

CHAPTER V

LITERARY EVALUATION OF

LAUHAPURUṢAVALLABHACARITAM

V.1. Summary of Lauhapuruṣavallabhacaritam :

This epic Prose is divided into twelve chapters. Chapters are not given any titles.

Chapter I

The first chapter begins with the invocation to Lord Ganesh and Lord Rama. In the whole world who is famous for his personality and character, who is born in the state of Gujarat, the great man called Jhaverbhai Patel born. There born a child who is flawless, famous, best among the human, Saradar Vallabhbhai Patel. He sacrificed his everything for the independence of the Nation. The poet describes the beautiful houses, various animals, birds, vegetation, farms etc. of the village where Sardar was born. The description is very beautiful in simple and lucid language. India was ruled by Mughals and then by the Britishers. The corrupt kings and some people made this condition of our country. Our national flags are burnt, Vedas are thrown away, our money is sent to foreign countries, freedom fighters are sent to jail, our own people are tortured by our own people. Issues are created on various languages of India. Compromises are made with the enemies. Innocent people are declared criminals and imprisoned. The languages of other countries are taught to our children in schools. Our

languages are devalued by the Britishers. Britishers were not respecting the old ones and women of India. How these foreigners who are dangerously devaluing our own culture will be thrown away from our land ? Every Indian was worried about this situation. During that time in Nadiad, Gujarat on 31st October 1875 A. D. born a fourth son to Smt. Ladabai and Jhaverbhai Patel. His name is Vallabhbhai Patel. Vallabhbhai's father was imprisoned in 1875 when he was involved in freedom fight led by Rani Lakshmibai. Vallabhbhai said about his father : " I am born in a normal family. My father was passing his life in a temple. He left this world while serving the God in the temple." His mother was a very simple lady. She dedicated her life for the family and upbringing of her children. Vallabhbhai being influenced by his parents became very intelligent, alert, wise and dedicated to Nation. He became very brave from the childhood as he had that family background he listened valorous stories from his mother. He was involved in farming as his entire family was depending on farming for the livelihood. Vallabhbhai got his primary education in Karamasad village. He was favorite among students and teachers. Since childhood he was bold and patient. Once he had a boil in his under arm. His father took him to barber. Vallabh told the barber to burn the boil with the iron rod. The barber was hesitant to do this work but Vallabh shows lot of courage. That time one old man remarks that this child is not normal. He is Iron-man. This declaration later on became true. This child will be brilliant and valorous. Vallabh was sent to his maternal uncle's home at Nadiad for further study. He completed his secondary education and later on sent to Vadodara for higher education.

Chapter II

After completing metric examination Vallabhbhai wanted to go to England to become barrister but he could not do so due to lack of money. He himself started preparing for District Pleader. He got the degree in 1900 A.D. At the age of eighteen only he was married in 1893 A.D. with a girl named Jhaverba of village named Gana. In 1903 A. D. a daughter born to Vallabhbhai and Jhaverba. In 1905 a son named Dahyabhai born. Vallabhbhai was called by his elder brother Vitthalbhai to Borsad for further job but he denied and he went to Godhra for his independent practice as a lawyer. During that time plague decease spread as epidemic in Godhra. Vallabhbhai also got infected with this decease. But he gets cured. He was known as best criminal lawyer in Godhra. He spent two years in Godhra. Then he shifted to Borsad. Here also he was getting many criminal cases to fight. In 1908 Vallabhai Pated became Barrister. he shifted to Bombay with his family. Here his wife Jhaverba became ill due to tumor and died. Vallabhbhai went back to Borsad with his children. In 1910 Vitthalbhai's wife also get expired.

Chapter III

Vallabhbhai gave the responsibility of his children to his younger brother Kashibhai and went to England to become Barrister. He left his home on August 1910. After reaching London hestayed with Jorabhai Patel for some days. After that he stayed in boarding house of one woman. Western culture and lifestyle could not attract Vallabhbhai. But he got ill in London due to virus called Nahrua. In June 1912 A. D. Vallabhbhai cleared his final exams in first position and earned prize of fifty pounds. Separd called him for dinner to his

home. On 13th February 1913 Vallabhbhai returned to Bombay after completing his study. He selected Ahmedabad as his work place. He again took the responsibility of his family. He became the member of Gujarat club in Ahmedabad.

In 17th May 1917 Vallabhbhai was elected as member of Ahmedabad Municipality. Later on he became president. During plague epidemic in Ahmedabad he served the city with commitment and he became good leader. Once Mahatma Gandhi came to Gujarat Club with the purpose to begin one Pathashala in his Ashram at Ahmedabad. But Vallabhbhai did not go to listen Gandhi. Gandhi and Vallabhbhai met in 1916 A. D. In 1917 Gandhi was moving in the forest of Champaranya to rescue Nilavaras. One case was filed against Gandhi. this time Vallabhbhai was influenced with the idea and speech of Gandhi. He believes himself as follower of Gandhi.

In 1915 Vallabhbhai was the member of Gujarat Sabha. Gandhi formulated one committee which will work till the conference. Vallabhbhai was elected as secretary of Gujarat Parishad. Gandhi became the president. In 1917 in Kheda district the crops were destroyed due to heavy rain in most of the farms. But Britishers were demanding heavy tax from the farmers. Vallabhbhai called meeting of Gujarat parishad in Godhra and it was decided to give memorandum to government to lay off the tax. To know the exact position of farmers Vallabhbhai went to many villages and personally at the farmers. On 30th April a meeting of farmers was called by Vallabhbhai in Kheda. Government Officers pressurized the farmers, they tortured the farmers. But farmers were determined to the terms of Gandhi and Vallabhbhai. This Kheda Satyagraha has lot of importance in the freedom of India. On 29th June Gandhi was given Manapatra for victory in Kheda satyagraha. After this Vallabhbhai

became the part of national politics in India. He became the leader of farmers and earned the trust of Gandhi.

Chapter IV

British were busy in first world war. Germany was on the eve of war result. Viceroy talked to Indian leaders for getting help. Gandhi and Vallabhbhai started creating group of young Indians. On 9th November the war got stopped. Due to world war India was facing economical crisis. Due to unemployment and heavy tax farmers and others become poor. The self confidence of Indian soldiers became strong after fighting for world war. Muslims join Congress party. Public became enemies of British. All groups of people of India were against British and committed to throw away the British from India. British started torturing Indians and Indians also revolt to this situation. Gandhi was arrested by British Government. In December 1922 in cloth market of Ahmadabad Gandhi objected for foreign cloths. British started divisive policies and as a result Hindu and Muslim started fighting with each other. Vallabhbhai encouraged Indians for freedom fight and tried to stop the fight between Hindu and Muslim.

Chapter V

All the main leaders of Congress were imprisoned by British Government. Vallabhbhai tried his best to spread the principles of Congress with lots of dedication and enthusiasm. He tried for Khadi , Swadesi, education and association of farmers. For Vallabhbhai India was foremost. He respects Gandhi and Congress party. That time happened the Chaura-chaura kanda. In Jabalpur Haim Afzal Khan

was given mana-patra for his act of bringing unity among Hindu and Muslim and creating awareness about freedom. In Nagpur the committee decided that it is the right of every Indian to hold the national flag on road. But government declare section 144. Hence Jamnala Bajaj and others were imprisoned and the rally was stopped. But then 75 volunteers were sent from Gujarat to Nagpur for flag-agitation. Vallabhbhai was accepted as their leader for flag-agitation. The agitation became successful.

Chapter VI

In November 1923 Borsad was declared as place where there is no peace and spreads disharmony among people. Police force was employed in this city of Gujarat. The expenditure of Rs. 2,40,000 was collected from the people of Borsad by the British Government. Vallabhbhai said that all allegations of Government are wrong. He encouraged people not to afraid of government. Due to heavy rain in Kheda, Nadiad, Vadodara and other regions of Gujarat farmers were not able to pay tax to the government. Vallabhbhai got one crore rupees with the help of Vitthalbhai as relief fund for farmers of Gujarat. Gandhi helped the people of Bangalore who were suffering from pandemic.

Chapter VII

In Bardoli of Gujarat people are living happy life following the ideals of Gandhi and Vallabhbhai. But for excess tax on farmers a Congress Samiti of Bardoli formed one committee. One report is written to Government that this excess tax is not proper. In 1928 Bardoli Satyagraha became successful. Lala Lajpatrai, Subhash

Chandra Bose, Rajaram and many others appreciated this work of Vallabhbhai.

Chapter VIII

Vallabhbhai was respected and rewarded by people of Gujarat and India. Gandhi started Dandi Satyagrah with his followers and other leaders. British Government started to catch and imprisoned the agitators. Gandhi and British made compromise and Vallabhbhai was released from the jail.

Chapter IX

On 31st March 1931 Congress conclave was held in Karanchi. For new president of Congress only one name was suggested of Vallabhbhai. He was selected as president of Congress. Gandhi asked Lord Valingden to meet but he denied. To this Gandhi and Vallabha started agitation. Both were imprisoned. This agitation became severe and 67000 people were sent to jail of Yerwada. Gandhi and Vallabha spent 16 months in this jail. He lost his mother during this time but he was not allowed to participate in last rites of his mother. He spent his time in service of Gandhi and learnt many thing from him. He learnt Sanskrit language from Mahadev Desai in jail. In May 1933 Gandhi was released from the jail. vallabhbhai was sent to Nasik jail after three months.

During this time the elder brother Vitthalbhai and daughter-in-law expired. Vallabhbhai also got ill. In July 1934 he was released from the jail on the basis of health. He went to Borsad where 600 people died due to plague. He took care of people of Borsad in this critical time. In 1936 Congress selected Jawaharlal Nehru as

president. Vallabhbhai sacrificed his position. Muslim League started believing Congress as the enemy. Muslim League formed a committee to see the injustice done to Muslims in the presidentship of king of Pirpur. Vallabhbhai tried to compromise with Muslim league but Jinnah did not agreed to it.

People started trusting and following the leaders of Congress. But the kings of small places started torturing the people who were against British government. These kings were not supporting the freedom movement by their people. Vallabhbhai following the ideal and principle of Gandhi tried his best to unite the people of India and specially the Desi-rajawada. Slowly the British started realizing that now their rule in India is difficult.

Chapter X

In 1939 when Germany attacked Poland it was declared second world war. Indian Government without asking Congress declared India in opposition to Germany. Gandhi waned non-violence in freedom fight. Army will not be use for freedom from foreign country. But many members of Congress were not in favour of Gandhi. So Gandhi was removed from the leadership responsibility. Vallabhbhai was also against the idea of non-violence. But agitation was going on many freedom fighters were killed by the British. On 8th August 1942 Gandhi and Vallabhbhai were again imprisoned. Vallabhbhai became seriously ill in the jail of Ahmedbad. Muslim league strongly oppose to the one country formula and demanded for their own independent country. This hurts Vallabhbhai the most.

Chapter XI

On 15th August 1947 this country named India is now divided into two countries : Bharat and Pakistan. Hindus and Muslims were fighting like anything. Gandhi was killed and there was complete sorrowful situation in India. Vallabhbhai was extremely unhappy losing Gandhi, his Guru. He was alone after the death of Gandhi. He too just after fifteen days of Gandhi got heart attack. He was sent to Dehradun for treatment. He was extremely tired of this long journey of freedom.

Chapter XII

In this whole chapter efforts of Vallabhbhai to merge the 565 kingdoms of India into independent India is described by the poet elaborately.

Lauhapurushavallabhacaritam of Satyapal Sharma is a seminal prose work on the life of Sardar Vallabhbhai Patel. This biography is a significant contribution to the field of contemporary Sanskrit literature. It is a well-known fact that there is a trend of composing poems on the lives of the great leaders. Many Sanskrit poets like Satyavrat Shastri, G.B. Pualsule and others have written long poems i.e. *Mahākāvyas* on the leaders like Indira Gandhi, Vir Savarkar and others but *Gadyakāvyas* on the life of the great leaders are very rare. We hardly find great prose works on the prominent leaders who have made monumental contribution to make India free from the clutches of the British. So Satyapal Sharma's *Lauhapurushavallabhacaritam* fulfils a long felt need and enriches the field of modern Sanskrit literature. He has also given the Hindi translation along with the text

Sanskrit and it facilitates to understand the book. Dr. Shikrishna Sharma in his *Preranā*

(1) rightly remarks.....

संसकृतभाषनजानन्तोऽपि पाठकास्तस्य वीरवरास्य लौहपुरुषय वल्लभभाई पटलस्य पुण्यं जीवनवृत्त तत्कृता जनोपकृतीश्च जानीयुरिति मनीषया हिन्दीभाषानुवादेन संवलितोऽयं ग्रन्थः सुतरां श्लघ्यो वर्तते । प्रख्यातवृत्तस्य भारतीयमानचित्रप्रणेतु लौहपुरुष वल्लभभी पटेलस्य यशोगाथया प्ररूढ पुण्योऽयं मे शिष्य डाँ सत्यपालशर्माऽनुदितं जीवने परिश्रमबलेन उत्तरेत्तरमुत्कर्षमाप्नुयादिति पार्थये भगवतीं भद्रकालीम् । प्रेराना to LpV.

Similarly Mahavirprasad Sharma appreciates.....

ग्रन्थरत्नमिदं जातं देशरन्तस्य वर्णनात् ।

कविरत्नं सत्यपालो धार्य रत्नत्रयी परा ॥

कवीनां निकषं गद्यं प्रवदन्ति मनीषिणः ।

परीक्षणे कविश्चायं सुचमत्कृतिमेष्यति ॥ (2) शुभाशंसनम् to LPV.

Satyapal Sharma makes it very clear in his *Purovāk* (1) about the sources he has made use of for preparing this *Gadyakāvya*.

महापुरुषस्य तस्य समग्र परिचयाय मया नैकानि पुस्तकानि अधितानि । परं हिन्दीभाषायां लिखितानि सेठ गोविन्द दास प्रीतम् – सरदार पटेलेति आचार्य चन्द्रशेखरशास्त्रिरचितम् “लौहपुरुष पटेल” इति, विनोदतिवारी महोदयेन रचितम् “सरदार वल्लभभाई पटेल” इति तथा च डाँ, एन् सी मेहरेत्रा एवं डाँ रञ्जनाकपुर महाभागाभ्यं प्रणीतम् “सरदार वल्लभभाई पटेलः व्यक्ति एवं विचार” इति पुस्तकचतुष्टयमतितरेणाधीतम् । अतस्तदेवावलम्बितानि यत्र तत्रोपस्थापितानि । (3) पुरोपाक् pp.1011

The writer expresses his profound love, respect and humility for Sardara Patel in the following words.....

तथाविधस्य महनियमहिम्नो धैर्यधाम्नो भारतवन्द्यस्य विश्वस्मरणीयस्य तस्य नाम्नैव श्रद्धयावनतेन चापल्यदुराग्रहारूढेनानेन में मनसा सुकविभिरपि दुर्निर्वचनीयं लौहपुरुषचरितमाद्योपान्तमाख्यातुं स्वान्तः सुखाय दुःसाहसमेवकारि । अतश्चाञ्चल्यचक्रसञ्चक्रमाणचितो ज्ञानेऽनुभवे च सर्वथाऽक्षमोयमकिञ्चनो जनो विद्वद्भिः क्षम्य एव । यतः श्रद्धाप्रसूनानि एव मया वन्द्यस्य तस्य वन्द्य पादेषु द्वादशसु निःश्वासेषूपनिबद्धेन “लौहपुरुषवल्लभचरितम्” । इत्यनेन समर्पितानि । (4) Ibi p.x

The Nishvashas are not titles. The style of author deserves appreciation. The following passage is presented here as a specimen as per page no. 5.

यत्र राष्ट्रध्वजा अवधीर्यन्ते वेदा विदीर्यन्तेऽस्माकं विभवैर्वैदेशिककेषा आपूर्यन्ते देशानुरागिणः कृतकव्याजैर्मृत्यं नीयन्तेऽथवा भारं भारं प्राणशेषतामेवानीयन्ते स्वजनहस्तैरेव स्वजनास्ताड्यन्ते भाषिविवादा विधियन्ते शत्रवः सन्धीयन्ते निरापराधा अपि सापराधाः क्रियन्तेऽस्माभिः सम्पादितेऽपि कृत्ये आङ्गला एव पुरस्क्रियन्ते परभाषा अधीयन्ते स्वभाषाश्चाधरी क्रियन्ते नेतारः कारावासे घ्नियन्तेऽनुयायिनश्च क्रौर्येण ताड्यन्ते । न वृद्धान् पश्यन्ति । न स्त्रीजनान् पुरस्क्रियन्ते परभाषा अधीयन्ते स्वभाषाश्चाधरी क्रियन्ते नेतारः कारावासे घ्नियन्तेऽनुयायिनश्च क्रौर्येण ताड्यन्ते । न वृद्धान् पश्यन्ति । न स्त्रीजनान् मानयन्ति । न रुग्णं दयन्ति । नोचित पारिश्रमिकं प्रयच्छन्ति । योऽपि कश्चिन्नैपुण्यं शिल्पविद्यादिकं वा प्रकटयति । तस्याङ्गछेदनमेव कारयन्ति । अस्माकनुरोधमपि विरोधं गणयन्ति । स्ववचनमपि आज्ञां कथयन्ति । एथद्देशीयं हस्तशिल्पं सुतरां नाशयन्ति । अहर्निशं वैमत्यजनकैर्निजकृत्यैरस्य देशस्य खण्डतां विदधाना अस्य बलमेव ह्लासयन्ति । समुद्रपारिणा एते गौराङ्गाः ।

The author also composes dialogues to make his writing dramatic and effective. The following dialogue is given here as an example.

शिक्षकः – कुत आगम्यते महापुरुषेण?

वल्लभः – नडियादतः श्रीमान् !

शिक्षकः – (सव्यङ्ग्यम्) संस्कृतमनधीत्य गुजरातीभाषां पठितुकामः वल्लभ !

संस्कृतमज्ञात्वा गुजराती न शोभते पुत्र! संस्कृतं त सर्वासां भाषाणं जननी वर्तते ।

वल्लभः – गुरुवर! यदि मया गुजराती न पठ्यते तदा भवान् कान् पाठयिष्यति ?

श्रीमन् ! (इदं श्रुत्वा गुरुशिष्ययोरुभयोरेव मनोमालिन्यं वर्धते ।)

शिक्षकः – (प्रत्युत्पन्नमतेस्योत्तरेणामर्षमुग्वहन्) अतिवाचालोऽसि जातः । अमर्यादं ब्रवीषि । अतः पृष्ठवर्तिन्यां काष्ठासन्दिकायाम् अवकाशपर्यन्तं तिष्ठ ।

वल्लभः – अस्तु श्रीमन् ! (सधैर्येणार् पालयति)

शिक्षकः – प्रतिदिनं गृहात् एकतो दशपर्यन्तं गुणजान् कण्ठस्थीकृत्य लिखित्वा च आनय ।

वल्लभः – यथाऽऽज्ञा गुरुवर! (स गुणजान् (पहाडे) स्मृत्वा लिखित्वा चानयति ।

अन्येद्युः शिक्षको द्विवारं लिखितुमग्रिमे दिवसे चतुरवारं लिखित्वा ततश्चैकदा शतवारं शतद्वयवारं लिखित्वा आनय इति आदिशति परं तस्मिन् दिने स न तथाऽकरेत् ।)

शिक्षकः – कथं न लिखिता गुणजाः ? (स पहाडे इति पदं पाडे उच्चारयति) ।

वल्लभः - श्रीमन् ! सर्वे पाडे (महिषी पुत्राः) प्लायिताः ।

शिक्षकः – एवं ब्रवीषि । उपहससि माम् । (इति तस्योत्तरेणातिक्षुब्धो वल्लभं मुख्याध्यापकस्य समीपे नयति)

(मुख्याध्यापकस्य कार्यालयः)

मुख्याध्यापकः – अयं ते शिक्षको, वल्लभ ! अतः क्षमायाचनां कुरु ।

वल्लभः – मान्यवरः अकृतेऽपि अपराधे दण्डः । श्रीमन् ! गुरुवर्यः पाठ्यपुस्तकविषये किमपि न पृच्छति न चापि लेखयति येन कोऽपि लाभो भवेत् । अस्मिन् विषये गुणजैः किं प्रयोजनम् ? pp. 16-17

The author very nicely presents the strong-mindedness of Sardar Vallabhbhai Parel in the following words.

तदैव गोधरायां.....

The following passage very clearly depicts the labour of Sardar Vallabhbhai Parel towards moving from village to village and addressing common people to join in the freedom movement.

तदनन्तरं वल्लभो ग्रामं नगरं च गत्वा त्रस्तान् स्वस्मिन्नेव कार्येषु व्यस्तान् भारतीयान् जगृतान् अकरोत् । वल्लभेनाभिहितम् “निद्रातो जाग्रत । स्वातन्त्राय युध्यत । देशाय युध्यत । मिथ ऐक्यभावेन प्रेम्णा व सञ्जीभवत । अस्माकं सम्मुखे विश्वस्य बृहत्तममहाशक्तिभूतानामाङ्गलीयानां साम्राज्यम् । अस्माभिस्तस्य अस्माद्देशाद् उन्मूलनं करणीयम् ।”¹

¹ Laujapuruṣavallabhacaritam, p.86

Poetry evaluated on the basis of metrical composition (*Chanda*) and poetry or *Kāvya* having no outward metrical formation in short *Achandāsa* poetical work which has got the internal metrical rhythmical poetic symmetry. The prose achieves such expressive exuberance that it has the lilt of poetic heights and yet it is not only the powerful expressions ‘recollects in tranquillity’ “युद्धस्य कथा रम्या” prosody has heroic couplet to express the heroic deeds of the protagonist who is full of spirit, commitment, dedication and valour. In the same way this *Gadyakāvya* has the hero, Sardar Patel is a multi faceted, versatile personality.

वज्रादपि कठोराणि मृदूनि कुसुमादपि ।

लोकोत्तराणां चेतांसि को नु विज्ञातुमर्हति ॥

The above mentioned quote is an appropriate appraisal of the ironman of India that is the outward shell or mask of gigantic heroic personality whose heart is throbbing with sensitivity, love, fraternity and above all oneness with the people of India. The ‘Vallabhcharitam’ has considered and examined each and every aspect of Sardar Patel in a very poetic and creative manner. Sardar Patel being ‘Dharati Putra’, farmer’s son by birth is a creator and this particular quality to create makes people full of life to make the motherland free and fertile was the birthright of this great son of India.

Naturally he performed his duty to the motherland like a true son of motherland, so this two virtues and its wonderful combination has been appreciated by the poet in a mind blowing way.

Page no.

Methodology is sometimes fantastic quality while in this prose work Sardar Patel is not far from the concept of time so we

have lot of information, works, documentaries, his own works we have many documents available on Sardar Patel and so the poet in this work has documented all his rare qualities and has made it legendary hero.

V. 2. Sentiments :

The poet has nicely described various sentiments in this prose work though there is a limitation in compare to poetry. The Karuna-rasa is described aptly by the poet when Sardar Vallabhbhai Patel's wife Jhaverba expired. The following passage describes the lamenting of children of Vallabhbhai on the death of their mother:

“मातः! पिताऽपि नाऽगताः । त्वं कथं गन्तुं शक्नोषि ? उद्घाटय दृष्टिम् । आवाभ्यां न कदापि तोदिता तदा कथं त्वं रुष्टा ? विलपन्तं भुमि लुठन्तं ते सुतं तु पश्य । किमधुनाऽपि निद्रां न जहासि ? कथं कुपितेव जननि ? नातः परं त्वां तोत्स्यावः का आवां लालयिष्यति ? ब्रूहि, मातः । वचनानि देहि । हा ! कथं भणिष्यसि, तव प्राणास्तु विधिना हृताः । क आवां धारयिष्यति ? विधातः! किम् आवयोः पापं यस्य फलमिदम् ? किं न ते हृदयं द्रवति इति बहुधा व्यलपद् मणिबेनपुत्री ।”²

In the following passage sorrow of Vallabhbhai n the death of his wife is described by the poet very aptly:

“हा! सुखदुःखे सहभाग्यन्या ममार्द्धङ्गिन्या ईदृशोऽन्तकालः । कथं सा मया विना देहं त्यक्तवती । हा प्राणधने ! हा वल्लभे । हा प्रिये ! संघर्षपरे जिवने नोपभुक्तानि सुखानि ।”³

² *Laujapuruṣavallabhacaritam*, Second Niḥśvasa p.45

³ *Ibid.*, p.46

The following passage describes the sorrow of the family on losing the wife of Vitthalbhai:

“दुःखमग्रं कुटुम्बं विपज्जालपरिवृतं कुर्वन्ती, आश्रितयोऽश्च शिश्वोर्हस्तेभ्य आत्मानमपकर्षन्ती, तौ रोगयन्ती तयोर्दोर्भाग्येण परलोकमिता । वल्लभस्य पत्न्या मृत्योरनन्तरमेष कृतान्तस्य द्वितीयः प्रहारो तस्य परिवारस्य कृते व्रणे लवण इव दारुणो हृदय-विहारक एवासीत् । यतो हि पदे पदेऽवरुध्यते धीरमार्गः इति कालस्य नीतिः ।”⁴

The following passage the sorrowful condition of farmers is described when there was no rain and crops could not grow in ample and farmers had to pay the tax to British government:

“सर्वतो यावदेव याति दृष्टिस्तावदेव जालमेव जलं दृष्टिपथमाति । नावलोक्यते पन्थाः अपि । पन्थाः अपि । पल्लवतडागसरोहृदानामन्तस्थानं सीमा वा न दृश्यते । नीलवर्णतामादधानं पयो भूमावतीर्णोऽपरो गगन इवावलोक्यते । केवलमुच्चतामापन्नेषु क्षेत्रेष्वेव यत्र तत्र स्वमृतपादपवन्धूनां शोके मग्ना इव मध्ये मध्ये भग्ना अघना पादपा आशाबन्धं द्रढयन्ति । किञ्चित्पूर्वं मोगमग्ना कृषका निरशाभग्ना दृश्यन्ते । आशा नैराश्ये, यौवनं वार्धक्ये श्रम आलस्ये कान्तिः क्लान्तौ, उल्लासः श्रान्तौ, दृढ्यं दारिद्र्ये, सुखं दुःखे परिवर्तितम्, यथाऽसन्न विजयश्रीकः कश्चित् युध्यमानो योद्धा दुर्भाग्यात् पराजयमुखमापतितः न केवलं शास्यमपितु पशुभ्यो घसादिकमपि नावशिष्टम् ।”⁵

In the following passage the poet has aptly described the attack of British soldiers on innocent Indians in Jaliawala baug in Amritsar. The pitiable death of children, women and old men is described :

⁴ Ibid., p.48

⁵ Ibid, p.66

“आदेशसमकालमेव च पाषाणदृदयानां सैनिकानां भुशुण्डीभ्यो धाँय धाँय इति कर्वाणा देलिकावृष्टिस्तेषु निरोहेषु तावदवर्षद विस्फोटकचूर्णं यावन्त समाप्तम् । हतप्रभवाः स्तब्धाः श्रुतगोलिका शब्दाः सचीत्काराः सोढप्रहाराः प्राणरक्षणाय । “हा मातः! हा वितः त्राहि-त्राहि माम् । कुतोऽसि त्वम् मारयति मां कश्चित् । त्राहि-त्राहि, त्रायतां त्रायताम्” इति विलपन्त इतस्ततो धावितवन्तः ।”⁶

In the following passage the *Bhayanaka-rasa* is described while depicting the flood happened in Gujarat:

“एवमिन्द्रदेवस्य कोपेन प्रभूतेनानवरतजलवर्षणेन गुजरातराज्यान्तर्वितिन्यः सर्वा नद्योऽतिमर्यादं वहन्त्यः सर्वमेव तद्राज्यं जलनिमग्नं विहितवन्त्यः । तासां पयसोऽतिवेगेन सहैव प्राहितानां तरूणां त्वदर्शनमिव जातम् । दारुणेनानेन जलप्रवाहेन पशवोऽपि प्रवाहिताः । गृहे रक्षितमन्नपि गलितम् । बुभुक्षया पीडिता बाला अक्रन्दन् ।”⁷

In the following passage flood situation of Barodais described where *Bhayanakar-rasa* supporting the *Karuna-rasa* is described:

“बडौदानगरे तु जलप्रभाव इयानवर्धत यत्तस्य वीथिकासु नावः सञ्चाल्यमाना अदृश्यन्त । सर्वत्रैवाऽसीद् हाहाकारः । सर्वतो विलपनं क्रन्दनञ्चाश्रावि । सर्वत्रैव जलस्य विनाशलीला । न कोऽपि सहायः । किंकर्तव्यविमूढा अधिकारिणः कर्मचारिणश्च किमपि कर्तुमक्षमा एवाऽऽसन् । एकस्मिन्नगरे तु मण्डलसंग्रहणाधिकारिणो गृहमपि जलेन परिवृतं जातम् । बभूक्षामसहमाना बहवो बालाः कालेन कवलिताः । बहवः कण्ठगतप्राणा अतिष्ठन् ।”

Thus it is observed in the entire prose that various sentiments like *Karuna*, *Bhayanaka* and *Vīra* are described by the prose writer in a very effective manner. This effort of the writer makes the entire

⁶ Ibid., p.79

⁷ Ibid, p.123

work very beautiful and entertaining. The author has used very simple and effective language in describing various sentiments.

V.3. Description :

This work is written in prose form. Therefore it does not have other poetic features as found in the poetry but description of various things are amply used by the author to make his work interesting.

In the very first chapter a beautiful description of the evening is given by the poet :

“तदैव सन्ध्यासमयामाकलय्य गोचारणान्निवर्तितगावो गोपाः, कृषिकार्यविरताः
सबलीवर्दा धूलिधूसरिताः स्वेदलेशैरभिन्नाः शिरोधृतोत्तरीयाः
कार्पासघासपूरितशकटाः सुघटिताश्च कृषकाः, क्षेत्रेषु भर्तृभिः सह विहितसुप्रयासा
अवचितकार्पासाः शिरोधृतरिक्तजलघटिकाः अस्तव्यस्तशिरोरुहपाशाः
चलनसमयान्दोलितकण्ठमालाः समूहगीतैरवधीरयन्त्यः परिश्रान्तिं
कान्तिमपरित्यजन्त्यो ग्राम्या रमण्यो, बलीवर्दखुरोत्थापितरजसा पथा,
धृतहरितपल्लवैः पवनवशान्दोलितपत्रैस्तरुभिस्संवृतं पल्वलैश्च परिवृतं न्यवर्तन्त
गुजरातराज्ये खेडानामकमण्डलान्तर्गतं स्वग्रामं करमसदम् नाम”⁸

In the following passage the description of Kartik month is described by the poet very beautifully:

“अद्य मङ्गलप्रदो मासः कार्तिक आरब्धः । प्रजाकृत्यरञ्जितः
प्रजारञ्जनतत्परराजेवैष सचन्द्रतारक आकाशः स्वधवलचन्द्रिकाव्यजेन
स्वकररजतवृष्ट्या जनान् तोषयन्निव स्थितः । स्वजनावृतो नृप इव दीव्यत्तारकैः
परिवृतश्चन्द्रो विलसतितमां नभसि । इत्येवं चिन्तयत्येव तस्मिन् महात्मनि

⁸ Ibid, p.3

सत्वरमेवोत्थितो वातप्रवाहः । न चिरादेव चागत्य मेघराजिरावृणोन्निशाकरम्
।”⁹

Following is the description of night where the poet has described very minute things with lots of care:

“अविरतमारात्रि परिभ्रमंश्चन्द्रोऽपि शक्तिसम्पन्न प्रतिमल्लमभीक्ष्याशङ्कमानः
पश्चिमाशामालम्बमानः किञ्चित् क्षीणतामाप्तः । इतश्च मन्दिरे शंखनादानन्तरं
घण्टाध्वनयोऽगुञ्जन् । ग्रामादामन्दिरं पन्थाः कार्तिकस्रानचिकीर्ष्वीणां नारीणां
कङ्कणनूपुरध्वनिनानुगतैर्भगवद्भजनैः च पूतः । ग्रामे दुग्धमन्थनस्य
निनादोऽपरत्र क्षेत्रं यातां बलीवर्दानां गलघण्टिकानामारावः, कूपे
जलभरणायायातानां रमणीनां भूषणानां च मिथोघर्षणेन रणनं, रवेरुदयं
प्रतिक्षमाणानां खेचराणां च नानाविधं कूजनमिति नैकध्वनिभिरापूरितमस्ति
नभः ।”¹⁰

Description of rain is described by the poet in the following manner:

“शनैः शनैः समागतः चातुर्मास्यकालः काल इव कृषिधनस्य । तथा वणिक्
स्वधनपेट्यां निहितं स्वधनं वीक्ष्य, गुरुरर्जितविद्यं स्वशिष्यं दृष्ट्वा तातश्च यथा
वर्धमानं स्वपुत्रमवलोक्य मोदते । एवमेव शस्यधन पूर्णानि क्षेत्राणि अभिवीक्ष्य
खेडामण्डलवास्तव्याः कृषिकर्मपरा वृद्धा युवनो सर्व एव सौभाग्यमात्मनां
मन्यमानाः मोदन्तेऽतितराम् । तदैव चाकस्मात् नभिसि एको मेघराजिरदृश्यत
।”¹¹

This prose work on Sardar Vallabhbhai Patel is one of its kind. In modern Sanskrit literature most of the literary works are written in poem form while this is prose. It is praiseworthy for its style and diction. Though it is a prose, as said in Sanskrit literature in

⁹ Ibid, p.5

¹⁰ Ibid, p.7

¹¹ Ibid., p.65

all sense it is a poetry. Here many episodes like Kheda Satyagraha, Jhanda Satyagraha and Dandi Satyagraha are good examples of *Vīrarasa*. Similarly poet has taken up chance to describe various time periods like morning, evening, night, *Kartika māsa* etc and used his poetic genius in best possible manner. In doing so he has used many similies, good compounds and beautiful words with pertinent meanings. The *Karuna-rasa* is also elaborated in the episodes of death of various relatives of Vaallabha and deplorable condition of farmers and freedom fighters. Thus this work is unique in its nature and one of its kind in Modern Sanskrit Literature. The contribution of the poet to the field of Modern Sanskrit literature is worth appreciation and notice.
