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## Chance: A Study of Isolation and Reunion

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### Preface

Poetry has long been a medium through which the human soul expresses its deepest emotions—longing, despair, hope, and redemption. *Chance* is a poetic reflection on solitude, unfulfilled desires, and the unwavering hope for a final reunion. The verses capture the essence of human yearning, portraying the inner conflict between acceptance and the lingering hope for another opportunity.

From a philosophical and spiritual perspective, the poem resonates with the timeless teachings of Vedanta and the Upanishads, which emphasize the transient nature of worldly experiences and the eternal nature of the soul. The struggle between attachment and detachment, longing and surrender, aligns with the messages found in the *Bhagavad Gita*, the *Vachanamrut*, and other sacred scriptures. The poet's exploration of solitude and waiting mirrors the soul's journey through life—seeking fulfillment, yet ultimately realizing the impermanence of worldly connections.

This poem, therefore, is not merely an expression of longing but also an invitation to introspection. It urges the reader to reflect on the nature of time, relationships, and destiny. Do we truly get another chance, or is life a continuous cycle of lessons and letting go? The answers, perhaps, lie in the silence between the verses.

This paper presents a detailed literary and philosophical analysis of the poem *Chance*. The poem conveys themes of solitude, longing, and the passage of time, deeply reflecting human emotions and existential thoughts. By examining its literary devices, structural elements, thematic depth, and philosophical implications, we explore how the poem aligns with broader philosophical traditions, including Upanishadic and Vedantic wisdom.

**1. Literary Devices and Figures of Speech** *Chance* employs several literary techniques to enhance its expressive depth:

- **Metaphor:** "The void seen in my solitary eye" signifies emotional emptiness and despair.
- **Personification:** "The wind whistles by" gives human-like qualities to nature, emphasizing loneliness.
- **Imagery:** Vivid descriptions such as "lonely years pass by" and "miserable, alone isolated days" create a stark portrayal of isolation.
- **Alliteration:** "Solitary sigh," "prance and perhaps," and "lonely years" enhance the musicality of the poem.
- **Irony:** The paradox of "hoping against hope" illustrates a contradiction in emotions.
- **Symbolism:** "Wind," "void," and "heartbeats" serve as symbols of longing and the fleeting nature of existence.

### 2. Structure and Form

- The poem follows a loose rhythmic pattern, reinforcing its melancholic tone.
- The stanza breaks emphasize different phases of the speaker's emotional journey.
- Enjambment contributes to the fluidity of thought, reflecting the passage of time and unresolved emotions.

### 3. Theme and Subject Matter

- The core themes include **loneliness, hope, and time**.

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- It subtly explores **existential despair and human longing for connection**.
- The idea of a "last chance" reflects the **uncertainty of fate and the importance of hope**.

#### 4. Tone and Mood

- **Tone:** Nostalgic and melancholic, reflecting isolation and longing.
- **Mood:** The reader experiences sorrow, empathy, and a faint glimmer of hope.

#### 5. Philosophical and Spiritual Interpretation

The poem *Chance* deeply resonates with Upanishadic and Vedantic wisdom, reflecting themes of solitude, hope, impermanence, and the longing for union—either with a beloved or with the Supreme. Below is an analysis of its alignment with scriptural teachings:

##### 1. The Theme of Loneliness and Detachment (Virakti)

The poem expresses deep solitude, mirroring the Upanishadic and Vedantic notion that the material world is transient. The Brihadaranyaka Upanishad (4.4.22) states: "When all desires that dwell in the heart are cast away, then a mortal becomes immortal and attains Brahman."<sup>i</sup>

This aligns with the feeling of abandonment in the poem, where the speaker is left alone, emphasizing the *anityatā* (impermanence) of worldly relationships.

##### 2. The Waiting and Longing – Echoes of Bhakti and Divine Grace

The poet waits with yearning, reflecting the devotional aspect of Bhakti Yoga. The Shrimad Bhagavad Gita (12.10-11)<sup>ii</sup> suggests that those who cannot meditate on the formless should engage in acts of devotion and surrender to God, for divine grace may be bestowed upon them. Similarly, the Bhagavata Purana (10.47.61)<sup>iii</sup>, in the context of the Gopis' love for Krishna, speaks of waiting for the Lord's arrival, much like the poet's longing for someone to return.

##### 3. "One Last Chance" – The Doctrine of Rebirth and Karma

The phrase "one last chance" hints at the Vedantic idea that life offers repeated opportunities for spiritual elevation. The Chandogya Upanishad (6.14.2)<sup>iv</sup> affirms that those who seek the Supreme truth will be led to it in due time. The Vachanamrut (Gadhada I-37) also highlights that even amidst sorrow and desolation, a person should hold faith that Bhagwan Swaminarayan will grant liberation through his divine association.

##### 4. The Void and the Search for Completion (Purnatva)

The poet describes an emptiness ("Stark desolation gapes me"), which corresponds to the Brahma Sutras (1.1.1 – Athato Brahma Jijnasa)<sup>v</sup>, where the seeker begins the journey to understand the self and attain Brahman. Similarly, the Katha Upanishad (1.2.20) declares:

The self cannot be attained by one who is weak or without longing, but only by him whom the Self chooses."<sup>vi</sup> This reinforces that hope and longing (as seen in the poem) can lead to spiritual fulfillment.

##### 5. Time and the Inevitability of Change

The passage of time ("Years passed, tears have dried") aligns with the Bhagavad Gita (2.14):

"O Arjuna, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the coming and going of winter and summer seasons."<sup>vii</sup>

This verse suggests that all sorrow is temporary and should be endured with patience.

The poem beautifully captures themes of longing, impermanence, and faith in a final reunion, whether in worldly love or divine grace. The waiting reflects Bhakti, the void represents Maya, and the final hope aligns with the Vedantic belief that all souls are destined to merge with the divine in due time.

##### 6. Historical and Cultural Context

- The poem reflects **modern existential concerns**—urban alienation, emotional neglect, and the changing nature of human relationships.
- It resonates with the **literary Romantic tradition**, which emphasizes personal emotions and nature.

##### 7. Poet's Perspective and Emotional Mindset

- The poet conveys a **deep personal experience of solitude and longing**.
- The use of **first-person narration** enhances emotional authenticity.
- The emotion of **waiting and uncertainty** suggests a deep personal reflection.

##### 8. Target Audience and Purpose

- The poem speaks to **those who have experienced loss, loneliness, or existential contemplation**.
- It encourages **self-reflection and awareness** of human emotional fragility.

##### 9. Conclusion and Personal Interpretation

- *Chance* is a powerful expression of **longing, perseverance, and existential hope**.
- The unresolved ending leaves the reader with **philosophical introspection—whether fate grants the final chance or not is beyond human control**.
- It resonates deeply with **Upanishadic teachings on detachment and Vedantic ideals of inner peace**.

This paper highlights how *Chance* is not merely a poem of emotional lament but a **profound philosophical reflection on human existence**.

##### Conclusion

As the final lines of *Chance* fade, the poem leaves the reader with an open-ended question—does hope endure beyond despair, or does time inevitably wash away all longing? The poet's journey from loneliness to an almost

spiritual acceptance of fate mirrors the teachings of ancient wisdom, where detachment (vairagya) is not about abandoning love but about recognizing its higher, eternal form.

In the Vedantic tradition, the soul (Atman) is beyond the constraints of time and relationships; it seeks the divine, the ultimate truth (Sat). The poem's anticipation of "one last chance" may not be just about human connection but about the soul's final reconciliation with its eternal purpose. The Bhagavad Gita teaches that all attachments, no matter how intense, are transient, and it is only through wisdom and devotion that one attains true fulfillment.

Ultimately, Chance serves as a reminder that life is fleeting, and each moment is precious. Whether or not the awaited reunion happens, the heart must continue its journey—with hope, faith, and an acceptance of the unknown.

### Reference

- i स वा एष महानज आत्मा योज्यं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय  
आकाशस्तस्मिञ्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः; स न  
साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान्; एष सर्वेश्वरः; एष  
भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय;  
तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यजेन दानेन तपसाऽनाशकेन;  
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः  
प्रव्रजन्ति। एतद्ध स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया  
करिष्यामो येषां नोऽयमात्मायं लोक इति; ते ह स्म पुत्रैषणायाश्च  
वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचार्यं चरन्ति; या ह्येव  
पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव  
भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,  
असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति; एतमु हैवैते न तरत  
इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति; उभे उ हैवैष  
एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥
- ii अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।  
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 10॥  
अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।  
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 11॥
- iii आसामहो चरणरेणुजुषामहं स्यां  
वृन्दावने किमपि गुल्मलतौषधीनाम् ।  
या दुस्त्यजं स्वजनमार्यपथं च हित्वा  
भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम् ॥ ६१ ॥
- iv तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स  
ग्रामाद्गामं पृच्छन्पण्डितो मेधावी गन्धारानेवोपसम्पद्येत्तैवमेवेहाचार्यवा-  
न्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥  
६.१४.२ ॥
- v अथातो ब्रह्मजिज्ञासा ॥ १ ॥
- vi अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायां ।  
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥ २० ॥
- vii मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ 14॥