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**Comparative Study of Daud Kamal and Sarojini Naidu's selected Poems: An
Existentialist Study**

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Abstract

The paper presents the comparative study of the poem Ode to Death by Daud Kamal and the Poem To Death by Sarojini Naidu. The present study tells the reality of life which is the universal element on this earth. The theoretical Frame Work of these poems is the Existentialism by Jean-Paul Sartre. The findings of the study are uncertainty and distress in both old and young adults. The recommendation of the study is Materialistic aspects.

Keywords: An Ode to Death, Daud Kamal, semantics, death and life, Sarojini Naidu: Human entity, Eternity.

Sarojini Naidu

The Poet To Death

TARRY a while, O Death, I cannot die
While yet my sweet life burgeons with its spring;
Fair is my youth, and rich the echoing boughs
Where dhadikulas sing.
Tarry a while, O Death, I cannot die
With all my blossoming hopes unharvested,
My joys ungarnered, all my songs unsung,
And all my tears unshed.
Tarry a while, till I am satisfied
Of love and grief, of earth and altering sky;
Till all my human hungers are fulfilled,
O Death, I cannot die!

Text of Poem

“An Ode to Death”

Your ode to death is in the lifting of a single eyebrow. Lift it and see. (Conrad Aiken)
Death is more than certain, says e.e Cummings,

But the clocks go on ticking as before
And in every particle of carbon dust
There lives a diamond dream
How many galaxies yet to be explored-
How many seeds in the pomegranate of time?
The pine tree blasted by last year's Thunderbolt
And the burn out match sticks in my ashtray
Look so terribly alike
I have sat by your bedside and felt
You're sinking pulse. Are the hair and bones
Really indestructible and how long
Does it take for the eyes
To dissolve in the grave?
Two streams mingle in a forgotten river.
Between the eye and the tear
There is the archipelago of naked rocks
Only sleep and silence there-
No anchorage for grief.
I, too, have wandered in a forest of symbols
And clutched at the harlots of memory.
I have seen the "stars plummet to their dark addresses"
I have felt your absence around my neck
But let bygones be bygones
Who was the deceiver and who the deceived
Was I on a floating island
And were you on the shore?
Which one of us moved away?
(Daud Kamal)

Introduction

Naidu (1879-1949) was the original poetess familiar for amazing development in the era of English poetry. She was fitted to pre-independence times. She got perfection in the language of Colonists and wrote in it remarkably. She was refined in her writings. Sarojini Naidu wrote on the melodies of Death. She has taste in culture, customs, devotion, love and spirituality. Naidu (1924) says that death is a challenge for us when our near or dear one dies.

She realized the fate which brings the agonies to be followed one by one. She has great association with life and the underground top-secret of existence, death and affection. The poems by Naidu especially Ode to Death covers the explanation of life and its association with the unidentified secret of life.

Ode to Death (1970) is a sonnet. It tells us the extreme reality of life in an excellent way. It starts with the exposure of life. He has quoted Conrad Aiken. He says that that Ode to Death is the leftness of a single eye brow. The statement is about the breakdown between life and death, said Daud. E.E Cummings says that death is about the certainty of life and its clock moves on forward to which men cannot deny. It is very difficult to deny this fact and its escape. Owen Meredith explores that everything in man's life is uncertain and he must have to lose it.

Sartre (1943) in his philosophical masterpiece, Being and Nothingness, defines the body of perception which exists as "in-itself," where consciousness is harmful supremacy which is called "Nothingness". It creates absence of self-identity. Sartre reflects decay of human beings being identified as 'fragile'. It makes decay conceivable. The Nihilation reflects being and nothingness. This control to contradict is a sign that shows our nature as free.

Scope of Death

Death is always hateful and horrible. Everyone wants to avoid it. It comes to everyone unexpectedly. Human beings see it as a fearful and powerful process. Man has illogical efforts to delay death with the use of medicine as well as other means, but still this medicine has no initiative to lengthen the life. Bacon says that human are afraid of death as children are afraid to go in the dark.

Donne addresses death to be not proud as the death will be died one day then there will be no death any more. Alice Bailey and Marx.E elaborates the fearful condition of the mysterious conditions in life to prolong death as it can be possible. People try to escape and liberate from death, here is focus on fleshly aspect of expiry (1973; 1996).

It is a dramatic monologue. The person speaks in it un-intentionally to reveal the specific situation of death. Schotsmans E, Busacca G, Bennison-Chapman L, Lingle A, Milella M, Tibbetts B, Tsoraki C, Vasić M, Veropoulidou R. (2020).

Staniswalis JG, Severini TA. We are bound to ourselves with the diagnosis of illness or other problems with goodness and unrest on economic regression (1991). Shah, E. (2005) Ours is a death-denying society. But death is inevitable, and we must face the question of how to deal with it. Coming to terms with our own finiteness helps us discover life's true reality.

Death is the best thing in life. Babatunde, ST surprised to discuss the situation of bloodshed about death and memory in Russia. Rahman T elaborated that Coronavirus disease is a viral

disease which caused the death of million people over worldwide. Similarly operations caused death of million ladies. Such type of death cost the failure of economic stability. It also imposed a great responsibility. There is nothing in life like death, but people take such a long time in dying. At least, their neighbors never see them rise. Paranjape MR. Sarojini Naidu: Reclaiming a Kinship. In Making India: Colonialism, National Culture, and the Afterlife of Indian English Authority (2013 pp. 163-191); Morris BD. (1977); Bonetti L, Campbell MA, Gilmore L (2010); Babatunde ST (1995); Crystal D (2011) Goddard C. (2011.); Pervez W (2015); Rahman T (2005).

Daud (1988) in the next lines show the use of images

How many galaxies yet to be explored-How many seeds in the pomegranate of time?

The line shows the wishes of human life which are countless and dream-like to be fulfilled. Kamal quotes the following line from Sylvia Plath:

I have seen the —stars plummet to their dark addresses!

He means to say that all human being are doomed to death because they are fatal.

Naidu (1924) wrote the poem to death in a dramatic monologue. The poetess wanted to face life with its pleasure and grief before death took her away from this world. She wanted to be satisfied of all her human longings. Before she died, she wanted to experience love and anguish. In a firm voice,

She told Death to wait: "Till all my human hungers are fulfilled,
/ O Death, I cannot die" (1958).

The poem is in a monologue where the poetess is speaking to Death. Death has been personified and has been given a human entity.

The theme of death is a powerful presence in the poetry of Sarojini Naidu and it keeps reminding us of the poetry of Emily Dickinson on the mysteries of death. Sarojini Naidu's theme of Death is dealt in a Romantic manner. She regards death as a means to unite with the Creator. Personification and a variety of imagery are strong devices used by the poetess to lend grace to her poems reflecting the varied treatment associated with the theme of death. Sarojini Naidu is ranked amongst the gifted poets of Indian poetry in English, Whose poems convey seriousness and depth. Sarojini Naidu's Poetry has tremendous appeal as it is the sincere utterance of the lyrical poetess. Her contribution in the field of English poetry in Indo-Anglian literature is remarkable.

Naidu (1924) shows her powerlessness in the chains of sorrow seems in life. In extricating the stealthy ecstasy and reconciliation, her view point about life is not optimistic, nor is it pessimistic. Happiness, success and sobbing are joined together. The happiness for the

time is the struggle of the soul. The poetess dislikes death's recommendation to exchange her from sting, return to happiness and concerns again, "enclosed in some renascent ecstasy." She pleads in poem *TO Death* to discontinue from placing her grasps the snacks of existence till its remains and the blossom of her young age is ended, till the sobbing are shack. Kamal (1988) realizes that every person has to die one or the other day. It does not bear the destruction of spirit. No man touches the soil with his family or a friend and he has come to normal life after the sad demise of his near and dear ones. He is constantly living with the passing of his beloved ones. Every precious stone is comprised of carbon which turns into a precious stone or jewel itself in which every individual has the wants of achievement in this short liveliness. Daud Kamal introduces the ceremonial after death: the peacefulness, continuous rest in the congregation of the island. He describes the fact of no more life's hardships. Through Islamic perspective about the everlasting post-existence, he tells about the no space of misery and demise of trails, agonies and sorrowfulness of life (1988).

Sartre explores that For itself is not identical with the past or future. It did not exist anyway. The negation works for itself. The coming time begins many opportunities for the liberty of for itself. It also talks about the crucial uncertainty. The identity of self for itself involves the aspect of one's own instead of other. So the problem of identity is the basic condition to take a decision and make representation of him. Your representation is only for yourself not for the others and this is the only distortion of you and self-deceiving. Sartre connects this concept with Psycho analytical theory to provide a replacement of Freud's theory of self-deceit (1943).

She has the ability to look forward into the taste of death. For her life and death are the elements constituted with amalgam of survival. The existence on this earth is incomplete without both. She is not terrified to death. She revolted against death. She is actually embarrassed with the disgraced meeting of death. She arrays herself to the undeserving activity and obligation of song and provision to her nation. When she has completed it, death does not embrace any terrifying act for her. She feels comforted by death. Her gallant passion tests it for upheavals against it. Death is the tracker of her peacetime Naidu (1924). Kamal (1988) demonstrates that every human has to die and decompose in this materialistic world. Through clock, he tells us the helplessness of time in individual existence. Stephen Crane says: "Demise is a mystery of life". Existence on this earth is very short and decay is the part of this existence. The system is fixed, permanent and everlasting. It is not about the worries of single individual or cultural collectiveness or a matter of any single religion. Everyone is essential to the flavor of death. Such type of death cost the failure of economic stability. It also

imposed a great responsibility. There is nothing in life like death, but people take such a long time in dying. At least, their neighbors never see them rise. She regards death as a means to unite with the Creator. Personification and a variety of imagery are strong devices used by the poetess to lend grace to her poems reflecting the varied treatment associated with the theme of death.

Non-existence is searching for thirstiness to be contented. This contentedness of thirstiness is not dominance and empowerment, Sartre argues, humans adhere to their wishes. Only to get satisfied life through suppression is always disappointed. He quotes prevailing methodologies to the distortions of others psyche. This access to other's mind is impossible. The realist approach to others psyche is just a supposition. This idealism is impossible in this real world Sartre (1943).

Naidu (1924) has strong belief in spiritual values. She does not feel fear of sufferings. Existence on earth and the life after it are not two opposite stances but are the two approaches to life. These are challenges which the humans face every day. Her poetry does not discriminate between these two approaches but these are the two representations given by Tagore and Aurobindo. It shows her true love for this world. She is overwhelmed with the awareness of powerlessness of her fortune. She had the wish to know the craftiest of existence. She had the experience of happiness and sadness. Her soul is weak, serious and stubborn. She wraps her spectacle; dispossess her audible range, severely damaged with agony, crumbled of nothingness which crippled her successful mentality. Leech (1967) recommended seven sorts named as Denotative, connotative, collative, affective, stylistic, mental and linguistic procedures to reach the maximum level of writer's message in a unique sense. The expedition from worldliness to its shrine and from tomb to the world of heaven afterwards has been critically deliberated Daud (1988). Sarojini Naidu's Poetry has tremendous appeal as it is the sincere utterance of the lyrical poetess. Her contribution in the field of English poetry in Indo-Anglian literature is remarkable.

Sartre (1943) negates the selfhood of others in relation to affirmation of my own self. The reliance on others self is negated in this existence. This uncertainty position is a state of conflict for our interaction with other-selves. This involvement of relation with other is called sadism, masochism, and love. This non-existence aroused in human beings due to inter-relation of bad faith. Shah, E. (2005) Ours is a death-denying society. But death is inevitable, and we must face the question of how to deal with it. Coming to terms with our own finiteness helps us discover life's true reality.

Writing Style of Naidu (1924) elaborates Love and death as the twin mysteries of life. Death has her silence of the dead ones. In an anguish of spirit, the poetess cries:

"High dreams and hope and love are in vain,
Absolve my spirit of its poignant ills,
And cleanse me from the bondage of pain."

The emotionless trace of insensibility has no meaning for the poetess. She silently has the vision of existence, of a radiant upcoming, the foundational connection among human beings, rival to rival. Death can hasten the beat of existence. At Twilight covers this inspirational message. But the difficulty is that the passion even cannot save the darling from the pulses of expiries. Death must give way to virtuous joy Naidu (1924). The scenes begin from Sartre's investigation of human's connections looks helpless. Sartre's perspective has an optimistic response has a countless liberty and due to this we make accurate options to get rid of wrong belief. We must be clear about the perspective of liberty. Writing Style of Kamal (1988) suggested that the manner of the whole folksong is pessimistic and skeptical, desolate and gloomy. The way of writing is shocked and serious. It is full of doubt, short and obscure style. People try to escape and liberate from death, here is focus on fleshly aspect of expiry (1973; 1996). Sarojini Naidu's Poetry has tremendous appeal as it is the sincere utterance of the lyrical poetess. Her contribution in the field of English poetry in Indo-Anglian literature is remarkable.

Sartre's views on existence show political direction. Human's role in this way shows the development of existentialist consideration of humans with Marxism. Human beings are created and they also make things in copy of the original production. This social hierarchy of organization illustrates the beginning of every single human. But these humans have their own aims, they go ahead and negate what humans are originally defined to. Daud Kamal introduces the ceremonial after death: the peacefulness, continuous rest in the congregation of the island. This political and historical condition delimited the earlier philosophical direction of liberty. Sartre's theory of existentialism closely detentions the optimism with Humanism: despite the absence of pre-established objective values we are entirely responsible for what we become, and this puts the future of humanity in our own hands: Sartre quotes Francis Ponge approvingly "Man is the future of man" (p.34). Leech (1967) recommended seven sorts named as Denotative, connotative, collative, affective, stylistic, mental and linguistic procedures to reach the maximum level of writer's message in a unique sense.

Human beings are irrational. They are categorized with a wish controlled through specific schemes. Inspiration is the basic element of ultimate itself in relation of supernatural nature. So the existence lies within realization of conscious level (1943). There must have a

struggle to interpret his unusual selection. This hermeneutic practice has an objective to show which changes a singles into united whole. It is very difficult to deny this fact and its escape. Owen Meredith explores that everything in man's life is uncertain and he must have to lose it. Methodology of which includes the experiential conduct, proposed at miserly the nature of unitedness. She is actually embarrassed with the disgraced meeting of death. She arrays herself to the undeserving activity and obligation of song and provision to her nation. Sarojini Naidu's Poetry has tremendous appeal as it is the sincere utterance of the lyrical poetess. Her contribution in the field of English poetry in Indo-Anglian literature is remarkable. Kamal (1988) realizes that every person has to die one or the other day. It does not bear the destruction of spirit.

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Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10