CHAPTER VII

DESCRIPTIONS AND NARRATIONS IN THE MAHAKAVYA
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The entire corpus of epic poem is invariably constituted of descriptions and narrations. Since technically the epic poem is of the prabanda type, narration has to occupy an important position in it, for otherwise, the thread of the story cannot be maintained. But at the same time the poetic faculty of a epic poem writer cannot find its fulfillment merely by narrating a series of events or incidents; invariably he has to create opportunities for introducing lengthy descriptions of objects which are grand, majestic and beautiful. It is at times very difficult to draw a line of demarcation between the narrations and descriptions.

So far as the present epic poem is concerned, we can distinguish narration from description on the basis of the attitude of the poet. Those portions of this epic poem which narrated various incidents of the story and also those which tend to carry the kathavastu of a Mahakavya further and serve as a connecting link between what precedes it and what follows it, should be counted as narrations.

Bhandarkara’s Śrī Swāmi Vivekānanda caritam is an epic poem, in which narration occupies major portion as compared with description of Himalaya, natural description of India and various senses of various
cities of India, the descriptions of Chicago city at America, England, is represented the great skill of the poet.

**Description of Himalaya**

Himalaya is like a crown of India. It protects India from the attacks of the enemies decorated with numbers of *Ausadhi* (medicines) surrounded by the wealth of dense forest, peaks of Himalaya, which are covered with snows. When Swamiji was touring India, he reached Rishikesha. There he decided to go to *Hiamālaya*. Here is the one verse described the real form of Himalaya that Himalaya is the main pillar of religion, which is protected by Shiva himself, and favorite abode of the *Kartikeya*.¹

Swamiji experienced Brahman in all the parts of the Himalaya, in stones, in streams, in peaks, etc.² Sitting under one of the trees, he experienced the unity of the entire universe, and came to the conclusion that the service of human being leads to true knowledge of Siva.

Swamiji’s mind became very pleased when he reached Alakananda which is similar to the Nandanvana of Indra.³ On Himalaya, the clouds were looking very beautiful being reflected upon the water with the beautiful of the forest.⁴ Himalaya was the highest abode of the great Siva, and that was a proper place for Swamiji to obtain more and more spiritual power.⁵ When he was putting the steps in the prayag (Allahabad) while looking the confluence of the rivers which is very
heart touching and experience the validity of the statement.  
Whose intellect will not be desirous to observe the groves of the flowers, and the roots of the auspicious rivers and the mountain, container of all kind of Gems.

Description of the motherland

In the eighth chapter the poet Bhandarkar gives some descriptions about India. The land of India is very praiseworthy, and people are kind hearted; mother India was looking beautiful like the necklace in the form of Bhagirathi, and having Vindhyachala as its bracelet. Being decorated by different gems whose feet were served by the ocean like Hind Mahasagar. She had earning in the form of waves, arising out of eastern western seas; she has produced, the great sons, like Suka, Vyāsa, Munindra, Saṅkaracarya, Arjuna, sati Ansūyā, Sītā and others who were living on this land.

The mother land always giving the knowledge of good conduct to the people of world, she is remembered for its wealth in the form of the Vedas. She has also taught the knowledge known as para. So it is the temple of highest form of the knowledge and should be worshipped by learned people always.

India is rich by the wealth of the cops and has always guided the path of unity among diversities. So it is the source of all the religions and best of all the countries. India was the house of nectar like knowledge

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and was continuously working for the progress of the world. From this land, Idealistic tradition got spread everywhere. India is distinctly known for universal peace and the best human qualities like equality, friendship, compassion etc.

No one is capable to describe the glory of India. In this world only in India where one can achieve supreme being. India is one of auspicious lands. This land is the root of good conduct, compassion, and strength. This is land where one can increase spiritual power.

Narration of the different cities of India

Swami Vivekananda was proud of being Indian and he wanted to visit the various cities of this divine country. That’s why he went for touring the whole country. He started his journey from Delhi; after giving spiritual knowledge to the people of Delhi, he reached Alwar and he met to the king of Alwar Manglesingh. From Alwar, he came to Jaipur. Here also he gave messages to the people and came to Ajmer. From Ajmer he went to Khetadi. Here he attracted the king by his knowledge. Then, he reached Junagadh and here he visited Giranar. Here he also saw Jain temples. He became guest of the king of Porbandar. He was inspired to go to America from there. He reached Dwarika, the land of Lord Krishna, decorated with Sharadapith, which is established by Jagadguru Sañkarścharya. He came to Baroda, and from there he went to Khandava. Then he reached Pune, and from Pune he went to Trivendram. He came to Chennai. Here he heard about the conference of all religion unity, and he came to Mumbai. Thus, Swamiji was
traveling whole country and then he decided to go to Chicago of America to attain all religion parliament. He started his journey by ship, and he came to Srilanka. There he became pleased to see that number of people following the Buddha Dharma.

Swamiji reached Japan from Singapur. When he saw the prosperity of Japan, he thought about the country which was vanished by the attack of Atom Bomb. Now a days it achieved success in various fields like science, architecture, education, war, etc. Then he reached at China. There he saw the prosperities of China’s man power, power of materialistic things etc. Then he left China and reached Chicago in America. The Poet Bhandarakar has described the beauty of the city in the ninth chapter.

In this country people can reach at any place by helicopter. Whole city is lighted by the street lights etc. \(^1\) That's why here, night is like a day.\(^19\) People are educated, active, rich, and there is no poverty.\(^20\) America was searched by Columbus. This country is popular by its number of scientists, architects etc. America achieved prosperity, popularity and money, because educated people lived there.\(^21\)

Once Swamji was invited by a wise man, and he came to Parish, which is famous for beauty. Parish is decorated with number of buildings and there world’s famous materials are collected in the museum. This city is protected by Napoleon Bonaparts.\(^22\)
Swamiji came to Switzerland, which is the land like a land of God. Mountain, ranges and water falls arising from this mountains, enhanced its beauty.\(^\text{23}\)

In this poem, there is also a description of the Italy, one of the famous cities of Rom. This city is popular for natural beauty and talent of war.\(^\text{24}\) Here is the Venus city which is in the middle of the river. So people used boat to go from one house to another.\(^\text{25}\) Thus the existence of the whole city is in the middle of the river. It shows the wonderful talent of the people of this city. From Italy Swamiji went to Miser, which is know for “Pyramid” and the river Neel arise from here.\(^\text{26}\) Then He visited French, and this country has got the prosperity by three qualities, 1) beauty 2) principals and 3) talent.\(^\text{27}\) Istanbul city of turkey is one of ancient city of the Europe and remains of the city Istanbul specks of the power of Turkeys civilization. is an old ancient city.\(^\text{28}\)

We can find the description of the Kashmir in the seventeenth canto, here poet described Kashmir is look like a crown of India. and it is the center of the Āryan culture and the Sanskrit language. This is the land of Pandita like Mammata, Rudrata, etc.\(^\text{29}\)

In this poem the poet has given a fine description of Kali. She is said to be Bhavatarini. It occurs in the fifth. Narendra makes a prayer to mother Kali for the removal of his problems.

Similarly there is a fine description of the pitiable condition of the disciples. After the death of Paramahansa his disciples suffer a lot.
They do not get food. Sometimes they have to manage only with rice and salt. They were staying in a Bhutavasa in Barahanagara.

Social–Political conditions as depicted in Swami-Vivekanandacaram.

Ever since the birth of the poetic form as a vehicle of communication, it became a norm for every great poet to reflect directly or indirectly the ways and manner of the people, their environmental setting as the background canvas to their context of life and living. In short, the art of poetry became a mirror in which were reflected in totality the life and faith, emotions and predilections of contemporary times. Poet's own personal likes and dislikes also played an equally vital role in his portrayal of what he wanted to project.

The classical instance of Homer depicting graphically, the social life of Greece and Firdausi, the author of ‘Shahnaman’ mirroring the life of the people in the middle east and earliest of all the national epics of India, the Rāmāyaṇa and the Mahābhārata, factual narrative of life and philosophy of the ancient, lend full support to our submission with regard to the role of the poet in holding a mirror to the age to which he belongs.

Therefore, concretely speaking mere narration cannot be the aim of a Mahākāvyya. The poet in the wrap and woof of his story knits the social, political and economic conditions of his times. The poet himself being
a human being is never left untouched and in the descriptions, he projects his society and its behavior. As already mentioned howsoever old the theme of his story may be, he sees it through the binocular of his own times. He gets hold of the main incidents and characters and garbs them with the dresses of his own time imaginatively.

The term ‘Society’ means the whole tissue of human relations whether organized or otherwise. The concept of society implies contact direct or indirect and the binding tie of relations enquiring and comprehensive society is not relations but being in their relationships. Thus, the study of society takes into account the study of institution of caste or class, occupations, customs, food, dress, beliefs, family etc.

I) The Cast System

In our Indian culture there are four main castes. Viz. Brahmana, Kshatriya, Vaishya, Shudra and four ashramas; Brahmacarya, Grhstha, Vānaprastha, Sanyasa. Castes are basically divided by Guṇa and Karma and Āshramas are divided in the four parts as per the age of the human being i.e. from childhood to death. This reference is also there in the Bhagavad Gītā but gradually there is the end of this Vedic caste system. But at the time of Swamiji, number of sub-castes of the each caste was prevalent in India. Consequently, the tradition of Jāti, minor caste and sub-caste got increased in India where life was regulated by Varna, Āshrama and Dharma etc. as per one’s own Guṇa and Karma. At the time of Swamiji, women and śudras were in very miserable condition.

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In India which was powerful by both *Sastras* and *Śāstras* (weapon and knowledge), all people should be given equal right and opportunity to acquire knowledge. To be a low or great is not quality of birth. Touchability and Untouchability cannot be a symbol of a nation.\textsuperscript{33}

*Shudra* was always humiliated by three higher castes Swamiji said: How can a Shudra be a subject of separation by whose hard labour, the people of higher class enjoy pleasant lives. As long as the demonic word is not removed from the dictionary of country. India cannot raise its head in the world.\textsuperscript{34}

At that time there is also the end of Ashrama system. In the first stage of the life from one to twenty five year, everyone got the deduction but when they entered in second staged of life which called *Grhastra*, everyone starts work for money and for life time they blindly run behind it. The guests were not worshipped or served, as in ancient time. Some left their house and became *sannyasi* but they did not follow the rules of sannyasi. When Swamiji was touring India, number of people respected him, but some disregarded him.\textsuperscript{35}

At that time normally crossing of the sea is not considered auspicious but all the people had not this type of thought. In this epic poem there is the incident which describes that the Minister of Porbandar, after seeing Swamiji's intellectual power, motivated him to go to abroad.\textsuperscript{36} But when he came to Pondichery, some Pandits could not tolerate this and
angrily said “if anyone crosses the ocean, he should be disregarded by the people according to Sastras.36

Various types of people are living in the society, some are clever, some are foolish, some are merciful, some are hard hearted, and some are engaged to store money. At the time of Swamiji, there was fear of thieves in society. While Swamiji was touring India, he went for Junagadha. Some thieves in the middle of the way captured him, but by the efforts of the king of Limadi, they could not trouble him.37 Swamiji hated those who trouble the people, and who are doing non-religious activities. According to him they should be removed from the society.38

ii) Importance of Music in the Society

Music is an enjoyable thing for all the creatures. Swamiji was also a lover of the music and he was a good singer. He attracted Ramakrishna Paramhansa on account of the skill of music39 At that time the kings invited guests and arranged the dancing and musical program in the palace for their entertainment.40 Once the king of Khetadi, arranged the program of dance and invited Swamiji. First he refused to attend the program, but hearing the devotional song of that dancer, he came there and became very happy, and gave respect to her. Even at the time of examination without having any tension, Narendra was singing a song.41
iii) The condition of the poor people

From a very long period, Sudras were always in poor condition. At that time all Sudras were humiliated by the society but all those poor people had no knowledge about the means of worldly enjoyments, they are non-violent and always working for the well being of others. They are always engaged in their work. All the higher caste people disregard them. Untouchability is the major problem of the society. Higher caste people never touch the Sūdras. They were enjoying neglecting Sudras. Swamiji had equal feelings for the people of all castes. He was not believing in the higher and lower caste system. To prove that Sudras are not untouchables, he smoke a cigarette from a person of lower caste. Thus, Swamiji passed his whole life for the upliftment of the poor and neglected people. He served them as he served to Lord Narayana. Number of great people like Mahatma Gandhi, Aurobindo, Jawaharlal al at. were inspired by Swamiji and always tried to remove untouchability and worked for the upliftment of the people.

iv) The condition of women

Women are one of the important parts of the society. In ancient time men and women had equal rights. Women always helped men in any activity, whether it was knowledge, sacrifices or battle field. But after the attacks of Mughals in India, all the rights of women were destroyed. Due to the fear of Mughals the writer of Smrtis also, said
The study of the epic poem show that the nineteenth century’s people had shown great enthusiasm for the education of women in Indian society.⁴⁶ At that time the condition of women and poor people were similar.⁴⁷ But some people having seen the condition of western women, blindly followed western culture. ⁴⁸

Sri Raja Ramamohan Ray, Madanmohan Malviya, Ishvarchandra Vidyasagar, Swami Ramakrishna Paramhansa, Swami Vivekananda, were contributing for the upliftment of women. Society or country cannot progress without the educated women.⁴⁹

Swami Vivekananda also said that if we have no respect for our mother and we do not serve her, than how we can we serve the Nation.⁵⁰ Thus, gradually people inspired by Swamiji’s lectures and got awake for the education of women.

v) Political condition

From the ancient time there was a regal power over India. First there was a ruler of vast empire like king Harishchandra in Suryavaṣa. Gradually states were divided. At that time Indian kings raised from Kṣhtriya-vaṣa, had all quality of Dhirodāṭā etc. and they were lover of arts. India was also ruled by Mughals for a long time. The kings like Mahārāṇa Pratap etc. faced lots of trouble for protecting the Indian culture. They also lost their lives performing their duty. After Mughals, Britishers ruled the country. At that time, with limited rights all kings were ruling in limited area. In the poem we can find that at the time of
Swami Vivekananda both the systems of British Government and Regal power were prevalent. We can get the reference of the king of Alwara, Mangal Singh, and the minister of the Khetadi, Jagmohan invited Swamiji for staying in his house. The king of Limidi, released Swamiji from the robbers. The minister of Porbandar had written an essay on Vedas.

vi) Importance of education in the society.

In eighteenth century when Swamiji was born; Britishers were ruling India. Therefore, in this time many English medium schools and colleges were started. Some people opposed English education. But Swamiji always inspired the people for education.

In the end of 18th century we can find the great evolution in Indian society. Number of social workers like Sri Ramakrishna Paramhansa, Sharad Chandra Chattopadhayay, Raja Ram Mohan Ray at al encouraged people for the well-being of the society. Swami Vivekananda always encouraged the people for women education. He proclaimed that as long as Indian society is inactive and not encourage people for education, so long as the upliftment of the country is impossible.51

We can also see the guru-siṣya-paramparā, in the society at that time. This is one of the ancient cultural tradition of India that to give the respect to this relation. In India, illiterate person also can be a Guru.
Most of Indian Guru had lots of spiritual knowledge and power. Illiteracy is a minor thing for them. Therefore Swami Ramakrishna Paramahansa was Guru of Narendra. He had developed the personality of Narendra and gave him in the form of Vivekananda to the country. After knowing the capacity of disciple, Guru gave his knowledge and a good disciple also serving his Guru and got fame and knowledge from them.

Swami Vivekananda had great respect for his Guru Ramakrishna Paramahansa. He always followed the path shown by his Guru.

In Indian society there is a custom of ‘Atithi devo bhava’. Generally people greet with hospitality to a visitor, but for Guru they show great devotion and do their best for him. Preceptors also greet with pleasure to the guests. As we can see in the first meeting of Narendra with his Guru, Ramakrishna Paramahansa welcomed him and gave him sweets. In western country when Swamiji went there, many people invited him with profound sense of respect.

Poet Bhandarkar has used the word “Ātitheya” for a female who was helped Swamiji, when he was in trouble in Chicago and her name was Mrs. Hale. Thus, we came to know that at the time of Swamiji this kind of sadacara was in practice.
vii) Prevalent conception

There is prevalent conception of each society. In that period of Swamiji there was a conception of superstitious deities, ghosts etc. People used tantrik formulas to remove their problems of diseases etc. We can find this thing also in the mother of Vivekananda when Vivekananda asked continuously questions to her in his childhood, his mother had fear and she was pouring the water on his head with the mantras of lord Siva.

Viii) Idolatry

At that time there were number of idolater but some were opposed to idolatry. In this poem the king of Alwara did not believe in idolatry. He asked what the meaning in worshipping the stone is, what is the benefit in it? Why people worshipping? Still Swamiji was the follower of non-dualism; he removed his doubts because his Guru was great idolater of Goddess Kali. Swamiji answered him that we cannot worship only the image but we worship the cinmaya form of the god which is inherent in that image or stone.54

Thus, Vivekananda found Indian society to be polluted and many kinds of defects and so he thought of bringing social revolution.55
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   मातृभूमि: किरीटस्य महासेवेष्ठवेशमन:॥ SSVC VII. 46 p.91

2. स सर्वेषु तुषारां रक्षेष्वश्माणसानुषु।
   भूमाधमत्तम्बर्मत्तं निशरेषु कणे कणे इ। ibid VII 6p.93

3. तरो: कर्माप्य: स्थितवा विश्वाकर्मानुभूतिमा।
   जीवनशैव शिवज्ञानानादिति निर्णयमायल!॥ ibid VII 64 p.91

4. नवनस्त्येव सार्वरक्तकन्दन्द्वान्वावते।
   तद्दिव्यायस्य नवनेनापूरितं मन:॥ ibid VII 67 p.94

5. तद्धाम परमं शाम्भोरस्याकल्पत शक्तये।
   येन सा सफलीभूतामा मातुराशि: सरस्वती॥ ibid VII 72 p.95

6. आनन्दं ब्रह्मणो विद्यानिप प्रकृतिद्विष्णात। V VII 72
   तुतोषासी प्रवानेषु संगमैंहेच्याय!॥VII ibid 69 p.94

7. वनराजिधनाम्यस्य सरसं प्रतिविधिविधिता।
   अधःशाक्षोध्वमूला च वभी धनतरा स्वयम॥ ibid VII 71

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8. ....प्रभवं पुण्यसतिमा सर्वत्रतनघरं गिरिम् \( \text{SSVC VII 71 p.94} \)

9. i) ध्यानम् मृत्युहरं हरं मिरिजया सार्थ सियं देहसं 

१) पीयूषोपमस्तु, वल्कलवधः श्रृण्विनादान हरेः \( \text{Ibid} \) 

शुभाश्रयप्रितविनम्बरशिलांखण्डसखलचच्छम्बरा 

स्त्रुप्यन् वीक्ष्य तरंगीनिहिमिगिरावनन्धपूर्णं वति: \( \text{Ibid VII 75} \)

ii) सुराप्रगामीन्तिकहराहारिणी 

लसम्हाहोपलबिन्ध्येश्वलाम् \( \text{Ibid VIII 4 p.97} \)

पदार्थनिधित्वातलिङ्गभंग 

जगद्वयं भवस्मृतिम् \( \text{Ibid VIII 5} \)

10. सरस्वतुर्तसंगततरशकुण्डला- 

मसीमसीन्द्रविविशुद्धसम्पवम् \( \text{Ibid VIII 6 p.98} \)

पुरा शुक्तत्वदसुभुमीशशशस्करा- 

जुजानामरसूदायजनकात्मकापदम् \( \text{Ibid VII 6} \)

11. चरित्रशिक्षाप्रतिपादनस्मृतां 

श्रुतिस्वस्थवृत्तवृभवाज्जङ्गताम् \( \text{Ibid VII 75} \)

पराक्षविविद्विनिवासमतिर 

समजनीयं विवृत्तिनिर्मलतम् \( \text{Ibid VII 6} \)
12. अनेकताओं चिरमेकतार्षं भृशं
   च धन्या धनधान्यसाधंतीं।
   महीतले चाँखलेनीवुभुम भुवं
   समेषां किल धर्मवर्मनाम॥ SSVC VIII 7

13. सुधामयः ज्ञानसुधाम भारतं -
   रत हितार्थ वसुधातलेविषिले।
   हत: सवार्षपरपरा पुराणा-
   निशंभृशं सद्विनिस्तलस्त।॥ Ibid VIII 55 p.106

14. अनाविकलान्मणायो वधाकरात्
   समानता सूक्ष्य व्याघ्रो गुणा।।
   हत: धारायं प्रसूता अनारतं
   मतं जगद्धान्तिकृते हि भारतम॥ Ibid VII 56

15. को भारतस्य महिमानमन्तषक्तया
    युक्तस्य पूर्णमिह वर्णविनु समर्थ।। Ibid XIV 14 p.181

16. धर्म: प्राण इवास्ति भारतभुबस्तायः वृत्तिमया।
    प्रास्थात्ये जगति प्रकाशितस्याग्रहान्युवावृते।
    चेदेयात्विशेषणान्वितत्वाय धन्योधमालम्यते
    जीवेद्राप्तिवं सहस्रशरीो विश्वस्य शिख्याकर्म॥

    Ibid XIV 13 II p.181
17. धर्मस्वासभूमि: प्रभवपदमिं नित्यशो वर्षनानां
नानाविं: सुधारैविरंभवनात्स्वसित कालावनादे।
विश्वेषप्रकर्ष: प्रकृतिमाधुर्यमार्गवं भावनानां
एभिलोकस्य कर्तु प्रभवति सततं नेतृत्ता भारतं न।

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18. यज्ञोच्चर्यांगातलोपविष्टा: -
शिष्टा: स्थलीं याति परामभीष्टाम।
अधोवरोंं परिहतुत्कामा -
व्योमाधवनारुहः विमाननुम्भृतः।

Ibid IX 24 p.117

19. सौदामिनीनामिं निश्या-
मिह काशादिवसोऽवशिष्टः।
अमुं दिवाभीतज्ञो विहायो-
हेशं विवेशाय सुदूरवेशम।

Ibid IX 25

20. जनाज्ज कुबेरोपवित्तवितान्
यस्निन् समुद्रोगिन्माधिकलोकः।
इत: कुहाप्यात्मनिगुहनाभः
निराश्रया निर्धन्तत प्रयाता।

Ibid X. 26

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21. कोलम्बसीपञ्जममेरिकाया:
संयुक्तसंरशानकदमकं यत्।
जगत्यनेकाःहृतशलिपविधा—
विज्ञानतःप्राप्य यशःसमुद्री॥ SSVC IX.27 p.118

22. सम्पन्नः स परः समाजरभः:ःःःःः बलेवासिनः
संसारातिविवस्तुसंग्रहगुप्तेणालं कृतं भूषिताम्।
वोनापार्टृपेण विश्वविज्ञवस्त्रणं संरक्षितं
शान्तिप्रोषितचन्द्रविभवभूतेः पुरुषमागत्॥
Ibid XI 84 p.153

23. (i) उपायातः स्विज्ञारलब्धरूपं
वृत्तां समन्तान्विरिक्षरः सुखः।
सुखंकहेतृः क्षतिविविसिनाः परं
परं सुराणं पदमीशकलिपितं॥
Ibid XIII.16 p.169

(ii) शस्यन्धरे स्मृत्रलं
भृंशं प्रसंभं प्रकृतिप्रत्येकशाशु।
नतेन मुद्रां गिरिजासु पूज्यवन्
मेरी सप्तज्न मुबितो यतिभवः॥ Ibid XIII 17
24. यज्ञवल्क्यपूज्या वृक्षरक्षति
रोम्युलसेनाधिप व रोमसेन सिंहा
साम्राज्यभूमि भूतजन्यविद्वाना
रोमेनिचाचार्याम् भूति भावितासंज्ञा

Ibid XIII.35 p.173

25.(i) पुरे कविवाचारणि वेदिसाहये
महापदां सूतजन्वपूरिताः
पौराणिक तरणीसहायकाः
प्रयात्मक यस्मिन्नृत्त हृद्यान्तरम्

Ibid XIII.37

(ii) नृसंघशक्ति परम: समुप्रभो

Ibid XIII 38

26. नभोमहानीलसरित्रवोचत

Ibid XIII 41 p.174

27. श्रेष्ठाम्बरमयाजवजनप्रवर्धिताः

Ibid XIII 44

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28. इस्तंबुल नाम पुरुं पुरातनं -
तुर्कीयशक्रे रविशेषखण्डकम् ।
सन्दर्शयत्यन्यधरापहारतो -
स्वतंत्रमप्येति विलोपणं क्षणात् । \textit{Ibid} XIII 45 p.175

29. (i) \textit{श्रुतिसंस्कृतिविद्यभारती}
पदमासीधनानविकालं ।
यत एव पुराणं भारते
प्रसूत सर्वत्र आर्यसंस्कृति: \textit{Ibid} XVII 30 p.219

(ii) \textit{इह मममकरुद्वादयं कवयं:}
काव्यकलासु कोविदा: ।
अभवशं नैषधं पुजः
प्राधितं नूतनविद्वद्वीषधम् \textit{Ibid} XVII 31

30. \textit{आर्किणिताचार्यवचा नरेन्द्रो}
विवेश सयो भवलं जङ्जनया: ।
ज केवल सा प्रतिमोलात्मा
परात्परास्ते परमात्मशक्ति: \textit{Ibid} V.38 p.66

अनन्त सीन्द्रव्यती प्रसानं
तां सरिच्छवान्न्ययें पुरस्तात् ।
विलोक्य शुभान्तरतामपेतो
मनोरथं विसमृत्तवानरेत्नं: \textit{Ibid} V. 39 p.67
दिव्यप्रकाशश्चन्द्रकिते क्षणोऽसावलीकितान्यमृगान्तराणः
विषुभमिसिन्तजानुशीर्षिन् विषम्भूब्य सर्व सहसा यथाच।
Ibid V 40
या मुक्तिमुक्तिवर्धामणां दानी निःशेष भवतारिणी तः
Ibid V.45 p.68
मातासम्बन्धीयांखिलालकान्तां तारा मुणाधारापरापरात्वम्
जाने स्वयं दुर्गितवङ्गदः खड़पारस्य पुनःसदयायस्य तवः
Ibid V. 46
जाने त्यस्य तिष्ठानं घोर घोर चाक्षुषूऽ समेषाम्।
साकारसपसि निराकृतिः सब्यस्य तवमेव द्विपरिवर्तिः मात्
Ibid V 47
आदिरहुमाति जनाक्रयसवायाधारा शून्या जननि।
सवाकुलक्रणार्द्व, शिवाय तस्य दसिशिवस्याधरास्युदाराः
Ibid V. 48 p.69
गायन रुतुः सचमुकल्पितं स क्षणं जिनाय क्षणालक्तत्वाम्
अलीकिकानुपसमन्वितं ततः स्वयं तदास्यम्भाव नितान्तशज्ञानम्
Ibid V.49
सविकारसूक्णान्वितं वनं मुःगुरुमाण्डुरस्वनानवितम्।
पवनेन तेषामेव सरः परित्: द्रवज्ञुमयमिदितः
Ibid XVII. 39 p.220
अरुणांशुसुवणूत्तिका बहुमण्डितमृत्तलाभवरम्।
तरुपलबंधसारं सदाबुद्र दिव्यगीतसमभूतम्।
Ibid XVII 40
धर्मस्य मूर्तियमुखव-विलित्वकीर्तिः
रूपतिर्प्रति विमलकर्मकृतेऽर्थपूर्तिः।
कान्तातु सिद्धभवनमिच्छिन्दीत् शाल्या
कारः: करामलकसिद्धि-समाधिकान्तः।
Ibid 41

31. नासीद्र नेहाविकं तेषां युज्ञामाणाय साधनम्।
धनाभावः सोद्धमानं नान्तरायं परं पर्यं
VII 2. p. 84 SSVC

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32. वर्णश्रमाध्यमिनिवेशेः पुरुषसहस्रत्वं
   गुज्यते यतु गुणकर्मविशाक्षेरम्।
   भ्रेदप्रभेदविधिपतलविवाहि
   दीर्घजातिप्राध्याघायनज्ञारंसमाजः।।
   Ibid II.31 p.23.

33. द्विजातयो यस्य परिश्रमाध्विजः
   गुरुत्वमैथ्यमयाध्यमस्यस्थवरम्।
   अलं वभुवः परिश्रितदृश्मिः
   कर्षं स शुद्धो व्यवनास्यं वत्।।
   Ibid VIII.33 p.103.

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34. अर्ध्वयतामेष्यति देशकोशतो
   न यावेद्या दलितोक्तिराक्षसी ।
   अतं जगत्यां नतमुद्रां शिरो
   मिजं विधातुं किमु भारतं भवेत्।। Ibib VIII-34 p. 103.

35. हम्म्यातमध्यमान्यान्यमण्डलिता वसुधारधिपालवान् ।
   बैक्यावतिपरणामुपेयिवानादारास्पदमभूता सर्वत:। Ibib 6.2 p. 77

36. यतिः सतालवां तमत्ततवेवयती
   प्रतीयते नेह जनेः द्वजीवः ।
   भवान् प्रतीची प्रतियावति बच्चव
   त्यहो! परं सा तवनुभावभाविता’। Ibib VIII-51 p 106

37. विवेकितो मलेच्छनारोविवेकितोऽ-
   धिगन्तुमह्तति न धर्मशासनम् ।
   धिगस्तु शास्त्रेशु निपिज्जम्मु
   धर्मेति क्रमान्ति किमि विधातुंमित्त।। Ibib VIII-75

38. i). यतिः पुनः कम्बलद्रपणमण्डित:
   कविष्ठेनसाधुमित्य वेदित्स: ।
   परं स सिद्धीवृपतिप्रवृतान्तो
   न तस्करोपग्रहंतामुपायवी।। Ibib VIII-46 p. 105.
ii). खिसीकृतं यज्ञाग्रीवश: खले:  
परातिसन्धानपरेषथामिकि: ।  
जनास्तदेते स्वसमाजसर्वकैर्ब  
हिष्कृतयेक्षिदिरात् स्थिरामिकि: । II ibid VIII-47

39. देवविद्य कर्ममधुरस्वरगीतमुद्गः  
स्निम्नान्त: सपदि भावपरो बभूव ।  
तं भाविनं यतिवरं नवविश्वद्धर्मं-  
वाताहरं च भुवि पर्यविनिवेष्वेकष्म । II ibid II-50 p. 28

40 आहुतवन्त: स्वगृहे महेषु  
मानेन गामार्धमहो! सखाय: II ibid V. 22 p. 63

41 i) असावनीहोप्यवनीशायाधितः  
स्वीकाते गीतवे रत्नवा: ।  
स्वभावजातेहु र राजनर्तकी  
कृतसर्वामेलनत: प्रभावित: II ibid VIII-40 p. 104.

ii) प्रसा: परीक्षाधिवस्तंपि दलो  
भगवमाणं: परिवेशते सम ।  
सुहोतसीध्वाभ्यस्तसङ्करेः  
सम्प्रायवन्निश्मसावगासीत् IIIibid V 3 p. 59  

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42 निम्ना जना उच्चिन्द्रहनेन
त्रस्त: स्वकीर्तिप्रमाणिनित्वायः
चिरातः स्वकार्य प्रसिद्धान्तः
श्रमस्य नापु: फलमध्य वाहत् || Ibid XIV-51 p. 188

43 वचं तु तुरुं तरत बृजन: स्पर्शः
स्ववन्धीः परिहर्वकामः || Ibid XVIII.39 p. 231

44 यथा बुद्धेपु: च दु:खि:तेपु: च
पुनर्वर्तयात् समानोऽनिनशः
तत्त्वाराधनादन्तः जनितताः
शान्ति समिष्ठे भृशाम् || Ibid V.58 p. 71

45 पिता रक्षति कौमारे भर्ता रक्षति चीताने
बाधक्ये पुश्री रक्षति न स्त्री स्वतन्त्रयगीति ||

46 नारीकृते किमपि तै: कुशलं कृतं किं
निन्दान्तिता वदनिशं पुरुषं वृद्धेव
क्षिता: परन्तु तत्क्रिया स्मृतिकार्याले: ||
स्वतान्त्रस्यहीनचरणा नरकर्ष्य पन्थः || Ibid XVI.2 p. 206
47 आसन् पुरावा सकला अधिकारवत्यो
ख्मालंक्षेत्रवेद चन्द्रिता हिमं जलिता हस्यः ।
यद्वाचकृता: प्रतिज्ञासि प्रमोहत्ववर्णा
तदन्त् सिद्धियोहि हृदसत्वितला: वृध्वंस] \(Ibid \) XVI.31 p. 207

48 पाश्चात्यक्षणेन्द्रियं दिव भारतस्य
नारायणेन विहिता त्यजता स्वलक्ष्यम् ।
ताभि: सहेव भविताय वनतिज्ञाणां
सर्वो भविष्यति पुनर्विषम: प्रयतनः । \(Ibid \) XVI.25 p. 207

49 संसारसन्तमलक्ष्येव भार्य शिष्योश्चत्ती
न भविता महिळागमकृत्ति ।
वैहावसाधवनि खगः: परिपृष्ठवेवहा-
शिष्टेक्षीक्षिताः काममुखयन्ते \(Ibid \) XVI.24 p. 206

50 नृणां समुज्ज्वलिताः भविता वृध्वंस
विद्या विनेत्र जनमी बिधि साधनकि: \(Ibid \) XVI.28 p. 206

51 i) व्याहरज्ञ स्वागतं तस्यम् समासीनमुपायवी \(Ibid \) III.29 p.36
ii) ज्ञेन्द्रमावासगतं स भिङ्गेर-
श्रीणयत् स्वाज्ञत: पवारः \(Ibid \) 4.XVI p.50

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52. व्यायातिभारं परिहृत्कामः स
बोस्तनाव्यां पुरुषाजनामां ।
विन्दक्रियो यत्र कक्षापि भवनायास
तिथित्वे च पुष्णितोस्मृत ॥ Ibid IX.35 ॥ p.119

53. i) सैवातिधेयी चमिनं निनाय
राहुतं साध्वायमुक्तकौर्तितमः ॥ Ibid IX.37 p.119

ii) हेला भिर्धका महिला कष्टापि
प्रोत्साहिते वातावशिशिवशक्तयो ॥ Ibid IX.46 ॥ p.121
विद्यावलं प्रसुतमाशृ वदा प्रतीच्यां
लोकोभ्यति समभवत्परितस्तबानीम् ॥ Ibid XVI.22 p.205

54. परेश्वरक्षेत्र्त्र प्रतिमासु पूज्यते
न सार्थना कुप्रचिद्वथनां भवेत् ।
प्रतिप्रतीकं हुरिरति चिन्ययः
प्रतीकपूज्यास्यति: परा हुरे: ॥ Ibid VIII-26 p.101

55. पुजः स तात्त्वात्तेकभार्तिवरेकृ
दुष्यतसमाजस्थितिसंस्तुत: सन् ।
अवश्यकतवच्यत्या सुधारेकृ
विचारचन्द्रस्थमानसिवेकृ ॥ Ibid I.46 ॥ p.13
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