

# शब्दाः

## अजन्तपुंलिङ्ग शब्दाः

1] अकारान्तः पुंलिङ्गः देव शब्दः :-

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा →	देवः	देवाँ	देवाः
द्वितीया →	देवम्	देवाँ	देवान्
तृतीया →	देवेन	देवाभ्याम्	देवैः
चतुर्थी →	देवाय	देवाभ्याम्	देवभ्यः
पञ्चमी →	देवात्	देवाभ्याम्	देवभ्यः
षष्ठी →	देवस्य	देवयोः	देवानाम्
सप्तमी →	देवे	देवयोः	देवेषु
संबोधनप्रथमा →	हे देव	हे देवाँ	हे देवाः

2] इकारान्तः पुंलिङ्गः कवि शब्दः :-

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा →	कविः	कवी	कवयः
द्वितीया →	कविम्	कवी	कवीन्
तृतीया →	कविना	कविभ्याम्	कविभिः
चतुर्थी →	कवये	कविभ्याम्	कविभ्यः
पञ्चमी →	कवेः	कविभ्याम्	कविभ्यः
षष्ठी →	कवेः	कव्योः	कवीनाम्
सप्तमी →	कवेः	कव्योः	कविषु
संबोधनप्रथमा →	हे कवे	हे कवी	हे कवयः

एवं इरिः, कपिः, अग्निः इत्यादयः।

3] उकारान्तः पुंलिङ्गः भानु शब्दः :-

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा →	भानुः	भानू	भानवः
द्वितीया →	भानुम्	भानू	भानून्
तृतीया →	भानुना	भानुभ्याम्	भानुभिः
चतुर्थी →	भानवे	भानुभ्याम्	भानुभ्यः
पञ्चमी →	भानोः	भानुभ्याम्	भानुभ्यः
षष्ठी →	भानोः	भान्वोः	भानूनाम्
सप्तमी →	भानो	भान्वोः	भानुषु
संबोधनप्रथमा →	हे भानो	हे भानू	हे भानवः

इव गुरुः, कुरुः, शम्भुः इत्यादयः।

4] ऋकारान्तः पुंलिङ्गः पितृ शब्दः :-

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा →	पिता	पितरौ	पितरः
द्वितीया →	पितरम्	पितरौ	पितृन्
तृतीया →	पित्रा	पितृभ्याम्	पितृभिः
चतुर्थी →	पित्रे	पितृभ्याम्	पितृभ्यः
पञ्चमी →	पितुः	पितृभ्याम्	पितृभ्यः
षष्ठी →	पितुः	पित्रोः	पितृणाम्
सप्तमी →	पितरि	पित्रोः	पितृषु
संबोधनप्रथमा →	हे पितः	हे पितरौ	हे पितरः

इव भ्राता, जामाता, इत्यादयः।

5] आकारान्तः पुंलिङ्गः गौ शब्दः :-

<u>विभक्तिः</u>	<u>एकवचनम्</u>	<u>द्विवचनम्</u>	<u>बहुवचनम्</u>
प्रथमा →	गौः	गावौ	गावः
द्वितीया →	गाम्	गावौ	गाः
तृतीया →	गावा	गौभ्याम्	गौभिः
चतुर्थी →	गव	गौभ्याम्	गौभ्यः
पञ्चमी →	गौः	गौभ्याम्	गौभ्यः
षष्ठी →	गौः	गवोः	गवाम्
सप्तमी →	गवि	गवोः	गौषु
संबोधनप्रथमा →	हे गौः	हे गावौ	हे गावः

अ एवं सुद्यौः इत्यादयः।

अजन्तस्त्रीलिङ्गशब्दाः

6] आकारान्तः स्त्रीलिङ्गः रमा शब्दः :-

<u>विभक्तिः</u>	<u>एकवचनम्</u>	<u>द्विवचनम्</u>	<u>बहुवचनम्</u>
प्रथमा →	रमा	रमौ	रमाः
द्वितीया →	रमाम्	रमौ	रमाः
तृतीया →	रमया	रमाभ्याम्	रमाभिः
चतुर्थी →	रमार्यै	रमाभ्याम्	रमाभ्यः
पञ्चमी →	रमायाः	रमाभ्याम्	रमाभ्यः
षष्ठी →	रमायाः	रमयोः	रमाणाम्
सप्तमी →	रमायां	रमयोः	रमासु
संबोधनप्रथमा →	हे रमौ	हे रमौ	हे रमाः

एवं सीता, अहल्या, इत्यादयः।

7] इकारान्तः स्त्रीलिङ्गः मति शब्दः :-

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	→ मतिः	मती	मतयः
द्वितीया	→ मतिम्	मती	मतीः
तृतीया	→ मत्या	मतिभ्याम्	मतिभिः
चतुर्थी	→ मत्यै, मतर्यै	मतिभ्याम्	मतिभ्यः
पञ्चमी	→ मत्याः, मतैः	मतिभ्याम्	मतिभ्यः
षष्ठी	→ मत्याः, मतैः	मत्याः	मतीनाम्
सप्तमी	→ मत्याम्, मतीं	मत्याः	मतिषु
संबोधनप्रथमा	→ हे मते	हे मती	हे मतयः

एवं रतिः, गतिः, इत्यादयः ।

8] इकारान्तः स्त्रीलिङ्गः नदी शब्दः :-

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	→ नदी	नद्यौ	नद्यः
द्वितीया	→ नदीम्	नद्यौ	नदीः
तृतीया	→ नद्या	नदीभ्याम्	नदीभिः
चतुर्थी	→ नद्यै	नदीभ्याम्	नदीभ्यः
पञ्चमी	→ नद्याः	नदीभ्याम्	नदीभ्यः
षष्ठी	→ नद्याः	नद्योः	नदीनाम्
सप्तमी	→ नद्याम्	नद्योः	नदीषु
संबोधनप्रथमा	→ हे नदि	हे नद्यौ	हे नद्यः

एवं गौरी, वाणी इत्यादयः ।

9] उकार

विभक्तिः

प्रथमा

द्वितीया

तृतीया

चतुर्थी

पञ्चमी

षष्ठी

सप्तमी

संबोधन

10] ऋ

विभक्तिः

प्रथमा

द्वितीया

तृतीया

चतुर्थी

पञ्चमी

षष्ठी

सप्तमी

संबोधन

9] अकारान्तः स्त्रीलिङ्गः वधू शब्दः :-

<u>विभक्तिः</u>	<u>एकवचनम्</u>	<u>द्विवचनम्</u>	<u>बहुवचनम्</u>
प्रथमा →	वधू	वध्वौ	वधवाः
द्वितीया →	वधूम्	वध्वौ	वधूः
तृतीया →	वध्वा	वधूभ्याम्	वधूभिः
चतुर्थी →	वध्वै	वधूभ्याम्	वधूभ्यः
पञ्चमी →	वध्वाः	वधूभ्याम्	वधूभ्यः
षष्ठी →	वध्वाः	वध्वौः	वधूनाम्
सप्तमी →	वध्वाम्	वध्वौः	वधूषु
संबोधनप्रथमा →	हे वधु	हे वध्वौ	हे वधवः

एवं तनु, चम् इत्यादयः ।

10] ऋकारान्तः स्त्रीलिङ्गः मातृ शब्दः :-

<u>विभक्तिः</u>	<u>एकवचनम्</u>	<u>द्विवचनम्</u>	<u>बहुवचनम्</u>
प्रथमा →	माता	मातर्यौ	मातरः
द्वितीया →	मातरम्	मातर्यौ	मातृः
तृतीया →	मात्रा	मातृभ्याम्	मातृभिः
चतुर्थी →	मात्रे	मातृभ्याम्	मातृभ्यः
पञ्चमी →	मातुः	मातृभ्याम्	मातृभ्यः
षष्ठी →	मातुः	मात्रीः	मातृणाम्
सप्तमी →	मातरि	मात्रीः	मातृषु
संबोधनप्रथमा →	हे मातः	हे मातर्यौ	हे मातरः

एवं इननन्दि, दुहिता, इत्यादयः ।

अजन्तनपुंसकलिङ्ग शब्दाः

11] अकारान्तः नपुंसकलिङ्गः फल शब्दः :-

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	→ फलम्	फले	फलानि
द्वितीया	→ फलम्	फले	फलानि
तृतीया	→ फलेन	फलाभ्याम्	फलैः
चतुर्थी	→ फलाय	फलाभ्याम्	फलैभ्यः
पञ्चमी	→ फलात्	फलाभ्याम्	फलैभ्यः
षष्ठी	→ फलस्य	फलयोः	फलानाम्
सप्तमी	→ फले	फलयोः	फलैषु
संबोधनप्रथमा	→ हे फल	हे फले	हे फलानि

एवं धनम्, वनम्, ज्ञानम् इत्यादयः।

12] इकारान्तः नपुंसकलिङ्गः वारि शब्दः :-

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	→ वारि	वारिणी	वारीणि
द्वितीया	→ वारि	वारिणी	वारीणि
तृतीया	→ वारिणा	वारिभ्याम्	वारिभिः
चतुर्थी	→ वारिणै	वारिभ्याम्	वारिभ्यः
पञ्चमी	→ वारिणः	वारिभ्याम्	वारिभ्यः
षष्ठी	→ वारिणः	वारिणोः	वारीणाम्
सप्तमी	→ वारिणि	वारिणोः	वारिषु
संबोधनप्रथमा	→ हे वारि, हे वारि	हे वारिणी	हे वारीणि

13] उकारान्तः

विभक्तिः

प्रथमा

द्वितीया

तृतीया

चतुर्थी

पञ्चमी

षष्ठी

सप्तमी

संबोधन

13] उकारान्तः नपुंसकलिङ्गः मधु शब्दः :-

<u>विभक्तिः</u>	<u>एकवचनम्</u>	<u>द्विवचनम्</u>	<u>बहुवचनम्</u>
प्रथमा →	मधु	मधुनी	मधूनि
द्वितीया →	मधु	मधुनी	मधूनि
तृतीया →	मधुना	मधुभ्याम्	मधुभिः
चतुर्थी →	मधुने	मधुभ्याम्	मधुभ्यः
पञ्चमी →	मधुनः	मधुभ्याम्	मधुभ्यः
षष्ठी →	मधुनः	मधुनोः	मधूनम्
सप्तमी →	मधुनि	मधुनोः	मधुषु
संबोधनप्रथमा →	हे मधी	हे मधुनी	हे मधूनि

एवं अम्बु, जत्रु, अश्रु इत्यादयः ।

## धर्मबद्धो दौवारिकः

The lesson Dharmabaddho Dauvarika is an extract from the Sivarahavijaya written by Sri Ambikadattavyas. Sri Vyas was born in Jaipur, Rajasthan. He had many titles such as Ghatikasata. He wrote 4 Sanskrit works among which Sivarahavijaya was considered the best. This work tells the story of Sivaji.

A gatekeeper was on duty at the gate of the fort of Pratapadurga. It was the early night, and the gatekeeper heard the sound of foot-steps. When he questioned who it was, no answer came. He heard the sound again. Then the gatekeeper shouted that he wanted to know who it was that desired death, क एष मामनुत्तरयन् मुमूर्षुः समायाति बाधिरः? Then a mendicant accompanied by a young ascetic came into sight. The gatekeeper asked him why he did not introduce himself to gain entrance. The mendicant said that from then onwards the ascetics, women, children and others were to be allowed inside without any questions, आत्मानमपरिचयायान्तैश प्रवेष्टव्यः। But the gatekeeper said that he would not take orders even from the creator, but only from Sivaji. महाराजशिववीरसिंहा - ज्ञां वयं शिरसा वहामः।

He said that it was the order of the king to kill anyone who did not respond even after questioned thrice, only those who were acquainted or possessed a recommendation or invited could enter. A mendicant with a begging bowl could not gain entrance inside.

The mendicant was happy with the behaviour of the gatekeeper, but wanted to test him again. He told the gatekeeper that he could not probably earn hundred or thousand gold coins as a gatekeeper, But the ascetic knew the science of making gold with a very little quantity of mercury ash. If the gatekeeper would allow him then he would reveal the secret of making gold but the gatekeeper got angry and scolded him that he was teaching to cheat his master कथं विश्वासघात स्वमिवञ्जन च शिक्षयसि? then the gatekeeper caught hold of the hand of sanyasi and forcibly leads him to appear before the supervisor, the sanyasi appeared to fear and started to plead the him to forgive him but the gate keeper was salament he made the light to shine brightly to see the face having glow of king manship the gatekeeper recognized the sanyasi as gowrasimha the chief commander of the king Shivaji. The gatekeeper spoke thus Oh. you are Lt Briman Gowrasimha please forgive my improper behaviour of a village

Hearing that Gourasimha smiled and spoke  
thus, Oh I am very much pleased by your  
behaviour and sense of responsibility towards  
your duty. I have tested you in various ways  
you are the right one who suit to the work  
of guard in the palace. Shivaji Raja needs  
such loyal servants. I will refer your name  
to him, go and do your duty. Thus, the gatekeeper  
who was not lured by attraction of sanyasi  
continued to do his duty near the gate.

हिमालयो नाम नगाधिराजः

श्लोकभावः :- प्रतिपदार्थः

1] अनन्तरन्तप्रभवस्य यस्य हिमं न सौभाग्यविलोपि जातम् ।  
एकी हि दीषो गुणसन्निपाते निमज्जतीन्द्रीः किरणेष्विवाङ्कः ॥

अनन्तरन्तप्रभवस्य = the source of invaluable gems

यस्य = of whose

हिमं = snow

सौभाग्यविलोपि = remover of beauty

न जातम् = did not become.

हि = indeed

एकी = only one

दीषः = defect

गुणसन्निपाते = among many qualities

इन्दू = the moon

किरणेषु = in the rays

अश्वाइव = like blemish

निमज्जति = drowns.

Summary :- The one whose snow did not become the remover of the beauty which is the source of innumerable gems. Because a single defect in the multitude of qualities will be drowned just like a blemish which dissolves among the bright rays of the moon

४] यश्चापसराविभ्रममण्डनानां सम्पादयित्री शिखरविमर्ति।  
बलाहकच्छेदविभक्तरामकालसन्द्यामिव धानुमत्ताम् ॥

यश्चा = And who

अपसराविभ्रममण्डनानां = the apsaras who have hurriedly  
arrange the ornaments.

सम्पादयित्री = having cost

बलाहकच्छेदविभक्तराम = that which reflected in the  
pieces of clouds

धानुमत्ताम् = the abundance of minerals

अकालसन्द्यामिव = like the twilight. twilight

शिखरवि = the peak.

विमर्ति = holes.

Summary :- The one who bears abundant minerals  
on its peaks gives an impression of twilight  
with the reflection on the pieces of clouds where  
the apsaras hurriedly arranged their ornaments.

५] आर्मेखलं सञ्चरतां घनानां छायामधः सानुगतां निर्षेय।  
उद्वेजिता वृष्टिभिराश्रयन्ती शृङ्गाणि यस्यात्तपवन्ति सिद्धाः ॥

सिद्धाः = the sidhas

आर्मेखलं = around the griddle

सञ्चरतां = moving

घनानां = the clouds

अधसानुवातां = the spreading of the pease

छाया = shadow

निर्षेय = having enjoyed

वृष्टिभ

उद्वेजित

यस्य =

आतप

शृङ्गा

आश्रय

Summ

shelter

of loc

clouds

४] पदं

विदन्ति

यस्मिन्

किराताः

नुषारसु

हनद्विपा

कैरपरि

पदं =

अदृष्टा

वस्वर

मुक्ताफ

मार्ग =

विदन्ति

वृष्टिभः = by excessive rains

उद्वेजिताः = agitated

यस्य = whose

आतपवन्ति = the heat of the sun

शृङ्गाणि = the peaks

आश्रयन्ते = take shelter.

Summary: On whose sunny peaks the sidhas takes shelter when it rains after enjoying the shade of lower peaks it because of the shadow of the clouds which move around the griddle.

४) पदं नुषारस्त्रुतिर्धौतरक्तं यस्मिन्नदृष्ट्वापि हतद्विपानाम् ।

विदन्ति मार्गं नखरन्ध्रमुक्ते मुक्ताफलैः कैसरिणां किराताः ॥

यस्मिन् = where

किराताः = the hunters

नुषारस्त्रुतिर्धौवस्त = whose blood strains are washed away by the snow

हतद्विपनिम् = which killed the elephants

कैरपरिणि = by the lions

पदं = foot prints

अदृष्ट्वापि = though not seen

नखरन्ध्रमुक्ते = fallen from the cavities of nails

मुक्ताफलैः = by the pearls

मार्गं = the path

विदन्ति = having known.

Summary: The hunters trap the lions which killed the elephants by the pearls dropped from the cavities of their claws even then their blood stained footprints are washed away by snow.

5] न्यस्ताक्षरा धानुरसेन यत्र भूर्जत्वचः कुञ्जरबिन्दुशीणाः ।  
व्रजन्ति विद्याधरमुन्दरीणामङ्गलैश्चक्रिययापयोगाम् ॥

यत्र = where

धानुरसेन = whosing of liquid

न्यस्ताक्षरा = the letters

कुञ्जरबिन्दुशीणा = appear like red spots on the skin of the elephant.

भूर्जत्वचः = the bark of bhurja trees

विद्याधरमुन्दरीणाम् = the vidhyadhara women

अङ्गलैश्चक्रियया = writing of love letters.

उपयोगाम् = useful

व्रजन्ति = get

Summary: The bark of bhurja trees with written letters appear like the red spots on the elephant will become useful to the women of vidhyadhara can for writing of love letters.

कपील

यत्र

कपील

करिभि

यत्र

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6] कर्पोलकण्डूः करिभिर्विनेतुं विघट्टितानां सरलदुमाणाम् ।  
यत्र स्तुतक्षीरतया प्रसूतः सानुनि गन्धः सुरभीकरोति ॥

कर्पोलकण्डूः = the itching of the cheeks

करिभिः = by the elephants

यत्र = where

विनेतुं = to remove

विघट्टितानां = rubbed against

सरलदुमाणाम् = of sarala trees

स्तुतक्षीरतया = by whoosing of milk

प्रसूतः = produced

गन्धः = scent

सुरभीकरोति = makes fragrance

Summary:- Where the scent of the milk whoosing from the sarala trees when the elephant rubbed their cheeks against the trees to relieve from itching makes the place fragrant.

7] यः पूरयन्कीचकरन्ध्रभागान्दरीमुखीर्त्येन समीरणेन ।

उद्गाश्रयतामिच्छति किन्नराणां तानप्रदायित्वमिवापगन्तुम् ॥

यः = who

दरीमुखीर्त्येन = produced from the mouth of the cave

समीरणेन = by winds

कीचकरन्ध्रभागान्द = the hollows of bamboo trees

पूरयन् = having filled

उद्गस्यताम = singing

इच्छन्ति = desire.

किन्नराणां = to the kinnaras

तानप्रदायित्वमि = having side instruments

इव = like

Summary: who by filling the holes of the bamboo with the winds raising from the mouths of the caves desires to be come decide instruments to be singing of kinnaras.

१०] वनेचराणां वनितासखानां दरीमृहीत्सङ्गनिषक्तभासः ।  
भवन्ति यत्रौषधयो रजन्यामर्तलपूराः सुरतप्रदीपाः ॥

यत्र = where

औषधभिः = medicinal herbs

रजन्यामर्तलपूराः = illuminating without oils

उत्सङ्गनिषक्तभास = brightened the interiors of the caves

वनितासखाना = accompanied by the wives

वनेचराणां = the forest dwellers

भवन्ति = the bed lights

Summary: where the herbs illuminated the interiors of the caves light bed lamps without oil at night to the forest dwellers accompanied by their wives

१] उद्गस्यताम

न दुः

यत्र =

शिलीभू

अङ्गुली

उद्गस्यताम

मार्ग =

दुर्वहश्री

अश्वमु

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१०] दिवाक

क्षुद्रैर्ज

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अन्धक

दिवाकर

१५ "उद्वेजयत्यङ्गुलिपाणिभागान्मार्गं शिलीभूतहिर्मैडपि यत्र ।  
न दुर्वहश्राणिपर्याधरात् भिन्दन्ति मन्दां गतिमश्वमुख्यः ॥

यत्र = where

शिलीभूतहिर्मैडपि = the frozen snow

अङ्गुलीभूतहिम् अङ्गुलिपाणिभागान् = the toes and heels.

उद्वेजयत्यपि = even though bitten

मार्गं = on path

दुर्वहश्राणिपर्याधरात् = troubled by the heaviness of  
the hips and the breasts.

अश्वमुख अश्वमुख्य = the horse faced women

मन्दां = very slowly

गतिम् = gait

नभिन्दन्ति = do not leave

Summary: Where the horse faced women

heavy in hips and breasts do not leave their  
gait even on the frozen snow path that bites  
their toes and nails.

१० दिवाकराद्रक्षति यो गुहासु लीनं दिवाभीतमिवान्धकारम् ।  
क्षुद्रैरपि नूनं शरणं प्रपन्ने ममत्वमुर्चैः शिरसां सतीव ॥

यह = who

रक्षति = protects

गुहासु = in the caves

लीनं = hidden

अन्धकारम् = darkness

दिवाकराद् = from the sun

उच्चैः शिरसा = the laughty ones

शरणं = refuge

प्रपन्ने = is sought

क्षुद्रैऽपि = even towards a mean one

सतीव = it like

नूनं = indeed

ममत्वं = kingship

Summary:- One who protects the darkness hides in the caves of the one being afraid of the sun indeed the laughty ones show affinity towards the mean that have sought refuge with him.

1] अस्युत्तरस्यां दिशि देवतात्मा हिमालयो नाम नगाधिराजः ।

पूर्व पूर्वपरीतोयनिधी वगाह्य स्थितः पृथिव्या इव मानदण्डः ॥

अस्युत्तरस्यां = in the northern sphere

दिशि = direction

देवतात्मा = divine self soul

हिमालयैः नाम = by name himalaya

नगाधिराजः = king of mountains

पूर्वपरीतोयनिधी = east and west

तोयानिधी = having <sup>the</sup> oceans

वगाह्य = entered

पृथिव्या = <sup>to</sup> the earth

इव मानदण्डः = measuring rod

स्थितः = stood

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stood

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east to

1] यं स

भास्वन्ति

सर्वशीला

यं =

वत्सं =

परिकल्प

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दौग्धारि

दौहदक्षी

स्थितं =

पृथूपदिष्

दरिधिम् =

भास्वन्ति

रत्नानि

महीपदी

दुदुदु =

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Buttha

herbs w

surprise

Summary:- In the northern direction there stood divine self by the name himalaya or the king of mountains was like measuring rod of the earth having entered the oceans from east to west.

12] यं सर्वशीलाः परिकल्प्य वत्सं मेरुं स्थितं दोग्धरि  
दोहदक्षे ।  
भास्वन्ति रत्नानि महौषधीश्च पृथूपदिष्टां दुदुहुधारित्रीम् ॥

सर्वशीला = all the mountains

यं = whom

वत्सं = calf

परिकल्प्य = having made

मेरुं = the meru mountain  
as a

दोग्धरि = having milked man

दोहदक्षे = expert in milking

स्थितं = stood

पृथूपदिष्टां = ordered by king prutha

दरित्रीम् = the earth

भास्वन्ति = shining

रत्नानि = with precious stones

महौषधीश्च = with great medicine

दुदुहु = <sup>having</sup> milked

Summary:- All the mountains made him as calf and milked the earth that was ordered by king Prutha shining with precious stones and medicinal herbs while the expert in milking the meru mountain surprised the milking of himalaya.

## हिमालयो नाम नगाधिराजः

संदर्भ वाक्यः :-

1] एको हि दीर्घा गुणसन्निपाते निमज्जतीन्दोः किरणेष्विवाइ

परिचयः :- The above sentence is taken from the lesson 'हिमालयो नाम नगाधिराजः' which is extracted from the work 'Kumara Sambhavam' written by Mahakavi Kalidasa.

संदर्भः :- The author is describing the greatness of 'Himavan', thus his loftiness of his peaks resemble his personality and any fault is immersed in the brightness of his good qualities.

अर्थः :- King Himavan is compared to the moon in brightness as any dark spots on the moon is submerged in the brightness of the full moon so also the loftiness of the peaks is so great in himavanth that any fault in him disappears in his good qualities.

2] अकालसन्ध्यामिव धानुमत्ताम् ।

परिचयः :- The above sentence is taken from the lesson 'हिमालयो नाम नगाधिराजः' which is extracted from the work 'Kumara Sambhavam' written by Mahakavi Kalidasa.

संदर्भः :- The author describes beauty of Himalayas thus though covered with snow. The precious metals emit the bright rays. These rays provide

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themsel  
in these

अर्थः :-  
precious  
reflection

3] उद्गास

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संदर्भः :-  
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अर्थः :-  
musical  
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4] सुद्रेऽपि

परिचयः  
lesson

from the  
Mahak

a reflection for the apsaras who decorate themselves hurriedly will adjust their ornaments in these reflections.

अर्थः :- The bright rays emitting from the precious stones underneath the snow provide reflection of mirror to adjust their ornaments.

3] उद्भास्यतामिच्छति किन्नराणां तानप्रदायित्वमिवापगन्तुम् ।

परिचयः :- The above sentence is taken from the lesson 'हिमालयो नाम नगाधिराजः' which is extracted from the work 'Kumara Sambhavam' written by Mahakavi Kalidasa.

संदर्भः :- The author describes about the greatness of himalayas. Thus, the natural phenomenon of the air flowing freely near the caves creates a buzzing sound. This is imagined as if himavan is organizing a concert with the kinneas playing musical instruments.

अर्थः :- Himavan is said to coordinate various musical instruments played by kinneas to form melodious music.

4] क्षुद्रेऽपि नूनं शरणं प्रपन्ने ममत्वमुर्चेः शिरसां सतीव ।

परिचयः :- The above sentence is taken from the lesson 'हिमालयो नाम नगाधिराजः' which is extracted from the work 'Kumara Sambhavam' written by Mahakavi Kalidasa.

संदर्भः :- The author describes the greatness of himavan thus having noble qualities himavan is said to protect even the wicked people. The darkness who hides himself in the caves fearing the light of the sun is given protection by giving him shelter in the caves.

अर्थः :- King himavan is described as very generous since he gives protection even to the wicked minded and darkness from the bright rays of the sun.

5] यस्म्यर्थयुक्तं गिरिराजशब्दं कुर्वन्ति चामर्यैश्चमर्यः ।

परिचयः :- The above sentence is taken from the lesson 'हिमालयौ नाम नगाधिराजः' which is extracted from the work 'Kumara Sambhavam' written by Mahakavi Kalidasa.

संदर्भः :- The author is describing the greatness of 'Himavan' having attained the title 'Giriraja' which aptly suits him since the chammery deers wag their tail so as to fan the great king.

अर्थः :- The wagging of the tail of the chammery deers seems to fan the great king himavan and this aptly suits him the title 'Giriraja'.

6] पद्मानि

परिचयः

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6] पद्मानि यस्याग्रसरीरुहाणि प्रवीक्ष्यत्यूर्ध्वमुखैर्मयूखैः ।

परिचयः :- The above sentence is taken from the lesson 'हिमालयो नाम नगाधिराजः' which is extracted from the work 'Kumara Sambhavam' written by Mahakavi Kalidasa.

संदर्भः :- The author describes the greatness of King himavan. thus, he due to his greatness causes the sun rays to fall on the lotuses by making them bloom so that they can be used by seven rishies the worship of god.

अर्थः :- The lotus bloom due to the sun rays on the upper region of himalayas making them useful for seven rishies to worship god.

## धर्मबद्धी दौवारिकः

सन्दर्भवाक्यानि:-

३] क इष मामनुत्तरयन् मुमूर्षुः समायति बाधिरः।

परिचयः :- The lesson 'धर्मबद्धी दौवारिकः' is written by Ambika Dattavyasa. It is extracted from his works 'Shivaraaja Vijayam'. The lesson is taken from second chapter.

संदर्भः :- The gatekeeper of the palace Pratapradurga was doing his duty <sup>by guarding</sup> ~~quarreling~~ the place suddenly in the darkness, he heard noise of somebody moving near the gate. He calls for him, as he was unable to see in the darkness. The gatekeeper warned the stranger if he doesnot respond to his call. then he will be killed.

अर्थः :- The gatekeeper said that these words to the stranger, 'Oh! who is this <sup>who</sup> ~~what~~ desires for death.'

२] क्षम्यतामेष आगच्छामि, आगत्य च निखिलं निर्वदयामि।

परिचयः :- The lesson 'धर्मबद्धी दौवारिकः' is written by Ambika Dattavyasa. It is extracted from his works 'Shivaraaja Vijayam'. The lesson is taken from second chapter.

संदर्भः :- The gatekeeper of the palace Pratapradurga was doing his duty <sup>by guarding</sup> ~~quarreling~~ the place suddenly in the darkness he hear noise of somebody moving near the gate he calls for him as he was

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unable to see in the darkness. The gatekeeper warns the stranger if he does not respond to his call then he will be killed

अर्थ: - The gatekeeper says that those words to the stranger. 'Oh! who is this deaf deserves for death!' Hearing the words of the gatekeeper the stranger spoke thus please forgive me here I come and will explain everything

3] आत्मानमपरिचाययन्तीऽपि प्रवेष्टव्याः ।

परिचय: - The lesson 'धर्मबद्धी दीवारिकः' is written by Ambika Dattavyasa. It is extracted from his works 'Shivaraja Vijayam' The lesson is taken from second chapter.

संदर्भ: - The gatekeeper of the palace hearing some noise calls upon <sup>the</sup> stranger who was lingering around. The stranger was ~~the~~ a sanyasi who wanted entry into the palace. The gatekeeper did not allow him. The sanyasi spoke to the gatekeeper thus

अर्थ: - It is said that permission should be given to women, old, children, sanyasi and pandits even if they don't have any permission letter. Thus, the sanyasi spoke.

4] महाराजशिववीरगाड्या वयं शिरसा वहामः ।

परिचय: - The lesson 'धर्मबद्धी दीवारिकः' is written by Ambika Dattavyasa. It is extracted from his works 'Shivaraja Vijayam' The lesson is taken from second chapter.

संदर्भ: :- When the sanyasi was giving a speech to the gatekeeper about whom to allow into the palace. The gatekeeper got angry and spoke to sanyasi thus

अर्थ: :- The gatekeeper spoke, "I shall only follow the orders of Maharaja Shivaji.

5] तदधुनेव परीष्कृतं पारदभस्म तुभ्यं दद्याम् ।

परिचय: :- The lesson 'धर्मबद्धी दीवारिकः' is written by Ambika Dattavyasa. It is extracted from his works 'Shivaraja Vijayam'. The lesson is taken from 2nd chapter.

संदर्भ: :- The sanyasi in order to gain entry into the palace loored the gatekeeper that he will give him the formula for creating gold if he is allowed into the palace.

अर्थ: :- The sanyasi spoke to the gatekeeper thus now itself I will disclose to you the formula for creating gold through ash if you allow me inside the palace.

6] हंही कपटसन्यासिन् कथं विश्वासघातं स्वामिवञ्चनं च शिक्षयसि ?

परिचय: :- The lesson 'धर्मबद्धी दीवारिकः' is written by Ambika Dattavyasa. It is extracted from his works 'Shivaraja Vijayam'. The lesson is taken from 2nd chapter

संदर्भ: :- Then the sanyasi loored the gatekeeper to gain entry into the palace. The gatekeeper got angry and spoke to him thus

अर्थ: :-  
Oh! you  
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4] देवारिकः

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8] निर्भीकः

परिचय:

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अर्थ:

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what

अर्थ :- The gatekeeper thus spoke to the thus  
Oh! you are a cheater you are teaching  
me to cheat my master. How dare you?

॥ देवारिकरु तमाकृष्य नयन्नेव पश्च प्रचलितः ।

परिचय :- The lesson 'धर्मबद्धो देवारिकः' is written by  
Ambika Dattavyasa. It is extracted from his  
works 'Shivaraja Vijayam'. The lesson is taken  
from second chapter.

संदर्भ :- The gatekeeper got angry over the  
sanyasi and caught hold of his hand and  
let him to the higher authority.

अर्थ :- The gatekeeper caught the hand of the  
stranger and let him to the light.

॥ निर्भीकेण हारिणा च मुखमण्डलेन पर्यचिनांस्तु ॥

परिचय :- The lesson 'धर्मबद्धो देवारिकः' is written by  
Ambika Dattavyasa. It is extracted from his  
works 'Shivaraja Vijayam'. The lesson is  
taken from second chapter.

संदर्भ :- Leaping the stranger towards the  
light the gatekeeper observed his face keenly  
and recognised him.

अर्थ :- The gatekeeper observed that the face  
of the stranger was fearless and beatish  
whitish in col wheatish in colour.

9] क्षमायतामनुचितव्यवहारं एतस्य ग्राम्यवराकस्य ।

परिचयः :- The lesson 'धर्मबद्धी दौवारिकः' is written by Ambika Dattavyasa. It is extracted from his works 'Shivaraja Vijayam'. The lesson is taken from second chapter.

संदर्भः :- Having knely observed the face of the stranger. A gatekeeper had recognized him to be Gowrasimha the securi personal security of Shivaraja. Immediately gatekeeper fell on his face and begged pardon.

अर्थः :- Please forgive me for my improper behaviour. who is an illetrate villager.

10] दौवारिक, मया वन बहुशः परीक्षितोऽसि ।

परिचयः :- The lesson 'धर्मबद्धी दौवारिकः' is written by Ambika Dattavyasa. It is extracted from his works 'Shivaraja Vijayam'. The lesson is taken from second chapter.

संदर्भः :- Gowrasimha appreciated the gatekeeper for his duty mindedness.

अर्थः :- Oh! gatekeeper I have tested your loyalty in many ways thus Gowrasimha spoke to the gatekeeper.

अर्थः :- Oh  
loyalty in  
spoke to

अतः :- Oh! gatekeeper I have tested your  
loyalty in many ways thus Govrasinha  
spoke to the gatekeeper

# मुदाभिषेक्तु वरदत्वमर्हसि

Essay:-

निबन्धप्रश्नाः

द्वारार्थेन पौरैश्च उवतान् श्रीरामस्य गुणान् वर्णयन् ।

Introduction :- The lesson 'मुदाभिषेक्तु वरदत्वमर्हसि' is an extract from the second canto of the Ayodhya Kanda, in the epic Ramayana written by sage Valmiki. Dasaratha's desire to make Rama the crown prince, and the acceptance of the citizens for that is the story of this lesson.

Dasaratha's Announcement :- King Dasaratha invited all the members of his council and told them in a serious and pleasing tone that his ancestors took care of the country as fathers. He also followed their path, and ruled the kingdom vigilantly. He wanted to write it with prosperity

श्रेयसा याक्तुकामीडम्भि सुखाहमखिलं जगन् ।

His body had become old with thousands of years of age, and he wanted to give rest to it

जीर्णस्य शरीरस्य विश्रान्तिमभिरीचये ।

He sought their permission to make

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Rama the crown prince. Rama was valourous like Indra and captured the cities of the enemies. He would like to associate him with the authority of the heir apparent just as the moon was associated with the star Pushyami. He would be a worthy lord to the earth. Having thus bestowed the earth to Rama, Dasaratha would be relieved of his anxieties.

The citizen's Approval: The assembly applauded Dasaratha's announcement just as the peacock's would applaud the rumbling rain cloud.

वृष्टिमन्त महामैद्यं नर्दन्तमिव बहिणः ।

They said that as the king had become old, it was proper for him to make Rama the crown prince, then Dasaratha wanted to know why the citizens were eager to see Rama installed while Dasaratha was ruling them righteously.

The qualities of Rama: Then the citizens described the qualities of Rama saying that there were many good qualities in him. thus

बहवी नृप कल्याण गुणाः पुत्रस्य सन्ति ते ।

Rama was equal to Indra in qualities

दिव्यगुणैः शक्रसमो रामः सत्यपराक्रमः ।

He outshone all the Ikshvaku kings. Rama was a gentleman devoted to truth and righteousness. He was unenvious, patient of consoling nature, grateful, self-controlled and firm-minded. He spoke pleasantly, and served and scholarly Brahmins. He was an expert in the use of the weapons of human gods and weapons demons. If he waged a war, he won it, On his return from a war he enquired the welfare of the citizens as if they were his kith and kin.

पौरान् स्वजनवशित्यं कुशलं परिपृच्छति ।

He felt sad when anyone was in trouble. He was elated during their happy festivities. People all over the country desired strength, health and longevity to Rama. The womenfolk, elders and the youth offered prayers to the gods for the sake of Rama.

They said that it would befit Dasarath to immediately install his son who as the heir apparent.

कृतघ्ने नास्ति निष्कृतिः

संदर्भ वाक्यः

परि १] स एव दुर्गा तरति जलस्थौ वानरो यथा।

परिचयः :- The above sentence is taken from 'Krutagne nasti nishkruthi'. It is extracted from Panchatantra written by Vishnu Sharma

संदर्भः :- The author described the phrase कृतघ्ने नास्ति निष्कृतिः. The ungrateful ones do not have any world which is explained by the story of monkey.

अर्थः :- Just like the monkey saved its life from the crocodile who was ungrateful and tried to kill the monkey who showed affection towards it.

२] वैश्वदेवान्तमापन्नः सोऽतिथिः स्वर्गसङ्क्रमः ।

परिचयः :- The above sentence is taken from the lesson 'कृतघ्ने नास्ति निष्कृतिः'. It is extracted from Panchatantra written by Vishnu Sharma.

संदर्भः :- Once a certain monkey by name 'Kakthamukha' lived on a big Jambo tree. One day certain crocodile by name Karalamukha came and saw soft sand was having, seeing the crocodile the monkey offers fruits and spoke thus.

अर्थः :- The monkey spoke thus, honouring a guest with food and water the is the gateway to the heaven.

३] यः सर्व्वम् अमृतप्रायाणि ईदृशानि फलानि तस्य हृदयम् अमृतमयं भविष्यति।

परिचयः :- The above <sup>sentence</sup> lesson is taken from the lesson 'कृतघ्नो नास्ति निष्कृतिः'. It is extracted from Panchatantra written by Vishnu Sharma.

संदर्भः :- The male crocodile used to take the remaining fruits and gave to his wife.

one day the wife of crocodile spoke thus to her husband expressing her desire to eat the heart of the monkey which was nowished by eating the sweet fruits.

अर्थः :- The wife of crocodile spoke thus how delicious might be the heart of the monkey which has been eating the fruit

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परिचयः :- The above sentence is taken from the lesson 'कृतघ्ने नास्ति निष्कृतिः'. It is extracted from Panchatantra written by Vishnu Sharma  
संदर्भः :- Once the monkey found that the crocodile has arrived lately and was lost in some thoughts.

अर्थः :- The monkey spoke to the crocodile thus "Oh! friend, why are you late today? Why are you looking sad? You seem to be not interested in studying Shastras

5] वर्जयेत् कौलिकाकारं मित्रं प्रात्रतरो नरः ।

परिचयः :- The above sentence is taken from the lesson 'कृतघ्ने नास्ति निष्कृतिः'. It is extracted from Panchatantra written by Vishnu Sharma.

संदर्भः :- The crocodile expressed his wife's desire to bring monkey to their home but the monkey was reluctant because there was a relation of prey and

predator between himself and the crocodile.

In this context the monkey gives an example thus:

अर्थ: :- The monkey spoke thus the wise man should always abandon a spider who will attract for his selfish means in a friendly manner.

षड्विधं प्रीतिलक्षणम्,

परिचय: :- The above sentence is taken from the lesson 'कृतघ्नो नास्ति निष्कृतिः'. It is extracted from the Panchatantra written by Vishnu Sharma.

संदर्भ: :- The crocodile invited the monkey to visit their home since his wife scolded him that he was a not a true friend who only receives but does not offer.

अर्थ: :- The monkey spoke to crocodile thus it is very much true in case of man maintaining friendship which is characterized by six qualities.

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7] विश्वासद्वयमुत्पन्नं मूलान्यपि निकृन्तति।

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परिचयः :- The above sentence is taken from the lesson 'कृतघ्नो नास्ति निष्कृतिः'. It is extracted from Panchatantra written by Vishnu Sharma.

संदर्भः :- When the monkey realized the true nature of the crocodile it saved its life by fooling the crocodile. In this context the monkey spoke thus.

अर्थः :- Monkey spoke thus the wise man should never believe and keep trust in others totally. Since, the fear of keeping trust will cut even the roots.

## हिमालयों नाम नगाधिराजः

### Summary:-

The poem 'हिमालयों नाम नगाधिराजः' is an extract from the first canto of Kumarasambhava Mahakavya written by "Mahakavi Kalidasa". In this poem the greatness of Himalayas is described.

In the Northern direction there was the divine soul who is the lord of mountains named Himavanth. He stood there like a measuring rod of the earth, having extended the Eastern and Western Oceans. All the mountains turned the Himavan as a calf and the meru, who is expert in milking extracted the shining gems and great herbs from the earth as ordered by the emperor Pruthu. "अन्तरत्नप्रभवस्य यस्य हिमं न सौभाग्यविनापि जातम्". The snow could not become the remover of beauty to Himavanth who is the source of innumerable gems because, a single defect in the multitude of many qualities will be drowned just like a blemish which dissolves among the brightest rays of the moon. Himavanth bears abundant minerals on its peaks. On Himavanth's sunny peaks the Siddhas take shelter when it rains after enjoying the shade

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of lower peaks which is usefull for their  
penance. On the himalayas the hunters can  
track the route of the lions by the pearls  
which are dropped from their claws. The  
pearls belongs to the elephant when and when  
attacked by the lion they stick to their claws.

The Vidyadhara women use the liquids  
from the Bhurja trees to write love letters to  
their beloved, which are like the red spots  
on the body of the elephants. The wind from  
the mouth of the caves were filled in the  
hallows of the bamboo trees and became side  
musical instruments to the Kinnaras who are  
singing in high pitch. The elephants rubbed  
their cheeks to the bark of Devadaru trees to  
remove their itching. Then the nearby places became  
fragrant by the scent which was released from  
these trees. यन्नीषद्यौ रजन्यामर्तेनपूराः सुरतप्रदीपाः.  
The medicinal herbs illuminated the interiors of  
the caves. The Kinnara ladies did not leave their  
gait even when the frozen snow hurted their  
toes and heels. Just like a noble person the  
himavan protects the hidden darkness in the  
caves from the sunlight. The chamari deers wave  
their tails which are white like the moon rays.

X (The kinnaras enjoyed the cool air that carry the spray of the waters of heaven Ganges. The lotuses in the upper lakes were plucked by several sages. The creator Brahma offered himavan a share in Yagna. The himavan married Mena who is worshipped even by the sages) X

By this title 'Gori kaja' suits the king Himavan. The kinnaras enjoy the cool air that carry the spray of water of heavenly ganges thus bringing relief to the hunters. The lotuses which bloom to sunlight on the upper region of lakes are plucked by divine sages for worship. King himavanth was given the honour of having the fruit of Yagna performed by Gods. Lord Brahma himself has adored himavanth with this honour. The great king has married Menu the daughter of a rishi who has equal qualities and respect all the sages.

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## कृतदने नास्ति निष्कृतिः

### Summary:-

The lesson "कृतदने नास्ति निष्कृतिः" is an extract from "Labdhapranasha" of "Panchatantra" written by the great scholar "Vishnu Sharma". In this lesson the poet describes the story of a monkey and a crocodile.

There was a jambolum tree on the bank of a sea that was full of fruits always on it. A monkey lived on that tree named Rakthamukha. One day a crocodile named Karalamukha came out from the sea to that tree. Then the monkey saw him and offered him the sweet Jambolum fruits. He treated him as a guest since he came at the end of the Vaiswadeva ritual. Having said that monkey gave him some fruits, crocodile also ate them happily and made friendship with the monkey. Thus everyday both of them met under the shade of that tree and talk about different topics. The crocodile ate some fruits there and offered the remaining fruits to his wife. One day, the wife of Karalamukha asked him that, from where was he getting everything such of those

sweet fruits. Then Karalamukha said that he is having a friend on the sea shore named Raktamukha and he is a monkey. He gave him those sweet fruits daily with affection. "इदृशानि फलानि भक्षयति तस्य हृदयं अमृतमयं भविष्यति". Then his wife told him that the monkey was always eating that type of sweet fruits, so his heart would also be very sweet. Having eaten it, she would become deathless and overcome old age. and give him all pleasures. So she asks him to bring the heart of the monkey as a gift to her if his wife that it if he loved her. Then Karalamukha says to his wife that it is not correct to kill monkey who accepted him as a brother, moreover he offered him fruits everyday. Then the lady crocodile says that he had never denied her words. She asks him that how can he maintain friendship with a monkey. So they plan to eat the sweet heart of the monkey. Later Karalamukha plan to kill the monkey and reaches him with sad face after a long time. Then the monkey enquires about his sadness. Then the crocodile says that he was scolded by his wife that he is an ingratiate

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person and neglected his friend who gave him sweet fruits and also did not invite him to their home. He asks monkey to come to his house. "षड्विधं मित्रलक्षणम्" meanwhile the monkey tells him the six true characteristics of a good friend. The crocodile convinces the monkey and make him get on sit on his back. Later both were going with speed on the sea: Then the monkey was frightened by the turbulence of water. He asks Karalamukha to slow down his speed. Then crocodile reveals the secret that he is going to kill him to eat his sweet heart. But the monkey cleverly says that he kept his heart safely in the cavity of Gambolum tree. Then the crocodile takes him back to that tree. The monkey immediately jumps on the tree and saves his life. The monkey says to the crocodile that he is an ungratitude person and there is no expiation for ungratitude person. कृतघ्नो नास्ति निष्कृतिः one who does not lose ones mind when difficulties arise, then he can get over the difficulties like the monkey in the lesson.

मुदाभिषेक्तुं वरदत्वमर्हसि

संदर्भ वाक्य:

गुं श्रयसा यीक्तुकामोजसि सुखाहमखिलं जगत् ।

परिचय: :- The above sentence is taken from the lesson 'मुदाभिषेक्तुं वरदत्वमर्हसि'. It is extracted from 2nd canto of 'Ayodhya' 'Srimadramayanam' written by Valmiki Maharshi.

संदर्भ: :- King Dasharatha expressed his desire to make Lord Rama as crown prince of Ayodhya city. He wished to know the opinion of the people in this regard. He spoke in the assembly thus.

अर्थ: :- Dasharatha spoke thus, with my decision I hope to have prosperity and happiness in this world

२] जीर्णस्यास्य शरीरस्य विश्रान्तिमभिरीचये ।

परिचय: :- The above sentence is taken from the lesson 'मुदाभिषेक्तुं वरदत्वमर्हसि'. It is extracted from 2nd canto of 'Srimadramayanam' written by Valmiki Maharshi.

संदर्भ: :-

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संदर्भः :- King Dasaradha expressed his desire to make Lord Rama as crown prince of Ayodhya city. He wished to know the opinion of the people in this regard. He spoke in the assembly thus. As I have become old, I want to give rest to my body which got tired of many years of administration.

अर्थः :- Dasaradha spoke thus as I have lived thousand years I want to give rest to my body which worked very hard for the sake of administration.

ॐ वृष्टिमन्तं महामेघं नदन्तमिव बर्हिणः ।

परिचयः :- The above sentence is taken from the lesson 'मुदाभिषेक्तुं वरदत्वमहसि'. It is extracted from 2<sup>nd</sup> canto of 'Srimadramayanam' written by Valmiki Maharshi.

संदर्भः :- Hearing the words of Dasaradha the people of Ayodhya city were very happy. The author described their happiness thus.

अर्थः :- The people of Ayodhya expressed their happiness and they seemed to be like peacocks making sounds of delight when they see the rumbling clouds.

4] बहवो नृप कल्याणाः गुणाः पुत्रस्य सन्ति ३३।

परिचयः :- The above sentence is taken from the lesson 'मुदाभिषेक्तुं वरदत्वमहसि'. It is extracted from the 2nd canto of *Brimadhyamayanam* written by Valmiki Maharshi.

संदर्भः :- King Dasaradha enquired the people of Ayodhya about the qualities of Rama which are suitable to make him as king. The priests and other important people were describing the virtues of Lord Rama.

अर्थः :- The priests and important people of city spoke to king Dasaradha thus 'Oh, King Your son has many auspicious and great qualities.'

5] दिव्यैर्गुणैः शक्यमा रामः सत्यपराक्रमः।

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परिचयः :- The above sentence is taken from the lesson 'मुदाभिषेक्तुं वरदत्वमहसि'. It is extracted from the 2nd canto of *Brimadhyamayanam* written by Valmiki Maharshi.

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संदर्भः :- King Dasaradha enquired the people of Ayodhya about the qualities of Rama which are suitable to make him a king. The priests and other important people were describing the virtues of Lord Rama.

अर्थः :- The Brahmin spoke to Dasaradha <sup>thus</sup> "Oh king your son Rama has many divine qualities like truth and valour and he is equal to Indra."

७] पौरान स्वजनवन्नित्यं कुशलं परिपृच्छति।

परिचयः :- The above sentence is taken from the lesson 'मुदाभिषेक्तुं वरदत्वमर्हसि'. It is extracted from the 2nd canto of *Srimadyamayanam* written by Valmiki Maharshi.

संदर्भः :- King Dasaradha enquired the people of Ayodhya about the qualities of Rama which are suitable to make him a king. The priests and other important people were describing the virtues of Lord Rama.

अर्थः :- The Brahmin spoke to King Dasaradha thus "Oh king Rama enquires the welfare of citizens just like a father."

7] कस्यः श्रेयसि जातस्ते दिष्ट्यासौ तव राघवः ।

परिचयः :- The above sentence is taken from the lesson 'मुदाभिषेक्तुं वरदत्वमर्हसि'. It is extracted from 2<sup>nd</sup> canto of Srīmadhyamayanam written by Vālmiki Maharshi

संदर्भः :- King Dasaradha enquired the people of Ayodhya about the qualities of Rama which are suitable to make him as king. The priests and other important people were describing the virtues of Lord Rama.

अर्थः :- The Brahmin spoke to king Dasaradha thus. Oh king Rama is born to you as son because of your good fortune.

8] सर्वस्य लोकस्य हिते निविष्टम् ।

परिचयः :- The above sentence is taken from the lesson 'मुदाभिषेक्तुं वरदत्वमर्हसि'. It is extracted from 2<sup>nd</sup> canto of Srīmadhyamayanam written by Vālmiki Maharshi

संदर्भः :- King Dasaradha enquired the people of Ayodhya about the qualities of Rama which are suitable to make him as king. The priests and other important people were describing the virtues of Lord Rama.

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312f :- The Brahmin spoke to king Dasaratha thus, 'Oh king Lord Rama is suitable to become the king and he is one who intended in welfare of the whole world.

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## सन्धयः

### I. अच् - सन्धिः :-

#### 1. सवर्णदीर्घसन्धिः :-

- (i) राम + अनुजः = रामानुजः  
महा + अहिः = महाहिः  
तस्य + आज्ञा = तस्याज्ञा  
तथा + आगमः = तथागमः

- (ii) हरि + इच्छा = हरीच्छा  
गौरी + इयम् = गौरीयम्  
कपि + ईशः = कपीशः  
वाणी + ईशः = वाणीशः

- (iii) गुरु + उपदेशः = गुरुपदेशः  
साधु + अच्युः = साधूच्युः  
वधू + ऊहः = वधूहः

- (iv) धातृ + त्रणम् = धातृणम्

### गुणसन्धिः :-

- (i) तव + इव = तवेव

मुकुन्द + इति = मुकुन्देति

महा + ईशः = महेशः

- (ii) नव + उदयः = नवोदयः

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सूर्य + उदयः = सूर्योदयः

महा + उत्सवः = महात्सवः

महा + ऊर्मि = महोर्मिः

परम + ऊहः = परमोहः

(iii) वसन्त + ऋतुः = वसन्तर्तुः

ब्रह्मा + ऋषि = ब्रह्मर्षिः

वृद्धिसन्धिः :-

(i) इक + इकः = इकैकः

तथा + इव = तथैव

प्रथम + इकवचनम् = प्रथमैकवचनम्

परम + ३ ईश्वर्यम् = परमेश्वर्यम्

(ii) घन + औदनम् = घनौदनम्

गङ्गा + औघः = गङ्गाँघः

दिव्य + औषधम् = दिव्यौषधम्

परम + औदार्यम् = परमौदार्यम्

महा + औषधिः = महौषधिः

यणादेशसन्धिः :-

(i) इति + अत्र = इत्यत्र

इति + आह = इत्याह

यदि + एवं = यद्यैवं

(ii) गुरु + आज्ञा = गुरुज्ञा

साधु + इति = साध्विति

अनु + इति = अन्विति

(ii) धातु + अंशः = धात्रंशः

1 वाल्मीकेः पूर्वनाम किम्? (इ)

अ)आसः आ) वाल्मीकिः इ)रत्नाकरः ई)महर्षिः

2 वाल्मीकिना विरचितं काव्यं किम् ? (आ)

अ)भागवतम् आ) रामायणम् इ) भारतम् ई)रघुवंशं

3)श्रीमद्रामायणे कति काण्डाः सन्ति? (अ)

अ)सप्त आ) दश इ) नव ई) पञ्च

4) दशरथस्य ज्येष्ठपुत्रः कः? (इ)

अ) लक्ष्मणः आ) भरतः इ)श्रीरामः ई) शत्रुघ्नः

5) कविताशाखां कः आरूढवान्? (आ)

अ) श्रीरामः आ) वाल्मीकिः इ)दशरथः ई) लक्ष्मणः

6) इन्दीवरश्यामः कः ? (ई)

अ) लक्ष्मणः आ)भरतः इ) शत्रुघ्नः ई) श्रीरामः

7) कश्यपस्य पुत्रः कः ? (आ)

अ) दधीचि आ)मारीचः इ) ऋषिश्च ई)ब्रह्मश्च

8) इक्ष्वाकुभ्यो सर्वेभ्योऽपि अतिरिक्तः कः?(ई)

अ)दशरथः आ)लक्ष्मणः इ) भरतः ई)श्रीरामः

9)मैथिली का ? (आ)

अ) कौसल्या आ) सीता इ) सुमित्रा ई) कैकेयी

10) रामायणे कति श्लोकाः सन्ति? (इ)

अ) 42000 आ)20400 इ) 24000 ई) 40,200

11)कालिदासः कस्य महाराजस्य काले आसीत्?(इ)

अ) अक्रमार्कस्य आ)भास्करस्य इ)विक्रमार्कस्य ई)श्रीहर्षस्य

12)विक्रमार्कस्य सभायां कति कवयः सन्ति? (अ)

अ) नव आ)दश इ) सप्त ई) षट्

13) मकाकवि कालिदासः कः प्रान्तीयः?(इ)

अ)अयोध्या आ)काश्मीरम् इ) उज्जयनी ई) कन्याकुमारी

14 कुमारसम्भव महाकाव्ये कति सर्गाः सन्ति?(आ)

अ) षोढा आ)सप्तदश इ)अष्टादश ई)नवदश

15)हिमालयाः कस्यांदिशि सन्ति? (अ)

अ)उत्तरस्यां आ)दक्षिणस्यां इ)प्राच्यां ई)उदीच्यां

16 कालिदासस्य बिरुदम् किम्? (इ)

अ)राजकुलगुरुः आ) पण्डितकुलगुरुः इ) कविकुलगुरुः ई)शत्रुकुलगुरुः

17. देवानाम् इत्यत्र का विभक्तिः ?(इ)

अ)सप्तमी आ)प्रथमा इ)षष्ठी ई)तृतीया

18 गाःइत्यत्र वचनम् किम्? ( इ )

अ)एकवचनम् आ)द्विवचनम् इ)बहुवचनम् ई)सर्ववचनम्

19 “कवी” इति पदस्य बहुवचनरूपम् किम्? (आ)

अ) कवीनाम् आ) कविषु इ) कविभिः ई) कवयः

20 मति शब्दःकस्मिन् लिङ्गे वर्तते (अ)

अ)स्त्री आ)पुं इ) नपुंसक ई) सर्वलिङ्गः

21 “शिवराजविजयः” कीदृशं काव्यं ?( आ)

अ) पद्यकाव्यं आ) गद्यकाव्यं इ)उपवाचकं ई) रूपकम्

22 शिवराजविजयः इति काव्यं केन विरचितं?(इ)

अ)विष्णुशर्मा आ) पुल्लेल श्रीरामचन्द्रः इ) अम्बिकादत्तव्यासः ई )कालिदासः

23.शिववीरः कुत्र निवसति? (आ)

अ) पाटलीपुत्रे आ) प्रतापदुर्गे इ) हिमालये ई)जयपुरे

24. बीजापुरस्य सेनापतिः कः ? (ई)

अ) सल्मानखान् आ) कबीखान् इ) अमीखान् ई)अफजल्खान्

25 अन्धकारे प्रतापदुर्गम् प्रति कः आगतवान्? ( अ)

अ) सन्यासी आ) पुरुषः इ) स्त्री ई)वृद्धः

26 सन्यासिना सहागतस्य बालकस्य कति वर्षाणि सन्ति?(इ)

अ) त्रयोदश आ) एकादश इ)द्वादश ई) चतुर्दश

27. सन्यासवेषधारी जनः कः?(अ)

अ) गौरीसिंहः आ) दौवारिकः इ)बालः ई)अफजल् खान्

28 शिववीरस्य सेनापतिः कः? (अ)

अ) गौरीसिंहः आ) दौवारिकः इ)बालः ई)अफजल् खान्

29 पञ्चतन्त्रम् केन विरचितम्? (अ)

अ)विष्णुशर्मणा आ)नारायणपण्डितेन इ)भासेन ई)श्रीहर्षेण

30 पञ्चतन्त्रे कति भागाः सन्ति? (इ)

अ)पञ्चदश आ)पञ्चाशत् इ) पञ्च ई) पञ्चविंशति

31. महिलारोप्यं नाम नगरम् कः पालयति स्म? (ई)

अ) विष्णुशर्मा आ) शिवाजीराजः इ)प्रतापरुद्रः ई)अमरसिंहः

32 मकरस्य नाम किम्? (इ)

अ)रक्तमुखः आ) नीतिमुखः इ)करालमुखः ई) जलमुखः

33 समुद्रस्य तटे स्थितस्य वृक्षस्य नाम किम्?(ई)

अ) तमालविटपिः आ)शाल्मलीवृक्षः इ) वटवृक्षः ई)जम्बूवृक्षः

34 रक्तमुखम् इति कस्य नाम? (अ)

अ) वानरस्य आ)मकरस्य इ)सिंहस्य ई)व्याघ्रस्य

35. रक्तमुखस्य हृदयं का इच्छति? (इ)

अ)वानरः आ)मकरः इ) मकरस्य भार्या ई)जम्बूवृक्षः

36 कौलिकाकारं मित्रं कः वर्जयेत् ? (इ)

अ)मूर्खः आ)विद्यावतः इ) प्राज्ञः ई) मानवः

37. "धातृणाम्" इत्यत्र सन्धिः कः? (आ)

अ)गुणसन्धिः आ) सवर्णदीर्घः इ) वृद्धिसन्धिः ई)यणसन्धिः

38 " सूर्योदयः " इत्यत्र सन्धिः कः? ( आ)

अ) सवर्णः आ) गुणसन्धिः इ) अयादिसन्धिः ई) यणसन्धिः

39 "परमैश्वर्यम् " इत्यत्र सन्धिः कः? (ई)

अ) सवर्णदीर्घसन्धिः आ) गुणसन्धिः इ) यणादेशः ई) वृद्धिसन्धिः

40 " साधिवति" इत्यत्र कः सन्धिः? (ई)

अ) सवर्णदीर्घसन्धिः आ) गुणसन्धिः इ) यणादेशः ई) वृद्धिसन्धिः



२] कुडव सर्व व्यभजन्तं तपस्विनः

कविपरिचयः :- The above sentence is taken from the lesson "सक्तुप्रस्थस्य महत्वम्" which is extracted from 4th chapter of "आश्वमेधपर्व" of 4] श्रुति "महाभारत". It is written by vedavyasha.

सन्दर्भः :- The mangoose spoke the above words while narrating the story of the brahmin who practiced unnachha withi vastha one day, the brahmin got some amount of sathu powder and he brought it to home.

अर्थः :- The brahmin has divided the sathu powder among his family members with first measurement.

३] स्त्रियां रक्ष्याश्च पीष्याश्च न त्वैव वक्तुमर्हसि।

कविपरिचयः :- The above sentence taken from the lesson "सक्तुप्रस्थस्य महत्वम्" which is extracted from 4th chapter of "आश्वमेधपर्व" of महाभारत. It is written by vedavyasha.

सन्दर्भः :- The mangoose spoke the above words bought it to home as the brahmin's family was about to eat. There arrived a guest the brahmin gave his share of food to the guest. But he was not satisfied. Then, the brahmin's wife offered her share of food. The brahmin spoke to wife thus.

अर्थः :-  
and  
your

श्रुति

कविपरि

lesson

from

is

सन्दर्भः

ed

the

to

came

refuse

sacri

alway

अर्थः :-

refer

३] सक्तु

कविपरि

lesso

four

word

अर्थ :- Women should always be protected and provided for. Hence, I shall not accept your offer.

4] श्रुतिर्षा हि विप्रर्षे पिबु लोकेषु शश्वती।

कविपरिचयः :- The above sentence is taken from the lesson "सन्तुप्रश्नस्य महत्वम्" which is extracted from 4<sup>th</sup> chapter of "आश्वमेधपर्व" of "महाभारत". It is written by vedavyasha.

सन्दर्भः :- When the guest seemed to be unsatisfied by the food offered by the brahmin's wife the brahmin was feeling sad and doubtful as to how to satisfy him. The son of the brahmin came forward to offer his share but the brahmin refused saying that he was too young to sacrifice food but he said that one should always respect the guest and satisfy them.

अर्थ :- The son said thus, the brahmins are reference in all the three words.

5] सन्तुप्रश्नेन वीनायं यज्ञस्तुल्यो मराधिपाः

कविपरिचयः :- The above sentence is taken from the lesson "सन्तुप्रश्नस्य महत्वम्" which is extracted from fourth chapter of "आश्वमेधपर्व" of "महाभारत". It is written by vedavyasha.

सन्दर्भः :- The above words are spoke thus, the performance of by the mangoose relating the story of brahmin's charity to Yudhisthara and other members of court.

अर्थः :- The mangoose spoke thus the performance of Rajasuya Yagam. By Yudhistara is not equal to the charitor given by brahmin.

6] त्यक्तमानधनक्रीडा धर्मज्ञा द्विजसतमाः

कविपरिचयः :- The above sentence is taken from the lesson "सन्तुप्रस्थस्य महत्त्वम्" which is extracted from 4<sup>th</sup> chapter of "आश्रमध्यापर्व" of "महाभारत" and it is written by vedavyasha

सन्दर्भः :- The above words are spoken by the mangoose relating the story of brahmin's charity to Yudhistara and other members of court

अर्थः :- The mangoose spoke thus, the brahmin's family was devoid of pride and anger and all the members walked the path of righteousness.

7] वृद्धोऽदृं धारयिष्यामि त्वं बली भव पुत्रक

कविपरिचयः :- The above sentence is taken from the lesson "सन्तुप्रस्थस्य महत्त्वम्" which is extracted from 4<sup>th</sup> chapter of "आश्रमध्यापर्व" of "महाभारत" and it is written by vedavyasha.

सन्दर्भः :- When the son of brahmin offered his share of food to the guest, the brahmin objected and spoke thus.

अर्थः :- The brahmin spoke thus "I having become old ~~man~~ man withstand the hunger and live but you are too young to withstand the hunger!"

४] यात्वं धर्मवितीर्षता गुरुवृत्तिमर्वक्षस्य

कविपरिचयः :- The above sentence is taken from the lesson "सन्तुप्रस्थस्य महत्त्वम्" which is extracted from 4<sup>th</sup> chapter of "आश्वमेधापर्व" of "महाभारत" and it is written by vedavyasa.

सन्दर्भः :- When the guest are unsatisfied by the food offered by the brahmin, his wife and son also then the daughter-in-law comes forward to offer her share the brahmin first refused but later on praises her.

अर्थः :- The brahmin spoken to his daughter-in-law thus you are endowed with righteous and known how to behave with your elders.

## सन्तुप्रश्नस्य महत्त्वम्

### Summary:-

Introduction:- The lesson "सन्तुप्रश्नस्य महत्त्वम्" is extracted from 'Ashwamechaparwa' of 'Mahabharatham' written by Vedavyasa.

When Yudhisthira perform Kajaswya sacrifice, a golden headed mangoose came to the place and said thus this sacrifice was held and said that this sacrifice was held a did not have merit in comparison with the donation of barley powder given by a Brahmin who lived by begging arms then proceed to tell the story thus in Kurukhstra they lived a Brahmin and his family wife, son and daughter-in-law they were practicing the vow of unnaccha vrithi were the Brahmin used to be fasting the food which is obtained by begging arms thus he would sustain his life along with his family members one day he was feeling extremely tired and thirsty an account of excess heat on that day he could not get any food at last he obtained sattu powder the Brahmin went home and divided the little portion into four parts

measuring with first fist among his family members as there were about to eat they have a guest at the door the brahmin welcome the guest enquired his welfare seeing the guest tired on account of journey offers him his share of barley powder the guest was not satisfied was that the wife of the brahmin seeing this offered her share the brahmin refused but his wife said that the dharma and ardhha for husband and wife are same. Hence she should be allowed to do her dharma, but the guest even after having a share of brahmin son was not satisfied.

Seeing his unsatisfaction the brahmin son offers his share. The brahmin refused saying thus you are too young to sustain the pain of hunger and you have a very long way to go but the son spoke thus the duty of a son is to serve his parents and free from all debts. Hence he should be allowed to give his share of food but the guest who had the son share appeared to be unsatisfied, seeing this the daughter-in-law of the brahmin offered her share saying that she was the bearer of the pregnancy. Hence she should

be allowed to give her share to the guest after having the share of daughter-in-law was satisfied with their generosity and duty mindedness the guest revealed his true form as dharmaraja and as a result of noble action of the brahmin family all of them were sent to heaven. The mangoose who had tasted the leftover headed mangoose powder by the guest was turned into golden headed mangoose by the powder of generosity shown by the brahmin. Hence by this story one can know about the devotion shown by brahmin in honoring the guest.

## बुद्धस्य वैराग्यादयः

प्रतिपदार्थः तात्पर्यः :-

ये परं तु तत्स्वर्गं मिव प्रहृष्टं शुद्धादिवासाः समवेक्ष्य  
देवाः ।

जीर्णं नरं निर्ममिरे प्रयातुं संचौदनार्थं क्षितिपात्मजस्य ॥

प्रतिपदार्थः :-

परं तु तत् = Finding that city

स्वर्गइव = As a heaven

प्रहृष्टं = Siddhartha who is  
happy

शुद्धादिवासाः = the Gods in the heaven

समवेक्ष्य = have observed

देवाः = those Gods

निर्ममिरे = created

जीर्णं नरं = one old man

प्रयातुं = to leave the home

संचौदनार्थं = in order to inspire

क्षितिपात्मजस्य = of the prince mind

Meaning :- When Siddhartha finding the city as a heaven, the Gods of the heaven created an old man to inspire Siddhartha to leave home.

२] ततः कुमारो जरायाभिभूतं दृष्ट्वा नरैभ्यः प्रथगाकृतिं त  
उवाच संग्राहकमागतस्थस्तत्रैव निष्कम्पनिविष्टदृष्टिः ॥

प्रतिपदार्थः :-

ततः	= Then
कुमारः	= the prince Siddhartha
जरायाभिभूत	= who is old
दृष्ट्वा	= having seen
नरैभ्यः	= from normal persons
पृथक आकृति	= different in form
तं	= that old man
उवाच	= addressed or asked
संग्राहकम्	= to the chariot driver
आगतास्यः	= with an interest to know
तत्रैव	= on that old man only
निष्कम्प निविष्ट दृष्टिः	= with a concentrated look.

Meaning :- Then the prince Siddhartha with a steady look, have seen the old man and wanted to know about him, he asked the chariot driver thus.

उ] क एष भौः सूत नरोऽभ्युपेतः केशैः सितैर्यष्टिविष-  
क्तहस्तः ।

भ्रूसंवृताक्षः शिथिलानताङ्गः किं विक्रियेषा प्रकृतिर्यदृच्छा ॥

प्रतिपदार्थः :-

कः = who is?

एषः = this

भौः = Oh

सूत = chariot driver

नरः = man

अभ्युपेत = coming this side

केशैः = with the hair

सितैः = grey

यष्टिविषक्तहस्तः = holding a stick is his hand

भ्रूसंवृताक्षः = eyes are closing with the eyebrows

शिथिला नताङ्गः = parts of the body are bent

किं = why

विक्रिया एषः = this defect

प्रकृतिः = is it by nature

यदृच्छा = is it a sudden change

Meaning:- Oh! Driver! The coming man is what type? His hair is grey. He is holding a stick in his hands. The eyes are closing by the eye brows. Body is bent. What type of problem he had? It is by nature or is it a sudden change?

4] इत्येवमुक्तः स रथप्रणीता निर्वदयामास नृपात्मजाय  
सरक्ष्यमप्यथमदीषदशी तैरेव देवैः कृतबुद्धिमोहः ॥

प्रतिपदार्थः :-

इतिः एव = Thus

उक्तः = was asked

सः = he

रथप्रणीता = the driver of the chariot

निर्वदयामास = explained

नृपात्मजाय = to that prince  
Siddhartha

सरक्ष्य = carefully

अपि = that

अर्थ = meaning was kept

अदीषदशी = with his sincerity

तैरेव = all by the

देवैः = Gods

कृतबुद्धिमोहः = having been covered his wisdom

Meaning

asked -

every to

sincerity

the for

रूपस्य

नाशः स्मृ

प्रतिपदार्थः

भग्नः = w

Meaning:- When the chariot driver was asked by the prince Siddhartha, he explained every thing about the old age, with all his sincerity. Due to the Gods the wisdom of the prince was covered with innocence.

रूपस्य हन्त्री व्यसनं बलस्य शोकस्य यौनिर्निधनं रतीनाम्।  
नाशः स्मृतीनां रिपुरिन्द्रियाणामेषा जरा नाम ययम भग्नः।

प्रतिपदार्थः :-

रूपस्य = of beauty

हन्त्री = destroyer

व्यसनं = causes for the grief

बलस्य = of strength

शोकस्य = of the sadness

यौनि = the cause

निधनं = without having

रतीनां = any happiness

नाशः = destroy

स्मृतीनां = memory

रिपुः = enemy

इन्द्रियाणां = to the sense organs

एषा = this

जरा = old age

नाम = word

ययम = due to this

भग्नः = was broken down एषः = this man

Meaning :- It is called old age. That which has broken him down, the murderer of beauty, the sun of vigour, the birth place of sorrow, the grave of pleasure, the destroyer of memory, the enemy of senses. (vigour means strength)

6] पीतह्यननापि पयः शिशुत्वे कालेन भूयः परिसृतमुव्यम् + क्रमेण भूत्वा च युवा वपुष्मान् क्रमेण तेनैव जरा मुपैतः ॥

प्रतिपदार्थः :-

पीतं = drank

हि + अनननापि = this man only

पयः = milk

शिशुत्वे = in his childhood

कालेन = during his infant age

भूयः = (he) use to

परिसृतं = crawl

उव्या = on the floor

क्रमेण = setep by step

भूत्वा = after getting

च = and

युवा = young age

वपुष्मान् = will become an young man

Mean  
age, t

childh  
youth  
man.

7] इत्यैव  
विमेष त

प्रतिपदा

क्रमेण = slowly day by day

नैन + एव = he only

जरा = to old age

उपैतः = reached

Meaning:- He drank milk in his infant age, then he crawled on earth in his childhood. In course of time, he became youthful and finally he became an old man.

॥ इत्यैवमुक्ते चलितः सकिञ्चिद्राजात्मजः सूतमिदं ब्रूवन्भाषे ।  
विमेष दीषी भविता ममापीत्यस्मै ततः सारथिरभ्युवाच ॥

प्रतिपदार्थः:-

इति + एवं + उक्त = saying thus spoke

चलितः = upset

सः = he

कस्मिन् क्वचित् = for a while

राजात्मजः = that prince

सूतम् = to the chariot driver

इदं = thus

ब्रूवन्भाषे = said

कि = why

एषः दीषः = this evil

भविता = in future

मम + अपि = to me also

इति + अस्मै = to the prince.

ततः = afterwards

सारथिः = the chariot driver

अभि + उवाच = gave the reply

Meaning: After listening the driver's words, the prince gets upset a little. Again the prince asked the driver, "Shall I get this evil in the future?" The chariot driver replied in the positive manner.

8] आयुष्मतां ऽप्येष वयः प्रकर्षो निः संशयं कालवशेन भावी एवं जरां रूपविनाशयित्रीं जानाति चेव लीकः ॥

प्रतिपदार्थः:-

आयुष्मताः = Oh! prince

अपि = even to you

एषः = this

वयः = age

प्रकर्षः = changes

निः संशयं = surely

कालवशेन = in course of time

भावी = will come

एवं = all this

जरा = old age

रूपविनाशयित्री = destroy the beauty

जानाति च = and this is known thing

चेव = all

इच्छति = wish

च = and

एव = this

लीकः = all the people

Mean

get

know

and

व] ततः

श्रुत्वा

प्रतिपदा

Mean

good

Meaning:- In course to time you will also get all these changes of age. All the people know that the age will destroy the beauty and although we they wish this

व) ततः सपूर्वाशय शुद्ध बुद्धि विस्तीर्णकल्पाचितपुण्य कर्म ।  
श्रुत्वा जरां संविवर्जे महात्मा महाशनेर्घोषे मिवान्तिके गौः ॥

प्रतिपदार्थः:-

ततः = then

सः = the prince Siddhartha

पूर्वाशयशुद्धबुद्धिः = who has pure mind  
by his good deeds in the  
past life

विस्तीर्णकल्पाचित पुण्यकर्म = the good qualities obtained  
since a long time

श्रुत्वा = after listening

जरां = about the old age

संविवर्जे = worried

महात्मा = the prince

महाशने = thunder bolt

घोषे = sound

इव = like a

अन्तिके = near by

गौः = bull

Meaning:- Then the prince Siddhartha who had good qualities through his good deeds in his

past life, worried about old age just like a bull which heard the sound of a thunder bolt.

10] निः श्वस्य दीर्घं स्व शिरः प्रकम्प्य नस्मिंश्च जीर्णं  
तां चैव दृष्ट्वा जनतां सहर्षा वाक्यं स संविग्ना इदं जगाद

प्रतिपदार्थः :-

निः श्वस्य = having a exhale

दीर्घं = long or deep

च = and

स्वशिरः = his head

प्रकम्प्य = shaking

नस्मिन् = that old man

च = and

जीर्णं = who lost his strength

विनिर्वश्य = keeping

चक्षुः = an eye

तां = that

च + एव = everything

दृष्ट्वा = observed

जनतां = people

सहर्षा = who are happy

वाक्यं = this word

सः = that prince

संविग्ना = who with great grief

इदं = thus

जगाद = said

Mean

shakin

on the

observe

said

11] एवं

न चैव

प्रतिपदार्थः

Meaning:- Taking a deep breath, and shaking his head, the prince kept an eye on the old man who lost his strength, and observed the happiness of the people, then said these words with all his sadness.

11] एवं जरा हन्ति च निर्विशेषं स्मृतिं च रूपं च पराक्रमं च ।  
न चैव संवेगमुपैति लोकः प्रत्यक्षतोऽपि दृशमीक्षमाणः ॥

प्रतिपदार्थः:-

एवं = thus

जरा = the old age

हन्ति = destroys

च = and

निर्विशेषं = without any

स्मृतिं = memory

च = and

रूपं च = beauty also

पराक्रमं = strength

च = and

न = not

च + एवं = and everything

संवेगं = grief

उपैति = getting

लोकः = people in this world

प्रत्यक्षतः = clearly

अपि = also

इदृशं = reality

इक्षमाणः = though they are seeing

Meaning: Old age destroys the beauty, strength and memory of a man people in this world are watching this clearly but they are not getting any fear

12] अथापरं व्याधिपरीतदेहं त एव देवाः ससृजुर्भुज्यम् ।  
दृष्ट्वा च तं सारथिमाबभार्षे शौद्धीदनिस्तद्वात दृष्टिरेव ॥

प्रतिपदार्थः :-

अथ = after

अपरं = another

व्याधिपरीत देहं = diseased body

ते + एव = that

देवाः = Gods only

सुसृजुः = created

भुज्यं = man

दृष्ट्वा = after seeing

च = and, तं = that

सारथिं = to the chariot driver

आबभार्षे = told,

शौद्धीदनि = son of Suddhodhana

न्त + गतदृष्टिः = having a steady look

एव = thus

Meaning: Then the Gods created another person whose body effected by the disease. After seeing that person, the son of Suddhodhana said thus to the chariot driver.

प्रतिपदाः

1] पुरं

जीर्ण

प्रतिपदाः

पुरं तु

स्वर्मइ

प्रदृष्टं

शुद्धधिव

सगर्वे

देव

निर्म

जीर्ण

प्रय

संयौ

क्षिति

Meaning

heaven,

man to

2] ततः कु

वाच स

## बृहस्पतेः वैशम्पयिनः

प्रतिपदार्थ तात्पर्यः :-

१) पुरं तु तत्स्वर्गमिव प्रदृष्टं शुद्धिवासः समवेक्ष्य देवाः ।  
जीर्णं नरं निर्ममिर प्रयानु संशीदनार्थं क्षितिपात्मजस्य ॥

प्रतिपदार्थः :-

पुरं तु तत् = finding that city

स्वर्गमिव = as a heaven

प्रदृष्टं = Siddhartha who is happy

शुद्धिवासः = the gods in the heaven

समवेक्ष्य = have observed

देवाः = those gods

निर्ममिर = created

जीर्णं नरं = one old man

प्रयानुं = to leave the home

संशीदनार्थं = have observed in order to inspire

क्षितिपात्मजस्य = of the prince mind

Meaning :- When Siddhartha finding the city as a heaven, the gods of the heaven created an old man to inspire Siddhartha to leave home

२) ततः कुमारी जरयाभिभूतं दृष्ट्वा नरैभ्यः प्रथमाकृतिं तम् ।

उवाच सङ्ग्राहकमागतस्थस्तत्रैव निष्कम्पमिविष्टदृष्टिः ॥

## प्रतिपदार्थः :-

ततः = then

कुमारः = the prince Siddhartha

जरायाभिभूतः = who is old

दृष्ट्वा = having seen

नरैभ्यः = from normal persons

पृथक् आकृतिः = different in form

तं = that old man

उवाच = addressed or asked

संग्राहकम् = to the chariot driver

आगतास्यः = with an interest to know

तत्रैव = on that old man only

निष्कंप निविष्ट दृष्टिः = with a concentrated look.

Meaning :- Then the prince Siddhartha with a steady look, have seen the old man and wanted to know about him, he asked the chariot driver thus

उ] क इष भोः सूत नरोऽभ्युपेतः केशैः सितैर्यष्टिविषक्तैः  
भ्रूसंवृताक्षः शिथिलानताङ्गः किं विक्रथैवा प्रकृतिर्दृच्छा॥

## प्रतिपदार्थः :-

कः = who is?

इषः = this

भोः = Oh

सूत = chariot driver

नरः = man

अभ्युपेत = coming this side

केशै = with the hair

सीते = grey

यष्टिविषताहस्त = holding a stick in his hand

भ्रूस्रवृताक्षः = eyes are closing with eyebrows

शियिला नाताङ्गः = parts of the body are bent

किं = why

विक्रिया षषः = this defect

प्रकृतिः = is it by nature

यदृच्छा = is it a sudden change

Meaning:- Oh! Driver! the coming man is what type? His hair is grey. He is holding stick in his hands. The eyes are closing by the eye brows. Body is bent. What type of problem he had? Is it is by nature or is it a sudden change?

4] इत्येवमुक्तः स रथप्रणीता निर्वदयामास नृपात्मजाय।  
सरक्ष्यमत्यर्थमदीषदशी नैव देवैः कृतबुद्धिमीहः ॥

प्रतिपदार्थः :-

इति एव = thus

उक्त = was asked

सः = he

नृपात्मजाय = to that prince

रथप्रणीता = the driver of the chariot

निर्वदयामास = explained

नृपात्मजाय = to that prince Siddhartha

सरक्ष्य = carefully

अपि = that

अर्थ = meaning was kept

अदीषदशी = with his sincerity

नैः एव = all by the

देवैः = Gods

कृतबुद्धिमीहः = having been covered his wisdom

Meaning:- When the chariot driver was asked by the prince Siddhartha, he explained every thing about the old age, with all his sincerity. Due to the Gods the wisdom of the prince was covered with innocence

5] रूप  
नाशः स्मृ  
प्रतिपदा

हन्त

व्यस

बल

शी

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स्मृ

रिपु

इन्द्रि

एषा

जरा

नाम

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Mean

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5) रूपस्य हन्त्री व्यसनं बलस्य शोकस्य यानिर्निधनं स्तीनाम्।  
नाशः स्मृतीनां रिपुरिन्द्रियाणामेषा जशनाम ययैष भग्नः॥

प्रतिपदार्थः :- रूपस्य = of beauty

हन्त्री = destroyer

व्यसनं = causes for the grief

बलस्य = of strength

शोकस्य = of the sadness

यानि = the cause

निधनं = without having

स्तीनां = any happiness

नाशः = destroy

स्मृतीनां = memory

रिपुः = enemy

इन्द्रियाणां = to the sense organs

एषा = this

जरा = old age

नाम = word

यया = due to this

एषः = this man

भग्नः = was broken down

Meaning:- It is called old age. That which has broken him down, the murderer of beauty, the sun of vigour, the birth place of sorrow, the grave of pleasure, the destroyer of memory, the enemy of senses (~~vigorous~~ vigour means strength)

6] पीतंभर्मापि पयःशिशुत्वे कालेन भूयः परिस्रप्तमुब्यम्  
क्रमेण भूत्वा च युवा वपुष्मान् क्रमेण तेनैव जरामुपेतः

प्रतिपदार्थः :- पीतं = drank

हि + अनेन अपि = this man only

पयः = milk

शिशुत्वे = in his childhood

कालेन = during his infant age

भूयः = (he) use to

परिस्रप्तं = crawl

उब्या = on the floor

क्रमेण = step by step

भूत्वा = after getting, च = and

युवा = young age

वपुष्मान् = will become an young man

क्रमेण = slowly day by day

तेन + एव = he only

जरां = to old age

उपेतः = reached

Meaning:- He drank milk in his infant age, then he crawled on earth in his childhood. In course of time, he became youthful and finally he became an old man.

7] इत्ये  
विमेष  
प्रतिपदा  
चलित  
इत स  
किंचित  
राजात्म  
सूतम्  
इदं  
बभाषे  
किं =  
एषः द  
भविता  
मम + उ  
इति + अ  
ततः =  
साराथिः  
अभि + उ  
Mean  
prince  
the dr  
chariot

रामुव्यम् ।  
रामुपैतः ॥

१) इत्येवमुक्ते चलितः सकिञ्चिद्राजात्मजः सूतमिदं वभाष ।  
विमेष दीषी भविता ममापीत्यस्मै ततः सारथिरभ्युवाच ॥

प्रतिपदार्थः :- इति + एव + उक्त = saying thus spoke

चलितः = upset

इत सः = he

किञ्चित् = for a while

राजात्मजः = that prince

सूतम् = to the chariot driver

इदं = thus

वभाषे = said

किं = why

एषः दीषः = this evil

भविता = in future

मम + अपि = to me also

इति + अस्मै = to the prince

ततः = afterwards

सारथिः = the chariot driver

अभि + उवाच = gave the reply

Meaning :- After listening the driver's words, the prince gets upset a little. Again the prince asked the driver, "Shall I get this evil in the future?" The chariot driver replied in the positive manner.

8] आयुष्मतीऽप्येष वयः प्रकर्षो निः संशयं कालवर्शनं भावी,  
एवं जरां रूपविनाशयित्रीं जानाति वैच्छति चैव लोकाः ॥

प्रतिपदार्थः :- आयुष्मतः = Oh! Prince

अपि = even to you

एषः = this

वयः = age

प्रकर्षः = changes

निः संशय = surely

कालवर्शन = incourse of time

भावी = will come

एवं = all this

जरा = old age

रूपविनाशयित्री = destroy the beauty

जानाति = च = and this is known thing

एवं = all

इच्छति = wish

च = and

एवं = this

लोकाः = all the people

Meaning :- In course to time you will also get all these changes of age. All the people know that the age will destroy the beauty and although they wish this.

व] न्तः

श्रुत्वा

प्रतिपद

सः

पूर्वशिर

विस्तीर्ण

श्रुत्वा

जरां

संविदि

महात्मा

महाशन

द्यौषं

इव

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11

ततः सपूवशिय शुद्ध बुद्धि विस्तीर्णकिल्पाचितपुण्य कर्मा ।

श्रुत्वा जरां संविविजे महात्मा महाशनेर्घोष मिवान्तिके गौः ॥

प्रतिप्रदार्थः :- ततः = then

सः = the prince Siddhartha

सपूवशियशुद्धबुद्धिः = who has pure mind by his good deeds  
in the past life

विस्तीर्णकिल्पाचित = पुण्यकर्मा = the good qualities obtained  
since a long time

श्रुत्वा = after listening

जरां = about the old age

संविविजे = worried

महात्मा = the prince

महाशने = thunder bolt

घोषं = sound

इव = like a

अन्तिके = near by

गौः = bull

Meaning :- Then the prince Siddhartha who had  
good qualities through his good deeds in his past  
life, worried about the old age just like a bull  
which heard the sound of a thunder bolt

10] निः श्वस्य दीर्घ स्व शिरः प्रकम्प्य तस्मिंश्च जीर्णे  
तां चैव दृष्ट्वा जनतां सहर्षा वाक्यं स संविग्म इदं जगाद

प्रतिपदार्थः :- निः श्वस्य = having a exhale

दीर्घ = long or deep

स्वशिरः = his head

प्रकम्प्य = shaking

तस्मिन् = that old man

च = and

जीर्णे = who lost his strength

विनिवेश्य = keeping

चक्षुः = an eye

तां = that

च + एव = everything

वाक्यं = this दृष्ट्वा = observed

जनतां = people

सहर्षा = who are happy

वाक्यं = this word

सः = that prince

संविग्मः = with great grief

इदं = thus, जगाद = said

Meaning:- Taking a deep breath, and shaking his head, the prince kept an eye on the old man who lost his strength, and observed the happiness of the people, then said these words with all his sadness

॥ इव जरा हन्ति च निर्विशेषं स्मृतिं च रूपं च पराक्रमं च ।  
न चैव संवेगमुपैति लोकः प्रत्यक्षतोऽपि दृशमीक्षमाणः ॥

प्रतिपदार्थः :- इव = thus

जरा = the old age

हन्ति = destroys

च = and

निर्विशेषं = without any

स्मृतिं = memory

च = and

रूपं च = beauty also

पराक्रमं = strength

च = and, न = not

च + इव = and everything

संवेगं = grief

उपैति = getting

लोकः = people in this world

प्रत्यक्षतः = clearly

अपि = also

इदृशं = reality

ईक्षमाणः though they are seeing

Meaning :- Old age destroys the beauty, strength and memory of a man people in this world are watching this clearly but they are not getting any fear.

३३] अथापरं व्याधिपरीतदेहं न एव देवाः सृष्टुर्मनुष्यम् ।  
दृष्ट्वा च तं सारथिमाबभार्षे शौद्धीदनिस्तदात् दृष्टिरेव ॥

प्रतिपदार्थः :- अथ = after

अपरं = another

व्याधिपरीत देहं = diseased body

ते + एव = that

देवाः = Gods only

सृष्टुः = created

मनुष्यं = man

दृष्ट्वा = after seeing

च = and

तं = that

सारथिं = to the chariot driver

आबभार्षे = told

शौद्धीदनि = son of Suddhodhana

तत् + गतदृष्टिः = having a steady look

एव = thus

Meaning :- Then the Gods created another person whose body effected by the disease. After seeing that person, the son of Suddhodhana said thus to the chariot driver

नृप्यम्,  
षिरेव ॥

धातुपाणि धातवः

1] भू- स्तायाम् (to become, to be)

i) लट् (present tense)

<u>पुरुषः</u>	<u>एकवचनं</u>	<u>द्विवचनं</u>	<u>बहुवचनम्</u>
प्रथमपुरुषः	भवति	भवतः	भवन्ति
मध्यमपुरुषः	भवसि	भवथः	भवथ
उत्तमपुरुषः	भवामि	भवावः	भवामः

ii) लङ् (past tense)

<u>पुरुषः</u>	<u>एकवचनं</u>	<u>द्विवचनं</u>	<u>बहुवचनम्</u>
प्रथमपुरुषः	अभवत्	अभवताम्	अभवन्
मध्यमपुरुषः	अभवः	अभवतम्	अभवत
उत्तमपुरुषः	अभवम्	अभवाव	अभवाम

iii) लृट् (Future tense)

<u>पुरुषः</u>	<u>एकवचनं</u>	<u>द्विवचनं</u>	<u>बहुवचनं</u>
प्रथमपुरुषः	भविष्यति	भविष्यतः	भविष्यन्ति
मध्यमपुरुषः	भविष्यसि	भविष्यथः	भविष्यथ
उत्तमपुरुषः	भविष्यामि	भविष्यावः	भविष्यामः

iv) लोट् (Imperative mood)

<u>पुरुषः</u>	<u>एकवचनं</u>	<u>द्विवचनं</u>	<u>बहुवचनं</u>
प्रथमपुरुषः	भवतु, भवतात्	भवताम्	भवन्तु
मध्यमपुरुषः	भव, भवतात्	भवतम्	भवत
उत्तमपुरुषः	भवानि	भवाव	भवाम

१) विधिलिङ् (Potential Mood)

प्रथमपुरुषः	भवेत्	भवेताम्	भवेयुः
मध्यमपुरुषः	भवेः	भवेतम्	भवेत
उत्तमपुरुषः	भवेयम्	भवेव	भवेम

२] गम्लृ - गतीं (१०)

i) लट् (present tense)

<u>पुरुषः</u>	<u>एकवचनं</u>	<u>द्विवचनं</u>	<u>बहुवचनं</u>
प्रथमपुरुषः	गच्छति	गच्छतः	गच्छन्ति
मध्यमपुरुषः	गच्छसि	गच्छथः	गच्छथ
उत्तमपुरुषः	गच्छमि	गच्छावः	गच्छामः

ii) लङ् (past tense)

प्रथमपुरुषः	अगच्छत्	अगच्छताम्	अगच्छन्
मध्यमपुरुषः	अगच्छः	अगच्छतम्	अगच्छत
उत्तमपुरुषः	अगच्छम्	अगच्छाव	अगच्छाम

iii) लृट् (Future tense)

प्रथमपुरुषः	गमिष्यति	गमिष्यतः	गमिष्यन्ति
मध्यमपुरुषः	गमिष्यसि	गमिष्यथः	गमिष्यथ
उत्तमपुरुषः	गमिष्यमि	गमिष्यावः	गमिष्यामः

iv) लीट् (Imperative Mood)

प्रथमपुरुषः	गच्छतु, गच्छतात्	गच्छताम्	गच्छन्तु
मध्यमपुरुषः	गच्छ, गच्छतात्	गच्छतम्	गच्छत
उत्तमपुरुषः	गच्छानि	गच्छाव	गच्छाव

विधिलिङ् (Potential mood)

प्रथमपुरुषः	गच्छेत्	गच्छेतां	गच्छेयुः
मध्यमपुरुषः	गच्छेत्	गच्छेत्	गच्छेत्
उत्तमपुरुषः	गच्छेयम्	गच्छेव	गच्छेम

दृश्िर् ए प्रेक्षणे (to see, to look)

i) लट् (present tense)

पुरुष	एकवचनं	द्विवचनं	बहुवचनं
प्रथमपुरुषः	पश्यति	पश्यतः	पश्यन्ति
मध्यमपुरुषः	पश्यसि	पश्यथः	पश्यथ
उत्तमपुरुषः	पश्यामि	पश्यावः	पश्यामः

ii) लङ् (past tense)

प्रथमपुरुषः	अपश्यत्	अपश्यताम्	अपश्यन्
मध्यमपुरुषः	अपश्यः	अपश्यतं	अपश्यत
उत्तमपुरुषः	अपश्यम्	अपश्याव	अपश्याम

iii) लृट् (future tense)

प्रथमपुरुषः	द्रक्ष्यति	द्रक्ष्यतः	द्रक्ष्यन्ति
मध्यमपुरुषः	द्रक्ष्यसि	द्रक्ष्यथः	द्रक्ष्यथ
उत्तमपुरुषः	द्रक्ष्यामि	द्रक्ष्यावः	द्रक्ष्यामः

iv) लोट् (imperative mood)

प्रथमपुरुषः	पश्यतु, पश्यतात्	पश्येतां	पश्यन्तु
मध्यमपुरुषः	पश्य, पश्यतात्	पश्यतं	पश्यत
उत्तमपुरुषः	पश्यानि	पश्याव	पश्याम

v) विधिलिङ् (Potential mood)

प्रथमपुरुषः	पश्येत्	पश्येताम्	पश्येयुः
मध्यपुरुषः	पश्येत्	पश्येत्	पश्येत्
उत्तमपुरुषः	पश्येयम्	पश्येव	पश्येम

4] अस् भुवि - (to be)

i) लट् (Present Tense):-

<u>पुरुषः</u>	<u>ए. व</u>	<u>द्वि. व</u>	<u>ब. व</u>
प्रथमपुरुषः	अस्ति	स्तः	सन्ति
मध्यमपुरुषः	असि	स्थः	स्थ
उत्तमपुरुषः	अस्मि	स्वः	स्मः

ii) लङ् (Past Tense):-

प्रथमपुरुषः	आसीत्	आस्ताम्	आसन्
मध्यमपुरुषः	आसीः	आस्तम्	आस्त
उत्तमपुरुषः	आसम्	आस्व	आस्म

iii) लृट् (Future tense):-

प्रथमपुरुषः	भविष्यति	भविष्यतः	भविष्यन्ति
मध्यमपुरुषः	भविष्यसि	भविष्यथः	भविष्यथ
उत्तमपुरुषः	भविष्यामि	भविष्यावः	भविष्यामः

iv) लोट् (Imperative mood):-

प्रथमपुरुषः	अस्तु, & स्तात्	स्तां	सन्तु
मध्यमपुरुषः	एधि, स्तात्	स्तं	स्त
उत्तमपुरुषः	असानि	असाव	असाम

v) विधिलिङ् (Potential Mood):-

प्रथमपुरुषः	स्यात्	स्यातां	स्युः
मध्यमपुरुषः	स्याः	स्यातं	स्यात्
उत्तमपुरुषः	स्याम्	स्याव	स्याम

5) इष् - इच्छायाम् (to desire)

i) लट् (Present tense) :-

पुरुषः	इ. व	द्वि. व	ब. व
प्रथमपुरुषः	इच्छति	इच्छतः	इच्छन्ति
मध्यमपुरुषः	इच्छसि	इच्छथः	इच्छथ
उत्तमपुरुषः	इच्छामि	इच्छावः	इच्छामः

ii) लङ् (Past tense) :-

पुरुषः	इच्छत्	इच्छताम्	इच्छन्
प्रथमपुरुषः	इच्छत्	इच्छताम्	इच्छन्
मध्यमपुरुषः	इच्छथ	इच्छतम्	इच्छथ
उत्तमपुरुषः	इच्छाम्	इच्छाव	इच्छाम

iii) लृट् (Future tense) :-

पुरुषः	इच्छिष्यति	इच्छिष्यतः	इच्छिष्यन्ति
प्रथमपुरुषः	इच्छिष्यति	इच्छिष्यतः	इच्छिष्यन्ति
मध्यमपुरुषः	इच्छिष्यसि	इच्छिष्यथः	इच्छिष्यथ
उत्तमपुरुषः	इच्छिष्यामि	इच्छिष्यावः	इच्छिष्यामः

iv) लोट् (Imperative Mood) :-

पुरुषः	इच्छतु	इच्छताम्	इच्छन्तु
प्रथमपुरुषः	इच्छतु	इच्छताम्	इच्छन्तु
मध्यमपुरुषः	इच्छ	इच्छतम्	इच्छत
उत्तमपुरुषः	इच्छानि	इच्छाव	इच्छाम

v) विधिलिङ् (Potential Mood) :-

पुरुषः	इच्छेत्	इच्छेताम्	इच्छेयुः
प्रथमपुरुषः	इच्छेत्	इच्छेताम्	इच्छेयुः
मध्यमपुरुषः	इच्छेथ	इच्छेतम्	इच्छेथ
उत्तमपुरुषः	इच्छेयाम्	इच्छेवाम्	इच्छेम

6] लिख् अक्षरविन्यास - (to write)

i) लट् (Present tense):-

पुरुषः	ए. व	द्वि. व	ब. व
प्रथमपुरुषः	लिखति	लिखतः	लिखन्ति
मध्यमपुरुषः	लिखसि	लिखथः	लिखथ
उत्तमपुरुषः	लिखामि	लिखावः	लिखामः

ii) लङ् (Past tense):-

प्रथमपुरुषः	अलिखत्	अलिखताम्	अलिखन्
मध्यमपुरुषः	अलिखः	अलिखतम्	अलिखत
उत्तमपुरुषः	अलिखम्	अलिखाव	अलिखाम

iii) लृट् (Future tense):-

प्रथमपुरुषः	लेखिष्यति	लेखिष्यतः	लेखिष्यन्ति
मध्यमपुरुषः	लेखिष्यसि	लेखिष्यथः	लेखिष्यथ
उत्तमपुरुषः	लेखिष्यामि	लेखिष्यावः	लेखिष्यामः

iv) लोट् (Imperative mood):-

प्रथमपुरुषः	लिखतु	लिखताम्	लिखन्तु
मध्यमपुरुषः	लिख	लिखतम्	लिखत
उत्तमपुरुषः	लिखानि	लिखाव	लिखाम

v) विधिलिङ् (Potential mood):-

प्रथमपुरुषः	लिखेत्	लिखेताम्	लिखेयुः
मध्यमपुरुषः	लिखे	लिखेताम्	लिखेत
उत्तमपुरुषः	लिखेयम्	लिखेवम्	लिखेम

7] उ

i) लट्

पुरुषः

प्रथमपुरुषः

मध्यमपुरुषः

उत्तमपुरुषः

ii) लङ्

प्रथमपुरुषः

मध्यमपुरुषः

उत्तमपुरुषः

iii) लृट्

प्रथमपुरुषः

मध्यमपुरुषः

उत्तमपुरुषः

iv) लोट्

प्रथमपुरुषः

मध्यमपुरुषः

उत्तमपुरुषः

v) विधिलिङ्

प्रथमपुरुषः

मध्यमपुरुषः

उत्तमपुरुषः

१) कु कृ अ - करणं (to be) (कृ)

i) लट् (Present Tense):-

पुरुषः	ए. व	द्वि. व	ब. व
प्रथमपुरुषः	करोति	कुरुतः	कुर्वन्ति
मध्यमपुरुषः	करोषि	कुरुथः	कुरुथ
उत्तमपुरुषः	करोमि	कुर्वः	कुर्मः

ii) लृट् (Past Tense):-

प्रथमपुरुषः	अकरोत्	अकुरुताम्	अकुर्वन्
मध्यमपुरुषः	अकरोः	अकुरुतम्	अकुरुत
उत्तमपुरुषः	अकरोम	अकुर्व	अकुर्म

iii) लृट् (Future Tense):-

प्रथमपुरुषः	करिष्यति	करिष्यतः	करिष्यन्ति
मध्यमपुरुषः	करिष्यसि	करिष्यथः	करिष्यथ
उत्तमपुरुषः	करिष्यामि	करिष्यावः	करिष्यामः

iv) लोट् (Imperative Mood):-

प्रथमपुरुषः	करोतु	कुरुताम्	कुर्वन्तु
मध्यमपुरुषः	कुरु	कुरुतम्	कुरुत
उत्तमपुरुषः	करवाणि	करवाव	करवाम

v) विधिलिट् (Potential Mood):-

प्रथमपुरुषः	कुर्यात्	कुर्याताम्	कुर्युः
मध्यमपुरुषः	कुर्याः	कुर्यातम्	कुर्याति
उत्तमपुरुषः	कुर्याम	कुर्याव	कुर्यामि

8] चुर - स्तेय (to steal):-

i) लट् (Present Tense):-

पुरुषः	ए. व	द्वि. व	ब. व
प्रथमपुरुषः	चौरयति	चौरयतः	चौरयन्ति
मध्यमपुरुषः	चौरयसि	चौरयथः	चौरयथ
उत्तमपुरुषः	चौरयामि	चौरयावः	चौरयामः

ii) लृट् (Past Tense):-

प्रथमपुरुषः	अचौरयत्	अचौरयताम्	अचौरयन्
मध्यमपुरुषः	अचौरयः	अचौरयतम्	अचौरयथ
उत्तमपुरुषः	अचौरयम्	अचौरयाव	अचौरयाम

iii) लृट् (Future Tense):-

प्रथमपुरुषः	चौरयिष्यति	चौरयिष्यतः	चौरयिष्यन्ति
मध्यमपुरुषः	चौरयिष्यसि	चौरयिष्यथः	चौरयिष्यथ
उत्तमपुरुषः	चौरयिष्यामि	चौरयिष्यावः	चौरयिष्यामः

iv) लोट् (Imperative Mood):-

प्रथमपुरुषः	चौरयतु	चौरयताम्	चौरयन्तु
मध्यमपुरुषः	चौरय	चौरयतम्	चौरयत
उत्तमपुरुषः	चौरयानि	चौरयाव	चौरयाम

v) विधिलिङ् (Potential Mood):-

प्रथमपुरुषः	चौरयेत्	चौरयेताम्	चौरयेयुः
मध्यमपुरुषः	चौरयेः	चौरयेतम्	चौरयेत
उत्तमपुरुषः	चौरयेयं	चौरयेव	चौरयेम

सन्दर्भः

1] ढुषा

परिचयः :-

the less

Ashwag

'Bhuddh

सन्दर्भः :-

pleasure

his wou

walking

He enq

him the

became

old ag

taking

अर्थः :- T

thus d

to do

2] महारानी

परिचयः :-

the lesso

Ashwagos

'Bhuddh

## बुद्धस्य च वैराग्योदयः

सन्दर्भः :-

1] इषा जरा नाम यथेष भग्नः ?

परिचयः :- The above sentence is taken from the lesson 'बुद्धस्य वैराग्योदयः'. It is written by Ashwagoshha. which extracted from his work 'Bhuddhasya Charitam'.

सन्दर्भः :- Prince Siddhartha went on a visit to pleasure garden alone with his charation. On his way he saw a old man walking with stick and bending forward. He enquired about him. The charation told him that every man who is born shall become old and this man due to his old age unable to do any work he is taking the help of a stick to walk.

अर्थः :- The charator spoke to Siddhartha thus due the old age only he is unable to do any work.

2] महारानैर्घोषमिवान्तिके गीः ?

परिचयः :- The above sentence is taken from the lesson 'बुद्धस्य वैराग्योदयः'. It is written by Ashwagoshha. which extracted from his work 'Bhuddhasya Charitam'.

सन्दर्भः :- Listening to the charitrian Siddhartha was shocked since he has never seen any suffering like old age

अर्थः :- Siddhartha having heard to the words of charitor was terrified like a bull which heard the sound of thunder bolt

3] न चैव सर्वगमुर्षोति लोकः प्रत्यक्षं पीदृशमीक्ष

परिचयः :- The above sentence is taken from the lesson बुद्धस्य वैराग्योदयः. It is written by Ashwagosha which extracted from his work Buddhasya Charitam

सन्दर्भः :- Listening to the charitrian Siddhartha feel very was shocked since he has never seen any suffering like old age.

अर्थः :- Having heard above the old age Siddhartha feel very unhappy and spoke thus the people who are aware of all suffering like old age but still as not getting any fear

4] शक्नीपि येनेष कृती स्वतन्त्रः ?

परिचयः :- The above sentence is taken from the lesson 'बुद्धस्य वैराग्योदयः'. It is written by Ashwagosha which is extracted from his work Buddhasya Charitam

सन्दर्भः :-

to plea  
On his

see a  
about

अर्थः :-

regarding  
disease

and n  
any wo

5] राजानु

परिचयः :-

the less  
A shwa

work I

सन्दर्भः :-

Siddhar

chariator  
trouble

also. The

the disea  
the worla

they will  
अर्थः :- The

diseases

श्लोकः :- Prince Siddhartha went on a visit to pleasure garden along with his charioteer. On his way he will see two times he will see a diseased & diseased person and enquires about him.

अर्थः :- The charioteer spoke thus to Siddhartha regarding the diseased person thus, a disease is a calamity which strikes a man and makes him incapable of doing any work.

5] इजानुरो दृष्यमुपैति लोकः ?

परिचयः :- The above sentence is taken from the lesson 'बुद्धस्य वैराग्योदयः'. It is written by Ashvagosha which extracted from his work Buddhasya Charitam.

सन्दर्भः :- After seeing the person with diseases Siddhartha feel very bad and spoke to charioteer dear thus, Is this sickness give trouble to only this man or other people also. The charioteer spoke thus Oh prince the diseases will make all the people in the world suffer though they are suffering they will search for pleasure only.

अर्थः :- The charioteer spoke thus Oh prince the diseases will make all the people in the

world suffer though they are suffering they will search for pleasure only.

6] विस्तीर्णमज्ञानमहो नराणां हसन्ति ये रोगभयैरमुक्ताः ?

परिचयः :- The above sentence is taken from the lesson 'बुद्धस्य वैराग्योदयः' it is written by Ashwagoshra which extracted from his work Bhuddhasya Chariator.

सन्दर्भः :- After seeing the person with diseases Siddhartha feel very bad and spoke to Chariator dear thus is this sickness give trouble to only this man of other people also. The Chariator spoke thus Oh since the diseases will make all the people in the world though they are suffering they will search for pleasure only.

अर्थः :- Siddhartha spoke thus to the Chariator people in the world live happily even though they are facing troubles in the form of diseases Oh! how great is their ignorance.

7] सूत

परिचयः

the lesson  
Ashwag  
Bhudda

सन्दर्भः

moving  
they w  
four p  
see t

अर्थः

seen on  
which

8] प्रिया

परिचयः

lesson  
Ashwag  
Bhudda

सन्दर्भः

moving  
dead  
stretche  
gods

no-bod

सूतः कुमारश्च ददर्श मान्यः ?

परिचयः :- The above sentence is taken from the lesson 'बुद्धस्य वैराग्योदयः'. It is written by Ashwaghosha which extracted from his work Bhuddhaya Charitam.

संदर्भः :- The prince along with the chariater moving forward in the garden. A dead man they will encounter carried on a stretcher by four people this chariater no body else can see them

अर्थः :- A dead person carried by some people are seen only by the prince and the chariater which was created by god's

8] प्रियप्रियैस्त्यज्यत एष कोपि ?

परिचयः :- The above sentence is taken from the lesson 'बुद्धस्य वैराग्योदयः'. It is written by Ashwaghosha which is extracted from his work Bhuddhaya Charitam.

संदर्भः :- The prince along with the chariater moving forward in the pleasure garden. A dead man they will encounter carried on a stretcher by four people this was created by gods except Siddhartha and chariater no-body else can see them.

अर्थ :- The chariator spoke to Siddhartha thus, the person having born and nourished will ultimately die he will leave all his loving people and relatives have abandoned his mortal body.

१] सर्वस्य लोके नियती विनाथः ?

परिचय :- The above sentence is taken from the lesson 'बुद्धस्य वैराग्योदयः' it is written by Ashwagosha which is extracted from his work Buddhaya Charitam

सन्दर्भ :- The prince along with the chariator moving forward in the pleasure garden. A dead man they will encounter carried on a stretcher by four people this was created by god's except Siddhartha and chariator nobody else can see them

अर्थ :- The chariator spoke to Siddhartha thus "death occur to all who are born in this world the one who take birth is sure to die"

10] जानन्विनाशं

कथमार्तिकाली सचेतनः स्यादिति हि

परिचयः :- The above sentence is taken from the प्रमत्तः ?  
lesson 'बुद्धस्य वैराग्योदयः' It is written by

Asvaghostra. which is extracted from his work  
Buddhasya Charitam.

सन्दर्भः :- The prince along with the chariator  
moving forward in the pleasure garden. A  
deadman they will encounter carried on a stretcher  
by four people this was created by gods  
except Siddhartha and chariator nobody else  
can see them. Seeing the pain and the sorrow  
of the dead man Siddhartha was deeply moved.

अर्थः :- Siddhartha spoke to the chariator thus,  
"These people having known the sorrow and the  
pain of disease and death are very happy. How  
can they be happy amidst of all those  
problems.

## बुद्धस्य वैराग्योदयः

### Essay:

The lesson 'बुद्धस्य वैराग्योदयः' is extracted from 'Buddhaya charitam' written by Ashvagostha. It is from 3<sup>rd</sup> sargas named 'Samvegat Kathihi' visit to city.

Siddhartha was only child of kind king suddenly Siddhodhana and was living happily in luxurious palace built by his father without any difficulty or sorrow once he wanted to have a visit to pleasure garden outside the city. King Siddhodana made arrangements for his visit to the garden in such a way that there was no situations or things which could turn Siddhartha's mind towards renumeration. The plan of gods

The Gods who wanted to make Siddhartha to realise about life and turn towards renumeration. They created an old man in order to arise the feeling of indifference in Siddhartha on seeing him. He enquired the charioteer as to who was

with white hair and who bended forward holding stick. The chariater having influence of Gods describes the old man thus it is the destroyer of beauty. Weakening of strength source of sorrow loss of memory.

इषा जरा नाम यर्येव मग्नः ।

He also reminded that Siddhartha also would become old. The prince who had acquired knowledge and meet in past births sighed deeply and questioned why people were not panicked even after seeing the effect of old age.

The sick person they both proceed for the only to have encounter with the sick person. Then prince enquired thus, who is this person who had pretending belly pale complexion, dropping shoulders and was crying pitiously. The chariot said that this was sickness that made even a strong person dependend and it was common to all people. The prince was surprised that the people were happy even though they suffered illness.

रुजीतुरी हर्षमुपैति लीकाः ।

The dead man:- Later gods created dead man on seeing him the prince enquired about dead man why he was being carried by the four persons and being followed by many sorrowful persons. The charioteer said that he was the only one who was devoid of his intellect qualities of senses and life.

He was compared to blade of grass and log. He said further that death was certain to all in material of lowly, middle or high class.

सर्वस्य लोके निश्चयी विनाशः ।

The prince remarked that people were hard hearted as they died without fear, even when death was common to all. He asked the charioteer to take him back to the palace as how could one remain ignorant in times of distress.

न गङ्गदत्तः पुनरिति कूपन्

संधर्भ वाक्यानि

1] शत्रुमुन्मूलयेत् प्राज्ञः तीक्ष्णं तीक्ष्णेन शत्रुणा।

कविपरिचयः :- The above sentence is taken from the lesson "Na Ganga Datta Punareti Kooam". It is taken from Panchatantra written by "Vishnu Sharma".

Context:- Ganga Datta, the king of frogs wanted to take revenge against his cousins, who harmed him. So, he thought to kill his cousins.

Meaning:- A clever person should kill his enemy with the help of another powerful (stronger) enemy.

2] भोः अश्रद्धयमेतत् यत्तृणानां वह्निना सह सङ्गमः।

Introduction:- This sentence is taken from "Na Ganga Dattaha Punareti Kooam" abstracted from "Ladha Pranaasa" (Loss of Gains) of "Panchatantra" written by "Vishnu Sharma".

Context:- Gangadatta thinking of frogs, asked the snake Priyadarasina for friendship with him. Then the snake told Gangadatta like this.

Meaning:- The Cobra replied - "This is unbelievable may be ever there, grass blades have friendship with fire?" You are food and I am an eater.

3] अतिशत्रुं प्रणम्यापि रक्षेत् प्राणान् धनानि च।

Introduction:- This sentence is taken from "Na Ganga Dattaha Punareti Koopam" abstracted from "Ladbha Pranaasa" (Loss of Gains) of "Panchatantra" written by "Vishnu Sharma".

Context:- When the snake rejected the friendship with the frog, then Gangadatta told the snake like this.

Meaning:- It is said one should take help of enemy himself, even by requesting him, when one is totally devastated or self protection became impossible.

4] केवलं यानहं तव दक्षिष्यामि त एव भक्षणियाः।

Introduction:- This sentence is taken from "Na Ganga Dattaha Punareti Koopam" abstracted from "Ladbha Pranaasa" (Loss of Gains) of "Panchatantra" written by "Vishnu Sharma".

Context:- The serpent accepted to go along with Gangadatta to kill his enemy cousins. Then Gangadatta told the serpent like this.

Meaning:- You have to eat only those frogs whom I show to you.

5] सर्वनाशो समुत्पन्ने अर्धं त्यजति पण्डितः ।

Introduction:- This sentence is taken from "Na Ganga Dattaha Punareti Koojram" abstracted from "Ladaha Bravaasa" (Loss of Gains) of "Panchatantra" written by "Vishnu Sharma"

Context:- The snake ate all the enemy frogs of Gangadatta. Then Gangadatta asked the snake to go to his place. But the snake denied and did not like to go and demanded him to give one frog daily for his food and threatened that he will eat all. Then Gangadatta thought to himself like this.

Meaning:- The wise sacrifices a half when all is threatened and guards the other half to win one's ends. For total loss is hard.

6] न स्वल्पस्य कृते भूरि नाशयेन्मतिमान्तरः ।

Introduction:- This sentence is taken from "Na Gang Dattaha Punareti Koojram" abstracted from "Ladaha Bravaasa" (Loss of Gains) of "Panchatantra" written by "Vishnu Sharma"

Context:- The snake ate all the enemy frogs of Gangadatta. Then Gangadatta asked the snake to go to his place. But the snake denied, did not like to go and demanded him to give one frog daily for his food and threatened that he will eat all. Then Gangadatta thought

himself like this

Meaning: A wise man would not lose much good for little use. Wisdom implies much gain acquired with little pain.

7] नीचेत् गच्छता कालेन सकलमपि मण्डुककुलं  
कवलितं भवति।

Introduction: This sentence is taken from "Na Ganga Dattaha Punareti Koopam" abstracted from "Ladha Braasa Branaasa" (Loss of Gains) of "Panchatantra" written by "Vishnu Sharma"

Context: The wife of Gangadatta have seen "The distractive nature of the snake" and told like this to her husband frog.

Meaning: Otherwise in the very short period all the frogs will be smashed.

8] बुभुक्षितः किं न करोति पापम्।

Introduction: This sentence is taken from "Na Ganga Dattaha Punareti Koopam" abstracted from "Ladha Branaasa" (Loss of Gains) of "Panchatantra" written by "Vishnu Sharma"

Context: The snake asked Iguana (or) Guana animal to bring Gangadatta into the well. Then Guana came to Gangadatta and said that Snake invites him to come into the well. Then Gangadatta told Guana like this

Meaning: A hungry man does the sins. He is at nothing sticks. One starving of hunger, stoops down to any act.

न गङ्गा-दत्तः पुनरेति कूपम्

Essay:-

In certain well (in an agricultural land) there lived Ganga datta, the ruler of Kingdom of Frogs. Once he was insulted by the relatives and he could not bear the insult. He set out of the well, by one bucket of water lifting instrument. He said to himself. "One should avenge the two persons who troubled the one in suffering and one insults in trouble. The one who takes revenge, thus, shall not take birth again. Thinking so, he decided to put an end to all his people who caused insult.

Incidentally he saw a black cobra entering barrow (hole) of the soil. He decided to make use of the snake to kill the clan of frogs. He felt - "To achieve one's desire, an enemy should set against the enemy, a strong one against another stronger one. Thus both will die and all ends well.

A thorn creating pain in the body should be removed only with another sharper thorn. Like wise an enemy responsible for the trouble should be rooted out with the help of another stronger one!"

"ॐ शत्रुमुन्मूलयेत् प्राज्ञः तीक्ष्णं तीक्ष्णेन शत्रुणा।"

He moved onto the ant-hole and called out - "Oh dear friend Priyadarshan, please come out and make me feel happy." The servant thought "who is the one yelling out! The voice is not of our race! Let me find out, without moving from my place." He is neither my friend. That too, I have no friends in any other human community! Let me find out, without moving from my place!"

In fact, being without knowing the nature, place or race, one should not make friendship with any."

The cobra called out "Who are you?" The king of frogs replied "I am Ganga Datta King of Frogs. I wish to make friendship

with you."

The cobra replied "This is unbelievable! May  
be ever there, grass blades have friendship  
with fire!" अशत्रुयमेतन् यत्तृणानां वह्निना सह

सङ्गमः ।" None shall move on to a killer himself,  
by whom he will be killed! (We snakes eat  
away frogs. The how you want to be my friend!)"

Gangadatta said "It is a fact, both of us  
are enemies by birth. But I came to you, to  
get my enemies avenged, who insulted me!  
It is said one should take help of enemy  
himself, when one is totally devastated or  
self protection became impossible. Please help  
me to take revenge on my relatives".

The cobra asked "where do you stay? Is  
it a natural groundlevel well, or a lake or  
pool?" The frog replied "It is a deepwell,  
constructed with bricks!"

Cobra replied "Oh! not (I am feetless). I  
have no feet. I can't enter the well. Also I  
can have no room to stay there. Being so,  
how can I attack your relatives there in  
the well?"

It is said by learned "Take the food, which you can relish, digest with no difficulty and feel satisfied. Thus you may be blessed with riches."

The frog replied "Don't worry! You do come over there. I will show you the way out. There is a hole in the wall of the well near water level. Confiding there, you can kill my kinsmen. (You may devour my people who insulted me)!"

The Cobra too had a second thought thus "I grew too old and can't move swiftly. With great difficulty, I get once in long time in a small mouse. Due to the frog, who intended to rid of his people, I am shown an easy way to get my daily food. Let me eat frogs. It is truly said that - may be one, a weakening and helpless, he should always cleverly choose a simple and easy mean of living."

The chief of the frog, let the Cobra to the well, with the condition that, he

should eat only those enemies and opponents on his clan. "केवलं यानहं त्वं दर्शयिष्यामि त एव भक्षणीयाः।" Soon Ganga Datta's rivals are eaten by the Cobra. Then the Cobra said - "All those who insulted you are no more. Now give me needed food daily, as you brought me here, from my own place -

"Gangadatta thanked him and asked him to go back home! But the Cobra denied, saying that his place might be occupied by some other one. So he demanded the frog to exchange each day one frog for his food. He also threatened to eat all at once, if his demand is denied.

Then the frog realised the blunder. He felt sad to bring into picture an enemy stronger than himself. It was like eating poison knowingly. The wise sacrifices a half when all is threatened, and guards the other half to win one's ends. For total loss is hard. "सर्वनाशो हि कुहुस्तारः" A wise man would not lose much good for little

use. Wisdom implies much gain acquired with little pain. "न स्वल्पम् कृते भूति नाशयेन्मतिमान्तरः।" "Let me act smart. Let me accept his word and save the ~~comm~~ community to some extent." So daily one frog was given to the cobra. But deceitfully the serpent killed more frogs.

Once, incidentally, Ganga Datta's son, Yamuna Datta was also eaten by the serpent. He lamented for no use. Even his wife poured abuses. She ~~he~~ suggested to check for a ~~man~~ mean to see the snake off.

By ill luck all frogs died, while only Ganga Datta was spared. Again Priyadasana, the snake demanded food. The chief of frog said - "worry not! Allow me to go to other place. I'll see that, frogs in that place are brought here one by one, some how". Priyadasana accepted and Gangadatta went off the well swiftly. He prayed to all gods and never turned back. Priyadasana waited a long for no use.

One day, Prigadarsana, sent out Iguana in near by hole in the wall of the well, whom he treated as friend. He also sent a message to present himself, even if frogs are not brought.

The messenger went and met Gangadatta and ~~deli~~ delivered the request. Gangadatta said "Please tell the snake that I never come again. One starving of hunger, stoops down to any act the fool man has his heartless tricks I know. Bye - for ever."

"बुभुक्षितः किं न करोति पापं ।" ... न गंगदत्तः  
पुनरिति कूपम् ।"

## चित्रपटदर्शनिम्

### प्रतिपदार्थ ज्ञातयर्थ

१. इदं कविभ्यः पूर्वेभ्यो नमीवाकं प्रशास्महे ।  
विन्देम देवतां वाचममृतामात्मनः कलाम् ॥

प्रतिपदार्थः :-

इदं = This is,

कविभ्यः = For the poets

पूर्वेभ्यः = Older

नमीवाकं = Namaskara

प्रशास्महे = Bowed before them, the reason is

विन्देम = Let we have

देवतां = to the goddess

वाचं = of speech

अमृतां = eternal

आत्मनः = of the creator

कलाम् = that art

भावः :- To the ancient poets this is my salutation,  
we bowed in front of the goddess of speech,  
which is eternal and which in the art of  
the creator.

2] क्विन्नुष्ठाननित्यत्वं स्वातन्त्र्यमपकर्षति ।  
संक्रता हाहिताग्निनां प्रत्यवार्यैर्गृहस्थता ॥

प्रतिपदार्थः :-

किन्तु = even though

अनुष्ठाननित्यत्वं = to perform the daily duties of  
rituals

स्वातन्त्र्यं = their freedom

अपकर्षति = will contest

संक्रता = obstruct

हि आहिताग्निनां = indeed to the house holders  
religious duties

प्रत्यवार्यैः = with dispassionate

गृहस्थता = duties of a house holder

भावः :- The religious performances obstructs the  
house holder's freedom. Due to the urgency of  
those religious observances, sital's father Janaka  
has gone to Mithila city.

(12) \*2] विश्वम्भरा भगवती भवतीमसूत

राजा प्रजापतिसर्गो जनकः पिता ते ।

तेषां वधूस्त्वमाशि नन्दिनि । पाशिवानां

येषां कुलेषु सविता च गुरुर्वयं च ॥

प्रतिपदार्थः :-

विश्वम्भरा

भगवती

भवतीम्

असूत

राजा

प्रजापतिः

जनकः

पिता

ते

येषां

कुले

सविते

च

गुरु

वः

च

भावः :-

Janaka

is you

of Sur

guru

ch

## प्रतिप्रदार्थः :-

विश्वम्भरा = the earth

भगवती = goddess

भवतीम् = you

असूत = gave birth.

राजा = the king

प्रजापतिः = equal to the creator brahma

जनकः = Janaka

पिता = father

ते = yours

येषां = whose

कुलम् = vamsam

सविता = sun

च = and

गुरुः = master

वयं = we

च = and

भावः :- The goddess earth is your mother the king Janaka who is equal to the creator Brahma, is your father. You are the daughter in law of Surya vamsam and we are (I am) the guru to your dynasty.

\* 4) लौकिकानां हि साधूनामर्थं वागनुवर्तते ।  
 \* ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति ॥

प्रतिपदार्थः :-

लौकिकानां	= Sophisticated in the world
हि	= Because
साधूनां	= Of saints
अर्थ	= fate
वाक्	= Word
अनुवर्तते	= Will follow
ऋषीणां	= of the sages
पुनः	= again
आद्यानां	= olden
वाचं	= to the words
अर्थः	= fate
अनुधावति	= will follow

भावः :- The words of saints will follow the fate. But the words of great sages are powerful. The fate will follow their words.

5) जामातृय

युक्तः प्रजान

प्रतिपदार्थः :-

जामातृ- य

वयं

निरुद्धाः

त्वं

बालः

इव + अस्मि

नवं

च

राज्यं

युक्त

प्रजान

अनुरञ्ज

स्या

तस्मान्

य

य

पर

ह

5] <sup>(4)</sup> जामातृयज्ञेन वयं निरुद्धास्त्वं बाल एवासि नवं  
च-राज्यम्।

युक्तः प्रजानामनुरञ्जेन स्यास्तस्माद्यशो यत्परमं धनं वः ॥

प्रतिपदार्थः :-

जामातृ-यज्ञेन = Because of dasaradha's son-  
in-law - 'Ki shyasinga's yaga;

वयं = we

निरुद्धाः = stayed here

त्वं = you

बालः = small boy

एव + आसि = now

नवं = new

च = also

राज्यं = ruling the kingdom

युक्तः = alert

प्रजानां = of the people

अनुरञ्जेन = welfare

स्याः = be

तस्मात् = because of this which you get

यशः = fame

यत् = that

परमं = incredible

धनं = prosperity

वः = to you

भावः :- Due to Kishyasringa's yaga we stayed here for a long time. You are a small boy to rule the country and it is new to you. My advice is you take care of your people's welfare. Through this the fame which you can get in the superior treasure to you

6] स्नेहं दयां च सौख्यं च यदि वा जानकीमपि ।  
आराधनाय लोकस्य मुञ्चती नास्ति मे व्यथा ॥

प्रतिपदार्थः :-

स्नेहम्	= My friendly nature
दयां	= concern feeling
च	= and
सौख्यं च	= my happiness
यदि वा	= in necessary
जानकीमपि	= this sita also
आराधनाय	= to serve
लोकस्य	= of the country
मुञ्चती	= to depart from
नास्ति	= I don't have
मे	= to me
व्यथा	= any path

भावः :- For the satisfaction of the people in my kingdom, I am ready to leave my happiness, my luxuries and even sita devi also. To leave

all these 9

न] उत्पत्तिपरिपूत

तीर्थदिकं च

प्रतिपदार्थः :-

उत्पत्तिपरिपूत

किं

अस्याः

पावनान्तरं

तीर्थदिकं

च

वहिनः +

न

अन्यतः

शुद्धिं

अहं

न

भावः :- 1

other other

Sacred wa

thing to

all these I don't feel any pain ;

व] उत्पत्तिपरिपूतायाः किमस्याः पावनान्तरैः ।  
तीर्थदिकं च वह्निश्च नान्यतः शुद्धिमर्हति ॥

प्रतिपदार्थः :-

उत्पत्तिपरिपूतायाः = By birth she is pure

किं = what else

अस्याः = to her (to Sita)

पावनान्तरैः = other purifications

तीर्थदिकं = sacred water

च = and

वह्निः + च = Agni

न = do not

अन्यतः = by other things

शुद्धिं = purification

अर्हतिः = need

न = no

भावः :- By her birth Sita devi is pure. What other otherthings are need to purify her again! Sacred water and Agni don't need any thing to purify them.

8] ब्रह्मादयो ब्रह्माहिताय तप्त्वा परस्सहस्रं शरदां तपांसि।  
इतान्यदश्नुगुरवः पुराणाः स्वान्यैव तेजांसि तपोमयानि॥

प्रतिपदार्थः :-

सम्बन्धिनः	= relatives
वसिष्ठादीन्	= Vasista sage and all
एषः	= here
तातः	= fathel Janaka
तव + अर्चति	= Your
अर्चति	= honouring
गौतमः + च	= sage Gowtama and
शतानन्दः	= Satananda
जनकानां	= of Janaka
पुरोहितः	= Priest.

भावः :- Here the king Janaka honouring to the relatives and vasista sage. Also satananda who in the priest of his family.

प्रतिपदार्थः :-

ब्रह्मादयः	= Brahma and all gods
ब्रह्माहिताय	= For the welfare of the world
तप्त्वा	= did
परस्सहस्रं	= thousands of
शरदां	= years
तपांसि	= Penances
इतानि	= These weapons
अपश्यन्	= got the ability to see

गुरवः

पुराणाः

स्वानि

एव तेजांसि

तपोमयानि

भावः :- The their penances of the world weapons whi

9] सम्बन्धिनो

गौतमश्च

प्रतिपदार्थः :-

सम्बन्धिनो

वसिष्ठादीन्

एषः

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तव + अर्च

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गौतमः +

शतानन्द

जनक

पुरोहित

भावः :- H

relatives a

in the

गुरवः = those masters

पुराणाः = Olden

स्वानि = Own

इव तैजांसि = Their truste

तर्पामयानि = Appearance of penance

भावः :- The creator Brahma and all other gods did their penances for thousands of years for the welfare of the world. Those olden gurus got a vision of weapons which are the form of their penances.

१] सम्बन्धिनां वसिष्ठादीनेषु तातस्तवाचति ।

गौतमश्च शतानन्दो जनकानां पुरोहितः ॥

प्रतिपदार्थः :-

सम्बन्धिनाः = relatives

वसिष्ठादीन् = Vasista sage and all

एषः = here

तातः = father Janaka

तव + अचति = Your

अचति = honouring

गौतमः + च = Sage Goutama and

शतानन्दः = Satananda

जनकानां = of Janaka

पुरोहितः = Priest

भावः :- Here the king Janaka honouring to the relatives and vasista sage. An Also Satananda who is in the priest of his family

10] जनकानां रघूणां च शक्यः कस्य न प्रियः ।

राज दत्ता गृहीता च स्वयं कुशिकानन्दनः ॥

प्रतिपदार्थः :-

जनकानां = of Janaka family

रघूणां = with raghu king's family

च = and

शक्यः = Relation

कस्य = to whom

न = is not

प्रियः = happy

स्वयं = This relation

दत्ता = Donator of the bride

गृहीता = Receiver

च = Also

स्वयं = the only

कुशिकानन्दनः :-

= Viswamitra only

भावः :- The relationship between Janaka's family and Raghu dynasty is a pleasing matter. who doesn't like? In this matter sage viswamitra who is the son of kurika is the kanyadatta and gauraha also.

11] जीवन्सु

मातृभिश्चि

प्रतिपदार्थः

जीवन्सु

मातृभिश्चि

नानपा

द्वारसंश

मातृभि

क्षि चित्त्

दि

भावः :-

these are alive, motherly those

मेयः ।

11] जीवत्सु तातपादेषु नूतने दारसंग्रहे ।  
मातृभिरिचिन्त्यमानानाम् ते हि नो दिवसा गताः ॥

प्रतिपदार्थः :-

जीवत्सु	= when he was alive
तातपादेषु	= Respected father king dasharadha
नूतने	= newly
दारसंग्रहे	= our marriage
मातृभिः	= (my) mothers
िचिन्त्यमानानां	= taking care of us
ते	= those
हि	= surely
नः	= will not
दिवसाः	= (those) days
गताः	= past

भावः :- (Rama recollected the past and said these words to laxmana) when our dear father was alive, when we were newly married, our three mothers always thinking about our needs. Surely those happiest days will not come back

12] इङ्गुदीपादपः सीडयं शृङ्गवैरपुरे पुरा ।

निषादपतिना यत्र स्निग्धेनासीत्समागमः ॥

प्रतिपदार्थः :-

इङ्गुदीपादपः = Ingudi named tree

स्यः + अयं = such is this,

शृङ्गवैरपुरे = In the Srigo Sringaverapuram

पुरा = On that time

निषादपतिना = Tribal king guha

यत्र = where

स्निग्धेन = my friend

आसीत् = happened

समागमः = association

भावः :- This is that Ingudi tree. Here in Sringaverapuram, I met my friend Guha.

सन्दर्भ

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## विवेकानन्द विजयम्

सन्दर्भः :-

1] इह सार्वजनीने उद्याने सम्यक् अनुशासनं पालनीयम्, स्वच्छता रक्षणीया ?

कविपरिचयः :- This sentence is taken from 'Vivekananda Vijayam' lesson written by ('Sridhara Bhaskara varnekar').

सन्दर्भः :- In Chicago city a lady said these words to the children who are playing in the garden.

भावः :- Children you should keep this garden clean, because this garden will be used by all people.

2] अही द्यौरम् औदासीन्यम् अर्थकाममात्रनिरतानां धर्मं मौक्षं च।

कविपरिचयः :- This sentence is taken from 'विवेकानन्द विजयम्' (AV) lesson written by 'श्रीधर भास्करः वर्णेकरः' (Sridhara Bhaskara Varnekar).

सन्दर्भः :- When Vivekananda enquired about 'Viswadharm Parishad' in Chicago, no one gave the address, at that time he felt himself thus.

भाव :- What a surprise in this country, people are not having any interest in

"धर्मिकाम मौक्ष" Dharmardha Kama moksha

3] सर्वथा अपूर्ववशां अपि सत्पुरुषांजयं दृश्यते ।

कविपरिचय :- Same as ① one.

सन्दर्भ :- When vivekananda came there is the saint dress, the children who are playing in the garden were afraid of him. The lady said these words to the children.

भाव :- Oh! Kids don't be afraid of him, he looks like a great person.

4] भगवदन्तार वरिष्ठस्य श्रीरामकृष्णार्दवस्य दासानुदासांजयं जीवः ।

कविपरिचय :- Same as ①

सन्दर्भ :- When a lady in Chicago asked Vivekananda who are you. Vivekananda replied her thus

भाव :- I am the desciple of Ramakrishna jalamahar who is the representative of God.

5] अपूर्वः  
कविपरिचय

सन्दर्भ :-

भाव :-

6] लब्धवर्णः

कविपरिचय

सन्दर्भ :-

happens

said

भाव :- He

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7] सर्वधर्म

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सन्दर्भ :-

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Rait

भाव :- You

of Sam

5] अपूर्वः काँडपि परमानन्दी व्याप्नोति मे हृदयम्।

कविपरिचय :- Same as ①

सन्दर्भः :- After seeing vivekananda, Mrs. Hale felt like this.

भावः :- What a great feeling of happiness

6] लब्धवर्णः खलु स हार्वर्ड विद्यापीठस्य ग्रीकभाषा पण्डितः।

कविपरिचय :- Same as ①

सन्दर्भः :- When vivekananda said that he happened to meet Rohit Roit, then Mrs. Hale said these words about Roit

भावः :- He is a scholar in Greek language. at Harvard University. He is famous

7] सर्वधर्मपरिषदि हिन्दुधर्मस्य प्रातिनिध्यं करीतु भवान्।

कविपरिचय :- Same as ①

सन्दर्भः :- Vivekananda explained to Mrs. Hale about this conversation with Roit and what Roit said to him.

भावः :- You do the representation of Hindu dharma of Sarva Dharma Parishad.

४] मधुप एव विजानाति पुष्पस्थं मकरन्दम् ।

कविपरिचयम् :- Same as ①

सन्दर्भः :- Vivekananda said to Mrs. Hale about the words of Rait. Then she responded thus.

भावः :- The honey in the flowers will be noticed by the honeybee only.

१] स्वग्रामं भुवनं तस्य स्वदेशी भुवनत्रयम् ।

कविपरिचयम् :- Same as ①

सन्दर्भः :- Vivekananda said these words to the children and Mrs. Hale

भावः :- The person who is having the mercy of his master, to him the world is his own village and he feels his country is equal to all three worlds

सन्दर्भः

1] तत्र

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## नचिकेतीपाख्यानं

संदर्भ वाक्याणि:-

1] तस्मात्प्रति त्रीन् वरान् वृणीष्व ।

कविपरिचयम् :- This line is taken from the lesson 'नचिकेतीपाख्यानं' which is a part of कठीपनिषद् ।

संदर्भ :- Nachiketa went to Yamadharmaraja's place. There Yama is not available at that time. He stayed there for Yama. After his return Yama said these words to Nachiketa.

भाव :- You stayed here without food and waited for me. I respect you, you can ask three privileges; I can grant for you.

2] पीतौदका जग्धतृणा दुग्धदाहा निरिन्द्रियाः ।

कविपरिचयम् :- Same as (1)

संदर्भ :- After seeing the donations of his father at the time of yaga Nachiketa felt himself thus

भाव :- In this poor yaga he is donating the cows which are useless. They are old. They can't eat the grass cannot drink water and they don't give milk. His offers are unworthy.

3] स्वयं च जीव शरीरं यावदिच्छंसे।

कविपरिचय :- Same as ①

सन्दर्भ :- Yamadharmaraja said these words to Nachiketa.

भाव :- I can grant you big fortune, wealth, gold, cows and elephants and long life.

4] न हीदृशा लभ्यनीया मनुष्यैः।

कविपरिचय :- Same as ①

सन्दर्भ :- Yama said these words to Nachiketa while offering great things to nachiketa Yama told thus

भाव :- I am offering you the things which people never ever seen. They cannot be acquire by man.

5] वरस्तु मे वरणीयः स एव।

कविपरिचय :- Same as ①

सन्दर्भ :- Nachiketa said these to Yama

भाव :- If I know the secret about death from you, it shall come to an end. I don't want all these things which you are offering.

6] श्रेयी हि

कविपरिचय :-

सन्दर्भ :- the desire, and

भाव :- The his know

7] आश्चर्यं च

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8] सर्वे

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Nachiketa to his

भाव :-

6] श्रेयां हि धीरोऽभिप्रेयसां वृणीते ।

कविपरिचय :- same as ①

सन्दर्भ :- Yama came to know, Nachiketa's strong desire, and said these words to him

भाव :- The person who is Dhira (strong man) with his knowledge will desire the श्रेयः (which is good)

7] आश्चर्यां वक्ता कुशलोऽस्व लब्ध्वा ।

कविपरिचय :- same as ①

सन्दर्भ :- After knowing Nachiketa's knowledge and his strong desire, Yama said these words to Nachiketa

भाव :- Nachiketa! Your knowledge is great. I appreciate your curiosity.

8] सर्वे वेदा यत्प्रदमामनन्ति ।

कविपरिचयम् :- same as ①

सन्दर्भ :- Yama dharm Raja was impressed with Nachiketa's knowledge and said these words to him while teaching ओंकार ।

भाव :- Vedas praises the omkara is the supreme in all mantras.

9] यस्तु विज्ञानवान् भवति ।

कविपरिचय :- same as ①

सन्दर्भ :- Yamadhama Raja was impressed with Nachiketa's knowledge and said these words to him while teaching ओंकार ।

भाव :- If one can understand about ओंकार he can control his mind and can move in dharmamarga.

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## नचिकेती पाख्यानम्

### Essay:-

Vajasrawa performing Viswajit Yagam in which the performer had to give away all his wealth. He had a son named नचिकेती।

At the end of yaga, vajasrawa giving Dakshina to brahmins and sages. He is giving away large herd of cows as दक्षिण। Nachiketa was surprised to see his father gifting away old cows which could not walk properly or give milk. He felt that by donating those cows his father would not get the desired result of the yaga.

Nachiketa asked his father "to whom he would like to gift his son". Nachiketa repeatedly asked the same question to his father. He became angry and said, "त्वां मृत्युर्व यमाय ददामिति"। I will give you to yama, to god of death.

Nachiketa decided to obey the words of his father by going to the abode of yama. He knew that all the things in this world are temporary and he was not afraid of death. He understood that following the path

of truth is the gateway to heaven.

Vajasrava was very sad but gave him permission as a follower of truth. Nachiketa left for the abode of Yama time Yama was not at home. For three days and nights he was waited without food and sleep at Yama's place 'द्विस्त्रयं तत्रैव निराहारो भूत्वा नचिकेताः प्रतीक्षमाणः तिष्ठति ।

Yama on his return, was deeply grieved to see that there was no one to welcome him. He greeted him with due respect. For having kept Nachiketa waiting for three days, Yama granted him three boons. Nachiketa said "I seek the welfare of my father. After my return from here to my father, he may receive me without any anger". as my first boon. He granted it.

He (Nachiketa) asked his second desire, "I desire to know how one could reach heaven? you know about fire sacrifice by which one can attain heaven you ~~can~~ teach me this." येन सः स्वर्गलोकं प्राप्तेः उपायान् ज्ञास्यति । अत्राग्नि विद्यामुपदिशति ।

Yama granted the two boons with blessings. Yama pleased with him and in

appreciation after nachiketa

Nachiketa

"What happened? Say it exists or not. I would be a teacher then

"Even the about this for some other me about cannot think then this" Yama

him as much life as he this particular all offers +

secret of

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appreciation named that particular अग्नि।  
after nachiketa himself नचिकेताग्निः ।

Nachiketa asked his third boon to yama.  
"What happens to the soul after death? Some  
say it exists after death. Others say it does  
not. I would like to learn about it no less  
a teacher than you" Yama hesitated and said  
"Even the Gods in the past had their doubts  
about this. It is not easy to understand. Ask  
for some other boon instead, and don't force  
me about the soul". Then Nachiketa said "I  
cannot think of any better boon, which is better  
than this".

Yama tries to appease Nachiketa by offering  
him as much wealth, comforts and long health  
life as he would ever wish for, and not ask for  
this particular boon. But Nachiketa turned down  
all offers. He said that he wanted to know the  
secret of eternal soul.

Yama answered "the truth revealed in  
the vedas, the goal of all tapas, the culmination  
of a life as of Brahmacharya it is claimed 'Om'.  
The syllable 'Om' is Brahman, it is called  
Brahman, the self. 'Om' is the highest. Having  
known this, one can fulfill all desires.

ओं - 'सर्वं वेदा यत्पदमामनन्ति' ।

When all the desires in the heart are resolved, the mortal becomes immortal, he attains Brahman in this very life. The wise perceive it as existing within themselves and enjoy all happiness. As pure water poured into pure water becomes the same, so too the wise through knowledge becomes one with all pervading self.

Nachiketa thus instructed in self knowledge by Yama became free from sorrow and death.

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## Writers

~~1. (80)~~

### 1. Aryabhata (आर्यभट्टः)

Aryabhata आर्यभटीय (476-550CE) He was the classical age of Indian mathematics and Indian Astronomy. He mentions in the आर्यभटीय that his nature place is Kusumapura or Pataliputra

He went to Kusumapura for advanced studies and lived there for sometime. A verse mentions that Aryabhata was the head of an institution at Kusumapura and because the university of Nalanda was in Pataliputra at the time and had an astronomical observatory. It is speculated that Arya Bhata might have been the head of the Nalanda University as well.

His major work 'Aryabhatiya' was extensively referred to in the Indian mathematical literature. This book covers Arithmetic, algebra, plane trigonometry and spherical trigonometry. The extreme brevity of the text was elaborated in commentaries by his disciple Bhaskara.

Aryabhata came from Southern Indian, but his precise place of birth is not known. Some writers opinion is that Kerala is the most likely location, other believe



respectively. He also wrote 'Karama Kautuhala'.

He composed 'Siddhanta Siromani' when he was 36 years old. His works show the influence of Brahmagupta, Sridhara, Mahavira and Padmanabha.

He lived in the Lahyadri region. His father mahesvara was a mathematician, astronomer and astrologer. He taught him mathematics.

On 20-Nov-1981 the Indian Space Research Organisation launched the Bhaskarall satellite honouring the mathematician and astronomer.

### 3. Kanada (कणादः) :-

Kanada wrote वैशेषिक। It is one of the six orthodox schools of Hinduism from ancient India. It is known for its insights in naturalism. According to 'Vaisesika' knowledge and liberation were achievable by complete understanding of the world experience.

Kanada belongs to Kasyapa gotram. His father is 'Utaka'. He lived near Alahabad. It was said that Kanada was the contemporary of 'Goutama'.

His vaisesika book was divided into Ten parts. This book espouses a form of atomism. An atom is that which is indestructible, invisible and has a special kind of dimension.

Whatever human beings perceive is composed and even the smallest perceptible thing namely a flake of dust which is not invisible.

He wrote 370 sutras in this book. It consists 10 chapters. He described the Qualities of righteousness. He explained that Dharma is the main theme of vedas.

One can understand the shape of Dharma and its Qualities through vedas. By practising the Dharmas we can achieve Moksha it was said by Kanada in his vaisheshika sastra.

#### 4. Sankaracharya:-

Our Indian culture is rich and dates back atleast to 3000 year. The first literary records are vedas. Vedas discussed the questions relating to philosophy, soul, god, creation, Karma-siddhanta. Salvation and realisation of the self. Hence the ~~unpanist~~ upanishads are known as vedanta.

Sankaracharya flourished in 7<sup>th</sup> or 8<sup>th</sup> century A.D. According to modern scholars. He lived for a short span of life 32 years only. His parents are Sivaguru and Aryamamba, Kaladi in Kerala was his birth place.

Sankaracharya has commented on Prasthanatraya he composed many stotras which are in praise of the deities. Bhaja govinda, Syamaladantika, Aparadha satka are popular. He advocates

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#### 5. Bhasa (7<sup>th</sup>)

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non duality, importance of true knowledge -  
tatwagnana.

His अतोत्तर लहरि, सोन्दर्य लहरि । Dakshina  
muktystotra and S' Siva Bhujanga Stotra are  
famous works.

His devotion, Lucid language, logical approach  
have made him an idealist, a poet, an organiser  
and a great advaita exponent.

He has established five mutts in India which  
even now propagate his ideals and translate his  
trends into action. He is a great advaita philosopher.  
He wrote many commentaries on Brahma sutra,  
upanishads and Bhagavat gita.

### 5. Bhasa (भारतः) :-

'Drama is the end of literature' is the  
scholar's opinion. The vast Sanskrit Dramatic  
literature was the earliest in the history of  
world dramatic literature. There are many invaluable  
gems of dramas in the Sanskrit Dramatic literature.

Bhasa was the author of Pratima nataka. He was  
the earliest of the Sanskrit Dramatists. Every one  
remembers him with devotion and respect. According  
to historians Bhasa was a Predecessor to Kalidasa,  
Panini the author of अष्टाध्यायि । and even  
Bhasa to the composer of Nat of Natyasastra.

Bhasa wrote 13 plays, can be divided into  
5 groups based on the plot of the play. These 13  
plays were published under the title of  
भारतवर्षीय नाटकाः ।

1. Two plays based on Ramayana they are  
प्रतिमा नाटकं, अग्निषेक नाटकं.

2. 6 plays based on Mahabharata

1. मध्यम व्यायोग, 2. Panchatantram 3. दूतधर्षणम्

4. कर्णभारम् 5. ऊरुभंगं 6. दूतवाक्यं

3. One play based on Bhagavat gita  
that is श्री बालचरितम्।

4. Plays based on Brihalkatha Maryadi

those are 1) प्रतिजायोगन्दारायण 2. स्वप्नवासवदत्त

5. Original theme one  
चरोदत्तम्।

1

1] कल्प

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## प्रत्ययः

२] कर्तृन्त प्रत्ययः

गम्ल् + क्त्वा = गत्वा

स्था + क्त्वा = स्थित्वा

वच् + क्त्वा = उक्त्वा

नी + क्त्वा = जित्वा

श्रु + क्त्वा = श्रुत्वा

पठ् + क्त्वा = पठित्वा

लभ् + क्त्वा = लब्ध्वा

कथ् + क्त्वा = कथयित्वा

स्तु + क्त्वा = स्तुत्वा

कृ + क्त्वा = कृत्वा

लिख् + क्त्वा = लिखित्वा

चिन्त् + क्त्वा = चिन्तयित्वा

चुर् + क्त्वा = चौरयित्वा

भुज् + क्त्वा = भुक्त्वा

खा + क्त्वा = खादित्वा

दा + क्त्वा = ददित्वा

भू + क्त्वा = भूत्वा

पा + क्त्वा = पीत्वा

ज्ञा + क्त्वा = ज्ञात्वा

गण् + क्त्वा = गणयित्वा

स्मृ + क्त्वा = स्मृत्वा

धृ + क्त्वा = धृत्वा

दृशिर् + क्त्वा = दृष्ट्वा

## ३. तुमन् प्रत्ययः

- गम्ल् + तुमन् = गन्तुम्  
स्था + तुमन् = स्थातुम्  
वच् + तुमन् = वक्तुम्  
नी + तुमन् = नीतुम्  
जि + तुमन् = जेतुम्  
श्रृ + तुमन् = श्रूतुम्  
पठ् + तुमन् = पठितुम्  
लभ् + तुमन् = लब्धुम्  
कथ् + तुमन् = कथयितुम्  
स्तु + तुमन् = स्तूतुम्  
कृ + तुमन् = कर्तुम्  
लिख् + तुमन् = लेखितुम्  
चिन्त् + तुमन् = चिन्तयितुम्  
चुर् + तुमन् = चौरयितुम्  
भुज् + तुमन् = भुङ्क्तुम्  
खा + तुमन् = खादितुम्  
दा + तुमन् = दत्तुम्  
भू + तुमन् = भवितुम्  
पा + तुमन् = पातुम्

## ३. तव्य

- ज्ञा + तुमन् = ज्ञातुम्  
गण् + तुमन् = गणयितुम्  
श्मृ + तुमन् = स्मृतुम्  
धृ + तुमन् = धर्तुम्  
दृशिर् + तुमन् = दृष्टुम्

- गम्ल् + तव्य  
स्था + तव्य  
वच् + तव्य  
नी + तव्य  
जि + तव्य  
श्रृ + तव्य  
पठ् + तव्य  
लभ् + तव्य  
कथ् + तव्य  
स्तु + तव्य  
कृ + तव्य  
लिख् + तव्य  
चिन्त् + तव्य  
चुर् + तव्य  
भुज् + तव्य  
खा + तव्य  
दा + तव्य  
भू + तव्य  
पा + तव्य  
ज्ञा + तव्य

### 3. तव्य प्रत्ययः

	पुलिङ्गः	स्त्रीलिङ्गः	नपुंसकलिङ्गः
गम् + तव्य =	गन्तव्यः	गन्तव्या	गन्तव्यम्
स्था + तव्य =	स्थातव्यः	स्थातव्या	स्थातव्यम्
वच् + तव्य =	वक्तव्यः	वक्तव्या	वक्तव्यम्
नी + तव्य =	नीतव्यः	नीतव्या	नीतव्यम्
जि + तव्य =	जैतव्यः	जैतव्या	जैतव्यम्
श्रृ + तव्य =	श्रीतव्यः	श्रीतव्या	श्रीतव्यम्
पठ् + तव्य =	पठितव्यः	पठितव्या	पठितव्यम्
लभ + तव्य =	लब्धव्यः	लब्धव्या	लब्धव्यम्
कथ् + तव्य =	कथितव्यः	कथितव्या	कथितव्यम्
स्तु + तव्य =	स्तौतव्यः	स्तौतव्या	स्तौतव्यम्
कृ + तव्य =	कर्तव्यः	कर्तव्या	कर्तव्यम्
लिख् + तव्य =	चिन्तितव्यः	चिन्तितव्या	चिन्तितव्यम्
लिख् + तव्य =	लिखितव्यः	लिखितव्या	लिखितव्यम्
चिन्त् + तव्य =	चिन्तितव्यः	चिन्तितव्या	चिन्तितव्यम्
चुर् + तव्य =	चौरयितव्यः	चौरयितव्या	चौरयितव्यम्
भुज् + तव्य =	भौक्तव्यः	भौक्तव्या	भौक्तव्यम्
खा + तव्य =	खादितव्यः	खादितव्या	खादितव्यम्
दा + तव्य =	दातव्यः	दातव्या	दातव्यम्
भू + तव्य =	भवितव्यः	भवितव्या	भवितव्यम्
पा + तव्य =	पातव्यः	पातव्या	पातव्यम्
ज्ञा + तव्य =	ज्ञातव्यः	ज्ञातव्या	ज्ञातव्यम्

नोर् + तव्य =

णश्चि + तव्य =

मर्त् + तव्य =

प्रर्त् + तव्य =

द्रष्टु + तव्य =

	पुलिंगः	स्त्रीलिंगः	नपुंसकलिंगः
गण् + तव्य =	गणितव्या	गणितव्या	गणितव्यम्
स्मृ + तव्य =	स्मर्तव्यः	स्मर्तव्या	स्मर्तव्यम्
धृ + तव्य =	धर्तव्यः	धर्तव्या	धर्तव्यम्
दृशिर् + तव्य =	द्रष्टव्यः	द्रष्टव्या	द्रष्टव्यम्

#### 4. क्तवत् प्रत्ययः

	पुलिंगः	स्त्रीलिंगः	नपुंसकलिंगः
गम्ल् + क्तवत् =	गतवान्	गतवती	गतवत्
स्था + क्तवत् =	स्थितवान्	स्थितवती	स्थितवत्
वच् + क्तवत् =	उक्तवान्	उक्तवती	उक्तवत्
नी + क्तवत् =	नीतवान्	नीतवती	नीतवत्
जि + क्तवत् =	जितवान्	जितवती	जितवत्
श्रृ + क्तवत् =	श्रुतवान्	श्रुतवती	श्रुतवत्
पठ् + क्तवत् =	पठितवान्	पठितवती	पठितवत्
लभ् + क्तवत् =	लब्धवान्	लब्धवती	लब्धवत्
कथ् + क्तवत् =	कथितवान्	कथितवती	कथितवत्
स्तु + क्तवत् =	स्तुतवान्	स्तुतवती	स्तुतवत्
कृ + क्तवत् =	कृतवान्	कृतवती	कृतवत्
लिख् + क्तवत् =	लिखितवान्	लिखितवती	लिखितवत्
चिन्त् + क्तवत् =	चिन्तितवान्	चिन्तितवती	चिन्तितवत्
भुज् + क्तवत् =	भुक्तवान्	भुक्तवती	भुक्तवत्

खा + क्तवत्  
दा + क्तवत्  
पा + क्तवत्  
ज्ञा + क्तवत्  
गण् + क्तवत्  
स्मृ + क्तवत्  
धृ + क्तवत्  
दृशिर् + क्तवत्  
5. क्त प्रत्ययः  
गम्ल् + क्तवत्  
स्था + क्तवत्  
वच् + क्तवत्  
नी + क्तवत्  
जि + क्तवत्  
श्रृ + क्तवत्  
पठ् + क्तवत्  
लभ् + क्तवत्  
कथ् + क्तवत्  
स्तु + क्तवत्  
कृ + क्तवत्

नपुंसकलिङ्गः

गणितव्यम्

दत्तव्यम्

पीतव्यम्

ज्ञातव्यम्

नपुंसकलिङ्गः

स्मृतवत्

धृतवत्

दृष्टवत्

गतवत्

स्थितवत्

उक्तवत्

नीतवत्

जितवत्

श्रुतवत्

पठितवत्

लब्धवत्

कथितवत्

स्तुतवत्

कृतवत्

पुलिङ्गः

स्त्रीलिङ्गः

नपुंसकलिङ्गः

खा + क्तवत् = खादितवान्

खादितवती

खादितवत्

दा + क्तवत् = दत्तवान्

दत्तवती

दत्तवत्

पा + क्तवत् = पीतवान्

पीतवती

पीतवत्

ज्ञा + क्तवत् = ज्ञातवान्

ज्ञातवती

ज्ञातवत्

गण् + क्तवत् = गणितवान्

गणितवती

गणितवत्

स्मृ + क्तवत् = स्मृतवान्

स्मृतवती

स्मृतवत्

धृ + क्तवत् = धृतवान्

धृतवती

धृतवत्

दृशिर् + क्तवत् = दृष्टवान्

दृष्टवती

दृष्टवत्

5. क्त प्रत्ययः :-

पुलिङ्गः

स्त्रीलिङ्गः

नपुंसकलिङ्गः

गम् + क्त = गतः

गता

गतम्

स्था + क्त = स्थितः

स्थिता

स्थितम्

वच् + क्त = उक्तः

उक्ता

उक्तम्

नी + क्त = नीतः

नीता

नीतम्

जि + क्त = जितः

जिता

जितम्

श्रु + क्त = श्रुतवान्

श्रुतवती

श्रुतवत्

पठ् + क्त = पठितः

पठिता

पठितम्

लभ् + क्त = लब्धः

लब्धा

लब्धम्

कथ् + क्त = कथितः

कथिता

कथितम्

स्तु + क्त = स्तुतः

स्तुता

स्तुतम्

कृ + क्त = कृतः

कृता

कृतम्

	पुलिंगः	स्त्रीलिंगः	नपुंसकलिंगः
लिख + क्त =	लिखितवान्	लिखितवती	लिखितवत्
चिन् + क्त =	चिन्तितवान्	चिन्तितवती	चिन्तितवत्
भुज् + क्त =	भुक्तवान्	भुक्तवती	भुक्तवत्
खा + क्त =	खादितवान्	खादितवती	खादितवत्
दा + क्त =	दत्तवान्	दत्तवती	दत्तवत्
पा + क्त =	पीतवान्	पीतवती	पीतवत्
ज्ञा + क्त =	ज्ञातः	ज्ञाता	ज्ञात
गण् + क्त =	गणितवान्	गणितवती	गणितवत्
स्मृ + क्त =	स्मृतवान्	स्मृतवती	स्मृतवत्
धृ + क्त =	धृतवान्	धृतवती	धृतवत्
दृशिर् + क्त =	दृष्टः	दृष्टा	दृष्टम्

## Vivekananda Vijayam

### Essay:-

The lesson has been taken from the Drama "Vivekananda Vijayam". It is written by Acharya Sridhara Bhaskar Varnekar. It has 10 acts. Our lesson is taken from 8<sup>th</sup> act, "America Pravesha".

On the permission given by his guru Sri Ranakrishna Paramahansa, Vivekananda proceeded to attend the world religious conference which would be held in the city Chicago in United States of America. He left India from Mumbai port with little money and blessing of his Guru.

The lesson starts with entry of Vivekananda into beautiful park blooming with many flowers. He watches children playing and dancing according music sung by their caretaker. Their teacher gives them instructions not pluck flowers and not destroy anything in the park. She leaves them to bring something from inside, just then children will be screaming seeing shabby looking person with torn clothes. Some were crying loudly, and some were running here and there. One among the children a naughty boy picks up stones and hurls at him. He also tells other children to throw stones at him.

Seeing the behaviour of the children, Vivekananda feels very sad and thought to himself thus, "Oh these children of this country are not any etiquette regarding strangers. Even the olders elders behave thus I feel very sad of their soul cultural upbringing".

Just then the teacher arrives there to realize that some person in torn robes was insulted with stones thrown by the children. She will stop them and enquires who he was. Vivekananda in mild stone tone replies that he was the disciple of Sri Ramakrishna Paramahansa, and on the divine updesha, to spread the greatness of Indian culture and tradition. I have come here to participate in the World Religious conference. Please guide me to the members of the Conference.

The teacher led him to Mrs Hell. As he was approaching her, she was enquiring about him clad in kashaya dress. As Sri Vivekananda went near her and bowed to her, she greeted him thus, "Oh I have seen you in my dream yesterday and got the divine message that a youth of brilliant brightness would approach you. I am extremely happy and surprised to see you. I feel as if I am

meeting  
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"Peninsu  
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meeting a close friend. Welcome to Chicago, saying thus she enquired whether he is having any recommendation letter. He gestures that he doesn't have anything. Mrs. Hell was disappointed and said that without letter he will not be allowed to attend the conference.

Vivekananda starts to tell his story of arrival in Chicago. He boards the ship named, "Peninsular". After crossing, Penang, Singapore, Hongkong, Nagasaki, reached the city of Chicago. He was insulted for his sanyasi dress, by all the elders and children where ever he went. After a tiring journey of 22 days having reached the office of conference he realizes that the conference starts in the second week of September. He was upset to know that whoever wants to participate he needs to have a recommendation letter. It was a big jolt for him, that the purpose of his coming is wasted, since he does not have any recommendation letter with him. Helpless and sad wandered for shelter. As he could afford money he started for Boston, so that he can think about his next move.

By the grace of his guru in the train journey he happens to meet Mrs. Sumbun who happens to be an influential person. She gave him shelter in her palace. There he gets a chance of meeting Mr. Right who was a professor in Greek language in Harvard University and a philanthropist.

He happens to have heard the thought of Vivekananda and was influenced by his oratory about the greatness of India. Thus he gave a letter of recommendation for the world conference. Thus saying his story he handed the letter to Mr. Hell. Hell reads the letter which states that, "Here is a man who is more learned than all professors put together. To ask for his credentials is like asking the sun about its right to shine". Mr. Hell was pleased and spoke thus to Vivekananda. O son take some rest in my rest home then we shall proceed to the conference.

As they were about to go then the teacher arrives with the children making apologies for their behaviour towards him. Vivekananda took pleasingly the child on to his shoulder and remembers Goddess Parameshwari and the blessing of his Guru. He says one who has the blessing of Guru on their head he shall be applauded all over the world.

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## दकार कथा

The lesson दकार कथा | is a part of बृहदा रण्यक | 5<sup>th</sup> chapter.

The creator Brahma had three types of children. Deva, manava and Danava. They always fight with each other for a long time.

The Devas think deeply to get rid off this miserable condition. They went to the prajapati and bowed him. They asked him to show a way to live peacefully. He advised them to practise ब्रह्मचर्यम्. They followed Brahmacharya and after some years they went to the creation and asked him to give a message which can lead them to happy life. Brahma gave them 'द' | The Devas who are disciplined and who practised Brahmacharya, understood the meaning of दकार | and they went back. दाम्यतेति न आर्येति |

Then the manavas (human beings) went to prajapati and asked him to give a message. Brahma gave them one more दकार | In the world human beings are generally greedy and selfish. Due to this reason Brahma messaged charity through दकार | Human beings understood the meaning of दत्तेति न आर्येति | which was given by the creator and they went back to their homes.

At last the demons दानवाः | went to

Brahma and asked the same as Devomanava. He gave a 'दकार' to them also. They understood that दकार meaning is Daya. Demons are cruel by nature. For that reason Brahma gave them दकार which means Daya (pity). दयद्वमिति न आत्येति। They felt happy with their message and went back.

The three wishes virtues are the दकारत्रय दान्यत्र दत्त दयाद्वमिति। Thus dokaratray means control, charity and compassion. दमं दानं दयामिति। one should acquire these three virtues to reach moksha.

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### vi) Harshavardana:-

Harshavardana was the successor of Rajavardhana his elder brother. Rajabri was his sister. Yashomathi and Prabakaravardhana were their parents. Rajavardhana after fighting with enemies killed by them in a secret project / plan then suddenly Harshavardana was described as he came to throne of the life of Harshavardana was described as Harsha Charitam by Bhana Bhatta. Bhana Bhatta was his court poet according to his composition Harshavardhana ruled the kingdom 606-647 A.D.

Harshavardhana composed 3 Kavyas in Sanskrit.

#### 1. Ratnavali:

This is a fourth act play which narrated the love story of King Udyana and Sagarika after some accident Princess Ratnavali entered Udyana's kingdom by the help of minister Yaugandharayana who changed her name as Sagarika by the blessings of Queen Vasavadatta she could marry Udyana.

#### 2. Priyadarshika:

This fourth act play of Harshavardhana describes the love story of Udyana and Aranyaka the story is similar to Ratnavali.

but the heroine was named as Aranyaka because she was found alone in a forest

### 3. Nagarandam:

This is five act play Jeemutavahana story his service to his parents his love for Malayawathi, their marriage and the protection of Shankachuda by Jeemutavahana his death, his rebirth by the blessings of Gowri Matha. Garuda's oath regarding the welfare of snakes all these things were narrated in this drama.

The slokas of above dramas were used as examples in Dashadupakam.

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## दकार कथा

1] द, द, द दाम्यत्, दत्त, दयध्वमिति।

कविपरिचयः :- This line is taken from the lesson "दकार कथा" is an extract from the 'Brihandaranyakopranishad'.

सन्दर्भ :- The devine voice thus repeated the teaching of the prajapati and the meaning understood by the Gods, human beings and the demons

भावः :- 1) Da, Da, Da = Control, Donate and be compassion  
- ate  
2) Self-control, charity, or. compassion

2] दमं दानं दयामिति।

कविपरिचयः :- This line is taken from the lesson "दकार कथा" is an extract from the 'Brihandaranyakopranishad'.

सन्दर्भ :- The devine voice thus repeated the teaching of the prajapati and the meaning understood by the Gods, men and the demons

भावः :- Self controle, charity, and compassion

सन्दर्भानि: चित्रपटदशनिम्

1] संकटा द्याहिताग्नीना प्रत्यवार्यैर्गृहस्थता।

कविपरिचयः :- The above sentence is taken from Chitrapatadarshanam extracted from written by Mahakavi Bhasa.

संदर्भः :- After the coronation of Rama the relatives of and other family leave Ayodhya to their respective places due to which Sita was feeling very sad. Rama approached Sita and he spoke thus.

अर्थः :- It is very difficult for a gruhasta to leave his house to ~~st~~ and to stay else where because he has the responsibility of doing yagna daily.

2] ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति।

कविपरिचयः :- Same as 1.

संदर्भः :- Rishi Ashtavakra on the behalf of Vashista Maharshi and the three mothers came to deliver the message to Rama He will be praising Sita and gave her the blessings that she may become the mother of brave child, future king of Ikshvaku Vamsha

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अर्थ :- Rama spoke to <sup>Rushi</sup> Ashwakra thus  
" In the world the verge of saints follow  
the meaning that the verge of great sages  
the meaning the meaning is followed by  
word

3] तीर्थदिकं च वक्षिष्ये मान्यतः शुद्धिमर्तः ।

कविपरिचयः :- Same as 1

संदर्भः :- When Rama, Lakshmana and Sita  
were looking at a picture gallery they spots  
certain missiles which were having divine  
forms. ~~glooms~~ glow. Rama spoke thus.

These are the divine missiles given to me on  
the banks of river ganga be saced waters are  
very pure which rejuvenates us.

अर्थ :- Rama spoke about the sacredness of  
river ganga to sita thus. The holy water of  
river ganga made us more saced and sitting  
on the banks of river ganga we will be blessed  
with missiles

4] यत्र दाता ग्रहीता च स्वयं कुशिकनन्दनः ।

कविपरिचयः :- Same as 1

संदर्भः :- After Swayamvara of Rama and  
Sita, King Janaka sends a message to  
Dasharatha to come along with the family  
members to participate in the marriage.  
Seeing the glorious alliance between the

two families of Rama and Sita. Above words were spoken by Rama.

अर्थ :- Rama spoke where the donor, King Janaka who gave his daughter himself is very fortunate who have alliance with Ikshwaku family.

5] मातृभिरिच्छन्त्यमानानां ते हि नां दिवसा  
गताः ।

कविपरिचय :- Same as 1

संदर्भ :- Rama, Sita along with Lakshmana will see the picture gallery of serving their parents. He will remember those golden days

अर्थ :- Rama spoke thus we were having very good time with all our mothers taking care of us. Gone all the golden days.

6] हन्त ! वर्तमान इव मे जनस्थानवृत्तान्तः  
प्रतिभाति ।

कविपरिचय :- Same as 1

संदर्भ :- As Rama and Sita move forward in looking the picture gallery, the scene of franchavati attracts their attention. They remember how they led their lives

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in between the lush environment filled with peace and riverlets

४] ३ Rama appreciates the scenery and

अर्थ → Rama and Sita he spoke thus

अर्थ :- Rama spoke thus "Oh! the whole place is looking like the pleasant city. I could remember how we led our life at that time

५] अपि ग्रावा रोदित्यपि दलति वज्रस्य हृदयम् ।

कविपरिचय :- Same as 1

सन्दर्भ :- Laxmana describes Rama's sorrow when Sita was missing. He describes how Rama was crying and asking the trees, shocks and stones regarding Sita.

अर्थ :- Laxamana spoke thus Rama was crying profusely, his sorrow could make even the stones melt such was the lamentation of Rama. It will move even the heart made of diamond.

४] तदिदं

४] तदिदं

8] तदिदममुष्य परिसरे मत्तङ्गाश्रमपदम्, तत्र  
श्रमणा नाम सिद्धा शबरनापसी।

कविपरिचयः :- Same as 1

संदर्भः :- Laxmana will explain about the Ashrama which they reached which searched Sita. They <sup>there</sup> <sup>will</sup> encounter a old women who was staying in the Ashrama which belonged to muni Matanga. The old lady was tapasi and by name Shabari, She was waiting for the arrival of Rama.

अर्थः :- ~~Two men who was~~ The old women who was saint by name Shabari was at Ashrama of Matanga Muni ~~then pick~~

9] यस्य वीर्येण कृत्विनी वयं च भुवनानि च।

कविपरिचयः :- Same as 1

संदर्भः :- Then the picture of Hanuma was seen by Rama, Laxmana and Sita, Seeing Hanuman Rama spoke thus. He is very dearer to me and shall never forget his help in searching Sita.

अर्थः :- Rama spoke thus He is the one whose results of bravery <sup>are</sup> discussed all over the world, and ~~we~~ have we are indebted to him.

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10] चित्रदशनाद्विरहभावना देव्याः स्वर्णयोगं करोति।  
कविपरिचयः :- Same as 1

संदर्भः :- Sita will get tired by observing picture gallery. She rested on the shoulders of Rama. ~~At that time she was~~ After some time she was murmuring in the sleep thus Oh! Lord please do not leave me at this hour. I have already faced separation from you, at this hour I cannot sustain any separation from you.

अर्थः :- Seeing Sita murmuring in the sleep Rama spoke <sup>to</sup> himself thus Oh after seeing the picture gallery Sita was agitated by mind. Hence she is agitated by mind.

## चित्रदर्शनम्

The lesson Chitraradharsanam is taken from the drama Uttararamacharitam. It is written by Mahakavi Bhavabhuti. It has 7 acts. The present lesson is taken from the first act. The lesson deals with showing of picture gallery to Sita by Sri Rama.

After the coronation of Rama as king, the three mothers along with Sage Vasista goes to attend 12 long year sacrifice which is performed by Sage Vishvashruna, who is the son in law of king Dasharta and husband of Shanta.

King Rama goes to pacify Sita who was pregnant and was feeling distressed by the fact that her father and relatives are leaving Ayodhya. Rama goes to see Sita and pacifies that the house holder has many sacrifices to perform the sacrificial altar. As he was talking to her the messenger delivers the message of the arrival of Rishi Ashtavakra. Sri Ram immediately welcomes him, honours him respectfully. They both bow to him. Ashtavakra give the blessing to Sita that she was blessed to be the daughter of the Mother Earth, she is the daughter of the great King Janaka, who is equal to Prajapati himself, she is the daughter in law of

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of those people who were born in Raghuwamsh.  
She is surely be blessed to give birth to a son  
who is going to be the heir to the Ikshvaku  
family.

He came there to deliver the message of the  
sage Vashista and three mothers Kaushalya,  
Sunitra and Kaikeyee. As Rama was  
young and new to the administration he should  
always try to win the people by being an idol  
king. Always the duty of king come first. And  
he also says that he was newly wedded man  
and more over Sita is pregnant. It becomes  
the duty of him to take care of her at this  
juncture.

King Rama receives the message with  
atmost modesty and says that he will keep  
his duty foremost and he will not even  
bring his wife Sita in between him and  
his duty.

Ashtavakra takes leave by giving his  
blessing to them. Just then Lakshmana arrives  
with the picture gallery. Lakshmana invites  
Rama and Sita to see the picture gallery. All  
will go to see them. Rama finds easy to  
entertain Sita.

As they sit see the gallery she will  
enquire about divine missiles with bright  
light which was obvious in the picture,  
Lord Rama explains that they are the  
divine missiles which were meditated  
upon by sages. They have been given by

Brahma himself and was bestowed upon him by sage Vishwamitra to him. Sita will bow to them. Rama gives the boon that these missiles will be installed to the son who is going to be born to her.

They move on to another picture where Sita Swayamvaram was conducted and Rama broke the Shiva bow to win Sita. As he was trying to tying the string the bow broke with a thud, everybody was happy. Sita garlanded Rama and chose him as her husband. King Janaka sends a message for the family of Dhasharata to participate in the marriage. Rama also remembers the happy occasion of marriage. He also quotes that everybody were happy by the fusion of the two families of King Janaka and King Dasharata. King Janaka was the giver and the receiver of the luck by begetting Rama as son in law.

Rama Sita and Lakshmana remember the day when four brothers were married the four daughters of King Janaka. As everybody were immersed in happy moment than arrived Parushurama Maharshi.

Seeing the arrival of sage Parushuram, in the gallery, Sita will tremble in fear, just then Rama diverts her mind to the picture of their returning to Ayodhya.

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Those were days where Rama and brothers  
and their respective wives were loved and  
taken care by the Dasharata and his  
wives, as small children.

Then the picture of Rama leaving to  
forest along with Sita and Lakshmana is  
seen by Sita, & as she was remembering the  
act of Manthara, Rama immediately directs  
the mind to Ingudi tree. Lakshmana under-  
stands the mind and continues to say  
thus, This the tree where we met our dear  
friend Gula the forested, the king of  
Nishada. He continues to say that the holy  
vow of leading a life in the woods which  
the descendent of Ikshvaku race practiced  
when aged and after rendering the responsibili-  
ties, but Sri Rama has taken at that at  
very young age.

Then they see the picture of holy Ganga.  
Rama remembers that it was the divine holy  
waters of Bhagirathi that were sprinkled on his  
ancestors, who were the sons of King Sagara, who  
were reduced to ashes by the wrath of sage  
Kapila.

Then Lakshmana shows the beautiful tree  
Shyama on the bank of the river Kalindi,  
by the side of road leading to Chitrakuta.

Rama remembers the time when Sita used  
to rest on the bank of the river Kalindi, by the  
side of the road leading to shoulder of Rama  
when she was fatigued by journey. Both of them  
remember the happy times of together

Then Sita remembers how Rama used to hold umbrella for her from sun. Then they see the picture of mountain Prasavana situated in the middle of Janasthana surrounded forest with dense trees on account of thickly growing clump of trees. As they were seeing the beauty of the Panchavati Sita express her anguish when she was abducted. They will see the picture of Surpanaka. Sita laments that a wicked person causes uneasiness. Rama remembers that the picture gallery seems to happen at the present moment. Lakshmana continues that the action wicked Rakshasas by using golden deer in kidnapping Sita.

This incident bough great doom on Sri Rama. The dear Janasthana even the stones wept seeing Rama lamenting for Sita. When she was lamenting thus to divert her Lakshmana show the picture of Jatayu the eagle king who tried to protect, Sita from Ravana. Rama and Lakshmana bow to Jatayu. Then continues to show the picture of Andaka forest where they meet the female ascetic Sabara tribe by name Shamana, who stayed beside lake Pampa. Then he introduces Hanuman the mighty benefactor, who came to Rama rescue in searching Sita. As she watches, the picture of Rama dying profusely at the loss of Sita. Just then Rama intervenes to remove

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the pictures as he cannot sustain the pain of losing Janaki once again. But Sita express her wish to roam in the forest once again along with Rama. Then Rama orders to Lakshmana that as per the orders of the elders, Sita's every wish has to be fulfilled at this time, hence arrangement is to be made. Sita wishes that even Rama should accompany her. Rama agrees with her wish. Sita was feeling very tired out of the anxiety she was sweating, Rama takes her to the window to take rest. Sita keeps her head on his shoulder and takes rest. Rama observes her and praises her thus she is the goddess Laxmi of my house and she is the collyrium of my eyes. Her touch is like sandal wood paste on body. Her arm twined round my neck is like cool and smooth as pearl string, but separation from her is exceedingly unbearable.

As Rama wanted to relieve himself, Sita holds his hand and murmurs her agony that his separation will not be sustained by her again. Rama watches Sita lamenting in the sleep. He thinks thus Sita was agitated by the picture gallery and thinks that to be true. But Rama leaves the place remembering the duty of king which comes in first place.

# Alank Alamkaras

## 1) Upamanoupmeya Alamkar:-

Def:-

Where upmanana and upmeya are present in a sentence successively it is called as Upamanaoupmeya alamkara. In first instance if first vastu is taken as upmana and second vastu as upmeya then in second instance first vastu is taken as upameya and second vastu as upmana.

Example:-

You (the king) are complete as dharma and artha. Dharma and artha are complete in nature. In first instance dharma is upama and artha is upmeya. In second instance dharma is upmeya and artha upamana. In both instances upamana and upmeya are distinguished with each other hence it is upamoupmeya alamkara.

2) Alank

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## 2) Arthantharanyasa Alamkar:-

Def:-

When a common thing is projected as special it is called arthantharanyasa. In both one is relevant matter and other one is irrelevant matter. When common attribute is backed by special attribute and vice versa is called as Arthantharanyasa.

Example:-

Hanuman has crossed the ocean. What is impossible for great people. Here the first sentence of Hanuman crossing the ocean is the relevant matter, where the strength of Hanuman is discussed. In this context the irrelevant matter is that great people can achieve every thing is highlighted here. Hence it is Arthantharanyasa Alamkar.

## 3) Kavya Linga Alamkar:-

Def:-

The cause for a certain effect is said as Linga. And the effect which is relevant matter, it is backed up by a strong reason. When such type of sentences, occur it is called as Kavya Linga Alamkara.

Example:- It is said as "Oh mandha and muda Kandarpa! I have conquered you because in my chitta lord Shiva resides".

In this sentence the effect that Kandarpa cannot reside in chitta because of the cause that Lord Shiva resides there. When  $\$$  Shiva resides then there is no place for Kandarpa, hence Kandarpa is won over.

#### 4] Vinokti Alamkar :-

Def:-

Where upmeya is described without any comparison it is called Vinokti. The relevant matter is presented without any censure. The quality without which there is no shine but it is considered as very cheap, such ~~by~~ kind of censuring is vinokti.

Example:-

The people are pleasing with education but those without vinaya are censurable people. They are equal to beast. Without modesty education does not shine in a person.

#### 5] Nidharshna Alamkar:-

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## 5] Nidharshana Alamkar:-

Def:-

When two sentences overlap to each other and look similar without any difference. It is called as Nidharshana Alamkara.

Example:-

Just a full moon cannot be taken as spotless without any mark. So also a generous person cannot be thought as spotless. The spotless behaviour of person is compared to spotless moon.

## 6] Vishekoti Alamkar:-

Def:-

When there is a strong reason for work to accomplish but still it is not done it is called as Vishekoti Alamkara. The cause of the work is visible but the fruit of work is not visible.

Example:-

Nobody can cross a person who is brave, clever and modest. A modest man even though he salutes, he cannot be overloaded overlooked because of his nature.

1] उपमेयापमा :-

पर्यायेण द्वयास्तच्चैदुपमेयापमा मता ।

धर्मोऽर्थ इव पूर्णश्रीः अर्थो धर्म इव त्वयि ॥

2] अथन्तरन्यासः :-

उक्तिरथन्तरन्यासः स्यात्सामान्यविशेषयोः ।

हनुमान्बहिमतरत् दुष्करं किं महात्मनाम् ॥

3] काव्यलिङ्गम् :-

समर्थनीयस्यार्थस्य काव्यलिङ्गं समर्थनम् ।

जितौऽसि मन्द कन्दर्प मच्चित्तोऽस्ति त्रिलोचनः ॥

4] विनीक्तिः :-

विनीक्तिश्चैद्विना किञ्चित् प्रस्तुतं हीनमुच्यते ।

विद्या हृद्यापि साऽवद्या विना विनयसम्पदम् ॥

5] निदर्शनाः :-

वाक्यार्थयोः सदृशयोः पुंभ्यारोपी निदर्शना ।

यदातुः सौम्यता सैयं पूर्णन्दोरकलङ्कता ॥

6] विशेषाक्तिः :-

विशेषाक्तिरनुत्पत्तिः कार्यस्य सति कारणे ।

नमन्तमपि धीमन्तं न लङ्घयति कश्चन ॥

1 वाल्मीकेः पूर्वनाम किम्? (इ)

अ)आसः आ) वाल्मीकिः इ)रत्नाकरः ई)महर्षिः

2 वाल्मीकिना विरचितं काव्यं किम् ? (आ)

अ)भागवतम् आ) रामायणम् इ) भारतम् ई)रघुवंशं

3)श्रीमद्रामायणे कति काण्डाः सन्ति? (अ)

अ)सप्त आ) दश इ) नव ई) पञ्च

4) दशरथस्य ज्येष्ठपुत्रः कः? (इ)

अ) लक्ष्मणः आ) भरतः इ)श्रीरामः ई) शत्रुघ्नः

5) कविताशाखां कः आरूढवान्? (आ)

अ) श्रीरामः आ) वाल्मीकिः इ)दशरथः ई) लक्ष्मणः

6) इन्दीवरश्यामः कः ? (ई)

अ) लक्ष्मणः आ)भरतः इ) शत्रुघ्नः ई) श्रीरामः

7) कश्यपस्य पुत्रः कः ? (आ)

अ) दधीचि आ)मारीचः इ) ऋषिश्च ई)ब्रह्मश्च

8) इक्ष्वाकुभ्यो सर्वेभ्योऽपि अतिरिक्तः कः?(ई)

अ)दशरथः आ)लक्ष्मणः इ) भरतः ई)श्रीरामः

9)मैथिली का ? (आ)

अ) कौसल्या आ) सीता इ) सुमित्रा ई) कैकेयी

10) रामायणे कति श्लोकाः सन्ति? (इ)

अ) 42000 आ)20400 इ) 24000 ई) 40,200

11)कालिदासः कस्य महाराजस्य काले आसीत्?(इ)

अ) अक्रमार्कस्य आ)भास्करस्य इ)विक्रमार्कस्य ई)श्रीहर्षस्य

12)विक्रमार्कस्य सभायां कति कवयः सन्ति? (अ)

अ) नव आ)दश इ) सप्त ई) षट्

13) मकाकवि कालिदासः कः प्रान्तीयः?(इ)

अ)अयोध्या आ)काश्मीरम् इ) उज्जयनी ई) कन्याकुमारी

14 कुमारसम्भव महाकाव्ये कति सर्गाः सन्ति?(आ)

अ) षोढा आ)सप्तदश इ)अष्टादश ई)नवदश

15)हिमालयाः कस्यांदिशि सन्ति? (अ)

अ)उत्तरस्यां आ)दक्षिणस्यां इ)प्राच्यां ई)उदीच्यां

16 कालिदासस्य बिरुदम् किम्? (इ)

अ)राजकुलगुरुः आ) पण्डितकुलगुरुः इ) कविकुलगुरुः ई)शत्रुकुलगुरुः

17. देवानाम् इत्यत्र का विभक्तिः ?(इ)

अ)सप्तमी आ)प्रथमा इ)षष्ठी ई)तृतीया

18 गाःइत्यत्र वचनम् किम्? ( इ )

अ)एकवचनम् आ)द्विवचनम् इ)बहुवचनम् ई)सर्ववचनम्

19 “कवी” इति पदस्य बहुवचनरूपम् किम्? (आ)

अ) कवीनाम आ) कविषु इ) कविभिः ई) कवयः

20 मति शब्दःकस्मिन् लिङ्गे वर्तते (अ)

अ)स्त्री आ)पुं इ) नपुंसक ई) सर्वलिङ्गः

21 “शिवराजविजयः” कीदृशं काव्यं ?( आ)

अ) पद्यकाव्यं आ) गद्यकाव्यं इ)उपवाचकं ई) रूपकम्

22 शिवराजविजयः इति काव्यं केन विरचितं?(इ)

अ)विष्णुशर्मा आ) पुल्लेल श्रीरामचन्द्रः इ) अम्बिकादत्तव्यासः ई )कालिदासः

23.शिववीरः कुत्र निवसति? (आ)

अ) पाटलीपुत्रे आ) प्रतापदुर्गे इ) हिमालये ई)जयपुरे

24. बीजापुरस्य सेनापतिः कः ? (ई)

अ) सल्मानखान् आ) कबीर्खान् इ) अमीर्खान् ई)अफजल्खान्

25 अन्धकारे प्रतापदुर्गम् प्रति कः आगतवान्? ( अ)

- अ) सन्यासी आ) पुरुषः इ) स्त्री ई)वृद्धः
- 26 सन्यासिना सहागतस्य बालकस्य कति वर्षाणि सन्ति?(इ)
- अ) त्रयोदश आ) एकादश इ)द्वादश ई) चतुर्दश
27. सन्यासवेषधारी जनः कः?(अ)
- अ) गौरीसिंहः आ) दौवारिकः इ)बालः ई)अफजल् खान्
- 28 शिववीरस्य सेनापतिः कः? (अ)
- अ) गौरीसिंहः आ) दौवारिकः इ)बालः ई)अफजल् खान्
- 29 पञ्चतन्त्रम् केन विरचितम्? (अ)
- अ)विष्णुशर्मणा आ)नारायणपण्डितेन इ)भासेन ई)श्रीहर्षेण
- 30 पञ्चतन्त्रे कति भागाः सन्ति? (इ)
- अ)पञ्चदश आ)पञ्चाशत् इ) पञ्च ई) पञ्चविंशति
31. महिलारोप्यं नाम नगरम् कः पालयति स्म? (ई)
- अ) विष्णुशर्मा आ) शिवाजीराजः इ)प्रतापरुद्रः ई)अमरसिंहः
- 32 मकरस्य नाम किम्? (इ)
- अ)रक्तमुखः आ) नीतिमुखः इ)करालमुखः ई) जलमुखः
- 33 समुद्रस्य तटे स्थितस्य वृक्षस्य नाम किम्?(ई)
- अ) तमालविटपिः आ)शाल्मलीवृक्षः इ) वटवृक्षः ई)जम्बूवृक्षः
- 34 रक्तमुखम् इति कस्य नाम? (अ)
- अ) वानरस्य आ)मकरस्य इ)सिंहस्य ई)व्याघ्रस्य
35. रक्तमुखस्य हृदयं का इच्छति? (इ)
- अ)वानरः आ)मकरः इ) मकरस्य भार्या ई)जम्बूवृक्षः
- 36 कौलिकाकारं मित्रं कः वर्जयेत् ? (इ)
- अ)मूर्खः आ)विद्यावतः इ) प्राज्ञः ई) मानवः
37. "धातूणाम्" इत्यत्र सन्धिः कः? (आ)
- अ)गुणसन्धिः आ) सवर्णदीर्घः इ) वृद्धिसन्धिः ई)यणसन्धिः

38 “ सूर्योदयः ” इत्यत्र सन्धिः कः? ( आ)

अ) सवर्णः आ) गुणसन्धिः इ) अयादिसन्धिः ई) यणसन्धिः

39 “परमैश्वर्यम् ” इत्यत्र सन्धिः कः? (ई)

अ) सवर्णदीर्घसन्धिः आ) गुणसन्धिः इ) यणादेशः ई) वृद्धिसन्धिः

40 “ साधिवति” इत्यत्र कः सन्धिः? (ई)

अ) सवर्णदीर्घसन्धिः आ) गुणसन्धिः इ) यणादेशः ई) वृद्धिसन्धिः

## समीचिनं समाधानं विचिनुता ।

1. वाल्मीकेः पूर्वनामः किम् ?  
 (अ) आसः (आ) वाल्मीकिः (इ) रत्नाकरः (ई) महर्षिः
2. वाल्मीकिना विरचितं काव्यं किम् ?  
 (अ) भागवतं (आ) रामायणं (इ) भारतम् (ई) रघुवंशम्
3. श्रीमद्रामायणे कति काण्डाः सन्ति ?  
 (अ) सप्त (आ) दश (इ) नव (ई) पञ्च
4. दशरथस्य ज्येष्ठपुत्रः कः ?  
 (अ) लक्ष्मणः (आ) भरतः (इ) श्रीरामः (ई) शत्रुघ्नः
5. कविताशाशां कः आरूढवान् ?  
 (अ) श्रीरामः (आ) वाल्मीकिः (इ) दशरथः (ई) लक्ष्मणः
6. इन्दीवरश्यामः कः ?  
 (अ) लक्ष्मणः (आ) भरतः (इ) शत्रुघ्नः (ई) श्रीरामः
7. कश्यपस्य पुत्रः कः ?  
 (अ) दधीचि (आ) मारीच (इ) ऋषिश्च (ई) ब्रह्मश्च
8. इक्ष्वाकुभ्यो सवेभ्योऽपि अतिरक्तः कः ?  
 (अ) दशरथः (आ) लक्ष्मणः (इ) भरतः (ई) श्रीरामः
9. मैथिली का ?  
 (अ) कौसल्या (आ) सीता (इ) सुमित्रा (ई) कैकेयी
10. रामायणे कति श्लोकः सन्ति ?  
 (अ) 42,000 (आ) 20,400 (इ) 24,000 (ई) 40,200
11. कालिदासः कस्य महाराजस्य काले आसीत् ?  
 (अ) अक्रमार्कस्य (आ) भास्करस्य (इ) विक्रमार्कस्य (ई) श्रीहर्षस्य
12. विक्रमार्कस्य सभायां कति कवयः सन्ति ?  
 (अ) नव (आ) दश (इ) सप्त (ई) षट्
13. महाकवि कालिदासः कस्मिन् प्रान्तवासी ?  
 (अ) अयोध्या (आ) काश्मीर् (इ) उज्जयनी (ई) कन्याकुमारी
14. कुमारसम्भवमहाकाव्ये कति सर्गाः सन्ति ?  
 (अ) षोढा (आ) सप्तदश (इ) अष्टादश (ई) नवदश

15. हिमालयाः कस्यां दिशि अस्ति ?  
 (अ) उत्तरस्यां (आ) दक्षिणस्यां (इ) प्राचीनिश्यां (ई) पश्चिमदिश्यां
16. कालिदासस्य विरुद्धम् किं ?  
 (अ) राजकुलगुरुः (आ) पण्डितकुलगुरुः (इ) कविकुलगुरुः (ई) शत्रुकुलगुरुः
17. "देवानाम्" पदम् विभक्तिः किं ?  
 (अ) सप्तमी (आ) प्रथमा (इ) षष्ठी (ई) तृतीया
18. 'गाः' वचनम् किं ?  
 (अ) एकवचनं (आ) द्विवचनं (इ) बहुवचनं (ई) सर्ववचनं
19. "कवौ" बहुवचनपदम् किम् ?  
 (अ) कविनाम् (आ) कविषु (इ) कविभिः (ई) कवयः
20. "मति" शब्दम् लिङ्गः किम् ?  
 (अ) स्त्री (आ) पुं (इ) नपुंसक (ई) सर्वलिङ्गः
21. "शिवराजवजियः" कीदृशं काव्यं ?  
 (अ) पद्यकाव्यं (आ) गद्यकाव्यं (इ) उपवाचकं (ई) रूपकम्
22. "शिवराजविजयः" इति काव्यं कः विरचितम् ?  
 (अ) विष्णुशर्मः (आ) पुल्लेल श्रीरामचन्द्र  
 (इ) अम्बिकादत्तव्यासः (ई) कालिदासः
23. शिवीरः कुत्र निवसति ?  
 (अ) पाटलीपुत्रे (आ) प्रतापदुर्गे (इ) हिमालये (ई) जयपुरे
24. बीजापुरराज्य सेनापति कः ?  
 (अ) सल्मान् खान् (आ) कबीर् खान् (इ) अमीर् खान् (ई) अफ्जल् खान्
25. अन्धकारे प्रतापदुर्गस्य समीपे कः आगतः ?  
 (अ) सन्यासी (आ) ऋषिः (इ) साधुः (ई) अघोरा
26. सन्सासिनं सह आगतः बालस्य कति वर्षाणि सन्ति ?  
 (अ) त्रयोदश (आ) एकादश (इ) द्वादश (ई) चतुर्दश
27. सन्यासिवेशधारी जनः कः ?  
 (अ) शिववीरः (आ) गौरसिंह (इ) अफ्जल् खान् (ई) कविः  
 शिववीरस्य सेनापतिः कः ?  
 (अ) गौरसिंह (आ) दौवारिकः (इ) बालः (ई) अफ्जल् खान्
28. 'पञ्चतन्त्रम्' केन विरचितम् ?  
 (अ) विष्णुशर्मणा (आ) नारायणपंडितेन (इ) भाषेन (ई) श्रीहर्षेण

30. पञ्चतन्त्रे कति भागानि सन्ति ?  
 (अ) पञ्चदशः (आ) पञ्चाशत् (इ) पञ्च (ई) पञ्चविंशति
31. महिलारोप्यं नाम नगरम् केन पालपति स्म ?  
 (अ) विष्णुशर्मणा (आ) शिवाजीराजा (इ) प्रतापरुद्रेण (ई) शिववीरेण
32. मकरस्य नामः किम् ?  
 (अ) रक्तामुखः (आ) नीतिमुखः (इ) करालमुखः (ई) जलमुखः
33. समुद्रस्य पटे स्थितस्य वृक्षस्य नाम किम् ?  
 (अ) तमालविटपिः (आ) शाल्मलीवृक्षः (इ) वटवृक्षः (ई) जम्बूवृक्षः
34. रक्तामु कस्य नाम ?  
 (अ) वानरस्य (आ) मकरस्य (इ) सिंहस्य (ई) व्याघ्रस्य
35. रक्तामुखस्य हृदयम् कारिच्छति ?  
 (अ) वानरः (आ) मकरः (इ) मकरस्य भार्या (ई) जम्बूवृक्षः
36. कौलिकाकारं मित्रं कः वर्जयेत् ?  
 (अ) मूर्खः (आ) विद्यवतः (इ) प्राज्ञः (ई) मानवः
37. "धातृणाम्" सन्धिनामः किम् ?  
 (अ) गुणसंधिः (आ) सवर्णः (इ) वृद्धिसंधिः (ई) यण्संधिः
38. "तावत्र" सन्धिनामः किम् ?  
 (अ) सवर्णः (आ) गुणसंधिः (इ) अयादिसंधिः (ई) यण्संधिः
39. "सुगण्णीशः" सन्धिनामः किम् ?  
 (अ) जशत्वसंधि (आ) लत्वसंधि (इ) ष्टुत्वसंधिः (ई) डमुडागमसंधिः
40. "नृपतिजयति" सन्धिनाम किम् ?  
 (अ) जशत्वसंधिः (आ) अनुनासिकसंधि (इ) विसर्गसंधि (ई) ष्टुत्वसंधिः