THINK INDIA JOURNAL

ISSN:0971-1260
Vol-22- Issue-14-December-2019

Religion In Yann Martel's Novel *"Life Of Pi"*: Postmodernism Reflection

Rashmi Shankarrao Doke
Designation : Junior Lecturer, ZP Junior College, Dhanora, Gadchiroli

Abstract

Religion emerges in Yann Martel's novel Life of Pi as a single among various narratives that individuals use to impose order on and look for comfort in a chaotic, harsh planet. Literature, consequently, seems to function in ways that are similar as religion. Pi's expertise while stranded in the ocean after the shipwreck where his family perished gets to the viewer through 2 different accounts: a reasonable as well as horrific that tests the boundaries of human violence and cruelty when individuals face intense situations; an additional, fantastic and wondrous, with Pi posting the lifeboat with a Bengal tiger until he was rescued. This particular notion of religiousness of Life of Pi is as a means to fix the issues of the existing consistently divided, materials as well as unethical planet which speaks a great deal in vain about ecumenism, interfaith as well as positive interaction among religions. In this document we evaluate the character of Pi & his religious viewpoint which results in the notions of the postmodernism of his.

Keywords: *Post-Modernism, Narrative Structure, Literature*

1. INTRODUCTION

This information concentrates on the idea of religiousness exemplified in Yan Martel's Life of Pi, and tries to uncover the way it corresponds with the religious viewpoint the Indian mystic Swami Vivekananda posited prior to the planet much more than a century back. It traces the ideological information of the novel into Vivekananda's idea of "universalism" (Bhajanananda, 2008, p. twenty seven), and also illustrates that Martel's main character Pi's training and acceptance of 3 religions - Hinduism, Islam and Christianity - have the counterparts of theirs in the religious ideology. The story of the catastrophic voyage of Pi with his brother and parents for immigrating to Canada may be something of the several life experiences of Martel who came into this world in Spain, but was culturally and intellectually formed in Africa, South America, Europe, North Asia and America. And also the fresh idea of religious unity with the thought of oneness of God of the book of his may have been initiated by the many instances of communal violencethe

planet saw within the last quarter of the last 100 years in various regions around the globe.

Additionally, Martel chose India as the religious and also bodily surface of the book of his, certainly since he was intrigued by the mysticism of its as well as the exclusively multireligious as well as multicultural interpersonal fabric. From his "author's note," he informs the audience of his beforehand (as a metafictional strategy) it would have been a waiter in an Indian Coffee House in the Indian city Pondicherry that told him the story "that would make one believe in God." And it's in that story that we find out about the Indian Brahmin boy Piscine Molitor Patel--who is eventually known as Pi, after which Mr. Patel--who accepts Christianity then Islam while becoming a Hindu,

Copyright © 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

and also turns a flawlessly satisfied, spiritual and pious life by doing all of these religions.

2. POSTMODERNISM PHILOSOPHY OF HINDUISM, CHRISTIANITY, AND ISLAM IN LIFE OF PIE

Pi"s unconventional religious practice apparently conveys messages from Yann Martel, the writer of the novel. Both Mangunwijaya (1988: eleven Thwing and) (2004) think that each item of literature is consumed to express messages on the viewer. Mangunwijaya especially thinks the main feature of the first literary effort is passing on religious values on the readers. This particular undergraduate thesis aims to highlight the messages with the philosophical viewpoint, and the end result is it fits the thought of postmodernism serviced by postmodern theorists.

Postmodernism is a complex phrase which may be made simple as the opponent of modernism (Jameson in Kaplan, 1988: eighteen). It happens firstly among New York artists in the 1960s, prior to being used as philosophical spectacle by European theorists in the 1970s (Sarup, 1993: 131). Postmodernism is utilized broadly in fields that are numerous: arts, politics, philosophy, literature, music, pop culture, etcetera (Featherstone, 2001: 3 4). In this particular undergraduate thesis postmodernism is going to be connected with philosophy.

Pi"s religious viewpoint as well as served to the novel opposes modernism, as it opposes secularism, agnosticism, atheism, along with too much use of reason. Modernism is firmly related with industrialization and also the potential of reason. Modernism happens along with Renaissance and also the Age of Enlightenment (Sarup, 1993: 131), while enlightenment tends to doubt the standard values (Gieben and Hall, 1992: twenty one). The issue on the standard values will likely then results in the distrust toward religions (Gieben and Hall 1992: twenty one). Agnosticism, atheism, and secularism are definitely the expression of the distrust toward religions, while the unnecessary utilization of explanation is a very common practice in the modern day era that depends on the strength of reason.

Opposing the contemporary elements previously, Pi"s postmodernism is conveyed through the religious philosophy of his. The unconventional religious philosophy of his leads him to consider Life as well as God in an unconventional manner. The expression of the unconventional religious philosophy happens in the religious practice of his and in the everyday lifestyle of his. This works Louis Hoffman"s idea that postmodernism is a better way of approaching conventional methods and ideas in a non traditional methods that deviate from pre established superstructural modes (2006). Religions are believed to be as standard concepts in Pi"s household (Martel, 2002: ninety one), but Pi methods them in an untraditional way.

In Pi"s case, postmodernism is checked out at the word of religiosity. Religiosity contained postmodernism is the same with religious pluralism. According to Mark Silk, religious pluralism emerges in the dawn of postmodernism from people who had been tired with religious wars from standard groups and anti religious attitude from contemporary team (2007: 64 81). He states religious pluralism is an attitude past simple religious toleration. It expresses severe inclusivism between religious organizations. Based on Silk a religious pluralist is going to claim that several components in a religion are believed to be accurate to various other religions, while in its maximum type a pluralist will say that most religions are just as correct (Silk, 2007: 64 81).

Considering Pi"s perception that all of religions are genuine and his religious exercise in which

Copyright © 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

he practices 3 religions in exactly the same time with identical devotion, it could be realized that the approach of his expresses religious pluralism. His pluralist suggestions also encourage the audience in order to acknowledge the universality of God and also to understand interfaith toleration so that there'll be no needless religious conflicts on the planet as what has been defined in the prior subchapter.

- **Opposition to Modernism**

As what was defined previously, Pi"s opposition to modernism may be noticed through the attitude of his to secularism, atheism, secularism as the contemporary perceptions of the distrust to religions, along with too much use of reason. Secularism in the novel is represented by Pi"s family. Atheism is mainly represented by Pi"s preferred Biology teacher. Agnosticism is represented by Pi"S University buddies in Toronto. Too much utilization of explanation is represented by Japanese staffs of the delivery business. Below will be the elaboration of Pi"s opposition to modernism.

- **Attitude to Secularism**

First off, firstly Pi?s postmodernism as is observed in the approach of his towards his family?s secularism is going to be examined. Secularism, based on Oxford American Thesaurus and Dictionary, is the noun for adjective "Secular" that implies worried about the affairs of this world; not religious or sacred. Not concerned with religion neither religious opinions.

Pi?s father, Santosh Patel, is believed to dsee himself together with the brand new India? affluent, contemporary also as secular as cake religious worry was alien to him; it was monetary worry that rocked his being (Martel, 2002: 82 83). Pi?s mom, Gita Patel, is a contemporary female who likes reading books. Gita Patel is created Hindu though she attends Baptist college, which helps make the mum of her, weary, and neutral about religion (Martel, 2002: eighty three). Ravi Patel, Pi?s older brother, is referred to as a boy with typical passions All he is able to consider is cricket, films, along with music (Martel, 2002: ninety six). The household considers Ravi?s interests as regular, while Pi?s passions are unusual and old-fashioned.

- **Attitude to Atheism**

Pi is taking the place as the opponent in the attitude of his towards the atheists. Etienne Borne in Modern Atheism states that atheism stands out as the conscious, definite, dogmatic denial of the presence of God, and exclusively of the God of the religious consciousness (1961: eight).

Actually, Pi admires atheists? power to think in the inexistence of divinity and also the complete energy of reason and science (Martel, 2002: thirty five). He especially admires the atheist biology teacher, Mr. Satish Kumar. Mr. Kumar involves the zoo frequently to have the pulse of the universe (Martel, 2002: thirty two). Mr. Kumar views the creatures that for him will be the triumph of mathematics as well as reason (Martel, 2002: thirty two). Mr. Kumar states the zoo is the temple of his, and each time he actually leaves the zoo he constantly look scientifically refreshed (Martel, 2002: 32 33). Mr. Kumar has confirmed that science, and biology especially, is the religion of his by stating the zoo is the temple of his.

Martel creates the atheist Mr. Kumar has the identical title with the Muslim Mr. Kumar. Also, he makes them to meet in the zoo and adore the very same zebra, as what's elaborated to the following quotation.

Copyright © 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

> Mr. as well as Mr. Kumar seemed delighted.
>
> "A zebra, you say?"said Mr. Kumar.
>
> "That"s right," I replied. "It is owned by the identical family as the horse." as well as the ass
>
> "The Rolls Royce of equids," stated Mr. Kumar.
>
> "What a wondrous creature," stated Mr. Kumar.
>
> "This one"s a Grant"s zebra," I said.
>
> Mr. Kumar said, "Equus burchelli boehmi."
>
> Mr. Kumar said, "Allahu akbar."
>
> I said, "It"s pretty pretty." (Martel, 2002: 106)

Here Martel wants to claim that actually atheism is additionally a religion. Mentioning the animal"s biology title "Equus burchelli boehmi." is a science devotee"s method to praise the attractiveness of a development, simply the identical phrase such as a Muslim"s "Allahu akbar".

Even with each one of the similarities of his with a religious devotee, Mr. Kumar clearly believes God doesn't occur. The atheistic declaration of his has been said as follows:

> *"There aren't any grounds for going past a logical explanation of truth and no audio reason behind thinking something other than the sense knowledge of ours. A sharp intellect close attention to detail along with a bit of medical understanding will present religion as superstitious bosh. God doesn't exist" (Martel, 2002: thirty four).*

Pi admires the attitude of his as well as Mr. Kumar becomes Pi"s preferred biology teacher. He actually uses zoology as his main due to the mind of Mr. Kumar (Martel, 2002: thirty five). Pi"s buddies in the zoology department are atheists, and also he details the connection of his with them as "never had problems" (Martel, 2002: six). He actually states they're favorable (Martel, 2002: six). It shows he's in a loving and harmonious connection with his atheist friends.

- **Attitude to Agnosticism**

Pi thinks which agnostic question is going to prevent someone from enjoying?a better story? (Martel, 2002: eighty one), and that is the magnificence of divinity that's past the analytic power of explanation. He thinks that while an atheist will at last be faithful to God and also discover the magnificence of divinity in the deathbed of theirs, an agnostic will remain in question throughout their deathly agony (Martel, 2002: eighty one). He thinks that individuals who are extremely reasonable like agnostics will get only the disadvantages since they can't take pleasure in the magnificence of belief.

Pi prefers trust, whether trust in miracle and also the presence of God or maybe the belief in science and also the lack of God. He pities the agnostics? question since it is going to take them to thin air. Later on as he studies religious scientific studies in Canada he is going to befriend with pupils that are agnostics that Pi details as muddled agnostics that didn?t know which method was up, whom had been in the thrall of cause, which

Copyright © 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

fool?s yellow for the brilliant (Martel, 2002: five). Pi regrets the philosophy of theirs though he never has problems with them.

- **Attitude to Excessive Reliance on Reason in Modern People**

The job interview with Pi is believed to be memorable and difficult due to Pi"s remarkable answers relating to the story of his. Pi considers the journey of his as "a awful trip" (Martel, 2009: 367). The staffs claimed he's really impressionistic plus "a tough nut to crack". They don't trust Pi"s story, they believe it's scientifically impossible. They especially disbelieve the presence of the floating algae island as well as the existence of Richard Parker. Regarding this particular, Pi says

> *" In case you stumble at simple believability, exactly what you living for? Isn"t like really hard to believe?.. Don"t you bully me with the politeness of yours! Love is difficult to believe, ask some lover. Life is difficult to believe, ask some scientist. God is difficult to believe, ask some believer. What's the problem of yours with difficult to believe?..I applied the explanation of mine at each moment. Reason is great for obtaining food, shelter, and clothing. Explanation is the absolute best tool kit. Nothing beats reason behind keeping tigers at bay. But be constantly realistic and also you risk throwing out the universe with the bathwater." (Martel, 2002: 375)*

Right here Martel place the interview as in case showing us the argument between being and reason, the same as the argument among postmodernism and modernism. Here Pi states that if someone use far too much of the cause of theirs, they can't take pleasure in the attractiveness of the universe. Pi states that though he depends on the reason of his to endure, applying a lot of motive is able to risk us to squander the magnificence of God"s existence only since the reason of ours is restricted understanding it.

Nevertheless, the Japanese staffs nevertheless sticks in the contemporary narrow mind of theirs and would like a different story that's credible and also may be utilized as a report concerning the sinking of the ship. Pi says

> *"I understand what you would like. You will want a story which won't surprise you. That can verify what you know already. Which won't allow you to see further or higher or differently. You need a dull story. An immobile story. You need dry looking, yeastless factuality." (Martel, 2002: 381)*

Right here Pi describes the narrow head of contemporary individuals which requires reason on a regular basis. He claims that contemporary individuals who apply only reason will reside in a prosaic reality. They waste the magnificence of divinity just since they can't trust it. Right here it's discussed that contemporary individuals just want another story, everyday story of factuality designed to verify the explanation of theirs. They refuse the story of factuality that's beautified with miracle as well as divine intervention.

3. CONCLUSION

All these practices and actions are the manifestation of the philosophy of his that what's crucial is God rather than the religions. Pluralism will help him to get nearer to God and discover the pleasure of divine

Copyright © 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

consciousness. Postmodernism thought conveyed by the key character of the novel implies that all religions are just as true, as what's conveyed by Pi"s pluralism. Pi"s postmodern religious philosophy additionally indicates the admiration to the magnificence of divinity, rather than the blind exercise of religious rituals as well as rites. Pi"s postmodernism additionally says that being affordable; individuals don't need to be antipathy to religions as what's recommended in modernism.

REFERENCES

[1]. Baiasu, Sorin. "Dealing Morally with Religious Differences." Democracy, Religious Pluralism and the Liberal Dilemma of Accommodation. (Ed.), Monica Mukherjee. London: Springer, 2011. pp. 77-101.

[2]. Beneke, Chris. Beyond Toleration: The Religious Origins of American Pluralism. Oxford: Oxford University Press, 2006.

[3]. Bhajanananda, Swami. Harmony of Religion from the Standpoint of Sri Ramakrishna and Swami Vivekananda. Kolkata: Ramakrishna Mission Institute of Culture, 2008.

[4]. D'Costa, Gavin. Catholic Doctrines on Jews and Muslims. Oxford: Oxford University Press, 2014.

[5]. D'Costa, Gavin. Christianity and World Religions: Disputed Questions in the Theology of Religions. West Sussex: Wiley-Blackwell, 2009.

[6]. Hick, John. The Possibility of Religious Pluralism: A Reply to Gavin D'Costa. Source: Religious Studies, Vol. 33, No. 2 (Jun., 1997), pp. 161-166 Published by: Cambridge University Press http://www.jstor.org/stable/20008088

[7]. Horton, John. "Modus Vivendi and Religious Conflict." Democracy, Religious Pluralism and the Liberal Dilemma of Accommodation. (Ed.), Monica Mukherjee. London: Springer, 2011. pp. 120-136

[8]. Martel, Yan. Life of Pi. Delhi: Penguin Books, 2001.

[9]. McGraw, Barbara A., Formicola, Jo Renee. Taking Religious Pluralism Seriously: Spiritual Politics on America's Sacred Ground. Texas: Baylor University Press, 2005.

[10]. Panikkar, Raimon. The Intra-religious Dialogue. New Jersey: Paulist Press, 1999.

[11]. Sharma, Jyothirmaya. A Restatement of Religion: Swami Vivekananda and the Making of Hindu Nationalism. New Haven & London: Yale University Press, 2013. The King James Version of the Hebrew Bible. http://www. davince.com/bible

[12]. Todd, Anne M. Spiritual Leaders and Thinkers: Mohandas Gandhi. Philadelphia: Chelsea House, 2004.

[13]. Vivekananda, Swami. Complete Works of Swami Vivekananda: January 12, 1863—July 4, 1902.http:// cincin na titemple.com/articles/Complete-Works-ofSwami-ivekananda.pdf

Copyright © 2019Authors