



POET PRAFULLA KUMAR MISHRA'S THINKING BASED ON SOCIAL PROBLEMS IN HIS POEMS

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Prafulla Kumar Mishra was born in a traditional Bramhin family at the district of Puri in the state of Odisha on 20th Feb 1954. According to the Indian tradition, he has born in his maternal grandmother's house. 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. He passed his childhood under the care of his parents, families, paternal and maternal grandmothers. As a result of which deep liking towards Indian culture and tradition were developed in him with the super source of inspirations. On the other-hand, he hailed from a highly educated family, as a consequence he is inherited a habit of learning from his childhood days. His father Kashinatha Mishra, working as a famous social worker in Puri district, who is the life-long inspiration for him. He is now retiring as a professor of Sanskrit department of Utkal University, BBSR. And before since 4 yr. Now he is working as a chancellor of DRPC Agriculture University, Bihar.

The poem stands on the foundation of perception. The emotion in the poet's mind, that is permanent emotion, that is awake occur with the perfect person, time and circumstances. These expressions often draw the picture of social order. Which the poet outlines as poetry and writes it on paper with a pen. Whom the general and intellectual section of the society reads and knows the social problem. Society teaches a man how to live life. A person who is not social, is outside the society, his life is very painful and hopeless. It is the job of the successful human being to live in the system of society and to make efforts in the development of society through struggle. The contemporary picture of social problems has been drawn in the poems of poet Prafulla Kumar Mishra. The poet has exposed the game happening with life. Today a young man has been practicing sacrifice and penance for fifteen-sixteen years. Standing at the crossroads of society by fulfilling all educational beliefs and qualifications. In spite of having all qualifications, he is not able to find the mean of earning proper livelihood. He stares at that turn and looks at all the paths and meets every intellectual section of the society. Together, he tells the new of his success and failure. Listening to that news, the intellectual class smiles and walks on his agony. Then, where does that unsuccessful person get success, where is he getting involved. Returns to find him. Which the poet has shown in the lines of his poem as follows.

The poet is very frustrated and disappointed. Such a great journey of life meaning cannot be rejected for doing. From ancient times till today, meaning has been predominant. If someone is others slave, it is for money only. Money is the root of everything. As started in Mahabharata.

It is evident from this line whatever the person does, when the money is important for him. Today the unsuccessful person who is running after success with qualifications is not alone. But his entire family like mother, brother, sister, wife and children are all sitting in the boat of his merit. The boat that has not yet found in the shore. The poet has mentioned the problem of his young man. 'Pravartako ma bhu' In this poem the poet has shown a wonderful unique social problem. Whom the society accepts, but despite knowing everything, it is not able to present the true nature to the society. This is a huge social problem. Today, in order to be well behaved with each other, that person is happy, but the same truth dies prematurely. He walks with untrue truth. When he realizes that what I am carrying is untrue, then where is the truth. This is also a social problem which the intellectual class of today delays in identifying? This is a harsh truth. Poet depicted in the truth in this poem 'jivanasya tane vitane' The problem depicted in this poem in briefly. Which is often present in every section of society being seen. Poet said that a person becomes lonely in the absence of a friend. The Charudatta speaks in Sudraka's Mrchaktika. everything is empty without a good friend. A true friend is also needed in life.

This is also a social problem which the poet has shown. And one side of today's society is hurt by social maladministration and other side discovers joy in it. This is a very sad situation. Because we lives with our Indian tradition. But society runs the opposite.

Which is the opposing tradition. We are human beings and human beings should have humanity and conductors naturally. Due to which good rites and thoughts arise. A cultured person and thought skilled when doing something in society. So the society respected him. But at the same time, when an uncooperative and well-meaning person creates a problem, that that problem is not the problem of a village in a family but is a problem of whole society. Which the poet tried to express in his poems. When a problem arises and solution also arises with it, but we adopt the problem and don't even look the solution. When a problem gradually



increases and when we are young, we go out in search of solutions. After a few days, when we are tired of searching, then suddenly the solution is seen. The poet has also understood this social problem as his problem, and has done in the poetic thoughts. He says again and again, *Satyam Pashya, Sadheyarm sakalam*, that is the true form of solution to the problem with patience. You have the solution that problem with patience. You cannot see it, because this pace of life is very strange. And it is very difficult to find oneself in this weirdness because a person also gives up patience and truth. Due to which, the rays of hope start quenching in the life and the darkness of despair begins to enter. Then he remembers his mother, when any child is in a lot of trouble, he calls his mother. Even when the poet is unable to count his sorrows, he writes the poem.

In the light of the disturbance of society, he roams around and listens to the tune and corruption of incest, misbehaviour and corruption. Then we want to explore the code of conduct. The poet is much sadder than this. This long means free from long darkness. He tries to listen to the truth. He is also unable to hear properly.

The poet is also the conductor of the Renaissance. In spite of all the contradictions, he has given his thought stream freely. As a nutritious poet of any official or feudal system, he did not mention a aspect. But it has presented both sides of the society in an absolute sense. Government intellectuals the class of continues to exploit the public all the time. The poet does not tolerate this. He shows his attitude through poetry "Vanya" is based on social problem. It rains all around and flood also occur. All are unable to save themselves in Mahaplan, the government announces some grants to get rid of this pandemic trap after seeing the condition of the general public, after the declaration all officers and employees rejoice concerning the grant.

And how much will go into someone's account, their allocation is of the mind, everyone starts doing it. Mathematics starts to get knowledgeable from top to down. They do not know the mathematics in subject, but the mathematics of life is well inherited. Farmer's wealth and animals were destroyed. There is a cry all around. Seeing all this problems the poet get sensitive, and all these officers are hurt by heart numbness.

The poet is unable to tolerate the problem of the general public and the exploitation of the general public by the officials. He is a foster of clean thinking. The wants to be connected with the general public at all times. Wants to see the face of society in a clean mirror, but it is not possible. Social activities give rise to all contradictions simultaneously. Because of which he feels alone. The poet has expressed all these ideas. A problem which is difficult to understand and find a solution. Today's environment has changed into modern environment. Which we are calling in the name of development or industrialism. This evolutionism has deeply hurt humanism and compassion. Which we all understand today, and are also referring in our literature. But they are not trying to erase it. it is a very big problem. So that the poet speaks

That is, education has no value in today's educated society. If you look at all the educational institutes and offices of India, then you are from all the educated and enlightened

class working here. But each other has opponents. All is influenced by casteist communities and sectarianism. Think of yourself as an antagonist. All are influenced by casteism, communalism. A colleague sees his colleague as the antagonist. This is very unfortunate.

Which the poet has also mentioned in his poem. Better than today's education society, the village is an illiterate village society filled with love, harmony, brotherhood. Love is seen which is rare in an educated society. In this educated society appearance is very important. But in this society there is a lack of inner love. And in this every person has his own property jealousy. With whom he sleeps and thinks jealousy is the support of her life and becomes a supporting part of living life. This is the development of today. From teacher to business leader, the general public drinks everyday of the jealous Sanjeevani and it seems that if she does not drink so he will not be able to escape. When he drinks he shows his enlightened knowledge in the light of fuss. The poet has experienced all the social problems by standing on the ground himself.

The poet has experienced a true truth devoid of utilitarian, peachiest, moralistic, idealistic and aesthetic sensibilities. The poet has seen social problems from his point of view. And seeing all this problems he tried to portray it. This poetic consciousness of him is a reflection of original thoughts. In today's ideological era, due to the industrial revolution, the work of cutting the forests and affecting the environment and establishing resource for economic gain has started, the public is more at a loss than profit. The poet gets frustrating seeing this contaminated environment. What is the way to live life now? Nature paid air, which was received without money, today, even if you give money, it will not be available. The poet depicted it as '*Aparam kimasti*' in this poem.

The same 'Qua gata' in this poem is going to sow a sense of belongingness in the universality meaning. The running feet are getting tired after running behind wealth. Yet the meaning is not attained, and here also his tenderness and human sympathy go to Asthachala. Oh! Oh! By doing so, the person is spending his life.

The wants to speak a person leaves a certain thing and runs to get a uncertain things, the uncertain things is not attained and the certain things also burns.

In today's society, man's life depends on one machine. If the device is burnt then there is no use of this body. The scientific age has made humans into animals by subjecting them to instruments. The poet is not able to bear this suffering.

CONCLUSION

In the era of modernization, the harmony of society has disappeared. The has exposed all these problems in his mind and created a new vision of truth in front of the society. Analyzing the Punarootanism, Socialism, Politicalism, Communalism, Casteism all are presented a new discussion of the whole social problems have tried to do. I have wholeheartedly accepted the activity that is in front of society today, and have shown the problems in it as social problem. He has also resolved it. No social person can do the work done to test the human mind, not only of his state, but of India. In



which there is full intimacy, compassion, harmony. This poetic thought of the poet can help can in getting rid of social problems.

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