

Portrait Of An Egalitarian Society In Sri's Sri's Mahaprasthan

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ABSTRACT:

This paper discusses the plight of poor, middle class problems which existed in 20th century post modern world. Sri Sri's literature unveils the Indian socio-political circumstances, its impact on the common people. Every one has life, it is interrelated with social history. Inequalities, Aristocratic class attitude, oppressing the poor people existed in this world. Sri Sri understood history, culture of India. He stood behind poverty stricken people, backed up and coined Nenu Saitham word. Sri Sri wished to create egalitarian society in India. His poems reveal that exploitation of labour, capitalism impact, small bureaucrat's life. His appeal to the people is not to fall for investor's magic. Government should be responsible towards the welfare of poor people, petty peasants but not economic reforms. In the modern world, investment is showing ugly face in the name of development, talent, genius migration, beauty. In my view Sri Sri literature helps the modern readers a lot to come out of the materialistic life.

Key words : Down trodden, social history, exploitation.

INTRODUCTION:

Indian literature is a culmination of numerous languages in India. It has familiar features of heritage, socio cultural back ground and other modern practices. The traditional literature has many forms of people literature and their interrelation with mainstream literature, various genres of the bygone and present, several tools and approaches of critical appreciation form the basis of Indian literature.

One should remember that literature is absolutely language based. Location, socio historical forces are part of cultural phenomenon. Each language has its own specific character of form, style, symbols and associations.

Sri Sri's place in Indian literature is an outstanding one. H.S. Siva Prakash remarks about Sri Sri poetry in his book "An Unquenchable Thirst" thus:

" One can think of 20th century Indian poetry in terms of four seasons. What is broadly described as Indian Renaissance poetry. We call this Navodaya in Kannada critical parlance- can be

considered spring. This spring also ripened into summer which paved the way to the autumn of progressivism and modernism. What now follows is the winter of discontent. This phase has inappropriately been called post modern. This spring also ripened into summer which paved the way to the autumn of progressivism and modernism. What now follows is the winter of discontent. This phase has inappropriately been called post modern. The writer of mainstream Indian poetry is also the beginning of new springs for marginalized poetry.

The best of the new poetry of marginalized regions and groups feminist, dalit, tribal poetries expresses an unquenchable thirst for new ways of seeing and saying. Language specific

variations notwithstanding I think the four season picture holds good for the poetry of all the major languages of India.”¹

Sri sri name resembles with sensation, his works create amalgamation of the working class culture and aristocratic culture. Mahaprasthanam portrays the agony of lower and middle class people. Mahaprasthanam begins with dedication to Kompella Janardhana Rao. He starts Thala van chuku poyava Nestham. In this poetry, he shows abundant love towards his friend.

Srisri poetry interrelated with the elite and the masses of Andhrapradesh in the 1930 and 1940s. He showed a new direction to Telugu poetry, in the 1930s. He became father of the Telugu progressive poetry through the work of Mahaprasthanam. His poetry projected ills of the society. He wrote poetry passionately about the woes of the downtrodden.

Gurajada AppaRao’s influence gave birth to use new moraic metres in his poetry as a vehicle to communicate the progressive ideas to common people. Kavitha O’ Kavitha is a long poem, addressed to a lady. In his youth, the poet dreamt her enchanting beauty. He waited long hour for her in the dark lanes of his cottage. His song is a mixture of nature.

In the next stanza, the poet recollects various sounds to offer poesy withwaukeh devotion from the nook and corner of the earth. It ranges calls of the war to the call of the conch and to beatings of the drum ringing in the waves of the ocean shaken by the Midnight wind from the overcast sky. In her final form he finds out earth quakes , ruin of governments, revolutions and battles.

When the poet remembers her, the images of he dreams are enchanted like a diamond flowering on a lake of affirming to the most abysmal. There are those from the sweet dreams of a young new mother and sounds from primitive memories of an infant in strange sleep.

The poet experiences bliss in the songs and creates which purge him of all his sins. In a state of exaltation when all his senses are awakened for her, he does not know what he creates, observes and breathes or whether his life force has gained fulfillment he hopes his song shall ring in the hearts of the people to turn into a chant on their lips.

Sri sri’s The March of History is a long poem, the poet bombastically questions if one can possess a real sense of success while gauging the history of any country. The whole chronicle of humankind can be deliberated as the tale of exploitation of one people by another. The history of mankind is the story of one warrior dominating the other as well as a tale of the streaming of blood in the deadly wars.

“ All history of every nation

Is ghastly, ghostly vain narration!

It is poor men’s tears and toiler’s sweat!

It is stone received in lieu of bread!”²

The past has been flooded in tears of women and children if not the blood of soldiers. One can find meaning in the history the ruins of families , the blood bath of communities and the shrieks of the hopeless.

The poet vehemently states that the exploitation of one man by another, one race by another can not go continue forever. It is a deeply reflective poem, poet argues for the rightful place of an ordinary man and his service in national histories.

Sri Sri wrote Maha Prasthanam poem on April 12th, 1934.

“Maro prapancham Maro Prapancham Pillichindhi!

Padhande Munduku Padhande Munduku Podham podham Pai paiki”

These poetic lines protect workers welfare and endears to New society. Creation of egalitarian society is not easy one. In this journey there is no scope for old people and Lazy people. In Maha Prasthanam journey the first thing is to do is creating awareness a, about socio-economic in equality.

Sri Sri started his career as a romantic poet, and became revolutionary poet. After world war I some situations created financial crisis, it influenced srisri's life. He compared his poverty levels with worldly poverty. Sri Sri experienced consciousness. Aburi Rama Krishna Rao played a vital role in his consciousness. Sri Sri received progressive writers manifesto through Rama Krishna Rao. Progressive writers pamphlet inspired him to write “Prathigna” song and wished to write for the welfare of workers, and labour's prosperity.

He associated with poverty stricken people, coined the words “Nenu Saitham”.

“ Nenu Saitham Prapanchagniki

Samidhanokati Authinichanu

Nenu Saitham Viswasrushtiki, Asruvokati Dhara Poshanu

Nenu saitham Bhuvana Gosakhaku veri gonthakukavichi Moosanu.”

In this section of poetry by using Prapachagni, viswa Shrushti, Bhuvana Ghosha he created internationalism. He denoted international poverty strickenness in Nenu saitham word.

Sri sri dreamt egalitarianism in independent india. He believed to stand in favour of poor people, those who are hungry. He supported labour, farmers fight, actively participated in civil rights movement.

Sri Sri's works like Batasari, Unmadhi lyrics portray the lives of migratory youth, wandering of youth for the sake of livelihood. He resented capitalism in his Mahaprasthana lyrics. “Vadhu” lyric picturizes the ugliness of capitalism.

In capitalistic tradition wealth is heaped at one place and poverty is at one side. Sri Sri's Aishvaryam eduta daridrayam” story reveals the plight of youth lead their life as beggars, no protection for handicaps, dichotomy between the rich and poor.

Sri Sri addressed Mahaprasthana as Forward March. In physical world social life is a transformation from one circumstance to another circumstance. Primitive communist society to slave society is a prasthanam.

Slave society to capitalistic society is a Mahaprasthan. Financial crisis, Spain internal war, 1930-40 decade international writing, Indian progressive writers manifesto showed impact on Mahaprasthan lyrics.

“Khadga Srushti” lyric led him to Mahaprasthan. Sri Sri endeared to the people through Mahaprasthan lyrics. He awakened common people with his lyrics. He gave a clarion call “ Maro Prapancham, Maro Prapancham , Maro Prapancham Pilichindhi padandi Munduku, padandi throsuku podham , podham pai paiki.”

In his Maroprasthan lyrics “ Thudhi Payanam”, Tholi Vijayam lyrics are special ones. He recognized social inequalities, composed Mahaprasthan lyrics, he believed revolution is the only path and sang the lyrics. In “Limarikulu” , he announced “ I am really people poet.” In Maha Sankalpam lyric he stated

“Manushude Na Sangitham

Manavude Na Sandesam”.

In “Batasari” lyric “Kutikosam Kulikosam

Patanamulo Brathukudhamani

Thali Matalu chevina petaka

Bayaluderena Batasari.”

Mother waits eagerly and fixes her eyes on doors portrays the poor women sadness.

In 1937, Sri Sri composed “ Kavitha O Kavitha” , Prathigna, Nava Kavitha. In Kavitha O Kavitha Sri Sri portrayed women, children, patients, drunkards, concubines, protesters, labourer’s wives, small kids problems and their mental agony.

In Prathigna lyric two parts are there.

“pollalani Halllala Dhuni Elathalamulo Hemam

Upindaga Jaganikantha soukyamu Nindaga

Viramamerugaka parisraminche Balamu

Dhatriki Bali Kavinche Karshaka Virula

Kayam Ninda Kaluva katte Gharma Jalani

Ki Gharma Jaliniki Dharma Jaliniki Gharma

Jaliniki karidhu ledhoye.”

It narrates Labor problems in this manner.

He wished that

Lokaputa Nayayulu! Kalche akali , kulche vedhana, Daridrayulu, Dourjanayulu, parishkarinche, Bhatalu Tisthu, patalu vrasthu patalu vrasthu munduku sagalani.”

Sri Sri developed confidence levels among labor, observed financial inequalities in the society.

In 1973, “ Maro Prasthana” lyric depicts peasant labor, plundering of aristocrats atrocities one women. Sri Sri instilled some confidence in women.

“Pathithulara

Brastulara

Badha sarpa dhastulara

Edava kandevakandi.”

Sri Sri’s portrayal of The Defeated is superb.

“ And what shall their eyes see?

A scattered slovenlydream!

A shattered heavenly scheme!

And what shall their hearts feel?

Crush of an embracing gloom!

Press of an advancing doom!

And what shall their spent lives gleam?

Whirlwinds of badness and madness!

Whirlwinds of Death’s final sadness!”³

In “The March of History” exploitation of humans pervaded through out the world.

“Where is there a reason for pride

Looking at any nation’s story?

All history of human glory

Is man against man, in glory strife

All men’s history is exploitation,

Oppression, killing and getting killed;

Each history of every nation

Is written in blood on war fields spilt.

Strong races enslaved the weaker ones;

A social order, way of life

That sanctions man to rob a man,

Keeps races in perpetual strife

Shall cease to be, must go anon.”⁴

Sri Sri ‘s “ Oka Rathri” lyric highlights retrospection of Sri Sri’s unemployment, poverty and loneliness.

“ Sadly the moon light

Saddles the night;

Mystic fantastic

Gives me a fright.”

Here the poet describes indirectly about diminishing of values in the society. Man’s position has become miserable.

“ In the sky a desert

There lies a swoon,

A lonely and legless

Camel the moon.”

Man is entangled in the loneliness, void and consciousness.

Velcheru Narayana Rao’s Version “Call of poetry” focused on the meaning.

The translator ignored the sound patterns in the original poem addressed to the lady. Sri Sri used several echoic words resonating with music in the original poem, that powerful appeal is missing in English.

“Let us look at the lines from the version of Narayana Rao:

“ What noises, languages, what views I saw?

What worlds of colours ever new and newer!

My song gained life from what sources of energy!

And what sounds I chose for my poem!

What ever I searched, I haeard

Heaps of sounds, sounds that call,

Sounds of the conch and drum
From the deep of the ocean-
An ocean that is shaken by a wild tempest
In the middle of the night
By torrents of rain from all the sky.
That very night I heard
All the animals of the forests crying, defying rhythm,
All the music hidden deep inside the stars,
Earthquakes falling governments.
Revolutions
War
All of them forms of poetic energy the world vision of poetry.”5

Conclusion :

Indian literature points out general trends parallel ones romanticism, progressivism, modernism and post modernism. Sri Sri became forerunner of the progressive and modern school in Telugu poetry but his poetry exhibits some of the features of the earlier renaissance. He experiments with language, meters and forms of poetry.

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