

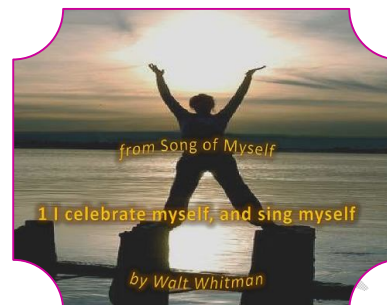


PRESENTING THE CELEBRATION OF SELF IN WALT WHITMAN'S SONG OF MYSELF

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ABSTRACT

The man of voracious reader in American literature is Walt Whitman. He became a well-known writer even though once he was a trader. He is known for his book "Leaves of Grass". This is the compilation of poems about celebrating self. The failures he faced in his life wrought him as a new man and he started his career as a school teacher. Later, he turned himself as journalist and editor. He uttered the slavery marketing in the journal called "New Orleans". He started to write the poetry in new method and published in the news paper called "free soil". The sole style of Walt Whitman gave a stimulation to Ralph Waldo Emerson. Whitman got the patent of "Leaves of Grass" in 1855. It is the collection of a preface and twelve untitled poems. The second edition of "Leaves of Grass" consists of thirty three poems. He built-in a letter from Emerson and the reply to that letter by Whitman incorporated in the second edition. He celebrates self in his writings. He writes it as: 'I Sing the Body Electric', 'The Sleepers', and 'Song of Myself' are fetched the renown for him. The present paper seeks to reside upon Whitman's appearance of one's self within the poetry form, and he says, "celebrate myself/and what I take for granted you shall assume/For each atom own to me as good belong to you". Here, Whitman thinks himself, first and foremost jointly with his plan of the self, his recognition of self with others, and ultimately his association with the nature and the universe. Normally, the poems of Whitman depict the Indian philosophy and particularly of the teaching of the BhagavadGeeda. It is the most famous religious text in Hinduism, and at the similar time he voiced the Western philosophy of Kant, Hegel, and Emerson in his writings.

KEYWORDS: Self, Slavery, religion texts, Philosophy .

INTRODUCTION

Primarily, Walt Whitman presents the idea of self in his poetry. It appears to come out in incorporation with each person that is described in the poems of Walt Whitman. He articulated the Yankee plan of social equality that mix along the forces of nature. One finds one's self and formed as a non secular entity that remains comparatively permanent in the dynamic flux. It expresses the concepts and the experiences of life. Self emerges by comprising the concepts, experiences, psychological states and non secular insights.

The paper analysis that elucidate of numerous hues and reminder and self that emerge in several sections of the poetic form, that finally ends with the significant lines that really crystallise the sole of the poetic form, "I give for myself to the dust to raise from the grass I love, /If you desire me again look for me beneath your boots." "Song of Myself", is that the initial of the gathering of twelve poems, that were revealed by Whitman in Leaves of Grass (1855). The new book is considered to be the important book and it created ripples within the ancient Segments of the society, for its casualness of expression, its colloquial vogue, and poem that was later within the twentieth century to create a large impact through the

Modernists, such as, Baudelaire, Rimbaud, and Ezra Pound, and T.S Eliot. But, in America that was still reeling beneath the influence of the masters, and particularly country models such a departure did not go unmarked. While it garnered criticism from the orthodox and ancient students, there have been those stalwarts just like the far-famed Transcendentalists, Ralph Waldo and Alcott. The *Leaves of Grass* is a replacement voice that was really Yankee, embodying the Yankee life in word and spirit.

Emerson's admiration of Whitman's poems is value citing at this moment. Malcolm Cowley cites Emerson's letter, in his Introduction to the book, *Leaves of Grass*:

I am not sightless to the value of the magnificent gift of "Leaves of Grass". I discover it the main astonishing piece of wit and wisdom that America has yet contributed... I give you joy of your free and courageous thinking. I have immense joy in it. I find unrivalled things said unbeatably well, as they must be... I greet you at the commencement of a career, which yet ought to have had a long forefront wherever, for such a start. I rubbed my eyes a little to see if this sunbeam were no illusion; but the solid sense of the book is a abstemious confidence. It has the greatest qualities, namely, of invigorating and heartening. (p.ix)

The present paper endeavours at citing and analysing the "unrivalled things said excellently well", particularly with relevancy of *Song of Myself*. The foremost great quality that one finds pervasive through the poems within the assortment, *Leaves of Grass*, is that the poet's eye for detail, his accomplishment lies in rendering even the foremost basic and mundane of experiences as subjects for poetry, partaking a precise non secular import that borders on the philosophy of universal brotherhood, and therefore the Yankee construct of democracy. It's a journey that the writer undertakes the epic poem, recording all the sites on the method, thereby giving it a really epic standing and dimension thus to mention. Here, the hero of course is Whitman; it's a portrait of the writer,

His right hand is latent indifferently on his hip; the left is concealed in the pouch of his coarse woven slacks... his shirt is unnerved open at the lapel to disclose a hefty neck... it is the picture of a devil might mind American working man, one who might be engaged as rather idealized form in almost any crowd" (p, 2)

"*Song of Myself*", is not a selfish poem, self gratulatory account of the self, it's rather, a 'celebration' of every of Whitman's experiences and his encounters on the streets of recent royal line, not solely the attractive and therefore the beautiful, however additionally the sordid and nature. Though democratic in spirit, the poetic lines are hardly in the least involved with Yankee nationalism, up to date progress, or alternative social themes. The "incomparable things" that writer found in the area are presented with unit philosophical and spiritual principles. Whitman presents himself as associate dramatized or perfect figure, advocate as a representative of Yankee man, however one United Nations agency prefers to loaf and invite his soul.

The poem, "*Song of Myself*", is of fifty two chants. Malcolm Cowley in his Introduction to *Leaves of Grass*, has given a really helpful and applicable structure to the poems by staring as a poetic form with nine vital sequences. While the eighth series is dedicated mainly to spiritual experiences, one will notice and traces largely in chants. The poetry form starts with the poet's physical 'self', moves on to the recognition of the self compared to nature and human race that he articulates, and finally in true theorist strength appears to mix and disperse in annulled, with swear to come back to every traveller, within the type of grass under the boots.

The present paper makes an attempt to find this sense of 'self' through an in depth study of the poems, thereby transferral to fore the concepts of temperament, democracy, romantic notion of brotherhood, mysticism and eventually the viewpoint of "one among many", of grass being a blade nonetheless transmission associate look of catholicity.

The poem starts with a call for participation of the reader, giving it a way of continuity, the reader of the nineteenth century or the reader within the twenty first greeting to attach him in remarkable journey of self examination. Within the second part, he guarantees the comrade reader,

"Have you reckoned a thousand acres much? contain you reckoned the earth much?.../Stop this day and night with me and you shall possess the origin of all poems,/You shall possess the good of the earth and sun...there are millions of suns left/You shall no longer take things at second or third hand..."(p.3)

The terribly very first obsession that Whitman offers to the reader is self reliance. Dependence on others is replaced by a capability to look for meanings that is hidden within the "thousand suns" and "earths". It imparts a precise magnitude to the vision, to be ready to see life and evolution as a time, and self as a big a part of the whole. He is thankful to any or all, and welcomes anybody 'who is hearty and clean', he's happy that he will 'see, dance, laugh, and sing'. Chant VI of the poetic form begins with a child's question "What is that the grass", and therefore the poet's response to the innocent, provides the reader a solution to the poet's self, and individuality. Grass, he says, is that the "flag of my disposition", "handkerchief of the Lord", "a child", "a uniform hieroglyphic", or the "beautiful uncut hair of graves". Through this question, Whitman is ready to capture the whole gamut of human experiences, the black mother, her offspring, the dead youthful men and girls, those who are unit dead, nonetheless alive within the kind of grass, "They are unit alive and well somewhere; The smallest sprout shows there's extremely no death". The section ends with the optimism of Hinduism philosophy, even Greek and Transcendental – that life doesn't wither for good, it rather transforms to one thing superior.

One therefore finds the concept of self, maturing from one's physical self to one thing a lot of primarily universal, everlasting, and, immortal. His approach is not circumscribed by decisions and prejudices, however is very all encompassing and egalitarian, he accepts boys, girls, men, women, previous and new, 'lips that have smiled, and eyes that shed tears', are unit all welcome to his non secular self.

The writer seeks joy through the sanity of smell, style and eventually through bit and sex. Whitman believes that the whole thing emanates from the worldwide soul and since his own soul is of constant essence. He will establish himself with each object and with all and sundry living, or dead, heroic or criminal. With this, the poetic form additionally acquires a sexual stance in process of the poet's temperament. Sex is another mode of communion of men and girls, the larger purpose being constant, the temperament to blur boundaries, to mix and build mutual association of the vital, the spirit that keeps the centre together. Like the Sufi poets, Whitman sees his lady love as God. In this respect he defines himself in identification with alternative selves. Sexual union could be a figurative anticipation of non secular union. Whitman's ecstasy is each physical and non secular; he develops a way of caressing brotherhood with all human races. As Whitman, himself aforesaid of the verse form, "Whoever touches this, touches a man".

As Ezra Pound observes, in his essay, Whitman as:

He is America. His crudeness is greater than huge stink, but it is America. He is the empty place in the rock that echoes with his time. He does "chant the vital phase" and he is the "voice victorious (Whitman p.4)

In spite of his 'crudity', the 'stench', unconventional action of self, life, poetry, and sex, so Whitman is, as Pound says, "He is America". From forty two chants forward, the poetic form acquires a principal spiritual tone. "A call in the midst of the crowd, /My own voice orotund sweeping and final". The writer proclaims that the society is filled with injustice, however that the truth at a lower place it's undying persons; that he accepts and practices all religions, however additionally appearance on the far side them to, "What is untried and afterward", that he and his readers are unit merchandise of the age, and additionally the offspring of the ages to be, and eventually that our final goal is appointed: "God are there and wait until we have a tendency to come", as he travels any, he makes companions, whom he treats as his pupil, he assures that he's not interested in God, however sees the godly entity everywhere, at each moment. The Hindu construct of rebirth is echoed here, when he asserts that we have a tendency to shall all change state in several forms, "No doubt, I actually have died myself 10 thousand-fold before", he reiterates that evil within the world is like moonlight, a mirrored image of the sun. The plan of everything being a manifestation of a

superior type could be a mystical idea, terribly near the spiritual philosophy echoed in the Bhagavad religious text by Lord Avatar, in his address to Arjuna.

A comparable plan is echoed by Emerson in his essay, Oversoul:

Indescribable is that the amalgamation of man and God in every act of the soul. The most excellent being, United Nations organization in his honesty worships God, becomes God; however everlastingly and still the inflow of this top and universal self is new and unsearchable. (emersoncentral.com)

Roger Asselineau, starts his essay , Whitman's Style: From Mysticism to Art , with these words: writer earlier or later confided to the follower that Leaves of Grass reminded him right away of the Bhagavad religious text. Its trend is so as a rule sarcastic. Lyrical flights area component to be establish the feature by facet with banal banalities, mystical effusions with the leading acquainted terms from the oral message. (Whitman p.89)

Whitman voices the constant plan in his fervent words in Chant forty eight of the poem:

I hear and behold God in every object, yet I understand god not in the least...
I see something of God each hour of the twenty-four, and each moment then,
In the faces of men and women I see God, and in my face in the glass:
I find letters from God dropped in the street , and everyone is signed by God's name, And I leave them
where they are, for I know that others will punctually come forever and forever.(p.83)

The poetic form ends with the poet's promise to become associate the endless adventure story on the face of the world. The leaves of grass become his soul. He reiterates that the finish is the starting. He fully surrenders and etherises his identity and persona at the tip saying:

I bequeath myself to the dirt to grow from the grass I love,
If you want me again look for me under your boot soles.
You will hardly know who I am or what I mean,
But I shall be good health to you nevertheless,
And filter and fibre your blood.
Failing to fetch me at first keep encouraged,
Missing me one place search another,
I stop somewhere waiting for you.(p.86)

To conclude, The *Leaves of the Grass* is written in 53 sections. It could be a personal, philosophical, mystical voyage that Whitman undertakes relating the countless hues of his character, and unavoidably fusing them into one nameless whole, just like the leaves of the grass, that are and can habitually be there, just like the indestructible soul elucidated within the BhagavadGeeda. The self that emerges is that of his spiritual being from his body to his senses of smell, hearing , and taste to his interaction with men, women, boys, girls, blacks, whites, mechanics, mothers, an entire gamut of day to day Yankee expertise of the nineteenth century, until he transcends all barriers at the tip of the poem, and blends with the air, the grass becomes one with eternity, in an exceedingly true philosopher and additionally the Vedantic plan of the Soul and the Oversoul.

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