CORONA TO KRISHNA: CREATING AN AMBIENT ECOLOGY FOR POST-CORONA THIRD-WORLD LITERATURE (SPECIAL REFERENCE TO SANKARDEVA’S ADI-DASAM AND JAGANNATH DAS’S ODIA BHAGABATA)

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Abstract

William Rueckert’s first essay, “Literature and Ecology: An Experiment in Ecocriticism (1978)” to till date, Eco-criticism has emerged as a prominent theory in the field of literary criticism and the result of growing concern about environment in literary aspects. And in last forty years, the contemporary Wave models ecocriticism are trying to redefine the discipline as the tranenational, multicultural, interdisciplinairy and pluriform. Its rhizomatic path comments it as a diversity of voices. As the non-central, dominant doctrine or theoretical apparatus Ecocriticism, from its inception to date of future, i.e. the post-Corona, a cyclic transformation in its study have happened as the relationship between literature and the physical world to the study of the relationship between the literature and cosmic Universe. In changing nature of physical world to Cosmic Universe, the Ecocriticism rejecting its traditional theoretical concept, has raise the moral questions about human interactions not with nature but with Universe; therefore is adopting more complex metaphor, ‘Krishna’ than the present literary fantasy, ‘Corona’. Here in this paper, taking a step further the study of ecocriticism to sixth wave, we are trying to establish that the literary sphere is continuously developing its ambient ecological and eco-cultural sphere for future in-born literature. For this, we have adopted here the descriptive and analytical method, and taking examples from Assamese and Odia literature proved here that how Sankerdev, and Atibadi Jagannath Das has already made the ambient eco-cultural sphere through their literature and their time with adopting more deeper metaphor, ‘Krishna’. Therefore, the ‘Corona’ as metaphor in third-world in-born literature no doubt will reshape the contemporary materialistic eco-culture to Universal cosmic eco-culture.

Keywords --- Ecocriticism, Corona, Krishna, Sankardev, Atibadi Jagannath Das, Ambient eco-culture, sixth wave of ecocriticism, Universal consciousness

INTRODUCTION

William Rueckert’s coming term ‘Ecocriticism’ (1978) in last forty years has gone through many wave models and gained popularity and developed as a separate discipline in academic spheres. In 1992 at the annual meeting of Western Literature Association, a new Association for the study of Literature and Ecology (ASLE) was formed, with Scott Solvic elected first president. In 1993 ASLE established a journal, ISLE: Inter-disciplinary Studies in Literature and environment (Goltfelty, xviii). Through ASLE and ISLE, ecocriticism started spreading very fast in western countries. The critics have adopted or accepted the ‘wave model’ of ecocritical development have marked Four waves up to now, with an addition of fifth one as the ‘New International Voices in ecocriticism’. From its inception to till date i.e.up to the year 2020, the discipline has taken a rhizomatic path with multiple theoretical methods and highlighting the intersections between material ecocriticism and post-humanism. The first wave of ecocriticism dealt mainly with nature writing, wilderness, Anglo-American nonfiction and discursive eco-feminism. The second wave turned its attention to other literary genres and media, environmental justice and urban ecology (Buell, 22) and acknowledgement of environmental justice and postcolonial concerns. The comparative and self critical characteristics of the third wave explore all facets of human experience from an environmental viewpoint and recognize ethnic and national particularities. Whereas the fourth wave emerging as the discourses of materiality in this global era encompasses itself to encompassing basic human behaviors and lifestyle choices, trans-corporeality and the new call to human-nature co-extensiveness and stressed upon Ongoing multiculturalism and Environmentalism of the poor. However, from the year 2012 to till date, some newer voices of American ecocriticism (Stacy Alaimo, Rob Nixon, SerenellaLovino) are focusing on developing streams of thought with gothic ecocriticism, affective ecocriticism, post-local ecocriticism and environmental expression till the date of Pre-Corona.

POST-CORONA ECOCRITICISM: UNIVERSAL CONSCIOUSNESS OF ECOCRITICISM

The transition of ecocriticism into a field of transnational environmental horizons is still an ongoing process; and it entangled the relationships between socio-cultural practices both in local and global ecosystems, especially human-nonhuman relationships. Here our discussion is with prospective ecocritical sphere of Post-Corona world literature. In our way, the literary consciousness sphere of ‘Burn-in literature’ in our way will follow the path of Krishna, the supreme consciousness and takes far mile of ecological sphere to ‘Universal ecosystems’ than to global or post local ecosystems. Where, the Corona pandemic deals with a worldwide pandemic - a flu-like illness - that begins in the Far East but then spreads around the world with a message of social/physical distancing and is inspiring for virtual ecocritical sphere in every part of human activity from health to education, livelihood to living level. Therefore, here we want to re-quote the words of US journalist Lawrence Wright that he told to Jonathan Marcus, the diplomat correspondence that “I think this crisis is a great opportunity for a civilization reset.” Taking this opportunity, here we have open here the trend of critic even before the creation of literature. For this ‘Krishna’ only the mythic symbol as ‘Universal Consciousness’ only be able to develop an ambient Ecology for Post-Corona world literature.
'Krishna' etymologically stands for 'all-attractive' as per Sanskrit verse that includes everything. SrimPrabhupada, during the question answer session or in different Srimad-Bhagavatam classes is trying to elaborate the Krishna consciousness means God consciousness. And as liam Jesus, or anyone who speaks about God, is in Krishna consciousness. Krishna consciousness means the original consciousness; "I am Krishna’s I am God’s, part and parcel of God." As him in the Vedic language, yasminveivijnatesvaravamevavijnatahbhavati (Mundaka Upanishad, 1.3), i.e. one who understands that one Supreme, he understands everything immediately. When Krishna, the deadly disease is spreading the messages of separation or Distancing, the Krishna Consciousness or the Universal consciousness believes in Togetherness where its experimental laboratory only the unique cultural ecological sphere. Therefore, the Universal consciousness of Ecocriticism will further spread the message of Universalism in the sphere of ambient global and postlocal ecology. And the above principle is perfectly explained in Hindu Vaishnavism Classic, 'The Bhagabata' and the same is perfectly catalyzed by two eminent Writers, Sankardev, and another one is Jagannath Das.

SANKARDEV AND ATIBADI JAGANNATH DAS
Both SrimantaSankardev and Atibadi Jagannath Das are from medieval period when Bhakti Movement flourished throughout India. When Sankardev was the epitome of Bhakti Movement in the north-east India specially, Assam region; Atibadi Jagannath Das needs no introduction to any Odia, as his consummate work 'SrimadBhagabata' is daily read almost in every household of Odisha, and has been a guiding light of socio cultural life for Odia.

A multi-faceted genius, SrimantaSankardev was at once a spiritual leader, a social reformer, a prolific writer, a master playwright and composer of Assam region. He was born in 1449 at Bordowa(presently Nagaon district). He was not only a religious saint but also a great literary personality. He started his education at the age of 12 years in the school of MahendraKandali. He achieved efficiency in all sacred texts and Vedic knowledge too early and become head of his fellow batch. After completing his studies, he got married to Suryavati in 1470 and took charge of his patriarchal occupation. After the untimely death of his wife, Sankardev detached himself from pleasures and travelled extensively throughout the religious hub of the country including Puri (Odisha) and north India. Sankardev strived for binding the diversified and divided Assamese society through propagating Vaishnavism. In order to promote Ekasaran Bhagawati Dharma, he wrote and composed many songs, poetry, drama etc. 'Dr. MaheswarNeog' rightly said, 'By constructing Kirtan-Ghor in Bordowa, Sankardev cultivated the seeds of Bhakti and it paved the way for establishing Satra and Namghar.

Through Chinayatra he also began the history of Bhaona (plays) in his period" (Neog, 79)(3). His notable literary creations are Harichandraupakhyan, Rukmini Haran, Balichalan, Amrit Manthan, AjamilUpakhyana, Kurukhetra, Bhakti-Pradip, NimiNavasidha-Samvad, Bhagawat 1st, 2nd (Ajanimukapakhyan only), 8th 10th, and 12th, skantha, Uttarakanda Ramayana, Patni Prashad, Kalyadaman, Keligopal, Kirtan and Gunmala.

The conceptual framework of nationalism imbibed a new spirit amongst the Odias through the Medieval Odia literature contained by the Odia intellectuals. Jagannatha Das of Odisha, a medieval saint of the 16th century, is honored in every household in Odisha for his original translation of the Bhagavata from Sanskrit to Odia. He expounded the philosophy of Odishan Vaishnavism in his work.

BHAGABAT TUNGI & NAMAGHAR WAS THE PERFECT AMBIENT ECO-CULTURAL SPHERE
Many eco-critics advocate the definition of ecocriticism. In this regard William Rueckert, CherylGlotfelty’s definition is remarkable. Rueckert defined ecocriticism as, ‘The application of ecology and ecological concepts to the study of literature (Glotfelty, xx). According to CherylGlotfelty, “Ecocriticism is the study of the relationship between literature and the physical environment (Glotfelty, xviii)”. Here, notable to say both Jagannath Das and Sankardev have created the perfect ambient-cultural-sphere of BhagabatTungi and Namghar, which steal in existence and part of life both of Odisha and Assam respectively. The Odia Bhagavata gave a new turn to the growth of Odia literature due to its mass appealing qualities and its simplicity. Further Jagannath temple limit the Odia further into cultural unity and henceforth Jagannath was to be recognized as the presiding deity of the Odias. Thus, Jagannath Das not only saved Jagannath Dharma and Jagannath culture from the clutches of the Sahajiyas but also created feelings of nationalism among the Odiasthath resulted in the establishment of BhagavataGharas in the villages of Medieval Odisha. A multipurpose village institution-the village school, the village hall, and the village library, all combined into one.

Namghar is traditional socio-cultural institutions and considered as the grass-root institution of the Assamese society. Sankardev-the profounder of Neo–Vaishnavism in Assam and later, his disciples selected some particular regions and established the Namgharas along with other socio-cultural institution Satras. Both the institution has been playing a vital role in the socio-cultural infrastructural arrangement of this multiethnic state by practising their own legal, cultural, economic and peace building mechanisms. Both the institutions practice their own resolution mechanisms to resolve local conflicting issues, ranging from land disputes, caste related conflicts up to incidents of physical violence and still they have been retaining their contemporary nature even amidst the global waves of changes. The uniqueness of the movement also lay in the fact that unlike other contemporary cults in the rest of India, SrimantaSankardev's Neo-Vaishnavism rested not on a discursive reasoning and abstract thinking but its emphasis was more on ethnic integration, societal reforms and spiritual upliftment through an innovative mode of religious conduct based on indigenous elements of the region.

THE AMBIENT ECO-LITERARY SPHERE BY SANKARDEV AND JAGANNATH DAS
The Bhagavata Purana originally composed in Sanskrit, further recreated by Jagannath Das to Odia and Sankardev to Assamese as discussed above. This most studied, popular, revered, and influential Purana is an epic Vaishnava poem consisting of 18,000 shlokas (or verses) over 12 Skandhas (or cantos) in Sanskrit. Looking this vastness, we here only consider the Sankardev’s‘Adi-Dasam’ and Jagannath Das’s‘DashamSkandha’ to establish the perfect the ambient literary sphere for Universal consciousness of ecocriticism. Both ‘Adi-Dasham’ and ‘DashamSkandha’ considered as one of the finest works of Sankardevand Jagannath Das and the theme is from Srimad – Bhagavata. It tells the story of Lord Krishna since his birth to the killings of Kansa and interaction between Gopis and Udhav. The Elouquence of language, attractive theme, austere description and deep sense of bhakti made scripture as one of the finest literary Assamese and Odia.

Odia Bhagabata’sDasamSkandha’s chapter flow as the Prayers by the Demigods for Lord Krishna in the Womb, The Birth of Lord Krishna, The Atrocities of King Kamsa, rishna’s Birth Ceremony and the Meeting of Nanda Mahârâja and Vasudeva, The Killing of the Demon Pûtanâ, Krishna Kicks the Cart, Defeats Trinâvarta
and shows Yas'odâ the Universe, Childhood of Krishna, The Rainy Season and Autumn in Vrindavan and Conversation between Gopi's and Udhav etc.

And in same description of early life of Lord Krishna is the main theme of Adi-Dasam. The main chapters of this book are, Questions about birth of Lord Krishna by king Parîkhit, Marriage of Doibaki and Basudeva, Imprisonment of Basudeva-Doibaki, Murder of Basudeva-Doibaki's son, The incarnation of Vishnu in the womb of Doibaki, Birth of Lord Krishna, The abduction of the daughter of Yasoda by Vasudeva, Putana, Trinawart, Chakrabad Killing by Krishna, Yasodi's appearance of The world in the mouth of Krishna, Childhood of Krishna, and conversation between Gopi's and Udhav etc.

Both themes describe the stories of lord Krishna from his childhood to younger age. It also described the natural beauty and its soothing mesmerization. Tom Lynch, Cherry Glotfelty, and Karla Armbuster in their co-edited volume, 'The Bioregional Imagination: Literature, Ecology and Place' (2012) expressed that the bioregional thought also considers the significance of intertwined environments, both cultural and natural, as constitutive features of human identity. In other words, bioregionalism explores human identity "in a larger community of natural beings — our local bioregion.(4) Sankardev magnificently described about the natural beauty in Adi-Dasam. The chapters of Varsha Barnan (Description of Rainy Season) and Saratbarnan (Description of autumn Season) are significant in this regard. By these chapters, Sankardev has tried to resonate the relationship between men and nature. He well established the environmental awareness in these two chapters. We shall try to study Place-based Ecocriticism and Deep Ecology with the help of these two chapters of Adi-dasam and DasamSkandha od Odia Bhagabat. Place-based ecocriticism can be seen in the enhancing description of Vrindavan in the context of monsoon. Vrindavan blossoms out with flowers, Cattles eating new gain grass and expressed their happiness. Peacocks fan out their feathers and danced in joy. These illustrations of Vrindavan truly transcended its beauty and greatness. In this chapter, through the changes of nature in rainy season, the beauty of nature, the increasing glory of Vrindavan, relations between nature and living creatures we can rectify place-based ecocriticism quite easily.

Buell (1995 and 2011) includes The Environmental Imagination: Thoreau, Nature Writing, and the Formation of American Culture and "Ecocriticism: Some Emerging Trends." Coupé's (2000) The Green Studies Reader: From Romanticism to Ecocriticism is a landmark publication in ecocriticism which deals with environmental issues from romanticism to the contemporary period.(5) However, the long back Atibadi Jagannath Das in his BhaghatDasamSkandha, Dwarkalila after Udhav gone to Gopis, who the song prepared by Jagannath taking 'honey bee' as metaphor is extra ordinary. He writes as,

"EmantaBhrmarakuChahim/PunobilontiBhrmapali//GovindSakhaaAtutuhu/Punialuikahimpaim/"; i.e. 'by looking towards Honey bee, he told again in mistaken// You are the friend of Govinda/Why you come again/' (6)

Here, the term, 'Govinda' the Krishna consciousness, is attached to sell with honey bee, the environmental consciousness.

As compared, in 'Varsha Barnan', Sankardev describes how the advent of monsoon after summer transferred nature and its beauty enhanced more and more. Monsoon inflicted life in all the living creatures by the raindrops. These images were nicely depicted by Sankardev through imaginative narration. The arrival of Monsoon wiped out the heat from the earth and gave moisture to the soil. The heavy rainfall made the soil more fertile by its touch and the soul gets ready to produce life in the earth. Here he writes, 'Athanäxenileraxmipitrhiraxatra/\n\nDunäixjree ride ntabärixalåta/Bidyutaxanäesasadabátxäesa
nsalA/Nirantaremehagahanarasaliyalaj/Khälëämehbarihumih
hagbijaänjëna/\nëna mahämahantdükbhükädalë dana" (SankardevaBakyamrit,471). It means, 'the sun lighten the earth with rays, and arrives and makes it wet. Thunderbolt flashes through sky and pour rain. Rain filled ponds and lake and flows in earth eternally'.

Here the metaphor 'earth' is more conceptually universal than the workly metaphor; 'Soil' that has been used by Alex (2014a) to describe the phases of Indian ecocriticism.

**KRISHNA AND CORONA: TWO METAPHORS IN 21ST CENTURY IN-BORN LITERATURE**

Indian literature has witnessed considerable development in the field of ecocriticism from the time of seventh decades of twentieth century (Buell, Heise, and Thorner (2011)). In 1980 Nirmal Selvanany introduced a course entitled Tamil Poetics (renamed as Eco-literature in 1996) at Madras Christian College and this was the beginning of ecocriticism in India. In two phases Indian ecocriticism was developed. According to Rayson k. alex, 1980-2004 was the first phase of Indian ecocriticism and this phase was the base layer of Indian ecocriticism. The second phase of ecocriticism of was 2004-2009, or the rebirth Indian ecocriticism. In this period OSLE Organization for Studies in Literature and Environment India formed in Chennai and its counterpart ASLE India in Pondicherry (Alex, 3). The importance given to Indian ecology, its representation in the great epic of India, and the practices of Indians to protect eco-holism is highlighted from Vedic age. Since the Vedic age, Indian poets always had inclined towards the natural beauty of the subcontinent. For this reason, Kalidas and other poets had enhanced the resplendence of nature. Assamese literature and Odia literature are also no exception in this respect.

In Indian literature, the metaphor 'Krishna' exists from the age of Mahabharat and Bhagabat; and become multi pharos at the time of medieval Indian literature. As the metaphor 'Krishna' burns from the womb of Mata Devaki as human consciousness, but continuously transfers himself in eco-logical sphere to God and last in Gita (Har-Arjuna Sambad) explodes himself to Universal consciousness. And this Universal consciousness still exists in human sphere and so as to literature. In contrast, the metaphor, 'Corona' develops form hat or from any scientific lab, but within the couple of months in 21st century expands to every corner of world in an aim to destroy the human sphere. In between number of world literature are developed, including the promotional literatures considering Corona as the metaphor. When the Krishna consciousness attracts aesthetics of Universe, the Corona metaphor repulse the physical presence of human and standstills the entire world, in order to reshape the ambient eco-cultural sphere for the Universal ecocriticism. Due to the virus of COVID-19, the stand steal of cities, factories, human movements, production, economy, cultural interactions, festivals etc. and continuously promoting of virtual technology, social media, e-education system, e-governance, e-banking, tele-medicines and many more are inspiring us to develop a new post-Corona ecological and eco-cultural sphere for our in-born literature, so as to ecocriticism.

**CONCLUSION**

Therefore, the sixth wave of ecocriticism has already puts its foot on third world literature emphasizing both upon life and liberty within the boundary and with vis-a-vis coexistence of environment, ecology, and up course the entire Universe. Here,
the metaphor 'Corona' is preparing the human life and literature further to rise the eco-critic literature to 'Krishna' metaphor or to every attractive Universal conscious, much better than the worldly materialistic sphere. And the same experiment had already been done by Sankerdev and Jagannath Das in the medieval literature both in Assam and Odisha for development of reshaping the ecological sphere for literary ecocriticism.

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