CHAPTER - III

DEPICTION OF FREEDOM
MOVEMENT IN SANSKRIT
WORKS OF KERALA AUTHORS
Indian freedom movement provided great treasure source of inspiration to several poets and story tellers, dramatists that they turned back to it and its leaders for their plots. Sanskrit poets of Kerala dealing with history of India up to the modern period like A.R. Raja Raja Varma and Dr. K.N. Ezhuthacchan and also the poets who wrote the biographies of Jawaharlal Nehru and Mahathma Gandhi like Muthukulam Sreedhar and C.V. Vasudeva Bhattathiri have depicted in their Mahākāvyas freedom movement in its greatness and splendour. Among them Āṅgalasāmrājya of A.R. depicts the movement through the vision of British people. He has written the poem Āṅgalasāmrājya to eulogize the British regime.¹

*Keralodaya of Dr. K.N. Ezhuthacchan²*

Kuruvanthodi Narayanan Ezhuthacchan, who contributed much to Malayalam and Sanskrit, was born of Krishnan

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Ezhuthacchan and Lakshmi Amma at Cerpulasseri District on 2\textsuperscript{nd} May 1911.

He had his primary education from his father Krishnan Ezhuthacchan. He started his career as a primary school teacher. After passing B.A. Degree examination he worked as a clerk in Bombay for sometime. Later he took M.A. Degree in Sanskrit, Malayalam and English literature and worked as a Lecturer in the University of Madras. He received the Ph.D. Degree in Malayalam in 1962. Besides he learned languages like Hindi, Tamil, Kannada and Marathi. After his official retirement in 1971, he worked as a senior Research Officer at Kerala Language Institute, Trivandrum, and as a senior fellow of Dravidian Linguistic in Tiruppathi Venkateswara University in 1973, and as a visiting Professor in Malayalam Dept. of Calicut University. Dr. Ezhuthacchan has written a lot about literature and literary criticism.

\textbf{Summary of Mahākāvya}

\textit{Keralodaya (K)} is a historical Mahākāvya in twenty one
cantos it contains 2500 verses. The work is divided into five sections called Mañjaris of Svapna, Smṛti, Aitihya, Bodha and Caritra.

The first two cantos, entitled 'Svapnamañjarī' deals with the legendary origin of Kerala. The actual story of the land begins with the 'Cluster of Recollection'. It treats the rule of Ceras of Tamil Sangam period. The third section called the 'Cluster of Legends' begins with the Āryan colonization of Kerala. The Zamorines gain power is dealt with in the fourteenth and fifteenth canto entitled 'The Cluster of Consciousness'. The fifth part the 'Cluster of Historical Facts' begins with the changes in Europe and the entry of Portuguese and ends with the unification of Malabar, Cochin and Travancore as one state.

It is in the Mañjari of historical facts (चरित्रमञ्जरि) that freedom movement is depicted. The arrival of Portuguese in Kerala and their wars and treaties, descriptions of cultural and social conditions of Kerala, feasts and festivals, the development
of Malayalam literature, Zamorin's treaty with the Dutch to defeat the Portuguese, the arrival of the British, the stories of Saktan Tampuran and Martandavarma of Venad, the famous battle of Kulachal, the decline of the Mugal Empire in India, the rule of Hyder Ali and Tippu, the beginning of British regime in India, Kundara proclamation, the heroic stories of Kerala Varma Pazhassi Raja, Veluttampi Dalava and the development of the British supramacy in India, British reign in India, freedom struggle, the spiritual and literary renaissance of Kerala, Gandhiji's life and mission, social and religious changes in Kerala, the second world war, the Quit India Movement, India's achieving its freedom, the assassination of Gandhiji, the linguistic division of country and the unification of Malabar, Cochin and Travencore into one state, thus all the incidents related to Indian freedom movement were described in this Mañjari elaborately.

**Depiction of Freedom Movement**

For long the brilliant sun of human culture and civilization
shining bright travelled from the east to west. Meanwhile Europe awakened from its slumber. The renaissance and reformation enlivened in Europe. The knowledge of the ancient world was communicated through Islam whose scholars translated the work of Aristotle and others into Arabic. Thus Europe emerged from its 'dark ages' into a new age. Constantinople was conquered by the Muslims and it put an end to the direct trade between the East and West. Various navigators set out on geographical exploration of remote continents, partly out of a love of adventure and partly with a view to expand trade. Among them Columbus, though his destination was India, discovered a new continent. Vasco da Gama arrived in 1498 at Calicut, travelling round Africa. Another traveller Ferdinand Megallan conducted his first round-the-world tours and returned to Spain. The landing of Vasco da Gama at Calicut marked the beginning of a new epoch in the history of Kerala. He was welcomed by the king with traditional hospitality. The king gave permission for the Portuguese for trade. Hitherto the Muslims were the sole traders
in the West-coast. The arrival of Vasco da Gama broke their monopoly in trade. It made them furious. Their hatred against the Portuguese grew day by day. The keen competition between the local Muslims and the Portuguese led to a turning point. One day the Portuguese quarreled with the Muslims in the streets. Then the Potuguese moved its location to Cochin. The king of Cochin fell at his feet like a deer afraid of the lion. He warmly welcomed the Portuguese Captain and offered all facilities for trade at Cochin. Thus the European colonial power acquired their foot holds on the Kerala coast. Naturally the struggle against the forces of Expansionism in the country also started from Kerala coast.

3. Kunchali, Kuttiali and others who belonged to the Marakkars family were the traditional naval officers of the Zamorines. For about a hundred years they conducted war with the portuguese whose power was ultimately broken in the West coast with the capture of the Caliyam fort near Calicut by the Zamorins.
(In order to defeat enemies Marakkars conducted a series of wars in the ocean with a revengeful mind. Those who are putting garlands on the martyrs at Kottakkal of those brave soldiers being prevented from doing it by their tears).

The victory of the Portuguese in Kerala tempted all the Europeans to conquer the continent. They set out on new expeditions. The native rulers made a tie up with those foreigners who served their ends better. Thus the Dutch and the English established their influenced in South India. And after the defeat of Hyder and Tippu, Malabar directly came under the British and was declared a British province in A.D. 1793.

Till the British came to power, several kingdom rose and several others perished in this land. Under the order of Lord Cornwallis a commission was appointed for the settlement of

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Kerala affairs. The native rulers brought their cases before the company government only to become disappointed as the proverbial cats before the monkey judge.

(At last an English commission appointed to look after the affairs of Kerala. Hence the Britishers who came here only for trading the pepper become lucky and fortunate. (They came to power in 1791 at Cochi and there after 1795 at Travancore). In order to divide the bread the cat converted India approach the monkey turned British. In this the cat turned provincial rulers got nothing but empty hands. The monkey ate all the bread by himself.)

After the death of Raja Kesavadas, Jayantan Namputiri and his friends ruled for sometime like tyrants. People suffered a

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5. Ibid., XX. 3.4.
lot. The minister gave their attention only to accumulate wealth and to enjoy life with maidens. People, at last in revolted against their misrule under the leadership of Velu Tampi (1765-1809). The chief Minister was driven away, his friends were dispossessed of their ears and lashed. After their revolt against bureaucratic misrule, Velu Tampi rose to the high position of Dalava in Travancore (1802). He enrolled men for military service from all parts of his state and gave them regular training. He set up his head quarters at Kundara and from there he issued his famous proclamation accusing British rule and warning the

6. अथवेलुताम्पीकमनूननियम् वर्मम्पीषष्वदतिस्प्तकरं।
   निजपूर्वुदुखविनिमाप्तहरू शुमवजिराजयजनतामुदिता। XX.77.

7. Velu Tampi Dalava, who was fighting against the British from Kollam was not successful, and at last Velu Tampi decided to retrieved to neighboring Kundara to re-organise his forces. From Kundara, Velu Tampi issued the historic proclamation, popularly known as 'Kuṇḍara Viḷambaraṁ' (i.e. Kundara Proclamation). It was in the year Makaram 1sr 984 (i.e., January 11, 1809). It was aimed to instigate the citizen to rally under him for a patriotic struggle against British. The proclamation aimed to educate the people about the atrocities and calamities the people should suffer due to the British Governance. The proclamation boosted the morale of the people and they rallied themselves under the leadership of Velu Tampi Dalava.
people to rally under his banner for a patriotic struggle against the British.

(The brave warriors are prepared for the destruction of enemies by the so-called 'ghee for Dalava's proclamation after putting flame on their proud mind to instigate the prime spot of moral deeds. The soldiers are getting themselves ready for fight and followed the fire-brand ministers, just like a narrow stream from the hill top giggling and running down during the rainy season.)

But the British destroyed Dalava's army-

But the British destroyed Dalava's army-

9. Ibid., 103.
(Dalava was defeated just like a brave warrior who fought against a stronger enemy than him. His entire force was collapsed.)

Veluthampi sought asylum in a friend's house. At last he committed suicide.

During this period Keralavarma Pazhassi Raja rose to power in North Kottayam and took the leadership of the revolt against the British in Malabar. The British tried to catch him. But he escaped to the mountain and continued his leadership in the war against British. A big reward was placed on his head by the British. At last he was captured by the British and they shot him dead on 30th November 1805.

Thirst for freedom began to grow in the minds of the people. The nation began to wake up from the inertia. National

10. शुनकेरियोग्रत्रशुमदशुनूडहितोशुनिमिं शुनिमिं सुझिते।
    शरणागतप्रियकरं सुहदं शरणं ज्ञानं सचिनोत्स्वत्करं।। XX.105

11. निकटे रिषेन्द्रकरंतां तथा सहस्त्रमस्य निसितं छुरिकं।
    जननीयस्मुक्तं दुःिकामपुष्पं ज्वप्पुष्पं बलिच विवधे संबली।। XX.106

12. Ibid., 111-125.
movements for independence began to grow all over India. The first independence struggle of 1857, which was called 'Sepoy Mutiny' by the British historians.

अथात्रवैदेशिकमद्दनात्स्यः प्रादेशिकाध्यक्षनृपालनीति।
अभूतमुक्ति प्रसवाभिविस्तिरतिरप्पलो देशयभटालिनाः।।\(^{13}\)

(The brave soldiers made revolution in India. It was the final outcome of all these atrocities inflicted by the foreigners over the Indian people. It was in the leadership of the local and provincial rulers and the leaders of mass.)

But there was no unity of purpose or co-ordination among the leaders. So the first revolt ended in failure.

विभिन्नलक्ष्यप्रसर्दब्लोकसौ विश्लेषणमेकन्द्रोत्तमसंकि बन्धः।
छेदहुमं रज्जुगतिविवहाय स्वभजनानायाव समुदामोड़यूत।।\(^{14}\)

(But it cause damage to those who initiated this effort. This was an agitation without central leadership, and those involved in this have their own independent aims. While cutting

\(^{13}\). Ibid., XXI. 8.

\(^{14}\). Ibid., 9.
timber if one pulls the tree by a rope on either side, the result will be that the tree fall upon them. Likewise the sepoy mutiny also deliver the same result.)

Though the revolution failed without getting the temporary result, it was considered as a first attempt to get the desired salvation.

\[\text{तथापि तत्कालफलाभिसन्धी पराजितेन प्रियधीरलक्ष्ये।} \]
\[\text{अपाधि देशेन महार्थसूक्ष्मो विमोक्षलाभादिसूचनपातः।} \]  

(Even though the struggle ended without an temporary results, it give an opportunity to learn the first lesson of the ways to obtain salvation.)

Under the British India experienced various changes. In the mind of people the British shed the new light of science. Road and rails made unified in body and spirit. The motor car, clock, fan, cycle and buses were introduced into every day life. Great towns and cities were constructed. Newspapers with

15. Ibid., 10.
16. Ibid., 27.
international news began to reach all corners of the country.\textsuperscript{17} The spreading of English education prepared the ground for progressive ideas. The contact with Western culture and education, however roused national feelings. There was a new thirst for freedom and democracy. Also the spiritual renaissance made Indians energetic. The spiritual leaders like Dayananda Saraswati (1824-1883) Raja Ram Mohan Roy (1772-1883), Swami Vivekananda (1863-1904) inspired by their words and deeds.\textsuperscript{18} The leaders of the Kerala renaissance like Chattampi-swamikal and Sree Narayana Guru great social changes rolled through the country.\textsuperscript{19}

Again the thirst for freedom and democracy began to appear among the people. In the year 1885 the formation of Indian National Congress was a new starting of in the national history.

\begin{itemize}
\item \textsuperscript{17} Ibid., 30-34.
\item \textsuperscript{18} Ibid., 47-50.
\item \textsuperscript{19} Ibid., 168-169.
\end{itemize}
Indian National Congress formed for the sole purpose of doing all the good things for the nation, as well as for its king. The main purpose of the formation of Indian National Congress was to approach to the foreign rulers for each and every need. Initially the nature of Indian National Congress was very humble and simple. It was in the stage about to spread its wings.

Gradually the contact with the Western world modernized the Indians. The knowledge and wealth gave the land the strength of organization. Indian National Congress propounded only moderate views and demands. But its formation inspired and developed the Indian National Movement through different phases like moderates under the leadership of Gokhale, Extremist led by Balagangadhar Tilak and Gandhian period. The moderates were against all kinds of radical actions.

20. Ibid., 44.
21. Ibid., 45.
We should not indulge in any adventure in a hasty manner. It is better not to be too ambitious. We are new ones and have no strength and knowledge of tactics. So it is better to submit our complaints before the white men.

But radical ideas also took roots in the hearts of the youth. Their leader was Bala Gangadharma Tilak (1856-1920).

Gradually the attempt to achieve the target Svarajya become more firm and clear. Its organization was bestowed with whole hearted blessings of Balagangadhara Tilak.

There were extremists who believed that freedom could be gained by murdering Europeans.

22. Ibid., 63.
23. Ibid., 53.
(Some strongly believed that inorder to freedom, killing of Europeans is a must. In their eyes, the sharp edged teeth like death is just like a full moon, which give pleasure to the viewers.)

(Our aim is perfect freedom. Every means for that end is virtuous. So kill the foreigners. They being frightened, leave the country.)

24. Ibid., 54.
25. Ibid., 60.
26. Ibid., 61.
(Some others urged: For us, The Gītā and Upaniṣads are supreme. To maintain the system Cāturvarṇya is our duty. So let us conduct sacrifices and thus revive our ancient Rāmarājya.)

तत्त्वतत्त्व कच्चरपूर्ववृत्ति
बहेकिम्ब: शष्टेन परासुः।
अध्यात्मविन्ता धवलेन साकेन
निष्कास्यायादिह राष्ट्रशक्तिः।।२७

(Another group of people said thus: 'The ancient culture has gone forever. Can a dead horse pull the car? We can get rid of the Vedānta philosophy along with the British and strengthen our country.')

मुक्तेर्थु यत्नो बहुकोटिलग्नः
स्वयं वयं किं करवाम कर्मः?
स्वैकान्तगानेन वदास्सहरेत्किं
प्रत्यूषवेला कुसरी वराका?२८

(Others hold another view: 'To get independence all of us

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27. Ibid., 62.
28. Ibid., 65.
must work hard united. What can one do alone? The dawn cannot be brought by the lonely cry of a little bird.'

'सुनो न मार्क्सिय महापथः किं
द्वन्द्वात्मको भौतिकमन्त्रवादः।
सर्गाभिसम्हार समाप्तिभ्रमः
प्रशांतराबिव्यक्ति सत्यमुद्रः?'

(Marxists had their own views. 'Progress is the result of the dialectics of nature. Marxism is not only an ideology but also a doctrine that can be practiced. Man is the product of his social relations. Society is governed by forces of production and their relations. History is the story of class struggle. To establish a socialist society abolishing the bourgeois class is the immediate need.')

Thus India, having different views about its objectives and means sounded like a musical instrument producing different notes and rhythm simultaneously. During this time Mahathma Gandhi


30. इत्यादिनेकाशायवादमदत्त् स्वराज्यकांशामरितापि भूमि।
अनेकरूग्रुदितालबन्धो सहसाृतयन्त्रस्य तुलामयासीत्।। XXI.71.
Gandhi took over the leadership of freedom movement. He compelled the Indians to accept his new tactics of Satyagraha and non-violence. He exhorted his compatriots to wear Indian cloths particularly hand-woven Khadar.

In the meantime, the first world war (1914-18) broke out.\(^{31}\) In 1917 after October revolution under the leadership of Lenin a new socialist state was established.\(^{32}\) The rise of workers wearing torn and ugly cloths from the under world of history made the bourgeoisie shudder with fear.

\(\text{चरित्रपातालगुहागतानां करैदृष्टाजीणपटावृतानां।}\
\text{रत्नाविरेजे भूतिजीविकानामाधयर्षभोद्गकरी पताक।}^{33}\)

(The labours coming out from the hell wearing torn off cloth and carrying red flag in their hand made the bulls like rich community irritated).

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31. अथाविरासीच्यलिताण्डकाण्डमुद्रणसाराज्यमहासमीकर\(\text{म्}}\)\(\text{।। XXI.93.}\)
32. रक्षामहाराज्यतलेडितियनिनः प्रभृत्युज्ज्वलसत्त्वविदम।\(\text{।। XXI.94.}\)
33. \text{Ibid., 95.}\
These events influenced the Indian National Movement.

(In order to give a shock to the priest and the rich community, and also to make the rising of, first beam of destruction, the slogan 'Inquilab Zindabad' came out from numerous throats, both in the royal road and the pathways of India so as to break the sky.)

The street of the country echoed with the slogan 'Inquilab Zindabad' initiating the disintegration of the haves and the rising of the have-nots. It scared off the rich and the traditional priest class. But the British rulers suppressed all radical movements. In April 1919 the notorious Jalian Wallah Bagh massacre was a result of that policy of suppression.

34. Ibid., 96.
35. Ibid., 99.
(The British shown the gratitude after they being squeezed the blood, brain and wealth of poor Indians by the notorious Jalian Wallah Bagh massacre.)

Gandhiji combined the Khilafath and national movements and led the struggle ahead. Thus to wrest independence from the British imperialists the people of India struggled many a time in repeated civil-disobedience movements. Gandhiji purified the land and the people in the sacrificial fire of Satyāgraha. People from different fields participated in the struggle ignoring all barriers of caste and religion.

In Kerala also various changes occurred in the time of freedom struggle. In connection with Khilafath Movement Mappila rebellion broke out in Malabar in 1921.

36. \textit{Ibid.}, 103.
upon a black rock in the sea, i.e., 'Mappila Rebellion' and vessel become damaged and drawn.)

Like the Wagon Tragedy in which many people were suffocated to death and it was the brutal activity. 37

Under the leadership of revolutionaries people conducted Satyagraha at Vaikkam in 1924 and in 1931 Guruvayur for the right of the Harijans to walk in the streets, to get right to enter temples. 38

In 1930 through the Dandi march Gandhiji initiated the salt Satyagraha.

करो न देयो लवणस्यवार्षितं तदित्तं वदतः समर्थम्।
अदाण्डभीतपत्तेऽब्र्ह्मूव दण्डहस्तस्य तस्याद्वृमुत दण्डियात्रा॥ 39

(No salt tax, salt is the gift of the sea with this chant on his lips Gandhiji marched to Dandi to launch the salt Satyagraha.)

37. Ibid., 104.
38. Ibid., 166.
39. Ibid., 110.
Gandhiji led a four fold army comprising no-violence, Khādi, Abstention from liquor and abolishing of caste inequalities.

Then students boycotted classes, lawyers came out from courts, workers marched out of factories. Thus every one joined the mass movement against the foreign rule.

Streets were filled with crowd of people with tricoloured national flag in their left hand and their lives in their right hand. Newly married brides gladly sent their beloved to do service for their motherland. Leaders urged people not to pay taxes to the rulers. The government filled the jails with

40. _Ibid.,_ 111.
41. _Ibid.,_ 112.
42. _Sudāntīvṛtakamātṛa vāme pṛapāstvāvame cha kare vahnti._
   _Vadhāl vīśeṣu tarsaṣṭraśa suvarṇasena janaśaśaśa._ _XXI._ 113.
thousands of people. All over the country law and order collapsed visibly. The struggle for freedom continued for long.\textsuperscript{43}

To challenge the cruelties of the authorities, volunteers wearing 'Gandhi caps' picketed liquor shops.\textsuperscript{44} Gandhi recognised the hidden potential of the working masses which was like fire in dry wood.\textsuperscript{45} He excited it and led the people ahead by various means. At a word of command from him people readily obeyed him. Young men and women went underground to carry on the fight. The police hunted them and searched every nook and corner for seditious literature. They tried to ram into them loyalty to the British rulers by hitting their heads with lathis, pushing sharp needles into their nails and hot iron rods to their private parts.\textsuperscript{46} Thus people participated irrespective of caste, creed or political boundaries.

\textsuperscript{43} Ibid., 114, 115.
\textsuperscript{44} Ibid., 116.
\textsuperscript{45} सप्त महानिं स ददर्शी धीमान् काष्ठोपमे कर्मकरादिसंधे।
सन्धुक्सायामास तमुग्रशशिकालाजानुवस्त्रः स विविचित्रमार्गः। \textsuperscript{11} XXI.117.
\textsuperscript{46} Ibid., 118-121.
Meantime the second world war (1939-1945) broke out. The anti-fascist movement under the leadership of USSR in the form of the assessment that the imperialist war became peoples war. At that critical juncture the Indian National Congress passed the 'Quit India Resolution' in 1942.

(When the British rulers, after giving some petty and good favours to the Indians, requested them to help them in the war, the Indians demanded the British to 'Quit India' as a reward for the helps they tendered to the British in the war.)

The government cruelly suppressed all such struggles. All national leaders were thrown in jail. The national struggle spread far and wide and reached the highest point. Subhash

47. Ibid., 195-197.
48. Ibid., 198.
49. प्रत्यप्रभरण बर्जमानो चरर्मनीतिभिकल नेतृवर्ग। विशिष्टनिष्ठागतिक सत्याग्रह साधृयन्त्र सत्याग्रह श्राचलज्ञभूमिः। XXI. 199.
Chandra Bose (1897-1945) known as Netaji formed the Indian National Army in 1943 with the aim of freeing our country.

देशीयसेनामथानिनीषुदिल्ली विमुक्तिस्थिरसिद्धिवेलाम्।
झातोश्वितीयेन पदेन नेतासुमासचन्द्रदृष्टेदमकर्षियः॥५०

(The shining star of Indian freedom struggle, Subhash Chandra Bose, who was popularly known as 'Undefeatable Netaji', formed a National Army, an sail towards Delhi inorder to take our nation towards the coast of Independence.)

The world war came to an end in 1945. It caused great political changes in the world. There arose a new China establishing peoples democracy.

India continued its struggle for freedom under the leadership of Gandhiji. The leader of the Muslim League, Muhammadali Jinna (1876-1948) wanted the division of India before independence.

इस्लामिकनामभिवन्दनेताः जिज्ञास्यों हैन्दवनित्यशाक्की।
विभागमेवात्मजनिक्षमाया मोक्षस्य चक्रेविरिष्टिग्रहीतशुल्ककम्॥५१

50. Ibid., 200.
51. Ibid., 212.
(Muhammed Ali Jinnah, who was considered as the Honourable leader of Muslim folk, and who was always suspicious about the Indians, fixed the division of mother country into India and Pakistan as a reward of Independence.)

Communal war raised its ugly head, and there were riots all over India. But Kerala was free from such communal riots. At last India was divided. It was a bloody birth supervised by a European Surgeon.

अथाकुलराष्ट्रविधान विज्ञरनादिकालग्राय चरित्रसारम्।
द्विधाकृतं सन्ततं पुनःवैराद् भारायितं भारतमार्गेहम्॥
अवातरन्नूतनमारतं तत् सन्ध्यानसवीत दिवाकराम॥
पुरस्थिते योपरशास्त्रवैवे प्रसूतिनिर्ग्रहार्य साकम्॥

(India, which is having such a long tradition and ancient history, now become a battle ground for its children, was divided by the political luminaries. Ultimately under the supervision of European doctors a new India was formed out of the overflow of life blood during the period of division of India, just like a sun during the sun set.)

The work *Keralodaya* mainly discusses the history of Kerala, from the ancient legendary formation of state of Kerala. While discussing the history of Kerala, the author touches upon the struggle of independence which was not different from the so called history. The authors beautifully picturized the influence of Indian freedom movement and its impacts in social, cultural and political history of Kerala.

*Bhāratendu* of C.V. Vasudeva Bhattathiri

*Bhāratendu* of C.V. Vasudeva Bhattathiri (1920-2007) is a biographical Mahākāvyya dealing with the life history of Mahathma Gandhi. The author was born at Panthalam in Aleppey District. After passing B.A. Economics he took his BL, B.Ed., M.A. (Mal.), M.A. (San.) degrees, he started his life as a lawyer. From 1950 to 58 he practiced as an advocate at Harippad. Since he was more interested in teaching, he joined as a High School teacher during 1958 at Nuranad. After that he became Lecturer in Bishop More College, Mavelikara, upto

1967-78. He also took charge of the editorship in 'Viśva-
vijñānakośaṃ' in the year 1988-90. He was a well-known
Sanskrit scholar. He composed about thirty two works in
Sanskrit and Malayalam.

**Summary of Mahākāvyya**

The subject matter of Bhāratendu is the life and teachings
of Mahathma Gandhi, the architect of Indian independence.
There are twelve cantos and seven hundred and eighty four
verses. In the first canto the author gives the outline of
Gandhiji's birth, school education, departure for England for
higher studies, his life at England as a paying guest with English
family. The second canto depicts his entrance to London
University and his concentration in studies etc. In the third
canto the pathetic conditions of native people of South Africa,
the torturing suffered by Indian people by British government,
and Gandhi's struggle against British Government to uplift both
Indians and South Africans were discussed. And also Gandhi's
journey to India was depicted. The fourth canto dealt with
the description of South African conflict between tribes and racial segregation was continued. Gandhi started his policy of Satyāgraha against this. He came to India to discuss this matter in annual session of National Congress. The fifth canto depicted Gandhiji's activities against the national disaster plague which broke out during his residence at Johannis Berg. It also narrates his other attempts which he started to uplift the common people like arts and craft training for children, youth and elderly people. His activities in South Africa and his journey to India and foundation of Sabarmati monastry etc. are also described. In the sixth canto Gandhiji's talk in Benarus Hindu University Senate hall and Kheda Satyāgraha, Jalian Wallah Bagh massacre, non-violence act against Rowlet Act, Gandhiji's imprisonment etc. are described. Round table conference in London, second world war, Quit-India Movement and its cruel suppression are the main incidents depicted in eighth canto. Ninth canto deals with Gandhiji's life and activities in the Jail, the illness and death of Kasturba and Muhammadali Jinna's proposal of India's division. The communal riots broke out
India especially of Navakhali, Bihar and Culcutta and Gandhiji’s efforts to stop the riots are described in tenth canto. In the eleventh canto Gandhiji’s assassination is depicted. In the last canto the poet portrays the opinion of national leaders about Gandhiji’s death. An over-all evaluation of Gandhiji’s activities also are depicted by the poet in this canto.

Depiction of Freedom Movement

As noted above Bhāratendu (Bhā) deals with the life and activities of Mahathma Gandhi. The poet’s concept as reflected in the title is that Gandhi is the full moon of India. His social, political, historical, biographical and philosophical concepts are depicted in this Mahākāvyya. It is undoubtful that the advent of Gandhiji in the freedom movement was a new turning point. Gandhiji was perfectly an idealistic character and he followed the same path till his death. Similarly he could grow Indian National Congress as a democratic movement.

Mahathma Gandhi had the deepest insight into the Indian culture and philosophy. Gandhi succeeded in getting some
relief for the Indians in South Africa by his intervention in their affairs. After twenty five years life in South Africa he returned India in 1915.

In 1916 he built the Sabarmati Ashram at Ahmedabad to preach and practice the ideals of truth and non-violence. He adopted and developed Satyagraha programme in the form of a strike method against the colonial rule. In 1917 he began his career of political agitation in India. His first experiment in Satyagraha began at Campanar in Bihar. The European planters were extremely oppressive to the peasants there.

चम्पारण् नाम देशेऽथ बीहरेन नीलकर्षकः।
आड़गलप्रभुमितीः चीड़ितास्तेति सोऽश्रुणोत्।।

(He heard that the Indigo farmers of Campanar were ill-treated by the English landlords.)

Gandhiji went to Bihar and met the tenants and they spoke to him of their unbearable miseries. The district officials did

54. Bhā. VI.18.
55. Ibid., 19-21.
not like his presence and ordered him to leave the place. Gandhi openly defied the order and finally succeeded in getting some relief for the peasants. Gandhi intervened in a dispute between the workers and mill owners of Ahammadabad in 1918. He declared his intention of fasting for solving the problem, the factory owners agreed to his proposals.\(^{56}\) Then Gandhiji called for the people of Kheda for Satyagraha\(^{57}\) those accompanied with Gandhi are Sankarlal, Vallabhai Patel, Indulal Yajnik and Anasuya Bahan.\(^{58}\)

Thus the non-violent struggle of Gandhi brought good result to him in India as well. Besides made himself one with the people, he was the first and probably, the only Indian Nationalist leader who identified his life and manner of living with the life of common people in India. This remained the primary cause of his popularity among the Indian masses and

\(^{56}\) Ibid., 33.

\(^{57}\) Ibid., 30.

\(^{58}\) Ibid., 32.
his most effective instrument, in fighting against a foreign government.

In 1919 the Rowlet Act was passed in order to control the behaviour of Indian citizens.\(^{59}\) This led to wide-spread protest and unrest among the Indians.

तत्स्याथ प्रतिषेधार्थ कोण्प्रस् संस्था तु गाधिना।
प्रेरिताविपुल सत्यग्रहसद्गरमातनोत्। \(^{60}\)

(To protest against the Act Gandhi persuaded the Congress to start the movement of Satyagraha.)

In April 1919 a protest meeting was organised against the Act at Amritsar in Punjab. The participants were arrested. It resulted in violent incidents in many parts of India. The police fired on a procession of a peaceful demonstrators in Amritsar. After this incident a meeting was organised at Jalian Wallah Bagh to protest against it. It was attended by nearly twenty thousand people including women and children. General Dayar

59. Ibid., 66.
60. Ibid., 67.
surrounded the Bagh with his soldiers, closed its exit which was only one and then ordered his soldiers to fire with rifles and machine gun.

(At Jalian Wallah Bagh in Punjab, hundreds of people were killed in firing by machine guns. General Dayar killed children, old people and women and wounded people by thousands.)

(People everywhere in India were infuriated by the killing of the innocent, unheard of before.)

Among the Indian freedom fighters Gandhiji was different

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61. Ibid., 51, 52.
62. Ibid., 55.
from other leaders, because of his non-violence principles. As far as he was concerned non-violence was the aim and path.

अहिंसा भूषण धीरस्यास्याचारमखणणे।
दुष्टविध्वसनार्थाय योद्धत्वमपि भूषणम्।

(Ahimsa is an ornament of the bold who take up weapons to resist evil in which case fighting is laudable.)

In 1920 Gandhi started Non-Co-Operation movement. The movement was carried non-violence. It spread all over India with great speed.

अहिंसानिष्ठां गान्धी समरे चादिशदृ दृढाम्।
स्थलेषु केषुपिति किन्तु शान्तिभवः कृतो जने:।

(Gandhi insisted on non-violence in the movement. In spite of strict instructions people resorted to violence in several places.)

The Government adopted repressive measures to crush the movement. Seeing lathi charges and firing causing death of
many people, Gandhi called off the movement.\textsuperscript{65} Many leaders disliked its suspension. Gandhi was arrested and imprisoned for 6 years accusing him for circulating written articles instigating anti-national feelings.\textsuperscript{66}

In 1927 the British government appointed a commission to test Indian constitution. Its chairman was Mr. Simon. During the reign of Lord Irwin, Simon Commission visited India for a tour and enquired as directed by Prime Minister Baldwin.\textsuperscript{67} Though the viceroy suggested inclusion of Indian Members in the mission the British government rejected his suggestion.\textsuperscript{68} The Indians boycotted this allwhite commission and protested against it when it visited India.

\textbf{श्यामध्वजैत्रैः च गच्छ पश्चातः}

\textbf{दित्यादिवावैः समिते सदस्याः।}

\textsuperscript{65} Ibid., 71.
\textsuperscript{66} Ibid., VII.27.
\textsuperscript{67} Ibid., 28.
(Since there were no Indian members representing the Congress the Indians faced them everywhere with black flags and the slogan 'Simon, go back'.)

In 1929 Gandhi proposed Jawaharlal Nehru as President of the Congress and he was elected. He presided over the Lahore session of Congress.

(The Lahore session passed a resolution saying that 'complete independence' was the aim of the Congress and not dominion status.)

The political atmosphere of India grew more tense after


the declaration of Svarāj by the Congress in 1929. Gandhi made
a request to the government to fix a limit to the taxation and
introduce prohibition of liquor. Gandhi decided to continue the
movement of Non-Co-Operation and informed the viceroy in
a letter the detailed programme. The viceroy paid no attention
towards the demands of Gandhi. Gandhi decided to start the
civil-disobedience movement.

दंडीति वेला प्रथितारबाबधि-
तीरे प्रविष्यात्र निषिद्दवस्तु।
हरूँ तदनीं लवण सुह्मदिभः
समं स गान्धी कृतवान् प्रतिज्ञाम्।71

(Gandhi decided to collect salt from Dandi on the coast
of the Arabian Sea with his friends. Collecting salt was a
prohibited act.)

On March 2, 1930 Gandhi left Sabarmati Āśram on foot
with his followers and reached the sea at Dandi on April 5 after
completing the march of two hundred miles in twenty four days.

71. Ibid., 42.
Explaining to the people assembled on the way his ultimate object, he reached the beach after twenty four days.)

The people followed their leader, defied laws of the government, prepared salt at various places, boycotted foreign cloths and attempted closure of wine shops.

(Let those unable to collect salt boycott foreign cloths and liquor without fear of death, working to one's hearts content.)

The cyclone of Satyāgraha movement agitated the calm

72. Ibid., 45.
73. Ibid., 49.
atmosphere of India and made it dark and frightening in a moment, making it unbearable. Everywhere crowds of people disobeyed the laws, burnt foreign cloths and collected salt from the sea. During this period all prominent leaders of the Congress were imprisoned. Hundreds of government servants resigned their posts, joined in the movement and imprisoned. Teachers and students left their schools and colleges and joined in the civil-disobedience movement. After Gandhi's arrest labours stopped their work, factories had to be closed. Even the use of severe force did not suppress the agitation. Hundreds of people were killed and thousands wounded in lathi charges and firing. Even then English news papers blamed the authorities for this.74

The Government called the first Round Table Conference in London on 1930, but the Congress did not participate in it. The Government was convinced that there were no solutions for Indians problem without the support of Congress. Then the

74. Ibid., 50-57.
leaders were released from the jail in 1931 and Gandhiji signed the treaty (Gandhi-Irwin treaty). Gandhi went to London in 1931 and participated in the Second Round Table Conference as the sole representative of the Congress.  

In 1932 the British Prime Minister Mac Donald declared the 'communal award'. It was declared that untouchable would regarded as a distinct community and would be given separate representation in legislature. Hearing this proclamation causing disunion among the Hindus Gandhi wrote to the Viceroy expressing his strong disapproval of the measure. The Viceroy disagreed to him. Gandhi declared his intention to fast till death. In 1932 the prominent national leaders assembled in Pune, frightened by the probability of Gandhi's death, they signed a Poona treaty. The backward castes gaining more seats than proposed in the communal award became happy. The government approved this agreement.

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75. Ibid., 58, 59, VIII. 1.

76. Ibid., VIII. 23-28.
During the Non-Co-Operation movement the people resorted to violence though Gandhi had insisted on the policy of non-violence. When he saw acts of violence done by the agitators, he declared with an anguished mind, the movement ended. Gandhi taught the masses that the path of truthfulness and non-violence is hard to follow without eradicating hatred from the mind. The people have not yet become well-balanced in mind. They thought that it is difficult to achieve independence going along Gandhi's path. They considered the use of weapons indispensable to achieve the end. In these circumstances Gandhi gave up the leadership of the Congress.77

In 1939 the second world war broke out. The Government proclaimed India's joining the allies against Hitler ignoring the opinion of the Indians. The British government deputed Cripps mission to India to find out a workable solution with a view to gain the support of the Indians in the war. The mission reached India in 1942. But the Cripps mission failed as also the

77. Ibid., 32-41.
negotiation of Chiang Kaishek. Unmoved, Gandhi followed his well-thought-out path heroically along with his followers.\textsuperscript{78}

The failure of Cripps mission was a turning point of Indian National Movement. Consequently in 1942 the 'Quit India' resolution was passed by the Congress working committee.

\begin{verbatim}
गाधिना सुपथदर्शनं पुनः
कोण्ग्रसो दलपरिनिर्माणगैः।
अर्थवत् सपदि 'भारतं त्यजे'-
त्युच्चमाङ्गलजनान् शाशस सः।।\textsuperscript{79}
\end{verbatim}

(The Congress president requested Gandhi to take up the leadership of the party and to guide it. He advised the Congress to start 'Quit India' movement.)

\begin{verbatim}
भारतं त्यज पद्मवं लिदं
भारते दिशि दिशि प्रघोषितम्।
तत्रिशम्य चलितं प्रशासनं
प्रारंभत् कठिनमेव मर्दनम्।।\textsuperscript{80}
\end{verbatim}

\textsuperscript{78.} Ibid., 43-45.
\textsuperscript{79.} Ibid., 44.
\textsuperscript{80.} Ibid., 46.
'Quit India' - these two words echoed everywhere in India. Infuriated, the Government began to suppress the agitation brutally.)

All prominent leaders were captured and imprisoned. It created wide-spread resentment in India. This time the movement grew widened. The patriotic people were angered. When the Government began cruel suppression they started violent revolution.81

(Quit India shout echoed everywhere coming from the throats of millions and threatening the English.)

Without trial thousands were thrown in to jails; New Penal laws were created and implemented by the Viceroy. Congress

81. Ibid., 47, 48.
82. Ibid., 49.
party was declared illegal and traitorous and its membership a punishable offence. Railways, telegraph and telephone wires and machineries were destroyed. Many Government offices were set on fire. People behaved like wolves destroying everything capriciously with violent hatred, with no leader to control. People were more mischievous than monkeys, drunk and obsessed by devilish thoughts. A ball thrown to the floor rebounds with force. Similarly the people crashed down by the police acted with reboundable strength. The police and the army suppressed the rising brutally. Then the people in towns and villages alike became violent. Many English officials were killed by the people. The English Government fought against the citizens. Thus this movement continued three weeks without leadership. It was a proof of the determined attitude of the Indians to fight against the British Rule.

In 1945 with the end of the world war II the Indian freedom struggle entered into a new phase. In the war British

83. Ibid., 50-57.
84. Ibid., 43-57.
succeed, but became economically poor. After the war Churchill lost his leadership and Attley came to power as the Prime Minister. He and his new Government recognised the right of the Indians to independence. At this juncture Jinnah, in spite of Gandhi's affectionate approach, wanted to create two states; one that of the Hindus and the other of Muslims. Meanwhile the navy officials also started their revolution. The revolt of the Indian Navy in 1946 A.D. was virtually a part of those mass movements in India which engulfed it after the second world war.

विविचित्रता नाविकसैन्यसंद्घाः
स्वदेशसेवाग्रसरा ब्रह्मवः।
सन्त्यञ्ज्य तेंद्राङ्गलिकां पताकां
ञ्जैवर्णिकां तत्र समुन्निनाय।।

(The personal of the Indian Navy moved by patriotic spirit hoisted the tricolour flag lowering the Union Jack in the ships.)

85. Ibid., IX.56.
(The Naval Cadets raised the slogan 'Quit India'. Disregarding the orders of the officers they started a revolution.)

The spirit of defiance shown by the Indian Navy in the last stage of the movement also affected the British attitude towards Indian independence. Wavel, the Viceroy was recalled and Mount Batten was appointed in his place and advised to make arrangements for handing over power quickly. In 1946 the communal riots widespread in different parts of India. The leader of Muslim League Jinnah propagated the idea that Hindus will be majority of officers in independent India and Muslims will be tortured under them. If the country is divided between Hindus and Muslims the two nations will progress each looking after its affairs. Navakhali in Bengal, Bihar, Punjab

86. Ibid., 58.
87. Ibid., 53-60.
were the main centre of these riots, which brought unimagined atrocities to the innocent people of both communities. The new Viceroy Earl Mount Batten met leaders one by one. Gandhi told him that he will not allow him to divide India as long as he lived. Earl Mount Batten called Azad, Nehru and other leaders and told them that he was going to divide India and declare it independent and the country was going to be destroyed if division was not agreeable. All of them agreed to the division though unwillingly. They saw no other go and they were bent upon the immediate achievement of independence. The British emperor declared that India was divided and made independent as also the princely states into Indian Union and Pakistan in midnight in August 1947.88

As it is a biography of Mahathma Gandhi, Bhāratendu, discusses mainly the history of Indian independent struggle under the leadership of Mahathma Gandhi. In the poem the poet has succeeded in his attempt to portray all the methods of

Gandhian struggle in a comprehended manner. But the part and role of other national heroes in Indian freedom struggle and the conditions before the freedom were also not properly included in the poems. Gandhi came to India when more than 40 crore people entangled to each other with different opinions. One should not forget the true greatness of the leadership of Mahathma Gandhi, who helped to remove all sorts differences and put different classes of people under one flag. In order to give strength for the freedom fight, there are several channels of agitations by different classes of people at various parts of the country. The ultimate result is that the freedom struggle in the leadership of Mahathma Gandhi was turned out to be a mass movement.

*Navabhārata of Muthukulam Sreedhar*\(^9\)

*Navabhārata (Na)* is a biographical Mahākāvya written by Muthukulam Sreedhar. It is composed in eighteen cantos and contains 1300 verses. This Mahākāvya deals with the life of

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Jawaharlal Nehru against the background of India's struggle for freedom.

Muthukulam Sreedhar was born in 1926 at Muthukulam village in Allappey District as the son of Nedumpallil Vasudevan Pillai and Malimel Kilakkathil Gauri Amma.

After his primary education, the author approached Narayanan Asan, a disciple of Neelakandha Sharma and studied Sanskrit from him. Afterwards he joined a Sanskrit High School and passed the Śāstri examination. In due course he took his Master's degree in Sanskrit. He started his career as a teacher at Muthukulam school. But later he joined the army and worked there as a clerk till 1958. He has won several awards for his contribution to Sanskrit.  

He had many works in Sanskrit and Malayalam. Uṣa and Ūrmilā, are two short poems the story collection named

90. K. Sulochanadevi, Historical Survey of Sanskrit Mahākāvyas, Kanishka Publishing House, Delhi, 1992, p. 188.
91. Ibid.
Anubhavaṇṇal,\(^{92}\) are his Malayalam works. The Mahākāvyas are Navabhārata, Nāyakābharaṇa\(^{93}\) and Śrī Vidyādhirāja-vijaya\(^{94}\) and Aśrupūja\(^{95}\) (an elegy on the death of Indira Gandhi) are his Sanskrit works. Besides this he translated two works of Kālidāsa, Meghadūta and Abhijñānaśākuntala into Malayalam, and Aripprāvu and Līlā were translated by him into Sanskrit.

**Content of Navabhārata**

*Navabhārata* begins with the description of the Himalaya followed by the picture the valley of Kashmir from where the ancestors of the hero's family descended and settled down on the banks of Yamuna.

The second canto deals with the life of Motilal Nehru. Narration of Motilal's birth, education, career as lawyer and his marriage with Svaruparani are dealt with in the canto second.

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The third canto contains the rise and fall of the Mugal empire in India. The arrival of the Europeans, the establishment of East India Company, the rise of British power in India, the outbreak of internal struggle among the princes, who were dethroned by the British and failure of it etc. are narrated. The social, cultural and political reform movements and the contribution of great literary figures like Ezhuttacchan, Melputtur, Cattampiswamikal, Sree Narayanaguru are also narrated in this canto.

The fourth canto contains Nehru's birth and education. Nehru was very sad, seeing the malpractises of British people.

Fifth canto deals with Mahathma Gandhi's life. His return from London to India and his departure for South Africa, Gandhiji's anxiety about the racial discrimination of the British peoples towards Indians in South Africa.

In the sixth canto with the meeting with Gandhiji and Firoz Shah Mehta, the misery of farmers, the beginning of night school for eradication of illiteracy etc., are described.
Nehru's return to India after his education in London, his marriage with Kamala Nehru, the birth of Indira Gandhi and Jawahar's meeting with Gandhi, Subhash Chandra Bose are dealt with in the seventh canto.

The non-violence agitation for freedom with the leadership of Gandhi and Nehru are described in eighth canto.

The ninth canto deals with the conference of the leaders of the freedom struggle at Amritsar, Svadesi and boycott movements, imprisonment of Nehru and other leaders.

The next six cantos beginning with tenth canto and ending with fifteenth canto deal with Nehru's visit at different states of India namely Kerala, Tamil Nadu, Orissa, Bengal etc., and his speeches propagandizing India's freedom movement and his return to Agra.

The illness and death of Kamala Nehru and Nehru's bereavement are described in the sixteenth canto. The seventeenth canto deals with the second world war and
formation of INA by Subhash Chandra Bose and his struggle for India's freedom with the help of Japan. It also describes the circumstances under which India happened to be divided into Pakistan and India and the attainment of independence.

The eighteenth and last canto deals with Nehru's contribution as the Prime Minister of India and the Kāvyā ends with a beautiful description of Indian National flag.

**Depiction of Freedom Movement**

The poet gives a very clear picture of the patriots who worked for the Indian independence through *Navabhārata (Na)* which he wrote in the method of *Raghuvamśa*.

The British who came to India in the beginning of 16th century for trade conquered India and established their monopoly after defeating the Portuguese, Dutch and French who were fighting with each other at that time. India also protested against their supremacy at different parts of India. The revolution in Kerala under the leadership of Pazhassi and Velu
Tampi are good examples for such protests. Even though these revolutions are suppressed by the British it arouse the anti imperialistic feeling among the people. Pazhassi and Velu Tampi laid down their lives in the battle field while fighting against the British. Even though the Kāvya is the biography of Jawaharlal Nehru the poet do not hesitate to refer these incidents in his Kāvya.

अरिच्छटास्पर्शर जपामुक्त्सुजन्
स्वहत्यामुजवर्दसावसुन् कृती।
पलशिराजो निजधर्मतत्परे
रिपूनहन्यावदयं स्वयं हत।।96

(Velu Tampi in order to wash off the so called sin of dealing with the British has committed suicide and the brave Pazhassi who was so particular in Kṣatriyadharma was also killed by the British.)

The most widespread and culminated form of revolution against the British was the atrocities in the year 1857. The

96. Na. III. 46.
revolution was born out of several factors. The author of this Kāvya greatly succeeded in depicting each and every factors in this Kāvya. The sudden provocation for the revolt among the sepoys was the introduction of new bullets for the guns, which were believed to be covered with the grease of cows and pigs. The cow fat and pig fat are banned among Hindus and Muslims respectively. So the introduction of new bullets for the guns provoked the feelings of both Hindus and Muslims. The feudal landlords also played their parts in flaming these incidents. The main heroin of 1857 revolution was Jhansi Rani in the make up of a male warrior.

ह्रेण छ लक्ष्मीपरेव बाहुजा
मनिस्विनी ज्ञानीन्द्रियालिका तत:।
अस्वाधिरूढा युयुस्वमयमित्रकं
रणाङ्कणे पुरुषवेषधारिणी।।

97. तथा हि बन्दूकविलेपनाय यद्यवधाचि तेलं वृद्धगांगलेकतः।
गोधोगनिष्कुषाति भृदेश्मं भृदेश्मं भृदिश्चषांज्ञात्वयोऽच्चकर ताम्।। III. 16.
98. Ibid., 20.
(Jhansi Rani in the make up of a male warrior and upon a horse fought against the British.)

The leaders like Tantia Toppi and Nanasaheb, the petson of Peshwar Baji Rao second, who were well known for the patriotism, strong decision and guerilla warfare methods joined together to fight against the British. Unfortunately in the year 1859, Rani Lakshmi Bhai faced her death while fighting with the British, Tantia Toppi was sentenced to capital punishment and Nanasaib was exciled to Nepal.

The revolution in the year 1857 failed to spread throughout India. The lack of clear and accurate aims and nationalistic targets are the main reasons for the failure of these revolutions.

99. Ibid., 21.
100 Ibid., 23.
101 Ibid., 24.
(Since the ordinary people who were much affected by the atrocities of Zamindars are not able to understand the accurate aims and nationalistic targets of these fightings.)

Even though this revolution was a failure, it is considered as one of the steps toward the freedom fightings.

इत्यादिमिस्तत्तप्ताणघर्षितोदपि यः
स एव पश्चात्समर्ये व्यजृम्भत।
मातृकायः परतन्त्रतातरो- 
रूप्युलनाम्युद्यतहेतितिवद् दृढम्।।

(Even though initially this revolution was a failure, it was a strong weapon to destroy the clutches of non-independence.)

After the revolution of 1857, the British decided to use the local provinces as the main pillars of their kingdom. Subsequently in order to survive and keep the ruling in their hands the local provincial rulers recognised and approved the British as the supreme power and acted as the agent of the crown.103

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102 Ibid., 25.
103 Ibid., 29, 30.
The renaissance movement helped to build and cultivate a feeling of patriotism in the minds of Indian people. The great leaders like Raja Ram Mohan Roy (1772-1833) who strongly opposed the system of following Sati and also the founder of Brahmasamāj Sree Ramakrishna Paramahamsa (1836-1886) who taught that it is not mercy but service to mankind will be treated as divine and all paths are leading to one God. Svami Vivekananda (1863-1904) the disciple of Sree Ramakrishna, Dayananda Saraswati (1824-1883) the founder of Āryasamāj came forward with the new concepts of renaissance and made people alert.

In Kerala, Sree Narayana Guru, the great social reformer challenged the high class people like Brahmins, by his well known 'Aruvippuram Installation'. He was a great leader who

104. राममोहन दार्शनिकता संस्थापक ब्रह्मसमाज संस्थापक।
सतीमनाचार्यसी विद्येपाल भिलेन्द्रकुमारुस्मयुसमुहरतपुर। III. 75.
105. Ibid., 65-67.
106. Ibid., 77.
preached the slogan one religion one caste and one God. He fought against the class and caste barriers among the people.\textsuperscript{107}

By the formation of Indian National Congress in the year 1885, Indian nationalism entered into a new epoch. A.O. Hume was the main person in the formation of Indian National Congress.

\vspace{1cm}

अन्तरांचरे भारतराष्ट्रसंसत्त्रस्थापिता केनविदाख्यलेन।

स्वरूपशोभाफलतृप्तिहेतोः सम्भाविता लण्डनसार्वभौमः। 108

(The Indian National Congress which was formed by one British was being respected by the London rulers.)

Some Indian leaders having progressive thoughts were also involved in the formation of Indian National Congress.

\vspace{1cm}

सम्भावितां माम्यत्वं प्रतेतुः

शुभाक्षराः कैचन भारतीयाः।

जना निजान्तर्गतसंप्रकाशः

क्षमं हि सन्दर्भमुपाहरति। 109

\textsuperscript{107} Ibid., 59-63.

\textsuperscript{108} Ibid., II. 40.

\textsuperscript{109} Ibid., 41.
(Some Indians having progressive outlooks got membership in the Indian National Congress and submitted their ideas and thoughts before the general public at appropriate times.)

The Theosophical Society which was formed by Mrs. Anne Besant was much more helpful to instigate and stimulate the feeling of patriotism in the minds of Indian people.\textsuperscript{110}

Numerous poets came forward with their poems endowed with patriotism and arouse national feelings in the minds of the people. They called the people to fight against the barbaric rituals and ceremonies prevailed in the society. In Kerala Mahākavi Kumaran Asan\textsuperscript{111} (1873-1924), Ullur S. Parameswara Iyyer\textsuperscript{112} (1877-1949), Vallathol Narayana Menon\textsuperscript{113} (1878-1958) are some of the examples. Vallathol Narayana Menon

\begin{itemize}
\item \textsuperscript{110} Ibid.
\item \textsuperscript{111} यः प्रेमगीतान्तर्लीलीसमांः प्ररोदनैश्चाहितजातितर्भः।
\textit{सीताविचाराकुलश्री कुमारो महाकविश्चाहवत्तमरोभूम।} \textsuperscript{VII.76.}
\item \textsuperscript{112} स्वतन्त्रवीर्यों जनकर्णमृत्यूप्रमाणकार्यवृत्तमयविचारत।
\textit{साहित्यसंस्कार चरितकर्ता कवित्वर: श्रीपरमेश्वरायः।} \textsuperscript{VII.74.}
\item \textsuperscript{113} मघुनाथकेशलवास्तवार्थारः सुमहानितमाराध।
\textit{विवर्तितपर्यंतमहाकवि श्रीनारायणस्यांजितर्तो बभूध।} \textsuperscript{VII.75.}
\end{itemize}
maintained a prime role in the war of independence. Meanwhile the first world war broke out. While helping the British rulers in the world war the Indians normally expected a lenient approach from the British towards our long cherished self governance. But it was not fulfilled. Almost during this period the Czarist governance at Russia was came to an end due to the October socialist revolution lead by Lenin, and a new government was assumed powers in the year 1917.

\[\text{सा: सार्वभौमाल्लिनिनो महात्मा} \]
\[\text{विमोचयामास धरामुदाते} \]
\[\text{संस्थालिनः सर्वजने समर्थः} \]
\[\text{समन्नितोऽयं समतामिलाषी।} \]

(Lenin who was preaching equality between people, made Russia free from the Governance of notorious Emperor Czar.)

The new situations influenced Indian masses greatly. India also witnessed strong political battles during these years. In 1916-17 Mrs. Anne Besant and Bala Gangadhara Tilak formed

\[\text{114. Ibid., 42.}\]
'Home Rule' movement and prepared the Indian masses to fight for self governance.

The most intelligent man of Indian independence war, Bala Gangadharma Tilak formed and started 'Home Rule' movement (Svadesikatantra) and Mrs. Anne Besant taken the charge of spreading it to the people by her attracting and inspiring speeches.

Bala Gangadharma Tilak and Mrs. Anne Besant, the leaders of Home Rule movement were arrested by the British Government. The great warriors who were so brave to fight against the British rule were inflicted by different forms of atrocities by the British government. But these more atrocities injected more and more vigour and will made much more stable


116. प्रकोपितमेंततरांश्क्षालेवेंद्रीश्वीरोत्सव स लोकमाया।

दुस्ते श सदुद्रिंदमहः! य इच्छन्नाधयंलोभी खलु निम्बुः॥

स्वतंत्रताबोधि प्राप्ति प्रभावने: कि विरता भवेयस्य?

शत्रु श हि तावद्वियान्यायज्ञसं कद्यम्या वीरवर्षेषु चेत॥ 

VII. 46, 47.
Banerjee were came forward and contributed greatly in the freedom movement.\textsuperscript{117}

The entry of mahathma Gandhi was a sudden turn in the freedom movement. Mahathma Gandhi, after completing his law degree from London, went to South Africa for his legal practise. There he had witnessed brutal atrocities faced by the Indians through racial discrimination. He had reacted against this, and when he came back to India, he met Feroz Shah Mehta, Bala Gangadhara Tilak and others and explained the turmoil he and other Indians had faced in South Africa. He, later in the Congress committee meeting held at Kolkatta, submitted a report before the committee members. Mahathma Gandhi in order to educate the illiterate rural masses started night schools. He tried to remove the darkness in the minds of local people by the help of \textit{Bhagavadg\=ita}.\textsuperscript{118}

The British rulers, as a mark of gratitude for help tendered by the Indians in the first world war, introduced Montague-

\begin{itemize}
\item \textsuperscript{117} \textit{Ibid.}, 56-81.
\item \textsuperscript{118} \textit{Ibid.}, VI. 61-63.
\end{itemize}
Chemsford reforms which ultimately caused a wound in the minds of Indians. The British rulers got assent for the 'Rowlet Act' in the legislative assembly, even though it was strongly opposed by all the members. Mahathma Gandhi started hunger strike against this Act.

Jawaharlal Nehru who is one of the prominent leader of our independent struggle shared the same feeling of Mahathma Gandhi and started to think about getting freedom for our home land from the clutches of British rulers. He, inorder to achieve his target, first got admission in the Indian National Congress. Gandhiji, in his speeches at the Congress committee meetings, asked the members the ways to get India free from the British rulers. Hearing this Nehru replied that the result of our struggle may be death or success, but the death will be better than dependence and we should somehow obtain our independence. For achieving our target the most apt method is nothing but Satyāgraha in the leadership of Mahathma.

119. Ibid., 32, 33.
For strong men it is better to take a sharp weapon. For weak men it is better to hold patience as their weapon. So for Indians Satyagraha, introduced and followed by Mahathma Gandhi is the most powerful weapon against British Rulers.

But Netaji Subhash Chandra Bose strongly opposed the idea of non-violence and Satyagraha. He opined that war will be the most suitable method for obtaining independence from British rulers.

Mahathma Gandhi planned a series of agitations mainly following non-violence methods. He said that 'we could not achieve our target by following the method of violence'. He further stated that non-violence is the ultimate Dharma and

121. अतो भेतव्य एवासावांगलो युद्धहितसया।
    इनेनुताकालयेव सन्तु वा न कंमो रणः। VIII. 81.
122. अहिस्सा परमोधर्म इति नस्तत्तवसहित।
    अनाक्रमणता देवी धर्म: पैशाचलक्षणम्। VIII.113.
so it is the most suitable method of our agitations against the British rulers. Finally the Congress committee approved the suggestions of Mahathma Gandhi and gradually widespread protest got momentum against the Rowlet Act and the British rulers tried to suppress using blood stained iron fist. All these ended up in the notorious 'Jalian Wallah Bagh Massacre.'

The members in the Congress committee meeting, which was held in the year 1919 at Amritsar become so furious after all these incidents.

अमृतसरसिंह भेलनाफ्जनानां
हृदयनभस्युदियाय यावदर्दः।
अतिनिविड़तमः पदं विलेने
सरभसमाधुर्गलमण्डले हि ताबत्।।

(When new sun of Independence dawn in the minds of

123. झाटिति भट्टविस्तारविनिर्वाचनेऽस्य कटुनुकृतः पुरुस्लगोलिकास्त्रे।
अनुदिशामुरोधविभ्रमच्छौरश्रवणिनिपत्तभयानकै: प्रवृत्तम।।
दिशिदिशि रथिरशूते समततदरुणनमर्ष्यतिमारच्य भूमि।
कदाहितसितिचनेः समग्रितोत्यविधिभट्टकोटितिरस्त्रकैरवर्षे।। IX. 5, 6.

124. Ibid., IX.1.
Indians after the meeting at Amritsar, darkness started to spread over the British rule in India.)

In 1930, as part of civil-disobedience movement refusing to pay tax for salt.

(By refusing to pay tax and other payments and not to cooperate with the British rulers was a good method of agitation for achieving the independence.)

Gandhiji further requested the Indians to produce Khadi Yarn in order to cease the exploitation by the British rulers.126

The second world war broke out in the year 1939. Immediately after the war Indians started their agitations strongly to throw out British rule from India. Nehru started Satyagraha as per the advice of Mahathma Gandhi.127

125. Ibid., VIII.97.
126. Ibid., 95.
127. Ibid., XVII. 40.
The most crooked political agent Cripps was sent to India inorder to settle all the problems. But his entire attempt was in vain and he went back without getting any fruit.\textsuperscript{128}

The people of India become more and more enthusiastic and thrilled to achieve independence.\textsuperscript{129}

The advocates boycott the court halls and the students the classroom. At the same period Netaji Subhash Chandra Bose, who was fighting against the British rulers got in touch with Japan and formed INA in the year 1942.

\begin{verse}
जने स्वीयैरसों नेता देशीयमातनोच्चमूम्।
आइंगलालधीशतशातकुठारायितविक्रमाम्।\textsuperscript{130}
\end{verse}

(Netaji Subhash Chandra Bose, who fought against the British rulers so vigorously formed INA.)

\textsuperscript{128} \textit{Ibid.}, XVII. 56.

\textsuperscript{129} भारतालसादरासीन्द्रवर्गन्हन्तःधादिव।
प्रमार्तुमधिविघोष्ठा ज्ञाननिष्ठिस्वद्गता। XVII. 36.

\textsuperscript{130} \textit{Ibid.}, 38.
Netaji Subhash Chandra Bose, who was so brave in fighting and killing the British got in touch with Japan rulers.

The British rulers again sent a commission consisting of ministers in the British Cabinet to India to solve all the problems. But they could not find out a solution satisfying the Indian leadership and ultimately failed in their attempt they went back with bare hands. Finally the British authorities decided to leave India. India became independent in the year August 15th 1947. Thus people celebrated the new situation being intoxicated with the honey of independence.

Jawaharla Nehru's biography is the main theme of *Navabhārata*. Nehru has no life away from the national movement. So Nehru's life and Indian freedom struggle both

133. स्वातन्त्र्यांत्यं भूत मदध्यस्पित्वा मदेन भूगा इव गानलोला:।
विलसुरुज्ञानलेखु लीलाविनोदभावेन जनाः समस्ताः। XVIII. 2.
are going forward through the same way. Naturally Nehru's life will not complete without counting the phase of Indian freedom struggle. So this *Navabhārata* becomes a part of Indian freedom struggle. We can say that to co-ordinate the main turning points in the freedom struggle and the interaction of Nehru, Muthukulam Sreedhar has won in many ways. Along with this the poet tried to assimilate and appreciate the values of Indian renaissance. Poet's preparation is most determinable in the freedom struggle.

*Sātvikasvapna of Shambhu Sharma*\(^{134}\)

Shambhu Sharma, a highly talented man, who eventhough was not a keralite by birth, was so by his deeds. He was born in the year 1893 at Peruvaya village of Karnataka.\(^{135}\) He left his home town at the age of 12 without getting the permission from his parents. He then started to reside with his uncle at Trivandrum. While he was residing with uncle at Trivandrum

\(^{134}\) Mangalodayam, Trichur, 1924.

he learned Sanskrit from the 'Rājakīya Samskṛta Mahā Pāṭhasāla'. At the age of twenty five (in the year 1918), he passed the Mahopādhyāya Examination in Nyāyaśāstra with high marks. Afterwards he joined in the 'Sārasvatodyotini' Pāṭhasāla at Pattambi, founded by Punnasserī Nambi Neelakandha Sharma, as teacher for Nyāyaśāstra, and later on he was promoted as head of the institution.

Shambhu Sharma was a total scholar in Sanskrit. He was a poet also. He was influenced by the freedom struggle movement, which was getting momentum at that time. He was a sympathiser of the Congress party in general, and the extremists of Congress in particular. Shambhu Sharma, who was keeping the good things of Punnaśeri Kāḷari in his mind, severely attacked and criticized the British Empire through his writings. If Shambhu Sharma was not guided by Punnasserī Nambi Neelakandha Sharma, he might have been a spokesman of extremist fraction of Congress party.\footnote{For detailed discussion see, Vidvan C.P.Krishnan Elayath, \textit{Punnaśeri Nambi Nilakanṭha Śarma}, Sahitya Academy, Trissur, 1974, pp.120-122.}
Sātvikasvapna, Prākṛtasamvidhāna\textsuperscript{137} are the two Khaṇḍakāvyas written by Shambhu Sharma. We are also able to collect some Sanskrit poems and some articles in Sanskrit written by him in various journals.\textsuperscript{138} For his students he was the most favourable teacher, a Sanskrit thinker, who always maintained modern views coupled with Progressive outlook. He put strong marks on the history as being a poet who kept a magical touch of poetry in his mind. He died in the year 1924 at the age of thirty two.\textsuperscript{139}

The first Khaṇḍakāvya of Shambhu Sharma was Sātvikasvapna. The initiative for publishing this was taken by

\textsuperscript{137} Almost all the writers are expressed the same view that Shambhu Sharma has written only one Khaṇḍakāvya named Sātvikasvapna. See K.P. Narayana Pisharadi, op. cit., p.177; Kunjunni Raja, CKSL; C.P. Krishnan Elayath, op. cit., p. 120; Dr. P.V. Raman Kutty, Peeps and Perceptions, Publication Division, University of Calicut, 2003, p. 74.


\textsuperscript{139}  K.P.Narayana Pisharoti, op. cit., p.177.
his favourite disciple, C.P. Krishnan Elayath, and Kuttikrishna
Marar. The fantastic preface to it was written by Punnasseri
Nambi Neelakandha Sharma himself.140

*Sātvikasvapna* is a Khāṇḍakāvya written in Mandākrānta
metre. Eventhough it contains only hundred verses, its gigantic
nature gives the effect of thousand verses.141 In this poem the
poet while discussing the freedom struggle, severely criticizes
the system of administration of British Government. The poem
was written in allegorical manner. The content of the Kāvya is
about a forest meeting. The meeting was conducted by animals
and birds. Bullack, dog, monkey and parrot are the participants
of this meeting. The story developed from the meeting attended
by animals and birds and this was based on the large Congress
meetings convened during that period. The welcome speech as
well as the presidential address was organised in a systematic

140. For more details about the book, about its commentry, and the
circumstace in which it was written, etc. see, C.P. Krishnan Elayath, *op.
cit.*, p. 120.

manner, and then a detailed discussion was conducted. In this discussion all the animals and birds participated. Each animal describes the experiences faced by them from the human being. The peculiarity of this meeting was that among the attendees, there are moderates, extremists, and real royal followers. In total, we can say that *Sātvikasvapna*, is a perfect example of an usual congress meeting in which, the members are separated in different groups and appreciating as well as criticizing the governance of British.

*Prākṛtasamvidhāna of Shambhu Sharma*\(^\text{142}\)

Just like *Sātvikasvapna, Prākṛtasamvidhāna (Prā)* is another masterpiece of Shambhu Sharma. It is also a *Khaṇḍakāvya* containing hundred verses in *Śāradūlavikṛṣṭīta*. Its commentary was written by Kuttikrishna Marar. The atrocities of British Rulers, their cruel methods of ruling, in connection with the freedom movement, the agitations based on principles of non-

\(^{142}\) Mangalodayam, Trichur, 1924.
violence under the leadership of Mahathma Gandhi against these atrocityies and the sympathy as well as the mental support of the poet towards the agitations of Mahathma Gandhi, are depicted in this work of Shambhu Sharma. The scholarship of the poet in Nyāyaśāstra can be seen throughout the Kāvya.

The poet tells the story through the medium of the story of a male parrot, which was put in a cage for the enjoyment of human being and was released from its cage after sometime. The bird is flying in the sky with its darling. The poet is telling the present situation of India as the discussion between male parrot and its darling is progressing while they are flying and watching India from the sky. The poet is trying to explain the situation of Kerala after the arrival of the British.

The Kāvya begins with the narration of a beautiful sound.¹⁴³

¹⁴³. आनन्द विद्याति न: श्रुतिपुतेनान्तः प्रविष्टो रकः।
कस्यसौ? न किरास्सि काश्चिदमिति किं नो मनो भ्रायति
स्थावेदत्तवहि नित्वतिः समुचितनालोच्य वीशामहे
चित्रं चित्रं। मुपर्यहो! सुमधुरः कोटस्कृतोऽयं ध्वनिः।। 1
The poet understands that it is the sound of a male parrot, which was freed from its cage.

The poet is a scholar in Nyāyaśāstra. He greatly succeeded in incorporating his profound knowledge throughout the poem. The poet inter-relates the Kāvyā with the Karma Kāṇḍa as ordained in the Vedas. He describes the freedom as heaven and the struggle as Yajña. Thus, the poet invites readers to the freedom struggle with the Mantra "svargakāmo yajeta." The intention of the poet is that to achieve independence we should sacrifice our life in the Yajña of freedom struggle. In several verses, the poet describes the brutalities and atrocities inflicted by the British over Indians and the turmoil suffered by Indians.

Several important faces of the freedom struggle like the call for abandoning foreign cloth as part of Non Co-Operation

144. वेमानं च दुरीं च ये किल पुरा भीता जनाध्यान्वयसाद्
वादे केवलमादुर्णूँ तु कदापि योगोग्यीपि
ते कार्पस मतश्च तनुमुना चित्रं पटं च स्वयं
क्रुः कार्यितुं च हा! तत् इति धारीति सूत्सर्विनः।। 23

145. Prā. 21, 45, 46.

146. Prā. 18, 24, 30, 47-53.
movements in 1921, were depicted by the poet as several modes of protests against the British Rule.\footnote{147}

The poet invites the readers to abandon the violent mode of agitations following the non-violence method of agitations and Satyagraha to achieve Svarajya in the near future.\footnote{148}

By the last sloka, the poet describes the Perumudiyur village. The male parrot, which was flying in the sky all these time ultimately find a resting place.\footnote{149} Thus we can understand that the male parrot may be a freedom fighter who was escaped from the custody of British Rulers, and take refuge in a hiding place.

The foregoing analysis of the contributions of Kerala poets

\footnote{147} अद्यामुद्यत वेखभाषणसमाकृति: भिता: पामरे:
कैशिवत् प्रत्यपक्तु न्त्यक्तसमान-पैरिवर्णिणिन्तुता।
विक्रेतुन् क्रृयिकांशः सान्त्ववसः क्रृयं विदेशं बहि-
ष्कव्व जात्रत! जात्रते।। ति बहुशा: - पश्यो - परमचन्त्यर्मी।।

\footnote{148} स्वराज्यविविषाणिनोदिराय भविता सन्ततिः हिसाल्मक
कमोत्सृज्य भिदायर्ण यदि वयं सत्यस्रहं कृमहे।
इत्यवं खलु योवं प्रवदते रित्रं चरित्रं भुक:
नेतृत्विनिहितातिहोपि परसे सत्ये सजलेतव हि।।

\footnote{149} \textit{Ibid.}, 100.
depicting Indian Freedom Struggle through Sanskrit language clearly establishes the fact that they greatly succeeded in their endeavour. Awakening the past through glowing images is the main achievement of these poets. It is not done to revive the ghosts of the past in new guise, but to enable the modern man of literature to make a real assessment of our past and to impress upon the reader the necessity for unity. They project the secular aspects of the Indian tradition and highlight the concept of patriotism and national integration. It also reveals the wonderful potentialities that classical Sanskrit has, as a vehicle of modern poetry with a serious purpose and governed by a modern outlook. An attempt has been made by the poets to present on a broad canvas the cultural, political and social aspects of Indian freedom movement with an international background. The history of Indian freedom movement, which is unfolded through the medium of Sanskrit language, that has already attained the status of a national and international scholar's language, thus gets its entrance into international cultural history.

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