

SUBJECT : SANSKRIT

TOPIC : MAGNIFICIRNT CHARACTERSTICS OF SURYAVAMSHA RULERS



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Suryavamsha dynasty

- In India, the Suryavamsha or Solar dynasty was founded by **the great king Ikshvaku**. Few of the great people belonging to this great Suryavamsha (Solar dyanasty) are Mandhata, Muchukunda, Ambarisha, Bharata Chakravarti, Satya Harishchandra, Dileepa, Sagara, Raghu etc.

Suryavamsha dynasty

- **Solar dynasty** or the **Ikshvaku dynasty** was founded by the legendary king [Ikshvaku](#).^[1] The dynasty is also known as ***Sūryavaṁśa*** ("Solar dynasty" or "Descendants of the Sun") and along with [Lunar dynasty](#) comprises one of the main lineages of the [Kshatriya Varna](#). [Rama](#) belonged to the Ikshavaku dynasty and [Krishna](#) belonged to the Lunar Dynasty.^[2] The first *Tirthankar* of Jainism, [Rishabhdeva](#) himself was King Ikshvaku, according to Jain texts; However, according the Hindu texts, [King Ikshavaku](#) is different from Rishabhdeva, and Rishabhadeva was one of his lineal descendants. Further, 21 Tirthankars of Jainism were born in this dynasty.^{[3][4]} According to Buddhist texts and tradition, [Gautama Buddha](#) descended from this dynasty. Many later kings of the [Indian subcontinent](#) claimed to be of Suryavanshi descent.

Suryavamsha dynasty

- Suryavansha or Solar Dynasty is the one of the two major legendary [Kshatriya](#) dynasties found in Hindu Puranic and epic literature, the other being Chandravansha or the [Lunar Dynasty](#). According to *Harivamsa*, Ikshvaku is considered the primogenitor of the dynasty of, and was granted the kingdom of Aryavarta by his father [Vaivasvata Manu](#). Manu settled down in the [Aryavarta](#) region after he survived the great flood. [A. K. Mozumdar](#) states that Manu is the one who built a city on the [Sarayu](#) and called it [Ayodhya](#) meaning the 'invincible city'. This city served as the capital of many kings from the solar dynasty and is also the birthplace of [Rama](#) an avatar of [Vishnu](#).^[8]
- Some Hindu texts suggest Rishi [Marichi](#), one of the seven sages and first human creations of [Brahma](#) as the progenitor of the dynasty. Marichi's eldest son [Kashyapa](#) is said to have settled down in Kashmir (Kashyapa-Meru or Kashyameru). He also contributed to the verses of the Vedas. Later, Vivasvan son of Kashyapa and Aditi, famously known as the Hindu god [Surya](#) married [Saranyu](#) who was the daughter of [Vishvakarman](#), the architect of devas. He had many children but Manu was given the responsibility of building the civilization and as a result it formed a dynasty that was named 'Suryavansh' or the solar dynasty. Manu is also the progenitor of the Lunar Dynasty because he married his daughter [Ila](#) to [Budha](#), the son of [Chandra](#) or the moon god and the couple gave birth to the magnanimous King [Pururavas](#) who became the first king of the Chandravansh or the Lunar dynasty.^[9]

Dilipa of suryavamsha kingdom

- **Dilipa**, also known as **Khaṭvāṅga**, was an legendary kshatriya king of [Ikshvaku dynasty](#). Dilipa was the son of Mulaka and Ilibila, and the husband of Sudakshina, and father of [Raghu](#).^[1]
- Dilipa was also the name of a serpent born into the Kashyapa family.^[1]

Legends of Dilīpa

Meeting with Vasishtha

One day, Dilipa met the sage [Vasishtha](#) on the banks of the [Ganga river \(Ganges\)](#). Vasishtha taught Dilipa about all the sacred waters and explained to him how each were great. This legend is found in the [Padma Purāṇa](#).^[1]

Killing of Virasena

The *Yuddha Kandam* of the [Ramavataram](#) mentions the myth of the killing of Virasena, in which Dilipa is involved. Once an [asura](#) named Virasena attacked [Kubera](#); however, the gods [Shiva](#) and [Vishnu](#) were unable to defeat him. Vishnu told Kubera to seek the help of the king Dilipa, who came to Kubera's mythical city of [Alaka](#). Dilipa fired arrow after arrow at Virasena, but every drop of blood spilled caused the formation of a new Virasena. To finish the unending battle, Dilipa prayed to the goddess [Rakteshwari](#), who came and drank all the blood of Virasena, allowing for his death.

Dilipas life

- **Birth of Raghu**
- The [*Padma Purāṇa*](#) and [*Uttarā Kāṇḍa of the Rāmāyaṇa*](#) mention the myth of the birth of [Raghu](#). Dilipa was a noble, popular ruler who was married to Sudakshina, the princess of [Magadha](#); however, he had no progeny. He and Sudakshina decided to go to the sage [Vasishta](#) in order to receive advice on how to obtain a child. At Vasishta's [ashrama](#), he told the couple that the reason they had no children was because they had slighted the divine cow [Kamadhenu](#). He stated that once when Dilipa was visiting the god [Indra](#), he had passed Kamadhenu but paid no attention to her. Kamadhenu took this as a personal insult, and cursed Dilipa so that he would not have any children until he served and propiated Kamadhenu's daughter, Nandini. Vasishta told Dilipa and Sudakshina that Nandini had gone to [Patala](#) to attend a sacrifice of the god [Varuna](#). For the next twenty-one days, Dilipa and Sudakshina followed and attended on Nandini as she traversed [Patala](#). One morning Nandini went to graze in a forest, and as usual Dilipa followed her. However, when Dilipa was focused on the beautiful wooden scenery, a lion jumped out and attacked Nandini. Dilipa aimed his bow and arrow at the lion to fire, but he was paralysed. The lion told Dilipa that he was a servant of the god [Shiva](#), and that he had been ordained to protect a divine [deodar cedar](#) tree that had been planted by Shiva's wife, [Parvati](#). The lion stated that he was allowed to eat any animals that came near the deodar cedar tree, and so was justified in eating Nandini. Dilipa fell to his knees and bowed to the lion, and begged the lion to eat him rather than Nandini. Suddenly, the lion disappeared and Nandini revealed that she had done this to test Dilipa. After successfully propiating Nandini, Dilipa and Sudakshina returned to the earthly realm and had a son named [Raghu](#).^{[1][2]}
- **Life as a Royal Hermit**
- One day, Dilipa pleased God so much that he realized how long he had to live. He then left his royal duties to his ministers and spend the rest of his life in devotion and meditation. He performed 100 sacrifices, in which he made golden roads and was even visited by the god [Indra](#). This myth is found in the [*Bhāgavata Purāṇa*](#) and the [*Drona Parva*](#) of the [*Mahābhārata*](#) , where he is referred to as Khaṭvāṅga.^[1]

Lord Rama

- Rama is 394th name of Lord Vishnu, born in Ikshvaku dynasty ruled as Suryavanshi King
- Characteristics of lord rama
- He never spoke lies.
- He never spoke the foul(Abuse) language.
- He will except the other person to speak first. ...
- He never played games that involved luck.
- He never remembered what he gave to others.
- He never thought about his greatness.

Rama's traits

- ***Loyalty: He never thought of a woman other than Sita in his entire life***
- ***Satisfaction: He was satisfied with whatever he had, even a little less couldn't have bothered him.***
- ***Kindness: He was a kind soul, who wished well for every creature on earth***
- ***Spirituality: The title of a king did not stop him from performing his spiritual practices.***
- ***Humility: He never talked about his goodness or greatness.***

Rama's works and life

- Rama is said to have been born to [Kaushalya](#) and [Dasharatha](#) in [Ayodhya](#), the ruler of the Kingdom of [Kosala](#). His siblings included [Lakshmana](#), [Bharata](#), and [Shatrughna](#). He married [Sita](#). Though born in a royal family, their life is described in the Hindu texts as one challenged by unexpected changes such as an exile into impoverished and difficult circumstances, ethical questions and moral dilemmas. Of all their travails, the most notable is the kidnapping of Sita by demon-king [Ravana](#), followed by the determined and epic efforts of Rama and Lakshmana to gain her freedom and destroy the evil Ravana against great odds. The entire life story of Rama, Sita and their companions allegorically discusses duties, rights and social responsibilities of an individual. It illustrates [dharma](#) and dharmic living through model characters.
- Rama is especially important to [Vaishnavism](#). He is the central figure of the ancient Hindu epic [Ramayana](#), a text historically popular in the South Asian and Southeast Asian cultures.^{[10][11][12]} His ancient legends have attracted [bhasya](#) (commentaries) and extensive secondary literature and inspired performance arts. Two such texts, for example, are the [Adhyatma Ramayana](#) – a spiritual and theological treatise considered foundational by [Ramanandi](#) monasteries,^[13] and the [Ramcharitmanas](#) – a popular treatise that inspires thousands of [Ramlila](#) festival performances during autumn every year in India.^{[14][15][16]}
- Rama legends are also found in the texts of [Jainism](#) and [Buddhism](#), though he is sometimes called Pauma or Padma in these texts, and their details vary significantly from the Hindu versions. [Jain Texts](#) also mentioned [Rama](#) as the eighth [balabhadra](#) among the 63 [salakapurusas](#). In [Sikhism](#), Rama is mentioned as one of twenty four divine incarnations of Vishnu in the [Chaubis Avtar](#) in [Dasam Granth](#).

rama's life

- Rama was born on the ninth day of the lunar month [Chaitra](#) (March–April), a day celebrated across India as *Ram Navami*. This coincides with one of the four [Navaratri](#) on the [Hindu calendar](#), in the spring season, namely the *Vasantha Navaratri*.^[34]
- The ancient epic *Ramayana* states in the *Balakhanda* that Rama and his brothers were born to Kaushalya and Dasharatha in [Ayodhya](#), a city on the banks of [Sarayu River](#). The Jain versions of the *Ramayana*, such as the *Paumacariya* (literally deeds of Padma) by Vimalasuri, also mention the details of the early life of Rama. The Jain texts are dated variously, but generally pre-500 CE, most likely sometime within the first five centuries of the common era. [Moriz Winternitz](#) states that the *Valmiki Ramayana* was already famous before it was recast in the Jain *Paumacariya* poem, dated to the second half of the 1st century CE, which pre-dates a similar retelling found in the *Buddha-carita* of Asvagosha, dated to the beginning of the 2nd century CE or prior.^[38]
- [Dasharatha](#) was the king of [Kosala](#), and a part of the [solar dynasty](#) of [Ikshvaku](#). His mother's name [Kaushalya](#) literally implies that she was from Kosala. The kingdom of Kosala is also mentioned in [Buddhist](#) and [Jain texts](#), as one of the sixteen [Maha janapadas](#) of [ancient India](#), and as an important center of pilgrimage for Jains and Buddhists. However, there is a scholarly dispute whether the modern Ayodhya is indeed the same as the Ayodhya and Kosala mentioned in the *Ramayana* and other ancient Indian texts

Mandhatri of suryavamsha dynasty

- Mandhatri was an [Ikshvaku dynasty](#) king and son of Yuvanashva. He married Bindumati Chaitrarathi, daughter of [Yadava](#) king Shashabindu and granddaughter of Chitraratha. According to the [Puranas](#), he had three sons, Purukutsa, [Ambarisha](#) and [Muchukunda](#). He is well known for his benevolence and generosity.

Birth of mandhatri

- Mandhata's legend is cited in the Vana Parva, Drona Parva, and Shanti Parva of Mahabharata.
- King Yuvanaswa of [Ayodhya](#) was childless. Once, he went on a hunting expedition and in the afternoon, he became wracked with thirst.
- He came across the hermitage of sage but found no one. The king saw a pitcher of water and drank it. When sage came to know of this, he told the king that the water was meant for his wife so that she would conceive. Since the king drank it he became pregnant with his son.
- One century later, the sages and saints arrived to help him give birth and slit open the left side of Yuvanaswa's abdomen without causing pain and brought the baby boy. [Indra](#), King of the Gods declared "He shall draw sustenance and dependence from me" or "Mandhata". Indra provided milk from heaven to Manadhata. The milk began to accelerate the boy's growth. Within twelve days, he resembled a twelve-year-old boy who was thirteen cubits tall. Mandhata spontaneously acquired the entire knowledge of the Vedas and military sciences. Mandhata acquired an impenetrable armor, a quiver with an inexhaustible supply of arrows and the Ajagava bow (originally belonging to [Shiva](#)) which fell from the sky. Mandhata ascended the throne.

Conquests of mandhatri

- Wealth flowed into Mandhata's hands on its own. As a result, he abolished taxes. By mere willpower, he conquered the entire earth in one day. He proceeded to vanquish the kings Marutta of Ushiraviga, Asita, the Druhyu King Angara, Nriga, Brihadratha of Anga, Suna, Jaya, Janamejaya, Sudhanwan, Gaya of Kanyakubja, Angara's son Gandhara and several others in battle. Mandhata conquered Patala loka, Bhuloka, and half of Swargaloka and became lord of the three worlds. Mandhata fought and vanquished Indra in the Naimisha forest.
- It is mentioned in the Mahabharata that Mandhata, the King of Ayodhya, gave away colossal statues of Rohita fish, entirely made up of pure gold and spanning several kilometres to the Brahmanas as a charity. He also gave away 10,000 Padmas (10 [quintillion](#)) of cows of the best breed to the Brahmanas during his sacrifices. Mandhata performed a hundred Ashwamedha Yagnas and a hundred Rajasuya Yagnas. He built 1000 magnificent palaces for the Goddess Shakti and was a devotee of Shiva.
- Mandhata was also known as Yauvanashwin (son of Yuvanashwa) and Trassadasyu (one who was feared by the wicked). He once fought [Ravana](#), King of Lanka in a duel, but it ended in a stalemate. Even Ravana who was feared by everyone was fearful of Mandhata. Ravana was later defeated and slain by [Rama](#), a descendant of Mandhata.
- Mandhata married Chandravanshi princess, Bindumati, daughter of Shashabindu, King of the [Yadavas](#). The couple had three sons and fifty daughters. His sons Purukutsa, [Ambarisha](#), and [Muchukunda](#) were equally illustrious. ^[3] Mandhata's daughters fell in love with the handsome ascetic Saubhari and married him. Mandhata's eldest son, Susandhi, or purukutsa succeeded in his family.