

**Note****20**

RIGHTEOUSNESS OF PRETENTIOUS DURYODHANA

You all know that the insidious Duryodhana defeated Yudhishtira by deceit in gambling. But that Duryodhana knew that at the end of the exile, Yudhishtira would regain his kingdom by his own power. Therefore, while expanding his fame with the qualities of Dakshina, Daya tries according to his strength to be better than Yudhishtira. In this way, what did Duryodhana do to hide his evil nature, etc., you will all read in this lesson. And how was his behavior with the servant brothers etc. Those who are greedy are not all opponents. And how did that wicked serve the four Purusharthas, through which those four Purusharthas were mutually incompatible. In this way you get the solution of all the questions. You will also know how Duryodhana was with him in the appropriation of the four types of political measures, charity, punishment, distinction. In this way in many ways he wished to defeat the evil Yudhishtira. But the opposition of that evil character Duryodhana with a gentleman like Yudhishtira is not beneficial, you will be clear in this lesson.



OBJECTIVE

After studying this lesson, you will be able to:

- know that what kind of policy path does the insidious Duryodhana follow;
- know that what does Duryodhana do for the love of the people;
- know how Duryodhana's political knowledge was;
- know the words of grammar; and
- create verse poetry;

STUDY OF KAVYA
(POETIC WORK)



Note

20.1 LET US READ THE TEXT

विशंकमानो भवतः पराभवं नृपासनस्थोऽपि वनाधिवासिनः।
दुरोदरच्छद्मजितां समीहते नयेन जेतुं जगतीं सुयोधनः॥1.7॥

तथापि जिह्वः स भवज्जिगीषया तनोति शुभ्रं गुणसम्पदा यशः।
समुक्यभूतिमनार्यसंगमाद्वरं विरोधोऽपि समं महात्मभिः॥1.8॥

कृतारिषड्वर्गजयेन मानवीमगम्यरूपां पदवीं प्रपित्सुना।
विभज्य नक्तदिवमस्ततन्द्रिणा वितन्यते तेन नयेन पौरुषम्॥1.9॥

सखीनिव प्रीतियुजोऽनुजीविनः समानमानान्सुहृदश्च बन्धुभिः।
स सन्ततं दर्शयते गतस्मयः कृताधिपत्यामिव साधु बन्धुताम्॥1.10॥

असक्तमाराधयतो यथायथं विभज्य भक्त्या समपक्षपातया।
गुणानुरागादिव सख्यमीयिवाक बाधतेऽस्य त्रिगणः परस्परम्॥1.11॥

निरत्ययं साम न दानवर्जितं न भूरि दानं विरहय्य सत्क्रियाम्।
प्रवर्तते तस्य विशेषशालिनी गुणानुरोधेन विना न सत्क्रियाम्॥1.12॥

वसूनि वाञ्छक वशी न मन्युना स्वधर्म इत्येव निवृत्तकारणः।
गुरुपदिष्टेन रिपौ सुतेऽपि वा निहन्ति दण्डेन स धर्मविप्लवम्॥1.13॥

20.2 LET US UNDERSTAND THE TEXT

विशंकमानो भवतः पराभवं नृपासनस्थोऽपि वनाधिवासिनः।
दुरोदरच्छद्मजितां समीहते नयेन जेतुं जगतीं सुयोधनः॥17॥

अन्वय- नृपासनस्थः अपि वनाधिवासिनः भवतः पराभवं विशंकमानः सुयोधनः दुरोदरच्छद्मजितां जगतीं नयेन जेतुं समीहते।

Anvaya meaning-

Suyodhana, the eldest son of Dhritarashtra, even while sitting on the throne, doubting the defeat of the one who lives in the forest, ie King Yudhishtira, wants to win the earth won by deceit on the pretext of gaming.

Meaning-

That emperor King Duryodhana won the kingdom by fraud in a game. And tries to make the state snatched away from fraud in good politics. You live in the forest these days. At the end of the exile, you will win again and accept your kingdom, due to which he always remains suspicious. That's why he is trying to win by policy. Because of which you cannot revive your state.

Explanation-

Mounted on the throne, Duryodhana always contemplates the defeat of Yudhishtira. He is unable to win over Yudhishtira with valor. He himself knows this. Still, following the nation with justice, tries to do it in the year. Everything else is explained in this verse.

Grammar

- समीहते - सम् + इह धातु लट् लकार।
- जेतुम् - जि धातु तुमुन् प्रत्यय
- नृपासनस्थः - नृपस्य आसनं।
- वनाधिवासिनः - वनम् अधिवसति।
- दुरोदरच्छद्मजिताम् - द्युतस्य कपटं जिताम्

सन्धि कार्य

- नृपासनस्थनोऽपि - नृपासनस्थः + अपि।

प्रयोग परिवर्तन-

- सुयोधनेन नृपासनस्थेनापि वनाधिवासिनः भवतः पराभवं विशंकमानेन दुरोदरच्छद्मजिता जगती नयेन जेतुं समीह्यते।

कोष:-

- जगती - त्रिष्वथो जगती लोको विष्टपं भुवनं जगत।

**INTEXT QUESTION 20.1**

1. Who wants to conquer the land?
2. What does Duryodhana, sitting on the throne, doubt?
3. By what means does Suyodhana want to conquer the world?
4. Whom does Duryodhana suspect of defeat?
5. Who won by deceit in gambling?

तथापि जिह्वाः स भवज्जिगीषया तनोति शुभ्रं गुणसम्पदा यशः।

समुन्नयन्भूतिमनार्यसंगमाद्वरं विरोधोऽपि समं महात्मभिः॥४॥

अन्वय-तथापि जिह्वाः भवज्जिगीषया गुणसम्पदा शुभ्रं यशः तनोति। भूतिं समुक्कयन् महात्मभिः समं विरोधः अनार्यसंगमात् अपि वरम्।

**STUDY OF KAVYA
(POETIC WORK)****Note**

STUDY OF KAVYA (POETIC WORK)



Note

Anvaya meaning-

Still, fearing defeat from you, that crooked Duryodhana, with the desire to win you, that is, with the desire to win you with virtues like mercy, bravery, etc. In order to imbibe the wealth of your fame from the charitable qualities, rather than you, he reveals his qualities. The conduct of opulence-increasing mahatmas is also better than the friendship of the wicked.

Meaning-

Due to your kindness, dakshina etc., all the people are attached to you. Seeing him, Duryodhana is apprehensive that after coming from exile, you will get your kingdom again. That is why he tries so that the subjects are subordinate to him. That is why he manifests his qualities in a great way. and spreads his fame. Because opposition with great men is better than contact with the wicked. Which brings glory.

Explanation-

In this verse presented, it has been propounded that the charity expands his fame by following the kingdom with virtues. The reason for this is, just as the people look at you from a higher point of view, look at them as well. But even now, Dushasan etc. does not leave with the wicked. Because they are evil by nature. That is why he considers opposition to the Mahatmas as superior as you.

Grammar

- भवज्जिगीषया-जेतुम् इच्छा जिगीषा।भवतो जिगीषा ।
- गुणसम्पदा- गुणानां सम्पद् गुणसम्पत्।
- अनार्यसंगमात्- न आर्यः अनार्यः, अनार्यस्य संगमः अनार्यसंगमः। तस्मात् अनार्यसंगमात्।
- महात्मभिः- महान् आत्मा यस्य असौ महात्मा।
- तनोति - तन् धातु लट् लकार।
- समुन्नयन- सम्+ उत्+ नी धातु शतृ प्रत्यय।

सन्धि कार्य

- अनार्यसंगमाद्वरम्- अनार्यसंगमात्+ वरम्।
- विरोधोऽपि - विरोधः + अपि।

प्रयोगपरिवर्तन-

- तथापि जिह्मेन तेन भवज्जिगीषया गुणसम्पदा शुभ्रं यशः तन्यते। भूतिं समुक्थता महात्मभिः समं विरोधेन अनार्यसंगमाद् वरेण भूयते।

कोषः

- भूतिः- विभूतिभूतिरैश्वर्यमणिमादिकमष्टधा।



INTEXT QUESTIONS 20.2

1. Who spreads fame with the splendor of virtues?
2. Contradiction with Mahatmas is better than friendship with the wicked.
3. For what does Duryodhana spread fame?
4. By what Duryodhana believes that even opposition with Mahatmas is better than friendship with the wicked?
5. What is the meaning of the word Jihm?

कृतारिषड्वर्गजयेन मानवीमगम्यरूपां पदवीं प्रपित्सुना।

विभज्य नक्तदिवमस्ततन्द्रिणा वितन्यते तेन नयेन पौरुषम्॥१॥

अन्वय - कृतारिषड्वर्गजयेन अगम्यरूपां मानवीं पदवीं प्रपित्सुना अस्ततन्द्रिणा तेन नक्तन्दिवं विभज्य नयेन पौरुषं वितन्यते।

Anvaya meaning -

Having conquered these six enemies, lust, anger, greed, delusion, madness, matsarya is established with grace. Vinay is the only way to uphold the people. Unattainable by ordinary human beings, the nature of which such a rare human memory has been destroyed by Duryodhana, who desires to obtain the method of Prajapalan as told by Manu, whose sleeplessness, being such laziness, expands the hard work by dividing day and night. .

Meaning-

Kama, anger and victoriously conquers the six enemies and follows the policies of Prajapalan as told by Manu. and wishes to gain fame from him. It should be done in this time, in that time it should be done by dividing the day in such a way that it does all the work according to proper rules. And by abandoning laziness, he exhibits his hard work among the people.

Explanation-

In this verse presented, Kirat has described how Duryodhana displays the effort. Duryodhana divided the day into different parts after conquering six enemies. And by holding the path told by Manu, he proves the work in time. And always shows the hard work by following the policy path. And he also hides his wicked nature.



Note

STUDY OF KAVYA (POETIC WORK)



Note

Grammar

- कृत्तरिषड्वर्गजयेन- षण्णां वर्गः षड्वर्गः। अरीणां षड्वर्गः अरिषड्वर्गः। कृतः अरिषड्वर्गस्य जयो येन सः कृत्तरिषड्वर्गजयः।
- अगम्यरूपाम् - अगम्यं रूपं यस्याः सा।
- मानवीम् - मनो इयं मानवी।
- अस्ततन्द्रिणा - अस्ता तन्द्रिर्यस्य येन वा सः अस्ततन्द्रिः।
- पौरुषम्- पुरुषस्येदं पौरुषम्।
- विभज्य - वि+ भज् धातु क्त्वा+ ल्यप्।
- वितन्यते- वि + तन् धातु यक् लट् लकार।

प्रयोग परिवर्तन

- कृत्तरिषड्वर्गजयः अगम्यरूपां मानवीं पदवीं प्रपित्सुः अस्ततन्द्रिःस पौरुषं नक्तन्दिवं विभज्य नयेन वितनोति।

ornament criticism-

Here Kritarishadvargajayen, Manavi Padavi Prapitsuna, and Astatandrina are the parikar Alankar with the mutual desire meaning of the three adjectives.

कोषः-

- पदवी- अयनं वर्त्ममार्गाध्वपन्थानः पदवी सृतिः।
सरणिः पद्धतिः पद्या वर्त्तन्येकपदीति।



INTEXT QUESTIONS 20.3

1. By which policy does the hard work expand?
2. What is Duryodhana doing to expand the hard work?
3. What method do those who conquer the six enemies of Kama, anger and desire to achieve?
4. Astatandrina What does it mean?
5. What is the name of the hard work?

सखीनिव प्रीतियुजोऽनुजीविनः समानमानान्सुहृदश्च बन्धुभिः।
स सन्ततं दर्शयते गतस्मयः कृताधिपत्यामिव साधु बन्धुताम्॥10॥

अन्वय- गतस्मयः स सन्ततम् अनुजीविनः प्रीतियुजः सखीन् इव सुहृदः च बन्धुभिः समानमानान् बन्धुतां कृताधिपत्याम् इव साधु दर्शयते।

Anvaya meaning-

Destroyed is the pride, whose egoless Duryodhana always sees servants as loving friends, and friends as brothers with equal respect. The state treats the brothers as well as the assumed suzerain.

Meaning-

That King Duryodhana renounces the ego and treats the servants as friends of the king. And they consider the acolyte king to be a friend. King Duryodhana also treats them the same way. Those who are friends of the king are treated like brothers, the king also treats them like brothers. He considers his brother as the ruler of the state. This is how he manifests his saintliness.

Explanation-

In this verse, the behavior of Duryodhana towards the servants and the brothers has been described. He always behaves like a friend with the servants, giving up the pride of Duryodhana. Shows his affection for the servants. Always treats brothers like brothers. That is why he treats his brothers like brothers. And behaves with brothers in such a way that one may think that he has given everything to his brothers.

Grammar

- गतस्मयः - गतः स्मयो यस्य स गतस्मयः।
- प्रीतियुजः - प्रीत्या युञ्जन्ति ये ते प्रीतियुजः, तान् प्रीतियुजः।
- अनुजीविनः- अनु पश्चात् धावनेन जीवनं येषां तेऽनुजीविनः।
- समानमानान् - समानः मानो येषां ते समानमानाः।
- कृताधिपत्याम्- अधिपतेः कर्म आधिपत्यम्

सन्धि कार्य

- प्रीतियुजोऽनुजीविनः - प्रीतियुजः + अनुजीविनः।
- सुहृदश्च - सुहृदः + च।

प्रयोग परिवर्तन-

- गतस्मयेन तेन सन्ततम् अनुजीविनः प्रीतियुजः सखायः इव दर्शयन्ते।
सुहृदः बन्धुभिः समानमाना इव दर्शयन्ते। बन्धुता कृताधिपत्या इव साधु दर्शयते।

**Note**

STUDY OF KAVYA (POETIC WORK)



Note

ornament criticism-

Here is the chhekanuprasa Alankar. Because of the frequent frequency of there affirmation and negation.

कोष:-

- सखा - वयस्यः स्निग्धः सवया अथ मित्रं सखा सुहृत्।



INTEXT QUESTIONS 20.4

1. Who is here without pride?
2. To whom does he see the servants?
3. How does he see a friend?
4. How does he show the group?
5. "Samanmanan" What does it mean?

असक्तमाराधयतो यथायथं विभज्य भक्त्या समपक्षपातया।

गुणानुरागादिव सख्यमीयिवान् बाधतेऽस्य त्रिगणः परस्परम्॥11॥

अन्वय- यथायथं विभज्य समपक्षपातया भक्त्या असक्तम् आराधयतः अस्य गुणानुरागात् सख्यम् ईयिवान् इव त्रिगणः परस्परं न बाधते।

Anvaya meaning-

By dividing it in the right way by Duryodhana Dharma in this time, Artha in this time, Kama in this time by dividing it equally with love and without attachment to devotion, while consuming three of this, Friendship is achieved by having affection for virtues as do not suffer each other.

Meaning-

He does not adopt the word that Dharma, Artha and Kama should be consumed equally. That king dividing it appropriately and consuming it at the right time. That is, at the time when the effort which is being served, then it is not otherwise to be consumed. All those efforts remain in that Duryodhana without difficulty. That is why his dharma, artha and kama always attain immense growth.

Explanation-

In this verse presented, how the unattached Duryodhana consumes similar virtuous efforts, has been described. Dharma Artha and Kama Purushartha are contradictory. Nevertheless, King Duryodhana divides the time of their consumption and consumes

them without attachment. All those efforts remain unhindered in that Duryodhana. That is, in the time of Dharmacharan, Artha and Kama do not stop Dharma. In the time of earning money, Dharma and Kama do not stop Artha. And at the time of kama intake, even religion and artha do not stop the work.

Grammar

- समपक्षपातया - समः पक्षपातो यस्यां सा समपक्षपाता
- गुणानुरागात् - गुणेषु गुणानां वा अनुरागो।
- त्रिगणः - त्रयाणां गणः।
- आराधयतः - आ+राध् धातु+ णिच्+शतृ।
- भक्त्या - भज् धातु क्तिन् प्रत्यय तृतीय एकवचन।

सन्धि कार्य-

- गुणानुरागादिव - गुणानुरागात् + इव।
- बाधतेऽस्य - बाधते + अस्य।

प्रयोग परिवर्तन

- यथायथं विभज्य समपक्षपातया भक्त्या असक्तम् आराधयतः अस्य गुणानुरागात् सख्यम् ईयुषा त्रिगणेन परस्परं न बाध्यते।

कोष:-

- असक्तम् - अनासक्तमसक्तं च पृथग्वर्ति पृथग् स्थितम्।
- यथायथम् - यथार्थं तु यथायथम्।

**INTEXT QUESTION 20.5**

1. Whose group of three does not hinder each other while consuming it without attachment?
2. What kind of devotion does Duryodhana consume without attachment?
3. What do not hinder each other to Duryodhan?
4. What is the name of Trigana?
5. What did he get from having affection for the Trivarga?

निरत्ययं साम न दानवर्जितं न भूरि दानं विरहय्य सत्क्रियाम्।
प्रवर्तते तस्य विशेषशालिनी गुणानुरोधेन विना न सत्क्रिया॥12॥

**STUDY OF KAVYA
(POETIC WORK)****Note**

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Note

अन्वय - तस्य निरत्ययं दानवर्जितं साम, न प्रवर्तते। सत्क्रियां विरहय्य भूरि दानं न प्रवर्तते। विशेषशालिनी सत्क्रिया गुणारोधेन विना न प्रवर्तते।

Anvaya meaning-

The sincere sweet words of that Duryodhana were not without charity. His bountiful charity does not work without hospitality. Without the attachment of virtues like knowledge, virtue, etc., which are specially adorned by him, do not appear.

Meaning-

That king Duryodhana's party does not work without charity. Similarly, the praiseworthy hospitality of that Duryodhana does not work without affection. That is, his Samiti is full of wealth. He gives wealth to whomever he is pleased. And gives money respectfully and not disrespectfully. That is, he only respects the virtuous person and not the nirguna.

Explanation-

Here in this verse, 'Duryodhana was skilled in the use of four types of material, charity, punishment and different measures in politics'. Anyone whom Duryodhana happily talks to. There, the fruit of conversation is not only sweetness, but it also gives him money. Charity is a failure without respect, that is why by giving proper hospitality, one gives money. Whosoever he treats, and whoever is worthy of hospitality, does the same. Others are familiar with his ethics.

Grammar

- निरत्ययम् - निर्गतः अत्ययो यस्मात् तद्।
- दानवर्जितम् - दानेन वर्जितम्॥
- सत्क्रियाम् - सती चासौ क्रिया सत्क्रिया।
- गुणानुरोधेन - गुणानाम् अनुरोधः।
- प्रवर्तते - प्र+ वृत्त धातु लट् लकार।

प्रयोग परिवर्तन-

- तस्य निरत्ययेन साम्ना दानवर्जितेन न प्रवृत्त्यते। सत्क्रियां विरहय्य भूरिणा दानेन न प्रवृत्त्यते। गुणानुरोधेन विना विशेषशालिन्या सत्क्रियया न प्रवृत्त्यते।

ornament criticism-

Here is the adjective of the second sentences in relation to the former sentence, for this reason there is an ornament called Ekavali.

कोष:-

- अत्ययः - अत्ययोऽतिक्रमे कृच्छ्रे दोषे दण्डेऽप्यथापदि।

**INTEXT QUESTION-20.6**

1. How does Duryodhana's uninterrupted sama not appear?
2. How does his bountiful charity not work?
3. How is he respected?
4. How does hospitality not prevail?
5. What does word Sama mean here?

वसूनि वाञ्छन् वशी न मन्युना स्वधर्म इत्येव निवृत्तकारणः।

गुरूपदिष्टेन रिपौ सुतेऽपि वा निहन्ति दण्डेन स धर्मविप्लवम्॥13॥

अन्वय- वशी सः दुर्योधनः, वसूनि वाञ्छन् न, मन्युना न, निवृत्तकारणः सन् स्वधर्मः एव एषः इति गुरूपदिष्टेन दण्डेन रिपौ वा सुते अपि धर्मविप्लवं निहन्ति।

Anavaya meaning-

Jitendriya that Duryodhana is not out of the desire to acquire wealth, nor is it his dharma, being free from anger, greed, anger etc. In the same way, by the punishment prescribed by the gurus, he removes the violation of the dharma situated in the enemy or friend. Relieves the violation of dharma with punishment.

Meaning-

Jitendriya that Duryodhana punishes neither out of desire to get wealth nor out of anger. Rather, being devoid of greed, anger, etc., it is my religion that the king practices righteousness considering punishment for the oppressed and forgiveness for the oppressed. That is why, by the punishment prescribed by the gurus, he removes the violation of dharma in the enemy or his son, that is, unrighteousness.

Explanation-

In this verse, the punishment of King Duryodhana has been praised. He is skilled in the use of Duryodhana's punishment. Jitendriya himself, he sees the enemy as the son and both of them equally. And he protects dharma by destroying the violation of religion by proper use in punishment. His attitude towards the people is non-partisan. He never punishes anyone out of greed for money or anger. Rather, in order to protect dharma, he punishes the criminals in this spirit. Never an innocent person.

**STUDY OF KAVYA
(POETIC WORK)**



Note

Module - 4

RIGHTEOUSNESS OF PRETENTIOUS DURYODHANA

STUDY OF KAVYA (POETIC WORK)



Note

Grammar

- निवृत्तकारणः - निवृत्तानि कारणानि यस्मात् सा।
- गुरुपदिष्टेन - गुरुणा उपदिष्टः तेन।
- धर्मविप्लवम्- धर्मस्य विप्लवः धर्मविप्लवः तम् ।
- निहन्ति- नि+ हन् धातु प्रथम पुरुष एकवचन।
- वशी - वश् धातु इन् प्रत्यय प्रथमा एकवचन।

सन्धि कार्य-

- वाञ्छक - वाञ्छन् + न।
- सुतेऽपि - सुते + अपि।

प्रयोग परिवर्तन-

- वशिना तेन , वसूनि वाञ्छता न, मन्युना न, स्वधर्म एव इति निवृत्तकारणेन दुर्योधनेन गुरुपदिष्टेन दण्डेन रिपौ सुते अपि धर्मविप्लवो निहन्यते।

ornament criticism-

Here the instinct is alliteration. Because of the frequent frequency of arguments.

कोषः -

- कारणम् हेतुर्ना कारणं बीजं निदानं त्वादिकारणम्।



INTEXT QUESTION-20.7

1. What does Jitendriya Duryodhana destroy?
2. And what does he destroy by doing?
3. With whose help does he destroy the violation of dharma?
4. In what does he destroy the violation of dharma?
5. What is the meaning of the word Manyu here?



SUMMARY

That emperor King Duryodhana won the kingdom by deceit in gaming. Agyer tries to conquer the state obtained by fraud with good politics. You live in the forest these days. When the exile is over, you will win again and take over your kingdom. This always worries him. That is why the policy tries to do in the year with force. So that

**Note**

you cannot revive your kingdom. All the people are very fond of you due to your compassionate qualities. Seeing him, Duryodhana is apprehensive that after coming back from exile, you will again accept your kingdom. That is why the people try to do as they are under him. In the same way, he reveals his qualities with great enthusiasm and glorifies his fame. Because it is better to have conflict with Mahatmas than contact with wicked people. Which brings glory. After conquering the six enemies with wisdom, Kama, anger, etc., follows Prajashasan according to the policy prescribed by Manu. And wishes to get fame from him. It should be done in this time, in that time it should be done by dividing the day in such a way that it does all the work properly. And without laziness, he displays his hard work among the subjects. That king Duryodhana abandons his ego and treats the servants as friends. And those servants consider the king a friend. King Duryodhana also treats them the same way. And treats the brothers as his brothers. The king also treats them like a brother. He considers his brother like a king. And he manifests his saintliness. He does not follow the promise that Dharma, Artha and Kama should be consumed equally. That king does the right department of Dharma, artha and kama and consumes it at the appropriate time. That is, at the time in which the effort is being served, then only he consumes it, otherwise he does not. That is why all those efforts remain unhindered in that Duryodhana. That is why his dharma artha and kama always achieves great growth. That king Duryodhana's party would not have flourished without the donation of money. His abundant wealth distribution also does not work without hospitality. Similarly, the praiseworthy hospitality of that Duryodhana does not work without affection. That is, his party is rich in wealth. He gives wealth to whomever he pleases. And gives money respectfully and not disrespectfully. That is, he only respects the virtuous men and not the nirguna. Jitendriya that Duryodhana neither out of desire to get money nor out of anger does any punishment. But being devoid of greed and other reasons, it is my dharma that the punishment of the oppressed and the forgiveness of the oppressed, as such, follows the dharma. That is why by the punishment given by the Gurus, one destroys the adharma that is violated by the enemy or the dharma situated in his friend.

**TERMINAL EXERCISE**

1. What is the name of Manavi method?
2. What are Shatrushadvarga?
3. How Duryodhana's trivarga do not hinder each other?
4. What kind of effort is required by Duryodhana, who desires to attain the Manavi system?

Module - 4

STUDY OF KAVYA (POETIC WORK)



Note

RIGHTEOUSNESS OF PRETENTIOUS DURYODHANA

5. What did the Duryodhana to win over Yudhishtira by policy?
6. How was Duryodhana's policy of using material donations etc.?
7. Describe the method of punishment of that Duryodhana?
8. Match synonyms.

A-Column

1. Badhate
2. Tanoti
3. Nihanti
4. Samihate
5. Pranritate
6. Drishyate

B-Column

- a. Nivaryati
- b. Bodhayate.
- c. Vistarayati.
- d. Prabhavati.
- e. Prati badhanati
- f. Chestate

Answer- 1-e 2-C 3-A 4-F 5-D 6-B.



WHAT YOU HAVE LEARNT

1. Know from this lesson how Duryodhana manipulates the subjects by deceit.
2. It is also known that King Duryodhana was skilled in politics.
3. It is clear how punishment should be done in royal work.
4. If the king is evil, then we know what is the condition of the subjects.
5. How to break the terms, understood from this lesson.
6. With the new words, their meanings were also introduced.



ANSWER TO INTEX QUESITON

20.1

1. Duryodhana
2. to defeat
3. By Policy
4. From Yudhishtira, who lived in the forest.

5. to land

20.2

1. Duryodhana
2. Duryodhana
3. With the desire to win over you (Yudhisthir)
4. Increasing opulence
5. Promoter:

20.3

1. From Duryodhana
2. By dividing night and day
3. Rarely follow the method prescribed by Manu
4. laziness free
5. Industrialist

20.4

1. Duryodhana
2. Affectionate like friends
3. Brotherlike
4. Like the lord of a good kingdom
5. Like brothers

20.5

1. Duryodhana's
2. Respectfully
3. Trivarga
4. Dharma, Artha, Kama
5. To friendship

Module - 4**STUDY OF KAVYA
(POETIC WORK)**

Note

Module - 4

RIGHTEOUSNESS OF PRETENTIOUS DURYODHANA

STUDY OF KAVYA (POETIC WORK)



Note

20.6

1. Not charityless
2. Without Respect
3. Specially Adorned
4. Without attachment to virtues
5. To sweet words

20.7

1. Violation of religion
2. Not wanting money
3. From the punishment prescribed by the gurus
4. Enemy and friend
5. Anger