

**Note****3****POET INTRODUCTION - 3**

There are many poets in Sanskrit literature whose works are being adorned their works come before us in text form. But we do not know about those poets. Therefore, knowledge of the country and time of those poets is essential. Because the poetry of poets is often influenced by the country and time. In this lesson there is a critical study about Magha, Sriharsha, Kshamendra Kalhana and Bhattiswami. His character, special qualities of poetry, customs, etc., are properly collected here. We read them carefully in this lesson.

**OBJECTIVE**

After studying this lesson, you will be able to:

- Know the place (country), period and works of Magha, Sriharsha, Ksemendra, Kalhana, and Bhattiswami;
- Know his poetic composition style;
- Know about the text-Shishupalvadh; and
- understand the meaning of this saying- 'Maghe Santi Trayo Gunah'.

**3.1 MAGHA****3.1.1 General Introduction:-**

Magha poet has introduced himself at the end of his work Sisupalvadh Kavya. It is known from him that there was a father of Magha named Dattaka. His paternal grandfather, Suprabhdev, adorned the amatya post of a king named Varmalat.

POET  
INTRODUCTION

Note

**3.1.2. Country of Magh:-**

There was a town named Meenmallapur which was famous as Vidyaki Peeth. It was also a capital. Magha was born in the famous town named Meenmalla. According to Merutungacharya, Srimalnagar was the abode of Magha. At present, there is a village named Bhinmal in Gurjar Pradesh, that was the place of the poet, so many scholars believe that. In Bhojprabandh, he is described as a resident of Gurjarat.

**3.1.3 Magha's Timing:-**

The verses of Magha have been presented in the form of quotations in the texts like Vamankrit Kavyalankar Granth, Anandavardhana's Dhvanyalok, and Mukulbhatta's Abhidhavitimatrika. Therefore, Magh proves to be a period before these poets. It is known from the great perusal of great scholars that the time of Magha is from the end of the seventh century to the eighth century.

**3.1.4. Magha's compositions:-**

A poem called Sisupalvadh of Magha is found. There are 20 cantos in this poem. There are 1625 verses. In this, Shishupala is killed by Shri Krishna in the Rajasuya Yajna of Yudhishtira. This story, told in the Mahabharata, was marveled at the importance of the description. The protagonist is Shri Krishna and the antagonist is Shishupal.

**INTEXT QUESTION-3.1**

1. Who was the father of Magha?
2. Who was the grandfather of Magha?
3. Magha's grandfather was in the court of which king?
4. In which city was Magha born?
5. What was the abode of Magha?
6. What is the name of the book of Anandavardhana?
7. What is the name of Vamankrit Granth?
8. How did Magha become the predecessor of Anandavardhana?
9. What is the time of Magha?
10. What is the composition of Magha?
11. What is the main theme of the Shishupalvadh?

12. Who is the sublime text of the poetry of Shishupalvadha?
13. Who is the hero of Shishupalwadha?
14. Who is the antithesis of Shishupalwadha?

### 3.2. SHISHUPALVADHA

In this, many more useful topics are described in the epic than in the Mahabharata. From the third canto to the thirteen cantos, Lord Krishna's arrival is described in the Rajasuya Yagya of Maharaja Yudhishtira after the description of Lord Krishna's wealth, water sports, Raivatak mountain, nature in the evening, etc.

The epic Shishupalvadha, which was narrated by the great poet Magha, was completed in 20 cantos. His historical account is given below -

After completing the period of exile, the Pandavas occupied the city of Indraprastha. By the grace of Lord Krishna, by the might of Arjuna, Bhima, Nakula and Sahadeva, Dharmaraja Yudhishtira won the entire Jambudweep and collected immense wealth. Thus Yudhishtira wished to perform the Rajasuya Yagya after attaining kingdom and immense splendor. Often invited the entire Jambudweep (Asia), Lord Krishna, followers and opponents to the Rajasuya Yagya. Lord Krishna was the seer of all actions in this yagya. All the kings took part in the works of Yagya according to their ability. This was a historical sacrifice. The Yagya was completed with great beauty. The yagnik Brahmin was respected with dakshina.

After this, the occasion of member worship was present. According to the scriptures, there is a rule to offer Arghya to the meritorious at the end of the Yagya. Yudhishtira asked Bhishma Pitamah about how much prestige should be given to whom. According to the scriptures, these six members are worthy of worship, teaching Shadangveda, Vedas, Brahmin graduates, guru, brothers, Jamata, Raja and Ritvik Yagnik. If one is full of all virtues, he is also worthy of worship. Bhishma made such a declaration that Lord Krishna is great for this prestige. Yudhishtira should worship Lord Krishna only.

Sishupala did not agree to see this honor of Lord Krishna. He became possessed by anger, making his eyes red and started sighing high. The king of Dharma, condemning Yudhishtira, was inclined to attack Lord Krishna in many ways. Lord Krishna was counting the sins of Sishupala in his mind while holding silence. Bhishma was unable to bear this audacity of Sishupala and on hearing the blasphemy of Lord Krishna from his mouth, he became infuriated. He said, "Now I say that one who does not like the worship of Lord Krishna, he should wear the bow". On this statement of Bhishma, the followers of Sishupala got ready to go out of the Yagya Mandal. Shishupal again

**Note**

**POET  
INTRODUCTION**



**Note**

spoke harsh words, he came out of that place and started decorating the army by challenging Lord Krishna for war. The Pandavas and the kings on their side were peaceful. Wearing the army decoration, Shishupala sent his messenger to the court. The messenger condemned Shri Krishna with harsh words. With the inspiration of Lord Krishna, Satyaki gave a befitting reply to the objections. Still he was saying many derogatory sentences. Due to this, Shri Krishna and his supporters king became very angry. At last the war started. The entire army of Shishupala was destroyed. After the destruction of the army, he himself started fighting with Shri Krishna. While fighting, he got tired and started speaking harsh words. After that, after completing a hundred crimes, considering the excessive delay in killing him as unreasonable, Shri Krishna cut off the head of Sishupala with the Sudarshan Chakra. At the same time a bright group emerged from his body and entered the body of Shri Krishna. Everyone was astonished by this incident.



**INTEXT QUESTION – 3.2**

15. Which Yagya was performed by Maharaja Yudhishtira?
16. How many cantos are there in the poetry of Shishupalavadh?
17. In which city did the Pandavas complete their period of exile?
18. Who was called in Rajasuyagya?
19. Who was the seer of all actions in this yagya?
20. According to the scriptures, to whom is there a rule to offer Arghya at the end of the Yagya?
21. Who is worthy of worship according to the scriptures?
22. Who declared that Shri Krishna is great?
23. Whom did Shishupal condemn?
24. “Now I say that the one who does not like the worship of Lord Krishna should wear a bow” who said this statement?
25. How did the messenger sent by Shishupala condemn Shri Krishna?
26. What did Satyaki do?
27. When did Shri Krishna cut off the head of Shishupala?
28. With which weapon did Shri Krishna cut off the head of Sishupala?

29. Where did the Tej group come out of Shishupal's body and enter?  
30. After the beheading of Shishupal, what incident surprised everyone?

### 3.3 CHARACTERISTICS OF THE EPIC

Magha was a polytheist poet. The Vedas, Puranas, Darshan, Alankar, Sangeet, Samarshastra, Chhand and Astrology have the touch of all these scriptures in his poetry. The poet's power erupted in this wonderfully laborious poem. Many rules of grammar are often used here. Clarity, sweetness and energy are manifested everywhere in this poem. By reading the verse below, you can know how the miracle was published in this poem.

क्रूरारिकारी कोरेक कारकः कारिकाकारः।  
कोरकाकारकरकः करीरः कर्करोहर्करुक्॥

Krishna is the destroyer of invincible enemies, Jagaddhipati, the slayer of the wicked, who has feet like Padmamukul, even elephants are defeated by his body power, he is fierce in front of enemies.

Some people say that only to understand Kiratarjuniya, who is a master in poetic glory, the poets got ready to compose the poetry of Shisupalvadha. In this poem, there is a beautiful description of mountains, seasons, forest, water sports, evening and morning. This poet, versed in the use of alankar became famous as "Ghantamagha" because of his description of the setting sun and the rising and rising moon with bells tied to the ears of an elephant. like-

उदयति वितोर्ध्वरष्मिरञ्जवहिमरुचौ हिमधाम्नि याति चास्तम्।  
वहति गिरिरयं विलम्बितघण्टा द्वयपरिवारितवारणेन्द्र लीलाम्॥

Daruk, the charioteer of Shri Krishna, said, "At the time of the rise of the sun spreading like a rope and the moon on its way to Astachal, the Raivatak mountains are adorned like an elephant with bells tied to the ears.

In the nineteenth canto, the poet displayed great proficiency in the use of rhetoric. There is a beautiful use of Chitrabandha poetry. Somewhere with one syllable and somewhere with two syllables, the shloka was composed.

दाददो दददुददादी दादादो दूददीदरोः।  
दुददादं दददे दुहे ददाददददोऽददः॥19/114

राजराजी रुरोजाजेरजिरेऽजोऽजरोऽरजाः।  
रेजारिजूरजोर्जाजी रराजर्जुरजर्जरः॥19/102

The poet said that the meaningful combination of words and meaning is the proof of the poet's creation.

### POET INTRODUCTION



Note

### POET INTRODUCTION



Note



### INTEXT QUESTIONS – 3.3

31. How is it known that polytheist poet is Magha?
32. The touch of which scriptures is present in the poetry of Magha?
33. Whose composition is Kiratarjuniyam?
34. In order to understand which book, Magha composed the poetry of Shishupalvadha?
35. The description of which objects is visible in the Sisupalavadhkavya?
36. How did Magha become famous as “Ghantamagha”?
37. Write a verse describing the moonrise before the sunset of the great poet?
38. Give an example of a verse prescribed from the chitrabandha in the Sishupalvadkavya?

### 3.4. SRIHARSHA

#### 3.4.1. General Introduction

Shri Harsha is famous as the author of Naishadhiyacharit and Khandankhand texts. Sriharsha was born in 12th century in Kanyakubja Nagar. His father's name was Sriheer and mother was Mamalladevi. Father Sriheer was in the assembly of King Jayantchandra of Varanasi. There the Nayayaks who had come from Mithila were enraged by being defeated by Udayanacharya. Sriheer requested his son Sriharsha to restore his dignity in his dying condition. Shri Harsha came back to Kanyakubjaraja's assembly after receiving a great brilliance by the grace of Goddess Tripura by chanting the Chintamani Mantra. It was there that by his grace, the Naishadhiyacharita was composed. At the same time, he refuted Udayanacharya with Khandankhandya Kavya. It is a statement about this chief poet that this great poet, who appeared in the dark age of the deplorable period of Devbhasha literature, gave such a light that all the directions were completed.

#### 3.4.2 Sriharsha's country

He was in the assembly of the king Kanyakubja, thus Sriharsha became a resident of Kanyakubja. It is known so.

#### 3.4.3 Time of Shriharsha

He was in the assembly of Jayantchandra. Raja Jayantchandra ruled the kingdom

from 1163 AD to 1194 AD. So this is their time too. Neuhler is of the opinion that between 1163 AD and 1194 AD, the Naishadhyacharita was composed.

### 3.4.4 Sriharsha's works

There are nine texts of Shri Harsha. Among them, Naishadhiyacharit and Khandankhandya are famous only. In the last canto of Naishadhyacharita, Shri Harsha himself has said about other works. They are poetry

**Sthariyavicharprakarnam** - It appears from the name itself that this is a philosophical text. It denies ephemeralism.

**Vijayprashasti** - This is a poem praising Jayantachandra's father Vijayachandra.

**Khandankhandkhadyam** - This self-named book is the book of the indescribability, the universal Vedanga.

**Goudoravishakulaprashasti**- In this, there is a description of the praise of a king of Bangladesh.

**Arnavvarnanam** - It describes the ocean.

**Chhindprashasti**- In this there is a description of the praise of a king named Chhind.

**Shivashaktisiddhi**- It describes the accomplishment of Shiva and Shakti.

**Navasahasankacharitchampu** - There is a description of the character of King Bhoj's father 'Navasahasanka'.

**Naishadhiyacharitam** - In this poem, the character of King Nal has been presented, in this book, there are 22 cantos and 2830 verses. In this text only one side of the character of the Nal is described. In this, the story of the culmination period of Nal and Damayanti, and the depiction of Nal's love affair the description of Dharmaprana has been described in the manner. Worrying about Damayanti's attachment to Damayanti in King Nal, while traveling in the park, the king's capture of a swan and leaving it because of mercy, Hans praises Nal in front of Damayanti with Pratyupkar Bhavna. Damayanti sees the rise of the former Anurag. Damayanti's father Vidarbharaj organizes the swayamvara. Due to the beauty of Damayanti, the deities also come there. The four gods Indra, Yama, Vayu, and Kuber took the form of a Nal. Due to the symmetry of all the four nul-form-dhari deities and the fifth Nal, one attains the damanti vichitra state. Saraswati, who came to describe the meeting, also fascinates Damyanti with the narration. In the end, with Damayanti's devotion and firm affection, the deities reveal their distinctive signs. By which the Nal is detected. Thus the book ends with a happy confluence of Nal and Damayanti.

## POET INTRODUCTION



Note

POET  
INTRODUCTION

Note



## INTEXT QUESTION-4

39. Write two texts of Shri Harsha?
40. In which city did Sriharsha take place?
41. What is the name of Sriharsha's father?
42. What is the name of Shri Harsha's mother?
43. Which king's father was in the assembly of Shri Harsha?
44. By which pundit was Shri Harsha's father Shri Heer defeated?
45. Which mantra did Sriharsha chant?
46. Which goddess did Sriharsha worship?
47. With which poem did Sriharsha break Udayanacharya?
48. Shreeharsha's time?
49. When did Sriharsha composed the Naishadhyacharita?

3.5. CHARACTERISTICS OF THE POETRY OF  
SRIHARSHA

The captivating story of Naishadhyacharit's succinct description and Sringar attracts the poetry lovers of the heart. Just as the Khandankhandya poetry of Shri Harsha is unique, similarly Naishadhiyacharit is also unique in its field. Just as Shri Harsha is a philosopher poet, so is a yogi also.

Shri Harsha introduces his knowledge of scriptures in every canto. But in the 17th canto, his atheist has revealed the proficiency of the believer's gross philosophy and mastery in grammar. Vedanti Sriharsha ridicules Naiyayik and Vaisheshiko in poetry-

मुक्तये यः षिलात्वाय शास्त्रमूचे सचेतसाम्।

गौतम तमवेक्ष्यैव यथा वित्थ तथैव सः॥

ध्वान्तस्य वामोरु विचारणायां वैषेषिकं चारुमतं मे।

औलुकमाहुः खलु दर्षनं तत् क्षमं तमस्तळ्व निरुपणाय॥

The description of woman form in the poem of Shri Harsha is also very alive. The description of Vipralambha Sringar in the fourth canto is very delightful. -

मयांग पृष्टः कुलभामनी भवानमू विमुच्यैव किमन्यदुक्तवान्।

पुपासुता शान्तिमुपैति वारिजा न जातु दुग्धान्मधुनोऽधिकादपि॥



Here, wherever I tried to incorporate many scriptural arguments in poetry, it enrages the hearts of the poetry lovers. are utterly heart-wrenching in the wonders of desires.

यदस्य यात्रासु बलोद्धतं रजः स्युतप्रतापानलधूममंजिम।  
तदेव गत्वा पतितं तधाति पंकीभवंकतां विधौ॥

Although, due to the lack of cohesiveness to Naishadhkavya, due to the translation of a word, Magha has used less of this limitation than Kiratarjuniya. Nevertheless, the position of Naishadhkavya is very good in the description of the rasas, that is why it has been said that -

उदिते नैषधे काव्ये क्व माघः क्व च भारविः॥

### 3.6 KSEMENDRA

#### 3.6.1 General Introduction

Kshemendra was a famous poet of 11th century. Kshemendra was the grandson of Sindhu and the son of Prakashendra. Kshemendra's father Prakashendra was the patron of Brahmins. Kshemendra was the chairman of Kashmir Raj Anant. The ruling period of Ananta was from 1027 AD to 1064 AD.

#### 3.6.2 Kshemendra's country

Kshemendra was a resident of Kashmir. At the same time, he was also the chairman of King Anant. Such a saying is famous. Kshemendra took birth in Kashmir.

#### 3.6.3 Kshemendra's time

Kshemendra was the chairman of Kashmir Raj Anant. The reign of that Anant was from 1027 AD to 1064 AD. Hence the time of Ksemendra is 11th century. It is certain.

#### 3.6.4 Kshemendra's works

Many works of Kshemendra are available. Shashivansha Mahakavya, Amritrangakavya, Avsarsar, Muktavali, Lavanyavati, Deshopadesha, Pawanpanchashika, Padmakadambari, Avadankalplata, Nitikalpataru, Lokprakashkosh, Sevyasevakodesha, Vinayavalli, Darpadalanam, Kavikanthabharanam, Bharata, Ramayanamjari, Vriksham, Bharata Manjari. Vrihatkathamajari, Samayomatrika Dasavataram etc.

#### 3.6.5 Qualities of Kshemendra's Poetry

Within 150 years, Ksemendra's Avadankalpalata got the opportunity to translate into

**Note**

### POET INTRODUCTION



Note

Tibet. This is a strong proof of Kshemendra's religious generosity and beautiful poetic style.

The epic Dashavatarcharita is the last and sweetest work of Kshemendra. In this, the ten incarnations of Vishnu have been described in an interesting style. Kshemendra's language is sweet, succinct and comprehensible.

दयितजनवियोगोद्वेगरोगातुराणां विभवविरहदैत्यम्लायमानानानाम्।  
शमयतिषितषल्यं हन्त नैराध्यनष्यवपरिभवतान्तिः शान्तिरन्ते वनान्ते॥



### INTEXT QUESTIONS - 5

50. Kshemendra was the sabha pandit of which king?
51. In which country was Kshemendra born?
52. What is Kshemendra's time?
53. Write any work of Kshemendra?
54. Name the sweetest work of Kshemendra?

## 3.7 KALHAN

### 3.7.1 General Introduction

Kalhan is unique among historical poets. Among the scholars who tried to write history in Sanskrit language, Kalhana is prominent. Kalhan himself has directed his own biography. Kalhana's father was Chanpak. Chanpak was the head Amatya of Harsha, the then king of Kashmir. Kalhana's uncle Kanaka was also in the shelter of King Harsha. Chanpak became devoid of shelter after being killed Harsha by enemy by deceit. Later Kalhana took shelter under the umbrella of a true man named Alakadala. Kalhana read the texts like Ramayana, Mahabharata etc. At the same time, he also had erudition in astrology.

### 3.7.2 Kalhan's place

Kalhan was born in the country of Kashmir in the clan of the adhya Brahmin. There is no doubt that he is a resident of Kashmir.

### 3.7.3 Time of Kalhana

In the reign of King Sussal's son Jai Singh, Kalhan composed Rajatarangini poetry. The reign of Jai Singh was from 1127 AD to 1159 AD. Therefore, the time of Kalhana is fixed in the twelfth century.

### 3.7.4 Kalhan's work

Rajatarangini is the only historical poem of this historical poet. Everyone says that after inspecting the history texts, he composed Rajatarangini skillfully. Kalhana started from 1148 AD and ended Rajatarangini in 1150 AD. There is only historicity available in all the parts of this poem.

### 3.7.5 Rajatarangini Granth

This Vishakaya Granth is divided into eight tarangs. Here Kalhan tried to write the history of the rulers of Kashmir country starting from ancient times till his time. In this book, the history of a king named Gonand, from the beginning of Vikram Samvat to the beginning of the twelfth century, is described respectively. In the first tarang of this book, the mention of kings is given without any time. There history is made on the basis of mythology and public opinion. After that, the direction of time is obtained in the history of kings. For the first time the date 813-814 has been mentioned. Subsequent events have been authentically and scientifically attached by interviewing the events of the eighth tarang. So there is no doubt about their veracity.

### 3.7.6 Characteristics of Kalhan's Poetry

Generally, almost all historical poets do not hesitate to describe the qualities existing in their country to increase the prestige of their country. But Kalhana was not like him. He created history with absolute impartiality, he himself writes

प्लाघ्यः स एव गुणवान् रागद्वेषविवर्जितः।  
भूतार्थकथने यस्य स्थेयस्येव सरस्वती॥

In the book Rajatarangini, the merits and demerits of the then kings, the ungrateful devotion of the royal servants, devotion, etc. have all been accurately described. In this poem both praise and condemnation were written impartially. Poetry like history is also present in this book.

like -



### TEXT QUESTION – 3.6

55. In which country was Kalhana born?
56. What is the name of Kalhana's work?
57. What type of book is Rajatarangini?
58. How many tarangas are there in Rajatarangini?
59. Name the father and uncle of Kalhan?

## POET INTRODUCTION



Note

POET  
INTRODUCTION

Note

## 3.8 BHATTISWAMY

## 3.8.1 General Introduction

Bhattikavya was pioneered by Bhattiswami, his father's name was Sridharaswamy. There is no authentic opinion about Bhattiswami's biography. A story is heard about his life. Mother got separated only after the birth of Bhattiswami. His father Shrihar Swami also abandoned his newborn son and became a sanyasi. There was a king named Sridharasena, who brought up Bhattiswami.

He had a deep erudition in grammar. His poetry is proof in this matter. At the same time, he had erudition in the Alankaradi Shastras.

## 3.8.2 Bhattiswami's Location

It is famous that he was born in Valabhinagar under Saurashtra Janapada.

## 3.8.3 Bhattiswami's Location

Bhattiswami has written in his poetry that he was under the shelter of King Sridharasena. There are four kings named Sridharasen. They happened from 500-650 AD. Which of these was at the time of Sridhar, it is not certain. An inscription of Sridharasena II is found. There the scholar of Bhattinama gets talks of Rajakrit land donation. If he is the founder of Bhattibhattikavya, then the time of Bhatti can be considered as 610 AD. Other furnaces conceived also cannot be earlier than the seventh century. So Bhattiswami was born in the 7th century AD, it can be said that.

## 3.8.4 Bhattiswami's Works

Bhattiswami's only poem is Bhattikavya. Bhattikavya is more famous among the scriptures. The purpose of the creation of this poem was to give knowledge of grammar along with humor. The use of grammar is seen in this poem with due diligence. Bhattiswami himself writes. -

“दीपतुल्यः प्रबन्धोऽयशब्दलक्षणचक्षुषाम्।  
हस्तादर्ष इवान्धानां भवेदव्याकरणादृते”॥

That is, for those who know grammar, this poetry is like a lamp. But for those without knowledge of grammar, it is like a mirror in the hand of the blind. Bhattiswami composed this poem, hence it is called Bhattikavya. This poem is also famous by the name Ravanavadh.

This poem is based on Valmiki's Ramayana. The story of Ramayana is described in it. It has 12 cantos.

### 3.8.5. Characteristics of Bhattiswami's poetry

The main feature of this poem is that the forms of grammar are obtained in practice. All the usages of obsolete grammar along with them are found here. According to Mallinath, Bhattikavya is an example of poetry. Other commentators also say that the poet has created this book to impart grammar education through experimentation. There are mainly four types of Bhattikavya. Prakarnakand, Adhikarkand, Prasannakand, and Tintakand. In them there is a dissemination from the beginning to the fifth canto, where various rules of grammar have been quoted by use. Right from the fifth canto to the ninth canto. In this, the behavior of suffixes, atmanepad parsmapada legislation, tattvavidhan and sattvavidhan have been displayed with Prayag. From the tenth canto to the thirteenth, there is Prassakand. It shows the use of ornaments. From the eighteenth canto to the last canto there is a Tidant Kand. Here the use of ten lokas is found. Bhattikavya is not only created for the knowledge of the use of grammar features, but also ornaments, rasas, verses, poetic qualities, Vyjanna and Chitrakavya etc. Its glory is enhanced by the inclusion of melody in the eleventh canto by the investment of syllables in the tenth canto of poetry.

#### An example sight of Yamakalankar -

अवसितं हसितं प्रसितं मुदा विलसितं ह्यसितं स्मरभासितम्।  
न समदाः प्रमदा हतस्मदाः पुरोहितं विहितं न समीहितम्॥

#### Using lud.lakar like -

माज्ञासीस्त्वं सुखी रामो यदकार्षीत् स रक्षसाम्।  
उदतारीदुदन्वन्तः पुरं न परितोऽरुधत्॥  
इस काव्य का शरद्वर्णन नितान्त हृदयस्पर्शी है -  
तरंगसंगाचचपलैः पलाषैर्ज्वालाश्रियं सातिषयं दधन्ति।  
सधुमदीप्ताग्निरुचीनि रोजुस्ताम्रोत्पलान्याकुलषट्पदानि॥

In this way also in the description of Surya

दुरुळारे पंक इवान्धकारे मग्नं जगत्सन्ततरधिरज्जुः।  
प्रणवष्टमूर्तिप्रविभागमुद्यन् समुज्जहारेव ततो विवस्वान्॥

The following verse of Bhattikavya is a famous example of an alankar called Ekavali. -

न तज्जलं यन्न सुचारुपंकजं न पकजं तद्यदलीनषट्पदम्।  
न षट्पदोऽसौ न जुगुंज यः कलं न गुंजितं तन्त जहार यन्मनः॥

This poem also has the speciality of epic, for this reason Bhattikavya is epic.

## POET INTRODUCTION



Note

POET  
INTRODUCTION

Note



## INTEXT QUESTIONS - 3.7

60. Write the name of Bhattiswami's father?
61. Bhattiswami was dependent of which king?
62. Bhattiswami was born in which country?
63. What is Bhattiswami's time?
64. What is Bhattikavya?
65. Write the composition of Bhattiswami?
66. "Deepatullyah Prabandhoyam – about whom is it said?"
67. On what is Bhattikavya dependent?
68. Give a famous example of Ekavali ornamentation from Bhattikavya?



## SUMMARY

**Magha-** In this lesson, we have studied the life character of Magh poet, his place, time, work, specialty of poetry, etc. Magh's father Dak was a scholar and charity. He was born in Meenmalakhya Nagar. This Gurjarat resident poet resided in Shrimalnagar. Scholars consider the time of Magha from the end of the seventh century to the eighth century. Mahakavimagh became successful with the only poem named Sisupalvadha.

In this epic Mahabharata, the story of the killing of Shishupala by Shri Krishna is narrated in Yudhishtira's Rajasuya Yagya. Magha made this lifeless story of Mahabharata miraculous with the greatness of the description.

**Sriharsha -** In this text, the life story, country, time and works of Sriharsha are described. Sriharsha was a resident of Kanyakubja. Srihir was his father's name and Mamalladevi was his mother's name. He composed the Naishadhiyacharita to honor his father Sriheer, who was defeated by Udayanacharya. His time has been the time of King Jayantchand. Hence, in the twelfth century. There are nine texts of Shri Harsha. His Naishadhiyacharit and Khandankhand food poetry became more famous. Apart from these, the other texts are Stariyavicharaprakana, Vijayprashasti, Goudoravishakulaprashasti, Arnavarnaman, Chhindprashasti, Shivashaktisiddhi, and Navasahasankacharitchampu.

Naishadhiyacharita has 22 cantos and 2830 verses. The love story of Naldamayanti has been described. The description of the renunciation of the flamingo by the

contemplative king Nal about Damayanti is famous. The description of Nal's analogy with the deities is also famous. The text has been concluded with a happy confluence of Nal and Damayanti.

Kshemendra- Kshemendra, the native of Kashmir, was born in the eleventh century. All his works are famous and poetic. Dashavatarcharit poetry is very much in all the works.

Kalhan - Kalhan is unique among historical poets. He was born in the country of Kashmir in the twelfth century. His father Chapanak was the chief Amatya of King Harsha, a gentleman named Alkadala brought up Kalhana. The name of her composition is Rajatarangini. It has eight waves. In the reign of Raja Jai Singh, Kalhana created Rajatarangini. In this poem, the history of the kings of the country of Kashmir is described, starting with a king named Gonand.

Bhattiswami- Bhattiswami was born in the seventh century in Valabhinagar under Saurashtrajanapada. Bhattiswami's father was Sridharaswamy. After becoming a sannyasi by his father, a king named Sridharsen took care of him. The name of his composition is Bhattikavya. Whose other name is also Ravanavadh. Bhattikavya is famous among the scriptures. This poem is based on Maharishi Valmiki's Ramayana. It has 12 cantos. Here the proper use of grammar is visible.

**ANSWERS TO TEXT QUESTIONS****3. 1**

1. Magh's father's name was Dattaka.
2. Magha's paternal grandfather was Suprabhdev.
3. Magh's paternal grandfather was in the assembly of King Varmalat.
4. Magha was born in the city of Meenmalakhya.
5. The abode of Magh was Shrimalnagar.
6. The name of the work of Anandavardhana is Dhvanyalok.
7. The name of the Vamankrit text is Kavyalankar.
8. By quoting the verses of Magha in the sound of Anandavardhana, it is known that Magha is antecedent of Anandavardhana.
9. The time of Magha is from the end of 7th century to the 8th century.
10. The composition of Magha is Sisupalvadh.

**POET  
INTRODUCTION****Note**

### POET INTRODUCTION



Note

11. In Yudhishtira's Rajasuya Yagya, Shri Krishna killed Shishupala. This is also its main theme.
  12. The sublime of Shishupala is Vyasrachit Mahabharata.
  13. The hero of Shishupalwadh is Shri Krishna.
  14. The antithesis of Shishupalwadh is Shishupala.
- 3.2**
15. Yudhishtira performed the Rajasuya Yagya.
  16. There are 22 cantos in Shishupalvadh.
  17. After completing the period of exile, the Pandavas lived in the city of Indraprastha.
  18. All the kings of Jambudweep were called in the Rajasuya Yagya.
  19. Shri Krishna was the visionary of all actions in the Yagya.
  20. According to the scriptures, there is a rule to offer Arghya to the virtuous at the end of the Yagya.
  21. According to the scriptures, six members from Brahmin graduate, Guru, Brother, Jamata, Raja, Ritwik Yagnik, who are studying Shadangveda are eligible for worship.
  22. Bhishma declared that Shri Krishna is great.
  23. Sishupal condemned Shri Krishna.
  24. "Now I say that the one who does not like the worship of Lord Shri Krishna, he should wear the bow". Bhishma said this statement
  25. The messenger sent by Shishupala condemned Shri Krishna with lewd words.
  26. Satyaki gave a befitting reply to the objections of Shishupala.
  27. On completion of hundred crimes, Shri Krishna beheaded Shishupala.
  28. Shri Krishna beheaded Sishupala with Sudarshan Chakra.
  29. A light emanated from the body of Shishupala and entered the body of Shri Krishna.
  30. Everyone was astonished by the incident of a light entering the body of Shri Krishna.

**3.3**



**POET  
INTRODUCTION****Note**

31. In the poetry of Magh, there is a touch of all the scriptures like Vedas, Puranas, Darshana, Alankar Sangeet, Samarshastra, Chhand, Jyotish etc. Therefore, Magh is considered to be a polytheist poet.
32. There is a touch of all the scriptures like Vedas, Puranas, Philosophy, Alankar, Sangeet, Samarshastra, Astrology etc.
33. Kiratarjuniya is the creation of Bharavi.
34. In order to understand the book Kiratarjuniya, Magha composed Sisupalvadha.
35. The description of mountain, season, forest, water sports, evening and morning etc. is visible in the poetry of Shishupalvadha.
36. The description of the sun going to Astachal and the moon going to Udayachal became famous as 'Ghantamagha' due to the analogy with the bells hanging in the ears of the elephant.
37. The description of sunset and moonrise of Magh poet is in the following verses  
Udayati Vitodhvarashmirajvahimruchai Himdhamani Yaati Chastam.  
Vahti Girirayam delayed hourly double family Varanendra Leelam.
38. Shloka prescribed from Chitrabandh in Shishupalvadh -  
दाददो दहदुददादी दादादो दूददीदरोः।  
दुददादंदददे दुहे ददाददददोऽददः।
- 3.4**
39. The two texts of Shri Harsha are Naishadhiyacharitam and Khandankhandadhaya.
40. Sriharsha was born in Kanyakubja Nagar.
41. Sriharsha's father's name was Sriheer.
42. The name of the mother of Sriharsha was Mamalladevi.
43. Sriharsha's father Jayantchandra was in the king's meeting.
44. Sriharsha's father was defeated by Udayanacharya.
45. Sriharsha chanted the Chintamani mantra.
46. Sriharsha worshiped Tripura Devi.
47. Udayanacharya was fragmented from Shriharsha Khandankhand food text.

### POET INTRODUCTION



Note

48. The period of Sriharsha was the twelfth century.
49. Sriharsha composed the Naishadhiyacharitam between 1163 and 1174 AD.

#### 3.5

50. Kshemendra was the sabha pandit of King Anant.
51. Kshemendra was born in Kashmir.
52. Ksemendra happened in the eleventh century.
53. The compositions of Ksemendra - Shashivansha Mahakavya, Amritrangakavya, Avasarsar, Muktavali, Lavanyavati, Deshopadesh, Pawanpanchashika, Dashavatarcharit,
54. Ksemendra composed Dashavatarcharita for sweetness.

#### 3.6

55. Kalhan was born in the country of Kashmir.
56. The composition of Kalhana is Rajatarangini.
57. Rajatarangini is a historical poem.
58. There are eight waves in Rajatarangini.
59. Kalhan's father's name was Chanpak and uncle's name was Kanak.

#### Urastavak-7

60. Bhattiswamy's father's name is Sridhar Swami.
61. Bhattiswami was in the shelter of King Sridharasena.
62. Bhattiswami was born in Valabhinagar under Saurashtra district.
63. Bhattiswami was born in the seventh century.
64. Bhattikavya is a scripture.
65. Bhattiswami's work is named Bhattikavya.
66. Deepatulya: Prabandhoyam Bhattikavya has been called.
67. Bhattikavya Ramayana is a fictional poem.
68. Famous example of Ekavali ornamentation

न तज्जलं यन्न सुचारुपंकजं न पंकजं तद्यदलीनषट्पदम्।  
न षट्पदोऽसौ न जुगुंज यः कलं न गुजितं तन्त जहार यन्मनः॥