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Philosophy of life in the poetry of Deepak Ghosh

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Abstract

Literature is the mirror of society. Everything of the time is reflected in the compound of literature. Literature has a living philosophy of contemporary. Without philosophy literature is useless. This trend continues from ancient literature to modern literature. Poems '*Vilāpa-Pañcikā*' and '*Rājñitilāmṛtam*' are not his exception. In the two poems, the poet Deepak Ghosh has portrayed human life from the stage of real world. In the context of the words, Philosophy of life of the extremely poor people has come to light, which has been tried to present in front of everyone here.

Keywords: Personal philosophy, Life, Poems, Deepak Ghosh

Introduction

The poet expresses the form, sentiment, smell etc. of the Universe by moistening it with the imagination of his feelings. Poetry is the artistic expression of the tone in which the autobiography, the story of the other or the external world resonates in the mind of the poet. That is why philosophy is an integral part of poetry. It is true that philosophy is possible without literature, but literature without philosophy is useless. The main principle of philosophy is the interpretation of life and the world. The explanation comes from the combination of imagination and feeling with thought. The true language of life is embellished through human emotions and thoughts with beauty of words and expressed in poetry.

Human beings are social beings. The holistic development of his personality is achieved through various social situations. So his life was spent in the society following a prominent point of view. This is called philosophy of life. In fact, philosophy of life is the overall concept of life. Therefore in this Universe there are different people, different minds, different thoughts, different lives and different philosophies of their lives.

The Poet Dr. Deepak Ghosh has brought a living character that has seen the real world, as well as painted a beautiful picture of their philosophy of life. In his poems '*Vilāpa-Pañcikā*' and '*Rājñitilāmṛtam*', he has given more time to the gray sorrows instead of the colourful pleasures of the people. Because in the absence of happiness, people run away more with the groan of sorrow.

The '*Megha-vilāpam*', part of the poem '*Vilāpa-Pañcikā*' is influenced by fancy plans and in the eyes of zeitgeist. The poet here depicts in Parallel to the splendour and beauty of Yakṣa's Palace in Kālidāsa's '*Meghadūtam*' and the misery and grief of the house of a very poor man in modern India. The catastrophe of the situation has drawn the difference between the sensibility of ancient eternal lyric and in this modern lyric. That is why the poet has been able to say without hesitation, for example –

*“Hāso'jñāto madhumayamukhādaśrudhaute gr̥he me
dantairghaṭṭaḥ kuṭilavadane sāśruvarṇe vasante.
meghāloke grathayati kaviḥ kāvyamālām sugandhim
meghāloke mama tu hṛdayam sarvadā bhūtabhītam.”*^[1]

After the arrival of the cloud, the poet has drawn a horrible picture of heavy rain in the place of ecstasy feeling, by which the feeling of his own realistic truth has been expressed. Poets are happy to see clouds in the rainy season and compose poems, but it is not a cause for joy for a very poor person. Rather, the rainy clouds become the cause of terror for him.

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Here, in the socio-economic background, the poignant reflection of the endless poverty of the extremely poor people is depicted. He thinks of this tragic consequence of his current home for poverty and the cruelty of fate. There is no trace of happiness in life, only eternal sorrow. Because of poverty there is never ending penury, constant illness, endless quarrel, eternal sorrow in his house. Poverty continues to crush his dreams and hopes. The stream of pain is always flowing in the heart, but his destiny will never appear as good fortune. His pure philosophy was –

*“Antahsroto vahati hrdaye sarvadā vedanāyā
vahnyuttaptam marusaridiva kṣīṇadhāraṃ vahantī.
“Yad yan mohād bhuvanajaladhau rajjuvuddhyāvalamve
tat tat sarvaṃ daśati nitarāṃ sarparūpeṇa tīvram.”* [2]

In the poem ‘Megha-vilāpa’, the poet presents the life of a poverty-stricken lower middle class man. Even his wife continues to accuse him of being an unsuccessful man and an unsuccessful husband. Therefore the poor man is condemning himself for surviving physically and mentally. And for this reason sometimes he has felt like a bird with broken wings, or like a lyre with strings torn as well as with dying resonance, or like an elephant, tired, submerged in quagmire with its big body and kicked by the frogs, always gets from them the presentation of dances. In the language of the poet –

*“Klānto dhvastah satanu samano bhagnapakṣo vihaṃgaḥ
kācid vāsmi stimitaraṇanā chinnatantrī vipāñcī.
Bhekānām vā padavidalito nityanrtyopahāro
bhrāntaḥ śrānto vipulavapuṣa paṃkamagno gajo’ham.”*
[3]

Again, in the part of ‘Alakā-vilāpa’, the philosophy of life of Yakṣa is very interesting. Yakṣa is the ideal lover. After the curse is over, he has returned home to lover's aristocracy. He has fulfilled his previous promise to beloved lady with the gift of endless love. Yakṣa has repeatedly said –

*“Api ko’pi grhe virājate
kathaṃ prativāk pradīyate.
“Dayitāvacanaṃ na viśmṛtam
iti me punarāgamaḥ khalu.”* [4]

But the charming spouse did not wait for the unfortunate Yakṣa. At the end, Yakṣa had to leave Alakā forever with full of despair. In a word, the tone of pessimistic life has become stronger in the poem ‘Vilāpa-Pañcikā’. Here all the characters are unsuccessful, totally lonely and oppressed at the hands of fate.

Again, the poet did not hesitate to highlight the philosophy of life of the common people who are suffering from politics. The poem ‘Rājñitilāmṛtam’ reflects the impediment to the full development of human life, which is bloomed by socio-economic condition and political corruption. Everything from family life to social life is controlled by politics. Hungry people do not get the food they deserve. The life of the working class is scary and jobless. The lives of innocent children are endangered by the use of toxic injections. The lives of refugees and asylum seekers are also the same. They are moving from country to country for food and shelter. In the words of the poet –

*“Udvāstvabhāgāśca niramvubhaksyā
vicchinnamūlāḥ kva nu te calanti.
Dhāvanti dhāvantyanudhāvyaṃmānāḥ
pāṣaṇḍaṣaṇḍairatilālasāndhaiḥ.”* [5]

The freedom of speech of the common people is under threat. Politics is the main driving force for success in life. Here poet depicts the endangered life of the public from the past to the present by clear direction of politics.

In fact, the poet Deepak Ghosh did not live outside the society. Socio-political crises also affected him in the opinion of the common man. When people are facing harsh reality, when humanity is in danger, the shadows of exploitation and politics are getting longer and longer, then the poet has not only been engrossed in the pursuit of beauty, but has also developed the philosophy of life of those lower middle class people. The wailing that we do not see on the bottom of life, he has brought it up to repair the social outlook.

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5. Rājñitilāmṛtam 48.

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