

B.A. part - I Optional English Sem.2

Pattern of question paper

Q1 Multiple choice 10 marks

(5 on poems and 5 on Mahanirvan)

Q2 Answer in 250 to 300 words .10 Marks

(A or B on unit 1 and 2) 10 Marks

Q3 Answer in 250 to 300 words

(A OR B On Mahanirvan)

Short notes in 100 to 150 words on any 4 out of 6

(3 on poems and 3 on Mahanirvan)

Light ,Oh,Where is the Light Rabindranath Tagore)

The speaker in the poem is confused:

The void mentioned in the poem is in the mind of the poet. The poet is speaking in the poem. He is very much confused .He is appealing to the power which can help him to see the light of hope. The lamp is without any flicker of flame. The poet so disappointed that he even does not mind to die .But even in this deep misery The Lord is there and he is watching. He wants to have meeting with lord. The night is cloudy and rainy .It is difficult to understand the meaning of all this. There is also flash of lighting which adds to the fear of the speaker. But the speaker hopes for the right way out of the situation of misery.

The poem is in the tradition of devotional poetry (Bhakti poem/ Kavya) :

The poem is spiritual in nature. It is in the form of prose. It is allegorical poem. It is the story of a soul or man. The soul or man is suffering and he is waiting for the lord to help to overcome the deep gloom. The metaphor of rain, night, thunder, flashing of lights describes the confused condition of the soul or man. The man does not know how to go or where to go. The soul or man is desperate to meet the lord like the beloved meeting to lover. Man is making appeal to the lord to help him. But by doing so he is helping himself to boost his confidence and moral. He is asking his mind to wait for the hope and light. (.346 words)

I say unto Warris Shaha (Amruta Pritam)

Background of the poem:

I say unto Warris Shaha describes the pains of the partition:

India got independence after very long struggle against the British Raj. Thousands of Indian people have sacrificed their life for the sake of freedom of the country. But after the independence India was divided into India and Pakistan. Thousands of Muslims living in different parts of India went to Pakistan and thousands of Hindus living in Pakistan came to India. But this migration was most terrible. There was killing, looting and raping from both sides. Amrita Pritam was disappointed to see all this inhuman act of the people..

The Land of Punjab:

There was bleeding all over in Punjab and people became unknown to the feelings of love and care. The poem shows Amrita Pritam's strong anger and pain for the communal riots after the partition in Punjab. Punjab was the land of plenty. It was the land of love, peace and of a great culture. Here Heer went to mourn the death of Ranjha. The hearts of the artists and poets were moved to tears to see Heer's mourning. But today Punjab bleeds with pain of the partition because people have become mobsters. They are killing and looting and raping the daughters without any thinking. Millions of daughters are weeping and the river Chenab has become red because of human blood is flowing in the river.

Land of hate and death :

There is poison of hatred everywhere in the atmosphere and also in the minds of the people. The land of love and life has turned into the land of hate and death. Finally there is appeal to Warris Shaha to turn over a page of the book of love. In other words old days of Punjab should be brought back which were full of peace, love and happiness. (323)

WHEN MY PLAY WAS WITH THEE

Life of a child : This poem is written by Rabindra Tagore. A child is speaker in the poem. The child describes his life of childhood. Childhood life was free from any tension there was no worry of anything. The life of child was free from all fear and very lively. The God himself was a guide of the child in all the activities from morning to night. There was only animal joy in the simple activities like running in the life of the child. The God himself sang the songs for the child and the child would dance to the that songs. The meaning of the songs was not understood by the child. The life was only play for the child. It was world full of innocence.

Now child grows up : The life of the child has now changed completely because now child become grown up man. This change in the life of a man has made lot of difference. Every thing is changed in the life of a man. There is no more innocence of life. The process of growth is terrible. The poem is in the form of a speech. The mind of the man is confused. The journey from childhood to adulthood is unavoidable. It is loss of innocence. It is painful loss and change. There is sense of fear at night even when there are stars in the sky. In the life man misses the presence of his mother, father and God. In fact Tagore is suggesting a close relationship between a man and God.

The Void:

A reflective poem: The Void is reflective poem. The poem criticizes the violence that is present in the inner mind of a person. We all are naturally violent inside us. It is both our nature and habit. The void inside is like a black hole full of blood. But art like literature, music etc. brings that hatred from us. The art affects the world and it is contagious. One day there will be miracle and anew brand generation of new children will come. The poet is optimistic about the future. The new world will be in place where there will be equality, justice and beauty.

The present situation in the world:

The poet is talking about his anger against the exploitation and injustice that is every where present in the world. Humanity is not respected and it is destroyed by the people. They are like children of emptiness. The poet Muktibodh is of Marxist inclination. He does not like discrimination. The discrimination is present in the form of castes, race and economic basis. He wants a society which is classless. There is no place for exploitation of a common man. But the poet thinks that changes that we want in the society don't come easily or on its own. The middle class people are self-satisfied. And they don't think beyond themselves. So social change is very difficult to make by the way of mild, submissive and secure ways. It needs a kind of revolution. It is revolution of blood that may change the present situation. The poem is written after the independence of India and the people wanted the changes very fast. This did not happen. So Muktibodh is expressing his views in that context.(669)

Mahanirvan (A detailed note)

Background of Mahanirvan:

Satish Alekar is one of the important dramatists of Indian theatre. He has brought a new type of drama on the theater. He is biochemist and famous as the director, actor in the dramas and also in the Marathi and Hindi cinemas. He has first hand experience of the theatre. He saw Vijay Tendulkar's Silence! The Court is in Session. He was influenced by this play. He saw the funeral of his grand mother very closely. His grandfather Kakasaheb Gadgil was Vice Chancellor of Pune University and ex -Minister and also a great public figure. Kakasaheb was terribly affected by the death of his wife. He was very much upset. He sat in the crematorium for along time very quietly. This was a new and strange experience to Satish Alekar. Later on he wrote Mahanirvan on the theme of the death. The play was directed by Alekar himself and he brought it on the stage in 1974 for the first time.

Subject/theme of the play:

The play is about Death. Death is a permanent theme /subject of literature. Alekar says '..... when writing the play all that I thought was that if the breadwinner of a middle-class family died all of sudden, grief could strike at two levels, affecting Nana, the son and Rama his mother in one way, and those outside the family in another way—there would be a heaven and earth difference between the two. The play is an attempt to understand this difference.' Theme /subject of the play is made very clear by the writer himself. The death affects on different levels like ceremonial, psychological and

social. Death itself is character in the play like Nana, Rama and others. It is Bhaurav who represents the death on the stage. The death sees all that is happening in the form of Bhavurav. How and why the process of cremation is delayed. Bhavurav comment on the different events and speaks to his son, Nana and wife Rama. He also speaks to the audience through his kirtan . Kirtan is traditional art form of Marathi culture.

What happens in the play:

The play opens with the death of Bhavurav and the whole action is about his delayed cremation and the diverse human reactions to it. The cremation is delayed because of Bhavurav's strong wish of cremating his body in the way he wants and no other way, that is in the old crematory. His body stinks but he does not allow the cremation. Meanwhile Bhavurav's soul talks to Nana and Rama .As per Bhavurav's wish Nana finally cremates his father's body in the old crematory after fighting against the civic rules. Bhavurav's widow remains suspended between the love and the lover, the third man from the left. The play offers across-section of the societal and familial reactions on the death of Bhavurav. The play is rich dose of black humour and pure fun. Kirtan , music of songs ,drums and jazzy with dance , light and the property on the stage make the play more appealing.

Character of Bhavurav :

Central character in the play: Bhavurav is central character in the play . He is common man living in a chawl who is around fifty.The play is all about his wish to be cremated in the old crematorium. The play opens with Bhavurav's death. His wife Rama thinks that he playing mischief with her. But he tells that he is going to a far of place and he is dead. Neighbors come and they tell her that Bhavurav is dead. Now death is present in the form of Bhavurav on the stage and it is watching everything closely. He can see mourning of his wife and how the neighbors are reacting to his death. Nana, his son, is out of station and as per the rituals the son should give fire to his father's body. Here Bhavurav sees the reactions of the neighbours and how they are least bothered about his death.

Bhavurav's wish : Bhvurav is typical child of traditions. He wants to be cremated only in the old crematorium. But unfortunately the old crematorium is closed down and cremation is not allowed there. All the neighbours go back to their houses as they want to take bath when corporation supplies water. Nana takes back the body of Bhavurav and keeps it on the loft. Soon bad smell of the body of Bhavurav is felt. Rama could smell it but Nana tells that perhaps a rat must be dead and it is the smell of the rat. But finny Nana fulfills the wish of his father by giving money to the watchman.

Bhavurav as father and husband :

Nana is beloved son of his father. But Bhavurav says that like most other parents he also has tried to fulfill desires of his son and at times he has also cheated Nana .Rama wife of Bhavurav looks after his husband well. Bhavurav says that people say that Bandu Joshi's face is similar to that of Bhavura's but he says he has only friendly relationship with Bandu's mother. When Bhvurav dies Rama thinks that she is free now. So far she had suppressed her feelings. It means that Bhavurav is typical husband who did not

allow freedom to his wife. Rama's feelings were suppressed so she feels liberated after the death of her husband.

Bhaurav as kirtankar: Right from the beginning Bhaurav speaks through his kirtan. Kirtan is typical art of Marathi culture. Kirtan is performed after the death of a person in many parts of Maharashtra. Bhaurav throws light on his character and his family members and his neighbours and many other issues. He flirts with his wife after he is brought back by Nana. He tries to console Rama and asks Rama not to touch her. In the form Bhaurav, death has experienced every thing that has happened after the death of him.

Character of Rama :

Only female character in the play : Rama is the only female character in the play. She is wife of Bhaurav. In the process of funeral ceremony there is not a single woman and this suggests that it is typical male dominated Indian society. The play opens and soon Rama realizes that her husband is no more. She does not believe in it but her neighbours tell her that her husband is no more. She is now deep sorrow. She is worried as Nana is also not in the town. When she sees Nana, she bursts into cry. Nana consoles her but when she does not stop her mourning he shouts at her.

Her life as wife: She is typical wife to Bhaurav. Bhaurav's death affects everybody but in different manner. The effect of Bhaurav's death on Rama and Nana is very complicated. So far Rama has led life that is full of suppression as it is led by most other women in Indian society. Bhaurav is responsible for her tragic life. So death of Bhaurav brings a lot of relief in her life. She is also disturbed on the death of her husband. She does every thing carefully for rituals after the death of her husband. She sees 'the third-from-the-left' is nothing but a symbol of her unfulfilled dreams or may be even her fear of a death.

Rama's neighbours:

Bhaurav lives in a chawl. It is typical orthodox, narrow minded people's locality. A neighbor passes terrible comments when he sees Bhaurav and Rama together. But when the neighbours realize that Bhaurav is no more everybody is happy because now they will get chance to develop friendship with Rama. Rama is beautiful so everybody is very excited to have some relationship with her. The point is nobody is interested in anybody's suffering or death. Everybody is living in his own selfish life. There is no sense of brotherhood or a sense of belonging to each other.