

**A COMPARATIVE STUDY OF R.W. EMERSON'S POEM 'BRAHMA' AND
NARAYAN SRUVE'S 'AISA GA MEE' BRAHMA'**

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Abstract

The present Research paper is aimed to bring out the comparative Study between the two Poets: Emerson and Marathi poet Narayan Surave. These tow poets represent two distinct cultures. While Narayan Surve stands for the oriental culture. They have composed a lot of poems. Strikingly both the poets composed poem on Brahama, the revitalizing essence the governing force of this universe. In this paper endeavor has been made to compare the thought expressed in both the poems and also point out contrasting element in these poems



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The discipline of comparative literature plays an important role in the multilingual and multicultural country like India. Rudyard kipling said that 'The East is East and the West is West both shall never meet. But in this modern age the boundaries between the continents and countries seem to be vanishing in to. Translation culture in Marathi has begun in nineteenth century. Many novels, poems, plays in English have been translated into Marathi and vice versa. Translation studies can be looked through the perspective of culture studies. Henry Remak expresses his views about comparative literature. He writes, "Comparative literature is the study of literature beyond the confines of other particular country, and the study of the relationship between literature on the one hand and other areas of knowledge on the other hand. In brief, it is the comparison of one literature with another or others, and the comparison of literature with other spheres of human expression"¹ The western model of comparative literature gives more stress on similarities rather than dissimilarities. And this European or the western literature is different on many levels such as linguistic, historic, and cultural and aesthetic as far as the Indian literary context is concerned. The origin of the comparative literature can be seen in the growing alienation between different insulating units of humanity i.e. nations with identical race, religion, territory, language and literature. And the comparative literature delineate two different societies, on the other hand vernacular

literature alienates one part of humanly form the other. The chief aim of comparative literature is to embody literary activity within tow linguistic spheres. In the present paper the researcher endeavors comparative analysis of the two poems written by two different poets : one is American ‘Emerson’ while the other is Indian particularly Marathi poet Narayan Surve. Both the poets have different background: geographical, linguistic, historical, social, political even chronological.

Keeping in mind this broad difference I would like to compare modern work of literatue Nraya Surve’s poem ‘Aisa Ga Mi Brahma’ and also to discuss how we might understand thematic concerns in the poem by R.W. Emerson, the famous American Poet.

R.W. Emerson (1803-32) was renowned American philosopher and poet. He was born in Boston and his father was a Unitarian minister. Emerson was educated at Harvard and became a pastor of Boston. After some days he stopped working as a pastor and started lecturing a philosophy of life called Transcendentalism. He published his views about this new school of thought in his essay titled ‘Nature’. Emerson gained much popularity for this form of mystic idealism and worship of nature as the incarnation of though. His poems were published in ‘The Dial’ that was edited by him from 1842 to 1844.

Emerson studied India philosophy and was influenced by the principals of living given in the Bhagwat Geeta. In this poem ‘Brahma’ he gives us faithful rendering of the fundamental idea of the Lord Brahman narrated in the Bhagwad Geed. In his preaching to his disciple Arjuna Lord Krishna tells him about the perishable nature of the body and immortality of ‘the soul’. The soul, According to the Lord Krishna soul posses following qualities.

**नेनं छिन्दंती शस्त्रानी नेनं हिती पावकः ।
न चैनं कैदयन्त्वापां न शोषयती मारुतः॥²**

“The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.” The living entities are described as parts and parcels of the supreme.

Brahman, according to Hindusm is the ultimate soul of this entire universe. It is infinite, uncreated, timeless essence of living being residing on the face of this earth. The chief characteristic features of Brahaman are elucidated in the Bhagwad Gita. These are:

**अक्षर ब्रम्हा परमं स्वाभवांध्यात्ममुच्यतं ।
भूतभावोद्धतकरो विलग्नः कर्मसंज्ञितः॥**

The supreme personality of Godhead said: the indestructible transcendental living entity is called Brahman, and his eternal nature is called Adhyatma, the self³. Brahman refers to the living entity. The imagery used in this poem is based on Vishnu Purana.

The poem has sixteen lines. This is based on the philosophy of Hinduism given in the holy 'Bhagvad Gita'. The creation, the nourishment and the destruction process of this universe is depicted in the Bhgavad Gita. And the supreme Godhead monitors all these activities. The opening stanza is significant all these activities. The opening stanza is significant.

'If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtce ways

I keep, and pass, and turn Lord God. According to Vedanta Lord Shiva destroys everything that is created by Lord Brahma and that which is nourished by Lord Vishnu. The red slayer alludes to the Tandav dance of Shiva. But the destroyer and the things which are destroyed know not that everything happens by the wish of God. The cycle of birth, growth, death and rebirth is applicable not only to human beings but to all the animal kingdom on this biosphere. The second stanza of the poem is:

Far or forgot to me is near
Shadow and sunlight are the same;
The vanquished gods to me appear;
And one to me are shame and fame.

Emerson describes the unique properties of the Lord God, called Brahma. For him 'far' or geographical distance and 'forgot' the things in the past are near which means 'distance' and 'time' is not applicable for Brahma, as he himself crested those. In the Puranas, there is description of eternal war between Gods and demons and surprisingly God's were defeated by powerful demons so all of them gather at Brahma's resident to discuss about solution. Brahma realizes all this and for him universe is a part of lila a play of illusion. The third stanza is:

"They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I am the hymn the Brahmin sings."

The followers sometimes are mistaken as they do give any place to Brahma but Brahma being the governing principle, and inescapable reality they can't avoid this principal called Brahma. Brahmin sings Brahma's hymns which are given in the Vedas. The last stanza of the poem is:

“The strong gods pine for my abode,
And pine in vain the sacred seven,
But thou, meek lover of the good!
Find me, and turn thy back on heaven.”

Brahma's position is the supreme and so many god's aspire to achieve such a position. Even The greatest seers too, aspire to become like Brahma. The virtuous people, who are lover of good, and to them Brahma asks to find Him; and then give this message to earthling's.

The poem has four quatrains. The rhyming scheme is- a b c d. The first line is the complex sentence having adverb clause of condition. In the having. In the second stanza there are simple, second one as complex and third sentence is of compound type. In the last stanza all ⁽⁴⁾ sentence are of compound type. This 'concept' called Brahma is depicted by the modern Marathi poet, Narayan Surve in his poem 'Aisa Ga mi Brahma' this is a short poem in the collection of his poetry titled the case. Narayan Surve was the chief literary figure in Marathi literature, especially after 1960s. Unfortunately he couldn't tell about his birth and parentage because he was a founding. The man named Gangaram Surve nurished him. In his book titled 'sanad' he writes, "when I was born on this earth I didn't have 'name' but when I will depart I will be known by others"⁵. Surve wrote one hundred forty five poems in Marathi.

'Ais Ga mi Brahma' is included in the collection of his poems titled the same. The metre employed by the poet resemble to Abhangs. There are seven stanzas in this poem. The second and the third line rhymes together. The lines are short. The poem is small but it is loaded with meaning. In this poem Narayan Surve describes the power of man. Every individual is the manifestation of the Brahma. The holy book Gita too says that every individual is the 'Atama' and after the span is over this 'Atama' escapes from the body and becomes part of Partmatma. The poet thinks being 'Atama' are part of 'Brahama' he acquires all the qualities that Brahma possesses. i.e. Omniscience, Omnipotence and omni-presence. In the first six stanzas the poet speaks of his tremendous capability that he can do everything. Being a human being he as immense potential to perform extraordinary deeds. The poet

knows well that he inherits diabolic power from his creator, progenitor, the Lord God, who is also called Brhama. The poet resolves to explore the entire universe and also he determines to solve enigma of time and direction. To describe immense capabilities of humans the poet used the figure called hyperbole. The poet says that the universe is a pleasant and blissful place which is placed before his house yard place which is placed before his house yard. He wishes to gather all the suns who are fixed one above another and throws another sun on that heap. He wants to tether an elephant of clouds in front of the door of his house and fill up his pails with ambrosia. A spinner made of wind rotates in the yard and encircling walls of the heaven get shattered. The poet further resolves to straighten the bended sky and also punish those who punish him. He further says that mountain made of mustard and mountains converted in to tiny mustard are both the forms be found within him.

In the last stanza the poet tells the real fact that despite owing such a tremendous power now he desperately needs one room of his own to live there happily but he couldn't get it. The poet depicts the infinite capabilities of humans which they inherit from their creator Brahma but at the same time tells us grim reality of our absurd living that a man hardly gets a small room to live. Surve writes,

“I am the Brahma,
The bedrock of the universe
But could hardly get
A room of my own”⁵

The poet ironically says that despite having immense potential modern man finds it difficult to fulfill the fundamental needs like food, clothes and shelter amidst the affluence that is flowing brimful in big cities. The rift between the poor and the rich is widening day by day on the one hand we see sky scrapers, on the other hand people live in slum areas and some unfortunate men don't get a space in slums too.

Both the poets i.e. Emerson and Surve illustrate the concept in Hinduism called 'Brahma'. Brahma is the governing, revitalizing force of all living being. Emerson describes the qualities of Brahma in his poem. Brahma is truly all powerful being, an essence of him is present in the heart of every living anima. He uses images from the Bhawad Gita and Vishnu Purana.

While, Narayan Surve thinks Atman, which is a form or particle of Parmatma, is all powerful like its creator as like a drop of water has the same qualities as ocean, the reservoir that stores water. Emerson thinks Parmatma or Brahma, is all powerful being. Surve thinks

‘Atma’ or his manifestation is as powerful as Brhma. But despite having tremendous latent capabilities, humans living in the modern era have been combating so many problems and the greatest one is that how to acquire shelter. He seems to be crushed due to these problems. He is incapable to fulfill the fundamental needs of his life. In metropolitan cities a man could hardly get a room of his own. Thus the poem satirizes the living condition of modern man who is manifestation man which is rightly described as sick hurry and divided aim” is ridiculous indeed.

Conclusion

1. The two poems: ‘Brahma’ by Emerson and ‘Aisa Ga mi Brahma’ by Narayan Surve deals with the concept of Brahma in Hinduism.
2. Both the poets describe the immense capabilities of all powerful, the governing entity called Brahma.
3. Emerson’s depiction of Brahma in his poem ‘Brahma’ is truly based on the idealised description of Gods given in Vishnu Purana.
4. Narayan Surve satarises the condition of modern man in his poem Aisa Ga Mi Brahma: He proves that ‘human beings’ are the noblest of all living being whom Lord Brahma created giving his own image and Brahma proffered them tremendous powers too however, most of the men seem to have been living wretchedly. They couldn’t fulfill their own fundamental needs like food clothes and shelter. This the poet brings out the grim picture absurd existence in the modern period.

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