

“Theme of 'Alienation' and 'Displacement' in kiran desai's 'The inheritance of loss'.”

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ABSTRACT:-

Mysticism categorically locks an authority and anything and everything that is related to god is put under the term mysticism this research paper focuses Gitanjali which is classified under mystic poetry. The endeavor here is to look for the mystical elements in poem and how it qualifies to be a mystical poetry. An analysis of words and ideas reveals that it is the love for nature and god that made Tagore enter the realm of mysticism. However, his mystical Experiences are quite different from those of the experiences of enlightened saints of India. Sati's mysticism is a result of the union achieved through deep meditation but in Tagore's case it is only love and desire for the union. As a result for this his Gitanjali can be considered as a Nature Mysticism rather than soul or god mysticism only which enlightened saint and poets achieve.

MYSTICISM

Mysticism is defined as “A brief in the existence of realities beyond perpetual or or intellectual apprehension that are central to being and directly and directly accessible by subjective experience”

Anything that is explained from a state of higher than the average consciousness of a human being is mystic But here the dilemma is, till now no authority has given a proper definition an mystic poetry or what characterizes mystic poetry or which category it falls into It is worthwhile to note here the statement Two central questions concerning the nature and literary history of mystical poetry remain open.

Poetry is one of the most useful expressions of a mystic's inner experiences by nature a mystic is able to access a store of consciousness that is beyond the usual awareness of hums at a certain Stage mystic and great seekers have said it is impossible to describe the consciousness they have attained.

MYSTICISM IN THE WORSHIP OF NATURE

Tagore finds the presence of god in the nature around him. He addresses God by admiring the beauty of nature which is the repletion of the presence of God himself. Tagore is not a self centered person. At the time of hardships and complaints he does not forget the blessings showered by God. Direct references are given in the poems wherein he says to god that he gifts man things UN asked. Those things universe, for example, the elements of nature like Sky, Star, winds, Flowers etc, are the greatest man can ever have But still Tagore Says O the holy one thou wakeful Coe with thy light and thy thunder here it seems that Tagore conveys to the reader that thunder and undressed when God reveals himself to his creations To his surprise he receives o gift from God a sword which he finds very difficult to relate to enter. His creative power enables him to understand that it is the pain with which he needs to cut off all his desires from the mind and body. The sword can be treated as fire in Buddhist Philosophy to borne out the unwanted and unending passions. In the same poem he uses the Image of flower, spices and vase of perfume water to symbolize materiality in life As the poem develops sword Takes greater manifestations in the poet's creative realm. He writes Thy sword with its curve of lightning like the ouster wings of the divine bird of Vishnu Thinking from the perspective of Spirituality one can understand The sword of lord Vishnu garuda is enemy of snakes snake in one of its symbolizations. Riper sent sexuality in Hindu Philosophy and garuda. Spirituality being divine Thus the interpretation becomes clear her poet continues his.

Address to god as golden light upon the leaves, Idle clouds, passing breeze spotless and serene Maya (illusion), father etc .But what confuses one is the way in which he uses the same image to symbolize multiple ideas. For example, clouds made of tears and signs and songs symbolize his sacrifices to attain the ultimate union. So the image 'cloud' takes two dimensions here. It seems, as any mystic, he attains the union that he is longing for, at the end of his address and this can be well refined from the lines, unknown man plays upon his late In memory I wake up and found my garden full with wonders of flowers. Tagore uses the metaphor of little flowers to state that every man is like a flower waiting for opportunity to attain salvation by decorating his feet, heck or head.

MYSTICISM IN PERCEPTION OF GOD

Tagore's perception of God takes multiple forms as the poem develops. Tagore addresses God as master poet. I know not how thou signet my master! The holy stream of thy music breaks through all story obstacles and rushes on while addressing God as master poet he expresses his desire to dissolve in his music, an indirect way of expressing his desired union with God. He admires God's song by stating the plight of his captive heart in endless meshes of his music. Tagore while addressing God tries to keep the readers reminded about this sacrifices he has done to merge with God. He says that God is the ultimate truth and to reach that ultimate truth he shall ever try to keep all untruths out from his thoughts He sacrificed all his pleasures by treating them as evil and endeavored to take spiritual practices by praying that thy power gives me strength to act. In the poem 10, Tagore mentions to the reader in the form of address to God, that he knows God is with poor people who have pure minds and he mentions that to be with those poor people requires the blessing of the Lord from being with the poor. The lines I live in the hope of meeting with him, but this meeting is not yet depict the depression the poet has with he is trying to reveal to God. He says that he is in continuous search of God Expecting God at all the time. Tagore expresses his love to God by saying that he lives on this earth just to sing his song.

The burning desire to reach God sounds throughout the work, particularly in poem 38, where he repeatedly says, I want thee, only thee. Tagore successfully used imagery and symbols in order to strengthen the bond he has with his lord. He refers to God as his 'lover' and he as the 'bride' who is again compared to a beggars and the 'dowry' he wants to give God is his 'poverty-stricken' life. As a beggar he begs for his love and union and in return, he willfully leads a poverty-stricken life indirectly referring here to his distancing himself from the material pressures of the world.

MYSTICAL REFERENCES FROM INDIAN PHILOSOPHY

Extracting the philosophical connotation in this poetry shows the spiritual gravity of the poet.

Tagore, in fact, starts the poem with a great note on human life:

“Frail vessel thou emptiest again and again, and fillets it ever with fresh life. Still there is room to fill.”

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He brings out the idea that there is presence of God in everybody and human body longs for fresh and new life experiences. The more a man tries to know about him. The more he left unknown. This is the mystical presence only when a man abstains from all Fleeting material pleasures. this is being pointed out through the lines , My song has put off her adornments ornaments world marrow union , he goes deep into the philosophical aspect of nature that he wonders for the eraser for the existence of color in nature , music ,honey , sweetness in fruits, light etc.

Virginity is the ideology that puts a thorn on the path of spirituality virginity here take the meaning of pure mind or an unattached mind, the theme spiritual love is essence here. Tagore claims that he has kept his sole a virgin; she remained inner loneliness waiting for thy recognition, a clear depiction of male-female love. Soul is treated as female and God is the perfect male. This finds its link in the Prakriti – Purusha concept in the Hindu philosophy. The same concept is also expounded in his one act play ‘Chandalika’ in which the union of Prakriti and Purusha is represented By suggesting that when innate nature (Prakrit) purifies itself from earthly desires, the supreme power (Purusha) accepts the cherished union .

MYSTICAL EXPERIENCE OF REALIZATION

Poem 23 takes a pleading and questioning tone. The poet does not sleep and keeps his door open just to see the path towards salvation .Here the door is being metaphorically used toughest the mind which under constant meditation to reach God.

Constant prayer and address to god make Tagore philosophical in life and that ultimately made him understand the path towards truth but the realization of death. Tagore realizes that God is omnipresent. But he is unable to recognize him because of his ignorance. The ignorance finds his place in the poem through the word sleep. It when death comes at door, Tagore realizes that God’s servant has come to invite his for the desired union Tagore writer. “The flowers have been woman and the garland is ready for the bridegroom. After the wedding the bride shall leave her home and meet her lord alone in the solitude of nigh.” Drawing this is preparation time. Tagore says. That he understood where God actually is. God is with the poor titters and path makers. God is actually a spiritual beggar who begs complete surrender of human beings to merge with him. He sits alone at the end of the strong both and in desperate hope our poet goes and a search for him in all corners of is room when he is in body intensely.

These lines are most notes worthy when referring to realization. Her I give back the keys of my door and I give up all claims to my house. Her body is symbolized by the door and the keys to the door are the "Panchbhabhootas’ (five elements) It is said that five elements are Joined

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together to form a body and once the soul leaves it. They body secants indirectly referring to the cremation of deal bodies practices in Hindu.

CONCLUSION:-

Robert frost defined poetry as poetry is when an emotion has found its thought has found word the emotional attachment with God that Tagore has cultivated during his time with religious script were and nature aroused in him many thought on reality, the supernatural and spiritual element of transforming to a higher state of copiousness. These thoughts merged with the strong desire to attain union with God made the literary talent of Tagore flow out to from the great work o literature in Indian writhing. Gitanjali, they only novel prize winner in India. On reading this work one will be able the in death spiritual gravity it bosses. This surprises any reader who ponders oven the multiple meaning of the oven the multiple meaning of the words strong together. More over a combination or the application of structuralism and deconstruction of insight into the diverse perspective on truth, reality and the strong desire with the statement poetry has ability to surprise the reader with an ‘Ah Ha!’ experience-revelation insights further understanding of elemental truth and beauty truly giving a mystical experncy.

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