

SYLLABUS**PRESCRIBED TEXTS:****Unit- 1**

References to Context from prescribed poems in Unit 2,3,4 and 5

Unit- 2

- 1.Spenser: A Wedding Song.
- 2.Shakespeare: To His Love Remembrance
- 3.Ben Jonson: My Lady in Love's Chariot
- 4.Donne:The Good Morrow

Unit- 3

- 5.Herbert:The Gifts of God.
- 6.Milton:Paradise Lost. (Lines 1 - 126, Book I)
- 7.Collins: Ode to evening
- 8.Gray:Elegy written in country churchyard

Unit- 4

- 9.Henry L Derozio: Harp of India
- 10.Rabindranath Tagore: Heaven of Freedom
- 11.Sarojini naidu: Bangle seller , Village song
- 12.Nizamat Jung: Prologue

Unit- 5

- 13.MichaelMadhusudanDutt: King Porus Legend of Past
- 14.Manmohan ghosh: Can It Be
- 15.Sri Aurobindo: The Tiger and the Dear
- 16.Manjeri S Isvaran: Again

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UNIT-2 कवि का परिचय -

Chapter-1
A wedding Song

(BY -Edmund spenser)

Introduction to the Poet -

Edmund Spenser was a contemporary poet of William Shakespeare., Spenser was born in 1552. He was educated at Pembroke Hall, Cambridge. He was married to Machabyas Child in 1579 and started writing The Faerie Queene, the same year. Later, he married Elizabeth Boyle in 1594, and celebrated it in Epithalamion.

Among his major writings, we include. Shepherds Calendar (1579), The Faerie Queene (1589), Amoretti (1595), Epithalamion (1595) and Prothalamion (1596).

Spenser invented a stanzaic form named after him as Spenserian stanza in which he had composed his greatest work The Faerie Queene. The stanza consists of 8 five-foot iambic lines which are followed by an iambic line of six feet. The rhyming of the stanza is: ab ab bc bcc. The same iambic line was later adopted by James Thomson, John Milton, John Keats, P.B. Shelley and Lord Byron. Spenser died in London in 1599. He was buried in Westminster Abbey, close to Geoffrey Chaucer's grave., On Spenser's grave, the following words exist: 'the prince of poets in his time.' He is remembered as-'the poets' poet.

एडमंड स्पेंसर विलियम शेक्सपीयर का समकालीन कवि था। स्पेंसर का जन्म 1552 ई. में हुआ। उसकी शिक्षा पेंब्रोक हॉल, केंब्रिज में हुई उसकी शादी मैकेब्यास चाइल्ड से 1579 ई. में हुई और उसी साल उसने 'द फेअरी क्वीन' का सृजन प्रारंभ किया बाद में, 1594 ईमें उसने एलिजाबेथ बोयल से शादी रचाई और उसे 'इपिथैलेमिअन' कविता में महिमा मंडित किया। (उसकी प्रमुख रचनाओं के नाम ऊपर दिये गये अंग्रेजी भाग में देखें)स्पेंसर ने एक नई भाँति के छंद का प्रयोग किया जिसे उसी के नाम पर स्पेंसरिअन स्टैंज़ा कहा गया, जिसमें उसने अपनी महानतम कृति 'द फेअरी क्वीन' की रचना की। इस छंद में पाँच चरणों वाली आठ पंक्तियाँ होती हैं जिनके बाद एक पंक्ति छः चरणों वाली होती है ऐसे छंद की तुकबंदी योजना इस प्रकार होती है—ab ab bc bcc. ऐसी ही पंक्तियाँ कालांतर में जेम्स थॉमसन, जोन मिल्टन, जोन कीट्स, पी.बी. शेली तथा लॉर्ड बायरन द्वारा प्रयुक्त की गई।स्पेंसर का देहांत लंदन में 1599 ई. में हुआउसे ज्योफ्री चोसर की कब्र के पास वेस्टमिंस्टर अबे में दफनाया गया। स्पेंसर की कब्र पर निम्नांकित शब्द मौजूद हैं-'अपने युग के कवियों का राजकुमार।' उसे 'कवियों के कवि' (कवि शिरोमणि) के नाम से स्मरण किया जाता है।

Introduction to the Poem—

The words 'Wedding Song' are the translated form of the Greek word 'epithalamion'. Originally, this poem had appeared in Spenser's longer poem-entitled: 'Epithalamion' in which the poet's own marriage with Elizabeth Boyle was celebrated in 1594. Spenser's personal feeling of joy is reinforced through a number of representations and homely details in this poem.

कविता का परिचय —

'Wedding Song' शब्द यूनानी शब्द epithalamion का अनूदित रूप है। मूलतः यह कविता Epithalamion शीर्षक वाली स्पेंसर की लंबी कविता में छपी थी जिसमें कवि ने एलिजाबेथ बोयल के साथ हुई शादी (1594 में) का महिमा मंडन किया था इस कविता में कवि ने अनेक रूप में और सहज विवरण के रूप में अपने हर्षमय निजी भावनाओं को पुनर्प्रस्तुत किया है।

Introduction to the Poem—

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This poem is taken from Epithalamion' (a Greek word which means 'a wedding song'). It was written by Edmund Spenser in 1594. The lady about whom the poem was written was Elizabeth Boyle with whom he was married.

In the opening part of the poem, the poet describes that a procession is on the way to the church for the betrothal ceremony to be arranged there. The bride comes out with slow steps, like the goddess of moon, Phoebe, rising from the eastern horizon. She is dressed in white beautifully. The white dress suits her spotless virginity.

Her appearance in the carriage looks like. that of an angel. There is a green garland around her long and loose yellow locks which look like golden wires having pearls. She is like a maiden queen. The bride is very modest. She blushes when her praises are made aloud Out of fear of looks of the gazers, she casts her eyes down to ground. She is not proud and her praise is made so loud that it echoes in the woods. Spenser, the lover and bridegroom, wants the gates of the church to be opened widely so that she may enter there.

The poet wants that the posts and pillars should be decorated grandly as is suitable for the holy occasion. She comes with trembling steps and due reverence before the idol of Christ. The poet says further that the virgin proud ladies should learn how a bride should behave at a sacred place'. The poet wants that the virgins present there should bring the bride to the altar so that she can participate in the betrothal ceremonies. The musicians should play upon the musical instruments and sing hymns in praise of Christ. The music should be in lively notes. The anthem should be sung joyously which may echo in the woods. The lady (bride) stands before the altar, the priest gives her blessings. Her cheeks redden because of blushing. It makes the angels forget their duty as guards. The onlookers gaze (stare) at her eagerly. She looks at the ground modestly. No cunning look is allowed by her that may have any bad thought. There are 4 stanzas (Spenserian) in the poem. Each one consists of 19

lines. The poem has perfect melody (music), proper sense of beauty, free flight of imagination, moral purity, idealism and homely details with personal feeling of joy. There are references to mythological figures, such as : Bacchus (god of wine), Hymen (god of marriage) and the 3 Graces. There is picturesqueness in the poem. Archaic words are missing. There is a refrain at the end of each stanza : 'That all the woods may answer and their echo ring.' It is a beautiful poem on the theme of love which gives a delightful reading to the readers.

उत्तर — यह कविता 'इपिथैलेमियन' (एक यूनानी शब्द जिसका अर्थ है -विवाहगीत) से ली गई है इसे एडमंड स्पेन्सर ने 1594 ई. में लिखा जिस महिला के बारे में यह कविता लिखी गई है वह एलिजाबेथ बोयल थी जिसके साथ उसका विवाह हुआ कविता के प्रारंभिक भाग में कवि वर्णन करता है उस जुलूस का जो गिरजाघर की ओर जा रहा है - वहाँ सगाई समारोह आयोजित होगा दुल्हन धीमे कदमों से ऐसे आ रही है मानो पूर्वी क्षितिज से उगती हुई चन्द्रमा की देवी आ रही हो वह सलीके से धवल वेश पहने हुए है वह वेश उसके बेदाग कौमार्य के अनुकूल है उस रथ में वह एक देवदूत की तरह लग रही है। उसकी लंबी, ढीली और पीतवर्णी अलकाओं के पास हरी माला है जो ऐसे लगती है मानो तारों में पिरोये हुए मोती हों। वह एक कुमारी महारानी की तरह लग रही है। वह दुल्हन बहुत शालीन है। जब उसके लिए उच्च स्वर में यशोगान किया जाता है तो वह लजा जाती है घूरने वालों की निगाह के भय से वह अपनी निगाहें जमीन पर टिका लेती है। वह घमंडी नहीं है और उसकी प्रशंसा इतनी ऊँची आवाज में की जाती है कि वह जंगल में गूँजती है। प्रेमी व वर स्पेंसर चाहता है कि गिरजाघर के दरवाजे पूरी तरह खोल दिये जायें ताकि वह (वधू) उसमें प्रवेश कर सके।

कवि चाहता है कि समस्त स्तंभों की शानदार सजावट की जाये-जैसा उस पावन अवसर के अनुकूल हो वह यीशु की प्रतिमा के समक्ष काँपते चरणों से और श्रद्धापूर्वक आती है कवि आगे कहता है कि कुँआरी घमंडी महिलाओं को उससे सीखना चाहिये कि दुल्हन को एक धार्मिक स्थल पर किस तरह व्यवहार करना चाहिये। कवि चाहता है कि वहाँ उपस्थित कुमारियाँ उस दुल्हन को सगाई समारोह में भाग लेने के लिए वेदिका के पास ले जायें। संगीतज्ञ अपने वाद्य यंत्र बजायें और यीशु की प्रशंसा में गीत गायेँ संगीत जीवन्त धुनों में होगान हर्ष भरे हों जो जंगल में गूँज उठें (प्रतिध्वनित हों) दुल्हन वेदी के सामने खड़ी है, पुजारी उसे आशीर्वाद देता है। लजाने से उसके कपोल रतनार हो जाते हैं जिसके कारण फरिश्ते उसकी रखवाली का दायित्व भूल जाते हैं लोग उसे उत्सुकता से ताकते हैं। वह किसी बुरे विचार के लिये कोई चतुराई की निगाह अपने ऊपर नहीं पड़ने देती कवि अपना हाथ दुल्हन को पकड़ाते हुए कहता है कि वह शरमा क्यों रही है?

आगे कहा गया है कि दुल्हन को जुलूस के साथ घर ले जाया जाये। फरिश्ते भजन इतनी ऊँची आवाज में गायेँ कि वह जंगल में गूँजे इस कविता में चार स्पेंसरियन छंद हैं। प्रत्येक में उन्नीस पंक्तियाँ हैं। इस कविता में मधुर संगीत, सौंदर्य का उचित भाव, कल्पना की उन्मुक्त उड़ान, नैतिक शुद्धता, आदर्शवाद और व्यक्तिगत खुशी के भाव के साथ सहज विस्तृत वर्णन है बैकस, हाइमन और तीन देवियों के पौराणिक संदर्भ हैं कविता में चित्रात्मकता है। इसमें पुरातन शब्दों का अभाव है। प्रत्येक छंद के अन्त में टेर है। यह प्रेम की विषय-वस्तु पर एक ललित कविता है जो पाठकों को एक आनन्दप्रद पठन प्रदान करती है।

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CHAPTER - 2
REMEMBRANCE
(BY - William Shakespeare 1564 - 1616)

Introduction to the -

Poet Shakespeare is England's greatest poet and dramatist. As a young man he moved from his native Stratford-on Avon to London. There he soon established himself as a playwright and poet as well as an actor and shareholder in the Globe theater. He wrote over thirty plays. He also wrote narrative poems and over a hundred and fifty sonnets some of which are among the greatest sonnets in English. In all his work he exhibits an unequalled power of expression and profound insight into human nature.

When Shakespeare returned from London to Stratford, his hometown, he was rich and successful, and he owned one of the biggest houses in this town. He died in 1616

Shakespeare's sonnets describe two love-affairs, but we do not know who the lovers were.

कवि का परिचय -

शेक्सपियर इंग्लैण्ड का महानतम कवि एवं नाटककार है। एक युवक के रूप में वह अपनी जन्मभूमि स्ट्रैटफोर्ड-ऑन ऐवन से लन्दन आ गया वहाँ शीघ्र ही वह नाटककार व कवि के रूप में तथा अभिनेता एवं

ग्लोब थियेटर के भागीदार के रूप में जाना जाने लगा। उसने तीस से अधिक नाटक लिखे उसने वर्णनात्मक कविताएँ भी लिखीं तथा एक सौ पचास सौनेट लिखे जो अंग्रेजी भाषा के महानतम सौनेटों में गिने जाते हैं। अपनी समस्त रचनाओं में वह अनोखी भाव प्रदर्शन की क्षमता तथा मानव प्रकृति को समझने की अपनी गहन क्षमता दर्शाता है। जब शेक्सपियर लन्दन से अपने जन्म स्थान स्ट्रैटफोर्ड वापस लौटा तो वह धनवान तथा बड़ा सफल व्यक्ति था तथा शहर के सबसे बड़े मकानों में से एक का मालिक था। सन् 1616 में उसकी मृत्यु हो गयी।

Introduction to the Poem -

In this sonnet Shakespeare tells of thoughts of past griefs and losses.

This sonnet is addressed to a young man of rank whose identity has not been definitely established: Here the poet pays him the handsome compliment that he has only to think of his friend and all his miseries and losses are forgotten. On this sonnet A. L. Rowse comments: the second line of this sonnet achieved a world wide circulation in the literature of the twentieth century, with its concern with time. It was taken for an epigraph by Proust for the greatest of all modern novels.

कविता का परिचय —

इस सौनेट में शेक्सपियर पुराने दुःखों एवं हानियों के विषय में बताता है। यह सौनेट एक उच्चकुलीन युवक के प्रति लिखा गया है। यह युवक कौन है अभी तक ज्ञान नहीं हो सकता है कवि उसकी प्रशंसा करते

हुए कहता है कि अपने मित्र क ख्याल मात्र ही मुझे मेरे समस्त दुःखों व हानियों को भुला देने के लिए काफी है। इस सौनेट पर टिप्पणी करते हुए ए.एल. राउज ने लिखा है, "इस सौनेट की दूसरी पंक्ति जिसमें समय के विषय में लिखा गया है, बीसवीं सदी के साहित्य में विश्व प्रसिद्ध हो गया है। प्राउस्ट के अपने महानतम उपन्यास के लिए इसे एपिग्राफ के रूप में प्रयुक्त किया है। मानसिक दुःखों के इस मूड में शेक्सपियर को उन पुराने मित्रों की याद आने लगती है जो अब मर चुके हैं। हम यह जानने को कि वह मित्र कौन हैं कितने उत्सुक हैं।"

What is a sonnet? Write a critical note on Shakespeare's sonnet entitled "When to the Sessions of Sweet Silent Thought?"

Ans.-1. The Sonnet-The sonnet is a poem of fourteen lines. The challenge of writing a sonnet lies in the fact that it has to be written in the limited number of lines and the prescribed metrical pattern. The idea has to be introduced, developed within this limit. Sonnets are ordinarily of two kinds- the Petrarchan and Shakespearian. The Petrarchan sonnet is also known as the Italian sonnet. It has two main parts, the octave and the sestet, respectively consisting of eight and six lines. The Shakespearian sonnet, also known as the English sonnet, has three stanzas of four lines each and a concluding couplet. The meter is iambic pentameter. . The English Sonnets of Shakespeare-The Sonnet was introduced into England in the first half of the 16th century by Sir Thomas Wyatt and Henry Howard, Earl of Surrey. These two poets who returned from a diplomatic

mission in Italy, wrote verses in this form for pleasure. However, in their hands the form underwent a change. Surrey, in particular, adopted a rhyme-scheme widely different from that of the Petrarchan model. He wrote his sonnets in three quatrains in alternate rhymes followed by a concluding couplet: abab/cdcd/efef/gg. Later Shakespeare used this form so splendidly that it is now called after him and not after Surrey who was its real originator. Since it is divided into four parts, it has no pause and turn of thought at the end of the eight lines. It works right up to the final couplet, where the higher peak of the poet's thought is reached. Subjects of Shakespeare's Sonnets-Though there is no set range of subjects for the sonnet, Shakespeare, following the earlier Elizabethan, had limited its theme to love. His sonnets celebrate his attachment to a young friend, presumably the unidentified Mr. W.H., to whom they are dedicated, 'or his love for a mysterious Dark Lady'.

Critical note on the sonnet "When To The Sessions Of Sweet Silent Thought."

(a) Analysis of the sonnet - The sonnet entitled When to the Sessions of Sweet Silent Thought is a typical English sonnet. It may be studied as a model of the Shakespearean type. It is written in memory of his friend. In the quatrains the poet expresses grief over past ' misfortunes the – the lack of a thing he sought (lines 2- 4)

precious friend hid in death's dateless night (lines 5-8) grievances foregone (lines 9 - 12). The climax of the thought is reached where the poet says the climax of the thought is reached where the poet says.

If the while I think on thee dear friend/All losses are restored and

sorrows end. Shakespeare in these lines pays his friend a handsome compliment "His friend is a compensation not merely for many disappointments and unrealised hopes, but also for the loss of earlier friends."

प्रश्न सौनेट किसे कहते हैं ? शेक्सपियर के सौनेट "When to the Session of Sweet Silent Thought" पर एक संक्षिप्त आलोचनात्मक टिप्पणी लिखिए ?

उत्तर- (1) सौनेट-चौदह पंक्तियों की एक छोटी कविता होती है। सौनेट लिखने में विशेष महत्त्व की बात यह होती है कि इसे चौदह पंक्तियों की सीमित लम्बाई में निश्चित राइमपैटर्न के अनुसार लिखना पड़ता है। कवि को अपने विचार को इसी सीमा में प्रस्तुत करना, विकसित करना तथा उसका निष्कर्ष प्रस्तुत करना होता है। सामान्यतः सौनेट दो प्रकार के होते हैं- पौटूकन तथा शेक्सपियर पौटूकन सौनेट को इटैलियन सौनेट भी कहते हैं। इस सौनेट के दो भाग होते हैं- ऑक्टेव और सैस्टेट, इनमें क्रमशः आठ और छह पंक्तियाँ होती हैं। शेक्सपियरिन सौनेट को इंगलिश सौनेट भी कहते हैं। इसमें चार-चार पंक्तियों के तीन पद होते हैं तथा निष्कर्ष प्रस्तुत करने के) शेक्सपियर के इंगलिश सौनेट-सौलवहीं शताब्दी के पूर्वार्द्ध में इंगलैंड से सौनेट का प्रारम्भ सर टॉमस वायट तथा हैनरी होवार्ड, अर्ल ऑव सरे द्वारा किया गया। यह दो कवि राजनैतिक कार्य करके इंगलैंड लौटे तथा अपने आनन्द के लिए इस रूप में कवितायें

लिखीपरन्तु इनके हाथों सौनेट के प्रारूप में परिवर्तन आ गयाविशेषकर सरे की कविताओं में पौटूकन प्रारूप से बिल्कुल भिन्न राइम स्कीम प्रयुक्त हुईउसने अपने सौनेट तीन क्वाट्रेन तथा एक उपसंहारात्मक कपलेट के रूप में लिखे - a b a b / c d c d / e f e f / g बाद में शेक्सपियर ने इसी रूप में इतने सुन्दर सौनेट लिखे कि यह सौनेट अब शेक्सपियरीन सौनेट कहे जाने लगे तथा इसके मूल प्रवर्तक सरे का नाम भुला दिया गया। क्योंकि इसे चार भागों में बाँट दिया गया है, इसमें अन्तराल नहीं है तथा आठवीं पंक्ति के बाद विचारों का मोड़ भी नहीं है। यह अन्तिम कपलेट तक निर्बाध गति से बढ़ता है। कपलेट कवि के विचारों की उच्चतम सीमा आ जाती है

(3) शेक्सपियर के सौनेट की विषय वस्तु—यद्यपि सौनेट की विषय-वस्तु कोई निश्चित नहीं है पर शेक्सपियर ने अपने से पूर्व के एलिजाबेथन सौनेट लेखकों का अनुसरण किया तथा इसके विषय को प्रेम तक ही सीमित रखा। उसके सौनेटों में एक युवा मित्र W. H. जिसके विषय निश्चय नहीं कि वास्तव में यह व्यक्ति कौन है, के प्रति अपने प्रेम का प्रदर्शन किया है, या एक रहस्यमयी 'काली स्त्री' के प्रति लगाव का वर्णन है।

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Chapter - 3
My Lady in Love's Chariot
 (BY - Ben Jonson)

Introduction to the Poet -

Ben Jonson was born in London in 1572 or maybe, in 1573. He was educated at Westminster School. Among his friends were: William Shakespeare, John Donne, Francis Bacon, George Chapman, Francis Beaumont, Phineas Fletcher, and many others. Jonson was primarily a dramatist and he composed poems, too. He was a great scholar with deep knowledge of Greek and Latin. He died in 1637 and was buried in Westminster Abbey. The following words are inscribed on his tomb : 'O rare Jonson'. His prestige remained matchless during his age and it is reviving in the modern age. His contribution to English literature has been profuse.

कवि का परिचय -

बेन जोनसन का जन्म लंदन में 1572 (या 1573) ई. में हुआ। उसकी शिक्षा वेस्टमिंस्टर स्कूल में हुई। उसके मित्र वर्ग में विलियम शेक्सपीयर, जोन डन, फ्रैंसिस बेकन, जॉर्ज चैपमैन, फ्रैंसिस ब्यूमों, फिनिअस फ्लेचर और अन्य कई थे।

जोनसन मूलतः एक नाटककार था और उसने कवितायें भी रचीं। वह यूनानी और लेटिन का गहन ज्ञानी और बड़ा विद्वान था। उसकी प्रमुख रचनाओं के नाम ऊपर (अंग्रेजी में) देखें। जोनसन ने होरेस की 'आर्स पोयटिका' को अनूदित किया जो 1640 ई. में प्रकाशित हुई। 'दि इंग्लिश ग्रैमर' उसका प्रमुख गद्य लेखन माना जाता है। उसकी प्रतिष्ठा उसके

जीवन-काल में अतुलनीय रही और आधुनिक युग में उसका पुनर्जीवन हो रहा है। अंग्रेजी साहित्य को उसका भरपूर योगदान रहा।

Introduction to the Poem--This poem has been extracted from Ben Jonson play 'The Devil is an Ass' which was published in 1616. It belongs to the Elizabethan Age in English. It is a love poem in which the matchless beauty of the lady-love is presented. Her beauty is considered perfect and ideal. When we look at the structural aspect of the poem, we notice: it consists of 3 stanzas.

कविता का सारांश -

प्रथम छंद में प्रेयसी के प्रेम-रथ की गतिशीलता का वर्णन है। उस ललना के साथ-साथ चलने वाले सब लोग उसके प्रति प्रेम से प्रेरित हैं और उसकी सुन्दर गतिशीलता का सुख लेते हैं। अगले छंद में, उसकी सांगोपांग खूबसूरती का वर्णन है। उसका संपूर्ण और मोहक सौंदर्य है।

अंतिम छंद में, उसे नाजुक, गंधिल और मधुर बताया गया है। तीसरे छंद का सार अंतिम पंक्तियों में निहित है।

SUMMARY -

The poem 'My Lady in Love's Chariot' was written by Ben Jonson. It was published in his play 'The Devil is an Ass' in 1616. In the opening stanza, his beloved rides in the chariot of the god of Love, Cupid. It is drawn by a swan or a dove. It is guided by Love. When the Lady's Chariot moves on, the lovers (gazers) show their due respect to her beauty. They worship her as a beauty, enjoy and wish to do it with love. All of them are fully prepared and feel inspired to be in a close association to her wherever she might go. They may go with her to the battlefields or

undertake the voyages. They are willing to take any risk for her. Later the poet describes the beauty of her eyes and also of her hair. They are bright like the brightness of the rising star of Love (Venus, the goddess of beauty) The charm of her forehead is so graceful that it is reflected on her face. The forehead is smoother even than the smoothness of the lover's soothing words. Her eyebrows are arched. The beauty is seen on her face. All the elements, which comprise her beauty are in perfect order making her a perfect beauty. It is a love poem comprising of 3 stanzas. It is subjective as it reflects the poet's intense joy in describing his beloved's beauty. As this poem has unity of impression, brevity and personal emotion, it is in the form of a love-lyric. The poet has described the perfect beauty of her eyes, hair, forehead, brows and face. The last stanza has the following lines as concluding:

"O, so white, O, so soft, O, so sweet is she." The line is precise in structure and sums up in very simple (monosyllabic) words. The last stanza is picturesque. The following is the rhyming scheme of the poem : abcabc cddee. The use of rhetorical questions makes the poem more effective and delightful.

माइ लेडी इन लव्ज चैरियट' कविता बेन जॉनसन द्वारा लिखी गई। यह उसके नाटक 'द डेविल इज एन ऐस' में 1616 ई. में प्रकाशित हुई। प्रथम छंद में, उसकी प्रेमिका प्रणय-रथ पर सवार होती है वह एक हंस या एक फाख्ता द्वारा खींचा जाता है। उसे प्रेम का देवता खींचता है।

जब उस महिला का रथ आगे बढ़ता है तो दर्शक उसके सौंदर्य के प्रति उचित आदर प्रकट करते हैं। वे उसके सौंदर्य की आराधना करते हैं, खुश होते हैं और उसे प्यार करने की कामना करते हैं वे सभी पूर्णतः तत्पर हैं और प्रेरित अनुभव करते हैं कि वह जहाँ भी जाये, वे उसके समीप रहना चाहते हैं वे उसके साथ रण-क्षेत्र में या समुद्री यात्रा पर भी जाने को तैयार हैं वे उसके लिए कोई भी जोखिम उठाने को उद्यत हैं। वे किसी भी अंजाम से मुखातिब होने के लिये तैयार हैं जो उस सुंदरी के प्रति प्यार के लिए उचित प्रतीत होता है

बाद में कवि उसकी आँखों और बालों के सौंदर्य का वर्णन करता है, वे प्यार के उगते सितारे की तरह चमकीले हैं उसके माथे की मोहकता ऐसी है जो उसके चेहरे पर प्रतिबिंबित होती है प्रेमियों के सुहाते शब्दों से भी अधिक चिकनाई उसके माथे की है। उसकी भौंहें कमानदार हैं। सौंदर्य उसके चेहरे से झलकता है वे तत्त्व जिनसे उसकी काया बनी है इतने संतुलित हैं कि वह एक संपूर्ण सुंदरी बन गई है

यह तीन छंदों वाली एक प्रेम-कविता है यह व्यक्तिपरक है क्योंकि प्रेमिका के सौंदर्य का वर्णन करते हुए कवि गहन खुशी व्यक्त करता है। इस कविता में प्रभाव का ऐक्य, संक्षिप्तता और व्यक्तिगत मनोभाव हैं, इसलिए यह एक प्रेम कविता के रूप में है कवि ने प्रेमिका के संपूर्ण सौंदर्य उसकी आँखें, बाल, भाल, भौंहों तथा चेहरे- का वर्णन किया है। अंतिम छंद में ये समाप्य पंक्ति हैं- 'ओ, इतनी धवल, ओ, इतनी नाजुक, ओ, मधुर है वह । " यह पंक्ति रचना में लघु है और बहुत सरल शब्दों (एक मात्रिक) में निष्कर्ष देती है अंतिम छंद चित्रात्मक है। तुकबंदी-योजना इस प्रकार है-ababc cddee | स्वतंत्र प्रश्नों की प्रयुक्ति से कविता अधिक प्रभावी तथा आनन्दप्रद बन गई है।

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Chapter - 4
The Good Morrow
 (BY - John Donne)

Introduction to the Poet -

Donne was born in the year 1572. His name was pronounced as it spelt " Dunn ". His father was an Iron-monger. His mother was a daughter of John Haywood, one of the celebrated Elizabethian dramatists, and sister of Jasper Haywood, one of the celebrated Jesuit missionary priests of his time. The first volume of his selected poems, Songs and Sonnets, came out two years after his death, in 1633.

कवि का परिचय -

उन का जन्म सन् 1572 में हुआ था। उसके नाम का उच्चारण उसकी स्पेलिंग के अनुसार DUNN किया जाता था। उसका पिता लोहिया था उसकी माता एलिजाबेथ काल के प्रसिद्ध नाटककार जॉन हेवुड की बेटी तथा प्रसिद्ध पादरी जैयस्पर की बहिन थी इस प्रकार उन को भौतिक लगाव अपने पिता से मिला तथा साहित्य प्रतिभा एवं धार्मिक लगाव अपनी माता से मिला। कवि के बचपन के विषय में हमें अधिक बातें पता नहीं और न ही यह पता है कि बचपन में उसकी शिक्षा किस प्रकार की हुई.

Introduction to the Poem -

The poem expresses the poet's ardent desire to a spiritual love starting from physical love. The poem explores essentially the nature of complex love experience. Two kinds of experience are involved-the first kind is dubbed as childish: and is therefore rejected. The second kind, which has come as a revelation to him, is passionate love. Prof. Gireson divided Donne's "Songs and Sonnets" into three classes. He keeps this poem in the second category in which it is subordinate to the lover. The Good Morrow illustrates all the attributes which according to Prof. Gireson have earned the epithet of metaphysical poet for John Donne.

कविता का परिचय कविता कवि की भौतिक प्रेम से आध्यात्मिक प्रेम को प्राप्त करने की तीव्र इच्छा को प्रकट करती है। यह कविता प्रेम के पेचीदा अनुभव की प्रकृति को खोजने का प्रयत्न करती है। इसमें दो प्रकार के अनुभवों का वर्णन है — पहले को बचपन के समान महत्वहीन बताया गया है, इसलिये इसे अस्वीकार कर दिया गया है। दूसरी प्रकार का अनुभव जो कि एक अनुभूति के रूप में आया है, तीव्र प्रेम का अनुभव है। प्रोफेसर गियर्सन ने उन के गीतों एवं सौनेटों को तीन श्रेणियों में विभाजित किया है। उन्होंने इस कविता को दूसरी श्रेणी में रखा है जिसमें प्रेमी को सर्वाधिक महत्व दिया गया है।

'द गुड मारो कविता प्रोफेसर गियर्सन के अनुसार मेटाफीजिकल कवियों की रचनाओं को सभी विशेषताओं को लिए हुए है।

SUMMARY -

Donne is a metaphysical poet. The term was perhaps first applied by Dryden, from whom John borrowed it. In his 'Essay on Satire.' Dryden wrote, "He (Donne) affects the metaphysics, not only in his satires, but in his amorous verses, where nature only should reign; and perplexes the minds of the fair sex with the speculations of philosophy; where he should engage their hearts and entertain them with the softness of love. " In his 'Life of Cowley' Dr. Johnson wrote, "The metaphysical poets were men of learning and to show their learning was their whole endeavor The parade of learning, and a philosophical or abstract treatment of love had been a strain in medieval poetry from the outset. Donne's love-poetry is often classical in spirit. His conceits are the "conceits metafisi" of medieval poetry given a character due to his own individuality and scientific interests of his age. A metaphysical poet in the full scene of the world is a poet who finds his inspiration in learning, not in the world as his own and common sense reveals it, but in the world as science and philosophy report it. The two greatest metaphysical poets of Europe are Lucretius and Dante. Their poetry is the product of their learning, transfigured by the imagination, and it is not to be understood without some study of their thought and knowledge. Donne is not a metaphysical poet of the compass of Lucretius and Dante. He sets forth in his poetry no ordered system of the universe. The ordered system which Dante had set forth was

breaking in pieces while Donne lived under the criticism of Copernicus, Galilio and others flippantly at best simply poetically. But Donne is a learned poet and he is a philosophical poet and without some attention to the philosophy and science underlying his conceits and graver thought, it is impossible to understand or appreciate either aright. As a young man Donne was very studious. Walter writes, "In his most unsettled days of his (Donne's) youth, his bed was not able to detain him beyond the hour four in the morning and it was no common business that drew him out of his chamber till past ten, all which time was employed in study. He left the resultances of 1400 authors, most of them abridged and analyzed with his own hand.

उन एक मैटाफिजिकल कवि हैं। यह नाम (मैटाफिजिकल) सर्वप्रथम ड्राइडन द्वारा प्रयुक्त किया गया है ड्राइडन से ही इसे डॉक्टर जॉन्सन ने लिया। ड्राइडन ने अपने निबन्ध "on Satire", में लिखा था 'वह (डन) मैटाफिजिकल का आवरण लिये है। यह स्वरूप उसके सैटायर में नहीं है, अपितु प्रेम की कविताओं में भी है जबकि उनमें केवल प्राकृतिक या स्वाभाविक भावों को ही स्थान मिलना चाहिये था 'मैटाफिजिकल' का प्रयोग करके वह स्त्रियों के मस्तिष्क को आश्चर्य में डालता है तथा दार्शनिक विचारों का प्रेम-काव्य में प्रयोग इन कविताओं को पेचीदा बना देता है जबकि इन कविताओं में स्पष्ट प्रेम के भावों द्वारा उसे स्त्रियों के हृदय को प्रभावित करना चाहिए।" अपने निबन्ध Life of Cowley में डॉक्टर जॉन्सन ने लिखा है, "मैटाफिजिकल" कवि ऐसे विद्वान लोग थे जिनका मूल्य प्रयास यही रहता था कि वे अपनी विद्वत्ता का प्रदर्शन करें। विद्वत्ता का प्रदर्शन तथा प्रेम का दार्शनिक वर्णन प्रारम्भ से ही

मध्ययुगीन कविता में होने लगा था। उन का प्रेम-काव्य अक्सर मूल रूप में क्लासिकल होता है। उसके कन्सीट्स (काल्पनिक विचार) में उसकी अपनी व्यक्तिगत छाप होती है तथा उसके काल की वैज्ञानिक रुचियाँ होती हैं मूल रूप में मैटाफिजिकल कवि उसे कहते हैं जिसकी प्रेरणा का मूल्य स्रोत उसके ज्ञान में है, न कि संसार के उस रूप में जो वह अपनी सहज बुद्धि से देखता है, उसे प्रेरणा मिलती है विज्ञान व दर्शन - शास्त्र द्वारा दिखाये गये संसार के रूप से यूरोप के दो महानतम मैटाफिजिकल कवि हैं ल्यूक्रीटियस तथा दान्ते। उनकी कविता उनके ज्ञान तथा उनकी कल्पना से प्रभावित हैं। उनकी कविता का अर्थ-बोध उनके विचारों व ज्ञान का अध्ययन किये बिना नहीं किया जा सकता डन ल्यूक्रीटियस या दान्ते जितना महान् कवि नहीं है वह ब्रह्माण्ड का निश्चित सा नियमित रूप हमारे सामने प्रस्तुत नहीं करता। डन के समय में वह सिस्टम जो दान्ते ने प्रस्तुत किया था, टूट रहा था इस विच्छेद का कल्पना पर जो प्रभाव पड़ रहा था उसके प्रति कोई अन्य कवि इतना सचेत नहीं था जितना डन डन। मैटाफिजिक्स का जिस प्रकार उन ने प्रयोग किया है वह मात्र काव्यात्मक है, उसमें कोई गम्भीरता नहीं है। किन्तु इन एक विद्वान कवि है तथा एक दार्शनिक कवि है उसकी कविता को सही ढंग से समझने के लिए उसके गम्भीर भाव तथा उसके विचारों में निहित दर्शन एवं विज्ञान को समझना आवश्यक है।

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COLLEGE TOPPER 2024



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CHAMPALAL KHADELWAL
(STUDENT PARENTS)

COLLEGE TOPPER 2023

Silver Medal



DILKHUSH DAMAMI

Apple Laptop



LEKHRAJ JI DAMAMI
(STUDENT PARENTS)

आहोर ब्लॉक में प्रथम स्थान प्राप्त करने वाले विद्यार्थी दिलखुश दमामी को एप्पल लैपटॉप देके सम्मानित करते हुए

Chapter - 5
The Gift of God
(BY - George Herbert)

UNIT - 3

को समर्पित किया हरबर्ट परालोक का कवि था। 'बायोग्रैफिया लिटरेरिया' में संदर्भित करते हुए एस.टी. कॉलरिज ने उसके योगदान की प्रशंसा की है उसने परलोकवास के लिए 1633 ई. में देह-त्याग किया।

Introduction to the Poet -

George Herbert was a clergyman. He was born in 1593. His elder brother was Lord Edward (Cherbury). Herbert was John Donne's friend. He was elected a fellow of Trinity and worked as public orator from 1620-28) Herbert's collection of poems 'The Temple' was published in 1633 He expressed that his poems represented a picture of the many spiritual conflicts that have passed betwixt God and my soul, before I could subject mine to the will of Jesus, my Master. Herbert was a metaphysical poet. S.T. Coleridge appreciated his contribution, referring to him in Biographia Literaria (1817). He left for his heavenly abode in 1633.

कवि का परिचय -

जॉर्ज हरबर्ट एक क्लर्जमैन था। उसने 1593 ई. में जन्म लिया। उसका अग्रज लॉर्ड एडवर्ड (शेरबरी) था। हरबर्ट जोन डन का मित्र था उसे ट्रिनिटी का अध्यक्ष चुना गया और उसने 1620-28 ई. की अवधि में लोकवक्ता के रूप में कार्य किया। हरबर्ट का काव्य-संग्रह 'द टेंपल' 1633 ई. में प्रकाशित हुआ उसने व्यक्त किया कि उसकी कवितायें कई आध्यात्मिक संघर्षों की झाँकियाँ हैं जो उसकी आत्मा और प्रभु के बीच हुए—इससे पूर्व कि उसने अपनी आत्मा को अपने स्वामी जीजस (यीशु)

Introduction to the Poem -

The other title of this poem is 'The Pulley Which means a device for lifting weight by using force in a _downward way The poet implied that God uses a similar device, weighing down man to raise him spiritually. The device of a pulley enables man to reach God..Not depriving man of contentment would have made man forget God Without contentment, happiness would have been missing in the material world.

कविता का परिचय -

इस कविता का अन्य शीर्षक है- the pulley, जिसका अर्थ है-एक ऐसी विधि जिससे अधोगामी बल का प्रयोग कर वजन ऊपर की ओर उठाया जाता है कवि का आशय यह रहा कि भगवान भी ऐसी ही विधि का उपयोग कर मनुष्य को गिराता है ताकि वह उसका आध्यात्मिक उत्थान कर सके। चरखी (उत्तोलन) की विधि से मनुष्य इस योग्य बन जाता है कि ईश्वर तक पहुँच सके मनुष्य को तुष्टि से वंचित किये जाने पर के अभाव में।

SUMMARY-

'The Gifts of God' was written by George Herbet. Its other title was 'They Pulley'. It indicated a device used to lift up weight by drawing force on the other side. This poem

is taken out of his collection of 154 short poems entitled 'The Temple' which was published in 1633. In the opening stanzas, the poet has expressed that God made Man first of all other creations. He had a glass near him which was full of blessings. God wanted all those blessings to bestow on Man as he had seen his own image in Man. All the riches of the world were to be given to him. First of all, God gave man, out of the glass, the quality of strength (power). He made man strong. The next one was beauty which followed wisdom. Then he gave honor and pleasure to him. At this stage, almost all was out', it means that God gave Man almost everything, all qualities that Man needed in his life. God noticed that only rest was left at the bottom of his glass. In the next stanzas, God reflected on the last gift to be given to Man or not. Out of God's treasure, the other jewels (gifts) were already given. The last jewel (gift) of rest (peace), if given to Man, he would adore only the gifts not the giver, God. Ultimately, God placed rest with Nature, He did not give it to Man, nor kept it with Himself. Man might enjoy rest only after repining for it. Man might be rich and weary but without the last gift, he would feel restless. During the troubled times, Man would toss himself, that is, he would remember God and worship Him. It would help him reach the breast of God and thus she would receive the gift of rest (peace) which would make him happy. "The poem consists of 4 stanzas of 5 lines each, rhyming : ababa,. The theme has a religious note. The words used in the poem are simple and

colloquial.. God's treasure and jewels stand for His grace and qualities (virtues). The close relationship existing with God, Nature and Man is reflected. The expressions: 'Let us', 'Let the world's richest and 'Let him' show it. The word 'rest' has the connotation of peace and contentment. The poem has a logical progression as in the opening of each stanza, we notice the following words, 'When....', 'So 'For.....', and 'Yet'. Prof. Palmar appreciated the poet by saying that Herbert was 'the first in English poetry who spoke face to face with God'. The poem substance hates it.

'द गिफ्ट्स ऑफ गोड' कविता जॉर्ज हर्बर्ट द्वारा लिखी गई थी इसका अन्य शीर्षक था 'द पुली' (चरखी), जिससे संकेत ऐसी विधि से था- भार को दूसरी ओर ज्यादा भार लगा कर खींचने की ओर था यह कविता 154 कविताओं के संग्रह 'द टेंपल' से ली गई है जो 1633 ई. में प्रकाशित हुआ प्रथम छंद में, कवि ने व्यक्त किया है कि भगवान ने अन्य सृजन से पूर्व मनुष्य की रचना की। उसके पास एक गिलास था जो आशीर्वादों (उपहारों से भरा था भगवान चाहता था कि वे सब उपहार मनुष्य को दे दी जायें क्योंकि उसने मनुष्य में अपनी ही छवि देखी थी। विश्व की समस्त समृद्धि वह मनुष्य को देना चाहता था सबसे पहले, भगवान ने उस गिलास में से शक्ति उपहार में दी। उसने मनुष्य को शक्तिशाली बनाया। दूसरा उपहार था सौंदर्य, उसके बाद बुद्धिमत्ता दी। फिर उसने उसे सम्मान और आनन्द दिये इस चरण तक मनुष्य को लगभग सभी उपहार दे दिये गये- अर्थात् भगवान ने मनुष्य को लगभग सभी कुछ दे दिया। वे सब गुण दे दिये जिनकी मनुष्य को जीवन में दरकार थी भगवान ने देखा कि उसके गिलास के पेंदे में केवल शांति बच गई थी। अगले छंद में, भगवान ने विचार किया कि वह अंतिम उपहार मनुष्य को दे या न दे।

भगवान के खजाने से अन्य गहने (उपहार) मनुष्य को पहले ही दे दिये गये थे। अगर अंतिम गहना अर्थात् शांति भी मनुष्य को दे दी जाती तो वह केवल उन गहनों रूपी उपहारों की ही पूजा करेगा, भगवान की नहीं। अन्त में, भगवान ने शांति प्रकृति के पास रख दी। वह न तो उसने मनुष्य को दी और न ही अपने पास रखी।

मनुष्य शांति का आनन्द परेशानियों के बाद ही पा सकता था। मनुष्य भले ही धनवान बन जाये, पस्त हो जाये किंतु अंतिम उपहार के अभाव में वह बेचैनी महसूस करेगा। दुर्दिनों में मनुष्य स्वयं उछल-कूद करेगा, अर्थात् वह ईश्वर को याद करेगा और उसकी आराधना करेगा। ऐसा करने से ईश्वर से समीपता बनायेगा और इस प्रकार उसे शांति का उपहार मिल जायेगा जो उसे प्रसन्न कर देगा। इस कविता में पाँच-पाँच पंक्तियों के चार छंद हैं जिनकी तुकबंदी—योजना है : ababa. इस कविता की विषय-वस्तु धर्मप्राणित है। प्रयुक्त किये गये शब्द सरल और आम बोलचाल के हैं भगवान के खजाने और गहनों से तात्पर्य उसकी अनुकंपा और सद्गुणों से है। भगवान, प्रकृति और मनुष्य के बीच निकट संबंध बताया गया है Rest शब्द से आशय शांति और संतुष्टि है। इस कविता में तार्किक विकास दृष्टिगोचर होता है प्रो. पामर ने कवि की प्रशंसा यह कहते हुए की कि हर्बर्ट 'अंग्रेजी काव्य में प्रथम कवि था जो ईश्वर से आमने-सामने संवाद करता था।' यह कविता इस बात को पुष्ट करती है।

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Chapter - 6 Paradise Lost - 1

(BY - John Milton)

Introduction to the Poet—

John Milton, who was born in 1608, was educated at St. Paul's School and Christ's College, Cambridge. His early poems were composed in 1628. He wrote the poems 'Allegro' and 'Il Penseroso' – before leaving Cambridge. He published 'Lycidas' in 1637. After the composition of 'Comus' and 'Lycidas' he wrote no poetry but re-started writing with 'Paradise Lost'. 'Paradise Regained' was published in 1671. He wrote 'Paradise Lost', 'Paradise Regained' and 'Samson Agonistes' when he had become blind. He was a Puritan. He wrote many pamphlets also on many subjects, like politics, religion and domestic liberty, etc. Milton passed away in 1674.

कवि का परिचय -

जोन मिल्टन, जिसका जन्म 1608 ई. में हुआ, सेंट पॉल्स स्कूल तथा क्राइस्ट चर्च कॉलेज (केंब्रिज) में पढ़ा। उसकी प्रारंभिक कवितायें 1628 ई. में रची गईं। केंब्रिज छोड़ने से पहले उसने 'एल-एलिग्रो' तथा 'इल पेंसेरोसो' कवितायें लिखीं। उसने 'लिसिडस' का प्रकाशन 1637 ई. में किया। 'कोमस' और 'लिसिडस' के पश्चात् उसने काव्य-सृजन बिल्कुल नहीं किया लेकिन 'पैरेडाइज लोस्ट' से काव्य-लेखन पुनः प्रारंभ किया। 'पैरेडाइज रिगेन्ड' का प्रकाशन 1671 ई. में किया। उसने 'पैरेडाइज

लोस्ट', 'पैरेडाइज रिगेन्ड' तथा 'सैमसन अगोनिस्टीज' का सृजन दृष्टिहीन हो जाने के बाद किया वह एक प्युरिटन (विशुद्धतावादी) था। उसने कई विषयों, यथा : राजनीति, धर्म और घरेलू स्वतंत्रता आदि पर कई पर्व भी लिखे। मिल्टन 1674 ई. में इहलोक से विदा हो गया।

Introduction to the Poem —

John Milton's Paradise Lost is an epic. It was published in 1667. The extract prescribed for us is taken out of the same epic. It has 12 books (divisions). Milton started writing it in 1658 and finished in 1663.

कविता का परिचय -

Paradise Lost जोन मिल्टन का एक महाकाव्य है। यह 1667 ई. में प्रकाशित हुआ। हमारे लिये पाठ्यक्रम में निर्धारित पद्यांश उक्त महाकाव्य में से लिया गया है। इसमें 12 पुस्तकें (खण्ड) हैं। मिल्टन ने इसे 1658 ई. में लिखना प्रारंभ किया और 1663 ई. में इसे पूर्णता दी।

SUMMARY

Ans. Paradise Lost' is an epic written by John Milton in 1663 and published in 1667. It is in 12 books (parts, divisions). It is about Man's disobedience and fall, invocation to the Muse, Satan's revolt, his tortures in Hell and address to Beelzebub. Only 126 lines are prescribed in our course. The main content of the prescribed text is the following: In the opening lines the poet declares the subject: "Of Man's first disobedience and the fruit Of that forbidden tree....." (lines: 1-2) The description is based on The Old Testament

of the Bible it is all about creation, Adam and Eve, the original Sin, Satan's fall, sufferings and call for unity for revenge. The poet has invoked the Heavenly Muse to inspire him to deal with the theme. He wants to be illumined by her so that he can reveal the truth about the disobedience, tasting of the forbidden fruit of knowledge, the original sin, loss of Paradise, coming of death, Satan's fall and his sustained efforts to avenge God. The poet has expressed his wish to the Muse to help in writing his ambitious poem. She has been present on the scene since Creation out of chaos. The poet wants to know from her: 'What made Man disobey God?' It was Satan who did so because he was envied of God as He favored Adam and Eve. Satan deceived Eve to take revenge of his overthrow-alongwith his followers, to Hell. He challenged the authority of God and waged a war. Consequently, Satan had to suffer the torments of flames in Hell-'a dungeon horrible, on all sides round, as one great furnace'. (Satan was disappointed but unyielding. He looked around and found themselves in a flood of fire. He noticed Beelzebub who was next to him in power. Satan addressed to him

"What though the field was lost ? All is not lost -' (It is resolved that an eternal war would be started against God without any reconciliation. Satan felt the pain of torture but he suppressed the pain and despair. He used boastful words to incite his fallen companions.

In the poem, there is a reference to Jesus Christ: "till one greater

Man Restore us, and regain the blissful seat." There are many other Biblical allusions in the poem. The poet has used a grand style. Some archaic words, Like 'dost' (does) 'wast' (were) and height' (height)' etc are noticed. It is a poem which has universal appeal to the readers. It is an instructive and delightful poem.

द पैरेडाइज लोस्ट' मिल्टन द्वारा लिखा गया एक महाकाव्य है जिसका लेखन 1663 ई. में और प्रकाशन 1667 ई. में हुआ यह बारह खंडों में है यह मनुष्य द्वारा अवज्ञा और उसके पतन, वाग्देवी का स्मरण, सैटन का विद्रोह, नरक में उसकी यंत्रणाओं तथा बील्जेबब को संबोधन है हमारे पाठ्यक्रम में केवल ही निर्धारित हैं निर्धारित पाठ्य कविता के मुख्य बिंदु अग्रांकित हैं : प्रथम पंक्तियों में कवि विषय का वर्णन करता है : मनुष्य द्वारा प्रथम अवज्ञा, और फल उस वर्जित पेड़ का (के विषय में)

इस कविता में दिया गया विवरण बाइबल के ओल्ड टेस्टामेंट पर आधारित है जो सृष्टि, एडम और ईव, प्रथम पाप, सैटन का पतन, यातनाएँ और प्रतिशोध के लिए आह्वान आदि के विषय में है। कवि ने स्वर्गिक देवी का स्मरण किया है कि वह उसे विषय-वस्तु के संबंध में प्रेरित करे वह उससे ज्ञान पाना चाहता है—अवज्ञा, ज्ञान के वर्जित फल का आस्वादन, प्रथम पाप, स्वर्ग छूट जाना, मृत्यु का आगमन, सैटन का पतन और ईश्वर से प्रतिशोध लेने हेतु उसके अनवरत प्रयास आदि के विषय में सच्चा ज्ञान पाना चाहता है। कवि ने देवी से प्रार्थना की है कि वह उसे अपनी महत्वाकांक्षी कविता की रचना करने में सहायता करे। वह देवी शून्य से सृजन तक हर जगह उपस्थित रही है कवि उससे ज्ञान पाना मनुष्य

को भगवान की बात न मानने के लिए किसने बहकाया ?' सैटन ने, और उसने ऐसा इसलिये किया क्योंकि भगवान ने ऐडम और ईव का पक्ष लिया था और यह बात सैटन को चुभ गई सैटन ने अपने और साथियों को स्वर्ग से निष्कासित किये जाने की बात का प्रतिशोध लेने ईव को बहकाया। उसने भगवान की सत्ता को चुनौती दी और युद्ध छेड़ दिया परिणामतः सैटन को नरक में ज्वालाओं की यंत्रण झेलनी पड़ सैटन हताश हुआ किन्तु उसका समर्पण-भाव नहीं था। उसने नरक में यत्र-तत्र नजरें घुमाई तो सबको ज्वालाओं में पाया उसने बील्जेबब को देखा जो शक्ति में उसके बाद दूसरा था। सैट ने उससे कहा- "क्या हुआ, अगर हम हार गए, सब कुछ नहीं खोया है अभी यह संकल्प लिया इस कविता में यीशु का संदर्भ है : "जब तक एक महान् व्यक्ति का आगमन न हो जाये हमें मुक्ति दिलाने और स्वर्ग पुनः पा जाने के लिये।" इस कविता में बाइबल से अन्य कई संदर्भ भी हैं कवि ने उत्कृष्ट शैली प्रयुक्त की है। कुछ पुरातन शब्द भी दृष्टिगत होते हैं यह एक ऐसी कविता है जिसकी पाठकों के लिए सार्वभौमिक चाहत है। यह सीखप्रद और आनन्दप्रद कविता है .

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CHAPTER - 7 ODE TO EVENING

(BY - William Collins)

INTRODUCTION THE AUTHOR—

Introduction to the poet William was born in 1721 Chichester. During his college Collins published some work in his Persian Eclogues. and Epistle 1747 Odes different subjects Collins was extremely sensitive temperamentally. His friendship with Thomson was a pleasant interlude. Thomson's death in 1747 shocked him severely and met Thomson and several other literary figures like Dr. Samuel Johnson. During the last few years of his life, he suffered from severe melancholia. He died in 1759 at an early age of 38.

कवि का परिचय —

विलियम कॉलिन्ज 1721 में चिचैस्टर में पैदा हुआ था। उसने ऑक्सफोर्ड में शिक्षा प्राप्त की थी। अपने कॉलेज जीवन में विलियम कॉलिन्ज ने अपनी कुछ कविताएँ और अपना “परसियन एक्लोज़ तथा एपिसिल” प्रकाशित किया। 1747 में विभिन्न विषयों पर उसकी ओडें प्रकाशित हुईं कॉलिन्ज बहुत ही भावुक प्रकृति का था। टॉमसन के साथ उसकी दोस्ती उसके जीवन के आनन्ददायक क्षण थे जहाँ उसकी भेंट टॉमसन, सैमुअल जॉन्सन तथा अन्य साहित्यिक व्यक्तियों से हुई अपने जीवन के अन्तिम कुछ वर्षों में उसे दुःखवाद के गहरे दौरें पड़े 38 वर्ष की अल्पायु में ही कॉलिन्ज की मृत्यु सन् 1759 ई. में हो गई।

Introduction to the poem-'Ode to Evening' by Collins is an ode addressed to "Evening" and describes the scene of the setting sun and the setting in of dusk. Evening is Personified as a modest maiden. The poem is descriptive in nature but at one point the poet seeks inspiration from the beautiful (L.) The poet seeks inspiration from the beautiful surroundings and establishes a connection with the pastoral scene at another level. 'Ode to Evening' is one of the most famous poems.

कविता का परिचय -

ओड टू इवनिंग कविता संध्याकाल को सम्बोधित एक ओड कविता है इसमें डूबते हुए संध्याकाल के दृश्य का वर्णन किया गया है तथा इस समय किस प्रकार धीरे-धीरे अंधकार छा जाता है इसका वर्णन है। संध्या काल का एक विनम्र पवित्र महिला के रूप में मानवीकरण किया गया है। कविता वर्णनात्मक प्रकार की है रूप में मानवीकरण किया गया। कविता वर्णनात्मक प्रकार की है। लेकिन एक स्थल (L.15) ऐसा है जहाँ कवि चारों ओर के सुन्दर वातावरण से प्रेरणा प्राप्त करने की प्रार्थना करता है और एक अन्य स्तर पर ग्रामीण दृश्य के साथ सम्बन्ध स्थापित करता है

Summary of the Poem-

Note--We have given a summary of the poem in the first question & Answer to this poem. Here we give a paraphrase of the whole poem. This will help in better

understanding of the poem. The Poem is an address to the Evening. Evening is personified

as a modest maiden and is addressed in various ways. The poet addresses the Evening as 'pensive Eve' or chaste Eve, "O pensive Eve! I propose to soothe your ears by my verses, just as your own grave echoes and murmuring winds soothe them. O, grave Nymph, so long as the sun with its bright hair sits in his western tent, whose cloudy border is woven with ethereal hair hanging over

The atmosphere prevails, accepting of course, the disturbance produced by the shrieks of the short-sighted bats or the droning sound of the beetles which produce their humming voice whenever some traveler passes by them. O, reserved maid, at this hour, teach me to sing some tender song whose theme I may steal from your darkening valleys and which may be quite harmonious with the calm atmosphere. O Evening, let me wander over barren and wild places at the time when the evening star begins to twinkle, and the fairies and elves start preparing your dark chariot to lead you to some lonely place, (a description of the setting in of night) Or, if the boisterous winds and heavy rains do not allow me to go to such ruined places, then, let me have a small hut over the mountains such ruined places, then, let me have a small hut over the mountain from where I may be able to see the mountains, the uncontrollable flood in the

rivers, the huts of distant villagers and the dimly visible tops of the churches from where the sound of bells comes, and above all, I may be able to see Evening drawing over her the dusky veil of night with her moistened fingers. (Here is a description of all the four seasons.) O submissive Evening, so long as spring shall pour its sweet seasons.) O submissive Evening, so long as spring shall pour its sweet showers upon you and shall wash your fragrant hair, so long as summer shall delight in sporting in your slow-departing light; so long as pale autumn shall fill your lap with withered leaves; and so long as winter shall frighten you with its chilly winds and make you shrink and tremble with fear; till that time; O calm and reserved Evening, I shall be inspired by you and shall sing verses in your praise.

कविता का सारांश -

हमने प्रश्नोत्तर में कविता का संक्षिप्तांश दे दिया है यहाँ पूरी कविता को पैराफ्रेज (सरल अंग्रेजी भाषा में दिया गया है। छात्र इसे हिन्दी सारांश के साथ पढ़ें तो सम्पूर्ण कविता स्पष्ट हो जाएगी।) यह कविता संध्या काल को संबोधित है संध्याकाल का मानवाकरण किया गया है। संध्या को एक विनम्र पवित्र देवी माना है तथा उसे अनेक नामों से पुकारा गया कवि संध्या काल को पवित्र ईश कहकर पुकारता है, हे पवित्र संध्या देवी मैं तुम्हारे कानों है, को अपने काव्य द्वारा सुर देना चाहता हूँ। हे गम्भीर देवी जब तक सूर्य पश्चिम में अपने चमकदार तम्बू में विराजमान हैं उस तम्बू के बॉर्डर बादलों ने सुन्दर बना रखे हैं तथा चमकदार बालों के समान बिस्तर के चारों ओर लटक रहे हैं। जब तक हवा शान्त है, चमगादड़ आवाज कर रहे हैं, बीटल्स भी आवाज कर रहे हैं, जब कोई यात्री वहाँ से गुजरता है तो

भुनगे व मच्छर भिनभिनाहट की आवाज करते हैं। हे गम्भीर देवी, ऐसे शान्त समय में मुझे कोई ऐसा कोमल गाना सिखाओ जो इस शान्त समय व वातावरण के अनुकूल होहे संध्या देवी, मुझे एकान्त स्थान पर घूमने दोमैं उन स्थानों पर जाना चाहता हूँ जहाँ शाम का तारा चमकता है और परियाँ तुम्हारे रथ को ले जाने की तैयारी करती हैं, यदि ऐसे समय में भारी वर्षा आ जाए तो मैं पहाड़ी के ऊपर झोंपड़ी में से हीकरती हैं, यदि ऐसे समय में भारी वर्षा आ जाए तो मैं पहाड़ी के ऊपर झोंपड़ी में से ही बाढ़ के पानी देख सकूँ। मैं वहाँ से बढ़ते हुए अंधकार को देख सकूँ। हे संध्या देवी स्प्रिंग मौसम की बौछारें तुम्हारे बालों को धो देंगी, समर का मौसम तुम्हारी धीरे-धीरे समाप्त होती रोशनी का आनन्द लेगा। ऑटम का मौसम सूखे पत्तों से सारे स्थान को ढक देगा। सर्दी का मौसम अपनी तीखी ठंडी हवा से तुम्हें भयभीत करेगा तुम इस कारण सिकुड़ कर बैठ जाओगीहे शान्त और गम्भीर सांध्य देवी मुझे प्रेरणा दे कि मैं तुम्हारी प्रशंसा में गीत रच सकूँ।

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CHAPTER - 8**ELEGY WRITTEN IN A COUNTRY CHURCHYARD****(BY - Thomas Gray)****Introduction to the poet -**

Gray was born in London in 1716. He was sent to Eton for education and then to Cambridge. He hated mathematics. He was a voracious reader and a man of great learning. He had unwillingly taken law but after his trip to Italy, he gave up law and settled at Cambridge. He lived all his life in Peter House and Pembroke Colleges. He traveled in Wales and Scotland. In 1757 he refused the poet laureateship. He sought the professorship of History at Cambridge in vain in 1762 and he was given the professorship of Modern History in 1768 at Cambridge. He wrote only a few poems among which we may mention Ode to Spring, 'Ode on a Distant Prospect of Eton College', 'The Progress of Poesy', 'The Bard', 'The Fatal Sister', etc. Gray died in 1771. Gray is a reflective poet of the 18th century. Whatever he wrote was of excellent quality. He was influenced by classical poetry and admired Dryden. He was born poet who belonged to an age of prose. His love of nature and profound humanity anticipated the Age of Romance.

ग्रे का जन्म सन् 1716 में लन्दन में हुआ। वह शिक्षा के लिए पहले ईटन और इसके बाद कैम्ब्रिज भेजा गया। वह गणित से घृणा किया

करता था वह घोर अध्ययनशील और अपार ज्ञान वाला व्यक्ति था उसने बड़ी अनिच्छा से विधि विषय का अध्ययन किया, परन्तु अपनी इटली की यात्रा के बाद उसने कानून विषय को छोड़ दिया और कैम्ब्रिज में बस गया। वह अपने जीवन भर पीटर हाउस और पेम्ब्रोक कॉलेज में रहा उसने वेल्स और स्कॉटलैण्ड की यात्रा की। 1757 में उसने राज-कवि का पद ठुकरा दिया। उसने 1762 में कैम्ब्रिज में इतिहास विषय में प्रोफेसर का पद चाहा पर उसे मिला नहीं, और 1768 में कैम्ब्रिज में उसे आधुनिक इतिहास में प्रोफेसर का पद मिल गया। उसने केवल कुछ ही कविताएँ लिखी हैं। जिनमें से कुछ इस प्रकार हैं—Ode to spring, Ode on a Distant Prospect of Eton College, The Progress of poesy, The Bard, The Fatal Sisters, मे की मृत्यु 1771 में हो गयी।

Introduction to the Poem -

Gray was inspired to write this Elegy by the sad and untimely demise of his close friend, Richard West, which closed the chapters of a promising life He began writing in 1742. The poem transcends the feelings of personal grief and is an expression of universal regret for those who waste their fragrance on the desert air.

कविता का परिचय -

अपने गहरे दोस्त रिचर्ड वेस्ट जिसकी मृत्यु ने एक आशा भरे अध्याय को बन्द कर दिया, की दुःखी और असामयिक मृत्यु ने मे को Elegy लिखने को प्रेरित किया। उसने 1742 में लिखना प्रारम्भ किया।

भावनाओं का अतिक्रमण करती है और एक सार्वभौम दुःख की अभिव्यक्ति करती है, उन लोगों के लिए जो अपनी सुगन्ध को रेगिस्तानी वायु पर व्यर्थ करते हैं। कविता के प्रथम भाग में कवि उस अपरिचित और ग्रामीण समुदाय की एक अलंकारिक तस्वीर खींचता है जो धूल में गड़े हुए हैं।

SUMMARY—**Summary of the Poem -**

The poem focuses on the ordinary village people who lie buried in the country churchyard and whose humble graves are contrasted with the tombs in the cathedral and the lives of those who have won fame and honor. The curfew bell proclaims the end of the day and the approach of the evening. According to the medieval regulations fire must be put out at a fixed hour in the evening. The curfew bell serves as a warning to the villagers. It is the time when cattle farmers and the villagers, who go out of the village for their day's work, return to their homes. The poet alone remains in the churchyard in the growing darkness of the evening. The whole atmosphere is fearfully sad, serious and calm. The silence of the atmosphere is occasionally disturbed by the droning flights of the beetles, the tinkling of sheep-bells and hootings of owls.. The poet is still standing in the churchyard. He is thinking about the poor villagers who are buried in graves outside the church.. Their graves look like heaps of sand. The poor villagers who are lying under these graves will remain there forever. The fresh and fragrant breeze which calls men to wake up, the chirping of swallow, the shrill call of the cock and even the horn of hunters cannot arouse them from their eternal sleep. No house-wife will wait for their return, no child will run to climb upon their knees to get the first kiss of affection. They say

that when they were alive, they worked very hard in their fields. They plowed the land, drove oxen or horse and cut down trees with the heavy strokes of their axes. The poet warns the rich and the ambitious people of cities to recognise their useful services to humanity. They are the persons who shed their perspiration in the fields and grew a variety of corn to feed the urban population. So no one should dare to make fun of the simple enjoyments and delights of these villagers. No one should laugh at their unknown and uneventful lives. Moreover the city-dwellers and sophisticated people must realize that the end of every life however powerful glorious may be death. There no difference between rich and poor high and known and obscure great and small in the eye of death. Nothing can save man from the clutches death born. In fact death is the end of everyman who is born. A man who is born must die one day. So no one has any right to mock the life of an innocent villager. The poet further says that these villagers might have great talent. Many of them were genesis enough to become great poets like Milton or they could have raised a mighty army like Napoleon, but owing to their poverty and lack of opportunity they could not live in the peaceful and solitary atmosphere of the village away from the strife and struggle of city life. Though no trophies or memorials are raised in the memory of these rustic villagers, yet imperfect verses are engraved on their tombs these rustic villagers, yet

imperfect verses are engraved on their tombs. This proves that they too had a keen desire to be remembered after their death. They wanted to be remembered by their friends and relatives. Like all rich and wealthy persons they too had a longing that their names should not be forgotten after their death. Gray also describes the epitaphs written on the humble tomb of the poor peasants. These epitaphs are neither very long nor impressive. Only their names These epitaphs are neither very long nor impressive. Only their names and years of their birth and death are mentioned. These modest things too have been written by the unskilled hand of the uneducated village poet.

In the end the poet feels that someone may say that the writer of these lines would get no honor in his life. He could be seen wandering on the upland lawn to reach the churchyard. He used to stretch out his body at the foot of a beech tree and watched the soft stretch out his body at the foot of a beech tree and watched the soft murmuring brook. He was sometimes seen smiling and sometimes sad. But one morning he was found neither on the hill nor beside the brook. He was dead His dead body was carried in a procession through the path leading to the church The epitaph engraved on his grave says that the poet lived in obscurity. He had a melancholy disposition. He was favored by the goddess of learning. He had a grave that says that the poet lived in obscurity. He had a melancholy disposition. He was favored by the goddess of learning. He had a

sincere and liberal soul and he gained a friend in God himself. No body should examine his merits and demerits. He has offered his virtues and vices to God. Professor Jasbir Jain comments "From the point of view of poetic technique, the poem is excellent and was very well received by Gray's contemporaries and it has retained its popularity ever since. It is rich in sound effects and in poetic imagery and is laced with literary allusions."

कविता सारांश -

यह कविता सामान्य सरल ग्रामीण लोगों ओर आकृष्ट करती है के चर्च यार्ड में दफन पड़े और जिनकी सामान्य की तुलना अभीरप्रसिद्ध तथा अति सम्मानित की केथेड्रल की कब्रों की अमीर, प्रसिद्ध तथा अति सम्मानित लोगों की केथेड्रल की कब्रों से की गयी है। कर्पूर की घण्टी दिन के समाप्त होने तथा संध्या के आगमन की घोषणा करती है। मध्य युग के नियमों के अनुसार संध्याकाल में एक निश्चित समय पर घरों में आग बुझा देना आवश्यक था। कर्पूर की घण्टी ग्रामवासियों के लिये एक चेतावनी का कार्य बुझा देना आवश्यक था। कर्पूर की घण्टी ग्रामवासियों के लिये एक चेतावनी का कार्य करती है। यह वह समय है जब मवेशी, किसान और सभी ग्रामीण, जो दिन के कार्य के लिये बाहर गये होते हैं, वापस अपने घरों में लौटते हैं। शाम के बढ़ते अंधकार में केवल कवि अकेला ही कब्रिस्तान में खड़ा रहता है। समस्त वातावरण डरावना, गम्भीर और शान्त हो जाता है। यह शान्ति केवल भौरों की गुनगुनाहट, मवेशियों की और उल्लुओं की आवाज से कभी-कभी भंग हो जाती है। कवि अभी भी कब्रिस्तान में खड़ा है। वह उन गरीब ग्रामीणों के विषय में विचार करता है जिनको गिरजे के बाहर कब्रिस्तान में दफनाया जाता है। उनकी कब्रें एक रेत के ढेर के समान नजर आती हैं। ये गरीब ग्रामीण जिन्हें यहाँ दफनाया गया है, सदा के लिए इन कब्रों में लेटे रहेंगे। सुगंधित ताजा हवाएँ जो

मनुष्य को उठने के लिए प्रेरित करती नहीं सकेगी। कोई ग्रामीण स्त्री उनका इन्तजार नहीं करेगी। कोई भी बच्चा उनकी गोद में जाने के लिये तथा प्यार भरा प्रथम चुम्बन लेने के लिये उतावला नहीं होगा। कवि कहता है कि जब ये ग्रामीण जीवित थे तो उन्होंने कठिन परिश्रम किया था। उन्होंने खेतों में हल चलाये, बैलों तथा घोड़ों को हाँका और पेड़ों को काटा था कवि शहर के धनी और महत्वाकांक्षी व्यक्तियों को चेतावनी देता है कि वे उनकी समाज के प्रति उपयोगी सेवाओं को मान्यता दे। ये वे व्यक्ति हैं जिन्होंने शहरी लोगों के भरण-पोषण के लिये खेतों में विभिन्न प्रकार के अनाज उगाने के लिये अपना पसीना बहाया। अतः किसी को भी इन ग्रामीण लोगों के साधारण आनन्द का उपहास करने का साहस नहीं करना चाहिये किसी को भी इनके सादा जीवन पर हँसना नहीं चाहिये। इतना ही नहीं, शहर के लोगों को इस बात का ध्यान होना चाहिए कि हर जीवन का अन्त, चाहे वह कितना ही शक्तिशाली, महान या प्रसिद्ध हो, मृत्यु है। मृत्यु की नजरों में धनी और गरीब, उच्च और नीच, प्रसिद्ध और अज्ञात, महान और छोटा में कोई अन्तर नहीं है वास्तव में मृत्यु प्रत्येक प्राणी जिसने जन्म लिया है का स्वाभाविक अन्त है। इन्सान जो जन्मता है, वह एक न एक दिन अवश्य मरता है अतः गरीब ग्रामीण के जीवन पर हँसने का किसी को कोई अधिकार नहीं है। कवि आगे कहता है कि सम्भवतया इन ग्रामीणों में कुछ प्रतिभावान व्यक्ति हों। अनेक ग्रामीणों में मिल्टन के समान महान कवि बनने की प्रतिभा तथा नेपोलियन के समान विशाल शक्तिशाली सेना खड़ी करने की क्षमता हो सकती थी, किन्तु गरीबी और अवसर के अभाव के कारण वे अपनी विपुल क्षमता का विकास नहीं कर सके। इन्हें बाध्य होकर शहर के विकास नहीं कर सके। इन्हें बाध्य होकर शहर के संघर्षपूर्ण जीवन से दूर एकान्तमय शान्त वातावरण में साधारण जीवन व्यतीत करना पड़ा। यद्यपि उनकी यादगार में किसी स्मारक की रचना तो नहीं की गई, किन्तु उनकी कब्र पर अधूरे पद अवश्य लिखे गये इससे सिद्ध होता है कि उनमें भी मृत्यु के पश्चात् किसी

के द्वारा याद किये जाने की भावना थी वे चाहते थे कि उन्हें उनके रिश्तेदारों तथा मित्रों द्वारा याद किया जाये धनी व्यक्तियों के समान वे भी चाहते थे कि उनकी मृत्यु के पश्चात् लोग उन्हें भूले नहीं ये उन लेखों का भी वर्णन करता है जो इन निम्न गरीब किसानों की कब्र पर अंकित किये गये थे ये लेख न तो अधिक लम्बे हैं और न ही प्रभावशाली। केवल उनका नाम, उनकी जन्म तारीख तथा मृत्यु की तिथि लिखी गई है। यह भी गाँव के किसी अशिक्षित कवि द्वारा लिखी गई है गाँव किसी अशिक्षित कवि द्वारा लिखी गई। कविता अन्त में मे कहता है कि शायद कोई व्यक्ति यह कि इन पंक्तियों के रचयिता को अपने जीवन ख्याति प्राप्त नहीं होगी उसे चर्चवाई तक जाने लिये ऊपर चढ़ते देखा जा सकता था वह एक बीचवृक्ष के नीचे अपना बदन फैलाकर जाया करता था और बहते हुए झरनों को देखा करता था। किन्तु एक सुबह के लिये ऊपर चढ़ते देखा जा सकता था वह एक 'बीच' वृक्ष के नीचे अपना बदन फैलाकर लेट जाया करता था और बहते हुए झरनों को देखा करता था किन्तु एक सुबह उसे न तो पहाड़ पर और न ही झरने पर देखा गया। वह मर गया था। उसके मृत शरीर को ताबूत में एक जुलूस के में चर्च लाया गया। उसकी कब्र पर लिखे लेख में कहा रूप गया कि कवि अज्ञात रहा। स्वभाव से वह गम्भीर और विचारशील व्यक्ति था। ज्ञान की देवी उस पर दयालु थी वह सच्चा और उदार था। परमात्मा ही उसका मित्र था किसी को भी उसके गुण और अवगुण की व्याख्या नहीं करनी चाहिए उसने गुण और ईश्वर को समर्पित कर दिये थे। अपने प्रोफेसर जसबीर जैन ने यह टिप्पणी दी है, “काव्य-तकनीक के दृष्टिकोण से यह कविता एक सुन्दर रचना है तथा ग्रे के समकालीन पाठकों को यह कविता अत्यन्त अच्छी लगी तब से आज तक इस कविता की रोचकता तथा प्रसिद्धि बनी हुई है ध्वनि प्रभाव के सौन्दर्य में यह कविता विशिष्ट है तथा इसकी इमेजरी सुन्दर है, इसमें साहित्यिक सन्दर्भ की बड़ी कुशलता स्पष्ट नज़र आती है।”

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**CHAPTER - 9
HARP OF INDIA****(BY - HENRY L DEROZIO)****UNIT - 4****INTRODUCTION OF POET**

- He was born on 18 April 1809 and his full name was Henry Louis Vivian Derozio.
- His early schooling for its liberal approach to education.
- He was an Indian poet and assistant headmaster of hindu college , kolkata.
- He was a radical thinker of his time and one of the first Indian educators to disseminate western learning and science among the young men of Bengal.
- Long after his early death his legacy lived on among his former students, who came to be known as young bengals and many of whom became prominent in social reform , law, and journalism.
- He soon became an assistant editor for grant , as well as publishing in several other periodicals , and founding his own newspaper, **the CALCUTTA GAZETTE**.
- His poems are regarded as an important landmark in the history of patriotic poetry in India, especially "To India - My Native Land" and *The Fakeer of Jungheera*. His poems

were influenced by Romantic poetry, especially those poets like Lord Byron and Robert Southey.

- Derozio died of cholera at age 22, on 26 December 1831 in Calcutta. His body was buried in South Park Street Cemetery.

INTRODUCTION OF THE POEM

- The poem Harp of India is written by Henry Derozio, who led the Young Bengal Movement and is also known as the first modern English poet of India. His father was an Indo-Portuguese and mother British. In spite of having little Indian blood, Derozio loved India very much.
 - The poem *Harp of India* celebrates the glorious past of India and mourns over its loss because of British Rule and ends with the hope that she (India) will regain its glory. The poet uses Harp as a symbol for the Indian poets who were earlier famous but under the British Rule, they are suffering.
 - The poem is a sonnet. However, it is different from the traditional sonnets and has a rhyme scheme *abab abc cdcbb*. There are mainly two sections in the poem. In the first section, the poet laments the loss of the glorious past of India. In the second part, the poet hopes that glory will be back.
- SUMMARY-**
- Harp here refers to the poets whose poetry and melodies were sweet and who have lost their glory in the British Rule and thus they are "*unstrung*".

- Nobody listens to them now because of the development and the modernity due to the intervention of the British. And even little hope and struggle (depicted by the breeze) cannot make them write again

- *Silence* here refers to the metaphorical death (of their poetry). According to the poet, by restricting them from writing, the British has made them like the ruined monument in the desert which is neglected, silenced and exiled.

- In the second part, hand refers to the poets who lived before the poet and wrote marvelous poetry. According to the poet, their immortal work has kept them alive even today and thus they live in spite of being in the grave.

- In the end, the poet says that now that they (elites) are dead, he desires to revive that literature and thus bring the glory of Indian culture back which is lost now.

- **QUES- How can poet Derozio convey his respect for India's former glory?**

- **Ans- India's former glory as contrasted to a harp:**

- The branch of a tree from which the harp is suspended is dead and withering. It's not strung. The harp has no chords, and it appears that this state of affairs will never change. This harp used to produce some incredibly pleasant music in ancient times. No longer does it produce any music. The harp is the only thing that emits a sorrowful sound as the breeze passes over it. In a stunning poem, the poet

Derozio expresses his deep appreciation for India's former majesty and glory. He likens India's former brilliance to a harp that is currently unplayed and neglected. The only thing that makes a sad sound as it passes over it is the breeze.

- India's former glory is now in jeopardy:

- This harp has historically been played by many famous musicians, and it has produced lovely music. The ancient magnificence of India was celebrated in songs by many great poets. But poets have stopped singing for a very long time. The past glory of India is now in risk of being lost to all of humanity. In order for people to remember India's past magnificence once more, the poet wants to sing about it.

- The harp is used as a symbol to symbolize India's former greatness:

- The poet describes India's former glory using real pictures and figurative words. He utilizes the harp as a symbol to allude to India's former glory. Many great poets enjoyed singing about India's previous splendor, just like musicians enjoy playing harp music. On this subject, they wrote many excellent poems. The harp has no strings, and no one is currently playing it. Once upon a time, the harp was used to produce pleasant melodies. But now it appears that the harp is destined for a life of stillness.

CHAPTER - 10
HEAVEN OF FREEDOM
(BY - Rabindra nath tagore)

INTRODUCTION OF THE POET

Rabindranath Tagore 7 May 1861 Calcutta, Bengal Presidency, British India(present-day Kolkata, West Bengal, India).

- 8 august 1941 (aged 80) Calcutta, Bengal Presidency, British India (present day Kolkata, West Bengal, India).
- Pen name is bhanushima. He was a poet, novelist, writer, dramatist, essayist, story writer, playwright, composer, philosopher, social reformer, educationist, painter.
- A Bengali Brahmin from Calcutta . Tagore wrote poetry as an eight year old. His work is Gitanjali, ghare-baire, bharoto bhagyo bidhata, jana gana mana etc
- He got the Nobel prize in literature in 1913. His spouse's name is Mrinalini devi.
- He produced some sixty collections of verse, nearly a hundred short stories, several novels, plays, dance dramas, essays on religious, social and literary topics, and over 2500 songs, including the national anthems of India and Bangladesh.

INTRODUCTION OF THE POEM

The poem Heaven of Freedom is an extract taken from Tagore's famous book Gitanjali for which he won the Nobel Prize. In the poem, the poet expresses his vision for a utopian India. The poet wishes that he wants his countrymen to be free of fear and hold their head high with self-esteem and humble pride.

SUMMARY

- He wishes his county to be united and free of the narrow domestic strife, clashes, backwardness, and divisions. He wishes his countrymen to be living their life in truth only; he wishes his countrymen to make endless efforts for perfection in their respective spheres.
- He wishes for his countrymen to live rationally without ever getting lost in thoughtless habits. He wishes his countrymen to move ahead, always taking guidance from omniscient God, ever-expanding until India is converted into a heaven of freedom. At the end, the poet prays to God to make all his wishes for his country come true.
- Through the poem Heaven of Freedom, Tagore deals with the real meaning of freedom and the true values of Heaven. He talks about heavenly freedom. Heaven is possible anywhere, even also on the Earth. Freedom of thoughts, ideas, mind, rules, and dogmas transfer earth into heaven. If freedom comes based on the ideology of Tagore then the

earth would transform into heaven. This heaven is compared with a Utopian State where there is no suffering and no sin. We can create such heaven through deeds, ambition and aspirations. The real heaven is nothing but created by men.

- Tagore talks on the importance of a fearless mind, self-confidence and free knowledge. The mind of men should not have any fear but be brave and courageous to sustain and maintain the truth. The high goal is equally important in life to achieve freedom. Being a pioneer of Education in India, Tagore believes in the Education which must be free and not bound in any narrow bookish system of examination only.

- Further, Tagore talks about the unity of the nation; he rejects the system of narrow domestic walls that separate men from men. Free and frank communication with every person is very necessary to break the walls of separation. Tagore talks about freedom but freedom should be based on truth. He says the truth in the following manner.

- Tagore was very much influenced by Gandhi Ji. Tagore includes Gandhian philosophy of truth in his poetry. Gandhiji has fully accepted the value of truth in My Experiment with Truth. For Gandhiji, Realization of the Truth is the purpose of human life. The poet was very influenced and impressed by Gandhi and presents the value of truth. To get the freedom, the poet believes in perfection

- Q. “Into that heaven of freedom, my Father, let my country awake”– What is meant by ‘heaven of freedom’? State briefly what kind of freedom that Rabindranath prays for his countrymen to achieve?

And.- The great poet Rabindranath Tagore finds his country India in a state of ignorance, laziness, irrationality and narrow-mindedness. The heaven of freedom mentioned here suggests the fearlessness of the Indians from irrational customs, traditions, blind faith and dead habits. The falsehood, prejudice, belief in superstition, division of mankind in castes and creed have led Indians into a state of deep sleep. In sleep, one is not aware of the real world. Consequently, he does not act or conduct himself to improve. The condition in India stands in this sorrowful state. So the poet prays to God to break this slumber of his countrymen and awaken them to the realization of true freedom which will lead them to progress and prosperity.

CHAPTER - 11
BANGLE SELLER -1
(BY -SAROJINI NAIDU)

Intro of the poet -

Sarojini Naidu (13 February 1879 – 2 March 1949) was an Indian political activist and poet who served as the first Governor of United Provinces, after India's independence. She played an important role in the Indian independence movement against the British Raj. She was the first woman to be president of the Indian National Congress and to be appointed as governor of a state.

Born in a Bengali family in Hyderabad, Naidu was educated in Madras, London and Cambridge. Following her time in Britain, where she worked as a suffragist, she was drawn to the Congress party's struggle for India's independence. She became a part of the national movement and became a follower of Mahatma Gandhi and his idea of swaraj (self rule). She was appointed Congress president in 1925 and, when India achieved its independence, became Governor of the United Provinces in 1947.

Naidu's literary work as a poet earned her the nickname the "Nightingale of India" by Gandhi because of the color, imagery and lyrical quality of her poetry. Her oeuvre includes both children's poems and others written on more serious themes including patriotism and tragedy. Published in 1912,

"In the Bazaars of Hyderabad" remains one of her most popular poems.

Introduction of the poem -

In this article, you will be reading The Bangle Sellers Summary where a group of bangle sellers are going to the temple fair to sell their bangles. The narrator is one of the members of the sellers. The title of the story is inspired by a poem by Sarojini Naidu. It describes the life of Indian women, their cultures and traditions. The story is about the bangle sellers, they urge the passer to look at their bangles and buy them for their daughters and wives. This poem also describes how the bangles are attached with their emotions and these bangles also represent the transition of a girl from young to old. This poem also describes the daily life of bangle sellers.

Summary -

In the first stanza of the Bangle Sellers Summary, the narrator describes that the bangle sellers are shouting as they are trying to sell their bangles in the temple fair. The speaker compares the bangles as the "lustrous tokens of radiant lives". The speaker thinks that these bangles can bring happiness to their daughters and wives' lives. In the second stanza, the bangle sellers say that they carry various kinds of bangles for different types of women with different types of need.

The speaker says there are bangles for young girls and they are silver and blue in color. He compares the silver and blue colors to the mountain mist which represents the freshness in youth girls. Some bangles are red and pink in color and they are compared to tender flower buds. The “buds that dream” represents the dreaming for marriage and the green bangles represent the freshness of young women. This stanza describes the early stage of a woman’s life.

In the third stanza, she speaks about the yellow bangles that look like a field of sunlit corn. “Field of sunlit corn” this phrase describes the looks of the bride on the day of her wedding. She needs to look brighter on her wedding day. The bangle sellers also have some red and orange coloured bangles which represent the desire and wishes of the newly married bride. Here the bridal laughter means the happiness of starting a new life and the bridal tear means the pain of separation from her parents. This describes the transition of life from a young girl to wife.

In the last stanza, the speaker describes the life of a woman after marriage. The bangle sellers are selling some purple bangles with gold and gray flecks. This color describes the life of a woman who has journeyed through life and raised her children well, helping her husband in all good and bad phases of their life. The purple color represents pride and honor and the gray color represents the maturity of a middle-aged woman. The bangle seller also says that these bangles are

perfect for those women who maintain their family with pride and worship the gods.

Conclusion of The Bangle Seller

The story teaches us about the various stages of a woman’s life and also represents Indian culture. This poem is all about the celebration of womanhood. This poem also describes the role of bangle sellers in the traditional setup. The speaker beautifully describes the beauty of bangles and their values to a woman’s life. It also describes the socially accepted roles of women in different stages of their life.

CHAPTER - 11
VILLAGE SONG - 2
(BY - Sarojini naidu)

Sarojini Naidu (13 February 1879 – 2 March 1949) was an Indian political activist and poet who served as the first Governor of United Provinces, after India's independence. She played an important role in the Indian independence movement against the British Raj. She was the first woman to be president of the Indian National Congress and to be appointed as governor of a state.

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Naidu's literary work as a poet earned her the nickname the "Nightingale of India" by Gandhi because of the color, imagery and lyrical quality of her poetry. Her oeuvre includes both children's poems and others written on more serious themes including patriotism and tragedy. Published in 1912, "In the Bazaars of Hyderabad" remains one of her most popular poems.

Intro of the poem-

- She was an important figure in India's struggle for independence from colonial rule. Naidu's work as a poet earned her the sobriquet 'the Nightingale of India', or 'Bharat Kokila' by Mahatma Gandhi because of the color, imagery, and lyrical quality of her poetry.
- The Village Song by Sarojini Naidu is one of the great pieces of Indian poetry showing Indian motherhood and an approach by an Indian girl to her married life. The entire poem talks about the dialogues between an Indian mother and her daughter regarding her marriage.

Summary-

- The poem opens with a scene of a rural household, where the mother is pleading with her daughter not to run off. It's the occasion of her marriage, the bride is bedecked with beautiful attire and ornaments. Though she is bedecked beautifully, she is not happy. Don't know why, maybe she is tenderly aged, or she is showing childlike behavior and she doesn't want to get married. Seems she is bonded strongly with nature and feels unwilling to be shifted into a marital bond. The girl is very young thus she can't accept a married life for the time being. She can't even think of that, it seems she is standing for the mother's will. But her mind is still kiddish, she prefers to stay unmarried. At her age,

her present free life is far more enjoyable than a dull married life.

•The girl replies that she is going to the forest where Champa trees are laden with Champa buds and beautiful flowers. The river flowing by the forest has many tiny islands that are home to Koil (Asian koel-a bird). The shining lotus and lilies add more charm to the forest. She tells the fairy folk is calling her. The girl is fascinated by her charming nature. In her perception married life is mundane. Thus, she prefers pleasure from nature to a dull married life. •The mother again tries to catch the daughter's attention. She reminds her about the many pleasures of the world and wedded life. Bridal songs are beautiful. Motherhood and cradle songs will give much pleasure and fulfill life. Mother also reminds her of the pleasure of marital leisure. The mother then brings her attention toward her attire. Her bridal robes are made using a loom in a glowing saffron and silver color combination. Her bridal cakes and dishes are getting ready. Her mother reminds her of all these to console her and tries to stay back in the wedding happiness.

•The bride's sorrow fades the happiness of the wedding celebration. As a philosopher the girl says that the happiness of life is not permanent, it will come and fade. Today's happiness may be tomorrow's sorrow. She still finds the sounds of the forest with streams and tiny islands is a happier place. The charm of the streams, forest, and the songs of the

Koil are an endless source of pleasure, they never fade away. The poem ends with the strong determination of the girl to leave the home and spend her life in the lap of nature, which can give ultimate pleasure to her.

CHAPTER - 12
PROLOGUE**(BY - Nizamath Jung)****Summary-**

• First, the poet says that he met the Divine Soul in open nature while he was wandering alone, being weary of human society through desert tracts at silent night. He saw the Divine Soul in front of him and he chased Him. But he could not catch or embrace the Divine Soul as it was like a shadow and as fast as he chased it so fast it ran away. The poet's soul was wandering seeking the Soul of God with a view to uniting with Him in

• The mystic theme is a subject of the human heart and feeling only. It is above intellectual reason and argument. It is the highest state of human feeling. It is a spiritual as well as religious belief. Mystic communication is not possible through meditation only. So only the highly pious-hearted religious men can claim to have seen the Divinity in nature through the eyes of the heart; not through the eyes of skin and flesh. In this respect, the poem 'Prologue' as analyzed above is a perfect mystic poem.

• The language of the poem is simple. Therefore the poet Nizamath Jung has employed some phrases in the poem which are compound and figurative in meaning as desert tracts of silence and night; chasing shadowy forms that mock and flee etc.

Intro of the poet-

• Nawab Sir Nizamath Jung Bahadur (22 April 1871 in Hyderabad State – 1955) was an Arab-Indian poet. Nizamuddin was the second son of the Late Nawab Rafath Yar Jung Bahadur (Moulvi Shaikh Ahmed Hussain), Subedar of Warangal.

• Nawab Sir Nizamath Jung, was educated at the Madrassa-i-Aizza, a school founded by his father in 1878, and proceeding to England in 1887 joined Trinity College, Cambridge, and took the degrees of B. A., LL. B. Honors) in 1891 being the first Hyderabad to achieve this. His personal book collection was made available for the public in 1972 when the Nizamath Jung Memorial Library was established in his name at Narayanguda, Hyderabad.

Intro of the poem-

• 'Prologue' by Nizamath Jung is a mystic poem through which the poet expresses the union of his soul with the Divine Soul. A mystic is one who believes in the oneness or likeness of the human soul with the soul of nature and the soul of God. Moreover, he believes that the human soul can communicate with the soul of God not by physical perception but by mental feeling.

CHAPTER - 13
KING PORUS A LEGEND OF THE PAST

(BY - Madhusudan Dutt)

Intro of the poet-

- Michael Madhusudan Dutt (25 January 1824 – 29 June 1873) was a Bengali poet and playwright. He is considered one of the pioneers of Bengali literature.
- His family being reasonably well-off, Dutt received an education in the English language and additional tutorship in English at home.
- After he finished his education in Sagordari at roughly the age of fifteen, Rajnarayan sent Madhusudhan to Calcutta to attend Hindu College with the eventual aim of becoming a barrister. At Hindu College.
- His major works are king porus, the captive lady, padmavati.
- The life of Madhusudan Datta was a turbulent one. He faced poverty, maltreatment and misunderstanding
- he published his best and longest poem in English, The Captive Ladie' along with other English works

Intro of the poem-

- The poem King Porus-A Legend of Old describes the historical incident when Alexander the Macedonian king attacked king Porus, the scenes of battle field, and the image

UNIT- 5 of milk white elephant, king's jeweled regal diadem and how the Euthanian conqueror saw him with gaping wounds and ordered his men to desist; and how Porus walked up to him not as slave but stood like an oak in Himalayan majesty, the scenes of battle field and when the mighty king of Macedon asked 'how he should be treated he replied in royal pride, 'as a king.'

- The poet describes the king as a whole heart that 'bled for freedom' with the heroic glow; as Ind's haughty son. The poem glorifies King Porus as a hero of Indian past and beseeches all to tower above others patriotism and uphold the glory of India.

Summary-

- It is a historical poem which narrates the event of war between Alexander the Great and King Porus. This story is a great example of Indian pride.
- The story begins with the battle scene. It was midnight when suddenly the army of Alexander-the-Great attacked the kingdom of India. There was thunder and roar all around. It was a furious scene. Lightning flashed. It dazzled like white women from under her veil. There was a sound of moaning. In this panic, the Indian army came in the form of a silent, patient-serious lion. It was a fierce battle, a deadly storm
- The king marched with his glorious flag and fought valiantly. All his soldiers were true to their devotion and fought

valiantly to save their freedom. It was a bloody battle. But in the end the Indian army was overpowered by Alexander's detachment. King Porus with his eternal snow is standing in the midst of enemies like the top of the Himalayas. His milk-white elephant looked like a magnificent gem. Porus was a real hero. Even in defeat, his face was shining fearlessly. There was no fear on his face.

•The kindhearted Porus acted bravely with full confidence. So he was satisfied. Now that was a possession. He was to be presented before Alexander. He was chained. Alexander was greatly impressed by the courage of the king. He honored her and asked her how she should be treated. King Porus very confidently replied that he should be treated as a king rather than as a king. Alexander was so impressed by him that he gave him freedom and returned his kingdom with full respect. Thus, the crown of India was lost and owned.

CHAPTER - 14**CAN IT BE****(BY - Manmohan ghosh)****Intro of the poet-**

- Manmohan Ghose (19 January 1869– 4 January 1924) was an Indian poet and one of the first from India to write poetry in English. He was a brother of Sri Aurobindo.
- His ancestral village was in the Boiragadi now in Sirajdikhan Upazila in Dhaka Bikrampur, present day Munshiganj district.
- His family was Bengali and upper caste Hindu, and were among the early adopters of English education.
- He was educated at Manchester Grammar School (1881–84), St Paul's school in London (1884–87) and won an open scholarship to Christ Church, Oxford.
- His major work Primavera: Poems by Four Authors (1890)

Intro of the poem-

- 'Can It Be' by Manmohan Ghose is an elegiac love poem written on the death of his beloved.
- The poet remembers his beloved who is dead and recalls her sweet smiles and cheerful (gay) look. She was a source of joy and merriment. But it is a sorrow for the poet that his beloved is dead.

Summary -

- The roses and daisies have grown upon her grave and they look very beautiful as they are shining like stars. But these bloomed flowers can not give pleasure and joy to the poet's heart.
- Instead, they become a token of death that pains the heart of the poet. All lonely things are full of beauty and as the beautiful things shine so shines the just (legal or noble) deeds.
- Thus the faith and truth and duty of the poet remain the same, but only his beloved is lying in the dust as she is dead. Everything in the universe is full of beauty and so are the poet and all things including his beloved. But it is a matter of sorrow that his beloved is not living to enjoy the beauty.
- The poem shows that every beautiful thing becomes meaningless to a broken-hearted man. While he had lost his beloved, everything which was beautiful became meaningless as his beloved was no more to share his joy
- The poem bears an autobiographical background. The poet had lost his beloved at an early age which broke his heart and depressed his spirit. This elegiac love poem was written perhaps in memory of his dead wife.
- The poem is a little one with condensed words and phrases. It bears four stanzas each of four lines. The last line of each stanza contains the same idea that his beloved is dead and no longer able to enjoy the beauty of the world.

CHAPTER - 15
THE TIGER AND THE DEER**(BY - Sri aurobindo)****Summary-**

• The poem depicts the law of the forest, in which a weak animal such as a deer gets slain by a mighty dangerous wild animal such as a tiger. The poem opens with a description of the tiger approaching the innocent deer, cowering and slouching.

• the innocent deer, cowering and slouching. The deer travels to the deep forest's large pool to quench his thirst with chilly water. It is completely unaware of the tiger's attack strategy.

• The poet describes the tiger's fearsome aspect, writing that the sparkling eyes, strong chest, and quiet soundless paws may frighten anyone. The tiger crouches cautiously to attack and dismember the deer. The deer dies pitifully, alone in the forest, remembering its mate.

• The poet explains that nature's benign, innocuous beauty is shattered by its harsh beauty. The poet concludes the poem in an optimistic tone. He shares his belief that individuals who cause harm to others will be annihilated, just as the mammoth previously ruled Asia but is now extinct. Similarly, like the mammoth, the tiger and other dangerous animals will perish. However, the deer would then drink freely from the cool ponds found throughout the dense woodland. Thus, the poet emphasizes his desire for a tranquil and innocent planet in the poem's concluding lines.

was one of its influential leaders, and then became a spiritual reformer, introducing his visions on human progress and spiritual evolution.

- Sri Aurobindo was an Indian nationalist but is best known for his philosophy on human evolution and Integral Yoga.
- He died on 5 Dec 1950 he was an Indian philosopher, yogi, maharishi, poet, and Indian nationalist. He was also a journalist, editing newspapers such as Vande Mataram.

Intro of the poem-

• 'The Tiger and the Deer' is one of Sri Aurobindo's finest works of Indian English poetry. Aurobindo is widely regarded as India's preeminent maestro of English literature. He was a philosopher, short story writer, dramatist, liberation warrior, and spiritual leader in addition to being a poet

• 'Savitri' is the epic that epitomizes his poetic career. He became involved in the Indian independence struggle in order to liberate his native land from British rule and afterwards turned to spirituality. The short didactic poem 'Tiger and the deer' was composed in 1930 and rewritten in 1942.

- The poem is dense with allusions to symbolism. The poet expresses his spiritual beliefs here and draws a contrast between good and evil, innocence and experience, and life and death. The tiger represents death, darkness, and hubris, while the deer represents innocence, gentleness, and love in the poetry
- The tiger's slaughter of the innocent deer represents the demise and annihilation of healthy life values in western civilization's materialistic culture. Alliterative language is utilized by the poet. Although the poem is about blood and murder, the wording is not garbled.
- The poet seemed to be expressing his spiritual conviction that, despite several trials and tribulations, life is a gift to be savored. The phrase 'coolness of large pools in the leaves' represents affection and sympathy, as well as peace and prosperity.

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CHAPTER-16 AGAIN

By Manjeri S. Isvaran

Introduction of poet-

Manjeri S. Isvaran Is One Of The Best-Known Short Story Writers Of India. His Contribution To Indian Literature Is Significant. He Is Perhaps The Only Indian Writer Of The Colonial Era To Have Chosen The Ancient Medium Of Short Story And An Alien Language To Render Indigenous Life And Indian Experience Into An Artistically Realizable Entity. The Book Is A Critical Study Of The Thematic Concerns And Technical Virtuositities Of Isvaran`S Stories. On a cold December morning in Delhi in 1966, death laid its icy hands on Manjeri S. Isvaran. It may be a common sign of human infirmity to believe in a kind of deathlessness for the hero as a writer. But there it was, and to many of his admirers, Isvaran`s sudden end came as a shock Isvaran wrote the bulk of his poems and stories initially for his own journal Short-story, then for Triveni, of which he was an Assistant Editor, and later for Swatantrata which he contributed first as a friend of Khasa Subba Rau and later as its Literary Editor. Isvaran, Khasa and N. R. ("Vighneswara") formed the trio who made Swatantra—the predecessor of Swarajya — the force it was in the days after freedom.

मंजेरी एस. ईश्वरन भारत के सबसे प्रसिद्ध लघु कहानी लेखकों में से एक हैं। भारतीय साहित्य में उनका योगदान महत्वपूर्ण है। वह शायद औपनिवेशिक युग के एकमात्र भारतीय लेखक हैं जिन्होंने स्वदेशी जीवन और भारतीय अनुभव को एक कलात्मक रूप से साकार करने योग्य इकाई में प्रस्तुत करने के लिए लघु कथा के प्राचीन माध्यम और एक विदेशी भाषा को चुना है। यह पुस्तक ईश्वरन की कहानियों की विषयगत चिंताओं और तकनीकी खूबियों का एक आलोचनात्मक अध्ययन है। 1966 में दिल्ली में दिसंबर की एक ठंडी सुबह में, मौत ने मंजेरी एस. ईश्वरन पर अपने बर्फीले हाथ रखे। एक लेखक के रूप में नायक के लिए एक प्रकार की मृत्युहीनता में विश्वास करना मानवीय दुर्बलता का एक सामान्य संकेत हो सकता है। लेकिन वहाँ यह था, और उनके कई प्रशंसकों के लिए, ईश्वरन का अचानक अंत एक सदमे के रूप में आया, ईश्वरन ने अपनी कविताओं और कहानियों का बड़ा हिस्सा शुरू में अपनी पत्रिका लघु-कहानी के लिए लिखा, फिर त्रिवेणी के लिए, जिसके वे सहायक संपादक थे, और बाद में स्वतंत्र के लिए जिसमें उन्होंने पहले खासा सुब्बा राव के मित्र के रूप में और बाद में इसके साहित्यिक संपादक के रूप में योगदान दिया। ईश्वरन, खासा और एन.आर. ("विघ्नेश्वर") ने उस तिकड़ी का गठन किया, जिसने स्वराज्य - स्वराज्य का पूर्ववर्ती - को आजादी के बाद के दिनों में वह ताकत बना दिया।

POEM-

Moribund the sun and moon and stars! Forces of the dark, stark, with no trace of the human in their face, are no longer on leash, from pole to pole resounds their mocking hideous bark.

From the real to the unreal! From light to darkness! From
immortality to death!

But the heart of a child prays, in faith deep-rooted it stays: nor
fire nor waters, satanic scowls and laughters, nor hurling down
the rocks, nor venom's convulsing shocks, shake his faith, and
dimly he sees his father's wraith.

Asato ma sad gamaya, Tamaso ma jyotir gamaya Mrityor ma
amritam gamaya.

A pillar rises sheer, near, spanning earth and sky! Only a pillar
to the mortal eye!

And a tremor runs, slow from the bowels of the earth, and the
pillar shivers; and a growl comes, low, and all the breath of air
quivers, but the ruthless tyrant laughs, as the inebriated cup
he quaffs.

And low the growl comes, like the rub-a-dub of weird drums
from the bowels of the earth, as the strange shape stalks in its
might stalking so light, leonine of head with body of man; and
the pillar shivers, and all the breath of air quivers!

From pole to pole hunches the stricken land The Fourth
Avatar is again at hand.

सूर्य, चंद्रमा और सितारों को मरणासन्न कर दो! अँधेरे की ताकतें, कठोर,
जिनके चेहरे पर मानव का कोई निशान नहीं है, अब बंधन में नहीं हैं, ध्रुव से
ध्रुव तक उनकी घृणित भौंकने की ध्वनि गूंजती है। वास्तविक से अवास्तविक
की ओर! प्रकाश से अंधकार की ओर! अमरता से मृत्यु तक! लेकिन एक
बच्चे का दिल प्रार्थना करता है, गहरे विश्वास में यह कायम रहता है: न आग,
न पानी, न शैतानी चिल्लाहट और हँसी, न चट्टानें गिराना, न जहर के
मरोड़ने वाले झटके, उसके विश्वास को हिलाते हैं, और वह अपने पिता के
क्रोध को धुंधला देखता है। असतो मा सद गमय, तमसो मा ज्योतिर्गमय
मृत्योर मा अमृतं गमय। एक खंभा सीधा, निकट, पृथ्वी और आकाश तक
फैला हुआ है! नश्वर आंखों के लिए केवल एक स्तंभ! और पृथ्वी के पेट से
धीमी गति का कम्पन उठता है, और खम्भा कांप उठता है; और धीमी गति
से गुराने की आवाज आती है, और हवा की सारी सांस कांपने लगती है,
परन्तु निर्दयी अत्याचारी हंसता है, जैसे वह शराबी प्याले को दबाता है। और
धीमी गड़गड़ाहट आती है, जैसे पृथ्वी के आंत्र से अजीब ड्रमों की
रगड़-ए-डब, जैसे कि अजीब आकार के डंठल अपनी शक्ति में इतने हल्के,
मनुष्य के शरीर के साथ सिर के लियोनिन; और खम्भा कांप उठता है, और
वायु का सारा झोंका कांप उठता है! ध्रुव से ध्रुव तक त्रस्त भूमि, चौथा
अवतार फिर से हाथ में है।

Short Questions

Q.1. On what occasion did Spenser write Prothalamion?

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Q.2. What kind of poem is Epithalamion?

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Q.3. Why is Edmund Spenser called the poet's poet?

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.....

Q.4. What is the effect of Spenser's repeated use of predator and prey imagery?

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Q.5. Why does the speaker compare his beloved to marble, rock, and other similar substances?

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Q.6. What personal strengths does the speaker attribute to himself?

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.....

Q.7. Describe the speaker's emotional life. How has he changed over time?

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.....

Q.8. How does financial language function in the poem?

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.....

Q.9. How does the thought of his friend affect the speaker?

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.....

Q.10. What is the source of the speaker's sadness?

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.....

Q.11. Which aspects of the poem cause it to be criticized by literary scholars?

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.....

Q.12. What are the major themes in "Sonnet 30"?

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.....

Q.13. Discuss the poem 'My Lady in Love's Chariot'.

.....
.....

Q.14. Who is the sitting in the chariot of love and who are pulling it?

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.....

Q.15. What does the speaker see in the shining eyes of his beloved? Explain.

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.....

Q.16. Discuss the theme of 'My Lady in Love's Chariot' by Ben Jonson.

.....
.....

Q.17. What things does the poet compare his girlfriend to?

.....

SEMESTER - I

English Literature [POETRY]

Q.18. Discuss the summary of 'My Lady in Love's Chariot' by Ben Jonson.

Q.19. What is the meaning of "The Good Morrow" by John Donne?

Q.20. What is the theme of the poem "The Good morrow"?

Q.21. How does Donne describe love in his poem "The Good Morrow"?

Q.22. Write title analysis of "The Good Morrow".

Q.23. How does "The Good Morrow" reflect the social and scientific development of the Elizabethan age?

Q.24. What role do Christian thought and theology play in John Donne's "The Good Morrow"?

Q.25. What is the poem's title referring to?

Q.26. Explain the significance and meaning of lines 6-7.

Q.27. Write the summary of the poem "The Gifts of God". "The Gifts of God" is a religious poem by George Herbert. Ilias

Q.28. What did God say when he made man?

Q.29. Why did God denied rest to man?

Q.30. What did God's glass of blessings contain?

Q.31. Besides those given in the extract, what other gifts has God blessed mankind with above His other creations? Enlist them.

Q.32 Why did God withhold the gift of 'Rest from man'?

Q.33. What does God want in return from man for the gifts He has bestowed on him?

Q.3

4. so generous to him. What would human beings do if God gifted them with 'Rest'?

.....

Q.35. When does man generally turn to God? Give one example to support your response.

.....

Q.36. Discuss with your group and justify the title of the poem 'The Pulley' in your own words.

.....

Q.37. Pick out three lines that contain the monologues of God.

.....

Q.38. What is the other name of the poem "The Gifts of God"?

.....

Q.39. Why does God decide to pour his gifts on man?

.....

Q.40. What did God think in respect of giving rest to man?

.....

Q.41. Why has "The Gifts of God" been called a metaphysical poem?

.....

Q.42. What was Milton's goal in writing Paradise Lost?

.....

Q.43. What are some qualities that Satan possesses and why are they important to the narrative?

.....

Q.44. How is God portrayed in Paradise Lost?

.....

Q.46. Is Milton a misogynist? Why or why not?

.....

Q.47. What does Collins mean by 'aught of oaten stop'?

.....

Q.48. Who prepared the "shadowy car" of the evening?

.....

Q.49. How does Collins describe the cheerful evening of spring?

.....

Q.50. inspiration to those who appreciate it. What does Collins mean by "time-hallowed pile"?

.....

Q.51. What is the theme of Ode to Evening?

.....

Q.52. Is an Ode to Evening a romantic poem?

Q.62. What is 'Elegy written in a Country churchyard'?

Q.53. What are the features of ode in Ode to Evening?

Q.63. When did Gray die?

Q.54. Why Ode to Evening is a transitional poem?

Q.64. When was Gray's odes published?

Q.55. How has 'evening' been personified in the poem Ode to Evening?

Q.65. What does the poet express in "The Harp of India"?

Q.56. How does the poem Ode to Evening begin?

Q.66. To which does the poet compare the past greatness of India?

Q.57. What is the central idea of the poem?

Q.67. Where is the harp at present?

Q.58. Write a short note on Thomas Gray's Elegy.

Q.68. Why is nobody now playing on the harp?

Q.59. Write the critical Appreciation of the poem.

Q.69. Why does sweet music not come out of the harp?

Q.61. Who was Gray's father? Ans. Gray's father was a broker.

Q.70. Why is India's past greatness now in great danger?

Q.71. Why does the poet wish to sing about India's past greatness?

.....

Q.72. Why does Derozio use concrete images in "The Harp of India"?

.....

Q.73. Why does the poet wish to sing about India's past greatness?

.....

Q.74. What does the poet want to write about?

.....

Q.75. What are the literary devices in "The Harp of India"?

.....

Q.76. Give a short introduction of "The Harp of India" (Henry Derozio).

.....

Q.77.'In 'Into that heaven of freedom, my Father, let my country awake'. What is meant by 'Heaven of Freedom'? State briefly what kind of freedom that Rabindranath prays for his countrymen to achieve?

.....

Q.78. State briefly the poet's ideal of true freedom.

Or

For what kind of freedom does the poet pray to God for his motherland, India?

.....

Q.79.Describe the qualities of the mind of man in a truly free country.

Or

What does the poet say about the mind of men of a truly free country?

.....

Q.80. How does Rabindranath describe the present state of his country?

.....

Q.81. Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit.

.....

Q.82. How does Rabindranath describe the domestic walls? What do they do to the world? If the home has walls, what is the world like?

.....

Q.83. Explain in your own words the kind of freedom that Rabindranath wishes his country to achieve.

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Q.84. "Where knowledge is free" (a) Who says this and where?

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Q.85. "Where the world has not been broken up into fragments by narrow domestic walls".

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Q.86. "Where tireless striving stretches its arms towards perfection".

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Q.87. "Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit".

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Q.88. "Into that heaven of freedom, my Father let my country awake".

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Q.89. How are the bangles described in the first stanza of the poem and who are these bangles for?

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Q.90. The poet uses different similes for the bangles. What are these?

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Q.91. Name the different colors mentioned in the poem. What do they represent?

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Q.92. The word "some" has been repeated in the poem. What is it?

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Q.93. What are the kinds of bangles suited to young maidens?

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Q.94. What is the function of bangle sellers as seen in the poem "Bangle Sellers"?

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Q.95. Write about the poem.

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Q.96. What is the form and language of the poem?

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Q.97. Give a central idea of the poem.

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Q.98. Where are the bangle sellers trying to sell these bangles?
Whom are they calling to buy them?

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.....

Q.99. List the words used to represent the bangles?

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Q.100. What do we understand from the line 'tranquil brow of a
woodland stream'?

.....
.....

Q.101. Explain limpid glory of newborn leaves'.

.....
.....

Q.102. Why are silver and blue colors compared to the mountain's
mist?

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.....

Q.103. What do we understand from the phrases 'bridal laughter'
and 'bridal tear'?

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Q.104. What are some recurring themes in Nizamat Jung's poetry?

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Q.105. How does Nizamat Jung's poetry depict the theme of love?

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.....

Q.106. and the yearning for a beloved. What role does nature play
in Nizamat Jung's poetry?

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Q.107. How does Nizamat Jung's poetry reflect spirituality and
mysticism?

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.....

Q.108. What distinguishes Nizamat Jung's language and
expression in his poetry?

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.....

Q.109. and musical quality in his verses: How might Nizamat Jung's
regional and cultural background influence his poetry?

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.....

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Q.110. What emotions does Nizamat Jung often explore in his poetry?

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Q.111. How does Nizamat Jung express his inner thoughts through his poetry?

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.....

Q.112. What makes Nizamat Jung's poetry stand out in the realm of Urdu literature?

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Q.113. What is the theme of the poem King Porus?

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Q.114. What is the poem King Porus a legend of old about?

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Q.115. Why do you think Michael Madhusudan Dutt stopped writing in English?

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Q.116. How does the poet describe the heroic King Porus in the battle- field?

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Q.117. What did Alexander do when he saw Porus fighting on with his gaping wounds?

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Q.118. Porus is compared to a chained lion as he walks to the Macedonian King. What qualities is Porous is the poet trying to highlight?

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Q.119. Why does the poet says 'Thus India's crown was lost and won'? Explain.

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.....

Q.120. What quality of Alexander is also inherent in his act of forgiveness?

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Q.121. What is the rhyming scheme of the poem? Working with the first stanza onwards see if the poet has maintained it throughout the poem. If there is a deviation point it out.

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.....

Q.122. The poet says that the tempest in the war of elements was nothing as compared to what followed the next morning. Compare the two stanzas and how they describe the two happenings.

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.....

Q.123. The third stanza describes the milk-white Elephant and Porus fighting his enemy explain the scene in your words bringing out the beauty of epithets used by the poet.

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Q.124 What memories does the speaker recall in the first stanza?

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.....

Q.125. How does the speaker react to seeing roses on her grave?

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.....

Q.126. What do the daisies on her grave remind the speaker of?

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Q.127. What do the phrases "And can she now be clay?" and "And is she earth indeed?" suggest.

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Q.128. What virtues are mentioned in the poem?

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Q.129. How does the speaker describe the sky and the earth in the fourth stanza?

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Q.130. What existential questions does the speaker raise in the poem?

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Q.131. How does the repetition of "And is she only dust?" impact the poem?

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Q.132. What emotions and contemplations does the poem convey overall?

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Q.133. What does the tiger stand in the poem for?

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Q.134. What does the deer stand in the poem for?

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Q.135. What does the soundless paw mean in the poem?

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Q.136. "As the mammoth shakes no more the plains of Asia".
Comment on the line.

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Q.137. "The wind slipped through the leaves, as if afraid lest its
voice and noise of its steps
perturb the pitiless splendour". Explain whose voice and noise of
steps perturb the grandeur?

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Q.138. "Destroyed the mild harmless beauty by the strong cruel
beauty in Nature". Explain the line.

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Q.139. Which expression in the poem reveals the optimistic mood of
the poet?

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Q.140. How would you relate the killing of the innocent deer by the
tiger with the healthy values of life by the cruelty of modern
civilization or the materialistic mind?

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Q.141. The poet has presented a balanced picture of nature where
both nectar and poison are equally essential for the existence of
life. Justify their significance.

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Q.142. What inspiring message does the poem convey?

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Q.143. What description of the tiger does the poet give in the
poem?

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Q.144. "Hardly daring to breathe". Who does the poet refer to?

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Q.145. How did the tiger kill the deer?

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Q.146. Why has the poet made reference to the mammoth?

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Q.147. Why has the poet used the symbols of the tiger and the deer?

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Q.148. What does the poem, "The Tiger and the Deer" teach?

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Q.149. Who is the poet of the poem "The Tiger and the deer"?

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Q.150. What happens to the deer in the poem "The Tiger and the deer"?

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Long Questions

Q.1 Write a detailed note on the theme of Spenser's poem A wedding song?

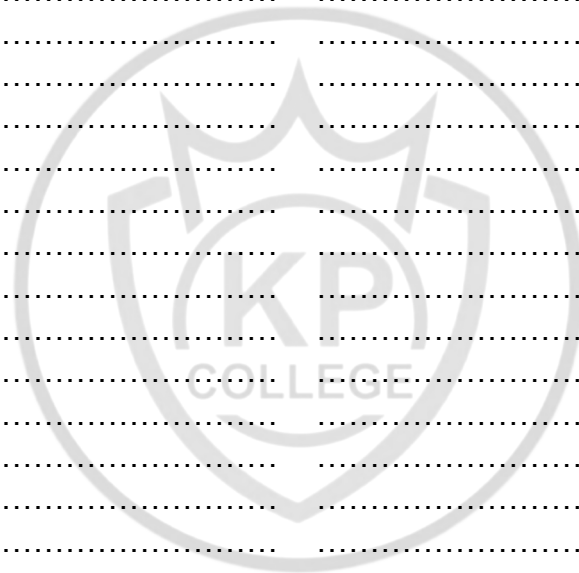
Q.2 Write a critical note on the sonnet To his Love remembrance?

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Q.3 What is a sonnet? write a critical note on a Shakespeare sonnet?

Q.4 Write an introduction and summary and add critical notes to the jonson poem My lady in love chariot?



Q.5 What is Metaphysical poetry ? Explain with reference to donne poem The good morrow?

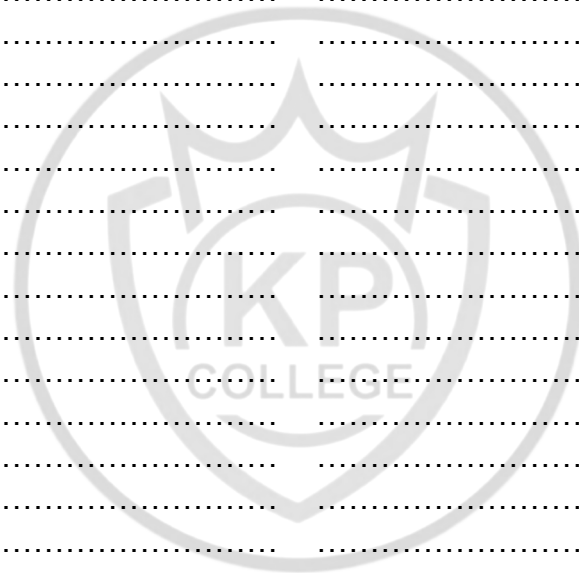
Q.6 Write a detailed note on The gift of god by herbert?

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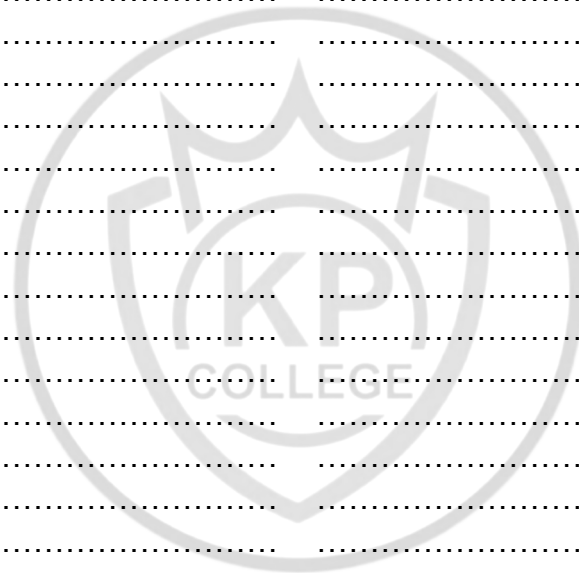
Q.7 Write a critical appreciation of milton's paradise Lost?

Q.8 Detailed note on Thomas grey poem Elegy written in country churchyard?



Q.9 Give a critical summary of the poems Collins Ode to evening?

Q.10 Analyse the causes of the great popularity of grey's Elegy?

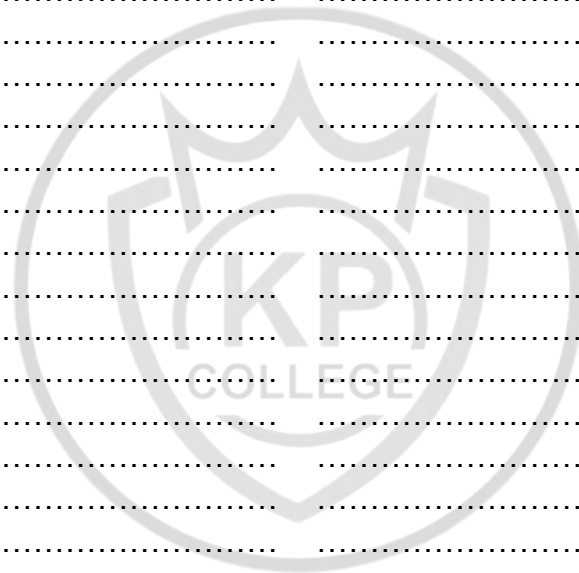


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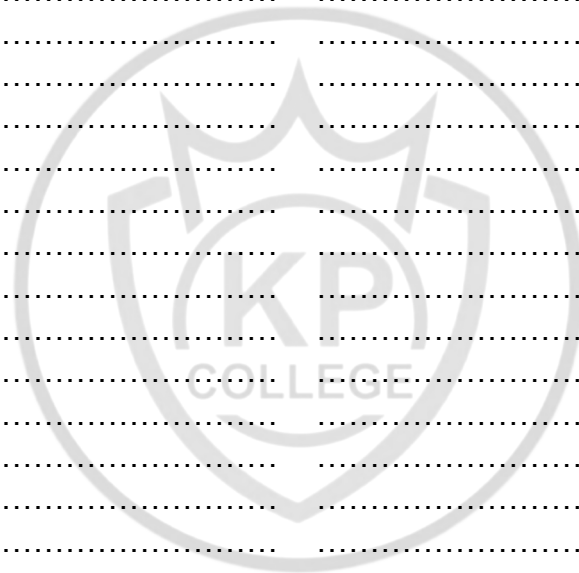
Q.11. Write a critical appreciation of thomas gray's "elegy written in a country churchyard"?

Q.12. Give a critical summary of the poem “Ode to evening” by collins?



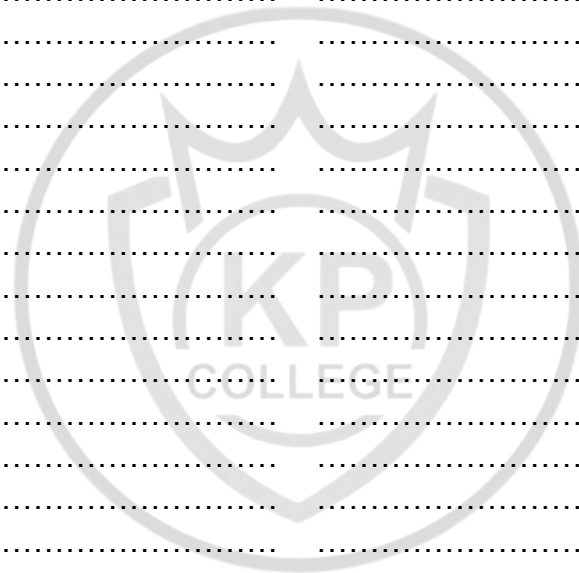
Q.13. How can post derozio convey his respect for india's former glory?

Q.14. “Into that heaven of freedom, my father let my country
awake” what is meant by “heaven of freedom”? state briefly what
kind of freedom that rabindranath tagore prays for his countrymen
to achieve?



Q.15. Write a detailed note on the poem “ Bangle seller” by sarojni naidu?

Q.16. write a brief note on “village song” by sarojini naidu? Throw a light on women's condition in poem.

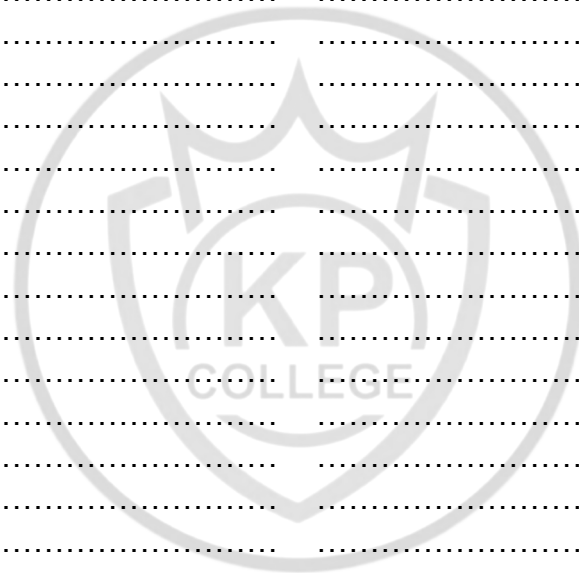


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Q.17. write a critical appreciation of the poem “prologue” by nizamant jung?

Q.18. How does the poet describe the heroic king porus in the battle field? describe in detail.



Q.19. What is the theme of the poem “Can it be” by manmohan ghosh? Explain

Q.20. What does the poet compare “ the tiger and the deer” to in this poem? Explain

