

Nirmalprabha Bordolo's poem 'Draupadi': A General Discussion

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Poetry is the medium of subtle and sensitive expression of literature. In which a story or emotion is artistically expressed through any language. Poetry is also called a limited word craft. We are going to discuss an influential poem 'Draupadi' of this limited word craft. Whose poet is the powerful poet of Assamese literature, Nirmalprabha Bordoloij. Poet Bordoloiji has presented this poem with great beauty in the modern context, taking the basis of historicity.

Draupadi is the pivot of Mahabharata. The whole Mahabharata story has happened around him. It is difficult to find a woman like her in the history of the world. She was a complete and efficient woman. Proficient in all. But Draupadi also had weaknesses like ordinary women of the world. After receiving Draupadi in swayambar, the Pandavas reach the tent and on being told that they have brought alms, Mother Kunti asks everyone to accept it together without seeing them. Seeing the daughter-in-law, Kunti marries the five Pandavas to keep her promise true, and since then Draupadi becomes the wife of the Pandavas.

Now come on Nirmalaprabha Bordoloi's poem 'Draupadi'. In this poem, the doubt of the female mind, love. Along with the light of envy, desire-lust, hope-disappointment etc., the poet's historical consciousness has also been illuminated. Draupadi is a symbol of the woman of the whole world in this poem, written by taking Draupadi as the basis of Mahabharata. The psychological studies of the inner mind of the poet have given a special amount to this poem.

Moi Vyatikam

Nahoi Nahoi

Moi Moi Mathu Chirantan Nari

Jugamiya Rahasyare Bhara Bichitra Barnalir Ek Sahaj Prakakh

(Which means - Draupadi is not different from other women. She is also the light of a truth full of mysteries like the women of ages and ages.)

The female mind is a mystery. Draupadi is also a mystery. Like an ordinary woman, Draupadi's heart is also filled with thousands of dreams and desires.

History has also not done justice to Draupadi. Draupadi was considered responsible for the Mahabharata war. However, she was not the only one responsible for this. The distribution of property was also one of the main reasons for this. Draupadi also had to fight in life. His struggle fighting was both external and internal. Being the wife of five husbands, the daughter of the majestic king Draupada and the sister of Dhrishta Doom, she was left alone in times of distress. Anger was its strength.

Moi Mathu Kori Galu

Satyar Sahaj Swikar

Jibur Swikar Bhadramir Mukhar Talat

Sarbadaye Gupta Hoye Thake

(Important: I have readily accepted the truth. The one who accepts the evil always disappears)

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Not everyone has the courage to accept the truth or live it as a kind of fact. However, accepting five husbands without saying anything is also a big secret.

There can be many reasons for this also. But in spite of all this, Draupadi has become great for everyone by accepting the truth easily. Because accepting the truth is also a big deal. Another thing available in this poem is the imperfection of the female mind. Generally the female mind is imperfect. Even after getting everything, there is always a desire to get something else in the mind. The poet says—

Pranar Patra Janu Ketiaba Bhare

Jeta Nijake Bhabo Sarbatoke Aishoiyya Mondit Buli
Sakalu Paisu Buli Garbit Bhangit Sfit Hoi Uthu

Kheitu Khanate Manor Kunat Abachetanaye Hahe Bidupar Hahi

Dhurta Ek Khelubar Dare

(Means - the desire of the mind never ends. Even after achieving everything, the mind is incomplete. Whenever Draupadi felt that she was glorious. She has everything, wealth, fame, honor everything. But the mind is a firm player. Whenever such thinking comes to mind, they laugh devious laughter. Because they know that the vessel of life never fills)

A stable mind also makes people's mind unstable. There was a time when Draupadi also took care of herself under any circumstances. But in some circumstances the mind used to deceive even Draupadi. She could not handle herself in that situation.

Chetanare Driha Hoi Thaku Moi

Mur Bharir Talat Thoka Dupatar Matite

Achaiyya Tathapi

Mur Chaya Jai Agbarhi Duhat Pasari

Due to this instability, Draupadi's experience of unsatisfied mind's unquenchable desire creates panic in her mind. For this reason, despite the presence of the image of the patient Yudhishtira, the mighty Bhima, the mighty Arjuna, the calm and modest nature of Nakula-Sahadeva, another image emerges in Draupadi's mind.

It is obvious that the attachment of women towards beauty has been there since ages. Those people are unintentionally attracted towards beauty. The anxieties of the unattainable beauty in an ordinary woman are reflected in Draupadi as well. Draupadi questions herself. Why does Karna's imagination come to mind even after getting five husbands full of all the qualities? And then she herself calls it the game of Maya. Still people say that we are above the body. which we operate.

Bisaru Karnak Kiyo ? Kiya Ai Trishna Jage ?

Akonth Bhari Mur Thakute Amrit

Aiya Ai Mayar Khel

Dehi Aami, Tathapi Karu Je Bakh

Dehar Udhdhati

Meaning - Draupadi does not understand why she is attracted to Karna. Whereas they have husbands full of five qualities. All this is Maya. We all fall in the circle of Maya. But we are above all. We operate this body of Maya.

In Samyamb, Draupadi did not want to marry whom Draupadi thought of as Suta-son. His imagination starts happening to him now. At the time of marriage, Draupadi had only one image in her mind and that was Arjuna. Then even after not wanting, Draupadi gets five husbands. Their aspirations start getting fulfilled. But gradually the same desire awakened again. When he came to know that Karna is also Kunti's son. Karna's longing for profit is the intense mystery of Draupadi's female mind.

Draupadi's attachment to Karna is a symbol of organic lust. The glimpse of beauty craving leaves a nectar impression on the desire and lust in the female mind. This new concept of beauty has been clearly shown in the poet Draupadi. According to the poet, the sense of beauty resides within the possessor of personality, the well-versed hero, the pundit etc. and the possessor of a beautiful body-mind. All the women of the world are worshipers of beauty, Draupadi is also one of them. In the pursuit of this beauty, the poet has not only given importance to sexuality, but also exposed its goodness and qualities. According to the poet, beauty is like a colorful flower that tries to beautify life with its fragrance.

Pratitu Rangrei Pratipah Ful Jodi Thakileheten Mor

Moromor, Jivanar Saru Ayor Bonnikhalot

(Meaning - I wish there were green flowers in this ear of life, then the whole life would have become colorful. Hope for all kinds of happiness has been expressed)

The mystery and beauty of the female mind is the essence of this poem. There is an example in this context. An arrangement of literary Homain Borgohai ji - 'Nari Hridayar Nisangata'. The name of a Film is mentioned in this arrangement. In which an old woman at the time of death tells her granddaughter the truth which is unbelievable. According to her, although she had a love marriage and was happy in her life, she was crazy about the idea of a man she was in love with all her life. She was so happy with her married life that her smile never disappeared from her mouth. Still why did she love that imaginary man? In spite of being physically and mentally satisfied, she still had men in her heart in whom she felt super sensuous pleasure. The attachment of the female mind to the things that are not attainable is the proof of mysticism. Undoubtedly 'Draupadi' is a modern poem. If it is seen as a symbol, then it can be said that Draupadi is the symbol of the whole woman of the world. Then, despite getting everything, the indomitable desire of a woman can be understood by Karna in euphemistic form. Karna is a

symbol of insatiable desire. Freud's influence is evident in Draupadi, who has been influenced by psychology. The poet has beautifully presented the sexual desire of Draupadi and the mood of the inert mind to us through her subtle analytical power. In this three special forms of Draupadi have come before us—

1) Draupadi of Mahabharata

2) Draupadi as a symbol of the total woman of the world

3) Draupadi, the poet's imagination, is a combination of all these three. In this poem, which is written on the basis of historical historicalness, the poet has presented the historical body in front of us by applying a new look.

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