjective Chatushtaya is mentioned here. There are two types of fire. Shoutagni and Smartagni. There are three types of Smartagni – Dakshinaagni, Ahavaniyagni and Garhapatyaagni. There are two types of Smartagni – Shamyagni and Avastyagni. These kings used to perform the Havan of all these fires in due course. They used to conduct yagya according to the scriptures, so the results were also done in the right way. Yathakamarchitarthinam i.e. whatever the petitioners wished, they gave everything to those petitioners. According to his desire, he used to satisfy the petitioners by providing them with the desired things. This is the description of his charity. Yattaparadhadandanaam means punishing the offender according to the crime he committed. During his reign, no one remained unpunished by committing a crime. He did not have a disproportionate sense of punishment for the more punished or more punishment for the less punished. Yathakaal Prabodhinam means they were enlightened to do the work at the right time at the time when they should be done. They would submit to war when it was targeted as it should. They were presented to go when they

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were targeted as to where they should go. In this way, the timeless intelligence was incarnated for his work. An attempt has been made to describe the Tadrish Raghuvanshi kings.

Grammar discussion -

- यथाविधिहुताग्नीनाम् - हुता अग्नयो यैः ते हुताग्नयः इति बहुव्रीहिसमासः। यथाविधि हुताग्नयः यथाविधिहुताग्नयः इति सुप्सुपासमासः, तेषां यथाविधिहुताग्नीनाम्। एतत् रूपं षष्ठीबहुवचने भवति।
- यथाकामार्चितार्थिनाम् - कामम् अनतिक्रम्य यथाकामम् इति अव्ययीभावसमासः। अर्चिताः अर्थिनः यैस्ते अर्चितार्थिनः इति बहुव्रीहिः। यथाकामम् अर्चितार्थिनः यथाकामार्चितार्थिनः इति सुप्सुपासमासः, तेषां यथाकामार्चितार्थिनाम् षष्ठीबहुवचने एतत् रूपं भवति।
- यथापराधदण्डानाम् - अपराधम् अनतिक्रम्य यथापराधम् इति अव्ययीभावसमासः। यथापराध दण्डः येषां ते यथापराधदण्डाः इति बहुव्रीहिसमासः, तेषां यथापराधदण्डानाम्। षष्ठीबहुवचनान्तम् एतत् रूपम्।
- यथाकालप्रबोधिनाम् - कालम् अनतिक्रम्य यथाकालम् इति अव्ययीभावसमासः। यथाकालं प्रबोधिनः यथाकालप्रबोधिनः इति सुप्सुपासमासः, तेषां यथाकालप्रबोधिनाम्। षष्ठीबहुवचने भवति एतत् रूपम्।
- प्रयोगपरिवर्तनम् - (तेन मया) यथाविधिहुताग्नीनां यथाकामार्चितार्थिनां यथापराधदण्डानां यथाकालप्रबोधिनाम् (रघूणाम् अन्वयः वक्ष्यते)।



INTEXT QUESTIONS - 4.6

31. Write the different strains of fire.
32. Write the meaning of yathaparadhadandanam.
33. Whose specialty do the four adjectives mentioned in the verse?
34. How many different types of fire are there?
(a) 5 (b) 4 (c) 3 (d) 2
35. Which of the following is not a Shrautagni?
(a) Dakshinaagni (b) Avadhyaagni
(c) Garhya Patyagni (d) Aavaniyagni
36. How many descriptions of Raghuvanshi kings have been given in this verse?
(a) three (b) four
(c) five (d) six

4.8 NOW LET US UNDERSTAND THE TEXT

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Note

त्यागाय संभृतार्थानां सत्याय मितभाषिणाम्।
यषसे विजिगीषूणां प्रजायै गृहमेधिनाम्॥७॥

अन्वय - (सः अहम्) त्यागाय सम्भृतार्थानां सत्याय मितभाषिणां यषसे विजिगीषूणां प्रजायै गृहमेधिनां (रघूणामन्वयं वक्ष्ये)।

अन्वयार्थ - सः अहं कविः त्यागाय दानाय सम्भृतार्थानां धनस्य संग्राहकाणां सत्याय सत्यरक्षायै मितभाषिणाम् अल्पभाषणशीलानां यषसे कीर्तये विजिगीषूणां विजयम् इच्छतां प्रजायै सन्तानाय गृहमेधिनां गृहस्थाश्रमं प्रविषतां रघूणाम् अन्वयं वक्ष्ये।

Simple meaning - The king born in Raghuvansh used to collect money for charity, spoke less for truth, used to do Digvijay for fame and used to marry to get children.

Meaning - In this verse, the poet says that he used to earn money for the king's charity. But they never used to collect money for selfish fulfillment, they used the assets properly. In which they used to rise. He used to make short speeches for the truth. In fact, speech in vain is not adorned. As much as language is required for truth statement, so much speech is suitable, those who speak more, their speech is false. Therefore, the Raghuvanshi king used to make short speeches. He used to do Digvijay for the attainment of fame. Generally, kings conquer kingdoms for Dhanadi Yoga. But they used to conquer the states to achieve fame. In order to get more children, they used to enter Grahasthashram. Ignorant people marry for the enjoyment. But the reason for marriage was the progeny of the kings of Raghuvansh. In this way the poet Kalidasa became inclined to describe the character of the kings of Raghuvansha.

Grammar discussion -

- सम्भृतार्थानाम् - सम्भृतः सचितः अर्थः यैः ते सम्भृतार्थाः इति बहुव्रीहिसमासः, तेषां सम्भृतार्थानाम् षष्ठीबहुवचने एतत् रूपम् अस्ति।
- मितभाषिणाम् - मितं स्वल्पं भाषणं शीलं येषां ते मितभाषिणः तेषां मितभाषिणाम् षष्ठीबहुवचने एतत् रूपम् अस्ति।
- विजिगीषूणाम् - विजेतुम् इच्छवः विजिगीषवः तेषां विजिगीषूणाम् अत्र जिधातोः सन्प्रत्ययः उप्रत्ययः च विहितः।
- गृहमेधिनाम् - गृहैः दौरः मेधन्ते संगमं कुर्वन्ति इति ग्रहमेधिनः, तेषां गृहमेधिनाम् एतत् रूपं षष्ठीबहुवचनान्तम्।

प्रयोगपरिवर्तनम् -

(तेन मया) त्यागाय सम्भृतार्थानां सत्याय मितभाषिणां यषसे विजिगीषूणां प्रजायै गृहमेधिनां (रघूणाम् अन्वयः वक्ष्यते)।

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INTEXT QUESTIONS - 4.7

37. Why did the Raghuvanshi king speak less?
38. What is the deity of Mitbhashinah?
39. What does the poet want to express by the statement “Prajayai Grihamedhinam”?
40. What is the suffix in Vijigishunam?
 - (a) suffix-san
 - (b) suffix-yan
 - (c) suffix-su
 - (d) suffix-yak
41. Why did the Raghuvanshi kings get married?
 - (a) Kambhogaya
 - (b) Sansarpalnath
 - (c) Prosperous children
 - (d) Pitradeshpalanay

4.9 LET US NOW UNDERSTAND THE TEXT

शैषवेऽभ्यस्तविद्यानां यौवनै विषयैषिणाम्
वार्धके मुनिवृळीनां योगेनान्ते तनुत्यजाम्॥8॥

अन्वय - (सः अहम्) शैषवे अभ्यस्तविद्यानां यौवने विषयैषिणां वार्धके मुनिवृळीनाम् अन्ते योगेन तनुत्यजाम् (रघूणाम् अन्वयं वक्ष्ये)।

अन्वयार्थ - सः अहं कालिदासः शैषवे बाल्ये अभ्यस्तविद्यानाम् अधीतषास्त्राणां यौवने तारूप्ये विषयैषिणां भोगस्य इच्छुकानां वार्धके वृद्धत्वे मुनिवृळीनां वानप्रस्थाश्रमिणां तथा च अन्ते शरीरत्यागसमये योगेन परमात्मनः ध्यानेन तनुत्यजाम् शरीरत्यागिनां रघूणाम् अन्वयं वक्ष्ये।

Simple - The Raghuvanshi king used to practice learning during his childhood. During youth he used to experience the pleasures of subjects, in old age the sages accepted the way of life, and at the end of life they renounced their body on the path of yoga.

Meaning - In this verse, the poet has described the whole life of the Raghuvanshi kings with their efforts, those kings follow the four ashrams properly in their life. During his childhood, he used to practice Vidya in a proper way. Vidyarjan is the root of Brahmacharya Ashram. Therefore, he used to follow Brahmacharyashram in the form of a saint. After that came his youth. At that time, by entering the Grahasthashrama, he used to get the pleasure of the subjects. Dharma, Artha, and Kama are called the three trinity. Since then, the kings used to do spiritual practice of these three classes (trivargas) in these two ashrams. After that, in old age, the king used to spend the same life as the sage lived. In this way, Vanprasthashram and Sannyasaashram were properly followed by them. At the end of his life, he used to renounce the body through the path of yoga. That is, they used to get salvation. In this way all the ashrams had meaning, and through

them the Purushartha of life used to attain Chatushtya (Dharma Arth. Kama and Moksha). The essence of Sanatan Dharma has been shown by this verse in the poet.

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Grammar discussion -

- अभ्यस्तविद्यानाम् - अभ्यस्ता विद्या यैः ते अभ्यस्तविद्याः इति बहुव्रीहिसमासः, तेषाम् अभ्यस्तविद्यानाम्। षष्ठ्या बहुवचने एतत् रूपम्।
- विषयैषिणाम् - विषयान् इच्छति इति विषयैषिणः, तेषां विषयैषिणाम् षष्ठीबहुवचनान्तं रूपमेतत्।
- मुनिवृळीनाम् - मुनीनां वृळि व्यापारः येषां ते मुनिवृळायः इति बहुव्रीहिसमासः, तेषां मुनिवृळीनाम्। मुनिवृळिषब्दस्य षष्ठीबहुवचने इदं रूपं भवति।
- तनुत्यजाम् - तनुं त्यजन्ति इति तनुत्यजः इति उपपदसमासः, तेषां तनुत्यजाम् तनुत्यज्-शब्दस्य षष्ठीबहुवचन इदं रूपम् तनुं त्यक्तवताम् इत्यर्थः।

सन्धिकार्यम् -

- शैषवेभ्यस्तविद्यानाम् - शैषवे + अभ्यस्तविद्यानाम्
- योगेनान्ते - योगेन + अन्ते
- प्रयोगपरिवर्तनम् - (तेन मया) शैषवे अभ्यस्तविद्यानां यौवने विषयैषिणां वार्धके मुनिवृळीनाम् अन्ते योगेन तनुत्यजाम् (रघूणाम् अन्वयः वक्ष्यते)।



INTEXT QUESTION - 8

42. How did the Suryavanshi kings leave their bodies?
43. What did the Raghuvanshi king do when he was an infant?
44. "Tanutyajam" write the name of its Vighrah and Samas?
45. How many ashrams are there?

(a) three	(b) four
(c) five	(d) six
46. What is the meaning of abhyasthvidyanam?

(a) Bahuvrihisamas	(b) Tatpurush Samasas
(c) Dvandvasamasas	(d) Avyayibhavsamasas

4.10 NOW UNDERSTAND THE TEXT

रघूणामन्वयं वक्ष्ये तनुवाग्विभवोऽपि सन्।
तद्गुणैः कर्णमागत्य चापलाय प्रचोदितः॥१॥

अन्वय - (सः अहम्) तनुवाग्विभवः सन् अपि तद्गुणैः कर्णम् आगत्य चापलाय प्रचोदितः सन् (रघूणाम् अन्वयं वक्ष्ये)।



Note

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTRISTION OF THE KING AT RAGHU DYNASTYA

अन्वयार्थ - सः अहं कालिदासः तनुवाग्विभवः अल्पवाक्यसम्प्लिवान् सन् अपि भवन् अपि तद्गुणैः रघुवंशीयानां गुणैः कर्णम् श्रोत्रम् आगत्य प्राप्य चापलाय चोचल्याय प्रचोदितः प्रेरितः सन् रघूणाम् अन्वयं वक्ष्ये।

Simple meaning - I am Kalidas, little knowledgeable. Still, inspired by the great qualities of the kings of Raghuvansha, I am inclined to compose poetry.

Meaning - Raghuvanshi kings were described in the past by the poets like Valmiki etc. Hence, he is Raghuvansha Labdha Pravesh. This has been described by Kalidas in the past. Prior to this, in four verses, his Ajanma Shuddha or Shuddhi etc. qualities have also been described. Nevertheless, in this verse again he calls himself asamarthvan. They say that they do not have as much knowledge as is required to describe the lives of the kings of Raghuvansh. Still, when the poet heard the qualities of those kings, he was inspired by those qualities. That is, a great desire arose in his mind to describe his character. Hence the meaning of this verse is that he was inclined to compose the Raghuvansha poetry.

Grammar discussion -

- तनुवाग्विभवः - वाचां विभवः वाग्विभवः इति तत्पुरुषसमासः। तनुः वाग्विभवः यस्य सः तनुवाग्विभवः इति बहुव्रीहिसमासः।
- तद्गुणैः - तेषां गुणाः तद्गुणाः इति षष्ठीतत्पुरुषसमासः, तैः तद्गुणैः। तृतीयायाः बहुवचने एतत् रूपं भवति।
- चापलाय - चपलस्य भावः चापलं, तस्मै चापलाय। चतुर्थ्येकवचनान्तं रूपम्।
- वक्ष्ये - ब्रुधातोः लृटि उळामपुरुषैकवचने वक्ष्ये इति रूपम्।
- आगत्य - आपूर्वकात् गम्धातोः ल्यप्प्रत्यये आगत्य इति रूपं भवति। अस्य अव्ययपदवत् प्रयोगः भवती।

सन्धिकार्यम्

- रघूणामन्वयम् - रघूणाम्+अन्वयम्
- तनुवाग्विभवोऽपि - तनुवाग्विभवः+अपि
- कर्णमागत्य - कर्णम्+आगत्य

प्रयोगपरिवर्तनम् -

(तने मया) तनुवाग्विभवेन सता अपि तद्गुणैः कर्णम् आगत्य चापलाय प्रचोदितेन (रघूणाम् अन्वयः वक्ष्यते)।



INTEXT QUESTION-9

47. How did the poet Raghuvansh get involved in writing poetry?
48. Write the name of Vighrah and Samas of 'Tanuvagvibhavah'?



Note

49. How was the character of Kulak manifested here?
50. What is the interrelationship of four verses called?
- (a) Kulakam (b) Sandanatikam
(c) Muktak (d) Visesh
51. Which root is 'Vakshye' here?
- (a) Vad (b) Vacha (c) Boo (d) Vraj

4.11 NOW LET'S UNDERSTAND THE TEXT

तं सन्तः श्रोतुमर्हन्ति सदसद्व्यक्तिहेतवः।

हेम्नः संलक्ष्यते ह्याग्नौ विषुद्धिः श्यामिकापि वा॥10॥

अन्वय - तं सदसद्व्यक्तिहेतवः सन्तः श्रोतुम् अर्हन्ति, हि हेम्नः विषुद्धिः श्यामिका अपि वा अग्नौ संलक्ष्यते।

अन्वयार्थ - तं रघुवंशनामकं प्रबन्धं सदसद्व्यक्तिहेतवः गुणदोषविभागकर्तारः सन्तः विद्वांसः श्रोतुम् आकर्णयितुम् अर्हन्ति योग्या भवन्ति हि यतो हि हेम्नः सुवर्णस्य विषुद्धिः निर्दोषरूपं श्यामिकापि वा लोहान्तरसंसर्गात्मकः दोषः अपि वा अग्नौ वह्नौ संलक्ष्यते संदृष्यते॥

Simply meaning- only intelligent people are able to listen to Raghuvansha Prabandha. Because only they understand the merits and demerits of poetry properly. The purity and demerits of gold are reflected in the fire itself.

Meaning - In this verse, Kalidas has criticized the authority of Raghuvansh poetry. Not all are fit to read Raghuvanshas poetry. Only the discriminator of the right qualities and faults is entitled to it. Those who do not know how to interpret the defects, they acquire the virtues in the defect place and the fault in the Gunasthan. Due to which they are not able to get the proper meaning of the poem. But the scholars accept the truth by considering the merits and demerits in the right form. Here the poet also gives an illustration. The purity or the defects of gold are generally not understood. But if that gold is set in the fire. Then its merits and demerits are tested. As fire imparts impartially the merits and demerits of gold. Similarly, scholars also reveal the merits and demerits of poetry. In this verse, it is said that the poet can test the merits and demerits of his poetry only by Pragyā (scholar). From him they will accept the faults told by the pragyās (scholars). This indicates a great virtue of Kalidas.

Grammar -

- सदसद्व्यक्तिहेतवः - सच्च असच्च सदसती इति इतरेतरद्वन्द्वसमासः सदसतोः व्यक्ति सदसद्व्यक्तिः इति षष्ठीतत्पुरुषसमासः। सदसद्व्यक्तिः हेतवः सदसद्व्यक्तिहेतवः इति षष्ठीसमासः।

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTERISTICS OF THE KING OF RAGHU DYNASTY

- श्रोतुम् - श्रुधातोः तुमुन्प्रत्यये श्रोतुम् इति रूपम्।
- अर्हन्ति - अर्ह-धातोः लटि प्रथमपुरुषबहुवचने अर्हन्ति इति रूपम्।
- विषुद्धिः - विपूर्वकात् शुध्-धातोः क्तिन्प्रत्यये विषुद्धिषब्दः निष्पद्यते।
- संलक्ष्यते - सम्-पूर्वकात् लक्ष-धातोः कर्मणि लटि प्रथमपुरुषैकवचने संलक्ष्यते इति रूपम्।

सन्धिकार्यम् -

- श्रोतुमर्हन्ति - श्रोतुम्+अर्हन्ति
- ह्याग्नौ - हि+अग्नौ
- श्यामिकापि - श्यामिका+अपि
- अव्ययपरिचयः - अस्मिन् श्लोके हि, अपि, वा, इति, त्रीणि अव्ययपदानि।
प्रयोगपरिवर्तनम् - सदसद्व्यक्तिहेतुभिः सः स श्रोतुम् अर्हते। हि हेम्नः विषुद्धिं श्यामिकाम् अपि वा अग्नौ संलक्षयन्ति।

Alankaralochana - As fire properly illuminates the qualities and defects of gold. Similarly, Pragma (scholar) also illuminates the merits and demerits of poetry. Here the scholar has a submit with the fire. The adjectives are 'as'. So it is a upama.



INTEXT QUESTION - 10

52. Who is the authority to read Raghuvansh poetry?
53. With whom is Pragma related here?
54. Write the name of the Vighra and Samas of Sadasadvyatavah.
55. Who is the reader of Agnipad in the verse?
 - (a) upama
 - (b) upaman
 - (c) upameya
 - (d) analogous



SUMMARY

For the smooth completion of the work, the disciples offer prayers. Therefore, the great poet Kalidas has also invoked in the beginning of poetry. For a clear understanding of the word and meaning here, like Vagarthou, the parents of the united world, Parvati and Parameshwara are worshipped. Raghuvansh has expressed his incompatibility in the poetry composition for Mangalvidha. She is madmati. Therefore, just as it is impossible to cross the sea from a small boat, in the same way, it is difficult to compose Raghuvansh poetry through slow motion. As the sow is not able to get the thing above. Similarly, the poet is also not capable of composing Raghuvansh poetry. But Vyas

Valmiki etc. described the character of the kings of Raghuvansh in the past. Because of this, this task became easy for the poet, he admits. After that Kalidasa generally described the Raghuvanshi kings. He was pure from birth, used to perform karma continuously till the attainment of fruits. The border of his kingdom was up to the sea. They also used to travel and come towards heaven. They practiced dharma according to the scriptures. Used to provide the desired item for the petitioners. The crime committed during his reign, he received punishment. He was also enlightened for action when there was a purpose. They used to collect money for sacrifice, reticent to protect truth, conquered kingdoms for fame, married for children. They practice learning in their young age, experience the pleasures of subjects in their youth, and lead a virtuous life in old age. In the last part of life, by giving up the body through yoga, he attained salvation. In this way, his life was coordinated with Purushartha Chatushtya. In this way, being unable to describe such great characters, inspired by their qualities, Raghuvansh composed poetry, with this the poet also reveals his humility. This Raghuvansh poetry is capable of being read only by Pragya (Sadar person). Because they rightly accept the defects and virtues of poetry. Just like the merits and demerits of gold are rightly reflected in the fire itself.

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

1. Explain the auspiciousness of Raghuvansha?
2. How did Kalidas manifest his incompetence?
3. Describe the manly life of the Raghuvanshi kings-
4. Write a short note about Upamalankar?
5. How many types of verses are there, describe their difference?
6. Describe any four characteristics of Raghuvanshi kings?
7. How the Raghuvanshi king used to cultivate Chaturvarga in life - Think?
8. Tan Sant: - Explain Upamalankar in this verse?
9. Match the terms written in the columns

S. No. Column (A)

1. Parvati Parameshwara
2. Raghuvansham
3. Udupam
4. Aanakarathavatman:
5. Vajram

S. No. Column (B)

1. Kalidasa:
2. Shaishve
3. Vagarthou
4. Vardhake
5. Sant

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTRISTION OF THE KING AT RAGHU DYNASTYA

- | | |
|-----------------|--------------------------|
| 6. Vidyaabhyas: | 6. Short boat |
| 7. Munivritti | 7. Suchivishesh |
| 8. Adhikari | 8. Raghuvanshiyah Nripa: |

Answer:- 1-3, 2-1, 3-6, 4-8, 5-7, 6-2, 7-4, 8-5



ANSWERS TO INTEXT QUESTIONS

1. Poet Vagarthapatipaye worships Parvati Parameshwara.
2. Parvati is combined like Parameshwara Vagarthou.
3. Mother and father = Pitarau
4. There are upama in this verse.
- 5.-2
- 6.-3
7. -3
8. -1
9. -4
10. -1
11. The poet has likened his matiko to the miniature boat and the character of Raghuvansh has been likened by Kavne Sagar.
12. Mohat Udupen Asmi
13. Willing to swim
14. In the present verse, Suryavansh is like a bad ocean, his mind is said to be like a small boat. Therefore, Suryavansh, Swamati, these are two upmaya reading terms. Bad sea and small boat are two simile terms. It is impossible to cross the sea like a small boat. In the same way, it is impossible to describe Raghuvanshi's character with the opinion of the poet, it is an analogy, so here is a simile.
15. -3
16. The poet associated himself with Vamana (dwarf).
17. The object above is available from the advanced people.
18. 'Iva' is avyapada analogous meaning.

**Note**

19. Prashuna Labhyam = Prashulabhyam = Tritityatpurush Samas, Tasmin = Prashulabhyen

20. -2

21. The movement of needle is smooth in Vajrabiddha gemstone.

22. The name Vajra is of special kind of needle.

23. Sutrasya Eve Asti

24. Vyas Valmiki etc. are the suras of the east.

25. -3

26. Nakat aa anakam - avyayibhav samaas, rathasya vatram rathavatram sashthitapurushasamas. Anakam rathavatram yeshan te anakarathvatman:- Bahuvrihi Samas. It means till heaven, Raghu was the chariot of kings, that is, they used to come and go towards heaven. He was a friend of Indra.

27. The border of the Raghuvanshi kings was up to the sea

28. Sah Aham Ajanamshudhanam Afalodayakarmanam

29. -1

30. -2,

31. There are two types of fire. Shoutagni and Smartagni. There are three types of Shrautagni – Dakshinaagni, Ahavaniyagni and Garthapatyaagni. There are also two types of Smartagni.

32. Crimeam anatikramya- yathaparadham - avyayibhav samasa. Yathapradh Dandah yesha te = yathapradhadandaah = bahuvrihisamas tesham yathparadhadandanaam. Meaning - crime: krita cheta tadapadhaka sen crimekaribhyah te dandan yachhati sma. The one who committed the crime under his rule was not impunity.

33. The four adjectives are the four adjectives of the Raghuvanshi kings.

34. -4

35. -2

36. -2

Module - 2

RAGHUVANSH-CHARACTRISTION OF THE KINGAT RAGHU DYNASTYA

STUDY OF POETIC WORK (KAVYA)-1



Note

37. The Raghuvanshi kings were reticent for truth.
38. Mitam slap vachanshilam yeshan te mitmashinah tesham mitbhashinam.
39. Raghuvanshi kings enter Grahasthashram to get children. And used to marry only to get children.
40. -1
41. -3
42. He used to renounce the body through yoga.
43. He used to practice in his childhood.
44. Tanum tyajanti iti tanutyajah uppadasamas tesham tanutyajam.
45. -2
46. -1
47. Inspired by the qualities of Raghuvansha
48. Vacha vibhavah = vagvibhavah tatpurushasamas, tanuh vagvibhav yasya sa: tanuvagvibhavah bahuvrihi samaas
49. The interrelationship of more than four verses is called 'Kulak'.
50. -4
51. -3
52. The saints (scholars or pragmas) are entitled to read poetry from Raghuvansh.
53. Pragya is associated with Agni.
54. Sach asch Sadsati - Other conflicts. Sadastoh person: Sadsadvikta:- Shasthitatpurush Samas. Sadsadvyayatah hetavah sadsadvyayatvah = Shasthitatpurush Samas
55. -2