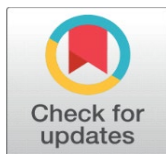


# THE SOCIAL AWARENESS IN THE POETRY OF P. K. MISHRA

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## ABSTRACT

In this paper, I have attempted to prepare a bit critical estimation of social awareness in the poetry of Prof. Prafulla Kumar Mishra whose works have been accumulated under the title named Chitrakurangi, Tava nilaye, Brahmanabhiih, Konarke, Catvari srnga, Manojangame, Tathapi satyasya mukham, Godhulih, Chaitrarajani etc.

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## 1. INTRODUCTION

### 1) About the Poet:

Prafulla Kumar Mishra was born in a traditional Bramhin family at the district of Puri in the state of Odisha on 20th February 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.

### 2) Social awareness in the Poetry of P.K. Mishra:

The poet has deeply concentrated on society in his poems. The human being is a part of society. The poet describes the social problems and the conditions of our society. In our society everyone is busy in his daily life. No-one has no time for others. And we always run away behind the invasion things and we have spent our valuable times. So the poet depicts in the poem that “tyajatam tyajatam pantha Vyastatayah rathe vasani...../

## 2. PSYCHOLOGICAL CONDITIONS OF OUR SOCIETY

In tavanilaye, the poet speaks the psychological conditions of our society. The poet speaks how a son-in-law is important in his in-laws house. Poet speaks the son-in-law is the tenth planet on this earth. Because when he visit in-laws house, then the father-in-law's pocket becomes empty, and mother-in-law gets busy in the kitchen for preparing the various type of delicious foods for the son-in law. The brother-in-law and sister-in-law are also tired enough by regularly serving the son-in-law. In poet's language-

Shasura gruhe nivasa	Sumishte bhojane ratih
Shyalikakalika soukhye	Jamata dashamo graha/
Shasurasya koshashunyah	Svasru klanta mahanase
Shyashyalou shevaklantou	Jamata dashamo graha//

## 3. IMPACT OF MULTIMEDIA WORLD

In Brahmanabhih, the poet describes about our day to day social life. Everybody is engaged with their own work. There is no time to listen and understand others. All are busy in multimedia world. Most of the people prefers television for his entertainments. Television is one of the most popular means of media. It has great attraction for the viewer. It is occupying the central role in our lives. At many homes, there are more than one television for set to meet the different tastes and choices of different members of the families. And when we watching the television we all are emotionally attached with this, so that television is also makes us laughs, cry all that. So the poet expresses his emotion with the television. Now-a-days, the computer is being seen all the time in the hands of an adult. This is an identity to a developing country. In the poem 'Timirah'- aharnisham bodhayati Kim karma kimakarmeti

Hasayati trasayati	Modayati mohayati
Roshayati rodayati	Tvm vande mahagurum

## 4. SOCIO-CULTURAL LIFE

In Konarke, the poet describes the socio-cultural life of the modern man. The heritage of Konarka temple expresses our intellectual and spiritual life of our society which is enriching our culture and our tradition. In some of the poems, poet describes erotic images. Like-

Kesa-vasa-vinyasa-rase	Smarati na sa tasyah /
Vigata vilasam	Athava ratisvari //
Samagatasya purusasya	Mukhamavalokya /
Mrdu hasati	Hasanti akarsayati //
Akrsya jale patayati	Patayitva mohayati /

## 5. UNNECESSARY ENJOYMENT

When the poet observes the society, he doesn't like this unnecessary enjoyment because it destroys the society. The dignity and prestige of the society decline. He takes cultural dignity very seriously. This seems to be due to being a Sanskrit scholar. This western country has could not save its own culture and tradition. In the view of this, the poet has respected Indian dignity and preserved culture. It is very pathetic; where human consider themselves to be developing and progressing, so humanity on the other hand is seen to be destroyed. The poet refers to real life conditions and circumstances. 'chora mata svagruhe krantati' means the thief's mother is crying in her house. In this poem the poet describes that

Kurta dhabasi re sushanta  
Mandramadhura dhvni gunjati hyanudinam  
Kolahale sarve nasyanti re //

Peoples in the villages used to say that if a good thing is made in their home, it does not taste good. But the bad taste of another's house also look delicious. The poet has also shown his natural consciousness here. The tradition of the nation in which we are living is developing since long time. Along with aesthetic consciousness, moral consciousness etc. national consciousness is also above the level of materiality. The globalization of the country has made man a machine. We don't recognize our consciousness and perception power. We do not even try to identify him. And they say where is the time. All the time sitting on a five inch machine that is mobile. When and where what happened, we will see it on the internet. Good things and news we get in minutes. But forgot our thoughts which we inherited. The poet draws a social line that is exemplary for us.

'svadesasya tiktapthalam  
Sarvam kalpanajalam

Videse amrtam bhavati/  
Kevalam tat sva grhe krandanam//

## 6. CONSCIOUSNESS OF VIRTUE AND SIN

In the system of duty towards our country, the consciousness of virtue and sin is not material. The self-confession of the poet is very stubborn. He has tried to transform the contexts of the village and the city, which are only sensitive but also on the conscious. In the poetry 'ranangane', the poet has shown a kindly glimpse of the loving nature of the loving couple. In which there is no selfishness. A brave soldier sacrifices everything to protect his country, and sleeps in the lap of motherland forever. It is also great thing to sacrifices oneself for the motherland. There is a true son who sacrifices himself. Even those coward born on earth the poet speaks in 'Vanyā Kavītā' is the proof of this. He expresses great grief in the behaviour of the successors and employees of the Government. This common man cannot imagine how much government flattering people provided by the money of the poor people of Government. It is a depletion of culture. That is a signing if a declining culture. In the flood the animals and birds cannot save themselves, thousands of the people of the house become homeless. The Government grants that those poor people should be saved from the pain of flood in some way, but on the other hand Government official feels extra-terrestrial joy.

Vubhuksumarane adhikarino ullasitah /

The poet has mentioned all the events of his life which is today's social event. It happens to every person. There is no section of society that does not love its motherland. There is no such creature in society who does not love his mother. This is all social heritages. The poet has presented it in his poems. Somewhere poet has not said in detail. For example, in the poem 'Matah':

Matah duhkham bhavati manmanasi katham/  
Dhairyam vardhayitum dharayitum ca satyam//  
Duhkham na ganayitum/  
Matah manaso durasa dhairyam khadati//  
Manaso nandanavanam parikalpitam/  
Ma yatra kascidanulayte//  
Tatra tava dasa sutaram vyapnoti //

## 7. CONCLUSION

When a person picks up a pen as a poet then society stands before him. He is seeing the society. He draws the image on paper, which takes the form of poetry, then how can poetry be different from society. There is definitely a relation between the method and social structure of the poem. There is an interdependence between poetry and society. There is no society without poetry and no poetry without society. The poet recognizes the public mind and has depicted social realism.