



Poetry Based On Ecology And Creatures Reflected In Radhamohan Gadnayak's 'Pasupakshira Kabya'

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Abstract: Ecoliterature is reflected in almost all Languages of the World because not only Scientists but also Philosophers, Writers, Poets always think about and Love our great Mother the Earth; truly the Mother(Creator) of everything we see on the Earth may it be living or non-living, for which reason the scientists use their weapons the Brain, the poets use their weapons the Pen and Love to fight for a green and a close affinity to every creature establishing only one family, the Earth Family where only Love and Affection must be present in everybody's heart. Eco-literature is invention of Love in the hearts of animals, birds in the Literary World like the new invention in science, has the vital role in making the people aware and create a Loveness in every readers' heart so that everyone can love and save our beloved motherly earth from various natural and artificial destructive processes and establish a non-violent earth. In almost all Indian Languages and Literature many poets have intention to save, love and grow our ecosystem and also in Odia Language though many Ecoliteratures have created milestones; but amongst them Radhamohan Gadanayak's work on his creation 'Pasupakshira Kabya' is the most important in which he narrated about how the Animals, Birds, Plants, Rivers, Seas, Sun, Moon play their role in Eastern and Western Mythology and Modern Literature starting from the World's first epic the Ramayana. Padmashree Radhamohan Gadanayak's creation is based on Environment, Nature and Animal; though there is a deep love for nature in the heart of almost all poets but Radhamohan Gadanayak is different from others as he had a special love for the nature as well as animals, birds, environment. He is really something special in writing skills in his poetry work. He discovered special humanitarian qualities in animals, birds and environment which is reflected in his poetry in a well defined manner and proven that no difference between human and animal in the respect of duty and love towards a justice to the society by a true loving heart; may it be human or animal.

Index Terms - Mother-Earth, Eco-System, Eco-Literature, Odia-Literature, Loveness, Nature.

I. INTRODUCTION

Ramayana, the first ever epic of the Universe is the origin of ecoliterature.¹⁻³ "Maa Nisada pratistham twamagamah saswath samah, jat kraunchamithunaadekamabadhiih kaama mohitam" is the first ever literature's first line created by the great sage Maharsi Valmiki in his Univers's first Epic the Ramayana, is the true base of writing something on Ecoliterature based on the curse given to the hunter who killed the male bird partner of the crane bird couple and the female bird also gave up her life after seeing the demise of her male partner who were in a life's very precious moment in deep love and in sexual activity. Anthropocene a geological phenomenon, relates to some events of the Earth's remote past, but the real driving force for the global constructive and destructive changes is strictly centered in human behaviour, particularly in social spheres of human and other animals, birds, plants, and also due to some non living objects. The huge scope of ecology, encompasses all organisms living on Earth and their physical, chemical surroundings, divided into organismal ecology, population ecology, community ecology and ecosystem ecology. Ecology, one of the branch of Biology, as originally defined in the mid-19th century by Ernst Haeckel is the study of the

relationship of organisms with their environment, when biology was a vastly distinguishable discipline from others than it is today. Anthropogenic changes to the Earth's climate, land, oceans and biosphere are so great, rapid and astonishing that the concept of a new geological epoch defined by the action of humans; the Anthropocene, Environmental change and the Earth's geological history. George Perkins Marsh's influential 'Man and Nature' (1864) though perhaps is the first major work to focus on anthropogenic global change, while after nine years the Italian geologist Antonio Stoppani (1873) coined the term 'Anthropozoic' to denote the time of this transformation. The use of tools was once thought to distinguish humans from all other animals, but it is only Love in the hearts of any animal that distinguishes humans from animals, the presence of Love in the hearts of animals make them superior than humans.¹⁻¹⁰

II. PRATHAMA KABITAA(FIRST POEM)

In Indian Culture the Prathama Kabitaa(first poem) is a sorrowful poem the subject of which is based on the grief resulted from the untimely demise of a crane bird couple. The barbarian Ratnakar after transformation into a sage Valmiki on his way to returning to his monastery after taken bath in the Tamasaa River found one crane bird couple was in the intimate moment of deep love and in a stage of mating that was life's most precious moment in which one tribal Hunter came and arrowed the male bird partner into death and as a result of which the heartache sorrowfulness felt by the female bird partner lead to shock, seeing the sorrowful moment she also breathed her last and quaked the heart of the great sage who eyewitnesses the whole event and given curse to the hunter in a lyrical language, that became the first line of the poem and literature history and made him the first poet of the earth; the Prathama Kabitaa of Radhamohan Gadanayak in Odia is translated form of Valmiki Ramayana's original Sanskrut script's first Line.¹⁻³

III. JATAYU

His second poem 'Jatayu' also based on Ramayana the life story of God Rama in which 'Jatayu' a vulture bird who protected mother Seeta while she was kidnapped by one evil King Raban by an aeroplane namely 'Puspaka' and Jatayu flew high in the sky while defending for mother Seeta and got deeply lacerated injury and his wings cut detached from his body and defeated from Raban and Seeta was kidnapped by Raban to his Kingdom Lankaa(today's Srilanka). On the event of search of Seeta God Rama and Laxman found Jatayu in a state of life's last moment in the forest and tried to rescue the bird's life but instead the bird told that he didn't left his last breath until he gave Raban's Seeta kidnap message to God Rama and Laxman and the bird before his death given information of the direction towards which Raban kidnapped Seeta with his 'Puspaka' aeroplane. This tells us how a bird can sacrifice his life towards good work and justice.¹⁻³

IV. SARAMEYA

'Sarameya' a dog described in Ramayana was beaten by a beggar Brahmana namely Sarbarthasiddhi as a result the dog complained in the Court of God Rama and God Rama asked for that Brahmana by sending a messenger and planned for punishment and Rama allowed the dog to decide which type of punishment the Brahmana should get and the dog 'Sarameya' told to Rama that the Brahmana should be crowned as the 'Mahanta' in the Kalinja Matha in which one day the dog in his previous life was the Mahanta of that Matha and got punishment in the form of curse in not doing his duty properly; the dog now decided this punishment for the Brahmana this signifies that a dog is very wise and is very sure that the Brahmana will get punished in the form of curse if he will do mistake in the Kalinja Matha implies that the dog is wise and has got that ability to decide the Justice.¹⁻³

V. SAKUNTA RA DAANA

In the foot of the Himalayas, a newborn female baby was sleeping under a tree, no one was there near that baby. Being highly up the branches of the tree providing the shade to the baby, the slow wind embraced the baby. At that time a vulture bird namely Sakunta was flying high in the sky and saw that baby and landed immediately for a meat prey but found a tiny newborn baby on the green grass bed was sleeping; the newborn baby was seeing with fearful and tearful eyes. The Vulture Bird awaited for the mother of the baby to come but no one came, and when the sun goes up high the Vulture Bird spreads his wings and protected from the heat of the Sun. After sometime one sage namely Kanwa came and the Vulture Bird spoken with grief and showed with his wings raised and described everything with his tearful eyes, gone away a short distance from the baby and told that receive this gift. Taking the baby with his both hands the sage looked at the Vulture Bird, Sakunta with full of tears in his eyes and told the Vulture Bird that, "You, the Carnivore Bird with your good deed you became virtuous and I could know who is the Father who is the Mother; you are the life-giver, you

are the Father, You are the Mother and this newborn female baby is the gift by you and is named as Sakuntala by your name Sakunta”¹⁻²

VI. KAPOTA DAMPATTI

A Dove couple returned to their nest after collecting food for their babies, but found the nest is vacant now, not finding their sons and daughters they started crying. Flying high and searching throughout the Jungle they found that their two babies were crying being entangled. The Dove couple flying high up and cried and cried loud and asked for their help but found that the Hunter was their at some distance and the mother Dove jumped to the hunter's entangle crying and crying; the father Dove also jumped to the entangle of the hunter by saying that why I will live alone, rather to be caught by the hunter's entangle to be with my wife, son and daughter. The whole Dove family unitedly surrendered with the hunter's entangle net. The Dove family sacrificed their life and the hunter came to his home with the four doves and couldn't understand the value of lives of tiny innocent birds.¹⁻²

VII. CHANDRA RA DEHE SHASHAA RA CHHABI

This poem describes that how the picture of the rabbit got a place in the moon. Though this story found in many parts of the earth but this story is derived by the poet from the Shasha Jataka story from Baudha Jataka, in which the Traveller is a Brahmana, who is traveling at the end point of a jungle and high in the sky the Sun is very heat and the traveller became tired sitting under the shade of trees repeatedly. The traveller now became hungry and he requested some food before a monkey and the monkey gave him water and fruits and told that, “take it dear guest” but the traveller didn't take that and gone ahead. Then the traveller also asked a jackle for some food and the jackle gave him some meat and told, “take it dear guest” but he denied and gone ahead. The traveller now requested a cat for some food and the cat given him some fish and water and told, “take it dear guest” but the traveller didn't take that. The traveller now met a rabbit and requested some food and the rabbit delightfully and gently told that, “you are the guest, you are the sacred and holy, I am the tribal of the forest, how can I get rice and recipes? How can I satisfy you? Dear Guest! I am giving you my own body as your food, kindly take my flesh and get satisfied dear Guest”. The Guest told that, “you are the life-preserver, want to sacrifice yourself as the food of your Guest, there is no one like you on the Earth, Let my Life be lost in hungry no obsession in my mind but how can I kill you to eat and will do sin”. Then the Rabbit went to collect the wood and water and ignited and jumped into the flame and told that, “dear Guest, dear God please take me as food”. But a single hair could not be burnt in the fire. Now the Traveller told that, “I am not the true Traveller, I masked myself, I am God Amarnath of the heaven; you the Rabbit became immortal by giving up your life for your Guest, I will give you a place in the heaven”, telling this the Traveller disappeared. The evening came, the moon shines in the sky, everyone could see the print of the Rabbit on the Moon. This is the sacrifice of the Rabbit which made him Immortal.¹⁻²

VIII. GOLAPA O BULBUL

This Poem is collected from the Story book of Oscar Wilde' story Nightingale and Rose in which the Black Bee collecting honey from Rose but the Nightingale told the rose that I will give my blood to make you red colour and the rose laughed and told, my desperate Lover, You the Nightingale. The Nightingale flew down from the top branches to the lower branches where the brown Rose bloomed and pressed his chest with the thorns of the rose tree, the Nightingale bled heavily, the brown Rose gradually turned red. In the next morning the Sun rises and it was seen the Rose is Red with the blood of the Nightingale and the Nightingale found dead.¹⁻²

IX. MARU RA EAGLE

There is a Oasis in the Desert, in the lap of which an Eagle nests with his family by tolerating the storm, the sand-hit, the hot summer, the icy winter. He used to fly away in the dawn and come home in the evening and get pleasure from his wife and children. One day the Traveller Eagle went in the East direction towards the river Sindhu, and sat on the branch of a tree and looked at the foamy water of the river. The Sea Crocodile told that, “who are you the Guest?” The Eagle told that, “I am the Eagle of the Desert”, the Crocodile told, “Stay today in our country as a Guest”, the Eagle again said that, “my wife and children would be awaiting me”. The Crocodile told, “can it be possible to leave the lovely birth place?” The Eagle asked the Crocodile something to give him, the Crocodile told, “anything you can take”, the eagle took a 'sukti' in his beak and returned home. One-day he gone to West and sat on a mountain and the cloud requested to stay there today and also forever with his family but the Eagle denied and took a grass in his beak and returned his home the Oasis of the Desert. Again he gone to the North, in a jungle the Tree requested him to stay there today and forever with his family

permanently but he denied and took a fruit in his beak and returned home the Oasis of the Desert. At last the Eagle gone to the South where Green Lands with crops are there, the Land requested him to stay there today and forever with his family but he denied and took some crops seeds in his beak and returned home the Oasis of the Desert and spreaded the green cultivation around the Oasis of the Desert. One day one caravan reached that Green area of the Desert, the Traveller looked unblinked, the Oasis-Water-Moisture told him an Eagle resides here and all greenery is his contribution only.¹⁻²

X. CHITRAGRIBA

While flying high in the sky the Doves saw there are rice grains spread in jungle, and tried to land there, but Chitragriba, the King of the Doves prohibited them to land there and told how grains will come to a jungle, there might be danger. But one dove namely Pingala told that there are so many problems in life to live and collect food, if not why the Hunter is hunting in the jungle not fearing to the Snakes, Tigers, Lions etc. All the Doves motivated by Pingala landed there for food grains and captured by the Entangle of the Hunter, and scolded Pingala, but Chitragriba, the King of the Doves told that, don't waste time and fly Unitedly to rescue ourselves from the Hunter. In a distant Forest my Friend Hiranyaka, the King of Rats is there, he can cut the net, let us fly unitedly. They flied, the Hunter saw unblinked to the sky that the Doves flying with the net. They reached their target forest and the Dove King Chitragriba asked the Rat King Hiranyaka that come outside from your pit. Hiranyaka came out from the pit and welcomes his dove friend Chitragriba and started cutting his net but he refused and told not to cut my bond first, the other doves are my family members, first cut their bond and at last cut my bond. Hiranyaka told I am Old and my teeth may break so I want to Cut your net first. All Doves told at once that our lives has no value, cut our King's net first, but the Dove King told that my Life may not be rescued but rescue the lives of my dependents first. Hiranyaka told that I was testing your mentality, and called his family members and they all came and cut the whole net of all. All the Doves got free from the net, thanked the Rat King Hiranyaka and flied to their destination and daily served Chitragriba the King of Doves and told you are our proud, you saved our lives.¹⁻²

XI. RANASING

Ranasing a brave Elephant in the War who stands injured deeply still after the death of his commander, the King of the country and he still stands alone for three days and three nights in severe bleeding stage not backstepped till the son of his King comes on a horse to the battlefield, then the elephant fell down on the ground saying that where my Commander King and Driver asleep, I am the only Soldier to fight and satisfied with my death, this shows how an animal can be obedient and have much patience than any human.¹⁻²

XII. SAKTIDHARA

This subject was collected from Baudha Jataka. Saktidhara is a Royal Elephant and is in the stage of old age. He warred for lifetime in the King's army. During his old age he has gone with pleasure to take bath in the pond. But has unable to move in the clay water. The mahout tried a lot but he has not so much of energy to go up from the pond. King, Minister and the whole kingdom's struggle became unsuccessful. At last one Hunter of the city told the King that he can rescue the elephant. The hunter dressed like a warrior with holding sword and shield with his hand and blown the horn and the elephant activated from insensibility and weakness, and reminded his power, stood upright and jumped from the deep clay. Unless ones confidence didn't develop the achievement can not be fruitful.¹⁻²

XIII. BAULAA O MAHABALA

This 'Baulaa Gaai' 'the Innocent Cow' story is very popular and famous in Odia Literature. How the Innocent Cow obeyed the truth is the base of many poets including the devotee poet Balaram Das. In the state of Kanchi at Kanchanpur there was a cow namely 'the Baula' daily goes to the forest for grazing, one day she was returning Home after grazing in the forest, on the way the three days hunger tiger awaited her for his food; the Innocent Cow requested the Tiger to leave her to breastfeed her seven days old baby calf and will come back to the tiger to eat her. The tiger believed on the cow's word and left the cow to go for breastfeed her calf. The cow gone and breastfed her baby calf, and said to the calf that, this is your last chance for you to take my breast milk, so you should suck my breast satisfiedly. The calf asked the mother to go with her to see the tiger; tiger will eat both of us, not you only, but the mother denied and told you are my offspring you should be alive, but the calf request repeatedly and the Baula Cow came back along with her calf in front of the tiger to eat her and kept her promise. By seeing the mother and child cow in front of him the tiger became astonished, said the cow that, you are great your calf is great on this earth, you won my heart due to your power of truth and commitment.¹⁻²

XIV. BOW

The poet Cowper when unsuccessful in getting a fresh bloomed orange colored Lily of his choice despite of repeated efforts, his lovely dog 'Bow' felt the feeling of the mind of his master and jumped into the pond of water and brought the fresh bloomed orange colored Lily and gifted it to his master; the poet Cowper in turn told that, I will gift you a poem in the name of you "the Bow". This Original poem is translated into Odia Language by the Padmashree Award Winner Poet Radhamohan Gadanayak in his Poetry Book "Pasupaksira Kabya".¹⁻²

XV. PARROT AND THE ANGEL

This story is derived from the Sukabasaba sambada from the fifth chapter of 'Anusasana Parba' of Sanskruta Mahabharat. Once a hunter while following and hunting a deer his Poisonous arrow mistargeted to a big tree in the jungle, in the cave of which a parrot was living. Due to the effect of the Poisonous arrow the leaves, flowers, fruits and the whole tree becomes dry and dead. There was a pious parrot living in the cave of that tree on which the hunter mistargeted the Poisonous arrow and as the parrot bird is grateful to the shelter providing tree didn't left the tree. Thousand Eyed God Indra came to know the cause of living of the parrot in that dead tree and thanked the parrot in his mind and disguised and presented himself before the parrot and astonished on seeing the faith of the parrot. This is also described in the mahasuka jataka of BauddhaJataka.¹⁻²

XVI. BALAAKAA

Derived from Hamilton's Mythology and translated to Odia Language by Radhamohan Gadanayak describes this story in the form of poem in which the original-Greece-poet Ibycus was theft by the savages and cried and asked the flying birds Balaakaa that, hey flying Balaakaas look at me and wait a while and see how I am getting backpain been theft by the savages, tell in the City; No one other than you is my witness. I will not remain alive as I got injured; I am the Traveller of the path of death. The evening path of the Capital is lightened, the poet's new drama is being played. They gave Message by flying over the audience and the savages got punished by the citizens and gone to the cremation ground for last tribute to their poet Ibycus, told unitedly that, you the poet Ibycus is the proud of Greece, the savages got punished, you stay in peace in the heaven.¹⁻²

XVII. CHAITAK

Indian National Warrior Maharana Pratap Singh's warrior horse 'Chaitak' though was an animal but was very intelligent, helped in attacking the elephant army of the enemy kingdom and being injured in the Haladighat battle he helped his own king Maharana Pratap Singh and his name Chaitak is as much famous as his king Maharana Pratap Singh.¹⁻²

XVIII. HANSADUTA-ONE

A Poem based on Swan Messenger is Hansaduta-one: how a small bird Swan requested the King Nal and the poet repeated this sentence many times in his poem that leave me alone hey King as I am innocent bird going in my own way, I am living on eating Lotus flower; in my home my old mother is awaiting me, I am giving her food as I am her only son and my wife is pregnant. After repeated requests the King Nal left the Swan free and told you can fly on your own way. Swan returns to the King Nal and told that I can search bride for you, in Kundinapur I have seen very beautiful lotus coloured princess namely Damayanti, if you want I can convince her; the King gave permission to go to Damayanti. The Swan reached Princess Damayanti's House, told that I brought a good news for you; you must have listened the name of the famous King Nal, if you don't mind I propose you to marry the King Nal. The King dreams you everyday, dreams your beauty-quality-victory. I think you also dream of King Nal, please tell the truth, I am the messenger telling for your wellness. The princess told the swan that how could you know the feelings of my mind? I also dream for the King Nal, take this message to King Nal. Getting this message from Damayanti, King Nal kissed the Swan, let the Swan be seated on his lap, and told dear swan you became my life-swan.¹⁻²

XIX. HANSADUTA-TWO

Lalita and Bishakha requests through Swan Messenger for return of God Krusna from Mathura to Gopa and describes about Radha's time to time unconsciousness in fear of break up since Krusna left Gopa and went Mathura with a few days commitment but not returned till date.¹⁻²

XX. PASURAJA

'Pasuraja' The King of Animals the Lion is not only brave and powerful but also fierce and wild. But getting affection wild animals became friendly. Even wild animals show friendly behavior while getting affection and cooperation. Androclis is a slave boy in Rome but was sent to Africa. The Life of Slaves are very challenging and painful. So they are bound to leave the owner's house underground. Cruel man becomes animal. There are many story regarding this. Ishop's story consists of Androclis and Lion is very heart touching and translated into Odia by the Poet Radhamohan Gadanayak.¹⁻²

XXI. LAIKAA

Laikaa the first ever living traveller to the Moon is a Dog. This dog was sent to moon by the Soviet Russ in a spacecraft the Sputnik. The space research mission was successful but the dog became the first martyr in the space research history; Laikaa's barking ringing in the depth of the mind of the poet Radhamohan Gadanayak, as evidenced in the last poem in his Poetry book 'Pasupakshira Kabya'.¹⁻²

XXII. CONCLUSION AND MESSAGE

Every Creature including human being is a unique creation of God who has given everyone an inbuilt energy, intelligence, perception to various stimuli by the sense organs and duty towards justice but how much one is obeying the rule of love as the God expects from everyone is only love to each other may it be living or non-living, may it be plant or animal, may it be human or lower creature, the love and truth are the only weapons that can win the hearts of all. We the human being have the duty to love and care the animals and rescue the rare species of animals from being extinct. Hunting should be strictly prohibited universally and close affinity towards each animal should be the part of our love. The superior most creature being blessed with every good ideas, non-violence, mercy, must have to be herbivores rather than omnivores in our eating habits, giving the chance of freedom of living to each animal and bird.

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