



EMANCIPATION OF HUMAN BEING WITH REFERENCE TO THE POEM ENTITLED FREEDOM BY JAYANTA MAHAPATRA

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ABSTRACT :

Emancipation is Knowledge of Freedom. As a poet Jayanta Mahapatra upholds scientific rationalism. With scientific frame of mind, he interrogate faith, a way of life and sometimes a whole tradition. He criticizes blind adherence to religious dogmatic beliefs and ruthlessness of tradition. He presentd the misery of his fellow men and women and a considerable part of his poetry is dedicated to the real freedom of Human being.



KEYWORDS : *Knowledge of Freedom , modern poet , human relationship, dream, existence.*

INTRODUCTION :

Mahapatra is a modern poet. He reflects on a spectrum of contemporary issues that crop up in today's realities, human relationship, dream, existence, past and tradition, society, art, culture, spirituality, conversation of nature's flora and fauna etc. This paper attempts tracing a note of Emancipation apparent in the poem of Freedom. Recurring themes in Jayant Mahapatra poetry are nothingness, faith and drought. He is with scientific mind of bend. Mahapatra seek to know the real truth of human being which is mentioned in his poem Freedom;

Trying to find the only freedom I know
The freedom of the body when it alone

Mahapatra reveals real truth man those who are living on the Earth. The concept of freedom is one of the distinguishing features of Hinduism, Buddhism, Jainism, and Sikhism referred as Mukkti, Moksha, Kaivalya and Nirvana in the scriptures. Mukkti implies opportunity from servitude. Moksha implies demolition of hallucination. Kaivalya implies aloneness emerging from decimation of daydream; and Nirvana implies going into a stateless condition of permanence and non – getting to be.

In the beginning, before the existence the world of forms had come into being; there was only the one formless, nameless, birth less, deathless, impersonal field of Pure Divine Awareness, we all the individuals are the Eternal Source of Divine. The life that is temporarily living and expressing itself in the dream like diversity of forms (body). Simultaneously we must not fall under the Hypnotic spell of losing our true identity in the illusory appearance of visible form, being over identified attached or lost in the passing dream within the timeless container of Consciousness. It is all simply just a strange play of the Divine

Consciousness alone; diversifying itself to experience a sense of separation (otherness) through the appearance of form and eventually reawakening for the truth of formless eternal nature.

'Saguna' and 'Nirguna' are the forms of God and its relation to the human soul also seem digested by Hesse very well. The theory of Brahman as being the supreme soul, out of which the whole universe is created is accepted by Hesse which inspire him to write about the unity with the symbol of river which sings the music of life consisted of very-many voices of the world. The 'Sagun' form of god describe God to be present in each soul and thus there is unity among all creatures of the world. The world is nothing but manifestation of this Divine source.

But at the same time it is Nirguna because it is not limited by these forms as it is formless. This formlessness of God is unworldly i.e. divine which can't comprehended through human language, human glimpse of Indian scriptures in Hermann Hesse's Siddhartha 171.¹

Liberation also means acquiring self-knowledge (atma dyanan) of knowledge who you are or what is your essential nature or knowing the truth concerning yourself and the world in which you live. In its natural state the self is free; but here upon earth, a living things are interconnected with each other as well as nature. Life is procedure of progress, getting to be and being subject of the three cardinal working of creation, protection and demolition. In freedom oneself is perpetually free from change and getting to be. In a freed express, the individual self exists as an endless and unbounded being with no impediments aside from a not many that give it the qualification of an individual soul. Oneself has no sexual orientation no structure and no qualification. It is impeccable and complete in itself. It is unadulterated awareness that is mindful and self-brilliant. The end result professionally being upon death? Where do they go?

There are various hypothetical concept after death.

- 1) The individual being verifies a spot in paradise to appreciate the delight of brilliant life, and he is enjoyed equitable activities and procured legitimacy amid its reality upon earth.
- 2) The being goes to damnation to endure significantly as a piece of its cleaning and prison adjustment, on the off chance that it veered off from the way of uprightness and enjoyed evil activities
- 3) The being goes neither to paradise nor to heck, rather it stays in a go-between condition of limbo in the center environment area as a phantom or a soul due to some impossible to miss conditions.
- 4) The being accomplishes unceasing freedom, on the off chance that it has oversee through profound practice and past life activity to free itself of all karma and contaminations. It enter the most astounding universe of Brahama and stays there for forever within the sight of Isvara, the Universal Supreme Being.²

Freedom implies opportunity from all bonds, holds want, confinements and demise. In spite of the fact that we may believe that we are free and live in a free world physically and rationally we are liable to numerous confinement and relationship, which don't give us a chance to experience our lives unreservedly or experience the opportunity of unbound spirits. There are numerous undetectable chains that hold us shackled to the world. Everybody who lives here is his very own detainee considerations and activity.

Our longing fears, nerves, feeling, feeling, thought, cares, concern, relationship objectives, and normal confinements keep us down. They come in the method for joy and our capacity to live unreservedly and happily. They keep us restricted to our little world. To accomplish freedom we need to get through the dividers that different us from the rest. We need to defeat everything that keeps us down or hold us in chains. By what means can there be opportunity, in the event that we are molded to live like captives to our own dread and want to be free from the obligations of the earth. We have to learn to live freely both mentally and phisycally.

Man can find himself in the state of no thought; the market is deserted, there is silence and stillness all around. All thoughts are gone, as long as you are united with your thoughts, you are one with the world; as soon as your world is freed of all thoughts, in this no mind state you are one with God'. No sooner are you empty that the door open.³

CONCLUSION

Mahapatra says that liberation is possible for everyone. It isn't some powerful idea, which can't be tried physically. Accomplishing freedom is troublesome yet not feasible. To wind up really free, we should figure out how to end up free as a top priority and bodies. We deal with entice and over the requirements to which we are subject so we may live free soul, without consideration or concern. We should stop to enjoy self-advancement and self-propagation and figure out how to stream with stream of life. We need to open ourselves to impulses of life, without dread or desires, living like the residue particles that glide unreservedly in air without their very own will. For whatever length of time that you have the thought of 'I' and mine and as long as you need to be something you can't be genuinely free here or in the future.

To be free spiritually, you have to be free first mentally and physically. Liberation in the mind and body leads to the liberation of the self. You must be defeated your enthusiasm and feeling through separation and develop equivalence. Sameness is the key if you are same to every duality in life, you are real free. Hence Mahapatra poem 'Freedom' explores emancipation of human life in the poem.

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- 1 Hesse, Hermann. *Siddhartha*, Trans, Hilda Rosner. London: Picador `1991
- 2 Concept of Liberation, Moksha or Nirvana: Hinduwebsites.com
- 3 Osho, *The True Name*. New Delhi: New Age International Limited, 1996