

Tiya - A Parrot's Journey Home

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Samarpan (2009). Tiya - A Parrot's Journey Home (New Delhi: HarperCollins Publishers), pp.174, Rs. 150, ISBN 978-81-7223-832-2 (Spirituality)

In the prologue of Tiya, it is said, "as human being, we are much more than what we think; and we can achieve much more than what we are achieving now". This is the overall perception about life, which the parrot realized in Tiya. In fact, to reach much more than what we are achieving now, the ingenuity of human being should function in such a way that its output must be above general expectation, even though it is a fact that human mind, like the mind of other rational beings, has its own limitations and cannot cross the optimum level, which, again, is already predetermined by the Almighty.

One can easily understand that potentiality within human being can do miracles in society. Swami Vivekananda also has tried to explain about the manifestation of potentiality stored within human being. While arguing about education, he says that it is the manifestation of the perfection already in man. It can be described as the development of the faculty, not an accumulation of words. Here, Vivekananda gave stress on the Vedanta which says that within man, there is all knowledge and what requires is an awakening and that much is the work of a teacher. According to him, education is that which help the common mass of people to equip themselves for the struggle for life that brings the strengths of character, a spirit of philanthropy and real education enables one to stand on his own legs. We must have life-building, man-making, character-making, assimilation of ideas. If we assimilate five ideas and make our life and character, we may have more education than any man who has got by heart

a whole library. In other words, if education were identical with information, the libraries would be the greatest sages in the world and the encyclopedias the Rishis.

In fact, mind always predominates. Everything proceeds from mind. In all things the primordial element is mind. If a man speaks or acts with purified mind, happiness accomplishes him and this happiness is as close as his inseparable shadow.

The main mantra of work is that we have to do work with all our strength and with all our vigour and for all our works, we should remain grateful to God. We may sit in a library and read every book that relates to positive thinking and problem solving, but this will do us very little good or may have little influencing factor until we intervene into the root of the problems and encounter the same like a singer who can gain nothing only by studying music and never exercising the voice. So, practice is a must in every discipline of life, whether a man is running business or handling a project where he is accountable for its success. The more we practice, the more perfect we become is the crux of the whole issue and even the man of the meanest intelligence knows this truth. But when we talk about the success of the job that we are performing, the point of practice must come to the surface and hence, our focus ought to be more.

Once George Washington, the president of USA aptly said that success is to be measured not so much by the position that one has reached

in life as by the obstacles he has overcome while trying to succeed to become true entrepreneur. Here, again, his entrepreneurship largely depends on his initiative and handling the intricacies in the system by dint of his positive attitude to life. The positive attitude to life should be like boldly facing life of strife, resolute to do the duty well and the intention to be honest, brave, and to serve people. All our sustained effort, belief in God and willingness to remain with the system ordinarily leads a man of dedication to reach the point of success with the passage of time. His aim should be to intervene at every issue, big or small, and he must be experienced enough to understand the crux of the hurdles and the probable means to tide over the situation. An experienced man knows the tools and the techniques in the process and where to use which tools, he is well conversant. In this context, Tiya is certainly a richly-experienced monk, who has seen the ups and downs of life and has learnt the ebb and flow, the flora and fauna of life like a man of commitment, very like an universal teacher who has the knowledge about the happenings of the universe.

We find that Tiya says at Page 10: "Concentrate on what you have without harassing about what you do not have. This is the way to happiness." It conveys a very big idea from which human being suffers and dies. In the Gita, we read in the Sankhya-yoga,

"Dhayate bisayan punsa, sangateshu upajayate / Sangate sanjaya kama, kama krodhat upajayate / Krodhat bhabati sanmoha, sonmohat smitri bib-bhrama/ Smiriti bhansad budhhi naso/ Bushi nasat prana-satti".

It means if one pursues only after the material gain in life, there will be a point of time when attachment to it would obviously develop and this attachment would make one's mind so damaged that he would run after it and would not stop until he gets the material gain. At a

point of time, the outburst of ego would develop and would solidify in his mind that may cause harm to others. In this way, he would lead to the loss of the balance of his intellect, which has been steel-framed by nature in order to maintain balance in social and personal life. Finally, for always running after money and material pursuit of life, we would lead one to falling flat and die premature because of the uncalled-for diseases which would penetrate at untimely hours! So this noble lesson we all must know and keep within our mind its impact everywhere in life.

Hence, the ideology behind this is just to be away with ill-gotten material gain in life and peace would come only when we practice this hard-core principle into reality. So the voice of Tiya can be corroborated with the voice of Gita, the book that emanates the cardinal principles of life.

If we further go into finding the root cause of the Trojan War in the Iliad or Odyssey, or the War between the Kurus and the Pandavas in the Mahabharata or the war between Rama and Ravana in the Ramayana, we find a very common element-the pivotal female character like Helen, Dhroupadi or Sita. We can also see how a good number of hero-like persons of the society have always run after these women purely with the illusion in their mind that either of them would enjoy the most deadly physical yet cardinal pleasure. All the heroes have fought among each other at times either in the form of cold war or open battle and the common issue has always been towards gaining the material pursuit. Had there been control over the desires, many of the Wars may not have taken place.

The philosophy of experience made by Tiya can also be expressed in terms of what has been stated in "Eesha-Upanisad":

*Easha byasha midyang sarbang jat kincha
jagatang jagat
Ttena taktena bhunjitha ma gridha kashya si-
dhanam",*

This means whose money it is, for which you are boasting. The money you had not brought from heaven, neither will you take money to heaven, when you die. So, concentrate on what you already have and get satisfied with that; bridle your passion and not to earn money by illegal means. Therein lies peace, stability of mind and what not! This is the cardinal principle of World Philosophy and in this sense, Tiya is a World Philosopher.

At page 14, Tiya says that a dormant desire for recognition suddenly awoke within him. It means that at times, we suffer from 'identity crisis' so much so that we become crazy to be recognized (as one who has, as it were, taken the responsibility, whether or not, he was selected in a democratic way, when the basic leadership qualities we do not have and even we may have, we do not show our prowess, which is there within us). To keep the leadership quality intact, we have to sacrifice for the society rather sticking to gain something out of troubled water for personal use. This identity crisis generates out of the ego, which we all generally have and of course, in different degrees and one way of the outburst of ego is nearer to a disease, may be termed as identity crisis or so. For example, there has always been war between the bondage and freedom in our society. We all know that Ravana is the epitome of bondage and Rama represents freedom. Rama cannot tolerate Ravana for many of the reasons but one of the reasons was most likely the identity crisis from which Ravana had been suffering as it is evident from the tone of his speech and the delivery of words in the Ramayana.

In Tiya, the monk says that there has been mental duel that ensued between his ego and

himself and he cannot work properly. Thus, we suffer the pains because in our mind two dialects always perambulate and fight with each other. One is the good one and the other the evil part and finally when the good triumphs over the bad, it means we are saved and if the case is just opposite, it may lead to death. This stage of mind resonates with what has been explained by Shakespeare in Hamlet, when the latter in a soliloquy says,

"To be or not to be that is the question
Whether it nobler in the mind to suffer
The slings of outrageous fortune
Or to take arms against the sea of
troubles".

Hamlet knows with certain degree that his father has been killed by his uncle and still he comes one step forward and again goes back at repeated times and falls to take action against his uncle Polonius who wants to sit the King's Throne, when that throne ought to have been occupied by Prince Hamlet. This uncertainty of mind is one aspect that requires further introspection. Because of the uncertainty of mind, sometimes many of us go two steps forward and come one step back because our target of reaching the goal is disturbed by the mind. We have to learn this lesson, which has been repeatedly spoken by Tiya in the courses of gaining his knowledge through experience.

In similar way, PB Shelley says, "I fall upon the thrones of life! I bleed!" Here, Shelley, like Tiya, wants to go away from the disturbing life and seeks eternity as the place for happiness. The time is, no doubt, out of joint. Further, Tiya realizes the probable indicators of life are there in the 20th century in a manner as explained by WB Yeats in The Second Coming:

"Things fall apart; the center cannot hold
Mere anarchy is loosed upon the world
The darkness drops again"

and it wants to escape away to the world of happiness from the world of material life.

In real life, Vidyasagar, the great social reformer of the recent times, had to go to Karmatar, a rural area in those days of the then Bihar. He led a very humble life there, a place far from the madding crowd. The so-called bigots in good number hailing from nearly different communities and converging at a point were seriously after him when Vidyasagar showed the actual path of social reformation of our society. Whether it is Shakespeare, Shelley or Vidyasagar, all of them speak the same theme, but the only difference is the mode of expression. Their cry for social upliftment for the common runs of the society is almost identical. They gave emphasis on the same ideology; they were not running after money, although we know that money is not the end, rather it is the means. Peace can never come if we run after money with the sole intension of earning it illegally. The frequency of mind has been well established and settled within us by nature. There is no way which can be artificially created within mind so much so that ill-gotten things may simply help damaging the permanent symmetrical balance of it which nature has bestowed upon us with certain other things.

Again, we find the same criticism of life and the inherent cry of human being who has to pass the currents and cross currents of life and only then he becomes wise. Tiya becomes wiser only after passing through the citadels of torments in life, realized the elixir of life through so many ups and downs of life.

Milton has chosen God because God possesses the highest degree of honour, the highest prowess, the highest sacrifice, the highest morality and the highest platform of mind, all things in the form of the highest. He prays the Almighty to raise him from this darken World where a great furnace was flaming and yet from

those flames, no light but rather darkness was visible. He wants the beam of light so that with his scintillating radiation of powerful wisdom and effulgence of genius, he could leave the adamant chain of darkness so much so that he can help the human being that suffer a lot due to not having the desire to control and outburst of ego at times like what we notice the ego of Satan in his egoistic voice in Milton's Paradise Lost:

"What though the field be lost, all is not lost,
Our unconquerable will and immortal hate".

The cry for humanity to save human being from the scourge of devastation or from the detail action from bad to worse has been illustrated by TS Eliot in the Waste Land. Here, he says that Tiresias who had two eyes earlier and he could see the spiritual cult and material pursuit of life with both the eyes separately can no longer see the spiritual themes with his one eye as he has lost the vision of this particular eye. As an old blind prophet of King Oedipus of Thabes, Tiresius is the voice of sensitive humanity, depicting the spiritual degeneration of the modern world.

Due to the ego from which Tiya had been suffering so long, the monk argues (page 17), how he feels a sense of increasing power around him and the loss of his own power in consequence. How his natural exuberance had vanished from the basic platform of natural surroundings, he is not able to think in a clear way, neither he finds the exact cause for such loss. This means how ego leaves a man to cry again and again to reach the highest echelon of society without passing through the path of suffering and happiness both. Tiya also knows that how by cultivating his own knowledge he can reach the goal only by sacrifice, hard work and consistent perseverance. Here, Tiya is not a judge at all because of his ego. As mentioned

by Rabindranath Tagore, when we are at par with the person going to be executed in spirit and mind and when we stand at the same witness box, the real justice is considered to be given.

At page 19, Tiya came to realize that he could achieve much more through the cultivation of experience as mentioned and for which he would have to leave that place. Now, the question is what is this experience above? Here, experience means and includes that no work and nothing should be kept left for the next day, because he realizes, what Shakespeare tells in Macbeth as his experience in these lines:

"Tomorrow, tomorrow and tomorrow
Creeps in this pretty pace from day to day
To the last syllables of recorded times
And all our yesterdays have lighted fools'

At page 20, Tiya says, "You will see things, experience them and learn from them. These experiences will be bitter at times, and at other times sweet, but you will have to move on. Whenever in doubt, you will hear my voice".

Here, the voice has been from the monk and the monk is an experienced man. As experience is the best teacher or as we may better call it as the father of wisdom, it is not what happens to a man, it is more about what a man does with what happens to him, which Aldous Huxley co-relates with experience. Here, the monk's experience can be analogous to Tennyson's note about experience in Ulysses, which is like "an arch where through gleams the untravelled world whose margin fades forever and forever as we move". In short, experience is one that we have from day-to-day life, from the books of values that we come across, from meeting the challenges we face. It is something like what we confront with so many challenges and problems which we are to face everyday in our changing world and maneuver all such

challenges and at the end still live fresh, brushing aside the tension arising out from such ordeals of life. The result of the currents that pass through such challenges and problems and yet passing through such cross-currents is what we call experience.

For example, Milton's Paradise Lost tells us that Heaven rose out of chaos and God had given clear-cut direction to both Adam and Eve to just freely move around the Garden of Eden, but not to eat the fruit which was prohibited. But it was the evil design of Satan in the form of voice that propelled in their ears some sort of poison and Adam and Eve had obviously taken the forbidden fruit. The result was that God's code of conduct was violated. From this, we learn that if we go against the principles of nature, it is we people who may suffer the most, because we as human beings, are mere puppets in the hands of Nature. We are so tiny, lilliputian that we cannot overrule the powers of Nature. The most ridiculous part is that we want to get immediate gain at most of the occasions rather than trying to do something concrete, something positive, something permanent for the future generations to whom we all are accountable. This experience vis-à-vis lesson we should keep in mind.

Page 21 of Tiya says that anger is not the sign of intelligence. This statement has a deep meaning. If we get anger while handling a project, it is people who as beneficiary in the process suffer the most. Therefore, we have to brush aside our anger or we must have control over anger, in whatsoever situation we pass through, otherwise the very objective of our tasks would likely to be jeopardized. It is said that for getting angry and continuing the same for a minute, we lose the happiness of 60 seconds from the span of our life, forgetting or not, when the art of life is too small and to use that smallness basefully is too long, as

viewed by Robert Browning, or in the words of an unknown Sanskrit Philosopher: *Ananta parang kilasabda sastram, salpancha aayu*. Thus, there is no need to explain further why we should bridle our anger and try to find out the exact solution of the problem instead of allowing the things to pass in a rather negative direction. This is the crux of the whole issue and this lesson that relates to fundamental aspect of life. Due to our lack of proper knowledge, application of a word very often creates furore over trivial issues resulting serious law and order problem in the society in the long run. Alexander Pope has argued the same thing in *The Rape of the Locke*:

"What dire offence from am'rous causes
springs
What mighty contests rise from trivial
things".

Thus, many of the law and order situations arising out of trivial issues can be avoided, if one follows this noble yet realistic advice.

At page 26, Tiya advises the birds that the Banyan tree has been the good enough for them. Why do they want to fly from security to insecurity? By saying so, Tiya wants to make each bird clear that there is no need to search for goodness by going from the place of their stay. All experiences, good or bad, are here with the Banyan tree. What essential is that we do not find the exact place and proper wisdom as we are full of ego. This has been explained equally in the same spirit in the Gita:

"Dhruveno abriote bonhi, jatha adarsho
moleno cho
Jatha ullano abrito garbha tatha teno eithom
abritom."

This means the outside husk is so rough whereas the inside kernel is so polished and

uniform which nature had created as in the case of rice that helps fulfilling our hunger. The surface of the mirror, if placed for sometimes outside, gets dusty and when we remove the dust from its surface, we see what we look about clearly; again, as we remove the uterus in case of a fully-matured-pregnant mother, we see the baby inside the mother's womb and in similar way, how wisdom is covered with ego, vanity, greed and all other deadly sins. If Kam, the propensity of mind go sometimes to cause harm to others can be removed from us, which is, a Herculean task, we can find the place full of happiness, wisdom and we lead a perfectly balanced life like, as we hypothetically believe, how God dwells in Heaven. This essentially is the removal of this adamant chain of ego that acts as a barrier on the way to real development while executing either a project or leading household activities or else, in whatever magnitude, big or small. Here, Tiya's experience may be quite at par with the principles written in the Gita.

We find how Tiya became directionless due to the anger, ego that damaged him from following the real path and reaching two places of greatness. Here, again, we may compare how Yudhistira, among all other brothers, had the courage to reach the gate of heaven and that too, alive. This is because, whatever may come on our way, we should not get either disturbed or puzzled and it was Yudhistira who had this finest quality. The essence is we have to face the sequence by dint of the effulgence of power or at best we may call it as a spirit, which is there within us. We should not be directionless like Tiya at any point of our journey. Therein lies the exposure of our experience and it counts a lot in the elixir of life all through, all times.

Tiya tells about the experience and his experience can well be equal in spirit with what we read about in a number of essays written by

Francis Bacon, who was a scientist by profession and yet the unrivalled master of 18th Century England. Each of his essays is very compact in form and design and constitutes the paradigms of life. He says some books are to be tasted, others to be swallowed and some few to be chewed and digested. His experience is such that he estimates history makes us wise and this is corroborated in spirit by Arnold Tynbee in his "A Study of History" where he mentions that the famous day for this civilization when three things were discovered: one was wheel, the other fire and the third electricity. The applications of all the three things by people in general and scientists in particular helped them to reach a level where all could find a comfortable area for their meeting and exchange ideas which they had gathered with the passage of time without incurring any expense;

At page 50, Tiya says no experience is waste in life. How come that experience becomes waste? Imagine the level of compassion shown by Newton to his faithful dog, Diamond, when his 20 years of efforts (research papers) were burnt to ashes due to the candle hit by this poor dog and it was the nobility of Newton who realized that the dog, as an animal, was in no way responsible for that. It was Newton who realized that it was his fault. Newton further says that he was collecting pebbles on the seashore and in similar spirit, RN Tagore says what little I know in the whole world in his own language; "Bipulai prithibir katatuku jani" and Shakespeare says in Anthony and Cleopatra, "In Nature's infinite book of secrecy, a little I can read". All these world famous personalities had hardcore experiences of life; they were all well read and still groping in the dark in search of light - the light for causing welfare to mankind, which was their motto. All of them were very good motivators of society. We also find Tiya has a benevolent motivator in the sense that Tiya's motivation was based on GK Chesterton's

idea about motivator that 'there is no such thing on earth as uninteresting subject; the only thing that can exist is an uninterested person'. And through experience, Tiya becomes an expert because he knows more and more about less and less. Further, his experience about life is such that he is knowledgeable in the sense that when, for example, two fried fish are given to a poor man, he eats them away with content, but if we could tell them how such fishes were brought from the deep water to the dining table, perhaps the entire paradigm of the society would change.

All the above motivations including Tiya had their right kind of education that helped them to attain an insight into the good, gain wisdom, to welcome change and not shy away from it. They had motivated people like magnetic personalities to rise to new heights, sought newer means of endeavour and treaded new path towards new construction, greatness and accomplishment.

At page 61 Tiya says we get what we do not want and we lose what we want. In the same spirit, an unknown intellectual from Bengal once said; "Ami jaha chai, bhul kore chai; jaha pai, taha chai naa". As such, it can be said that both Tiya and the writer were true philosophers so much so that both had traveled a lot and many goodly states and kingdoms they had seen, very like John Keats whose range of study was such that after looking into Chapman's 'Homar', he had uttered the same theme, the only difference was the language. Both had understood the elixir of life and as philosophers, both knew the idea how one half of the world cannot understand the pleasure of the other. Both knew many things of life but their knowledge of poverty was equally sound. They knew that the poverty is a great enemy to human happiness and they were confident that poverty destroys liberty and makes others extremely difficult, in the language written by Samuel Johnson in his

letter to Boswell in 1782. But for both Tiya and other philosophers, how the poor had to give labour in the majestic equality of law, when the rich does not sleep under bridges or beg in the street.

It is not very difficult to establish a bridge between Tiya and Tagore. The voices of both are same and yet their environment, their ways of life are fully different from each other; and how, in their voice for the people, both are same. That is how, it is said, great men think alike, do the same nature of job for the upliftment of people from the place of bondage to the alter of freedom. Here again, Tiya says that empathy is the key to survival. This means how many times we have shed tears for the God or the people around us. What is the magnitude of sacrifice for the people around us if we do not form this habit, how come that at the time of danger, our own neighbour would come forward for our help? The irony of fate is many of us are so selfish and ego-centric that we always look at our joys and pains only; we have no time to stand and stare for the problem of our fellow being who live in our locality. Our brotherhood quality for the fellow being should be equally nurtured and cultivated in order to get pleasure in life. As a rational human being, we all should bear this in mind. How many times have we pondered that we are no longer for us, but for others? How many occasions we have given away our ego and let one among the people and allowed them to rank as per their wish? How many times have we employed or did jobs for others? How many times have we sacrificed for the cause of the people? How many times have we offered blood, toil, tears and sweets for the betterment of people who have no guardians and are mere wonderers of the street? We will come to know where we stand when we measure ourselves and our social contribution.

Tiya tells that we have shelter, whereas the sun

has no shelter. It constantly gives heat and light to us and who is saving him from this heat. Who cares for the wind that is blowing? Who is realizing that the whole World may end in the black hole soon? Now, the question is how many of us have thought in that direction? There is no exact empirical data with us.

At one point of time, Tiya realizes the scientific as well as philosophical speculation about life. He realizes about death which has been defined by Shakespeare as the undiscovered country from whose borne, no traveler returns. He says how the world may end one day and nothing remains after death and this realization about life is at par with Ozymandias, King of Kings, which is written by PB Shelly:

"I met a traveler from an antique land
Who said, "two vast and trunkless legs of
stone stand in the desert
And on the pedestal these words appear:
'My name is Ozymandias, King of Kings
Look on my works, ye mighty, and despair!
Nothing beside remains."

All our ego, vanity, rivalry, craze to earn ill-gotten money by many of us in our society become meaningless with our death which is a great leveler, and in the words of Lord Macaulay: "With the dead, there is no rivalry. In the dead, there is no change. Plato is never sullen. Dante never stays too long. No difference of political opinion can alienate Cicero". Still we have to follow what Tennyson said in Ulysses that though death is the end of life,

"Some works of noble note may yet be
done
Not unbecoming men that strove with Gods
But...to strive, to seek, to find and not to
yield".

At page 119, Tiya says that the mind is not in control. He was suffering from the pangs of

despised love feeling some sort of negative capabilities within mind. So it was essential that as a human being, he had to follow the full steps shown and remarked by world philosopher and pioneer path breakers. Here, we remember what John Milton in "Paradise Lost" says that mind is its own place, it can make a heaven of hell, a hell of heaven. Every one of us should have our own library of spiritual, inspirational and self-help books. We should use a book as a tool to grow ourselves bigger and we should make it a habit to lend them out to help other people. Besides this, our goal should be definite in life. Many people fail because they do not have definite goal, which is a very vital issue. Our experience tells us that we have seen how most men have minor motivation and they lack cohesion, sharpness and objectivity. For these people, we must hold the conscious mind so that our intellectual osmosis goes into our subconscious and we begin to move towards the goal in a direct road. Then, we must add enthusiasm, persistence and hard work.

At page 120, Tiya tells us that although he is learning through his experiences, he was feeling cramped and utterly longing for freedom and he was not feeling any sort of freedom within his sensible sight. It was more likely that he was suffering from old-aged problems. He tells us that although he has not changed much physically, he had changed a lot internally. In fact, Tiya realizes through experience that trouble is no trouble until trouble troubles us. Most troubles are self-manufactured, as Shakespeare says in Julius Caesar, that "our fault is not in our star, but within ourselves that we are underlying". Here, the feeling of Tiya is analogous to what Bertrand Russell once says the problem with the world is that the fools and the fanatics are always so certain of themselves and wish people were so full of doubts.

At page 123, Tiya, while coming in close contact with Hans, who is the carrier of Goddess

Saraswati, was experiencing calm after a long storm. He tells us that with his experience, he is knowledgeable. Knowledge, according to him, is the strength and that strength is peace. Here, Tiya is more philosophical because he has enriched his knowledge with so much of experience. Now, his motto is stay away from everyone, everywhere. By dint of experience, Tiya is just in between the bondage and freedom. That is how, he says stay in different, involvement kills, indifference frees.

At page 126, Tiya is consoling himself with a thought that reads as it was better to be a brainy bird than a parasitical beauty. He is drawing this conclusion from the episode of witless queen bees.

At page 135, Tiya tells about the donkeys and wishes that we the donkeys are not mere donkeys, but more than donkeys. It means that in our society, the haves should not get the fruit of the society alone. The haves-not should be equally looked into, their intricacies of problems are to be equally looked into. We should be more sympathetic to our fellow brethren. They should not act like donkeys but their status should be made high with our activity like a missionary zeal and in this way, they can be elevated in our social periphery. We should love neighbour as ourselves. We should not take any thought for tomorrow. We should stop worrying about the future as worry causes tension and tension blocks the flow of energy from the unconscious mind. And when a creative energy wanes, problems multiply. And now, Tiya realizes we should do all the good we can, by all the means we can, in all the ways we can, in all the times we can, to all the people we can, as long as ever we can.

Tiya tells about eternity at the last chapter. He says that eternity is invisible but it always remains by his side. In the process of the unending journey from one situation to other,

Tiya realizes that survival of the fittest, as mentioned by Darwin in his Theory of Species, is the cardinal principle of nature. Here, he takes the guidance from the Hans, the symbol of learning. Now, he is "thinking high, planning big and still achieving nothing". There is a moral philosophy behind this say. Man is a mere puppet in the hands of God and his limitation is also defined. He is not omnipotent. It is God who determines everything. The things which we do, the food which we take are all pre-determined and predestined. The whole destiny of man has been delicately written by God in the pages of his fate. That is how, Shakespeare tells, "as flies to the wanton boys, we are before God; they kill us for their sport". He further realizes that there are mountain-like obstacles where the parrot cannot fly. Here again, the theme is of universal nature which means that in order to get success in life, we have to cross through so many hurdles. He tells that right mind and giving maximum effort is the key to success. We have to bridle our emotion and as emotion acts as speed-breakers on our way to success. The road of responsibility lies with us. Last of all, Tiya's realization about life is at par with the cardinal principles of Indian spiritualism which means we should keep detachment from the material pursuit of life; otherwise we may have to face a disastrous consequence even leading to death in the elixir of life.

At times, Tiya suffers because he has apprehension for not reaching the highest altitude of experience. In fact, normal human condition is a state filled with apprehension and fears.

It can be said that at the climax of his reaching the experience, Tiya realizes what one unknown author feels about philosophy of life: "When God measures man, He puts the tape around his heart and not his head. Sow a Thought, and you reap an Act; Sow an Act, and you reap a Habit; sow a Habit, and you reap a Character; sow a Character, and reap a Destiny". The gems cannot be polished without friction, nor man perfected without trials or experience, so says Confucius and in the right earnest, Tiya has earned the experience of life. In short, Tiya realizes like Tagore that four things a man must learn to do; to think clearly without confusion, to love sincerely his fellow-men, to act purely with honest motives and to trust in God securely.

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