

**Note****18**

## KARNA DONETS KAVACH-KUNDAL

The theme in the previous lesson was that Karna goes to Parashurama to get the weapons. Although he acquired the knowledge of weapons, he also received the curse of the Guru. That's why this sorrow is in his heart. Still, he has a Kavach Kundal. Therefore he is also invincible. But Karna is a donor, it is well-known in the history of India. Knowing the fear of his life, he gives the armor coil to the disguised monk. The poet expresses the feelings of Karna in a sulit style.



### OBJECTIVES

After studying this lesson, you will be able to:

- know the deceit of Indra;
- know the generosity of Karna in charity;
- know the poetic style of poet Bhas;
- understand the proper use of different Sanskrit words;
- understand some grammatical points; and
- write, speak and use Sanskrit words that used in original text.

STUDY OF KAVYA  
(POETIC WORK)

Note

## 18.1 UNDERSTAND THE TEXT

(नेपथ्ये)

भोकण्ण! महत्तरंभिक्षं याचेमि। (भो: कर्ण! महत्तराभिक्षां याचे)।

कर्णः-(आकर्ण्य)अयेवीर्यवान् शब्दः।

श्रीमानेष न केवलं द्विजवरो यस्मात् प्रभावोमहा-  
नकर्ण्य स्वरमस्य धीरनिनदंचित्रार्नितांगाइव।  
उत्कर्णस्तिमितांचिताक्षवलितग्रीवार्पिताग्रानना-  
स्तिष्ठन्त्यस्ववशांगयष्टिसहसा यान्तोममैते हयाः॥15॥  
आहूयतां स विप्रः।नन।अहमेवाह्वयामि।भगवक्तिइतः।

अन्वय- एष केवलं द्विजवरः न अपितुश्रीमान्, यस्मात् महान् प्रभावः, धीरनिनदंस्वरमाकर्ण्य मम एतेहयाः उत्कर्णस्तिमितांचिताक्षवलितग्रीवार्पिताग्राननाः अस्ववशांगयष्टिसहसा यान्तः चित्रार्पिताइव तिष्ठन्ति॥15॥

**Explanation-** Hearing a serious word, this petitioner is not only the best among the brahmins but is endowed with a special beauty. Because of which his great influence is visible. Whose influence is that? Hearing whose solemn utterances, the horses walking towards me, looking at him with an anxious gaze with uninteresting gaze, suddenly stopped, as if they had not touched their bodies. His body picture is as stable as chitralikhit. Due to this effect of the petitioner, I became as innocent as the Ashvachitra. Shardul Vrikrid verse.

**Meaning-** Saying this way, Karna, along with Shalya, raised the chariot to go to the battlefield. Then Karna ordered Shalya. Where Arjuna is there, take my chariot. At the same time, listening to the serious words spoken by the monk 'Mahatram bhiksham Yache' on the way to Karna, he said - This throat voice is that of a wise and couvesias Brahmin, because after hearing the serious words, my horses became curious with beautiful eyes became stable. Their organs are not in their years. Having said this, he said to Shalya, as Shalya calls a brahmin, but he stopped him and called a brahmin himself.

**Grammar**

- आकर्ण्य-आ+कर्ण+क्त्वाल्थप् प्रत्यय।
- यान्तः-या+शत् प्रत्यय पुल्लिङ्ग प्रथमा विभक्ति बहुवचन।
- वाच्यान्तरम्-आहूयतां स विप्रः-भवान् तं विप्रम् आह्वयतु।

## 18.2 LET US UNDERSTAND THE TEXT

(ततः प्रविशतिब्राह्मणरूपेण शक्रः)

शक्रः - भोमेघाः, सूर्येणैवनिवर्त्यगच्छन्तुभवन्तः।(कर्णमुपगम्य)

भोकण्ण! महत्तरांभिक्षं याचेमि। (भोः कर्ण! महत्तरांभिक्षां याचे।)

कर्णः दृढं प्रीतोऽस्मिभगवन्!

यातः कृतार्थगणनामहमद्य लोके

राजेन्द्रमौलिमणिरंजितपादपद्मः।

विप्रेन्द्रपादरजसातुपवित्रमौलिः

कर्णोभवन्तमहमेष नमस्करोमि॥16॥

अन्वय- अद्य लोकेराजेन्द्रमौलिमणिरंजितपादपद्मः कृतार्थगणनां यातः तुविप्रेन्द्रपादरजसापवित्रमौलिः  
एषः अहम् कर्णः भवन्तं नमस्करोमि॥16॥

**Explanation-** The one whose lotus feet are adorned with the crown of many majestic kings in the world, that Karna today bows to you in gratitude, having a holy head from the washing of the feet of a brahmin superior. Vasanttilka verse.

**Meaning-** On the call of Karna, the Brahmin form entered the stage and aimed at the clouds and said, O cloud, you leave with the sun only. Then he came to Karna and said - Oh Karna, I am asking for a big alms. Karna, delighted to see the brahmin, salutes him for the benefit of his blessings and says- My lotus feet are adorned with the crown jewels of the king's superiors. Out of the blessings in the world, I salute you today, Karna, having a pure head from the dust of the feet of a brahmin superior.

**Grammar**

- उपगम्य - उप+ गम्+क्त्वा ल्यप् प्रत्यय।
- पद्म- वा पुंसिपद्मंनलिनमरविन्दमहोत्पलम्।सहस्रपत्रं कमलं शतपत्रं कुशेशयम्।इति।
- रजः -रेणुद्वयोः स्त्रियां धुलिः पांसुर्ना न द्वयोरजः इति।

## 18.3 LET US UNDERSTAND THE TEXT

शक्रः -(आत्मगतम्)किन्तु खलुमयावक्तव्यं, यदिदीर्घायुर्भवेति वक्ष्येदीर्घायुर्भविष्यति। यदि न वक्ष्ये मूढइति मां परिभवति। तस्मादुभयंपरिहृत्य किन्तु खलु वक्ष्यामि।भवतु दृष्टम्।(प्रकाशम्)  
भोकण्ण! सुय्ये विअ, चन्देविअ, हिमवन्तेविअ, सागलेविअ, चिट्टुदु दे जसो। (भो कर्ण!  
सूर्यइव, चन्द्रइव, हिमवान् इव, सागरइवतिष्ठतुते यशः।)

कर्णः -भगवन्! किं न वक्तव्यंदीर्घायुर्भवेति। अथवा एतदेव शोभनम्।कुतः-

धर्मोहि यत्नैः पुरुषेण साध्यो

STUDY OF KAVYA  
(POETIC WORK)

Note

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Note

भुजंगजिह्वाचपलानृपाश्रियः।

तस्मात् प्रजापालनमात्रबुद्ध्या

हतेषु देहेषु गुणा धरन्ते ॥17॥

भगवन् किमिच्छसि। किमहं ददामि।

अन्वय- हि पुरुषेण धर्मः यत्नैः साध्यः, नृपाश्रियः भुजंगजिह्वाचपलाः, तस्मात् देहेषु नष्टेषु प्रजापालनमात्रबुद्ध्या गुणाः धरन्ते ॥17॥

**Explanation-** In human beings, only dharma is achievable by efforts like prohibition of scriptural laws etc. The Rajalakshmi of kings is as fickle as the tongue of a snake, so even after the destruction of the body, by protecting the subjects with wisdom, its virtues, dakshina etc. remain. Upjati chhand.

**Meaning-** Listening to Karna's words, Indra himself said that if he has a long life in the form of blessings, then he will live long. But if I do not say it, I am a fool and will ridicule me by thinking like this. That is why both should be abandoned. Then he says in the light - O Karna like the sun, like the moon, like a mountain, like the ocean, may your fame last forever. Generally, in the form of blessings, everyone prays for long life, but this brahmin did not say so. Therefore, hearing this, Karna said - O Brahmin, may he have a long life, why didn't he say this? Or is this blessing more beautiful than longevity. Why - Dharma should be done with utmost diligence through hard work, wealth and Lakshmi are fickle like the tongue of a snake, so for the upbringing of the people, only the work should be done with the intellect. After the destruction of the body, only the gunas remain, that is, only by virtues a person lives long, neither by meaning or by taking shelter of the body, he lives for a long time. Then Karna asked that Brahmin what he wanted.

**Grammar**

- यशः - यशः कीर्तिसमज्ञा च इति।
- भुजंगः - सर्पः पृदाकुर्भुजगो भुजंगो ऽहिर्भुजंगमः ॥
- वाच्यान्तरम् - धर्मः हि यत्नैः पुरुषेण साध्यः।

**INTEXT QUESTION-18.1**

1. What blessings did Indra, a brahmin, give to Karna?
2. In what form did Indra take shelter near Karna?
3. What blessings does Karna seek from Indra?



Note

4. 'Hutan cha datta ch tathaiva tishthati' Whose quote is this?
5. What is the meaning of the sentence 'Bhujangjihvachapalaah nripashriyah'?

### 18.4 LET US UNDERSTAND THE TEXT

शक्रः - महत्तराभिक्षं याचेमि। (महत्तरां भिक्षां याचे।)

कर्णः - महत्तराभिक्षां भवते प्रदास्ये। श्रूयन्तांमद्विभवाः।

गुणवदमृतकल्पक्षीरधाराभिवर्षि  
द्विजवर रुचितं तेतृप्तवत्सानुयात्रम्  
तरुणमधिकमर्थिप्रार्थनीयंपवित्रं  
विहितकनकश्रृंगगोसहस्रं ददामि॥१८॥

अन्वय- हे द्विजवर, अहम् गुणवदमृतकल्पक्षीरधारभिवर्षि, तृप्तवत्सानुपात्रं तरुणम् अधिकम् आर्थिप्रार्थनीयं विहितकनकश्रृंगपवित्रं रुचितं गोसहस्रंते ददामि॥१८॥

**Explanation-** O best of brahmins, I am Karna with wonderful qualities, shedding a stream of milk like nectar, with contented calves, young maiden, special, worthy of prayer to the petitioners, having horns adorned with gold, holy for sacrifices, thousands of beautiful cows dedicate you. Malinichand.

**Meaning-** I want a lot of alms, listening to such a brahmin's word, Karna revealed his splendor to remove the hesitation of his plea. Karna says - I can give you a thousand cows. What kind of cow showers a stream of milk like nectar, full of virtues, vats are pleased with their milk, and it is also possible to sustain a public journey.

#### Grammar

- प्रदास्ये-प्र+दा+लृट् प्रथमपुरुष एकवचन।
- पवित्रम् -पूतंपवित्रं मेध्यं च वीध्रंतुंविमलार्थकम् इति।
- वाच्यान्तरम् -महत्तराभिक्षां याचे।

### 18.5 LET US UNDERSTAND THE TEXT

शक्रः - गोसहस्रंस्ति। मुहुत्तअं खिरंपिबामि। णेच्छामिकण्ण! णेच्छामि। (गोसहस्रमिति। मुहूर्त्तकं क्षीरंपिबामि। नेच्छामिकर्ण! नेच्छामि।)

कर्णः - किंनेच्छसि भवान् इदमपिश्रूयताम्।

रवितुरगसमानंसाधनंराजलक्ष्म्या  
सकलनृपतिमान्यमान्यकाम्बोजजातम्  
सुगुणमनिलवेगं युद्धदृष्टापदानं

STUDY OF KAVYA  
(POETIC WORK)



Note

सपदिबहुसहस्रंवाजिनाते ददामि॥19॥

अन्वय- रवितुरगसमानराजलक्ष्म्याः साधनसकलनृपतिमान्यमान्यकाम्बोजजातम् सुगुणम् अनिलवेगं युद्धदृष्टापदानंवाजिनांबहुसहस्रंसपदिते ददामि॥19॥

**Explanation-** Like the horses of the Sun, the instrument of Raja Lakshmi, admired by all the kings, born in the country of Kamboja, having wonderful qualities, having a speed like fire, whose might have been seen in wars, thousands of such mighty horses are offered to you. Malini Chhand.

**Meaning-** That brahmin does not want the thousand cows that Karna wants to give. He says that if you want to give thousand cows, I will drink milk from him only for some time. Therefore he should not. Then Karna, wishing to give many horses, says - like the horses of the sun, the instrument of Rajalakshmi, admired by all the kings, born in the Kamboja clan, having wonderful qualities, as swift as the wind, I give to the mighty thousands of horses only now.

**Grammar**

- क्षीरम् -दुग्धं क्षीरंपयः समम् इति।
- अनिलः - श्वसनः स्पर्शनोवायुर्मातिरिश्वासदागतिः। पृषदश्वोगन्धवहोगन्धवाहानिलाशुगाः इति।

18.6 LET US UNDERSTAND THE TEXT

शक्रः -अश्वइति। मुहूर्तकम् आलुभामि। नेच्छामिकर्ण, नेच्छामि।

कर्णः -किनेच्छतिभगवान्। अन्यदपिश्रूयताम्।

मदसरितकपोलं षट्पदैः सेव्यमानं  
गिरिवरनिचयाभंमेघगम्भीरघोषम्।  
सितनखदशनानांवारणानामनेकं  
रिपुसमरविमर्दं वृन्दमेतद्ददामि॥20॥

अन्वय- मदसरितकपोलं षट्पदैः

सेव्यमानंगिरिवरनिचयाभंमेघगम्भीरघोषंसितनखदशनानांवारणानारिपुसमरविमर्दम् एतद् अनेकंवृन्दंतेददामि।

**Explanation-** From the item, on which the illusions are constantly hovering, like the mountains, whose aura means radiance, Like the clouds, there is a serious word, whose white-coloured nails and teeth, which are the destroyers of enemies in the war, I donate many such groups of elephants. Malini chhand



Note

**Meaning-** The brahmin does not accept even thousands of horses. Then, while wishing to give to a group of elephants, Karna says - Those whose glands are energized by the mud, are confused by the smell of the item, whose glory is like the mountains, whose roar is like a fierce cloud, whose nails and teeth are of white color and those who are angry in battle like that of the elephants.

### Grammar

- सेव्यमानः सेव् + ल्यप् + शानच् पुण् प्रथमा विभक्ति एकवचन।
- षट्पदः द्विरेफपुष्पलिंगभृंगषट्पदभ्रमरालयः। इति।
- मेघः .अभ्रमेघोवारिवाहः स्तनयित्नुर्बलाहकः। धाराधरो जलधरस्तडित्वान्वारिदोऽम्बुभृत्। इति।

### 18.7 LET US UNDERSTAND THE TEXT

शक्रः -गअत्ति। मुहुत्तअंआलुहामि णेच्छामिकण्ण! णेच्छामि। (गज इति। मुहूर्तकम् आलुभामिनेच्छामिकर्णं नेच्छामि।)

कर्णः -किंनेच्छतिभवान्। अन्यदपिश्रूयताम्। अपर्याप्तंकनकंददामि।

शक्रः -गहिणअगच्छामि। (किंचिद् गत्वा।)गृहीत्वागच्छामिनेच्छामिकर्ण! नेच्छामि।

कर्णः -तेनहिजित्वापृथिवींददामि।

शक्रः -पुहुवीए किंकरिस्सम्। (पृथिव्या किं करिष्यामि।)

कर्णः -तेनह्याग्निष्टोमफलंददामि।

शक्रः -अग्निष्टोमफलेनकिं कय्य। (अग्निष्टोमफलेन किं कार्यम्।)

कर्णः -तेणहिमच्छिरोददामि। (तेन हिमच्छिरो ददामि।)

शक्रः -अविहाअविहा।अविहाअविहा!

कर्णः - न भेतव्यं न भेतव्यमाप्रसीदतुभवान्। अन्यदपिश्रूयताम्।

अंगैः सहैवजनितंममदेहरक्षा

देवासुरैरपि न भेद्यमिदंसहस्रैः।

देयंतथापि कवचं सहकुण्डलाभ्यां

प्रीत्यामया भगवते रुचितं यदि स्यात्॥21॥

**अन्वय-** अंगै सह एव जनितंममदेहरक्षा सहस्रैः देवासुरैः अपि यन्न भेद्यंतथापिकुण्डलाभ्यां सह इदं कवचं यदि भगवते रुचितं स्यात् तर्हिमयाप्रीत्यादेयम्।

### STUDY OF KAVYA (POETIC WORK)



Note

**Explanation-** To protect my body born with the body parts, even thousands of armed gods and demons, who are not able to pierce even that armor coil, if brahmins are your desire, then I will gladly give the kavach-kundal. Although my limbs are protected by this armor, I also give it to you if you want it. Vasanttilka verse.

**Meaning-** Karna has a desire to give to the elephants, hearing this the petitioner says - I will mount the elephant for some time only. That's why he doesn't want to. Then Karna says - I give you gold as per your wish. Hearing this, I will go after taking gold, even saying this, the petitioner again says - does not want gold. Then Karna said - I win and give it to the land. The petitioner says - what will I do with the earth? Earth has no purpose. Then Karna says - A sacrifice called Agnistom gives heaven, the scholars of Vedas must do it. I want to give its fruit. Indra says - I do not have any purpose with Agnishtom. Then Karna says - Then I give it to my head. That is, take my life. Then Indra Anarth Anarth, says so. Don't be afraid to hear him, don't be afraid Karna consoles. Seeing the Brahmin, after being given and repeatedly refusing the Brahmin, Karna went to give his desired armor. To protect my body, the armor with the coils has existed since my birth, and this armor is not able to be pierced by thousands of gods and demons. If you want, I will also give you a Kavach Kundal.

### Grammar

- श्रूयताम् - श्रु + य + लोट् लकारप्रथमपुरुष एकवचन।
- भेतव्यम् - भी + तव्य प्रत्यय
- कनकम् - स्वर्णसुवर्णकनकहिरण्यं हेमहाटकम् इति।



### INTEXT QUESTION-18.2

1. How many cows did Karna ask to give?
2. How many horses did Karna ask for donation?
3. To whom did Karna wish to give?
4. How much gold does Karna want to give?
5. What kind of earth does Karna want to give?



## 18.8 LET US UNDERSTAND THE TEXT

शक्रः –(सहर्षम्) ददातुददातु।

कर्णः –(आत्मगतम्) एष एवास्य कामः। किंनु खल्वनेककपटबुद्धेः कृष्णस्योपायः सोऽपिभवतु।  
धिगयुक्तमनुशोचितम्। नास्तिसंशयः (प्रकाशम्)गृह्यताम्।

शल्यः –अंगराज! न दातव्यं न दातव्यम्।

कर्णः – शल्यराज! अलमलंवारयितुम्। पश्य

शिक्षा क्षयंगच्छतिकालपर्ययात्

सुबद्धमूलानिपतन्तिपादपाः।

जलंजलस्थानगतं च शुष्यति

हुतं च दत्तं च तथैव तिष्ठति॥22॥

तस्माद् गृह्यताम् (निकृत्य ददाति।)

अन्वय- कालपर्ययात् शिक्षा क्षयंगच्छतिसुबद्धमूलाः पादपाः निपतन्ति।जलस्थानगतंजलं शुष्यतिच।  
किन्तुहुतं च दत्तं च तथैव तिष्ठति॥22॥

**Explanation** - This is the purpose of Krishna with very clever intellect. No reason to stop. Don't stop

With the passage of time, education attains destruction. Strong rooted trees also fall to the ground. The water that goes into the reservoir also dries up. But the offerings and donations given in the fire are received at the right time to the satpatra. Similarly, it remains in an indestructible form. Therefore, worship is done through Havanadi and all the things given in charity.

**Meaning-** Hearing the name of the Kavach Kundal, Indra said with joy – give it, then Karna says in his mind that – This Kavach wants to accept the Kundal only. This is the work of Krishna's insidious intellect. I will give it, I should not grieve in this matter. Think in this way in your mind - said Karna. Shalyaraj stops her. But he says Karna - education perishes with the passage of time, trees with strong roots also fall, the water in the reservoir also dries up when the time comes, but all those offered in charity and sacrifice remain as they are without perish. . Then Karna took off the armor and gave it to Indra.

**Grammar**

- निकृत्य -नि+कृत्+क्तवा ल्यप् प्रत्यय।
- दातव्यम् -दा+तव्य प्रत्यय।

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(POETIC WORK)****Note**

STUDY OF KAVYA  
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Note

- निपतन्ति-नि+पत्+ लट् लकारप्रथमपुरुष बहुवचन।
- पादपः - वृक्षोमहीरुहः शाखीविटपीपादपस्तरुः इति।

18.9 LET US UNDERST AND THE TEXT

शक्रः -(गृहीत्वा आत्मगतम्)हन्तगृहीते एते।

पूर्वमेवाहमर्जुनविजयार्थसर्वदेवैर्यत् समर्थितं तदिदानीं मयानुष्ठितम्।  
तस्मादहमप्यैरावतमारुह्यार्जुनकर्णयोर्द्वन्द्वयुद्धं पश्यामि।

(निष्क्रान्तः।)

शल्यः -भोअंगराज! वंचितः खलुभवान्।

कर्णः -केन?

शल्यः - शक्रेण।

कर्णः - न खलु। शक्रः खलुमयावंचितः। कुतः,

अनेकयज्ञाहुतितर्पितो द्विजैः

किरीटवान् दानवसंघमर्दनः।

सुरद्विपस्फालनकर्कशांगुलि-

मयाकृतार्थः खलु पाकशासनः॥23॥

अन्वय- द्विजैः अनेकयज्ञाहुतितर्पितः किरीटवान् दानवसंघमर्दनः सुरद्विपास्फालनकर्कशांगुलिः  
पाकशासनः मयाकृतार्थः खलु॥23॥

**Explanation:** Satisfied by the sacrifices made by many brahmins in the yajna, wears a crown and destroys a group of demons. Whose finger has become hard due to the operation of Airavata, Indra has fulfilled his successful wishes by me. The one who is pleased with the many sacrifices made by Brahmins, the one who is praying to Indra has become full of desire by Me. Vanshasth chhand.

**Meaning-** After accepting the Kavach Kundal, Indra said in his mind that the work that I had already promised to all the Gods for the victory of Arjuna has now been done by me. That's why I watch the battle of Arjuna and Karna from Airavat. Having said this, Indra left. Shalya then tells Karna that Indra has cheated you. Then Karna says - I have not been cheated by Indra, but Indra cheated by me. How- One who is satisfied with the sacrifices offered by many brahmins in the yajna, who kills the demons wearing the crown. Indra, whose fingers became hard due to the operation of Airavat, is certainly obliged by Karna today. That's why Indra has been cheated by Karna.

## Grammar

- गृहीत्वा-ग्रह+क्त्वाप्रत्यय।
- यज्ञः - यज्ञः सवोऽध्वरो यागः सप्ततन्तुर्मखः क्रतुः इति।

## 18.10 LET US UNDERSTAND THE TEXT

(प्रविश्य ब्राह्मणरूपेण)

देवदूतः - भोः कर्ण! कवचकुण्डलग्रहणाज्जनितपश्चात्तापेनपुरन्दरेणानुगृहीतोऽसि। पाण्डवेष्वेकपुरुषवधार्थममोघमस्त्रं विमला नाम शक्तिरियंप्रतिगृह्यताम्।

कर्णः - धिग्, दत्तस्य न प्रतिगृह्णामि।

देवदूतः - ननुब्राह्मणवचनाद् गृह्यताम्।

कर्णः - ब्राह्मणवचनमिति। न मयातिक्रान्तपूर्वम्। कदालभेय।

देवदूतः - यदास्मरसितदालभस्व।

कर्णः - बाढम्। अनुगृहीतोऽस्मि। प्रतिनिवर्ततांभवान्।

देवदूतः - बाढम्। (निष्क्रान्तः।)

कर्णः - शल्यराज! यावद्रथमारोहावः।

शल्यः - बाढम्।(रथारोहणं नाटयतः।)

कर्णः - अये! शब्दइवश्रूयते। किन्तु खल्विदम्।

शंखध्वनिः प्रलयसागरघोषतुल्यः

कृष्णस्य वा न तुभवेत् स तुफाल्गुनस्य।

नूनं युधिष्ठिरपराजयकोपितात्मा

पार्थः करिष्यति यथाबलमद्य युद्धम्॥24॥

शल्यराज! यत्रासावर्जुनस्तत्रैव चोद्यतांममरथः।

शल्यः - बाढम्।

अन्वय- प्रलयसागरघोषतुल्यः शंखध्वनिः कृष्णस्य वा न तुभवेत् स तुफाल्गुनस्य भवेत्। युधिष्ठिरपराजयकोपितात्मापार्थः अद्य यथाबलं युद्धं करिष्यतिइति नूनम्॥24॥

**Explanation-** Indra went to Karna out of remorse caused by accepting the armor and the coil.

Like the sound of the ocean of destruction, that sound will be that of Vasudeva, that is, of Krishna and not of anyone else. That sound deserves to be of Arjuna only. Angered by the defeat of Dharmaraja Yudhishtira, Arjuna will fight the battle today by using as

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Note

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Note

much force as possible. vasantilika chhanda.

**Meaning-** At that time, an angel entered the form of a Brahmin and informed that Indra had given Karna a power named Vimala to kill one of the Pandavas in order to repent of taking the armor. But Karna does not accept the donation in return for the one given. But he did not retaliate against the words of the brahmin, because of this, he again accepts the power after being enlightened by the angel. And then asks when this power will be received. The angel says when you remember it will be received. Having said this, the angel departs. Shalyaraja accompanies Karna on the chariot. At the same time, listening to the sound of the conch, Karna says, “Listen to the loud conch shell sound of Krishna and Arjuna. Hearing the defeat of Yudhishtira by me, Arjuna will fight with all his might. Therefore take my chariot to where Arjuna’s chariot is. Hearing Karna’s order, Shalyaraj did the same.

#### Grammar

- प्रतिनिवर्तताम् -प्रति+नि+वृत्+लोट् लकार प्रथम पुरुष एकवचन।
- ध्वनिः - शब्देनिनादनिनदध्वनिध्वानरवस्वनाः इति।
- सागरः -समुद्रोऽब्धिरकूपारः पारावारः सरित्पतिः।उदन्वानुदधिः सिन्धुः सरस्वान्सागरोऽर्णवः इति।

### 18.11 LET US UNDERSTAND THE TEXT

(भरतवाक्य)

सर्वत्र सम्पदः सन्तु नश्यन्तु विपदः सदा।

राजाराजगुणोपेतोभूमिमेकः प्रशास्तु नः ॥25॥

(निष्क्रान्तौ)

इतिकर्णभारंसमाप्तम्।

**अन्वय-** सर्वत्र सम्पदः सन्तुसदा विपदः नश्यन्तु, राजगुणोपेतः एकः राजा नः भूमिं प्रशास्तु॥25॥

**Explanation-** Let there be wealth in the whole world. May the calamities always perish, let a king with royal traits rule this land properly.

**Meaning-** Now the play ends with Bharatavakya. May there be wealth everywhere in the world, may calamities always perish, may a king endowed with royal qualities rule the earth.

**Grammar**

- प्रशास्तु-प्र+शास्+लोट् लकारप्रथमपुरुष एकवचन।
- सम्पद् -अथसम्पदि। सम्पत्तिः श्रीश्च लक्ष्मीश्चइति।
- भूमिः -भूमिरचलानन्तारसाविश्वम्भरास्थिरा। धरा धरित्री धरणिः क्षोणिर्ज्या काश्यपी क्षितिः। सर्वसहावसुमतिः वसुधोर्वीवसुन्धरा। गोत्रा कुः पृथिवीपृथ्वीक्ष्माऽवनिर्मेदिनीमही। इति।

**INTEXT QUESTION-18.3**

1. Arjuna was prevented from donating the Kavach Kundal by whom?
2. What gets destroyed with the passage of time?
3. Does it last for a long time?
4. What power did the angel give to Karna by the grace of Indra?
5. By whom was the angel sent?
6. Who is Falgun?

**18.12 CHARACTERISTICS OF THE METERS (CHHAND) USED IN THIS PLAY**

- अनुष्टुप् - श्लोके षष्ठंगुरु ज्ञेयंसर्वत्र लघुपंचमम्।  
द्विचतुष्पादयोर्ह्रस्वसप्तमंदीर्घमन्ययोः।
- उपजाति-अनन्तरोदीरितलक्ष्मभाजौपादौ यदीयावुपजातयस्ताः।
- शार्दूलविक्रीडित-सूर्याश्वैर्मसजस्तताः सुगरवः शार्दूलविक्रीडितम्।
- मालिनी-ननमयययुतेयंमालिनीभोगिलोकैः।
- वसन्ततिलका-उक्तावसन्ततिलकातभजाजगौगः।
- प्रहर्षणी- त्र्याशाभिर्मनजरगाप्रहर्षणीयम्।
- वंशस्थ-जतौतुवंशस्थमुदीरितंजरौ।

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### STUDY OF KAVYA (POETIC WORK)



Note



### SUMMARY

Karna got on the chariot and took his chariot near Arjuna - so instructed Shalyaraj. Then listening to someone's voice 'Mahatrambhiksham yache' in the background, Karna said that this voice is of a braue Brahmin. Because on hearing the serious word, the horses became as stable as a picture. Then he called the brahmin.

Then Indra in the form of a brahmin enters. Indra says - O Karna, I want a lot of alms. Then Karna salutes him to get his blessings. Indra thinks in his mind that if I say long life, then Karna will live long, if he does not tell him then he is a fool - will think so, hence cannot say anything.

It is said in the light that O Karna, like the sun, like the moon, like the mountains, may your glory be like the oceans. Hearing this, Karna says that why did you not say that you have a long life, O Lord? Or it is better for me, because only Dharma should be followed diligently by men. Rajalakshmi is as fickle as the tongue of a snake. Therefore, the subjects should be followed only by the intellect, because even after the destruction of the body, the qualities remain stable. Tell me what God wants, what should I give. Hearing this, Indra says that he wants a lot of alms. Karna said – I only give you big alms. Do you want thousands of cows? Indra does not want him. Then he says - wants many thousand horses ? Or wish to have more elephants? Do you want enough gold? Or do you want earth? Do you desire the fruit of Agnishtom? Indra does not want any of these. That's why Karna says do you want my head. Indra doesn't want that either. Then do you want the impenetrable armor ? So Karna asked. Then Indra said to Harsh, give, give. Knowing that this is the code work of Krishna Karna, not listening to the prohibition of Shalyaraja, gave the armor to Indra. And said - With the passage of time, education also perishes, trees also fall in time, the water of the reservoirs also dries up, but the sacrifices made in the sacrifice and charity are never destroyed. He always stays like that. Indra accepted him and left with joy. Shalyaraj said – you have certainly been duped by Indra. Karna said that Indra has been duped by me. From where? The one who is satisfied by many brahmins by offering sacrifices in a yajna, who kills the demons by wearing a crown, that Indra is certainly obliged to Karna today.

At that time, the angel came there and requested that Indra, after repenting of receiving the armor, had bestowed on Karna the power of killing one of the Pandavas named Vimala. But Karna does not accept the given. But he never retaliated to the brahmin's words, because of this, he accepted the power after being infatuated with the angel. And asks him when the power is received. Saying this the angel departs. Shalyaraja

accompanies Karna on the chariot. At the same time, hearing the sound of conch shell, Karna says, "The sound of conch shell of Krishna or Arjuna is being heard. Hearing the defeat of Yudhishtira, Arjuna will fight with his might. Therefore take my chariot to where Arjuna's chariot is. Shalyaraj does the same. Then he listens to Bharatvakya - May there be wealth everywhere in the world, may the calamities be destroyed. May a king endowed with royal qualities rule the earth. Then Karna and Shalya leave. The play ends.

**TERMINAL EXERCISE**

1. By whom was Karna prevented from killing the Pandavas?
2. What did Indra give to Karna as a reward for the Kavach Kundal?
3. What did Karna want to give for the Brahmin?
4. Hutam cha dattatthaivatishthati- Expand this sentence of Karna.
5. Write in brief the donation of Kavach Kundal of Karna.
6. Actually Indra was duped by Karna, what is Karna's statement here?
7. Considering what Karna gives the Kavach Kundal.
8. Briefly introduce the playwright.
9. What is the type of Kavach Kundal - says Karna.
10. With whom the words in the column are related, show by adding a line.
  1. Karna: Dhananjaya:
  2. Shalyah Nagketuh
  3. Duryodhana Jamadagnya:
  4. Arjuna: Purandarah
  5. Parashurama: Duryodhana:
  6. Nagketu: Charioteer:
  7. Shakra: Angeshwarah

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(POETIC WORK)****Note**

### STUDY OF KAVYA (POETIC WORK)



### ANSWERS TO IN-TEXT QUESTIONS



**Note**

#### 18.1

1. Your fame will be like the sun, moon, mountains, oceans.
2. Brahmin's
3. Longevity
4. of karna
5. The wealth of kings is as fickle as the tongue of a snake.

#### 18.2

1. Thousands
2. Thousands
3. Elephants
4. Inadequate
5. Conquering the whole earth

#### 18.3

1. By Salya
2. Education
3. Sacrifice and donated
4. Vimala
5. By Indra
6. Arjun