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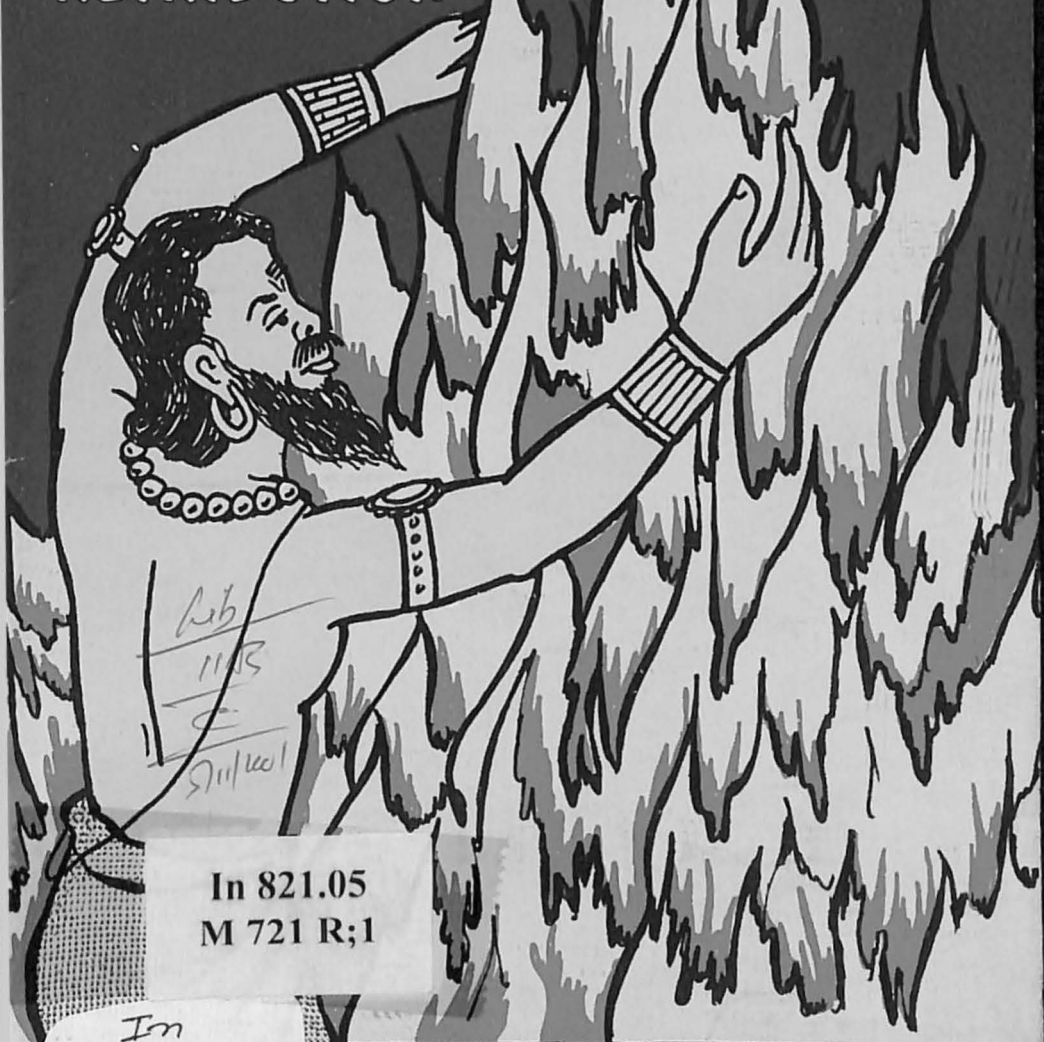
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*"The Rancours Of Retribution is a manual for all of us
to Belive, Behave, Become, and Be
to stand-grow-unfold and shine like a lotus
to realise and experience "HE" in "ME".*

THE RANCOURS OF RETRIBUTION



In 821.05
M 721 R;1

JAGDISH MODI

In
821.05
M 721 R;1



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THE RANCOURS OF RETRIBUTION

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**Dedicated to Bhaiyya
Bhabhi in the memory
of
my Parents.**

Jagdish Modi



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PREFACE

Man having perfect senses of perception is the supreme creation of the Almighty among the living beings.

In the field of fauna, some creatures are of uni-senses, some of bi-senses, some of tri-senses, some of quarto senses, and some are of penta senses.

The intention of providing all the senses to man is to preserve and maintain the existence of creation by philanthropic virtues.

Today man challenges, threatens to man with his vile habits of rapacity, animus, anger, insolence and lust. Wonder! man born of man becomes enemy of man. Religion and truth become rankle to him in hankering after worldly illusions and trying to rout others from his way.

Versified " The Rancours of Retribution" is a sketch of realistic imaginations, an easel, prima facie of soul, slumber, sins, pious Ganga river and Himalaya with Dhratrastra during his 13 years of stay after Mahabharata battle and his repentance, remorse, rendition and redemption in reclusion.

Mahabharata in brief is a forecast of fracas and funks for 'Kaliyuga'. Feud and inequity of Dwaper yug was full of greed and peccable which are too prevailing in Kaliyuga.

Living being dwells in midst of Soul and Shrasti which are God's creation. The rule and rights to govern the Soul and Shrasti are known as Dharma . Dharma is a composit form like Truth , Trust , equity , Kindness ,sacrifice and endurance virtues .The relation of Dharma and Shrasti according to me is as below.

"Listen ! Vishwa is a Dharma's wife , his life mate
Introth vishwa the universe loved her spouse her chum

Begot truth, truth is Vishwa's son, life and fate
Truth is a human essence and an invincible weapon"

Hence Dharma that guides Shrasti according to God's norms on the basic of truth is the real retentive virtue of human life.

According to mythical cycle the first phase of Shrasti came up and was known as a 'Satyuga' an aeon submerged under Dharma and satya having full devotion to God and believer of humanity. Humanity is the name of gentleness, continency, compassion, fairness and human services. The Psychology of people was ethically bonafide to God. Dharma in this age flourished and spread up completely over the earth i.e. vishwa like an utopian era.

There after the second phase of Shrasti commenced and was known as Treta yuga, which marred with a little breach of trust in people. The Philosophy and ideology of Lord Rama was tried to challenge. However this yug gives us the lessons of gentleness, affection and sacrifice with people and obedience to the parents etc.

There after the third phase of Shrasti known as Dwaper yuga started and ended with flair of rapacity, animus, anger, insolence and lust in people. The extremity of sinful acts of that time burst out in to Mahabharata battle. For batterment of soul and Sharsti Mahabharata type battles are periodic and cycle phenomenon to eradicate sin and to reinstate the Dharma and Satya on earth. The iniquity, inhumanity dashed the faith of people on part of Dharma due to excessive influence of greed and sacrilege in this age so that, this era was called as Dwaper yuga.

The fourth and present era of Shrasti is named as

Kaliyuga. Now compare the mentality, proclivity of people of all the era. It is being observed that the morality of people gradually falls down from one era to next era respectively due to selfishness and greediness, and these habits and ill ways are the roots of sins which in the end breakout into a disastrous event like Mahabharata.

Kaliyuga is in the grip of greed, selfishness, animus, anger, insolence and lust. People in this age are forgetting the principles of Soul and Shrasti and now challenging to Death like an immortal body but Soul warns.

"Theopathy and truth are God's tenor and tongue
Lasting truth of life is death that all deny
Ontologically thy hearth on earth is no longer long
soon ! stripe thy sheath before all to cry ."

Kaliyuga is an age of science and technology and man has also become like a machine, Emotions and sentiments have dried away and beastly passions have over ruled the man. In this materialistic age, the faith of man in the God is eroding and he is foolishly trying to become omnipotent power of world which is impossible .

Money, manpower and machinations are the base and mace of this age.

Now again, Mahabharata is victory of religion, truth and equity over tartuffish and evil acts and an awakening to the blind sinners, Mahabharata is a challenge, a warning and a sequel to an atrocious human character. In my view, service of man is the real worship of God on earth hence man's devior should be as follows :

"No salvation, no God, I require,
Require, only to serve the suffering creatures

No starvation, no erode my prayer
Prayer is only to preserve the pleasing cultures.
This is my religion, this is my devoir
For mankind and for the God in this world
This is my lesson, this is my empire
For the best end and for my soul in this terra old.

Vijayadashmi

Dated: 3 Oct' 1995

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FOREWORD

Creative English writing in India and that too from a ~~predominantly~~ ^{predominantly} Hindi speaking state is rather a pleasant surprise. The present, long poem entitled "The Rancours of Retribution" is an excellent creative work of Shri Jagdish Modi who is otherwise an engineer and professionally has nothing to do with any literature much less the English literature. The poem is in the nature of a psycho Analysis of the feelings of a vanquished king who is himself responsible for his doom. King Dhrtarashtra of Hastinapur was a blind king but under excessive influence of his greedy and demonic son Duryodhan, he became ethically blind also, and was responsible for the great disaster, which overtook this country some 2000 years before Christ. The poet with great dexterity analysis the feelings of remorse that overtake the blind king. This scion of the famous Kuru dynasty has now been abandoned by all - abandoned by the crown, by the throne, by the holy river Ganga, by Kith and Kin, by sleep and may by his soul also. For solace and comfort he beseeches the sleep, his soul and the great purifier the holy river Ganga. He even supplicates to the great Himalaya, the mount monarch for giving him shelter but because of his sinful existence none is ready to accommodate him. His soul exclaims

Dhrtarashtra!

"Hark me! I thy soul ask from thy renegade role

Ever heed ? my felicity, fidelity and my fiesta fancy'
Mark me! I bestowed to run on God's path sole
Ever neglected my proclivity. now face my psychomacy."
Soul warns Dhratrashttra !

"Theopathy and truth are God's tenor and tongue
Lasting truth of life is death, that all deny
Ontologically thy hearth on earth is no longer long
Soon I stripe thy sheath before all to cry."

Similarly the slumbr warns.

"Dratrashttra,!

Insomnia is my wrath. my anger bite
To a person.steps with an iniquitous impluse
My agony , my alarms are night-mares spite
To a person ,warns with furious pulse"

The holy river warns

"Bride of thy breed to bless not to bare O! black sheep !
Dignity of dome to defend not to dart on dias
Scorn of Draupadi was scorn of female kind fief
A stark sin ! never efface from this land pious."
Sin. the curse of humanity, describes it self, it's existence,
it's image and it's elfish tendency as -

"Abaddon my abode, aberrant my aspects
Rapacity my radix ,rancour my race
Truth my enemy . ransom my res - pact '
Anger my action, illusion my pace"

Thus the poet himself explains, defines and concludes the
real test of sin in human life as-

"Sin is a handsome. winsome human poison
A false flient like Mragtrishna away from troth
Like locust round the flame emission
Burns and dies hankering to taste the bliss broth."

Dhratrasra has been thus scorned by all and when even the mount monarch the great Himalayas who gives shelter to all and sundry also chides the king as below

"Oh! a kittle crooked king of kuru clan
Dhratrasra !shame!shame!!shame!!!
Ah ! a chattle cling ,bled kuru lane
Gamble vista ! thy scandalous ! game!!

Lastly King Dhratrasra is confronted with the greatest purifier i.e. Fire itself .A great holy fire approaches the king and his retinue i.e.Gandhari, Kunti and Vidura and though he tries to save them from this devastating fire, but all in vain, they were quickly consumed by the fierce fire.

The author using this occasion also gives his views regarding elements like sin,slumber, religion, ethics and various virtues so dear to Indian culture. At the close of the poem he gives view regarding 'Vasudhaiva kutumbkam' a spirit of human love .The beauty of the poem is that as it progress through you start developing sympathy for this blind king. His very lamentation, his remorseful utterances restore for him the sympathy of the reader, and the king who is a villain in the begining become a tragic hero in the end .His unsuccessful attempt to save Gandhari .Kunti and Vidura are really pathetic. And the replies of Kunti and Gandhari are equally majestic worthy of the great chhatranis of that time . All said and done the poem is really a very good attempt at seeing through the psychological existence of this blind king who is an enigma to the students of Indian history and culture.

The author claims to have written this long poem during the period of two years when Mahabharata serial was on the air on T.V., The poem however suffers from too many unpopular words which prove as blocks impeding the smooth flow of the poem . In the next edition the author would do well to weed out as many of them as he can to maintain the smoothness of the poem and thus restore its true charm.

Shri Krishna Janmasthanmi

Mohan Gupta

5 Sept'1996

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INSIGHT

Each Verse in the wonderful book - "THE RANCOURS OF RETRIBUTION"

by Shri Jagdish Modi - is a universe full of insights.

The author has successfully integrated the spirit of "Bhagawad Gita" and the "Dharama" of Mahabharata and brought out into open, the potential of the MAN to experience and become TRUTH.

This is a manual for any Man to manage his thoughts and himself to become Master.

"The Rancours Of Retribution is a manual for all of us to Believe, Behave, Become, and Be to stand-grow-unfold and shine like a lotus to realise and experience "NE" in "ME".

Let us thank Shri Jagdish Modi, for this deep, thoughtful and creative work.

NARAYANA



(1)

(1)

In Hindi literally :

'BHA' is a light, a light of lore to leach the sins
And 'RAT' is a hearth, a habitat in cottage to glaze
SO 'BHARAT' is a weir of wit, to preach the dins
And 'MAHABHARATA' is a wrath on outrages to raze.

(2)

Kurukshetra !

A violent view, a vast bivouac,
A deluge, a harsh homicide,
A cruel crusade, a huge havoc,
A felony, a fierce fratricide.

(3)

Mahabharata ! a fatal fight, an eruption
Of Kauravas' ego, obstinacy and evil acts
Mahabharata ! a Karmyagya, an action
Of Pandavas' bravados, obedience and ethical facts.

(4)

Machinations, Machiavellian tenors and misdeeds
Were Kauravas' bestial wit to mar and hate like Satan
Perception, prowess, patience and loyal breeds
Were Pandavas' probity to theocrate like knights-errant.

(2)

(5)

Kauravas' evil acts

"The lac-house, a Kauravas' intrigue, flamed

Intended to wipe out Pandavas' pedigree

Lounge to those God loves, ever named

Defended to achieve heritage free.

(6)

Oh! Dice! that Shakuny's dice, a gamble,

A foul Play in Hastinapur grime garth

Oh! tossed only to exile Pandava's rankle

A trick stray!, an avarice to regime earth

(7)

Strange! as ever a trice twang of throe,

A dint of sin in Darwar, stared the throng.

A revenge! to divest Draupadi like foe

A hint of Lord Krishna stopped the wrong.

(8)

Calm changed in carnage in one's clan

Kinship killed and kingship whirled

Faith changed in perfidy in one's reign

As voracity filled and veracity chilled

(3)

(9)

Mahabharata ends, haughty hour, harigs
Dhratrastra, pooped like clay
In cactus circum near dead sea banks
Afraid of his torrid tike play

(10)

No belief, no relief in soul and sights
As a pampas, pollard is the residue of his life
No rudder, no realm in rake and rights
As autumn, azoic icon is viewed his wife

(11)

O Man! thy lust, animus, illusion,
Ire and insolence are vile passions
Omen! thy love amnesty, donations
Mercy and fidelity are vital relations

(12)

Fie! Fie! Dhratrastra!
This calibean play, a sardonic step, a shock
To human species is a fleck to fiscal fame
'DHRAT' is insolent and 'RASTRA' a bloc
An insolent rex to nation is 'DHRATRASTRA' thy apt name

(4)

(13)

O! God! thy regent on earth is a king, a knight
A god-father of the people, for the people in world wide
Crown, throne deify with oath of empire to a wight
So, troth and trow of the subject for the subject reside

(14)

CROWN

Crown is not to garnish the king knavish
A canon, it's an onus of Rajdharm to flourish
Among the subjects like an Eden embellish
An ovation of theocracy, Ram Rajya to chorus

(15)

King's caste, king's colour counts crown?-nay,
Counts the king's bravery and meek mettles
King's svelte, king's sacrifice for subjects gay
Mounts the radiancy, and razes, reek rattles.

(16)

Crown, the king's character is a people's auspice
Implores to high up the moral majesty of wisdom
Brawn the king's confidence is ambrosia of sacrifice
Roles to tie up on altar the unity of kingdom.

(5)

(17)

There kingship laughs where king's epitaph
'Subjects' sate and solatium for polity purge'
Where royal kinship rough and king's kid tough
Coronet, a pal, philanthropic from us, at rex dirge

(18)

"Dhratrastra!

I was the crown not the bauble to thy forehead
I scanned, systolic spirits of thy heart hard
Thy filial flow, avarice, illusory humour indeed
Kicked ancestral Rajdharma out of courtyard "

(19) THRONE

Throne! the equity emblem the Eden encaged the edict
Is venerated by wealthy and weif, low and liege
The levee voice! the vox votive, the veracity verdict
Is segregated, defaulters to dart and patriots to praise.

(20)

A baldachin! a bo-tree with roots of belief
A shadow of shelter, flowers of joy and fruits of fate
A dendrolatry of devoir tree with leaves of relief.
A fealty of people and faith of kings in entire estate

(6)

(21)

Trust is VISHVAAS a hope of the world
Amiable, amicable for world creation
Throne is a tryst of people's heart,
Throne is people's palpable volition.

(22)

Ye Dhratrastra!
To People, crown and throne betrayed
Better was poison to a people than maze
Breach of trust wavers the welkin and hades
Thy name as a king was knell, full of frays

(23)

As a myth, the sabots of Lord Rama ruled in Treta yug
Bharata the ascetic, adorned, anointed on throne
Paved the path of sacred sovereignty, truth and look
A brother's regal rendition to a cognation grown.

(24)

How ? sabots azoic and callous swayed
Over Ayodhaya an irenic love in the laity and living
Lo! like idolatry a stone in deiform prayed
"Pantheism, the path of vitality in deity and dealing"

(7)

(25)

Lord Rama an ocular vision of eternal religion
On earth is Maryada Purushottam, our pride.
An ideal king, an ideal husband, an ideal son,
An ideal brother, an ideal friend to guide.

(26)

Immense faith in God, idols' re the semblance solely
The decumbent divines dwell in human hearts.
Invoke the innerman, the dwelling God, the soul only
Imbibe, imbibe the deontology of God's Arts.

(27) SOUL

Welkin, water, wind, warmth
And weem shape the world innate
The sap of world, the cosmos pith
Is Soul, celestial, independent chaste.

(28)

This soul the Psyche a Brahma's wit
Is immortal, invisible, and indivisible birth
In flora and fauna to function with,
Is caducous in body negligible hearth

(8)

(29)

How it subsists, the soul's saltus sheath to sheath?
As strips, the shabby skeleton by a new one,
A periodic flow of soul is undying, Eden beneath
Which torrent, temperature, typhoon may chew none.

(30)

Is savour of soul too like human likes ?
Feels ecstasy-being a mass of a king, a radiant look?
Feels sad being a body of evil doer, as tikes?
Nay-Destiny, vivifies on pietism and peccancy book

(31)

My facet, my tacit tripudiated for a while when
Dhratrastra my somoto emerged as emperor
My track, my text was stimulated for a divine gain
Dhratrastra, ye ruined my motto in error

(32)

Hark-me !, I thy soul, ask, from thy renegade role
Ever heed my felicity, fidelity and my fiesta fancy?
Mark-me ! I was bestowed to run on God's path sole
Ever neglected my proclivity, Now, face my psychomachy

(9)

(33)

I' am soul, the divine shard
Neither a parent nor a descendant
I' am soul, the celestial chord
Say-His segment and His regent.

(34)

Lo! my immaculated image is a tot nacsent,
Ablacrating in this materialistic land
Bo! my occult is to cry on my birth innocent
Separating from god heavenly band.

(35)

People's revelries banquets on my access, a netal need
My body adopts Stygian meat a sinful street
People wail exequies on secession of my bodily bead
My melodious laugh on redemption a return to Godly meet.

(36)

'Parmatma' the prime soul, the God, originates
Souls numerous for benevolence like me
'Mahatma', the great soul, the Lord animates
Vassal's soul on philanthropic plea.

(10)

(37)

A paramount creation of God on earth is Man.
Body of man is like a chariot, a chaise
Soul of man is the charioteer to steer a van,
Senses of man are the horses of chariot to race

(38)

Sentients' syntonic speed can never scale
Senses shape, a Shangrila of ruins
Soul controls the bridle of senses bale
In rancid rapes of human hails

(39)

In Mahabharata, Arjun's chariot, a halo bright
Attraction, formed a world tableau on earth
Lord Krishna, super charioteer controls solo fight
And gives lessons of life, death and birth

(40)

O! fortune! the theophany and cognitions pronounce
Arjun and lord Krishna as NARNARAIN on glebe emerge
O! Geeta a theomancy script and world reliance,
Indicates' work is human devoir, sequel not his urge.

(11)

(41)

Power, a divine power that rules and rights
The earth's gravity and space sincerity
Arjun's charioteer is for world and its wights
Rounds microcosm and hunts malignity

(42)

Axiom, adduced, Dhratrastra, the sire
Animated, abhorrent and accursed annals
Scorned, Dhratrastra, soul the Godly heir
Upheld blasphemy and avariced chattels.

(43)

Hey Dhratrastra!
Theopathy and truth are God's tenor and tongue
Lasting truth of life is death, that all deny
Ontologically thy hearth on earth is no longer long
Soon, I stripe thy sheath before all to cry.

(44)

Dhratrastra quoth in rhonchus rue
"Pardon me! give me time to repent a while
I and Gandhari both of disgraced hue
Post Mahabharata time passed on contrition pile

(12)

(45)

Show me, my soul, a salvation sanctum
To spend my senility to edify me the best end"
"Go! to the Ganges, Himalayas, the saviour asylum
For requiem, riddance remorse sacrament

(46)

Sheltered! with Gandhari, Kunti and his sight
In SAT-YUP ASHRAM a hermitage Himalaya heath
Scattered sensorium, a sublunary syncretic site
A place of perpetual peace in beacon beneath.

(47)

Susurrants with suspiration sobs and shrieks
Comes of haven with sough at mid night
A human skeleton wailing on his web and freaks
Bemoaning on superb past and present plight.

(48) SLUMBER

"HA! HA! Dhratrastra! Oh! in hermitage on piety path
A hypocrite sinner in a synagogue! a peccant as priest!"
Ridiculing, satirised Slumber entering, quoth
Startled! Dhratrastra! hearing guffaw, asked as querist.

(13)

(49)

"Who prates in this nook and night?
"Dhratrastra! I' am slumber, the laud of nod,
Queen of night and sombre my right
Sun set to sunrise period of my code"

(50)

O! slumber!
"Imps of my crimes surrounds me.
"Dhratrastra! what you' ve done?" asking every trice
Limps my time, and no surrounding lea.
I require thy resort to rescue from Styx's lice

(51)

Tossing in pain as fish an glebe throbs
Ruined life with pudicity wife, pacing for peace.
Losing in vain like a rook in kingship robes.
Anodyne mine, O slumber, chasing for ease."

(52)

Dhratrastra!
"Insomnia is my wrath my angry bite.
To a person that steps with an iniquitous impulse.
My agony, my alarms are night-mares spite
To a person, warning with furious pulse

(14)

(53)

Ye! Kidnapped me in thy regency from Pandavas' sight
A king anxious, jugulating Pandavas' thy progeny
Ye trapped me, by potency as a slave of night
Now thy nexus my proclivity neglects my proficiency

(54)

Ubiquitary time whose ubiquity sways, never ends
Pandavas got realm, pelf with credence in creeds,
Time never waits, is never late recoils the devilish dents
Kauravas lost crown and crew for their sorrowful deeds.

(55)

Disasters. debacles and this disdain in thy life
Is hex on man or is it malfaction of misdeeds?
For the oracle ordains the oppressor's necks to knife.
From rex to regamuffin a great fall speeds"

(56)

"O! Slumber! my mystery is on recto-a sinful destiny,
Proves upshots of my violences and evil acts.
Invoke, Invoke my sins, to discover a sinful tenancy
And growth and grasp of sins in human sects"

(15)

(57) SIN

Sin quoth

"Lo! Slumber! Lo Dhratrastra! I am here

On thy clarion call, to know my flair and flanks

My primus prop to pick up power and pleasure

Materialism my eon, to flourish my play and pranks.

(58)

Abaddon my abode, aberrant my aspects,

Rapacity my radix, rancour my race,

Truth my enemy, ransom my res-pacts,

Anger my action, illusion my pace.

(59)

Ablepsy my farce Dhratrastra like my anthropoid

Acardiac my existence, aloof from worldly wails

Deists say "Devils of sin reside in human voids

Spells pestilence from troops of heavenly hails"

(60)

'Hedonism', my habitat my heredity, my habit

A magic on man's mood for mundane mirth

'Hanker the hap', is to hallucinate man, by hypocritic trick

Avarice, my issue, never ages, ever young from birth".

(16)

(61)

"Sin is a handsome, winsome human poison
A false flient like "Mragtrishna away from trotn
Like locust, round the flame emission.
Burns and dies hankering to taste the bliss broth.

(62)

"Dhratrastra ye!
Followed with the lurches of atrocity-aches
Sabotage as sequel pest you taste
For thy cumulated curses for humanity aegis
Grovel! to the Ganges all the best you haste"

(63) GANGA

"Thanks Slumber good bye," thus educed
"Ganga-latry the only way to leach lesions"
"Ganga Maa I'm Dhratrastra, a septon seduced
Thy sept by paltry and peccant passions"

(64)

Kowtowed Dhratrastra near Ganga's shores
Attempted to take ambrosial aqua in hand
Avaunt! avaunt! Dhratrastra! a lady hoarse
Echo spread in spate, space and land

(17)

(65)

Clacks clashed against eardrums, nonplussed
Dhratrastra a while with torpidity and trance
Suspired and muttered 'Maa'! and blushed
Supplicated for reprieve and repose chance.

(66)

Quoth Maa :

"Stop rigmaroles! stop charades! scam at once!
Atrocious, auids and tyrants forbidden my touch
Paved, wharfs turned miles away from their pause
In cities, diverted my paths from sinners such.

(67)

"Recollect that climax celebration of Elysian day
On victory of thy sons by Shakuny's elfish dice
Infact, it was the doom's day in thy domain, hey
That victory was reprimanded by worldly eyes

(68)

'Bride' of breed to bless not to bare O! black sheep!
Dignity of dome to defend not to dart on dais
Scorn of Draupadi was a scorn of female kind fief
A stark sin! never to efface from this land pious

(18)

(69)

Ye! , cogence of sister, mamilla of mother, stained
Chasitivity of Bharatmata challenged on thy behest
Gandhari blessed and predicted the destined
Dharma is there, victory is near, on Duryodhan's jest.

(70)

In male eyes, female entity is null and void
Physically, mentally and morally, inferior
To pawn and impawn like a drudge a doll, a clod
Weans confidence, cult and conjugal cheer.

(71)

Oh! thy draconian disrobing display like lady-lash
In levee tamped was a brutal and heinous act.
This pang will pinch till my flow on earthen base
And end thy challenge to animism and human, fact.

(72)

Aryan culture, a solipsism, a mimic maxim
Stands on stem of truth and religion
Dharma the, simple is a support of socialism
And truth is the reality of one's own vision

(19)

(73)

Salvo! saffron clad, sandal marked fore head
With rosary in rake inside temple priest thrives
Bravo! Bravo! priestly lauds and to plead
"This is the only way to enhance Dharma in the lives"

(74)

"Dharma reveals as retentive vital verbs
To transplant in body in place of evils and ills
Gentleness, and human services are the nerves
And continency, compassion fairness equity wills.

(75)

Sense of complacence, peace suffice the latry orison
Proves faith, firm belief and reliance in religion,
Sense of survival the religion by people is a false fashion
Religion survives, us, not we survive the religion

(76)

Dharma is a route regime to approach the truth
Dharma is a harbour halcyon to hiatus the heed
Dharma is a shadow sublime for calmly breath
Dharma is a nectar nurture to salve the breed.

(20)

(77)

Dhratrasra go back! stop subterfuge!
Search others to salve and thrive
Supplicate Draupadi for clues and excuse"
Ganga Maa warns and vanishes

(78)

"Maa!" raving Dhratrasra roars
Your theurgy serge oped my blind eyes
To Himalayas', Himalayas' mores
A last verge of hope in me I see rise".

(79)

HIMALAYA

Great Himalayas our garish galeas
Shears the invasions and cyclone violences
Great Himalaya's our abdiel's areas
Bears apperception and aligns divine alliances.

(80)

Snow capped hills, and humid harmony hint
Our niveous cult and culture.
Pahacea pills, SANJIVINI and herbs glint
Tend longevity fend Death vulture

(21)

(81)

Steep climb, difficult to Dhratrastra blind
Mainstay, Sanjay falters on awry way
Rinkish ramps skate the route enclined
To mangle the way with thaw in a day

Gr 4328

(82)

Prays, Sanjay "O Himalaya! O mount monarch!
Come, to save and salve us
Dismayed and dreary, we O dormant! hark!
Come, chance to crave forgiveness.

(83)

Telma, turban tamped, tall and tight
An Adamic rise a hoary beard hies
"O urbans! camped why" asks Himalaya polite
Thus wise Himalaya nearer arrives.

(84)

I am Dhratrastra a disdained character
Discarded as slum by my soul, and my subjects
A sinful stroma, a charlatan career
Seduced and stunned my role, ~~and~~ my concept's

(85)

"Oh! kittle crooked king of Kuru clan
Dhratrastra! shame! shame! shame!! shame!!!
Ah! a chattel cling, bled Kuru lanes
Gamble vista! thy scandalous game

(86)

Dhratrastra!
I 'm a stone antenatal to hades and heaven.
To mark the misdeeds of men and mace.
I 'm a zone eternal for hermits and haven,
To gaze at the gaits on globe and space.

(87)

I saw thy grand sires, their grandeurs
Perceived Mahabharata its causes and its losses
I Marked thee, thy sons evildoers
And Thy ** **Rajdharma** with geese and thy glosses.

(88)

Without eyes and light man isn't blind
Blind is he who hides sins and hives gains
Without ruth and right, can-be a kind?
Nay-Kind is he who shares and bides pain.

(23)

(89)

Say Shastras

"Sacrifice-the son nasty! to save clan stained

Sacrifice-the clan nasty! to save village stained

Sacrifice-the village nasty! to save country stained

Sacrifice-the life nasty! to save mother land stained

(90)

Rex and realm, arms and charms

One achieves without pains and punch.

Sex and sham, bawls and damns

People attain like thee and thy sons.

(91)

A solon's senate, a cultured cabinet

God bestowed thee to flourish an impartial polity

Ye neglected, Vid-ur a heart of lore, a philomath

Stowed? only to nourish Duruyodhan's jollity

(92)

Virility with veracity makes a man, super human

Virility with out veracity makes a man jew

Veracity without virility makes a man craven

Without virility and veracity makes a man like you.

(24)

(93)

O Devil !

Listen! VISHWA IS DHARAMA'S wife ,his life mate

Introth VISHWA the universe, loved her spouse, her chum

Begot truth! Truth is Vishwa's son, life and fate

Truth is a human essence and an invincible weapon.

(94)

In zeotrape, truth is a vital force

Like a boat, a ship to cross the sea torrent

Truth is the marrow of vedas source

And , the secret of truth lies in a self-restraint

(95)

'Satyuga' an eon of truth, theists

Can sprout on our horizon

'Kulp Briksha', a tree of fantasy fruits

Can plant by our dutiful orison.

(96)

'Satya Narain', the god Truth is omnipresent.

In omniform, omnipotent and omnigenous

Like 'Satyuga' all eons can be sacrosant

If truth forms the bed-rock homogeneous.

(25)

(97)

Satyam, Shivam, Sundaram is full of mirth
A myalism, an anodyne for mundane men
When Shivam, a phallus, a creation is full of truth
Handsome is the blissful creation then.

(98)

O' Himalaya!
Was n't a man responsible for his bane?
Was n't a brother pleased on his brother's corpse?
Was n't a man dipped in vortex of delusion insane?
Was n't a father proud of his son's chores?

(99)

Eh! true, too True!
Avid was I, immoral and atrocious
Made blind by my power and pelf
To add to it I was cruel wicked nefarious
Ah! can my inner most excuse myself.

(100)

Yea! I am a. tike-me no body likes,
To assuage I weep on Mt-Everest before this wary world
Prithvee! O Himalaya' save from this hike
Prostrate I tender apology for my churlish whorls

(26)

(101)

"Dhratrastra!

My bosom is for friars not for felons

No strength the stupid has to trample my chest

My head is for musing not for talons

No guilty the culprit dare to jump my sept.

(102)

To govern the spirits and senses on wing

The ruler is pastor in pupil's ken

For punishing the evildoers the ruler is called king.

The ruler is 'Yamaraj' to count the secret sins"

(103)

O Mountain liege ! spread my tidings over the glebe

Dhratrastra, I a villain meant for hanging and hell fire

O worldly, wight! fear not ,tear my temple, my sleeve,

My body tout, for being a Knave king and sire.

(104)

A King quack and a rascal

I Hollow in devoir protecting the evil monger

A king wretched and cannibal

I swallowed my sons to cloy greedy hunger.

(27)

(105)

In Himalayan norms a king's charm
In this wide world for his vassals.
In king's voice, a king's choice
In the end for his vespers and vestals

(106)

"No salvation, no God, I require
Require, only to serve the suffering creatures
No starvation, no erode my prayer.
Prayer is only to preserve the pleasing cultures

(107)

This is my religion, this is my devoir,
For mankind and for the God in this world
This is my lesson, this is my empire,
For the best end and for my Soul in this terra old

(108)

Thus Himalaya goes, Dhratrasra knows
The mysteries of life and libido
There Sanjay follows Dhratrasra billows
On his faults, failures and fiasco

(28)

(109)

Limbo! Dhratrastra mourns on his modus vivendi
Lead to lido, not to igloo,' Sanjay! my thews
Inferno harks Dhratrastra's bogus bandy
Intend to die"Dhratrastra defrays his views

(110)

Echoes! Shoo! Shoo! a fire alarms
O Wonder! a holocaust in snow hills
Boohoo! boohoo! Sanjay warns.
As a roar of a lion its victim kills.

(111)

Dhratrastra Consoles
Fear not Sanjay, welcome and worship the fire
Me seems. I a persona grata. Draupadi, the igneous excuses
Yet care not Sanjay, time has come to shrive this liar
Scheme a personal cult Gandhari, and Kunti to rescue.

(112)

"Maharaj!" I breathe, only for ye, Gandhari prays
No sons, no chums, mine in future to survive
I depend solely on my pious godly ways
My psalm for union together to die and revive.

(29)

(113)

Our somatic rendition comes to one soul, one life
Wedlock to death, stoop to faith in our hearts.
Lives replentive never separated husband and wife
Sons shock in heart, salvation to both as we depart."

(114)

Lo ! Sanjay!
Gandhari's probity, pudicity is prime
Born for me and happy to burn with me
Kunti's amity, amiability to acclaim
Victim mine save her from fire lurch, I prithee

(115)

Salvage! Kunti before my ashes
Her obligations and oblations ever my comforts,
Always Kunti ignored my meshes
Her reparations, my recuperations are her efforts.

(116)

Maharaj! Kunti implores
"Challenge and revenge in ocholocracy
My life, was deputed to denovo renovate
Earth balance and scavenge aristocracy
My strife was Dharma and justice to cultivate.

(30)

(117)

I'm PRATHA' born form earth, born for earth
Mother designated me, terrorism and load to recede.
I entrusted Panch-Tatva, my devout sons to their hearth
Devoir mine, reinstated Dharma and truth, to heed

(118)

"O Kunti
My flams, my claims dream
Me my inclination to inequity rife
Thy resort, thy repose redeem
Me, my rejuvenation from spittoon life

(119)

Now, no necrophobia, no nostalgia
In my heart remains
Ha! analgesia, all my asthenia
From my heart drains

(120)

Ready to pyrolatry, kowtowing the flames
Dhratrastra calls Gandhari, adieu to all
Prior to pyromancy, sang the God names
O! vulcan! incinerate my sins embrace my body tall.

(31)

(121)

Enough is n't sinners end as sin on land
Atrocious affiliations finds again and again,
Aloof from a sinner's hand, sin razes to rend
After religious assimilation lane to lane.

(122)

'Cerebration' is a cogency can cure
The curses of humanity and its hails
'Love' is a living lilt can lure
Even The lions in jungle and dale

(123)

Truism is the key and flag of all religions
Fly! Fly! and deny treasures of pleasures
Altruism is the eye and leg of all religions
Hail ! hail ! and love it without measures

(124)

O man ye! Hurrying, worrying, erring mortals
Ope eyes from me and mine take life's lesson
Extortion, aggression, suppression are Hades portals
Sacrifice, Sympathy love are God sent pension.

(32)

(125)

VASUDHAIV KUTUMBKAM, a spirit of human love •

Chants, for entire earth, a fontal family

A secular spectrum, a wit of human hug.

Wants our amity is temporal amenity.

Vocabulary

Bharat	- An ancient name of India
Mahabharata	- Name of a battle between kauravan and Pandavan
Kurukshetra	- A place where Mahabharata battle took place
Karmyagya	- A solemn act for the fulfillment of pious duties
Kauravas	- Sons of blind king Dhritrashtra
Pandavas	- Sons of king Pandu
Rajdharma	- Morals and religious duties of a king for public welfare.
Lord Rama	- According to Hindu mythology Ram was the ideal and most benevolent king of Ayodhya state in ancient age i.e. called Treta yuga His kingdom was based on theocracy so that he achieved Godhood in his life due to his righteousness he is worshipped as an incarnation of God.
Ram Rajya	
Treta yuga	
Bharata	- Brother of Lord Rama
Ayodhya	- Birth place and Capital of king Rama.
Maryada Purusottam	- Decorous Prime king Rama.
Brahma	- Creator of world (A Hindu god)
Paramatma	- Almighty one Prime soul
Mahatma	- A man with Great soul

Arjun	-Pandoo's Third Son
Lord Ksishna	-Herald of human species
Nar Narain	utterance of Gita script,through
Gita	Gita he preached the philosophical and mysterious creative virtues of living world to Arjun as a "Nar and himself as aNarain." Lord Krishna abopts perfect Godhood in Dwaper age and is being worshipped as a God in the abroad.
Ganga	-A Holy river in India
Himalaya	- Name of mountain in North India
Satyup Ashram	- Ahermitage of saint satyup
Mragtrishna	- Like an El-Dorodo (Dilemma)
'Maa'	- An address of Mother
Shakuny	- Brother of Gandhari
Gandhari	- wife of king Dhratrastra and mother of kauravas
Kunti	- Wife of king Pandoo and mother of pandavas
Draupadi	- Wife of Pandavas
Bharatmata	- Hon'ble name of India
Dharma	- Prevailing system of faith in god
Duruyodhan	- Eldest son of king Dhratrastra
Aryan culture	- An ancient culture of India
Sanjivini	- An anodyne herb found at

Himalaya

Kuru	- Dynasty of Kauravas and Pandavas
Vidur	- Brother of king Dhratara
Vishwa	- Mythologist believes that Vishwa is a Dharma's wife
Satyuga	- An eon full of truth and Dharma.
Kalpavriksha	- A boon tree full fills one's deemed desires.
Satya Narain	- God of Truth
Satya	- Truth
Shiva	- Creation
Sundaram	- Handsomeness
Everest	- Name of highest mountain of Himalaya
Yama	- The god of Death
Sanjay	- The sight and stand of king Dhratara.
Maharaj	- Address of a king by his subject

(36)

Pratha - Name of Kunti

Panchtatva - Five elements like Water, Wind,
Fire, Sky, Earth.

Vasudhaiv Kutumbkam - A spirit to establish the entire
earth as one family

* * * * *

Thy Rajdharma With Geese

(Verse'87)

According to one mythological episod , king Dhratrastra in his previous life was also a king **and** had his both sights well .The blindness and carnage of his hundered sons in this Mahabharata were the **results** of a curse given by a goose couple in that previous life.

It is believed that in Dhratrastra's **previous** life, a goose couple along with their hundred ~~ed~~ goslings was living in goosery. Unfortunately a famine **broke out** in the king Dhratrastra kingdom. and due to havoc **caused** by the famine ,the goose couple was very much **worried** about the survival of their hundred goslings, **There** fore the helpless couple approached the king and **begged** for his mercy to safe guard their progeny. Moved **by** their supplication Dhratrastra agreed to provide **shelter** and safeguard but only to their goslings, On having this **prom**-ise from king the couple decided to proceed to **some** other non famine stricken country till the end of this **calamity** leaving their gosling in king Dhratrastra's **goosery** .

After the departure of the couple, it so happend that king Dhratrastra fell seriously ill as **he** suffered from fatal disease phthisis (Rajyakshna). **The** doctors advised that the king could be cured only if **he** takes

fresh flesh daily . Accordingly, Dhratrastra ordered the royal cook to provide him fresh flesh meal every day. For the fresh flesh the cook started slaughtering one gosling every day. It was in the knowledge of the ailing king that the fresh flesh meal being served to him was of the same goslings about whose protection he had promised the goose couple but the flesh of goslings was so delicious that the king could not over come his greed for that flesh and thus he violated even the sanctity of his own verdict for their safeguard .In this way the king's goosery was turned in to an abattoir and all the hundred goslings were slaughtered and swallowed by king Dhratrastra. After the end of famine the goose couple returned to there home land, anxious to embrace their offsprings. They went to goosery to take their goslings back but they were shocked at their fate. They searched them every where. but all in vain Ultimately the dejected couple went to kings Darbar and asked him to return their goslings. Dhratrastra being a sinner could n't reply and the sad couple understood the violent breach of trust by the king. The goose couple was heart-broken and their disgraced souls accursed Dhratrastra! " Thou O! traitor! will not have sight to see your own offsprings and will suffer the same agony at the slaughter of your sons before you in thy next life".

It is the same curse which Dhratrastra faced in this life through Mahabharta and the great Himalaya reminds him his heinous crime of his previous life.

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