

**Note****15**

UTTARAMACHARITAM- CHITRADRASHAN-2

In the earlier lesson, we saw how Ayodhya was in front of the marriage story of Rama, Sita and Lakshmana. We have seen the Viradhavritant, Mantharavrant Guhasakshatkaetc. In this lesson, Sita sees Rama Lakshman's hair in the picture. After that, while going through the forest route, we see the pictures of the natural beauty observed by them. In this context, we see the pictures of Bhagirathi river, tree named Shyam tree, mountain named Prasravana, Vidhyachal forest etc. in this lesson.



OBJECTIVE

After studying this lesson, you will be able to:

- know the special qualities of Rama and Sita;
- know about the Bhagirathi, Shyam tree, mountain Vindhyananya;
- understand the divine love of Sita and Ram;
- understand the characteristics of the verses.
- understand the vigrah and meaning of the verses;
- understand the vigarha and samasa of padas.

15.1 LET US READ THE TEXT

सीता - अहो एसो जडासंजमणवुत्तन्तो। (अहो एष जटासंयमनवृत्तान्तः।)

लक्ष्मणः- पुत्रसङ्क्रान्तलक्ष्मीकैर्यद् वृद्धेक्षाकुभिर्धृतम्।

धृतं बाल्ये तदार्येण पुण्यमारण्यकव्रतम्॥22॥

STUDY OF POETIC
WORK -2



Note

सीता - एषा पषण्णपुण्णसलिला भअवदी भाईरही। (एषा प्रसन्नपुण्यसलिला भगवती भागीरथी।)

रामः - रघुकुलदेवते! नमस्ते।

तुरगविचयव्यग्रानुर्वीभिदः सागराध्वर

कपिलमहसा रोषात्प्लुष्टान् पितुष्व पितामहान्।

अगणिततनूतापस्तप्त्वा तपांसि भगीरथो

भगवति! तव स्पृष्टान्शिचिरादुदतीतरत्॥23॥

सा त्वमम्ब! स्नुषायामरुन्धतीव सीतायां षिवानुध्याना भव।

लक्ष्मणः - एष भरद्वाजावेदितच्चित्रकूटयायिनि वर्त्मनि वनस्पतिः कालिन्दीतटे वटः श्यामो नाम।

(रामः सस्पृहमवलोकयति।)

सीता- सुमेरदि वा तं पदेसं अज्जउत्तो? (स्मरति वा तं प्रदेशमार्यपुत्रः?)

रामः- अयि कथं विस्मर्यते?

अलसललितमुग्धान्यध्वसम्पातखेदा

दषिथिलपरिम्भैर्दत्तसंवाहनानि।

परिमृदितमृणालीदुर्बलान्यङ्गकानि

त्वमुरसिममकृत्वायत्रनि द्रामवाप्ता॥24॥

लक्ष्मणः- एष विन्ध्याटवीमुखे विराधसंवादः।

सीता- अलंदाव एदिणा। पेक्खम्मि दाव अज्जउत्तसहत्तधरिदतालबुन्तादवत्त-निवारिदादपं दक्खिणारण्णप्पवेषारम्भम्। (अलं तावदेतेन। पश्यामि तावदार्यपुत्रस्वहस्तधृततालवृन्तात पत्रनिवारितातपमात्मनो दक्षिणारण्यप्रवेषारम्भम्।)

एतानि तानि गिरिनर्झरिणीतटेषु वैखानसाश्रिततरूणि तपोवनानि।

येष्वातिथेयपरमा यमिनो भजन्ते नीवारमुष्टिपचना गृहिणो गृहाणि॥25॥

लक्ष्मणः- अयमविरलानोकहनिवहनिरन्तरस्निग्धनीलपरिसरारण्यपरिणद्ध- गोदावरीमुखरकन्दरः सन्ततमभिष्यन्दमानमेघमेदुरितनीलिमाजनस्थानमध्यगो गिरिः प्रस्रवणो नाम।

स्मरसि सुतनु तस्मिन्पर्वते लक्ष्मणेन

प्रतिविहितसपर्यासुस्थ्योस्तान्यहानि।

स्मरसि सरसनीरां तत्र गोदावरीं वा

स्मरसि च तदुपान्तेष्वावयोर्वर्तनानि॥26॥

किं च,



Note

किमपि किमपि मन्दं मन्दमासत्तियोगा

दविरलितकपोलं जल्पतोरक्रमेण।

अषिथिलपरिरम्भव्यापृतैकैकदोष्णो-

रविदितगतयामा रात्रिरेव व्यरंसीत्॥27॥

लक्ष्मणः- एषा पंचवट्यां शूर्पणखा।

सीता- हा अज्जउत्त, एत्तिअं दे दंसणं। (हा आर्यपुत्र, एतावत् ते दर्षनम्)

रामः- अयि विप्रयोगत्रस्ते, चित्रमेतत्

सीता- जहा तथा होदु। दुज्जणो असुहं उप्पदेइ। (यथा तथा भवतु। दुर्जनः असुखमपुत्पादयति।)

रामः हन्त, वर्तमान इव मे जनस्थानवृत्तन्तः प्रतिभाति।

लक्ष्मणः- अथेदं रक्षोभिः कनकहरिणच्छेविधिना

तथा वृत्तं पापैर्व्यथयति यथा क्षालितमपि।

जनस्थाने शून्ये विकलकरणैरार्यचरितै-

रपि ग्रावा रोदित्यपि दलतित वज्रज्य हृदयम्॥28॥

15.2 LET US UNDERSTAND THE TEXT: PART-20

सीता- अहो एसो जडासंजमणवुत्तन्तो। (अहो एष जटासंयमनवृत्तान्तः।)

लक्ष्मणः- पुत्रसङ्क्रान्तलक्ष्मीकैर्यद् वृद्धेक्षाकुभिर्धृत्।

धृतं बाल्ये तदार्येण पुण्यमारण्यकव्रतम्॥22॥

सीता - एषा पषण्णपुण्णसलिला भवदी भाईरही। (एषा प्रसन्नपुण्यसलिला भगवती भागीरथी।)

रामः - रघुकुलदेवते! नमस्ते।

तुरगविचयव्यग्रानुर्वीभिदः सागराध्वरे

कपिलमहसा रोषात्प्लुष्टान् पितुष्व पितामहान्।

अगणिततनूतापस्तप्त्वा तपांसि भगीरथो

भगवति! तव स्पृष्टान्निष्चिरादुदतीतरत्॥23॥

सा त्वमम्ब! स्नुषायामरुन्धतीव सीतायां षिवानुध्याना भव।

अन्वयः-

सीता - अहो एष जटासंयमनवृत्तान्तः।

Module - 3

UTTARAMACHARITAM-CHITRADRASHAN-2

STUDY OF POETIC WORK -2



Note

लक्ष्मणः - पुत्रसङ्क्रान्तलक्ष्मीकैः वृद्धेक्ष्वाकुभिः यत् (व्रतं) धृतं तत्पुण्यम् आरण्यकव्रतम्
आर्येण बाल्ये धृतम्॥22॥

सीता - एषा प्रसन्नपुण्यसलिला भगवती भागीरथी।

रामः - रघुकुलदेवते! नमस्ते। हे भगवति, भगीरथः अगणिततनूतापः सन् तपांसि तप्त्वा तव अरुः
स्पृष्टान् सगराध्वरे तुरगविचयव्यग्रान् उर्वभिदः रोषद् कपिलमहसा प्लुष्टान् च पितुः पितामहान्
चिरात् उदतीतरत्॥23॥

सा त्वम् अम्ब! स्नुषायां सीतायाम् अरुन्धती इव शिवानुध्याना भव।

Explanation:-

Sita saw Jatabandhan Vritta. Ram Lakshman did the Jatabandhan in Shringverpur itself. Here Lakshmana describes the excellence of the Ikshvakuvanshi kings from the Vratapalan (follow the promises) form of Shri Ram. The king of Ishvakuvasham experiences happiness like state, prosperity etc. throughout his life. When the age of maturity comes. Then by dedicating the burden of the kingdom to the sons, they take shelter of the vrata of Vanprastha, that is, after attaining all kinds of pleasures, in the end they observe the Vrata. But Shri Ram performed this difficult promise when he was still a child. He did not expect old age for follow promises. In this way Shri Ram conducted the holy Vanprasthashram in his childhood.

Sita sees the Bhagirathi river in the picture, whose waters are pure and pure. Bhagirath, the ancestor of Raghuvansh, had brought this river from heaven to earth by penance. Hence she is the Kuldevi of Bhagirathi Raghuvansh. Shri Ram salutes that river.

Here Shri Ram narrates the story of Ganga's arrival from heaven to earth. In ancient times, a king named Sagara performed Ashwamedha Yagya. In the Ashwamedha Yagya, the horse is the predominant one. Indra stole that horse taking shelter of deceit and installed it in a secret place. The Yagya would not end without the horse. Therefore, 60 thousand sons of Sagara dug the earth while researching the horse. Maharishi Kapil, being enraged by him for some reason, burnt all those sons to ashes. Those sons can be saved only by the touch of Bhagirathi water. But Bhagirathi was in heaven then. After a long time, Bhagirath, the great-grandson of Sagara, brought Bhagirathi to the earth with severe penance and saved 60 thousand sons from its water.

Ram addresses Bhagirathi as Amba and Sita prays for a Mangala-vidhana

Special Note:- The incident of Shivanudhyaanabhav - that is, praying to the Ganges for the welfare of Sita, sheds light on the upcoming cycle of events. Therefore, here the 'Udbhed' nayaka anga.

“बीजार्थस्य प्ररोहः स्यादुद्भेदः”

GRAMMAR-

पुत्रसङ्क्रान्तलक्ष्मीकैः-पुत्रेषु सङ्क्रान्ता पुत्रसङ्क्रान्ता इति सप्तमीतत्पुरुषः। पुत्रसङ्क्रान्ता लक्ष्मीः येषां तैः इति बहुव्रीहिसमासः।

आरण्यकम्- अरण्ये भवा इत्यर्थे अरण्यषब्दाद् वुञ्प्रत्यये आरण्यकाः इति निष्पद्यते। आरण्यकानमिदम् इति विग्रहे आरण्यकषब्दाद् अणि आरण्यकम् इति रूपम्।

तुरगविचयव्यग्रान्- तुरेण गच्छतीति तुरगः। तस्य विचयः तुरगविचयः इति षष्ठीतत्पुरुषः। तस्मिन् व्यग्रान् तुरगविचयव्यग्रान् इति सप्तमीतत्पुरुषः।

उदतीतरत्-उत्पूर्वकात् तृधातोः णिचि लुङि उदतीरत् इति रूपम्।

छन्दः- तुरगविचयव्यग्रान् -श्लोक में हरिणी छन्द है

“रसयुगहयैन्सौप्रौस्लौ गौ यदा हरिणी तदा।”



INTEXT QUESTION-15.1

1. Where did the Jatavbandhan of Ram Lakshman take place?
2. When do Ikshvakuvanshi kings observe Vanprastha Ashram?
3. How was Bhagirathi?
4. Who brought Bhagirathi from heaven to earth?
5. What is the prayer of Rama that how he Sita should be?

15.3 LET US UNDERSTAND THE TEXT: PART-21

लक्ष्मणः -एष भरद्वाजावेदितच्चित्रकूटयायिनि वर्त्मनि वनस्पतिः कालिन्दीतटे वटः श्यामो नाम।

(रामः सस्पृहमवलोकयति।)

सीता - सुमेरुदि वा तं पदेसं अज्जउत्तो? (स्मरति वा तं प्रदेशमार्यपुत्रः?)

रामः - अयि कथं विस्मर्यते ?

अलसललितमुग्धान्यध्वसम्पातखेदा द षिथिलपरिम्भैर्दत्तसंवाहनानि।

परिमृदितमृणालीदुर्बलान्यङ्गकानि त्वमुरसि मम कृत्वा यत्र निद्रामवाप्ता॥24॥

अन्वयः-

लक्ष्मणः- एष भरद्वाजावेदितः चित्रकूटयायिनि वर्त्मनि वनस्पतिः कालिन्दीतटे श्यामो नाम वटः।



Note

STUDY OF POETIC
WORK -2



Note

(रामः सस्पृहम् अवलोकयति।)

सीता-आर्यपुत्र, तं प्रदेशं स्मरति वा?

रामः- अयि कथं विस्मर्यते?

यत्र त्वम् अध्वसम्पातखेदात् अलसललितमुग्धानि अषिथिलपरिरम्भैः दत्तसंवाहनानि परिमृदितमृणालीदुर्बलानि अङ्गकानि मम उरसि कृत्वा निद्राम् अवाप्ता॥24॥

Explanation-

During his exile, Maharishi Bharadwaj marked his way to Chitrakutvan. In that passage, Sita sees a banyan tree named Shyam on the banks of river Yamuna. Then Sita remembers Rama or asks about this region. Then Ram says that it was possible to remember that region. After that Ram says the reason for forgetfulness. Sita was very tired due to hard work. Sita's limbs were tired with laziness but they were not giving up on her beauty. Seeing his exhaustion, Shri Ram mortified his tender limbs. Sita, very tired, then, having received Rama's affection fell asleep sitting on his chest. In this way, in the middle of Ram Sita, Prem Chaturya is described from the verse presented.

Grammar:-

भरद्वाजावेदितः - भदद्वाजेन आवेदितः भरद्वाजावेदितः इति तृतीयातत्पुरुषसमासः।

चित्रकूटयायिनि-चित्रकूटं याति इति चित्रकूटयायि, तस्मिन् चित्रकूटयायिनि।

वनस्पतिः- वनस्य पतिः- पास्करादित्वात् सुट्।

छन्दः-

अलसललितेत्यस्मिन् Here is Malini chhanda - ननमयययुतेयं मालिनी भोगिलोकैः'' ।

अलंकार विमर्शः- अलसललिल...

Karanamalamkara. Lakshana is-

परं परं प्रति यदा पूर्व पूर्वस्य हेतुता। तदा कारण माला स्यात्॥



IN-TEXT QUESTION-15.2

6. What is the name of the plant indicated by Bharadwaj?
7. Banyan tree is situated on the bank of which river?
8. How did Sita's limbs become sluggish?
9. Where and how did Sita slept?

15.4 LET US UNDERSTAND THE TEXT: PART-22

STUDY OF POETIC
WORK -2

लक्ष्मणः- एष विन्ध्याटवीमुखे विराधसंवादः।

सीता- अलंदाव एदिणा। पेक्खम्मि दाव अज्जउत्तसहत्तधरिदतालबुन्तादवत्त-निवारिदादपं
दक्खिणारण्यप्पवेष्णारम्भम्। (अलं तावदेतेन। पश्यामि तावदार्यपुत्रास्वहस्तध
ततालवृन्तातपत्रनिवारितातपमात्मनो दक्षिणारण्यप्रवेशारम्भम्।)

एतानि तानि गिरिनिर्झरिणीतटेषु वैखानसाश्रिततरूणि तपोवनानि।

येष्वातिथेयपरमा यमिनो भजन्ते नीवारमुष्टिपचना गृहिणो गृहाणि॥25॥

अन्वयः-

लक्ष्मणः - एष विन्ध्याटवीमुखे विराधसंवादः।

सीता -अलं तावद् एतेन। पश्यामि तावद् आर्यपुत्रस्वहस्तधृतताल-वृन्तातपत्रनिवारितातपम् आत्मनो
दक्षिणारण्यप्रवेशारम्भम्।

गिरिनिर्झरिणीतटेषु वैखानसाश्रिततरूणि एतानि तानि तपोवनानि (सन्ति) येषु आतिथेयपरमाः
नीवारमुष्टिपचना यमिनो गृहिणः गृहाणि भजन्ते॥25॥

Explanation-

Lakshman shows both of them the dialogue of Demon Viradha. Entering Vindhyanarya, a demon named Viradha tried to eat Rama and Lakshmana, but Rama killed that demon. Sita did not want to see that picture because of the evil of this story. So she sees the entry into Dakshinarayana. Where Shri Ram tries to get rid of the sun by making an umbrella (umbrella) to Talavrant.

In this picture Rama, Sita and Lakshmana entered Vindhyanarya. Seeing the picture, Shri Ram was infatuated with the description of Vidyaranya. It is a sanctuary in Vindhya Parvat. Therefore, the Parvati river is flowing freely near the Aranya itself. This sanctuary is not manless because people live under their trees by taking shelter of Vanprastha Ashram in old age. Many sages with their families reside in this forest. Those sages take life only after eating a fistful of food and also treat all the people who come to the forest with guest knowledge etc. In this way they follow the Upanishad sentence "Atithi Devo Bhava". Ram wants to say so. Vindhyanarya became austere due to the association of Vanprasthas while doing penance for such virtuous sages. So they were blessed by going there.



Note

Module - 3

UTTARAMACHARITAM-CHITRADRASHAN-2

STUDY OF POETIC WORK -2



Note

Grammar:

निर्झरिणी-निर्झरशब्दात् इनिप्रत्यये डीपि च निर्झरिणी इति रूपम्।

वैखानसाश्रिततरूणि -वैखानसैः आश्रिताः तरवः येषु तथोक्तानि इति बहुव्रीहिसमासः।

छन्दः-

Vasanatilaka chhanda in both the verses



INTEXT QUESTIONS 15.3

10. Whose dialogue was in Vindhyatvi?
11. How were the trees in Vindhyananya?
12. What did the sages eat?

15.5 LET US UNDERSTAND THE TEXT: PART- 23

लक्ष्मणः- अयमविरलानोकहनिवहनिरन्तरस्निग्धनीलपरिसरारण्यपरिणद्ध- गोदावरीमुखरकन्दरः
सन्ततमभिष्यन्दमानमेघमेदुरितनीलिमाजनस्थानमध्यगो गिरिः प्रस्रवणो नाम।

स्मरसि सुतनु तस्मिन्पर्वते लक्ष्मणेन

प्रतिविहितसपर्यासुस्थयोस्तान्यहानि।

स्मरसि सरसनीरां तत्र गोदावरीं वा

स्मरसि च तदुपान्तेष्वावयोर्वर्तनानि॥26॥

किं च,

किमपि किमपि मन्दं मन्दमासत्तियोगा-

दविरलितकपोलं जल्पतोरक्रमेण।

अषिथिलपरिरम्भव्यापृतैकैकदोष्णो-

रविदितगतयामा रात्रिरेव व्यरंसीत्॥27॥

अन्वयः-

लक्ष्मणः

अयम् अविरलानोकहनिवहनिरन्तरस्निग्धनील-परिसरारण्यपरिणद्धगोदावरामुखरकन्दरः सन्ततम्
अभिष्यन्दमानमेघमेदुरितनीलिमा जनस्थानमध्यगो प्रस्रवणो नाम गिरिः।

सुतनु तस्मिन् पर्वते लक्ष्मणेन प्रतिविहितसपर्यासुस्थयोः (आवयोः) तानि अहानि स्मरसि (अथवा)

तत्र सरसनीरां गोदावरीं स्मरसि (तथा च) तदुपान्तेषु आवयोः वर्तनानि च स्मरसि॥26॥

किं च, आसत्तियोगात् किमपि मन्दम् अविरलितकपोलम् अक्रमेण जल्पतोः,
अशिथिलपरिम्भव्यापृतैकदोष्णोः अविदितगतयामा रात्रिः एवं व्यरंसीत्॥27॥

Explanation-

Lakshmana describes the natural beauty of a mountain named 'Prasavana' situated in the sanctuary named Janasthan in the picture. This mountain is full of Dhanaranya. The Godavari river used to flow in this mountain. On its shore was the Shyamalavan king. The caves of the mountain were also articulated with the yesterday's rave of the river. While raining continuously, the clouds used to alimnt the plant group existing on top of the mountain.

Seeing Ram's picture here, we remember what his life was like in Prasavana Parvat. When both were on that mountain, Bhai Lakshna used to serve them continuously. Both of them did not have any trouble while living. Both of them were happily spending days there. The Godavari river, full of water, flowed in the same mountain. Ram and Sita used to travel often on the banks of that river. Sometimes they used to sit there and talk. Seeing that mountain in the picture, Rama remembers all this. Sita asks him whether she remembers everything or not. In this way, his pictures are attracted by the narrative.

In this way, sometimes both of them would come to the banks of the Godavari river and start talking. His night would soon go away during the conversation. That is, both used to get engrossed in mutual conversation that they do not even have knowledge of time. In this way his days were spent happily during the exile.

Grammar:

-परिणद्धः- परिपूर्वकात् नह्धातोः क्तप्रत्यये परिणद्धः इति रूपम्।

मुखरः- मुखशब्दात् रप्रत्यये मुखरः इति रूपम्, स्वमुखकुञ्जभ्यो वक्तव्यम् इति वर्तिकेन रप्रत्ययः।

अभिष्यन्दमानः- अभिपूर्वकात् स्यन्द्धातोः शानच्प्रत्यये अभिष्यन्दमानः इति रूपम्।

नीलिमा-नीलस्य भावः, नीलशब्दात् इमनिच्प्रत्यये नीलिमा इति रूपम्।

प्रतिविहितसपर्यासुस्थयोः- प्रतिविहितसपर्यासा सुस्थयोः प्रतिविहितसपर्यासुस्थयोः इति तृतीयातत्पुरुषः।

आसत्तियोगात्- आङ्पूर्वकात् सद्-धातोः क्तिन्प्रत्यये विभक्त्यादिकार्ये आसत्तिः इति रूपम्।
आसत्तेः योगः आसत्तियोगः, तस्मात् आसत्तियोगात् इति षष्ठीतत्पुरुषः।



Note

STUDY OF POETIC WORK -2



Note

व्यरंसीत्- विपूर्वकात् रम्-धातोः लुङ्लकारे प्रथमपुरुषैकवचने व्यरंसीत् इति रूपम्।

छन्दः-स्मरसित सुतनु एवं किमपि किमपि -

Malini chhanda is there in both the verses

अलंकार विमर्शः-

1. स्मरसित सतनु श्लोक में एकस्य त्वम्

Deepaka alamkara. Lakshana is-

'अथ कारकमेकं स्यादनेकासु क्रियासु चेत्'



IN-TEXT QUESTION-15.4

13. Where was Prasravana Parvat?
14. On which river did they both travel?
15. How is the night spent?
16. How did they both communicate?
17. Write the root ana tense in vyaraseeta?

15.6 LET US UNDERSTAND THE TEXT: PART-24

लक्ष्मणः- एषा पंचवट्यां शूर्पणखा।

सीता- हा अज्जउत्त, एत्तिअं दे दंसणं। (हा आर्यपुत्र, एतावत् ते दर्शनम्)

रामः- अयि विप्रयोगत्रस्ते, चित्रमेतत्।

सीता- जहा तहा होदु। दुज्जणो असुहं उप्पदेइ। (यथा तथा भवतु। दुर्जनः असुखमपुत्पादयति।)

रामः हन्त, वर्तमान इव मे जनस्थानवृत्तन्तः प्रतिभाति।

लक्ष्मणः- अथेदं रक्षोभिः कनकहरिणच्छेविधिना

तथा वृत्तं पापैर्व्यथयति यथा क्षालितमपि।

जनस्थाने शून्ये विकलकरणैरार्यचरितै-

रपि ग्रावा रोदित्यपि दलतित वज्रज्य हृदयम्॥28॥

अन्वयः-

लक्ष्मणः- एषा पंचवट्यां शूर्पणखा।

सीताः - हा आर्यपुत्र, एतावत् ते दर्शनम्

रामः- अयि विप्रयोगत्रस्ते, एतत् चित्रम्

सीता - यथा तथा भवतु। दुर्जनः असुखमुत्पादयति।

रामः- हन्त, वर्तमान इव मे जनस्थानवृत्तान्तः प्रतिभाति।

लक्ष्मणः - अथ पापैः रक्षोभिः कनकहरिणच्छैविधिना इदं तथा वृत्तं यथा क्षालितम् अपि व्यथयति। शून्ये जनस्थाने विकलकरणैः आर्यचरितैः ग्रावा अपि रोदिति वज्रस्य (अपि) दलित हृदयम्॥128॥

Explanation-

Lakshmana shows the Shurpanashakha in Panchavati in the picture. Then Sita does not want to see the inauspicious, asks Rama to see the picture only till this time. Then Ram tells Sita this is a picture and not a real separation. Don't worry Then Sita says as if in any way the wicked are the cause of sorrow. After that, Lakshmana narrates seeing the picture, when Sita was deceived by the deceit of the golden deer, the grava (stone) also wept after seeing Rama's sadness. Hearing his cries, even a hard thunderbolt breaks his heart.

Grammar Discussion:-

पञ्चवटी- पञ्चानां वटानां समाहारः इति विग्रहे निष्पन्नस्य द्विगुसंज्ञकस्य पञ्चवटशब्दस्य अकारान्तत्वाद्” अकारान्तोत्तरपदो द्विगुः स्त्रियामिष्टः” इति वार्तिकेन स्त्रीलिङ्गं ततः ङीप्।

छन्दः-

अथेदमिति श्लोके शिखरिणीछन्दः। तस्य लक्षणं तावत्- “रसै रुद्रैश्छिन्ना यमनभसलाः गः शिखरिणी” इति।

अथदेम्- शिखरिणी

रसै रुद्रैश्छिन्ना यमनसभलागः शिखरिणी



INTEXT QUESTIONS-15.5

18. What do the wicked produce?
19. How did the demon perform Sitaharan?
20. What happens to the Ramcharit?



SUMMARY

Further, Sita looks at the picture of Ram Laxman's Jatabandhan in Shringverpur. After that Lakshmana says praising Rama. The Ikshvakuvanshi kings observe the fast of

Note



STUDY OF POETIC WORK -2



Note

Vanaprastha by dedicating property etc. to their sons during the Vardhakya period. It was practiced in Shri Ram's childhood. Sita then sees the virtuous Salila Bhagirathi Ganga in the picture. Rama says that a long time ago a king named Sagar performed the Ashwamedha Yagya. Stole the horse of his Ashwamedha yajna from the deceit of Indra and installed it at a secret place. The yagya would not end without the horse. Therefore, 60 thousand sons of Sagar, while digging the earth while researching the horse, were consumed by the anger of Maharishi Kapil. Knowing that Bhagirathi would be saved again only by the touch of water, after a long time, Sagar's great-grandson Bhagirath did a severe penance and brought Bhagirathi to the earth. He saved them with his water. This Bhagirathi is the goddess of Raghuvansh. Therefore, Rama bows to him with a purpose.

After that Lakshman shows a banyan tree named Shyam situated on the bank of river Yamuna in the picture. The chests which were found on the way at the time of his visit to Chitrakutavan. Rama narrates the story that happened under that tree. Sita, tired of the hard work of the path, sleeps on Rama's heart with a firm embrace from Rama.

Lakshmana then shows the story of Viradha Rakshasa. But Sita does not see that picture and starts looking at the picture of his entry into Dakshinarayana. Here Shri Ram made Talavrant an umbrella to remove his incense. After that Rama describes Vindhyanaya. Under the trees in that tapawan, the celibate monks of the government and the virtuous sages live with their wives, while eating a handful of grains under the trees.

After that Lakshmana shows the mountain named Prasavana. That this mountain was in a forest called Janasthan. This mountain was full of wealth. The Godavari river flowed in this mountain. Shyamal Vanraj was shining on its shore. The caves of the mountain were also articulated with the sound of the river yesterday. Due to the continuous rain of Medh, the plant groups existing on the top of the mountain became aliphatic. After that, Rama used to spend the whole night on the banks of Godavari talking to him on the banks of river Godavari. Thus ends the Godavari story.

After that, in Panchavati, Shurpanakha observes the symptoms. But there is no request of Sita. Because seeing the picture Sita gets upset. The evil one creates sorrow in any way, after that after Sita's abduction, the grava (stone) also cries due to Ram's blasphemous business and the heart of the thunderbolt is also torn, thus in a nutshell, the essence of the reader is presented.

**TERMINAL EXERCISE**

1. Describe in detail, the story of the Ganges.
2. Describe the Alsalulit shloka according to you.
3. How was their entry into Dakshinarayana.
4. Describe the Prasran Mountains.
5. How the sage used to live in Vindhyanaya.
6. How did Ram and Sita spend the night on the banks of river Godavari?
7. Kimpi, Kimpi meena explain this verse.
8. Atheed Rakshobhi - Explain the verse.

**ANSWERS TO TEXT QUESTIONS****15.1**

1. Jatavandhan happened in Shringverpur.
2. In old age.
3. The water of Bhagirathi was pure and pure.
4. Sagar's great-grandson Bhagirath.
5. That Sita should be blessed like Arundhati, this is the prayer of Shri Ram.

15.2

6. Shyam banyan tree.
7. On the banks of river Kalindi.
8. Lazy due to the labor of traveling.
9. Sita slept with her limbs on Rama's chest.

15.3

10. There was paradoxical dialogue.
11. Vaikhanas were dependent trees.
12. The sage used to eat a handful of green grains.

Module - 3**STUDY OF POETIC
WORK -2****Note**

STUDY OF POETIC WORK -2



Note

15.4

13. Prasravana mountain was at a place called Janasthan.
14. Both of them used to travel on the banks of river Goudavari.
15. The night was spent talking.
16. Both of them used to talk without work.
17. Vi prefix ram dhatu lud. Lakar is formed in the first person singular form 'Vyranst'.
18. Only the wicked create sorrow.
19. The demon abducted by the deceit of the gold deer.
20. Grava (stone) also cried from Ramcharit, Vajra's heart was also broken.