

Existentialism in Samuel Beckett's dramatic premonition and Mahaprastanic episode in the character of Yudhishtira ,Bhisma with the same light of R.N Tagore's Mrinal on the character of "The wife's Letter"

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ABSTRACT

Human life deals with an impressive absolute journey of life.Veda base, Samuel Beckett and R.N. Tagore tries to convey the basic moral philosophy of life .They deeply analyse eternal perspective vision. Human citizenship of this universe maintained an idealistic ethical code of human reality pursuing the struggle and final commitment of life. Time gives us everything and takes us away from it at a certain time. When we culture ancestral iconic characters in Mahabharata by Veda Vyas in the character of Yudhisthir and Bhishma and Beckettian existential philosophy with R.N. Tagore's Mrinal. They try to control their mind in a peaceful journey of platonic love with the blessing of the supreme creator of this universe. But sometimes, various absurdities like hedonistic, nihilistic, cynicism and free from grim reality of carpe-diem motive in the universal context. They also attribute the loss of this vision of spiritual sleep. And life depends on beauty of body and beauty of mind and underneath beauty of a character. God is omniscient and an omnipresent power magnifies everything through the sense of humor. Life is short and meaningful with the nature of introspective vision of reunion with God where the transferrable soul return forms this material world.

Introduction

GangaputraBhisma and BhishmaPitamaha's is the original name of Devavrata' 18th son of Kuruking of Shantanu and the river Goddess Ganga. He is blessed with a boon from his father that he can prefer the time of his death he remains immortal till his desires. He belonged to both Pandavas and the Kauravas through their half-brother Vichitravirya son of Satyawati. He also learned archers and warriors from lord Vishnu's sixth avatar Parshurama. He is also handed down the Vishnu Sahasranama to Yudhishtira when he provokes a bed of arrows after the great battle of Kurukshetra. Bhishma is easily confirmed as the heir to the throne of Hastinapur apparently having undergone a successful military campaign and child centered goodness himself. He was loved by all in the city and Shantanu was proud of his son for future confinements. Fisherwoman Satyawati falls in love with Shantanu at the time of crossing the Yamuna on the boat and he settled for his marriage and his father Dasraj refused to give his daughter marriage to Shantanu for proclaiming the children born to his heirs. However, here merit-based hereditary rules of Bharat and Shantanu had already promised the throne to Bhisma. And Shantanu sorrowfully rejects the offer and as a despondent and upon discovering the reign for his father's despondency. Devavrata promised to find out the girl's father and ceded his claim to the throne. Devavrata accepted the marriageable proposal for the vow of lifelong celibacy and sacrificing 'crown –prince' and denied himself from the conjugal presser of love. His father granted him the boon of IchchaMirtyu i.e. control over his-that he will be able to choose

the time of his death and make his immortal till he chosen of his death. Later young Vichitravirya abducted Bhishma princes Amba,Ambalika, Ambika of Kashi from the assemblage of suitors at their Swayamvarala the role of Saubala and Amba eldest princes are in love for finding their bright. Amba was ready to accept the marriageable confinement but in such a conflicting situation Amba sorrowfully repaired to an asylum of ascetics out of the city. She explained everything to Parasurama and hearing the word of the princes Parasurama wanted to know about breaking the vow and wanted to find a solution at the battle ground while Bhishma was on a chariot and Parasurama was on foot. Parasurama blessed Bhishma with his divine power and to look again and Bhishma at his guru with the divine eye sight. At this time earth and Parasuram's chariot, the four Vedas as the horses, the Upanishads as the reins, vayu (Wind) as the charioteers and the Vedic Goddesses Gayatri, Savitri and Saraswati as his humor. In such context Bhishma came down from the chariot and short the blessing of Parasurama to maintain his religiosity along with permission to battle against him. The battle lasted for 23 days and each was too powerful to defeat the other; the weapon was not known to Parasurama and would put the afflicted to sleep in the battlefield. Finally Parasurama himself stopped the fight and further use of powerful weapons may lead to the destruction of the world. Lord Shiva assured Amba that she would be born as a man (Shikhandi) in her next birth at that time instrumental death of Bhishma protected himself for his vow.

Yudhishtira is the son of Kunti and lord of Dharma he is also known as Ajatashatru and eldest member of Pandavas and Kauravas. He is also known as a skilled spearman. He was dependable on truth and righteousness and he lacked the capabilities of Arjuna and the power of Bheema besides Kuravas mostly played wicked plots and for such circumstances maintaining decorum of resilience and harnessing the anger into learning. Frequently, at a certain time his brother Bheem entrapped Draupadi for the gambling game. In such a way his younger brothers looked upon him as their father like guardian and never allowed any personal interesting bias to affect his decision or exhibited his sorrow to his younger brother. Draupadi and the Pandavas had maintained life exile for twelve years. His love for his brothers is precious for him than anything else in the world and known as Dharma raj. He expressed all answers Yam raj for his patiently clean mind and explained deep all philosophical insides to mankind this episode akshaprashnaaurdharmbakaUpakhyanAshkardharma conveys the loftiest reality of ethical code which sublime truth of life and enlightenment beyond the worldly appearances at the end of game of dice they lose their wealth, kingdom grace and self-respect so, Yudhishthir left Hastinapura blind folded to save Hastinapura from critical chaotic situation Yudhishthir always taught us the moral lesson and action as scripted in the law of Dharma. He taught Arjuna the pratishruti mantras and left for the Himalaya to gain divine weapons and other celestial weapons. The Pandavas exemplary unity conveyed deep underlying philosophical symbolism reveals the importance of strengths and weakness in forming a greater personal view Krishna, Bhishma, Karna, Dronacharya, Duryodhana king panchala and Bheem an any character of Mahabharata had committed sum common mistakes and some sins. Nevertheless, Yudhishthir is a different humanistic soul reflecting great virtue, selfishness, truth, benevolence transforming into a great soul. Bengali Dharma means the path of righteousness law and our ancient literature, this concept originates from the Vedas and other Vedic texts. It also applies knowledge teaching value and moral goodness. The word "Dhri" is meant to hold maintain sustain that creates the root of Dharma but universal law (rtam) Rigveda defines rtam as the principle of natural order like galaxies in the universe, social Dharma (varna Dharma) religious law and moral law, human law (Ashrama Dharma) human expression and evolution, and Self-Harm (Sva – Dharma) personal emotion passion and action. For such acquiring knowledge he reached the gate of heaven in his human form after a life-long journey of various pessimistic, traumatic or optimistic experiences and clearing the divine tests by God. He was the only human who intended to enter heaven in his mortal body and achieve the equivalent status of prophet. Mahabharata teaches us how to continuously check the ever-changing human behavior and nature. The main motto of Dharma relate to the ambit of worship, rituals principles charity and realization encompasses the inner motives convictions persistence wisdom and right consciousness individual and the orientation of Dharma in the mind affect continuously filtering old eliminating absorbing the new experiences that from the ultimate transcendence where self-respect is slow agile as per the universal good and patiently to understand the inner insides Yudhishtira and Bhishma are the perfect mort able example of incarnation

similarly Beckett's absurd plays characterization of two boys appear in the 'waiting for Godot' R.N Tagore's Mrinal character tries to invoke similar righteous human spiritual journey about light.

Life is a devotional journey of infinite vision. Existentialist and transcendentalists both responded that the term nihilistic view is a European philosophy that started around the Second World War. Existentialism is a positive alternative form of nihilistic absolute reality. It deals with certain universal religion and classical philosophy in the sense of transcendental beliefs in eastern religion and others reformist, humanist and not dependable on colloquial form. In Mahabharata Vedvyas portrays Duryodhana comes from Kshatriya code with due diligence and also designed as a true positive friend and loved and dedicated wife Bhanumati and never intended to remarry. Duryodhan had requested not to do anything for him under any circumstance of friendly behavior. He is a villain and had progressive mind to change the traditional rule. He liked Karna the king of anga and Karna is a heroic expanding character with his divine weapon and celestial boons. Mostly the life of Pandavas were influenced by Krishna's divine presents Duryodhanais a character of heart throbbing with love, moral sickness and kindness but Shakuni badly influenced him very much. Actually epic history deals with orthodox traditions and established sociocultural and some-times interfused with caste discriminant virginity conception, patriarchal identity, code of conducts, and gender in equality. Basically moral humanistic awareness reinforcement deals with the character of Satyawati, Amba, Kunti, Drupadi, Subhadra, Bhishma, Duryodhana, Yudhishtira, Arjun, Karna, Vidura. They are meticulous in the Mahabharata act. This philanthropic universal teacher likes knowing to understand basic philosophy of human life. Their characters are mingled with good and bad, obedience and disobedience, truth and false, and their endless wide range of emotion, passions best in various situations and their surroundings. But the agility and buoyancy of the character are high and extreme quality of complex city level many researchers and interpreters interpret in empowered depth sometime it is deals with magnum opus and immortal greatness mesmerized by literary kaleidoscope reflects ever changing human emotion and action and responses timeless generalization view of perennial corpus. Human body and super human brain accomplish on the earth is to act as a catalyst for co-operation. Actually human life is deeper into the mystical depths, and realization for the beautiful qualities of compassion. Truth is inherited from the universal consciousness and free from materialistic desires. Spiritual courage, moral values, respectful universal, awareness, healthy and mind truthfulness culture are maintained in our routine life unfold our innate qualities of goodness Pandavas Are the sons of Kunti and Madri invoked from the divine God and Pandu is impotent.

Maya is the basic Hindu philosophical concept. Advaita (non-dualist) school Vedanta Sanskrit 'Maya' and English means magic or illusion for creation of human being by god and ignorance of human (Ajnena) Vedantism invokes the real nature of human being pure, perfect, eternal and divine. Maya prevents us for actual realization about the real nature and

hindrance to ponder over knowledge of divinity. Seventeenth century Indian philosopher Shankara uses the example of the rope and snake. Maya is equal to clouds over the sun like tree self or atman is during cloudy welfare, we are one self to see the sun similarly Maya in the form of egoism self is rushed into the realization of the real world we materialistically convey the dark road of ignorance lacking of close observation and discover himself from an immortal being or Brahman various type of Hinduism like naturalism vaishesika, resonalissankhya or ritualism means explain taittiriya Upanishad. Spiritual self and amalgamation with God and the supreme thinking of this universe. Same type of function argued with Vedas and her absolute truth and beyond human limitation our soul selves are inseparable from God. They are permanent unchangeable and pure perfection Samuel Beckett tries to convey the same action and thought of existentialism in artistically terminal depression and deprivation and logically argued absurdities not unnatural but creating own self by the thought of Ionesco was undoubtedly the grand master of the theatre of absurd. That means senseless without the presence of God to resolve contradictions. Beckett's absurdity nothing us twice nobody comes and nobody never comes similarly the skull of emptiness devastation of emptiness.

Existentialism considers the first concept of Kierkegaard and adopts the term as self-description of Sartre. Sartre expressed the central proposition of existentialism attached with essence that is an important consideration for individuals. Independently individual acting responsibility and consciousness manages specific levels roles and stereotypes of definition 'existence' and 'essence'. The actual lives of true essence hypothecate self-consciousness and create their determining meaning of value. Sometimes, Aristotelian and philosopher Fredrik Christian sibbern and Hagelians study of philosophy argued with existence. The setting is inwardness existing as a human being for creation of the revelation of existential category. Albert Camus, a French philosopher and widely recognized as an existentialist for his unique kind of promoted work is absurdum. The myths of Sisyphus similarly represent metaphorical human pointlessness and endlessness. Vladimir and Estragon have travelled far towards total nihilism but they never achieved to fulfill their perfection with the meeting of Godot. Their hope and despair tormented dynamically with their vain expectancy. They realized the futility of their exercising pointless activity. These moods of cynical expectancy are also recognized as a universal validity. The dramatists dramatize as a form of habit, boredom "the suffering of being. It is in the act of waiting and Pozzo and Lucky and their relationship expertise in the flow of time in its purest and most evident from estragon insists that he did not know them while Vladimir insists "we know them, I tell you. You forget everything" in a similarly terrible stability occurs in the world "The tears of the world are constant quantities' ' says Pozzo "For each one who begins to weep somewhere else another stops". Godot is a mysterious personality various interpreters comment God or mythical ambiguous character a dominant theme of the play is how to pass the time and giving the fact that the situation hopeless dramatist dramatize in the essay on Proust and then repeatedly Beckett's novels – the themes of habit boredom and "the suffering of being" this is the state of

physical and mental concentrated in the form of tragic in equality.

R.N Tagore's The wife letters is an epistolary form of womanly sorrows suffering through the life stories of two women Mrinal and Bindu and their adjustment and sciatica condition Mrinal intelligence beautifully asserted by herself was chosen from a remote village of East Bengal. She writes verses in her secret humanistic quality. Despite her long married life for fifteen years. She has nurtured it all by herself. She is a housewife living under the shackles of an orthodox men-ridden society for which such philanthropic qualities remain untold, unheard, admired and rather disliked. Similarly Bindu is no strong and spirited woman like her men stress Mrinal. She is nervous, shaky and weak and suffers meekly and dumbly lives helplessly in motivated neglect and insult. Bindu rather suffers in silence and returns to her husband's home only two flee away there from in fear and pain two her cousins who quickly take her back there two this young woman has suffered and untimely died much under the thorny yoke of a cruel social system. Mrinal's keen interest in and intimacy with her are not at all preferred by her family members as her-self dignity she left her husband shelter not with grievances in order to live under all her lord's grandeur boundless protection i.e. Puri, place of lord Jaganath where he wanted to live peacefully with the blessing of supreme authority and away from her human husband's authority. And rest of life he lives here peacefully and heavenly absolute departure from this materialistic approach. R.N Tagore, Samuel Beckett, Vedavas depicted their absolute peaceful last journey of human life. Wordsworth's Pantheism like Lord Krishna consciousness of soul resolution is amalgamation of the same point of morale – moral philosophy. The demonic conclusion reveals that the worlds is phantasmagoria where there is no cause and effect as a general viewer no controller, no purpose everything seems to be meant unreal but cosmic manifestation arises due to chance material actions and complementary reactions. They wanted to establish their respective theory. Philosophers philosophies that everything is void and whatever their reflection exists as their ignorance in proper perception. The Central conception of the poem deals with complete union of man with god is possible only through the complete submission of man to the bestowed on him.

Conclusion

All religions talk of service to fellow man as a way of pleasing God so work is worship. According to Gita as well as all ritualistic philosophical conceptions evoke for their psychological understanding and over all gaining humanity and transferrable soul reunited with god. All religions advise us the practice of charity in order we reach the supreme goal. Where wisdom is comprehensive vision and attached with high intellectual but knowledgeable feelings free from narrow egoism. A Wiseman is one such man who has comprehensive vision emancipation from egoism and narrow freedom from personal prejudice and tolerance of harmful people. Bhisma, Yudhithir, Sattyaban-Sabitri, Nachiketa and Mrinal are composed of both intellect and feeling so they are able to exit from this earth very authentically and suggestively. The supreme authority described various kinds of knowledge and

religion and supreme Brahman , knowledge of super souls renounced order of life, sense of nonattachment, mind control , meditation etc. Three magnanimous characters realize the

complete surrender of self is essential for reunion with god and who always expects for all of us mentality.

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