

# Jayant Mahapatra : A Great Poet of Post Independence Period

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## *ABSTRACT*

Poetry is notably concerned with human experiences. Poems are constituted of lifestyles; they belong to lifestyles, and exist for lifestyles. Poems are a sort of revelations in which the poet expresses his willingness to come back to terms with himself as a person and as a poet. Poems are records of expertise to be shared. Poets consider or think they usually move along their recorded observations, moves, ideas and emotions to the readers. The present study titled “A Brief study of the Imaginative World in Jayanta Mahapatra’s Poetry” thrives on these converging factors to establish that a creator as self has a couple of selves the trauma and worry touching on social injustices, disharmony, and ecological imbalances. This paper tries to analyze and throws light on the character and social reality of human life. The paper tries to analyze and throws light on the character and social reality of human life. The paper titled “A Brief Study of the Imaginative World in Jayanta Mahapatra’s Poetry” attempts to define the poet’s self, society and the truth of each with reference to selected poems. Poetry of the Post-independence additionally by no means escaped the attacks of targeted skeptic critics. Establishing with Nissim Ezekiel, even the exceptional of post-Independence poetry used to be criticized as poor imitations of Keats, Tennyson, Hardy and Eliot. It is believed that critical Indian English poetry came to be written not immediately after Independence but in the Nineteen Sixties and after. Post-independence Indian English poetry has proved more and more amazing, diversified, responsive to these instances. It has acquired a specified character and has learned its own voice. The voice is learned by using the poet’s genius for intimately registering the idiom of his own world. English Poetry in India, at present makes the English language more malleable to change readily and naturally. The poets draw their issues, with conscious efforts, out of the wonderful historical Indian tradition.

**Keyword: Human, Imaginative, childhood, Circumstances, Awareness, Independence, Sensibility**

## **Introduction :**

Jayanta Mahapatra was born on 22<sup>nd</sup> October, 1928 om Cuttack, Orissa. His father, Lamuel, used to be a sub-inspector of main colleges. He belongs to a middle class Christian loved ones. His grandfather, Chintamani, embraced Christianity in the course of the devastating famine in 1866 that shook Odisha which drove him to the verge of death. Sooner or later he staggered into a mercy camp run by the white missionaries in Cuttack. He was once furnished with food and refuge, in return for which he used to be persuaded to become a Christian, to which he yielded. As a result Jayanta

Mahapatra was a Christina by inheritance and upbringing although he imbibed so much of Hindu tradition. The poet as a single man cannot recreate the society via his poetic composition. The poet, through his difficult poetic medium, cautions the persons as a prophet that each one will not be proper with the world. Poetry can now and then be priceless in offering solutions or responses to questions which the self asks. Poetry is a harmony of the self and outside. Whether these provide a reply is problematic to assert. However the urge to confess, and unburden oneself can tie the poet’s impulses to the neighbourhood and contribute to

a sharing of human voice. Rather a few of Jayanta Mahapatra's poems have recoded his private history the poet makes an inward experience and established his link with the past. He attributes this trait to three brilliant modern day Indian English poets particularly A. K. Ramanujan, R Parthasarathy and Kamala Das.

Mahapatra's writing is a prized heritage of the humanity. He has transcended the obstacles of place and the process of harmony beyond. The Social fact in the selected Poems of Jayanta Mahapatra is undertaken in an effort to analyze and verify whether or not the twin aspects of poetry, the inner and the outer forces have influenced the proposed writer within the making of his poetic composition. Being an Indian, Jayanta Mahapatra wants to glorify the importance of Indian poetry in English.

Hailing from Odisha, Mahapatra has made an enormous contribution to Indian English poetry with his experimental topics and native poetic idiom. Poverty, prostitution, patriarchy, crime, and the folk's pleasure and discomfort of Odisha gradually portray and tune his poems and become his emotional and spiritual self. He portrays human situations mostly and India in particular highlighting the communally debilitating issues such as corruption, social discrimination, communal disharmony, ecological imbalance etc. The person who is born into a precise socio cultural milieu inherits effortlessly and unconsciously through the accrued knowledge of earlier generations in the type of traditions, legends and myths. Myths are the robust embodiments or mans goals and aspirations which provide him with beliefs and help him set his pursuits in a adverse world that continuously threatens man's existence. They play a vital role as the old socio-cultural and heritage of Orissa. Human psyche acquires its form out of the affect of the previous experiences.

The internal self of Jayanta Mahapatra has been woven with his childhood and his poems are their outcome. His poems disclose the poet's strong attachment along with his childhood experiences a lot with the Oriya fairy testimonies, myths, legends and the high-quality Indian epics. The poet remembers the flash of feelings of the whispers of loneliness that surround him. His heart turns win to heavy on the sight of his mother now, transformed in appearance. Mahapatra varies in most cases and recalls his strong emotional attachment and friendly relationship with his father. He imprints his high recognition for his father as, he recollects in one of his poems he recollects of his father who is a teetotaller and vegetarian and takes bath twice a day, once at daybreak, the other earlier than his night obeisance to Lord Shiva in the temple.

This poem is not a collection of mere observation, a place here, a character there, an un-strenuous meditation or two, inevitable landscapes, but a determined, integrated set of selections built into the theme. For the poet, the Odishan landscape is the objective setting of his mental evolution, the phases of which get mixed up with the lyrical vocabulary of a humanist creed. The main inspiration behind relationship arises is his confrontation with the existential affliction with his prodigious self. A poet's immediate and spontaneous response to the landscape of his nation, his experience of cultural and cultural of his land and lots of different explanations collectively define his identity. Before taking history as the launch pad of imagination a poet must imbibe the soil, it's spirit, culture and pulse of it's tradition which will set ablaze his flight with truth of the heart. Mahapatra expresses a way of rootedness in the Oriyan soil, Relationship is the torch-bearer which sets his poetry into the mainstream of the contemporary Indian English poetry with the portrayal of the contemporary and modern spirit of increasing disillusionment which

transparently unfolds his quest for identity and roots. The poet's attention of the feel of the past arouses in him the question who he was. The involvement with the self and the society runs through Mahapatra's Relationship. Like Walt Whitman in his Song of Myself Mahapatra may not brazenly declare that he's colossal" and that he "comprises multitudes. The recollected misplaced moments for the poet revitalize his present and creates an atmosphere of awe and wonder. With the memories of the earlier, the poet involves phrases with the present. Most of his emotions in his poetry reflect his past which is obvious in A Whiteness of Bone. They are elegiac in tone and temper. The poet associates himself with areas of the land of his origin, rain, father, the Mahanadhi and plenty of other features of life that influence the poet's sensibility. Within the early days of his poetic profession we come across Mahapatra as a poet of love.

Thus many of the poems of Mahapatra are a search for the self. The search for the self gives a sign of continuity of his poetry. Memory helps the poet delve deep into the depths of the past that enables his search into the self. With the aid of memory he tries to discover his own roots, and find solace from the burdens of the present. The past redeems him from the fear of being faceless; from the fear of aging and death; from the fear of the changing scenario in the present. The poetic world of Mahapatra reiterates the concept that one would journey into one's own self in order to cope up with the outer world without exploiting others and their resources.

Mahapatra strongly believes that personal discovery will supply a character with adequate courage to face the society and can toughen man and equip him stumble upon social evils. It will pull him out of his trapped drawback and inspire him to narrate himself with the external world. Close relationship with himself and nature will turn him inward and made him gain knowledge

of the basis rationale of his inner conflicts and teach him the approaches to overcome them. Such an emotional undertaking will heal the injuries of today and will allow exploring the possibilities of constructing a promising future.

The poems integrated in Shadow Space (1997) and Bare Face (2000) illustrate the modes of soreness and grief. The poet assimilates his position as a man or women and as a poet in the outer world. In these volumes Mahapatra brings to the skin, the bare face and the shadow space of man or woman's dwelling in the ultra-modern world. The stress of forces outside himself are heavy that the poet feels dissatisfied and doubtful of his poems when you consider that he starts realizing that the forces outside create fissures in the ideals which he held high. The compelling demand of the external world on the poet and poetry drives him to paint the blackest face of woe and discover a new path both for the poet and his poetry. An inner need compels the poet to agriculture concerning the forces of disorientation in the true existential circumstances, Sharpening his protest towards these forces, which dehumanize, contributors leading them to an utter experience of helplessness.

The spontaneous fertility of his metaphors and their profuse drift define and strength of Mahapatra's poetry. These poems look to explain how Mahapatra has lived the truth with the sensibility of the historic and mythical past. They engagingly and eminently define the connection between the poet and his place. The poet makes a euphoric get together of the relationship between the poet and his place after securing and opening his identity. He starts to search for which means in a situation that has become meaningless. He begins watching severely at his own place, people, at his own self, his own idiom and medium. There's an undertone of soreness and suffering that springs from the poet's belief of society that makes and poems weak causing bleakness and

dampness which ends up in helplessness and misery. It appears that the real world can't be redeemed or saved from its present decadence. The poet was totally desirous about his relationship with his own situation when he acquired the award for his poetic accomplishments. The spirit of the poet will get drained when he feels the burden of the defeated history and the burden of various ailments. The poet expresses his dejection in this poem. In spite of the feel of despair and grief, he is attached to the area in which he lives. It is the love of the land that offers him sustenance to withstand anything is dismal or unsavoury about his place. The poet's problem has been to narrate the person self to hits history, to the burden of history and to the fleeting nature of time. The sector would not open up its relationship with the character self. The man or woman has to negotiate it and generate curiosity in figuring out the dead and the living, the past and the gift concerning the world.

As Mahapatra strikes from early to later poetry, a transformation within the remedy of issues is noticed that the poet adheres to an unassuming form devoid of any experimentation. His ideas are anchored in lots of other modes of dwelling. The poet experiences at large the intricacies of life which makes it whole. He identifies himself along with his roots and his childhood expertise. The compelling demand of the external world on the poet and poetry drives him to paint the blackest face of woe and discover a new path both for the poet and his poetry. An inner need compels the poet to articulate concerning the forces of disorientation in the true existential circumstances, sharpening his protest towards these forces, which dehumanize, contributors leading them to an utter experience of helplessness. We relize that the creative expression of the poet has undergone plenty of changes that it has turn out to be much less

employed in these poems are customary and hanging. The language has assumed an intimate informality and an unalloyed simplicity. The tone of voice is more frank and open. The spontaneous fertility of his metaphors and their profuse drift define the strength of Mahapatra's poetry.

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of a sensitive and time bound man: his alienation, his suffering his developing experience of frustration even as he gets older fast, his perpetual worry of death and the inevitable triumph of time over him. The poet seems to obtain and collect an awareness of the remarkable instances the social, devout and political problems find expression in his latter poetry. The poet appears to be realizing that he's huge and involves multitudes. The entire range of human experience concerns, now not a fraction of it. The self-sure tone and imagination and prescience of the poet makes approach for an extra profoundly felt dwelling place. The poetic inspiration of Mahapatra springs from his individual world and the poet is unrepentant, as he feels that his poems are for himself extra rather than for the reader. He desired to make feel of the life which was once mendacity in fragments earlier than him. He was advised to seek solutions for himself, trying out his feelings by way of putting them in opposition to the materials of the poem he knew he ought to write. Mahapatra grants a continually changing skyline in his poems.

### Conclusion :

The poet looks at the world and is hurt by way of the despair around and he finds it tough to hold silent about it. He becomes a poet by means of advantage of what he sees or hears and that it starts off evolving the mystifying system of the poem. Passion for writing poetry is activated when the poet is compelled by way of the urge to realize the world he lives in and recognize his possessive self. The topics are recurrently parts of the topography of his possessive psyche; he explores his own feelings with painstaking and more often than not painful honesty however in no way loses sight of their universal participation. Mahapatra's poems are addressed to that team of readers who're inclined

to take pains to encounter the experiences which might be held captive inside the framework of the poem. With their possess respective experiences guiding them, the readers must unravel the mysteries of Mahapatra's poetic production. Mahapatra generously incites the reader's involvement within the expertise of the poem. Mahapatra's poems don't have any message expressed in well-phrased forms. The satisfactory force of Mahapatra's poetry lies within the poem itself. Making the readers seem inward, question themselves about existence, its importance, uncertainty and so forth lead them into a process of personal discovery.

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