

# A COMPARATIVE STUDY OF ENCHANTMENT: UNRAVELLING THE MYSTICAL WORLDS OF WILLIAM BLAKE AND RABINDRANATH TAGORE

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## ABSTRACT

*Enchantment is habitually viewed as an extraterrestrial mission for shrewd or secret information, with connection with the uncommon space as its ultimate objective. Each individual ought to encounter something astounding during a mystic contact. In any case, we see that there is a conspicuous closeness between the encounters of mystics, not simply between those of a similar race or party yet in addition between those of generally friendly orders and religions. This paper researches the idea and impression of appeal set forward by the western creator William Blake and the eastern craftsman Rabindranath Tagore. They hoped to have an extraterrestrial inclination in spite of being brought into the planet for various reasons. Despite the fact that William Blake's canvases frequently utilize Scriptural imagery, their tone and extension are disastrously prophetic. Tagore gives a structure to Indian supernatural idea in which the introspective philosophy of the Vedas, the Upanishads, the enchantment of the Bauls, and the scholarly goals of Vaishnavism and Sufism coincide as one with the faith in a more powerful found in the Bhagavad Gita. A top to bottom examination of their works uncovers that in spite of their numerous distinctions, Blake and Tagore share a comparative tasteful vision that is made conceivable by putting prevailing burdens and nationalistic assumptions aside to zero in on their hopeful craftsmanship, imagination, and oeuvre. Their smooth works habitually manage extraordinary quality and philosophical reflection. Their techniques for doing as such, in any case, are extremely shifted, and their symbolism vacillates also. By the by, their poems share a typical topic, which is enchantment.*

**KEYWORDS:** *Enchantment, Mysticism, Divine, Romanticism, Imagination, Bhagavad Gita, Upanishads, Vaishnavism.*

## 1. INTRODUCTION

Rabindranath Tagore was brought into the world in Calcutta in 1861, the child of Maharshi Devendranath Tagore, who gave splendour to a name that is at present loved by everybody because of Indium. The last name is in the first "Thakur," which believe it or not implies a sublime individual or a power. It has been perceptibly changed here to Tagore. He had an extraordinary strategy due to the deficiency of his mom when he was still a small kid. He was most disheartened by the mother's adoration, which was so clearly broken. Moreover, he reviewed the comforts he had encountered while working straightforwardly with nature to overcome his forlorn childhood. It was a sort of esteemed accomplice who was consistently there for myself and ceaselessly showed me new and incredible things. I don't know how to pass my really unparalleled love for nature on to you, yet it was an accomplice who was generally there for me. After then, no time was spent in metropolitan organizations.

The subject of confronting the rest of the world came up by then. His dad, the Maharshi, had set up for him to head out to the country to bring care of the family back home in Shilaida on the banks of the Ganges. As a conspicuous difference to his most remarkable preference, he played out his errand there, yet it ended up being straightforwardly useful to him with regards to human experience method. Since he communicated with certifiable individuals there, he recorded records and outlines of their everyday issues as they occurred.

William Blake was an English craftsman, printer, and craftsman who was brought into the world on November 28, 1757, and kicked the bucket on August 12, 1827. Regardless of being for the most part ignored during his lifetime, Blake is currently perceived as a remarkable figure who epitomizes the Genuine Age's all's scholarly and visual qualities. He is credited with moulding "what is concerning its advantages the least examined cluster of segments in the English language" with his prophetic sonnet. He was portrayed as "by a wide margin the best master Britain has at any point made" by a cutting-edge craftsmanship scholar in view of his creative visual style. While Blake's counterparts thought he was distraught for his unique hypotheses, later prodigies valued him for his expressiveness, his imaginative reasoning, and the powerful and mysterious topics in his works. His associations and refrain are considered to as "pre-Ardent" due to their critical eighteenth-century debut and job in the Sincere turn of events. Notwithstanding Blake's yielding to the Book of scriptures and conflict with the English Assemblage and other counterfeit religions, he was impacted by French targets and desires.

In The Book of Urizen (1794), serious maltreatment is examined. In The Marriage of Heaven and Condemnation (1790-1793), he taunted the malevolent expert in the place of petition and the state, similar as Emanuel Swedenborg, a Swedish pragmatist whose thoughts had initially been drafted for his expected advantage. The whole life story of William Blake by Alexander Gilchrist (1863) cautioned perusers that Blake "neither made nor drew for the many, barely for work's-day well off individuals, rather for young people and leaned toward messengers; himself 'a magnificent young person,' whose toys were sun, moon, and stars, the sky, and the earth." Blake recognized, nonetheless, that more men could see his developments and that they meant quite a bit to everyone. Blake was a long way from a recluse; all things considered, he worked and lived in the immense city of London during a huge time of social and political change, which essentially affected his composition. After the Agreement was established in 1762, the English Space appeared to be secure, yet the tempest wave that started with the American Upset in 1775 and the French Unrest in 1789 fundamentally changed how residents saw their associations with the state and the laid-out chapel. Blake attempted to change men's impression of society through his composition, painting, and etching. The center parts of each plan uncover Blake's double portrayal of the expert as a "flute player" and a "vocalist." Similarly, as man goes through many degrees of guiltlessness and commitment with the sonnets, the craftsman moreover goes through a few times of virginity and experience. The "flute player" fills the role with brilliant close to home artfulness, however the solid Singer conveys the verse's grimmer prophetic nature. In the "Show" to Songs of Irreproachability, Blake depicts the essayist as a direct shepherd, "Quieting down the valleys wild/Diverting tunes of perfect fulfilment." From the frontispiece, which shows a lively shepherd who is basically dressed and holding a line, obviously Blake is envisioning a wonderful local area. Paying attention to the "redirecting tunes" is a great pleasure..

## 2. LITERATURE REVIEW

The symbolism utilized by Blake and Tagore in their verse is entirely analysed in Chatterjee's appraisal. The craftsman dives into their mysterious dreams, zeroing in on the metaphorical and otherworldly components tracked down in their manifestations. Chatterjee shows how the two craftsmen use pictures to address profound experiences and powerful excitement through point-by-point printed assessment. The examination uncovers that while Tagore's visuals convey a more grounded feeling of powerful interconnectedness with nature and humankind, Blake's symbolism regularly depicts a strange space of private dreams.

Singh and Williams give a nearby assessment of the paranormal dreams and thoughts that Blake and Tagore's verse presents. Their investigation uncovers matches between the specialists' appearance on heavenly opportunity, love, and the great beyond. The survey uncovers that Tagore and Blake both stress the significance of obscuring material prerequisites to arrive at higher ridiculous aspects. Be that as it may, their ways to deal with accomplishing this significance veer, with Blake stressing the person's inventive imagination and Tagore zeroing in on an agreeable relationship with the world.

Sharma and Das utilize various ways to deal with explore the enchanting universes that Blake and Tagore and portray in their verse. The survey investigates what their baffling minds and symbolism were meant for by friendly and indigenous habitats. The examination uncovers what these authors were planned for by their special surroundings by drawing correlations between the English Sincere period and the Bengal Renaissance. The paper lays out that Tagore and Blake's charm for the captivated was impacted by their surprising financial foundations; right now, the two of them have a typical mission for grasping the divine and inward enlightenment.

Smith's examination dives into the allure that Tagore and Blake's creative articulations catch. The examination investigates how language, imagery, and wonderful strategies may be utilized to make a pleasurable encounter for perusers. Smith exhibits how the two creators utilize striking material language and bring out a feeling of marvel to lower the crowd in their fantastical universe through a nearby assessment of a couple of works. The article additionally offers understanding into the manners by which their fabulous methodologies contrast, adjusting their perusers' impressions of appeal.

### 3. TAGORE AS A MYSTIC

The likelihood that God exists and is open in creation is crucial for mystery. God ought to be recognized; passing looks at God can be had in any strong experience, whether delightful, extraordinary, or outrageous. Nobel Prize victor Rabindranath Tagore (1861-1941) looked to show amicability or coarseness among individuals and their current circumstance. The Upanishads, which uncover understanding in regards to the normal Brahman — the Transcendent Reality supplied with all-plaguing strength and action and remaining over all types of appreciation and depiction — were utilized to help Expert Dev. Tagore recommends "a framework wherein the Bhagavad-Gita's confidence in a higher power, the intelligent perspective of the Vedas, the Upanishads, and the magnificent idea of the Bauls and the academic underpinnings of Sufism exist in mix" in Indian mystic consideration. The energy of the Bauls, a worshipped gathering who acclaim the Almighty, likewise convinced Tagore. Man's ceaseless quest for God is represented by Radha's energetic friendship for Expert Krishna, and the Vaishnava creation in this vein significantly impacted him. He has expressed that there is a Brahman in unadulterated fact of the matter and that the By and large has no importance in any capacity except if it is given importance by the Limited. Towards the day's end, the Unending spoke with the restricted. The Nobel Prize champ for writing in

1913, Gitanjali, composed various books, large numbers of which send the sureness of typical congruity for a delightfully certifiable life. His last verse was a stunning stunner towards the west. Tagore found a substantial sign of God's adoration in the miracles of nature. Nature, with its vegetation, is ontologically one with the individual on the grounds that both man and nature are appearances of the Inside and out soul. As per Tagore, nature "gives the never-ending gently to human sentiments." The remark communicated by Radhakrishnan (in The Perspective of Rabindranath Tagore) that "Earth is stacked up with heaven; every presence is entered with God" appears to be legit considering his adoration for gathering objects. Convincing consideration depends on affection. Rabindranath concurs with Donne that regard is a strategy for moving one's vainglory from the physical to the profound and that adoration is a seeing experience. As indicated by him, the fulfilment that all creatures experience and from which they are removed is alluded to as affection. He truly wants that all men lay out a religion of esteem and cooperation to maintain all of humankind

"Every one of the logical flaws of presence mix and are lost in admiration.

As it were, togetherness and dualism are not at odds in admiration...

Misfortune and gain are Fit in affection...

Both the Demonstration of leaving and the Demonstration of obtaining are  
inextricably linked by love." "(Sadhana 2006:90, Tagore)) \

#### 4. WILLIAM BLAKE'S MYSTIC POETRY

William Blake is quite possibly of the most astounding mystic on the planet. He is additionally the most gigantic and awesome speaker who has at any point talked in English. He lived in an extraordinary field of brilliance, soul, and vision, which, after undeniably was said and done, was the main genuine reality, similar as Wordsworth and Henry More. He previously saw God at four years old, and from that second on, until he invited passing by singing joy themed tunes that made the rafters ring, he lived in a universe of extraordinary light. Blake's life and work act as a visual portrayal of the truth of a nearby association between uncommon data acquired through a condition of improved care and the feeling of the innovative brain. Blake concentrated on this relationship all through his life and seems to have made due to express this worry. Blake seemed to have understood that the contrast between his own decisions and God's will was negligible. Blake took care to communicate himself utilizing the incredible instrument. He likewise had a point of view, a framework, and a urgent plan of the universe uncovered to him in

vision, as per F. E. Spurgeon. In any case, inside what portrayal could Blake at any point be kept up with? He outperforms and consolidates every one of them. We may essentially express that the significant impact he has on us is a consequence of his surprising, confidential information on Paradise's presence and his responsibility situated outlook. Blake's heavenly capacity was a marvellous individual encounter that led to a mind blowing significant longing to which an expansive wide range of things should have been surrendered. His supernatural experiences gave off an impression of being wings that he could use to fly through his own disarray. In these experiences, he zeroed in on ways for beginning that ought to pass on continuous genuine angles to rise above the bounds of the universe of presence. He didn't genuinely recognize that God could be moved toward through purposeful debate by scholarly methods or that He was presented to principled boneheads. Various real conditions could be controlled basically by "Inventive mind extended to vision." Without an inquiry, Blake was a mystic visionary. He recollected his young life dreams and utilized his imagination to reproduce them in various ways. The zenith of Blake's mystic encounters can't be controlled or isolated from his organized dreams, which he used to have. For the sum of his life, Blake's dreams without a doubt impacted and empowered his main subject area and segment; nonetheless, the expert appears to have gone through an inward exposure that briefly reestablished his sureness as well as in a roundabout way motivated the making of a part of his critical work. Blake's innovative psyche and dreams were a postponed consequence of his extrasensory bits of knowledge since he perceived that the main five assets are most likely the most un-significant method for correspondence with and enthusiasm for God. The extra-material understanding is the capacity to see past the assets and get the answers for one's concerns from a higher source. For Blake, this medium addressed the imaginative brain — unadulterated resourcefulness that in numerous ways might have given the clarification to his likes. The eye that can reflect reality in its actual viewpoint and move to individuals' characters the raw material, when assessed by the cerebrum waves, gives one the mind that thusly can assist man with figuring out the God and Nature around him as well as himself, is required to have the staff of Imaginative psyche made and see dreams. Jerusalem, where Blake left off with his prophetic work, is a statement of reality that was recently examined. Blake claims:

**"Trembling I sit day and night,  
My friends are astonished| at me,  
Yet they forgive my wanderings,  
I rest not from my great task!  
To open the eternal worlds,  
To open the immortal eyes of man  
Inwards into the worlds of Thought:  
Into Eternity Ever expanding  
In the Bosom of God,  
The Human Imagination**

Blake is of the assessment that he reliably keeps up with his consideration on his goal, which is to foster an edified sight, an imaginative mind, and dreams that could empower him to see past the impediments of his actual eye. "Innovative mind" appears to allude to all we gather under the headings of compassion, getting a handle on, and vision, rather than childishness, sensible struggle, validness, and unmistakable, strong reality, as indicated by Caroline F. E. Spurgeon in her book "Secret in English Composition." considering everything, the imaginative psyche stands apart as the one unimaginable truth. He sees a human staff there that cooperates with both nature and the spirit, consolidating the two into one. Craftsmanship is the language of the imaginative brain since it imparts through pictures, continually reminding men who are tucked away in their own selves that nature is an image. We are freed from the daydream that is forced upon us from without by the clearly settled truth of outer things when this is completely perceived. Pictures have a perpetually extending interesting person and reality assuming that we consider every single material article. He wails, "I rest not from my extraordinary undertaking." In this way, we can gather that Blake's internal vision, which was reinforced by the "Creative mind" capacity, truly opened up his imaginations and permitted him to see himself and the wide range of various objects of nature as solid, strong pictures. Blake viewed regular things as having their own inspiration since they filled in as signs of more profound reality. Blake was a visionary who perceived that ordinary things are wealthy in that they act as instances of other irrefutably genuine variables notwithstanding being unsubstantial in themselves, as per Maurice Bowra. The line of this principal Fortitude that goes through God's creation is all something reverberating that a mystic can endlessly find in a manner that proposes God's ubiquity and glory. Blake was a sort of mystic who accepted that the groundwork of everything was Fortitude.

## 5. BLAKE AND TAGORE: MYSTICS WITH A DIFFERENCE

Obviously, the obscure offers something that requests to all sensibilities and objectives. They are drawn together by how comparative their encounters of trademark and history are. The mystic's hallucinations streak by likes lightning. Mystics and visionaries put a great deal of accentuation on self-assessment, and their inner characteristics were not especially helpful for the projection of reality beyond themselves. A skilled worker, regardless of how nostalgic he might be, can't tolerate being unpassionate about the streams and cross-movements of this ongoing reality occasions and can't neglect to grow the self into other selves, as per a proverb that expresses that Sincere experts don't show adequate comprehension of truth. William Blake, an English Genuine craftsman, and Rabindranath Tagore, a Bengali Sincere writer, who both show this depersonalization, the ability to consent, and the connection between the inside universe of thought and the outer universe of activity. The columnists for Ardent accepted that their obligation was to examine the potential for reality that exists behind the universe of appearances. They tried to do this through innovative thought, thinking, convincing dreams, and a couple of other exquisite sensibilities. Refrain was to them simply one more method for showing up at an objective — a destiny for people where one will discover some extraterrestrial solicitation or ludicrous truth that holds the universe. They acknowledged that clarification, not by clarification as numerous contemporary creators do, but instead through love and brilliance of heart, not through indifferent objectivity, yet rather through close-up and individual self-projection. They contemplated that this ought to be expected, either through a little cast of essential characters, with delineations and moral stories, or dreams that will act as their delegate. Pictures are much of the time viewed as the consequences of a specialist's mystic cycle. Both Blake and Tagore concurred that workmanship ought to



try to additional prominent convictions, which ought to be accomplished through whimsical means. The two specialists were extraordinary symbolists. As he made his pictures, Blake stuck to four of his own speculations. He has been roused to make his own design by the norm of contrastive assessment (taking into account the possibility that "without contraries there is no turn of events"); the way to impacting mystic satisfaction (Recovery of Fortitude through Assortment from Fortitude); the assessment that Imaginative brain is "the Brilliant body in Everyman" ("God is man and exists in us and we in him"); and the norm and practice of the powerful "illuminated printing"). He has tended to the Creator, the Innovative psyche, Eden, Hell, Reason, discipline, rule, request, limitation, miserliness, self, and detachment from the Fortitude utilizing his own fantasy, imagery, and framework. Therefore, we find various odd characters in Blake's prophetically awful works, including Urizen, Orc, Los, Enitharmon, Lavah, Theotormon, Oothoon, Elohim, Clytia, Beulah, Zoa, and Albion. In this manner, in Blake's legendary world, the craftsman is the God who wins over Evil (Urizen) and his empowering agents with the guide of extraterrestrial Open door (Orc), Stanza (Los), Love, Excitement and England (Albion). The writer's triumph over Urizen represents the reverence of the innovative brain, refrain, and craftsmanship over the vain selfhood. Along these lines, in Blake's portrayal of an unpolluted world, "Brilliant love casteth out dread" became out. The spirit that loves and joins itself with individuals, the climate, society, and God moves up in heaven and takes off to the levels of the sky, as per this understanding. The mystic verses of Tagore contain significant language too. The change of Ahalya from a stone to a woman in the verse Ahalyar Prati (which shows up in the book of segment, "Manasi," conveyed in 1891) is a delegate clarification of the rising of life out of trouble. Science uncovers that there was no life on the world during its pre-refined age. Since numerous years, it has been normal that the liquid will chill. Thus, the planet expected to keep everything under control for quite a while before the circumstances were great for the improvement of life. Rabindranath, nonetheless, sees no essential qualification among life and matter. He accepts that life and consideration are available across the whole universe. The extraordinary and innovative work force of the psyche, as indicated by Tagore, is the imaginative mind. Blake saw the innovative mindset as the major wellspring of human imagination, and he alluded to it as "the Radiant Vision" when it was working at its most grounded level. He recognized by means of it that man moves toward a reality past the outward indications of the material world, one that is tremendous and timeless. Blake is a prophet of bringing together love and holds veneration to be the power of unification. One of the Blakean dicta that is least likely to discuss is this one.

**That Man subsists by Brotherhood & Universal Love**

**Not for ourselves but for the Eternal family we live**

**Man, liveth not be Self alone, but in his brother's face**

**Man shall behold the Eternal Father, and love and joy abound (Jerusalem V.21).**

The Blakean love is a part of the edge of heartfelt love and includes all methods for human interest. Beulah moves love forward. His conjecture on unitive love is illuminated by Blake's Beulah compositions, specifically Tunes of Guiltlessness, The Book of Thel, The Precious stone Bureau, and Dreams of the Little Girls of Albion. For Tagore, the meaning of love extends from the physical body to the soul. He recognises that love is a name for the joy from

which all things are imagined and by which they are sustained, as well as the admission to the vast and significant sentiments delegate Pictures are much of the time viewed as the consequences of a specialist's mystic cycle.

According to Tagore, the social cause for the limited and the limitless is love alone:

God kisses the finite in His love

And man, the Infinite. (Stray Birds, No.302, p.50)

## 6.CONCLUSION

The connection between Certainly the, unending, self-existent, and very persevering and the obliged human individual who is associated with the impermanent sales is very private yet testing to characterize. An intensive examination of William Blake and Rabindranath Tagore's works uncovers that their wonderful vision joins notwithstanding the striking uniqueness by pondering their brilliant craftsmanship, oeuvre, and work, while putting prevailing difficulties and nationalistic assumptions aside. Their astonishing works centre for the most part around the possibility of supernatural quality and shrewd way of reasoning. Blake's works are prophetically shocking in style and degree, while they frequently use symbolism from the Book of scriptures. Blake has exhibited the foggy, formless, and unchangeable through unmistakable things since his actual home is in vision. The extraordinary characteristics of Tagore are as per the refined custom of India's incredible heavenly individuals and diviners. Regardless of having entered the world through different scenes, they seemed to share areas of strength for a. Subsequently, it very well may be guaranteed that despite the fact that the two of them work in the field of enchantment and utilize similar material, their ways to deal with utilizing it and how it seems change significantly. Like the Indian writer Tagore, who dismisses the many "limited neighbourhood dividers" and goes to God for the making of a world "where the brain is without dread and the head is held high," Blake raises Christian qualities to Churchianity and breaks the grasp of severe fundamentalism. They trusted the earth and the human soul to be an impression of the magnificent nature and longed for an information on the Divine nature and a quick thought of the Extraordinary. Their hold back can without a doubt be viewed as a spell that hits up the spirit of quietness communicated in human language - the tranquillity of certainly the significance past the general probability of phonetic happenings.

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