

# Archana Nayak's Aranya Abhisar: A Glimpse

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Archana Nayak is a familiar name in the world of Oriya literature of the Northern seventy period. As a narrator, she has shown due respect for the past. she is also aware of her moral responsibilities. In many stories of her, the female character is the main character, the intuition of the female mind, the pain of life, the hope, the desire, and the potential of dreams are depicted in her works. she has felt the pain of a woman's life in her heart and illustrate it very strongly in her story. she was born in 1942 in Madanpur, a village in Baluga area near Chilika. she was known as a brilliant student during her studies in famous educational institutions in the city of Cuttack. she started teaching in a government college after securing the first rank in the first class in the Department of Odia, she is known as a great teacher and beloved to her students. she is also know as story author, novelist, literary critic, dramatist, lyricist and translator. The scope of her words extends from the soil to the invisible world of the distant sky. As we immerse ourselves in her stories it reveals the heart of a sensuous lover with all the gentle, simple and harmonious contemplativeness. her short story collections, novels, essays, plays, poetry translations and children's literature have been published.

she is not only embedded in the social consciousness. she is also committed to the fate of this planet, the destiny of man and the process of evolution in her life. Because the founder of the evolutionist, subliminal consciousness, energy and commission, the Mahayogi Sri Aurobindo and Srma are her spiritual gurus. Srma Sri Aurobindo is the light of her life. Archana Nayak's life and literature are largely illuminated in that light. To be a writer of high quality literature requires a healthy, simple, bright and thoughtful heart with a sensitive emotional heart and Archana Nayak dominion over it all. In her stories the female protagonist is a dreamer and she dreams for extraordinary life, she no longer walks the path where gold glimmers like a false dawn, she seeks the quiet rhythm of days welllived, a life of simple pleasures, honest moments, and a heart unburdened by hunger for more.

her short story collections are 'Kete Durshya', 'Aranya Abhisar', 'Kuhudi Pakhi and Other Stories', 'Anya nayika', 'Anya nayika and Other Stories', 'bhul thikana ra chithi', 'sarmana ra pruthibi', 'Chitra pratima', 'swapna godhuli', 'kalpanika satya',

'Archana Nayak's Tales', 'Arjana Nayak's Memoirs'. Tales', 'Ajna Nayak's Elated

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Tales', 'Nakhayatra bhasa', 'Sakhi thakurani', 'Kuhdi pakhi and Sarg Godhuli', 'Hansa prahari', 'Gandharva bani', 'Sumati Chaura', 'Manisandhani', 'Chitralekha Writing', 'Ragachandrika', 'kalpa lokara chaya' etc.

Among his many stories in the collection of 'Aranya Abhisar' - stories with female characters, 'Alaukik', 'turtiya nari', 'Ketki Nani', 'Kalijhia', 'Amelie', 'Chirapanta', 'Vija andhara', 'Dirghaswasara setu', 'Jejima', 'Sundari' etc.

In the story of 'Alaukik', a woman's sexual desire and its sorrowful ending. In the story 'Alaukik', Mahendra Babu is a retired government employee. His wife has died long ago Mahendra Babu is free from all the troubles as his son has taken over all the responsibilities of the house. Mahendra Babu's relationship with Kailas Babu is close. Kailas Babu is a jeweler. A woman Manju has died in this supernatural. The supernatural was Mahendra Babu, who fell in love with manju and Mahendra babu consumed by carnal desire and he kept running to the river, chasing glimpses of Manju, and always decorated just like cormorants just to see Manju. Just like swimming in water, one day when he was swimming he saw a bed of flowers floating on the river. There was manuscript of palm leaves on that flower bed. It was written in a strange kind of odia

language. Seeing that writing, his eyes were fixed. That writing was a timeless mantra. Whoever recites that mantra will get desired results.

Mahendra Babu took it very happily and at night after everyone went to sleep, he sat alone in the house and started reading or chanting the text from that manuscript over and over again. For some time, the house glowed with halo light. The goddess wears dark red patluga (traditional saree) on her body, she came and stood before him and said to him, "What are you asking for?" Hearing Devi's words, Mahendra Babu said without thinking that he only needs manju. Devi said that is difficult in life, think again. However, he finally said that his only wish is Manju, Manju came and stood in front of him in surprise by this supernatural power. He was in the company of many girls, but Manju's touch was special because Manju was a virgin. He started enjoying Manju every night like this. Manju was the daughter of Sitanath Babu. That is why marriage with Manju was impossible. Sitanath Babu took Manju's marriage elsewhere. Even if manju wanted to refuse she couldn't and how could she ?. The marriage happened in another distant village. Manju did not go to her husband and one day her husband forced her then she ran away in the night. Here, Mahendra Babu fulfills his wish and abuses the divine power. Manju surrenders herself forever like a still idol Manju did not have the mindset to accept anyone except Mahendra Babu. The intense desire to have only one man disturbs her and eventually she loses her mind and commits suicide. In this story, Mahendra Babu and Kailas Babu express their regrets about the misdeeds they have committed in their lives - "I am a murderer, a sinner, because of my greed I killed innocent teenage girl, I killed my son, my wife became mad because of my actions. I will not find a place in hell. God will never forgive me. I am a loser". (1) (Aranya Abhisar, 6. 44)

Similarly, in the story 'Chirapanta Kani', the author has shown the similitude of a woman's heart towards the character of humanity. Surma Devi, who is busy with family and writing life, brings home an Alsatian dog named Billu. He is raised by his own mother since childhood. Billu becomes a member of Surmadevi's family. But Surmadevi was not present at the end of Bilu, Surmadevi goes out to be honored by a prestigious institution. Even sitting in the forum, only Bilu's words are in her mind. she could not hear the noise of the stage, she only heard Bilu's loud accusations and voice of prosecution, It was heard – 'Ma why did you left me alone' "Don't you know that I will not live anymore". "What happened to you that you left me in this situation". 'I don't know who my

mother is'. 'I opened my eyes and saw that I was sleeping in your arms'. 'I looked at your face and knew that you were my mother'. 'How patiently you kept feeding me little by little spoonful of milk'. 'You saved me Ma', 'I have come to know that you are my mother'. Surma is distraught and again she hears, "Does death wait for anyone, Ma, ?" You have read so much mythology, but at this time the name of Surma is repeatedly invoked. Surma, suddenly startled, moved forward like a machine, and a piece of paper was caught in her hand. The guest threw a shawl over her shoulder she could not stop the tears flowing from Surma's eyes in any way. By the time the meeting is over, everything is over. Surma Devi was standing on the face of the stairs like a stone statue. It was as if there were pictures of Surma Devi in the two lifeless eyes of Bilu. Throwing away the paper and shawl in his hand, she ran to Billu and lovingly placed his head in her lap and said, "Forgive me my love. " How could I left you in the end for this worthless piece of paper. bowed her head and covered the bilu well with the saree. Surma Devi's love and affection towards the character of humanity can be seen. writer has opened the female eternal love and affection. In this story, Billu's words of apology for not being able to stay at the end of his life and reward all materialistic materialism - "Forgive me my love. Hoe could I leave you at the end for such a worthless piece of paper. " Hence, "help not contention, mutual understanding, harmony not opposition, and peace are all the wealth of the soul. " (Odia khudra galpa ra dhara o' dharaa, Part 2).

Writer Archana has also analyzed the inner feelings of women in the story ' Bhija Andhara'. Writer has revealed the likeness of three female characters. The laughing and playful teenager is getting both mental and physical abuse from the family members for no reason. False accusations of pregnant women without conception have become widespread. When the family members took her to doctor Sikha for abortion. Then she was diagnosed with cancer. seeing the girl's helplessness yet unwavering spirit, a deep sense of motherhood awakened in Dr. Sikha's heart. she failed in her own efforts to treat the girl. The heart, which was saddened by the unspeakable and tyranny of the father and mother, was moved to tears after seeing the doctor. The doctor's reassurance has given her confidence and has helped many women achieve motherhood, giving Sikha the experience of motherhood for the first time. In the end, the girl confessed to her friend Tuku and died. But while leaving, her kindness has disturbed the heart of doctor.

The girl, once joyful, was silenced by a blind and unknowing society. Even her family and sisters betrayed her, never seeing her pain. In the end, with sorrowful eyes, she embraced death as her only escape. The writer captures her tragedy with haunting clarity, exposing the cruelty of those who should have loved her.

In story 'Dirghaswasha ra setu', the poet has similarly analyzed the delicate mental state of a woman. Madhuri's lingering desire to find the man of her dreams is transformed into an eternal love for him. Madhuri who loves Sanjay but Sanjay is Madhuri's father's friend's son. After the untimely death of Sanjay's parents, Madhuri's father brought Sanjay to his home. After Sanjay's arrival, Madhuri's love for Sanjay grew. But Sanjay had no such feelings towards Madhuri, he put Madhuri in his sister's seat. When Madhuri's wedding was fixed, Madhuri requested Sanjay to break the wedding. But Sanjay stayed out for four days before leaving without any pretext and did not come home. He came home the after Madhuri went to her mother-in-law's house. Despite everything, Madhuri still felt a deep weakness for Sanjay, her heart unable to let go. In silent agony, she destroyed the life growing within her, keeping her husband, (Priyabrata), unaware of the truth. Madhuri longed for her first child to be Sanjay's. When Sanjay visited Madhuri's home with Priyabrata, an unspoken fire reignited within her. Finding Sanjay alone, she saw a fleeting chance to fulfill the longing she had buried for so long. Sanjay rejected her Sanjay's rejection has not created tension in her mind but her love for Sanjay has increased. she understands that love is not the only thing that matters. In order to be loved, it is necessary for the man to be loved. So she said, "However, I am not sad, but I stand on the bridge made of my sighs and watch the sunset from time to time. I will not feel pity for that sight, The sorrow of attaining love yet never truly having it is like a thin mist—delicate, lingering, and impossible to grasp. Yet, beyond the haze, her love still shines, unwavering like the first light of dawn. (Aranya Abhisara).

The story 'Aranya Abhisar' is based on the story of Russi Galab and Madhavi in the Adiparva of the Sanskrit Mahabharata. Galab went to Raja Yayati for eight hundred horses as for his Guru Dakshina. In this, King Yayati, who for his virtue, gave his daughter to the hand of Russi Galab as an object equal to the value of 800 horses. Galab also took a woman and used to bring two hundred horses to meet the needs of horses for his Gurdakshina. First reaching King Haryaksha, Haryaksha said that for the sake of getting a son in Madhavi's womb, Galab

agreed and gave Madhavi to King Haryaksha. A year later, after the birth of his son, King Dibodas again approached him and gave him to Madhavi There it was all the same. Finally, Amit Maghi Bhojraj arrived at Ushinar and after having Sibir the son of the heirless king, rose like the new sun the condition has ended. At last Rushi Galab reached his Guru Vishwamitra. After reaching there, the Guru told Madhavi that he had found the girl from the very beginning and that there would have been no need for the Guru to pray. A son named 'Astaka' was born from Madhavi's womb by Viswamitra. Feeling the satisfaction and joy of being able to grant Galab to his Guru's desired dhakshina, the Guru was debt-free and his need for Madhavi was over. So the woman who freed the debt without any reason did not have the humility to express a little gratitude. Finally, Galab returned Madhavi to her native land.

Rusi Galab has been able to show his superiority in the discipleship by giving extraordinary Gurdakshina. But no one thought about the one for whom he gained the Glory and Charity, the silent force behind his triumph, forgotten in the shadows of his fame. The game of offering-returning and donating-returning is going on for whose life. No one saw her as a flesh-and-blood human being; they only used her to fulfill their needs and desires, never once considering that she was a person before anything else. By performing the ritual of a temporary marriage, she has surrendered her desires, tastes and ambitions to the desires of the king and the people. She repeatedly sacrificed her motherhood, wifehood and womanhood. She has repeatedly surrendered her body to satisfy the lust of another man before pouring two drops of nectar from her bosom onto the thirsty lips of a new-born child. Who as a daughter is determined to protect the glory of her father Yayati's grandeur pledge.

Madhavi comes to the palace but her body is in the palace. But her inner self was constantly searching for someone in the great void. she broke the grain again the day as she heard that the king was preparing for her Swayamvar(self-choice matrimonial tradition). As before, the king did not think it necessary to took his daughter's opinion. Madhavi dressed as a bride, she led the way like a sad statue holding a garland The darkness of the dense forest outside the meeting of the Swayamvar. In what auspicious moment, an awakened to the essence of womanhood inside the sannyasini Madhavi.. Her eyes welled with divine tears, shimmering like the sacred rivers, as thoughts of her son's fate weighed upon her soul. when she heard her father Yayati fall from heaven and people cursed him instead of Jayagan(song of joy), Madhavi

heard her father King Yayati's failure and said in an unmoved calm voice, "O King, I am your daughter Aranyabashi, Madhavi, I offer you the to take fruits of my virtues. May you return to the Heaven and be established there forever. " From the ground to the sky, Sanyasini Madhavi's Yashogan(glory) Veda resounded like the sound of the sacred ode. Here, no matter how much a woman is given as an object or gift, she does not neglect her femininity and her father's duty. Her vivid image can be seen through Madhavi's character.

In the story 'Sundari', a woman is attacked. Her picture is depicted in it. Even after Husband's death in an accident, there is talk about her beauty in the court. If she is beautiful, then changing her hair in the court and proposing marriage to the beautiful (Eva) etc. are

mentioned. In this story, we can see the picture of how the man has forced his own interests due to the helplessness of the woman.

Archana Nayak's story is filled with different visions. Starting from supernatural to beautiful, all her stories have the attitude of fine analysis of women. Writer's female characters have moved on to the inherent contradictions and supernaturalism of social family life. In her eyes, woman is a flesh-and-blood human being, mother has passion, physical hunger But that woman is victimized by environmental conditions. In her stories, She attempts to depict the unethical behaviour of society. She endeavors to illuminate the tribulations of women in society, and in the realm of human conscience, her narratives are revered as masterpieces.

