

**Note****16****THE REGRET OF KARNA**

Introduction to the playwright - Mahakavibhasa is one of the oldest Sanskrit visual poetry works. His plays are famous in Sanskrit literature. In fact, in the world of Sanskrit literature, Bhasa is very famous for drama. He composed 13 plays. They are-1. Pratigyayogandharayanam, 2. Avimarakam, 3. Swapnavasavadattam, 4. Pratimaanataka, 5. Madhyamvyogah, 6. Pancharatraha, 7. Abhishek, 8. Dutavakyam, 9. Dutagatotkacham, 10. Karnabharam, 11. Urubhangam, 12. Balacharitam, 13. Charudattam Cheti. There is a difference of opinion among scholars about the time and country of Bhasa like everyone else, but he considered. From the fourth century BC. Some scholars consider Bhasa to be South Indian and because of the maximum description of the places of North India in Bhas's works, some scholars consider Bhas to be North Indian. But still Bhas's place is not fixed.

**OBJECTIVE**

After studying this lesson, you will be able to:

- Know the definitional words used in Sanskrit drama;
- Know the characters of Karnabharam drama;
- Know the auspiciousness of Chiracharit Natak;
- know that when did Karna leave for Arjuna;
- know the difficult words at Amarakosha; and
- know the nature of some specific root forms;

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## 16.1 DRAMA INTRODUCTION

## 16.1.1 Introduction to the Terms Used in Drama

## Nandi-

आशीर्वचनसंयुक्तास्तुतिर्यस्मात् प्रयुज्यतके।

देवद्विजनृपादीनांतस्माकान्दीतिसंज्ञिता॥

मांगल्यशंखचक्राब्जकोककैरवंशसिनी।

पदैर्युक्ता द्वादशभिरष्टाभिर्वापदैरुत॥

**Meaning-** Where God, Brahmin and Nripadi are praised with blessings, it is called Nandi. From the twelve or eight pads, conch, chakra, padmadi mangalwa chak words lead to Nandi. Nandi recites before the play.

## Mukha -

नटोविदुषकोवापिपारिपाश्विक एव वा।

सूत्रधारेणसहिताः संलापं यत्र कुर्वते॥

चित्रैर्वाक्यैः स्वकार्योत्थैः प्रस्तुताक्षेपिभिर्मिथः।

आमुखं तत्तुविज्ञेयनाम्नाप्रस्तावनापिसा॥

**Meaning-** Where the Nat clown or any other actor talks about the story of the play with the facilitator, then he is called Aamukh. And it is also called as Preamble.

## Sutradhar (Director)

आसूत्रयन् गुणान् नेतुः कवेरपि च वस्तुना।

रंगप्रसाधनप्रौढः सूत्रधारइवोदितः॥

नाटयस्योपकरणादीनि सूत्रमित्यभिधीयते।

सूत्रं धारयतीत्यर्थे सूत्रधारोमतो बुधैः॥

**Meaning -** The one who describes the qualities of an mature hero is called a **Sutradhar**. The instruments of drama are called Adisutras, the one who holds that sutra is the sutradhar, it has been said by the scholars.

**Nepathyam -** 'Kusilavakutumbasya grahnamnepathyamuchyate'. The natak where he stays in the period of rest is called nepathyam.

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**Swagatam** - 'Ashravyam Khalu Yadvastutdihswagatamtam.' That which is not audible by all is called Swagatam.

**Prakasam** - 'Sarvashravyamprakasansyat' that which is audible by all is called Prakasam.

### 16.1.2 Introduction of characters of Karnabhar drama

The story of the drama Karnabharam has been composed considering the Mahabharata as basic text. Karna provides Kavach Kundal to Indra. And from that Indra gets the power of Mayavi. There the story is described in this way. Some characters of Mahabharata have been accepted here due to the creation based on Mahabharata.

**Karna** - son of the Sun, Karna, the Kaurava general of Angadesh.

**Shalya** - Shalyaraj, the charioteer of Karna.

**Bhat** - pointer.

**Sakra** - Indra in the form of a brahmin.

**Angel** - messenger of Indra.



### INTEXT QUESTION- 16.1

1. Mahakavi Bhas is famous for what?
2. By taking the shelter of which text did this play come to be?
3. What is Napatyam?
4. What was the name of Karna's charioteer?
5. How many characters are there in this play?

## 16.2 LET'S US UNDERSTAND THE TEXT OF THE PLAY

First Ank:

(Nandyante taha pravishatisutradharah)

Sutradhar -

नरमृगपतिवर्ष्मालोकनभ्रान्तनारी-

नरदनुजसुपर्वव्रातपाताललोकः।

## Module - 4

### STUDY OF KAVYA (POETIC WORK)



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करजकुलिशपालीभिकदैत्येन्द्रवक्षाः

सुररिपुबलहन्ताश्रीधरोऽस्तु श्रिये वः॥1॥

अन्वय- नरमृगपतिवर्ष्मालोकन-भ्रान्त-नारी-नर-दनुज-सुपर्वा-व्रात-पाताल-लोकः  
करज-कुलिश-पालीभिकदैत्येन्द्रवक्षाः सुररिपुबलहन्ताश्रीधरः वः श्रिये अस्तु॥1॥

**Meaning** - After the Nandi recitation, the sutradhar enters the stage and utters this verse. In this verse, the sutradhar while praising Lord Narasimha prays for the welfare of all. He says that the male and female demon gods and the people of Hades were astonished on seeing Nrasimha and who pierced the chest of Hiranyakashipu with the tip of the nails like a thunderbolt, the destroyer of demonic forces, that Lord Sridharvishnu wished all of us good luck.

**Grammar**

- दनुजः - असुरदैत्यदैतेयदनुजेन्द्रारिदानवाः इति।
- सुपर्वा-अमरानिर्जरादेवास्त्रिदशाविबुधाः सुराः। सुपर्वाणः सुमनसस्त्रिदिवेशादिवौकसः इति॥
- रिपुः - रिपौवैरिसपत्नारिद्विषह्वेषणदुर्हृदः इति।

**16.3 LET US UNDERSTAND THE TEXT**

एवमार्थमिश्रान् विज्ञापयामि। (परिक्रम्य, कर्णं दत्त्वा।) अयेकिं न खलुमयि विज्ञापनव्यग्रे  
शब्दइवश्रूयते। अंग! पश्यामि।

(नेपथ्ये)

भोभो! निवेद्यतानिवेद्यतां महाराजायागेश्वराय।

सूत्रधारः - भवतु विज्ञातम्।

संग्रामेतुमुलेजातेकर्णाय कलितांजलिः।

निवेदयतिसम्भ्रान्तोभृत्योदुर्योधनाज्ञया॥2॥

(निष्क्रान्तः)

**Explanation**- In this way, a civilized human being with the qualities of Aryakulashhila, I inform the best societies worthy of worship.

अन्वय- संग्रामेतुमुलेजातेसम्भ्रान्तः भृत्यः दुर्योधनाज्ञयाकलितांजलिसन् कर्णाय निवेदयति॥2॥

**Explanation**- The distraught mind, born in a fierce battle, informs Karna with folded hands on the orders of the royal servant Duryodhana. It means a fierce battle. Anushtup Chhand..

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**Meaning-** After uttering the verse, the Sutradhar wants to inform something to the civilized social people, to the audience and to the worshippers. Then he heard some words. There someone said that request the Angadhipati Karna.

Hearing it, the Sutradhar says - OK, now I understand. What he understood says to the verse - The distraught servants by joining hands, at the orders of Duryodhana, inform Karna about the great war. Saying this the Sutradhar leaves the stage.

### Grammar

- परिक्रम्य -परि+क्रम+क्त्वा+ल्यप् प्रत्यय।
- निवेद्यताम् -नि+विद्+भावे य। लोट् लकारप्रथमपुरुष एकवचन।
- विज्ञातम् -वि+ज्ञा+क्तप्रत्यय
- निवेदयति-नि+विद्+णिच् प्रथमपुरुष एकवचन।
- भृत्यः -भृत्येदासेरदासेयदासगोप्यकचेटकाः इति।



### INTEXT QUESTION-16.2

1. To whom has the Sutradhar performed Mangal Shloka?
2. Arya: Who is it?
3. When do the servants inform Karna?

## 16.4 LET US UNDERSTAND THE TEXT

(प्रस्तावना)

(ततः प्रविशति भटः)।

भटः -भोभो! निवेद्यतानिवेद्यतांमहाराजांगेश्वराय युद्धकालउपस्थितइति।

करितुरगरथस्थैः पार्थकेतोः पुरस्तात्

मुदितनृपतिसिंहैः सिंहनादः कृतोऽद्य।

त्वरितमरिनिनादैर्दुस्सहालोकवीरः

स्मरमधिगतार्थः प्रस्थितो नागकेतुः॥३॥

अन्वय- पार्थकेतोः पुरस्तात् करितुरगरथस्थैः मुदितनृपतिसिंहैः अद्य सिंहनादः कृतः अतः अरिनिनादैः दुःसहालोकवीरः अधिगतार्थः नागकेतुः त्वरितंसमरं प्रस्थितः॥३॥

**Explanation** - In front of Arjuna's flag, those joyful kings sitting on elephants, horses

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and chariots made the lion roar. That is why, unable to bear the words of the enemy, the intolerant, mighty, invincible power, Nagketu is the flag with the elephant's symbol, from which Duryodhana marched very quickly towards the battlefield. Malini verses.

**Meaning** - Bhat enters the stage after the Sutradhar leaves. On entering he says that the time for war has come, request this to Maharaj Karna. Then Bhat says that in the battle, Duryodhana left targeting Arjuna. Why did he depart? Perhaps the king situated near the chariot of Arjuna roars with joy for the war. Hearing the sound of the enemy's thunder, Duryodhana, unable to bear his roar, left for the war.

**Grammar**

- उपस्थितः - उप+स्था+क्तप्रत्यय।
- प्रस्थितः - प्र+स्था+क्तप्रत्यय।
- करी-मतंगजोगजोनागः कुंजरोवारणः करीइति।
- तुरगः - घोटकेवीतितुरगतुरंगाश्वतुरंगमाः इति।
- सिंहः -सिंहोमृग्रेन्द्रः पंचास्योहर्यक्षः केसरीइति।

**16.5 LET US UNDERSTAND THE TEXT**

(परिक्रम्य विलोक्य) अयेअंगमहाराजः समरपरिच्छदपरिवृतः शल्यराजेन सह स्वभवनाकिष्कम्येत एवाभिवर्तते। भोः किन्तु खलु युद्धोत्सवप्रमुखस्य दृष्टपराक्रमस्याभूतपूर्वोहृदयपरितापः।

एष हि-

अत्युग्रदीप्तिविशदः समरेऽग्रगण्यः

शौर्ये च सम्प्रतिसशोकमुपैति धीमान्।

प्राप्तेनिदाघसमये घनराशिरुद्धः

सूर्यः स्वभारुचिमानिवभाति कर्णः॥४॥

यावदपसर्पामि।

(निष्क्रान्तः)

**Explanation** - O lord of Angeswar, Karna is adorned with the clothes of war, that is, dressed in battle. He comes here after coming out of his house with Shalyaraj. O in the festival of war, how is this unprecedented mental anguish of the very mighty Karna, the chief commander?

**अन्वय-** अत्युग्रदीप्तिविशदः समरे शौर्ये च अग्रगण्यः धीमान् सम्प्रतिसशोकम् उपैति। निदाघसमये प्राप्ते घनराशिरुद्धः स्वभारुचिमान् सूर्यः इव अयम् कर्णः भाति॥४॥

**Note**

**Explanation-** In a battle with great might, the mighty being intelligent are getting filled with grief. Like the sun, the Karna is also getting adorned. Just like the easily lit sun in summer, when covered by clouds so this Karna becomes filthy. Even in wartime, he seems to be as ineffectual as the filthy Kanti from the mourning.

**Meaning-** Then Bhat, after circumambulating the stage, seeing something from a far, says- Maharaja Karna, wearing a war robe, comes out of his home with Shalyaraja and comes to the battle site itself. Although he is the chief among the warriors. Still, there is an unprecedented concern in his mind. This is a very surprising factor. Saying this, Karna says-

Bhat describes how the bereaved Karna is visible - Karna is very radiant, foremost in war and valor, intelligent too. But now he is covered with grief. Just as the sun covered with clouds does not adorn in summer, so Karna, a mighty brilliance by nature, does not get embellished by mourning at the time of war. Saying this, Karna leaves the stage.

**Grammar**

- विलोक्य-वि+लोकि+क्त्वा (ल्यप्) प्रत्यय
- हृदयम् -चित्तंतुचेतोहृदयंस्वान्तंहृन्मानसंमनः इति।
- समरः -अस्त्रीयांसमरानीकरणाः कलहविग्रहौइति।
- अपसर्पामि- अप्+सृप्+लट् लकारप्रथमपुरुष एकवचन।
- भाति-भा+लट् प्रथमपुरुष एकवचन
- निदाघः-ग्रीष्मउष्मकः।निदाघ उष्णोपगम् उष्णउष्मागमस्तपः इति।

**16.6 LET US UNDERSTAND THE TEXT**

(ततः प्रविशति यथानिर्दिष्टः कर्णः शल्यश्च।)

कर्णः

मातावन्मम शरमार्गलक्षभूता

सम्प्राप्ताः क्षितिपतयः सजीवशेषाः।

कर्तव्यंरणशिरसिप्रियंकुरूणां

द्रष्टव्यो यदि स भवेद्धनंजयो मे॥5॥

अन्वय- मम शरमार्गलक्षभूताः क्षितिपतयः तावत् मासजीवशेषाः सम्प्राप्ताः।(अद्य) यदि सः धनंजयः मे द्रष्टव्यः भवेत् (तर्हि मया)रणशिरसि।कुरूणाम् प्रियं कर्तव्यम्॥5॥

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**Explanation-** The life of the kings who were targeted on the path of Karna's arrows does not remain. If Arjuna appears to me today on the battle day, then I will do the favored work of Kuruvanshis like Duryodhana etc. on the battlefield. Today, by winning Arjuna in the battle, I prove the beloved of the Kauravas. Praharshini verses.

**Meaning -** Then Karna enters with the charioteer Shalya. Karna remembers his valor and says that the king who fought with me is not alive, that is, I defeated and killed all the kings in the war. If Arjuna appears in the battle today, I will kill Arjuna today, and Duryodhanadikuruvanshi will have his wishes.

**Grammar**

- कर्तव्यम् - कष्ट+तव्य प्रत्यय
- द्रष्टव्यः - दृश्+ तव्य प्रत्यय।

**INTEXT QUESTIONS – 16.3**

1. Who informs Karna about the war?
2. Who is Nagketu?
3. What did the servant Maharaj come to inform Angeshwar?

**16.7 LET US UNDERSTAND THE TEXT**

शल्यराज! यत्रासावर्जुनस्तत्रैव चोद्यतांममरथः।

शल्यः-बाठम्।( चोदयति)

कर्णः-अहोनु खलु।

अन्योन्यशस्त्रविनिपातनिकृत्तगात्र-

योधाश्ववारणरथेषुमहाहवेषु।

क्रुद्धान्तकप्रतिमविक्रमिणोममापि

वैधुर्यमापततिचेतसि युद्धकाले॥6॥

**अन्वय-**अन्योन्यशस्त्रविनिपातनिकृत्तगात्रयोधाश्ववारणरथेषुमहाहवेषु युद्धकालेक्रुद्धान्तकप्रतिमविक्रमिणः ममअपिचेतसिवैधुर्यम् आपतति॥6॥

**Explanation-** Brave warriors, who injure horses, elephants, chariots by the blows of mutual weapons, are as mighty as Yama, who is angry in war time, which brings humility even in the mind of that Karna. Vasanttilka verse.

**Meaning-** Then to kill Arjuna, Karna tells Shalyaraj to take my chariot where Arjuna is. Shalyaraj does the same. Then Karna informs the Shalya present at the time of the





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war, a disturbance never felt before. And whose valor is like that of an angry Yama, in the same way, in the mind of brave Karna, there is a at the time of war. It is amazing.

**Grammar**

- चोद्यताम् -चुद्+य लोट् लकारप्रथमपुरुष एकवचन।
- आपतति-आ+पत् लट् लकारप्रथमपुरुष एकवचन।
- चेतस-चित्तंतुचेतोहृदयंस्वान्तंहन्मानसंमनः इति।

**16.8 LET US UNDERSTAND THE TEXT**

भोः कष्टम्।

पूर्वकुन्त्यांसमुत्पक्कोराधेय इतिविश्रुतः।

युधिष्ठिरादयस्ते मे यवीयांसस्तु पाण्डवाः॥७॥

अयं स कालः क्रमलब्धशोभनो

गुणप्रकर्षोदिवसोऽयमागतः।

निरर्थमस्त्रं च मयाहिशिक्षितं

पुनश्चमातुर्वचनेन वारितः॥८॥

भोः शल्यराज! श्रूयतांममास्त्रस्य वृत्तान्तः।

श्लोक अन्वय- पूर्वकुन्त्यांसमुत्पक्कः राधेयः इतिविश्रुतः, युधिष्ठिरादयः पाण्डवाः मे यवीयांस॥७॥

**Explanation-** Born from a woman named Kunti, Radheya is famous in the world due to the take care Radheya. Yudhishtira etc. are the five sons of Pandu, the younger brothers of me i.e. Karna. In this way, knowing that they will be violated, due to which humility is being expressed. Anushtup chhanda.

अन्वय- गुणप्रकर्षः क्रमलब्धशोभनः सः कालः अयम् दिवसः आगतः, हिमयाशिक्षितम् अस्त्रं निरर्थचापुनः च मातुः वचनेन वारितः॥८॥

**Explanation-** That beautiful time obtained from the most excellent days by the skillful display of weapons with qualities is for the battle with Arjuna, this awaited day has come, but the weaponry learned by me (Karna) is a failure. And the killing of Pandavas is also prohibited by the word of Mother Kunti. vanshasth chhanda.

**Meaning-** Now, denoting his separation, Karna says that I am the eldest son of Kunti, five Pandavas like Yudhishtira are my youngsters to sdyā. I am prohibited from killing the Pandavas by the order of my mother. Still, I was determined to kill the Pandavas. And the long-awaited time by me has now come when it will be proved that I had learned weaponry in vain. In this way, Karna narrated his weapon story.

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## Grammar

- विश्रुतः -वि+श्रु+क्तप्रत्यय
- शिक्षितम् -शिक्ष्+क्तप्रत्यय
- कालः -कृतान्तो यमुनाभ्राता शमनो यमराडयमः।कालोदण्डधरः श्राद्धदेवोवैवस्वतोऽन्तकः।इति॥



## INTEXT QUESTIONS-16.4

1. Who is Radheya?
2. For whom did Karna narrate the Astra Vritanta?



## SUMMARY

The introduction of the words used extensively in the play Nandi, Sutradhar, Nepathyam etc. has been given in the beginning.

Some of the features of the Karnabhar drama have been analysed. Then given the interpretation by quoting the text of the play. The essence of the story is given below.

After the Nandipath, the Sutradhar came on the stage and wished for Mars with the description of Vishnu in the form of Narsimha. In the same way, he said- The men, demons, gods and the people of Hades were astonished on seeing the form of Vishnu, and the one who pierced the heart of the demon king Hiranyakashipu with his nails like a thunderbolt, may Vishnu, the destroyer of demonic forces, bless you all. At that time, the word is heard in Nepathye - Angadeshadhipati Maharaj informs Karna. Hearing the words of the background, the sutradhar says - By the order of Duryodhana, the servant gives information to Karna, 'There will be a fierce battle'. The Sutradhar departs. Then comes to the Bhat, Angadeshadhipati wants to inform Karna that the time of war has come. In front of the flag of Arjuna, the kings like lions in the chariots of elephants, performed the lion sound. Hearing the unbearable sound of the enemy's side, Duryodhana left for the war. But Karna's heart appeared troubled. Seeing this, Bhat said that just as the radiance of the sun becomes tainted when it is covered with clouds in summer, similarly the wise Karna, the leader of war and valor, does not become embittered by grief during the war. Then Bhat departs.

Then karna entered with his charioteer Shalyaraj. Today, if Arjuna appears in battle, then by killing Arjuna, I will fulfill the wishes of the Kauravas. O Shalyaraja, take my chariot to Arjuna. Then Karna thinks in his mind that whose incomparable power is compared with that of the angry Yamaraja, and who in battle breaks the warriors, the

## THE REGRET OF KARNA

horses, the elephants and the chariots, Why did such a feeling of fear arise in the mind of that Karna at the time of war. And again in his mind he says – In the past I became famous by this name Radheya born of Kunti. Yudhishtira Adi Bhai is my younger brother. And now the time has come for which I was waiting, but the weaponry learned by me is useless and the killing of Pandavas is prohibited by Kunti's order. By saying this way, targeting Shalyaraj, he narrated that weapon story.



### TERMINAL EXERCISE

1. Discuss the characteristics of Nandi.
2. Present the introduction with characteristics.
3. Write the names of five plays of Bhas.
4. Who is the sutradhar? Present with characteristics.
5. Who and why was Nagketu called?
6. With whom has the poet compared grief-stricken Karna?
7. What is the reason for Karna's heart ache?



### ANSWERS TO IN TEXT QUESTIONS

#### 16.1

1. Famous for composing drama
2. Mahabharata
3. The house of Kushilavakutumb is called Nephathya
4. Salya
5. Five

#### 16.2

1. Bhagwan Narasimhako
2. Social people with qualities like family, modesty etc.
3. Informs Karna that a fierce battle is taking place when the battle is fierce

#### 16.3

1. Servant

## Module - 4

### STUDY OF KAVYA (POETIC WORK)



Note

## Module - 4

## THE REGRET OF KARNA

### STUDY OF KAVYA (POETIC WORK)



**Note**

2. Duryodhana
3. The king is ecstatic near Arjuna's chariot. Duryodhana left aiming at Arjuna.

### 16.4

1. Karna
2. Charioteer Salya