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Mystical Analysis of William Blake's *Songs of Innocence and of Experience*

Literary Research Paper

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Abstract

The study aims to show how William Blake has incorporated the thought of mysticism in the different poems of Songs of Innocence and Experience with keen observation. Blake holds the idea regarding the word 'Mysticism' that this life has no meaning in this world, but this life becomes eternal after death. Death is the birth of a soul. Human beings are responsible for their actions and their aftermaths. The literary works which this study made completed use from different. The study finds out and analyses the mystic elements used in the poems of Songs of Innocence and Experience. The paper on such a topic of the great divine poems of Blake conducted the study is a source of inspiration and interest for the readers.

Keywords: Mysticism, Tyger, Lamb, Innocence, Experience

The mysticism that approaches the mysterious existence and the mysterious knowledge about life and death looks for the real heart's concern, and it is the aspiration to know the unknown. (Samantaray, 2011, p.39). It was the common thought of William Blake's writings that played an influential role in his works. The idea he kept remain insight him that whatever is divine in God must be sacred in man. The most common elements he used in his poetry are mysticism and its characteristics, lyricism, symbolism, and imagination. But his personal experiences lead him to use mysticism mostly in his poetry as he thinks visions are seen neither by the bodily eye nor with the thought Rather it is apprehended with the intellect.

William Blake's Songs of Innocence and Experience contains two aspects of nature; the natural world and human nature or behavior. It exposes the two contradictory sides between two parts of human nature, making the question of how much need the natural world is for the development of children and how the natural world strikes childhood, and finally, the both lighter and darker views of human nature.

In the very opening lyric, the poet creates a link with the Christ–child through the symbol of Lamb. The two sections of the book, Songs of Innocence and Songs of Experience, are designed with contrasting elements in a single frame. The first section describes the imaginative thoughts of the state of Innocence, and the second depicts the challenges of human life that force him for being corrupt and destroy it. The poems 'The lamb' and 'The Tyger' are symbolic creatures chosen to explore the two opposite states of the human soul; firstly, the lamb is demolished by experience, and secondly, the tiger is bound to be recovered the world. Blake's thought of mysticism is justified by 'The Lamb' and 'The Tyger'. Blake represents in 'The Lamb' the mystical states through Innocence, and he recognizes it with childhood. The poem 'The Lamb' appears actually to be uttered by a child. As a symbol, the

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lamb has represented the human child. The child wants to know about the originator of Lamb along with the answer to the questions about lamb's spineless woolly colourful clothing and food because the child has the mystic knowledge indistinctively to find the way to reach the creator and to know the undisclosed reason of the creation though the child has the idea that

> Creator is lamb and became a child. As the poet utters:
> I a child and thou a lamb
> We are called by His name. (Blake, 'The Lamb', 17-18)

The presence of God that be in the lamb and the child and possibly is the human being. The child and the lamb in the poem have used the symbol of the thought of mysticism. 'He is called by thy name' supports that the creator of lamb God Himself, who is the lamb. On the other hand, the child and the other things nothing else but Christian thoughts as we find in the line:

> He is meek and He is mild. (Blake, 'The Lamb', 15)

Again, Blake writes few poems in "Songs of Experience" which were the opposite reactions to the previously written poems in "Songs of Innocence". As 'The Tyger' is the counterpoint to 'The Lamb':

> When the stars threw down their spears,
> And water'd heaven with their tears
> Did he smile his work to see?
> Did he who made the Lamb make thee? (Blake, 'The Tyger')

In the stanza above quoted from the fifth stanza of the poem, The Tiger in the Songs of Experience (1794) where the poet compares this deadly animal to the lamb which is pliable, quite contradict to the anterior. It is a poem of the production of thinkable revision. William Blake provides motivation and life-force to human life for creating human life comfortable. Blake, in 'The Tiger', discusses human beings and their spirit. The tiger in the poem symbolized as the ferocious force in the soul is important to disband the bonds of experience. God has given two powers to human beings; the first one is to deed in a good manner and the second one is to deed in an evil manner. For this reason, human beings are enabled to control or stabilize their life. (Reddy, 2018) In the stanza above, the poet intends to make a comparison with this ferocious animal to the lamb which is docile as completely different to the past one. Moreover, an allusion from Paradise Lost by John Milton is also found where the poet mentions that when the tiger was created, the stars (here means Satan and his followers) which had been in war with Him were so terrified by Tiger's sight that they received their loss and cast down their weapons and get the sky wet with the tears.

In the third line of the stanza, the poet surprises to see God would have delighted after forming Tiger as it had been beyond the words to describe the satanic approaches. He also ponders He the same who was the creator of the lamb because the latter is quite docile while the former is rampant enough to scare Satan.

According to Blake's conception, while the fallen angels approached hell, they "watered heaven with their tears" kicking them off behind the stars. It indicates the ultimate relationship with the fallen man, and the chapter into the world of death, and such frights as the tigers. The human being and angels have had into Experience. The other explanation is the rebellious angels are so surprised to have about God's newly created, tiger, which is cruel, solid as well as brutal.

> Again, Blake says:
> Did he smile his work to see?
> Did he who made the Lamb, make thee? (Blake, 'The Tyger')

The lines 19-20 of the poem, the speaker asks whether the creator of the Tyger is the same who created the Lamb. The Lamb is a Christian symbol that has been used in the other poem of Blake. The Lamb of God is a symbol of Jesus Christ, meant the speaker is conjecturing if the same God created both the creature under the study. The speaker also spectacles if the creator, again apparently the Christian God, smiled upon appreciating his work of the Tyger accomplished.

On the other side, 'The lamb' is found as calm and innocent while the tiger is found as brutal and dangerous. In addition, the creator is the same in the case of both. Blake says in "The Lamb":

Little Lamb, who made thee?
Dost thou know who made thee?
……
He is called by thy name
For He call Himself a Lamb. (Blake, "The Lamb")

The poet here creates a portrait of a lamb where the child of innocence in the poem repeatedly asks the lamb about his creator. The same question has been put frequently all through the first lines of the poem. The child speaks to Little Lamb for asking him who made him and wants to ascertain whether he knows who created him. The child wants to know who gave the Lamb his life, who fed him while living along the river on the other side of the meadow. He also wants to get the idea from the Lamb who provided him with eye-soothing body-cover (clothing) that is softest, full of wool and shining. The child of innocence also asks the lamb how he got such a bleating voice that creates a pleasant note around the valleys. The stanza above is penetrated by the child's innocence that considers the primary stage in Blake's journey towards the truth.

On the other hand, we read "The Divine Image" in the Songs of Innocence and "A Divine Image" in the Songs of Experience written on human nature. While the poem "The Divine Image" focuses on affirmative moods of human nature, "A Divine Image" looks at the opposite sides. These have discussed nature through exploring the instinct universal outcome on human nature. Lastly, the poems mark the affirmative result that being connected with the universe has on humankind.

Though Blake beholds the idea of natural learning, he also likes to use a concept of the nimbler human nature that is exposed in the poems of his "The Divine Image". Blake's poem "The Divine Image" draws a picture of God and Humanity. The image of a happier, lighter side of human nature is drawn in the poem "The Divine Image" of Songs of Innocence. The poem recites how these mannerisms are traced in both humans and God. If "Mercy has a human heart, / Pity a human face," then by highlighting these qualities in mankind, he is providing human nature with a progressive connotation (9-10). He also narrates the themes of "Peace." And "Love". We find in the 1st half of the poem that "Love, [is] the human form divine / And Peace, [is] the human dress" (11-12). These qualities make humankind none but an abundant creature that is adept at compassion. Blake has explored the idea of equality of all men in the last portion of the poem.

Where Mercy, Love and Pity dwell
There God is dwelling too. (Blake, 'The Divine Image')

Blake affirms in the final stanza that people should have to love and show respect to all human beings' any proof of the virtues, whether those virtues perform in another Christian or even found "in Heathen, Turk or Jew". Many of the Christians or Blake's period was contemptuous of people who had not been Christians. Blake also considers that the creator or God might be found redirected in the goodness of any person.

The terms "Jealousy," "Secrecy," "Cruelty," and "Terror," have been applied in the poem 'A Divine Image' Instead of applying the peaceful terms the gentler terms "Mercy Pity Peace and Love" in 'The Divine Image". Mysteriously, Blake applies "Secrecy" as the sign of opposite of "Love." Bake makes "Love" as an expression that the innocent holds, parting "Secrecy" as the expression of the experienced. Songs of Innocence appears to condense the open, loving human being that Songs of Experience show the lonely human being. As they get more experienced, the poet suggests that people convert more mysterious and less open to being kind to others. "A Divine Image" shows these darker notions of the human being.

Blake draws a different picture of the spiritual in the Songs of Experience. Blake in "The Angel" interconnects to the reader what has been interconnected to him not only by the unearthly guest of the poem but by the unkindness and wickedness of life. 'The Angel' is all about someone when they are innocent, and angels come to relax them. A person becomes ager for the time being, then the angel

quits, and they got the idea of how to protect themselves. When the angel goes back, the person does not have any importance of the angel.

> Soon my Angel came again;
> I was armed, he came in vain;
> For the time of youth was fled
> And grey hairs were on my head. (Blake, 'The Angel')

The line "For the time of youth was fled / And grey hairs were on my head" recommends that the speaker has grown ager for the time being. The following line "I was armed, he came in vain" bonds back into how the speaker describes that they had "armed their fear" in the earlier stanza. The line "He came in vain" states that the speaker does not demand to the angel for any help. Blake might be recommending that as the speaker has been older, they might have discharged the practicality of religion and reality. It makes a difference between the speaker's affirmative attitude on religion and towards the angel at the very starting of the poem.

These themes are incorporated extensively in Blake's prose poem "The Marriage of Heaven and Hell". Blake, in this artful work, explores the ordinary ideas of the role of God and religion in human life. In other ways, it appeals to what is inferred in the frame of the Songs of Innocence and Experience. Blake's attitude in all sets of the verse is to bring to light the duality of human's nature to express the immeasurability within them. In the poem, "The Marriage of Heaven and Hell", the poet draws the immeasurability in humans in the course of the rigid discourses of science and religion Blake considers it as his works as a poet to reveal what human being has concealed from them the immeasurability. Blake's personality, his visions, his mood, we're not as much as Blake appears to emphasize, his compassion to the mystical sustaining of human life.

To conclude the study, it is found that Blake has a concrete belief in God and the oneness of God. Mysticism can be compared to the smell of a flower. As we can take the smell of a flower, but we cannot be able to see the flower; just we can feel its existence in our surrounding or in the nature like; we cannot see the physical existence of God but we can have Divinity Knowledge and the Ultimate reality. Mysticism is similar to honeybun which refines the malady from the soul as the honey eradicates the feebleness from the humanoid body. Blake's tiger has been traditionally interpreted as the symbol of divine wrath, the wrath which Blake found in poems; his symbol of the divine spirit was the means by that he expected to have the innocence and experience together. Blake has exposed his all attitudes towards Mysticism through his writings what have been found in the poems under study.

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