

**Note****6****RAGHUVANSH-CHARACTRISTION
OF KING DILIP-2**

In this lesson we read eleven verses. Here the poet first describes the sovereignty of Suryavanshi Maharaj Dilip. After that, respectively, the qualities that Dileep had in Rajochit describe those qualities. After that, by mentioning Dilip's wife, he describes her qualities. Dilip and Sudakshin did not get a child even after many years of marriage. Therefore, he was very sad due to the lack of children. In this way, worrying that the sacrificial rituals should be performed to get children, he handed over the entire kingdom to the ministers.

**OBJECTIVE**

After studying this lesson, you will be able to:

- know Dileep's care for People;
- understand his many other and extraterrestrial qualities;
- understand how Dilip gave the state charge to the ministers;
- know about Dilip's wife;
- know the Anvaya of each verse; and
- understand grammar of words.

6.1 LET US READ THE TEXT

प्रजानां विनयाधानाद्रक्षणादरणादपि।
स पिता पितरस्तासां केवलं जन्महेतवः॥24॥

Module - 2

RAGHUVANSH-CHARACTRISTION OF KING DILIP-2

STUDY OF POETIC WORK (KAVYA)-1



Note

स्थित्यै दण्डयतो दण्ड्यान्परिणेतुः प्रसूतये।
अप्यर्थकामौ तस्यास्तां धर्म एव मनीषिणः॥25॥

दुदोह गां स यज्ञाय सस्याय मघवा दिवम्।
संपद्विनिमयेनोभौ दधतुर्भुवनद्वयम्॥26॥

न किलानुययुस्तस्य राजानो रक्षितुर्यशः।
व्यावृत्ता यत्परस्वेभ्यः श्रुतौ तस्करता स्थिता॥27॥

द्वेष्योऽपि संमतः शिष्टस्तस्यार्तस्य यधौषधम्।
त्याज्यो दुष्टः प्रियोऽप्यासीदङ्गुलीवोरगक्षता॥28॥

तं वेधा विदधे नूनं महाभूतसमाधिना।
तथा हि सर्वे तस्यासन्यरार्थैकफलला गुणाः॥29॥

स वेलावप्रवलयां परिखीकृतसागराम्।
अनन्यशासनामूर्वी शशासैकपुरीमिव॥30॥

तस्य दाक्षिण्यरुढेन नाम्ना मगधवंशजा।
पत्नी सुदक्षिणेत्यासीदध्वरस्येव दक्षिणा॥31॥

कलत्रवन्तमात्मानमवरोधे महत्यपि।
तथा मेने मनस्विन्या लक्ष्म्या च वसुधाधिपः॥32॥

तस्यामात्मानुरूपायामात्मजन्मसमुत्सुकः।
विलम्बितफलैः कालं स निनाय मनोरथैः॥33॥

सन्तानार्थाय विधये स्वभुजादवतारिता।
तेन धूर्जगतो गुर्वी सचिवेषु निचिक्षिपे॥34॥

6-2 LET US UNDERSTAD THE TEXT

प्रजानां विनयाधानाद्रक्षणाद्भरणादपि।
स पिता पितरस्तासां केवलं जन्महेतवः॥24॥

अन्वय - प्रजानां विनयाधानात् रक्षणात् भरणात् अपि स पिता (आसीत्)। तासां पितरस्त केवलं जन्महेतवः।

अन्वयार्थ - प्रजानां जनानां विनयाधानात् शिक्षाकारणात् रक्षणात् पालनात् भरणात् अपि पोषणात् अपि सः दिलीपः पिता पितृस्थानीयः आसीत्। तासां पितरः तु जनकाः तु जन्महेतवः जननकारणानि केवलम् एव।

Simple meaning - to educate the people, to protect them, to feed them, etc., were all used by Dilip. Therefore, because of his father's actions, he became the father of the people. His natural father was only by birth.

Meaning - The one who obeys is the father. It is he who imparts proper education to the son and induces him on the right path. The father protects, maintains and nurtures the son. The birth of people in Dileep's kingdom was for his father. Dilip used to do the work of his father. He looked after the education system of the subjects. He used to protect them when they were in trouble. He used to follow them with food grains. The one who is the king runs his kingdom in this way. Thus it is clear that Dilip was the real Prajapalak king. In Dileep's kingdom, the father was merely a cause of birth. His natural father was King Dilip himself.

Grammar -

- विनयाधानात् - विनयस्य आधानं विनयाधानम् इति षष्ठीतत्पुरुषसमासः, तस्मात् विनयाधानात्।
- जन्महेतवः - जन्मनः हेतवः जन्महेतवः इति षष्ठीतत्पुरुषसमासः।

सन्धिकार्यम् -

- विनयाधानाद्रक्षणादरणादपि - विनयाधानात् + रक्षणात् + भरणात् + अपि
- पितरस्तासाम् - पितरः + तासाम्

प्रयोगपरिवर्तनम् - प्रजानां विनयाधानात् रक्षणात् भरणात् अपि तेन पित्रा अभूयत। तासां पितृभिः तु केवलं जन्महेतुभिः अभूयत।

**INTEXT QUESTION - 6.1**

1. How was Dilip the father of the subjects?
2. Who was the father of the people?
3. Write the Vighrah and Samas of Vinayadhanat.
4. Who was the father of the people
(1) Mrithu Hetua (2) Janmah Hetua
(3) Vriddhi Hetua (4) Dish Hetaug

6.3 NOW LET'S UNDERSTAND THE TEXT

स्थित्यै दण्डयतो दण्डयान् परिणेतुः प्रसूतये।
अप्यर्थकामौ तस्यास्तां धर्म एवं मनीषिणः॥25॥

अन्वय - दण्डयान् स्थित्यै दण्डयतः प्रसूतये परिणेतुः मनीषिणः तस्य अर्थकामौ अपि धर्म एव आस्ताम्।

अन्वयार्थ - दण्डयान् दण्डनीयान् स्थित्यै लोकमर्यादायै दण्डयतः तेभ्यः दण्डं यच्छतः प्रसूतये

**Note**

Module - 2

RAGHUVANSH-CHARACTRISTION OF KING DILIP-2

STUDY OF POETIC WORK (KAVYA)-1



Note

सन्तानाय परिणेतुः विवाहं कुर्वतः तस्य दिलीपस्य अर्थकामौ एतन्नामकौ द्वौ पुरुषार्थौ अपि धर्म एव धर्मनामकपुरुषार्थ एव आस्ताम् अभवताम्।

Simply put - Dilip used to punish the deserving of punishment for the welfare of the people. Married to produce a son. In this way its Artha and Kama became the form of two Purushartha Dharma.

Meaning - Maharaj Dilip used to punish the punishable for the benefit of the world. Fundraising was not his aim. People use punishment to collect money. But Dilip used to practice religion in the form of local welfare with that punishment. Therefore, its means is proved to be religion. People in the world are often under the influence of work. They marry for the peace of work, but Dilip did not marry for the sake of enjoyment. But married to produce children. This also completed parenting. That is, marriage here proves only religion as fulfillment of the debt of the ancestors. Therefore, Dilip's work means also used to practice religion. In this way the meaning and work of Dileep was also attained to righteousness. Thus all his actions were religious.

Grammar discussion -

- दण्डयतः - दण्डधातोः णिचि निष्पन्नात् दण्डधातोः शतृप्रत्यये दण्डयत् इति प्रातिपदिकं भवति। तस्य षष्ठ्येकवचनविवक्षायां दण्डयतः इति रूपम्।
- दण्डयान् - दण्डम् अर्हन्ति इति दण्डयाः, तान् दण्डयान् द्वितीयाबहुवचनान्तम् इदं पदम्।
- अर्थकामौ - अर्थः च कामः च अर्थकामौ इति इतरेतरयोगद्वन्द्वसमासः।

सन्धिकार्यम्-

- दण्डयतो दण्डयान् - दण्डयतः + दण्डयान्
- अप्यर्थकामौ - अपि + अर्थकामौ
- तस्यास्ताम् - तस्याः + ताम्
- धर्म एव - धर्मः एव

प्रयोगपरिवर्तनम् - दण्डयान् स्थित्यै दण्डयतः प्रसूतये परिणेतुः मनीषिणः तस्य अर्थकामाभ्यां अपि धर्मेण एव अभूयत।



INTEXT QUESTIONS - 5.2

5. How did Dilip punish the punishable?
6. Who was Dileep's economics?
7. Dandy: Explain the word grammatically?

8. What was Dileep's economics?

- | | |
|--------------|-------------|
| (1) Dharmah, | (2) Arthah, |
| (3) Kamaah, | (4) Moksha: |

6.4 NOW LET'S UNDERSTAND THE TEXT

दुदोह गां स यज्ञाय सस्याय मधवा दिवम्।
सम्पद्विनिमयेनोभै दधतुर्भुवनद्वयम्॥26॥

अन्वय - स यज्ञाय गां दुदोह, मधवा सस्याय दिवं दुदोह। (एवम्) उभौ सम्पद्विनिमयेन भुवनद्वयं दधतुः।

अन्वयार्थ - स राजा दिलीपः यज्ञाय यज्ञं कर्तुं गां पृथिवीं दुदोह दुग्धवान्। मधवा देवराजः इन्द्रः सस्याय धान्याय दिवं स्वर्गं दुदोह दुग्धवान्। उभौ दिलीपदेवेन्द्रौ सम्पद्विनिमयेन परस्परं सम्पत्त्याः विनिमयेन भुवनद्वयं लोकद्वयं दधतुः पोषितवन्तौ।

Simple meaning - Dilip accepted tax from the people for offering prasada to the heavenly gods from the yajna and Devraj Indra rained from heaven to earth. In this way both of them nurtured both the worlds by the exchange of mutual assets.

Meating - Devraj Indra had friendship with Dilip. Therefore there was an exchange of assets between the two. Dilip used to perform sacrifices for the offerings of the gods. He used to collect taxes from the people for that. They used to perform yagyas only with the money that was collected in the form of karma. Therefore, Dilip used to pray to the earth for the yajna. Satisfied with that sacrifice, Indra used to rain on the earth. There was grain on the earth from him. People used to earn money from that grain. In this way, Dilip used to nurture heaven through sacrifice. Devraj Indra used to nourish the earth with rain. In this way, both of them used to maintain the earth and heaven by being mutual nurturers.

Grammar discussion -

- दुदोहः - दुह-धातोः लिट्लकारे प्रथमपुरुषैकवचने दुदोह इति रूपम्। दुग्धवान् इत्यर्थः।
- सम्पद्विनिमयेनः - सम्पदः विनिमयः सम्पद्विनिमयः इति षष्ठीतत्पुरुषसमासः, तेन सम्पद्विनिमयेन।
- दधतुः - धा-धातोः लिट्लकारे प्रथमपुरुषद्विवचने दधतुः इति रूपम्। पोषितवन्तौ इत्यर्थः।
- भुवनद्वयम् - भुवनयोः द्वयं भुवनद्वयम् इति षष्ठीतत्पुरुषसमासः।



Note

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTRISTION OF KING DILIP-2

सन्धिकार्यम्-

- सम्पद्विनिमयेनोभौ - सम्पद्विनिमयेन + उभौ
- दधतुर्भुवनद्वयम् - दधतुः + भुवनद्वयम्
- प्रयोगपरिवर्तनम् - तेन यज्ञाय गौः मघोना सस्याय द्यौ दुदुहे। (एवम्) उभाभ्यां सम्पद्विनिमयेन भुवनद्वयं दधे।



INTEXT QUESTIONS: 3

9. How did Dilip pray to Prithvi?
10. What are the names of two Bhuvanos?
11. Explain the grammar of Dudoh?
12. With whom did Dilip exchange contacts?
 - (1) with Bali,
 - (2) with Varuna,
 - (3) with Surya,
 - (4) with Indra.

6.5 NOW UNDERSTAND THE TEXT

न किलानुययुस्तस्य राजानो रक्षितुर्यशः।

व्यावृत्ता यत्परस्वेभ्यः श्रुतौ तस्करता स्थिता ॥ 27॥

अन्वयः - राजानः रक्षितुः तस्य यशो न अनुययुः किल। यत् तस्करता परस्वेभ्यो व्यावृत्ता (सती) श्रुतौ स्थिता।

अन्वयार्थः - राजानः अन्ये नृपोः रक्षितुः रक्षकस्य तस्य दिलीपस्य यशः कीर्तिः न अनुययुः न अनुकृतवन्तः किल खलु। यत् यतः तस्करता चौर्यं परस्वेभ्यः अन्यद्रव्येभ्यः व्यावृत्ता निवृत्ता सती श्रुतौ शब्दे स्थिता आसीत्।

Simple - There was no smuggler in Dileep's kingdom. Smuggling was heard only in word form. Actually there were no smugglers. Therefore, other kings could not imitate the fame of Dileep.

Meaning - Dilip was not as unique among other kings in the world. During his reign, the mental nature of the people changed. Because of this no person was a thief in Dileep's kingdom. There were not only thieves but also smugglers in the society. In the past, there were smugglers in the wealth of others, now they are not. People used to hear the word smuggler but did not feel what it is like. He was as untrue as Shashshring (rabbit's horn). Therefore, the word smugglers was only in Dileep's kingdom, so the

poet says. That's why other kings nearby used to envy him. They tried to imitate his fame but were not able to imitate fame like Dileep.

Grammar discussion -

अनुययुः - अनु-पूर्वकात् याधातोः लिटि प्रथमपुरुषबहुवचनविवक्षायां अनुययुः इति रूपम्। अनुकृतवन्तः इत्यर्थः।

व्यावृत्ता - विपूर्वकात् आङ्पूर्वकात् वृत्-धातोः क्तप्रत्यये व्यावृत्त इति रूपम् ततः स्त्रियां टाप्प्रत्यये व्यावृत्ता इति रूपम्।

परस्वेभ्यः - परेषां स्वानि परस्वानि इति षष्ठीतत्पुरुषसमासः, तेभ्यः परस्वेभ्यः।

तस्करता - तस्करस्य भावः तस्करता। अत्र तस्करशब्दात् तल्प्रत्ययः कृतः।

सन्धिकार्यम् -

- किलानुययुस्तस्यः - किल + अनुययुः + तस्य
- राजानो रक्षितुर्यशः - राजानः + रक्षितुः + यशः

प्रयोगपरिवर्तनम् - राजभिः रक्षितुः तस्य यशः न अनुयये किल। यत् तस्करतया परस्वेभ्यः व्यावृत्तया (सत्या) श्रुतौ स्थितम्।



Note



INTEXT QUESTIONS - 4

13. Where was the smuggler in Dileep's kingdom?
14. Explain the grammar of Anuyuh.
15. "Kilanuyyustasya" break this treaty.

6.6 NOW LET'S UNDERSTAND THE TEXT

द्वेष्योपि सम्मतः शिष्टस्तरस्यार्तस्य यथौषधम्।

त्याज्यो दुष्टः प्रियोप्यासीदङ्गुलीवोरगक्षता॥ 28॥

अन्वय - शिष्टः द्वेष्यः अपि आर्तस्य औषधं यथा तस्य सम्मतः (आसीत्)। दुष्टः प्रियः अपि उरगक्षता अङ्गुली इव तस्य त्याज्यः आसीत्।

अन्वयार्थ - शिष्टः सज्जनः द्वेष्यः अपि शत्रुः अपि आर्तस्य रोगिणः औषधं यथा भेषजम् इव तस्य दिलीपस्य सम्मतः अनुमतः आसीत्। दुष्टः दुर्जनः प्रियः अपि आत्मीयः अपि उरगक्षता सर्पेण दष्टा अङ्गुली इव अङ्गुलीवत् तस्य दिलीपस्य त्याज्यः त्यागयोग्यः आसीत् अभवत्।

Simple meaning - Even if a person of true character is an enemy, it was acceptable to Dilip. As the medicine is acceptable by the patient. The evil soul was also discarded by Dilip, just as a finger bitten by a snake is discarded.

STUDY OF POETIC WORK (KAVYA)-1



Note

Meaning - Out of all the people situated in the world, some are enemies and some are friends. People quarrel with their enemies without any reason. But this was not the nature of Dileep. The medicine is always uninteresting, yet it is taken by the patient. Otherwise the disease would not have been cured. Similarly, if the enemy also behaves in good deeds, then he was respected by Dilip. Dilip did not abandon him on the ground of enmity. The finger bitten by a snake is dear. Yet he is still there. Otherwise it is possible for the person to die. Similarly, if a soulmate used to do evil conduct, then Dilip would destroy the relationship with him. In this way, Saccharitashali was Dileep's friend. The evil character used to be the enemy of Dilip. There was no place for an enemy caused by reason and a friend who was born after reason.

Grammar Discussion:-

- द्वेष्यः - द्वेष्-धातोः इत्यर्थे द्विष्-धातोः ण्यत्प्रत्यये द्वेष्यः इति रूपम्। द्वेषयोग्यः इत्यर्थः।
- सम्मतः - सम्पूर्वकात् मन्-धातोः क्तप्रत्यये सम्मतः इति रूपम्।
- त्याज्यः - त्यक्तुं योग्यः इत्यर्थे त्यज्-धातोः ण्यत्प्रत्यये त्याज्यः इति रूपम्।
- उरगक्षताः - उरगेण क्षता उरगक्षता इति तृतीयातत्पुरुषसमासः। उरगः नाम सर्पः।

संधिकार्यम् -

- द्वेष्योपि - द्वेष्यः + अपि
- शिष्टस्तस्यार्त्तस्यः - शिष्टः + तस्य + आर्त्तस्य
- यथौषधम् - यथा + औषधम्
- त्याज्यो दुष्टः - त्याज्यः + दुष्टः
- प्रियोप्यासीदङ्गुलीवोरगक्षताः - प्रियः + अपि + आसीत् + अङ्गुली + इव + उरगक्षता।
- प्रयोगपरिवर्तनम् - शिष्टेन द्वेष्येण अपि आर्त्तस्य औषधेन यथा तस्य सम्मतेन अभूयत। दुष्टेन प्रियेण अपि उरगक्षतया अङ्गुल्या इव तस्य त्याज्येन अभूयत।

Alankaralochana - In this verse, the polite enemy is associated with medicine. The wicked beloved is associated with a snakebite finger. Elegant enemy, wicked loved one is the best. Medicine, snakebite finger is the remedy. Eve is a suffix. Acceptable and discardable are analogous relationships. So here is the analogy.



INTEXT QUESTIONS - 6.5

16. How was it if Dileep's enemy was also polite?
17. If Dileep's soulmate was evil, how was it?

18. Break the 'priyopyasidgunlivorgakshata' Sandhi.

19. Whose name is Urag-

- | | |
|---------------|-------------|
| (1) Bird, | (2) Sarpah, |
| (3) Marjarah, | (4) Indurah |

6.7 NOW LET'S UNDERSTAND THE TEXT

तं वेधा विदधे नूनं महाभूतसमाधिना।

तथा हि सर्वे तस्यासन् परार्थैकफला गुणाः॥ 29॥

अन्वय - वेधा: तं महाभूतसमाधिना विदधे नूनम् तथा हि तस्य सर्वे गुणाः परार्थैकफला आसन्

अन्वयार्थ - वेधा ब्रह्मा तं दिलीपं महाभूतसमाधिना पृथिव्यादिभिः महाभूतकारणसामग्रीभिः विदधे सृष्टवान् नूनम् अवश्यम्। तथा हि तस्य दिलीपस्य सर्वे सकलाः गुणाः परार्थैकफलाः अन्यस्य प्रयोजनं साधयन्तः आसन् अभवन्।

Simple meaning - Brahma had created the universe with instruments called Pancha Mahabhutas. Dilip was created with the same tools. Therefore, as Panch Mahabhutas are for others. Similarly, all the qualities of Dilip were parartha (for others).

Tatpyartha - In this verse, the poet describes the benevolence of Dileep. Earth, water, light, air and sky are the five elements. From these the Creator has created the world. Smell, taste, form, touch and sound are the five qualities of these five great elements. The smell itself does not accept the smell. But others rejoice with the smell. The rasa itself does not receive rasa but is tainted by other rasa. Similarly, all these qualities serve the purposes of others. Dilip was created by God from these materials of the Panchamahabhutas. Therefore, because of the great elements, Gandhadi proves to be charity. Similarly, every act of Dilip was altruistic. His whole life was appointed for the purpose only. This made him a real philanthropist. That's why the poet describes all his qualities as a fruitful result.

Grammar discussion -

- विदधे: -विपूर्वकात् धाधातोः लिटिप्रथमपुरुषैकवचने विदधे इति रूपम्। विहितवान् इत्यर्थः।
- महाभूतसमाधिना: - महान्ति च तानि भूतानि महाभूतानि इति कर्मधारयसमासः। महाभूतानां समाधिः महाभूतसमाधि इति षष्ठीतत्पुरुषसमासः, तेन महाभूतसमाधिना। इदं तृतीयैकवचनान्तं रूपम्।
- परार्थैकफला: - परस्य अर्थः परार्थः इति षष्ठीतत्पुरुषसमासः। परार्थ एव एकं फलं येषां



Note

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTRISTION OF KING DILIP-2

ते परार्थैकफलाः इति बहुव्रीहिसमासः।

संधिकार्यम् -

- तस्यासन् - तस्य + आसन्
- परार्थैकफला गुणाः- परार्थैकफलाः + गुणाः

प्रयोगपरिवर्तनम् - वेधसा स महाभूतसमाधिना विदधे नूनम्। तथा हि तस्य सर्वैः गुणैः परार्थैकफलैः अभूयत।



INTEXT QUESTIONS - 6.6

20. How are all the qualities of Dileep virtuous?
21. Tell the root and lakar in 'Vidhe'.
22. Write the name of vighra and Samas of Mahabhutsamadhina.

6.8 NOW UNDERSTAND THE BASIC TEXT

स वेलावप्रवलयां परिखीकृतसागराम्।

अनन्यशासनामुर्वी शशासैकपुरीमिव ॥ 30॥

अन्वयः - स वेलावप्रवलयां परिखीकृतसागराम् अनन्यशासनाम् उर्वीम् एकपुरीम् इव शशास।

अन्वयार्थः- स राजा दिलीपः वेलावप्रवलयां समुद्रतरुपेण प्राकारेण वेष्टितां परिखीकृतसागराम् खेयीकृतः सागरः यया ताम् अनन्यशासनाम् अपरनृपशासनरहिताम् उर्वी पृथिवीम् एकपुरीम् इव एकनगरीम् इव शशास शासितवान्।

Meaning:- The beach was like a wall of Dileep's kingdom. The sea was the gulf of his kingdom. No one else ruled the earth. In this way, Dilip ruled the whole earth like a city.

Meaning:- The kings of each state take some measures to protect the state, such as building a wall at the end of the state's border. Dig a trench outside the wall. But Dilip did not get the wall built to protect his kingdom. The coast of the ocean automatically became the wall of the state. Thus he did not even dig a ditch. The ocean was the ditch of his vast kingdom. It is known from this that the kingdom of Dilip was till the sea. That is, the entire earth was contained in his kingdom. Therefore, apart from Dileep, no king ruled the earth, just as a king rules a city, in the same way Dilip ruled the whole earth like a city.

Grammar discussion -

- वेलावप्रवलयाम्: - वप्राणां वलयाः वप्रवलयाः इति षष्ठीतत्पुरुषसमासः। वेला एव वप्रवलयाः यस्याः सा वेलावप्रवलया इति बहुव्रीहिसमासः, तां वेलावप्रवलयाम्
- परिखीकृतसागराम् - अपरिखाः परिखाः यथा सम्पद्यन्ते तथा कृताः इति विग्रहे च्विप्रत्यये परिखीकृताः इति रूपम्। परिखीकृताः सागराः यस्याः सा परिखीकृतसागराः इति बहुव्रीहिसमासः, तां परिखीकृतसागरम्।
- अनन्यशासनाम्: - अन्यस्य शासनम् अन्यशासनम् इति षष्ठीतत्पुरुषसमासः। अविद्यमानम् अन्यशासनं यस्या सा अनन्यशासना इति नञ्बहुव्रीहिसमासः, ताम् अनन्यशासनाम्
- शशास - शास्-धातोः लिटि प्रथमपुरुषैकवचने शशास इति रूपम्।
- एकपुरीम् - एका च असौ पुरी च एकपुरी इति कर्मधारयसमासः, ताम् एकपुरीम्।

संधिकार्यम्-

- अनन्यशासनामुर्वीम् - अनन्यशासनाम् + उर्वीम्
- शशासैकपुरीमिव - शशास + एकपुरीम् + इव
- प्रयोगपरिवर्तनम् - तेन वेलावप्रवलया परिखीकृतसागरा अनन्यशासना उर्वी एकपुरी इव शशासे।

Alankaralochana - In this verse, the kingdom of Dilip, that is, the whole earth, the kingdom of Dilip, consisting of one puri, is a metaphor, Ekpuri is an analogy, ev is a suffix. As a king ruled over a city, similarly Dilip ruled over the whole earth. So here is the upama.



INTEXT QUESTIONS - 6.7

23. Dilip used to rule the earth like whom?
24. In this verse, prove the upama Alankar
25. Prove the form of 'Parikhikrit Sagaram'.

6.9 NOW UNDERSTAND THE TEXT

तस्य दाक्षिण्यरूढेन नाम्ना मगधवंशजा।

पत्नी सुदक्षिणेत्यासीदध्वरस्येव दक्षिणा॥ 31॥

अन्वयः- तस्य मगधवंशजा दाक्षिण्यरूढेन नाम्ना अध्वरस्य दक्षिणा इव सुदक्षिणा इति पत्नी आसीत्।

अन्वयार्थ- तस्य राज्ञः दिलीपस्य मगधवंशजा मगधकुले उत्पन्नाः दाक्षिण्यरूढेन औदार्यप्रसिद्धेन



Note

Module - 2

RAGHUVANSH-CHARACTERISTICS OF KING DILIP-2

STUDY OF POETIC WORK (KAVYA)-1



Note

नाम्ना अभिधानेन अध्वरस्य यज्ञस्य दक्षिणा दक्षिणानामधेया इव सुदक्षिणा इति सुदक्षिणा इति नाम्ना प्रसिद्धा पत्नी भार्या आसीत्।

Simple meaning:- Dilip's wife Sudakshina was born in Magadha dynasty. Due to her generosity, Yagya's wife Dakshina was the same as Sulakshana.

Meaning:- In this verse, Kalidas describes Sudakshina, wife of Dilip. Dakshina is the name of the wife of Adhvar i.e. Yagya. Dakshina is given at the end of the Yagya. People also imagine that as a part of Yagya. It is only because of this that the Yagya is completed, it is famous as such. The completeness of the Yagya is proved by Dakshina. Sudakshina, born in Magadha dynasty, was the wife of Dilip. She was very famous because of Dakshina. Just as Dakshina proves the completeness of the Yagya, similarly Sudakshina also proved the perfection of Raghukul. Therefore, Dilip got the benefit of a son only from Sudakshina. The entirety of Raghuvansh was received from that son. Therefore Sudakshina is a sub-miti with Sudakshina of Sahadharmini of Yagya.

Grammar discussion -

- दाक्षिण्यरूढेन - दक्षिण्यस्य भावः कर्म वा दाक्षिण्यं भवति। रुह् - धातोः क्तप्रत्यये रूढम् इति रूपं सिध्यति। दाक्षिण्येन रूढम् इति तृतीयातत्पुरुषसमासः।
- मगधवंशजा - मगधस्य वंशः मगधवंशः इति षष्ठीतत्पुरुषसमासः। मगधवंशे जाता इति अर्थे जन्धातोः डप्रत्यये मगधवंशज इति शब्दः निष्पद्यते। तस्मात् स्त्रीलिङ्गे टापि मगधवंशजा इति रूपम्।
- अध्वरस्य - अविद्यमानः ध्वरः यस्मिन् सः अध्वरः इति नञबहुव्रीहिसमासः, तस्य अध्वरस्य। यज्ञस्य इत्यर्थः।

संधिकार्यम् -

- सुदक्षिणेत्यासीदध्वरस्येवः - सुदक्षिणा+इति+आसीत्+अध्वरस्य+इव
- प्रयोगपरिवर्तनम् - तस्य मगधवंशजया दाक्षिण्यरूढेन नाम्ना अध्वरस्य दक्षिणया इव सुदक्षिणया इति पत्न्या अभूयत।

Alankaralochana - In this verse, the pronoun 'Tasya' makes sense of the word Dileep. Dilip Adhwarenaya. It is related to Yajna. Sudakshina Yagya's wife is related to Dakshina. 'Iva' is a simile-reading word, so here the simile is Upama Alankar.



INTEXT QUESTIONS - 6.8

26. In which dynasty was Dilip's wife born?
27. With whom is Sudakshina upmit?
28. Write the vigrah and meaning of Adhvarasya.
29. In which country did Sudakshina originated?
 - (1) Malwa, (2) Magadha,
 - (3) Ayodhya, (4) Nandigram

6.10 NOW UNDERSTAND THE TEXT

कलत्रवन्तमात्मानमवरोधे महत्यपि।

तया मेने मनस्विन्या लक्ष्म्या च वसुधाधिपः॥ 32 ॥

अन्वयः- वसुधाधिपः अवरोधे महति अपि मनस्विन्या तया लक्ष्म्या च आत्मानं कलत्रवन्तं मेने।

अन्वयार्थः- वसुधाधिपः पृथिव्याः ईश्वरः दिलीपः अवरोधे अन्तः पुरवर्गे महपि अपि अधिके अपि मनस्विन्या दृढचित्तया तया सुदक्षिणया लक्ष्म्या च राजश्रिया च आत्मानं स्वं कलत्रवन्तं सभार्यं मेने ज्ञातवान्।

Meaning:- Dilip's inner class was also great. Still, Dilip used to express himself heavy to his wife Sudakshina and Rajalakshmi.

Meaning:- In ancient times, the inner class of kings was often huge. There were also many women in that inner class. Some of those women were wives (Bharya) and some were maidservants. That is, the maid was also equal to the king's enjoyment. Dilip was the master of the whole world. So he was able to establish many women in his heart. But except Dharma Bharya, Sangam was not religiously compatible with other women. Therefore, Dilip used to think that Sudakshina is my wife. Thus Rajalakshmi was the wife of King Dilip from Sudakshina. This reveals the sense of enjoyment of the king.

Grammar discussion:-

- कलत्रवन्तम् - कलत्रम् अस्ति यस्य स कलत्रवान्, तं कलत्रवन्तम्। इदं द्वितीयैकवचनान्तं रूपम्।
- मेने - मन्-धातोः लिटि प्रथमपुरुषैकवचने मेने इति रूपं भवति।
- मनस्विन्या - प्रशस्तं मनः अस्ति यस्याः सा मनस्विनी, तया मनस्विन्या।

STUDY OF POETIC WORK (KAVYA)-1



Note

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTRISTION OF KING DILIP-2

- वसुधाधिप - अधिपाति इति अधिपः भवति। वसुधायाः अधिपः वसुधाधिपः इति षष्ठीतत्पुरुषसमासः।

संधिकार्यम् -

- कलत्रवन्तमात्मानमवरोधे - कलत्रवन्तम्+आत्मानम्-अवरोधे
- महत्यपित - महति + अपि

प्रयोगपरिवर्तनम् - वसुधाधिपेन अवरोधे महति अपि मनस्विन्या तथा लक्ष्म्या च आत्मा कलत्रवान् मेने।



INTEXT QUESTIONS - 6.9

30. With whom was Dilip Kaltrawan?
31. What qualities of Dileep are indicated by this verse?
32. Break the Sandhi of 'Kaltravantmatmamvarode'.

6.11 NOW LET'S UNDERSTAND THE TEXT

तस्यामात्मानुरूपायामात्मजन्मसमुत्सुकः।

विलम्बितफलैः कालं स निनाय मनोरथैः॥ 33॥

अन्वयः- स आत्मानुरूपायां तस्याम् आत्मजन्मसमुत्सुकः विलम्बितफलैः मनोरथैः कालं निनाय।

अन्वयार्थः- स राजा दिलीपः आत्मानुरूपायां आत्मसदृश्यां तस्यां सुदक्षिणायाम् आत्मजन्मसमुत्सुकः पुत्रप्राप्तये उत्कण्ठितः विलम्बितफलैः सविलम्बपरिणामैः मनोरथैः अभिलाषैः। कालं समयं निनाय यापयामास।

Simple meaning:- Dilip wished that he should have a son in his analogy, Sudakshina. But even after the lapse of a long time, the son was not born. Due to this delay, he was grieved.

Meaning:- Sudakshina was born in the same Kshatriyakul as Dileep. He had many qualities like Dileep. If a son is born in the womb of Sudakshina, then that son will be of Raghuvanshi. There must be royal qualities in that son. Therefore, it was Dilip's wish that a son should be born in Sudakshina. But many years of marriage have passed. Still, Dilip did not benefit from the son. Without a son, parenthood would not be complete. That would be the possibility of sin. So Dilip was very worried. In this way, due to the absence of a son, Dilip spent his time in sorrow.

Grammar discussion:-

- आत्मनुरूपायाम् - आत्मनः अनुरूपा आत्मानुरूपा इति षष्ठीतत्पुरुषसमासः, तस्याम् आत्मानुरूपायाम्।
- आत्मजन्मसमुत्सुक - आत्मनो जन्म यस्य स आत्मजन्मा इति व्याधिकरणबहुव्रीहिसमासः। अथवा आत्मनः जन्म आत्मजन्मा इत षष्ठीतत्पुरुषसमासः। आत्मजन्मनि समुत्सुकः आत्मजन्मसमुत्सुकः इति सप्तमीतत्पुरुषसमासः।
- विलम्बितफलै - विलम्बः सञ्जातः अस्य इत्यर्थे विलम्बितम् इति भवति। विलम्बितं फलं येषां ते विलम्बितफलाः इति बहुव्रीहिसमासः, तैः विलम्बितफलैः।
- निनाय - प्रापणार्थकस्य नीधातोः लिटि प्रथमपुरुषैकवचने निनाय इति रूपम्।

सन्धिकार्यम् -

- तस्यामात्मानुरूपायामात्मजन्मसमुत्सुकः-तस्याम्+आत्मानुरूपायाम्+ आत्मजन्मसमुत्सुकः
- प्रयोगपरिवर्तनम्:- तेन आत्मानुरूपायां तस्याम् आत्मजन्मसमुत्सुकेन विलम्बितफलैः मनोरथैः कालः निन्ये।



INTEXT QUESTION- 6.10

33. How did Dilip spend his time?
34. Dilip was self-conscious in whom?
35. Write the vigrah and Samas of Atmajanamsamutsukah.

6.12 NOW LET'S UNDERSTAND THE BASIC TEXT

सन्तानार्थाय विधये स्वभुजादवतारिता।

तेन धूर्जगतो गुर्वी सचिवेषु निचिक्षिपे॥ 34॥

अन्वयः - तेन सन्तानार्थाय विधये स्वभुजात् अवतारिता जगतो गुर्वी धूः सचिवेषु निचिक्षिपे।

अन्वयार्थः - तेन दिलीपेन सन्तानार्थाय सन्तानप्रयोजनाय विधये अनुष्ठानाय स्वभुजाद् निजहस्तात् अवतारिता अर्पिता जगतः लोकस्य गुर्वी दुर्वहा धूः भारः सचिवेषु मन्त्रिषु निचिक्षिपे निक्षिप्ता।

Simple meaning: - Dilip desired to do scriptural rituals etc. to get a son. So he dedicated the entire world to the ministers.

Meaning: Many years had passed after the marriage. King Dileep was childless. Therefore, one should take shelter of the divine, thinking like this, I wished to do the rituals prescribed by scripture etc. But if the ritual is performed, then the state will not run. Because a lot of time is required to perform rituals etc. Therefore, Dilip dedicated



Note

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RAGHUVANSH-CHARACTRISTION OF KING DILIP-2

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Note

the entire world to the ministers. Because the whole world was under the rule of Dilip. Although the maintenance of the subjects is the main duty of the king. Still, Dilip renounced that duty for the benefit of the children. Because fulfillment of fatherhood is possible only through children. Thus abandoning state operations, Dilip, aspiring for the benefit of a son, was ready to practice Dharma.

Grammar discussion -

- सन्तानार्थायः - सन्तानः अर्थः यस्य स सन्तानार्थः इति बहुव्रीहिसमासः, तस्मै सन्तानार्थाय। अथवा सन्तानाय अयम् सन्तानार्थः इति चतुर्थीतत्पुरुषसमासः, तस्मै सन्तानार्थाय।
- विधयेः - विधीयते इति विधिः भवति। अनुष्ठानम् इत्यर्थः।
- स्वभुजाद्ः - स्वस्य भुजः स्वभुजः इति षष्ठीतत्पुरुषसमासः, तस्मात् स्वभुजात्।
- अवतारिताः - अवपूर्वकात् तृधातोः णिचि क्तप्रत्यये स्त्रियां टापि च अवतारिता इति रूपम्।
- गुर्वीः - गुरुशब्दस्य स्त्रियों डीपि गुर्वी इति रूपम्।
- निचिक्षिपेः - निपूर्वकस्य क्षिप् धातोः लिटि कर्मणि प्रथमपुरुषैकवचने निचिक्षिपे इति रूपम्। निक्षिप्तवान् इति अर्थः।

संधिकार्यम्-

- स्वभुजादवतारिता - स्वभुजात् + अवतारिता
- धूर्जगतो गुर्वी - धूः+जगतः+गुर्वी
- प्रयोगपरिवर्तनम्- स सन्तानार्थाय विधये स्वभुजात् अवतारितां जगतः गुर्वी धं सचिवेषु निचिक्षेप।



INTEXT QUESTION - 6.11

36. How was the dhu (weight) of the world?
37. What is the meaning of the word 'Santanarthai'?
38. Write the root and lakar of the nichikrhepe



SUMMARY

Maharaj Dilip was Prajavatsal. Because everyone used to see the education system, protection, nutrition etc. of the people. Due to his father's work, Dilip was the father of the people. His natural father was the cause of birth. Punishable people were punished for public interest and not for collection of money. Similarly, children were married for profit and not for enjoyment. Their means of economic work proved religion only. He

was friends with Devraj Indra. Dilip used to perform Yagyaadi by collecting taxes from the earth. Other kings could not even imitate the fame of Mahayashvi Dilip. Because in Dileep's kingdom, the word smuggler was only heard. Even his enemies were acceptable when he was virtuous, just as medicine is acceptable even if the patient is uninterested. If soulmates are also evil, they were discarded by them, just as a snake bitten finger is discarded even if it is desired. Brahma had made him out of material of great cause. Therefore all his qualities were altruistic. The whole earth was under his rule. So the gulf of his kingdom was the sea. The beach was the wall of his kingdom. In this way the whole earth was governed like a city. His wife was Sulakshana Sudakshina born in Magadhakula. She was famous for her generosity like Dakshina, the wife of Yagya. He was the lord of the whole earth. Still, he considered himself to be Kalatravan from Dharmabharya Sudakshina, Rajalakshmi. It was Dilip's wish that a son should be born out of Sudakshina like that. Because Sudakshina was also born a Kshatriya. Therefore, the son born to him would definitely be a king, Dilip used to think. But many years passed after the marriage. Still they did not get any child benefit. So Dilip was beset by sorrow. For this reason, Dilip dedicated the kingdom to the ministers to perform scriptural rituals for the benefit of children.

**Note****TERMINAL EXERCISE**

1. Dileep's means and means of work proved religion only, think.
2. Prove the analogy in the verses like "Dvshyopi sammath" etc.
3. How was Dilip the father of the people?
4. How did Dilip and Devendra nurture both the lokas?
5. How are all the qualities of Dilip fruitful?
6. On the basis of verses like Kalatravantam etc. - Consider the enjoyment of Dileep?
7. What did Dileep dedicate the state charge to the ministers?
8. Write the text in brief.
9. Match the written terms of the columns.

Column (a)

1. Dudoh
2. Dadhatu

Column (b)

1. Anukrutavantha
2. Prithvi

Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

RAGHUVANSH-CHARACTRISTION OF KING DILIP-2

- | | |
|--------------------|--------------------|
| 3. Anyuyu | 3. Swargalokam |
| 4. Smuggler | 4. Udagakshata |
| 5. Dileep | 5. Dugdhwani |
| 6. Indra | 6. Aushadhamah |
| 7. Wicked: | 7. Magadha dynasty |
| 8. shishtah enemy: | 8. pupushtuh |
| 9. Sudakshina | 9. Choryavritih. |

Answer: 1-5, 2-8, 3-1, 4-9, 5-2, 6-3, 7-6, 8-4, 9-7



ANSWERS TO INTEXT QUESTIONS

6.1

1. Dilip was the father of the subjects due to education, protection and maintenance.
2. People's fathers were the cause of birth.
3. Vinyastha Adhan Vinayadhanabh Shasthitpurap Samas, Tasmah- Vinayadhanat.

4.3

6.2

5. Dilip was in a punishable condition.
6. The meaning and work of Dileep was Dharma.
7. Dandayat root word Shashti Vibhakti is a word.

8.1

6.3

9. Dilip used to milk the earth for the sacrifice.
10. The names of two lokas are swarga lok and earth loka.
11. Dudoh-Dhudhatu is the form of little word.

12.4

6.4

13. In Dileep's kingdom, the word smuggler was only heard.

14. 'Anu-prefix' or 'Dhatu Lit Lakar' is the first male plural form. Its meaning followed.
15. Kill anyuyu: tasya

6.5

16. If Dilip's enemies are polite, then they were acceptable medicinally.
17. If the souls of Dilip were evil, then the intellect was as discarded as a finger.
18. Dear: up asit finger ev urakshata.

19.2**6.6**

20. Brahma composed Dileep from the Panchamahabhutasamgri. So all the qualities of Dileep were fruitful.
21. V prefix, dha dhatu litlkar first person is a word form.
22. Mahanti Cha Tani Bhutani Mahabhtutani-Karmadharay Samas,. Mahabhutanam samadhii mahabhuta samadhi:- Shashthi tatpurush samasha, ten mahabhutasamadhina.
23. Dilip used to rule the earth like a city.

6.7

24. In this verse, the kingdom of Dilip i.e. the whole earth is associated with one Puri. This is the kingdom of Dileep. Ekpuri is a simile, iva is a suffix. So the analogy is a metaphor.
25. Aparikhah Parikhaah as Sampadyante and Krita: In this Deity, the form of Parikrika is formed by the suffix of Chit. Parikhi Krita: Sagarah Yasya: Sa Parikkrit Sagarah - Bahuvrihi Samas, tam Parikrikrit Sagaram.

6.8

26. Dilip's wife was born in the Magadha dynasty.
27. Sudakshina is associated with Dakshina.
28. Avidyamanah dhvar yasmin sah adhvarah na bahuvrihismas, tasya adhvarasya. It means Yagya.

**Note**

Module - 2

RAGHUVANSH-CHARACTRISTION OF KING DILIP-2

STUDY OF POETIC WORK (KAVYA)-1



Note

29. 2

6.9

30. Dilip was Kaltravan with Sudakshina and Rajalakshmi.

31. Bhogparangmukhatvam is informed to Dileep from this verse.

32. Kalatravantam \$ atmanam \$ blockades.

6.10

33. Dilip spent his time with belated desire.

34. Dilip was keen on Sudakshina according to his own birth.

35. Atmano janma yasya satma janma-vyadhikaran bahuvrhi samaas. Or atmanah birth-shasti tatpurush samaas. Atmajanmani Samutsukah Atma Janam Samutsukah - Saptami Tatpurush Samas.

6.11

36. The burden of the world was pride.

37. Santanarthaya - The meaning of the word Artha is purpose.

38. Ksip dhatu litlkar with ni prefix is the first purusaik word form in the karma.