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TRENDS OF CONTEMPORARY PUNJABI POETRY

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Abstract:

By poetry we mean the art of employing words in such a manner as to produce an illusion on the imagination, the art of doing by means of words what the painter does by means of colours. Poetry is simple, sensuous and passionate based on emotions and imaginations. It is spontaneous overflow of powerful feelings, it takes its origin from emotions recollected in tranquility.

KEYWORDS:

Contemporary Punjabi Poetry , poetry , Punjabi literature , elevated tradition.

INTRODUCTION:

According to P.B.Shelley-

“A poem is the very image of life expressed in its eternal truth---Time---forever develops new and wonderful applications of the truth which it(poetry) contains.”

Punjabi Poetry is prominent and valuable component of Punjabi literature ,having culture, tradition and history of centuries.Baba Farid is first established authorized poet of Punjabi ,whose saloks(Writing) inspire us,encourage us,motivate us,even after 12 centuries.Gurbani(Poetry of Gurus) known as poetry of God-from God is excellent ,tremendous,exceptional at all.Among the World 's scriptures,few if any,attains so high a literary level or so contain a height of inspiration.

Sufi Poetry is our elevated tradition. Punjabi Kissa poetry has grand value in our Punjabi culture. Punjabi Ballads are magnificent ornament of every cultural function/gathering. so medieval poetry is associated with spirituality as well as temporal. then poetry enters in Modern era.This poetry is connected with Modernity and it appreciated everywhere. Poetry became free from rules of Metere and followed by free versed poetry. Poetry on stage is esteemed by punjabi audience.Then Period of romantic poetry is reconised. After that, phase of progressive poetry has come. Then poetry became experimental.Revolutionary Poetry influenced from Naxlite movement became very popular.Tragedy of Punjab is picturised in poetry related with tension,horror,anarchy and terror of days.

Punjabi poetry developes from different trends and finally indoors at 21st century. As the contemporary Poetry of Punjabi,it is an imaginative and rhythmical expression in words of man's life and ideas. Current-modern day Punjabi poetry contains contemporary intellectual and rational contents. Modern poets are not linked or connected to One party or ideology.It raises the question of relations of medeival and modernity,modernity and punjabiat,Tradition and experiment ,concepts and Words etc. Modern poetry is a picture of infringement of man,pose of Scattered person developed from Globalization,Colonialism,Market Culture and Consumerism. Terror of war materials in World,Sources of new-technology and ways of communications ,Pollution and increasing population creates explosive

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–volatile surroundings and give fast hasty rash unstable conditions that changed fully life. Even poetry became product of Market. It appears that poetry is not for the readers, written for the poets and only poets understand it. Moreover poetry seems like prose. Poetry became complexed, difficult, complicated, hard due to use of symbols, images, ideas in extreme, excessive, unnecessary. There are only words, meanings are changed or new meanings have been framed. Motive of author is to solve the issues, but modern poetry is unrealized. There are many reasons. As there is no existence in life, like that poem is miss from poem. Poetry should be present human sorrow, human grief, pain, unhappiness etc. Situation should be like 'Felt Thought'. Actually yesterday it was musical poetry, but today it became dumb. But luckily we have one category of such poets who present different aspects of life with full of responsibility, zeal, enthusiasm and passion. Their transparent sight reached at the reality after the breaking of masks.

Sarthy kol shastar nahi----nazar hundi hai
Kavi kol vee nazar hundi hai (Sukhpal)

Poetry is medicine of pain of contemporary society but it is not the source of to remedy the disease or infection. Although we say modern society as Global Village or Open Market or Technology Era but we can't understand or Reconise its rules, systems, convensions etc. It is very difficult to survive or establish in such surroundings specified by landlords, capitalists or our leaders. Poets described wonderfully about terror and panic of Cities

Lagi je tere kalje churi nahi
eh na samaj ke sahar de hawa buri nahi (Surjit patar)

Karoge kis tarah, dasou hifazat roshni di hun (Somdutt Dilgir)
chura ke tel lai jande na, loki divian vichou
Eh chakuaan tae cheeka da dour hai
iaetan tae ardasaan da amrit vela nahi
Dharama di mitti undar shaitaan da harkaar hai (Dev)

Bogus kings have fake people. There is severe sadness in world of power and affluent community. There is loneliness, aloneness, solitude in life.

Rat Bhar nereh dae sanmukh ik tetehna jujiya
din chareh chanan dae davaedar devae hoe gyae (Jagvinder jodha)

Anarchy, rebellion, chaos, lawlessness of present systems is Increasing due to fraudulent politics. Political conspiracies suck blood of deprived and needy people. From the traditions, crime starts to set up their chair. Politics is name of trade related to fraud, corrupt, dishonest people. Common man and gentle being has no existence.

Hovega usnu apana ve koi kam
Nahi tan mazloom de ghar kaun aanda hai (C.R.Modgill)

Everybody wants to get 'chair'. Because no other job or trade is more beneficial. It is very easy to cheat, deceive poor, deprived ignorant people. Current poetry is presentation of Political chambers and fraud politicians. How they cash even minor incidents that they become more complexed. From these stangas we identify with dirty politics and creates irritation from such conditions.

Kabootar naal Bili di bari gahri mohhabbat hai
Kaise Sikhar tae pahunchi vatan di hun sieasat hai (Surjit jajj)
Ik bahana hai roshni da mehaz
Sari sajjis hai sahar phukan di
Merrian akhan tae ban ke pattian ohh
Merrian taliaan tae dhar rahe nae chirag (Vijay Vivek)

Jinnha sammean ch mai jinda han, ki bachia hai vekhan nu
So agli nasal nu main dovven akhan daan karda haan (Gurtej koharwala)

Biggest tragedy of man at recent times is to become homeless. It is misfortune that there are houses

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but not homes. Home is best dream of man. Beauty of homes can define with happiness, feelings, desires and wishes of relations. But unfortunately there are many houses in one house. There are many limitations and boundaries in one house. Poets described skillfully the destructive, vicious and artificial grace of houses. Walls of houses are trembling due to internal fights and accidents. In up to date life houses became cages or prisons.

Bande dae hisse ie ghar ek bimar aadat
nahi hun kaidkhanaen di katai lorh nahi
ghar hi both nae bandian nu saza den laie (Dev)

Eh ghar vi bari ajib haqiqat hai
Eh aeni khoobsoorati naal
nichorda hai
ikalae ikalae supne nu
kae aadmi ate sofae ch
Sirf kapraea da farak reh janda hai (Iqbal Ramuwalia)

Actually all relations are scattered. Houses never be permanent or forever with sprinkled relations. Jaswant Did opens the secrets of relations between men and women. -

Aapni bibi nu milagan tae dasagan-kae banda oh vavrola hai
joe jism di kaid manda hai ruhan taane bhatkdian saian nae
Kidre vi tikana kar laindian aapan taan sanjogan da khel kheldae han

In fact houses become very hypocrite and fake without love and affection. Selfishness of children crossed all limits.

javanga bachaeen kol javanga
puchangae- tusi joe aapna aena kuch aeni thai
chad aaye si ikatha kar leaa
aakho taan aasi madad kariae

This is age of materialist people. We have lot of companions but no friends to share. Everybody is self-centred and nobody is to understand others.

Nahi oh dilbar vargae tae naa shub chintakan vargae
Phir vi rahe rehndae asi tere dostaan vergae (Harbhajan Halwary)

Par maie kis kis nu dasaa
kae maie dostian toe haar gya haa
Par maie dushman nahi (Sawrajbir)

jang dae maidan toen badtar hai sadi guftgu dekho
Sabad har talwar, har ek bol khanjar hoe gya (Hardial Sagar)

The foremost motive of current poetry is to study the psychological conditions under these depressing situations. Poetry realized the pain suffered by man. Poetry is name of disappointment, discontentment, unfulfilled desires. This position is due to his worse life style. He killed his cautions He not face anybody even himself. He lives a bogus life.

Zameena mehngian vikian, zameera sastian vikian
bari choti ji kimat tae vaddia hastian vikian (Surinderpreet ghania)

Zameeran vech kae kinae sukhale nae kai loki
Eh keh keh kae uksave mere man di badi menu (Barjinder Chauhan)

Jaswant Did described it in an experimental way.

Maie bhut sarian sajishan
bhed bharian galaa

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badlian di bhawna
mohbbatan di shebraa
nafratan dae gubnaraa
tae hazaran kism dae luk-ohlian naal bhariaa
sidha sadha aadmi haa

Everywhere man compromises with untoward incidents and awkward situations. To get right destination man became cruel, mean and unkind to all. Navtej Bharti comments:

Eh manukh hi hai joe manukh banan lei
jor launda hai aapne aap nu
Kade rab dae sanche vich dhalda hai
kdy devta dae
na rab banda hai
na manukh rehnda hai

Life is sad , miserable, depressed, dejected .It is full of fear,horror and terror.And to face this life with confidently ,poets provides courage, assurance ,inspiratin,motivation,Bravery,self belief and self reliance. When we move to our mission with truth and belief we must conquer and get success.

jai ie patchar taan pher ki hai,tu agli rut ch yakeen rakhi
Mai labh kae kiteo liana kalma tu phulan jogi zameen rakhi (Surjit Patar)

Kise manzil nu sar karna kade mushkil nahi hunda
Hai lazim Sharat eh pairi sulgda ik safar hove (Sushil Dausanj)

So poetry describes that who wins his palace of mind becomes Alaxandar. To show the way of struggle, Ram Lal Premi comments:

aae tufaano! naa manao jit di aini khusi,
haraea haan,phir laragaa,mai aje maria nahi

Women empowerment is one of foremost feature of recent poetry.It includes with pain, desires , wishes ,needs, potential ,promises associated with women.It instigate the organization, system and structure of man dominaticing society/man dominance. Surely this poem is not against to man but against with selfisn egoist system by man.Attitude and behavior of man can be understand by this stanga written by Shasi Samundra:

Jad oh dost bania taan kina changga si
jad oh mahbub bannia taan kina sohna tae nigga si
Jad oh khawand banian taan sabh badal gya
Oh Hitler ban gya tae oh ohdae consontration camp vich
Ek yahoodi Aurat

Reality of woman is very tragic , dark-

Ek kali Aurat dae supne
both gore hunde han
Tae sach both kala (Nirupma Dutt)

Existence of woman can be realized by Pal Kaur's this poem-

Maa nae akhya si
kae kuria lai nahi changa hunda bohta turna
kuria dae pairra vich saffar taa both hunda hai
par ohna kite jana nahi hunda

Sidarth!is vaar nirwaan
di prapti lai tu nahi yasodra javegi

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Tere mahelaan diaan rangeen diwaaran ch
oh hai both udas (Vineeta)

Sukwinder Amrit proofs women in new heights,new dimensions -

Tu fikar naa kar jaa tu menu chad kae tur jaa
mai kuch din dagmgavagi tae ek din sambal jaavagi

One dimension of current poetry relates to Trans-culture means beyond the culture. Poets describes themes concerns with multicultural, culture assimilation, cultural hybridity and interculture. This type of poems picturise the people in search of bread and butter in capitalist- commercial countries. They suffered and face number of problems like generation gap,cultural-differences,identity-individualisation,communal diversity and attacks. We can understand the position of such people from these stanzas:

Cholaan verga rang kanakvanae rang toe behtar hai
jean pauna pjama paun nalue uchari sabhatta hai
desh vich sada ghar saaf rakhna nivie jaat da kam hai
pardesh vich sarak saaf kardiaan sadi jaat nu pharak nahi painda
parhyaa likhiya manukh oh hai joe aapni zaaban vich gal na kare
imported car vich janda banda bus vich bethhe bande nalou uttam hai

(Sukhpal)

People spent half life in shifts and half life to pay instalments. But do not get peace and happiness. Everybody is associated to each other with selfish interests. Haripal writes in 'Yaad'-

Yaad hai interest rate, gharaan di kist
telephone da bill tae storaan vich sale da lagna
shift da badlana jaa pay daa din
ate panjaa dinaa toe baad sarir di thakvat tae
mitraan ,ghar decaan di yaad daru dae samundra vich duboee dena

There they lives like strangers ,and relatives in own country limited upto dollars. So poet cries 'baabbe they khat pehlaan pehl taa charnataa cherdiae san pur hun taa oh vi ruppeeae mang rahe lagdae han' (Sukhwinder Kamboj)

Current poetry also express the sexual aspirations. Physical relations are treated as wonderful experience as creation of God. Although it is against the traditional culture. Poets describe libido and id in different ways-

Tu jiou patthar koi
naal saintaa kol bulaave
mai butghara
channi rakhhaa aang aang tae (Sawarnjit Savi)

jae aaundae taa ruh toe siva shabad naa bolde
jande taa jism daa chapa chapa naal laie jande (Jaswant Did)

Anxiety, Insecurity, uncertainty, timidity , Scattered relations, infringement of homes is due to lack of ideal customs and values. We should join our traditions, humanization, spirituality, otherwise nobody can stop us to downfall. So modern poets consider it again, So that sadness, unhappiness, unbeliefness can be finished. No doubt poetry described superbly the current issues but poetry must be idle. Such poems are required that inspires our minds and promotes human values. It should teach about ways of life. Such platform is needed where not only poetry is composed as well as it connects with people. Poetry not be complexed, difficult and complicated. It should not pose like prose or riddles. There is media, channels for every fields but there are few efforts to flourish poetry. By one channel of poetry, possibilities and expectations of poets and poetry can be increased. When public poetry platform is to be establish ,poetry will be reconised and influenced with new paths of life. A new poetic era begins with such words-

Menu oh shabad bakhs jehrae lokaan naal jordae han

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ruthe sajjana di baah pharke ghar liaondae han
Oh shabd deh jinha vich lok
bipta vele haak maar sakan tae khusi vele kilkari
oh shabad deh jinha nu parh kae
lok ikallae naa rahen

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