The present chapter deals with some carita-laghv-kāvyas composed by the Sanskrit poets of modern period on the lives of some persons. In the last chapter we have discussed about the khandakāvyas which are interesting and appreciable for many reasons. The survey made us aware of the fact that there are some minor poems in the form of caritakāvyas which are not so far brought to light. The present chapter is therefore devoted to this topic.

V.I Subodharāma-caritam of Shrimati V.Balammal

Subodharāmacaritam is composed by Shrimati V.Balammal. It is divided into six kāṇḍas containing 251 verses. It is written in 1916 A.D. Srimati V.Balammal was born in Tamilnadu. Her father was A.R. Vaidyanath. Her Sanskrit tutor was S.Kappuswami Sastriyar. The poem begins with:

लीलामानुष्यो नीलामुद्रोभिषेकामुकुम्मारः
सालाभिरामबाहुः बालाविनुतो रघुद्वंशो जयति

साकेतपुरिरवासं नारेशसभाज्यपरिवृत्तमु
स्तोकेतप्रतापं राकेन्दुमुखं नमामि रघुवीरम्
Following the tradition of ancient and modern poets, the poetess begins her work with benediction. She prays to Raghuvîra in Arya metre. The \textit{Bâlatkânda} contains 49 verses. The poetess describes the unhappiness of king Dasâratha of Ayodhya for being childlessness. Following the advice of Râysaṅga, the king Dasâratha performed \textit{putrakâmesi}. As a result, he got four sons. Then, the poem deals with the childhood of Râma, his study and other incidents like the arrival of sage Viśvâmitra, killing of Subâhu and other demons by Râma, breaking of Lord Siva’s bow in the assembly of Jana of Râma and marriage of Râma and other brothers.

The second \textit{kânda}, \textit{Ayodhyâkânda} contains 36 verses. It starts with the preparation of the coronation of Śrî Râma. Manthârî pollutes the mind of Kaikeyai. Following the ideas of Manthârî, Kaikeyai targets to achieve two boons. Dasâratha keeps his words and her two
conditions. Later on Rāma has been ordered by his father to go to the forest. Rāma along with Sītā and Laksmaṇa depart from Ayodhyā. Dasāratha left his material body, Bharata came back to Ayodhyā. Bharatavilāpa incident is described by her at the end of this kāṇḍa. Bharata decided to reside in Nandigrāma for fourteen years, adopting the form of an ascetic.

The third kāṇḍa, Aranyakāṇḍa contains 43 verses. In this kāṇḍa, She describes various incidents like, the meeting of Rāma with Sarbhanga, insult of Sūrpanākhā by Laksmaṇa, forcible kidnapping of Sītā by Rāvana in his disguising form, collecting the information through Jaṭāyu about Sītā and the meeting of Rāma with Sābarī.

The fourth kāṇḍa, Kiśkindhakāṇḍa contains 29 verses. The poetess begins this kāṇḍa with the beautiful description of Pampā Lake. During the beautiful season of spring, Rāma deeply feels the absence of Sītā. Rāma’s meeting with Hanumān, Sugrīva and others and their discussion about the killing of Vāli is described. Rāma kills Vāli. Sugrīva helps to find Sītā with his army. Crossing the ocean by Hanuman is also described in this kāṇḍa.

At the beginning of the fifth kāṇḍa, Sundarakāṇḍa, the poetess narrates the beauty of Lanka. In this kāṇḍa the meeting between Hanumān and Sītā is described. The incidents like the burning of Lanka by Hanumān and Sītā’s sending the hairpin through Hanumān etc., are narrated in this kāṇḍa in 42 verses.
The sixth kānda, Yuddhakānda describes Rāma’s attack over Lanka with the help of Sugrīva’s army and his ministers who crossed the ocean with the help of Nala and Nīla by building a bridge. Vibhīṣāṇa refuses to accept Rāvaṇa’s advice. Rāma, Laksmana and other leaders with their army kill lots of demons. Finally, Rāma kills Rāvaṇa. After the coronation, Vibhīṣāṇa became the king of the Lanka. Rāma, Laksmana and Sītā along with his chief warriors come back to Ayodhyā. Rāma meets Bharata and then the coronations of Rāma take place. This kānda has 52 verses.

In Valmiki- Rāmāyaṇa there are seven Kāndas. The poetess has finished her work in six kandas. The content of the uttarakānda is not described. The story of Rāmāyaṇa is summarized and only the important incidents are described. The language is faultless. The work will be interesting to the beginners, who have primary knowledge of Sanskrit language. The language of this work is easy to understand. The poetess uses Ārya and Anuṣṭup metres at the beginning of each kānda, which focuses the subject matter of that particular kānda. She avoids long descriptions and long compounds. The whole poem is written in Anuṣṭup metre. The poem is not devoid of rasa. At the beginning of the Kīśāṇdhakānda, Rama reaches at the bank of Pampa Lake, and is impressed through the beauty of that region. At that time, he remembers his beloved wife Sītā. The verse is a beautiful example of Śṛngārārāsa. (IV-1&2 When Hanuman observes Sītā in Ashokavatikā, her pitiable condition is described. It is a good example of kārunārāsa. (V-15&16). At the battlefield, the bravery of Rāma is described with the verses which contain virārāsa. The poetess gets
success in giving a real picture of Pāmpā. There is rare scope to give a natural description in this poem because it is a *Laghukāvya*. This poetic work is admirable because, as a short poem the poetess tries to fulfill all the characteristic of poem taking with such a large subject matter in a short span.

**V. Il Laghurāma-caritam of Y. Mahalinga Sastri**

*Laghurāma-caritam* is written by Y.Mahalinga Sastri in 1927 A.D. This poem is very short. It is for the students who are having the primary knowledge of Sanskrit language. It contains six kāṇḍas with 399 verses. The last kāṇḍa is divided again into three parts. Here, the uttarakāṇḍa is not written in this work. The kāṇḍas are: Bālakāṇḍa, Ayodhyākāṇḍa, Aranyakāṇḍa, Kishkindhākāṇḍa, Sundarakāṇḍa, Yuddhakāṇḍa.

The poem begins with

ploy

and ends with

and ends with
The *Balakanda* consists of 71 verses. It begins with the prayer of Lord Rāma. It deals with the unhappiness of deities about Rāvana’s cruelty. The Gods went to lord Hari to solve their problem. Hari consoles them. That time Daśaratha performs the sacrifice for getting a son in presence of sage Rṣyasṛṅga. Then, the poet describes the birth of Rāma and his brothers, their education in Vālmiki’s Āsāraṃ. Rāma and Laksmaṇa killing the demons in Viśvāmitra’s Āsāraṃ, Rāma had broken the Śiva’s bow in the Janaka’s court and marry with Sītā. All these incidents are described in this *kānda*.

The *Ayodhyākānda* contains 53 verses. It deals with the preparation Rāma’s coronation and Kaikai’s demand for her two boons from Daśaratha. Rāma follows the path of Dharmā and is ready to go to the forest to keep his father’s promise. Laksmaṇa and Sītā are also ready to go with Rāma. Bharata came back to Ayodhya and hearing the news of Daśaratha’s death, knew about Rāma’s condition. After the funeral ceremony of his father, he went to the forest to meet his dearest elder brother for coming back to home and to give back the whole Empire. Rāma did not agree with Bharata’s suggestion because they obey the order of their father. Bharata also agreed with the
decision of his elder brother because if Rāma returns home without "Vanvaskā" their father's prestige will vanish. So, Bharata took Rāma’s Pādukā as a symbol of the Emperor. After coming back to Ayodhyā Bharata decided to live in a small hut, at the "Nandigrāma", which was out of Ayodhyā.

The third canto Aranyakāṇḍa consist 46 verses. It deals with the matter of the meeting between Rāma and sages who were residing in the forest. Śurpanakhā enters in the forest and saw Lakṣmaṇa and falls in the love of him. Lakṣmaṇa insulted her. As a result, she went to her brother’s home and complained. At the absence of Lakṣmaṇa and Rāma, Rāvana kidnaps Sītā. Jātāyu provides information about Sītā. This canto is completed with the meeting between Rāma and Sabarī who was the great devotee of Rāma.

The forth canto Kīskindhakāṇḍa contains 25 verses. The Sundarkāṇḍa has 43 verses. The meeting with a Hanuman and then Sugriva is described here. Hanuman crossed the ocean for getting the news of Sītā. He burnt Lanka and came back to his certain place. The Yuddhakāṇḍa is divided in three parts. The first part has 30 verses; the second has 98 verses and third has 33 verses. The first part of the Yuddhakāṇḍa provides the details about Rāma’s army and cross the ocean with the help of Nala and Nīla. Vibhiṣaṇa tries to advise Rāvana with his useless efforts and then meets Rāma. In the second part, Rāma sends Angada as the messenger to the court of Rāvana for preventing the battle. Rāvana does not agree with this proposal. Then, the battle takes place. Rāvana lost his sons like Devāntaka, Narāntaka,
and others. Laksmana became unconscious because of the weapon of Indrajit. The medicine is taken by Hanuman. He got awareness. Finally, Indrajit is killed by laksmana and Rāma killed Rāvana too.

In third part, the coronation of Vibhiṣana has taken place Agniparikśā of Sītā is performed in the Lankā. Then, Rāma, Laksmana, Sītā and the ministers came back to Ayodhyā. The poem is finished with the coronation of Rāma. The entire poem is written in the Anuṣṭubh metre. For the beginners it is the best book, which provides primary material. When the poet gets the scope, he uses Alamkāras like Utpreksā (1-20), Upamā (1-28), Sahokti (1-56), Arthāntaranyāsa (6-18) etc. The sentiments like Śṛngāra (5-19&20), Karuṇa (5-11), Raudra (5-35&36) and others are found in this poem. The language of this work is faultless and easy.

V.III Śrīkṛṣṇa-caritam of K.N.Damodar Sharma

Śrīkṛṣṇacaritam is written by K.N.Damodar Sharma in 1954 A.D. at Trivendrum. It is a bālakāvyā which is the based on Kṛṣna’s childhood up to marriage. It consists of 158 verses. Sri K.N.Damodar Sharma was a professor of Trivandrum University. His preceptor’s name was Śrīdhara Sharma. We have not much personal information about the poet and his works.

The poem ends with

एवं सीमितेकामिभः पुजै: पौत्रेषु भूतिभि: ||
कृष्ण: कृष्णामुखीं रेमे सुखं तत्स्यं विरं पुरी ||१४९|| P.20
The poet begins this poem with the prayer of Sarasvatī, his preceptor and his family God. Then, he describes the main theme. The earth went to lord Hari and talked about her pitiful condition due to the burden of demons like Kaṁsa. Gods provide the consolation then, for the welfare of people. He was born in Mathurā in prison in which Devakī and Vasudeva reside. Vasudeva transfers bālagopāla to Gokul, his friend Nanda’s abode.

The poet describes the sports of Śrīkṛṣṇa in Gokul. He killed many demons like Pūtnā, Aghāsura, Bakāsura, and others, who were sent by Kaṁsa for killing him. He was bound by Kālināga in Yamunā and performed Rāsalila in the bank of the river Yamuna. The poem reveals that Kaṁsa was killed by the lord Kṛṣṇa and thereafter kṛṣṇa went to the hermitage of Sāndipani for his education. At last, the poem is finished with the Kṛṣṇa’s marriage with Rukmāṇī. The poet indicates the names of other wives of Kṛṣṇa Satyabhāma, Jāmbavanti, Bhadrā, Kalindī, Satya, Lākṣmāṇa and Mitraminda. The style employed in this composition which is lucid and simple with brief and impressive description. It is a very short poem. The whole poem is written in Anuṣṭup metre.

V.IV Sarvadānandayatindra-caritam of Medhavrata

Sarvadānandayatindra-caritam4 is another work of Medhavrata. This
poem gives the life account of the saint Swāmi Sarvadānanda in 55 verses. It is published in monthly Magazine Sarvadānanda in 1996 A.D.

V.V Viśvakarmādbhuta-carita of Medhavrat

Viśvakarmādbhuta-caritā deals with the noble works of vice-chancellor Dr. Bhailal. The other title of this work is Upakulapati Dr. Sri Bhailal Karma Kausala Satakam. It consists of 122 verses. It was published by Gurukul Patrika in June and August 1963.

V.VI Puranjaya Caritam of Chintāmaṇi Desāmukha

Puranjaya-caritam has only seven verses on mythological subject. It is written by Chintāmaṇi Desāmukh. The poem is included in his Sanskrit Kāvyā – Mālikā in 1968.

जेटालयोंे किल पुराणमरात्शानां भीमे रो दिविषयो दनुजामिभूता: ।
दानीदर शारणमाय गतासतानि । स्वराध्यातं जनयन्तु वहलं च तोरम ॥१॥

जानायणो गिरभाष्य नित्यशास्त्र विश्वसित तान्त्रिकमुक्तय नमोऽराधयोऽ: ।
जानायणं शृणु योद्ध योद्धिता पूर्णिकाम् यूयं भवं व ज्ञायमि सर्वम ॥२॥

188
Puranjaya-caritam is a translated poem, suffering the great troubles through demons, deities were worried in Tretāyuga. So they went to Damodara’s abode, and prayed there. After their prayer, Damodara consulted them to fulfil their desires. He talked to take the support of king Puranjaya who is born with his part. So with help of him, they will achieve their desired goal. Then, all gods meet Puranjaya and talked the need of his help. Puranjaya also helped them. The poem is insignificant.

V.VII Satadhanu-caritam of Chintāmani Dwarkānatha Desāmukh

Satadhanu’catirtam is written by Chintamani Dwarkanatha Desāmukh in 1963. It is a translated poem from on mythological subject – matter.
Cintāmaṇi Des'amukha was a profound scholar in Marathi, English and Sanskrit literature. By Profession, he has joined the Reserve Bank of India, become Deputy Government officer in 1941 and then, Governor in 1948. During 1955 and 1956, he was a member of the Parliament.

In the Sanskrit Kāvyā-mālikā the poet has included thirty short poems. There are the translations, nineteen of them are from English poems and most important one is about hundred sayings of Mahatma Gandhi. I are translated

V.VIII Zandārāmasya-caritam of Vidyadhara Dhamana

Zandārāmasya-caritam is written by Vidyadhara Dhasmana. This poem is written in the book named Muktaka-Manjaram in 1981. The poet composed 34 poems in this book like mamaitram, yāchanā, deshpremi and others. In this poem he depicts the politics, satire on leaders, the name of political leader is Zandārāma.

The poem begins with

कुशलों दूत विद्यायां ज्ञानारमो महोदयः ।
सदृभया दर्जियामास उप्यकणां शत त्रयम् ॥१॥ P.59

बाल्ये तु नापतद्विद्यां श्रीद्राकास्वत: सदाभवतः ।
नातरतु साधमि श्रीणी दशभि हसिनः राप्तः ॥२॥ P.59

190
He was a gambler. He got three hundred rupees in gambling. Then he starts to sale eating leaves in middle of market. Getting some money from his business, he; again played gambling with his friends at night. One day: the congress leader meets and discusses about how Britshers will go back from the country, the British government caught leaders along with Zandarama and sent them to prison. Zandarama passed three months in the prison and then with the support of Indian people all leaders released from prison. After he started to wear a white cotton cloth and became a leader. Every time he talked about his trouble which was suffered in prison. This speech is only a Brahmastra for him to capture the minds of people after independence of India. He always engages to earn money from people. His mind is polluted like poison and intellect is also polluted. He builds his character as selfish leaders. The poet uses Anustup metre from 1 to 19 verses and Upajati metre for last two verses.
Bhaktakanva-caritam\textsuperscript{9} is written by Ramarupa Pathak in 1995. It is a son; poem and has 30 verses. This poem is included in Citrakāvya kautukam.

The poem begins with

\begin{verse}
भौमोहाधि: कण्णः भिष्ठुरजा मध्याः रेषे पर्वताः हुमले।
श्रीव लिङ्ग नेत्रनासास्य रथ्यं पौर: पूजितं संदर्शी॥२॥ P.115
\end{verse}

and ends with

\begin{verse}
श्रुत्वा वचो मुधविचारपूर्ण हसनुः महेशः: करण्णासुद:।
तथास्तु वाणिज्यवेलमुक्तवा चक्रे स्वासं हदवे च तस्य॥२९॥

शाम्भु: स्वर्णमुखीनदीवरस्ते श्रीकाश्वस्तीधर–
स्त्रामापिष च वायुविज्ञायं ख्यातं सदा भूतले।
दिव्या कण्णपभिवृद्धिरसुना तमनिद्रे चति
हे हे भक्तजना मया सह कदा दृष्ट्वा सुखं लब्धयं॥३०॥
\end{verse}
The poem contains the story of the great devotee of Siva who is Bhila king Kanva. One day Kanva falls down when he goes to Siva’s temple and he lost his eyesight. He tries to stop blood and cure his eyes with herbal medicines but he can’t achieve success in his task. At last, he requests to lord Śiva with prayer to cure his eyes. Hearing, the prayer of him, Śiva releases and appeases him and gives back his eyes. The lord Śiva resides there for welfare of his devotees as a linga form. This place is known as Srikalahatiswara on the bank of Svarṇamukhi river. This linga is well known as Vāyulinga on the earth.

The poem deals with the devotional capacity of the true devotee. Here, poet uses Śālīnī, Vaṁśastha and other metres. Its language is not easy to understand. The poet uses long compounds.

**V.X Ekalinga-caritam of Ramarupa Pathak**

Ekalingacaritam\(^\text{10}\) is written by Ramarupa Pathak in 1995. This poem is included in Citrokāvyā-kautukam. It contains only six verses. The poem deals with the story of Bappa's life, who was the great devotee of lord Siva. He was a king of Mewad, Rajasthan. The poem starts with the birth of Bappa. He lost his father before his birth. So, his mother with the help of one Brahmin family nourished him. One day, Bappa saw a linga that has four mouths. For his extreme devotion towards linga, he was offered a boon by a yogi. As a result, he received back his kingdom Mewad soon with the grace of lord Śiva.
V.XI Reṇukācārya-caritam of Pandit Ramarupa Pathak

Reṇukācārya caritam\textsuperscript{11} is written by Pandit Ramarupa Pathak in 1995. It depicts the story of Reṇukācārya. This poem only of sixteen verses is included in Citrakāvyā-kautukam.

The poem begins with

\begin{verse}
चन्द्राभासो धृतजंगितोष्णलिङ्गो

दण्डी कमण्डलोधो सुचिसत्तिनेत्रः।

रूद्राक्षरक्कल्वनो ध्वलयन्त्रपूर्णः।

सोमेश्वरांद्र यतिवरोजङ्गि रेणुकायः।
\end{verse}

\textsuperscript{11} P.122

... and ends with...

\begin{verse}
शुभवीणापाण्डितयाम श्रीरुपमुं विलेक्या मुदित सः।

रथभागुरुःप्रभेदतु। मुहारसिंहसनेशैव॥ १५॥ P.123

\end{verse}

\textsuperscript{12} P.123
Renukācārya is a devotee of lord Śiva. He was a yogi who wore rudrakṣa as his ornament. He wants to renovate the temple of lord Śiva, which was built by Ravana. He and his disciples gave complete new shape to the temple. Because of this pious work lord Śiva pleased on Renukācārya.

V.XII Dharmagupta-caritam of Rāmapura Pāthak

_Dharmagupta-caritam_\(^{12}\) is composed by Rāmapura Pāthak in 1995 A.D. It has 39 verses. This poem is also included in _Citrakāvya-kautukam_.

V.XIII Śrī Rāma-caritam of Rāmapura Pāthak

_Śrīrāma-caritam_\(^{13}\) is written by the Rāmapura Pāthaka in 1995. It is an incomplete poem. This poem is included in _Citrakāvya-kautukam_.

The poem begins with

रामे रसात्मन्वभूमितैवक्रमाब्दे
मासान्धिने सितदले सुविहाय निद्राम्।
वाणी बद्र मम मनःसदने नन्दर्
श्रीरामचन्द्रचरित सहसा प्रवृत्तम्॥५॥ P.123

कृपाकरं विपन्नहरं दिने ज्यों श्रीयं च विच्छां वदतीं सरस्वतीम्।
हरिं हरं दुःखहरं च शांतं निर्नायं हर्षकमले स्मरायहम्॥६॥ P.124
The first canto has 27 verses and the second canto has 8 verses. There are only 35 verses. The first canto is called *Raghunanda Bālasobhavāranam*. It begins with the prayer of Rāma. Then the poet describes Rāma’s birth, his valorious deeds for the welfare of Rīś, Rāma and Lākṣmāṇa’s departure for the forest. The second canto deals with Rāma’s deeds like killing of Tāṭākā, the penance grove of Muni Viśvāmītra, protecting the sacrifice through Mārīch and his other companions who created the disturbance in the ritual performance of sages.

V.XIV *Śrimahatābācaritam* of Srisundararaja

*Śrī Mahatābācaritam* is written by Srisundararaja, a Retd. I.A.S. officer. He is a profound scholar of Sanskrit literature and has good command over Sanskrit language. Though the poem contains only 17 verses is very effective. The poet dedicated this poem to the great freedom fighter Mahatab on his silver jubilee function. It is published in the *Lokabhāṣāsusṛi*, August 2000.
The poem begins with

The poet starts his poem by saluting all the leaders who had actively
taken part in the freedom movement. He was born on 21st Nov.1900
AD. He completed his college education in Cuttack, Orissa. His wife
Subhadra had actively taken part in the freedom movement. Mahatab
was caught by Britishers many times and imprisoned with Sardara
Patel, Jawaharlal and others.

He published weekly magazine to encourage the people to fight
against British government. After the independence of India, Sardara
Patel and Mahatab worked hard to make India united. Mahatab becomes the Central Minister and a governor of Mumbai. For his special love for Orissa people Mahatab becomes the Chief Minister of Orissa and worked hard for their progress. He was offered with doctorate degree from Andhra University for his work *Gavesana*. In this short poem of various metres like *Anuṣṭupa, Upajāti, Indravajrā* and *Vasantatilakā* he focuses on the major incidents which are connected with Mahatab’s life. He successfully narrates the whole life of the popular hero in a very simple and lucid language.

V.XV *Śrīrāmyamukha-gaṇeṣa-caritam* of Sadasiva Praharaja

*Śrīrāmyamukha-gaṇeṣa-caritam* is composed by Sadasiva Praharaja recently in 2005. It is divided into two parts, *Prathamadaśakam* and *Dvitiya daśakam*. It has 21 verses in *Upajāti* metre. The first part has ten verses and the second has twenty one verses. The second volume contains two *carita* kavyas in Rama and Kṛṣṇa compose by Sri Prahaāja. *Srīrāma-caritam* contains 730 verses and *Srīkṛṣṇa-caritam* contains 437 verses. (See the back side of the *Śutimālīka*)

The poem begins with

र पूर्वोक्त वासुकिनारायण मुखी द्वितीय दशाकां रामकृष्णः

The poem begins with

198
In the foregoing pages we surveyed the *laghukāvyas* written on the persons belonging to different categories. It was known that there are only few poems on the characters and they are perhaps written on some particular occasions. It is also known that the minor poets who are not capable of composing great poems or epics or *khandakāvyas* have attempted to make such compositions by way of writing some verses on the sages or leaders or deities for whom they have some love or respect or devotion. The poems given in the above pages are not significant as they are neither aesthetically good nor artistically well designed. They are not also comprehensive and do not give the details about any person. It is therefore confirmed that the composers of such poems add little to the glorious tradition of the *caritakāvyas* that is continuing in Sanskrit literature.
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2. Sastri, Y. Mahalinga, *Published by the poet*, Kumbakonam, 1927
5. *Ibid* pp.230-231

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200