

# The Uncertainty of the Invisible, the Mystical, the Breathless Omnipotent That Hewed the Concealed Artistries Out of the Doubting Thomases

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**Abstract:** *The passion for acquiring knowledge begins with a subtle investigation claiming answers because of the inquisitiveness the mankind owns. The Mystical Nature kindles the doubters and thinkers and freely allows them to frame their thoughts into astounding pieces in literature. The ambiguity employed in the works puzzles the readers and enables them to journey through an unseen or unknown world. The display of the concealed world thrills the readers with curiosity about the existence of the unseen melodies. The Renowned but Unknown, The Dreadful but Unseen, The Breathless but Omnipotent provoke the seekers to find the Magical Mystery. The past, the present and the future, inspite of the blossoming sciences, cannot unlock the tightly tangled labyrinth of the crux. The doubting writers who carved theories, conclusions, poems and criticisms out of the Curtained Being, fall into the category of the Metaphysical poets, the Theologians, the Critics and the Transcendentalists. Their works like the gem stones lure the readers to awaken their slumbered suspicions to active thought process. The eternal lingering of the Uncertainty will create more number of artisans who tidy up the scrambled mystical art into allineated mystical patterns.*

**Keywords:** Metaphysical, Theologian, Critic, Transcendentalist, God

## 1. Introduction

The Metaphysical poets, Theologians, Critics and Transcendentalists have left behind them their marvelous masterpieces which steamed up the questions encircling the existence of God, the predetermined choices, the existence of Souls, the reason behind births and deaths, the illogical happenings, the good and evil and many other unseen theories. 'The Invisibility' has tempted the writers to paint portraits on blank walls with colourful art of 'Visibility' which adorns them with sprays of certitude. The writings are a display of their enlightenments they received from the so called Omnipotent or the discovery of themselves by deliberately ignoring the Creator. The 'sewn up frames of the artists' attracted the thinkers and popularized the themes on the rarely chosen mystical paths. The divergence from the usual themes ballooned up the field of literature with the skill of creating 'the forms' for the hypothesis. The inclusion of the life experiences and the suspicions a man holds in life have transformed the suppressed beliefs on the existing uncertainty into a glimmering web of naked reality that has put the whole of mankind to thinking.

John Donne[1572-1631] an English poet and cleric in the Church of England who is considered the pre-eminent representative of the Metaphysical poets, in his poem "Batter my Heart" makes a desperate plea to God to make His presence felt,

"That I may rise, and stand, o'erthrow me and bend Your force, to breake, blowe, burne, and make me new."<sup>[1]</sup>

Another poem "A Hymn to God the Father" is a prayerful pleading to forgive all his sins. He quotes the lines sarcastically that it is the duty of God, the Almighty to forgive the sins of mankind and that His crucifixion has

turned out to be the evidence of his excessive love for humanity. A note of 'irony' is employed throughout the poem thus making it obvious that the fear of his death has drawn him closer to God so that his soul may attain salvation by making a good confession in the lines, "When thou hast done, thou hast not done, For I have more."<sup>[2]</sup>

In his collection entitled "The Holy Sonnets", Donne addresses religious themes of mortality, divine judgment, divine love and humble penance while reflecting his deeply personal anxieties.<sup>[3]</sup> The turmoil of his mind is exploded in his writings with his excessive passion molded into a subtle rhythm of words which answer to his unconditional inquisitions.

George Herbert[1593-1633] is a Welsh born Metaphysical poet, orator and Anglican priest whose famous poem "The Pulley" decentres his extraordinary belief on the Supreme Being through the lines,

"Yet let him keep the rest,  
But keep them with repining restlessness  
Let him be rich and weary, that at least,  
If goodness lead him not, yet weariness  
May toss him to his breast."<sup>[4]</sup>

The tyranny of the Creator which is universal to the whole of mankind reshuffles his aligned theories about God when the cruel hands are placed on all people who are living at peace. The long term dilemma that arose while he was at his service to God as an Anglican priest is projected through the lines in "The Collar",

"Have I no harvest but a thorn  
To let me bleed, and not restore  
What I have lost with cordial fruit."<sup>[5]</sup>

The concluding lines fix the loosely hung portrait which flips him back towards the rejuvenated relationship with God,

“Methought I heard one calling, Child!  
And I replied, My Lord.”<sup>[6]</sup>

Saint Augustine of Hippo [354-430 AD] an early Christian Theologian and Philosopher who confessed his transformations of his mind through self introspection is well- carved in his autobiographical work “Confessions”, “In my youth, I wandered away, too far from your sustaining hand, and created of myself a barren waste”.<sup>[7]</sup>

The clogged understandings of the Theologian never satisfied Saint Augustine and his passionate search for the Invisible power incensed his soul with questions like, “Where then is evil? What is its origin? How did it steal into the world...? Where then does evil come from, if God made all things and, because He is good, made them good too?”<sup>[8]</sup> In his work, the vices done by him are transparently unloaded with not a tinge of concealment or exaggeration but accompanied by spiritual awakenings that brought him closer to God. His discontented findings on the Holy Trinity made him an earnest seeker who triumphed in carving an intellectual theory after confronting the Invisible power through a little boy by the seashore. It is said that it was Jesus who took the form of a little boy and who taught St. Augustine the impossibility of understanding the mystical concept of Holy Trinity, “It would be easier and quicker to draw all the water out of the sea and fit it into this hole than for you to fit the mystery of the Trinity and His divinity into your little intellect; for the mystery of Trinity is greater and larger in comparison with your intelligence than is this vast ocean in comparison with this little hole.”<sup>[9]</sup> The power of the Invisible lies in the quality of its concealment and St. Augustine who searched for the endless mystery declared “Faith is to believe what you do not see; the reward for this faith is to see what you believe”,<sup>[10]</sup> which is an excellent philosophy that describes the abstract quality of faith.

Another popular Theologian Saint Ignatius of Loyola [1491-1556] a Spanish Basque priest who founded the religious order called The Society of Jesus, convinced Saint Francis Xavier [1506-1552] a Navarrese Basque Roman Catholic missionary about forsaking the worldly riches and joining the newly formed Society of Jesus by repeating the words- “What profit is it to Man if he gains the whole world, but loses his soul?”<sup>[11]</sup> He proposed this theory with conviction so that mankind will not accumulate the world’s riches but work for the salvation of the soul. These words which echoed in the ears of St. Francis Xavier made him lead a sanctified life.

Jacques Derrida [1930-2004] a French philosopher who inaugurated the Theory of Deconstruction in the late 1960s decentres Western Philosophy that pins its faith on the centre. The understanding that ‘Cause produces effects’ is reversed by Derrida’s Theory of Deconstruction, “If the effect is what causes the cause to become a cause, then the effect not the cause, should be treated as the origin.”<sup>[12]</sup> With this theory, the notion that the centre [God] controls our

thoughts is decentering because ‘Origin’, as per Derrida, is no longer ‘Originary’ but a non - originary origin.

Bertrand Russell [1872-1970] a Welsh Philosopher, Mathematician, historian, writer, critic, political activist and Nobel Laureate lectured on “Why I am not a Christian?” at the Battersea Town Hall on Sunday March 6, 1927 under the auspices of the South London Branch of the National Secular Society. His justifications with the Causal Theory and his conclusions that has summed up his entire speech was on the dominant quality of the creation of religion due to ‘Fear’, “Religion is based, I think, primarily and mainly upon fear. It is partly the terror of the unknown, and partly, as I have said, the wish to feel that you have a kind of elder brother who will stand by you in all your troubles and disputes.”<sup>[13]</sup>

Ralph Waldo Emerson [1803-1882] an American essayist, lecturer and poet who is also known as the Father of American Transcendentalism, wrote “Self-Reliance” [1841] which recommended “Trust thyself: every heart vibrates to that iron string”<sup>[14]</sup>. The power of thinking, according to Emerson, is shriveled and the overall dependency on God, the Supreme Being, has made our growth stagnant. He quotes: “Everywhere I am hindered of meeting God in my brother, because He has shut his temple doors, and recites fables merely of his brother’s, or his brother’s brother’s God.”<sup>[15]</sup> Every sentence in this work marks the conclusions derived after an intensive search on the brainstorming and universal mysteries that break the unflinching chain of thoughts. He calls the prayer to God as “A disease of the Will” and the creeds, “A disease of the Intellect.” He pities the ridiculous situation of the Universe when Mankind finds the source of happiness from an external God rather than the gods within. He scorns the policies of religion when the communities clown themselves with the thought that the Universal Light will shine only on the institutions [religions] each one belongs to.

Another Transcendentalist Henry David Thoreau [1817-1862], an American essayist, poet, philosopher, abolitionist, naturalist, tax resistor, development critic, surveyor and historian said “It is necessary not to be a Christian to appreciate the beauty and significance of the life of Christ.”<sup>[16]</sup> He mocks at the superficial gown that Mankind wears to project the pride of being a Christian through the open faced lines, “I have known many a man who pretended to be a Christian, in whom it was ridiculous, for he had no genius for it. It is not every man who can be a free man, even”.<sup>[17]</sup>

## 2. Conclusion

The Uncertainty which never drops off the cloak of Invisibility created thinkers and doubters who graced the occasion by designing the chapters of Beliefs and Doubts, Theories and Conclusions, Proposals and Dismissals on the Existence of God in the Book of Unsealed Mysteries. The Alpha and the Omega which consumed the Doubtful minds shaped the popular artists who untangled the complicated mesh with their writings. The critics who swam against the current nourished the Masterpieces which dealt with the themes on Uncertainties popular and significant in the

history. Just like the celebration of Christmas which is the time to believe in things you cannot see, the writers seized the opportunities of celebrating the unhorizoned realm of the Invisible. And as long as Mankind lasts, the artists who explored the Mountain of Uncertainty will never extinguish from the Universe of Discourse because 'Uncertainties will hover as Uncertainties in the wind of Invisibility.'

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