

कूजनम्

(काव्यसङ्ग्रहः)

कविः नीरवः

प्रकाशकः

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विजय प्रकाशन

हनुमान गल्ली, सीताबर्डी, नागपूर

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सर्व हक्क लेखकाधीन

संगणक जुळणी

सौ. मुक्ता सतीश ठेंगडी
एन्बीटी एन्टरप्राइजेस
लक्ष्मीनगर, नागपूर

मुद्रक

नितीन तापस
श्याम ब्रदर्स
गणेशपेठ, नागपूर

प्रकाशक

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मायोद्धूतं जगत्सर्वं मन्यन्ते ब्रह्मवादिनः।
अर्पये काव्यसम्भारं मायायै प्रीतमानसः॥

- अनुक्रमणिका -

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Apology

I find it necessary to write an apology in English for my writing poetry in Sanskrit because it is the English knowing class that enjoys all power in this country and no reform is possible unless they allow it. When it was suggested that the All India Radio should start Sanskrit broadcasts, the Times of India opposed it vehemently as an inane suggestion, saying that nobody wants such broadcasts. The same objection is raised against writing in Sanskrit. Both these objections have been found to be false. In fact the number of listeners to the Sanskrit broadcasts runs into thousands. Sanskrit periodicals can expect to sell a few hundred copies.

But this does not answer the question why one should write in Sanskrit at all when the language is no longer a spoken language. My answer to this has two parts. The first part is purely personal. I like Sanskrit. I find it more flexible, more expressive, more accurate and last of all sweeter and more dignified than the three living languages I know viz, English, Hindi and Marathi. Poetry is not necessarily meant for anyone other than the poet. I wrote the *shringarsaurabha* for myself, chose Sanskrit as a medium for expressing my thoughts because highly erotic poetry like this is not in vogue in the three living languages mentioned above. I cannot at any rate recite it before any audience. The thoughts were entirely private. But here I could find my mind reflected. I had no intention of publishing these verses when I composed them. Though the verses are few, the composition is spread over at least three decades. But when I published them for the first time in the *Bhavitavya*, I found that many readers liked the verses. I doubt whether these verses rendered in

English, Hindi or Marathi will pass for good poetry. The reason partly is that the translation of *nitamba* as hips and *uroja* as breasts amounts to parodying the poetry and not translating it. I could retain these very words in Hindi or Marathi. English has no way to avoid this difficulty. Even if the difficulty of words is avoided, a good deal remains to be accomplished. The readers in the modern languages I know would not be able to shake off the feeling that this is pornography and not poetry. I have written an article in English in introducing *shringarasaaurabha* for the benefit of such readers and hope that after reading it they may be able to enjoy *shringarsaurabha*.

But this justification for choosing Sanskrit is not applicable to the other poems in this collection. There are many other reasons, which do apply. I find that the sound of Sanskrit enhances the effect of the thoughts and emotions expressed to the extent to which I do not think that the other three languages are capable.

The famous Marathi poet Anil called this claim a veritable non sense and I am sure Mardhekar the much more renowned Marathi poet would have endorsed Anil. These poets altogether denied that the sound of words has any such quality and that hips and breasts are as much poetic in sound as *nitamba* and *uroja*. I must surrender before such declarations because I can do nothing to convince those who agree with Mardhekar and Anil. I have an unmistakable experience of the poetic quality of *nitamba* and *uroja* which I can not find in hips and breasts. Anil said that my experience is the outcome of cultural conditioning. I asked him in what way his cultural conditioning differed from mine. He could not or at least did not answer.

The other distinctive feature of Sanskrit poetry is that

the meters it has evolved automatically give a rhythm and sonorousness to the poem if the composition obeys the rules. Macdonell had the same experience.

Sanskrit meters are completely unsuitable for English.

The Power of Sanskrit

One who claims to be a master of English should try to write one English verse in a Sanskrit meter. The quantity of English vowels is not fixed. So *gana* and *matra* do not exist in English. Sanskrit poetry however can be composed in English meters. Hindi and Marathi can use Sanskrit meters though with difficulty. These languages have developed their own meters and Sanskrit meters are not much in use nowadays.

The reason for this is that Sanskrit is much more flexible. The word *Ujjayinee* for example cannot be accommodated in the meter *mandakranta* used by Kalidas in the Meghadoot. But he has solved the difficulty by using the word in the possessive case which does fit into the meter. In Marathi translations however *ujjayinee* has to be distorted to *ujjane*.

The system of *Sandhiis* and compounds and having several words of the same meaning also lends flexibility to Sanskrit. The *amarkosha* mentions 17 synonyms for woman, each standing for a different aspect of womanhood. This has enabled Sanskrit to express its meaning in soft consonants or hard consonants, in simple compounds or long compounds, the different methods giving not merely different sound effects but also different emotions.

The incomparable power of Sanskrit is not confined to the literary field. It has more accuracy, a quality of great value in science and logic. This becomes obvious in coining

technical terms. For example Differential Calculus means calculation of differences. This gives the impression that Calculus is a method of subtraction. This is certainly not the case. The word *shoonyalabdh*, on the other hand defines exactly the subject matter of Calculus. The compound is dissolved as शून्ये लब्धिः i.e. finding the value at 0. Calculus is certainly a method of finding the value of y when x approaches 0. Taking a simpler example, one upon four only describes the way this fraction is written; *eka chaturthamsha* on the other hand means the fourth part of one: an exact definition of the fraction. Examples can be easily multiplied.

The discussion of one root such as *gam* and its ramifications will reveal many qualities of Sanskrit.

गम् to go गन्तुम् : for going गत्वा having gone गति motion
 गमन : going जिगमिषा : desire to go जंगम्यते : Goes frequently गमय
 : path गम्य : fit for going; गन्तव्य : destination गमयति : Causes
 to go गम : activity of going and so on up to 80 words with
 80 suffixes. It will be seen that many English equivalents are
 phrases and not words. Again the words : motion, path and
 destination have no relation to the verb to go. By knowing
 this verb one does not automatically understand what these
 words mean. Those who advocate free borrowing of English
 words for enriching Indian languages forget that this will
 destroy their word-coining ability.

The Heart of Indian Nationhood

The number of words in a language is a fair measure of its expressiveness. The following is an estimate of the vocabulary of Sanskrit

1,700 roots x 80 suffixes make 1,36,000 basic words.

Again the 1,36,000 basic words form compounds with each other. We can take any number of words at a time.

Taking combinations of two at a time gives us $(1,36,000 \times 1,35,999)/2 = 9,24,79,32,000$ words. This comes to more than 9247 million. But we have still not taken the compounds with prefixes.

It should be noted that English has no *system* of compounds. Churchill-father does not mean Churchill's father (*ramapita*) nor does motion beautiful (*gatiramyā*) mean beautiful on account of motion nor motion arrest (*gatibhanga*) means arrest of motion.

It should be noted that English has only 500 thousand words including obsolete words (Oldham). Again no single person can know all these words because the system of Word formation in English does not apply to thousands of its words. We can form mental from mind but not societal from society nor motheral from mother.

We can form the verb associate from society but not from other nouns say college as a college or school as a school. Knowing the words of English involves learning most of the words separately. No one system will serve the purpose. But knowing all the words of Sanskrit requires knowing only 1,700 roots' 80 suffixes, twenty-two prefixes and the rules of word formation. It is like being able to write anyone of the infinite numbers by knowing the nine numbers and the zero.

Dr. Raghuvir several times tried to convince Nehru that the notion of enriching our languages by borrowing words from English is as silly as the notion of increasing the number of numbers in the decimal system by borrowing the numbers in the Roman system. But Nehru's ignorance prevailed over Raghuvir's knowledge !

I hope nobody has any doubt that Sanskrit is a far more potent medium for science as well as literature.

But however splendid Sanskrit may be it does not follow that we should write literature in it and not in our mother tongues. There may be a language superior to Sanskrit in all respects. It does not follow that our littérateurs should choose that as their medium. I would have advocated writing in Sanskrit even if Sanskrit did not have the exceptional qualities described above. The main justification is that Sanskrit is the basis of our nationhood just as Hebrew is the basis of the Zionist nationhood. It is the ancestor of all Indian languages including Tamil in spite of what missionaries say. The ten points advanced by Caldwell to show why Tamil is not derived from Sanskrit are wholly applicable to Hindi as shown by Kasheeram Sharma reducing Caldwell's contention to absurdity. The most ancient writings in the Tamil language reflect a culture which is the same as that of the rest of India and there is not a word in it of the so called genocide to which the Tamilians were alleged to have been subjected by the invading "Aryans".

Tamil dates back at most to the third century B.C. This was the period of Ashoka, whose inscriptions have been found all over India, some of them very near the Tamil speaking regions. They are in Pali, a phonetic variation of Sanskrit. Ashoka's inscriptions were intended to give a message to all sections of society and therefore must be assumed to be couched in a language understood by all. This proves the Sanskritic roots even of South Indian languages.

A Cementing Force

This all India nature of the language has a further qualification of having a continuous history. We cannot point out a period in Indian history when nothing was written in

Sanskrit. We do not of course know the names of Sanskrit works belonging to every century beginning from the Vedas to the present day.

Sanskrit literature is like an iceberg. What is visible of it is an infinitesimal fraction of what is hidden. Thirty million Sanskrit manuscripts are said to exist in the world at large. But they are not even catalogued so far. So writing on a large scale in Sanskrit would amount to maintaining this continuity.

A feature of Sanskrit that can facilitate this continuity is that Sanskrit written five thousand years ago in the Brahmanas is indistinguishable from the Sanskrit written today. It is said that Arabic used today does not differ much from the Arabic of the Koran of 1,400 years ago.

A Sanskrit newspaper, which used to be issued 60 years ago, advocated the use of English vocabulary in Sanskrit! It should be noted that the vocabulary of a language like its grammatical structure is its vital part. It belongs to some system. Indiscriminate adoption of foreign words destroys this system and every word in the language has to be learnt separately because there is no way to understand the word on the basis of a system. The system of number-writing enables us to remember an infinite number of numbers. If every number had to be counted in order to specify it we could not have gone beyond a hundred. The same is true of words in a language. The word gastric has nothing to do with gas, age has nothing to do with agitate and pole has nothing to do with politics. In Sanskrit on the contrary *vak* has an intimate relation with *vangmaya*, *raja* has an intimate relation with *rajadhani*, and *anta* has an intimate relation with *antevasi*. That is why at least ten years of whole time study is required for acquiring the ability to

understand an English newspaper. If perchance English-speaking people cease to be rulers anywhere and their language no longer remains necessary for earning ones livelihood even in English speaking countries, I doubt whether it will survive at all.

The continuity of Sanskrit and strict adherence to its grammar, and vocabulary therefore go together.

It cannot be overemphasized that it is this continuity, which has kept this country as one. Considering the number of voters, India is the largest democracy in the world. This democracy has survived for half a century. It has the potentiality of reuniting all the countries in what is nowadays called a subcontinent. Pakistan is talking of five thousand years of its history and Panini and the Mohenjodaro people as its ancestors. There is a tendency to scoff at this. But in fact this is a healthy development. It has the potentiality to make Pakistanis realize their ancestry and *ip so facto* nationhood to be common with this country.

But it may be argued : Sanskrit is no longer spoken, it is dead. Is it practicable to revive it ?

No sane person will think of attempting to teach Sanskrit to a 1000 million Indians. Hindi is the only language that can be learnt by every Indian at least to be able to converse with any other Indian. Nor is it wise to attempt to replace the 14 modern Indian languages by Sanskrit. Attempting to replace Marathi by Sanskrit for example amounts to teaching it to 100 million people, a tall order when tens of millions of Maharashtrians are not yet even literate.

The Place of English

But there must be a large class of Sanskrit knowing people so that writing in Sanskrit does not remain confined

only to those who read each others' writings. For this Sanskrit must have a much more prominent place than it has today in Education.

This brings me to the discussion of the place of English in our education. The plea that Sanskrit must be given much more time in education implies that some other language must get less time and this some other language can only be English. Hindi and the mother tongue are getting much less time than they deserve.

Pt. Nehru has decided the place of English in our education today in direct violation of our Constitution as well as the recommendations of all the Education Commissions. There was a national consensus about the position of different Indian languages in the freedom movement and this was reflected in the Constitution. Hindi was to be the language of the Union Government and the government was expected to spread it sufficiently so that any two Indians can have a common language for conversing with each other. If two Indians require an interpreter to communicate with each other, one would feel strained in regarding them as sharing a common nationhood. In the three-language formula, therefore, Hindi was included as a compulsory language.

But Nehru had an idea directly opposed to this. He never spelt it out either during the freedom movement or during the formulation of the Constitution. This he started doing after he found that there couldn't be any challenge to his position as Prime Minister. He opposed the linguistic provinces with all the resources at his command and fomenting riots by acting in opposition to the principle of linguistic provinces and then blaming the riots on the demand. Opposition to linguistic provinces clearly meant that regional languages should not be used in administration

and education as media. When the proposal to introduce Hindi as the language of the Union Government was mooted, it was to have an immediate effect. It was Nehru who wrested the concession of 15 years. As Prime Minister he did nothing during these 15 years to bring about this change. On the contrary, he never opened his mouth about Hindi without ridiculing it and instigating the non Hindi-speaking people that it is being "imposed" on them. It should be noted that it was Nehru who first used the expression "imposing" Hindi, NOT Rajagopalachari. Later he delivered sermons in the Congress suggesting that Indian languages should not be used as media at any stage either in education or in administration because that would result in the Balkanization of the country ! When Shreemali became Education Minister, he declared that during his tenure he would see to it that Indian languages replace English. Within months he was removed and Chagala was given his place. The moment Chagala assumed office he began his panegyrics of English and the Roman script debunking the Constitution under which he held office. Nehru gradually began challenging the very fact that English is a foreign language and sometimes the existence of Anglo Indians in India was cited to prove that English is an Indian language. With this criterion even Chinese is an Indian language because it will not be difficult to find out a thousand Chinese domiciled in India generations ago. The Chinese who were arrested at the time of the Chinese invasion were not passport-holders.

Nehru propagated his theory of India not being a nation but a conglomeration of umpteen nationalities which came at various times implying that it can not have a national or even a common language.

Alien and Indigenous

He preached that English is the only uniting force in this subcontinent. So if English is foreign, Sanskrit is equally foreign.

Nobody asked Nehru if English is not foreign, how can English rule be foreign and does he not realize that the philosophy he is preaching knocks out the very basis of the freedom movement ?

Questioning the obvious fact that in India English can be studied only as a foreign language amounts to giving an entirely anti national twist to the whole approach to the place of English in Indian education.

I can give a very simple test for deciding which language is foreign.

If millions of people in a society speak a language even when there is not a single school in the country imparting instruction of that language, it is not foreign.

Can the votaries of English maintain that if all the schools teaching English are closed down and government ceases to use English in any field, English will still survive in India ?

But then it will be urged that on this criterion Sanskrit is equally foreign. The answer is : Sanskrit today can not be spoken or used by anyone without schooling but there was a time when it could be and the languages we speak today have evolved out of it. It was not brought by invaders from outside even according to the Aryan invasion theory. This theory maintains that a language called Indo-European was spoken outside India. It is the speakers of this language who came from outside and during the course of centuries Sanskrit was evolved from this language *in India*. No branch of the Indo-Europeans, which stayed outside India, devel-

oped Sanskrit.

The conventvallas say that in one or two generations a class of millions of people who speak English without receiving any schooling in it will be formed and then English will become an Indian language.

I am sorry to disappoint the conventvallas but I must tell them that they have forgotten some vital factors. It will not suffice to boycott Indian languages at home, in schools and in offices in order to keep English alive in India. It is vitally necessary to keep constant contact with English as it is used in English speaking countries and not allow Indian English to chart its own course. Any usage not accepted by the English must be scrupulously kept out and strict adherence to English must be insisted on. Otherwise Indian English will become another version of Pidgin English, which cannot be understood by Englishmen, and *vice versa*. What is then gained by insisting on English? Pidgin English remains African and English remains English. So it would have been wiser to study English as a foreign language by taking the English of the English speaking countries as the inviolable standard.

The moral of the story is that *language can not be transplanted*.

A conquered country may adopt the religion of the victors and completely forget its own as the 1070 millions of Muslims from Turkey to South East Asia have done. It may bid good-bye to its customs and copy the customs of the victors so perfectly that their own customs can be known only from history-books, but it can never replace its language by the language of the victors unless that language is closely allied to its own and they are in constant touch with the victors in all their dealings.

Not a Mere Instrument

The Scotch and the Welsh could adopt English because the English and the Scotch/Welsh populations are mixed for the last three centuries at least. The Scotch/Welsh population does not exceed 7 million whereas the English exceed 400 million. So it is inevitable that English would submerge the Scotch and the Welsh languages. If this had been the case with the Indian languages it would not have needed the "last Englishman" to use the entire resources of a country of a thousand million in order to make India English speaking.

It is often said that language is only an instrument and a better instrument should be chosen. Insisting on Indian languages is insisting on using a catapult when a machine gun is available. It is implied in this that if we carry on education and administration in our languages in place of English their quality would suffer. This has not been the experience of any country small or big. Use of a foreign language in place of one's own is invariably associated with foreign conquest. No other reason for discarding native languages exists. Even countries of a few million like Finland use their own language for all purposes and their administration and education is not known to be inferior to ours.

But far off examples are not necessary. If English is so vitally necessary for progress, India that has used all its resources to exterminate its own languages and replace them by English should have been a very developed nation with the efforts of half a century. But the case is quite the contrary. Figures of UNDP and World Ranking agencies show that India's ranking in human development was 32nd in 1947 now it has gone down to below 120. Even Pakistan and Bangladesh score over India under some heads. Shree Lanka where ignorance of English is not a sufficient ground for

denying government jobs, is far above all the countries in the sub continent. Scientific progress is often said to be one of the benefits of English. India ranks 70th i.e. almost last in scientific progress and almost all the countries which are above India are using their own languages for science NOT English. India has lost all the wars except the Goa liberation after independence. Even the much-flaunted 1971 war is no exception to this. It was in this war that Pakistan captured Chamba by defeating a 50000 strong Indian force.

An Indian officer captured by the Chinese tried to impress his captors by flaunting that he belongs to an English speaking nation. His captor replied "Don't worry, very soon you will be Chinese speaking !"

Trying to achieve progress by clinging to English is trying to run by wearing shackles on the feet. The Air force is constantly complaining of shortage of pilots. In the last world war America gave 4000 planes to Russia for use against Germany. If tomorrow America gives us 4000 planes for fighting some formidable enemy, we shall have to say "Sorry ! We cannot use these planes unless you give us pilots as well !" In Russia anybody who can fly a plane is a pilot. But in India before the candidate is tested for piloting ability, his knowledge of English is tested by the UPSC examination where English is compulsory.

Now we are hearing the cry of shortage of *javans*. In the second world war, the British raised an army of 2.5 million *javans*, now we find it difficult to find even one million *javans*. The reason ? We insist that the *javans* must have received eight years of education of which four years are spent mostly on English !

A military officer who was my colleague when I was in service said to me "no army can run without English".

English & Progress

"What about the Chinese and Japanese armies ?" I asked him. To my amazement he replied "English is compulsory in Chinese and Japanese armies also !" I do not think this reply is worth the effort of verification. A retired naval officer who takes assignments in the merchant navy told me that, "no merchant navy can run without English !" I asked him "Does this mean that there must be somebody on the ship who knows English or that nobody can be allowed inside the ship unless he knows English ?" I did not get a reply. I further added that I will be convinced of this if a Japanese captain of a merchant ship tells me that he can not run a merchant ship without an English-speaking crew.

Population and democracy are frequently used as alibis for our failures as was done by Narasimharao in his speech in America. He forgot that there is democracy in Shri Lanka and the pressure of population per square mile is more in Shri Lanka than it is in India.

Our record of the last half a century belies the claim that English promotes progress. But this is not the end of the story. Using English where our own languages can very well be used is not merely a waste of national resources; its effects on the national character are pathological. Waste is unproductive expenditure but it is not a disease. Disease saps the vitality of the organism itself. English is not only a drag on our resources; it has eaten into the very mental health of the nation. It has been shown above that language can not be transplanted and therefore it is not merely an instrument where the only consideration in its adoption is the cost/efficiency ratio. The criterion of the correctness of a language is whether it conforms to the usage in the country where it is the first language. That is not so in the case of an

instrument. A car is not judged efficient because it is constructed on the pattern used in America where it was invented. Japan has improved on American cars by developing its own techniques and surpassed American cars. This cannot happen with English. If Japan had tried to "improve" English instead of copying it as it is used in English speaking countries it would have ended in becoming an African country using Pidgin English. English therefore has to be accepted only as a foreign language, it cannot be a substitute for our own languages.

The example of America confirms the principle that language cannot be transplanted. The Americans are mostly Englishmen who settled in America. They did not adopt English. They continued to use the language, which they were using when living in England. In doing so they did not constantly keep the model of English used in England and take care not to deviate from it. And still the American English remains comprehensible to the English and the English English is comprehensible to the Americans.

This could happen because the Englishmen only changed their domicile by settling down in America, they did not cease to be Englishmen. Secondly the non-English population of America is negligible as compared to the English and their languages could be drowned by the language of the overwhelming majority as in the case of the Celtic languages in the British Isles. The following are the figures :-

The Languages in America

English	216 millions
Spanish	13 millions
German	2 millions
French	2 millions

Other languages are spoken by less than a million.

The World is Bigger than English

The example of America therefore cannot be applicable to a completely non-English country like India.

When we try to call English our own, we are tacitly accepting English domination and all that comes by the worship of slavery. An Indian who easily condemns an inseparable feature of our national being such as language as a useless encumbrance, is bidding good bye to all self respect, he is condemning his nationhood itself as worthless and accepting subjugation as something to be proud of.

Self-respect is the basis of character. The day India started saying that English is not foreign and should be adopted by abandoning its own languages, it lost the very basis of character. No wonder it has been ranked very high in corruption ! If an Indian has ceased to take pride in the advance of his country and ceased to be ashamed of its downfall why should he desist from unpatriotic behavior ? What emotion other than patriotism which can make one look beyond one's personal interest, have we developed after "independence" so that the devaluation of patriotism could be compensated ?

The conclusion is inescapable that a nation cannot achieve anything by discarding its own language. Things can only begin to improve when this is realized.

Let us now take stock of what job English is doing in India. It is obvious that English should be used for doing something, which cannot be done without English. What are those things, which cannot be done without English ? The oft repeated canard that science cannot be studied without English is patently absurd because almost all countries which were not subjugated by the British are studying science through their own language. The only thing that

cannot be done without English is to communicate with English speaking people when we visit their country, to acquire the knowledge of English literature not only *belles-letters* but also the literature on natural and social sciences, and to acquire knowledge about English countries. But we cannot ignore Chinese, Japanese, Russian, Spanish, French and German etc. Some Indians must study these languages also. In fact there is no language in the world that can be ignored altogether. Marathi was studied in Oxford because the missionaries who wanted to propagate their religion in Maharashtra could not do so without studying Marathi. So for any language in the world, however small, there must be some people in India who know it. English cannot have any special place in our system of education as compared to other foreign languages.

It is sometimes said that English is a world language. So it cannot be compared with languages like the Chinese.

This is far from the truth. If we go by the number of people who use it as the first language, we have the following figures in millions (Almanac)

Chinese	874
Hindi	366
English	341
Spanish	322
Russian	167
Japanese	125
German	100
French	77

It will be seen that English is even below Hindi.

The Hidden Stores of the Chinese

Even if we take the number of those who are conver-

sant with the language though they do not use it as the first language, we see that in the whole population of the world, which is about 6000 million, only 500 million are conversant with English. The number for Hindi is not very far from this, it is 480 million. This is so, in spite of the fact that Nehru and all the Nehruist governments have used all their might to scuttle Hindi.

English on the other hand had behind it the might of an empire on which the sun never set.

The number for Chinese is nearing a 1000 million. Apart from numbers China is our mighty neighbour. Chinese literature has a continuity of about 4000 years and is rich in all subjects. The Chinese script is meaning-oriented like the symbols of Mathematics and not sound oriented. This means that we can learn it without learning the Chinese language, and read Chinese literature in our own language, just as we can read Mathematical symbols in our own language. For minimum literacy, knowledge of 3000 symbols is necessary. This misleads some people into supposing that learning the Chinese script alone involves knowing 3000 symbols. This is not the case. The symbols indicate words rather than phonemes. It is doubtful whether a person who knows only three thousand words of English can understand an English newspaper. For that the knowledge of a minimum of 10000 words is needed.

The Chinese script is not used in China alone. It is used in Japan and Korea as well. The two Koreas together have a population of 30 millions, Japan has a population of 125 millions and the Chinese are 1000 million. Thus by mastering only 3000 symbols of the Chinese script we can read the literature of three countries covering 1150 million people. This literature is rich in science as well as all other branches.

3000 symbols will not be sufficient to understand all of it, but a beginning with 3000 can, within one or two years lead to a mastery of 30000, a far easier task than learning English for ten years !

So on no count is there any justification for our treating English as a world language ignoring all other languages.

Again what are the English educated doing ? Are they doing anything, which cannot be done more efficiently in our own languages ? Most of them are running the administration of the country in that language. In other words, when they already have a language to communicate with each other, they spend ten to twenty years in studying English and then communicate with each other in that language !

When one wants to see one's wife who is living in the same house, one goes to the room in which she might be at that time. One does not go to another city and then come back to the house to see her. This is exactly what is being done in using English for business which can be very well done in our own languages.

The other purpose to which English is put is using it as a medium of instruction. Even up to M.A. how many books does one have to read ? What is the difficulty in producing these books in Indian languages ? Those who want to pursue studies and research after that are the only students who need the knowledge of some world language. But this does not justify starting the teaching of English earlier than at the university stage. Six years at the university stage are enough for acquiring the knowledge of any world language for comprehension purposes. Further efficiency can be obtained by continuing the studies further.

Education for all and Education for Some

But even at the university stage English should not be the only foreign language studied. The option should be one of the eight languages mentioned above.

If it is thus accepted that schools are no place for teaching foreign languages and that even when taught, comprehension and not expression should be the aim, the burden of English will be completely removed. This is what the Kothari commission meant in describing English as a library language.

One of the banes of our education is that we do not distinguish between education for all and education for specialists. However much Engineering is useful it does not justify teaching it from the first primary. English cannot have any place in education for all. It is a requirement of those who go in for university education. Education for all includes the mother tongue, and the language of the union government, Arithmetic, History of our own country and Geography. This is basic education which Gandhi envisaged for seven years. After that four years can be given for secondary education. At this stage Hindi should be introduced for four years. Mathematics other than Arithmetic should not be compulsory because it requires a special aptitude. Just as Painting and Music cannot be learnt by everybody, Mathematics is not everybody's cup of tea. So is the case with a foreign language. Everybody can acquire the knowledge of one's mother tongue but not of a foreign language. In fact as Binet has shown human beings are so differentially endowed with scholastic abilities that everybody does not have the ability to learn writing. This was discovered during his survey in France. In spite of the government's efforts to introduce universal literacy, there are some hundreds who remain

illiterate however much you teach them.

Some argue that Hindi is also a foreign language for them. Those who argue thus are found to enjoy a Hindi film even in preference to a film in their own language ! The Tamilians, more than others, may be finding Hindi more difficult. But even for them, Hindi is far easier than English. At the dawn of independence, the number of Tamilians who had passed the Hindi examinations of the *rashtabhasha samiti* outnumbered the B.A.s.

I have discussed above the waste involved in using English for purposes for which our own languages can be easily used. There is another type of criminal waste that is going on. About 50% fail in English in the Matriculation. Even the knowledge of those who pass is indifferent. What can then one say about those who fail ? Hundreds of thousands spending the major part of 10 years in studying English and ending up without acquiring the ability to understand simple English is a colossal waste of money and time.

When English is removed altogether from schools, the higher secondary stage can be used for introducing Sanskrit. The three language formula for secondary education should be (1) mother tongue, (2) Hindi and (3) Sanskrit. Sanskrit should be taught by the direct method, comprehension and expression should be the aim and not the cramming of grammar. Producing Sanskrit dramas must be made a regular practice in schools.

A traveler moving about in India carries the impression that India is ruled by the English through a middle class, a middle between the English and the natives who consist of umpteen backward tribes having umpteen tribal languages incomprehensible to each other, just capable of expression

which is the minimum for satisfying animal needs. The middle class itself is incapable of playing any role excepting that of facilitating the rule of the English.

The Lure of English

This picture must change. We must wipe out all the traces of slavery. No foreigner traveling in India should be able to know without reading history that India was once ruled by an English-speaking nation. History must be preserved but only in history books and museums Its shameful features must not be regarded as something to flaunt about in our daily life.

"These are all emotional attitudes ! Emotions do not bake bread." We are told.

The answer is that clinging to English is equally the result of emotions.

It is the emotion of a crow trying to pass as a peacock by donning peacocks feathers. *The emotions on which English is opposed in favour of Indian languages are noble, whereas the emotions which prompt the advocacy of English are perverse.*

How else can we explain the fact the we take pride in being addressed by our children as daddy and mummy, excepting that we feel that we are Englishmen when we are so addressed. Can anybody argue that this is a case of adopting something purely on the considerations of efficiency, that being addressed as daddy and mummy makes us more efficient parents than being referred to as the primitive *baba* and *maa* ?

I must admit that sure diagnosis of social phenomena is very difficult and it is very easy to be wise after the event. But reasonable probability of the diagnosis should not be all

that difficult to attain. Transfer of training experiments in Psychology have revealed that skills learnt in one field can be transferred to other fields if during training the common principles involved in the different fields are emphasized. Now let us consider why we have been clinging to English. It is argued that language is only an instrument for expressing thought and feeling and if English is a better instrument for doing it why should patriotism be brought in to prevent its acceptance? Have we not accepted railways and stopped traveling by bullock carts?

Let us examine how far this is an honest argument. In the first place railways have been accepted by all the countries, not only those which were conquered by the British, by abandoning primitive modes of travel. There are no two opinions on the point that railways are faster, cheaper, more commodious and comfortable than the vehicles they have replaced. English has been accepted only by India even among the countries conquered by the British, *in place of its own languages*. Shri Lanka, as press reports show does not regard English as a must for entering government service. Even Bangladesh has NOT fallen in for English the way we have. The Bangladesh Prime Minister speaks in Bengali when she comes to India. In the case of Pakistan, the feeling that Urdu is an Islamic language prevents the acceptance of any language actually spoken in Pakistan whereas Urdu itself is a form of the language of Western U.P. in India, not of Pakistan. This mellows the enthusiasm for Urdu. Using Arabic as a national language because it is the language of the Koran will be much more difficult in Pakistan than using Sanskrit in India. Sanskrit has always been used in India on a scale larger than that on which Arabic was ever used in the regions included in Pakistan. As to countries, which were

never conquered by the English there is not a single example of a country which regards English as a substitute for its own language.

Now coming to the question of transfer. If we have taken such a decision about breaking away from our past and wallowing in slavery in a field which involves changing the language of a whole society (an impossible feat as shown already) will it not have repercussions in other fields? Is it unjustified to argue that these were the very considerations in our decisions in all other fields?

A Story of Downfall

These decisions were not based on any objective considerations of our conditions, a clear conception of our goals and a scientific evaluation of the means to achieve them.

Our defeats in all the wars we have fought after independence excepting that of Goa liberation were due to the silly notion that "there is no prospect of any war in the near future. "In the twentieth century no country will attack another country!" (Nehru) We have already become a twentieth century nation by adopting English. How can an 18th century nation attack us?

We therefore never tried to find out who our likely enemies are and never prepared for war. In international relations we have been only reacting, the initiative always rested with our enemies. This was due to doctrinal and dogmatic thinking of the same kind as the notion that since the English are conquerors their language must be superior to ours and a superior language can be a superior substitute for our languages. The bankruptcy of judgment displayed in not understanding the proper position of English in our lives

is visible here also.

It is this thinking which led to the disaster of the Chinese war. We thought that being English speaking we are superior to China. No doubt when Nehru talked of "throwing out the Chinese" he was basking under this delusion. Nobody now remembers that China had sent an open written warning that it would not hesitate to invade India. This was a headline in the Times of India. I mentioned this to one of the editors of the Times, and said "This is something to worry about." He laughed me out by saying that the Chinese do not have the good fortune of having a leader of international standing and modern thinking. China speaks like this because it has not yet learnt civilized behavior." When later China actually invaded India, I reminded him of the conversation pointing out that our international standing and modernity did not help. He said "there was never such a headline in the Times of India and he never uttered the words ascribed to him by me !"

Very soon China tested its atom as well as hydrogen bomb. I drew the attention of a friend of mine who was a librarian of a prestigious library and a votary of English. He said "this could not have been done without English". I said "the medium of education in China is Chinese. I do not say that none of the scientists engaged in this work knows English. Even if some of them do, it follows that English books in science can be read by persons who have not studied science through English. On the other hand by dinning into the ears of the students that English has some inviolable relation with science and administration, you are conditioning them to the belief that ruling a country and researching in science are the preserve of the English, at any rate of the Europeans and we are only intruders in that realm. Can one

be sure that this is not the main reason for our backwardness in science and failure in administration ?

That we have no judgment of our own and we only ape was proved by our decision to carry the war into Pakistan territory in 1965. In 1962 when the Chinese attacked us, Nehru was proved wrong in his dogma that "today if one nation attacks another there will be a world war." There was no world war and the Chinese achieved their objectives. It was demonstrated that if one achieves one's objectives by a swift action, the world will not bother about the century in which it took place. We tried to copy China and thought that a swift occupation of Lahore will enable us to dictate terms to Pakistan on Kashmir. The thinking was correct provided we had the military might to defeat Pakistan in a swift action. Shastri would not have agreed to such an action if General Chowdhary had not assured him that we have such a capability. How wrong Gen. Chowdhary was, was proved by events. So it is Gen. Chowdhary who has to be blamed primarily. But Shastri also must have had some knowledge of our military strength as compared to that of Pakistan. He cannot entirely escape the blame. It is likely that Shastri believed that Nehru would not let the country remain militarily weak after the experience with China, and Parliament taking a vow to recover the territories snatched away by China.

The votaries of English have been instigating different sections of society against Hindi by saying that the spread of Hindi will affect the interests of the non-Hindi speaking people. It was not realized that this is an argument against independence itself. In a democracy the majority will rule. And one can always instigate the minority against the majority. So our reasons for opposing Hindi were reasons for

opposing independence itself. This is how the lure for English is a direct promoter of treason.

In planning we just imitated the Soviet Union. In all fields we were just aping and parroting. As in the case of language we never used our own resources. Take the case of oil. Mathai who was close to Nehru says,

“The tremendous pressure of the all powerful oil companies who had brain-washed the politicians convinced the people that oil was risky business and the prospect of finding oil in India was negligible, very capital intensive and Indians were not capable of imbibing oil techniques.

The process to eliminate exploitation by foreign companies started in 1956, was completed ironically enough by the oil producing Arabs, Iranians and others successfully exploiting the exploiters.” (My days with Nehru)

And they have prospered without giving the place of their languages to English !

We often read that India is floating on oil. And yet our power sector is mostly dependent on foreign oil. Our dependence on English is of a piece with our whole mentality of wallowing in slavery.

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जलबिन्दुः

छन्दः अनुष्टुभ्

विधाय धरणीं कृत्स्नां धारासिक्तां सुगन्धिनीम्।
मेघमाला सुखान्दोले पवमानस्य खेलति ॥ १ ॥

भानुः पश्यति कुत्रापि मेघानां विवरान्तरात्।
मन्दकान्तिमिषात्स्मित्वा दिशादेवीं पुनःपुनः ॥ २ ॥

यदा विस्तारयन्नास्ते कोमलं करजालकम्।
दिशा लज्जायते बाला नव्येवारुणरज्जिता ॥ ३ ॥

घनमालान्तरे भाति सुरेन्द्रस्य धनुर्महत्।
वर्णैः सर्वैः समायुक्तं गुणैर्विश्वम्भरो यथा ॥ ४ ॥

जलतेजोमयैर्वर्णैः खचिताः पुष्पमालिकाः।
ग्रथ्नाति सविता प्रेम्णा दिशां कुन्तलसम्भरे ॥ ५ ॥

विद्युल्लता क्षणं भाति नेत्रविस्मयदायिनी।
मेखलां ख्यापयन्तीव नृत्यन्ती विबुधाङ्गना ॥ ६ ॥

कृष्णमेघान्तरे तस्या रोचते क्षणविभ्रमः।
सद्भावस्योदयो यद्वत्खलानां हृदयान्तरे ॥ ७ ॥

भानुना घनमालासु कान्तिरेखा विलेखिताः।
कृष्णपर्वतपृष्ठेषु यथा निर्झरपङ्क्तयः ॥ ८ ॥

आक्रामति नभो भानुः पश्चिमां संमुखीभवन्।
आत्मानुरक्तया रक्तः सन्ध्यया सह मीलितुम् ॥ ९ ॥

चण्डांशुः पश्चिमासङ्गान्मुदुलांशुत्वमागतः।
महतां हि कठोरत्वं प्रेम्णा मन्दायतेऽचिराद् ॥ १० ॥

नीलमेघस्य धाराभिर्जलमग्ना लताद्रुमाः।
सर्वत्र हरिता भूमिर्ग्रीष्मतापान्विमोचिता ॥ ११ ॥

स्नात्वा भूमिर्धरासारैर्वेषभूषार्थमात्मनः।
 भाण्डारं कुसुमोद्यानमुद्घाटयति सुन्दरम्॥१२॥
 अंगुष्ठोदकमात्रेषु जलेषु मुदिताः खगाः।
 उत्क्षिप्याद्वाणि पक्षाणि कूजन्ति मधुरस्वरम्॥१३॥
 सर्वाङ्गेषु जलोत्सिक्ता पारिजातकसुन्दरी।
 रक्तवृन्तप्रसूनानां कुरुते मार्जनं भुवि॥१४॥
 लज्जितानां कपोलानां रक्तिमानं नवस्त्रियाम्।
 मुषित्वा फुल्लितास्तत्र गुलाबकुसुमाः किमु॥१५॥
 तुषारनलिका ऊर्ध्वं तुषारक्षेपणे रताः।
 रेखामात्रांश्च लहरीः प्रेरयन्ति जले च्युताः॥१६॥
 आसीदेकं सरस्तत्र विशालं जलसुन्दरम्।
 कमलैर्न तु नाम्नैव भूषितं कमलाकरम्॥१७॥
 शारदीयं नभो भाति तस्य तोयेऽनुबिम्बितम्।
 मुग्धे मनसि मुग्धायाः कान्तःप्रणसमो यथा॥१८॥
 बिन्दुरेकस्तदा स्वल्पः कमलस्य दले स्थितः।
 राजते नश्वरो जीवः संसारपटले यथा॥१९॥
 दीप्तो मणिरिवाभाति भानुना तेजसावृतः।
 सिंहासनस्थमात्मानं मन्यते कमलस्थितम्॥२०॥
 आकाशात्पतितो मा भूत्सरसा कवलीकृतः।
 इतीव कृपया दत्तः कमलेन समाश्रयम्॥२१॥
 स पश्यति लतासंस्थानन्यबिन्दूनदुःखितः।
 समीरान्दोलतो भूयः पततो धरणीतले॥२२॥
 अथाघ्राय सुगन्धं तं गन्धवाहप्रसारितम्।
 कश्चिन्मधुकरो गुंजन्नधावत्कमलं प्रति॥२३॥

घ्राणादङ्गाङ्गमाविश्य स गन्धःस्वरितोऽभवत्।
 मत्तगुंजनरूपेण मुखमार्गाद् विनिःसरन्॥२४॥
 परागान्बटपदस्यास्य लग्नान्बटसु पदेष्वपि।
 समीरो हरते चौरान्महाचौरो धनं यथा॥२५॥
 अलिः स मधुपानाय यातः कमलिनीं प्रति।
 सहसा विमुखीभूतो जलबिन्दुं विलोकयन्॥२६॥
 अन्यासक्तामिमां ज्ञात्वा शिथिलीकृतमन्मथः।
 अथवा जीवजातस्य स्मारितः क्षणजीविताम्॥२७॥
 “भृङ्गःसंप्रेक्ष्य मां जातो विमुखः पद्मिनीं प्रति”।
 इति हेतोर्विषादेन जलबिन्दुः स पीडितः॥२८॥
 उक्तवान् “भृङ्गराजन्किम् पद्मिनीं समुपेक्षसे ?।
 किमस्या मम संगेन लेशमात्रेण हीयते ?”॥२९॥
 अलं करोऽस्मि पद्मिन्याः रसिकानां रसप्रदः।
 मुक्तया भूषिता कान्ता किं मता दूषणास्पदम् ?॥३०॥
 सविता भगवान्साक्षात् कान्त्या कान्तं करोति माम्।
 मान्यस्य सवितुर्ब्रूहि गणना का भवादृशाम् ?॥३१॥
 जीवाम्यहं विनिश्चिन्तः सौन्दर्यं मम जीवनम्।
 मन्मनो प्रेक्षते विश्वं सर्वदानन्ददायकम्॥३२॥
 क्रीडामि सुखकोशेऽस्मिन्मनोज्ञे नलिनीदले।
 मृदुलस्पर्शमासाद्य मोदमग्नौ दिवानिशम्॥३३॥
 निर्मलं पश्य मे स्वान्तं यस्मिन्व्यक्ता विराजते।
 उषःप्रभानुकारेयं पद्मिन्याः कोमला तनुः॥३४॥
 नलिन्या अंकशय्यायां मृदुलायां समाश्रितः।
 पश्यामि हंसपङ्क्तीनां विहारं मुक्तमानसम्॥३५॥

अन्यान्यैः सह नृत्यन्ति तरङ्गा अनिलाहताः।
 शृणोमि सिंजितं तेषां निमीलितविलोचनः॥ ३६॥
 मन्ये सुखतरङ्गेषु प्लवते मुक्तमानसम्।
 लहरीषु समीराणां कुसुमस्य दलं यथा॥ ३७॥
 मन्दतेजाः सहस्रांशुर्विविधैर्वर्णकर्मभिः।
 यदा चित्रयते मेघान्मम तृप्तिर्न पश्यतः॥ ३८॥
 उत्पत्तिः स्वर्गलोके मे स्थितिः कमलिनीदले।
 लयः कदा कथं वा स्यान्न मे चिन्ताणुमात्रतः॥ ३९॥
 जलबिन्दोर्वचः श्रुत्वा स्वात्मतुष्टं च गर्वितम्।
 नातिहृष्टमना भृङ्गो मण्डलान्यकरोत् त्रिधा॥ ४०॥
 तस्य लग्नः पदे कश्चित्परागो विचलन्मुहुः।
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 अवादीन्मधुपो गुञ्जन्स्वरं तारं समाश्रयन्।
 ऊर्ध्वबाहुर्यथा कश्चिद्धर्मज्ञः प्राकृतान्जनान्॥ ४२॥
 क्षुद्रो बिन्दुर्जलस्य त्वमात्मानं श्लाघसे बहु।
 मूढस्त्वमात्मरूपेऽसि सर्वथा हेलनास्पदम्॥ ४३॥
 पद्मिनीयं त्वया योगान्न हि जाता मनोहरा।
 त्वमेव पद्मिनीयोगान्मनोहारीति कथ्यसे॥ ४४॥
 कादम्बिन्या परित्यागात्कर्दमे पतितस्य ते।
 नाभविष्यदिदं रूपं नापि कोमलमासनम्॥ ४५॥
 अहंकारेण लिप्तस्त्वमहंकारो महारिपुः।
 अहंकारात्त्वया त्यक्ता सत्यासत्यविवेकिता॥ ४६॥
 जीवनस्य न सार्थक्यम् ऐहिकी भोगलालसा।
 इयं तु मलमूत्रेषु जीवतामपि दृश्यते॥ ४७॥

ईश्वरस्मरणं नित्यं विषयेषु विरक्तता।
 इदं हि गीयते विज्ञैर्निःश्रेयसविधायकम्॥ ४८॥
 एक एव हि बिन्दुस्त्वमाद्यतत्त्वस्य नश्वरः।
 पतनं शोषणं वापि तापादिति गतिस्तव॥ ४९॥
 भानुना दत्ततेजास्त्वं कास्मिन्नस्ति तवोच्चता ?
 तेजांसि विकिरन्भानुरुच्चनीचं न वीक्षते॥ ५०॥
 अधिक्षेपमिमं श्रुत्वा भ्रमरेण समाहृतम्।
 जलबिन्दुर्विषादेन क्षणमात्रं विचालितः॥ ५१॥
 आत्मसंज्ञां पुनर्लब्ध्वा प्रत्यवादीन्मधुव्रतम्।
 “मम भंगुरता मत्तस्तुभ्यमेव दुनोति किम् ?”॥ ५२॥
 नश्वरो बिन्दुरेवास्ति भृङ्गः किमजरामरः ?
 सत्यत्वं च क्षणत्वं च न विभिन्नं विदुर्बुधाः॥ ५३॥
 पद्मिन्या सुन्दरोऽहं वा पद्मिनी सुन्दरा मया।
 किं तेन ? सुन्दरं सर्वमनुरूपसमाश्रयात्॥ ५४॥
 गर्हसे सुखभोगं मे स्वयं मधुपिपासितः।
 पुष्पात्पुष्पं भ्रमन्यासि किमिदं तापसव्रतम् ?॥ ५५॥
 “प्रत्यक्षं निश्चितं त्यक्त्वा परोक्षं भज कल्पितम्”।
 किमेषा बुद्ध्युक्तानां धारणेति मता तव॥ ५६॥
 संसारतापनाशाय वैराग्यं यदि भेषजम्।
 कुदृश्यपरिहाराय किं न भेषजमन्धता ?॥ ५७॥
 दुःखस्य यदि कुत्रापि न स्याद्गन्धोऽपि भूतले।
 भूयात्तदा सुखस्यापि सुखत्वमसुखावहम्॥ ५८॥
 यो वा को वा भवेद्दोषो संसारे परिकीर्तितः।
 संसारस्य क्षणः श्रेयान्न मुक्तेरमरा गतिः॥ ५९॥

मृत्युना यदि लोपः स्याच्चेतनाया अशेषतः।
 तर्हि शोकातिगैवेयं गतिः किं तत्र भीषणम् ? ॥ ६० ॥
 मृत्युर्न मिलितुं याति स्थलकालं निवेदयन्।
 तस्मान्न समयः कश्चिद्यत्र मृत्योर्विभीषिका ॥ ६१ ॥
 मोक्षज्ञानां भयं मृत्योर्नास्ति किं तु पुनर्भवाद्।
 चित्रमेतन्न जानीमोऽनिष्टं किं हि पुनर्भवे ? ॥ ६२ ॥
 ज्योत्स्नाबिन्दुसमैः पुष्पैः फुल्लं वृक्षलतागणम्।
 कम्पयन् नृत्यलीलायां यदा मन्दसमीरणः ॥ ६३ ॥
 खगानां सारसादीनां कूजितं मधुरस्वरम्।
 लहरीषु सुगन्धासु बिभ्रद्द्यास्यति लीलया ॥ ६४ ॥
 सलिलानां समीराणां परस्परसमागमाद्।
 समीरा शीततां यान्तु नृत्यन्तु सलिलानि च ॥ ६५ ॥
 समीरः स यदा यायात्सुरम्यां पद्मिनीमिमाम्।
 सुखेनान्दोलिता भूयात्सापि चित्तविमोहिनी ॥ ६६ ॥
 विलोक्य रमणीयत्वमस्या सौन्दर्यगर्विताः।
 वीचिमालाः पतिष्यन्ति चरणे विनयान्विताः ॥ ६७ ॥
 परितः सुभगं पश्यन्निखिलं दृश्यमीदृशम्।
 प्रसन्नचेतसा भूयां विलीनः सलिलाशये ॥ ६८ ॥
 इदमेव यदि स्यान्मे पूर्णत्वेन विलोपनम्।
 शोच्यं किमत्र सिद्धेयं सुखदुःखात्परा गतिः ॥ ६९ ॥
 पुनर्जन्म यदि स्यान्मे चिन्ताया नात्र कारणम्।
 जन्मैकं जानतः कस्मात् द्वितीयं भयदं भवेत् ? ॥ ७० ॥
 रविर्हरति बाष्पाणि दत्त्वा तेजांसि वारिणे।
 बाष्पाणि जलदेभ्यश्च प्रयच्छति निरन्तरम् ॥ ७१ ॥

अहं चापि स्वेर्लब्ध्वा प्रसादात्बाष्परूपताम्।
 धृत्वानुभविता नूनं गगनारोहणे मुदम् ॥ ७२ ॥
 रमणीयैर्लतापुष्पैः रमणीयमिदं सरः।
 क्रमादस्पष्टतां यातं रमणीयतरं भवेत् ॥ ७३ ॥
 उन्नतिं प्राप्य पश्येयं ब्रह्माण्डस्य विशालताम्।
 अनन्ततां यथा ज्ञाता ज्ञेयस्य ज्ञानवर्धनाद् ॥ ७४ ॥
 गगने घनमानन्दैः समीरः खेलयिष्यति।
 घनस्तप्तसमीराय शीतलत्वं प्रदास्यति ॥ ७५ ॥
 ग्रीष्मतप्ता धरा प्राप्य तुषारं नवमम्बुदात्।
 श्रसितानि सुगन्धीनि विसृजेन्विश्वतोमुखम् ॥ ७६ ॥
 मालिन्यं नीरसत्वं च त्यक्त्वा वृक्षलतागणः।
 जीवनं हरितीकुर्वन्प्रसरेद्भुधातले ॥ ७७ ॥
 भूषणैर्हीनमङ्गाङ्गं रत्नमालासमप्रभैः।
 धाराभिश्च प्रवाहैश्च भूषयिष्यति मेदिनी ॥ ७८ ॥
 एवं प्रावृषि सम्प्राप्ते पतेयं धरणीतले।
 पुनः कमलिनीपत्रे शुक्तौ वा सागरान्तरे ॥ ७९ ॥
 मुक्तरूपं समास्थाय धवलं कान्तिमत्तमम्।
 भूषयिष्यामि कान्तानां कण्ठं काञ्चनसन्निभम् ॥ ८० ॥
 भाग्यमेतत्समासाद्य श्रेयो मोक्षपदादपि।
 तपोभ्रंशान्न दूयन्ते मनागपि तपोधनाः ॥ ८१ ॥
 एतद् बिन्दुवचः श्रुत्वा प्रत्यवादीन्मधुव्रतः।
 “मायामोहेन बद्धस्य मूढतेयं ब्रवीति ते ॥ ८२ ॥
 न कदापि मया प्रोक्तं “नश्वरो न भवाम्यहम्।
 मुक्तोऽहं विषयप्रेम्णः सर्वथैव जितेन्द्रियः” ॥ ८३ ॥

भृङ्गोऽहं जन्मना नो मे भृङ्गचाराङ्गिमुक्ता ।
 परन्तु प्रयते प्राप्तुं निष्कामां परमां गतिम् ॥ ८४ ॥
 त्वं परं विषये मग्नः निष्कामत्वं विगर्हसे ।
 मृत्युना धृतकेशोऽपि विस्मृतः परमेश्वरम् ॥ ८५ ॥
 भङ्गुरत्वं शरीरस्य प्रेक्ष्य नित्यस्वरूपिणः ।
 आत्मनश्चिन्तनं किं भो मन्तव्यं मरणाद् भयम् ? ॥ ८६ ॥
 प्रेक्षसे भवितव्यानां केवलां रमणीयताम् ।
 कथं वेत्सि गतिस्ते स्याच्छुक्तावेव न कर्दमे ? ॥ ८७ ॥
 मौक्तिकत्वमवाप्यापि भूषणवत्वमवाप्स्यसि ।
 नास्तीदं निश्चितं यस्मादज्ञेया भवितव्यता ॥ ८८ ॥
 मौक्तिकत्वमवाप्यापि राजहंसमुखे पतन् ।
 चूर्णितोऽथ निगीर्णो वा न भूया इति का प्रमा ? ॥ ८९ ॥
 पूर्वा च पश्चिमा चैव रजन्या ओष्ठयुग्मकम् ।
 तारकास्तु तदीयान्तः कुन्ददन्ती विराजते ॥ ९० ॥
 रूपमेतत्त्वया दृष्टं सृष्टेरन्यच्च लक्ष्य ।
 जृम्भामुद्धटयन्तीव रौद्रत्वं याति मेदिनी ॥ ९१ ॥
 कवलीकुरुते तस्यां जीवमात्रमचिन्तिता ।
 क्षमेयमक्षमीभूत्वा ध्वंसमात्रे धृतव्रता ॥ ९२ ॥
 अणुमात्रं सुखं लोके दुःखं पर्वतसन्निभम् ।
 तस्माच्छुद्धसुखप्रायां सद्गतिं प्रार्थयामहे ॥ ९३ ॥
 सुवर्णस्य कृपाणीव विषलिप्तं यथा मधु ।
 तथेदमैहिकं सौख्यमन्तराविश्य नाशकम् ॥ ९४ ॥
 तस्मादेतद् परित्यज्य विशुद्धमथ शाश्वतम् ।
 पारमार्थिकमानन्दमर्थयन्ते विवेकिनः ॥ ९५ ॥

भ्रमरबिन्दुकथामगणय्य ताम् ।
 रविरुपैति दिशं प्रति वारुणीम् ॥
 लघयितुं जगतः परितापनम् ।
 रुचिमसौ क्रमशोऽदधदारुणीम् ॥ ९६ ॥
 प्रथयतेऽरुणिमानमितस्ततः ।
 रमयते सविता चरमां दिशम् ॥
 चिरयते प्रणयैरनुरंजिताम् ।
 दिशमिमां च विहातुमनुत्सुकः ॥ ९७ ॥
 क्षणश एव रविर्मृदुलायते ।
 क्षणश एव दिवि प्रथते तमः ॥
 अनिलकम्पितवृक्षलतागणाः ।
 ददृशिरे तमसा निभृता इव ॥ ९८ ॥
 रविरयादचिरान्नयनात्परम् ।
 कमलिनी ददृशे मलिना ततः ॥
 परमसौ न जहाति सुचारुताम् ।
 न विकृतिः प्रकृतेर्भविता क्वचित् ॥ ९९ ॥
 मलिनितामपि तामवलोकयन् ।
 मधुकरो लुलुभे मधुलोलुपः ॥
 पतति यावदिमां परिचुम्बितुम् ।
 झटिति तावदियं विनिमीलिता ॥ १०० ॥
 याते निबन्धनमलौ नलिनीदलान्तः ।
 बिन्दुः सशब्दमभितः पतितो जलान्तः ॥
 काचित्तरंगलहरी जनिता तदानीम् ।
 निःशब्दता पुनरनुक्षणमाविरासीत् ॥ १०१ ॥
 “यावन्न याति रजनी सहितास्मि तावत् ।
 अस्यां निबन्धनमिति भ्रमरे प्रपन्ने ॥
 क्रीडामदेन भरितो नलिनीमकस्मात् ।
 उत्पाट्य हन्त कवलीकृतवानाजेन्द्रः ॥ १०२ ॥

स्वस्ति मातृभूमे !

छन्दः चन्द्रकान्तः २६ मात्रकः

देशरूपिणि स्वीकुरु मातर्ममान्तिमं नमनम्।
स्वस्त्ययनं मे निःशंकं कुरु विना दुःखलेशम्॥ १ ॥
अन्ते वयसि स्थितोऽहमायाद्यमः कदाचिदपि।
वाच्यार्थेनातिथित्वमस्य स्वेच्छागामित्वम्॥ २ ॥
विज्ञानेषु तथा साहित्ये त्वत्सेवानिरतः।
नाहं क्रान्तेरुद्गाता वा नेता नृपनीतौ॥ ३ ॥
सुखदुःखं यत्कालपटे तव ममैव तत्सर्वम्।
आपृच्छेऽतो परिवारादपि पूर्वं त्वामेव॥ ४ ॥
शोकाशोकविहीनां प्राप्स्ये गतिं नित्यरूपाम्।
न तत्र किञ्चिद्भीतिकारणं मया दृष्टपूर्वम्॥ ५ ॥
पुरो नाधुना द्रष्टव्यं वा श्राव्यं किञ्चिदपि।
इतीव चित्तं धावति पश्चाच्छीघ्राच्छीघ्रतरम्॥ ६ ॥
यदा यदा ते स्मरामि मातः पावनतां दिव्याम्।
प्रेमभरान्मे विवृतद्वारं मानसमुद्वहति॥ ७ ॥
नदी नर्मदा भाति मेखला हीरकरचितेव।
तिलकं काश्मीरजं शोभते भाले गन्धमयम्॥ ८ ॥
श्रीलंकायाः समुत्थिता त्वं पीठे कमल इव।
कमलाया अपि गर्वहरासि त्रिभुवनवन्द्यायाः॥ ९ ॥
न्यवसद् गेहे सरस्वती तव लक्ष्म्या सख्ययुता।
यदाभवन्विश्वस्मिन्नन्ये दैन्ये दैवहताः॥ १० ॥

पतनाभ्युदयौ जयापजयजौ त्वयानुभूतचरौ।
परन्तु यात्रा तवाखण्डिता युगानुयुगतोभूत्॥ ११ ॥
हिमालयोऽयं पूर्वापरदिस्समुद्रपरिरम्भी।
स्मृतिपटले मे वैदिकमुनिर्गणमाविर्भावयते॥ १२ ॥
ऋद्धमन्त्राणां येषां घोषैर्निनादितं भुवनम्।
ज्ञानाग्नेः तत् प्रथमं ज्योतिर्लब्धं मनुजेन॥ १३ ॥
यात्रावसत्कवीनां माला विश्वश्रेष्ठानाम्।
कालिदासभवभूती व्यासो वाल्मीकिश्चापि॥ १४ ॥
सुखदुःखानामाविष्कुर्वन् गूढं सूक्ष्ममतिः।
विश्वबोधको यत्र व्यचरद् बुद्धो शाक्यमुनिः॥ १५ ॥
शिल्पैश्चित्रैरतुलसुन्दरैः स्थले स्थले प्रथितैः।
प्रदर्शितं त्वत्कलावैभवं भुवनमनोहारि॥ १६ ॥
भुवने रूढं त्वया प्रणीतं संख्यानां गणनम्।
दक्षिणहस्तं विज्ञानस्य च बीजानां गणितम्॥ १७ ॥
पुरी अयोध्या स्मारयते मां रामचन्द्रचरणौ।
अङ्गे यस्याः स विश्वपालः पाल्योऽभूद् बाल्याद्॥ १८ ॥
वनं दण्डकं पुरी च लङ्का यस्य यशोगानम्।
कुरुतः सत्ये वीराचरणे मूकावपि मुखरौ॥ १९ ॥
यत्र मुरारेर्मुर्लीनादैरणुरेणुर्व्यनदत्।
तां ब्रजभूमिं स्मरतश्चेतो हर्षेणोद्वहति॥ २० ॥
यमुनातीरं मन्दसमीरं स्मारयते ललिताम्।
रासक्रीडां गोपगोपिकानृत्यगीतहृदयाम्॥ २१ ॥
पूर्णः पुरुषो कदाचिदपि किं जातः कुत्रापि ?।
समर्थमस्योत्तरं प्रदातुं चरितं कृष्णस्य॥ २२ ॥

शास्त्रे बोद्धा, समरे योद्धा निपुणो नृपनीतौ।
कलासु कुशलोऽन्याये न्याये विवेकवान्निमित्यम् ॥ २३ ॥

यदा सुधांशुः सुधया वर्षति वसुधां पूर्णमनि।
अंगांगेषु प्रसरति पुलको यमुनासलिलेषु ॥ २४ ॥

तेषु समीरैर्लहरीमालास्ताभिर्बिम्बमयाः।
तारा धृत्वा करं सुधांशोः स्वेच्छं नृत्यन्ति ॥ २५ ॥

व्रजभूमिषु या मुरली ख्याता सैव कुरुक्षेत्रे।
आविर्भूता नवावतारे गीताया वाणी ॥ २६ ॥

महिम्ना हि ते मरुपि मातः सुषुवे नररत्नम्।
प्रतापसिंहं येन रक्षितं ज्योतिः स्वत्वस्य ॥ २७ ॥

षट्शतकाणां पराजयाणां शल्यानुद्धरता।
जिता येन विजयश्रीर्नित्यं राष्ट्रोत्थानकरी ॥ २८ ॥

पुण्यश्लोकः शिवराजोऽसौ वीररसः साक्षात्।
कस्य न हृदये हरहरमन्त्रैर्वीरत्वं जनयेत् ? ॥ २९ ॥

ग्रामे ग्रामे स्वराज्यमन्त्रो निनादितो येन।
महान् स गान्धी कथं केनचिद्विस्मर्तुं शक्यः ? ॥ ३० ॥

यस्य विक्रमैर्भारतवर्षे स्वराज्यमुदियाय।
सेनान्यं तं सुभाषचन्द्रं वन्दे नेताजिम् ॥ ३१ ॥

अन्ये भवन्तु भुवने देशा ऋद्धिबलैरधिकाः।
अङ्गे मातस्तवैव जननं तथापि पुनरीहे ॥ ३२ ॥

अद्यैव त्वामापृच्छे मय्यस्तु तव प्रेम।
अन्येद्युरहं भवेयमिति को निःशंकं वेद ? ॥ ३३ ॥

नेहरूगीता

छन्दः अनुष्टुभ

नेहरूं नेहरोः पुत्रीं नप्तारौ चैव नेहरोः।
नेहरूणां शुनश्चापि नित्यं प्रातः स्मरेन्नरः ॥ १ ॥

“गान्धी” “गान्धी” जपं जल्पेन्मदिराऽचमनैः सह।
भाषेत श्वभिरप्यांगलीं धियो या नःप्रचोदयात् ॥ २ ॥

औरङ्गो राष्ट्रियः सम्राट् शिवाजिर्लुण्टकाग्रणीः।
चर्चिलो भारतस्वामी सुभाषो देशघातकः ॥ ३ ॥

अहं सर्वजगन्नेता किं कार्यं सेनया मया ?
चीनात्पराजयोऽस्माकं भूषणं न तु दूषणम् ॥ ४ ॥

आंग्लभाषा राष्ट्रभाषा स्वामिनी चैलिङ्गाभिधा।
रूसाधीनं च शस्त्रास्त्रं स्वराज्यं प्राज्यतामितम् ॥ ५ ॥

निरन्तरं हि धर्मित्वं निर्धर्मित्वं विदुर्बुधाः।
स्वहीनं यद्भवेद्राज्यं तत्स्वराज्यं प्रकीर्तितम् ॥ ६ ॥

अहिन्दून्हिन्दुवैराय प्रोच्छ्यावय्य दिवानिशम्।
पूरयेत् भुवनं भव्यं निर्धर्मित्वस्य डिण्डिमैः ॥ ७ ॥

भगवान्नेहरूगीतां प्रोक्तवान्भारताय याम्।
तामिमां यः पठेन्नित्यं स यायात् परमां गतिम् ॥ ८ ॥

निःश्वासाः

छन्दः पृथ्वी

जलेपि निहिता दृशन्नहि जहाति शुष्कात्मताम् ।
न काष्ठमयते द्युतिर्युतमपि स्फुटं विद्युता ॥
अहो विषमियं दशा प्रियतमा सहैव स्थिता ।
तथापि विवशं मया विरहगायनं गीयते ॥ १ ॥

रसालमदिरावदुन्मदयसे मनो मानिनाम् ।
त्वदीयगुणचिन्तनं विकटमुन्मनीभावनम् ॥
परं न चिरसंगमादपि तवाभवं भामिनि ।
न वा त्वमपि मे भवो भुवि भवाव एकाकिनौ ॥ २ ॥

भवन्तु भुवने वरं रतितिलोत्तमामेनकाः ।
परन्तु तव माधुरीयमितरासु लभ्येत किम् ? ॥
प्रकाशमनवाप्तमर्थरहितं यथा लोचनम् ।
प्रसादमनवाप्नुवन्तव शिवाङ्ग जीवाम्यहम् ॥ ३ ॥

त्वदीयमधुमीलने मधुरतामयं काननम् ।
त्वया विरहिता स्थिता मरुसमामराणां पुरी ॥
कृपाजनधित्य ते मन्दिरजीवनं तृष्यते ।
मनोगतविवंचितोऽयमधरोऽपि शुष्कायते ॥ ४ ॥

दधामि सखि हेलया तव तनुं दृढालिङ्गने ।
“दधीय हृदयं परं तव कथं” न जानाम्यहम् ॥
निशा मम समागमेऽमिततयानयो यद्यपि ।
सुदूरमवसस्तथापि किमु योजनानां शतम् ॥ ५ ॥

युवैव हि समार्पयं प्रणयभावपुष्पाणि ते ।
प्रसादमिषतस्त्वया चिरमदायि मे तुच्छता ॥
सदैव मम साधना विफलतां समासादयत् ।
सदा क्षणिकधन्यतावहदधन्यतामक्षताम् ॥ ६ ॥

शरीरबलमक्षयत्क्षयति भोगजातं ततः ।
तृषा पुनररुन्तुदा प्रतिदिनं वरीवृध्यते ॥
वयो विफलितं व्ययीभवति कल्पनारंजने ।
न तस्य भविताधुना सफलतापि संजीवनम् ॥ ७ ॥

खपुष्पमिव दुर्लभा यदि भवेर्वराकाय मे ।
तदा विरसजीवने समधिका भवेत्सह्यता ॥
न वेद्मि परमार्थतोऽसि सुलभाथवा दुर्लभा ।
त्रिशंकुरिव मदशेयमतिवर्तते सह्यताम् ॥ ८ ॥

त्वदीयमुखदर्पणे प्रगुणिमानमासादितः ।
स्वदोषनिचयो मया न कतिवारमालक्षितः ॥
तथापि तव दर्शनाय हतजीवितं ताम्यति ।
कथं मम विवश्यतासु मदनोऽदयं खेलति ? ॥ ९ ॥

मयि प्रतनुषे यदा प्रणयगर्विते तुच्छताम् ।
विषाददहनस्तदा दहति मामणुप्राणेषु ॥
परन्तु दहनो यथा दहनमेव सन्धुक्षते ।
विषाददहनः स मे फलति कामदाहात्मना ॥ १० ॥

श्रुते चरणसिंजने तव विघूर्णते मानसम् ।
मुहुः कुपितलोचने नवजगन्ति संपश्यति ॥
तवाकरुणभाषणान्यपि तृषा समाकर्णये ।
तवैव हृदये स्थलस्य लवमेव सम्प्रार्थये ॥ ११ ॥

विलुप्तसकलानुभूतिरसि निद्रया मुद्रिता ।
सलीलमनिलः श्लथैस्तव शिरोरुहैः खेलति ॥
क्षणं गणयसे न मानिनि मदीयभावार्तताम् ।
कथं न हतमन्मथः स्फुरति ते मनस्तन्तुषु ? ॥ १२ ॥

किमुन्मुकुलिता निशा ? वहति किं समीरो वृथा ?
 किमर्थमुदितः शशी ? सह मया यदा न प्रिया ॥
 यया विरहितस्य मे हृदयबन्धनं दीर्यते ।
 कणैरफललालसा विकलमानसं कृन्तति ॥ १३ ॥

यदा किरति शर्वरी तिमिरजालकं विश्वतः ।
 करोति निखिलं तदा त्रिभुवनं वशे निद्रया ॥
 प्रभावयति मोहिनी परमियं न चेतो मम ।
 वरं प्रणयचिन्तनेषु मनुते तदुन्निद्रताम् ॥ १४ ॥

प्रशान्तमभवज्जगद्धिमकरांशुजालावृतम् ।
 सुषुप्तिमवलम्बितं सकलतापविद्राविणीम् ॥
 परं कुटिलकुन्तले न तदहं सुभाग्यं लभे ।
 दिनानुदिनवर्धितं हृदयदाहमेवाश्रये ॥ १५ ॥

इदं तु वरये परं नहि सुभाग्यमिन्दुस्मिते ।
 स्मृतौ तव विगाहनाय वरये प्रिये जागरम् ॥
 करोतु हृदयान्तरे तृषितवासना ताण्डवम् ।
 तृषारहितजीवनादभिमतश्चिरं रौरवः ॥ १६ ॥

विदीर्य सहसा मनो मनसिजो नरीनृत्यते ।
 विशीर्य पतिता भुवं कति न कामनाकोरकाः ? ॥
 त्वया विरहिता मया कति न यामिनीर्मानिनि ? ।
 श्रितेन शरपञ्जरं क्षणकणैः स्फुटन्यापिताः ॥ १७ ॥

स्वरूपमिदमुत्कटं तव मनोमयं लोकये ।
 भ्रमामि भुवि विस्मरन्विषयमन्यमुन्मानसः ॥
 क्षणानि गणयामि यानि तव संगमग्नोऽनयम् ।
 दहन्निव नयामि जीवनमसास्मेकाकिनम् ॥ १८ ॥

विलोकयति कस्यचित्सुगुणमेव दोषोच्चयम् ।
 परस्य मनुते च दोषमपि सद्गुणानां गणम् ॥
 कदापि गुणशून्यमेव वरयेत वामाङ्गिनी ।
 कथं तु मदनः करोति गणितं गुणानामिदम् ॥ १९ ॥

क्वथामि सुखशीतलैस्तव वियोजितो विभ्रमैः ।
 हिमे लयमये पुनस्तव कवोष्मणा वञ्चितः ॥
 अवेक्ष्य भवतीं दिशासु परमार्तमावाहये ।
 समूलमिव नश्यते नभसि तत्समाक्रन्दनम् ॥ २० ॥

यदा भुजयुगं तनोमि भवतीं समालिङ्गितुम् ।
 तदा भुजलते सिते शिथिलतां भजेते तव ॥
 मदोष्ठयुगमुत्सुकं तव मुखामृतं सेवितुम् ।
 प्रतिप्रणयिता त्वदोष्ठलसितैर्न किं धीयते ? ॥ २१ ॥

कदा नु भवितेप्सितस्य कलिका समुन्मीलिता ? ।
 निशाः प्रमुदिताः करिष्यसि कदा सुधावर्षणैः ? ॥
 स्वयं घनभुजान्तरग्रथनलालनानुग्रहैः ।
 कदा वद निशामयिष्यसि चिरं वियोगज्वरम् ? ॥

स्मरामि भवती कथं प्रथममेव दृष्टिं गता ।
 नवस्य किमु यौवनस्य सरितेव कूलङ्कषा ॥
 मुखे स्मितवती तनौ कनकभा दुकूले सिता ॥
 गतौ गजगतिः कचे लुलितपुष्टवेणीधरा ॥ २३ ॥

असत्यमथ सत्यमालि कतरत्स्वरूपं तव ? ।
 सुदूरमवलोकितं किमु समीपतः साम्प्रतम् ॥
 दधाति वसुधां सुधाधवलितां शशी दूरतः ।
 परं परमदुःसहो निजतले निवासार्थिनाम् ॥ २४ ॥

तनुं तव वृणोति तन्वि वसनं कुसुम्भारुणम् ।
मुदा मदनुराग एष भवतीं समालिङ्गति ॥
अयं शिरसि कालनाग इव ते सुखं पिण्डितः ।
कचस्य चयसम्भरो मदनसम्पदं रक्षति ॥ २५ ॥

क्षणेन तव दर्शने हृतमनः समुत्कम्पते ।
स्मितेन च सुधामयेन तदये परिष्यन्दते ॥
विमुक्तकचसम्भरं तव विलोकयन्भावये ।
महागिरितटादधः पतति नायगारा रयाद् ॥ २६ ॥

कियान्न समयो मया तव समागमे यापितः ।
विमोहयति चारुता तव तथापि चारुस्मिते ॥
क्रमेण विदधाति कालहतको जगन्नीरसम् ।
परन्तु मधुनो दिनानुदिनमेधते माधुरी ॥ २७ ॥

उदेति दहनः स्वयं नहि कदाप्यधो धावति ।
गतिं प्रणयभावनानुकुरुते तदीयामिव ॥
प्रभुत्वमुदकं यथोपरितलादधः स्यन्दते ।
स्वभाववशमेव तत्तव वशंवदो यल्लभे ॥ २८ ॥

वदन्ति कवयोऽखिलापि किल चारुता भङ्गरा ।
तथापि तव मोहिनीं वरयते कथं नित्यता ? ॥
स्वरूपमिदमेकमप्यहमनेकरूपं भजे ।
यदस्य भुवनंतुदो विविधता न संसीम्यते ॥ २९ ॥

द्विजिह्व इव मन्मथस्तव शिरोधरामाश्रितः ।
द्विधा यदि विधाय भूरि कचसंचयो गुम्फितः ॥
अयं कनकरेखया सुमितयेव सीमन्तितः ।
क्षिणोति कणशो मनो निशितधारया स्वीयया ॥ ३० ॥

प्रयातु सकला लयं त्वदनुधाविनी कामना ।
प्रियेत खलु मीलनं प्रतिविधानहीनात्मकम् ॥
इदं न दृढमीहितं प्रणयवश्यता मृश्यति ।
अनिच्छुकमपि त्वदर्शमदया समाकर्षति ॥ ३१ ॥

स्पृशानि नहि तेऽणुमात्रपि मादनं माधवि ।
क्षणं न च विलोकयानि तव रूपमुन्मोहनम् ॥
करोतु शतमीदृशीर्मधुवशंवदो वल्गनाः ।
च्यवेत पुनरञ्जसा हि चषको यदा सिञ्जति ॥ ३२ ॥

स्थितासि हृदयान्तरे सततमेव संमोहिनि ।
तथाप्यसहनो दुनोति विरहस्तदुद्वेजयन् ॥
न साररहिता सुखाय भविता मुधा कल्पना ।
कथं कथय शामये मृगजलेन तृष्णानलम् ? ॥ ३३ ॥

सदा हृदयमन्दिरे वसति मे त्वदीयाकृतिः ।
यया स्खलति संयमो यमवतां यतीनामपि ॥
विसृज्य कवरीं करोषि यदिमां नितम्बाश्रिताम् ।
तदीयलसितेन नृत्यति मनो मनोजाहतम् ॥ ३४ ॥

दुनोति विरहोऽसहं हृदयवल्लरी शीर्यते ।
तथापि विपदानयेदमनुभूयते वास्तवम् ॥
इह प्रियतमा यदा ध्रुवमिहैव सा मीलने ।
परन्तु विरहे तथा स्थिरचरान्तरं व्याप्यते ॥ ३५ ॥

प्रिया न मिलतीति रोदिषि मनः किमर्थं वृथा ?
तथैव हि विनिद्रितो किमुत निद्रितो जीवसे ॥
अमीषु खलुं चिन्तनेषु कलहस्तथा लालनम् ।
उभावपि रतिप्रदौ किमधिकं त्वया प्रार्थ्यते ? ॥ ३६ ॥

पुनरागमनम्

छन्दः लवङ्गलता २८ मात्रकः

पर्जन्यरूपकम्

आसीदेका रुचिरा रामा
बाला “सुजला” नामा ।
या सञ्जाता भूमिभूषणम्
निरुपमेयमभिरामा ॥ १ ॥
गतिश्चञ्चला तनुः शीतला
तथा श्यामला कान्तिः ।
तृषावहिना व्याकुलितानां
सैव केवला शान्तिः ॥ २ ॥
अङ्गे गिरेः पितुर्वत्प्रेम्णा
सा परिवर्तनशीला ।
नदीतटे वा “लता” सखीभि
र्विरचितनर्तनलीला ॥ ३ ॥
वर्षति “सुजलां” लता सहेलं
मृदुलैः सुमसम्भारैः ।
“सुजलापि” प्रतिवर्षति तामथ
जलबिन्दूनां निकरैः ॥ ४ ॥
जलैः शीतलैर्मुहुः कम्पते
“लता” सखीनामङ्गम् ।
“सुजला” तत्संवीक्ष्य सस्मिता
कुरुते ग्रीवाभङ्गम् ॥ ५ ॥

दृष्ट्वा भूमौ किमु चैतस्याः
कुटिलगतीनां भ्रमितम् ।
वनिताभ्यः कविजनो ददाति
‘वामा’ नाम प्रथितम् ॥ ६ ॥

खेलति सा खलु कमलोद्याने
मग्रा सन्ध्यारङ्गे ।
तथा नदीनां कदाचिदङ्गे
लीना तरङ्गभङ्गे ॥ ७ ॥

समीरणः फेनाञ्चलमस्याः
सखेलमुल्लासयते ।
तस्यैवैषा चञ्चलतालै
स्तरुणमनो नर्तयते ॥ ८ ॥

“ज्योत्स्ना” करं सलीलं धृत्वा
नृत्यति सा गायन्ती ।
तेन हृदो विरहार्तजनानां
निःशङ्कं भज्जन्ती ॥ ९ ॥

असहनिदाघे रविकिरणानां
निवारणामिच्छन्ती ।
हरिताञ्चलेन “वनमालाया”
आवरणं रचयन्ती ॥ १० ॥

मत्वा जगन्नन्दनं प्रायो
विलासलालित्यानाम् ।
सा कुरुते मदवती विश्वतो
मदोत्सवं नृत्यानाम् ॥ ११ ॥

अन्ते चास्मिन्स्वैरविलासे
सम्भूतासौ विरसा।
यदा कामना स्वैरं मुक्ता
सीमामेतु कथं सा ? ॥ १२ ॥

“उषा” “तारका” दीनां दृष्ट्वा
निरूपमेयमैश्वर्यम्।
निजगेहस्याधुना कलयते
तुच्छमेव सौन्दर्यम् ॥ १३ ॥

अधुना नेच्छति सा सुमनोभि
निजगेहे संरन्तुम्।
कामयते दिव्यप्रभरत्नै
देहं शृंगारयितुम् ॥ १४ ॥

“मन्दाकिनी” समं घनकोमल
शय्या निषेवितव्या।
इहलोकीया शय्या सुज्ञैः
कथं तथा तुलनीया ? ॥ १५ ॥

तेजोमयं कोमलं वासो
देहे धारयितव्यम्।
बलाकधवलं कटौ मेखला
सूत्रं संग्रथनीयम् ॥ १६ ॥

विद्युदुज्ज्वलं स्वर्णाभरणं
धृत्वा भासा तस्य।
दीपयितव्या लोचनमाला
प्रतिक्षणं भुवनस्य ॥ १७ ॥

कालेनेदं दुरन्तमस्या
मुक्तमनोरथजातम्।
दुर्दम्यायामाकाङ्क्षायां
रूपान्तरितं जातम् ॥ १८ ॥

वासनयास्यास्तया प्रबलया
तनुस्तनुत्वं नीता।
सा सञ्जाता वासनामयी
तया तनुरपि त्यक्ता ॥ १९ ॥

प्रकृतिर्मतिं दृढामनुकुरुते
वचनमिदं न निवार्यम्।
मतिसमशीलं तयोपलब्धं
दिव्यरूपमैश्वर्यम् ॥ २० ॥

“कादम्बिनी”ति नवरमणीयम्
नाम तथा सम्प्राप्तम्।
आदौ परन्तु पूर्वायातं
‘सुजला’ नाम त्यक्तम् ॥ २१ ॥

सा नवगेहात्पूर्वं गेहं
गर्वयुता पश्यन्ती।
अधोगतं तत्तथा समुन्नत
मात्मानं कलयन्ती ॥ २२ ॥

चन्द्रकान्तदर्पणे स्वकीयं
पश्यति सा प्रतिबिम्बम्।
चपला तस्या अभून्मेखला
दीप्ता श्रिता नितम्बम् ॥ २३ ॥

दर्शनमात्रेणैवैतस्याः

दधति मयूरा नृत्यम्।

उदञ्चनेन प्रदर्शयन्तो

पिच्छभारलालित्यम्॥ २४॥

तं संवीक्ष्य प्रयाति पुरतो

मूर्धानं वेल्लन्ती।

‘अनिले’नेयं प्रियेण साकं

स्वच्छन्दं खेलन्ती॥ २५॥

चण्डनिदाघे दुःसहविरहे

व्याकुलिता या युवती।

प्रियस्य तामागमनं गदितुं

भवति पुरःसरदूती॥ २६॥

परन्तु नेदं वैभवमनया

दीर्घकालमुपभोग्यम्।

रामाभूरिव रमा चञ्चला

वचनमिदं न वितथ्यम्॥ २७॥

गिरिशिखरं सा यदा केलये

स्वैरविहारे याता।

मन्त्रक्रिया तदा कयाचित्

तदुपरि गूढं विहिता॥ २८॥

अत्यद्भुता तदा शृणुतेयं

चमत्कृतिः सञ्जाता।

‘कादम्बिनी’ पूर्ववद्रूपा

पुनरपि “सुजला” जाता॥ २९॥

पुनस्तया निजभुवनस्यैव

प्राप्तं पूर्वं भवनम्।

पुनः पूर्ववन्निरूपायैः सा

अकरोदायुःक्रमणम्॥ ३०॥

चिल्ला स्वैरं नभो गाहते

तथाप्यमुं क्षणमात्रम्।

जहाति नहि भूम्या युञ्जानम्

कदापि चिल्लासूत्रम्॥ ३१॥

मन्यन्ते यत्प्रकृतिं हित्वा

महत्यायती प्राप्ता।

न हि प्रकृत्या परन्तु बद्धा

भवन्ति जीवा मुक्ताः॥ ३२॥

शृङ्गारसौरभम्

Venus and Value

Repugnance or indifference to sex is regarded as a merit in many cultural mileus. They expect an ideal youngman to take instinctively to lives of saints in preference to love stories, shun the company of girls not with an effort of self-control, but with the ease with which one shuns rats, and contemplate marriage only as a means of procreation. According to their line of thinking sex is culpable. It is fundamentally sinful. A complete denial of sex in all its forms, i.e. celibacy is the ideal of life. Sex has only one justification, viz. procreation. Apart from procreation, sex has no place in a righteous life.

How did this notion arise ? Why is sex thought to be culpable ? In the first place, sex is connected with the organs of evacuation and, therefore, has dirty associations. But this by itself is not a complete explanation because evacuation itself though dirty is not supposed to be immoral nor is there a cult which regards complete cessation of evacuation a spiritual merit.

The reason is obvious. Complete cessation of evacuation is impossible. Suppression of the urge to evacuate is bound to cause serious damage to health. Suppression of heterosexuality on the other hand is possible. This, coupled with the fact of dirty associations, leads to the view that sex is not only unnecessary, but also unhealthy. It thus follows that celibacy is the state of purity and health.

Why then has the omniscient and omnipotent God created such a dirty and sinful propensity in man ? The obvious answer is procreation. The perpetuation of the human species necessitates procreation and thus the sin of sex becomes inevitable.

Celibacy

Scientifically speaking both the notions that : (i) celibacy is conducive to health and (ii) that procreation is the only purpose of sex are unjustifiable. It is not an infrequent observation that a boy with sunken cheeks and sickly appearance begins to acquire a glow of health after marriage. Similarly, the monks and priests observing the vow of celibacy are not known to be healthier than ordinary folk leading a normal married life. Married wrestlers are not known to be weaker than their celibate counterparts nor do the celibate live longer than others. The Sultan of Mandoo had a harem of 16,000 and yet he lived to be 80. Even at 80 he did not die a natural death; he was killed by poisoning. On the other hand the celibate Shankaracharya was short lived and died at the age of 32. It is not suggested that Shankaracharya was short lived because he was celibate and that the Sultan of Mandoo lived longer because of his profligacy. I only wish to draw attention to such facts to throw doubt on the unsupported supposition that celibacy is conducive to health.

It is possible to produce some statistical evidence with regard to the relationship of celibacy and longevity. The following table presents the data.

The comparative longevity of celibates and non-celibates

Age limit	The percentage mortality of celibates	The percentage mortality of non-celibates (Census Figures)
36 - 40	40	12
41 - 45	3	14
46 - 50	14	17
51 - 55	9	20
56 - 60	34	23
61 - 65	32	27
66 - 70	23	34
71 - 75	30	45
76 - 80	57	60
81 - 85	100	71
86 - 90	—	94

(Test of significance was applied to the mean difference between celibates dying age and non-celibates dying age. Value of $t = 1.2$ which is non-significant at 5% level. Hence the mean dying age of celibates is the same as that of non-celibates at 95% confidence limit.)

The number of celibates available is too small to point to any definite conclusion, but it is not unsafe to say that the above data do not support the view that celibacy is conducive to health. On the other hand 14 percent celibates died before the age of 40 as against 12

percent non-celibates. Similarly no celibate lived after the age of 81. As against this there are several non-celibates who were alive till 90. These facts are against the commonly accepted view that celibacy is health-giving.

Paucity of observations should not be made much of in criticising this evidence because the celibates mentioned are highly selected. Those who died of accident are not included. All the celibates mentioned have met with a natural death. No one of them had any anxiety on the score of food, clothing, housing and medicine. These were guaranteed to them. They were also free from family responsibilities and worries. Considering this the incidence of longevity should have been much more impressive in this group than in the group of non-celibates. The non-celibates include those who died in war, accident or famine and the half starved, the poverty stricken shivering in cold without clothing and sleeping without roof in rains with no medical and nursing assistance in illness. The incidence of longevity in such a group should have been much less than in the first.

The Baseless Notion of Sublimation

The notion that sex can be sublimated is as baseless as the notion that celibacy is conducive to health. The money spent in harmful addictions can be turned to children's education or healthful food, if one gives up the addictions. On the same lines it is thought that energy spent in sex can be switched over to some other activity.

This is a very queer notion. Exercise, like sex draws on energy. But arguing that energy should be conserved

by not taking exercise so that it can be put to more productive use, will be inviting ridicule. The idea of conserving sex energy on the other hand has strangely been accepted very widely. Exercise draws upon energy, but it tones up the muscles and digestion, supplies fresh air to the lungs and thus in the long run serves to build up health. Similarly, it is quite possible that sex satisfaction leads to peculiar discharges in glands and thus leads to better health.

Dr. Kinesy's studies have provided some data on the point whether control of sex leads to sublimation. The group he studied claimed to have achieved sublimation. But a closer examination shows that many of the group were not really successful in controlling sex. They had occasional connections with women. They were not even free from the tendency to satisfy sex in socially disapproved ways. Many of them had lost their mental health and had to run to a Psychiatrist. Far from improving their mental and physical powers by celibacy, these people had not succeeded even in maintaining average standards of health. On the contrary, Dr. Kinsey studied the lives of over 400 hyper-sexed people. This group contained persons who needed a sexual outlet thrice a day. Their health did not seem to be affected by this indulgence. Many in this group had succeeded in highly technical and intellectual professions like engineering and scientific research.

History is replete with examples of great men who were as virile in sex as in other fields of activity. Changez Khan, Napoleon, Akbar etc. are some of the examples that readily come to mind. It is not suggested that indulgence

in sex contributed to the intelligence and heroism of these great men or that persons in the group studied by Kinsey suffered from mental disorders because of their celibacy. I merely wish to draw attention to the fact that the medical desirability of celibacy remains to be proved.

The Purpose of Sex

No Medical or Psychological evidence is available to prove the desirability of celibacy. Moreover biology does not lend support to the view that procreation is the purpose of sex. In the first place teleology itself is unscientific. It can be reasonably said that the purpose of the brakes of a bicycle is to stop the bicycle because brakes have been made by the maker with this very end in view. The purpose of the brakes is nothing but the purpose of the maker in making brakes.

No such purpose is, however, attributable to teeth. Teeth serve for chewing. But that cannot be said to be the purpose of the teeth. The teeth are inanimate and it is meaningless to attribute any purpose to them. Very often it is implied that the purpose of the teeth is the purpose of God in creating teeth. The language of teleology, therefore, becomes meaningful only on the assumption that God has created the world. Since there is no scientific way of ascertaining the purposes of God, teleology can have no place in scientific thinking.

Let us, however, try to see whether procreation is an essential function of sex. The essential function of brakes is to stop the motion of the vehicle. A mechanism which does not fulfil this function is not described as brakes. Arrest of motion can thus be called an essential

fuction of the brakes in the sense that it is inseparable from them. But there is no such essential relationship between sex and procreation. A man or a woman unable to procreate does not necessarily have less capacity for sexual enjoyment. Surgically sterilised men and women are known to lead as full a sex life as anyone else. Sex has thus no invariable relationship with procreation. Procreation similarly has no invariable relationship with sex. A woman under choloform can be made to conceive without any sex activity by artificial insemination.

There is an interesting biological fact indicating that procreation is an accidental and not an essential outcome of sex. A woman is not always capable of conception. For a few days in a month she is fertile, and those are the very days when she is least inclined to sex. Her desires are most intense just on the days she is sterile. During menopause when she finally loses her fertility, her desires are known to reach unprecedented heights. These facts give the lie to the supposition that nature uses sex only as a means of procreation.

It is, however, idle to speculate on the purpose of nature in stimulating sex. It is obvious that the purpose of man in sex indulgence is seldom procreation. The thousands taking to contraception vouchsafe for this. Even among those who do not consciously practise contraception few will feel enthusiasm for sex if sex activity always and without exception leads to child-birth.

Venus as a Value

The fact that celibacy is not known to be beneficial in any way and that procreation is an accidental result of

sex, necessitates revolutionary changes in our attitude to sex. The idea that the more stringently you restrict sex the more moral you are is not justifiable unless celibacy is regarded as a value. Once the value of celibacy itself is called into question, restriction of sex has got to be justified by special considerations like social consequences.

Sex is not only not sinful, it is a great power and value in life. Procreation need not be invoked for justifying it.

Sex is frequently accused of ugliness. It will be difficult to find an accusation falsier than this. Art, the haven of beauty, is inspired by sex. It dances in the footsteps of the beloved following her lover, appears on the canvas in the form of venus the Goddess of Love, immortalises the wails of the forlorn *yakṣa* in poetry and displays the divinity of sound by singing of the feelings of Radha for Krishna.

Harmony is the essence of beauty. Harmony of notes is music and the harmony of colours is painting. The harmony of the inanimate sound and colour creates such etherial beauty, how much more beautiful will then be the harmony of two living souls ! Love brings together two individuals with an intimacy unparalleled in any other relationship. Music is confined to a few notes. But the notes that weave the enchanting fabric of eros are numberless. Time cannot end them nor can space limit them. The *yakṣa* in Kalidasa's Meghadoot was hundreds of miles away from his beloved. But the deep harmony of their love inspired Kalidasa and moves thousands of readers. Though cruel fate separated them by thousands

of miles, the emaciation of the *yaxa* was relected in his beloved, her sorrow found expression in his heart and his tears found a companion in her eyes (Meghdoot). There is no parallel in life to the beauty arising out of such deep harmony of two souls.

It is very often said that sex is physical and beastly. It cannot be beautiful. Beauty is spiritual. Some critics even go to the length of contending that 'Meghdoot' is in no way ennobling, the love it depicts is on a physical plane. Meghdoot is the last word in poetic art. The opinion that Meghdoot is not ennobling is the *reductio ad absurdum* of the view that the beauty that ennoble is spiritual and non-physical. The view is a striking example of confused thinking. Where is the beauty that is not physical? The beauty of music is supposed to be etherial. But it arises out of the physical sound. The world-famous beauty of the frescoes of Ajanta is the outcome of material colours made in a chemical laboratory. The Niyagara jumps from the skyscraping cliffs into the deep dales below and is broken into splinters on the solid rocks emitting showers like carded cotton or steam dissolving into thin air, filtering the solar rays to form a rainbow, submerging the tiny sounds around in its pauseless volume. Is not all this composed out of physical and material elements? The five elements are as if vying with each other in paying their tribute to this beauty. But nobody dare say that the beauty of Niyagara is not ennobling because it is elemental. Why then the beauty of a figure like lightning, dark/bright complexion like molten gold, radiant and shapely teeth and lips should be regarded as anything other than ennobling simply because these are physical or material?

Erotic Love as a Moral Force

Sex is not only a haven of beauty, it is also a great moral force. Those who regard sex as the first sin will be outraged by this statement, but it can't be helped. A man sensitive to the beauties of sex has a natural sympathy for women. A man who regards sex as sin tends to regard woman as an enemy, a way to hell. Relations with a woman are impositions. The more insipid and short lived these relations, the better, for only thus can holiness be protected. The easiest way to make relations with a woman insipid is to stunt her individuality and lower her status. Treating woman as a domestic animal or at best a slave is morality for the puritan. He is afraid that he will lose his spirituality if the woman's individuality is fully developed and she is treated as a companion because in that case her charms become irresistible.

The man who sees beauty in sex has a completely contrary outlook. Love for him is a sport. Sport cannot be enjoyed unless the opponent is a match. A game becomes enjoyable only when an opponent can meet a blow with a counter blow and a move with a counter move. Similarly sex unfolds its beauties only when there is interaction between the personalities of the man and the woman. A joke seeks a smile, an argument seeks an answer and an emotion seeks rapport. A companion who cannot give this cannot give love. The fabric of love is woven by two fibres, the male and the female. Only when there is perfect coordination and harmony between the two, the weave becomes dainty.

It is because of this that the lover wishes that the woman's individuality is in all respects comparable to his.

A woman, dumb and uncultivated like a domestic animal cannot partake of man's thoughts and feelings. A lizard walking on the screen is untouched by the storm of emotions portrayed on it. It only serves to disturb the spectators. Similarly a woman stunted individuality may be physically near a man, but is mentally leagues away. The lover is, therefore, interested in the development of the woman's individuality. The erotic interest of man in woman is at the back of the movement for the emancipation of women. This proves that sex is a great moral force. Those who think that sex is a dirty process like evacuation and has to be suffered because it cannot be got rid of can never accept sex as a value. If sex or erotic love is not regarded as a value, chivalry has no place in life. If Venus is to unveil her beauties fully, the woman must be as enthusiastic about sex as the man. The lover does not enjoy sex unless the woman fully participates in it. To achieve this full participation, he propitiates his beloved. He erects bastions of his strength around her so that the slings and arrows of the world do not touch her. The favours he receives after this penance are like 'nirvana' to him.

On the other hand, a man who does not regard sex as an intrinsic value need not care for the favours of the woman. Why should he undergo penance for an inevitable sin ? The sooner it is finished and forgotten the better. Why should he care for chivalry ? What does he lose if the woman's consent is not whole-hearted ? Why should he hesitate to use power and pelf, to win her over ? Why should he hesitate to take recourse to direct or indirect coercion ?

A lover can never dream of coercing a woman. On the other hand, he is ready for her defence even when his love is unresponded. Sydney cartion who sacrificed his life to save the husband of his beloved, is an immortal vindication of the principle that erotic love is a moral force.

शृङ्गारसौरभम् ।

स्थूलाक्षरैर्मुद्रिताः कामशास्त्रीयपारिभाषिकशब्दाः ॥

छन्दः शार्दूलविक्रीडितम्

सौन्दर्यस्य रसायनं निरसनं व्याधेर्विधानं रतेः ।
साफल्यं विभवस्य कालजयिनां प्राणाः कलार्कणाम् ॥
लीलाविभ्रमरङ्गपीठमथवा वाग्जालबन्धैरलम् ।
धातुः कर्मणकौशलस्य परमा सीमा हि वामाङ्गिनी ॥ १ ॥

स्वप्ने प्रेक्षिमन्यवल्लभजनं विश्रब्धमालिङ्गितुम् ।
अन्योन्यं शयने भृशं भ्रमवशादालिङ्गतो दम्पती ॥
स्पर्शेणानुपदं परस्परपरिज्ञानं समासादितौ ।
स्वप्नेच्छाप्रतिघातनेऽपि गमितावानन्दमन्यादृशम् ॥ २ ॥

चित्तोन्मादिनि धैनुकादिसुरते नक्तं दिवं स्मारिते ।
कामार्ता निजपृष्ठतो विरहिणी संकल्पयन्ती प्रियम् ॥
हस्तौ पादयुगे निधाय दधती वेणीं पुरोलम्बिनीम् ।
अग्रे याति शनैर्विकम्पितकुचा गल्लोल्लसत्कुण्डला ॥ ३ ॥

संकेतस्थलमागताश्मबहुलं कान्तेन सम्मीलिता ।
गाढालिंगनचुम्बनेन दयिता सन्दीप्तकामानला ॥
स्थानं तच्छयनाय नोचितमिति ज्ञात्वापि भोगातुरा ।
उत्थायैकपदं स्थिता प्रथयति श्यामा हरेर्विक्रमम् ॥ ४ ॥

उद्यद्दक्षिणजानुचुम्बितकुचा सव्यैकपादाश्रया ।
कुर्वाणा तनुमध्यमं तनुतरं तन्वी हरेर्विक्रमम् ॥
भून्यस्तस्तनमस्तका करिपदे प्रोद्यन्नितम्बा ततः ।
“व्यर्थान्यासनसंस्थितानि रमणे” त्याहूय हा रोदिति ॥ ५ ॥

यत्र स्त्रीपुरुषावतुल्यबलिनौ तुल्यप्रतिद्वन्द्विनौ ।
उत्तानं शयितेऽपि नो परिभवः स्वाङ्गक्षतेषु स्पृहा ॥
यावन्न प्रतिपक्षिणोऽपि विजयस्तावन्न काम्यो जयः ।
प्रेक्षारङ्गविवर्जकं तदसमं चित्रं नियुद्धं रतिः ॥ ६ ॥

सिद्धे व्यानतसंज्ञिते दयितया कामासने शोभने ।
पार्श्वे चापि सुमध्यमे कदलिकाकान्ते समुल्लासिते ॥
स्वभूर्भिर्नखलेखनस्य विपुलं जातं नितम्बद्वयम् ।
वक्षोजावधिकं विमर्दसुखतां यातावधोलम्बनात् ॥ ७ ॥

देहे प्राणसमस्य मृष्टतिलकं विनस्य चन्द्राननम् ।
एकेन स्थिरतां पदेन लभते विश्रब्धलीलार्थिनी ॥
पार्श्वं वामकरेण चास्य निबिडं बद्ध्वा रणत्कंकणा ।
अङ्गाङ्गस्य च दक्षिणेन कुरुते भूयोऽपि संवाहनम् ॥ ८ ॥

तेनोद्दीपितमन्मथः सहचरीमुत्थाप्य शक्तो युवा ।
आयासेन निजाङ्गयोः स्थिरयति स्वल्पोदरीं सुन्दरीम् ।
ऊरुभ्यामथ सापि मध्यमभितो ग्रथ्नाति तस्योन्मदा ।
हस्ताभ्यामवलम्बितेऽतिनिबिडं तं वेष्टयन्ती रते ॥ ९ ॥

स्कन्धारोपितकन्धरा वदति “हे नव्याङ्गनावश्चक ।
तृप्तोऽसि स्वयमुग्रमारदहने निक्षिप्य मामत्रपम्” ॥
ग्रीवापार्श्विकचुम्बनैः स रमणीमाश्वासयन्नुक्तवान् ।
“धीरं धत्स्व विमुक्तकाकिलरते निर्वाणमालप्स्यसे” ॥ १० ॥

मल्लस्तम्भनिभं तदोरुनिगडे बद्ध्वा प्रियं कण्ठतो ।
बाहुभ्यां कुचपीडितोदरमधिग्रथ्नाति मध्ये प्रिया ॥
तत्रस्था शतचुम्बनेषु कुशलं पृष्टावदत्कामिनी ।
“ममं केलिषु किं वृथा व्यथयसे जल्पार्थमोष्ठद्वयम् ?” ॥ ११ ॥

“निःशङ्कं पुरुषायिते त्वमतुलोत्कर्षा तथापि प्रिये ।
भारेणातनु ते नितम्बगुरुणा क्लान्तं ममोरुद्वयम् ॥
तद्भारं लघय स्तनावतिघनावाधाय मे वक्षसि ।
हस्ताभ्यां मम ते विमर्दसुखदं पार्श्वं परामृश्यताम् ॥ १२ ॥

कन्दर्पेण कदर्थितः प्रियतमो मच्चिन्तनव्याकुलः ।
तृप्तात्मा पुनरन्यथैव भवितेत्याशङ्कमानाङ्गना ॥
ताम्बूलं मुखतो ददाति न पुनः संसज्जते चुम्बने ।
शान्तिं काम्यति काकिलेन सुरतस्यान्त्योत्सवं नेहते ॥ १३ ॥

आरूढा पुरुषायिते प्रशमितं कष्टादधःशायिनम् ।
ब्रूते “मा त्यज धीरमासनरतः स्थेया यथावस्थितम्” ॥
तस्या मन्मथकौशलेन स यदा भूयोऽपि सन्धुक्षितः ।
शान्ता सा स्वयमेव वामगमनः कामोऽहि निःसंशयम् ॥ १४ ॥

आरूढा दयिता पराङ्मुखमतो पीना नितम्बद्वयी ।
उत्तानं शयितेति चोरुयुगलं रुन्धे मुखं यद्यपि ॥
कामी काकिलचुम्बनाय नितरां तृष्णातुरो मन्यते ।
कामोत्कर्षविधायकं तदुभयं भूयो ललाटङ्गणम् ॥ १५ ॥

यामिन्यां परिरम्भणाय सुतनोः पाणिप्रसारोन्मुखः ।
जानीते शयनं तया विरहितं शून्यान्तरेण प्रियः ॥
तस्याः स्वप्नसमागमाय तृषितो तामेव संचिन्तयन् ।
पश्यन्तामिव सम्भ्रमेण भरितो “जागर्मि किंवा शये ?” ॥ १६ ॥

स्नेहालापपरा रसादवरया सार्धं सपत्नी वरा ।
अङ्गुल्यग्रमजानतीव कुरुते दष्टोपशान्तेऽधरे ॥
वक्षोजे चिरोपितं नखपदं वृण्वन्तमच्छांशुकम् ।
लीलान्दोलितकन्धरा प्रतिपदं प्रभ्रंशयत्यंसतः ॥ १७ ॥

एकस्यास्तनुमर्दनप्रणयितां यातो द्वयोर्वल्लभः ।
अन्यस्याः कुचकुम्भयुग्मगुरुतां गौरत्विषं ध्यायति ॥
तस्याश्चापि शिरोम्बुजं परिमृशन्स्वीयांससंस्थापितम् ।
पूर्वस्या मनुते मनोरमतारां धम्मिल्लबन्धश्रियम् ॥ १८ ॥

“सत्यायास्तव दन्तवाससि नवं दन्तक्षतं लक्ष्यते ।
भामायाः स्तनचन्दनेन शठ ते हस्तौ पुनर्लेपितौ ॥
धत्से जाम्बतीकुचद्वयकृतां मुद्रां विशालोरसा ।
प्राप्तुं कृष्ण किमागतोसि सुचिरान्मां ‘ऋक्मिणीं सम्प्रति ?’” ॥ १९ ॥

“रोषं मा कुरु शोभने तव रुषा शून्यायते मेदिनी ।
अन्यस्त्रीजनसङ्गिनोपि दयितोत्तंसा त्वमेवासि मे ॥
हारान्तर्बहवो लसन्ति मणयः स्वस्थानशोभाकराः ।
किं ते मध्यमणेर्मनागपि विभां मुष्णन्ति विश्वोत्तराम् ?” ॥ २० ॥

“सत्यादन्तपदव्यथामपनय स्वीयाधरोष्ठाभृतैः ।
भामाचन्दनमज्जसा तव कुचे पश्य प्रिये मृश्यते ॥
मुद्रां जाम्बवतीकुचस्य कुचयोः संघर्षणैर्यापय ।
धृष्टं मां भुजयोस्तथा चरणयोः पाशेन बन्दीकुरु” ॥ २१ ॥

उत्तालं स्तनमण्डलं कथमपि क्षौमाम्बरे बध्नती ।
दीर्घे भूयसि कङ्कतं कचभरे संचालयन्ती शनैः ॥
पूर्णां वर्णशलाकया विदधती शोणप्रभामोष्ठयोः ।
रामा राजति दर्पणस्य पुरतः कन्दर्पमन्दाकिनी ॥ २२ ॥

नीवीं मन्मथकोशतालकनिभां संयम्य निद्रात्यये ।
उद्वेल्लन्तमुरोजचक्रमिथुनं संवृत्य चेलाञ्चले ॥
विस्रस्तां कबरीं समाकलयितुं यावन्न शक्ता प्रिया ।
तावत्सा सहशायिना पुनरहो कृष्टा रतिक्रीडने ॥ २३ ॥

प्रातर्मन्मथलीलया विगलितं नेपथ्यमाबध्नती ।
आदर्शे प्रतिबिम्बिता कुचवती व्याकीर्णकेशांशुका ॥
विम्बोष्ठे रदनक्षतेषु रसनां व्यापारयन्ती सुखम् ।
वक्षोजे वदनानिलैर्नखपदान्सन्तोषयन्ती मुहुः ॥ २४ ॥

तामालोक्य मनोजकल्पलतिकां शय्यां विहाय प्रियः ।
तूष्णीमेत्य लसन्नितम्बविभवां पृष्ठे विलम्ब्य क्षणम् ॥
पार्श्वदभ्युपगूहितुं कुचयुगे पाण्योर्युगं चालयन् ।
स्वस्कन्धार्पितकन्धरामनुपदं तिर्यङ्मुखीं चुम्बति ॥ २५ ॥

अन्योन्यं मुकुरे विलोक्य विमले शृङ्गारलीलारतम् ।
आत्मानं च सुखार्णवे प्रणयिनौ विस्मृत्य शङ्काकुलौ ॥
“पार्श्वालिङ्गनमाप्नुते किमपरा प्राणप्रियस्याद्य मे ?”
“किं मे प्राणसमा समागमविधौ लीलायते मामृते ?” ॥ २६ ॥

ज्यायांसो वयसा समा अपि कनीयांसस्तथात्पेतराः ।
गेहेऽल्पीयसि पारिवारिकजनः सर्वोऽपि सम्मीलितः ॥
एकान्तं नवदम्पती कलयतस्तत्रानवाप्यं चिरात् ।
दूरादेव मनोजमत्तनयनैरन्योन्यमालिङ्गतः ॥ २७ ॥

ओष्ठं दन्तपदेन वीक्ष्य रहितं प्रीतः सपत्नीजनः ।
तृष्णार्तं नखकेलये कुचयुगं भूयः परिस्पन्दते ॥
नीयन्ते परिवर्तनेन शयने निद्रादरिद्रा निशाः ।
चेतश्चिन्तनवह्निना कवलितं कान्तः कदायास्यति ?” ॥ २८ ॥

प्रज्वालो विरहानलः प्रियतमे देहस्य दाहे रतः ।
निर्वाणं भुजबन्ध एव तव मे सर्वात्मना दास्यति ॥
वक्षो वक्षसि वामनीकृतकुचं गाढं यदाधास्यसि ।
ओष्ठावोष्ठयुगे करिष्यसि यदा पीयूषनिष्यन्दिनौ ॥ २९ ॥

नित्यं ते स्मरणे तृषा ज्वलयति क्षामाङ्गि शोणोऽधरः ।
निद्रां च क्षतविक्षतां विदधतः शूलोपमे चूचुके ॥
एतेषां करुणाविहीनमनसां कामं करिष्ये कदा ? ।
दन्ताघातनखक्षतैरनुदिनं वैरस्य निर्यातनम् ॥ ३० ॥

छन्दः वसन्ततिलका

शुष्कं मनस्त्वयि गते क्षमते न सोढुम् ।
ज्वाला मनोभवभुवो वडवानलाभाः ॥
कामं त्वदीयमिलनामृतसिन्धुपूरे ।
एताः सहस्रविधया प्रगुणीभवन्तु ॥ ३१ ॥

शार्दूलविक्रीडितम्

दृष्ट्वा नर्तनकेलिषु प्रियतमां गाढं समालिङ्गतीम् ।
तत्कालं पुरुषायितां च तदनु स्त्रीभावमासादिताम् ॥
“स्वप्नोऽयं खलु वास्तवे कथमियं सम्भाव्यमाना द्रुतिः ? ।
इत्थं संशयितः क्षणादपसुखः कामी विनिद्रायितः ॥ ३२ ॥

कन्दर्पज्वलनैरदीप्यमपि यत्सन्दीपनं कामिनाम् ।
स्तब्धत्वेऽपि गतं मनोजसमरे योधेषु मूर्धन्यताम् ॥
स्पर्शं चन्दनमप्ययोगिमनसि ज्वालाकलापायितम् ।
तत्ते तन्वि नितम्बबिम्बमनिशं ध्यायामि पश्यन्निव ॥ ३३ ॥

वर्णे बालयवाङ्करं नखमुखस्पर्शेषु पङ्केरुहम् ।
आकारे पुनरष्टमीयशशिनोर्बिम्बद्वयं मादनम् ॥
वारंवारमनङ्गकेलिषु समुत्थाय स्थितं व्यानते ।
दूये दैवपराङ्मुखः सुमुखि ते स्मृत्वा नितम्बद्वयम् ॥ ३४ ॥

रात्रावन्धतमस्युपेयुषि लताकुञ्जेषु सङ्केततः ।
संप्राप्तं युगलं परस्परमभिज्ञाय स्वरेणाचिरात् ॥

स्पर्शं गात्रविमर्दनेषु च तथा श्रोत्रं रहःकूजिते ।
कामं कामकलाक्षमं कलयते नेत्रं च वीतार्थकम् ॥ ३५ ॥

स्नानार्द्रानलकान्सुदीर्घकुटिलान्वेक्षिष्यमाणा प्रिये ।
बिन्दून्त्रैव जलस्य कामिकदनज्वालाकणानस्यसि ॥
नैतच्चाभ्रवीजनं यदपि तान्दोधूयसे सस्वनम् ।
चेतांसि स्फलसि स्मरस्य कशया तेनादये कामिनाम् ॥ ३६ ॥

धम्मिल्लः सुरतावमर्दशिथिलो रागाधिरूढं मुखम् ।
उद्वर्णं चिरचुम्बनेन नितरामोष्ठद्वयं कम्पते ॥
आरूढप्रियदर्शने मृगदृशो बद्धादरे लोचने ।
सिद्धे पूर्णसमागमे रतिसुखोत्कर्षेण सम्मीलिते ॥ ३७ ॥

त्वं वीणेव विभासि ते प्रथितया कान्ते नितम्बश्रिया ।
स्पर्धायां क्रियतेऽधरं गुरुतया तुम्बीफलं हेलया ॥
अङ्गुल्यग्रविचालनं तव कचे भूयः कुचे भूयसि ।
सङ्गीतं तनुतेऽनुरागधुरं सर्वाङ्गसम्मोहनम् ॥ ३८ ॥

पौनःपुन्यतयांसतो विगलितप्रस्थापिते वाससि ।
अर्धाच्छादिनि कञ्चुके च मसृणे शैथिल्यमापादिते ॥
मन्दान्दोलनमाप्नुतस्तव कुचावन्योन्यसंमर्दिनौ ।
मैवं कामिनि कामिनामशरणां दीनामवस्थां कृथाः ॥ ३९ ॥

यस्मिन्नङ्गुलिरन्तरं न लभते गाढप्रसक्तद्वये ।
यस्योत्तुङ्गतया मुखश्रमजलं पादे न निष्यन्दते ॥
शूलाग्रे मदनस्य यत्र लसतः श्यामप्रभे चूचूके ।
तन्वाङ्ग्यास्तदुरोजवैभवमिदं दिव्यं वरीवृत्यते ॥ ४० ॥

भूयानज्जनपुञ्जमेचकरुचिशूडाकलापस्तव ।
पृष्ठं राजति कञ्चुकादभिलसन्नर्धेन्दुबिम्बाकृतेः ॥

अग्रेगामिनि हे नितम्बिनि, तथाप्येतन्न विस्मर्यताम् ।
यावत्ते न विलोकितो मुखविधुस्तावद्वराका वयम् ॥ ४१ ॥

भूयांसो भुवने रसाः स हि परं सर्वस्य गर्वान्तकः ।
ताम्बूलं स्वमुखान्मुखाय मम यो दत्तस्त्वया कामिनि ॥
शिल्पाः सन्त्वपरे परं मम तनौ गूढं समुत्कीर्णया ।
मन्ये त्वन्नखदन्तकर्ममलया नायान्ति ते तुल्यताम् ॥ ४२ ॥

तृष्णाव्याकुलितो रतावधि भृशं दग्धोऽस्मि नक्तदिवम् ।
स्मारं स्मारमनङ्गसारवति ते यानङ्गने विभ्रमान् ॥
तानेवातितरां त्वया रतिविधौ स्वर्गोत्सवस्नापितः ।
ध्यायं ध्यायमशेषतोऽपि च पुनर्ध्यायामि तृप्तोऽपि सन् ॥ ४३ ॥

छन्दः स्वागता

नान्यवामनयना गुणहीना
का त्वया परमवाप्ततुला स्यात् ? ।
अन्यदीयपटुनर्मगिरायाः
कोपवाक्यमपि ते रसनीयम् ॥ ४४ ॥

आलि ते शयनमेव मदीया
स्वर्गभूमिरपरा रसहीना ।
या त्वदीयपरिरम्भणलीला
सा सुधा तदितरा तु कदर्या ॥ ४५ ॥

छन्दः शार्दूलविक्रीडितम्

आह्वानाय विपक्षिणः शिथिलितो धम्मिल्लबन्धः क्षमः ।
सोढुं विस्फुरितो रदक्षतशतीमोष्ठावलत्कारुणौ ॥
सिद्धं कञ्चुकभेदकं कुचयुगं भेत्तुं नखानां मदम् ।
दुर्धर्षाः कलयाम्यनङ्गसमरे योधाः कुरङ्गीदृशः ॥ ४६ ॥

आसीना सुखमासने कचवती मुक्त्वा कचानां चयम्।
नीत्वा ग्रन्थिमसन्तुदां शिथिलतां चोलस्य पीनोरसि॥
ब्रूते कामवशंवदं प्रणयिनं “क्लान्तास्मि मां मा गमः।”
तेनास्याधिकमेव कामदहनः संधुक्षितश्चेतसि॥४७॥

कामार्तो वदति “श्रमेण गलिता स्विन्नासि सत्यं प्रिये।
युक्ता नासनसंस्थितिस्तव तथा भारोऽप्ययं वाससाम्॥
भारं चैनमपाकरोमि शयनं पुष्पोपमं सेव्यताम्।
अङ्गाङ्गस्य विमर्दनेन च पुनर्दूरीकरोमि क्लमम्”॥४८॥

निद्रा नाशमिता निशा परिणता रक्तायिते लोचने।
अङ्गाङ्गं परिवर्तनेन शयने जातं व्यथाजर्जरम्॥
दृष्ट्वा कान्तदशामिमां करुणया मानं विहाय प्रिया।
गाढालिङ्गनचुम्बनैस्तमकरोन्मग्नं मनोजोत्सवे॥४९॥

अङ्गाङ्गं तरुणि त्वदीयमियता तारुण्यधाम्ना भृतम्।
शृङ्गारैककलानिधेस्तव रतेर्दीक्षाप्रदा विभ्रमाः॥
प्रेमा ते मदिराक्षि मय्यविरतः सर्वं यथाकाङ्क्षितम्।
हा कष्टं परमिन्दुबिम्बवदने कुत्रास्ति मे यौवनम् ?॥५०॥

छन्दः शिखरिणी

उरस्यङ्गुल्यस्ते न मम रमण क्रीडनपराः।
किमल्पस्वल्पं मे कुचयुगमतस्ते न रुचये ?॥
सपत्नीनां सन्तु प्रथितगरिमाणः स्तनभराः।
स्फुरन्तस्ते न स्युः स्मरणलवमात्रेण भवतः॥५१॥

छन्दः शार्दूलविक्रीडितम्

“धीरं धारय, का त्वरा ? प्रिय शनैरामेवमाः शोभनम् !”
“नैतादृग्भसात्पतो मृदुतरं, किञ्चिद्बलेनाधुना”॥

“पश्चान्निःसर, मा समुत्सर, करावत्रैव लीलायताम्”।
इत्थं शुश्रुविरे गिरः सुनिभृताः शय्यागृहाभ्यन्तराद्॥५२॥

“कृष्णे भर्तृमतीषु भाग्यमहिमा सर्वातिशायी तव।
यत्ते पञ्च नरेश्वराः पतिपदे विष्वग्गुणैर्मण्डिताः॥
युद्धेऽमित्रजने युगान्तदहना मित्रे सुधांशुप्रभाः।
धर्माधर्मविचक्षणाः सुवपुषो बद्धानुरागा त्वयि”॥५३॥

“भामे भाग्यविधौ त्वमेव महती जेजीयसे मादृशीः।
या साक्षात्पुरुषोत्तमेन महिते पत्नीपदे स्थापिता॥
यस्यान्ये तुलनाविधौ नरवराः स्वल्पाः सहस्रांशतः।
येनैवाहमवैषि पञ्चपतिका त्राता सभायामरेः”॥५४॥

नारदसमयात्पूर्वं द्रौपदीप्रणयः।

“आश्लेषे श्लथतां किमेषि बहुशो धर्मस्य मे द्रौपदि ?।
भीमस्यामितवक्षसो रसघनं स्मृत्वा समालिङ्गितम् ?॥
शय्यायामुपधानिते मम भुजे शेषे किमस्तादरा ?।
ध्यायन्ती धनुषा किणीकृतभुजं शम्भुप्रतिद्वन्द्विनम् ?”॥५५॥

“मैवं दूषय संशयाक्षरविषैः शृङ्गारसारस्वतम्।
प्रारब्धे सुरते त्वया रमण मे नान्यं मनो मृग्यति॥
पञ्चानामविशेषतः प्रणयिनीं मां मान्यथा भावय।
दाम्ना प्रेममयेण हारवदहं ग्रथ्नामि पण्डोः सुतान्”॥५६॥

उद्वर्णे स्तनमण्डले नखपदानालोक्य भीमस्य यत्।
कृष्णायाः परिरम्भणे शिथिलतां सम्प्राप्तवानर्जुनः॥
तत्तस्योरसि रागतः स्तनयुगं गाढं तया घर्षितम्।
तेनायं सुरताम्बुधावतितरां कामाहतो मज्जितः॥५७॥

जिष्णोर्वैश्वमनि संस्थिता द्रुपदजा, तत्रेतरे पाण्डवाः।
अभ्यागम्य तदीयनर्मवचनास्वादे निमग्रात्मनः॥
जिष्णुः किन्तु तयेक्षितोऽनवहितः स्वस्यां निबद्धेक्षणः।
तस्मादुद्गिरति स्म सा “परिणता निद्रोचिता यामिनी”॥५८॥

कृष्णां स्नानविमुक्तकुन्तलभरामारक्तनेत्राम्बुजाम्।
जिष्णूद्यानशिलातले स्वगृहतः सम्पश्य वायोः सुतः॥
यावन्मन्मथविह्वलः कथमपि स्वात्मानमालम्बते।
तावत्पश्यति हन्त तामविरलं जिष्णोर्भुजाभ्यन्तरे॥५९॥

लीलानृत्यदुरोजमस्तचिकुरव्रातं कपोलांसयोः।
चञ्चत्कुण्डलमाविमृष्टतिलकं स्वेदाम्बुनिस्यन्दनैः॥
कान्तायाः पुरुषायिते विलसितं गोधूमगौरं वपुः।
तन्मां पातु पुनातु किञ्चिदपि मे कार्यं न मोक्षादिकैः॥६०॥

बलिदानम्

छन्दः अक्रूरः मात्राः ८, १२, १४ अन्तरा १४ चरणसंख्या अर्थपर्याप्ता

आवाहनम्

आयाहि सखि, अयं क्षणो भाग्यस्य।
अन्तिमः स इति का चिन्ता ?।
क्षणनश्वरिणीम्, तनुं विसृज्य तदैव।
प्राप्स्ये तन्ममरत्त्वस्य॥
धन्या मे नियतिर्धन्या।
धन्यं मे जीवज्योतिः॥
नीराजति यद्, पूजायां भूमातुः।
अमरत्वं मरणे प्राप्ता॥१॥
उद्गृह्येदं, ज्योतिस्त्वमेव गीतैः।
नीराजय जननीं शीघ्रम्॥
यावत्समयं निमील्यते न ज्योतिः।
अविरतं भवतु ते गीतम्॥
भङ्गुरं ज्योतिरयि कलय।
क्षणमनुक्षणं नो भूयात्॥
मा चिरय सखि, नीराजय भूजननीम्।
क्षीयते प्रतिपदं ज्योतिः॥२॥
पर्याप्तस्ते, अश्रुबिन्दुरेकोऽपि।
ज्योतिरिदं निर्वापयितुम्॥
किं समयोऽयम्, अश्रुबिन्दुसेकाय ?।
वारयैनमयि यत्नेन॥
हृदयेन शोकरहितेन।
उद्गृहाण शीघ्रं ज्योतिः॥

मा चिरय सखि, नीराजय भूजननीम् ।
 क्षीयते प्रतिपदं ज्योतिः ॥ ३ ॥
 तनुकुसुमं मे त्वमेव शोक्विहीना ।
 पादयोः समर्पय मातुः ॥
 इयमेका मे कांक्षा जीवसुमस्य ।
 तत्रैव भवेन्निर्माल्यम् ॥
 मा चिरय धारय स्वान्तम् ।
 निःसारय कातरिमाणम् ॥
 करकमलाभ्यां स्वयमुपहारसुमं मे ।
 पादयोः समर्पय मातुः ॥ ४ ॥
 मृगनयने ते भावरसैः पूर्णानि ।
 नयनयोर्मूकगीतानि ॥
 अलकावलिभिः, अपाङ्गयोः संचलितैः ।
 तन्तुभिर्यथा स्वरितानि ॥
 श्रावयाद्यापि तान्येव ।
 न हि नेत्रजलैः सिक्तानि ॥
 अयि समयोऽयम्, अर्हति मङ्गलमेव ।
 नहि नेत्रजलैरभिषेकम् ॥ ५ ॥
 नवगुलाबयोः कपोलयोरुपमानम् ।
 रसिकानां भुवनेऽभिमतम् ॥
 हिमबिन्दूनाम्, अश्रुबिन्दवश्चापि ।
 उपमेयं कवयः प्राहुः ॥
 मान्येयं रुचिराभिरुचिः ।
 तव गुलाबयोः परमीहे ॥
 हिमबिन्दूनां सेको न वहेदसहं ।
 उष्णत्वं करुणाश्रूणाम् ॥ ६ ॥

इदमोष्ठयुगं केसरसूत्रद्वन्द्वम् ।
 कोमलं तथा विमलं च ॥
 हृदयावेगैस्तापयुता निःश्वासाः ।
 सहनीयाः कथमेतेन ? ॥
 अनलतामितो निःश्वासः ।
 अनिलतां यातु निजरूपाम् ॥
 उच्छूनं ते ओष्ठयुगं निःश्वासैः ।
 चिन्तितं व्यथयति स्वान्तम् ॥ ७ ॥
 सखि पश्येमां, दिव्यरूपिणीमुषसम् !
 अनलज्वालासु हसन्तीम् ॥
 चपलापि कथं, ग्रस्ता कालघनेषु ।
 तेजोभिः स्फुरिता याति ॥
 विस्तृणु त्वमपि तेजांसि ।
 स्फूर्तिदा भवेर्युवतीनाम् ॥
 दशदिशास्वयं, ध्वनिर्नादितो भूयाद् ।
 धन्येयं विदुला धन्या ॥ ८ ॥
 स्वस्त्ययनं ते, नहि कर्तुं शक्नोमि ।
 किं भिन्नमावयोरायुः ॥
 तेजसः कथं स्वस्त्ययनं ज्वालायाः ? ।
 सा भवत्यनन्या तस्मात् ॥
 बिम्बं न मर्त्यदेहस्य ।
 बिम्बं त्वमात्मरूपस्य ॥
 सायुज्यमाप्तयोः कः स्यात् ।
 विरहो वा स्वस्त्ययनं वा ? ॥ ९ ॥

प्रत्युत्तरम्

त्वं नवकुसुमं भूपूजार्थं जातम्।
जन्म मे किमर्थं ब्रूहि ? ॥
भूचरणे ते, गतिः, कीदृशी वद मे ? ।
शुष्कता लताशाखायाम् ? ॥
एकयोरावयोर्युक्ता ।
कथमिमे भिन्नपन्थानः ? ॥
नचिरादेव, वदामि ते निःशङ्कम्।
अनुसरामि ते पन्थानम् ॥ १० ॥
हसतीयमुषा ज्वालायां ज्वलितापि।
प्रियभानुसङ्गमेनैव ॥
चपलापि तथा, कृष्णत्वं दीपयति।
तद्यतो मेघरमणस्य ॥
अहमपीदृशी प्रिय पश्य।
प्रहसन्ती विपदां ज्वालाः ॥
सायुज्यपदं, पूर्णमावयोः शीघ्रं,
ख्यापयामि भुवने भव्यम् ॥ ११ ॥
“यद्यादेशः कर्तव्यस्य न विद्यात्।
स्यात्तवैव मम सर्वस्वम्” ॥
इति वचनं ते हृदयशल्यभूतं मे।
सर्वस्वमावयोरेकम् ॥
यत्कर्तव्ये प्रत्यूहम्।
कीदृशं प्रेम तद्वाच्यम् ॥
जानीहि सखे, प्रेम नेदृशं किञ्चित् !
प्रेरकं हि तत्कर्तव्ये ॥ १२ ॥

स्मर मामवदः, “त्वमसि कोमलं कुसुमम्” ।
प्रिय तन्न सर्वथा सत्यम् ॥
कुसुमादस्मात्समयविशेषः स्फुरयेत्।
ज्वालामपि वह्नेरुग्राम् ॥
श्रोष्यसि त्वमचिरादेव।
कुसुमस्य दाहसामर्थ्यम् ॥
प्रिय सखी तव, तवैव पदवीं दिव्याम्।
जन्मना जन्मनानुसरेत् ॥ १३ ॥
आयाहि सखे, बाहुपाशमायाहि।
देहि मे गाढपरिरम्भम् ॥
शाश्वते क्षणेस्मिन्नमले।
मज्जयामि जीवनमखिलम् ॥
क्षणमेतं किं, क्षमेत निःशेषयितुम्।
अग्निर्वा शस्त्रशतं वा ॥ १४ ॥
वीरणेऽजने, चटका कापि वराकी।
विरहस्य गीतमुद्गिरति ॥
मृदुपवनानां, समन्ततो लहरीषु।
ते प्रतीयते निःश्वासः ॥
आलिङ्ग्य तमेव निगूढम्।
परिचुम्ब्य तमेव सतृष्णम् ॥
गायामि सखे, चटकाया इव गीतम्।
हृदयस्य मुक्तपरिवाहम् ॥ १५ ॥
वटवृक्षाणाम्, वल्लीनां गलितानि।
जीर्णानि शुष्कपर्णानि ॥
आशानां ते, विफलानां शकलानि।
कीर्णानि वायुना दूरम् ॥
चेष्टामि तानि सकलानि।
जीवयांकरिष्ये भूयः ॥

यदि साफल्यम्, एकजन्मना न स्यात् ।
 प्राप्स्यामि जन्मलक्षाणि ॥ १६ ॥
 वद कतिवारं, तव स्पर्शनभ्रान्त्या ।
 परिरप्स्ये मन्दसमीरम् ? ॥
 कतिवारं वा पक्षिगणं प्रक्ष्यामि ? ।
 वार्तां ते चिरमन्तरिताम् ॥
 एकवारमेवायाहि ।
 वास्तवं देहि परिरम्भम् ॥
 एतेनैव, वास्तवेन लब्धाहम् ।
 श्रेयांसि विश्वकाम्यानि ॥ १७ ॥
 आयाहि सखे, सत्वरमेवायाहि ।
 मे बाहुपाशमायाहि ॥
 मिलितावेव, उभावेकपरिरम्भम् ।
 मृत्यवे दृढं दास्यावः ॥
 मरणयोरिदं सायुज्यम् ।
 अमरत्वान्नैव विभिन्नम् ॥
 अमरत्वमेकशेषस्य ।
 दुःसहं किं न मरणेभ्यः ? ॥ १८ ॥
 उद्दिश्यैवं रमणं सा रणवेषम् ।
 आदधती केसरवर्णम् ॥
 अनुरूपाभिः सखीभिरधिसंनद्धा ।
 अभ्यद्रवदरिसेनाब्धिम् ॥
 वीरयोषितां सा सेना ।
 प्रालेयैरिव कल्लोलैः ॥
 दशगुणं निहत्यारिगणम् ।
 कल्पान्तानां सिन्धूनां तुल्याभिः ।
 सेनाभिः कवलग्रस्ता ॥ १९ ॥

आकाङ्क्षा

छन्दः अकूरः मात्राः ८, १२, १४ अन्तरा १४ चरणसंख्या अर्थपर्याप्ता

हे ताराः किम्, नयनैर्हेलाखचितैः ।
 मामवेक्षथ प्रतिरात्रम् ।
 न प्रयतेऽहम्, पदं समुन्नतमाप्नुम् ।
 उपहसत मामतो गूढम् ?
 इच्छामि समुन्नतिमाप्नुम् ।
 तमसो निःसरणं कर्तुम् ।
 मन उत्सहते, त्रिलोकसंचरणाय ।
 जडदेहस्तं बध्नाति ॥ १ ॥
 सहिता यूयम्, विहरन्तो ज्योत्स्नायाम् ।
 स्वर्गङ्गासलिले स्नाथ ॥
 गगनानन्ताद्, ज्योत्स्नाहीननिशायाम् ।
 दीपयथ प्रथितं भुवनम् ॥
 व्यर्था मे जीवनयात्रा ।
 मरणार्थमेव मे जन्म ॥
 तेजसो न मे, लेशोऽपि प्रतिभाति ।
 भस्मैव केवलं जातः ॥ २ ॥
 घनकालघनाः कालयितुं प्रयतन्ते ।
 भवतः सन्नद्धा परितः ॥
 विहसन्तस्तान्भुवनान्यत्रभवन्तो ।
 ज्योतिषा समुज्ज्वलयन्ति ॥
 अनुकरणे भवतां नाहम् ।
 यतमानोऽपि न शक्नोमि ॥
 मां पाठयथ, पाठयथेमां सरणिम् ।
 प्रार्थये हृदयतो भवतः ॥ ३ ॥

दीना, दलिता केवलमुपहसनीयाः।
ईदृशी न महतां रीतिः॥
नवजन्मानः, कराङ्गुलिग्रहणेन।
पदविन्यासेषु विनेयाः॥
गृह्णीत करैः किरणानाम्।
मां भवत्सकाशं नयथ॥
मां पाठयथ, सरणिमिमां पाठयथ।
तुलनानीतां युष्माकम्॥४॥

पुनर्मीलनम्

छन्दः - शार्दूलविक्रीडितम्

मेदिन्या उदरान्तरादुदगमद् बालो रविः कोमलः।
खेलन्ती नितरामसौ सहसितं तेन प्रमोदोन्नता॥
पानार्थं वनराजिनांचल इवावृत्यैनमुन्नादिता।
सा क्रोडीकुरुते प्रगाढमवशा पक्षिस्वरैः कूजति॥१॥

तं प्रस्थाप्य कदापि शैलशिखरप्रस्थे निजाङ्गे यथा।
वेणूनां स्वनितेन हावखचितं सम्भाषते रंजकम्॥
स्थाप्यैनं घनमालिकासु च पुनर्दोलायते मन्दतो।
निद्रागीतमनुस्वरन्खगणान्सुस्वापकं गायति॥२॥

वात्सल्यादुदयाचलीयसलिलासारेषु निष्यन्दिषु।
बालं स्नापयति, प्रसाधयति तं चूर्णैरलक्तारुणैः॥
प्राच्यै बाहुयुगे समर्प्य च तथा संवीक्ष्य तं लालितम्।
हर्षोत्फुल्लमना स्वयं कलयते स्वेनैव लालायितम्॥३॥

भूमिः पक्षिमुखैर्वदत्यतुलितां बालस्य बालच्छविम्।
पश्यन्तामरुणप्रभां त्वचि पुनः सौवर्णमेघालकान्॥
वीक्ष्यन्तां परिशोभते कथमयं तेजोदुकूलैर्वृतः।
वासोभिर्वनराजिभिश्च हरितैराभायितोऽप्यन्यदा”॥४॥

मातुर्लालनपालनादचिरतः प्राप्तो रविर्यौवनम्।
चण्डेनास्य च तेजसा दशदिशा व्याप्तं नभोमण्डलम्॥
सर्वोच्चं पदमाप्य भाति जगतामेकः स सर्वेश्वरः।
तस्यैवातुलमिन्द्रनीलघटितं सिंहासनं राजते॥५॥

ब्रूमः किं ? दशपक्षतो दशदिशः कुर्वन्ति सेवारताः।
 हंसैश्चामरवीजनं विहरणे बद्धैर्महापङ्क्तिभिः॥
 छत्रेणास्य शिरो व्यभूषयदविश्रान्तं नभोमण्डलम्।
 वायुः सारथितामवापदयनं मन्दायितं चाश्रयन्॥ ६॥

तेजस्तस्य कृते स्वयं रचयति स्वाङ्गैर्महामन्दिरम्।
 तस्य प्राङ्गणभूमिरेव विततं भव्यं नभोमण्डलम्॥
 निःसीमत्वमयीव केवलमहो सीमास्य वक्तुं क्षमा।
 अन्यूनत्वमयीव केवलमहो तस्य स्थिता न्यूनता॥ ७॥

प्राप्तं दैववशादिदं यदमुनानन्यादृशं वैभवम्।
 तस्मान्मातरमेव पालनपरां स्नेहाम्बुधिं विस्मृतः॥
 तस्यैवासहनीयचण्डकिरणैर्दाहं दधात्यक्षमम् !।
 कस्य ब्रूत कृतघ्नता त्रिभुवने नापत्सु दुःखोत्तरा ?॥ ८॥

तस्याश्चारुतनुर्दहत्यतितरां तस्य प्रभावैर्भवैः।
 सा कष्टैर्मृगतृष्णिकाशतमिषादश्रूण्यहो मुञ्चति॥
 पादैस्ताडनमप्यनेन विहितं लज्जाविहीनं तदा।
 निःश्वासा अपि निःसरन्ति हृदयात्तस्याः पयोरूपिणः॥ ९॥

एवं सन्तततापभारगलिता सर्वसहाभूद्यदा।
 तुच्छत्वेन हसन्विर्मलिनतां यातो न मेघावृतेः॥
 दुष्टस्तारकमारकः सुविदितः कस्तत्र भो विस्मयः ?।
 यत्काष्ठं जनकं तमेव दहनो नष्टत्रपो भक्ष्यते॥ १०॥

“उच्चैर्यः खलु मत्समो यदि भवेत्तस्मात् परा हेलना।
 सुज्ञास्तां गणयन्ति साधुचरितं सम्मानमेवालयुम्॥
 ज्ञात्वा तत्त्वमिदं विवेकिनि ! पुनर्मा त्वं विषादं गमः”।
 ब्रूते तां सविता व्रणेषु लवणं दुष्टैः कृतं सान्त्वनम्॥ ११॥

“प्रत्यासन्नविपत्तिमूढमनसां प्रायो मतिः क्षीयते”।
 प्राहुर्यत्कवयः प्रतीतिविशदं तत्सत्यमेवाचलम्॥
 यातो मत्तरविः शनैरवपतन्नाशां प्रतीचीं प्रति।
 सा तस्योच्चपदप्रभा निपतनान्मन्दायिता सम्प्रति॥ १२॥

सम्पश्यामितघोरनाशमभितो दीनत्वमापादितः।
 सा तस्योच्चपदप्रभापि बहुशो याता परित्यज्य तम्॥
 उद्विग्ना किरणावलिर्विगलिता वृक्षावलीमाश्रयत्।
 सर्वत्रैव तमः किमस्य कवलग्रासार्थमुज्जृम्भितम् ?॥ १३॥

तेजस्तस्य कृते महद्रचितवद्यत्सुन्दरं मन्दिरम्।
 तद्दृष्टं शववद् व्यशीर्यत पुनर्व्यस्तं दिगन्तान्तरे॥
 निःसीमत्वमथास्य केवलमभूदुर्वारणापत्तिषु।
 अन्यूनत्वमतोऽस्यभूदविरतं न्यूनत्वभावान्तरे॥ १४॥

याभिश्चामरवीजनैः खगकृतैः सेवास्य दिग्भिः कृता।
 तास्तैरेव खगैर्निवर्तनपरैः कुर्वन्ति तद्धेलनाम्॥
 यैर्मार्गास्तरणेन चास्य विहितं पूर्वं महत्स्वागतम्।
 ते मेघाः शिरसि प्रदाय चरणं दुर्मानां कुर्वते॥ १५॥

“को मे स्याच्छरणम् ?” स पृच्छति दृशो दीनाः
 समन्तात् क्षिपन्।
 आश्वासस्य वचः शृणोत्यनुपदं “मा भीः शुभं स्यात्तव”॥
 शृण्वन्विस्मयतः स पश्यति धरामात्मानमाबिभ्रतीम्।
 अङ्गे श्यामलितांचलेन च पुनः प्रेम्णा समावृण्वतीम्॥ १६॥

आधार एकमात्रः

छन्दः - आनन्दकन्दः, ९ मात्रकः

निःसीमितं समन्ताद्। भुवनं महाविशालम्॥१॥
अस्मिन्महासमुद्रे। क्षुद्रोऽहमेकबिन्दुः॥२॥
कोऽहं कुतोऽवतीर्णः ?। अत्रैव कस्य हेतोः ?॥३॥
कुत्रेहतः प्रयास्ये ?। प्रश्ना इमे निरर्थाः॥४॥
नासं न वा भवेयम्। इह केवलं भवामि॥५॥
सत्प्रेमबन्धनेन। हृदयं च मे निबद्धम्॥६॥
परवश्यताप्रदायि। नेदं निबन्धनं मे॥७॥
सुविशालसागरेऽयम्। आधार एकमात्रः॥८॥

बन्धुद्वितीया

सुनीतम्, छन्दः - शार्दूलविक्रीडितम्

हस्तग्राहमथ प्रदोषसमये बन्धुद्वितीयातिथौ।
पीठे मां भगिनी निवेश्य हृदये स्नेहेन भारायिता॥
मन्दान्दोलितदीपिकाकलिकया नीराजनं कुर्वती।
भाले मङ्गलमादधाति तिलकं प्रेम्णेव रागेऽरुणम्॥१॥
दैवेनाहमकिञ्चनः कथमतो देयं मया किञ्चन ?।
किं दास्येऽवसरेऽद्य मङ्गलमये बन्धुद्वितीयोचितम् ?॥
इत्थं मानसमुच्छलन्बहुविधैः कल्लोलितं चिन्तनैः।
मन्ये किं स्फुटति स्फलत्यपि च वा भस्मीभवत्यञ्जसा॥२॥
लक्ष्मीर्बाढमकिञ्चना घटयितुं प्रीतेः प्रतीकं शुभम्।
भावस्य प्रतिभाव एव विदितः सम्भावनायोचितः॥
मत्वेवं करुणापयोनिधितलादुन्नीय मुक्तामणीन्।
अश्रूणां मिषतः समर्पयमहो तैः सम्भृतामञ्जलिम्॥३॥
दृष्ट्वैतद्भगिनी विलोचनजलैरापूरिता गद्गदम्।
निर्वाणं हि तदश्रुबिन्दुरभवन्नीराजनज्योतिषः॥

प्राणैः सह सकलं वाञ्छितमस्तं यातम्।

छन्दः - भूपतिः, २२ मात्रकः

सूर्यास्ते प्राप्ता चक्रवाकिणी विरहम्।
अन्विष्यति रमणं कूजति “हा प्राणेश”! ॥ १ ॥

भ्राम्यन्ती विवशा क्षीणशक्तिका जाता।
सा विषमकदर्मे मग्ना कठिनोद्धरणा ॥ २ ॥

श्रूयते परं परिचितः कदाचिच्छब्दः।
यः क्षीणशक्तिकां ददाति शक्तेर्लेशम् ॥ ३ ॥

श्रुत्वाप्याहूतिं गमनार्थं न क्षमता।
ततोऽपि कर्दमग्रासात्कठिना मुक्तिः ॥ ४ ॥

श्रूयते स्वरः परमुद्राता कुत्रास्ते ?।
सर्वेऽपि वाञ्छिता गुप्ता एव वसन्ति ॥ ५ ॥

चिन्तितापि सद्यःस्फूर्तिदायका ते स्युः।
प्रायो न चिन्तनादन्या तेषां सत्ता ॥ ६ ॥

श्रुत्वा तच्छब्दं हृदयं तेनोद्धहति।
तनुबन्धं त्यक्त्वा बहिर्यातुमुत्पतति ॥ ७ ॥

जीवन्ति जीविता दुःखमेव परिभोक्तुम्।
भूतस्य स्मरणं वर्तमानमुद्विजति ॥ ८ ॥

आशैव जीवयति कातरजीवितजातम्।
आशैव विभातं दुःखतमिषे वितते ॥ ९ ॥

आयास्यति नचिरात्सङ्गमकालः सुखदः।
नवपल्लवरागः पूर्वस्यां दिशि विलसेत् ॥ १० ॥

“आयास्यति चुम्बितुमवनिकपोलावरुणः।
प्राची चाधास्यति तस्य स्कन्धे भालम् ॥ ११ ॥

आयास्यति रमणस्तदास्य शिरसि प्रेम्णा।
सेक्ष्यामि शीतलं जलं चञ्चुसंस्पर्शैः ॥ १२ ॥

कमलस्य तले मां सोऽपि सुखेनासीनाम्।
हिमबिन्दुस्नानं धास्यति कमलं धुन्वन् ॥ १३ ॥

रविकान्तिं दृष्ट्वा पक्षे तस्य सुवर्णाम्।
पृच्छेयमिदं किं कमलालिङ्गनचिह्नम् ?” ॥ १४ ॥

अभिनीय तदाहं मानं तं प्रवदेयम्।
“अन्यासक्तस्त्वं वञ्चक मामुपयासि” ॥ १५ ॥

मत्प्रियाराधने यतमानः स तदानीम्।
नर्माणि वदेन्मृदुलस्पर्शाणि विधास्यन् ॥ १६ ॥

यावन्मे हृदये क्षमो नियन्तुं मदनः।
तावत्तां दीनां याश्चां निवारयिष्ये ॥ १७ ॥

कोकिलः कुहूरिति कूजिष्यति मदकारि।
त्यक्ष्यति क्षणान्मे मनो मानमतिगूढम् ॥ १८ ॥

तदा सस्मितं रतिषु भवेयं मग्ना।
हृदयेशं हृदये बाहुबन्धने बद्ध्वा ॥ १९ ॥

अङ्गैरङ्गानि स्पर्शसुखैः स्नपयिष्ये।
सायुज्यं प्राप्ता पुनर्न विरहं लप्स्ये ॥ २० ॥

भुवने सा यावन्मनोरथानां रमते।
चक्राङ्गसङ्गिनी तावद्रविरुदियाय ॥ २१ ॥

मग्ना प्राची नवरागकुंकुमे रुचिरे।

प्रार्थितं निशावधि रमणसङ्गमं प्राप्य ॥ २२ ॥

मञ्जुलो द्विजानां यावत्प्रसरति घोषः।

पश्यतीव तावच्चक्रवाकिणी रमणम् ॥ २३ ॥

पश्यति क्षणं परमेतावत्तद्भाग्यम्।

द्वाराणि कोटिशो विपदां भुवने सन्ति ॥ २४ ॥

निर्दयः करालो दूतो यमराजस्य।

निःस्वननन्भीषणं मृगयोर्बाणो मुक्तः ॥ २५ ॥

उत्तानं पतिता चक्रवाकिणी सलिले।

प्राणैः सह तस्याः सकलवाञ्छितं लुप्तम् ॥ २६ ॥

एकश्चीत्काश्चरमश्वासोत्थायी।

अमरायाः प्रीतेर्गीतमुत्स्वरन्यातः ॥ २७ ॥

नलिन्या विरहगीतम्।

छन्दः - भूपतिः, २२ मात्रकः

अव्यक्ते यादृग्व्यक्तं भवति विलीनम्।

स्थावरं जङ्गमं तादृगतमसि विलीनम् ॥ १ ॥

जीवितं सर्वमपि निद्राधीनं जातम्।

स्वरसम्राजामपि रवः श्रुतिपथं नैति ॥ २ ॥

निःशब्दे नलिनी गायति गीतमधीरम्।

शान्तिरेव तस्य स्वयं स्वराननुकुरुते ॥ ३ ॥

शतकोटियोजनैर्यद्यपि सविता दूरे।

हतहृदयं धावति तमेव सङ्गमलुब्धम् ॥ ४ ॥

तस्यैव करैरुन्मीलनसौभाग्यं मे।

तेषां च निवृत्त्या निमीलनं प्राप्नोमि ॥ ५ ॥

परं न मेऽसौ सत्तामपि जानाति।

विज्ञास्यति न हि मे मरणं चैव तथैव ॥ ६ ॥

पूर्वस्यामरुणे रुचिरमन्दिरे तस्य।

ऐश्वर्यं विलसति यदा तप्तसौवर्णम् ॥ ७ ॥

मङ्गलः क्षणोऽसावुत्सव एव समूर्तः।

उन्मीलति हृदयं पूर्णतया तं मातुम् ॥ ८ ॥

निजहस्तदलैरुद्धाटितमिव मे हृदयम्।

जीवितस्येश्वरं दर्शयितुं स्वप्रेम ॥ ९ ॥

अनुराग एष यः पराग इति विज्ञातः।

स्वागतं प्रियस्य व्याकर्तुं परिकीर्णः ॥ १० ॥

निखिलोऽपि हृदयतः क्षिप्तः परितो गन्धः।
नाथेन सङ्गमं सद्यः सुकरीकर्तुम्॥११॥

परं न मेऽसौ सत्तामपि जानाति।
विज्ञास्यति नो मे मरणं चापि तथैव॥१२॥

न क्षमते द्युमणेः प्रतिविधये मत्प्रेम।
तन्महिमव्याप्तो यद्यप्यणुरेणुर्मे॥१३॥

मध्याह्ने बिम्बं चण्डं तपति यदास्य।
अदयः शृङ्गारः स मामवनतां कुरुते॥१४॥

अस्ताय सम्मुखो नलिनीनाथः समभूत्।
शृङ्गारे सदये रसवानरुणो रागैः॥१५॥

मेघानां शयनं विराजमानस्यास्य।
राशयः सुवर्णाः प्रचुराः पदे पतन्ति॥१६॥

अदसीयान्मन्ये वक्रकटाक्षक्षेपात्।
हृदयस्य भवेयुर्मे शतशः शकलानि॥१७॥

निर्गतवति भर्तारि दृष्टेः पारमशेषम्।
मृदुदलः सम्भारो मया संहतः स्वान्तः॥१८॥

अयि कस्य कृते मे गन्धाढ्यं सौभाग्यम् ?।
निर्गतवति भर्तारि तमोमयं ब्रह्माण्डम्॥१९॥

घनतमसि कराले मनश्चिन्तयति धीरम्।
नीचस्यावाप्तेर्महतो विरहः श्रेयान्॥२०॥

मानिनीं प्रति

छन्दः - चन्द्रकान्तः, २६ मात्रकः

अनुरागार्तः प्रविशति सविता पश्चिमदिग्हृदयम्।
कथं न मानिनि लभे मनागपि त्वद्हृदये स्थानम् ?॥१॥

यवाङ्गराभो रविप्रकाशो संवहनेन करैः।
तापत्रस्तां दीनावनीमालिङ्गति मृदुलम्॥२॥

यवाङ्गराभा तथा तनुलता तवापि सुमृदुला।
कथं न तप्तं देहमिमं मे ददाति परिरम्भम् ?॥३॥

वहति समीरः शुष्कवनान्लि प्रेम्णा सान्त्वयति।
निःश्वासोऽपि न तव स्पृशति मां विफलप्रेमाणम्॥४॥

समीरसङ्गे मुक्तमानसा लतिका नृत्यन्ति।
मत्स्पर्शोऽपि स्वस्थमानसा त्वं दूरीभवसि॥५॥

नभो वर्षिता ताराणां गणमचिरान्मुक्तकरम्।
कथं स्नपयसि स्मितैर्मामये न त्वं भावयुता॥६॥

सृष्टिजातमिदमखिलमुत्सुकं प्रेममीलनाय।
उत्तरलः सागरोऽपि शशिनः परिरम्भणमाप्तुम्॥७॥

आह्वयते सहचरं सारिका कोटरगमनाय।
कोपवाक्यमपि लभे न तेऽहं कोऽयं विधियोगः ?॥८॥

दधाति कान्तिर्धनस्य कण्ठे इन्द्रचापमालाम्।
दधासि किन्न त्वं मे कण्ठे भुजकदलीबन्धम् ?॥९॥

मधुरा अस्वस्थता

छन्दः - चन्द्रकान्तः, २६ मात्रकः

दृष्टिक्षेपान्मम दृष्टिस्ते द्रष्टुं न क्षमते।
तदा केवलं नतनेत्रस्ते पुरतो यास्यामि॥ १॥

मम सान्निध्याद्यदि तव हृदयं भाति स्फुटतीव।
इतः परं त्वां दूरत एव द्रक्ष्यामि प्रचलन्॥ २॥

नहि नहि वल्लभ गाहयस्व मामेवमेव दृष्टौ।
द्रक्ष्यामि त्वां हृदयेनैव व्यर्थं नेत्रयुगम्॥ ३॥

तव सान्निध्याद् हृत्पटहो यदि डिण्डिमते तीव्रम्।
श्रुतिर्मदीया तस्मिंल्लभते जीवनसंगीतम्॥ ४॥

शकलीभविता हतहृदयं यदि तेन डिण्डिमेन।
शकलैरेभी रचितां मालां दधामि तव कण्ठे॥ ५॥

क्रीडाकौतुकम्

छन्दः - चन्द्रकान्तः, २६ मात्रकः

अम्ब प्रयामि नभसि क्रीडितुमुच्चैरुच्चतरम्।
चन्द्रकलामारुह्य यथेच्छं दोलां खेलामि॥ १॥

गगनारूढस्तारामालां कण्ठे धास्यामि।
अथवा तासामुपहारं ते निवृत्य दास्यामि॥ २॥

मधुं वयस्यं नयामि गगने स्वर्गङ्गातीरम्।
परस्परोपरि तत्र सिञ्चनं कुर्वो वारीणाम्॥ ३॥

तूलराशिषु श्वेतघनानां नृत्यामि स्वेच्छम्।
उल्कानां च स्फोटकान्यहं पातयामि भूमौ॥ ४॥

मधुना सह मेघेषु करिष्ये गूहनस्य केलिम्।
मेघैः पिहितः कथं भवेयं तेन दर्शनीयः ?॥ ५॥

गृहाङ्गने त्वं वाचनमग्रा यदा सुखासीना।
हिमबिन्दून्पातयांभवेयं तदा तनौ तेऽहम्॥ ६॥

शीतस्पर्शैश्चकिता धास्यसि दृशावासमन्ताद्।
“कोऽयं क्रीडति मया पातयच्छीतलजलबिन्दून् ?”॥ ७॥

अजानती त्वं यदा स्तम्भिता भवेर्विस्मयेन।
तदा नभःप्राङ्गणे भवेयं हास्यवशो हर्षाद्॥ ८॥

मा कुरु शङ्कामनुजानीहि प्रयाणमतुलं मे।
प्रत्यागम्य त्वरितं सर्वं निवेदयिष्यामि॥ ९॥

हंसदर्दुरौ

छन्दः - भूपति, २२ मात्रकः

बिसतन्तुं रुचिरं मुखे धारयन्मोदात्।
सरसस्तटभूमावेको हंसो न्यवसत् ॥ १ ॥

तं भेको कश्चिद्ब्रूते खेदभरार्तः।
प्रावृषः प्रवृत्तौ विहरन्सरसः सलिले ॥ २ ॥

अयि दिनं प्रतिदिनं वसतः क्षुद्रे सरसि।
उत्प्लुताप्लुतौ मे कालो याति विरावैः ॥ ३ ॥

सर्पाः परितो मां कवलीकर्तुं सिद्धाः।
तीराञ्च बालकाः दृषद्भिरदया धनन्ति ॥ ४ ॥

केवला न हन्त क्षुधाशान्तये हिंसा।
परहननं मनसो रञ्जनार्थमेतेषाम् ॥ ५ ॥

मन्मनो न रमते क्षणमप्यस्मिन्स्थाने।
उड्डयनं गगने कर्तुं नितरामीहे ॥ ६ ॥

शशिनः किरणैर्याः सौवर्णा घनमालाः।
तासां शयनेषु स्वप्नायार्तं चेतः ॥ ७ ॥

धवला घनराजिस्तुषारपुञ्जं किरति।
कामयते चित्तं तेषु स्नानविहारम् ॥ ८ ॥

ताराभिस्तारापतिर्गगनगङ्गायाम्।
अनुपमरूपाभिः कुरुते सलिलविहारम् ॥ ९ ॥

स्वर्जीवनमेतत्सुन्दरमुदात्तमपि च।
कामये निकामं तस्यैवांशमवाप्तुम् ॥ १० ॥

हंसोऽवदेहि प्रयाव तत्रैवावाम्।
बिसतन्तुमिमं त्वं मुखे गृहाणाशिथिलम् ॥ ११ ॥

ओमिति ब्रुवाणं हंसो दर्दुरमनयत्।
आकाशमण्डलं तस्य मनःसाम्राज्यम् ॥ १२ ॥

सुन्दरं विलुप्तं सर्वमेव चोदात्तम्।
काञ्चनं घनानामभूद्भाष्यवैरल्यम् ॥ १३ ॥

शून्यस्य सागरो नभो विशालं दृष्टम्।
आश्रयंस्तत्र कं ? भावमयं प्राप्नोतु ? ॥ १४ ॥

तास्तारास्तारापतिश्च दृष्टाः सर्वे।
पूर्ववद्दूरतो नाणुमितेन समीपम् ॥ १५ ॥

नितरां निहताशो दृष्टिं भूमौ व्यदधात्।
उन्नतिस्तु महती भ्रमाकुलां तामकरोत् ॥ १६ ॥

मूर्छितः सोऽपततद्भूमावतिवेगेन।
पूर्वमेव भूमिस्पर्शाद्विगतप्राणः ॥ १७ ॥

प्रस्थानम्

छन्दः - धवलचन्द्रिका, २० मात्रकः

भुवनेऽस्मिन्नागतोऽस्मि मोदतो हसन्।
भुवनाद्विनिवर्तेऽहं निष्फलो रुदन् ॥ १ ॥
गन्तव्यं तत्रैव ह्यागतो यतः।
अथवा किं भ्रमितव्यं लक्ष्यवर्जितम् ॥ २ ॥
आशया प्रपूरितः समागतः परम्।
आशया वियोजितः प्रयामि साम्प्रतम् ॥ ३ ॥
आयन्श्रुतवान्विहङ्गगीतमाधुरीम्।
तेजसो नवोदयस्य विरुदघोषिणीम् ॥ ४ ॥
शवयात्रां तेजसोऽधुना विलोकये।
विहङ्गमास्त एव दधति मरणगायनम् ॥ ५ ॥
उन्मीलनमाप्ता याः सुमनसो नवाः।
सर्वास्ताः सद्यः किं शुष्कतां गताः ? ॥ ६ ॥
आशया प्रपूरितः समागतः परम्।
आशया वियोजितः प्रयामि साम्प्रतम् ॥ ७ ॥

आवाहनम्

छन्दः - वरमङ्गला, २० मात्रकः

शृङ्खलां भञ्जय त्यज्यतां भयभरम्।
स्फोटय स्थिरममुं दास्यदुर्गं चिराद् ॥
क्षायितेमाः पुनःशिथिताः शृङ्खलाः।
जीर्यते क्षीयते दास्यदुर्गोऽप्ययम् ॥ १ ॥
शृणु तवास्मिन्सखे पीडिते त्रासिते।
अन्तरङ्गे स्थिता शक्तिरत्यद्भुता ॥
यथाणोर्निर्गता सुप्तरूपंत्यजा।
जाग्रती जायते विश्वविध्वंसिनी ॥ २ ॥
बन्धनानि त्यजन्याहि मुक्ताङ्गणे।
मुक्तवायावितः खेल रात्रिन्दिनम् ॥
जहिहि ताः कल्पना बद्धवायौ भृताः।
नास्ति निःश्रेयसं मुक्ततामन्तरा ॥ ३ ॥
मुक्ततैव स्वयं प्रेरणा जीविनाम्।
मुक्ततैव स्वयं निर्मितेश्चेतना ॥
गतिमतां गतिरियं, दीपनं दीप्यताम्।
पूर्णपुष्पेष्चियं मुग्धतामाधुरी ॥ ४ ॥
मुक्ततासंयुता ये क्षणा यापिताः।
कालसिन्धावतः किं परं जीवनम् ? ॥
मुक्ततामन्तरा किं युगैर्यापनम् ?।
मृत्युरन्यस्ततो न श्रुतो न स्मृतः ॥ ५ ॥

क्रीडितुं सङ्गरे भीस्तवाभ्यन्तरे।
का महासम्पदा यत्कृते भीरियम्॥
मोहनं चेतसो ब्रूहि किं तन्महत्।
ब्रूहि किं यत्र ते मग्नमेवं मनः ? ॥ ६ ॥

शृङ्खला एव ते भूषणानां गणः।
पञ्जरस्ते मतं स्वर्णसिंहासनम्॥
बन्दिशालैव ते राजवासो महान्।
त्यक्तुमेताननीहा किमर्थं तव ? ॥ ७ ॥

प्रेमजाले मृगः।

छन्दः - भुजङ्गप्रयातम्, ३८ मात्रकम्

सुखैर्जीवनं वा सुखेनैव मृत्युर्द्वयोरेकमेव प्रदेयं त्वया।
परं जीवनेन त्वमस्तत्रपा मे सदा खेलसि स्वेच्छया निर्दयम्॥
कियन्तं ममान्तं हसन्प्रेक्ष्यसे त्वं न मे सद्यमेतन्निमेषोत्तरम्।
विमुक्तं विधेहि क्षणाद्वा जहीमं निबद्धं तव प्रेमजाले मृगम्॥ १ ॥

किमेतन्मदीयं कुकर्मव्यलीकं कदा कुत्र वासीत्कृतं किं कृते ?।
क्षमाया अपि क्षम्यतानर्हणीयं यतस्ते हता कृत्स्नकारुण्यधीः॥
तव प्रेमजालेषु मग्नत्वमेको महान्मेऽपराधोऽस्ति नान्यः शपे।
एतत्कृते किं ललाटे मदीये त्वया लेखिता भीषणा यातना ? ॥ २ ॥

पद्मावती

छन्दः - धवलचन्द्रिका, २० मात्रका

ऋजुनासा पृथुतिलका दीर्घलोचना।
उरसि पृथा वपुषि कृशा त्वचि नवाङ्कम् ॥ १ ॥
दृष्टिररतमदधारा वर्षति स्फुटम्।
रेखाद्वयमोष्ठयुगं स्फुरति लोहितम् ॥ २ ॥
मदनतरोरुरसि फले राजतो घने।
मन्त्रखमुखदर्शनेऽपि विद्युताहते ॥ ३ ॥
मरुभूमौ प्रणयस्य प्रणयविह्वलम्।
अददास्त्वं कृपया मे नव्यजीवनम् ॥ ४ ॥
पद्मे पद्मावतीव हृदि विराजसे।
क्षणिकयोगचिरवियोगपीडितान्तरे ॥ ५ ॥
तृप्तिर्विद्योतयति क्षणकणान्यहो।
तृष्णैव ग्रसति पुनः शेषजीवनम् ॥ ६ ॥
कटुतिक्तकषायं वा वद यथारुचि।
मौनं ते सहनीयं नाण्वपि क्षणम् ॥ ७ ॥
घनमेघो झिमति जलं विद्युताहतः।
निशि नान्यः कोपि दृशे तेजसां कणः ॥ ८ ॥
गतनिद्रं शयनीये दोलितं वपुः।
नास्ति हन्त सविधे मे प्रियतरा सखी ॥ ९ ॥
देहि देहि निबिडं मे बाहुबन्धनम्।
द्वे हृदये स्पन्देन्तामेकतां गते ॥ १० ॥

Biodata of Dr. N. R. Waradpande

Date of Birth	25/2/1921
Qualifications	Passed all the regular University Examinations in the first division M.A. (B.A.Hons.) (Sanskrit) M.A. (Philosophy), B.Litt. (Oxford) (Psychology), Ph.D. (Philosophy), D.Litt. (Indology), Shastri (Darshan) Kavyateertha
Medals	Prakhya Ganpatrao Gold Medal for standing first in the whole university in B.A. (Hons) Arts & B.A. (Hons) Science
Scholarships	(1) The King Edward Memorial Scholarship for research in Indian Logic. (2) Government Scholarship for studying Psychology at Oxford
Foreign Travel	On the recommendation of Prof. Yeaxlee of Oxford the Government sanctioned educational tour to Psychology laboratories in Europe. The summer of 1947 was spent on the continent in the laboratories of Denmark, Rolland, Belgium, France. Switzerland and Italy with intensive discussions with the experts there. Prof. Rubin of Copenhegan university took special interest in my work. I had the opportunity to have extensive discussions with the world famous philosopher Bertrand Russell. An account of the discussion with him on the Concept of Infinity has been published in my book <i>Vivekvada</i> . The University of Thailand was

	visited to study how highest technical education was imparted in the Thai language and how the problem of indegenization of technical vocabulary etc. was solved.
Posts held	<ol style="list-style-type: none"> (1) Lecturer in Sanskrit & Philosophy in colleges affiliated to Nagpur and Sagar Universities (2) Retired from the Defence. Research & Development Organization of the Government of India as Chief Psychologist and Director of Psychological Research.
Honorary	<ol style="list-style-type: none"> (1) President of the Sanskrit Bhasha Pracharini Sabha (2) Editor of the Sanskrit weekly : Bhavitavya.
Felicitations	<ol style="list-style-type: none"> (1) Was felicitated by the Government of Maharashtra with an award of Rs. 10000/- for service to Sanskrit (2) Felicitated by the President of India Shri. Shankar Dayal Sharma and awarded the prestigious Shevade prize for the book "The Mythical Aryans & their Invasion (3) Sarathi award for outstanding contribution to Indology
Publications	<p>English</p> <ol style="list-style-type: none"> (1) Abilities & Education (2) Time Space & Motion (3) Intelligence Test Scores of Candidates at the Services Selection Boards (4) The Mythical Aryans & their Invasion (5) The Nemesis of Nehru Worship

Marathi

- (1) सत्तावनचे स्वातन्त्र्ययुद्ध आणि त्याचे निन्दक
- (2) विवेकवाद
- (3) भंपकराव बाताडे व इतर गोष्टी

All the Books have received glowing reviews in standard journals. Extracts from reviews appearing in foreign journals have been given below :

The book *vivekvada* contains a facsimile of Russell's letter where he describes my writings "competent" and "of considerable merit"

Abilities & Education

Prof. Sorenson writes in Contemporary Psychology May 64 published by the American Psychology Association "The discussion of the topic" "A Search for Common Elements" is a very able one and centres our attention on one of the most basic but usually overlooked means for improving both learning and living. It can be reported that Waradpande writes English very clearly and effectively".

Prof. McElwain writes in the Australian Journal of Psychology vol. 15, "The tremendous skill and the vast store of accumulated knowledge about human behaviour of Oriental thinkers has generally been rarely recognised in Western cultures. Dr. Waradpande's book is an introduction to such thinking. He himself bridges the gap between the current trends of Oriental and Occidental thinking about human behaviour, being skilled in both."

Intelligence Test scores of Candidates at the Services Selection Boards. The British Journal of Occupational Psychology writes : "The book can be commended as admirably painstaking and impartial Psychological / statistical study.

Impact of Dr. Waradpande's writings

(1) His D.Litt. thesis on "The Mythical Aryans & their Invasion" has influenced subsequent writings in the field. Lexicon the American encyclopedia in 21 volumes has stated clearly that positing an Aryan race on the basis of linguistic arguments is little better than speculation and there is no evidence that the Vedic culture has its roots in places other than North India.

The U.P. and Madhyapradesh governments had revised the account of Aryans in current textbooks to state that the theory of the Aryan Race and its invasion of India is only one of the many theories in the field.

(2) His Magnum Opus on Rationalism which was commended by Bertrand Russell has influenced several thinkers and he is often invited for giving an exposition of his views by noted institutions.

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