CHAPTER - FIVE

PATRIOTIC CONSCIOUSNESS IN
POETRY OF NAGARJUN
The national consciousness mentioned above is beyond the barriers of time and space and it can be traced in every ape with some modifications depending on the prevailing situations. It has been a special and distinct quality of the Indian culture to allow religion to have its full play. It dominates the individual, social and political actions in society. But in the western world religion occupies the secondary place whereas in India it occupies the primary position. The religious social and political life in India is pro-religion not anti-religious. The major divisions in Hindu society, such as difference in religion tribe caste system etc. have the recognition of the religion. It is for these reasons that the reformers had
to ameliorate the social system before and after embarking upon the religious activities.

The leaders of these cultural movements were trying to tone down the social and cultural ties of dependence. The Brahmo Samaj, the Arya Samaj, the Prarthana Samaj and theosophical society etc. started a new era in India.

The great freedom movement was conducted under the leadership of Tilak and Gandhi after a number of political and national movements. India was in a position to acquire the freedom of the country.

All these aspects influenced the current of national poetry. Such poetry became essential to manifest the feelings associated with the movements. Those movements which served as the background of national poetry can be divided into three categories.

1. Cultural Movement
2. Economic Movement
3. National Movement
Briefly speaking, these cultural movements had little impact on Hindi poetry except that of Arya Samaj. In Marathi poetry also the revolutionary and the reformatory ideas of Agarkarjee had more effect than the culture movements. The cultural movements were mainly concerned with the intellectual class. They could not influenced the common man. It was reformative aspect of the cultural movements that influenced the common people consequently the tone of reformation is heard in the language of the poet Marxism inspired the oppressed people by providing them, a voice and induced the people to economic revolution. Its impact in clear on Hindi poetry. Same is true about Gandhism. The national movements which were mainly started or for the freedom from slavery attracted Indians by extending their activities to several economic and social aspects such as Swadeshi Swabhasha and freedom. The poets could not keep themselves dissociated from such activities including the suppressic policy of the British. The poets of Hindi tried to pleased the people from slavery by installing national consciousness.

A remarkable quality of modern poetry is to create national feelings among the people. It can also refer to the problem of the world. The aims and objectives of such poetry. It is thought provoking and pleasure seeking even the drawbacks of the country are described without any hesitation. The poet has to experience a feelings of happiness and sorrow
his every breadth seems to be closely linked with the miserable condition of the people. His ideas inspire the people to great revolutions. The poetry of Nagarjun is full of revolutionary ideas during war and peaceful. A great change came in Hindi poetry by coming in touch with the British rule.

The idea of national feeling started emerging in the later half of the 19th century.

The country had become subjugated. The national feeling of a dependent nation means the strong feeling of freedom. The self respect of a nation cannot ignore the national ideas.

5.1 **Hindi Poetry and National Awakening**

The claims of freedom or the bitter feeling that emerged owing to exploitation and suppression or because of famine and plague provided a great inspiration alongwith the mental food of those who were in the front rank for fighting against all the evils prevailing in the country. It also created a fire inside and provided guidance for the path of progress. The whole nation got ready to fight against the British by sounding a clarion call. The cultural leaders revitalized the force and
guided it properly. It also mobilized the common mass to join the movement for being inspired by the ruler themselves. Fertile brains began to realize the importance of freedom. Swami Vivekananda, Ram Krishna, Swami Dayanand, Bharattendu Harischandra and several others came into the field together. Even the English thinkers contributed to this awakening.

"अध्ययन के साथ ही बदलि, मिल, दर्शन, संदर्भ, मिलटन, मेकाने, दसी, वाल्टेयर आदि के द्विगत भारतीय मार्गलेख में हिस्सा करने लगे। उनमें नई सिद्धांत भरने लगे।" ६

समारे नवजागरण की भी विशेषता रही है। "भारतीय नवजागरण अध्ययन, धर्म और नव-सूचना के तीन फलस्वरूप के साथ आया था।" ७०

"राष्ट्रीय जागरण के क्षेत्र में ही हिन्दी कविता का जन्म हुआ है।" ११

Our reawakening too had some speciality of its own.

The most distinctive quality of the poets of this era is to examine the inconsistencies of life from close quarters by getting themselves fully attached to them. It is for this reason that the national poetry written during this period is dominated by activities which are agile and full of warmth they are dynamic and closely related to life from the social and political angles.

The following were the main currents of the poetry of progressivism.
The pathetic depiction of the present miserable conditions, the distressed state of the country, social deficiency, caste disunity and dissimilarity, the annihilating fury of superstitions and conventions, mal-administration, expressiveness, famine lack of education, epidemic diseases, lack of religious feelings, untouchability etc. and urge to get rid of them. A touching appeal to the countrymen to come forward to bring about a whole sale change in the prevailing condition of the country.

The initiation of women's freedom a respectful adoration to resources of the country.

It goes without saying that the above mentioned facts are well incorporated in the poetry of Nagarjun. He also seems to be influenced by the two great philosophers and thinkers of this age.

Thus, the national consciousness in the poetry of Nagarjun can be studied categorically by classifying them in various dimensions.

i) Adoration and eulogical citation.

ii) Various aspects of the present plight sad exploitation, conventionalism, caste system, the plight of women, etc. will also brought into the purview of the present study.
5.2 Adoration and Eulogical Citation

The opinion of Max Muller is mentioned in this regard:

"भारतवर्ष एक विशालकाय एवं प्राचीन रेखा है जिसकी प्रकृति ने उसे सर्वथा संपन्न बनाया है। तरंगामुख समुद्र, प्रमुख भूभाग, विश्वास, श्री निर्वेत, हिमालय और संस्कृति सर्ताजों ने प्राचीन-काल से कवियों को संकेतित कर रखा है, और आज भी उनका गान ग्राह्य है। भारतवर्ष की अद्भुत प्रकृतिकृत गुणवत्ता के कारण उसे धरती का स्वाभाविकता भी फूलते हैं।"

Poets from very early tunes have eulogised India for her panoramic natural beauty. In modern times the importance of motherland has increased many times more. A poet like Nagarjun can never be disattached from love of his country to his consciousness rather sensitively. The hard working life of the peasants and laborers automatically draws his attention towards them. His mind has a free movement in any part of the country even to the ‘Onam’ festival taking place in the remote corner of the country. He feels the smell of the sandal wood. He feels uneasy when he is away from these aspects of his country. The outcry of the poets mind is expressed in the following lines.

हृदय से पर आ रही आवाज
धन्य वे जन, धन्य वही समाज
यहाँ भी तो हूँ न मैं असहाय
यहाँ भी है व्यक्ति और समूद्राय
किन्तु जीवन भर रहूँ फिर भी प्रजाती ही कहेगे-हाय।

Being disattached from his land is painful to the poet and it is emerged with the terms sojourn. The mental suffering arising out of it is less than that suffered by aching.
The national ideas of the poet as found expression in the soul of the nation. The poet sings about the people by knowing their true conditions. The people of the country represent the real spirit of the nation. The poet is specially inclined to the people for their attachment to their land. Its singing about the nation amounts to describing the qualities of the people while writing songs about the power and the glory of the country. The poet seems to be inclined to the common people regarding their hard work and the bitter reality of their life.

He depicts the realistic aspects of their life which seems to submerged in poverty and afflicted by the oddities of life. The poet is unhappy to see the unhealthy situation of life. But he is not disappointed. He expresses his anger against those capitalists who exploit the people. But praises those who lead alive full of struggles.

Nagarjun has all praise for the natural beauty and geographical sake of his country. He is proud of being an Indian by birth. He has praised his country in the following lines.
From this it appears that there is an image of the country in the mind of the poet which is full of humanity. The land of Mithila is as a coat. There is a close association with it. The poet is grateful to it for the benefits it gives him. The village mud is sandal for him; The crops seems to smile in the fields; The songs of the damsels busy in husking the corn are sweet and beautiful and even superior to the note of the cuckoo. The dust of the village paths are sandal-coloured. After enjoying these beautiful sights and scenes, the poet feels like eating Talmakhana and enjoying the juice of the cane and smelling Moulsiri flower and derives great pleasure which is possible only for a poet like Nagarjun.
The poet attaches great importance to the soil as it opens the door to salvation for every human beings. Such importance to land is a rare achievement of the poet hardly found among other poets. He even feels that the importance of treasury to Kuber is inferior in less valuable than the importance attached generally to the land or to his mother land. The poet is fully acquainted with those who belong to this land of ours, and he ask them to take an oath in the name of this land full of fire and energy. He also swears to improve its condition. He takes the Tilak from the dust because it is life living and also capable of inspiring a new life to those who belong to this land. This great reality of the land can be known by one who recognizes the thrilling sensation hidden in it. It is hardly true to say that the poet love the land of Mithila where he was born and brought up.

'केसर की सर सब भूमि पर
धान, नारियल, कुंजू बन की
हरियाली तहराली है
शरीकों कृपाओं का नव संस्कृति।' ॥

We also come across the description of natural beauty of India in the poetry of Nagarjun. Barring some exceptions Nagarjun, by his imaginative power has presented a picture of India. Where the eulogy of the country and the adoration of the peoples as a whole have been well represented by the poetry of Nagarjun.
5.3. THE PRESENT SOCIAL PREDICAMENT AND ITS VARIOUS ASPECTS

A mere glance at the Indian history acquaints us with the fact that the main cause of the contemporary sad plight of the country is slavery. Owing to this dependence the activities of the people were almost suspended, and all progress had come to a standstill. Ignorance, conventionalism, superstitions etc. had become deep-rooted. The following lines quoted from Bharatendu Granthawali may be observed.

‘भारत जैसा महान विशाल एव सुसंस्कृत देश राजनीतिक, सामाजिक, आर्थिक, धार्मिक, सांस्कृतिक हीनता को प्राप्त हुआ था। आध्यात्मिक, आधिकारिक तथा आधिपत्यिक नियम तांत्रिक सत्ता को अपने निष्ठागत का सार्वभौम नहीं दूरे रहा था। विद्या ने पूरा विध्यान रच दिया था। भारत की दुर्दशा सत्याग्री ही। वह देखी नहीं जाती ही।’

Distinction of caste and community, dowry marriage between unmarrying partners and several other old conventions and strict rules were inflicting violence blows on society and blocking its path of progress. As a result of this the condition of the society was deteriorating day by day. The modern poets were in a position to realise this fully and they could not keep themselves disinclined to all this. So they came forward to depict the realistic aspects of the situations prevailing in the country and in the society. We came across a distinct and lively picture of the contemporary society in the poetry of Nagarjun. He has a direct confrontation with the problems, political, social and economic in nature. His poetry represents the throbbing of the complete age to which he belongs.
EXPLOITATION

The country was dependent. All the sparks of the revolution were proving ineffective in the face of the diplomacy of the British rule. But there was a warming up all around the English made the landlords the permanent masters of the land and empowered them to evict the peasants. This rendered the poor peasants conditions pitiable. The welfare of the peasants was neither the headache of the British rulers nor of the Indian Capitalists and landlords who were quite in agreement with British rulers. Nagarjun could not tolerate all this and he jumped actively in the movement, besides writing poetry. His literature reflects those ideas and feelings which are directly related to the welfare of the people by safe guarding their interests in every possible way. Inspired by deep faith in their power and welfare the progressive poet declares his commitment:

The national consciousness of progressive poetry is manifested through constant struggle against three fold exploitation of the people. Their dreams were directly linked with the happiness and prosperity that could negated from economic and social progress in the Wake of
Independence. The people cherished the dream that they would get rid of the atrocities of capitalists and land lords after the attainment of freedom of the country. The freedom movement conducted under the leadership of Gandhi was backed by man power while the policy of rule derived its support from the capitalists.

The people of the hardworking class belong to a community which is world wide. It is their class that produces things of our daily use. But it is the capitalist class that makes use and even misuse of these products for its own benefit. Thus democracy remains only in the name in this country. Nagarjun has a correct understanding of this.

The capital gained by usurping the earnings of others is nothing more than slavery. This is the source of Nagarjun’s national poetry. He denounces a policy that seeks a compromise between nationalism and imperialism.

He wants to build a new India on the basis of equality and fraternity. By freeing his people from the clutches of feudalism, Capitalism and imperialism. His deep faith in equality and fraternity the
poet invites people to join hands and march should to short door in order

to achieve the goal.

The poetry of Nagarjun is completely against exploitation of any kind. He feels that country is one again in the grip of acute exploitation which the common people are being tortured in the worst form. Like Kabir he wants to face this exploitation rather squarer.

The poet is capable even to peep into the hearts of those who are difficult for easy approach. He makes a clear distinction between the exploit and the exploited.

The prevailing condition of the society at the time when Nagarjun started writing was completely worn out because of the odditive and inconstancies present therein. But the poet was capable of penetrating into its very care in order to expose its realities. Out of the two aspects of it one was of those who live happily without any feeling of shame or humanity. The other was of those who struggle under poverty and
miseries hardly capable of managing the two meals for their normal existence. Their haggard condition of living was well reflected in their very appearance. There is none to care for them. Even the government finds the prosperity of the country in happy condition of a handful of people. It assures of removing poverty but at the cost of the post. The propaganda of the leaders and the announcements of the govt. are nothing but the declarations of something false and fabricated. Here is a picture of the real condition of the country presented by the poet:

These lines of Nagarjun present before us the condition of the society as depicted in the novel ‘Godan’ by Prem Chand. Where peasants are exploited there is tyrannical rule everywhere. What can be expected from such a hateful and stinking society. In such a society only those who are rich can become richer. Any business started by them can get a boost. The new machinery used in the factories and mill render the labourers jobless. They are compelled to die from hunger. The poet satirises those industrialists who are the root cause of the miserable conditions of the poor and the haggard people.

‘बताओं?
कैसे लगते हैं?
फिर देश के धनिक?
कोडी-कुर्ब तन पर मालिक आभूषण।’ 26
Wherever the poet found the people of Proletariat class being tortured or oppressed he at once came to their rescue with pen in hand.

He presents his feelings in such a style that they automatically became poetry or sound like poetry. The sympathetic attitude of the poet for the common people is an important component part of his poetic composition.

ii) **Anger Against Conventionalism and Caste System**

Equality is the basis of social revolution. The serial structure based on in consistency and worship of wealth and also the relation between the rich and the poor cannot provide happiness to man unless it is brought to an end. It is the feeling of the high and the low that leads a society towards a down fall. It is this kind of social system that has created false ideas and values of religion, dynasty, community and others. Such a social structure crushes out humanity as a whole. These evil aspects prevailing in society become the target of the poet and he declares.
He has tried to eradicate these evils from the society by writing against the premises effect. He is well aware of the fact that it is the conventional ideas that render a society weak. They stand as a block in the path of social progress. That is why the poet is in favour of doing away with these conventional ideas.

The poet tries to make people aware of these evil systems prevailing in the society of man.

It is his feeling that a revolution in the society is inevitable in the society unless the feelings of high and low regarding caste, religion and dynasty are obliterated completely. It is the so-called leaders of religion who create difference in the man on the basis of religions, caste and dynasty and even the great saints accept their hospitality and feel themselves elated.
The poet discards such leaders by exposing them to the common people declares that the farmer they not belong to any caste and community. The poet is a supporter of such leaders. He opines that in order to create ideal society bad things present must be uprooted completely. In his poem ‘Teri Khopri Ke Ander’ the poet is busy in attacking the evil systems. So that a new system of society can be created in the place of the old one which is full of all kinds of inconsistencies. In the poem mentioned here the poet desires to convey the idea that a laborer is a labourer free from all castes and creeds. The hero of the poem Kalimuddin is compelled to become Prem Prakash after the starvation of ten days.

The poet finds something common in his idea of the struggle for freedom with that fought against imperialism in the present day world. On the other hand he has given a concrete shape to his idea of national consciousness by linking it with our own tradition, history caste and creed and the people.

It goes without saying that the progressive ideas of history are
different from its communal interpretation. There is a great difference between communalism and the poet's idea of nationalism. Communalism tries to spread narrow tendencies on the basis of caste or creed. The poet vehemently protests such division since it is based on the diplomatic imperialism or imperialistic diplomacy.

In the present day society this feeling has gone so deep that the people board a rickshaw after knowing the caste of the rickshaw puller. From this the hollowness of the social structure can be easily guessed. Nagarjun present the hero as a normal human being irrespective of his caste and creed.

This goes to prove that the poet is deadly against the prevailing tendencies in the society. He presents a severe and sarcastic criticism of such pernicious tendencies or propensities through his poetical writings.

iii) **CONDITION OF WOMAN**

The attention of the social reformers was drawn to be pitiable condition of women. They felt it necessary to improve their condition and grant them equal status with men. The idea of agreeability will remain incomplete without granting equal status and freedom to women. So the poet is very much in favour of the freedom of women considering them the very backbone of society. Slavery can be uprooted only with the help
of women folk. So no end of slavery is possible without the emancipation of women.

How this idea of depending women’s position cropped up in the mind of the poet is not a problem to remain untraced and unsolved.

As there is the presence of Ram in his poem ‘Pashani’ in the same way there is the presence of Tirthanker Mahabir and Gautama Buddha in ‘Chandana’ and ‘Bhikshuni’ Chandana also belongs to the Royal family, as Ahilya, Wife of saint Gautam. In the feudal age Kidnapping Women and selling them in a historical fact. Kaushambi and the conspiracies being hatched in it, are known to the poet. Here the meeting of Mahabir with Chandana leads to the freedom of latter.

In ‘Pashani’ the poet establishes the dignity of women by evaluating tradition. It also reflects the poets humanitarian feelings towards women. The feelings expressed for demons, ‘Gandharvas’ and
Actually Nagarjun’s genuine anxiety is regarding the dignified position that women should possess in the society. They must avail themselves of what they actually deserve so he speaks through Ram.

In fact the very structure of Indian Society is in favour of men and the women have been granted a subordinate tradition subject to exploitation of all kinds being deprived of education they have been kept in the darkness of ignorance and made economically dependent being regarded as an ideal of purity following their duty as devoted wives, they have been actually deprived of their rights. Deceptive attitude adopted towards them has provided meant for ample opportunities to exploit them. The keen observation of Nagaqrjun is well aware of this bitter truth. He can entered into the heart of the helpless creatures as if he were one of them to experience there weal and woe. This facts have been ventilated through his poetry.
5.4 RELIGIOUS ASPECT

The social degradation and religion degeneration coincided. In fact

This is the condition prevailing in India today. The religious conditions of the country is in the doldrums. The religion is the backbone of a nation. It does not implies community. It is a group of rules and facts which helps the society to have its smooth progress. Religion serves as light or guide to it when religion became weak or degenerated. The society is encircled with darkness. Whenever the majority of the people forget their duties and led astray, there is inevitable degeneration in the quality of religion. In such a condition the two fold activities are obviously seen the degrading condition of religion and consequent attempt to improve it. In the poetry of Nagarjun we come across the various phases of the degraded condition of religion and the poet mental worry for it. The following lines can be briefly the fact.

ॐ ॐ ॐ ॐ
ॐ धर्म, धर्म, धर्म, धर्म
ॐ मोहम, मोहम, मोहम, मोहम
ॐ अद्व्यातां यों की हृदीं के भट्टें
ॐ तुम्मं महामहिम, महामही, महामही
ॐ तरा तरा तारा तारा
ॐ ऐसी वरिष्ठे के आन्दर समा जाए सविन्यार।
It appears that the true religion and devotion have disappeared for India.

The saintly class satisfy itself by looking the people in the name of religion. The saints have become a burden of society Nagarjun has depreciated their activities. It is because of the degradier of our religion that our religious are tempting us to convert us to their religion. Those who are poor haggard down-trodden neglected and humiliated are naturally attracted towards these religion. Thus, converse has become and easy process. It sometimes adopted for the satisfaction of hunger. The poet has prove this fact through his poem "Teri Khopri Ke Ander" were he tries to prove hunger has no realation with any religion of God. The poet makes his utmost attempt to remove the ignorance caused by conventionalism and conservative.

Throwing light and the causes of communal rights and inter religious quarrels and fighting the poet opines that various communities following their own faiths have become orthodox. In matter of religions
this is because of the lack of patience and tolerance it them. It is the result of such feelings that thousands of people are rendered homeless and good number of women became widows and the children orphans.

The poet has a first hand experience and knowledge of all this.

5.5 ECONOMIC ASPECT

In the 19th century the economic condition of the country had became so miserable. Because of the exploitation policy of the English, famines and infections diseases. But the progressive poets could not take that much attention to the political causes as to the economic defeat on all fronts. Nagarjun is a progressive poet describe these condition in various ways. He has depicted a very pathetic picture of the country. He seems to be completely dissatisfied with the present system by making a comparison of the present condition of the country with that prevailing and pre-independent India. He says that the condition have changed a lot scenes them. The poet holds that before 1947 people prepared salt by digging their; and bitten by the police. They staged Dhama in front of the shop which bought and sold foreign goods. The laborers and the people of other working classes were assured relief and help but nothing like that happen.
In this way Nagarjun expressed intense anger against the present system of administration. The economic inequalities have made his poetry more satiric and ironical. Difference on economic level in a special phase of this country. Here the poor become poorer and rich richer.

He wants that his people should be free from these bondages.

He has also talked about the importance of hand work.

The poet is deadly against the capitalists where personal comforts and happiness are preferred to the sufferings of the common man. The poor became poorer this is the capitalist group wants its prosperity at the cost of every thing else. Thus, others are rendered haggard and miserable.
The poet has stressed the need of decentralization of capital so that the working class people may get their dues. Because it is they who are greatly in need of financial equality. This is the key to solve their financial condition. What is the result of the economic inequality see the lines.

The poet is against those expenses that are spent in the name of religion and on comfortable living in fact this money is earned by the poor and working class people who remain half-fed. It is because all the means of production are in the hands of the exploiting class who do not at all care for this haggard people unless equal facilities are granted to these poor people their condition will remain unchanged. Decentralization of capital is the only remedy in this regard. Even the Five Year Plan of the government could not produce the desired result due to this.

Thus, it appears that the poet has presented various aspects of the society in his poems. But it is the miserable condition of the people and their suffering that dominate his poetry. Nagarjun has hardly left any aspect of the life of the proletariat class-untouched. The economic exploitation of the British rule had bankrupted the country and its effect
was clearly seen in the life of the common people and in this reaction against this exploitation and poet also reflected these reactions in his poetry.

5.6 POLITICAL CONSCIOUSNESS

Political subservience (dependance) was the greatest misfortune of the country. The country became dependent because of the lack of valianee, self-respect, good qualities and moral power, there was a great awakening in the country for making the country free from the foreign rule. The poet too, was affected by it.

The above quoted lines of the poet clear his political awareness. He has devoted almost fifty years of his life in writing about the life of the common people 'Bakaul Ageveni Acbisenki meaning' "poetry in its intensified from is a life itself.

It has been already established that there is little difference between life and politics; those who try to find such difference are the people who like to take 'gur' but refrain from the prepotions made from it, the poet such people from very close quarters.
Politics is the backbone of Nagarjun's poetry. It is quite simple and easy to understand the poet is the supporter of those who remain half fed even after years of gaining the freedom of the country. He is every inch a poet of the proletariat class. His concept happiness and sorrow is inseparable from those millions of people about whom and for whom he writes. Living in the hearts of the people he has been arrested under MISA; Inviting his co-prisoners he says.

अजी आजो -
झ्वा साधारण जन से अलग होकर रहो मत
कलाग्र या रविवाला होना नहीं पड़ोसा है
पक्षधर की मूलिका धरण करो...
विजयिनी जनताहिनी का पक्षधर होना पड़ेगा।

The poetry of Nagarjun written after independence with reference to political situation of the country is the document of the struggle of the people for economic freedom because political freedom with economic freedom is what the people require most. It is yet to came because of the defective economic policy of the congress rule. In fact, it has remained only a govt. advertisement. In the meantime, several govts were formed in the states and Janta Govt also came to power in the centre but tangible results materialised. No true revolution became possible. The poet thinks that it is the political leaders who are responsible for the present miserable condition of the country.
Nagarjun wants to attain economic which should be free from any kind of exploitation and whose basis is equality.

The poet cannot tolerate any protest against the preterit class. He is ever ready to fight against those who stand in the way of the people’s progress. The poet is constantly at war with the capitalist, imperialist and communal forces which always try to exploit the weaker section of the society.

Nagarjun has written satirically about Nehru, Patel, Gobind Ballab Pant, Kamraj Acharya Kriplani, Jai Prakash Narayan, Sanjoy Gandhi etc.
and has pointed out how and to what extent the political system of the country has been vitiated by their actions.

With reference to the political poetry of Nagarjun the terms like talkalik and shashwat are always brought to the fore-front. But should be remembered that the events recorded in these poems are not more 'news' but deeply attached with human feelings and symbolize permanent human passions and emotions. In the words of Vijay Bahadur Singh.

To Nagarjun the 'dalits' are more important than 'dals.' He is grateful to all those who are active in the struggle for freedom for those weak people. He is even ready to die with them.

In the end in the words of Dr Viswanath Tewari.
Thus, we see that the canvas of Nagarjun's poetry includes all those who are in the administration and the bureaucracy. Very few poets even have such a big canvas those who are desires to know about groupism, casteism, Bhi-Bhatigawad etc must go to Nagarjun in other words the political writing of Nagarjun go a long way in providing the history of the political situation the country. In his poems written on national feelings we come across same glorious pictures which are free from narrow parochialism. The broad social idea found in his poetry is linked with the subjects of international importance. It also touches the boundaries of peace and war in the depiction of national life. His consciousness is not based on tradition. Today our national life is a mixture of the ugly and the unhealthy. The poet has presented a realistic picture of all this in his poetry he has not sung about the east glory of the country. He has dedicated all those aspects of life that are before us.

The country is lacking in high national feelings of those who are self centered or satisfied in their own limiest. Commumerlism is trying to destroy the very basis of our nation.

The reactionary forces in the country are presenting blocks in the
path of its progress. But this is not easy because today every individual of the country is ready to make great sacrifices to keep the historical glory of the country. Nagarjun has tried his best to keep this glory intact through his political writings. He loves the country in its entirety. He is able to visualise the bright future of the country. In a new perspective.

In the words of Dr. Umesh Mishra

कवि नागरजुन के काब्य रचना का एक पक्ष राष्ट्रिय कविताओं से भी सम्बन्धित रहा है। इन कविताओं में कवि ने सच्चे राष्ट्रपति और देश-सेवक के रूप में अपने भावों की व्यक्ति है तथा लोक मंगल की भावना प्रकट की है।

1. Dr. Lakshmi Sagar Barnesya - Adhunik Hindi Sahitya (Sanskaran 1948, p-1)
2. Dr. Bhagirath Mishra, Rambahori Sukla - Hindi Sahitya Ka Udvaw Aur Vikas, p-1-85
3. Dr. Premnarayan Shukla - Hindi Sahitya Mein Vividbad, p-216
4. Prof. Nalini Pandit - Maharashtratil Rashtrabhadacho Vikash, p-2
5. Dinkar - Sanskrit Ke Char Adhyay, p-532
6. Ram Kumar Verma - Dharmayug, October 1963
7. Dr. Hajari Prasad Dwibedi - Hindi Sahitya, p-395
8. Dr. Shambhunath Pandey - Adhunik Hindi Kabya Mein Nirashabad, p-56
9. Shree Baburai Joshi - Bharatiya Nabajagaran Ka Itihas, p-25
10. Dr. Ram Ratan Bhatnagar - Nirala Aur Nabajagaran, p-114
11. Shibdan Singh Chouhan - Hindi Sahitya Ke Ashi Varsh, p-51
12. Maxmular - India What can it teach us? p-91
13. Sindur Tilkit Bhal
14. Yugdhara, p-84
15. Wahee, p-72
16. Wahee, p-70
17. Bhojpur
18. Hamare Desh Mein
20. Kedarnath Singh Aalochana, Ank 56-57, p-17
22. Wahee, p-203
23. Wahee, p-202
24. Wahee, p-111
25. Sach Na Bolna
26. Nagarjun : Chuni Hui Rachanaye-2, p-100
27. Bishnu Khare - Aalochana - January 81, p-21
29. Wahee, p-18
30. Wahee, p-19
31. Chandana
32. Teri Khopri Ke Andar
33. Kedarnath Aggarwal : Vivek - Vivechana, p-100
34. Dr. Chandrahans Singh : Nagarjun Ka Kavya, p-71
35. Wahee, p-70
36. Bhumija, p-56
37. Basudev Sharan Aggarwal - Matabhumi, p-270
38. Nagarjun : Chuni Hui Rachanaye-2, p-192
39. Wahee, p-215
40. Wahee, p-43
41. Nagarjun : Jeevan Aur Sahitya, p-249
42. Talab Ki Machhliyan, p-157
43. Wahee, p-49
44. Wahee, p-79
45. Satrange Pankhon Wali, p-19
46. Dr. Purushottam Dubey - Hindi Katha Sahitya Par Soviet Kranti Ka Prabhav, p-315
47. Nagarjun : Chuni Hui Rachanaye-2, p-106
48. Hajar Hajar bahon Wali
49. Nagarjun : Chuni Hui Rachanaye-2, p-80
50. Wahee, p-219
51. Talab Ki Machhliyan, p-3
52. Khichan Biplab Dekha Hamne, p-17
53. Wahee, p-91-94
54. Chuni Hui Rachanaye-2, p-257
55. Tumne Kaha Tha, p-82
56. Anamika, p-41
57. Chuni Hui Rachanaye-2
58. Sampadak : Viswanath Tiwari - Dastabej, 33
59. Nagarjun : Chuni Hui Rachanaye-2, p-240
60. Dr. Umesh Mishra - Hindi Ka Pragatibadi Kavya, p-147