

Analytical Criticism of Some Select Poems of Poet Arun Das

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Abstract: Some select poems of poet Arun Das are the new platforms in Bengali Poetry. His philosophy on the matter is the “Sudarshan Chakra” at Puri temple. His psychology to matter to give a stir to subconscious mind is a unique pleasure as his psychology only helps the mind to reach ‘supreme consciousness’ by overcoming unconsciousness consciousness, subconsciousness of the mind. His way of reaching the ‘supreme consciousness’, is a new platform to society. He meditates on the matter. Without concentrating the feeling, willing and thinking i. e. spirits of spirituality, the poet will never reach the goal of mind, as the layers of the mind are components to each other. No layer of mind is rejected, but they are added or deducted in the analysis of “Brahma”. His poems mainly give us a new taste to calculate the “Brahma” from z-way by using all components of poetry. His love for beauty of women and nature makes him Arjun of poetry to calculate in a subtle way the “Brahma” of “Z-generation poems”. His poems are the eco-friends in postcolonial ecology. He always wants to be a migratory bird. His theory of poetry ‘Letter is Brahma’ is a new taste in postmodern Bengali poetry. The Knowledge of the select poems is free to choose the meaning of “Brahma” to create a new one and to give the sublime happiness to the rejected heart. The words of the select poems are common but the presentation of the poems is the way to enjoy everything from the very subtle “supreme consciousness” of the mind. He is the pioneer of poetry of “supreme consciousness” of the mind in Bengali literature. By writing poems Poet Arun Das gives a mind where the reader gets a new platform in thinking. His “Z-generation poems” have the soothing balm for the rejected and alienated hearts.

Keywords: Poet Arun Das, Supreme Consciousness, Z-generation Poems, Brahma, Select Poems, etc.

Introduction

Poet Arun Das’ some select poems are the “Sudarshan Chakra” at Puri temple. Every taste of the word “Brahma” is possible from his poems. His philosophy to the beauty of nature and women makes him the supreme lover of everything. In a concealed way the psychology of the poet gives a stir to the subconscious mind to create a new platform of poems i.e. “supreme consciousness” of mind. This “supreme consciousness” of mind helps the poet to analyze the “Brahma” in a sublime way of “z-generation poems”. His select poems show his thinking, willingness and feeling i.e. the spirit of spirituality. Without spirituality the poet can’t reach “supreme consciousness” of mind to enjoy the meaning of “Brahma”. “Brahma” is decorated for the beauty of nature and women to make his heart as a supreme lover. Analytical criticism must need to give the meaning of the words of the poems from the critic’s point of view. Poet Arun Das was born and brought up in Rograh to Jhargram district but his poems are the source of “supreme consciousness” of mind on the bank of the river Subarnarekha and Vidyasagar hall in Medinipur town under the shadow of Nazrul statue, which are the panacea to the weak dark alienated rejected heart to live with love for all matters of nature and women as his poems show not a single love in real world but live in the dreams of love. Some of these select poems are postcolonial ecologies as the poet Arun Das is always surrounded with living and non-living entities of the environment. Poet Arun Das's poems are the new boats to live anywhere as migratory

birds in the “z-generation poems” movement. His artistic views are portrayed in some select poems of the lines. “Varna Malar Chithi”, “Bhru Chunye Jaoya Pakhider Canvase”, “Chhi! Budha”, “Ki Nam Di Tor”, all the poetry is collected in a book named “Nirbachita Kabita” and he also writes love poetry named “Letter to Churni”, “Varne Lekha Brahma”, “Z-generation Poems”.

Objectives

Love for all without discrimination. “Z-generation poems” gives a way to live peacefully by rejecting all the inauspicious philosophical reflections in the society. Poetry of “Supreme consciousness” of the mind is a new peaceful flower in the globalized realization of Bengali poetry. After digitizing Arun Das’ poems the power of mind will be recharged by love.

Philosophy of Poet Arun Das

Philosophy is the way to make a clear knowledge of the matter in poems. Deleuze says that philosophy is “the act of making concepts”¹. Concept of image, sound and picture is articulated in mind, T. S Eliot says, a “raid on articulate”² because poetry and philosophy are connected with this “articulating the inarticulate, the speaking the unspeaking.”³ Philosophy draws a picture of society through imagination. Imagination plays a vital role to all poets or philosophers to capture the original concept of the image. According to Albert Einstein, “Imagination is more important than knowledge.”⁴ Here Einstein gives a special importance to imagination than knowledge, knowledge comes from imagination. Imagination makes a complete picture of our Knowledge.

According to Swami Vivekananda, “when we use our imagination properly it is our greatest friend; it goes beyond reason and is the only light that takes us everywhere.”⁵ If we use our imagination in a proper way the imagination will never betray from friendship, it goes beyond the reason and the light of imagination takes us everywhere. Happiness of imagination gives us a power to our mind to enter the proper way everywhere of the society to decorate your philosophy of society into an art like poetry. Come to the lines of the poem “Injured Alphabet”-

“Night becomes deep

Letters are unseen in tears

Face is hidden in the green feather”. (Varne Lekha Brahma, Translated by Dipali Maity p.71). 6

The words are “Brahma” as the poet Arun Das portrays a romantic scene to realize in the soul as a part of supreme consciousness of mind. The night becomes deep, the letters are not seen and face becomes hidden in green feathers, green is the symbol of nature, harmony, health. This green colour is used by poet Arun Das to evoke an emotional balance in mind and environmental consciousness.

Poet Arun Das’ philosophy is a part of the sense to understand the internal and external world so it is a sublime philosophy to him. This sublime philosophy helps him to enjoy the colour, beauty of nature to realize in the “supreme consciousness” of mind. His philosophy is always hankering after to write a new poetic form which helps the community to live freely from the unhappy lives. His philosophy on the matter gives us a unique psychology to analyze “Brahma” of z-generation poetry. So to reach the poem “Mini, This travel is from Disbelief and Zero”

“Sometimes, zero touches dream outfits... Sometimes the horizon recognizes the path of the clouds and the soil,

A couple of showers’

Memory will sparkle in the eye

Heat-returned migratory

Adapts

Every intimate lap.” (Nirbachita Kabita, Trans. by Dipali Maity P. 28)7

His philosophical imaginative power helps him to know “the path of the clouds” and “the couple of the showers” in the romantic way to love the beauty of nature and women. Another poem makes him the supreme lover of beauty of women and nature, for example-

“Churni, do you know

When in the death of night

Ants draw letter by their legs

Or a sudden colorless rain

Draws in the green letters”. (Z-Generation Poems, P. 12.)⁸.

His innocent love for nature is drawn by the legs of ants. His “green letters” are the symbols of a young heart to love the nature and beauty of Churni. The color green evokes a sense of environmental love. This green color creates a harmony with nature and forest, the poet uses this symbol to realize the supreme love of harmony with Churni.

Poet Arun Das has placed all colors in a supreme realization. Application of different colors in writing poetry helps the poet to clear the concept of feeling. Colors also make the poet to reach the matter clearly with the help of philosophical uniqueness-

“The flying clouds

Have left the sky

To touch the green mountain.” (Z-generation Poems, P.15). ⁹

According to him every man is a philosopher. But philosophical realization to the heart is dependent on man to man, so the creation of poems is different in taste to the heart. His philosophy to nature and society is the way to make him a supreme lover and social worker of all living and nonliving objects of nature.

Psychology of Poet Arun Das

Psychology is the science of the mind. Everything is experimented here. Psychology helps us to be creative. We remember Wilhelm Wundt, “Psychology as the science of immediate experience with consciousness being the main subject matter”.¹⁰

Swami Vivekananda Says, “Psychology is the science of sciences” ¹¹

Psychological thinking is the reflection of philosophy. “The goal of psychology is to get a higher type of knowledge (intellectual and spiritual) which is capable of yielding the greatest happiness”. (Says, Swami Vivekananda), ¹²

By reading some select poems the psychology of the poet Arun Das always is meditated on “Brahma” only to get his desire or will. His psychology helps us to realize “Brahma” from the z-way without realizing it from one way. Deep insight to fulfill his desire only happens in psychology. His psychological desire creates these lines of the poem “Come, Let Us Become Uncountable to our hearts”-

“I am in the jungle today. Not I,

We or perhaps this utterance is

Lie. The word ‘we’ holds no

Meaning, here. Men are isolated

Even when staying side by side

... How lonely, who also but the

Jungle can explain. Here at our

Place is the moon....” (Letter to Churni, p.47).¹³

In these lines of the poem the poet uses “the jungle” image to enjoy the love for Churni in the jungle. the word “...How lonely” symbolizes the poet’s realization of the supreme love for Churni from the supreme consciousness of mind, actually the poet Arun Das enjoys the spiritual love in his soul in an imaginative isolated jungle. The psychological hidden name Churni is also an imaginative beloved who always remains in the poet’s psychological hankering heart to develop his power of mind. Poet Arun Das uses love therapy to reach the supreme consciousness of mind.

The poet also searches for self- realization in his psychological desire to the heart in this poem- Come, Let Us Become Uncountable to our hearts,

“I keep hidden within my feathery body, all illegitimate, base born words of the glossary. Today, it is the search for the self, in the mirror.” (Letter to Churni, P. 46).¹⁴

The reflection of the matter comes as poems only with the help of psychological thinking.

The poet has engaged in the new creation of poetry.

In psychology all the assimilations of philosophy happen in mind.

Psychological thinking gives a supreme power of heart to realize in the soul his love for “Brahma” of poetry.

So quote to fulfill the poet’s desire to touch the happiness of “Brahma” in this poem “Come, Let Us Become Uncountable to our hearts”,

“I wish to touch only those lonely

Stars, within my boundary-my

Silent heart I unite with

Some deep rush of current.

Still then I am clearly visible in the moonlight soaked window

My Instinct Words, in life

Contact with your moonlight”. (Letter to Churni, p. 53).¹⁵

The poet wishes to touch the “lonely stars.” “Lonely stars” are the symbols of beautiful beloveds. So the poet wishes to develop the power of heart for his love for Churni to realize in soul. With the help of supreme consciousness of mind the poet Arun Das’ psychological desire is realized in heart. “Brahma” of this poem is manifested in his soul.

Poet Arun Das’ Supreme Consciousness

“Supreme Consciousness” of the mind is the highest part of mind where we discover the real knowledge of “Brahma”. “Persons, still more foolish than the gross materialists and claim to have such supreme all-pervading consciousness, but offer no proof. Such foolish persons cannot know what is going on behind the next wall, yet they are falsely proud of passing the cosmic, all pervading consciousness of the supreme person. For them also, hearing of Srimad-Bhagavatam is a great help. It will open their eyes to see that simply by claiming ‘supreme consciousness’ one does not become supremely conscious. One has to prove in the physical world that he has such ‘supreme consciousness.’” (Srimad-Bhagavatam Second Cantos Chapter -10 verse-49-50)¹⁶

Another concept of “supreme consciousness” is clearly viewed in the Srimad Bhagavad Gita-

“Just like you see the example of Arjun. From a material point of view, he was right that, ‘it is not good to fight with my brothers.’ That is right from a material point of view. But when he learned Bhagavad Gita, he fought with the same brothers. That means that after learning Bhagavad Gita, after taking lessons from Bhagavad Gita, he did not become a bad man. No. He became a transcendental man. Because of that fighting, he accepted the instruction, on the desire of the supreme consciousness,

Krishna. That is the technique. So similarly, when we mold our life in such a way that we have to act in the direction of the supreme consciousness, then our life becomes sublime, spiritual.” (Lectures on Bhagavad Gita 2. 51-55- New York April 12, 1966) 17

Firstly poet Arun Das uses the term “supreme consciousness” of mind in Bengali Literature. “Supreme consciousness” is a part of the mind where we reach only by spiritual thinking, feeling and willingness. To overcome the burden of thinking, feeling and willing the poet follows the sublime part of thinking, feeling and willing i.e. “supreme consciousness” of the mind. He does not reject the all components of poetry in the select poems, but he uses philosophy, imagination, controlled emotion, feeling, thinking, willing, sub-consciousness, unconsciousness, consciousness and super consciousness, spirituality to reach “supreme consciousness” of mind.

“Supreme consciousness refers to a completely different situation both in terms of the poet’s personal experience and out of perspective, which is neutral, which is a holistic state beyond the proper exploration of the inherent properties of matter and organism.” (Manifestation of Supreme consciousness, P. 28).18

Easily enter to the “supreme consciousness” of mind- “Statement of a Shadow”,

“Churni, in the blue womb’s darkness

One day I saw you getting lost...

... And from the plumes of dreams,

I kept each feather

For you, under this overarching

Blue sky.” (Letter to Churni, p. 34.)19

Here the poet tries to quest the infinite within the limitation of objects.

“The object on the subject is the real, complete and absolute truth of the world. And in order to find this absolute cause, the poem of supreme consciousness will be composed with the proper application of its full perceptual perception. Which will continue to resonate with the readers’ thinking. The combination of emotion, consciousness, unconsciousness, sub-consciousness and higher consciousness will open the way to a different and completely luminous world. This may distribute the possible factors relating to supreme consciousness.” (Supreme Consciousness of Mind P.18,) 20. For example see the lines-

“I write the sun on a Sal leave

And now it is an endless morning.” (Z-Generation Poems, p. 36)[21]

The poet Arun Das feels here the ‘endless morning’ which is eternal to his “supreme consciousness” of mind. In the same way he uses. “Endless breaking of waves in the body of Churni” overcomes the “green hills”. All these are clear to the readers when they feel in a simple way the manifestation of the soul of the object, which happens in the “supreme consciousness” of mind.

Another example when the poet Arun is lost in the “thought...” which means endless thought-

“A rare afternoon breaks its sleep at the call of rain.

Churni, in the uneven path of the mountainous slopes of your body

I walked, lost in thought and became unconscious.” (Z-generation Poems, P.39).22

His eternal love is inscribed in these lines below in the lines-

“I absorb in the eternal love

I keep the diary of a rootless life

In this heart to work in the history,” (Z-Generation Poems, P. 23)23

“Eternal love” is felt in the heart of a poet. “Diary of a rootless life” is the awakened life history of the subconscious mind which is the part of the “supreme consciousness” of mind. The poet here realizes in soul the happiness of eternal love. The research shows the realization of “Brahma” of poetry in the soul of the poet Arun Das from “supreme consciousness” of mind.

The poet Arun Das’ supreme consciousness of mind is clearly visible in the lines- Beloved Subarnarekha,

“Endlessly walk towards the infinity.

All of that is true, breaking the pride, meditating in the lip like the deep setting sun.

Divinity never touches the dew.”(Nirbachita Kabita, p. 11, translated by Dipali Maity),²⁴

In the first line the poet alludes to the limitless journey at night towards infinity, it is the manifestation of the soul of the “Brahma” of poetry. The last line is the fine expression of the “supreme consciousness” of mind as he feels the internal happiness of dew in the soul.

For more examples of the supreme consciousness of mind in the poems-

*“Weave wrong dream in dead fog

Primitive Mathematics plays boyishness

With the natural speculated eyes by avoiding the external fountain

Evening comes in the veil

Smear the stealing dream by touching the forbidden lap.” (Nirbachita Kabita, p. 51, Translated by Dipali Maity).²⁵

** “Zero”

“The color is flying, near to the fixed point

Leaving the tent of the restless arms.” (Nirbachita Kabita, p. 78, Translated by Dipali Maity)²⁶

***”Women of Last Spring”

‘... One day

The night smeared the hue of abir

To be the arrogant moon

In the scattering moonlit

And in the clouds of the eternal love

She does not understand

Why in the morning fog

The dew of love falls

Across the palash heart.” (Nirbachita Kabita p. 110, Translated by Dipali Maity), ²⁷.

Spirituality in Arun Das’ Poems

Spirituality is the way to live peacefully. If our thinking, willingness and feeling to all people and nature is equal we gain happiness. Happiness comes to the heart from peace, peace comes from love, supreme love comes from spirituality.

According to Vivekananda, “Spirituality is the science of the soul.”²⁸ Spirituality means spirit of feeling, willingness and thinking which are assimilated to the soul. Emerson writes in his essay “Nature”, “everything must be spiritual and moral, in which there should be goodness between nature and humans,” ²⁹

which he presents and advises us here, “The aspect of nature is devout. Like the figure of Jesus, she stands with bended hands, folded upon the breast. The happiest man is he who learns from nature the lesson of worship.”³⁰

Swami Vivekananda Says “Let there be as little materialism as possible, with the maximum of spirituality”.³¹

Rabindranath Tagore says,

“To a world that is becoming more and more skeptical about the experience of a loving God, Rabindranath brings a message springing from the experience of his own life’s spiritual quest, that not only is the one who seeks God with all his heart sure to find Him, but also that a true believer’s faith leads him to find God in even the most shatteringly painful and trying experience of life, as present and active to help and save.”(The God of Rabindranath / Chunkapura, 2002 : 332) ³²

Poet Wordsworth’s spirituality is realized here-

“That serene and blessed mood,

In which the affections gently lead us on,-

Until, the breath of the corporeal frame

And even the motion of our human blood

Almost suspended, we are laid asleep

In body, and become a living soul.” (Tintern Abbey) ³³

In some select poems the spirituality gives a new way to the poet Arun Das to reach to the “supreme consciousness” of mind by meditation which is possible only through concentration on matter. This concentration is realized only through individuals. Individual realizes the matter with the help of the soul. Only spiritual Knowledge of spirituality helps poet to love supremely. In search of “supreme consciousness” his spiritual power helps him to manifest the matter in the soul.

Roop Kishore Naagar and Dr.Ranjit Kumar Sinha say, “The search for supreme consciousness will lead the poet to the beauty of that impossible fascination. Spiritual knowledge develops in higher consciousness. He can feel himself. As a result, he can realize the inherent truth of natural intentions.” (Manifestation of Supreme Consciousness, P-17) ³⁴

We feel the spirituality in the poem “Mini, the Poet Has No False Moonlight”-

“If you say there will be eclipse

I decorate each lip in every angle of the body.

As there is fire in winter, so there are waves in the mountain

You will be startled”. (Nirbachita Kabita, Translated by Dipali Maity, P.31)³⁵

Poet Arun Das acquires the spiritual power of mind from Lord Shiva, The River Ganges, Yamuna and Saraswati and writes in the poem-

“A calm, secluded sleep lies calmly

On the wet feet of the goddess

Or it touches the indulgent Ganges

Which touches the matted hair of Lord Shiva.

The Yamuna is, as if, a girl

Who has lost her way in an aboriginal evening

The Saraswati is the wintry letters

Written in a morning of fallen leaves.

I have written in this enchanted life,

A divine life.” (Z-generation Poems, P.17). 36

The spiritual manifesto to Arun Das happens with the help of Lord Shiva, the natural beauty of river Yamuna and Saraswati. The power of Lord Shiva is omnipresent. Poet Arun Das’ “supreme consciousness” of mind is portrayed with the help of images like “Lord Shiva”, “Yamuna” And “Saraswati”. The spiritual manifestation of soul is vividly drawn in these lines of “Z-generation poems” because “A divine life” is possible only in the spiritual psychology.

Poet Arun realizes that he touches the subtle spirit with the help of “supreme consciousness” of the mind. Roop Kishore Naagar and Dr. Ranjit Kumar Sinha say that, “And the poet of supreme consciousness wants to touch the subtle essence. Emotions are conscious- complete control of the subconscious and absolute consciousness they can touch the almighty God. Consequently, in their poems they apply the notion of the spiritual world in a controlled way, not in the exclusion of something, but in the right combination.”(Manifesto of Supreme consciousness, P. 21) 37 Spirituality is the scientific realization of the individual soul. Without spirituality no poetry is possible, as the spirits like feeling, willingness and thinking are the sublime parts of all poetry. Poet Arun’s opinion is that, “the investigation of supreme consciousness is the investigation of individual soul, happiness of explored individual soul, with the help of supreme consciousness perception, portrays the connection between the soul and ‘Brahma’ and demonstrates the perception of subtle boundless feeling”. (Param Chatanar Manifesto, Trans. by Dipali Maity P. 6)38

Poet overcomes the steps of mind and reach to the supreme consciousness of mind in the lines of the poem-

“The hazy fog has inscribed the memory of some secret kisses

The Night teaches uninhabited copulation.

One day the menstruating morning

Becomes God in the call of some unknown embrace”. (Z-generation Poems, P.37). 39

In the last line the phrase “becomes God” is the spiritual power of the poet's thoughtfulness. His spiritual power i.e. spirit of feeling, thinking and willingness are manifested in the soul of the poet from “supreme consciousness” of mind.

Z-generation Poems of Poet Arun Das

American scientists Neil Howe and William Strauss discovered the Strauss-Howe Generational theory in 1991. The Principles of X, Y, Z generations are given by them. They discovered a theorized recurring generation cycle in American history and Western history to bring development in history.

Poet Arun das takes the theory “z-generation” from Neil Howe and William Strauss but applied this theory to the art and literature of Bengali Poetry in the postcolonial period.

The main aim of poet Arun Das’s “z-generation poems” is the exploration of the sublime way of literature and art in the mind of the human beings.

“Poet Arun Das apologized that he does not discovered the ‘supreme consciousness’, he is the pioneer of ‘supreme consciousness’ of mind which is the starting rule of the ‘Z-Generation Poems.’” (Adda Anubhabe Kabi Arun p. 39 translated by Dipali Maity) 40

“Z-generation poems” begins mainly here with the opinions of Roop kishore Naagar and Dr, Ranjit Sinha-

“Higher consciousness awakens the poet’s spiritual knowledge and opens the door to the subtle sensations of the material world. But in the supreme conscious mind the poet opens the door to the knowledge of ignorance and spiritual knowledge by which he realizes the complete form of the

material world. Which will lead him to a completely different and very subtle feeling from the earth, water, fire, air and sky, he can easily feel the vision between every object and creature. The poet will perceive the subtle sound of Trimurti, Trikaladarshi and ultimate consciousness. And the commencement of the era of the 'Z-generation poems' thus begins." (Manifesto of Supreme Consciousness, P.9) 41

For example we see- in "This Co- habitation"-

"After lying on my back in water

I will kiss the spring

I walk in the insane darkness

Breaking the fog and fire reach to your empty frame" (Letter to Churni, P. 56)42

His z-generation poems are the zenith taste for the readers to the globalized poetic world of the postcolonial era. As poems are available in every period, feelings and materials are the same but the presentation is only the unique i.e. z-generation poems of poet Arun Das. "Z-generation poems" gives a way to analyze "Brahma " from a "supreme consciousness" point of view. So we are on the way to z-generation poems' lines-

"The picturesque of city is lost

The unknown airport is lonely

The flight is empty,

The pale runway reflects uninhabited stars

The satisfied moon has been wiped out

In the shadowy sleep of the clouds,

As are the wandering birds." (Z-generation poems, P. 18)43

With the help of z-generation poems the poet reaches the metropolitan city to the natural clouds and birds, and also with the help of the concentration On matters of supreme consciousness point of view he gives tasty food for the hungry poetic world.

In the "Z-Generation Poems" the poet enjoys eternal happiness in the soul from the supreme consciousness of mind-

1. "Moon, free and wild, is the sparkling radiance over her body

I offer thee to my heart

Intoxicating my senses in infinite blood-play

There is no sun, shining upon me". (Z-generation Poems, P. 13)44

2. "Silence rests on your secret breasts

At once I go back to my shattered past.

The dreamless evening recollects

Endless sky

Today

I effortlessly fly with the smell of the naval" (Z-generation Poems, p.25) 45

Beauty of Nature in Poet Arun Das' Poems

Beauty is the common fascination of all. We all always search for beauty in everywhere. According to critic Oscar Wilde, "Beauty has many meanings as man has moods".⁴⁶ According to poet John Keats, "Beauty is truth, truth beauty." (Ode on a Grecian Urn by John Keats) 47 "Beauty is the mark of God

set upon virtue” says Ralph Waldo Emerson, (Nature).⁴⁸ Beauty is the food of heart. And also the beauty is the kindness and empathy of the heart. Heart always hankers after beauty in every object to bring kindness to the heart. It is very natural that all living beings of the world love the beauty of nature. For this love we take a travel trip to nature only to enjoy the beauty of nature. According to Ralph Waldo Emerson, “A nobler want of man is served by nature, namely, the love of beauty.” (Nature) ⁴⁹ Beauty of nature makes the poet Arun, Arjun of love. “A thing of beauty is a joy forever.” (Endymion by John Keats) ⁵⁰ Like John Keats’ love for beauty his religion is. He loves the beauty of the river Subarnarekha, birds, trees, leaves, mountains, water of the river etc.

So we reach to the poem now- Mini, It is Better for People to have some Past

“The moon falls in safe hands

Even the night trembled

Death gives the knowledge of the decoration of eternal love.” (Nirbachita Kabita, Trans. by Dipali Maity, p. 29). ⁵¹

The poet metaphorically enjoys the beauties of nature in the poem-“ That Night, and Stories of the Drawing Birds”

“... Spring blue land of moon where enchanted fireflies drop on the fountain’s bosom. In forests’ smell dresses the overwhelmed morning.

And in the tender pleasant moonlight the night fairy enters the dreams. In its rainbow tinted sari folds, the smell of earth” (letter to Churni, P. 28) ⁵²

Natural beauty therapy is the best therapy to make one happy and cool in heart to live very powerfully. Natural beauty is the source of spiritual power of heart.

Natural beauty makes a man philosopher and poet. Poet Arun does not like the fight in the society, so he thinks that enjoyment of natural beauty is the platform to live without heart medicine. So he visits the hill area, bank of the river Subarnarekha, Ajodhya hill, only to enjoy the natural beauty of the world and give to the society a ray of hope to live happily. The poet metaphorically enjoys the beauty of nature-

“Lost in the greenish fatigue love

A fascinated flower falls from the tree,

Forget the satisfaction in the sightless darkness

Of a familiar dawn.” (Z-generation Poems- P. 22)⁵³

For more examples-

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“ I mold the hanging river while walking

Even after know that there is none,

I feel the shadowy errors.” (Z-generation Poems- P. 24)⁵⁴

** “Heated Night”

“The forest clouds are talking at night

Dreams are dropping easily

By touching your Holy water” (Varne Lekha Brahma, Translated by Dipali Maity P.63) ⁵⁵

Beauty of Women in Poet Arun Das’ Poems

Beauty awakens us and makes us realize everything. If we want to awaken our real knowledge we must have an intuition on beauty. According to the Italian poet Dante Alighieri, "Beauty awakens the soul to act." (Purgatory) 56 Victorian critic Oscar Wilde, "Beauty has many meanings as man has moods." (The Critic as Artist). 57 According to poet John Keats, "Beauty is truth, truth beauty." (Ode on a Grecian Urn). 58 Ralph Waldo Emerson says in an essay "Nature", "Beauty is the mark of God set upon virtue." 59 Beauty is the food of the heart. And also the beauty is the kindness and empathy of the heart. Heart always hankers after beauty in every object to bring kindness to the heart. Beauty of women is the sublime power to live happily. External beauty is a panacea to a powerless heart. Poet Arun Das makes him Arjun of love for the beauty of women. Beauty of women remains also as the delicious food for heart for him. For the beauty of women he loves every beautiful girl as beloved. He forgets everything for the beauty of women. For example-

"Churni, we have a white page

The maturing moon in the tender folds of a river

In the dense night, in its' dried up tears

Remains with the touch of the morning dew". (Letter to Churni, P. 21) 60

Another example of "Churni, This is That Night"-

"Rest in the dim grass. Yet strangely enough,

body is learning to adjust, comfort, in factious

discussion...

The likelihood of sun is stepping forth

In the invisible return twist

The dew slips" (Letter to Churni, p. 65.) 61

The poet metaphorically enjoy the beauty of the woman-

"Churni, if I call you cloud"

"Today I can see the river flowing in you

Its blue water is overflowing its banks, in a corner of your heart." (Letter to Churni, p. 61). 62

Arun Das' Love for Brahma of Poems

Love is the way to live freely, happily. Love has no measurement. According to Robert Frost, "We love the things we love for what they are." 63 James Joyce says, "Love loves to love love." 64 According to Swami Vivekananda, "Believe in the omnipresent power of love... Do you love? You are omnipotent." (Thoughts of Power, P. 21). 65

Poet Arun Das's select poems reflect love for all "Brahma". He is not only the lover of the beauty of women but also the beauty of nature. His love for the beauty of women is reflected in the lines of the poem "Women of Last Spring"-

'... One day

The night smeared the hue of abir

To be the arrogant moon

In the scattering moon

In the clouds of love

She did not understand

Why in the morning fog

The dew of love falls

Across the palash heart". (Nirbachita Kabita, Trans. by Dipali Maity, P. 110) 66

His love for the nature's beauty-

"Sunlight"

"Shadows are beside the dots

Bastard gradually becomes a point." (Nirbachita Kabita, Trans. by Dipali Maity p.78.)67

Love for all is the permanent solution for the problematic society. Poet Arun Das always wants to be a social activist by loving everything.

So to quote-from "Her dreams to the Dream"-

"Churni, we have a white page

The maturing moon in the tender folds of a river

In the dense night, in its dried up tears

Remain with the touch of the morning dew. (Letter to Churni, P. 21).68

Another example in the lines of the poem-"There is a River in the Heart, A Desert Also"

"The forest too is awaken in the aroma of body

The burning heat of the blue fountain

One day- learn its rain with the primitive bubbles

Suddenly the forest stops

Near the untouched fountains." (Nirbachita Kabita, Translated By Dipali Maity, p. 12)69

Arun Das' Used Imagery is the Symbol of Catalyst

Poetry is the source of emotions and feelings of the heart of the poet, emotions and feelings are completed with images of the visualized world, poetry is realized in heart when the knowledge of image is cleared to the researcher, poets and readers. Imagery is the symbol of catalyst as most of the images used by the poet Arun Das are the source of love. Emotions and passions of love become a supreme consciousness of mind only by the use of imagery. Poetry is realized when the images appear as catalysts. For example- "spring bird" "wintry sun" "blue colour of forest" "dead river" "green hills" "kiss becomes song" all these images are the catalysts to the researcher's heart. Poet Arun Das used visual imagery to create the actual picture of the love in the heart of the researcher for all "Brahma" of Poetry. When spiritual knowledge is given a supreme power of mind all these images are realized. One matter of fact is that the images are the same in the outer world of philosophy. But they are catalysts to the poet when the poetry is composed.

So come here-

"... One day

The night smeared the hue of abir

To be the arrogant moon

In the scattering moon

In the clouds of love

She did not understand

Why in the morning fog

The dew of love falls

Across the palash heart". (Nirbachita Kabita P. 110) 70

In the poem "Women of Last Spring" the images "scattering moon", "the clouds of love", "the dew of love" and "the palash heart" are working as the catalysts in the heart of the researcher. In the lines "the dew of love falls/ Across the palash heart" the image "the palash heart" awakens the supreme power of love to the heart of the researcher.

*"I wish to touch those lonely Stars," (Letter to Churni P. 53)71

**"Today I see the river flowing in you

Its blue water overflowing its banks." (Letter to Churni, P. 61)72

***"Rest in the dim Grass. Yet strangely enough,

Body is learning to adjust, comfort, in an infectious discussion..." (Letter to Churni, P. 65)73

All the above images are used as catalysts to create love in poet Arun Das' heart. But the researcher paints a picture of love for all "Brahma" of poetry.

Poet Arun Das' Poems: Postcolonial Ecological Poems

Poet Arun Das writes poems from "supreme consciousness" of the mind. He feels peace in heart when he has balanced the love for beauty of nature and women. According to the critic Cheryll Glotfelty, eco-criticism is "the study of the relationship between literature and physical environment" (English for UGC-NET/JRF/SLET and Other Competitive Examinations p. 295)74

Ralph Waldo Emerson writes "people are distracted by the demands of the world. Whereas nature gives but humans fail to reciprocate." (Wikipedia.com) 75

When people are destroyed in society Emerson says, "Nature, in its ministry to man, is not only the material, but is also the process and the result. All the parts incessantly work into each other's hands for the profit of man. The wind sows the seeds; the sun evaporates the sea; the wind blows the vapor to the field; the ice, on the other side of the planet, condenses rain on this; the rain feeds the plant; the plant feeds the animal; and thus the endless circulations of the divine charity nourish man." (Nature Chapter II "Commodity" wikipedia.com) 76

Some poems of poet Arun Das are postcolonial ecological poems. According to Roop Kishore Naagar and Dr. Ranjit Kumar Sinha, "From each small object in this universe, we gain some knowledge from the state or the perspective of living beings which are an unavoidable truth in real life." (Manifestation of Supreme Consciousness, P. 26).77

The poet can't avoid the natural world which surrounds us. He proves the importance of the natural world in human lives. Whenever he writes poems he is in a lovely way related to the green natural world. The poet here gives the examples that all living and nonliving are tie up each other-

"Churni, This is The Night"-

"Rest in the dim grass. Yet strangely enough,

body is learning to adjust, comfort, in factious

discussion...

The likelihood of sun is stepping forth

In the invisible return twist

The doe slips

Grain will hand back, rains adornment

Knows the descent in unfamiliar discourse,

Return, afternoon vanishes

Evening in the lady's gentle palm." (Letter to Churni, P. 65) 78

In the above lines of the poem the poet realizes the importance of all environmental elements. The poet feels comfortable on the green grass to live and think freely from the supreme consciousness of heart. The poet is basking in the sun to take the supreme power of the body. Here he proves the eco friendly system to the living and nonliving in the environment.

Another ecological poem is-

"The narrow path vanishes in the depth of the forest.

The phantom night appears

In the murmuring sound dry leaves

The sound of hedge cricket

Floats in the witch like darkness

As if its destination

Lies in the sunshine

Touching the wings of clouds

Or the sleeping bedazzled leaves." (Z-generation Poems, p. 20) 79

The poet shows the importance of 'deep dense night...' dense darkness' in the limitless life because all the living and non-living are eco-friend in his poem-

"In the deep dense night... with intimate birds

The dense darkness tending deep down into the breast...

... When, which alphabet, will decorate again

This vast limitless life." (Letter to Churni, P. 71)80

Poet Arun Das: A Migratory Bird

We see poet Arun Das is not satisfied in his native place where he was born. He realizes the colour of the green leaves, blue sky, yellow sun, gray road, beauty of nature and women, power of feeling. He takes a visit to the banks of the river Subarnarekha every evening. He compares the two places and feels supreme love in heart when he sits on the banks of the river, enjoys the friendship with the birds, blue sky, green hills, rainbows etc. all the incidents happen to the poet only by the intuitive power of the heart. This intuitive power of heart makes the poet a migratory bird. A migratory bird changes its place for the satisfaction of the environment. In the same way the poet leaves his native place to enjoy life in writing poems, I see-

"So easily the blind man had said... there is no one dearer than darkness. Yet even in that darkness, outside there was a sky, a horizon too. The migratory birds touch the water of its heart." (Letter to Churni, P. 39)81

The poet lives in the world of darkness to get the supreme consciousness of mind and imagines himself as a migratory bird to touch the water of its heart.

For more examples of poet's migratory in the poems-

*"Not hatred, this is a fairytale written on grass

The caged birds search for a migratory life,

Those endless flights." (Z-generation poems, P.22)82

**"The birds weave their migratory dreams secretly

And not tell anyone.” (Z-generation poems, P.32)83

*** “Sometimes, zero touches dream outfits... Sometimes the horizon

Recognize the path of the clouds and the soil

A couple of showers

Memory will sparkle in the eyes

Heat-return migratory

Adapts

Every intimate lap.” (Nirbachita Kabita, Trans. by Dipali Maity P. 28)84

Poet Arun Das’ Search for Self

Search for self is the best way to manifest the soul in “supreme consciousness” of the mind. The poet searches for self actually he searches for peace.

“I keep hidden within my feathery body, all illegitimate, base born words of the glossary. Today, it is the search for the self, in the mirror.” (Letter to Churni, p. 46)86

In these lines the poet Arun Das wants to see the smiling face in the mirror, which he gets from love for Churni.

In this poem the poet realizes the self- “Come, Let Us Become Unaccountable to our Heart”-

“Churni, I spread a fountain in the middle of all deserts that formed from the broken pieces of your heart. I open the music of both in an overwhelmed state. Removing fog, in the hazy field, floats the half coved moon. Breaking the darkness of mind I am a blaze in a helpless island.” (Letter to Churni, P. 5)87

In the above lines the poet himself makes a new one to Churni In a helpless Island. poet here gives a supreme result that in a lonely place he becomes powerful to remove all the obstacles of love to realize “Brahma” of poems.

“The Rain Dressed as Rain”

“I return after the golden journey

Vacant eyes on the bosom of fireflies”. (Letter to Churni, P. 58) 87

The poet gets peace in the heart of Churni. “Fireflies” are the symbol of Churni. Peace comes from love and power of heart is recharged by peace.

Readers cum Critics

Readers cum critics must encourage the poet to write poems. Readers cum critics feel happiness when reading the poems of poet Arun Das because Poet Arun Das discovers the supreme consciousness of mind in Bengali Literature. For supreme consciousness of mind the readers cum critics analyze the z-generation poems in a mystic way. To reach the supreme consciousness of mind the readers cum critics must meditate on the matters by the help of their spiritual feeling, willingness and thinking. By realizing spirituality of minds the readers cum critics realize a new feeling, willing and thinking to give new meaning which is very unique to the poet. Actually by giving new meaning to the poems the readers cum critics give a new medulla to the poems and the taste will spread everywhere of the poetic world the poet also gives a stir to his psycho-consciousness to write new tasty poems.

Knowledge

According to Swami Vivekananda, “The gift of knowledge is far higher than that of food and clothes; it is even higher than giving life to a man, because the real life of man consists of knowledge.

Ignorance is death, knowledge is life. Life is of little value, if it is a life in the dark, groping through ignorance and misery.” 88

In the comparison of the society-again remember-

According to Swami Vivekananda, “‘Knowledge for the sake of knowledge’, regardless of the amount of sense-pleasures it may conduct, becomes the supreme pleasure of the mind.” 89

Some select poems which are analyzed are the new boats in the sea of Bengali poetry. The analytical discussion of the select poems gives us a heart to reach “supreme consciousness” of mind only to analyze “Brahma” of “z-generation poems”. The new knowledge of the “supreme consciousness” helps us to overcome the steps like unconsciousness, subconsciousness and consciousness of mind and also manipulate every component of poetry to use in a unique way and feel the “Brahma” of “z-generation poems” in a “supreme consciousness” of mind. This new knowledge is the diwali in the dark alienated hearts as the poems give the hearts to love freely everything from the sublime mind. Hope this knowledge of reading poems will spread throughout the world because “supreme consciousness” of poetry is the new boat in the galaxy of postcolonial Bengali poetic world. So if you want to live in the light of knowledge, you must read poems and get a happy and healthy heart in the darkness of life.

According to Dr. Ranjit Kumar Sinha, “Our knowledge, experience and collected reformations are hidden in the subconscious mind. When we think about something, the reflection of the matter awakens the mind. These reflections work in mind. So we want to discuss these experiences and knowledge in the poems.” (Adda Anubhabe Kabi Arun, P. 70)90

Conclusion

Analytical criticism of some select poems of poet Arun Das helps us to live happily because his philosophy on the matter is not different from any other poet but presentation and analysis of the “Brahma” i.e. word is very unique. With the help of the “supreme consciousness” he tastes every “Brahma” to his core of the heart. His poems are the sun rays in the darkness. His poems show the broken heart to live in the full moon life. This chapter gives a way to reach “supreme consciousness” of mind by using all components like imagination, controlled emotion, spirits like feeling, thinking and willingness of spirituality, consciousness, sub-consciousness, unconsciousness, higher consciousness of mind.

According to poet Arun Das,

* “The poet realized the living and nonliving through the supreme consciousness of mind. This is the manifestation of z-generation poems” (Param Chetanar Pathe Kabita, Trans. by Dipali Maity P. 55) 91

** “The various shapes of the matters are created only in mind.” (Param Chatanar Pathe Kabita, Trans. by Dipali Maity P. 54) 92

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