

## SHUKANSOPADESHA- YOUTHFUL NATURE

**Note**

The work of a poet is Poetic work (Kavya). That Kavya flows the nectar stream in the ears of the people. The unity and experience with the descriptive creates joy and gaiety in the hearts of the Poetry lovers. Poetry creates joy in the minds of all people through Kantasammit Upadesh (Priya's teachings). In them, the epic, being visible, is Drishya and being audible, there is Shravyakavya. Again, Drishyakavya is of two types with the distinction of prose and poetry. In them, there is verses and Metres is poetry and Vandhojjit verseless meena prose.

In the opinion of some scholars, poetry originated first. After that of prose poetry. Persistence is essential in the composition of prose. For this reason this quote is famous. gadyam kavinaṁ Nikam Vadanti. There are also two distinctions of prose poetry, fiction and non fiction. Its characteristic is - Katha Kalpitavritanta Satyamakhyayika Smriti. There is no doubt that Banabhatta is the principal teacher in the prose-making tradition. The Kadambari prose composed by him has a great place in prose poems. The beauty of the description in it is unmatched. The melodious chimes of alamkaras everywhere in prose poetry create euphoria in the hearts of the Saridya Kadambari is called liquor. This sweet Kadambari liquor is going to give joy and gaiety to the warm-hearted people of the Ras community. Hence the name of this book is meaningful. Therefore, Pulina Bhatta, son of Vanabhatta, has a saying - Kadambarirasbharena samasta evaṁ matto na kinchitadpi chetayate janoyyam. When Banabhatta died after producing the first part of this book, his son Pulin Bhatt composed the later part.

There is a difference of opinion among scholars on whether Kadambari is a story or a akhyayika. Many scholars consider it to be a story and some as a narrative.

Shuknasopadesha, an excerpt from the Katha part of Kadambari, is a prominent theme of this book. The brief story flow of the first part of Shuknasopadesh Katha is

#### STUDY OF POETIC WORK -2



Note

as follows - A Chandala girl gives Shukra (parrot) speaking in human voice to King Shudrak in Vidishanagari. Amazed by the speech skills of that bird Shuka, King Shadrak asks him to introduce him. That bird also narrates the story of all the births of King Shudrak. After that Shuka told the king that my father was killed by the attack of Vyadha (hunter), he himself fell to the ground. After that the sons of Maharishi Jabal took him to the ashram. Seeing that bird, Maharishi Jabali said that it is enjoying the fruits of its misdeeds. There all the children present in the ashram asked Maharishi Jabali about that Venus. After that, the sage Jabali says about the births of that Shuk after birth-

There was a place called Ujjayani in the country of Avanti, where a king named Tarapid ruled with a wife named Vilasvati and an amatya named Shuknas. Shuknas' wife Manorama and Queen Vilaswati had no children. In order to have children, Manorama and Vilaswati observed the fast. As a result, both of them got a son. The king's son was named Chandrapeed and the minister's son was named Vaishampayana. After that both of them went from their home to the Guru's for study. There he received Shastra and weaponry. After getting education, Chandrapeed's youth was crowned after coming to the state. On the occasion of the coronation of Shuknas, Minister Shuknas gave instructions to Chandrapeed for the operation of the royal work. This sermon is popularly known as Shuknasopadesha of Kadambari.

#### SHUKNASOPADESHA: YOUTHFUL NATURE

In this text "Shukanasopadesha and Samtikramatsu" beginning from here and till "Tandraprada Lakshmi" is described. Here Shuknas preaches to Chandrapeed. He preaches about many subjects like disorders of youth, ego of wealth, etc., towards Chandrapeed. That part is discussed here below.



#### OBJECTIVE

By reading this text you will-

- know the prose composition style of Banabhatta;
- know the coronation story of Chandrapid;
- the effect of youth, the aftermath of Lakshmi and the evil tradition;
- know the behavior of gentleman and wicked
- know the meaning of the terms of the text; and
- know the samasa of the long padas.

## 16.1 LET US READ THE TEXT: PART-1

एवं समतिक्रामत्सु दिवसेषु राजा चन्द्रापीडस्य यौवराज्याभिषेकं चिकीर्षुः प्रतीहारानुपकरणसम्भाङ्, ग्रहार्थमादिदेश। समुपस्थितयौवराज्याभिषेकं च तं कदाचिद्दर्शनार्थमागतमारूढविनयमपि विनीततरमिच्छन् कर्तुं शुकनासः सविस्तरमुवाच।

**Meaning-**

At the appropriate time, King Tarapida wanted to establish his son Chandrapida as the crown prince. Therefore, the servants were ordered to collect the material of the consecration. Chandrapida went to meet Shukanasa before the coronation in young age. Then Shuknas, seeing that Chandrapeed is full of utmost humility, also asked him in detail to increase his modesty.

**Grammar****क) समासः**

1. यौवराज्याभिषेकम् - यौवराज्यस्य अभिषेकः यौवराज्याभिषेकः, तम् इति षष्ठीतत्पुषसमासः।
2. समुपस्थितयौवराज्याभिषेकम् - यौवराज्यस्य अभिषेकः यौवराज्याभिषेकः इति षष्ठीतत्पुषसमासः। समुपस्थितः यौवराज्याभिषेकः यस्य से समुपस्थितयौवराज्याभिषेकः, तं समुपस्थितयौवराज्याभिषेकम् इति बहुव्रीहिसमासः।
3. आरूढविनयम् - आरूढः विनयः यम् स आरूढविनयः, तमिति बहुव्रीहिसमासः।

**ख) सन्धिविच्छेदः**

समुपस्थितयौवराज्याभिषेकं च - समुपस्थितयौवराज्याभिषेकम्+ च।

कोषः -

1. “राजा राट् पार्थिवक्ष्माभृन्पभूपमहीक्षितः।” इत्यमरवचनात् राज-शब्दस्य राट्, पार्थिवः, क्ष्माभृत्, नृपः, भूपः, महीक्षित् इत्येते पर्यायाः।
2. “प्रतीहारो द्वारपालद्वास्थद्वास्थितदर्षकाः।” इत्यमरवचनात् प्रतीहारशब्दस्य द्वारपालः, द्वास्थः, द्वास्थितः, दर्षकः इत्येते पर्यायाः। को नाम प्रतीहार इति चाणक्यसंग्रहे - “इंगिताकारतल्लवज्ञो बलवान् प्रियदर्शनः।

अप्रमादी सदा दक्षः प्रतीहारः स उच्यते॥” इति।

**STUDY OF POETIC WORK -2****Note**

### STUDY OF POETIC WORK -2



Note



### INTEXT QUESTION - 16.1

1. Whose son was Chandrapida?
2. Who wanted to be coronated in young age?
3. To whom did the king order the collection of tools?
4. When did Chandrapid come?
5. What was the name of the Prime Minister of Tarapid?
6. Why was Shuknas preached?
7. Kadambi is a story or a narrative?

### 16.2 LET US UNDERSTAND THE TEXT: PART-2

तात, चन्द्रापीड, विदितवेदितव्यस्य अधीतसर्वषास्त्रस्य ते नाल्पमप्युपदेष्टव्यमस्ति। केवलंच निसर्गत एव अभानुभेद्यमरत्नालोकोच्छेद्यम् अप्रदीपप्रभापनेयमतिगहनं तमो यौवनप्रभवम्। अपणिमोपषमो दारुणो लक्ष्मीमदः। कष्टमनंजनवर्किसाध्यमपरम् ऐष्वर्यतिमिरानधत्वम्। अषिषिरोपचारहायोऽतितीव्रो दर्पदाहत्वरोष्मा। सततममूलमन्त्रगम्यो विषमो विषयविषास्वादमोहः। नित्यमस्नानशौचवध्यो बलवान् रागमलावलेपः अजस्रमक्षपावसानप्रबोधा घोरा च राज्यसुखसन्निपातनिद्रा भवतीति, इत्यतः विस्तरेणाभिधीयसे।

#### Meaning-

Shuknas tells Chandrapeed that Chandrapeed has read all the scriptures, so there is nothing left for him to preach, but even the sun is not able to destroy the darkness that naturally arises in his Young age. Pradeep i.e. even the light of the lamp cannot take him away. This Tama is the very deepest form of extreme sorrow.

The aftermath of wealth is not abateable. aftermath produced by the use of intoxicants, medicines etc. get destroyed with time, but the aftermath of Lakshmi is not destroyed in any way. The cause of blindness which comes from opulence is inauspicious. There is heat generated from pride of wealth. It does not subside even with sandalwood paste etc., that heat is very intense. The attachment that arises from rosary, sandalwood and Vanita etc. Because of this, that attachment is also terrible. The embodiment of feces in the form of attachment is more intense, it is not able to remove it even by purification.

The experience of royal happiness is a great sleep, other types of sleep go away at the end of the night, but that sleep does not go away easily. In this way the description of state happiness, the aftermath of Lakshmi and the aftermath of young age, Shuknas

describe these subjects in detail.

**Grammar :-**

**क) समासः -**

1. विदितवेदितव्यस्य - विदितं वेदितव्यं येन से इति बहुव्रीहिसमासः, तस्य विदितवेदितव्यस्य।
2. अधीतसर्वषास्त्रस्य - अधीतानि सर्वषास्त्राणि येन स इति बहुव्रीहिसमासः, तस्य अधीतसर्वषास्त्रस्य।
3. अभानुभेद्यम् - भानुना भेद्यं भानुभेद्यम् इति तृतीयातत्पुरुषः। न भानुद्यम् अभानुभेद्यम् इति नतंतपुरुषसमासः।
4. अरत्नालोकोच्छेद्यम् - रत्नानाम् आलोकः रत्नालोकः इति षष्ठीतत्पुरुषसमासः। रत्नालोकेन उच्छेद्यं रत्नालोकोच्छेद्यम् इति तृतीयातत्पुरुषसमासः। न रत्नालोकोच्छेद्यम् अरत्नालोकोच्छेद्यम् इति नतंतपुरुषसमासः।
5. अप्रदीपप्रभापनेयम् - प्रदीपस्य प्रभा प्रदीपप्रभा इति षष्ठीतत्पुरुषः। प्रदीपप्रभया अपनेयं प्रदीपप्रभापनेयम् इति तृतीयातत्पुरुषः। न प्रदीपप्रभापनेयम् अप्रदीपप्रभापनेयम् इति नतंतपुरुषः।
6. अक्षपावसानप्रबोधा - क्षपायाः अवसानं क्षपावसानम् इति षष्ठीतत्पुरुषः। नास्ति क्षपावसाने प्रबोधः यस्यां सा अक्षपावसानप्रबोधा इति बहुव्रीहिसमासः।

**ख) सन्धिविच्छेदः -**

1. नाल्पमप्युपदेष्टव्यम् - न+ अल्पमपि +उपदेष्टव्यम्।
2. एवाभानुभेद्यम् - एव + अभानुभेद्यम्।
3. अशिषिरोपचारहार्योऽतितीव्रः - अशिषिरोपचारहार्यः +अतितीव्रः।

**अलंकार विमर्शः-**

1. 'तात'

Here kavyalinga alamkar

Lakshana of kavyalinga alamkara is-

'हेतोर्वाक्यपदार्थत्वे काव्यलिङ्ग निगद्यते' इति।

2. 'केवलम् च

here due to angangibhava of atishyokti, samuchchya and kavyalinga alamkar, sankaralamkara is also appreas. its lakshana is-



**Note**

### STUDY OF POETIC WORK -2



Note

'अंगागित्वेडलंकृतीना तद्वदेकाश्रयस्थितौ।

सन्दिग्धत्वे च भवति संकरस्त्रिविधः पुनः॥

कोषः-

1. “तातषब्दं प्रयुजन्ति पूज्ये पितरि चात्मजे।” इति नारदवचनात् तातषब्दस्य पूज्यार्थे जनकार्थे पुत्रार्थे च प्रयोगो भवति।
2. “गहनं वनदुःखयोः। गहरं कलिले चाऽपि” इति विष्वकाषात् गहनषब्दस्य वनार्थे दुःखार्थे च प्रयोगो भवति।

### Meaning-

From the time of pregnancy, dominance, new youth, unique beauty and supernatural power, are the great roots of evil. Even one of these is the abode of Avinay, if it is in a group, then what is there to say. At the beginning of puberty, even if the intellect is purified by the waters of scriptures, one attains ugliness. The eyes of the youth are filled with anger. Due to rajoguna in puberty, confusion arises in the nature of people. It is about to take you to the evil path. There is too much attachment to subjects. Like a deer, the indriya form is always abducted and carried away. Due to youth, the taste of worthy things like wealth, woman etc. is considered sweet. Attachment to money, women etc. also destroys human beings by driving them on the wrong path. All these are discarded, this is the meaning of Shuknas.

### Grammar

#### क) समाजः-

1. शास्त्रजलप्रक्षालननिर्मला - शास्त्रमेव जलं शास्त्रजलम् इति कर्मधारयसमासः। तेन प्रक्षालनं शास्त्रजलप्रक्षालनमिति तृतीया-तत्पुरुषसमासः। शास्त्रजलप्रक्षालनेन निर्मला शास्त्रजलप्रक्षालन-निर्मला इति तृतीयातत्पुरुषसमासः।
2. अनुज्झितधवलता - न उज्झिता अनुज्झिता इति नंतपुरुषः। अनुज्झिता धवलता यथा सा अनुज्झितधवलता इति तृतीयातत्पुरुषसमासः।
3. नवयौवनकषायितात्मनः - नवयौवनेन कषायितः नवयौवनकषायितः इति तृतीयातत्पुरुषसमासः। नवयौवनकषायितः आत्मा यस्य सः नवयौवनकषायितात्मा इति बहुव्रीहिसमासः, तस्य नवयौवनकषायितात्मनः।

#### ख) सन्धिविच्छेदः -

1. अमानुषषक्तित्वचे - अमानुषषक्तित्वम् +च।
2. खल्वनर्थपरम्परा - खलु+ अन्वर्थपरम्परा।
3. एकैकमप्येषाम् - एकैकम् +अपि+ एषाम्

अलंकार विमर्श -

1. Hetu alamkara, the lakshana of it is-  
“अभेदेनामिधा हेतुर्हेतोर्हेतुमता सह”
2. शस्त्रमेव जलम् -  
Rupaka alamkara. In Sahityadarpana-  
“रूपितारोपाद्विषये निरपहवे”
3. Kalushya appears to be attained even after being purified by the water of the scriptures-Virodhalamkara. Lakshana is-  
“विरुद्धमिव भासेत विरोधः”।
4. Due to the angangibhava of Rupaka and Virodh, Sankar alamkara is here.
5. Upamaya Salilani's similar statement-Upama alamkar. In Sahityadarpana-  
“साम्यं वाच्यमवैद्यम्यं वाक्यैक्य उपमा द्वयोः”।

कोश -

1. “स्वादुप्रियौ च मधुरौ” इत्यमरवचनात् स्वाद्वर्थकः मधुरषब्दः।
2. “आपः स्त्री भूमिं वारवारि सलिलं कमलं जलम्।” इत्याद्यमरवचनात् सलिलस्य आपः वाः वारि, कमलम्, जलम् इत्यादयः पर्यायशब्दाः।

**IN-TEXT QUESTION-16.3**

15. What is the Great Unethnic Tradition?
16. In which attachment destroys human beings by driving them on the wrong path?
17. Write the Vighraha and samasa of Anujitdhavalata?
18. Break the Sandhi of the Khalvanarth tradition?
19. Write the Vibhakti and meaning in the word Rajasam?

**16.4 LET US UNDERSTAND THE TEXT: PART- 4**

भवाद्दृष्टा एव भवन्ति भाजनान्युपदेशानाम् अपगतमले हि मनसि स्फटिकमणाविव रजनिकरगभस्तयो विषन्ति सुखेनोपदेशगुणाः। गुरुवचनममलमपि सलिलमिव महदुपजनयति श्रवणस्थितं शूलमभव्यस्य। इतरस्य तु करिण इव शंखाभरणमाननषोभासमुदयमधिकतरमुपजनयति। हरति च अतिमलिनमन्ध कारमिव दोषजातं प्रदोषसमयनिष्ठाकर इव। गुरूपदेशः प्रथमहेतुर्वयःपरिणाम इव पलितरूपेण धिरसिजजालममलीकुर्वन् गुणरूपेण तदेव परिणमयति।



Note

### STUDY OF POETIC WORK -2



Note

#### Meaning-

You are the one who deserves to be preached. Just as the moon ray penetrates easily into a pure crystal gem. In the same way, because of your predominance of pure chit, sattva guna, you can know the teachings properly, but there is no equal interest in the words of gentlemen. Just as pure water gives life, but by entering the ear, it creates pain only for birth. In the same way, this nectar gives birth to the ears of the wicked. Like a conch shell, the beauty of the face of the yard increases. In the same way, the words of the gurus enhance the beauty of the faces of the gentlemen. At the beginning of the night, the darkness emanates from the rays of the moon. Similarly, by the words of the Guru, the lustful group is abducted. In old age the hair turns white. With that shine, the hair appears clean. In the same way a person becomes pure by the Guru's words for peace, in the same way, he is transformed into perfection.

#### Grammar

##### क) समासः -

1. रजनिकरगभस्तयः - रजनिकरस्य गभस्तयः रजनिकरगभस्तयः इति षष्ठीतत्पुरुषसमासः।
2. षिरसिजजालम् - षिरसि जातं षिरसिजम् इति उपपदतत्पुरुष-समासः। षिरसिजस्य जालं षिरसिजजालमिति षष्ठीतत्पुरुषसमासः।
3. आननषोभासमुदयम् - आननस्य शोभा आननषोभा इति षष्ठीतत्पुरुषः। तस्याः समुदयः आनन्दषोभासमुदयः, तम् इति षष्ठीतत्पुरुषसमासः।
4. प्रदोषसमयनिषाकरः - प्रदोषसमये निषाकरः प्रदोषसमयनिषाकरः इति सप्तमीतत्पुरुषसमासः।

##### ख) सन्धिविच्छेदः -

1. स्फटिकमणाविव - स्फटिकमणौ+ इव।
2. सुखेनोपदेशगुणाः - सुखेन +उपदेशगुणाः।
3. हरत्यतिमलिनम् - हरति+ अतिमलिनम्।
4. प्रषमहेतुर्वयःपरिणाम इव - प्रषमहेतुः +वयःपरिणामः+ इव।

#### Alamkar -

1. The analogy of this analogy is similar to the statement of illiteracy with the Upama alamkara
2. Guruvachan This analogy has a similar analogy with the statement.
3. Itarsya Karan with this analogy The illegibility of this analogy is analogous to the Upama alamkara.



4. In the same way, there is an Upama of Harati being similar to Gurupadesh.

कोश -

1. “किरणोऽमयूखांशुगभस्तिघृणिरष्मयः।” इत्यमरवचनाद् किरणम्, उः, मयूखः, अंशुः, गभस्तिः, घृणिः, रष्मिः इत्येते समार्थकाः।
2. “प्रदोषो रजनीमुखम्” इत्यमरवचनात् रजनीमुखम् इति प्रदोषसमार्थकः।



INTEXT QUESTIONS - 16.4

20. How do sermons enter the mind with pleasure?
21. What is practice?
22. How does Nishakar remove the dosha?
23. How does Nishakar remove the blame?
24. Who is the cause of Sarvanyadhiprasamana?

16.5 LET US UNDERSTAND THE TEXT: PART-5

अयमेव चानास्वादित-विषय-रसस्य ते काल उपदेशस्य। कुसुमषर शर-प्रहारजर्जरिते हि हृदये जलमिव गलत्युपदिष्टम्। अकारणं भवति दुष्प्रकृतेरन्वयः श्रुतं चाविनयस्य। चन्द्रप्रभवो न दहति किमनलः? किंवा प्रषमहेतुनापि न प्रचण्डतरीभवति वडवानलो वारिणा? गुरुपदेशश्च नाम पुरुषाणामखिलमलप्रक्षालनक्षममजलस्नानम्, अनुपजातपलितादिवैरूप्यमजरं वृद्धत्वम्, अनारोपितमेदोदोषं गुरुकरणम्, असुवर्णविरचनमग्राम्यं कर्णाभरणम्, अतीतज्योतिरालोकः, नोद्वेगकरः प्रजागरः। विषेषेण राज्ञाम् विरला हि तेषामुपदेष्टारः। प्रतिषब्दक इव राजवचनमनुगच्छति जनो भयात्। उद्दामदर्पध्वयशुश्रुथगितश्रवणविवराच्चोपदिष्यमानमपि ते न श्रृण्वन्ति। श्रृण्वन्तोऽपि च गजनिमीलितेनावधीरयन्तः खेदयन्ति हितोपदेशदायिनो गुरून्। अहडार-दाहज्वर-मूर्च्छान्धकारिता विह्वला हि राजप्रकृतिः, अलीकाभिमानोन्मादकारीणि धनानि, राज्यविषविकार-तन्द्राप्रदा राजलक्ष्मीः।

Ayameva - this is the untasted visiyeh rasya - the unsavoured viheesh rasya, that is, the taste of the senses, the taste of words etc., which has not been tasted. Te Kaal Upadeshasya - He is worthy of preaching just like you. Because preaching does not produce success for such a person from whom he has used the rasas of the subjects.

Because Kusumshara Shar-praharjarrite hi heart - because of which the people of Pushpavan are heartbroken by the blows of Kamadeva's arrows, Jalmiv Galtypadishtam - like Guru Upadesh water on their hearts.

Akaranam cha bhavati dunshkritenvayah srutam chatinasya - that is, being born in a good lineage or clan, and listening to the scriptures is not the reason for good deeds as



Note

#### STUDY OF POETIC WORK - 2



Note

it is said in Hitopadesha.

“न धर्मषास्त्रं पठतीति कारणम् न चाऽपि वेदाऽध्ययनं दुरात्मनः।

स्वभाव एवाऽत्र तथाऽतिरिच्यते यथां प्रकृत्या मधुरं गवां पयः॥”इति।

The poet supports the above meaning - Chandra na Prabhav i.e. the origin of bad character people in a good family and the knowledge of scriptures is not the reason for the pathological tendency. Doesn't the fire generated by sandalwood burn? Even from the water of the calm sea, doesn't Badwanal rise very fiercely? Thus knowledge of scriptures is not the cause of modesty. The teachings of the Guru are greatly appreciated. Purushanaamkhilamalprakshalanakshamjalasnanam- The teaching of the Guru is a bath without water for human beings. One who is capable of washing away all their lust, anger etc., bathing is done with water. But this bath is special because it is waterless.

Anupajatapalitadivairupyamajaram Vriddhatvam - This is that state in which there is no physical disorder like white hair etc. That kind of old age is caused by the preaching of the Guru. Where Palitadi's vices don't exist at all. As said by Lord Manu in Manushinta

न तेन वृद्धो भवति येनाऽस्य पलितं षिरः।

यो वै युवाडप्यधीयानस्तं देवाः स्थविरं विदुः॥

The preaching of the Guru is to increase the pride, devoid of the malefic effects of creating earthiness etc. Elsewhere in gravity, there is Meda (fat) defect. But there is no such defect in the teaching of the Guru.

Asuvarnavirachanamgramyam karnabharanam - The teaching of the Guru is a beautiful ornament of the ear, but gold is not made. Agamyam made without gold. Gramyam Bhandam Divakyatirti is extravagant. That is, the preaching of the Guru, even though it is devoid of golden ash, is incomparable because of wisdom.

Past Jyotiraloaka - This is one such light. in which there is no flame. That is, the preaching of the Guru is the past light, from which there is no such kind of light or flame. Gurupadesha Sarvaparakash is an inexhaustible antjyoti.

Nodwegkarah Prajagarah: This is the teaching of the Guru, without udvega, that is, awakening without creating disturbance in the mind. In other awakenings, the mind is disturbed. There is no distraction in the awakening of the teachings of this Guru.

Visheshena Ragyam - This truth is especially for kings. Because he is specific to Tantadguna, because virla hi teshamupadeshtarah - Those who preach to those kings are rare. Almost everyone follows the instructions of the kings. Hence the preachers are less. Pratishabdaka eva rajavachanmanugachhati jano bhayat - People follow the

**STUDY OF POETIC  
WORK -2****Note**

rjavachaa like a Bhuvaparaap?t pratishabdash because of fear.

Uddamadarpasvayuthusthagitasravanavivarashchopadishymanampi te na srnvanti - The boisterous or wide darp, due to ego or pride, closes the pores of the ears due to swelling. Therefore, even after preaching to the kings, they do not listen to him. That is, they do not accept even audible words. Even those kings probably listen to them, then closing their eyes like elephants, while contemplating that preaching, they keep hurting the teachers who give them. Because the nature of kings becomes devoid of conscience due to arrogance generated by arrogance and becomes vicious at once. Special wealth is filled with false pride. And Rajalakshmi creates lethargy due to the vice of the poison of the kingdom.

**Meaning**

Bhog is not pacified by enjoyment. Therefore, Chandrapid has not enjoyed the pleasures of words even today. So this is the right time to preach. Because preaching in a passionate heart goes like water. That is, the effect of truth is not wide. As fire is pacified by water. Similarly, to pacify the hot hearts of Kamadeva, Kaamban sprinkles water in the form of Upadesh, but those who are full of wicked nature and do not have humility. They have peace of mind by listening to scriptures. What does the fire generated from sandalwood not burn? Fire is pacified by water. But the Badwanal fire can be pacified by water. That is, no. But it is stronger than before. During the bath, the body's faeces are washed with water. Guru's preaching cures all kinds of mental defilement. That is a bath without water. And even more by the teachings of the Guru, where the hair is not deformed. Such is the feeling of old age, even though there is a lack of gold made, it is delightful, more luminous than the light, the awakening factor is the awakening. This sermon is beneficial for the kings. Because there are few who preach to kings. Most of the kings are the guardians of the orders. Kechan's arrogant king does not accept the sermon. They are arrogant in egoistic wealth. Because of this, his Rajalakshmi provides loss to the state. Therefore, don't be attached to Chandrapeed and follow the kingdom by listening to Gurudesh. Being pleased with him, Rajalakshmi of the state adopts Abhyunati.

**Grammar-****क ) समास:-**

1. अनास्वादितविषयरसस्य - न आस्वादितः अनास्वादितः इति नतंतपुरुषः। विषयस्य रसः विषयरसः इति षष्ठी तत्पुरुषः। अनास्वादितः विषयरसः येनः सः अनास्वादितविषयरसः इति बहुव्रीहिसमासः, तस्य अनास्वादितविषयरसस्य।

## Module - 3

### SHUKANSOPADESHA-YOUTHFUL NATURE

#### STUDY OF POETIC WORK - 2



Note

2. कुसुमषरषरजर्जरिते - कुसुमषरस्य शरः कुसुमषरषरः इति षष्ठीतत्पुरुषः। तेन जर्जरिते कुसुमषरषरजर्जरिते इति तृतीयातत्पुरुषः।
3. उद्दामदर्पाष्वयथुस्थगितश्रवणविवराः - उद्दामा दर्पा उद्दामदर्पा इति कर्मधारयसमासः, उद्दामदर्पा एव अष्वयथवः उद्दामदर्पाष्वयथवः इति कर्माधारयसमासः, तैः स्थगितानि श्रवणविवराणि येषां ते उद्दामदर्पाष्वयथुस्थगितरवणविवराः इति बहुव्रीहिसमासः।
4. अहड.कारदाहज्वरमूर्च्छान्धकारिता - अहडार एव दाहज्वरः अहडारदाहज्वरः इति कर्मधारयः। तेन मूर्च्छा अहडारदाहज्वरमूर्च्छा इति तृतीयातत्पुरुषः। तथा अन्धकारिता अहडारदाहज्वरमूर्च्छान्ध-कारिता इति तृतीयातत्पुरुषः।

#### ख ) सन्धिविच्छेदः -

1. गलत्युपदिष्टम् - गलति+ उपदिष्टम्
2. अकारणचं - आकारणम् +च।
3. अतीतज्योतिरालोकः - अतीतज्योतिः +आलोकः।

#### अलंकार विमर्श -

1. Here Upadishtam is the Upama alamkara of this analogy with the analogy of illegality.
2. Due to the special arrangement of bathing upamans in the form of Gurupadesh. It is a adhikararoodha vaishityarupak alamakara. In Sahityadarpana-  
अधिकाररूढवैषिष्ट्यं रूपकं यळादेव तत्”

#### कोश -

- 1 “दन्ती दन्तावलो हस्ती द्विरदोऽनेकपो द्विपः।  
मतंगजो गजो नागः कुचरो वारणः करी॥” इत्यमरवचनात् गजषब्दस्य दन्ती, दन्तावलः, हस्ती, द्विरदः, अनेकपः, द्विपः, मतडजः, नागः, कुजंरः, वारणः, करी इत्येते पर्यायाः।
- 2 “विष्वमषेषं कृत्स्नं समस्तनिखिलाखिलानि निःषेषम्।  
स्मग्रं सकलं पूर्णमखण्डं स्यादनूनके॥” इत्यमरवचनात् अनूनकम्, विष्वम्, अषेषम्, कृत्स्नम्, समस्तम्, निखिलम्, अखिलम्, निःषेषम्, समग्रम्, सकलम्, पूर्णम्, अखण्डम् अत्येते पर्यायवाचकाः शब्दाः।



#### INTEXT QUESTIONS - 16.5

25. What kind of heart is calmed by the teachings of the Guru?
26. For what reason does Gurupadesh happen?

27. What type of the old age of Gurupadesh?
28. For whom is this exhortation especially suitable?
29. How is Raj Prakriti?
30. How is the arrogant king's Rajalakshmi?

**SUMMARY**

The orders of the gurus are worth considering. Gurupadesh is like a cave in a river. His teaching is always and utterly our protector. King Tarapida of Ujjayini wants to do the coronation of his son Chandrapid. So he orders the servants to collect the material. Chandrapid went to interview with the prince Shuknas before the coronation of youth. Then Shuknas gives the sermon to make Vinayi Chandrapeed more modest for the state rule.

Only suitable qualities are suitable for consecration on the crown prince. But due to youth and due to the influence of wealth in the quality of sattva, tamas, ego, pride etc. Indecisiveness and drunkenness arise in them. Due to this, people become inclined to the path of unconventional ethics. The pride that is caused by the influence of money is fever. He was not far from medicine. The attachment that arises due to contact with Vanitha etc. She is Durpaneya. After attaining the kingdom, many kings consider you to be the Sarveshwar. They are unable to get up from bhog sleep. In this way, after attaining the kingdom, you should not do Chandrapeed in this way, Shuknas has asked the effect of wealth to tell that.

Hotness, innovative youth, incomparable form, inhuman power are the root causes of the four misfortunes. Only one of these is capable of bringing down a human being. If they are a community, then destruction is certain. At the beginning of puberty, intelligence becomes confused. The strong wind carries such a charge sheet very far. Similarly, the senses take the intellect far away. Chita is very attracted in matters like money, girl, etc. The mind engaged in these does not want anyone else. Due to this the power of the kings gets weakened every day. One should not get attached to the description of their side effects. He preached to Chandrapid by the name Shukna.

Just like the moon ray enters directly into Nirmalmani. In the same way, the preaching of the Guru penetrates well in the hearts of pure minded people like Chandrapeed etc. Even a sane thing from some people is meant for sorrow at some place. As water is the giver of life. But by entering the ear, it causes pain. Similarly, Gurupadesh bestows trouble in the vicinity of the wicked. Tama is likewise away from the light of the moon.

**Note**

#### STUDY OF POETIC WORK -2



Note

For example, by Gurupadesh, the defects of greed, attachment etc. are removed. He is a good king. Listen to the interests. Gurupadesh is a bath without water. It purifies the mind. Gurupadesh itself is enjoyable and delightful. The heart of the gentlemen is pleased by listening to the Gurupadesh.

Those with arrogance do not listen and despise Hitopadesh. Destruction is attained by the enjoyment of the subject. His Rajyalakshmi brings him down night and day, his kingdom suffers. Knowing his dear nature, remembering the sage and changing his karma. The troubles of kings are removed by the blessings of the Guru and his teachings. After that the orders and teachings of the gurus should be followed continuously.



#### TERMINAL EXERCISE

1. Only the orders of the gurus are worth considering - explain?
2. Explain when Dhanatishay Bhog should not be done?
3. Where is the faith and imitation required in the Guru?
4. For whom is Gurupadesh not for others?
5. Describe the condition of those who ignore the instructions of the gurus?
6. Which four subjects cause destruction of human beings?
7. How the state should be followed according to the teachings of the gurus?
8. Where is Gurupadesh especially suitable for kings? render?
9. Why is there misunderstanding in the nature of people during puberty?
10. Introduce Kadambari?



#### ANSWERS TO INTEXT QUESTIONS

##### 16.1

01. Chandrapid is the son of Tarapid.
02. King Taraped wanted to do the coronation of Chandrapeeda's youth.
03. The king ordered Pratiharas for collection of equipment.
04. Chandrapid puberty came before the coronation.
05. The prime minister of Tarapid was Shuknas.

06. Shuknas gave a sermon to Arudvinaya Chandraped to be humble.
07. Kadambari is a story text.

**16.2**

08. All the scriptures were read and known by him, so there is no need for preaching.
09. Tama Surya born in youth is impervious, indefatigable from Ratnapraksh, incapable from Deeprabha.
10. Eye diseases caused by money are not preventable from Ajanvarti.
11. The heat generated by the campaign of wealth is ashiropacharaya.
12. The infatuation generated by the sagadi subject is infallible.
13. Ratnaam Alok - Ratnaloka: Shashtitaturusha  
Ratnaloken Uchddedya - Ratnalokochchedyam Trititattapurush.  
Na Ratnalokochchedyam - Aratnalokochchedyam Nantaturush.
14. Na+Alpamapi+Upadeshtavyam

**16.3**

15. From the womb to godhood, innovative youth, immorality, and inhuman strength are the traditions of great meaning.
16. Attachment to the rosary of sandalwood and Vanita destroys a person by driving him on the wrong path.
17. Na Ujjita - Anujjita - Nan Tatpurush. Anujjita Dhavalta as Anujjhita Dhavalta - Bahuvrih
18. Khalu + anartha parampara
19. Rajasam - of the modes of passion, Shashthi Vibhakti

**16.4**

20. Upagatmal enters the mind with pleasure.
21. The word of the Guru is action.
22. At the time of Pradosh, Nishakar says dosha.
23. Nishakar says that the fault is like the darkness of the last.
24. The reason for Sarvvyadhiprasam is the preaching of the Guru.

**Note**

### STUDY OF POETIC WORK -2



**Note**

### 16.5

25. The eroded heart becomes restless due to Gurupadesh.
26. Gurupadesh is without reason for vicious nature.
27. Anupajatapalitaadi Vairupyajar old age occurs from Gurupadesh.
28. Gurupadesh is especially suitable for kings.
29. Ego-burning fever is the nature of fainting and full-blown raja.
30. An arrogant king is the one who gives the state of poison and sleep.