

**Note****22**

## ENLIGHTENMENT OF YUDHISHTHIRA'S

By listening to the mantra that removes poison, the snake sheds the poison and keeps its mouth down. In the same way, if in the context of a conversation in the assembly, he used to listen to the fame of Yudhishtira from anyone's mouth, similarly Duryodhana used to go down by remembering the might of Arjuna. And always unable to win Yudhishtira, Duryodhana was inclined to deceive Yudhishtira. And then after listening to the whole story told by the detective from Yudhishtira's mouth, what did Draupadi feel and what did she say to increase Yudhishtira's anger and enthusiasm, etc., you will read in this lesson. In the scriptures and among the pragmatists, any word spoken by a woman is an among people, knowing that how Draupadi was inclined to say anything towards Yudhishtira, and what was the big mistake Duryodhana actually committed, we will know from this lesson. Simplicity towards fraudsters is not fair. You will have a good understanding of what Draupadi's words mean.



### OBJECTIVE

After studying this lesson, you will be able to:

- know how to create verse poetry;
- know about how to interpret the verses;
- why is Draupadi inclined to preach;
- know the knowledge of what is the essence of the words of the spies; and
- know how to behave with whom;

STUDY OF KAVYA  
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Note

22.1 LET US READ THE TEXT

कथाप्रसंगेन जनैरुदाहृतादनुस्मृताखण्डलसूनुविक्रमः।  
तवाभिधानाद् व्यथते नताननः स दुःसहान्मन्त्रपदादिवोरगः॥1.24॥  
तदाशु कर्तुं त्वयि जिह्वमुद्यते विधीयतां तत्र विधेयमुत्तरम्।  
परप्रणीतानि वचांसि चिन्वतां प्रवृत्तिसाराः खलु मादृशां धियः॥1.25॥  
इतीरयित्वा गिरमात्तसत्क्रिये गतेऽथ पत्यौ वनसंनिवासिनाम्।  
प्रविश्य कृष्णासदनं महीभुजा तदाचक्षेऽनुजसक्किधो वचः॥1.26॥  
निशम्य सिद्धिं द्विषतामपाकृतीस्ततस्ततस्त्या विनिगन्तुमक्षमा।  
नृपस्य मन्युव्यवसायदीपिनीरुदाजहार द्रुपदात्मजा गिरः॥1.27॥  
भवादृशेषु प्रमदाजनोदितं भवत्यधिक्षेप इवानुशासनम्।  
तथापि वक्तुं व्यवसाययन्ति मां निरस्तनारीसमया दुराधयः॥1.28॥  
अखण्डमाखण्डलतुल्यधामभिश्चिरं धृता भूपतिभिः स्ववंशजै।  
त्वया स्वहस्तेन मही मदच्युता मतंगजेन स्रगिवापवर्जिता॥1.29॥  
व्रजन्ति ते मूढधियः पराभवं भवन्ति मायाविषु ये न मायिनः।  
प्रविश्य हि घ्नन्ति शठास्तथाविधानसंवृतांगाकिशिता इवेषवः॥1.30॥

22.2 LET US UNDERSTAND THE TEXT

कथाप्रसंगेन जनैरुदाहृतादनुस्मृताखण्डलसूनुविक्रमः।  
तवाभिधानाद् व्यथते नताननः स दुःसहान्मन्त्रपदादिवोरगः॥1.24॥  
अन्वय- कथाप्रसंगेन जनैः उदाहृतात् तव अभिधानात् अनुस्मृत अखण्डलसूनुविक्रमः नताननः  
सः दुर्योधनः सुदुःसहात् मन्त्रपदात् उरगः इव व्यथते।

Anvaya meaning-

In the name of yours spoken by the superior people in the talks, in the name of Tai and Vasuki, have remembered the footsteps of the bird of Indra's brother, who, remembering the footsteps of Garuda, the brother of Indra, lowered his face. Duryodhana, who is sitting on the throne, is troubled like a snake by the chant of a mantra that removes intolerable poison.

Meaning-

In the meeting, if in the conversation one hears the fame of Yudhishtira from anyone's mouth. Duryodhana then turns down by remembering your greatness, especially Arjuna's valor. Like, by listening to the mantras that remove poison, a venomous snake leaves the venom and lowers the hood.

**Note****Explanation-**

In this verse, the great poet Bharavi has expressed the fear of Duryodhana. After listening to the mantras containing the name Garuda Vasuki recited by Vishvaidyas, the snake sits down with the hood down, thinking of the effect of Garuda in his mind. Similarly, hearing the name of Yudhishtira spoken by anyone in the meeting is disturbed with fear. And remembering Arjuna's might, he becomes downcast. Arjuna's exalted statement of justice is the ornament of Yudhishtira.

**Grammar**

- अनुस्मृताखण्डलसूनुविक्रमः - अनुस्मृतः आखण्डलसूनुविक्रमो येन सः अनुस्मृताखण्डलसूनुविक्रमः।
- तवाभिधानात् -तश्च वश्च तवौ ताक्ष्यवासुकी तयोः अभिधानमिति तवाभिधानम्, तस्मात् तवाभिधानात्।
- नताननः - नतम् आननं यस्य स नताननः।
- व्यथते - व्यथ धातु लट् लकार प्रथम पुरुष एक वचन।

**सन्धि कार्य-**

- मन्त्रपदादिवोरगः - मन्त्रपदात् + इव+ उरगः।
- जनैरुदाहतादनुस्मृताखण्डलसूनुविक्रमः - जनैः+ उदाहतात्+ अनुस्मृताखण्डलसूनुविक्रमः

**प्रयोग परिवर्तन-**

- कथाप्रसंगेन जनैः उदाहताद् अनुस्मृताखण्डलसूनुविक्रमेण नताननेनतेन् सुदुःसहात् मन्त्रपदात् उरगेण इव तव अभिधानाद् व्यथते।

**Alankar criticism-**

Here in the verse there is an Upama with the analogy of Urag Iv.

**कोष:-**

- अभिधानम्- आख्याह्वे अभिधानं च नामधेयं च नाम च।

**INTEXT QUESTION-22.1**

1. Whom is that Duryodhana troubled like?
2. What annoys Duryodhana?
3. And what kind of Duryodhana is he worried about?

### STUDY OF KAVYA (POETIC WORK)



Note

4. What bothers the snake?
5. Tawabhidhanat What two meanings of this are possible?

तदाशु कर्तुं त्वयि जिह्वमुद्यते विधीयतां तत्र विधेयमुत्तरम्।  
परप्रणीतानि वचांसि चिन्वतां प्रवृत्तिसाराः खलु मादृशां धियः॥25॥

अन्वय- तत् त्वयि जिह्वं कर्तुम् उद्यते तत्र विधेयम् उत्तरम् आशु विधीयताम्। परप्रणीतानि वचांसि चिन्वतां मादृशां गिरः प्रवृत्तिसाराः खलु।

#### Anvaya meaning-

Therefore, for this reason, there should be quick measures to be taken about Duryodhana, who is ready to cheat on you (Yudhishtira). Because the speech instinct of the Vancharis like me, who accumulate the words spoken by others, is the essence. Surely the story is the main

#### Meaning-

For this reason Duryodhana was ready to deceive towards Yudhishtira. That is, therefore, you should take doable measures as soon as possible. Because our words of the messengers who collect the words said by others are the main news. That is, a slow-witted messenger like me only knows the conversation and not the work. That is why after considering yourself, do the proper work.

#### Explanation-

In this verse Kirat sums up his message. That Duryodhana always wants to win you over by deceit. That's why think as if you were defeated by him. I am not able to say how he will be defeated. Truth statement is the purpose of messengers. What is to be done there is the duty of the owner. That is, for whatever proper work is done, you should do it quickly.

#### Grammar

- परप्रणीतानि - परैः प्रणीतानि इति।
- प्रवृत्तिसाराः - प्रवृत्तिरेव सारो यासां ताः।
- विधीयताम् - वि+धा धातु+ यक् प्रत्यय लोट लकार

#### सन्धि कार्य-

- तदाशु- तत्+आशु

**प्रयोग परिवर्तन-**

- तत् त्वयि जिह्वं कर्तुम् उद्यते तत्र विधेयम् उत्तरं विधेहि। परप्रणीतानि वचांसि चिन्वतां मादृशां गीर्भिः प्रवृत्तिसारभिः भूयते खलु।

**कोषः -**

- प्रवृत्तिः - वार्ता प्रवृत्तिर्वृत्तान्त उदन्तः स्याद्।

**INTEXT QUESTION-22.2**

1. What is Duryodhana ready to do?
2. What should Yudhishtira to do quickly about Duryodhana?
3. What did Yudhishtira accumulate?
4. What is the voice of the foresters?
5. 'Jihma' What does it mean?

इतीरयित्वा गिरमात्तसत्क्रिये गतेऽथ पत्यौ वनसन्निवासिनाम्।

प्रविश्य कृष्णासदनं महीभुजा तदाचक्षेऽनुजसन्निधो वचः॥26॥

अन्वय- अथ इति गिरम् ईरयित्वा गते आत्तसत्क्रिये वनसन्निवासिनां पत्यौ सति महीभुजा कृष्णासदनं प्रविश्य अनुजसन्निधो तद् वचः आचक्षे।

**Anvaya meaning-**

After that, after saying such words, after going to his home, after receiving the hospitality, after receiving the reward, King Yudhishtira of the lord of Vanechar, entered Draupadi's house and told the words spoken by Vanechar to the Bhimadi brothers. Or, after entering the building by King Yudhishtira, he told Draupadi the statements said by that Vanechar near Bhimadi Anuj.

**Meaning-**

After requesting such words to Yudhishtira, he accepted the Vanchara award and went to his home. After that King Yudhishtira entered Draupadi's house and told Bhima Arjunadi the words spoken by Vanechar to his brothers. Or King Duryodhana entered the house and told his brothers the words spoken by Vanechar.

**Explanation-**

By submitting the entire account of Duryodhana to Yudhishtira, Vanechar performed his work. Then he went to his home after receiving the Vanature award from Yudhishtira. Then Yudhishtira also went to Draupadi's house to tell Draupadi, who was located

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## Module - 4

## ENLIGHTENMENT OF YUDHISHTHIRA'S

### STUDY OF KAVYA (POETIC WORK)



Note

near Bhima.

#### Grammar

- आत्तसत्क्रिये- आत्ता गृहीता सत्क्रिया येन स ।
- वनसक्किवासिनाम् - वने सक्किवसन्ति ये ते वनसक्किवासिनः।
- कृष्णासदनम् - कृष्णाया द्रौपद्याः सदनं कृष्णासदनम्।
- ईरयित्वा- ईर् धातु + णिच् प्रत्यय + क्तवा प्रत्यय।
- आचक्षे - आङ् + चक्षिङ् धातु लिट् लकार।

#### सन्धि कार्य-

- गतेऽथ - गते+ अथ।
- इतीरयित्वा - इति + ईरयित्वा।

#### प्रयोग परिवर्तन-

- इति ईरयित्वा आत्तसत्क्रिये वनसन्निवासिनां पत्यौ गते महीभुक् कृष्णासदनं प्रविश्य, वा सदनं प्रविश्य अनुजसक्किधो कृष्णां प्रति आचक्षे।

#### कोष:-

- वनम् - अटव्यरण्यं विपिनं गहनं काननं वनम्।



### INTEXT QUESTION-22.3

1. What did King Yudhishtira do around the Bhimadi brothers?
2. Where did he enter and say?
3. After whose departure was the word spoken by Yudhishtira?
4. And what did that forester do?
5. "Attasatkriye" What does it mean?

निशम्य सिद्धिं द्विषतामपाकृतीस्ततस्तस्या विनिगन्तुमक्षमा।

नृपस्य मन्युव्यवसायदीपिनीरुदाजहार द्रुपदात्मजा गिरः॥27॥

अन्वय- ततः द्रुपदात्मजा द्विषतां सिद्धिं निशम्य ततस्त्याः अपाकृतीः विनिगन्तुम् अक्षमा, सती नृपस्य मन्युव्यवसायदीपिनीः गिरः उदाजहार।

#### Anvaya meaning-

After hearing Yudhishtira's advice, Draupadi, the daughter of Draupadi, hearing the

progress of Duryodhanadi kings of Kauravas, being unable to stop the evils received from them, tells King Yudhishtira a speech that increases the anger and hard work.

**Meaning-**

Yudhishtira told the enemies story of prosperity of Kauravas from the mouth of vanchar. Then unable to stop the mental disorders caused by the misery caused by the Kauravas, she tells the words Yudhishtira to increase the anger and enthusiasm of Yudhishtira.

**Explanation-**

In this verse, the great poet Bharavi has said such words from Draupadi's mouth to Yudhishtira, which generates anger. Heard from the mouth of Yudhishtira the progress of enemy Duryodhana. And heart stunned on hearing him, she says such words to Yudhishtira, remembering the wrongs done by Duryodhana to her Due to which the anger of Yudhishtira increases and try to eradicate Duryodhana.

**Grammar**

- द्रुपदात्मजा- द्रुपदस्य आत्मजा द्रुपदात्मजा।
- मन्युव्यवसायदीपिनी: - मन्युश्च व्यवसायश्च मन्युव्यवसायौ।
- निशाम्य- नि+ शम् धातु क्त्वा + ल्यप्।
- उदाजहार- उत्+ आ+ ह धातु लट् लकार प्रथम पुरुष एकवचन।

**सन्धि कार्य-**

- अपाकृतीस्ततस्ततस्त्या: - अपाकृती: + तत: + ततस्त्या:।
- मन्युव्यवसायदीपिनीरुदाजहार - मन्युव्यवसायदीपिनी: + उदाजहार।

**प्रयोग परिवर्तन-**

- द्विषतां सिद्धिं निशाम्य, तत: ततस्त्या अपाकृती: विनियन्तुम् अक्षमया, द्रौपद्या नृपस्य मन्युव्यवसायदीपिनी: गिर: उदाजह्विरे।

**कोष: -**

- गी: - ब्राह्मी तु भारती भाषा गीर्वाग्वानी सरस्वती।

**INTEXT QUESTION-22.4**

1. Who said the words?
2. And when did he speak the words?

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### STUDY OF KAVYA (POETIC WORK)



Note

3. What did he hear this way?
4. What kind of voice did he say?
5. What was that Draupadi unable to do?

भवाद्दृशेषु प्रमदाजनोदितं भवत्यधिक्षेप इवानुशासनम्।  
तथापि वक्तुं व्यवसाययन्ति मां निरस्तनारीसमया दुराधयः॥28॥

अन्वय- यद्यपि भवाद्दृशेषु प्रमदाजनोदितम् अनुशासनम् अधिक्षेपः इव भवति। तथाऽपि निरस्तनारीसमयाः दुराधयः मां वक्तुं व्यवसाययन्ति।

#### Anvaya meaning-

The preaching given by women to wise men like you, is tantamount to contempt. Still, the intense anguish that destroys the dignity of women is prompting me to say, Draupadi said to Pandavas.

#### Meaning-

The preaching spoken by women to intelligent people like you does not amount to contempt. Still, Draupadi is deeply annoyed by the humiliation and anguish done by the enemies. That's why I tell you something except proper behavior for women.

#### Explanation-

In this verse presented, Draupadi's echo is found arising from the feeling of fierce vengeance ignited in her heart. The word preaching towards scholars shows humiliation, there is only impropriety of women on it. Draupadi was grieved by the misery caused by the enemy Kauravas. And Draupadi was inspired to tell her all about her sad sorrow to Yudhishtira.

#### Grammar

- भवाद्दृशेषु - भवन्त इव दृश्यन्ते ।
- प्रमदाजनोदितम् - प्रमदा एव जनः प्रमदाजनः - तृतीय तत्पुरुष।
- निरस्तनारीसमयाः - नार्यः समयाः नारी समयाः- षष्ठी तत्पुरुष।
- अनुशासनम् - अनु+शास् धातु+ ल्युट् प्रत्यय।
- व्यवसाययन्ति- वि+ अव+ षो धातु+ णिच् प्रत्यय लट् लकार प्रथम पुरुष बहुवचन।

#### सन्धि कार्य-

- भवत्यधिक्षेपः - भवति + अधिक्षेपः।
- इवानुशासनम् - इव+ अनुशासनम्।





Note

**प्रयोग परिवर्तन-**

- भवाद्दशेषु प्रमदाजनोदितेन अनुशासनेन अधिक्षेपेण इव भूयते। तथापि निरस्तनारीसमयै दुराधाभिः अहं वक्तुं व्यवसाय्ये।

Alanakar

Upama Alankar

**कोष:-**

- आधिः -पुंस्याधिर्मानसी व्यथा।



**INTEXT QUESTION-22.5**

1. What is an insult to scholars like you?
2. What are you motivating?
3. What is causing those mental anguish and for what?
4. Where is the sermon spoken by women equal to disdain?
5. "Adhikshepa" What does it mean?

अखण्डमाखण्डलतुल्यधामभिश्चिरं धृता भूपतिभिः स्ववंशजै।  
त्वया स्वहस्तेन मही मदच्युता मतंगजेन स्रगिवापवर्जिता॥29॥

अन्वय- आखण्डलतुल्यधामभिः स्ववंशजैः भूपतिभिः चिरम् अखण्डं धृता मही मदच्युता मतंगजेन, स्रक् इव त्वया आत्महस्तेन अपवर्जिता।

**Anvaya meaning-**

For a long time, the earth, which was completely held by the kings born in his clan, as mighty as Indra, himself was discarded by Yudhishtira with his hand like a garland of flowers by the Madasravi elephant.

**Meaning-**

For a long time, the entire earth was held by the kings like you, who were born in your clan as mighty. But it was destroyed by your hands. Like a madamast elephant removes the garland from its gorge.

**Explanation-**

In this verse, from the mouth of Draupadi, the poet says that this earth was destroyed by his agility. That is why this calamity is not given by God, the meaning of his statement is. Like Indra, mighty kings like Bharata, who were born in their clan, had held this

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earth for a long time. But that earth was now released from Yudhishtira's own hand. Like a wreath is thrown by a madrasavi elephant.

#### Grammar

- आखण्डलतुल्यधामभिः - आखण्डलेन तुल्यं धाम येषां ते।
- स्ववंशजैः - स्वस्य वंशः स्ववंशः , स्ववंशाज्जायन्ते इति स्ववंशजा।
- धृता- धृ धातु + क्त प्रत्यय।
- अपवर्जिता - अप्+ वृज् धातु + क्त प्रत्यय।

#### सन्धि कार्य-

- आखण्डलतुल्यधामभिश्चिरम् - आखण्डलतुल्यधामभिः + चिरम्
- स्रगिव - स्रक् + इव।

#### प्रयोग परिवर्तन-

- आखण्डलतुल्यधामभिः स्ववंशजैः चिरम् अखण्डं धृता महीं मदच्युतः मतंगजस्य, स्रक् इव त्वम् आत्महस्तेन अपवर्जितवान्।

#### Alankar

Here in Matangjen ev tvaya surgiv avarjita, there is a poornopama Alanakar with the equivalence rendering.

#### कोष-

- मतंगजो गजो नागः कुंजरो वारणः करी।



### INTEXT QUESTION-22.6

1. Who held the earth as a whole for a long time?
2. And what type are they?
3. By whom was that earth abandoned?
4. And how was she abandoned?
5. Akhandaltulyadhambhi: What does it mean?

व्रजन्ति ते मूढधियः पराभवं भवन्ति मायाविषु ये न मायिनः।

प्रविश्य हि घ्नन्ति शठास्तथाविधानसंवृतांगान्निशिता इवेषवः॥३०॥

अन्वय- ये मायाविषु मायिनः न भवन्ति ते मूढधियः पराभवं व्रजन्ति। शठाः तथाविधानम् असंवृतांगान् निशिता इषवः इव प्रविश्य घ्नन्ति।

**Note****Anvaya meaning-**

Those who are not hypocrites towards the hypocrites, they are defeated by slow-witted people. Because that type of cunning swindlers enter like sharp arrows and kill people with unclogged bodies.

**Meaning-**

Those who are not insidious, elusive, those people always get defeat. Because crooked men, being soulful, destroy them easily. For example, by entering the body protected by armor etc., sharp arrows destroy the body. Hence simplicity is not proper with the frauds.

**Explanation-**

In this verse, the great poet Bharavi has said "*Arjavam hi kutileshu na nitih. Shathe, Shathyam and Acharet*" etc. policy has been propounded. The retarded people are always defeated by those who do not cheat with the hypocrites. Just like in war, sharp arrows enter a body without armor and destroy it very quickly. In the same way, the hypocrites, the sly people, knowing the inner nature of simple people, destroy them.

**Grammar**

- मूढधियः- मूढा धीर्येषां ते मूढधियः - बहुव्रीहि समास।
- असंवृतांगान् - न संवृतानि असंवृतानि - नञ् तत्पुरुष।
- घ्नन्ति- हन् धातु+ लट् लकार प्रथम पुरुष बहुवचन।

**सन्धि कार्य-**

- शठास्तथाविधान - शठाः + तथाविधान्
- इवषेवः - इव+ इषवः

**प्रयोग परिवर्तन-**

- यैः मायाविषु मायिभिः न भूयते, तै मूढधीभिः पराभवो ब्रज्यते। शठैः प्रविश्य निशितैः इषुभिरिव तथाविधाः असंवृतांगाः हन्यन्ते।

**अलंकार आलोचना-**

- यहाँ शठाः निशिताः इषवः इव के साम्यप्रतिपादन से उपमा अलंकार है।

**कोषः -**

- शठः - निकृतस्त्वनृजुः शठ।



Note



### INTEXT QUESTION-22.7

1. Who are retards?
2. And what do they get?
3. Whom do the insidious enter and kill?
4. And how do those insidious enter and kill them?
5. Nishitaah Ishava: What does it mean?



### SUMMARY

In the meeting, if one hears the fame of Yudhishtira from anyone's mouth then Duryodhana, especially by remembering Arjuna's valor, falls down. Like, by listening to the mantra that removes poison, the venomous snake, leaving the venom, lowers the hood. That is why he is ready to deceive Yudhishtira towards you. That is, wants to defeat you. That's why you should take doable measures as soon as possible. Because our word accounts are predominant among the messengers spoken by others. That is, a short-witted messenger like me only knows the news and not the actions. That's why you should consider doing the right thing after thinking. Having requested such words to Yudhishtira, he went to his home after receiving the Vanechar award. After that King Yudhishtira entered Draupadi's house and told Bhima, Arjuna etc. the words spoken by Vanechar to his brothers. Or King Duryodhana entered the building and told his brothers the word spoken by Vanechar. After hearing the prosperity of Kauravas from the mouth of Yudhishtira. Then unable to stop the mental disorders caused by the misery caused by the Kauravas, Dropadi tells the words to increase the anger and enthusiasm of Yudhishtira. The preaching spoken by women to intelligent people like you does not amount to contempt. Still, Draupadi is deeply annoyed by the humiliation and anguish done by the enemies. That's why I tell you something except proper behavior for women. For a long time, the entire earth was held by the kings like Indra, who were born in your clan as mighty. But it was destroyed by your hands. Like a elephant removes the garland from its gorge. Those who are not insidious, elusive, those people always get defeat. Because crooked men, being soulful, destroy them easily. For example, by entering the body protected by armor etc., sharp arrows destroy the body. Hence simplicity is not proper with the frauds.

**TERMINAL EXERCISE**

1. On hearing the fame of Yudhishtira, what is the condition of Duryodhana. Describe.
2. What did Draupadi do for Yudhishtira's enthusiasm?
3. How was Draupadi inspired to say?
4. Describe how the earth was abandoned by Yudhishtira according to Draupadi's words?
5. Describe the condition of those who are not hypocrites with hypocrites.
6. Match the synonyms.

**A-Column**

1. Udajahav
2. Vyathate
3. Aravarjita
4. Ghananti
5. Vrajati
6. Vidhyatam
7. Vyavasayati
8. Aachakshee

**B-column**

- a. Tyakta
- b. yati
- c. Uktavati
- d. Gavesaytam
- e. Vinashayanti
- f. Dukhayate
- g. Kathita
- b. Preyati

**Ans.** 1-c 2-f 3-a 4-e 5-b 6-d 7-h 8-g.

**WHAT YOU HAVE LEARNT**

1. Simplicity is not justified by hypocrites
2. The conversational nature of messengers is abstract
3. Knowing what the preaching of women is like.
4. What is the talent of the poet, it became clear.
5. It became clear how the verses are verses.

**STUDY OF KAVYA  
(POETIC WORK)**

**Note**

### STUDY OF KAVYA (POETIC WORK)



### EXTEND YOUR HORIZON



Note

Mahakavi Bharavi

biography-

Nothing can be said with certainty about Bharavi's career, the commentator of Kiratarjuniyam named Gadsingh has mentioned in the beginning of his commentary - 'Kavikunjaro Bharavih Prandevanarnamdheya: Kiratarjuniyakavyam Praninustalakshanam Vaastinirdeshaam Pranayannah'. The name is and because of his brilliant talent, Bharavi was famous by this name.

**Work-**

There is only one composition of Bharavi available today and that is Kiratarjuniyam. In this way, a capable accomplished poet has composed only one book, it cannot be imagined. Because in the Sanskrit literature of the time, as only the name of some immortal poet remains, in the same way only one work has been published till then. Although this alone is sufficient for his immortality. And some freebies are also available regarding Bharavi. As it is said in Shri Dhara Das Praneeth Saduktikarnamrita-

Sodwegam karikrittivasasi bhavadvridavanvitam brahmani trilaukya-  
guravanadarvalattaram sachibhartari. Trasamilitpakshmbhasvilasatpremprasanam  
harau ksirodoththiya dhiya vinihat chakshuh sivayastu vas.

**composition style-**

The creation of Mahakavi Bharavi is famous in the public because his composition is counted in the Brihatrayi in Sanskrit poetry. Arthagaurva is the main pillar of his writing style. And that is clear only from the words of Bharverthagauravam. The time of Shishir has come and expressed such a sentence in this way

कतिपयसहकारपुष्परम्यस्तनुतुहिनोऽल्पविनिद्रसिन्दुवारः।

सुरभिमुखहिमागमान्तशंसी समुपययौ शिशिरः स्मरैकबन्धुः॥

It means - After this, the unique friend of Kamadeva is an indicator of the arrival of spring, at the end of Hemant, the beauty of mango safflower is delightful, the winter season has arrived, adorned with red vermilion flowers.

There are at least 37 commentaries on Kiratarjuna in Sanskrit literature. In which Mallinath's Ghantapath commentary is the best. In the 1912 Christian century, Karl Keppler's Harvard Oriental Series has been translated into the German language under this Kiratarjuniyam. More than six translations of its different parts have been done in English language too.

## ENLIGHTENMENT OF YUDHISHTHIRA'S

**Kurukshetam-** is the main division and its headquarters in the state of Haryana. This place is in the north direction of Haryana state. There are national highways and railroads connecting places like Amritsar and Delhi. This place is very important as a Hindu pilgrimage site. It is believed that the Mahabharata war took place at this site. And Lord Shri Krishna preached the Gita to Arjuna in this area. Its mythological significance is even more than this. This place is mentioned in Rigveda and Yajurveda. The Saraswati river present here is also of great importance.

**Dvaitavanam** - This place is about 20 km to the north of Meerut region. It is situated far away. and is called Devavand. This place is under Saharanpur division of Uttar Pradesh. This forest is situated on the east of Kali river at a distance of 10 yojans by occupying a finite space of yojana in the directions. Which extends to Muzaffar Nagar. In this way, we hear that the birthplace of Maharishi Jaimini, the originator of Mimamsa etc., is also a demon.



## ANSWER TO INTEX QUESITON

### 22.1

1. like a snake
2. By your name spoken by people in conversation
3. The one who remembers the foot strike of the bird of Indra's brother should bow down.
4. From the post of a mantra that removes bad venom
5. From the name of your Tai and Vasuki

### 22.2

1. To deceive
2. Doable Measures
3. Words spoken by others
4. Brief Summary
5. Kapatam

### 22.3

1. The Word Said
2. Entering Draupadi's house

## Module - 4

### STUDY OF KAVYA (POETIC WORK)



Note

## Module - 4

### STUDY OF KAVYA (POETIC WORK)



Note

## ENLIGHTENMENT OF YUDHISHTHIRA'S

3. Vanchar, who received the prize from the owner, went home
4. Saying the Word
5. Receiving the Prize

### 22.4

1. Drupada's daughter Draupadi
2. After Yudhishtira told
3. Hearing the accomplishment of Kauravas
4. The words of the king to increase anger and industry.
5. To prevent wrongs done by enemies

### 22.5

1. Orders Said by Women
2. Redeemer of women's dignity
3. Draupadi, to say
4. To scholars like you
5. Disdain

### 22.6

1. Born in the family of Yudhishtira
2. Mighty like Indra
3. With Yudhishtira's own hand
4. Thrown like a garland by an elephant
5. Bright as Indra

### 55.7

1. Those who are not hypocrites with hypocrites.
2. Defeat
3. Simple people like that
4. Like sharp arrows to those without armor.
5. Sharp arrows.