

THE NOTION OF BEING ROMANTIC

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I find it important to write on the notion of being romantic as the meaning of being romantic is misunderstood by the multitude or albeit understood in a restricted sense only. The word 'romantic' although overused in the sense of being human or alive is lost to the congenial forces that govern the sober instincts of contemporary mankind. When the human element is invoked it is viewed as a persona. One seems to be quite certain about a romantic as a personality type without being clear about it.

A persona is an aura about a person, place or symbol. It is what one refers to as a vibe. This vibe can mean nothing despite it having impact. It may be called the impact of nothingness to the onlooker who may feel it but ignores it on grounds of irrational association. This aura can have a private meaning but more often than not it also has a collective impact. This is precisely why it is possible to call the vibe of the aura as an impact of nothingness. If the onlooker suspends belief in legitimate reason the impact is received spontaneously. This aura is difficult to make sense of but it gives the essence of a being that is striking in its aliveness. Any interpretation that this may lead to would be a false appeal to reason. A genial smile of a person is as much a persona as the emission of peace in a space filled with people who suffer from its lack thereof. This idea of an aura reaches a romantic personality as it is this personality who can perceive the aura unlike no other pragmatic person. The traditional person would be as pragmatic as the materialistic person if they both share a false appeal to reason. The vibe of the aura becomes insignificant when it is received as an impact of nothingness. What strikes the pragmatist then is not the aliveness of the aura but the death of imagination at the hands of disbelief. In this respect a traditional person may be as rational and dull as the materialistic person. The romantic personality is the only one who can feel the aliveness of the aura as persona of a person, place or symbol. In this striking aliveness the romantic rejoices in the evanescence of the aura impervious to the temporariness of the sensation. What has temporariness to do with this sensation? While it is there, the romantic is filled with elation giving a foot to level headedness, the principle the pragmatist thrives on.

The word 'romantic' is understood by the multitude as a person who loses himself/herself in the presence of their lover or simply the idea of their lover. It is used in a narrow sense as it gets associated with a romantic movie blessed with pink ribbons and diamonds set in backgrounds of melancholic music. A romantic person does not restrict romance to a woman. If the person does so then it is romance as a result of instinct which diminishes over time. Such a person can hardly be romantic. One who loses apprehension at the sight of beauty from experiment, exploration, wonder and the nothingness of a miracle can be said to be fundamentally romantic. It is in such a person that romance grows. It is in such a person that aliveness may be experienced; under that spell every living moment is organic. The romantic deceives the chemist in this respect. It is inspiration that makes you alive and not Biology or Chemistry.

A romantic person is different from a romantic thinker. The difference is in the elements that get harmonized. The romantic person looks for persona and gives in to the infatuation of the symbol and aura despite the nothingness of the cold response of real-world people. Such a person appears to be full of emotion, vulnerable to the slight of common sense logic.

The romantic thinker on the other hand may appear aloof, distant and a fellow indifferent to human intercourse. Although the mercurial current is absent in the exterior, it is present in the supreme sense in the interior being. The romantic thinker appreciates conceptual beauty. The beauty of a concept is hidden from the pragmatist by a veil that the prisoner of common sense has bought. The indirect effort to not see conceptual beauty is a belief in the prudence of cause and effect. The prisoner of common sense knows no willing suspension of disbelief for the cause and effect throws another veil hiding the superficiality from him/her. The twisted sense of reason boomerangs and limits the person to what he/she considers 'reasonable.' The romantic thinker feels with his mind and thinks with his heart. In as much as his mind recognizes patterns across subjects he views them as diverse forms of subtle expressions. In the instant that the drifter recognizes the subtle, the breeze of form pulls this conceptual artist towards the direction of the aesthetics of harmony. Therein lies the virtues of drifting. Distraction makes the eccentric more observant. Counterintuitive as it may seem, focus suffocates the pragmatist who finds gratification in an ideological train that permits only 'normal' passengers. The romantic is not permitted and thankfully due to the misgivings of comfortable misconceptions, the thinker of the heart thrives on the path through the wild. In this wilderness, distortions are celebrated and a new synaesthesia is experienced where the being of a romantic is conceived and not merely understood.

In any case the rationalist in the real world rarely exists. Most people are neither rational nor romantic. They live for the moment and plan for the future. In other words they do not live at all. Pragmatism is a human convention that is often qualified as inevitable; the fallacy of which gets exposed by the romantic persona in thought and being.

Author

Ajay Seshadri is a creative writer and poet who has published three books of poetry. They are 'Lotus in a Fortress', 'Existential Relief' and 'In Search of Lost Innocence and Truth Within'. His qualifications are MA in English Literature and PG Diploma in Instructional Design. He has published a paper titled, 'The Limits of Time as Exposed by Haiku' in a peer reviewed journal. Dr. Mohammed Fakhruddin has written about Ajay Seshadri's poetry in his book 'The Power of Poetry- Criticism and evaluation of poems of Ajay Seshadri' by Dr. Fakhruddin. The blog www.ajayseshadri.blogspot.com showcases some of his essays, poems and short stories. Ajay was awarded the Merit Certificate of Poets International for completing a one year rigorous course on the popular English forms of Poetry. Apart from poetry Ajay writes non-fiction books on education, aesthetics, existentialism, psychology, philosophy of Science and individual causes. He is currently working on a book about progressive education. He is also working on his fourth poetry book. Ajay resides currently in Bangalore.