

## I. Devkota as a Dissent Poet

*The Lunatic and Other Poems* presents the great poet Devkota's "dissent voice". In his poems, he protests all contemporary traditional and religion oriented rules, values and system. Devkota introduces many anti traditional themes from the contemporary society in his poems. He deals with the themes like domination, poverty, employment, and hunger and education system of Nepal. He also presents his dissatisfaction to those mistreatments and injustices. That's why Devkota deals with nonconformist themes in his nonconformist styles so as to challenge the traditional values and norms prevailing in the contemporary society. He inspires the Nepalese people to revolt against the mistreatments and injustices in his poetic collection *The Lunatic and Other Poems*.

Moreover, Devkota presents his disapproval and dissatisfaction with the contemporary society and he shows his poetic spirit of revolution against the tradition and religion. His revolutionary thought has shown his dissatisfaction with the traditional beliefs and practices of the contemporary society under the tyranny of Rana regime and even after the establishment of long awaited democracy in 2007 B.S. That's why his poems present the aspirations for life, liberty and pursuit of happiness for the Nepalese people in the then traditional and contemporary society. To bring the consciousness against domination, economic crisis, poverty and unemployment among the Nepalese people, he wrote the poems like "The Song of Storm", "The Donkey Speaks", "The Lunatic", "Bullets are These", "To the Rain Storm" and "A Call" and others. In all these poems, Devkota inspires Nepalese people to declare the storm of revolution against the mistreatment and discrimination. Devkota has the consciousness of his age that's why to change the age from the poverty, injustice, emptiness and domination, he sees the bullets power rather than other. Only

revolution and bullets can be the suitable solutions to these problems. In his poems, Devkota tries to inspire all the Nepalese people to change the thinking, morality and behavior according to the age.

Moreover, Devkota passed his life under the rules and regulations of Hindu traditional society festering with injustice and inequality. The poet had seen many of his intellectuals kept behind the iron bars of the society without any freedom. He wanted to see every one free and happy and he wished to see every Nepali exposed to the light of education. He had known that it was not possible under the corrupt and traditional social administrative system, so he desired for a new, free and conscious Nepali society in his poems.

To bring the consciousness about the change and revolution among the Nepalese people, Devkota has brought the main events of Nepalese history and ancestor's bravery in his poems. He has brought many Nepali national leaders like Prithivi Narayan Shah, Araniko, Janaki, and Tribhuvan in his poems. He has brought these past references because these people ushered their contemporary society into a new phase in their respective time. These references have helped to bring the storm of revolution for life, liberty and pursuit of happiness, and help Nepalese people to have consciousness of time.

Devkota is a modern poet and he has the consciousness of the age. Being dissatisfied from the contemporary society, he has used modernist themes and styles in his poems. He shows the reality of the contemporary traditional society and protests the tradition's injustice and mistreatment to the Nepalese people. Devkota has developed the themes like consciousness, change, revolution, dissatisfaction, and protest. He also uses the techniques like free verse, breakdown of the traditional

syntax, unconventional metaphors, symbol and allusions in his poems. In his book *Nepali Visions Nepali Dreams* (1980), David Rubin quotes Devkota's saying:

You know that I was financial trouble at the time. Everywhere the awareness of my insignificance struck me .I considered myself the smallest creature of the world. I saw others as mountain for financial reasons I found it impossible to satisfy any of my wishes. Nobody understood my mental anguish at this time .Would sit for the whole day engaged in such thoughts .Because of this ,the idiots ,not understanding what was wrong thinking me crazy ,hauled me off to Rachi . But I was suffering from economic diseases. (10)

Devkota defied the contemporary ways of literary trends and social practices. He revolted against the contents and forms used by traditional writers. He wrote against the tyranny of the ruler, contemporary autocracy and the social injustices of his time. In his article, *Devkota's address to reader in Shakuntala*, Shreedhar Gautam writes that he, as a poet, was anticipating a great change and drastic departure in various walks of life after the over throw of Rana regime in 1950 AD. Gautam further writes that as

a victim of power seeking government, he knew the pain and agony of the totalitarian government. He had hoped that every aspect of national life would be revolutionized for the betterment of people. He had dreamt for good days for the creative persons like him who had to undergo several tortures moment during the earlier rule. But the poet saw no sign of change in any field of life. Poor people were getting poorer, unemployment was rampant, corruption was its peak, politicians were dishonest and in some cases, turning treacherous

.Likewise the intellectuals were just sycophants, hankering after pity interest. (40)

Neenu Chapagain comments on Devkota's poem "Rice, Pulse and Mustard Green" in *Garima* Literary magazine in these words:

Not only the change and revolution of the 2007 B.S. but also he criticizes the contemporary leadership of Nepal. Food is the first essentiality to save the human self and it is the important thing of the world. The main problem of the Nepalese people was to get liberation from the hunger of disease. This national could not be solved from the government's attempt only. But after the revolution, leadership did not understand this current problem. There was not any possibility of solutions to those problems from these innocent sheep. Devkota has expressed this kind of themes in the poem "Rice, Pulse and Mustard Green". (18)

In order to protest the contemporary social norms and values, Devkota shows his nonconformist themes with his nonconformist styles in his poems. He uses unconventional metaphors such as he compares rose with the Helen and Padmini, prostitute with corpse and Nawab's wine with the blood in the poem "The Lunatic". Devkota creates the rain and storm as the symbol of revolution in his poems like "To the Rain Storm" and "The Songs of Storm". In "Bullets Are These", bullets symbolize the revolution in the contemporary society. Devkota is very rich in using the grand images and symbols in his poems. The selection of these symbols and images also expresses his nonconformist themes and anger against the human tendency. The uses of images like wind, tempest, storm, monster and sheep all show that Devkota is dissatisfied with the traditional contemporary society. Many critics observe Devkota's

poems from the various perspectives and point of view. Rishi Raj Baral observes Devkota's poems are depictions of the contemporary society. He comments Devkota's poems as "depiction of social cultural and political situation of the contemporary society" (83, self translation). Devkota has the consciousness of his age. Neenu Chapagain remarks, "Devkota has tried to capture the voice of the epoch in his poems" (4, my translation)

Dirgha Raj Parsai comments on Devkota's poems in the passage below:

But ironically, the truest spirit of his poetry has often been under expressed in contemporary Nepal. A great poem itself is not great. It owes its gleaming prominence of the greatness of personality, which gave it life, for what we call a great poem is only the concrete cadenced of his heart in the form of the verse. Here we are get to know his poems as an offering and value the socioeconomic metaphors portrayed by him for the way forward. (3)

Devkota is rebellious in his poems. To change the age and the establishment of the people's democracy, he tries to awaken the Nepalese people for the revolution. Chudamani Bhandu describes Devkota's passion for change and revolution in "To The Rain Storm". Devkota makes people aware of the revolution and change in the poem "To The Rain Storm", and he is optimistic in his view. In this poem, he calls the rain storm like Shelly's western wind. Shelly calls western wind for revolution and without it, there is no healthy world." (309, my translation)

Devkota's poems advocate the poor, hungry and oppressed people, and he goes against those people, who exploit the poor hungry human beings and humanity as a whole. Those educated people, who dominate the poor in the name of tradition,

are donkeys in his eyes. That's why another critic Govinda Bhatta describes Devkota's poem "The Donkey Speaks" in this way:

Devkota speaks that those people who say themselves civilized and educated are foolish and bourgeoisie intellectuals and they belong to the higher or upper class .In "The Donkey Speaks", Devkota laughs with those book oriented bourgeoisie intellectuals who don't do any labor and treat lower class people as their students and they themselves think as the guru of lower class people. (51)

Devkota seeks imagination, freedom and consciousness in his poems. Through his poems, he tries to bring change and consciousness in the contemporary society. Neenu Chapagain comments on Devkota's techniques and styles: "From 1947-1957 AD, Devkota introduced satirical and revolutionary technique and style in the Nepali Romantic poetry and his self control and refined poems gave birth to revolutionary Romanticism which explored change, reformation and nationalism in the society." (23, my translation)

Devkota is a famous Nepali poet and his poems are widely discussed. Especially, earlier researchers have observed Devkota's poems from the perspectives of Romanticism and Marxism. But they haven't discussed Devkota's poems from the perspective of modernity. That's why the present researcher aspires to undertake a research on Devkota's poems from the perspectives of modernity.

Modernity is the consciousness of the time and the age. It crosses all the boundary of the tradition and creates all things into new. Modernity is defined in relation to the tradition and convention. The word modern signifies something new and advanced from the earlier tradition. Modernity tries to demolish and replace all

the unnecessary superstitious social norms and values, and encourages all the people to be more open and keeps them away from the worthless social practices and impositions. Today modernity is discussed under the title of development, change and democracy. That's why Dipesh Chakrabarty develops the idea about modernity in this way: "It is, of course, entirely possible that the word modernity has outlived its utility as a rigorous concept and it mostly rhetorical value in today's debates. Yet it is a word that we cannot do without in the everyday context of discussion of democracy and development" (xx).

There are many precursors of modernity who challenged the traditional thinking and waged the revolution against religion and the god centered thought. These vibrant modern philosophers are Charles Darwin, Karl Marx, Fredrick Nietzsche, and Kant. Darwin challenged his contemporary society and tradition by exploring his theory of evolution. In his theory he proved that all human beings 'ancestors are monkeys. Because of his evolutionary theory, the traditional belief has been questioned .By the same way, Karl Marx introduced the communism in relation to the Haves and Haves not. Karl Marx is the contributor of modernity because he brought the consciousness to the proletarians. For the advancement of modernity, the credit goes to Nietzsche. He dismantled the faith and declared the death of the god. Kant used the tem modernity in relation to the enlightenment. But Foucault defined the term modernity as the consciousness of time. Despite all these differences about the definition of modernity, the aforementioned critics characterize modernity as destructive spirit, which critiques the traditional social orders and set of beliefs.

In the context of Nepali society, modernity is defined as the opposition to tradition and the acceptance of newness. The spread of modernity can be seen after the Second World War in Nepal. Obviously, it affected the Nepali poets and writers.

That's why they have rejected to accept the oppression, injustice and exploitation through their pens in their literary works. They started protesting against the cruel dictatorship of the contemporary traditional society. The precursors of Nepali modernity are Gopal Prasad Rimal, Bal krishina Sama, Laxmi Prasad Devkota among others. They produce the rebellious themes against the contemporary Rana regime in their literary works.

Dr. Laxman Gautam comments on the development of Nepali modernity and modern poems in these words:

From the perspective of the history of Nepali modern poems are moving eighty years with Romanticism. In this long period, there was the drastic change in modern Nepali poems. From 1990 B.S., there was started the progressive perspective, protest, consciousness of revolution and change. With the establishment of Nepal Prajja Parishad in 1993B.S. Nepali Congress in 2006 B.S. and Nepal Communist Party in 2008, Nepali poems provoke the voice of consciousness and change.

(xvi-xvii)

Thus, Nepali modernity can be seen from the perspective of Nepali consciousness. We should define Nepali modernity by differing it from the Nepali tradition. The newness and change from the Nepali tradition is Nepali modernity. To organize the people against the Rana regime, many Nepali poets wrote poems by crossing the boundary of traditional rules and regulations to protest and revolution are the main cause to bring the consciousness in Nepal. Because of the domination and oppression of the contemporary Rana rule, Nepalese people became united and established the democracy and that is the foundation of modernity in Nepal.

The first chapter introduces topic, modernist themes and techniques, review of



literature and introduction of the tools. To undertake thesis on the aforementioned topic, I have selected nine poems from Devkota's poetic collection *The Lunatic and Other Poems*. They are: "The Song of The Storm", "The Donkey Speaks", "We Nepalis", "The Lunatic", "Bullets Are These", "To the Rain Storm", "A Call", and "Lord Make Me a Sheep." The second chapter briefly discusses modernity, which the perspective is developed to prove the hypothesis that Devkota deals with nonconformist themes in his nonconformist styles so as to challenge the traditional values and norms prevailing in the contemporary society. The third chapter analyzes the poems from the perspective of modernity. And, the chapter four concludes the overall research.

## **II. The Nepali Modernity and the Dissent Voice in the Nepali Literature**

Modernity is the condition of being new and innovative, which is generally opposed to tradition in contemporary analysis of social and political change. It is the consciousnesses of time and space and self and others that are shared by all the human being in the world. Modernity can be defined when tradition has been destroyed.

To understand modernity, we must contrast concept of modern with non modern. Non-modern or tradition is social activities that are practiced for a long period. They are passed on certain convention, rules, values and norms. That's why; modernity is the opposition of those non modern elements. According to oxford advance learner dictionary, modernity means the condition of being new and modern. Modernity tries to demolish and replace ignorance and unnecessary superstitious social norms and values and encourages all people to be more open and keeps them away from the worthless social practices and impositions since it is break through the tradition even though it somehow has some kind of traces of tradition.

Moreover, the development of science and technology is the means of flourishing modernity. Modern science, communication, philosophy, industrialization etc. stimulated the human consciousness. To be particular, the beginning of modernity can be traced to that intellectual fever that spread in Europe from the middle of the eighteenth century which rejects all external authority, outside of human reason, whether of religious or of tradition.

The systematic beginning of modernity is from the beginning of enlightenment period. But there is debate in the origin of modernity between the intellectuals. Some intellectuals develop the idea of origin of modernity from the fifth century and other others reject this idea and refer to the enlightenment period. Jurgen Habermas develops the ideas about the history of modernity:

The word modern was first employed in the late fifteenth century in order to distinguish the present, now official Christian from the pagan and Roman past with a different content in each case, the expression “modernity” repeatedly articulates the consciousness of an era that refers back to the past of classical antiquity precisely in order to comprehend itself as the result of a transition from the old to the new. This is not true for the Renaissance with which the modern age begins for us; people also considered themselves as modern in the age of Charlemagne, in the twentieth century, and in the Enlightenment—in short, whenever the consciousness of a new era developed in Europe through the renewed relationship of the classical antiquity. (125)

Harbermas connects the history of modernity to the fifth century and defines its relation to the past. He expresses the idea that what is new is modernity which brings consciousness to the people in a new era. Modernity detached all previous historical connection itself and understood the opposition from tradition and history.

More than that, modernity is the challenge for traditional thinking and it's the revolution against traditional religion and God-centered thought. Charles Darwin is also a vibrant modern philosopher who subverts the traditional blind assertion of man as the descendants of God and probes the reality. Charles Van Doren comments Darwin's challenge to the tradition is: “men are the distant relatives of apes which challenged the traditional belief that man as the God-gifted creature whereas other creatures “declaring that all the species had come about through evolution on the basis of natural selection, Even man that was hard to swallow” (280). Religious people wanted to make failure to the Darwin's idea but they failed because of the lack of philosophical reason.

Furthermore, Freud, Nietzsche, Kierkegaard and Karl Marx are the outstanding figures for the emergence of modernity. Freud breaks the boundary between the savage and civilization and claimed that all human beings are guided by unconscious. Karl Marx is best regarded as the bourgeoisie by claiming them as the oppressors of the proletarians. That's why, Karl Marx as the precursors of modernity, brought the consciousness in the mind of proletarians.

Moreover, Nietzsche is outstanding figure for the advancement of modernity. He subverts the blind faith on religion and advocates the death of God. These are intellectuals who define modernity as newness and break from the tradition.

Thus, the concept of modernity, though originality dates back to the enlightenment is not tied up with a particular time space and realm. However, it is typically a western trend, it is pervasive across the world and the form of modernity varies from and view of modernity, the main objective of modernity is to deconstruct the traditional social behaviors and beliefs. It adopts empiricism and rationalism as the touchstone to critique the religious beliefs, social rules and regulations.

Furthermore, Foucault brings the idea of modernity from Baudelaire. According to him, "modernity is characterized in terms of consciousness of the discontinuity of time: a break with tradition and feeling of novelty" (261). Foucault further refuses modernity as a special epoch; rather specific epoch rather opines that is a set of characteristics of an epoch. He further develops the idea about modernity that "modernity is an attitude a way of thinking and feeling, a way of acting and behaving ..." (262).

Thus, Dipesh Chakrabarty develops the idea about modernity that modernity should be defined in the relationship to the democracy and change. He does not fix single modernity because he sees various modernities from ancient time to now:

So how would one write of forms of modernity that have developed from all canonical understanding of the term? These have been several scholarly responses to this question. Most revolve around contesting the idea that modernity has any necessary ideal typical form. Some scholars prefer the label alternative or plural modernities while other write about modernity at large. (xxx)

Thus modernity has many forms and shapes but the main objects of modernity are the consciousness of time and break from the tradition. It is the questioning of universality and status quo. Benjamin develops the idea about modernity that modernity destroys that aura of the art due to the large mechanical reproduction in his essay the work of art. Thus, modernity is the concept of change to the prevalent society, consciousness in the human mind and the revolution to the traditional rules and regulations.

Moreover, the milestones of modernity are new scientific technologies like transportations, communication, mass media and scientific discoveries. These all scientific, technology increase the consciousness of people in this mind to the age. They produce the spirit and voice of the age. Because of the consciousness and change people want to live according to the spirit of the age. That's why they do revolution against the traditional religious rules values and concepts.

In the modern world mass media plays significant role to the education of people. They are getting educations without going any campus & university. The means of their education is mass media. Because of mass media, we understand the world better than our forefathers were. Charles van Doren develops the idea in this way: "Because of the media, we understand democracy better than almost anyone understood it a century ago. It is the mass media which advocates against the

autocracy and all kinds of injustice that's why it is the advocates of democracy and freedom" (125).

In the same way, transportation is the milestone of modernity that made the world global and small than that of earlier. Due to the development of vehicles, modern people can travel throughout the world easily. Various vehicles like easy and comfortable. Transportation brought the consciousness and change in human life and it brought radical change in the traditional view of human being.

There was the industrial revolution in 18<sup>th</sup> century all over the Europe which made that life very comfortable and easy. It brought both negative and positive impact in the human life. Before the industrial revolution, the life was so hard and people used to work with the simple machine. Economically, they were very poor and they had lacks of transportation and communication. But the industrial revolution brought many changes. The middle class people grew up and became the owners of the factory. They hired the workers of the factory and traded them as the working machine. People found their position according to the knowledge to the knowledge and wealth rather than other. But such kind of modernization mechanized the modern life.

Moreover, in the field of art and literature, poets, writers and artists want to depict the new issue and provided the new themes which can change the old traditional social and religious concept. They raised the t new issue in their literary work of art. Modern literary works of art are experimental and revolt against the tradition .modern poets rejected the traditional techniques, rules, systems and language in their masterpieces .They raised the ant traditional issues like criminals, suicides, prostitutes, drunkards in their creation. By this way they showed the

dissatisfaction to the contemporary society. In spite of all these deeds, modernist poet tried to make the people conscious according to the age by their work of art.

Thus, modernists became revolutionary and nonconformist; they seek the new refuge of themes, techniques and styles. W.B. Yeats has shown his dissatisfaction to the tradition in his poems. By experimenting his personal system of symbol, he has indicated his departure from the tradition in his poems like “Easter1916”, “Second Coming”, “Leda and the Swan”. He has developed personal system of symbols and theory of civilizations in these poems. “Easter 1916” symbolizes the Irish Revolution and Leda and the swan symbolizes the destruction of civilization. In “Easter 1916”, he imagines the new liberated Ireland and consciousness of Irish people for the freedom. On the other hand, in “Second Coming”, he revolts against the traditional symbols and develops his own personal symbol of myth. By this way, he has shown his dissatisfaction and revolutionary nature from the tradition.

On the other hand, Wallace Stevens has crossed the traditional and social boundary of the contemporary world. He has completely rejected the concept of heaven and hell which is propounded by religion. In his poem “Sunday Morning“, he has developed the idea that this earth is luxurious and fertile and it is the paradise of human beings.

Another famous modern literary figure is T.S. Eliot who has experimented many modernists themes, techniques and styles. He brought the newness and change in the field of English literature. By experimenting the themes like alienation, fragmentation, irony and satire he did the revolution from the tradition.

Moreover, by providing these evidences, we can prove that all the aforementioned poets advocated for modernity in society through their poems.

Habermas believed that modernity is unfinished project and it goes on continue. He also developed the idea that modernity is just departure from old ideas. Greek time was modern because it was separated from pagan past. Similarly, Renaissance was modern because it was new and different from pagan past. It means that modernity defines in relation to the past. But Kant comments: “modernity is a period that began from eighteenth century”. (17) For him there was not the existence of modern before and after the Enlightenment period. On the other hand, Foucault comments the idea about modernity is: “modernity is consciousness of discontinuity” (133). That is simply a break from tradition; it could be Greek Period, in renaissance, in eighteenth century and so on. He believes that modernity is different from other, it means there is plurality of modernity.

That’s why without differencing it from the tradition, modernity cannot be defined. Modernity means the consciousness of time and concept of newness and change. It is the revolution against the traditional social norms and values. The aforementioned critics characterize modernity as the destructive spirit, which critiques the traditional social orders and traditional set of beliefs. Modernity adopts empiricism and rationalism as the touchstone to critique or judge the religious beliefs, societal morals, values and the position of man in the universe.

Modernity is defined in Nepali literature as the opposition of tradition and the acceptance of newness. There are various debates about the beginning of modernity in Nepal modernity. That’s why we should concern Nepali modernity according to the change and newness in the Nepali society. Due to the various debates, modernity enters in Nepal and Nepali literature to revolt against the Rana regime after 1908 A.D. To organize the people against Rana regime, many Nepali poets wrote poems by crossing the boundary of traditional and religious rules and regulations. These protest



and revolution are the main features of Nepali modernity. Because of the domination and oppression of the Rana regime, Nepalese people became united and established the Prajaparished. This event provided the foundation of modernity in Nepal.

More than that, after the Second World War, many Nepalese people returned the country who had fought in the war. These people spread the consciousness, newness and change all over the country. This contribution of Gorkhali's impacted the Nepali literature very much. That's why many Nepali poets have rejected the oppression, injustice and exploitation, and raised their pen to protest and revolt against the cruel dictatorship of the contemporary society.

Dr. Laxman Gautam develops the idea about Nepali Modernity that modernity enters with the beginning of the education system in Nepal. He comments Nepali modernity is:

The beginning of English education system in Nepal provides the main base of modernity. After the establishment of Tri-Chandra College, modern English impacted very widely. Because of this impact, many Nepali poets were influenced by English education system. That's why the beginning of English education played the important role for modernity on Nepal. (5)

Modernity is the Western invention and concept. After the beginning of Western education system, it slowly and gradually diffused in Nepal. It advocates the change, newness and consciousness of the age and protests the traditional rules and boundaries. By influencing from the Western education, many Nepali poets and writers raised their voice against the tradition and religion

There are many causes to the beginning of modernity in Nepal. Some of them are mentioned in the following points:

Firstly, there was the protest and revolution against the Rana regime. Secondly there was the interaction between Nepali poets and western Poets. Thirdly, there were the new concepts, themes and styles in Nepali literature. Fourthly; there was the impact of world modernity and consciousness of age in the mind of Nepali writers. And finally, Nepali poets and writers experimented many modern themes, techniques and styles in their literary works. These all aforementioned points became the touchstone for the Nepali modernity.

Moreover, Nepali Romanticism broke the traditional poetic rules and regulations and opened the way for modernity. This modernity provides the contemporary poets to the newness, consciousness of the age, self consciousness and scientific view to the social justice. The presentation of Gopal Prasad Rimal and Laxmi Prasad Devkota was the main cause of the entry of modernity in Nepali poems. It is Gopal Prasad Rimal who crossed the boundary of traditional writing style of the poems and wrote the poems in free verse. That's why Rimal had the consciousness for the revolution against the traditional contemporary unjust society in his poems.

Thus the writers like Bal Krishna Sama, Siddicharan Shrestha and Laxmi Prasad Devkota developed as rebellious and revolutionary themes and techniques in the later part of their literary career. The spirit of rebellion against feudalism and Rana regime can be found in their poetry and they provoke frustration and disillusionment in the post transitional period of Nepal in 1950's. Yuyustu RD Shrama, in his article "Little Literature; Great Dreams" writes:

The Vibrant tradition that Rimal initiated influenced not only his contemporaries like Laxmi Prasad Devkota, Siddicharan Shrestha and Balkrishina Sama, but also the other generations that followed , including Bhupi Sherchan, Parrijat, Bashu Shashi, Poshan Pandey,

Krishina Bhakhta Shrestha, Silendra Sanker, Manjul Krishna Bhushan  
 , Bimal Nibha and even several younger poets writing today.(4)

Moreover, modernity evokes the voice against the traditional norms, values, boundary and assumptions. Especially, after the arrival of Gopal Prasad Rimal, and Laxmi Prasad Devkota in Nepali Literature, Modernity became flourished and practiced widely. Nepali writers went against the traditional Rana regime and advocated for the democracy in their literary works. They also brought the consciousness to the Nepali people through their literary works. Devkota had already witness the shooting and hanging of the martyrs in the 1940s by the cruel autocratic Rana rule. Devkota was the conscious man and evokes the nonconformist themes within the styles inorder to protest the contemporary society and leadership in his poetic collection *The Lunatic and OtherPoems*. Devkota wrote many poems containing revolutionary characteristics and defied the social, religious and contemporary political system that was sinking in to the quick sands of injustice, hypocrisy and discrimination. That's why the present researcher tries to show the Devkota's nonconformist themes with the non conformist style so as to protest the contemporary traditional social norms and values prevailing in the society from the perspective of modernity to the Devkota's poetic collection *The Lunatic and Other Poems*.

### III. Devkota's Dissent Voice in *The Lunatic and Other Poems*

Literature reflects the society, culture and people's way of living. It shows the people's ideologies in general and people's needs, wants and behaviors in particular. In this regard, Devkota's poems are the reflection of contemporary society where we can find his revolutionary thoughts against the tradition and religion. He appeals to the Nepali people for the consciousness of the age to break away the tradition and blind constant faith. Especially he presents the nonconformist themes and styles in order to criticize the contemporary traditional society.

In his poems, Devkota advocates the for the poor, exploited and oppressed people and he raises his voice against to those people who exploit the poor and hungry human being and humanity as a whole. He always wants to bring the happiness in the lives of forgotten and rejected people who were suffering as social outcast. Devkota's poetry exposes the prevailing social injustices and contradictions of the contemporary society. His poems criticize the ruling elites' behavior to the poor people. The *Lunatic and Other Poems* evokes the nonconformist themes with in the style and voice of epoch against the contemporary society. In the prevalent society, this voice wants democracy, revolution, change etc which are against the traditional ruling system of society. That's why to liberate the Nepalese people from the Rana regime, Devkota writes about the consciousness of life, liberty, and pursuit of happiness and present as non conformist in his poetic collection *The Lunatic and Other Poems*.

"Bullets Are These" depicts the Devkota's voice of revolution. He wrote this poem in 1956 A.D. and produces his anti-traditional modern voice in the poem. Devkota has his thinking according to the age. By showing the bullets in the poem, Devkota is indicating the revolution and change to the contemporary society. To

liberate the Nepalese people from the poverty, emptiness and domination, Devkota sees the bullet's power rather than other because only bullets can be the suitable solutions to these problems.

In 1956 A.D. there was the establishment of democracy in Nepal. But there was not the end of domination, poverty and autocracy, old traditional rules were ruling the society and it was not running according to the age. That's why to make the people conscious and anti-traditional, Devkota is indicating the revolution by deriving the symbol of bullets. He also clears that bullets bring the change, revolution, consciousness and newness in Nepali society. Devkota declares that in the history of civilization, bullets have brought change and newness. As the same way, it brings newness, freedom and liberty by destroying many lives and fates of the people. Devkota is voicing to the poem that bullets makes the tomorrow by declaring the battle. Devkota describes bullets in the lines below:

These are bullets, bullets are these!

They sing our ears,

For they are voice of battle!

They are the call of this clay, brother!

The makings of tomorrow! (57)

Devkota describes that bullets always voice for the revolution and make the tomorrow. Bullets destruct the tradition and old religious concept, and bring newness and change. Bullets bring the consciousness and freedom in future. Bullets dance with the death and the music of bullets symbolize the coming age. Here bullets means revolution which dance in the death ceremony of traditional faiths and systems. Through the symbol of bullets, Devkota shows his nonconformist themes and styles in his poems.

More than that, Devkota develops the idea that bullets are for the justice, meal and cloths for the poor Nepalese people. Devkota says in the poem as “Rice and dal! Bread and butter/A morsel and roof /And a patch of cotton on the naked Nepal’s back, /Human right and Human hopes!” (61)

Only bullets can bring the rice, dal, bread and butter for the Nepalese people. Which means only revolution can give relief to the Nepalese people from hunger, unemployment and problem of food in the contemporary society. Devkota hopes that this revolution may bring the consciousness of human rights and human hopes for the Nepalese people.

To show his dissent voice to the contemporary society, Devkota brings the mythological reference from Hindu philosophy. He shows the destruction of Kumbha Karna, Ravana etc. These references symbolize the destruction of traditional system, rules and behavior of the prevalent society. Devkota develops the idea in the lines below:

The morn breaks with the bloodstreakes of the lamb!

And these will swallow the night!

Kumbha Karna, the sixmonth sleeper, dies!

Ravana, threat to the beauty flies !

These our lives!

Like oil poured down in to a lamp

Like oil a burning over the lamp

Make the festival of lights

And tomorrow all pinnacles of the country blaze! (65)

Bullets destroy the Kumbha Karna and Ravana who are saviors of traditional rules, customs and values. Only revolution brings new change and happiness for the

tomorrow and pours the oil into lamp. This means Devkota's nonconformist themes like consciousness, change, newness and freedom for the change of contemporary society.

Devkota speaks the modern voice for the contemporary society. Bullets symbolize the revolutions in the contemporary society. To expose his dissatisfaction to the elite rules, Devkota challenges them for change, consciousness, freedom in the poem "Bullets Are These".

"The song of the storm" indicates Devkota's "dissent voice". In this poem, Devkota becomes nonconformist, anti traditional and revolutionary upon the contemporary society. Devkota inspires Nepalese people to declare the storm of revolution against the prevailing mistreatment and domination in the society. Devkota has the consciousness of his age. That's why to liberate the Nepalese society from poverty, emptiness and domination, he sees only the storm of revolutions rather than others. He is making aware to the Nepalese people to the changing age and consciousness of time. Devkota is exposing his dissatisfied thought in the poem, "The Song of Storm".

"The Song of Storm" is Devkota's free verse poem. Devkota crosses the boundary of the strict traditional poetic rules and regulations. Storm symbolizes the Nepalese revolution. In this poem, Devkota tries to see the Nepali society from the perspective of modernity. Storm means for the new creation and the destruction of the old things. To create the new society, Devkota wants revolution like the storm. Storm brings newness and change by cleaning the earth. As the same way, revolution brings consciousness and change in the society. It destroys the traditional social norms, values and conception and brings all things totally new.

Devkota describes how storm breaks the Dark Age in the lines below:

The line summits roar and thunder, to break the jail of ages dark.  
 And the stars of heaven shower, turned in to drops of water  
 O'er the grave where day lies buried after its golden martyrdom,  
 The enemy of age I come,  
 Sweeping across decaying Worlds, Sweeping over its rotten things  
 I am the insurrectionary fever wild of nature. (7)

To show the nonconformist themes with the style, Devkota compares the revolution with the thunder and lion which breaks the darkness of old age and creates newness and change to the age. Devkota develops the idea that revolution has the power to change heaven shower in to the drop of water. It is the revolution which sweeps away the enemies of change, democracy and consciousness of the society. Devkota has the consciousness of his time therefore he declares that revolution is coming to destruct and break the enemies of change. These enemies are tradition and conservation of the contemporary society. Devkota forwards the idea that storm is wild, good, terrible truth and beauty. Which dances Lanka and India and the battlefields are its playgrounds. Devkota says that revolution is always terrible and it exists in the battlefield to bring newness and change everywhere.

Moreover, Devkota develops the idea that storm is wild and cruel for the change and newness. That's why Devkota describes in the lines below:

I am the song of wilderness  
 The forth flake on the war drunk lips of her, whom men call power  
 I am the rushing flood of the air, the whirl of disturbed breaths  
 The harvest of the Destroyer incarnate  
 The gift of the season's end. (9)



Here, Devkota describes the revolution as a wild and powerful which destructs the old and blind faith in the contemporary society and brings the change and newness. It destroys the traditional social rules, values and norms which indicate the new season or new age. Devkota describes that revolution is the gift for the new age or new season. It crosses the boundary of tradition and creates newness and change in society.

Further, Devkota develops the idea about revolution that it washes the traditional dust and dirt from the society. It brings the truth of consciousness and change in the contemporary society. He develops the ideas about his nonconformist thought in the lines below:

The wash of sky am I,  
 Release of the Cuckoo's cry,  
 The dusky Washer –Woman of the Earth  
 I am the fragrance drops of manna dew in deep flower-hearts  
 In the age of Truth or Satya I verily go to sleep, that I may dream  
 And in Kali, the Iron Age, I awake and play wild and grim! (9)

Devkota describes that the revolution cleans the traditional dust of society and it gives relief to those people who are dominated from the traditional rules, values and order.

In order to express his nonconformist themes and styles Devkota uses the anti traditional language in his poem. He calls himself the enemy of the contemporary society which is decaying with its social mischievousness. And like the storm, he wants to the destruction of the decaying and rotten practices in the society where he lives in. We can clearly see his anger in these lines as: “The enemy of Age I come/Sweeping across decaying world, Sweeping over its rotten things” (7).

Moreover, Devkota strongly presents his dissent voice against the contemporary society through his poem “The Lunatic”. He provokes the dissatisfaction to the corrupt and unjust prevalent society in his time. The contemporary society was slowly and gradually changing but tradition and religion were not ready to accept the new change and democracy. Like the watchdog of the society, Devkota was capturing the consciousness and change by revolting against the prevalent traditional rules, norms and values. Because of Devkota’s oppositional presentation in the contemporary society, some foolish traditional people treated him as an insane person and behaved him very critically. As a reaction of that foolish view, he wrote the poem “The Lunatic”. In this poem, he presents is nonconformist themes with the nonconformist style to protest the social injustice, traditional view and domination of the contemporary society.

He directly accepts himself as an insane person but indirectly he is satirizing those people who treat him as the lunatic person. He shows the reality of the society and develops the idea that it is the traditional society which always sees to that person insane who wants to destruct the traditional rules and regulations. That’s why he accepts his insanity very frankly and develops the idea in the lines: “Surely my friend, insane am I! Such is my plight!” (47)

Devkota develops the nonconformist themes and styles to see all things differently from the traditional society in this poem. He visualizes the sound rather than hears and sees the rock as the flower. In rose, he shows Helen and Padmini. By presenting such kind of anti-traditional view, he satires the traditional concept of thinking and presents such kinds of revolutionary view in the lines below:

You are strong prose

I am liquid poetry,

You freeze, I melt  
 You decant when I go muddy  
 When I muddled, you are clear  
 And just the other way about. (49)

Moreover, Devkota presents his belated thought and nonconformist themes in the poem. He protests the tradition's universal values and beliefs and openly shows his dissatisfied voices in the lines below:

I have called the Nawab's wine all blood  
 And the courtesans all corpses  
 And the king of pauper  
 I have denounced Alexander the Great  
 And I have deprecated the so called high –souled ones, (51)

In these lines, he criticizes all things what the tradition praise. To present himself as anti-traditional and conscious man, he compares Nawab's wine to the blood and courtesans as the alive corpses. He further compares king with the pauper and denounces the Alexander the Great.

Devkota further develops the idea that he does not praise those intellectuals who are fool and advocate for the tradition .That's why presents the idea is: "Your highly learned men are my big fools. /Your heaven is my hell/ Your gold is my iron"  
 (51)

Moreover, Devkota protests the contemporary social injustice very energetically .In the poem he easily accepts that there is domination, injustice and autocracy of the society to show his nonconformist themes with the style. To protest those social injustice and domination, he brings the references from Hindu Mythology

about the soul power of Dadhichi which had brought change and newness in Heaven.

That's why he develops the lines below:

When I see the tiger pouncing upon the innocent deer  
Or the big fish after the smaller ones  
Then even in to my corroded bones, my friend,  
The terrible strength of the soul of Dadhichi, the sage,  
Enters and seeks utterance. (54)

Devkota compares his insanity as the volcano which spreads the ashes and fire to its area. But when it stops, it brings newness, change and beauty to its area. Here, Devkota seems to say that as like the volcano, the consequence of revolution is change and newness. That's why he writes the lines are:

I am the wild corruption of volcano insane!  
Terror personified!  
Surely my friend,  
I am the Whirl –brain, Whirl brain  
Such is my plight. (55)

In this poem, "The Lunatic", Devkota not only presents his nonconformist themes but also violates the traditional writing techniques of poetic style. To show his revolutionary voice, he breaks the lines of the poems and presents the poem in the form of free verse. Such as: "Surely, my friend, insane am I!/Such is my plight!" (47)

Devkota's another poem "Donkey Speaks" depicts his dissent voice against the traditional norms and values. This poem is Devkota's satire to the leaders who are in powers. The poet is laughing to the social leaders who are imposing the status quo in the society.

This poem contains the satiric remarks against the traditional practices in the society. The poet witnessed that even after the revolution of the 1950-52, the condition of the common people in the society remained unchanged and their investment of hope and expectation was ruined. Devkota could not tolerate it and present himself as nonconformist and anti traditional to bring the consciousness of the contemporary society. Devkota ridicules the traditional society and intellectuals in the lines below:

Did I ask of God the cruel gift of reason dry?

Reason that multiplies, divides, weaves, discovers tangles, strikes,  
pushes, sows and reaps and sows and reaps again?

The strong frailty of reason, your superficial vanity?

Produce your volumes after volumes where nature never gets imaged.

Read and read on, go on well, the world in dim reflection

A, B, C, D, M, N, O

Master man, Hee-hee haw, Hee-hee-haw! (11)

Moreover, Devkota ridicules the traditional social norms, rules and values because tradition always teaches the people to praise the stone made statues and skull of the dead bodies. Devkota has raised the question about the concept of mother and motherhood. He rejects the concept of traditional mother because she drinks the blood of her own child. That's why he does not agree with the traditional blood sucking Gods like tortoise, bear and lion etc. By sucking the blood of other animals, they fulfill their stomach. Instead of this concept of God, Devkota accepts his god as like a blade of grass which is succulent, tender, sweet, and all pervasive, never dying and self regenerating. Devkota develops such kinds of ideas in the lines below:

I have my own kinds of fantasies, master, colourful and grand!

But I speak not, write not, and pour not, blenching forth like you.  
 Look at the cruel horrid idols wreathed with skulls,  
 The mother drinking the blood of her murdered child!  
 Behold the trunks of the elephant gods!  
 My god is like a blade of grass: Succulent, tender, sweet, all pervasive,  
 neverdying, self-regenerating, ever strong! (13)

Further, to show the bitter reality of the domination, Devkota brings the reference of 1934's earth quake in Nepal. Because of the negligence of the traditional government, many people were dead and the architecture was in danger. He criticizes the contemporary unconscious government for the consequences of the earth quake. Devkota develops the idea that Veda can change the society. But it is unfortunate that Veda is controlled by the high caste people who are the sinners of the society. By misinterpreting the Veda, high caste people are preserving the tradition and conservation in the society. That's why Devkota to protest the traditional domination of the contemporary society, Devkota develops the nonconformist themes and styles in the lines below:

What did 1934 tell you, sir!  
 Did you see your architecture dilapidate to dust?  
 You set the Brahmin sentinel over your hard –won revelations  
 And did you see society putrifying with corruptions?  
 Over the house of card blows the gust.  
 All your claims are false and rotten, never just. (15)

Devkota shows the bitter reality of traditional, rules, regulations and systems. He develops the idea that traditional government does not show any attention to remake the destructed architecture in 1934. Brahmins are traditional leaders of the society

that's why they are imposing the corrupted false and rotten norms in the contemporary society. In order to protest all kinds of domination from the contemporary society, Devkota develops the nonconformist themes in styles like anti tradition, newness, change and consciousness in the poem.

“Rice, Pulse and Mustard Green” evokes the situation of Nepalese people after the revolution of 1950 D. In this poem, Devkota deals with nonconformist themes in his nonconformist styles so as to challenge the traditional values and norms prevailing in the contemporary society. This poem shows the reality of post-revolution period in Nepali society. There was the big democratic revolution and the democratic government was established. Politically, there was the drastic change in Nepal people had hoped the solution of starvation and poverty from the prevalent government. But the government did not find any solution of the people's problem in contemporary Nepali society. Devkota presents his dissatisfaction against the new contemporary government in this poem because it behaved the common Nepalese people like the former autocratic government. He develops the idea that there is not any change and progress in the contemporary society. Nepalese people are suffering from rice, pulse and mustard green in the new democratic country. Devkota presents the reality of the contemporary society such as poverty, starvation, domination and injustice in the lines below:

Why should I feel shame to speak in this age of reality

Feeling the bearst and calculating

Arriving at a judicious decision,

I found a different bird speaking there,

Rice, Pulse and Mustard Green' (141)

Instead of supporting the traditional behavior, Devkota shows the reality of the government's behavior in contemporary society. Food is first essential thing for the remaining of life. Starvation is the main problem of Nepalese people and society from which they want to liberate. This problem could solve from the contemporary government, but after the revolution, the democratic government did not pay any attention to this problem. That's why Devkota expresses his anger against the contemporary traditional government.

Moreover, Devkota develops the idea that there is the relationship between human flesh and rice pulse and mustard green. That's why they are essential to live for the life. But the contemporary government did not pay any attention to this current issue. In order to show his consciousness and nonconformist themes with in the style, he develops the ideas in the lines below:

Attached to flesh, and close to the heart  
 The one continuing after the being's loss!  
 The eternal voice under the breast, counting in every breath,  
 Speaks, loud and clear, in the notes of food grains store  
 Rice, pulse and Mustard green! (143)

More than that, Devkota has the consciousness of his age. That why he is awaking the contemporary people about the next revolution for rice pulse and mustard green in this poem. People always do revolution to liberate the society from the hunger, poverty and domination. Devkota indicates about the next revolution in the lines are: "Without it destruction may inflame, revolution may erupt, annihilation may sweep./The earth may weep/What is the original foundation of culture? Why then should we hide?/Rice, Pulse and Mustard green!" (145)



Moreover, Devkota bitterly criticizes the leaders of the contemporary government because they did not pay any attention for the essential needs of the people. That's why he compares the contemporary democratic governments with the traditional Rana government because traditional government did not liberate the Nepalese people from the poverty, starvation and domination. To create the accommodation rice pulse and mustard green, people do the revolution against the contemporary government. Devkota compares the leaders of the contemporary governments with the ignorant sheep because the contemporary government had not any consciousness of change and solution of the contemporary problem of rice, mustard and green. He also declares that such kind of government cannot handle and run the state. He develops the idea in the lines below:

One blind to this philosophy is a deep wooden pot of pride!

Taking pride in the blindness!

Those who can should know it, for it men fight, die, work.

Its national color is only a penance,

The leaders are ignorance of it are sheep,

Can such sheep guide the nation's fleet? (145)

Thus, "Rice, Pulse and Mustard Green" evokes his nonconformist themes with in the style so as to protest and challenge the traditional values and norms in the contemporary society.

Moreover, "A Call" is another Devkota's poem which presents his belated thinking, thought and revolutionary views against the traditional contemporary society. Devkota deals with the nonconformist themes in his nonconformist styles in this poem to challenge the traditional values and norms prevailing in the contemporary society. Devkota has the consciousness of his age and develops the

ideas about newness and change in the poem “A Call”. Devkota addresses to those Nepalese people who are guarding the feudal stores for change and revolution in the contemporary society. He develops the idea that life is not only living like a fawning slaves rather it is for change, newness and consciousness which help to progress the society and human life itself. That’s why he requests the contemporary Nepalese people that live the life according to the age because consciousness and change can teach us newness, change and progress in the contemporary society. Therefore, Devkota requests the Nepalese people to capture the notion of the age and live the life what age demands. He develops the ideas in the lines below:

With the covetous eyes we look at the table, giving a lie to the age.

We have learned principles from the sinners, the rituals too,

Life is not lived my friend,

Life is not lived

Without fawning like a slave!

What does it prove if we don’t dance to the step of another. (159)

Devkota further develops the idea that unconscious is the poverty of people. This is because he is requesting the innocent Nepalese people to find the soul according to the age and make the future graceful and free. In the poem, he also aware the Nepalese people to listen the resound music of age’s war which is challenging the tradition and domination prevailing in the contemporary society. Here age’s war means the revolution of the life liberty and consciousness. This revolution avoids the unconsciousness, tradition and domination from the contemporary society. Devkota develops the idea that present revolution and consciousness determine the future in the society because they bring the change and newness in the contemporary society. Devkota makes aware to the Nepalese people that to know the soul, is it dark or

modern. He also forwards the idea that blindness is the main cause of domination and poverty in the society and it is only revolution which wins upon the poverty and blindness. He develops these ideas in the lines below:

The martial music of age's war resounds  
 The desert offers a big challenge,  
 Now is launched the great assault on construction  
 The present comes under the share of coming future  
 Rudras of age! Find out your own soul,  
 Know it poor ones! Blindness has made you poor. (163)

Moreover, Devkota tries to aware the oppressed Nepali people to jump against the tradition and evil spirit of habit. Devkota means that evil spirit is the domination, suppression and oppression in the contemporary society. To get liberated from all these evil things, he makes aware about the revolution to the Nepalese people.

Devkota addresses the Nepalese people with the word brave. This means that historically they are lover of change and newness in the society. They avoided the Rana regime in 1950 A.D. to get the freedom in the contemporary society and still they have the ability to bring change and newness in the society. The word brave symbolizes the revolutionary behavior of Nepalese people. Devkota requests Nepalese people to jump against the traditional spidery web and wash the unconscious and dark stage from the contemporary society. Here, Devkota means that spidery web is the traditional rules, values, norms and systems. It is only revolution which destroys the spidery web from the society. He develops those ideas in the lines below:

O Nepali oppressed under your own domain  
 O penny suffers under the spell of bygone ages!  
 Haunted by the evil spirit of habit, jump now, you brave!

Jump down you braves!

All senseless pride may go, all the spidery web may be cleared. (163)

In order to present his nonconformist themes and styles, Devkota introduces the people and their organs which can follow the notion of the age. He develops the idea that conscious brain is the casket of wonder which can design the change and newness in the contemporary society and people's life. He compares heart with the ears because it can hear the notion of age. Devkota develops the idea that Nepalese are those people who can laugh in danger and bear the world's burden to ring the newness and change in the contemporary society. He develops these ideas in the lines below:

Which honors destiny even while crumbling itself

The Nepalese people are those

Who wade through dangers of laughing?

Who heave the world's burden

Arousing the entire world today! (163)

Moreover, Devkota evokes his consciousness of age in "To The Rain Storm". To change the traditional society and make it new, Devkota deals with the nonconformist themes in his nonconformist styles and challenges the traditional values and norms prevailing in the contemporary society. He declares the justice and equality in this poem. Devkota develops the idea that rainstorm brings the newness and change in the contemporary society. It destroys the old values, norms and systems and makes the modern Nepal. He inspires Nepalese people for the revolution which can destruct the contemporary traditional misguided society. In the form of rain storm, revolution sweeps the darkness and chaotic society and it brings justice and newness in the contemporary society. Devkota develops the idea that only revolution can free the imprisoned souls which are dominated by injustice, tradition and religion. Because of

the chaotic state of the society, there is not the good relationship between the brother and brother. That's why to destroy all these traditional things from the society, Devkota awares the Nepalese people to the necessity of revolution in the poem "To The Rain Storm". Revolution and consciousness awake the Nepalese people from the dark night of domination and frustration .He describes these ideas in these lines below:

Freeing the lament of all souls imprisoned in the past,  
 Dance in the dark blue heavens weeping for justice,  
 Flash sharp ,you the soul rainstorm!  
 Men are deep sleep in the dark night!  
 Today a brother forgets his brother! In a chaotic state in this society  
 Slowly crumbling like dirt! (133)

Devkota further develops the idea that revolution comes to liberate the oppressed men and women and it opens the blind human's eyes. It destroys the rotting traditional devils creations like old traditional norms, rules and value. Devkota says that it sweeps the piles of old dirt, domination and injustices. That's why Devkota shows the necessity of revolution to bring the change and consciousness in the contemporary society through this poem "To The Rain Storm". He also points out that it is only the revolution which opens the blind eyes and soul. In the poem, Devkota presents himself as the conscious man and develops the idea that rainstorm symbolizes the revolution which destruct the traditional society and creates totally new world. He develops the ideas in the lines below:

Man is still blind, putting on a veil in the eyes!  
 Go and sweep the rotting world clean! even now flow  
 The huge streams of the creations of men and devils!

Sweep the past piles, the shadow stream of dirt bands,

Come waving the locks of darkness, joining the sky in to the sea! (133)

Moreover, Devkota addresses the rainstorm to be the window for the change and newness in the contemporary society. It is the rainstorm which can make the consciousness in the mind of man and sweeps away the dark face, domination and injustices from the contemporary society. For Devkota, liberty and freedom is necessary in any society because they can make the developed and new society. That's why Devkota requests the rainstorm to declare the death of tradition, domination and oppression because they made the contemporary society blind and dark in the future. After the destruction of these cruel things, tomorrow will be pure, clean and clear. Devkota further says that only the storm like revolution can end the winter and starts the sweet spring in the society. Here winter symbolizes the conservation, domination and tradition but sweet spring is the consciousness, newness and change in the society to which Devkota wants. Devkota describes these ideas in the lines below:

The heaven broke in to the lament songs bitten by the dancing serpent  
lighting

Man's future is dark! Window the wicker of basket creation!

Pour the hail of death in the complacent heart of oppression!

Oh destroyer! Look you are graceful in your cruel movement!

Tomorrow the sky will look clean, the wind pure and tame!

The winter will end and spring will smile sweet! (135)

Devkota further addresses the wind to attack the false things in the poem. He also calls it the wind of divine punishment to the tradition and injustices. Devkota means to say that revolution always attack upon the unbearable behavior of the contemporary

traditional society. That attack and roar loud voice of revolution brings the consciousness, change and newness in the contemporary traditional society. He describes these ideas in the lines are: “Oh dream of infuriated creator/ The wind of divine punishment! / Oh mad power unchecked, launch an attack on everything false! / How does the doom shadow roof the revolutionary demon’s palace!”(133). Because of the advocacy of these antitraditional and belated ideas against the contemporary society, Devkota protests and challenges the traditional values and norms in the contemporary society.

“We Nepali” explores the Devkota’s dissent voice against the traditional thoughts and moralities. In this poem, he deals with nonconformist themes in his nonconformist styles to challenge the traditional values and norms prevailing in the contemporary society. He develops the idea about modern Nepal and Nepali society. He also cites the Nepali national figures and remembers their contribution to change the contemporary traditional society. He describes the Nepalese people with the idea of consciousness and change. He develops the idea that Nepalese people are not the slaves of traditional Rana rules rather they are the children of Aurora and they have the power to reawaken the Asia. By this way, Devkota presents Nepalese people that the lover of change, consciousness and progress. He develops these ideas in the lines are: “ We are the children of Aurora/ Off spring of Asia’s reawaked age/ Sons of Himalayas, we crave / To climb the peaks wreathed with the golden rays”. (3)

Moreover, Devkota brings the references of the historical people in order to present himself nonconformist and separated from the contemporary society. These historical figures like Araniko, Janaki, Buddha and Prithivinarayan had changed their unconscious contemporary society in to developed, changed and totally new. Devkota seems to develop the idea that how they brought the change and consciousness in their

contemporary society. They made their traditional society into newness and modern in their contemporary age. Araniko had brought change in his contemporary society into new by introducing his artistic quality in China. Prithivinarayan is the first person who made the modern Nepal by joining the small states in his contemporary age. To create the idea about new Nepal, Devkota brings the references from the conscious historical people. He develops these ideas in the lines are: “We are the products of Buddha’s soil / The honey sweets playmates of Janaki, the flower of the earth/ We are the refulgence of the fingers of Araniko ,/ And the ripe harvest of Prithivinarayana”. (3)

Moreover, he also brings the reference from Tribhuvana because he is the first Nepali king who advocated the democracy in Nepali society. To establish the democracy in Nepal, he left the throne and crown. He went to India to break down the Rana regime from Nepal and he brought democracy and newness in Nepali society.

He further develops the idea that Nepalese people are the citizens of the world rather than the slave of domination, suppression, conservatism and autocratic government. They are worshippers of the self sacrifice because they are conscious and lover of freedom. They can sacrifice themselves to bring newness, change and consciousness in the contemporary society. He develops these ideas in the lines are: “We are the worshippers of self sacrifice/ We are the citizens of the world”. (3)

By introducing such kinds of different ideas from the contemporary traditional society, he develops nonconformist themes and styles in the poem “We Nepali” in order to protest the contemporary values and norms in the prevailing society.

Devkota’s another poem “The Moment Now” describes his desire of change and his antitraditional thinking from the contemporary society. In this poem, he deals with the nonconformist themes in his nonconformist styles to challenge the traditional values and norms prevailing in the contemporary society. He describes that this



moment is for the burning change in the contemporary society to live the conscious life. To liberate the contemporary Nepalese people and society from the tradition, suppression and oppression, Devkota declares about the change in contemporary society. Devkota wants to destructs the traditional norms, values and systems from the society. He describes these ideas in the lines are:

Now!Now!The moment called now  
 Is the beat  
 Of soft burning and changes  
 Of the moment called life,  
 This is the tap of the heart's foot- fall. (109)

Moreover, Devkota develops the idea that change and progress come from the warm, live and mobile blood is the deep pulse of man's life and destroys the old mechanism, tradition and injustices. He further describes that change is the plan of conscious people and it brings newness and happiness in the society. He describes these ideas in the lines are: "This is the bubbling of warm, live blood/ The blood mobile / This is the inner tick tock / Of the worlds pulse deep inside man's life". (109)

Devkota develops the idea that change is the knot which ties the past and future and brings the newness and consciousness in human life and society. It brings consciousness to the sleeping people and points out the good future. Change creates the new and free society. Devkota says that it is the sweet heart of life. This means that the moment of change rejects the boundary of tradition, domination and old systems and creates the freedom and consciousness in the contemporary society. According to Devkota, it is the moment which adds the pleasure and pain together. To change the contemporary society, tradition may create the obstacles for the people but after the revolution, change and consciousness may provide pleasure to them. That's

why Devkota appeals the Nepalese people to join the pain and pleasure together for the newness, change and revolution in the contemporary society. He develops these ideas in the lines below:

This is the confident stride of reason,  
 This is the morning eye lids of life,  
 This is the wonderful flash of the moment dancing  
 This is the glow with in creation  
 This is the sweet heart of life  
 This present is the beat strong  
 Now!Now!The moment now  
 Is pleasure and pain joined together. (111)

Moreover, Devkota compares change with all the things to show his desire to bring newness in the tradition and contemporary society. He develops the idea that change is the pleasure of present moment, hitting of the heart, mobile, alive and the flame of eternity. He means to say that change brings the new concept, thinking and this is the eternal thing or the process of change is going on. That's why he develops the idea that traditional system of values, norms and system prevailing in the contemporary society should be changed. Devkota seems to say that change brings the new consciousness to the people and always advocates for the new age. Newness is the pure pulsation in the heart of change .Devkota requests the all the Nepalese people that there is the necessary of change to destroy the old tradition and injustices in the contemporary society. He develops these ideas in the lines below:

The small one mobile and alive  
 As if it were the flame  
 In which the eternity is the lit whole

Or in which goes out the end

This is the glow of divine vow

Now !Now! the moment now (113)

“Lord Make Me a Sheep” is Devkota’s another poem. It describes about Devkota’s belated thinking and from the contemporary society and tradition. In this poem, Devkota deals about nonconformist themes in his nonconformist styles to challenge the traditional values and norms prevailing in the contemporary society. Devkota is the conscious man that is why he wants to change the contemporary social norms and values which made the society blind and unenlightened. But these norms and values always create obstacles for Devkota to change the society. Therefore he develops the idea that he is tired and requests god to make him a sheep. He means to say that sheep is an innocent animal and it does the work according to other’s instruction. But Devkota is conscious man in his contemporary society therefore he is satirizing the contemporary social leaders by requesting them to make him a sheep because he wants to change the contemporary society, tradition and conservation. He develops these ideas in the lines are: “I’m worn out God/ Make me a Sheep” (1870)

Moreover, Devkota develops the idea that labor brings the change and consciousness in people’s life. It provides the light in the society. Hard labor is insignificance for the people in the ignorant stage and they get nothing even they do labor by shredding the body to the bones because ignorance creates darkness and status quo rather than knowledge and consciousness. Devkota further develops the idea that many intellectuals are false in the contemporary traditional society because many ignorant traditional people do not ready for change and the destruction of traditional values, norms and systems prevailing in the contemporary society. He develops these ideas in the lines below:

One Vedavyasha and million Shukabhatters for false imagination?

The hard labour of dark ignorance

Shredding the body to the bones

Senseless are so many tears, so many cries of anguish,

So many loud chuckles over change (187)

Moreover, Devkota says that he is sheep because he has different knowledge than the contemporary society has. He is the true sage therefore he wants to reform and change the contemporary social norms, values and systems. Lord Buddha had consciousness of his age that's why he changed his contemporary society into newness by applying his philosophical knowledge. Christ was the sage who changed his contemporary traditional society by sacrificing himself in front of the tradition. Like Buddha and Christ, Devkota has the consciousness of knowledge and newness in the contemporary society. Therefore without caring the traditional barrier, he wants to change the traditional rules, systems and values. Devkota develops these ideas in the following lines: "Listen to my saying !/ The strong may eat me, may I have no knowledge/ The true sage is the sheep" (189)

Devkota wants to change the traditional behavior, systems and religion. In this poem, he emphasizes the conscious knowledge rather than false imagination. He compares imagination and magic with the dark tradition because these cunning magic and false imagination hide the reality and support the traditional rules, norms, and values. In this poem Devkota develops the idea that he does not want to be a Brahmin because Brahmins are saviors of the tradition, customs and conservations. He develops these ideas in the lines below:

May I not plunge in to the nothingness like a sage,

Or, with false imagination,

May I not produce cunning magic  
 Colorful from charmless reality  
 May I not be a Brahmin, living by cleansing other's sins  
 And drinking the dirty water. (189)

He further develops the idea that he wishes to go ahead from the tradition. He is the conscious man and wants to reform the contemporary society. He has the wide knowledge of change and consciousness to change the contemporary social orders, rules, values and norms. That's why he wants to go above than sage, another heaven than Brahmin and another Vaikuntha of bliss than holy ones.

Moreover, Devkota deals with nonconformist themes in his nonconformist style so as to challenges the traditional values and norms prevailing in the contemporary society. Devkota develops nonconformist and ant traditional themes against the contemporary society in his poetic collection *The Lunatic and Other Poems*. He introduces the themes like domination, poverty, unemployment, hunger, revolution and symbolic representation and realistic embodiments of social meaning in his poems. From the above analysis of Devkota's poem, researcher found out that Devkota is modernist to his contemporary society due to his knowledge about the consciousness of his age. Through his poems, Devkota wants to change and break the contemporary traditional systems, rules, values and regulation prevailing in the contemporary society.

#### IV. Conclusion

*The Lunatic and Other Poems* evokes Devkota's "dissent voice." In his poems, Devkota protests the contemporary traditional norms, rules and values. He presents his dissatisfaction with the contemporary society and shows his poetic spirit of revolution against the tradition and religion. Devkota deals with nonconformist themes in his nonconformist styles so as to challenge the traditional values and norms prevailing in the contemporary society. To protest the contemporary society, Devkota raises the issue of revolution, poverty, conservation, injustice and oppression.

As a modern poet, he has the consciousness of change and progress. That's why he has used modernist techniques, themes and styles in his poems. Modernity is the condition of being new and innovative which is generally opposed to the tradition in the contemporary analysis of social and political change. Modernity tries to demolish and change ignorance and unnecessary superstitious social norms and values, and encourages all people to be more open, and keeps them away from the tradition. Literature defines modernity in terms of newness, change and experimentation in themes, techniques and style. Modernist poets challenge the contemporary social system and order in their poetry so as to make it conscious. Modernity, in Nepali literature, is defined in terms of challenge to the tradition and acceptance of the newness and progress. Nepali modernity evokes the voice against the traditional norms, values, boundaries and assumptions. Especially, after the arrival of Gopal Prasad Rimal and Laxmi Prasad Devkota, modernity became flourished and practiced widely in Nepali literature. Nepali poets went against the traditional Rana regime and advocated for consciousness of change, progress and democracy in their literary works.

In *The Lunatic and Other Poems*, Devkota challenges the contemporary traditional social norms, systems and values in order to flow his consciousness of change and progress. He introduces many nonconformist themes in the style like revolution, change, progress and dissatisfaction in his poems. He uses the theme of starvation, economic crisis and problem of essential needs of the Nepalese people in the poem “Rice Pulse and Mustard Green”. Devkota’s criticism of society and his nonconformist themes can be seen in his poem “The Lunatic”. In this poem he bitterly criticizes the contemporary traditional norms and values by accepting himself as an insane person. The “Songs of Storm” shows the necessity of revolution in the contemporary society. To break away the contemporary traditional norms and values, Devkota sees the necessary of revolution rather than other. Devkota further develops nonconformist themes in the style in another poem “Bullets Are These”. Here, he seeks the solution of the contemporary problem from the bullet’s power. He evokes the idea that bullets can bring the change and consciousness in the contemporary Nepali society. Devkota declares the necessary of revolution for the destruction of contemporary society in his poem “The Rain Storm”. Devkota wants the change and consciousness in the contemporary society in “The Moment Now”. To challenge the contemporary social norms, values and systems, he violates the traditional style of writing.

Thus, Devkota deals with nonconformist themes in his nonconformist styles so as to challenge the traditional values and norms prevailing in the contemporary society. From the above analysis of Devkota’s poems, his modernist voice and consciousness of the age can be seen in his contemporary society. Through his poems, Devkota evokes his consciousness and awareness of change the contemporary traditional systems, rules and regulations in his poems.

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