

Beauty Of Women And Nature In Poet Arun Das' Poems: Supreme Consciousness

Dipali Maity

State Aided College Teacher in English, Vivekananda Satavarshiki Mahavidyalaya,
Manikapara, Jhargram, West Bengal

Abstract: Beauty of women and nature is the elevated spirit of incorporeal feelings of the "supreme consciousness" of the mind of poet Arun Das. Beauty of women helps Poet Arun Das to live in a healthy feeling. Beauty of nature and women are the elevated incorporeal feelings of the living world. Poet Arun Das sees beauty in women's faces, eyes, lips, hair, breasts, skin, fingers, feet etc. but feels beauty in everywhere of the women's bodies and he also feels the beauty of nature in the river Subarnarekha, any jungle, trees, leaves, the grasses, the flowers, the fruits, birds, mountains, water, the sun, the moon, the sunrays, moonlight, spiders, sands, roads etc. from his "supreme consciousness" of the mind. So without the beauty of women and nature poet Arun could not reach to the "supreme consciousness" of the mind of the word "Brahma" i.e. beauty of "z- generation poems". Beauty of women and nature makes poet Arun Das the great lover of Tuli, Churni, river Subarnarekha, flowers, birds, water, trees, mountains etc.

Keywords: Beauty, women, nature, love, poet Arun Das, supreme consciousness, etc.

I. INTRODUCTION

Poet Arun Das loves the beauty of women and nature. Beautiful aspect of nature is the panacea to the poet Arun Das to become a poet of the "supreme consciousness" of the mind of nature and women form the core of a heart. Beauty of morning, flowers, trees, and leaves helps him to love everything freely. Natural beauty of women gives an incorporeal feeling to love lives and to live for a long time and also to live happily in the world of queen's beauty. Poet Arun Das uses beauty of nature and women as the symbols of happiness and love, but the keen point of view is that he is the poet of love. Beauty of women and nature aids the poet to analyze the word "Brahma" of "Z-generation Poems" of "supreme consciousness" of the mind in a subtle way. In this article I like to portray the beauty of women and nature of poet Arun Das's poems i. e. "supreme consciousness" of the mind of "Z-generation Poems".

II. OBJECTIVES

Beauty of women and nature in poet Arun Das's Poem is a capsule to live for the everlasting heart of living beings. The beauty of women and nature gives to the society to feel the happiness of hearts from the "supreme consciousness" of the mind and gives them a caption of lives to live long. We must enjoy the beauty of women and nature and keep away from unnatural medicine. We enjoy the beauty of nature and women from the "supreme consciousness" of the mind and become a demonstrator of peaceful life. We love each other by removing the discrimination in society.

III. POET ARUN DAS' BEAUTY IS LOVE

Beauty is love. Beauty is a smiling face. Beauty is the obliviousness of the sorrow and suffering of life. If we have a bereaved heart you must sink in the beauty of any objects like sweet hearts, birds, flowers, rivers, water, hills, snow, songs etc. With the mixture of the imagery of the river the poet

enjoys the beauty of the women Churni, Mini and Tuli. So to quote from the the poem "Pages of the Blue Dairy"-

"Churni, the other day I went to look for you near the river that keeps you awake all night. Smear with the soft folds of a saree. So strange, so full of dissatisfaction was the path. In the deep layers of the golden sand, the aroma of your timid body. So naturally, the sun descends on the heart of the river." 1, (Letter to Churni p.1)

The poet had searched Churni in the awakened river and smear it with the soft folds of a saree. The poet imagined the body of Churni in the deep layers of the golden sand and the aroma of Churni's timid body, and also the poet enjoyed the beauty of Churni on the body of the river.

IV. WOMEN'S BEAUTY IN POET ARUN DAS' POEMS

Women's beauty is the elevated beauty of the male's weak heart disease. The weakness of poet's heart is fully cured by the beauty of women. So the poet is the lover of female beauty. They leave everything for the beauty of women.

So to quote from the poem "Tuli, I Learn You Inconsistent Conversation"-

"On your eyes, only your eyes

Lightning strikes the road

God leave on the god way.

I flew down the path of the unconscious pigeon

In the legs and the fins of the spectrum." 2, (Nirbachita Kabita, Translated by Dipali Maity, P.54)

The poet Arun Das loves the eyes of Tuli. He feels the lightning in the eyes and also feels the presence of God then forgets everything by flying with the pigeon again he endures all the colors in the eyes of Tuli.

In the poem "Tuli, I Learn You Inconsistent Conversation"-

"On your cheeks, only tender cheeks

Moon descends, the fenny chariot of

Moonlight shines

Dissatisfied earth's sky washed away, one

Manuscript.

I write

One infinite vision

A dunist of a sea beckoning

Speaking of fasting fountains."3, (Nirbachita Kabita, Translated by Dipali Maity, p. 54)

Poet Arun is a lover of beauty of women Tuli. He sees the beauty of Tuli and feels it everywhere. On the cheeks of Tuli he finds moon and moonlight, with the help of the cheeks the poet Arun Das writes a manuscript of the eye of the sky and the sea beckoning and also speaking of fasting fountains.

Poet Arun Das Sees -

"On your lips, only lips

Submerged sun Plays hide and seek

The color of the soil is the tide of the silent river."4, (Nirbachita Kabita, Translated by Dipali Maity, p. 55)

The poet here plays the role of the submerged sun, in a hiding way he wants to seek the color of the soil in the tide of the silent river. The poet here uses the imagery of the river, the sun and tide.

"On your hair, only hair

I am walking

Cowardly wind seeks shelter in stealth

Pushing the turning of the road in darkness."5, (Nirbachita Kabita, Translated by Dipali Maity, p. 55)

Poet Arun Das in this imaginary way walks on the hair of Tuli, like a cowards wind he seeks shelter in stealth and in the darkness of the hair, the poet becomes the frantic lover and loses his way in the zigzag way of the hair.

"On your nails, only nails

Wish will fly breaking chilled lips

In drunken fingers

Suddenly touching the winter shadows." 6, (Nirbachita Kabita, Translated by Dipali Maity, p. 55)

The poet endures the chilled lips in the drunken fingers of Tuli and also suddenly he touches winter shadows. The poet imagines that he reaches the "supreme consciousness" of the mind of love in the fingers of Tuli.

"Your sweat, only sweat

The village will be startled at the

Opening of lazy noon

The sunrays will not grow in the crowd

Of the shy intoxications." 7, (Nirbachita Kabita, Translated by Dipali Maity, p.55)

The poet makes the sunrays of the body in the sweat of the Tuli, he loves the sweat of Tuli, he also ensures that after enjoying the beauty of Tuli and helps the villagers to be startled at the opening of lazy noon. He forgets the intoxication of sweat and he feels the happiness of heart. He finds a new touch from his "supreme consciousness" of the mind of love for Tuli's sweat.

"Your hand, it is only in your hand

I see the bud of a decaying dream

In a silent way

I completed the golden bath in the middle of the waves." 8, (Nirbachita Kabita, Translated by Dipali Maity, p. 55)

Poet Arun Das has imagined the hand of Tuli as a silent way and enjoys every object of love for women with the help of Tuli's hands. He feels the golden waves of hearts on the two hands of Tuli. He is the supreme lover of Tuli's Beauty.

"Your legs, it is only your legs

The vagabond boat touches the blue water

The road becomes tired in milking moonlight

The frost drop touches the moon in soft feather"9, (Nirbachita Kabita, Translated by Dipali Maity, p. 55)

Poet Arun Das endures the happiness of the beauty of the legs of Tuli and becomes the vagabond boat and touches the blue water of Tuli in her legs. The poet uses the imagery of milking moonlight to describe the beauty of Tuli's tired night legs and the softness of the legs makes him touch the imaginary frost drop in the legs, mainly the poet feels the serenity of hearts.

"Your breast, it is only in Your Breast

The thicker the cloud, the thicker the conversation

Coating the sun of last afternoon safely

Silent reptile touches the air of the heart." 10, (Nirbachita Kabita, Translated by Dipali Maity, p. 55)

The poet here enjoys the sexual beauty of Tuli from the "supreme consciousness" of the mind, after taking the color of the afternoon sun and becomes a silent reptile to feel the

sublime happiness of the deep color of the cloud of Tuli. The poet Arun is the sublime lover of the beauty of women.

“Your Breath, it is only in your breath

Darkness rolled over the body of the obscure mountain

The last prohibition of the will falls.”¹¹, (Nirbachita Kabita, Translated by Dipali Maity, p. 55)

Unknown wishes are rolled over the body of the Tuli who is the obscure mountain and also falls under the last prohibition of will. Actually the poet wants to enjoy the beauty of Tuli.

“Your Body, it is only in your body

The night is rolled by leaving calm eyes

In the firefly’s sharpest light fold.”¹², (Nirbachita Kabita, Translated by Dipali Maity, p.56)

The love of poet Arun Das becomes deepest when his calm eyes looks at Tuli’s body and the poet imagines Tuli as the firefly’s sharpest light fold helps him to enjoy the beauty of women.

Poet Arun Das’ love for Mini in the poem “Mini, Let there are some Lies of Love”-

“... Every fire in the hair is filled excuses

But one day these were just trips...

There was truth beyond truth

There was a meaningless melody in her breast.”¹³, (Nirbachita Kabita, Translated by Dipali Maity P. 30).

He not only finds the beauty in Tuli, but also finds it in the hair and breasts of Mini who is the worshiper of love, as he does not live and breathe without beautiful organs like lips, hair, cheeks, breasts etc. he lives a peaceful life. He finds the meaningless melody of Mini’s breast, really he becomes a crazy lover of Mini.

Now I want to portray the beauty of another woman's beauty. In the poem “Churni, if I call Cloud”-

“Unveiling the heart of deep scented lonely flower, I see

Under the wavy, undulating sky, her

Scorched youth

The adolescent face

One day the blind thought, ageless sky

Rest on lips.”¹⁴, (Letter to Churni, p. 60)

V. POET ARUN DAS’ BEAUTY IN NATURE

Beauty of nature is more important to live peacefully as it helps us to intake oxygen. Poet William Wordsworth is the worshiper of nature’s beauty in the line of “Tintern Abbey”-

“These beauteous forms,

Through a long absence, have not been to me

As a landscape to a blind man’s eye:”¹⁵, (A Golden Book of English Poems, p. 5)

Without the beauty of nature we become the mental patient of society. John Keats’ poem “Endymion” the line –

A thing of beauty is joy forever.”¹⁶, ([www.https://poetryfoundation.com](https://poetryfoundation.com))

So we all are always hankering for the beauty of nature. If someone becomes a frantic lover of the river he must go to the river side to cure his disease. The therapy of beauty is a part and parcel of our life. Beauty of nature is not touchable, only we can enjoy it from our incorporeal feelings of heart.

Poet Arun Das uses the analogies and images of nature to remove his sorrow and suffering of life. He wants to forget the fussy weather of the family and society and wants to reach with the help of the “supreme consciousness” of the mind to nature’s beauty. So he includes every type of beauty of nature. To poet Arun Das the beauty of nature is “Brahma”. Without the beauty of nature, society is impossible. The beauty of nature in the poems of poet Arun Das helps him to speak with the birds, river Subarnarekha, the sun, the moon, flower, leaves, sunray, moonbeams, water etc.

“Z-generation Poems” series-

“The floating clouds

Leave the disappearing sky

To touch the green hills¹⁷, (Z-generation Poems, p. 8)

He feels himself as the floating clouds, by leaving his home he wishes to meet the green hills with his young girl friends because he is the sublime lover of young beautiful girls. With the use of the images of nature the poet enjoys the beauty of nature and feels the presence of the young beautiful beloveds.

Another “Z-generation Poems” series -

“This is the night of joy.

The rain drenched woods have written

The name of a glittering moon.

I have found the tireless heavenly flowers”¹⁸, (Z-generation Poems, p.13)

The night imagery is used to describe the beauty of natural creation either by women or by the natural world, the beautiful creation of poetry, children, nature all happen at night, the fruit of creation is the symbolic moon in the living world. The natural relationship is the creation of beauty.

“Z-generation Poems” Series

“Not hatred, this is a fairytale written on grass

The caged birds search for a migratory bird

Those endless flights

And slowly my daily life becomes a virgin.”¹⁹, (Z-generation Poems, p. 15)

Without hatred poet Arun Das has written the fairytale on grass. The caged birds search for a migratory bird. Actually, the birds want a best friend to fly endlessly from incorporeal feeling of hearts and reaching with new friends the poet becomes a virgin to her friend.

“Z-generation Poems” series-

“At the end of the day

The truth written on the wings of a stroke

Gradually it becomes clear.

In a confused trance

I secretly draw a snake.

With a heart covered with sea weeds

Slowly the moon disappears from sight.”²⁰, (Z-generation Poems, P. 28)

With the use of the images of night, snake, sea weeds, moon the poet enjoys the beauty of nature. His love of nature is expressed through the imagery.

“Z-generation Poems” series-

“Not a pretense.

I learn the dark clouds with fearful eyes.

I write rainy sleep in my dancing eyes.

The wild yard remains conscious

Seeing the birds of wingless birds.”²¹, (Z-generation Poems, p.33)

The poet really understands the dark clouds which have very brave hearts to go everywhere in the sky, the poet becomes fearless to endure the dark clouds. He writes of his happiness in the records of rainy sleep. He consciously feels the hearts of wingless birds.

Z-generation Poems” series-

“Responding to your call

I stealthily walk through the curious path

In a Rainless Afternoon

The water of a fountain,

Sound of birds,

A boat-less lake with the image of stars.”²², (Z-generation Poems P. 27)

The crazy lover poet Arun Das sees his sweetheart when he walks through the curious path in a rainless afternoon from the sound of fountains, birds and in the images of stars. He finds that nature’s beauty is the symbol of his beloved. From this point of view I realize that he is a great lover of the beauty of women and nature.

“Z-generation Poems” series-

“Dreams touch the caring hands.

The consonants seem like some hypnotized ghosts in the gypsy clouds

I left some Jasmine petals in my mind.”²³, (Z-generation Poems, p. 35)

With the help of a dream he touches the caring hands of his beloved, the consonants seem to him the hypnotized ghosts in the gypsy clouds. He imagines that the consonants are the speech of his beloved that appears to his incorporeal feelings as the petals of Jasmine which help him to create the lines of the poems. Without the beauty of nature, the beauty of women is incomplete.

“Z-generation Poems” Series

“Life is, as if, an endless boating...

A calm Painting on the canvas of waves.

Dense dark

Vision turns agile, so does rain.”²⁴, (Z-generation Poems, p. 38)

He imagines life as an endless boat; he writes his history on the canvas of waves. His vision turns his agile hearts to sorrow, so he cries in his concealed heart.

VI. POET ARUN DAS’ SUPREME CONSCIOUSNESS

“Supreme consciousness” is the highest part of the conscious mind. So we remember Srimad Bhagavad Gita, “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-49-50.25

The philosophy to the outer world is easily understood in higher consciousness of eyes, ears, nose, skin and tongue but the realization of soul to the absolute happiness is gained by poet Arun in the supreme consciousness of mind. So, According to Roop Kishore Naagar and Dr. Ranjit Kumar Sinha,

“We can easily understand the truth of our outer world. There is another truth which is the absolute truth of our lives, soul of soul, truth of supreme consciousness, truth of God. These two truths are not isolated, but are immediately connected. We usually begin our search for truth from the outside world. But when different levels of the truth are transcended, there is a final realization of the inner truth, attainment of loyalty.” (Manifesto of Supreme Consciousness, p.36).²⁶

Poet Arun is beyond these physical senses. He remains in the world of the “supreme consciousness” of the mind.

Another example of “supreme consciousness” of the mind in the poem “Come, Let us become uncountable to our hearts”

“I wish to touch only those lonely

Stars, within my boundary....” (Letter to Churni, P. 53)

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All the wishes of the poet happen to realize from the “supreme consciousness” of the mind.

VII. KNOWLEDGE

Actually the poet Arun Das bestows the power of walking in the z-way to justify the meaning of “Brahma” from the sublime limitless spirit of the “supreme consciousness” of the mind. The power of beauty of women and nature is a unique way to love all by removing the discrimination of society and helps us to realize love for all from the “supreme consciousness” of the mind.

VIII. CONCLUSION

Beauty of women and nature helps poet Arun Das to be the Arjun of love with the help of the “supreme consciousness” of the mind. Beauty of Tuli, Mini and Churni makes him the worshiper of beauty, poet Arun Das realizes the beauty of their legs, eyes, hair, cheeks, hands, fingers, breathing etc. Beauty is the panacea of the heart to live happily and helps others to live freely by enjoying the beauty of women and nature. The beauty of the full moon and the sunrays makes the poet enjoy the unique beauty of nature. Beauty of Subarnarekha helps the poet Arun Das to forget the past rejection of the dear one and to unite the new one by the meditation on the beauty of the river. The beauty of the holy water of river Subarnarekha makes him a creator of “supreme consciousness” of the mind and a supreme lover of beauty and women. The beautiful aspects of women and nature make him a poet of “Z-generation Poems”. His love for the beauty of women and nature makes me to go back to Keats’ poem “Ode to Autumn”-

“Season of mists and mellow fruitfulness” – 28, (A golden Book of English Poems p.28)

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