

# The Sensorial of Transcendence in the Select Poem of Oliver

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## Abstract

The aim of this article is to propagate that the study examines glimpse of transcendence. This poem is a discussion of Mary Oliver's own thoughts about death. For her, life was not subjected to ending when it 'appears' to end on an occasion. She recognizes that everyday occurrence is in fact of a natural phenomenon and no other word can describe. She frequently touches upon the subject of death in a positive light as a bridge to understand the world. In this paper, the poem subtly guides towards looking behind the thinking mind in order to have an intimate connection with what death actually is.

**Key Words:** transcendence, consciousness, transparency.

In her poem *Black Snake*, Oliver depicts in detail how, in what manner transcendence appears to be for her. Although the name of 'God' is not mentioned, the word */reason/* leads an important link to something deeper than the thinking mind. In the first stanza Oliver becomes dreadful out of the thought of death the first blink of transcendence appears in the word */death/*, second line on purpose to emphasis the importance of theme on her routine motor-drive. She stumbles on a black-snake and crushes it without a halt she continues her driving but her mind cannot let her go off what has happened. The thinking mind is lost in the tragedy of the unexpected end of life, the death of the black-snake.

*and drive on, thinking*

*about death: its suddenness,*

*its terrible weight,*

*its certain coming. Yet under*

The word used */thinking/*, */death/*, */terrible/*, */certain/* all in succession build a inflexible fears to resembling to that of intellectual mind, the thought of the death caused by driving is expressed by the word */weight/* i.e. the death's thought weighs heavy in her heart and disturbs her feelings and emotions. In essence life is still moving on for her, she drives on, as if life was subjected to any ending where it appears to end on an occasion- is the form of death.

The thinking mind as a machine is enabling to compromise the reality- 'under', 'abrupt', 'shocking news' i.e. the death. Either way- the intimate connection with the death out of action or the intimate connection with death out of death, what actually remains is death. */Under/* is a metaphor for what is beyond, what is underneath the intellect is explained in the second stanza. It becomes obvious that */reason/* is a metaphor for consciousness philosophically. Oliver starts to make concrete statements from the second line in the second stanza to the end of the poem. The confusion in the first stanza turns into poised descriptions in the second and third stanza. In the fourth line in the second stanza, Oliver proclaims that the mind in unconscious, when it is seen from the prospective of reason.

*reason burns a brighter fire, which the bones*

*have always preferred.*

*It is the storn, of endless good fortune.*

*It says to oblivion: not me!*

The adjective */brighter/* offers a comparison between the consciousness and the intellect, which suggest reason has more positive prospects than thinking. In the last stanza reason is depicted with the imagery */light/*, thus forms are claimed to be transcendent. It refers to the invisible power which animates us all.

*It is the light at the centre of every cell.*

*It is what sent the snake coiling and flowing forward*

*Happily all spring through the green leaves before*

*He came to the road.*

The second, the third and the last lines in the last stanza create one sentence. In my opinion, there is an implicit message of transcendence intrinsic in this long sentence. A life of a snake in its good and bad ways is described with a serene voice. This faith comes from the comfort of knowing that something greater

was in charge of snake's life. This takes her into the transparency of ebbs and flows of life. In Emerson's philosophy the indifferent characteristic of God, which expresses itself in multiple forms.

*/It is the light at the centre of every cell/*

This sounds very similar to Emerson's idea of transcendence. However it is not clear, whether this light is seen as God itself by Oliver's speaker. It is something beyond the mind, thus it refers to the consciousness. Nevertheless, we are not provided with a concrete explanation of what this consciousness is really about. We can say easily that this poem speaks about transcendence; however, there are differences between the Emersonian vision of transcendence and Oliver's speaker's depiction.

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