

## Soil and Man in Kalindi Charan Panigrahi's Speech

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### ABSTRACT

'Janni is born in Heaven'. A man who lives the soil can never live without the soil. He seeks the soil both mentally and physically. The soul of man sees the imprint of his ancestors on the soil. The story of a man who dreams of soil comes alive in literature. The creator has a comprehensive view of the original development of the village soil. No matter how much the lifestyle changes. There is no change in his life style. Village, village picture, village character, village memory village festival. In childhood the village's quiet and peaceful environment is definitely connected to the Srasta. A lot of children get the experience of the day and when they go to form a healthy mindset, the memory of the village takes shape in literature. The story of the village, the soil and the countryside has entered the literature. In Indian literature, many aspects of rural life are written in the background of the village and there is a special place in agriculture, commerce, education, culture, religion, festival etc. The events of the village, the village environment, the character of the village, the life style of the village and the rural problems have attracted the attention of the readers of the literature. Orody literature about village soil is as dynamic as it is dynamic. A typical village character becomes a fictional character. His life's laughter struggles, emotions-torture, all the charms of his life have been written in novel.

**KEYWORDS:** *Clay soul man's ancestral imprint on the soil. Their souls remain in the soil. So this soil is not only a shrine but it is our soil*

Among the many novels written about this soil, Fakirmohan's Chha Mana Athha Guntha, Kalinidi Charan Panigrahi's 'Matira Manisha', Luhari Manisha, Gopinath Mohanty's 'Paraja' 'Amrit Santan' Nityananda Mohapatra's 'Hidamati' etc. describe the life of a man who loves the soil very vividly. At every moment, birth and death in the soil, life in the soil and life in the production of the soil destroy the body of the soil in the literature. Beaver becomes addicted to greening and filling grain, which can be seen in the literature of Kalindi Charan Panigrahi.

Kalindi Charan Panigrahi is a memorable genius in Oriya language literature. the development of Kalindi speech takes place of a young age with the help of green companions. His creation is expressed from his desire to love people.

In his autobiography he says that there is nothing greater in the world than love. I want to fill my hands with nothing but love, Love and soul. He has

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repeatedly lost the battle of courage, courage and self confidence in his creation in the flavour of love.

He was born in the first year of the 20th century in Vishawasnathapur. My childhood was spent in the natural environment of the village and the love of the people of the village. A reaction against injustice and sympathy for the poor and helpless human beings are manifested from childhood. The voice of his literature carries the story of man's laughter, tears, happiness and sorrow about man and soil. He has composed five novels man of soil, Hunger of freedom, Amarchita man of iron, and Man of today. There are also 36 stories in five story collections. The story collections were Dbadashi, my talk is not Don, Rashiphala, Sagarika and Akhara Rashmi. The reality of the society is dominated by the image of soil and man in a special form in the society can be seen in his literature. Clay - A man made of clay composed of music. The novel is very rich about the love of soil and rural consciousness. The inconsistency, spontaneity and business of the city has affected the

way of life of man today. As he brooded over the past, man and soil greatly influenced his literature.

A man of the soil, in the novel Barju Pradhan is an ordinary farmer but his tolerance and generosity, service and dedication, sacrifice and determination and unique.

It is composed of an idol mantra for unity among brothers, victory of non-violence over violence. A living demonstration of Gandhian ideals. This novel is written on the social, cultural and political background of that time. The novel's new thought consciousness and awakening appeared throughout India. In this, Barju did a lot of hand work to keep the father Shyam Pradhan's last word and not raise the head in the land and the wall inside the house. Harabower's wife, Jaa Nitramani, with his eyes could not prevent the narrowness of the younger brother. Barju Pradhan, who solves the problems of various villages, has become helpless in his own house. Netramani Harabauu Abiman Kikkazia Muneshfula Chhakadis Phula Fankiya Nature, Saaradi Bouu's house broken principle water can be seen. The method of criticizing others by showing the wall to the fence, picking up a small piece of wood and making a big. First, can be seen in a large amount in the village pouring incense on the five of village tout Hari Mishra. Nature did not allow the five to be extinguished in Barju Pradhan's house. To see the acute problems of the countryside under Karan Geethi. So the farmer sings padmacharan about the family :

"O field farmer simple and beautiful seeing you fill my heart."

Barju left the village empty-handed with his wife and two children, leaving behind his house and possessions. Gandhian ideals are reflected in his commitment to and dedication to non-violence. The spread of western education and civilization has eroded the cultural and social life of India on the one hand. While on the other hand it has led to the downfall of individual's life. Jealousy, hatred, selfishness, personal life and Yayuth family are brought down. Barju Yayuth family is devastated due to Chachadi and narrowness of eyes. Odisha is a true picture of rural life, man of the soil. Barju Pradhan is a man who has become a man of clay. Born in the soil, the eats rice for the soil. In the end, he will mere into that soil, in the eyes of Shyam Pradhan, Barju's father, the soil is the mother. In the same way, in the play of the birth place of Manoranjan Das, he went to establish the dignity of the soil among the youth and said that the soil that we are sitting to leave is not the soil but the mother, or the charm of this earth will be true forever. He said that this is not the soil but the

mother. In Pearl's Buk's Good Earth, Wong Finally holds the soil. He does not want to leave the soil Shyam Pradhan livewise refused to divide the soil. The house and this bill will stay together. You will eat and drink like a stage actor and then your time will be over and some new guest will come and keep the invitation of the soil - this tradition and style will continue the world. The farmer of the soil plows day and night, dry, rainy and cold, life this soil this plowing world sees only his hard work. The novel conveys an intimate picture of Harsh Pulkar's devotion to the soil. The devoted mind, heart of the farmer and his life's sorrows helplessness and helplessness.

The novel gives a touching picture of the unscrupulous farmer with deep sympathy and Hari Mishra's intrigues and conspiracies destroy and innocent farming family.

In the novel Iron man, Barju is not confined to the soil. Gourang Sen takes refuge in his home and organizes his Ujuda world. Expanded from the soil towards the soil mother.

In the man of the soil Barju was confined to his family. The chief cloth, and the field of cultivation. In the iron man, as hundreds of thousands of illiterate farmers ignored the family, village and joined the freedom movement, Gandhi's spirit was enlightened through the character of Barju in the Iron man. Before independence, the man of iron just before independence. Initiated by the mantra of freedom, many men of the soil joined the freedom movement. In this, Barju was released from the soil and suffered imprisonment.

The beginning of his story is autobiographical. The reality of time can be seen in that images of soil and man can also be seen in the story. We can say that soil can be divided into three parts : earth, land and soil. Similarly, there is a struggle between landlords and labourers over land, and elsewhere there is a struggle between brothers over land. After all, all are children of mother Earth. That's why the mother's love for the soil affects everyone.

In the story of Sapua, although the **Sapua Kela** is an associated with mice and snakes, it shows the love and respect for its native species. His strong personality can be seen in the fact that he become his friend and saved the Dalits from the exploitation of Landlords. The efforts to free the natives shows his sacrifice and determination. In Rangoon Pathast's story, we can see the dramatic picture of how the rural poor are left behind and fall prey to Coolie Chiefs. The pain of not being able to set foot on the land of his birth because of his belly button is very

sad. Even after the separation of father and mother, he does not miss the opportunity to see his motherland.

All his stories are full of soil and nature. His soul is always troubled for soil and man. His love for soil and man is seen not only in his novels but also in his poetry. The architecture of his story is not the same central and life-oriented ground, the ground is his creation. That's why the well-known critic Adikand Sahu has written. he was a poet of life. No matter how sad the life is, for him, not the heaven like the blessing of the gods, but the mortal is the desire. He has known this mortal as Amaravati. He has considered this mortal life as Kotinidhi. He has considered this world as beautiful and auspicious. (Srustira Darpanare Kalindi Charan, Page 337) Man, society and family are central points in his stories. Love, tears, sacrifice are the essence of his story. Village and rural voices are the soul of his stories. Respecting the village and rural people, he opposed

the illiteracy and prejudices that corrupt the society from the soil Human love has yielded the Sagarika's love of nature. Images of clay man can be seen in stories such as Sapua, Dhuli, Atal Biswasha, Chhin Prusfa, Jaihind, Badipala, Bitghar O Relagadi, Rudrakshya O Dahani Budhi. Karun's genuine empathy for human life is evident in his novels as well as his ability to narrate with deep sincerity.

Matis traditional beliefs and picture of rural life are successfully reflected in his poetry. Various problems, struggles and dark sides of the country side have found from in his novels through folk characters. His aim is to revive the Gandian ideals and establish harmony in village life, establish respect and friendship among the village people, so his speech literature is a successful artistic visit to the village life of Odia and respect for the soil as a whole.

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