

Semester -1

Anusrita Mandal

Asst. Prof.

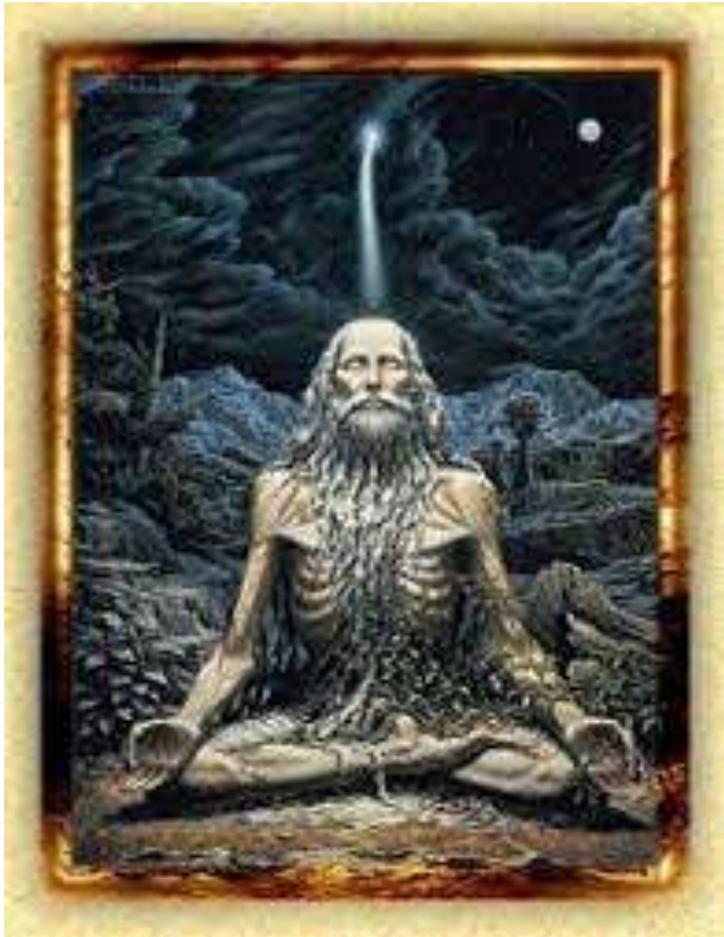
Dept. Of Sanskrit

Surenranath College

Nitiśataka

- **Bhartṛhari भर्तृहरि** - 5th century CE
- [Vākyapadīya](#)
- [Śatakatraya](#) - nitiśataka
- *Bhaṭṭikāvya*
- **Bharavi – भारवि** 6th century CE
- [Sanskrit](#) poet
- in 18 cantos based on an episode from the [Mahabharata](#)

Bhartrhari and Ujjain



Writings..



Cont..

- Bhartruhari was so much immersed in romance and sex, that he wrote 100 stanzas on '**the art of romance and sex**', now famously called '**Shringara Shataka**'. All the stanzas are on sensuality and sexual pleasure.

Story behind the text

- Bhartrihari - king ruling the city of Ujjaini
- his mind was always on Love and Romance
- he had around 100 beautiful women for his wives as stories say, obviously there wasn't much time left for him to look after the Kingdom
- his younger step-brother Vikramaditya (who is famously known, Indian calendar system which is still used was found during his era) was looking after the whole of kingdom, and was unhappy with his brother for not taking responsibilities.

Cont..

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- Deep **Vairagya** (dispassion) arose in him, he gave up the desire for his wife, realizing his mistake he brought his brother back and crowned him, renouncing the world he lived rest of his life as an ascetic. Bhartruhari wrote **Niti-Shataka and Vairagya Shataka** during his later years
- Bhartruhari realized the fleeting nature of the pleasure from worldly objects, he wrote a poem about the incident which changed him in his Niti Shataka. (100 stanzas on Moral conduct)

Details...

- Ujjain king Gandharva sent two wives
- Bikramaditya and Bhartrihari
- Bhartrihari+2 wives +pingala (3rd one)
- Gorakhnath has given fruit ('**youth and longevity**') to Bhartrihari-Pingala- charioteer -prostitute-king Bhartrihari(return)
- **"(She) whom on I contemplate, is not passionate for me, she loves another; that whom she loves, loves another; One whom he loves, loves another. Refuse (disdain to) that woman, that man, Cupid, me."**
- Vairagya-given kingship to Bikramaditya-12 years penance-near Kshipra river

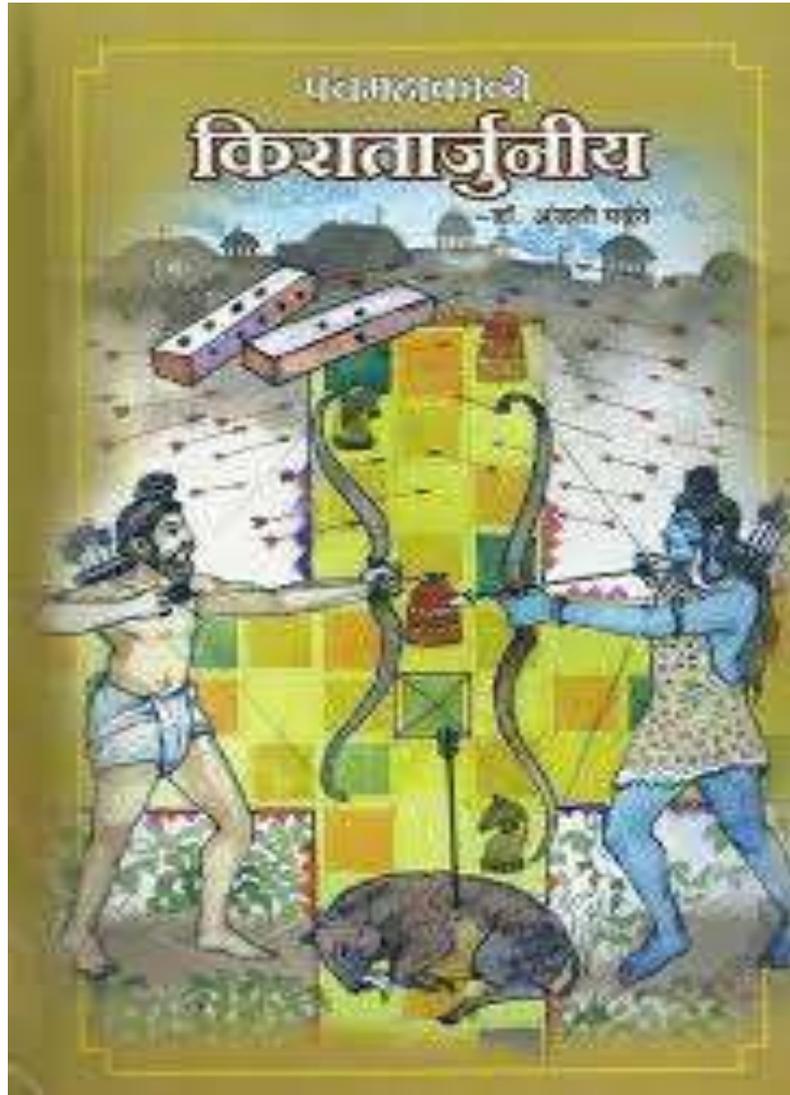
Cont.

- ***Nītiśatakam***- Introduction(Author & Text)
- Appropriateness of Title,
- 1st sloka with translation and various analyses (grammar, background, explanation, metre etc.)
- दिक्कालाद्यवच्छिन्नानन्तचिन्मात्रमूर्तये ।
- स्वानुभूत्येकमानाय नमः शान्ताय
तेजसे ॥१॥ (मूर्खपद्धतिः)

sem-1
Anusrita Mandal

- ***Kirātārjunīyam*** - Introduction(Author & Text)
- Appropriateness of Title,
- 1st sloka with translation and various analysis (grammar, background, explanation, metre etc.)
- श्रियः कुरुणामधिपस्य पालनीं प्रजासु वृत्तिं
यमयुङ्क्त वेदितुम् । स वर्णिलिङ्गी विदितः समाययौ
युधिष्ठिरं द्वैतवने वनेचरः ॥१॥

Significance of the title



Textual info..

महाकवि भारवि कृत किरातार्जुनीयम्

सर्ग-18

कुल श्लोक-1040/1030

प्रथम सर्ग में श्लोक-46

नारिकेलफलसम्मितम वचः-मल्लिकार्जुन ने भारवि के
शान्नायकव्यवस्था.blogspot.in
अर्थ गौरव की प्रशंसा में कहा है।

प्रसिद्ध टीका-श्री चित्रभानु द्वारा रचित

शब्दार्थदीपिका(प्रथम तीन सर्गों पर)

प्रथम तीन सर्गों को कहा जाता है-पाषाणत्रय

rĀjadharma

किरातार्जुनीयम्

प्रथमः सर्गः

क्रियासु युक्तैर्नृप! चारचक्षुषो न वञ्चनीयाः प्रभवोऽनुजीविभिः ।
अतोऽर्हसि क्षन्तुमसाधु साधु वा हितं मनोहारि च दुर्लभं वचः ॥ १.४ ॥

स किंसखा साधु न शास्ति योऽधिपं हितान्न यः संशृणुते स किंप्रभुः ।
सदानुकूलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसम्पदः ॥ १.५ ॥

निसर्गदुर्बोधमबोधविक्लवाः क्व भूपतीनां चरितं क्व जन्तवः ।

(रघुवंशम्) Sanskrit (H) sem 1 Anusrita Mandal

- नामकरणस्य स्वार्थकता
- 'कवेर्वृत्तस्य वा नाम्ना नायकस्येतरस्य वा' (भट्टिकाव्यम्-शिशुपालवधम्-रघुवंशम्)
- रघुप्रधानः वंशः- रघुवंशः- मध्यपदलोपी कर्मधारयः
- रघूणाम् वंशः- रघुवंशः- षष्ठी तत्पुरुषः
- प्रथमसर्गः- वशिष्ठाश्रमाभिगमनम् टीकाकारः- मल्लिनाथः टीका-सञ्जीवनी



रघुवंशम्

- पृथिव्याः राजकुलानाम् आदिपुरुषः कः ?
- पृथिव्याः राजकुलानाम् आदिपुरुषः वैवस्वतो मनुः ।
- 'तदन्वये' इत्यत्र अन्वयशब्दस्य अर्थः कः ?
- 'तदन्वये' इत्यत्र अन्वयशब्दस्य अर्थः वंशः ।
- दिलीपः केन रूपेण प्रतिभासते ?
- दिलीपः राजेन्दुरिव प्रतिभासते ।
- प्रनवः इत्युक्ते कः ?
- प्रनवः इत्युक्ते ॐकार इति ।