



Poetry: The record of the best and happiest moments of life

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Abstract

Mere living is nothing but living well is everything. Living well should be the aim of every rational human being and literature teaches us to well. Good literature not only provides us pleasures but it also teaches values of life. It enriches the moral fabric of life. It makes life more purposeful and it teaches us to live well. Prof. Krishna Mohan (BITS Pilani) further explains that poetry is perhaps the finest forms of human communication. It can faithfully capture the fluid thoughts, fleeting emotions and vibration of the soul. No wonder then, it is a source of delight both for the poet and readers. Poetry is really the real source of joys and pleasures because it is the language of the heart. It is the criticism and appreciation of life. It expresses sorrows, joys, regrets and such other emotions. Such personal emotions are made universal by great poets. Their experiences are shared by the readers so much that the readers feel that the experiences are not the experiences of the poet only but theirs also. He also tells that a human face is an open book. The more intelligent the person is, the more intelligently he can read the book of human face or can compose a poem. Frankness, honesty and sincerity give everybody an image of a people who can always be trusted. He believes that poetry is the source for creating love and passion for English literature and language among students of all disciplines. Many poets encourages the students that we must read poetry regularly because poetry is the finer spirit of knowledge. It increases the power of imagination of students and lays the foundation for the appreciation of the beauty of language. English is a foreign language and it is very difficult for the students to have the full knowledge of this language. Mostly, the students do not take keen interest in the study of poetry. Hence, this is the moral responsibility of the teachers to attract the attention of the students towards the study of poetry.

Keywords: living, good literature, moral fabric, purposeful life, fluid thoughts, fleeting emotions, joys and pleasures, imagination

Introduction

Good literature not only provides pleasure but it also teaches values of life. It enriches the moral fabric of life. It makes life more purposeful and it teaches us to live well. The sole motto of this trivial effort is to refresh and delight you, touch and please your heart, mind and soul because poetry is nothing but a real source and quest of pleasure. The study of English by Indians serves the purpose of window over the world. With the assistance of this window, we are able to peep through and see what is going through in the world. With the help of this language, we come to know the progress made by the people of different nations of the world in the different fields of life. Married to an Englishman, Kamala has made her home in England. David Rubin has a point when he says:

Her foreign residence distinguishes her from most other Indo- Anglian novelists, and the subtlety and elegance of her style marks her off from all but one or two of them (Anita Desai is the other most notable exception). Whereas Paul Scott triumphantly refashions the traditional themes of the Anglo- Indian novel into a unique masterpiece, Markandaya, in her most recent novels, ignores that material to dramatize the relations of Briton and India in an altogether new light. (1986:157)

Poetry is defined by many poets and scholars. It is the criticism and appreciation of life. According to Wordsworth,

“Poetry is the spontaneous overflow of powerful feelings”

According to Hudson, “Poetry is made out of life, belong to life and exist for life.”

“Poets are the unacknowledged legislators of the world.

Percy Bysshe Shelley

‘Poetry is the spontaneous overflow of powerful feelings: it takes its origin from emotion recollected in tranquility.’

William Wordsworth

‘A good poet is someone who manages, in a lifetime of standing out in thunderstorms, to be struck by lightning five or six times; a dozen or two dozen times and he is great.’ Randall Jarrell

‘Immature poets imitate; mature poets steal.’ T.S. Eliot

Philip Larkin

‘Poetry is the record of the best and happiest moments of the happiest and best minds.’

‘Poetry is not a turning loose of emotion, but an escape from emotion; it is not the expression of personality, but an escape from personality. But, of course, only those who have personality and emotions know what it means to want to escape from these things.’ T.S. Eliot

Education is an essential part of civilized life; therefore, the goal of education is to elevate the all-around development and

especially the intellectual and professional standard. In addition, the elevation of moral standard is extremely necessary in the sphere of education to meet the stress arises due to material & technological advancement. At present; the scene of technical education evolving around the new emerging approaches of monthly disciplinary and multi-culture. It is believed that multi-disciplinary teaching & learning somehow able to uplift the standard of education and able to bring radical changes in the societal context. This is one of the approaches provides a platform to work together in a greater flexibilities with diverse experiences and knowledge.

Objectives

The objective and purpose of this paper is to show the importance of poetry in our day –to –day life because it always helps us to lead a happy and peaceful life. The present attempt is a pleasant gift to the readers and the readers of the world who love to read and recite poetry.

Importance of poetry

Poetry is the cherished marble of language; it's a paint spattered canvas - but the poet uses words instead of paint, and the canvas is you. Poetry is a lot of things to a lot of people. Dylan Thomas defined poetry this way: "Poetry is what makes me laugh or cry or yawn, what makes my toenails twinkle, what makes me want to do this or that or nothing." Indeed; happiness sprouts out of love and confidence, and both provide a firm support to life and desire to love long and purposefully.

Dr Sunita Rana, Professor of English and a great scholar who writes about Indian poets in her paper "A Study of Indian English Poetry" that Indian English poetry is remarkably great. The pre-Independence poets expressed Indian themes in the Romantic and Victorian modes and adhered to their form and prosody as well as the post-independence poet's manifests extensive experimentation, divergence from the conventional modes of expression and exercise of liberty in form and content, and use of language. One of the most significant events in the post-independence Indian English poetry is the rise of women's poetic voice. The new women poet depicts the changing position of women in the modern Indian society. Their poetry is a complex blend of aestheticism and activism, representing women's struggle to break out of the patriarchal taboos and attain an unbiased position of their own.

Indian English poetry is the oldest form of Indian English literature, which has the attained, both fecundity and excellence of cross monastery. It has three phases of development. In the first phase there is a number of development which is responsible for generating Indian English poetry. The early pioneers-Henry Derozio, Michael Madusudan Dutt, Toru Dutt, B.M. Malahari, S.C.Dutt and R.C.Dutt-were the trend setters who began to poetize the Indian echoes in a foreign language. The poets of 1850 to 1900 were trying how to establish this part of poetry. They have followed the British Romantics and Victorian poets.

In the present paper; the researcher has studied several poems of great poets through which they have expressed their joys and pleasures and pains and sufferings. They further explained that poetry is in fact the real source of joys and pleasures. In my study, I tried to make the teaching of Poetry more

interesting by encouraging the learners and readers to use their time in study of poetry and come up with innovative ideas and approaches, in the absence of which teaching of poetry would be akin to hammering on cold iron.

It is needless to ask of a Saint Kabir

"Don't open your diamonds in a vegetable market.

Tie them in bundle and keep them in your heart, and go your own way."

"It is not by fasting and repeating prayers and the creed

That one goeth to heaven:

The inner veil of the Temple of Mecca

Is in man's heart, if the truth been known."

It is needless to ask of a saint the caste to which he belongs;

For the priest, the warrior, the tradesman, and all the thirty-six castes, alike are seeking for God.

It is but folly to ask what the caste of a saint may be;

The barber has sought God, the washerwoman, and the carpenter-

Even Raidas was a seeker after God.

The Rishi Swapacha was a tanner by caste.

Hindus and Moslems alike have achieved that End, where remains no mark of distinction. Kabir was not only a great saint but also a poet and a mystic. A mystic is a person who seeks union within God through prayers. Kabir had no formal education. He was a naturally gifted poet. Kabir belonged to the Bhakti Movement period. His mother was a Brahmin woman. He was brought up by a Muslim family. Through his poetry he taught us universal brotherhood. He spoke against social evils and hypocrisy.

It is needless to ask of a saint the caste to which he belongs.

The poem "It is needless to ask of a saint the caste to which He belongs" has been translated from Hindi poem "Jaat Na Poocho Sadh Ki" By Rabindranath Tagore. It gives the message that worship has nothing to do with caste. It means that a saint has no caste. All those who are worshipping God belong to one caste.

In this poem the poet says that it is needless to know that the caste of a saint. He argues that the priest, the warrior and the tradesman are seeking God. So the profession of a person seeking God does no matter. The poet argues that the barber has sought God. The washer-woman and the carpenter have sought God.

The poet has mentioned the names of two 'Rishis'. They are Raidas and Swapacha. Rabidas was a cobbler. Swapacha also belonged to a lower caste. These two were the great seekers of God. So, caste and religion do not matter.

The Pilgrim of the Night

Sri Aurobindo

(15 August 1872 – 5 December 1950)

I made an assignation with the Night;

In the abyss was fixed our rendezvous:

In my breast carrying God's deathless light

There comes no voice of the celestial Friend,

And yet I know my footprints' track shall be

A pathway towards Immortality.

Sri Aurobindo was one of the greatest Anglo-Indian poets. He

received his education at Cambridge. He wanted to join I.C.S. but failed in the riding test. He became a revolutionary to religion. He established the famous Aurobindo Ashram at Pondicherry. His longest and the most famous poem is "Savitri"

The poet describes the soul's journey from earth to heaven. The soul seeks spiritual light but it must woo and win the darkness and the importance and ignorance of the Night. In this poem; the poet is in pilgrim. His aim is to travel from earth to heaven. He has fixed a meeting with the Night. This meeting has been fixed in the abyss. Abyss means a vast empty space. The poet is carrying the eternal light of God in his soul. He has to woo and win the Night.

The use of alliteration such as in the following lines increase the lyrical charm of the poem:

"I came her dark and dangerous heart to woo."

"Don't open your diamonds in a vegetable market. Tie them in bundle and keep them in your heart, and go your own way."

It is not by fasting and repeating prayers and the creed

That one goeth to heaven:

The inner veil of the Temple of Mecca

Is in man's heart, if the truth been known.

Kabir

The last three lines of the poem Night of The Scorpion is always remembered particularly for selfless and innocent love of the mother:

My Mother only said Thank God the scorpion picked on me and spared my children.

The use of the restricted adverb 'only' distinguishes the mother from the Peasants, the father and the holy man. The, other does not blame God but she Thanks God because the scorpion stung her and spared her children. Her agony would have been greater if any of her children were bitten. Ultimately, it assumes universal dimensions. The poet throws light on the selfless love of the Indian mother. The mother is suffered a lot but still she is happy because of the happiness of her children.

Good Fences Make Good Neighbours: The poem presents two contrasting viewpoints. The first is the viewpoint of nature or God. Nature does not want between man and man. There are forces of nature that keep destroying the walls. In winter, the frozen earth swells up and dislodges the walls. Hunters also make holes in the walls in order to force the rabbits to come out. That is why the poet says that "something there is that does not love a wall." On the other hand, man insists on building walls between him and his neighbor. The poet's neighbor insists on having a wall between their farms. He says "Good fences make good neighbors."

The poet feels that nature is constructive and man is destructive. Man has not learnt from the lesson of history. He wants to tell that fairies do not need the walls. We can change the feelings of the people through poetry.

Prospice

Robert Browning

Fear death? ---to feel the fog in my throat,

The mist in my face,

When the snows begin, and the blasts denote

I am nearing the place,

The power of the night, the press of the storm,

The post of the foe;

Shall change, shall become first a peace out of pain.

Then a light, then thy breath,

O thou soul of my soul! I shall clasp thee again, And with God be the rest!

Browning has lost his wife Eliz. Barratt and of course believes that he will be with her again in the afterlife. He's in no hurry to die and is not necessarily afraid of death; after all it comes to everyone. He is, however, expressing the wish that when it does come to him; he will meet it bravely and be able to lucidly experience the passing of the final curtain. It is a courageous wish. I, for one, hope that he succeeded. I can only hope that I will be as brave.

In other words, both because he considers himself a "fighter" and because his beloved awaits him, the speaker refuses to consider taking a coward's route to death and approaching it with anything less than full confidence.

A soldier has committed himself to a journey with full awareness that not only is death likely on the journey, but also that the goal itself might be death. He is not excited or pleased to be on the journey, but rather considers death to be a fitting reward, especially because of those who traveled before him and found death on the path. And lastly, the final motivation in the poem – to reunite with the beloved – ends this otherwise dark poem with a suggestion that death itself is but a barrier, beyond which true happiness can be regained. Whereas Roland could go no further than the Dark Tower, the poet of "Prospice" braves the Dark Tower with full confidence that there is light beyond it

In India, Dr. Hanif, a poet of the 21st century, continues to be read and discussed and anthologized. He is not only a poet but also a novelist, story writers, an activist and a wonderful being of many qualities. He is a poet of a very high repute of international level. Like W.B. Yeats, W.H. Auden, or Toru Dutta he also composed many poems in the memory of his sister who is no more but she is enjoying the in the kingdom of God.

Where..... You..... by Dr. Hanif

To give a little memory

Grief, curse, sad and sorry Where you went by?

On the earth or in the sky

Thy smil'd face, unbroken simple dress

Long physique, distant flick and less

Buried in the grave, and thousands crave

Moved me and all, like stopp'd wave

Life is meant for weeping, loosing

Sighing, weather's crying-ending

But oh! You are not in thorn

An innocent always lies new born

For hundred and hundred years

No can efface broth-sis pairs

Times count a monumental work of day

I sleep, I weep, I seek and seek a ray

Behind all tears and fears

To throw agonies my sister how can recover it

To weep or to alone seat

Dr. Hanif is a well-known poet, short story writer and novelist

of eminence. He is, at present working as Assistant Professor of English in Govt. Women College Dumka, Jharkhand. He passed his M.A. English Examination from Banarasi. He received his Ph. D Degree from SKM University, Dumka, Jharkhand. He started his teaching career from U.G. College Dumka. His area of expertise is drama, language and poetry. He has freely adopted ideas from classical drama, Christian tragic element and Shakespearean tragedy and framed his own tragic pattern. He has explored the depth of silent sorrow and suffering in all his great poems. Like Hardy, for him, happiness is an interlude in the general drama of pain. It is seen that the wrong choices and temperamental differences led to tragic gloom in love and pleasure. The elements of chance, fate or coincidence also play a vital role in creating tragedy. To him, life is a struggle between man and impersonal forces and life is a fruitless effort of man. This tragic content in his major poems, which is considered as an important aspect of his poetry by many critics, has been investigated and explored from a critical perspective in the present paper.

Thy Name

In the desert'd land
 Or over the scatter'd sand where thy name is?
 Search'd, all, but not found
 Expect a weeping sound
 Made the climate above bound
 Tell me once, where thy name? Think not more, and blame
 I wonder, I demand, thy fame
 River flow's, wind blow's unrest
 Without ask, stay or call the test Dimm'd forests cry with
 groans
 Black cave thrills tragic – tones
 And question to all
 From peak and whole Where is thy name?
 On the sea, or in the Dam.

Toru Dutta tells that the beauty of the tree is no more than an added gift. Its actual importance lies in the fact that it is a part of the Dutts' existence, a reminder of family ties, of the warmth shared by three siblings. The Abju-Aru-Toru bonding was indeed strong and in Sita Toru mentions, "Three happy children..." sitting in a dark room listening to a story and then sighs because she knows that they will never again "by their mother's side/Gather". The extent of her anguish, as, quite helplessly, she had to watch her brother and sister die, may actually be felt. Yet, this is what the very young Toru has written to her friend Mary informing her of Aru's demise: "It is a sore trial for us, but His will be done. We know He doeth all things for our good..." It is this silent acceptance of God's Will that has kept her verse free from the gloom generally associated with sorrow and death. Her brother died when he was just a boy of fourteen, Aru was the next to go in 1874 and there was a time when Toru too was coughing up blood and knew that the end was near. Hence, she could have legitimately wallowed in self-pity and wailed that the world was an unhappy place where people just sit and hear each other groan. Instead, even when memory is heart wrenching and "hot tears" well up to blind her, Toru does not express any desire to fade "far away" and "dissolve". Their Casuarina tree does not make her long for "easeful" death. Instead, even

though its "timelessness" mocks the transience of the human world, the tree is to her a support, a reminder of the joy she once experienced with Abju and Aru.

So, with the passion of a loving sister she remembers her "sweet companions" and cries, "For your sakes shall the tree be ever dear!" Her brother and sister, though dead, are never too far away from her and she does not wish to erase them from her memory. One feels that Toru may have been influenced by Thomas Hood's sobriety. He too had lost a brother to consumption but in I Remember, I Remember he has contrasted, but with restraint, man's mortality and the seeming deathlessness of the Laburnum tree planted by James on his birthday. Toru Dutta may have been much impressed by Hood's simple, meaningful line, "The tree is living yet!"

To conclude; we can say that poetry is a great source of pleasure because it makes our life more purposeful and it teaches us to live well. Good literature not only provides pleasure but also teaches value of life. It enriches the moral fabric of life. The great poets have two important functions to perform besides giving pleasure from their creations. One is to interpret life, makes criticism of life, so as to increase our understanding of it and the second is to teach people how to live meaningful and purposeful lives. Robert Frost Tells: "Woods may be lovely, dark and deep tempting him to rest but he will not do so because he has a promise to keep. In my study, I tried to make the teaching of Poetry more interesting by encouraging the learners and readers to use their time in study of poetry and come up with innovative ideas and approaches, in the absence of which teaching of poetry would be akin to hammering on cold iron. I hope, this study will be useful for the learners because modern man is tired of this "ignoble strife" but he has no choice but "to go on "such is the demand of the highly competitive world in which he has to survive. The purpose of this paper is to show the importance of poetry in our day –to –day life because it always helps us to lead a happy and peaceful life.

A Life of sins forgiven,
 Of reciprocated charity,
 Of clear vision, and
 Of Joyous song,

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