



## THE CULTURAL AWARENESS IN THE POETRY OF P. K. MISHRA

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### ABSTRACT

In this paper, I have tried to make a bit critical estimation of cultural awareness in the poetry of Prof. Prafulla Kumar Mishra whose works have been compiled under the title named *Chitrakurangi, Tava nilaye, Brahmanabhik, Konarke, Catvari srnga, Manojangame, Tathapi satyasya mukham, Godhulih, Chaitrarajani*.

### ABOUT THE POET

Prafulla Kumar Mishra was born in a traditional Bramhin family at the district of Puri in the state of Odisha on 20<sup>th</sup> Feb 1954. His mother's name was Srimati Pramila Sundari Devi, who was an ideal teacher and his father is Sri Kashinath Mishra, is a renowned advocate at Puri district.

### CULTURAL AWARENESS IN THE POETRY OF P.K. MISHRA

The prime symbol of Odia identity is Lord Jagannatha. In "*Chitrakurangi*", poet describes about Jagannatha culture and Navakalevara. He speaks about the Navakalevara and odia culture and tradition in the poem '*Darujibah*'. Navakalevara is a symbolic recreation of the wooden forms of three Hindu deities like Jagannatha, Balabhadra, Subhadra at Jagannatha temple, Puri.

In the collection of "*Tavanilaye*", poet also describes historic culture. In the poem '*Kharavela*', the poet describes about the king of kalinga in present day situation. Kharavela was one of the most popular king of Ancient India, who ruled during the first and second century BC. It is known from Hatigumpha inscription, Khandagiri. The poet describes the historic culture, tradition and personality of king Kharavela. In the voice of poet-

The another collection of poem "*Brahmanavi*" (who poses the Brahma in Navel), is based on different themes including some cultural and philosophical aspects of life. It reminds us the concept of lord Jagannatha. The poet wants to say that the throbbing is supposed to occur in the naval and not outside. Today everybody has some sort of pain in his heart. Many of which expressed anywhere. However, the throbbing of that pain cannot be stopped and it can be experienced in heart. This throbbing is meant for creating and spreading consciousness.

In the poetry "*Konarke*", all poems express the cultural aspects of life. The sun temple Konarka is one of the famous heritage in India and abroad and it reveals the legend of Lord Surya. The sun temple is the symbol of our Odia culture. It presents the symbolic language, aesthetic expression of the sculpture of Konark and all the aspects of human life as *Dharma, Artha, Kama* and *Mokhya*. It is based on the four dimensions, which is based on cultural life. Poet speaks-

Men think every moment something new and tend to do, but the cause of failure and success depends upon his work. The work which proofs himself successful or unsuccessful. Every human begins to their journey of development according to their intelligent skills. But it is questionable to meet each point at one point of the journey. Then he tries to find human success in wealth. The origin of river can be one but the destination and direction are mandatory to be limited by the beaches. Therefore, the human reaches all plots but cannot reach the same level of rites of wisdom and heart simultaneously. Similarly the poet has shown status of success and failure. So that the poet says- success is hidden in hard work. But labour is also two types. One favourable and other is



unfavourable. Success resides in the solitary cavity of mountain and merges speaking into the house of laziness. The person takes the form of promoter. But its emotional nature is ready to destroy its true nature. Everything is possible by the reaction of the outer nature and inner nature of human beings.

The poet doesn't preach in this poem. Being familiar with the poet's personal life, I can say that poet Mishra accepts the preaching of poet's weakness. All actions of conscious human beings are persuasive by value. The poet has also shown the value generated through the medium. There is two types of value, one is the created and the other is targeted value. The fabric of the mullet is the object that means for some other purposes.

When we discuss about the value of food it is known that it is the mean to satisfy the hunger, therefore which is an objective and secondary value. The objective value is that which is the self-centred rather than for any other purpose. The ups and downs of life are very unique. It becomes difficult to think or say something. Just as the trunk of trees are connected differently like pour from leaves, flowers from leaves, fragrance from flower and the fragrance covered all trees with its elements. The fragrance developed from the greenery of the branches, the greening of leaves, the flowers are one of many colours saffron pollen etc. are covered in the same clarifying the highest growth of the whole tree. Similarly the material life is in the physical body. The poet says about all those things as

“Aho vichitramidam yatra sakalam  
Madhuram taralam garalayte /  
Supriyam mitram mantharayate  
Na bhayam jivanenaraghatake//

The sun, moon, the clouds moving in the eternal sky, the lightening and the huge water flowing on the earth, rain storm are all interrelated and relatives. All of work, behaviour and nature is a fixed and regular movement. But man can't decide where he wants to go. This is what the poet *efkeA³eogjb ieceveb ceoer³ece* has shown in this poem '*Kiyadduram madiyah gamanam*'. Life journey is sitting in a long from. Normality and certainty is a personal illusion of one's consciousness.

Poet Prafulla Kumar Mishra is an experienced poet. He has meticulously analyzed and explored spiritual, cultural experiences, actions and value and explained the ultimate value of life, spirituality which is visible in his lines.

In the poem '*Samudra darpane*' the poet has realized the central perception. He feels that his desire has been recognized as his whole identity. That is to say- '*kasya mukham prapashyami samudrasfy fenile darpane*'.

It means life has no meaning. When the mirror is clean and beautiful then the face also looks clean and tidy. When a man becomes disoriented, then nothing is suggested to him. He does not understand what will happen when. Such as fear, loneliness all are wasted him and he starts to realize. In this poem the character of Svetaketu is alone here. The poet has inflicted his torture. Here the poet highlights the complexity of mind and varied forms of torture. In order to satisfy the thirsty creatures and the dangling trees, everything is sacrificed.

In the collection of modern Sanskrit poem, "*Tathapi Satyasya Mukham*", the poet focuses the poetic images which are some sort of a mixture of some classical and modern imagination. In this poem the poet expresses the cultural aspects of our life. In the poem '*Paraparsve*', we can find the influence of Jayadeva's Gitagovinda. And the other hand we can found the modern usages which identifies our cultural thoughts.

In "*Godhulih*", the poet describes the cultural life of the society. *Godhulih* is not a symbol of old age but also a symbol of rural life. The poet roams about the major cities of the world but he is despaired not finding the evening dusk of the India. It identifies our Indian culture and tradition. Dusk happens to be a reminder of the cultural village lifelines. It has a great power to create the heartier images of life. We can see it in the poem *Godhulih -3*, what the village dusk means to be.

## CONCLUSION

Thus, Poet Prafulla Kumar Mishra is a poet who forms a bridge between the ancient stalwarts and the modern stalwarts. The contents of his poem are full of both modern and traditional themes which gives him a distinguished place or recognition.