

**MYSTICISM AND THEMATIC FULFILMENT:
A CRITICAL ANALYSIS OF LH MYERS NOVELS**

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Abstract

The present paper seeks to explore Mysticism and thematic fulfillment of LH Myers Novels. His Novels are genuine mystical work which evolve from self-realisation and not from spurious mysticism. Myers might not have the proper attitude to everything in the universe, but not matter, whatever attitude he adopted in his novels. He was never fanatical, prejudiced or intolerant. This is in sharp contrast to the rigidity of religious and ideological bigots who are known to kill for their beliefs. He has experienced the horrors of war. He abhorred it. Wanton destruction and changes caused him so much anguish that he expressed it unconsciously in his novels too. His vision of life was mystic and symbolic.

Keywords: L.H. Myers, mysticism, vision, Symbolic, prejudiced, spiritual

Myers vision of life was mystic and symbolic. He was a mystic in this sense; he ceaselessly endeavored to give a practical orientation to religion and made the ordinary man understand the meaning and relevance of his idea and themes. He was not a philosopher who speculated on the beyond or a saint who laid stress on the negation of work and contemplation of the spiritual, but one who deeply involved with the hopes and aspiration of the people. Normally the mystics is best harvest the spiritual fruit of religion. Their number is legion and there is no religion no philosophy in which they have not appeared from time to time to enrich its meaning.

Myers arrived at his most cherished and precious conclusion by exploring eastern religion and philosophy. His novels like *Rajah Amar*, *The Pool of Vishnu*, *Prince Jali* and *The Root and the Flower* are based on spiritual theme. He was influenced of Hinduism and Indian ideals, their living and deep belief in God. The age in which Myers lived was transitional and people believed that science was the new God. Religion could not just stand upto it. Science and a faith in a supreme being would not together. His conception was that if all religions were revealed which was true? Christianity or Hinduism? Buddhism or Jainism? Oslamor Judaism? Whose God was true it was mysterious to him. Due to this question he had studied all religions. Old superstition were crumbling away like masses of proclaim.

Myers expressed the fear of the people in his last novel *The Pool of Vishnu*, for a time it seemed that the surging tide of agnosticism and materialism would sweep all before it. His intention was to prove the existence of God. He see the Pool of Vishnu how Guru is pursuing Rajah Amar not retire from the world. It is mysterious one. He used novel as a medium to express his inner self.

Myers's novels, though, are historical in tone yet are finest creation of art and not mere records of chronological events. At creation places they deal with religious, moral, philosophical and spiritual issues, no doubt but only a small care of his fiction may be said to constitute the heart of his mysticism. This care expresses the most important of his experiences of his transformation from an ego bound, separate individual into the freedom and release of enlightenment. This charge is depicted as a final irreversible changes a valediction to ignorance. This is truly as awakening of intelligence and the achievements of self realization.

The theme of his novels specifically is to convey this extraordinary alteration. His tetralogy and *The Pool of Vishnu* seems to be the mystics credentials the exposition of his mind. They encompass humanism, Buddhism, symbolism and mysticism. Myers was disgusted by the manifestation of institution and sects in the west and his faith in the Indian, philosophical and spiritual values become firm. Indian in spite of her degradation in modern times still represented him to light. He realized that the universe was not created by any extra-cosmic God, not it is the work of any outside genius. It is self creating, self dissolving and self-manifesting one infinite existence. He believed in the philosophy of the Purans (Hindu Scriptures) and the Bhagwat Gita which is bright, shining, strengthen. He realized that the greatest truths are simplest things in the world. This is the reason that Myers's ideas, thoughts and themes are simple and comprehensible, as they are based on his brooding over simple philosophy and logic.

Myers deals with the 'ethical and philosophical' pre-occupations of humanity. *The Root and The Flower*, his tetralogy consisting of *The Near and The Far* (1928), *Prince Jali* (1931) and *Rajah Amar* (1935), has an exotic setting. Sixteenth century India under the region of Akbar. Myers makes his intention clear in its preface: "My object has been to carry the reader away from the machinery of a life that is familiar to him, to avoid mention of names of places that hold associations that are foreign to my purpose, to obtain an attention undistracted by the social and economic problem of our day".....take India In the region of Akbar enough, and to much, is outlined on the canvas....."(Myers 8)

The main themes of Myers novels are those of the 'true self 'or inner self and its struggle involved in probing the depth of no's true nature, so that one can arrive at same form of tranquility and the necessities and difficulties of contact with other people . Thus certain types of religious consciousness are rejected by implication because the abstract the individual from the responsibilities. Myers interestingly and unconsciously illustrates the difficulties of developing the religious consciousness in modern age. In handling of transcendental conception take on a somewhat tenuous and ill-defined appearance. All this is read involved in his beliefs that there is something being subject to no theological definition beliefs that there is something being subject to no theological definition beyond man. He was successful in defining the problem of individual at the social level. His belief, pervasive through the book, that social policies exist only in terms of personalities carries with its certain simplicities, a subjectivism which militates against a complete and assured handling of the complex themes inherent in the dichotomy of man and society.

Themes of Myers novels are manifestation of such religion and philosophy. They are not religious or methodological because they deal not with fables or metaphysical brooding or

figures or spirits. They are neither philosophical nor political or historical dealing with eminent heroes or figures of the past. The fact remains that Myer's characters are not dull abstractions fluttering in the void their luminous wings in vain but are gifted with divine inspiration and power to soar into regions beyond human comprehension. Like Tennyson's Sir Galahad they experience spiritual ecstasy. "Life is there Happiness is there; if only I could get through them. Say the Guru in The Pool of Vishnu. He is wandering above in the story body of a great pyramid and he cannot get into the centre. But one must: "All communication is through the centre, is corrupt and destroys itself."³ (Bannock 149) Says the Guru, for he has realized that spirit is the word's master.

The Root and The Flower provide a sense of the imperial war game which will decide the fate of India. Akbar is the despot, the tyrant to ruin the nation and its people 'a great man of history'. Myers studied his characters and region minutely and felt that he was the model of super ego. But he did not write novels sake but for the sake of conveying his ideas. Inna Walter thinks that Myers's was stirred violently by Akbar's character and Akbar, than, appears to have served Myers as a peg on which to hang his feeling of resentment towards his father whom he once referred to as "theobald Pontifix the Second in the unfilial manner of Butter." (Walter 29-30) And "the Emperor had called for Durbar at the historic city of Fatapur Sikri, the city of victory raised upon a waterless waste and it seen through the eyes of the little prince Jali, who could very well be a mask for the author himself."(30)

Thus the theme of the novel is based on a concept of idea or an outlook which is peculiarly Myers's own. It is not based on a story or tale. Nor it traces history or record, but presents a magnificent vista of human mind and a plan which is executed on universal truth only. The characters are not mereideals or abstractions but impersonifications of Myer's ideas and thoughts. This is the fact which is acknowledged by most of Myers's critics and readers. Myers's view, his ideology, his thinking may will be explained in Guni's words: "why must they hide themselves forever in their mock-life? Here in the world of truth is the glory of the morning and the evening the beauty of companionship, and the grace of communion with God| why do they live to fabricate something small?"(Bannock 145) it is because they people see this world with five senses but if they had another sense they would seer in it something more.

Myers begins to explore the restrictions under which human mind works its search for a stable existence. For all are too prone to accept the truth of 'appearances', too ready, even if they essential flows in their own personality through, the searching and instabilities of his characters. They need to search with all their integrity before they can come to terms with the fundamental nature of life, and discover their 'real' selves behind the veils of Maya. The relationship between the sensitive individual and the various aspects of life, and world of action and politics, personalities other than self, influences of the environment is probed. The desire to retreat from self-consciousness, of from human contact, a desire which obviously offered its temptations is rejected; even thus early, Amar's paint or view is shown to contain flows which later will cause him to modify his position.

Who so ever wishes to attain the light of amidst dark dreary mazes of life, must reflect on him in solitude. Like Rabindra Nath Tagore's famous sojourner he must more ahead alone without looking back. Every person in this world had come alone and will leave this rented in the world alone too. In venturing, not in loud word in that way of prayer which is ever in our reach. Myers affirms the necessary connection of the good and the beautiful. Keats believed in the principle of beauty and regarded it as the only truth in life. For him beauty was truth and truth beauty. But Myers being a true Vedantist, of course Vedeantist of England avows the principle

of Satyam, Shivam Sundream- Whatever is true is good and whatever is good is beautiful and the essence of life is love. Love of man and love of the phenomenal would of nature both help the inquisitive mind towards his quest for the absolute. Natural love which the soul feels proves that the good is there. Love is not a relation between externals but between spirit and spirit. With the growth of love, the dividing line between the finite and the infinite disappears. Real existence, real knowledge and real love and eternally connected with one another the three is one where one of them is, the others also must be. They are the three aspects of the one without the second-the existence-knowledge-bliss. Love is the ethereal mind, the mind which is capable to searing to the regions of the infinite that truly practice unselfishness. Every kind of pure love is a manifestation of Divine Spirit.

Man, do not know what it is to love? Where is love? Whatever there is neither traffic not fear, not any interest, where there is nothing but love for the love of love Swami Vivekananda had interpreted it in very simple and loft manner. He says: “When the last stage has been reached. You will no longer need to know what is going to happen to you, or if God, the creator of the universe an almighty and pitiful God, a God who rewards the merits of humanity, exists, it will not matter to you even if God is a tyrant or a good God.” (Rolland 216)

Myers has given a sublime turn to the theme of the novel the spiritual blends with the political. The nucleus of his novels is Akbar the great. Akbar is a feigned seeker after God whose all efforts are to satisfy his own caprice, ego and his carnal needs more than fulfilling the basic needs of his subjects. They smacked of vanity and selfishness. What can be expected of such a person? He never renounced the fruit while doing any action. He acted with such cleverness and skill that the fragrance of the fruit, the desires for rewards ever touched his mind. The true action means doing it. Is is like planting the walnut tree which takes twenty five years to yield the fruit. The man who plants it rarely gets the chance (in his own life time) of eating fruits of the tree. And yet he has to plant and water and nursed it lovingly. Karma or action means planting and minding the tree but not desiting the fruit. Therefore, we should perform action and not think of fruit. Dedicate it to God. Gokal an profounder of Vendanta tells Sita when she asks him how God can be served if not in this world- the world into which he has sent us?

Myers relates human action to the metaphysical preconceptions of the characters; like Hari, he wants to know people’s underlying emotions, compelling beliefs and what parts they play in lives. People behave as they do because they conceive of themselves as being in a certain relationship to the universe and to the social world around them, expressed in a conscious philosophy of life. They lent to act correctly, however they follow, not a logical system, but their beings deepest sanction. The implication of jali’s question is becoming apparent for the work as whole.

In Prince Jali the main features of Myer fundamental assumptions emerges more clearly even than before. There is his aristocratism. His sense that certain lives are of greater worth than others; there is his profound moral sense and his institutive response to certain phenomena in the universe. Myers does not neglect to relate the life of the individual to certain forces in the universe which are always thought of as existing in the background. So that experience involves at own the ‘here’ and ‘there’ in other worlds the ‘near and ‘far’. the effort of Jali is towards integration, an understanding which will enable him to order the centrifugal forces which he feels inside himself and which certain people about him seem to symbolise. Jali strives to bring within the scope of his conscious mind and awareness and understanding of the conduct and to act on this understanding often irrational, or others.

Myers sense of different force those around blam him not the world but himself. He must assume an outward shape, as he sees other doing. He accepts the world of appearances for it was “appearances that formed the bridge between person .” (18) The first stage in his probing into the question of identity is marked by the relationship with Gunevati, involving a temporary acceptance of one aspect of social illusion. Those are the miserous things in Prince Jali’s nature or life. Myers found Hinduism prism-radiating different lights. He was amazed at its variety, its vernal colours and soothing shades ranging from Brahminis, the highest the purest and the most philosophical form of theism to the fatish worship of the different castes. It has its course of evolution from nature-worship to its present form passed through various phases, has come in contact with all the religions of the world and is embiled something from all. It is all tolerant all comprehensive and all observing. It is a rich religion and much cathotic and liberal than may of the religions of the world. It is regarded as a culture, a social code, a way of living and thinking. It is theory as well as practice.

Myers’s novels are ambued with the spirit of Hindu philosophy and spiritual thought. They are free from the contemporary dogmatic affirmation concerning the nature of God and code of religion. In brooder perspective they manifest a philosophy or religions, theoretical as well a practice which aims at the betterment of individual and the society.

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