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Love and Sensuousness in the Poetry of Sarojini Naidu

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ABSTRACT

Sarojini Naidu, an Indian Independence activist, poet, and politician has earned literary acclaim for her poems. She is revered for her contribution in the field of Indian poetry. Many of her works were transformed into songs. The collection of this paper titled Love and Sensuousness in the Poetry of Sarojini Naidu gives a brief account of her love poems. Love plays an important role in everyone's life. The love between man and woman has been portrayed in many poems all over the world. Naidu's love poems are realistic and depicts the Indian way of love. Her poems are charged with the drive of feeling as much as with sensuousness.

Keywords: love, realistic, sensuousness

Sarojini Naidu also known as the “Nightingale of India” was the first Indian woman to become the Governor of Uttar Pradesh. She was a great patriot politician, orator and administrator of all the famous woman of India. Naidu’s name is at the top of her extraordinary talent and achievements. Her major works are *The Golden Threshold*, combines traditional poetic forms with lush images of India. Her collection of poetry consists of *The Bird Of Time* (1912) *The Broken Wings* (1917) and *The Temple: A Pilgrimage of Love*. A series of twenty- four poems constitute *The feather of the Dawn*.

Naidu had a prominent romantic trait in her blood. She says that her ancestors for thousands of years have been lovers of the forest and the mountain caves’ great dreamers, great ascetics. All these qualities manifest themselves in her romantic lyrics a world of fantasy and allegoric idealism.

Love encompasses a variety of different emotional and mental states, typically strongly and positively experienced, ranging from the deepest interpersonal affection to the simplest pleasure. Love of a mother differs from love of a spouse which differs from love for food. Most commonly, love refers to a feeling of strong attraction and emotional attachment. Love can also be a virtue representing human kindness, compassion, and affection. It may also describe the compassionate and affectionate actions towards other humans, one's self or animals.

Sarojini Naidu does not fail to portray love in her poems. Love in Sarojini’s poetry is physical, emotional, and mystical. Her concept of love seems to be romantic, and her treatment is basically traditional. Her heroine has many characteristics in common with the love-lorn woman of Sanskrit poetry. Sarojini seldom portrays her heroine against the background of a family or society. The setting of Sarojini’s poems seems to be idyllic woods or gardens that stimulate the passion-ridden heart of the heroine to long for love. Different traditions from both East and West are blended with artistic success in the love lyrics of Sarojini. In “Ecstasy” she brings out the passion of a woman, who longs for the passionate touch of a lover and who seeks shelter in her beloved’s presence, she feels love as burden when her counterpart is away from her: “My soul is bent low with the pain/And the burden of love, like the grace/Of a flower that is smitten with rain;/O shelter my soul from thy face!”

Ecstasy, is an overwhelming feeling of great happiness or joyful excitement an emotional or religious frenzy or trance like state. The narrator tells her lover to cover her eyes that are weary of bliss: perfect happiness; great joy: a state of spiritual blessedness; be in a state of perfect happiness, oblivious to everything else. Her eyes are too tired to look and see anything that is beautiful in nature or around her. As of light that is poignant evoking a keen sense of sadness or regret and strong over the silence of her lips with kiss. Her lips are weary of song. She is too tired to sing the songs of peace, comfort, and love. She pleads to her lover to shelter her soul that is bent low within the pain and the burden of love like the grace of a flower that is smitten ; Strike with a firm blow: defeat or conquer: a firm blow; with rain: To shelter her soul from his face! All that she needs is a long break, far from the noises of the human settlements to be alone. She needs that time to think, to ponder, and to mediate the universe.

Sarojini Naidu's poem "If You Call Me I Will Come" is a simple but delightful lyric of Love. It expresses a lover's passion and devotion to her beloved mate: "You call me I will come with the one who controls/ Swifter, O my love ,/Than a trembling forest deer/Or a panting dove,"

It also indicates a devotee's submission to God. The poet portrays, a passionate lady love who describes how she would respond to her beloved lover's call her, she would run to him more swiftly than a forest deer or a panting dove. The lady love describes how she would respond to her lover's call. She would run to him faster than a snake under the spell of a snake charmer's music. She would come without hesitation, and without fear of the consequences. She does not worry about her situation, even if she is hit by natural disasters and in the midst of death, she will not hesitate to run errands for him, for her beloved is important than anything in life: "Life's dark tides may roll between,/Or Death's deep charms divide./If you call me I will come/Fearless what betide."

Misfortunes may hit her like tsunami waves and raise barrier between her and her mate. Death may separate her from her beloved mate. But if he calls her, she will rush to him, come what may. Thus the ladylove expresses her passion for her sweet heart. She is ready for total surrender to him if he calls her. All that she needs is a long break, far from the noises of the human settlements to be alone. She needs that time to think, to ponder and to meditate with the

one who controls the universe: “On errands of Joy or duty,/ Wherever the ways you tread/A carpet of agoles beauty/Is my heart for your fert outspread.”

“To Love” is a poem in which the heroine asserts in a highly rhetorical style that she has surrendered at the shrine of her lover whatever she has. The worship she has been carrying on is brought out by the mention of “Prayer”, “Praise”, and “lyric flower”. In the temple Love is the deity. The priest wants the pilgrim to devote and offer leaves, sheaves of corn, buds and sprays to adorn Love’s temple. The pilgrim replies that she has only her broken lute with her Love’s praise – offering. Again at the hour of sacrifice, the priest wants the pilgrim to bring woodland deer and mountain dove sacrifice. But the pilgrim has brought with her only her wounded heart for Love’s blood-offering. Sarojini Naidu has depicted that love reins everyone’s heart irrespective of creed or wealth.

“Autumn Song” portrays the inner most feeling of a lonesome lady who longs for the presence of the beloved. Her heart is filled with sorrow and she bereaves in the absence of her loved one. Each day passes with a hope that he would return to her. Her heart beats like a wild wind and the eyes flutter like leaves waiting for the beloved. The sorrow is immense that she is unable to express it to anyone else but awaits in melancholy.

Hark to a voice that is calling
To my heart in the voice of the mind
My heart is weary and sad and alone
For its dreams like the fluttering leaves have gone,
And why should I stay behind? (6-10)

Love in its various forms acts as a major facilitator of interpersonal relationships and, owing to its central psychological importance, is one of the most common themes in the creative arts. Love may be understood as a function to keep human beings together against menaces and to facilitate the continuation of the species. No Human being is bereft of love. Each have their own unique way of loving. Life does not exist without love; love is the basis for life. Love is the same for the rich and the poor. Love though varies from person to person, the general truth is no man exists without love and the most sensuous concept of love is the love between a man and woman. As two sexes, they attract each other and this bond stands firm and brings about

fruitfulness. Poets of all times have written about love: Keats, Shelley, Byron and their poetry have been unique in its own way. Sarojini Naidu too stands one among them in depicting love in an Indian way.

