CHAPTER - SIX

EXPRESSION ASPECT IN THE POETRY WORKS OF NAGARJUN
CHAPTER - 6

EXPRESSION

Expression means depiction of those feelings and emotions which are imprinted on the mental as well as emotional surface of the author's mind. This is made possible with the help of certain images. It goes without saying that Nagarjun is mainly a poet of the people and he is closely associated with their feelings. He is aware of all those problems which cause sufferings in their minds. The poems of Nagarjun enter into these mental situations.

His poems are best known for their revolutionary tendency which is absent in the contemporary poets. This will be explained in some detail in the poems that follow.

6.1 Poems relating to Romantic feelings

In these poems one can locate the sense natural beauty and the expression of individual feelings and of romance. Such poems are generally evocative in their themes and expression. Satire provides
energy even to those poems which are romantic in nature. His poems based on the love of nature also include his own village. Tarauni, including the Tamarind tree, the boundary and the land with sweet smell which occupy the memory of the poet.

(i) **Natural Beauty:**

Leading his life in the romantic manner, the poet has had the occasions to observe nature in its various aspects. "Badal Ko Ghirte Dekha Hai" is the poem which has received the highest praise among all his poems written on nature. This poem embraces the scene of the ducks sporting in the lake water in the lap of the Himalayas, the pair of the ruddy goose (Chakwa-Chakwi) making love with each other and the deer mad in search of the musk (Kasturi) embedded in its hub.

निज के ही उन्मादक परिमंत
के पीछे धानीलों हो होकर
अपने ऊपर फिरते देखा है
बादल को फिरते देखा है। २

The lines that follow portray a lively picture of the spring season whose advent has a great attraction for the poet.

बुध वनस्पतियों की बूढ़ी गायकों में
पेठ-पेठ टहनी-टहनी का लगा झकझकने
से निकले मुगुले के गुलेबे गदरकै
अलसी के नीले पूली पर नभ मुकक्का। ३
This proves that the poet’s love for nature is not artificial but genuine.

यह कपूरी गूंथ
शिशिर की यह सुनहरी, यह प्रकृति का उल्लास
रोम-रोम बुझा लेना ताजगी की पास।

The portraits of the charge of season, depicted by the poet in poems like "Prakriti Ankan", "Talab Ki Machhaliyan", "Basant Ki Agwani" and "Neem Ki Tahaniyan" are of special attraction. He has adopted the dual process in doing so. Firstly, the depiction of the realistic picture as in "Talab Ki Machhaliyan" and "Neem Ki Tahaniyan". The second process is aesthetic in its nature. The five lively pictures incorporated in the poem, ‘Badal Ko Ghirte Dekha Hai’ are really lovely and fascinating. The painting of the various aspects of beauty relating to the natural environment are lively and panoramic at the same time. The pictures of the rivers, ponds, mango groves, farm and granary that the poet has presented in his poems take the readers to them again and again. In the rainy season the aromatic smell of the earth, the gathering of dark clouds in the sky, the mingled sound of the frog, peacock and cuckoo and the flash of lightning have been beautifully and artistically presented in his poems with suitable images. On several occasions, he seems to be overwhelmed by emotions to see the beauty of the rainy season and expresses his absence to it.
In the same way, in this poem "Jayati, Jayati Barsat" the poet addresses the clouds as life-giving and he is happy at their undisciplined movement and ask them to throw down showers of rain till they get completely exhausted. But according to Bhagwat Rawat these clouds do not create any kind of feeling in the minds of the readers. But there is an indication of feelings expressed for ‘Indra’, ‘Varuna’ etc. in the Rig-Veda as a prayer to them. These expressions are nothing but sincere and genuine and not immatured as opined by many. It is so that because honesty is more important in such situations. No natural description or expression is possible without that. The poet looks at nature in quite a normal way and his heart starts leaping up like the peacock after enjoying the beautiful scenes and sights of nature.

Thus Nagarjun has depicted nature at various emotional levels and has become alive and active in his poetry. It appears quite delightful with the delight of the poet. It also seems to be the co-sharer in the weal and
woe of the common people. This is possible only when the poet is able to establish an easy and cordial relationship with nature.

(ii) **Feeling of Love:**

The poet's deep love for his wife can be seen in his poem "Yeh Danturit Muskan" after adopting a nomadic life, he wandered from place to place but occasionally he also does not forget to remember his wife and then he appears to be quite restless, Nagarjun has always been a supporter of social life and so his relationship with his wife never goes beyond the bounds of a certain limitations of society while remembering his wife as in "Sindur Tilkit Bhal" the poet also remembers Mithila and its various phases of life which are closely linked with his personal experiences. The smiles of his wife in the hut is like a lotus fully blossomed and pleases him immensely. Desiring to have affinity with her, he also expresses his thankfulness to his mother who made such a wife available to him.

\[
\text{यदी तुम्हारी मैं न माधम बनी होती आज मैं न सकता देख मैं न पाता जान तुम्हारी यह दन्तुरित मुस्कृत।} \\
\]

This lines hint at the poet's desire to adopt the life of a householder. An example of the poet's concept of healthy love for a householder can be seen in the following lines.
This form of love is indeed, inspiring. It is free from the fleshy aspect of love. It is this overwhelming aspect of love that leads to complete surrender. here the lovers live on various mental horizon.

The poet identifies his beloved with a kind of light which pierces through the thick darkness. The deep experience of the poet with regard to love has been expressed in "Yeh Tum Thi". Here the poet observes the beauty of his life in the sound of his beloved.

Nagarjun’s experiences of love are based on the feelings of love and surrender. Love for him is sacrament which expands the sensitiveness of man by granting it a dimension of thinking.

6.2 Realistic viewpoints:

By going through the themes of Nagarjun’s poetry one can understand fully how poetry provides man with the sense of struggle. His poems also express clearly the dimensions of war. The aim of his poetry is to make people realise of the future. A slightly attentive observation of the craft of Nagarjuna and its source will lead us to the fact that the real source of his poetry is the struggle between humanity and inhumanity.
In fact the primary aim of Nagarjun's poetry, even of all modern poetry, is to make him realise of the future on the basis of what is happening in the present. Actually, Nagarjun has made the mass agitation the base of his poetry.

Indeed, Nagarjun has tried to focus the realities of today with reference to politics economic disparity, the distance between the exploiters and the exploited. And by describing the miserable condition of farmers and labourers.

(i) **Political and social context**:

Nagarjun was actively engaged literary writing since 1931. It was the time which was going to decide the role of everyone in the struggle for India's freedom. The poetry of Nagarjun, who was a close observe of human nature, the social struggle has clearly revealed the social struggle and it is free from the individualistic attitudes expressed in other poets writings. He has rarely left anything untouched that is directly related to this struggle. It was this deep attachment with the proletariat class that turned his attention to Marxism. Henceforth, he wrote poems that had the impact of the Marxist Philosophy on him. He held that people can
enjoy real happiness only by embracing Communism. The poet started dreaming of the Red-china in India.

Nagarjuna has played a dominant role in various movements such as freedom movement, progressive several movement, Peasant movement including movements of Bihar which according to him are in the forefront of all movements. The poem, ‘Pratibanddha’ stands evidence to it.

His poem ‘Shasan Ki Banduk’ expresses the suppressing and dominating attitude of the ruling class. He is a staunch supporter of those who support and defend various cultures.

The suppression of the helpless causes pain in the heart of the poet. He rejoices victories with them. He always tries to encourage those who fed exhausted by long struggles.
The poet is even ready to take arms against those a big landlord, a minute a govt., saint, capitalist class, Imperialists, communal forces etc., who try to flourish at the cost of the poor and the weak.

The poems of Nagarjun on politics always deal with the political situations of his own days. The canvas adopted by him is too big to common understanding.

The poetry of Nagarjun is not what it apparently appears to be, but there is an under-current mingled with internal music. One has to peep into that also in order to comprehend the entire personality of the poet.

In his poem, named ‘Mantra’, the poet has expressed his views as follows.

The politics of Nagarjun covers a wide field including political
leaders, literatures, thinkers, poets and those associated with administration. His politics is particularly satire because of its effected attitude.

Nagarjun is generally accepted as the poet of this earth. He has the credit to know the people specially of the proletariat class and has reflected their life in his poetry, their happiness and sorrow, hopes and ambitions, dream and struggle, all have found expression through his poetry. His poems unfold even those aspects of the life of this people which can be known only by coming in close contact with them. His heart is filled with pain when he comes across the haggard and starving people. The following lines stand witness to this fail.

The suppressive policy of those who are at the helm of the affairs and quite callous to the problems of the poor have been expressed in the following lines.

Nagarjun believes that the present condition of the country is the creation of those who are after power and pelf and intend to get their
desires fulfilled at any cost. They are even ready to indulge in the activities most heinous in nature. In brief, they want to rejoice at the cost of the poor and the haggard. The poems written on these topics are nothing less than the human documents reflecting, on the one side the miseries of the exploited and the self-centredness of the so-called rich.

6.3 NATIONAL FEELINGS:

Nagarjun has full faith in democracy where the voters have the powers to exercise their mandate, but here again some selfish people try to derive benefits from the weaknesses of the poor. The government also tries to suppress the people by snatching away their mental ripes, and by imposing MISA and DIR through an ordinance.

The intensity of national feeling expressed in the poetry of Nagarjun is obvious in the fact that even the dust particle of his country smells of sandal. The poet’s heart leaps up at the very idea that he is born and brought up in this beautiful land and hopes to sleep in his lap one day. Today people write poems about those topics which are of daily use but the poet remembers those who had been forgotten for some reasons.
Those great patriots and heroes who sacrifice their lives for the sake of their country are almost out of mind today. They took as a precedence of patriotic feelings through all other things in life. The poet remembers them with respect.

Nagarjun champions the cause of the proletariat class which is spread all over the world. He is always ready to make great sacrifices in order to save them from impending danger. He is bold enough to abuse Mao and wrote poems to inspire the jawans during the Indo-Pak war.

Among the progressivist writers, Nagarjun, may be top the list and a great source of inspiration to those who are desirous to write poetry. A great section of the people reads his poetry with the same interest as it does with ‘Ram Charit Manas’ in the words if Dr. Namvar Singh.

6.4 PHILOSOPHY OF THOUGHT:

A section of the poems written by Nagarjun is devoted to
thoughtful ideas. He welcomes and appreciates the development of science for the prosperity of humanity.

Another important dimension of Nagarjun’s poetry is that which is associated with revolutionary ideas. The following lines justify the same.

There was a time when Nagarjun declares himself to be a great supporter of Naxalism. The following lines of his poetry seem to support those who were active participants of the movement.

6.5 Expression relating to homage:

In these poems, the poet mainly deals with the main idea which is
prone to some kind of revolution. Other kinds of poems relating to dedication are Kalidas, Rabindra Nath Tagore, Rajkamal Chaudhuri, Nirala, Lenin, Gandhi, Nehru, Lal Bahadur Shastri, Lumumba, etc.

The poem written on ‘Kalidas’ is regarded as one of the best poems of Nagarjun. Here the poet has tried to trace the individualistic aspects of the characters of the great poet.

In ‘Rabi Babu’ the poet puts a question to Tagore as to how he became a poet of the common people after taking birth in a rich and respectable family.

His poems on ‘Raj Kamal Chaudhury is remarkable. It shows a close and intimate relation between Chaudhury and the poet. He regards him as one of those poets who stand in the first row of the poets and whose personality is quite attractive as a poet.
He has depicted the character of Nirala in ‘Bharti Sir Pitati Hai’, His poems on Gandhi, Lenin and Shailendra are equally praiseworthy.

Nagarjun is the poet of the common people and he reflects their feelings of meal and woe in his poetry. He is also branded as the poet of emotion. In fact, a poet of the people is always restless to express their feelings in his poetry. He hardly ignores any aspects of their activities in his poetry. In such a situation it is quite likely that the poet cannot pay equal attention to the language as well as the theme. Here the theme becomes primary and the language and the style are often subordinated to the ideas. This is quite true about a poet of Nagarjun’s stature.
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