

## महादानी कर्णः

एक पक्ष महाभारत की कथा पर आधारित महाकाव्य भाग के अग्रिम पाठक "कर्णभार" से परिचित किया गया है। इसमें कर्ण की दानशीलता की परामर्शदा दिखाई गई है। कर्ण कुन्ती के गर्भ से उत्पन्न सुवैभुव था। सूर्य से कुन्ती से कर्ण और कुन्ती उसी जन्म से प्राप्त थे और उसके जीवन-रक्षक थे। इनके रहने कर्ण को कोई काम नहीं था। वह महाभारत युद्ध में दुर्योधन का धनुष्य महान था।

अपने पुत्र अर्जुन की विजय दिलाने के लिए दण्ड ने पांचक ब्राह्मण की सेवाभूष से अपने कर्ण से भिन्न किया। कर्ण अपनी दानशीलता के लिए प्रसन्न था। दान की सर्वोच्च को बरकरार रखने के लिए कर्ण ने अपने सारी के भण्ड करने पर भी अपने जीवन-रक्षक कर्ण और कुन्ती को अपने दान कर दिए। भस्मुरत यह ने इस कहानी को नष्ट करने का प्रयत्न किया गया है।

(फिर ब्राह्मण के वेश में दंड प्रवेश करते हैं)

कर्णः

हे कर्ण! अधिक से अधिक भिन्न भागी।

कर्णः

भगवान! मैं कर्ण हूँ और तुम्हें नमस्कार करता हूँ। जो चाहते आजा दो, मैं जो दूंगा।

कर्णः

अधिक से अधिक भिन्न भागी।

कर्णः

मैं तुम्हें इससे भी बढ़कर भिन्न दूंगा। मैं तुम्हें एक हजार गाँव देता हूँ।

कर्णः

मैं एक बार के लिए दण्ड जो लेता हूँ। मैं नहीं चाहता, कर्ण।

कर्णः

आप क्या नहीं चाहते? मैं तुम्हें हजारों घोड़े देता हूँ।

कर्णः

मैं एक बार के लिए दण्ड जो लेता हूँ। मैं नहीं चाहता, कर्ण। मैं नहीं चाहता।

कर्णः

मैं इसे केर सारी सेवाभूषियाँ देता हूँ।

कर्णः

मैं जो मैं भी नहीं चाहता।

कर्णः

कुछ और सुनो! मैं अपर्याप्त सोना देता हूँ।

कर्णः

मैं इसे लेने जा रहा हूँ। (पांचक पांचक आकर) मैं नहीं चाहता, कर्ण। मैं नहीं चाहता।

कर्णः

अधिक से अधिक भिन्न भागी।

कर्णः

मैं पृथ्वी का क्या करूँगा?

कर्णः

इसलिए मैं अपना घर देता हूँ।

कर्णः

अधिक से अधिक भिन्न भागी।

# Sanskrit Bharti Guide Class 8

**Kenneth K. Inada**



## **Sanskrit Bharti Guide Class 8:**

Guide to Buddhist Philosophy Kenneth K. Inada,1985      *Endless Siege* Krzysztof Iwanek,2022-05-13 This is an ethnographic study of the Vidya Bharati chain of schools in India which are run by a Hindu nationalist organization called the Rashtriya Swayamsevak Sangh RSS The first study of its kind this volume is an important narrative on the role and impact of textbooks in modern India Despite having limited resources they are run on a tight budget and being based on a radical ideology that derives from a Hindu nationalist agenda the Vidya Bharati schools have achieved considerable success in the free market of private education and have grown to over 12 000 schools within 40 years They are an important example of the interlinkage between ideology and nationalism in contemporary India The author analyses school structure curriculum teaching quality institutional goals and ideology in an effort to identify reasons behind Vidya Bharati s success and to show through his field research that a combined strategy of pragmatism blended with ideology has allowed the schools to become highly sought after This analysis then asks broader questions about the failures of the public education system in India

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