

## **AN ANALYSIS PHILOSOPHER TRIES TO DECODE ALL THE ASPECT OF LIFE IN HIS OWN WAY**

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### **ABSTRACT**

Emily Dickinson thinks that poetry can be felt and enjoyed rather than analyzed and defined. She defines poetry in the term of experience and writes to Higginson, "I if I read a book [and] it makes my whole body so cold no fire ever can warm me I know that is poetry. If I feel physically as if the top of my head were taken off, I know that is poetry." (L 474) Poetry emanates from the heart and soul, and therefore, it has purity in expression. Literature in general and poetry in particular, has great scope for expression of the spiritual and temporal. The word „Temporal is derived from the Latin „tempus“, which means „Time“ or „material existence“. The first-time use of this word can be traced back to Middle English between 1300-1350 A.D. The Oxford Advanced Learner’s dictionary defines the word „Temporal“ as „connected with real physical world or limited by time: a universe which has spatial and temporal dimension“. (1548) According to Wikipedia: „Temporal can refer to time or to material existence and secularity.“(1) Temporal means worldly existence.

There is a contradiction of temporal with stability or permanence. Traditionally temporal follows a linear progression from the past to the present and to the future. Whatever we are experienced in present, it will affect by the past and related to the forecast of the future. "The mystery is that we have a present; and even more, that we have our future also because we anticipate it in the present; and that we have our past also, because we remember it in the present. In the present, our future and our past are our.... This is possible because every moment of time reaches into the eternal.... It is the eternal "now" which provides for us a temporal "now"." (Lucaites, Louis John 299) Nothing is permanent in this world except change. Time is ticking away by the second. Time stops for none. All life, including that of human beings, is running with time. All life is mortal. There is no stability or permanence or immortality in this world. People are born and they die, however, only our soul is infinite. In our ancient Indian scriptures, we find this view embedded very strongly.

**KEYWORD:** Emily Dickinson, Traditionally, Purity, Spiritual, Temporal

In India, Philosophy is called 'Darsana' which means „vision“ – „vision of the real“ (Lal 47). Darsana is a Sanskrit word for philosophy which is a direct vision to reflect hidden things in the world. According to Oxford Advance Learner’s Dictionary of Current English, defines it as "the study of the nature and meaning of the universe and of human life" (1132). The concept of universe and the basic idea of existence of life on this earth is analysis in philosophy. A philosopher tries to decode all the aspect of life in his own way. The approach of a philosopher is not limited to a certain extent. He tends to find out the very quintessence of this idea and object. His mind is ready to see and observe the clearer perception. Jaya Mukherjee states well in this regard, "A philosopher does not have a narrow outlook, rather his approach is broad-minded. This is owing to his knowledge of the ultimate reality. He goes beyond the appearance

of the things to their essence.”(7) The study of the philosopher involves profound study of the various basic concepts which are usually followed by their multiple-facet illustration. “A philosopher tries to explain in basic concept, assumption which is known as formulation and clarification of whatever they are considering.”(Mukherjee 56)

It is the natural process in the human being, to know the truth about everything which is hidden in this universe. Philosophy gives us the new way to learn the spiritual and intellectual truth. “The etymological meaning of the word „philosophy“ is „love of learning“. It signifies a natural and necessary urge in human beings to know themselves „and the world in which they „live and move and have their beings.“ It is impossible for man to live without a philosophy. Western philosophy has remained more and less true to the etymological meaning of „philosophy“, in being essentially an intellectual quest for truth. Indian philosophy has been, however, intensely spiritual and has always emphasized the need for practical realization of truth.” (Sharma 14) Rabindranath Tagore is a great poet as well as the philosopher. He covered almost all the subjects and significant issues of life in his works. He is connected with the deepest values of life. He has the ultimate power of creation to analyze in the light of eternity. He reveals his vision of life in his work. And he gives us a different perspective of this physical world. He says that we all have „inner faculty“ to understand supreme power around us. He writes in *The Religion of Man*:

We have our eyes, which relate to us the vision of the physical universe. We have also an inner faculty of our own which helps us to find our relationship with the supreme self of man, the universe of personality. This faculty is our luminous imagination, which in its higher stage is special to man. It offers us that vision of wholeness which for the biological necessity of physical survival is superfluous: its purpose is to arouse in us the sense of perfection which is our true sense of immortality. For perfection dwells ideally in Man and Eternal, inspiring love for this ideal in the individual, urging him more and more to realize it.

### **CONCEPT OF DEATH AND IMMORTALITY**

The concept of death and immortality reflected in Rabindranath Tagore’s poetry. He feels that life does not end with death, but that life continues after life. In several of his poems, namely „Gitanjali“, „Balaka“ (*The Flight of Swans*), „Naibedya“, „Prabhat Sangeet“, and „Sonartari“, he has referred to death as a mystery. He gives the description of the mystery of death in his poetry during his teenage years as well as his later years. The Vaishnav poets had a strong influence on him. Rabindranath’s sister-in-law and Jyotinendranath’s wife, Kadambari Devi passed away in 1885, which jolted him and shook him to the core. Kadambari Devi had inspired the young Rabindranath to pen down his thoughts, and now her absence caused utter grief to the poet. In this hour of grief, Rabindranath sought solace in the writings of the Vaishnav poets.

He was not afraid of death nor did he want death to stay away. In fact, a key theme running in his poetry is that the human soul is craving for unification with the Supreme Being but the worldly attachments trap the soul in this world and hinder its progress towards its ultimate aim, the supreme. He considers this world as a book in which God’s signature is present on each and every page. Man needs to read and understand this signature, and enter into a very deep, emotional, and personal relationship with God.

### **POETIC EXCELLENCE**

A poet keeps different approaches to analyze the things which are unknown to the common human beings. They reveal the truths of life with their inner eyes. Mohit Kumar Roy says that, "Poetry begins where science ends... Art and poetry touch on ultimate truth – the truth of relationship, the truth of harmony in the universe, the fundamental principal of creation. The poet's soul wakes up by renouncing the reckless, delirious passion to the beauty and joy of universe. (74) He is of the opinion that poem is not a frenzied discovery of self in spiritual light. It is also the discovery of the light in the beauty and joy of the world.

They (poets) always have a unique style through which their thoughts, ideas, and imagination are represented. We all are engrossed in our mundane duty, pleasure, and sorrow. It loses our consciousness which helps in finding true perspective of life. But the poets go beyond it. They have an open and broad outlook revealing the hidden purpose of life. They have an immense power of consciousness. The style is the combination of a poet's attitude towards the situation, things and as well as own personality. The poet's personality always create a great impact on society, they live in. Rabindranath Tagore and Emily Dickinson have different personalities and attitude towards the life and things. They both are very eminent; they both have uniqueness in their works. Rabindranath Tagore and Emily Dickinson both have an exquisite blending of thoughts and melody of words in their poetry.

Rabindranath Tagore always chooses a common and suggestive word out of his treasure. His structure of poetry is characterized by the following quality: simple vocabulary, highly suggestive and easy; his style teeming with colloquial idiom to communicate deep spiritual feelings. He uses very common symbols like flute, lotus, seashore, the sun, frail vessel, bird, sky, garland, lamp, the golden harp, morning air, stormy night, etc. to describe his feelings, and ideas. The images like orchards, landscape, birds and animals, seasons, clouds, the sun and the moon, the stars and the sky, the water, and the sea, the night and day, etc. occur again and again in his poetry. It creates a true world of his imagination through his feelings and experience. Gitanjali is the finest example of his imagination in which he used many symbols and images to describe his ideas. He uses image of a cloud to describe his feeling in Gitanjali: Cloud heap upon cloud and it darken. Ah, love, why dost thou let me wait outside at the door all alone?

## **CONCLUSION**

Emily Dickinson says that "love is life – And life hath Immortality –" (J 549). Their love poems are the real experience of life in which they give the appropriate meaning of those things which is far away from our ordinary minds. Rabindranath Tagore has written in his *The Fugitive*, "I Thought I would write love's words in their own colour; but that lies deep in the hearts". He believes that love is the most powerful gift of Almighty. It gives the power to illuminate the things which are hidden in deep of this universe. Rabindranath Tagore and Emily Dickinson both have been blended together of human love and spiritual in their love poems. Rabindranath Tagore describes mortal love in

„The Fruit Gathering“ and „The Gardener“. And *Lovers Gift* and *Crossing* and *Gitanjali* are the descriptions of Spiritual love. He writes in *Gitanjali*:

My poet, is it thy delight to see thy creation through my eyes and to stand at the portal of my ears silently to listen to thine own eternal harmony?

Thy world is weaving world in my mind and thy joy is adding music to them. Thou givest thyself to me in love and then feelest thine own entire sweetness in me.

Rabindranath Tagore and Emily Dickinson know that a man and God are bound together by an eternal relationship. We can understand this relationship from Mira and Krishna and Krishna and Cowherd. It defines the symbiotic relationship between the Almighty and Human soul. We all know that our soul and life belong to Almighty.

The concept of death and immortality is very intense theme in their poems. Rabindranath Tagore and Emily Dickinson believed that if, love and happiness are one sides of the coin than pain and death are the other side of it. In Death Poems, Rabindranath Tagore and Emily Dickinson are waiting for the final meeting with Almighty. They try to convey the message which is ultimate truth of human life. We are living in the mundane world and which is the temporary station of our journey. We will reach our final destination after crossing this. There will meet with Almighty. The subsequent death in the family of both the poets had almost left them with the feelings of disgust and expression, yet quite naturally they learned by pain of loss and separation. They also used that pain in their writing. Emily Dickinson seems to have experienced death on many occasions. Even Rabindranath Tagore believes that, death is essential and an inevitable of life. He welcomes death as guest offering him the vessel of life.

Emily Dickinson has written more than five hundred lyrics on death. She not only observed death closely but also has successfully described the grim physical process of death in her poetry. Her attitude towards death is somewhat unconventional and deeply personal yet. They are ultimately original. In her poems, she describes, “Too cold is this”(J 1135), “The last Night that she lived” (J 1100), are some of her those poems where she has given very vivid and a realistic description of the physical process of death. “I heard a Fly buzz – when I died” (J 465) and “I felt a funeral, in my Brain” (J280) are those poems where she experiences her own death. Both Rabindranath Tagore and Emily Dickinson personify death in varied forms.

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