

5**RAGHUVANSH-CHARACTRISTION
OF KING DILIP-1****Note**

In this lesson we will read thirteen verses, here the poet begins the narration of the subject. Raghuvansh originated from Surya. The primitive king of the Suryavansh was Manu. Dilip was born chronologically in the same lineage. Dilip is the hero of the first canto of Raghuvansh. In this text, primarily, the body of Maharaj Dilip is described.

**OBJECTIVE**

After reading this lesson you will be able to:

- know the origin of Raghuvansh;
- understand the qualities of Dileep;
- know about the poetic style of Kalidas;
- know alankar;
- will be able to understand Samas and Sandhi; and
- there will be the ability to perform verses etc.

5.1 LET US READ THE TEXT

वैवस्वतो मनुर्नाम माननीयो मनीषिणाम्।
आसीन्महीक्षितामाद्यः प्रणवश्छन्दसामिव॥11॥

तदन्वये शुद्धिमति प्रसूतः शुद्धिमत्तरः।
दिलीप इति राजेन्दुरिन्दुः क्षीरनिधाविव॥12॥

व्यूढोरस्को वृषस्कन्धः शालप्रांशुर्महाभुजः।
आत्मकर्मक्षमं देहं क्षात्रो धर्म इवाश्रितः॥13॥

Module - 2

RAGHUVANSH-CHARACTRISTION OF KING DILIP-1

STUDY OF POETIC WORK (KAVYA)-1



Note

सर्वातिरिक्तसारेण सर्वतेजोऽभिभाविना।
स्थितः सर्वोन्नतेनोर्वी क्रान्त्वा मेरुरिवात्मना॥14॥
आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः।
आगमैः सदृशारम्भ आरम्भसदृशोदयः॥15॥
भीमकान्तैर्नृपगुणैः स बभूवोपजीविनाम्।
अधृष्यश्चाभिगम्यश्च यादोरत्नैरिवार्णवः॥16॥
रेखामात्रमपि क्षुण्णादामनोर्वर्त्मनः परम्।
न व्यतीयुः प्रजास्तस्य नियन्तुर्नैमिवृत्तयः॥17॥
प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत्।
सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रविः॥18॥
सेना परिच्छदस्तस्य द्वयमेवार्थसाधनम्।
शास्त्रेष्वकुण्ठिता बुद्धिमौर्वी धनुषि चातता॥19॥
तस्य संवृतमन्त्रस्य गूढाकारेङ्गितस्य च।
फलानुमेयाः प्रारम्भाः संस्काराः प्राक्तना इव॥20॥
जुगोपात्मानमत्रस्तो भेजे धर्ममनातुरः।
अगृध्नुराददे सोऽर्थमसक्तः सुखमन्वभूत्॥21॥
ज्ञाने मौनं क्षमा शक्तौ त्यागे श्लाघाविपर्ययः।
गुणा गुणानुबन्धित्वात्तस्य सप्रसवा इव॥22॥
अनाकृष्टस्य विषयैर्विद्यानां पारदृश्वनः।
तस्य धर्मरतेरासीद्बद्धत्वं जरसा विना॥23॥

5.2 LET US UNDERSTAND THE TEXT

वैवस्वतो मनुर्नाम माननीयो मनीषिणाम्।

आसीन्महीक्षितामाद्यः भ्रणवश्छन्दसामिव॥11॥

अन्वय - मनीषिणां माननीयः छन्दसां प्रणवः इव महीक्षिताम् आद्यः वैवस्वतः नाम मनुः आसीत्।

अन्वयार्थ - मनीषिणां विदुषां माननीयः पूजनीयः छन्दसां वेदानां प्रणव इव ओङ्कार इव महीक्षितां आद्यः प्रथमः वैवस्वतो नाम। वैवस्वत इति नाम्ना प्रसद्धि मनुः प्रजापतिः आसीत् अभवत्।

Simply meaning - Manu named Vaivasvata was the first among the learned Bhupatis and he was like Omkar in the Veda Mantras.

Meaning - Here the poet describes the origin of Suryavansh in the context of the description of Raghuवंश. According to the Puranas, Swambhu was the fourteenth

Manus. Suryaputra Vaivasthava Manu is seventh among them. From these the Suryavansh originated. In this verse the poet describes his reverence. Vaivasthava Manu was revered in the same way because even sages with divine vision revered in him. He was the first among all the kings on earth. That is, he was the first king of the earth. To represent this, the poet mixed the Upma Alankar - "Chhandasam Pranav Iv" i.e. similar to Pranava in verses. Just as Omkar is primitive in Veda mantras, Vaivasthava Manu was also the first among Bhupatis. Just as Omkar is revered by all, he was also respected by all. That is the meaning of this verse.



Note

Grammar discussion -

- माननीयः - मानितुं योग्यः इत्यर्थे मानधातोः अनीयर्-प्रत्यये माननीयः इति रूपम्।
- मनीषिणाम् - मनस ईषिणः मनीषिणः। मनीषिन्-शब्दस्य षष्ठीबहुवचने मनीषिणाम् इति रूपम्।
- आसीत् - अस्-धातोः लङि प्रथमपुरुषैकवचने आसीत् इति रूपम्।
- महीक्षिताम् - महीं क्षियन्ति इति महीक्षितः, तेषां महीक्षिताम्। एतत् षष्ठीबहुवचनान्तं रूपम्।
- वैवस्वतः - विवस्वतः अपत्यं वैवस्वतः। विवस्वान् नाम सूर्यः। तस्य पुत्रः वैवस्वतः।

सन्धिकार्य -

- वैवस्वतो मनुर्नामः - वैवस्वतः + मनुः + नाम
 - माननीयो मनीषिणाम् - माननीयः + मनीषिणाम्
 - आसीन्महीक्षितामाद्यः - आसीत् + महीक्षिताम् + आद्यः
 - प्रणवश्छन्दसामिवः - प्रणवः + छन्दसाम् + इव
- प्रयोगपरिवर्तनम् - मनीषिणां माननीयेन छन्दसां प्रणवेन इव महीक्षिताम् आद्येन वैवस्वतेन नाम मनुना अभूयत।

Alankaralochana - In this verse there is an analogy of Alankar. Here Mahikshita and Vaivasatva these two verses are synonymous, chhandasam Pranav: These are two similes, the word 'Iva' is a synonym. Here Mahikshit's verses and Vaivasthava are likened to Pranav, so the upama Alankar



INTEXT QUESTION - 5.1

1. With whom were Manu and Mahixhit compared?
2. Who is the primitive of the kings in the world?
3. What is the meaning of Vaivasvatva?

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Note

RAGHUVANSH-CHARACTERISTICS OF KING DILIP-1

4. How many were Manu?
 - (1) Dwadash
 - (2) Triodash,
 - (3) Chaturdham
 - (4) Pariksha
5. Which Manu was Vaivasvata?
 - (1) sixth
 - (2) seventh
 - (3) tenth
 - (4) fourth
6. From whom did Raghuvansh originated?
 - (1) Sun
 - (2) Moon
 - (3) Mercury
 - (4) Kuru

5.2 LET US NOW UNDERSTAND THE TEXT

तदन्वये शुद्धिमति प्रसूतः शुद्धिमत्तरः।

दिलीप इति राजेन्दुरिन्दुः क्षीरनिधाविव॥12॥

अन्वयः - शुद्धिमति तदन्वये शुद्धिमत्तरः दिलीप इति राजेन्दु क्षीरनिधौ इन्दुः इव प्रसूतः।

अन्वयार्थः - शुद्धिमति पवित्रतासम्पन्ने तदन्वये मनुवंशे शुद्धिमत्तरः पवित्रतरः दिलीप इति दिलीपनाम्ना प्रसिद्धः राजेन्दुः भूपचन्द्रः क्षीरनिधौ क्षीरसमुद्रे इन्दुः इव चन्द्र इव प्रसूतः जातः।

Simple meaning: - Just as Chandra took birth in Kshirsagar, in the same way a purer Rajchandra named Dileep took birth in the holy lineage of Manu.

Meaning - In this verse, in the context of the description of Raghuvansh, the poet says about the father of King Raghu. His name was Dileep. He is associated with the moon. Just as the moon was born from Kshirsagar during the churning of the ocean, in the same way, holy Dilips were born in the holy manuvansh. The way the moon creates joy in the minds of people. Similarly, Dilip was also pleasing to the people. That is why Dilip Rajendu is called Rajshrestha. The name Manuvansh is of Suryavansh itself. She is pure by nature and also before and after the birth of a son, the rites of conception etc., as told by the scriptures, have been properly followed. Therefore the purest Dilip took birth in his holy lineage.

Grammar discussion -

- तदन्वये - तस्य अन्वयः तदन्वयः इति षष्ठीतत्पुरुषसमासः, तस्मिन् तदन्वये। एतत् सप्तम्येकवचान्तं पदम्।
- शुद्धिमति - प्रशस्ता शुद्धिः अस्मिन् स शुद्धिमान्, तस्मिन् शुद्धिमति। एतदपि सप्तम्येकवचान्तं पदम्।

RAGHUVANSH-CHARACTRISTION OF KING DILIP-1

- प्रसूतः - प्रपूर्वकात् सूधातोः क्तप्रत्यये प्रसूत इति रूपं सिध्यति।
- शुद्धिमत्तरः - अतिशयने शुद्धिमत्तरः भवति। अत्र शुद्धिमत्-शब्दात् तरप्प्रत्ययः अस्ति।
- राजेन्दुः - राजा इन्दुः इव इति विग्रहे राजेन्दुः इति भवति। अत्र उपमेयपदपूर्वककर्मधरयसमासः अस्ति।
- क्षीरनिधौ - क्षीराणां निधिः क्षीरनिधिः इति षष्ठीतत्पुरुषसमासः, तस्मिन् क्षीरनिधौ।

सन्धिकार्यम् -

- दिलीप इति - दिलीपः + इति
- राजेन्दुरिन्दुः - राजेन्दुः + इन्दुः
- क्षीरनिधाविव - क्षीरनिधौ + इव

प्रयोगपरिवर्तनम् - शुद्धिमति तदप्ये शुद्धिमत्तरेण दिलीपेन इति राजेन्दुना क्षीरनिधौ इन्दुना इव प्रसूतम्।

Alankaralochana - In this verse, Manuvansh and Dileep are two verses, Kshirnidhau and Indu, these two verses are upamans, ev is a suffix and Prasuth is a common religion. So here is the upama.



INTEXT QUESTIONS-5.2

7. With whom were Dilip and Manuvansh equated in this verse?
8. Prove the analogy here.
9. Write Samas and vighrah in Rajendu.
10. Dilip: Like whom did born/
 - (1) Sun,
 - (2) Moon,
 - (3) Ksheer Nidhi,
 - (4) Mercury
11. Chandra: From where did the pregnant women come?
 - (1) Veer Nidho,
 - (2) Teer Nidhou,
 - (3) Kshir Nidhou,
 - (4) Neer Nidho

5.4 NOW LET'S UNDERSTAND THE TEXT

व्यूढोरस्को वृषस्कन्धः शालप्रांशुर्महाभुजः।
आत्मकर्मक्षमं देहं क्षात्रो धर्म इवाश्रितः॥ 13॥

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

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RAGHUVANSH-CHARACTERISTICS OF KING DILIP-1

STUDY OF POETIC WORK (KAVYA)-1



Note

अन्वयः - व्यूढोरस्कोः वृषस्कन्धः शालप्रांशु महाभुजः आत्मकर्मक्षमं देहम् आश्रितः क्षात्रः धर्मः इव (स्थितः)।

अन्वयार्थः - व्यूढोरस्कः विपुलवक्षाः वृषस्कन्धः वृषभांसः शालप्रांशुः वृक्षोन्नतः महाभुजः दीर्घबाहुः आत्मकर्मक्षमं स्वकार्यसमर्थं देहं शरीरम् आश्रितः प्राप्तः क्षात्रः क्षत्रियसम्बन्धी धर्मः गुणः इव स्थितः।

Simple meaning - Vrishabhaskandha, the huge chest of Dilip, had long arms and shoulders (shoulder) like the huge chestnut and it was as high as a sala tree. Having a body capable of doing his own work, he was like a Kshattra Dharma.

Meaning - In this verse, Kalidasa has described Raghu's father Dilip. Dilip's thorax (chest) was of huge size. He had strong shoulders like the shoulders of a bull. Shali tree is very advanced (high) among the trees. Dilip was as advanced as it. Both his arms were also long. Thus his body was very strong. Seeing Dilip, he believed that the Kshatriya religion was capable of performing its work. Here self work means to protect the poor people. Kshatriya means a heroic Kshatriya related dharma. He was present in the form of Dilip holding the body. Kshatradharma made the body of Dilip worthy of his work as shelter, this is what the poet has envisioned. That's why in this verse there is a metaphor.

Grammar discussion -

- व्यूढोरस्का - व्यूढम् उरः यस्य स व्यूढोरस्कः इति बहुव्रीहिसमासः।
- वृषस्कन्ध - वृषस्य इव स्कन्धः वृषस्कन्धः इति व्यधिकरणबहुव्रीहिसमासः।
- शालप्रांशु - शाल इव प्रांशुः शालप्रांशु इति उपमानपदपूर्वककर्मधारयसमासः।
- महाभुज - महान्तौ भुजो यस्य सः महाभुजः इति बहुव्रीहिसमासः।
- आत्मकर्मक्षमम् - आत्मनः कर्म आत्मकर्म इति षष्ठीतत्पुरुषसमासः। आत्मकर्मणि क्षमः आत्मकर्मक्षमः इति सप्तमीतत्पुरुषसमासः, तम् आत्मकर्मक्षमम्। एतत् द्वितीयैकवचनान्तं पदम्।
- आश्रित - आङ्पूर्वकात् श्रिधातोः क्तप्रत्यये कृते आश्रितः इति रूपं सिध्यति।

सन्धिकार्यम् -

- व्यूढोरस्को वृषस्कन्धः- व्यूढोरस्कः+वृषस्कन्धः
- शालप्रांशुर्महाभुजः- शालप्रांशुः + महाभुजः
- क्षात्रो धर्म इवाश्रितः- क्षात्रः+धर्मः+इव+आश्रितः

प्रयोगपरिवर्तनम् - व्यूढोरस्केन वृषस्कन्धेन शालप्रांशुना महाभुजेन आत्मकर्मक्षमं देहम् आश्रितेन क्षात्रेण धर्मेण इव (स्थितम्)।

Alankaralochana - Here the idol of Maharaj Dilip is mentioned in the form of Kshatradharma. Because Maharaj Dilip seemed like Kshatra Dharma by his qualities, so this is utpreksha.



INTEXT QUESTIONS - 5.3

12. Dilip's shoulders were similar to whose shoulders?
13. Write the vigrah which is in shalpranshu?

5.5 NOW LET US UNDERSTAND THE TEXT

सर्वातिरिक्तसारेण सर्वतेजोऽभिभाविना।

स्थितः सर्वोन्नतेनोर्वी क्रान्त्वा मेरुरिवात्मना॥14॥

अन्वय- सर्वातिरिक्तसारेण सर्वतेजोभिभाविना। सर्वोन्नतेन आत्माना मेरुः इव उर्वी क्रान्त्वा स्थितः।

अन्वयार्थ- सर्वातिरिक्तसारेण सकलभूतेभ्यः अधिकबलेन सर्वतेजोभिभाविना सर्वभूतानि तेजसा तिरस्कारिणा सर्वोन्नतेन सर्वेभ्य उन्नतेन आत्मना शरीरेण मेरुः इव सुमेरुपर्वतः इव उर्वी पृथ्वीं क्रान्त्वा आक्रम्य स्थितः अविद्यत।

Simply meaning - Dilip was more powerful than everyone's expectation. He despised all beings with his brilliance. His body was also very advanced. So he was going to invade the whole earth. Like Mount Sumeru is about to invade the earth.

Meaning - In this verse the poet has compared Maharaja Dilip with Sumeru Parvat. The most powerful, the one who despises all beings with his brilliance, the most advanced body, etc. are said to be the qualities of Dilip. All these qualities are also present in Mount Sumeru. Like Mount Sumeru protects the entire earth like a pillar. Similarly, Dilip also protects the earth with his strength. Sumeru mountain is very advanced, this thing is also famous in Puranas etc. Maharaj Dilip has advanced in the same way. He was of advanced character, great brilliance, he defeated all other kings with his brilliance. The mightiest of all, the one who despises all beings fiercely, was situated by transcending the earth, similarly Mount Sumeru is situated by transcending the earth.

Grammar discussion -

- सर्वातिरिक्तसारेण - अतिरिक्तः सारः यस्य सः अतिरिक्तसारः इति बहुव्रीहिसमासः। सर्वेभ्यः अतिरिक्तसारः सर्वातिरिक्तसारः इति पञ्चमीतत्पुरुषसमासः, तेन सर्वातिरिक्तसारेण। इदं तृतीयैकवचनान्तं पदम्।
- सर्वतेजोऽभिभाविना - तेजसा अभिभवति इति तेजोऽभिभावी। सर्वेषां तेजोऽभिभावी



Note

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STUDY OF POETIC WORK (KAVYA)-1



Note

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सर्वतेजोऽभिभावी इति षष्ठीतत्पुरुषसमासः, तेन सर्वतेजोऽभिभाविना। तृतीयैकवचनान्तम् एतत् पदम्।

- सर्वोन्नतेन - सर्वेभ्यः उन्नतः सर्वोन्नतः इति पञ्चमीतत्पुरुषसमास, तेन सर्वोन्नतेन।
- क्रान्त्वा - क्रम-धातौः क्त्वाप्रत्यये क्रान्त्वा इति रूपं निष्पद्यते। अस्य अव्ययपदवत् प्रयोगः भवति।

सन्धिकार्यम् -

- सर्वोन्नतेनोर्वीम् - सर्वोन्नतेन+उर्वीम्
- मेरुरिवात्मना - मेरुः+इव+आत्मना

अव्ययपरिचय - अत्र इव इति अव्ययपदं वर्तते।

प्रयोगपरिवर्तनम् - सर्वातिरिक्तसारेण सर्वतेजोऽभिभाविना सर्वोन्नतेन आत्मना मेरुणा इव उर्वी क्रान्त्वा स्थितम्।

Alankaralochana - Maharaj Dilip is associated with Sumeruparvat. Hence Dilip is Upameya and Sumeruparvat is Upamaya. Ive suffix. The qualities which were in Dilip were also in Mount Sumeru, this is an upama. So there is a blessing in it.



INTEXT QUESTIONS - 5.4

14. With which mountain is Dilip likened?
15. Write the name of Samas after performing Sarvatiriktasarah?
16. Sumeruparvat is the situation by overcoming whom?

5.6 LET US NOW UNDERSTAND THE TEXT

आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः।

आगमैः सदृशारम्भ आरम्भसदृशोदयः॥15॥

अन्वयः - आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः आगमैः सदृशारम्भ आरम्भसदृशोदयः (आसीत्)।

अन्वयार्थः - (सः) आकारसदृशप्रज्ञः मुर्तितुल्यबुद्धिः प्रज्ञया बुद्ध्या सदृशागमः समानशास्त्रपरिश्रमः आगमैः शास्त्रैः सदृशारम्भ तुल्यकर्मा आरम्भसदृशोदयः कर्मसदृशफलसिद्धिश्च (आसीत्)।

Simple meaning:- Dilip's intellect was like his body shape. His scriptural knowledge was also in line with his intellect. They used to perform rituals according to the scriptures. As he did the work, so was the result.

Meaning:- By looking at a particular body in the world, we often infer the qualities of human beings. Dilip's body was also the same. Just as his body was beautiful, so was

his intellect. Due to this type of intellect, he had read and received the Vedas in a right way. Merely reading the scriptures does not prove anything. But according to the scriptural method, there is also conduct in life. Therefore, Dilip used to conduct the scriptures prescribed in his life in a true way and by performing the deeds, he used to get the fruits of the action. In this way, Dilip not only read the scriptures, but also used those scriptural words in life and used them in the same way and got the same results.

Grammar discussion -

- आकारसदृशप्रज्ञः- सदृशी प्रज्ञा यस्य सः सदृशप्रज्ञः इति बहुव्रीहिसमासः। आकारेण सदृशप्रज्ञः आकारसदृशप्रज्ञः इति तृतीयातत्पुरुषसमासः।
- सदृशागमः- सदृशः आगमः यस्य सः सदृशागमः इति बहुव्रीहिसमासः।
- सदृशारम्भः- सदृशः आरम्भः यस्य सः सदृशारम्भः इति बहुव्रीहिसमासः।
- आरम्भसदृशोदयः- सदृशः उदयः यस्य सः सदृशोदयः इति बहुव्रीहिसमासः। आरम्भेण सदृशोदयः आरम्भसदृशोदयः इति तृतीयातत्पुरुषसमासः।

प्रयोगपरिवर्तनम् - (तेन) आकारसदृशप्रज्ञेन प्रज्ञया सदृशागमेन आगमैः सदृशारम्भेण आरम्भसदृशोदयेन (अभूयत)।



Note



INTEXT QUESTIONS – 5.5

17. What is the meaning of the words Aagam and Aarambh?
18. How was Dilip’s prajna (intellect)?
19. Write the Vigrah and Samas of Akarasadrisaprajna?
20. What is the Deity of Sadrusarambh?
 - (1) samsya aarambh,
 - (2) sama aarambhâh
 - (3) sâdâa arambâhyasya
 - (4) aa aa arambhâsya c.

5.7 LET US UNDERSTAND THE TEXT

भीमकान्तैर्नृपगुणैः स बभूवोपजीविनाम्।
अधृष्यश्चाधिगम्यश्च यादोरत्नैरिवार्णवः॥16॥

अन्वयः- भीमकान्तैः नृपगुणैः स उपजीविनाम् यादोरत्नैः अर्णव इव अधृष्यः अभिगम्यश्च बभूव।

अन्वयार्थः - भीमकान्तैः भयङ्करमनोहरैः नृपगुणैः राजगुणैः स दिलीपः उपजीविनाम् आश्रितानां यादोरत्नैः जलजीवमणिभिः अर्णव इव समुद्र इव अधृष्यः अनभिगम्यः अभिगम्यः आश्रयणीयः च बभूव भवति स्म।

STUDY OF POETIC WORK (KAVYA)-1



Note

Simple meaning:- Dilip had formidable qualities of bravery. He was inaccessible to dependents, secretaries and servants etc. There were also beautiful qualities like generosity, kindness, etc. They were consumed by the cultivators. Just as the ocean is more severe than the severe waves, Capricorn, etc., but it is also consumed by gems.

Meaning :- Dilip had sharp qualities like Pratap etc. The Upazivi were afraid for this reason. But there were other pleasant qualities as well. Dependents used to serve him. In fact, he had become in the form of a Lord. If the king is devoid of qualities like Prabhu Pratap etc., then the subjects do not obey his orders. Due to which the state suffers. If there is not even a single pleasant quality in the king, then the king is completely horrific, then the people turn against him. This only harms the king. In this way there is a possibility of loss of both the king and the kingdom. Therefore, both fierceness and charming qualities are expected in GOD. Dileep had both types of qualities. The poet has also given a parable. For example, there are fierce waves in the sea and fierce creatures like Capricorn are also seen. Still gems are obtained from the sea. Those gems create joy in the minds of people. Just as the sea appears both fierce and beautiful. Similarly, Dilip also had a mixture of fierce and charming qualities.

Grammar discussion -

- भीमकान्तैः - भीमाः च कान्ताः भीमकान्ताः इति कर्मधारयसमासः, तैः भीमकान्तैः। तृतीयाबहुवचनान्तं पदम् इदम्।
- नृपगुणैः - नृपस्य गुणाः नृपगुणाः इति षष्ठीतत्पुरुषसमासः, तैः नृपगुणैः।
- उपजीविनाम् - उपजीवन्ति इति उपजीविनः, तेषाम् उपजीविनाम्। षष्ठीबहुवचनान्तं रूपम् इदम्।
- अधृष्यः - न धृष्यः अधृष्यः इति नजतत्पुरुषसमासः।
- अभिगम्यः - अभिपूर्वकात् गम्-धातोः यत्प्रत्यये कृते अभिगम्यः इति रूपम्। अभिगन्तुं योग्यः इत्यर्थः।
- यादोरत्नैः - यादांसि च रत्नानि च यादोरत्नानि इति इतरेतरद्वन्द्वसमासः, तैः यादोरत्नैः।
- बभूव - भूधातोः लिट्-लकारे प्रथमपुरुषैकवचने बभूव इति रूपम्।

सन्धिकार्यम् -

- भीमकान्तैर्नृपगुणैः - भीमकान्तैः+नृपगुणैः
- बभूवोपजीविनाम् - बभूव+ उपजीविनाम्
- अधृष्यश्चाधिगम्यश्चः - अधृष्यः + चः अधिगम्यः + च
- यादोरत्नैरिवार्णवः - यादोरत्नैः + इव + अर्णवः

प्रयोगपरिवर्तनम् - भीमकान्तैः नृपगुणैः तेन उपजीविनां यादोरत्नैः अर्णवेन इव अधृष्येण अभिगम्येन बभूवे।

Alankaralochana - Here the poet has given an illustration of the ocean to describe Dilip, just as the ocean was fiercer than Makradi and beautiful with Ratnadi, similarly Dilip was also terrifying with bravery, sharp qualities, and beautiful with Prajavatsalya etc. So here is the Alankar dristant.

**INTEXT QUESTIONS - 5.6**

21. How was Dilip observable and accessible to the upajivya?
22. What is the Alankar in this verse?
23. Dissociate Adhrishchabhigamya?

5.8 LET US NOW UNDERSTAND THE TEXT

रेखामात्रमपि क्षुण्णादामनोर्वर्त्मनः परम्।
न व्यतीयुः प्रजास्तस्य नियन्तुर्नेमिवृत्तयः॥17॥

अन्वय - नियन्तु तस्य नेमिवृत्तयः प्रजाः आमनोः क्षुण्णात् वर्त्मनः परं रेखामात्रम् अपि ने व्यतीयुः

अन्वयार्थ - नियन्तुः शिक्षकस्य सारथेश्च तस्य दिलीपस्य नेमिवृत्तयः चक्रधाराव्यापाराः प्रजाः जनाः आमनोः मनुम् आरभ्य क्षुण्णात् अभ्यस्तात् प्रचलितात् च वर्त्मनः आचारपद्धतेः मार्गात् च परम् अधिकं रेखामात्रम् अपि रेखाप्रमाणम् अपि न व्यतीयुः न अतिक्रान्तवत्यः।

Simple meaning- The chariot which is driven by an accomplished charioteer does not cross the line of the chariot previously existing. Similarly, the subjects of Dilip also did not violate the conduct starting from the time of Manu.

Meaning: - In this verse, the poet narrates the skill of Dileep in the operation of the state. Dilip was born in the lineage of Vaivasvata Manu. So he followed Manu's words with devotion. According to him, the state was ruled. Manu wrote Manusmriti in Satyayuga. Dilip was born in Tretayuga. There was a big difference of time between these two. Yet King Dilip and his subjects followed the path shown by Manu in the same manner. All the charioteer drives the chariot. But when an accomplished charioteer drives the chariot, he follows the line of the chakra drawn earlier from the chariot, never making any deviations. Not all charioteer are proficient in doing so. Dilip was also skilled in state administration. They used to run their kingdom properly. Manu's words were never violated by him and his subjects.

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

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTRISTION OF KING DILIP-1

Grammar discussion -

- रेखामात्रम् - रेखा प्रमाणम् यस्य इति अर्थे रेखामात्रम् इति रूपं भवति।
- क्षुण्णात् - क्षुद्-धातोः क्तप्रत्यये क्षुण्णः इति रूपं तस्मात् क्षुण्णात्। एतत् पञ्चम्येकवचनान्तं पदम्।
- आमनोः - आङ्-पूर्वकात् मनुशब्दात् पञ्चमीविभक्तौ आमनोः इति रूपं सिध्यति। मनुम् आरभ्य इत्यर्थः।
- वर्त्मनः - वर्त्मन्-शब्दस्य पञ्चमीविभक्त्यैकवचने वर्त्मनः इति रूपम्। वर्त्म नाम मार्गः।
- व्यतीयुः - वि पूर्वकात् अति-पूर्वकात् इण-धातोः लिटि व्यतीयुः इति रूपम्।
- नियन्तुः - नियच्छति इति नियन्ता, तस्य नियन्तुः।
- नेमिवृत्तयः- नेमीनाम् इव वृत्तिः यासां ता नेमिवृत्तयः इति बहुव्रीहिसमासः।

सन्धिकार्यम् -

- रेखामात्रमपि - रेखामात्रम् + अपि
- क्षुण्णदमनोर्वर्त्मनः - क्षुण्णात् + आमनोः + वर्त्मनः
- प्रजास्तस्य - प्रजाः + तस्य
- नियन्तुर्नेमिवृत्तयः - नियन्तुः + नेमिवृत्तयः

प्रयोगपरिवर्तनम् - नियन्तुः तस्य नेमिवृत्तिभिः प्रजाभिः आमनोः क्षुण्णात् वर्त्मनः परः रेखामात्रः अपि न व्यतीये।

Alankaralochana - In this verse, Dilip is mentioned as an accomplished charioteer. His subjects are related to nemi. Hence Dilip and his subjects are Upameya. The accomplished charioteer is the name of his chariot. Not infringing is analogous knowledge. So here is the upama Alankar.



INTEXT QUESTIONS - 5.7

24. The wheel of the chariot does not encroach upon whom?
25. Break the Sandhi "Kshunadamanorvatman"?
26. Write the meaning of the present verse?

5.9 LET US NOW UNDERSTAND THE TEXT

प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत्।
सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रविः॥18॥

अन्वय - सः प्रजानां भूत्यर्थम् एव ताभ्यो बलिम् अग्रहीत्। हि रविः सहस्रगुणम् उत्स्रष्टं रसम् आदत्ते।

अन्वयार्थ - स दिलीपः प्रजानां जनानां भूत्यर्थं वृद्ध्यर्थं ताभ्यः प्रजाभ्यः बलिं करम् अग्रहीत् गृहीतवान्। हि तथा हि रविः सूर्यः सहस्रगुणं सहस्रधा उत्स्रष्टुं दातुं रसं जलम् आदत्ते गृह्णाति।

Simple - Dilip used to collect taxes from them for the welfare of the subjects. not for your own use. Like the Sun receives water from the Earth in exchange for thousands of times of water.

Meaning - Maharaj Dilip used to collect taxes from them for the welfare of the residents of the state. What a person produces is divided into six parts, then the king receives one part of them as tax. This type of sacrifice was not used by the king for his own consumption. The money received in the form of tax is stored in the treasury. It is the property of the people. When there is a purpose, the king gives that money for the welfare of the people. The poet has given a simile about how Dileep's tax collection was. The Sun absorbs water from the Earth throughout the year. In summer, the earth is dry due to lack of water. Then the sun provides a thousand times the amount of water in the form of rain. Thus the sun does not exploit the water for its own use. But in exchange for more water, he accepts the water of the earth. Similarly, Dilip also used to collect taxes for the welfare of the subjects.

Grammar discussion -

- भूत्यर्थम् - भूत्यै इदम् इति विग्रहे भूत्यर्थम् इति रूपम्। अत्र नित्यसमासः वर्तते।
- अग्रहीत् - ग्रह-धातोः लुङिः प्रथमपुरुषैकवचने अग्रहीत् इति रूपम्।
- सहस्रगुणम् - सहस्रं गुणा यस्मिन् तत् यथा तथा इति विग्रहे सहस्रगुणम् इति रूपम्। अत्र बहुव्रीहिसमासः अस्ति।
- उत्स्रष्टुम् - उत्-पूर्वकात् सृज्धातोः तुमुन्-प्रत्यये उत्स्रष्टुम् इति रूपम्। उत्सर्जनाय इत्यर्थः।
- आदत्तेः - आङ्-पूर्वकात् दाधातोः लटि प्रथमपुरुषैकवचने आदत्ते इति रूपम्।

सन्धिकार्यम् -

- प्रजानामेव - प्रजानाम् + एव
- स ताभ्यो बलिमग्रहीत् - सः + ताभ्यः + बलिम् + अग्रहीत्
- सहस्रगुणमुत्स्रष्टुमादत्ते - सहस्रगुणम्+उत्स्रष्टुम्+आदत्ते

प्रयोगपरिवर्तनम् - तेन प्रजानां भूत्यर्थम् एव ताभ्यः बलिः अग्रहीत्। हि रविणा सहस्रगुणम् उत्स्रष्टुं रसः आदीयते।



Note

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTRISTION OF KING DILIP-1

Alankaralochana - Here the poet equates Dileep with Surya. Just as the Sun receives water and returns a thousand times more water. Similarly, Dilip also collects tax from the subjects. And after that the money collected in the form of tax was used for the welfare of the subjects. This is an analogy. Hence Dilip is Upameya and Surya is Upamana, so here he is Upamalankar.



INTEXT QUESTIONS - 5.8

27. How did Dilip accept the sacrifice?
28. What is the alankar in the present verse?
29. What did the poet say about Dileep's tax collection?

5.10 NOW LET US UNDERSTAND THE TEXT

सेना परिच्छदस्तस्य द्वयमेवार्थसाधनम्।

शास्त्रेष्वकुण्ठिता बुद्धिमौर्वी धनुषि चातता॥19॥

अन्वयः - तस्य सेना परिच्छदः (बभूव) शास्त्रेषु अकुण्ठिता बुद्धिः, धनुषि आतता मौर्वी च द्वयम् एव अर्थसाधनं (बभूव)।

अन्वयार्थः- तस्य दिलीपस्य सेना सैन्यं परिच्छदः उपकरणं बभूव। शास्त्रेषु राजशास्त्रेषु अकुण्ठिता अव्याहता बुद्धिः मतिः धनुषि चापे आतता आरोपिता मौर्वी च ज्या च द्वयम् एव बभूव द्वे एवं अर्थसाधनं प्रयोजनकरणम् अभवत्।

Simply meaning- Dileep's military forces were just equipment. No purpose was served by it. Dilip's purposes were proved by the infinite knowledge in the scriptures and the directness imposed on the bow.

Meaning - In political science it is said that asantushta dvija nishtaah santushta: parthivah. That is, dissatisfied brahmins and contented kings perish. If the king is satisfied with his wealth, then his destruction is certain. Therefore, the king should conquer the kingdoms etc. For this reason, Dileep also used to go to conquer other states. He also had great military power for war, but the king did not use it in the time of war. Like Chhatra-chamar etc. were his equipment, similarly military force was also his equipment. In the scriptures, his purposes were fulfilled only by the infinite intelligence and the jyaya pratyancha imposed on the bow. Dilip was a great scholar in many types of scriptures. He was a philosopher of ethics. The thrust imposed on his bow was irresistible. Therefore, the scriptures imposed on the bow and bow proved its purpose.



Note

Grammar discussion:-

- अर्थसाधनम्: - अर्थस्य साधनम् इति षष्ठीतत्पुरुषसमासः।
- अकुण्ठिता: - न कुण्ठिता अकुण्ठिता इति नञ्-तत्पुरुषसमासः।
- धनुषि: - धनुष्-शब्दस्य सप्तम्येकवचने धनुषि इति रूपम्।
- आतता: - आङ्-पूर्वकात् तन्-धातोः क्तप्रत्यये स्त्रियां टापि आतता इति रूपम्

सन्धिकार्यम् -

- परिच्छदस्तस्य - परिच्छदः+तस्य
- द्वयमेवार्थसाधनम् - द्वयम्+एव+अर्थसाधनम्
- शास्त्रेष्वकुण्ठिता - शास्त्रेषु+अकुण्ठिता
- बुद्धिमौर्वी - बुद्धिः+मौर्वी
- चातता - च+आतता।

प्रयोगपरिवर्तनम् - सेनया परिच्छदेन बभूवे। अर्थसाधनं शास्त्रेषु अकुण्ठितया बुद्ध्या, धनुषि आततया मौर्व्या च द्वयेन एवं बभूवे।



INTEXT QUESTION - 5.9

30. What were Dileep's two means of earning?
31. What was Dileep's army?
32. Shastrishu Make a sandhi of incontinence.

5.11 NOW LET US UNDERSTAND THE TEXT

तस्य संवृतमन्त्रस्य गूढाकारेडिगतस्य च।

फलानुमेयाः प्रारम्भाः संस्काराः प्राक्तना इव ॥ 20॥

अन्वयः - संवृतमन्त्रस्य गूढाकारेडिगतस्य च तस्य प्रारम्भाः संस्कारा इव फलानुमेयाः (आसन्)।

अन्वयार्थः - संवृतमन्त्रस्य गुप्तविचारस्य गूढाकारेडिगतस्य गुप्ते आकारेडिगते यस्य च तस्य दिलीपस्य प्रारम्भाः कर्माणि प्राक्तनाः प्राचीनाः संस्काराः इव पूर्वकर्मवासनाः इव फलानुमेयाः कार्येण अनुमातुं योग्याः आसन्।

Simple meaning:- Dilip used to do very esoteric discussion. His mind was not known by size and effort. For example, by looking at the nature of a human being, one gets knowledge of the sanskars of previous births. In the same way, seeing the fruit, what was Dilip's mood, it was known.

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTRISTION OF KING DILIP-1

Meaning: - One should only do esoteric discussion, this is the rule of politics. If the discussion appears for any reason, then there is a loss of the entire state. Therefore, Dilip used to consult with the ministers with utmost secrecy. Even after seeing the efforts, the people were not able to know about his money, price etc. Only when the task was accomplished, everyone knew Dilip's occult discussion. The poet also gave praise for this ability. Many virtuous deeds were done by us in the previous birth. Those same actions are performed in the form of sacraments in this birth. But usually they do not understand the sanskars. When we see the tendencies of individuals, then only they appear to be sacraments, because only those who do virtuous deeds are engaged in good deeds. Only those who do sinful deeds indulge in misdeeds. Those who do sinful deeds indulge in unrighteous deeds. In this way, seeing the accomplishment of the task, Dilip's mantra was estimated.

Grammar discussion -

- संवृतमन्त्रस्य - संवृतः मन्त्रः यस्य स संवृतमन्त्र- इति बहुव्रीहिसमासः, तस्य संवृतमन्त्रस्य।
- गूढाकारेडिगतस्य - आकारः च इडिगतं च आकारेडिगते इति इतरेतरद्वन्द्वसमासः। गूढे आकारेडिगते यस्य स गूढाकारेडिगतः इति बहुव्रीहिसमासः, तस्य गूढाकारेडिगतस्य।
- फलानुमेया - फलेन अनुमेयाः फलानुमेयाः इति तृतीयातत्पुरुषसमासः।

सन्धिकार्यम् -

- प्राक्तना इव - प्राक्तनाः + इव
- प्रयोगपरिवर्तनम् - संवृतमन्त्रस्य गूढाकारेडिगतस्य च तस्य प्रारम्भैः प्राक्तनैः संस्कारैः इव फलानुमेयैः (अभूयत)।

Alankaralochana - Here measures like price, etc., similar to Dileep, give an estimate of the rites of the past. Therefore, measures like price etc. are suitable. Praktana samskaras are upaamana, iva is a rhetorical word, hence upama alankar is here.



INTEXT QUESTIONS - 5.10

33. With whom did you liken the beginning of Dileep?
34. Write the grace and samasa of Gudhakarengitsya.

5.12 LET US NOW UNDERSTAND THE TEXT

जुगोपात्मानमत्रस्तो भेजे धर्ममनातुरः।

अगृध्नुराददे सोऽर्थमसक्तः सुखमन्वभूत्॥ 21॥

अन्वय - सः अत्रस्तः आत्मानं जुगोप, अनातुरो धर्मं भेजे, अगृध्नुः अर्थम् आददे, असक्तः सुखम् अन्वभूत्।

अन्वयार्थ - सः दिलीपः अत्रस्तः भीतरहितः आत्मानं शरीरं जुगोप रक्षितवान् अनातुरः अरुग्णः सन् धर्मं सुकृतं भेजे सेवितवान्। अगृध्नुः लोभरहितः सन् अर्थं धनम् आददे स्वीकृतवान् असक्तः, आसक्तिरहितः सन् सुखं विषयानन्दम् अन्वभूत् अनुभूतवान्।

Simple - Dilip used to protect himself without fear. He used to do good work without unhealth. They used to earn money without greed, they used to experience happiness without attachment.

Meaning - Here the poet shows the difference of Dileep with the common man. The body is the main means for these four Purusharthas, Dharma-Artha-Kama, Moksha. Without the body one is not capable of doing anything religious. Everyone in the world protects the body by fearing any objection. But Dilip used to protect his body for the accomplishment of Purushartha. Often people consume religion only when they are suffering from disease or are old. But Dilip also practiced religion without disease. People are seen very much inclined to get money in the world. They are all money gluttons. Under the influence of greed, they are inclined to gain money. But Dilip used to earn money not because of greed, but for the welfare of the subjects. Dilip was devoid of attachment to pleasure. Even those without attachment used to experience happiness. Only an attached person experiences happiness and sorrow, but Dilip was unattached. So he was situated away from happiness and sorrow.

Grammar discussion -

- जुगोपः - गुप् - धातोः लिट्लकारे जुगोप इति रूपम्। रक्षितवान् इत्यर्थः।
- अत्रस्तः - न त्रस्तः अत्रस्तः इति नञ्त्तत्पुरुषसमासः।
- भेजेः - भज्-धातोः लिट्लकारे प्रथमपुरुषस्य एकवचने भेजे इति रूपम्। सेवितवान् इत्यर्थः।
- अनातुरः - न आतुरः अनातुरः इति नञ्त्तत्पुरुषसमासः।
- अगृध्नुः - न गृध्नुः इति नञ्त्तत्पुरुषसमासः।
- आददेः - आङ्.पूर्वकात् दाधातोः लिट्लकारे आददे इति रूपम्।
- असक्तः - न सक्त इति असक्तः इति नञ्त्तत्पुरुषसमासः।
- अन्वभूत् - अनुपूर्वकात् भूधातोः लुङ्लकारे प्रथमपुरुषस्य एकवचने अन्वभूत् इति रूपम्।

सन्धिकार्यम् -

- जुगोपात्मानमत्रस्तो भेजे - जुगोप + आत्मानम् + अत्रस्तः + भेजे
- धर्ममनातुरः - धर्मम् + अनातुरः



Note

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTRISTION OF KING DILIP-1

- अगृध्नुराददे - अगृध्नुः + आददे
- सोर्थमसक्तः - सः + अर्थम् + असक्त
- सुखमन्वभूत् - सुखम् + अन्वभूत्
- प्रयोगपरिवर्तनम् - तेन अत्रस्तेन आत्मा जुगुपे, अनातुरेण धर्मः भेजे, अगृध्नुना अर्थः आददे, असक्तेन सुखम् अन्वभूयत।



INTEXT QUESTION – 5.11

35. How was Dilip a fan of Dharma-Artha-Kama?
36. What is the main means of effort?
37. Break the Sandhi of Jugopatmanmatrastobheje.
38. How did Dileep protect the body?
 - (1) He was afraid of enemies.
 - (2) He was afraid of death.
 - (3) He wanted to do the sadhna of the Purusharthas.
 - (4) He was agitated.

5.13 LET US NOW UNDERSTAND THE TEXT

ज्ञाने मौनं क्षमा शक्तौ त्यागे श्लाघाविपर्ययः।

गुणा गुणानुबन्धित्वात्तस्य सप्रसवा इव॥ 22॥

अन्वय - ज्ञाने मौनं, शक्तौ क्षमा, त्यागे श्लाघाविपर्ययः, (इत्थम्) तस्य गुणाः गुणानुबन्धित्वात् सप्रसवा इव (अभूवन्)।

अन्वयार्थ - ज्ञाने (सती अपि) परवृत्तान्तं ज्ञात्वा अपि मौनं मुनिभावः शक्तौ सामर्थ्ये क्षमा तितिक्षा त्यागे वितरणे श्लाघाविपर्ययः प्रशंसाभावः (इत्थम् अनेन प्रकारेण) तस्य दिलीपस्य गुणाः ज्ञानादयः गुणानुबन्धित्वात् विरुद्धगुणानां मौनादीनां सहचारात् सप्रसवाः इव सहोदराः इव अभूवन्।

Simple meaning - Dileep's knowledge was with silence. Forgiveness was accompanied by strength or power. The sacrifice was selfless. In this way, his knowledge and qualities were similar to that of a sibling with qualities opposed to silence etc.

Meaning - Here also the poet has described the character of Dilip outside the world, almost any person in the world is knowledgeable, then the sage's spirit is not dependent in him. But Dilip lived as a monk even after knowing the story of others. In fact, this is

the characteristic of this king. If the king does not remain silent even after being a pundit, then he is at a loss. For this reason, even the outspoken kings are often condemned in the scriptures. Dilip was forgiving even though he was capable. Forgiveness is commendable when you are capable. Therefore, if the weak forgive, they do not deserve praise. For this reason it is said in Manusmriti – “Shaktanam Bhushanam Kshama”. People make announcements by giving up in the public. But Dilip did not say that even after doing charity etc. He did not deserve praise. In fact, the qualities of knowledge etc., virtues like silence etc. are opposite to each other. But Dileep had all these qualities. Therefore, in Dileep these opposite qualities were also like siblings.

**Note****Grammar discussion -**

- मौनम्:- मुनेः भावः मौनं भवति।
- श्लाघाविपर्ययः:- श्लाघायाः विपर्ययः श्लाघाविपर्ययः इति षष्ठीतत्पुरुषसमासः।
- गुणानुबन्धित्वात्:- गुणैः अनुबन्धित्वं गुणानुबन्धित्वम् इति तृतीयातत्पुरुषसमासः, तस्मात् गुणानुबन्धित्वात्। एतत् पञ्चम्येकवचनान्तं पदम्।
- सप्रसवाः:- सह प्रसवः येषां ते सप्रसवाः इति बहुव्रीहिसमासः। प्रसवः नाम जन्म।

सन्धिकार्यम्-

- गुणा गुणानुबन्धित्वात्तस्य:- गुणाः + गुणानुबन्धित्वाद् + तस्य
- सप्रसवा इव:- सप्रसवाः + इव
- प्रयोगपरिवर्तनम्:- ज्ञाने मौने शक्तौ क्षमया त्यागे श्लाघाविपर्ययेण तस्य गुणैः गुणानुबन्धित्वात् सप्रसवैः इव अभूयत।

**INTEXT QUESTIONS - 5.12**

39. With what quality was Dileep's knowledge?
40. With which qualities knowledge etc. were similar to siblings.
41. Whose forgiveness deserves praise.
(1) intelligent, (2) strong, (3) rich (4) weak.

5.13 LET US NOW UNDERSTAND THE TEXT

अनाकृष्टस्य विषयैर्विद्यानां पारदृश्वनः।

तस्य धर्मरतेरासीदवृद्धत्वं जरसा विना॥ 23॥

अन्वयः - विषयैः अनाकृष्टस्य विद्यानां पारदृश्वनः धर्मरतेः तस्य जरसा विना वृद्धत्वम् आसीत्।

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTERISTICS OF KING DILIP-1

अन्वयार्थः - विषयैः रूपादिभिः अनाकृष्टस्य अवशीभूतस्य विद्यानां पारदृश्वनः वेदादीन् सम्पूर्णतया पठितवतः धर्मरतेः पुण्यानुरागस्य तस्य दिलीपस्य जरसा विना वृद्धत्वं विना वार्धकम् आसीत् अभवत्।

Simple meaning:- Dilip was not attracted by Rupadi subjects. He was transparent in all the scriptures like Vedas etc. He also had a strong affinity for religion. So he was old without old age. That is, the knowledge of Dileep was old.

Meaning - The poet has described the growth of knowledge of Dileep in this verse. Form, taste, smell, touch and words, these subjects also did not attract Dilip. That is, Dilip was not possessed by them. Due to this he was sensory control. He had done a thorough study of all the scriptures like Veda Vedanga etc. This shows their wisdom. The theme of Dileep was detachment, erudition in the scriptures was a combination of these two. He was always religious. Because of religion, disinterest in him was right. Knowledge was acquired with sense restraint. Therefore, his education was also fine. Although Maharaj Dilip was not old in age, yet he was old because of knowledge. In this way the poet has accused of old age in them.

Grammar discussion -

- अनाकृष्टस्य - न आकृष्टः अनाकृष्टः इति नञ्त्पुरुषसमासः, तस्य अनाकृष्टस्य।
- पारदृश्वनः - पारं दृष्टवान् इति पारदृश्वा, तस्य पारदृश्वनः। पारदृष्टुः इत्यर्थः।
- धर्मरतेः - धर्मे रतिः यस्य स धर्मरतिः इति बहुव्रीहिसमासः, तस्य धर्मरतेः।

सन्धिकार्यम् -

- विषयैर्विद्यानाम् - विषयैः+विद्यानाम्
- धर्मरतेरासीद् - धर्मरतेः + आसीद्
- प्रयोगपरिवर्तनम् - विषयैः अनाकृष्टस्य विद्यानां पारदृश्वनः धर्मरतेः तस्य जरसा विना वृद्धत्वेन अभूयत।



INTEXT QUESTION - 8.13

42. Dileep's old age was by knowledge or by age.
43. Mention the adjectives of Dileep mentioned in this verse.



SUMMARY

Raghuvansh originated from Lord Bhaskar. In ancient times there were fourteen Manus like Swayambhu etc. Manu, the seventh among them, was the first king of the Surya

dynasty. He was revered by scholars. Just as the moon took birth in the ocean at the time of churning, similarly the pure soul Dilip took birth in the lineage of Manu. The trees of that Dileep were huge. His shoulders were like the shoulders of Taurus. He was long-armed like a sala tree. Seeing his might, Kshatra Dharma itself was the shelter of his body. He was more powerful, capable of destroying all beings and advanced with his brilliance. Therefore, like Sumeruparvat, he was situated after overtaking the earth. His intellect was as infinite as the size of his body. He used to study scriptures according to wisdom and practice religion according to scriptures. Accordingly, they also got fruits. He had beautiful qualities just as he had terrible qualities. People dependent on terrible qualities were afraid. He used to serve them with graceful quality. For example, the ocean is fierce due to Capricorn etc. and it becomes painful due to gems. The accomplished charioteer does not transgress the line drawn by the wheel before the chariot wheel, similarly the subjects of Dilip also did not violate the words of Manu.

This shows Dileep's proficiency in governance. He used to take sacrifices from them for the benefit of the people, not for selfishness or for his own purpose. His army was mere equipment. He used to prove the purpose with the help of scripture and bow. He used to pray in secret. Even the size and the effort did not allow the emotion to be expressed. For example, seeing the tendency in this birth, we guess the sanskars of people. They used to estimate Dileep's feelings only after the work was accomplished. He used to protect the body even without fear for the accomplishment of Purushartha. Being free from disease, religion, without greed, meaning, without attachment, used to consume sex. Dilip's wisdom was without silence, strength with forgiveness, sacrifice without praise. All these qualities were opposite to each other, but were similar to siblings. He was sense conscious. Because he was not attracted by Rupadi. He had read many scriptures. He had genuine love for religion. Though he was not old in age, yet wisdom was old.

**Note****TERMINAL QUESTION**

1. Describe in detail the personality of Dilip.
2. How do the poets present the wisdom of Dileep?
3. Gyane Mounam Complete this verse and explain.
4. Explain with an example of parable rhetoric.
5. Explain by taking an example of Utreksha Alankar.
6. Summarize the text.

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTRISTION OF KING DILIP-1

7. Describe the character of Dileep on the basis of the verses read from the text.
8. Match the written terms of the columns.

Column (a)

1. Vaivasthava
2. Shlagha
3. Dileep
4. Pranshu
5. Samudra
6. Bhima Kanta
7. Mounam
8. Purusha

Column (b)

1. Moksha
2. Nripagunaah
3. Gyanam
4. Dileep:
5. Omkar
6. Shalavriksha
7. Rajendu:
8. Appreciation

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



ANSWERS TO IN-TEXT QUESTIONS

1. Manu is associated with the Sun, is associated with the well-known verses.
2. Manu
3. Vivasvat's son Vaivasvat is the name of Vivasvan Saryu
- 4.3
- 5.2
- 6.1
7. Upamit from Dilip Chandra, Manuvansh from Kshirnidhi.
8. Manuvanshe and Dilip These two terms are sub-syllables, Kshirnidhau and Indu these two terms are like-minded, and the word of simile, generated analogous knowledge. So the analogy is a metaphor.
9. Raja Indu Eve- Rajendu
- 10.2
- 11.3
12. Vrishabhavat - Like a bull's shoulder.

**Note**

13. Shaal ev Pranshu:- Shaalprashu:- Upamanpurvapadkarmadharaya
14. With Sumeruparvat
15. Extrah sarah yasya sa extrasarah- Bahuvrihisamas. Sarvmya: Extrasara: Sarvatiriktasara: Panchami Tatpurush Samas, Ten-Sarvatiriktasaraen.
16. To Earth
17. The word Aagama means scripture and Aarambh means work.
18. Dilip's intelligence was like his body.
19. Samdushi prajna yasya sah - samdish prajnah multivrihi samaas. Shape resembling prajna - shape resembling prajna: Tertiya tatpurush samasa
- 20.3
21. Dilip was invisible and inaccessible to the living beings with fierce and ruthless qualities.
22. Parable Decorating
23. Observable: \$ f\$ Accessible: \$ f
24. Of the line made by the preceding circle.
25. Kshunat \$ aamnoah \$ vratmanah
26. Niyanthu tasya nemivrutayah prajah aamnoh kshunnat vatramanah param rekha matram api na vyatiyuh.
27. Dilip used to accept sacrifices from the subjects.
28. Parable Decorating
29. It was like an eclipse of the sun, as the sun absorbs water from the earth throughout the year. In summer, the earth becomes dry due to lack of water. Then the Sun gives a thousand times more water in the form of rain. Similarly, Dilip also used to receive taxes for the welfare of the people.
30. Recklessness
31. Paragraph
32. Classicism
33. With the rites of the East

Module - 2

RAGHUVANSH-CHARACTRISTION OF KING DILIP-1

STUDY OF POETIC WORK (KAVYA)-1



Note

34. Shape: f indicated f forwardgete, antaradvandvasamaas. puzzling shapes yasya sah gudhakarengit polyhismasa, tasya pudhakarengitsya
35. Religion being free from disease, being free from greed, used to consume sex without attachment to meaning.
36. to the body
37. Send Jugop \$ Atmanam \$ Atrasta \$.
38. 3
39. Knowledge was accompanied by silence
40. Knowledge and other qualities were like siblings with silent qualities.
- 41.2
42. By knowledge
43. Visaiah Anakrishtattvah, Vidyana Paradishvatva, Dharmarati Tvam are the three adjectives.