

**Note****17**

STORY OF WEAPON

Knowing the definitional words of the play in the previous lesson. You also know the Nandi, Sutradhar nepathyam, swagatam, prakasam etc. Knowing the talks of war, Karna left for the war. Bound by the words of Mother Kunti, Karna, cursed by the Guru, asks for Shalyaraja, unable to bear his sorrow. There, for what reason did the Guru curse Karna, Karna himself tells Shalya with his own. That is why this story is called the story of Astra.



OBJECTIVE

After studying this lesson, you will be able to:

- know the how the Karna went near the Guru;
- know that how did Karna say untrue, how would the knowledge of weapons be acquired from the guru;
- know about Karna's lie and how the Karna's guru has cursed Karna;
- understand that in some participle forms, you can decide the suffix of nature; and
- know the synonyms of some words in the dictionary.

17.1 LET US UNDERSTAND THE TEXT

शल्यः –ममाप्यस्तिकौतूहलमेनंवृत्तान्तंश्रोतुम्।

कर्णः –पूर्वमेवाहंजामदग्यस्य सकाशंगतवानस्मि।

शल्यः –ततस्ततः

STUDY OF KAVYA
(POETIC WORK)

Note

कर्णः -ततः

विद्युल्लताकपिलतुंगजटाकलाप-

मुद्यत्प्रभावलयिनंपरशुं दधानम्।

क्षत्रान्तकमुनिवरंभृगुवंशकेतुं

गत्वाप्रणम्य निकटेनिभृतः स्थितोऽस्मि॥1॥

अन्वय- विद्युल्लताकपिलतुंगजटाकलापम् उद्यत्प्रभावलयिनंपरशुं दधानं क्षत्रान्तकम् भृगुवंशकेतुंमुनिवरंगत्वाप्रणम्य निकटेनिभृतः स्थितः अस्मि॥1॥

Explanation- He belongs to a group of yellow and long hairs like a vine of electricity. Surrounded by the periphery of Prabha, Bhrgu, the destroyer of the Kshatriyas who wore Parashu, went to Ketu and the best among sages and stood silently on one side.

Meaning- Shalya then says that he too is very curious to listen to the Astra Katha. Karna says that he first went to Parashurama. Wearing a great hair of Kapil color like an electric vine, and holding a bright-edged Parashu in his hand, that Kshatriya destroyer Bhrgu went to the best ascetic and bowing down to him, that Karna sat silently beside him.

Grammar

- गत्वा-गम् + क्त्वा प्रत्यय।
- प्रणम्य -प्र+नम्+क्तवा ल्यप् प्रत्यय।
- विद्युत् -तडित्सौदामिनीविद्युच्चंचलाचपलाअपि।

17.2 LET US UNDERSTAND THE TEXT

शल्यः -ततस्ततः

कर्णः-ततोजामदग्न्येनममाशीर्वचनंदत्त्वापृष्टोऽस्मि।कोभवान् किमर्थमिहागतइति।

शल्यः -ततस्ततः।

कर्णः -ततः भगवन्! अखिलान्यस्त्राण्युपशिक्षितुमिच्छामीत्युक्तवानस्मि।

शल्यः -ततस्ततः।

कर्णः -ततउक्तोऽहंभगवताब्राह्मणेषूपदेशंकरिष्यामि न क्षत्रियाणमिति।

शल्यः -अस्ति खलुभगवतः क्षत्रियवंशयैः पूर्ववैरंमतस्ततः।

कर्णः -ततोनाहं क्षत्रिय इत्यस्त्रोपदेशंग्रहीतुमारब्धं मया।

शल्यः -ततस्ततः।



Note

कर्णः- ततः कतिपयकालातिक्रमेकदाचित् फलमूलसमित्कुशकुसुमाहरणाय गतवतागुरुणा सहानुगतोऽस्मि।

शल्यः- ततस्ततः।

कर्णः- ततः स गुरुर्वनभ्रमणपरिश्रमान्मदंकेनिद्रावशमुपगतः।

शल्यः- ततस्ततः

कर्णः- ततः

कृत्तेवज्रमुखेन नाम कृमिणादैवान्ममोरुद्वये

निद्राच्छेदभयादसह्यतगुरोधैर्यात् तदावेदना।

उत्थाय क्षतजाप्लुतः स सहसारोषानलोद्दीपितो

बुद्ध्वा मां च शशापकालविफलान्यस्त्राणिते सन्तिवति॥10॥

अन्वय- दैवात् वज्रमुखेनकृमिणामम ऊरुद्वये कृत्तेसतितदागुरोः निद्राच्छेदभयात् धैर्यात् वेदनाअसह्यताततः क्षतजाप्लुतः सः उत्थाय सहसारोषानलोद्दीपितः मां बुद्ध्वा तेअस्त्राणिकालविफलानिसन्तुइति मां शशाप॥10॥

Explanation- Unfortunately, the Vrajmukh insect bitten me on my thigh and at that time patiently tolerated that pain due to the fear of disturbing the sleep of Guru Parashuram. Then the Maharishi, who was wet with blood, got up from his sleep and got angry, knowing Karna to be a Kshatriya, Karna's weapons were ineffective when the time came and gave such a curse. For this reason forgot them. Shardulvikridit verses.

Meaning- Seeing Karna in silence, Parashuram blessed him and asked why he came. Karna then requested that I wish to learn Akhil Astra Shastra. Then Parashuram said that I educate Brahmins, not Kshatriyas. Because he had an earlier enmity with the Kshatriyas. Then I am not a Kshatriya, I am a Brahmin, by saying such false words, Karna started learning the science of weaponry. Then one day Guru went with Parashuram to bring fruits, flowers, Kush, Kusum etc. The Guru slept in Karna's lap after working hard to travel in the forest. Unfortunately, an insect named Bajramukh bit him on his thigh. But thinking that the Guru's sleep would be disturbed, he endured the pain of being bitten by an insect.

Grammar

- उपशिक्षितुम् -उप+शिक्ष्+तुमुन् प्रत्यय
- ग्रहीतुम् -ग्रह्+तुमुन् प्रत्यय।
- असह्यत-सह्+कर्मणि लङ् लकारप्रथमपुरुष एकवचन।
- उत्थाय -उत्+स्था+क्त्वाल्थप् प्रत्यय।

STUDY OF KAVYA
(POETIC WORK)



Note

- शशाप- शप्+लिट् लकारप्रथमपुरुष एकवचन।
- सहसा-अतर्कितेतुसहसास्यात् इति।
- वेदना-आक्रोशनमभीषंगसंवेदोवेदना न नाइति।



INTEXT QUESTION-17.1

1. Who is the mother of Karna?
2. To whom did Karnastra go for education?
3. Whom does Jamadagnya preach about weapon education?
4. Which insect bite on Karna's thigh?
5. What curse did Parashuram give to Karna?

17.3 LET US UNDERSTAND THE TEXT

शल्यः -अहोकष्टमभिहितं तत्रभवता।

कर्णः -परीक्षामहेतावदस्त्रस्य वृत्तान्तमतथाकृत्वा एतान्यस्त्राणिनिर्वीर्याणीव लक्ष्यन्ते।अपि च-

इमेहिदैन्येननिमीलितेक्षणा

मुहुः स्वलन्तोविवशास्तुरंगमाः।

गजाश्चसप्तच्छदागन्धिनो

निवेदयन्तीवरणे निवर्तनम्॥11॥

अन्वय- हिदैन्येननिमीलितेक्षणाः मुहुः स्वलन्तः विवशाः इमेतुरंगमाः सप्तच्छदागन्धिनः गजाः च रणेनिवर्तननिवेदयन्ति इव॥11॥

Explanation- The humiliated horses are falling again and again with their eyes closed, the elephants with the scent of the saptaparna are requesting to return from the war. On the way to the war, the horses and elephants inform me to leave the war, that is, not to go. Vahshasth Chhand

Meaning- Shalyaraj felt sad after hearing this story. Whether the story of Karna Astra is true or not, got ready for the test. He saw that the weapons seem to be without power. The horses are in the posture of carrying, they do not have the enthusiasm to run, so they are ejaculating.

Grammar

- कष्टम् -स्यात् कष्टकृच्छ्रमाभीलम् इति।
- वृत्तान्तः -वार्ताप्रवृत्तिर्वृत्तान्तउदन्तः स्यात् इति।

17.4 LET US UNDERSTAND THE TEXT

कर्णः - शंखदुन्दुभयश्च निःशब्दाः।

शल्यः - भोकष्टकिंनु खल्विदम्।

कर्णः - शल्यराज! अलमलंविषादेन।

हतोऽपिलभतेस्वर्गजित्वातुलभते यशः।

उभेबहुमतेलोकेनास्तिनिष्फलता रणे॥12॥

अन्वय- रणेवीरः हतः अपिस्वर्गलभते, जित्वा यशः लभते, लोकेउभेबहुमतेरणेनिष्फलता नास्ति॥12॥

Explanation- Even if a brave warrior dies in battle, he attains heaven and by winning he attains fame. Both are desirable for the heroes in the world. Therefore there is no failure in fighting, there is profit in both. Anushtup verses.

Meaning- Seeing his inauspicious symptoms in battle, Karna says - even harsh words are not heard. Shalyaraj reveals suffering. Karna consoles her and says - don't be sad. Then the calculation of inauspicious signs in the war of Karna is not honorable, both victory and defeat show success for the heroes in the war. If there is defeat in the war, one attains heaven and if there is victory, one attains fame. So there is no failure in war.

Grammar

- वाच्यान्तरम् - हतः अपिस्वर्गलभतेकर्तरि।हतेनअपिस्वर्गः लभ्यतेकर्मणि।
- रणेनिष्फलता न अस्तिकर्तरि-रणेनिष्फलतया न भूयते।

17.5 LET US UNDERSTAND THE TEXT

कर्णः -अपि च

इमेहि युद्धेष्वनिवर्तिताशा

हयासुपर्णेनसमानवेगाः।

श्रीमत्सुकाम्बोजकुलेषुजाता

रक्षन्तु मां यद्यपि रक्षितव्यम्॥13॥

अन्वय- हि युद्धेषुअनिवर्तिताशाः सुपर्णेनसमानवेगाः श्रीमत्सुकाम्बोजकुलेषुजाताः इमेहयाः यद्यपि मयारक्षितव्यम् तथापितेइदानीं मां रक्षन्तु॥13॥

Explanation- Those who do not give up the hope of success in the war, they become fast like Garuda, because of being born in the Kamboja clan, they became famous in the world by the name of Kabuli. These horses are protected by karana, yet how they

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protected Karna in battle, such is the prayer of Karna.

Meaning - Now praising his auspicious signs, Karna says - these horses do not give up hope in war, they were born in the country of Kamboja, as fast as Garuda. Although these horses are protected by Karna, yet now they protect Karna in battle, such is the prayer of Karna.

Grammar

- रक्षितव्यम् - रक्ष् + त्व्य प्रत्यय।
- सुपर्णः - नागान्तकोविष्णुरथः सुपर्णः पन्नगाशनः इति।

17.6 LET US UNDERSTAND THE TEXT

कर्णः - अक्षयोऽस्तुगोब्राह्मणानाम्। अक्षयोस्तुपतिव्रतानाम्। अक्षयोऽस्तुरणेष्वापरागुखानां योधपुरुषाणाम्। अक्षयोऽस्तुममप्राप्तकालस्य। एष भोः प्रसक्तोऽस्मि।

समरमुखमसह्यपाण्डवानांप्रविश्य
प्रथितगुणगणाढयं धर्मराजं च बद्ध्वा।
मम शरवरेगैरर्जुनं पातयित्वा
वनमिवहतसिंहंसुप्रवेशं करोमि॥14॥

शल्यराज! यावद्रथमारोहावः।

शल्यः - बाढम्।

(उभौ रथारोहणं नाटयतः)

कर्णः - शल्यराज! यत्रासावर्जुनस्तत्रैव चोद्यताममरथः।

अन्वय- पाण्डवानाम् असह्यसमरमुखं प्रविश्य प्रथितगुणगणाढयं धर्मराजं बद्ध्वा च मम शरवरेगैः अर्जुनं पातयित्वाहतसिंहं वनम् इव सुप्रवेशं करोमि॥14॥

Explanation- By entering into an unbearable war to bear the Pandava sons, by tying Yudhishtira, a Dharmaraja endowed with well-known virtues, and killing Arjuna with the rain of my arrows, the forest in which he killed the lion, just as that forest is easily accessible, in the same way war do the site of war. Malini Chhand.

Meaning - Thinking of his good fortune, Karna prayed for the welfare of all. He said - Go, Brahmins, sati women, warriors who do not show their backs in battle and me, Karna. Now, being pleased, Karna tells his desire to Shalya that after entering the battlefield of Pandavas, I will tie up the eminent virtuous Dharmaraja Yudhishtira and kill Arjuna with a rain of arrows. And just as if a lion dies in a forest, that forest is freely accessible to all, so the battle ground of Pandavas will be accessible to all.

Grammar

- प्रविश्य -प्र+विश्+क्त्वा ल्यप् प्रत्यय
- पातयित्वा- पा+णिच्+क्त्वा प्रत्यय।
- वनम् -अटव्यरण्यं विपिनंगहनंकाननंवनम् इति।

**INTEXT QUESTION-17.2**

1. Why in war there is no failure?
2. In which country did Karna's horses originate?
3. Whom does Karna want to kill among the Pandavas?

**SUMMARY**

The main topic in this lesson is Karna's going to attain weapon knowledge. The attainment of knowledge with the guru. And the curse of the guru. Karna narrates this weapon story to Shalyaraj with his own mouth. It is briefly described below.

Karna tells the Astra Vrittaan

First Karna went to Parashuram and bowed down and stood silent nearby. Then Parashuram asked – why have you come here. Then Karna requested that I come here to learn Akhil Astra Vidya. Then Parashuram said that he educates Brahmins and not Kshatriyas. Then saying that I am not a Kshatriya, Karna started learning astra Vidya. Then one day Guru went with Parashuram to bring fruits, flowers, Kush, Kusum etc. The Guru slept in Karna's lap after working hard to travel in the forest. Unfortunately, an insect named Bajramukh bit him on his thigh. But thinking that there would be disturbance in Guru's sleep, he suffered the pain of insect bite. But the Guru, who was wet with blood, got up from sleep knowing everything and cursed him that your weapons would fail during the war.

Similarly, Karna got ready to test the story by telling the Astra Vritanta. He says that the weapons appear to be powerless, the horses are blinking their eyes humbly, and the elephants, in a foul-smelling stream, inform them to leave the battle. Can't even hear the conch shell. But don't be sad. If there is death in war then heaven is attained, if victory is achieved then success is attained, hence there is no failure in war. And the horses of the speed like the Garuda, who are saved by me, who do not give up hope in battle, protect me. Thinking like this, Karna's heart was pleased. Pleased, he says that after entering the front of the Pandava armies, I will tie Dharmaraja Yudhishtira

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Note

and kill Arjuna with arrows.

Thinking like this, climb on the chariot and take your chariot to Arjuna. Karna instructed Shalyaraj.



TERMINAL EXERCISE

1. Give the description of Parshuram done by Karna.
2. Describe the inauspicious features of Karna in war.
3. Write the curse story of Karna in detail.
4. Write the characteristics of Karna's horses.



ANSWERS TO TEXT QUESTIONS

17.1

1. Kunti
2. Jamadagnya Parashuram
3. For Brahmins
4. Thunderbolt (Vajramkha)
5. Those weapons will fail when the time comes.

17.2

1. If you die in war, you get heaven and if you win, you get fame.
2. In Kamboja Desh
3. Arjuna