

## CHAPTER -VII

# DESCRIPTIONS AND NARRATIONS IN THE MAHAKAYYA

## CHAPTER VII

### DESCRIPTIONS AND NARRATIONS IN THE POEM

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 caritaṁ* 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 *Auṣadhī* (medicines) surrounded by the wealth of dense forest, peaks of Himalaya, which are covered with snows. When Swamiji was touring India, he reached Rishikesh. There he decided to go to *Himālaya*. 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*.<sup>1</sup>

Swamiji experienced Brahman in all the parts of the Himalaya, in stones, in streams, in peaks, etc.<sup>2</sup> 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.<sup>3</sup> On Himalaya, the clouds were looking very beautiful being reflected upon the water with the beautiful of the forest.<sup>4</sup> Himalaya was the highest abode of the great Siva, and that was a proper place for Swamiji to obtain more and more spiritual power.<sup>5</sup> 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.<sup>6</sup> Whose intellect will not be desirous to observe the groves of the flowers,<sup>7</sup> and the roots of the auspicious rivers and the mountain, container of all kind of Gems.<sup>8</sup>

### **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 Vindhya-chala as its bracelet. Being decorated by different gems whose feet were served by the ocean like Hind Mahasagar.<sup>9</sup> She had earning in the form of waves, arising out of eastern western seas; she has produced, the great sons, like Suka, Vyāsa, Munindra, Saṅkarācārya, Arjuna, sati Ansūyā, Sītā and others who were living on this land.<sup>10</sup>

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.<sup>11</sup>

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.<sup>12</sup> India was the house of nectar like knowledge

and was continuously working for the progress of the world. From this land, Idealistic tradition got spread every where.<sup>13</sup> India is distinctly known for universal peace and the best human qualities like equality, friendship, compassion etc.<sup>14</sup>

No one is capable to describe the glory of India.<sup>15</sup> In this world only in India where one can achieve supreme being. India is one of auspicious lands.<sup>16</sup> This land is the root of good conduct, compassion, and strength. This is land where one can increase spiritual power.<sup>17</sup>

### **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 Saṅkarācharya. 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.<sup>18</sup> That's why here, night is like a day.<sup>19</sup> People are educated, active, rich, and there is no poverty.<sup>20</sup> 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.<sup>21</sup>

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.<sup>22</sup>

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.<sup>23</sup>

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.<sup>24</sup> Here is the Venus city which is in the middle of the river. So people used boat to go from one house to another.<sup>25</sup> 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.<sup>26</sup> Then He visited French, and this country has got the prosperity by three qualities, 1) beauty 2) principals and 3) talent.<sup>27</sup> 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.<sup>28</sup>

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.<sup>29</sup>

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 back ground 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 *Mahākāvya*. 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 how-so-ever 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; Brahmacharya, Gr̥hstha, 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 Jātī, minor caste and sub-caste got increased in India where life was regulated by *Varṇa*, *Āshrama* and *Dharma* etc. as per one's own *Guṇa* and *Karma*.<sup>32</sup> At the time of Swamiji, women and *shūdras* were in very miserable condition.

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.<sup>33</sup>

*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.<sup>34</sup>

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 *Grhasthasrama*, 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.<sup>35</sup>

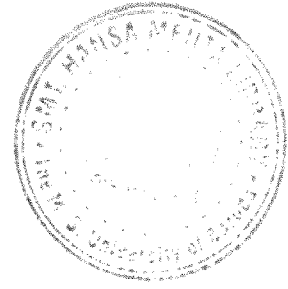
At that time normally crossing of the sea is not considered auspicious but all the people had not this type of thought. In this epic poem there is the incident which describes that the Minister of Porbandar, after seeing Swamiji's intellectual power, motivated him to go to abroad.<sup>36</sup> But when 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.”<sup>36</sup>

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.<sup>37</sup> Swamiji hated those who trouble the people, and who are doing non-religious activities. According to him they should be removed from the society.<sup>38</sup>

## **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 music.<sup>39</sup> At that time the kings invited guests and arranged the dancing and musical program in the palace for their entertainment.<sup>40</sup> 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.<sup>41</sup>



### 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.<sup>42</sup> 'Untouchability' is the major problem of the society. Higher caste people never touch the *Sūdras*.<sup>42</sup> They were enjoying neglecting *Sudras*.<sup>43</sup> 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.<sup>44</sup> Number of great people like Mahatma Gandhi, Aurobindo, Jawaharlal at al. 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<sup>45</sup>

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.<sup>46</sup> At that time the condition of women and poor people were similar.<sup>47</sup> But some people having seen the condition of western women, blindly followed western culture.<sup>48</sup>

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.<sup>49</sup>

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.<sup>50</sup> 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 *Suryavamsa*. Gradually states were divided. At that time Indian kings raised from *Kshatriyavamsa*, had all quality of *Dhīrodātta* etc. and they were lover of arts. India was also ruled by *Mughals* for a long time. The kings like Mahārāṇā 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 18<sup>th</sup> century we can find the great evolution in Indian society. Number of social workers like Sri Ramakrishna Paramhansa, Sharad Chandra Chattopadhyay, 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.<sup>51</sup>

We can also see the *guru- śiṣya- 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 Narendrs and gave him in the form of Vivekananada 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 '*Atithī 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 Paramhansa welcomed him and gave him sweets.<sup>52</sup> In western country when Swamiji went there, many people invited him with profound sense of respect.

Poet Bhandarkar has used the word "*Ātithya*" for a female who was helped Swamiji, when he was in trouble in Chicago and her name was Mrs. Hale.<sup>53</sup> 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.<sup>54</sup>

Thus, Vivekananda found Indian society to be polluted and many kinds of defects and so he thought of bringing social revolution.<sup>55</sup>



## REFERENCES

1. भित्तेर्धर्मस्य रक्षायां रक्षोहरहरस्थितेः ।  
मातृभूमेः किरीटस्य महासेनेष्टवेश्मनः ॥ SSVC VII. 46 p.91
2. स सर्वेषु तुषाराद्रे रङ्गेष्वश्मागसानुषु ।  
भूमानमन्वभून्नित्यं निझरिषु कणे कणे ॥ *Ibid* VII 6p.93
3. तरोः कस्याप्यधः स्थित्वा विश्वैकात्म्यानुभूतिमान् ।  
जीवसेवा शिवज्ञानादिति निर्णयमाययौ ॥ *Ibid* VII64 p.91
4. नन्दनस्येव सौंदर्यलकनन्दावनावलेः ।  
दृष्टिपातं विधायास्या नन्देनापूरितं मनः ॥ *Ibid* VII 67 p.94
5. तद्धाम परमं शम्भोरस्याकल्पत शक्तये ।  
येन सा सफलीभूता मातुराशीः सरस्वती ॥ *Ibid* VII 72 p.95
6. आनन्दं ब्रह्मणो विद्वानपि प्रकृतिदर्शनात् । VII 72  
तुतोषासौ प्रयागेषु संगमैर्हृदयंगमैः ॥VII *Ibid* 69 p.94
7. वनराजिर्धनाम्भस्सु सरसां प्रतिबिम्बिता ।  
अधःशाखोर्ध्वमूला च बभौ धनतरा स्वयम् ॥ *Ibid* VII 71

8. ....प्रभवं पुण्यसरितां सर्वरत्नधरं गिरिम् ॥ SSVC VII 71 p.94

9. i) ध्यायन् मृत्युहरं हरं गिरिजया सार्धं पिबन् स्रोतसां  
पीयूषोपमम्बु, वल्कलधरः शृण्वन्निनादान् हरेः ।  
शुभ्राभ्रप्रतिबिम्बमर्मरशिलाखण्डस्खलच्छम्बरा  
स्तृप्यन् वीक्ष्य तरङ्गिणीहिमगिरावानन्दपूर्णो यतिः ॥

*Ibid* VII 75

ii) सुरापगामौक्तिकहारहारिणीं  
लसन्महार्होपलविन्ध्यमेखलाम् ।  
पदारविन्दाङ्कितहिन्दसागरो  
जगद्वरेण्यां मणिहेमभूषिताम् ॥ *Ibid* VIII 4 p.97

10. सरस्वदुत्संगतरङ्गकुण्डला-  
मसीमसौन्दर्यविशुद्धसम्पदम् ।  
पुरा शुकव्यासमुनीन्द्रशङ्करा-  
र्जुनानुसूयाजनकात्मजापदम् ॥ *Ibid* VIII 5

11. चरित्रशिक्षाप्रतिपादनस्मृतां  
श्रुतिस्वरूपश्रुतवैभवाद्भुताम् ।  
पराख्यविद्यादिनिवासमन्दिरं  
समर्चनीयां विबुधैर्निरन्तरम् ॥ *Ibid* VII 6 p.98

12. अनेकतायां चिरमेकतादृशं भृशं  
च धन्यां धनधान्यसाधनैः ।  
महीतले चाखिलनीवृद्धुत्तमां भुवं  
समेषां किल धर्मवर्त्मनाम् ॥ SSVC VIII 7
13. सुधामयज्ञानसुधाम भारतं -  
रत हितार्थं वसुधातलेऽखिले ।  
इतः सदादर्शपरम्परा पुराडा-  
निशंभृशं सद्भिरितस्ततस्तता ॥ *Ibid* VIII 55 p.106
14. अनादिकालान्मणयो यथाकरात्  
समानता सख्य दयादयो गुणाः ।  
इतो धरायां प्रसृता अनारतं  
मतं जगच्छान्तिकृते हि भारतम् ॥ *Ibid* VII 56
15. को भारतस्य महिमानमनन्तशक्त्या  
युक्तस्य पूर्णमिह वर्णयितुं समर्थः। *Ibid* XIV 14 p.181
16. धर्मः प्राण इवास्ति भारतभुवस्तस्यैव वृत्तिर्मया ।  
प्राश्चात्ये जगति प्रकाशिततराऽस्याज्ञानमुदावृत्ते ।  
चेद्वेदान्तविशेषणान्वित्तया धन्योऽयमालम्ब्यते  
जीवेद्राष्ट्रमिदं सहस्रशरदो विश्वस्य शिक्षाकरम् ॥

*Ibid* XIV 13 ॥ p.181

17. धर्मस्यावासभूमिः प्रभवपदमिदं नित्यशो दर्शनानां  
नानावीरैः सुधारैरविरतभवनात्स्वस्ति कालादनादेः ।  
विश्वप्रेमप्रकर्षः प्रकृतिमधुरिमा मार्दवं भावनानां  
एभिलोकस्य कर्तुं प्रभवति सततं नेतृतां भारतं नः ॥

SSVC XIV 17

18. यत्रोज्ज्वल्यग्रतलोपविष्टाः -  
शिष्टाः स्थलीं यान्ति परामभीष्टाम् ।  
अधोऽवरोहं परिहर्तुकामा -  
व्योमाधवनारुह्य विमानमुञ्चैः ॥ *Ibid* IX 24 p.117
19. सौदामिनीनामनिशं निशया-  
मिह काशादिवसोऽवशिष्टः ।  
अमुं दिवाभीतगणो विहायो-  
देशं विवेशाथ सुदूरदेशम् ॥ *Ibid* IX 25
20. जनान् कुबेरोपमवित्तवित्तान्  
यस्मिन् समुद्योगितमान्विलोक्य ।  
इतः कुहाप्यात्मनिगूहनार्थं  
निराश्रया निर्धनता प्रयाता ॥ *Ibid* X. 26

21. कोलम्बसोपज्ञममेरिकायाः

संयुक्तसंस्थानकदम्बकं यत् ।

जगत्यनेकाद्भुतशिल्पविद्या-

विज्ञानतःप्राप यशःसमृद्धी ॥ SSVC IX.27 p.118

22. सम्पन्नः स परैः समादरभरैः देशे बलेवासिनां

संसारातिगवस्तुसंग्रहगृहेणालं कृतां भूषिताम् ।

बोनापार्टनृपेण विश्वविजयस्वप्नेन संरक्षितां

शान्तिप्रोषितचन्द्रचुम्बिभवनैर्भव्यां पुरीमागतः ॥

*Ibid* XI 84 p.153

23. (i) उपागतः स्विज्झरलन्दनीवृतं

वृतं समन्ताद्गिरिनिर्झरैः सुखैः ।

सुखैकहेतोः क्षितिवासिनां परं

परं सुराणां पदमीशकल्पितम् ॥

*Ibid* XIII.16 p.169

(ii) शंसन्घटीयन्त्रकृतां स कौशलं

भृशं प्रसन्नः प्रकृतिद्युतेर्वशात् ।

नतेन मूर्ध्ना गिरिजासु पूजयन्

मेरी सपुत्रां मुदितो यतीश्वरः ॥ *Ibid* XIII 17

24. यन्नयस्तमूला वृकरक्षितेन

रोम्यूलसेनाथ च रोमसेन तत् ।

साम्राज्यभूषां श्रुतजन्यकौशला

रोमेतिनाम्ना भुवि भाविताऽजनि ॥

*Ibid* XIII.35 p.173

25.(i) पुरे कचिञ्चारुणि वेनिसाह्वये

महापथाः सन्ततनीरपूरिताः ।

पौराः समोदं तरणीसहायकाः

प्रयान्ति यस्मिन्गृहतो गृहान्तरम् ॥ *Ibid* XIII.37

(ii) नृसंघशक्ति परमः समुद्यमो

नवीनविज्ञानरुचिर्निरिन्तरम् ॥ *Ibid* XIII 38

26. नभोमहानीलसरिद्धवोच्छल

नीलापगाक्षालितमिस्रभूमितः ।

पुरामयाशामिलनामलस्थलात्

पुराणवस्तुप्रतिरक्षणादरः ॥ *Ibid* XIII 41 p.174

27. फ्रेञ्चाङ्गलशार्मण्यजनप्रवर्धिताऽ-

वनेर्नवाया उररीक्रियोचितम् ।

सौदर्यनीतिप्रभुता गुणत्रयं-

महत्तमं राष्ट्रसमृद्धिलक्षणम् ॥ *Ibid* XIII 44

28. इस्तंबुलं नाम पुरं पुरात्तनं -  
तुर्कीयशक्तेरवशेषखण्डकम् ।  
सन्दर्शयत्यन्यधरापहारतो -  
स्वकीयमप्येति विलोपनं क्षणात् ॥ *Ibid* XIII 45 p.175

29.i) श्रुतिसंस्कृतिदिव्यभारती  
पदमासीद्यदनादिकालतः ।  
यत एव पुराऽत्र भारते  
प्रसृतं सर्वत आर्यसंस्कृतिः ॥ *Ibid* XVII 30 p.219

ii) इह मम्मटरुद्रटादयः कवयः  
काव्यकलासु कोविदाः ।  
अभवन्ननु नैषधं पुनः  
प्रथितं नूतनविद्धदौषधम् ॥ *Ibid* XVII 31

30. आकिर्णिताचार्यवचा नरेन्द्रो  
विवेश सद्यो भवनं जनन्याः ।  
न केवलं सा प्रतिमोपलात्मा  
परात्परास्ते परमात्मशक्तिः ॥ *Ibid* V.38 p.66

अनन्त सौन्दर्यवतीं प्रसन्नां  
तां सच्चिदानन्दमयीं पुरस्तात् ।  
विलोक्य शुद्धान्तरतामुपेतो  
मनोरथं विस्मृतवानरेन्द्रः ॥ *Ibid* V. 39 p.67

दिव्यप्रकाशाञ्चकिते क्षणोऽसावलौकिकानन्दमृतान्तरङ्ग ।  
 विशुद्धभक्तिर्नतजानुशीर्ष विस्मृत्य सर्व सहसा ययाचे ॥ *Ibid* V 40  
 या मुक्तिमुक्त्यर्थवराभयानां दात्री निषेव्या भवतारिणी सा' ॥ *Ibid* V.45 p.68  
 माताऽस्मदीयाऽखिलबालकानां तारा गुणाधारपरात्परात्वम् ।  
 जाने स्वयं दुर्गतदुःखधाराहरा पुनर्दीनदयामयी त्वम् ॥ *Ibid* V. 46  
 जले स्थले त्वं सकलाद्यमूले घटे घटे चाक्षिपुटे समेषाम् ।  
 साकाररूपासि निराकृतिस्त्वं सन्ध्या त्वमेव त्रिपदाऽसि मातः ॥ *Ibid* V 47  
 आधारभूतासि जगत्रयस्याप्याधारशून्या जननि ! त्वमेक ।  
 सदाकुलप्राणपरा, शिवा त्वं सदाशिवस्यार्धहराऽप्युदारा ॥ *Ibid* V. 48 p.69  
 गायन् स्तुतिं सदगुरुकल्पितां स क्षपां निनाय क्षणकालतुल्याम् ।  
 अलौकिकानन्दसमन्वितं तत् स्वान्तं तदाऽमूञ्च नितान्तशान्तम् ॥ *Ibid* V.49  
 सविकाससुमान्वितं वनं मृदुगुञ्जामधुरस्वनान्वितम् ।  
 पवनेन तरङ्गितं सरः परितः पङ्कजवृन्दमण्डितम् । *Ibid* XVII. 39 p.220  
 अरुणांशुसुवर्णतूलिका बहुवर्णाङ्कितभूतलामबरम् ।  
 तरुपल्लवभंगसंगतं खगवृन्दं प्रियगीतसम्भृतम् ॥ *Ibid* XVII 40  
 धर्मस्य मूर्तिरयमुज्ज्वल-दिव्यकीर्तिः  
 स्फूर्तिप्रदो विमलकर्मकृतेऽर्थपूर्तिः ।  
 कान्तासु विश्वजननीमतिरेष शान्ता  
 कारः करामलकसिद्धि-समाधिकान्तः ॥ *Ibid* 41

31. नासीद् गेहादिकं तेषां यूनामाश्रयसाधनम् ।  
 धनाभावः सोद्यमानां नान्तरायः परं पथि ॥ VII 2. p. 84 SSVC



तृषं क्षुधमुपेक्ष्यैते जगत्क्षेमक्रियाक्षमाः ।  
 अतुष्यन् भक्षयन्तोऽपि केवलं लवणौदनम् ॥ *Ibid* VII 4.  
 बहुधा ते विधायान्वेषणमाधारमाप्नुवन् ।  
 वराहनगरे 'भूतावास' इत्यभिधानकम् ॥ *Ibid* VII. 8. p. 85  
 कैवल्यं स्वात्मानो विश्वकल्याणं च ह्ययं परम् ।  
 अमूल्लक्षयमिदं तेषां योगक्षेमातिगामिनाम् ॥ *Ibid* VII. 14. p. 86  
 सश्रद्धाः कटिबद्धाश्च सद्धर्मविजयार्थिनः ।  
 कर्मवीराः स्थिरा धीराश्चीरावृतशरीरकाः ॥ *Ibid* VII 33. p. 89  
 संन्यासग्रहणं चक्रुः विधिना विरजाहुते ॥  
 विवेकानन्द एतेषां मालामेरुरिव स्थितः ॥ *Ibid* VII 34.  
 निजाधिष्ठानतः स्वामी द्रष्टुं भारतमातरम् ।  
 काशीवृन्दावनायोध्या-हरिद्वारपुराण्ययात् ॥ *Ibid* VII. 36

32. वर्णाश्रमार्थनिवहेषु चतुर्दशत्वं  
 युज्येत यत्तु गुणकर्मविभागपूर्वम् ।  
 भेदप्रभेदविधिपल्लवितानि  
 दीर्घजातिप्रथाप्रभवजर्जरितः समाज ॥ *Ibid* II-..31 p.23.

33. द्विजातयो यस्य परिश्रमान्निजं  
 गुरुत्वमैश्वर्यमथार्थसञ्चयम् ।  
 अलं बभूवः परिरक्षितुं क्षितौ  
 कथं स शूद्रो दलनारूपदं बत ! ॥ *Ibid* VIII-33 p. 103.

34. अदृश्यतामेष्यति देशकोशतो  
न यावदेषा दलितोक्तिराक्षसी ।  
अलं जगत्यां नतमुन्नतं शिरो  
निजं विधातुं किमु भारतं भवेत् ॥ *Ibid* VIII-34 p. 103.
35. हर्म्यजातमधमाश्रयान्मरुन्मन्दिराणि वसुधाधिपालयान् ।  
भैक्ष्यवृत्तिचरणादुपेयिवानादरारूपदमभूश्च सर्वतः ॥ *Ibid* 6.2 p. 77
36. यतिः सताऽवादि 'मतिस्तवेयती  
प्रतीयते नेह जनैः स्वनीवृत्ति ।  
भवान् प्रतीचीं प्रतियाति चेद्भव  
त्यहो! परं सा त्वनुभावभाविता' ॥ *Ibid* VIII-51 p. 106
37. विवेकितो म्लेच्छनरोविवेकिनोऽ-  
धिगन्तुमर्हन्ति न धर्मशासनम् ।  
धिगस्तु शास्त्रेषु निषिद्धमम्बु-  
धरेतिक्रमं क्वापि विधातुमिच्छतः ॥ *Ibid* VIII-75
38. i). यतिः पुनः कम्बलदण्डमण्डितः  
क्वचिद्धनेऽसाधुभिरेत्य वेष्टितः ।  
परं स लिम्डीनृपतिप्रयत्नतो  
न तस्करोपग्रहतामुपाययौ ॥ *Ibid* VIII-46 p. 105.

ii). खिलीकृतं यज्जगदीदृशैः खलैः  
परातिसन्धानपरैरधार्मिकैः ।  
जनैस्तदेते स्वसमाजरक्षकैर्ब  
हिष्क्रयेरन्नचिरात् स्थिरात्मभिः ॥ *Ibid* VIII-47

39. देवोऽपि कर्णमधुरस्वरगीतमुग्धः  
स्निग्धान्तरः सपदि भावपरो बभूव ।  
तं भाविनं यतिवरं नवविश्वधर्म-  
वार्ताहरं च भुवि पर्याचिनोद्धिवेकम् ॥ *Ibid* II-50 p. 28

40 आहूतवन्तः स्वगृहे महेषु  
मानेन गानार्थमहो ! सखायः ॥ *Ibid* V. 22 p. 63

41 i) असावनीहोऽप्यवनीशयाचितः  
सदोगतो गीतरवे रतश्रवाः ।  
स्वभावजाश्वेह च राजनर्तकी  
कृतस्वरामेलनतः प्रभावितः ॥ *Ibid* VIII-40 p. 104.

ii) प्रातः परीक्षादिवसेऽपि दत्तो  
बभ्रम्यमाणः परिदृश्यते स्म ।  
सुहृत्सतीर्थ्याश्रयसन्निकर्षे  
सम्प्रार्थयन्नीशमसावगासीत् ॥ *Ibid* V 3 p. 59

- 42 निम्ना जना उच्चनिपीडनेन  
त्रस्ताः स्वकीयैरपमानिताश्च ।  
चिरात् स्वकार्यं प्रसितास्तथापि  
श्रमस्य नापुः फलमद्य यावत् ॥ *Ibid* XIV-51 .p. 188
- 43 वयं तु दुरं सरत ब्रुवन्तः स्पर्शं  
स्वबन्धोः परिहर्तुकामाः । *Ibid* XVIII.39 p. 231
- 44 .....यो दुष्टेषु च दुःखितेषु च  
पुनर्व्याप्तः समानोऽनिश  
तस्याराधनकर्मणा जनिततौ  
शान्तिं समीहे भृशम् ॥ *Ibid* V.58 p.71
- 45 पिता रक्षति कौमारे भर्ता रक्षति यौवने  
बार्धक्ये पुत्रो रक्षति न स्त्री स्वातन्त्र्यमर्हति ॥
- 46 नारीकृते किमपि तैः कुशलं कृतं किं  
निन्दन्तिता यदनिशं पुरुषा वृथैव ।  
क्षिप्ताः परन्तु ललना स्मृतिकारबालैः ।  
स्वातन्त्र्यहीनचरणा नरकस्य पन्थाः ॥ *Ibid* XVI.2 p. 206

- 47 आसन् पुरात्र सकला अधिकारवत्यो  
ज्ञानार्जनेऽद्य वनिताः किमु वञ्चिताः स्युः ।  
यद्धत्कृताः द्विजगणैर्बहिरन्त्यवर्णा  
तद्धत् स्त्रियोऽपि हतसर्वबलाः वृथैव ॥ *Ibid* XVI.31 p. 207
- 48 पाश्चात्यकृत्यनुकृतिर्यदि भारतस्य  
नारीजनेन विहिता त्यजता स्वलक्ष्यम् ।  
ताभिः सहैव भविताऽवनतिर्नराणां  
सर्वो भविष्यति पुनर्विफलः प्रयत्नः ॥ *Ibid* XVI.25 p. 207
- 49 संसारमंगलमसंभवमेव भाति शिक्षोन्नतौ  
न भविता महिलागणश्चेत् ।  
वैहायसाध्वनि खगाः परिपृष्टदेहा-  
शिष्ठन्नैकपक्षतिरयाः कथमुड्डयन्ते ॥ *Ibid* XVI.24 p. 206
- 50 नृणां समुन्नतिकथा भविता वृथैव  
विद्यां विनैव जननी यदि साद्यशक्तिः ॥ *Ibid* XVI.28 p. 206
- 51 i) व्याहरन् स्वागतं तरुमै समासीनमुपाययौ । *Ibid* III.29 p.36  
ii) नरेन्द्रमावासगतं स भिन्नैर-  
प्रीणयत् स्वादुतरैः पदार्थैः ॥ *Ibid* 4.XVI p.50

- 52 व्ययातिभारं परिहर्तुकामः स  
बोस्तनाख्यां पुरमाजगाम् ।  
विश्वप्रियो यत्र कयापि भद्रनार्याऽ  
तिथित्वेन च पूजितोऽभूत् ॥ *Ibid* IX.35 ॥ p.119
- 53 i) सैवातिथेयी यमिनं निनाय  
राइट सदध्यापमुक्तकीर्तिम् । ॥ *Ibid* IX .37 p.119
- ii) हेला भिथैका महिला कथापि  
प्रोत्सादितेवान्तरदिव्यशक्त्या । ॥ *Ibid* IX .46 ॥ p.121  
विद्याबलं प्रसूतमाशु यदा प्रतीच्यां  
लोकोन्नतिः समभवत्परितस्तदानीम् । *Ibid* XVI. 22  
p.205
54. परेश्वरश्चेत् प्रतिमासु पूज्यते  
न सार्चना कुत्रचिदश्मनां भवेत् ।  
प्रतिप्रतीकं हरिरस्ति चिन्मयः  
प्रतीकपूजापचितिः परा हरेः ॥ *Ibid* VIII-26 p.101
55. पुनः स तात्कालिकभारतीय-  
दुष्यतसमाजस्थितिसंस्तुतः सन् ।  
अवश्यकर्तव्यतया सुधार-  
विचारचर्चाप्लुतमानसोऽभूत् ॥ *Ibid* I.46 ॥ p.13