

Śatakakāvyas on Indira Gandhi – A Study

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Śatakakāvyas play very important role in our lives as they are beautiful source of our inspiration. Some *Śatakakāvyas* are of high rank and thus describe the human life aesthetically. There are many *Śatakakāvyas* in Sanskrit literature amongst which some are on Gods, Semi Gods, ancient kings etc. Some *Śatakakāvyas* are on freedom fighters as well as on political personages of India that attract our attention. The researcher has found some *Śatakakāvyas* on Indira Gandhi.

Indira Gandhi was a key 20th century stateswoman, a central figure of the Indian National Congress party, and to date the only female Prime Minister of India. Indira Gandhi was the only child of India's first Prime Minister, Jawaharlal Nehru. She served as Prime Minister from 1966 to 1977 and then again from 1980 until her assassination in 1984, making her the second-longest-serving Prime Minister after her father.

Indira served as her father's personal assistant and hostess during his tenure as Prime Minister during 1947 to 1964. She was elected as Congress President in 1959. Upon her father's death in 1964, Indira refused to enter Congress party leadership contest and instead chose to become a cabinet minister in the government led by Lal Bahadur Shastri. In Congress Party's parliamentary leadership election held in early 1966 upon the death of Shastri, she defeated her rival, Morarji Desai, to become leader and thus succeed Shastri as the Prime Minister of India.

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As the Prime Minister of India, Gandhi was known for her political ruthlessness and unprecedented centralisation of power. She went to war with Pakistan in support of the independence movement and war of independence in East Pakistan, which resulted in an Indian victory and the creation of Bangladesh, as well as increasing India's influence to the point where it became the regional hegemony of South Asia. Gandhi also presided over a controversial state of emergency from 1975 to 1977 during which she ruled by decree. She was assassinated in 1984 by her Sikh bodyguards a few months after she ordered the storming of the Harmandir Sahib in Amritsar to counter the Punjab insurgency. Due to fame of Indira Gandhi, many poets were influenced and they were immensely attracted to write poems on her. This is the reason why we find many poems in different genres on Indira Gandhi specifically in Modern Sanskrit Literature. Therefore, the researcher has tried to present here the literary study and a survey on the *Śatakakāvya*s on Indira Gandhi. He has identified eleven different *Śatakakāvya*s in Sanskrit on Indira Gandhi composed by various poets of post independent period and they are as follow:

1. *Indirākīrtiśatakam* of Shri Krishna Semval
2. *Priyadarśinīyam* of Shri Krishna Semval
3. *Indirāpraśastikāvya*m of Shri Hajarilal Shastri
4. *Indirāvīajayavaijayantī* of Shri Hajarilal Shastri
5. *Indirājīvanam* of Dr. Goswami Balbhadra
6. *Indirāyaśastīlakam* of Dr. Rameshchandra Shukla
7. *Indirāśatakam* of Shri Ramkrishna Shastri
8. *Indirāvīrudam* of Vishnudatta Sharma
9. *Indirāpraśastiśatakam* of Smt. Shantirathi
10. *Abhāgabhāratam* of Shri Sundarraaj
11. *Kūhā* of Dr. Umakant Shukla

The researcher has presented here the literary study of *Priyadarśinīyam* of Shri Krishna Semval. Shri Krishna Semval was born on 5th January, 1944 in the village named Hayoon of Chamoli district. He did M.A. in Vyākaraṇa, Ācārya in Sāhitya and Śikṣāsāstrī. He served as Secretary of Delhi Sanskrit Academy, Delhi.

Considering his valuable contributions to Sanskrit literature, Tirupati Sanskrit Vidyapeeth conferred on him the Honourary Degree of D.Litt. (Honourary Causa). He has composed another *Śatakakāvya* on Indira Gandhi and it is *Priyadarśinīyam*. *Priyadarśinīyam* has been divided by the poet in **three *Khaṇḍas*** as follow:

1. ***Kīrtikhaṇḍa*** - *Kīrtikhaṇḍa* also known as *Indirākīrtikhaṇḍa* is full of the qualities worthy of the *Śatakakāvya*. This *Khaṇḍa* describes mainly the birth & education of Indira Gandhi as well as her involvement in freedom movement and her becoming of the national President of Congress Party. It contains around 91 verses. The poet's love for the nation India is reflected in the very beginning of *Kīrtikhaṇḍa* as follows:

सकलसंस्कृतेरग्रगामिनं निखिलदेहिनां मार्गदर्शकम् ।
शबलतामञ्चाद् भुतात्मकं तमिह नीवृतं नौमि भारतम् ॥
(प्रियदर्शिनीयम्, कीर्तिखण्डः, ३)

Further he says:

ऋषिभिरर्चिते विद्वतेञ्जते कविभिरादृते नेतृभूषिते ।
गुणिगणान्विते शान्तिशोभते, जनवरार्थिते सुप्रयागके ॥
(प्रियदर्शिनीयम्, कीर्तिखण्डः, ५)

Language & Style:

Language of *Kīrtikhaṇḍa* is simple, lucid and attractive. The poet has appropriately made the use of language suiting to the sentiment in this *Khaṇḍa*. The verses written in the praise of Indira Gandhi are full of the qualities like *Mādhuryagūṇa*, *Ojagūṇa* and *Prasādagūṇa* making *Kīrtikhaṇḍa* an appropriate one. The poet has made the use of *Vaidarbhī* and *Gauḍī Rīti* (style) in the *Kīrtikhaṇḍa*. An example of *Prasādagūṇa* and *Vaidarbhīrīti* is as follows:

परमपण्डिताच्छास्त्रपारगात् अधिगतो यया ज्ञानसञ्चयः ।
निपुणता त्वया प्रापि नीतिषु, प्रखरता मतौ चैव सत्वरम् ॥
(प्रियदर्शिनीयम्, कीर्तिखण्डः, १५)

Another example is as follows:

नयविदः पितुः प्रेमतो यया, निखिलनीतयः शिक्षिताः पुराः ।
 भ्रमणकारिणी विश्वमण्डले नयविदुत्तमां तां नमाम्यहम् ॥
 (प्रियदर्शिनीयम्, कीर्तिखण्डः, २४)

An example of *Mādhuryaguṇa* and *Vaidarbhīrīti* is as follows:

सरलशैशवं चञ्चलं प्रियं सुखमये यदङ्केऽतिपावने ।
 परमनायि किं, तन्मृतिश्य ते, परमकष्टदा नात्र संशयः ॥
 (प्रियदर्शिनीयम्, कीर्तिखण्डः, २०)

Another example is as follows:

विबुधमन्दिरं विद्वदाश्रयं, विमलभारत रचतिशोभनम् ।
 सुखमयं दृढं धान्यसंयुतं, कुतमहो त्वयास्वार्थकर्मभिः ॥
 (प्रियदर्शिनीयम्, कीर्तिखण्डः, ३५)

Examples of *Ojaguṇa* and *Gauḍīrīti* are as follow:

अतुलकर्मभिः सौम्यवृत्तिभिः, सुदृढनिश्चयैः कूटनीतिभिः ।
 विफलिताः कृताः शत्रवो यया, विजयतां सदा धीमतीन्दिरा ॥
 (प्रियदर्शिनीयम्, कीर्तिखण्डः, ४१)

Another example is as follows:

सितशरीरिणां द्रोहकारणात्, मुहुर् यादियं कृष्णमन्दिरम् ।
 विचलिता न तु क्रान्तिभास्वती, स्थिररसा धृतिर्भाति ते हि सा ॥
 (प्रियदर्शिनीयम्, कीर्तिखण्डः, १८)

Metres: Entire *Kīrtikhaṇḍa* has been composed In *Indirā Chanda*. An example is:

गुणवती प्रभोचिन्तने रता, गुणगणार्चिता सत्यवादिनी ।
 जनहितार्थिनी मानवर्द्धिनी, जयतु सेन्दिरा लोकपूजिता ॥
 (प्रियदर्शिनीयम्, कीर्तिखण्डः, ७४)

Figures of Speech: The poet has shown his skills in making the use of *Alaṅkāras* like *Anuprāsa*, *Upamā*, *Utprekṣā* etc. An example of *Anuprāsa Alaṅkāra* is as follows:

विपिन वाटिका पुष्पभूषिते, गिरिगुहागुरुग्रामविते ।
 सरससागरागारराजिते मधुरिमान्चिते भव्यभारते ॥
 (प्रियदर्शिनीयम्, कीर्तिखण्डः, ४)

An example of *Utprekṣā Alaṅkāra* is as follows:

विधिविधानतः राष्ट्रभूपतेः चयनकर्मणि द्रोहकारिणाम् ।
 अयि ! कृतं त्वया हत्सु पीडनं विजयतां गते श्रीगिरेरिव ॥
 (प्रियदर्शिनीयम्, कीर्तिखण्डः, ३७)

An example of *Upamā Alaṅkāra* is as follows:

जगति मातृ भूकार्यसाधिका, सततहर्षिणी द्रव्यवर्षिणी ।
 जलधिगर्भतो या रमा-समा समजनीन्दिरा मातृकुक्षितः ॥
 (प्रियदर्शिनीयम्, कीर्तिखण्डः, ८)

Rasa - The poet has appropriately delineated the sentiments in *Kīrtikhaṇḍa* like *Vīrarasa Karuṇarasa* and *Adbhutarasa*. An example of *Vīrarasa* is as follows:

सितवपुष्पतां नाशहेतवे, रिपुरहस्यभिन्नां वानरी ।
 शिशुजनैर्युता धषिणीचमूः, वयसि नूतने निर्मिता त्वया ॥
 (प्रियदर्शिनीयम्, कीर्तिखण्डः, १३)

An example of *Adbhutarasa* is as follows:

विबुधमन्दिरं दिहृदाश्रयं विमल भारतस्चातिशोभनम् ।
 सुखमयं दृढं धान्यसंयुतं कृतमहो त्वया स्वार्थकर्मभिः ॥
 (प्रियदर्शिनीयम्, कीर्तिखण्डः, ३५)

An example of *Karuṇarasa* is as follows:

उपगतो यदा ताशकन्दके, सुमनसा सदा शान्तिसेवकः ।
 परहिते रतः श्रीबहादुरः उपरतस्तदा हा जनप्रियः ॥
 (प्रियदर्शिनीयम्, कीर्तिखण्डः, ३०)

2. **Saṅgharṣakhaṇḍa** - *Saṅgharṣakhaṇḍa* describes the political struggles faced by Indira Gandhi in her times of great difficulties. It has also remained the important part of the *Kāvya*. No any person can be the hero/heroine of a poem whose life

is not strugglative. Accordingly, the poet has compsed this *khaṇḍa* full of social and political struggles of Indira Gandhi. In this *khaṇḍa*, she struggles very hard to earn her fame lost in the political dilemma. In the time of emergency, she has completed major projects for the welfare and happiness of the union government. She again won the elections giving a major upset nationally and became the Prime Minister again. This *khaṇḍa* contains 64 verses.

Language & Style: Language of *Saṅgharṣakhaṇḍa* is simple and lucid. The poet has appropriately made the use of language suiting to the sentiment in this *Khaṇḍa*. The verses written in the praise of Indira Gandhi are full of the qualities like *Mādhuryaguṇa*, *Ojaguṇa* and *Prasādaguṇa* making this *khaṇḍa* an appropriate one. An example of *Prasādaguṇa* is as follows:

इन्दिराशासने मित्र, धीरता दृढता तथा ।
कार्येषु द्रुतताप्यत्र, सर्वत्र समवेक्ष्यते ॥
(प्रियदर्शिनीयम्, संघर्षखण्डः, ३)

An example of *Mādhuryaguṇa* is as follows:

शुद्धं सुशसनं भूयात् मनसि भावनामिनाम् ।
रञ्चिन्त्य शासकाः देव्या, तदा नीता नियन्त्रणम् ॥
(प्रियदर्शिनीयम्, संघर्षखण्डः, १८)

An Example of *Ojaguṇa* is as follow:

प्रतिशोध परायणै स्तदा, सकलैः तैश्च विताडितेन्दिरा ।
चलिता न तदापि सा दृढा, धृतिरस्याः परिवीक्ष्यतेऽद्भुता ॥
(प्रियदर्शिनीयम्, संघर्षखण्डः, ३७)

Metres: Entire *Saṅgharṣakhaṇḍa* is composed in *Anuṣṭup Chanda*.

Figures of Speech: The poet has shown his skills in making the use of *Alaṅkāras* like *Anuprāsa*, *Yamaka*, *Rupaka*, *Utprekṣā* etc. An example of *Anuprāsa Alaṅkāra* is as follows:

शान्तिं सौख्यं विकासंच, समवीक्ष्य भारते तदा ।
 प्रतिपक्षिजनाः त्याग्राः, नानाभावैः निरन्तरम् ॥
 (प्रियदर्शिनीयम्, संघर्षखण्डः, ६)

Rasa - The poet has appropriately delineated the sentiments in *Saṅgharṣakhaṇḍa* like *Bhayānakarasa*, *Karuṇarasa* and *Adbhutarasa*. An example of *Bhayānakarasa* is as follows:

श्रुत्वैतद् दुष्करं वृत्तं, सर्वत्र भारते तदा ।
 माता भीता पिता भीतः, भीतः परिजनस्तथा ॥
 (प्रियदर्शिनीयम्, संघर्षखण्डः, १७)

An example of *Adbhutarasa* is as follows:

गन्तुं हि नोद्यताः बालाः, किमाश्चर्यमतः परम् ।
 इत्थं वृत्तं निशम्यात्र बुधाः सर्वेऽपि चिन्तिताः ॥
 (प्रियदर्शिनीयम्, संघर्षखण्डः, १२)

3. **Mahāprayānakhaṇḍa** - *Mahāprayānakhaṇḍa* describes the poet's agony on the sad demise of Indira Gandhi due to her murder. This *khaṇḍa* flows in the sentiment full of *karuṇā*. The poet turns very sentimental while describing the death incident of Indira Gandhi. On hearing the news of Indira Gandhi's murder, everyone in India whether child or senior citizen starts moaning. The poet describes her as a punctual politician as well as a great person of this planet. By killing such a great person, we have been deprived of a strong political leader. It contains 53 verses.

Language & Style: Language of *Mahāprayānakhaṇḍa* is full of sentiments that arouses mind. The poet has appropriately made the use of language suiting to the sentiment of this *Khaṇḍa*. The verses written on the demise of Indira Gandhi are full of the qualities like *Mādhuryaguṇa* and *Prasādaguṇa* making this *khaṇḍa* an appropriate one. An example of *Mādhuryaguṇa* is as follows:

यस्याः शासनमागतं विकसितं भव्यं प्रियं भारतम्,
 सर्वोत्थानपरम्परां प्रतिगतं सर्वप्रकारेण यत् ।
 तस्यास्तत्रिलये निशम्य निधनं सर्वात्मना कष्टदम्,
 संयाजोमम मानसे ह्यतितरां खेदो हि मर्मान्तकः ॥
 (प्रियदर्शिनीयम्, महाप्रयाणखण्डः, २५)

An example of *Prasādaguṇa* is as follows:

निपतिता यदा श्रीमतीन्दिरा सपदि ते प्रिये क्रोडसीमनि ।
 अत्रि धरे कथन्त्वं विदीर्णतां, न हि गता तदा मातृरूपिणी ॥
 (प्रियदर्शिनीयम्, संघर्षखण्डः, १६)

Metres: Entire *Mahāprayāṇakhaṇḍa* is composed in different metres like *Śārdūlavikrīḍita*, *Vasantatilakā*, *Toṭaka*, *Upajāti*, *Upendravajrā* and *Drutavilambita Chanda*.

Figures of Speech: The poet has shown his skills in making the use of *Alaṅkāras* like *Anuprāsa*, *Upamā*, *Rupaka*, *Utprekṣā* etc. An example of *Anuprāsa Alaṅkāra* is as follows:

वाणी वाम्यविहीनतामुपगता पाणिक्रियाशून्यताम्,
 बुद्धिश्चंचलतां गता जननि हे पादौ स्थिरौ संगतौ ।
 नेत्रे वै तमसावृते प्रतिगतेमातर्हतायां त्वयि,
 हा हा सर्वविधेव संप्रति गता निश्चेतना मे गतिः ॥
 (प्रियदर्शिनीयम्, महाप्रयाणखण्डः, २)

An example of *Rupaka Alaṅkāra* is as follows:

मातस्त्वदीयचरणाम्बुज भक्तिभावाः, स्नेहाश्रुपूरितपराः प्रियभारतीयाः ।
 स्वप्नेऽपि विस्मृतिपथं न कदापि लोके, नेष्यन्ति चारुचरितं तव पावनं तत् ॥
 (प्रियदर्शिनीयम्, महाप्रयाणखण्डः, ४५)
 मनसा वचसापि कर्मणा, मनुजैर्विश्वनिवासभिस्समैः ।
 सुमनोज्जलिभिः प्रपूज्यते, चरणस्ते सततं हि भक्तितः ॥
 (प्रियदर्शिनीयम्, महाप्रयाणखण्डः, ४४)

An example of *Utprekṣā Alaṅkāra* is as follows:

छिन्नद्रुमा इव यदा जननीन्दिरा सा, भूमौ शुभा निपतिता मुदुलस्वभावा ।
 जातं तदा धरखि ते बहुकष्टमद्य, नो वर्णनस्य करणे कविरत्र शक्तः ॥
 (प्रियदर्शिनीयम्, महाप्रयाणखण्डः, १५)

Rasa - The poet has appropriately delineated the *Karuṇarasa* in entire *Mahāprayānakhaṇḍa*. By recalling the sad demise of Indira Gandhi, the poet turns very emotional. As Bhavabhūti had said एको रस करुण एव and proved it by making the stones crying, accordingly the poet of this *Śatakakāvya* has made people to cry through this *Mahāprayānakhaṇḍa*. An example of *Karuṇarasa* is as follows:

पलितकेशपराः सकला नराः, निखिलनार्य इमाः व्यथितास्समाः ।
अहह ताः विलपन्ति मुहुर्मुहुः, विमल वक्षविताऽन तत्पराः ॥
(प्रियदर्शिनीयम्, महाप्रयाणखण्डः, ३०)

Another example of *Karuṇarasa* is as follows:

अयि काल! दयामयीं शुभां, कुशलां शासनशासिकामिमाम् ।
जननीं भरतावनेः प्रियां, हरतः किञ्च दयागता न वा ? ॥
(प्रियदर्शिनीयम्, महाप्रयाणखण्डः, ३७)

Conclusion:

Indira Gandhi has remained a popular and inspiring political personage of post independent Indian history. Her life was full of political struggles. She faced a strong defeat after her initial Prime Ministership in the following elections. Due to her hard work, sincerity and dedication to the nation India, she revived herself as a phoenix bird and won the next elections fully by breaking her past records and setting up new records. She has contributed to this nation tremendously for its overall development and harmonious growth. There were many followers of her and her activities in India. Her public life was full of hardship, dedication to mother India and towards the development of this nation only. Due to this fame of her, many poets were influenced and they were immensely attracted to write poems on her. This is the reason why we find many poems in different genres on Indira Gandhi specifically in Modern Sanskrit Literature. Therefore, the researcher has tried to present here the literary study and a survey on the *Śatakakāvya*s on Indira Gandhi. He has identified eleven different *Śatakakāvya*s in Sanskrit on Indira Gandhi composed by various poets of post independent period and has presented here the literary study of *Priyadarśinīyam* of Shri Krishna Semval.

