

## USE OF METAPHOR IN JIBANANANDA DAS'S POEMS : AN ANALYSIS

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Emerging theories in social science give new perspective to literary texts to study a text with a purview to locating the basics for opening up a new discourse on it. Theories help readers of a text, poetry in particular to redefine for attaining to its merits and aesthetics which are deeply ingrained. So also Jibanananda Das's (1899-1954) poems are. They are representative of a time which was started against the motion of Tagorian philosophy of beauty and aesthetics. The predecessors of Jibanananda Das were the aficionados of light but Das's desire for darkness gave a new affinity to poetry. Spinoza (1632-1677), one of the greatest modern philosophers has said that we desire nothing because it is good, but call it good because we desire it (Gangopadhyay 2010.13), that mean to say that we desire nothing originally because it is beautiful, but we consider it beautiful because we desire it. Das's love for darkness has to go with the life that he lived which was catastrophically inspiring. Critic Bhumendra Guha has drawn a close affinity between Jibanananda and Keats in context of beauty (Guha 2009:544-546). For Keats not only truth and the lovely forms but also death and darkness around were the subjects of appreciation. Keats's experiences about the season Autumn in the poem 'Ode to Autumn' have arguably allowed the readers mind to accept that everything would be ceased to nothingness. Again in 'In Bright star would I were steadfast as thou art' he argued that if he would pray to the lone star to remain awake in a sweet unrest, then also he is sure of the fact that the star would not remain awake and one night it will get lost from the living lining of the sky. Therefore pain rests in proviso of happiness which is very temporal. None of J.Das's poems in *Dhusar Pandulipi*, *Ruposhi Bangla*, and *Banalata Sen* which have not have the epitome of temporal affinity, pains and sufferings as he has got beauty of life in loss, suffering and darkness. He said in *Banalata Sen*-

I have walked the roads across the earth's breast for a thousand years  
In the darkness of night, I have ranged far...  
I saw her through darkness

The desire for darkness brings beauty to the total exploration of the world. Keeping light apart, the poet wants to get closed to darkness as it takes him in the vicinity of that lady who is most precious for him. His desire for darkness is to meet his beloved Banalata who is brimmed with solace which no light of the world can pervade. So darkness to him is a beautiful object as it allows him to get close of the most dearest and beautiful thing of the world who can assure him a home to stay until the cease of fatigue life. In the poems of J.Das it is prominently found that the lady love of the poet is perfidious to some extent. In the *Banalata Sen*, though the poet has got close to her yet a line of remoteness in between them is there and the remoteness in between them exists so deeply that it seems that the poet also does not want to shorten the distance as the distance is the most desirous element to make everything charming. Even the face of his beloved

Arunima Sanyal is quite hazy in Wild Goose yet romantic audacities of the poet travels with goose through desiring darkness and after a certain time the corporeal existence of the geese have been lost leaving the swishing sounds in the air. It is the vast sky of the stars around which the smells of wild goose and the imagination of wild goose are pulsating to stir the poet's heart. The poet at this juncture also remembers the face of Arunima Sanyal which floats before his eyes. Once the face of Arunima is also very treasured one but on the passage of time it gets withered from the memory of the poet or as if the poet does not want to recall the past with accuracy as exquisiteness lies in forgetting for him. The poet's desire to lose Sankhamala has added beauty to his reflection when he said that her body was splashed with the colour of a morose bird, her face was Cowrie-white, hands were frozen, eyes were burnt red hot like an oak pyre where she was burning. He added finally that the earth bore such a piece of grandeur body like Sankhamala for only once and lost it forever. Even there is much beauty in losing on the part of poet while visualizing the temporal essence for to make a significantly beautiful existence by desiring everything emerged with temporal affinity.

J. Das has given a new force to idioms and words through his poetry. His use of metaphors in poetry bring the flamboyance to poetry in such level of degree that even today his poetic austerity has been getting readers response across the India. Metaphor is used to depart the mind from the standard meaning of words in order to give a new meaning by ornamenting the language. In a metaphor a word or expression which has a different literal denoting, is used to a different kind of thing or action without emphasizing to comparisons. George Lakoff and Mark Johnson's book 'Metaphors We Live By' has added a new kind of understanding about metaphor. The authors argument about the role of metaphor in language and the mind was cognitive because of the fact that metaphor they said that is instrumental. Metaphor allows mind to comprehend the physical and social experiences for appreciating myriad subjects. It helps to shape our perceptions and actions and at the same time it does not only decorate the language, but rather it structures it with some more complex thoughts. J. Das's use of metaphor is also very conduit one. His utterances about life and space have qualified to get hold of metaphoric beauty when he said in *Banalata Sen* that he had have been wandering along the ways across the earth since an eternal time. The metaphoric journey of self emerges with the cultural and regional entity that to give a new zest to poetry at a place when the poet sojourns with feeling that her hair is the dark Bidishan night and her face is a work of the Shrabastian art. J. Das has given new-fangled to metaphoric language when he said that the kite flutters the smell of sun. Apart, the resonances of emotive power to express the feeling of farsightedness through the construction of words are being the basic tool for J. Das which he explicitly used in his poems. The poem 'If I Were' is about a desire to meet the beloved substantially in the shape of wild duck. The detailing shows how the complete scenario that has been perceived by the poet in the poem has been amalgamated with the well-heeled sense of a metaphoric mind to give a new texture to poetry when it is said that 'we would sniff no more the aroma of the marshy water, and drift through the silver corn of the sky'. The radiance of metaphor in the poems J. Das is so vibrant in craft that it needs to have new space to throw reflective light upon for grappling down the true effect of his dexterity. In the poem 'Cat' the poet has said about a cat whom he meets quite often in the day in the shadow of trees, sun or sometime in the thicket of chestnut colour trees. Even he finds it devouring a few fish bones which has been absorbed in its task like the bee and he added again that he comes across the cat while it gnaws at the trunk of the tree and follows the trajectory of the sun. The poet becomes metaphoric in deploying the cat and added heaviness of feeling while he said that 'its white paws clawing the soft saffron body of the sun'. The construction of thought

with dexterous use of figurative speech in the poems of J.Das gives richness to poetry and makes an unequivocal examples for the poetry lover to get accustomed with newly constructed images that have carried jubilation of expression. He said in Shyamali:

When I look at your face,  
I see blue oceans of the earth,  
The wailing of the deserted ports at noon  
The kite over the afternoon sea,  
The star,  
Black waters of the night  
Sobs of young men,  
Everything.

J.Das's exploration of beauty rests in depicting life with new coinage of words those have carried the essence of vigorous thought of the contemporary time and while giving picture of a certain things, he became audaciously romantic which helps him to be more and more metaphoric in portraying the cartography of beauty. He is very pertinent in dealing with the women and he is never adhering with the loose structural beauty for them in context of figurative speech. He is almost the same like Baudelaire in dealing with beauty who said 'an artist is an artist only by dint of his exquisite sense of beauty- a sense affording him rapturous enjoyment but at the same time implying or involving an equally exquisite sense of deformity or disproportionate'(Hyslop 1964.129). J.Das is always conscious of deploying apt metaphor in his poems for squeezing the real meaning which has to construct a new world of beauty and fantasy extending the cognitive level of comprehension when he said in 'Two' that 'hays, scattering in the wind/were touching her body/caressing it/ mist gazed her hair/dewdrops were falling upon her'. The use of figurative language makes the poet something more exceptionally commanding poet of his time who brought out new form to poetry with variety of metaphors. But at his bewilderment he always takes resort of writing stories and novels when he went through barrenness of new idioms and thoughts. His wife Labyana Das said that during exploring of new thoughts and poetic idioms, often the poet has to be broken down to zenith realizing to relinquish poetry for ever as a kind of darkness come to shatter his poetic career. At this juncture often he realized that he was being astray and had been walking towards wrong direction. But his freelance thought and use of words and metaphor always put him to discover himself newly and sometime he became bogged out with the feeling to acknowledge that it is impossible to get out from the subterranean influences of Tagore and so he started to concentrate on writing stories and novels. But it was obvious to him that if his poetry would enable him to discover the new space of life then he is sure that none, only the poetry would give his name an immortal value. This proves that the poet has exploited the words to disseminate new and fresh meaning to take a position in literary discourse. His way of surveillance about life and it's phenomena is quite different in understanding as he never had eyed to anything in orthodox way rather he was cognisant about to explore new avenues of life. In the poem 'The Two' he has talked about an eternal life where the poet and his beloved rather living apart from each other yet they have found a gesture from somewhere about their unity. The gesticulation assures him that there had been though a long gap yet they are under the same star and on the same earthshine shore. He substantiates the temporal life on earth in this poem yet the metaphoric value lies in the following lines:

Autumn is come; the kite's golden wing has turned brown deep  
The doves look intently unfeathered, the Myna has no more time to flip  
By upturned her yellow feet she will go to thick mist for sombre sleep

Thus, the poet is extensive in using metaphor in his poems to have more articulated in expressing and cognitive in language deploying range of references for signifying more than that of traditional and conventional meaning possessed. The sharp merging of beauty and metaphor signifies that J.Das's poems are to generate difficult problem to have a sustain emblem of exquisiteness. The metaphor which he used does not only have the capacity to develop the readers cognitive sciences to become central to the contemporary understanding how we think and how we express our thoughts, but also have provided tools for understanding our embodied and experiential understanding of the world.

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