

## Chapter VI

### Epilogue (Conclusion)

The term, 'pantheism' is basically philosophical. It means the doctrine that the God and the universe are identical, God is everything and everything is God. Poetic pantheism is one of the varieties of Pantheism which has the deep spiritual and emotional appeal. It depends on the poet's experience of the nature around him. In short, it is an expression of his experience of spiritual feeling through the objects of Nature. There is the same spirit that binds God, Nature, and Human beings together.

The first chapter deals with the 'introduction' to the study. It covers a brief survey of life and works of William Wordsworth and Vasant Sawant. The significance and the objectives of the study have been mentioned. Also, the scope and the limitations of the study are discussed. The approach (method) which is used in the present study is briefly considered. The first part of the II<sup>nd</sup> chapter deals with the concepts of 'pantheism' and 'poetic pantheism.' And the second part deals with the brief survey of critical comments on the poetic pantheism of Wordsworth and Sawant. The chapter III and the chapter IV focus on the critical analysis, interpretation and evaluation of the selected poems of Wordsworth and Sawant with reference to the theme of poetic pantheism. In Chapter V, a comparative perspective of poetic pantheism of Wordsworth and Sawant is attempted . In this chapter, a conscious effort has been made to review the selected poems of Wordsworth and Vasant Sawant in order to define and compare the poets' vision of life. This attempt is made in order to make a comprehensive statement on the poetic pantheism of the two poets. In the comparison, the

following points have been considered : as they emerge naturally from the analysis and interpretation of selected poems.

- 1) poetic pantheism
- 2) coinage (word formation ) of the terms
- 3) sense of colour
- 4) the experience of 'Samadhi'
- 5) the expereince of 'Nadbrahma'
- 6) sense of gratitude towards Nature
- 7) their prayer to Nature and God
- 8) sense of floating
- 9) sense of loss of certain feeling
- 10) choice of words
- 11)sense of suffering inherent in human life
- 12) vision of life.

The entire chapter of the comparative perspective is based on the comparison of the two poets in the context of the points mentioned above. This has helped to obtain a comprehensive view of the poetic pantheism of the two poets.

In the context of the comparative study of the literary works, C.J.Jahagirdar says:

“तौलनिक साहित्याभ्यासाचा एक विस्तृत वर्णपट मांडला तर त्याच्या एका टोकाला अत्यंतिक संस्कृतीविशिष्ट (Sic) असल्याने तुलनेस अयोग्य असे घटक

सापडतील तर दुसऱ्या टोकाला तुलना अशक्य किंवा भुसभुशीत करणारे वैश्विकतेचे घटक सापडतील. या दोन्ही टोकांमध्ये असणारी जागा हे तौलनिक साहित्याभ्यासाचे खरे क्षेत्र होय. यामधल्या भूमीवरच तौलनिक साहित्याला आपला आवश्यक असणारा चेहरामोहरा सापडू शकतो. (जहागीरदार, १९९२ : १२).“

This significant dictum of comparative literary study is at the back of the entire design of the present study. Another important principle of comparative study given by Jahagirdar is as follows:

“तौलनिक साहित्याभ्यासात अंतर्भूत असणारे प्रमुख संकल्पनात्मक घटक म्हणजे तौलनिक साहित्याची व्याख्या व व्याप्ती, आशयसूत्र, सिध्दांत (Thematics), प्रभाव, स्वीकार, पुनरुज्जीवन, वाङ्मय प्रकार सिध्दांत, वाङ्मयीन चळवळी, संप्रदाय व कालखंड, अनुवाद मीमांसा, संरचना व शैली आणि तौलनिक वाङ्मयेतिहास हे होत. या सर्वच घटक संकल्पनाची मांडणी भारतीय प्रस्तुतेच्या संदर्भात *तात्वीक* व *उपयोजित* (Italics Mine) पातळीवर ज्याप्रमाणात होईल त्या प्रमाणात तौलनिक साहित्याभ्यास खऱ्या अर्थाने भारतीय ठरेल. (Ibid : 13)‘

An attempt has been made to conduct the study in the light of the principle of comparative literature mentioned above. Margaret Charterjee remarks “Comparative studies take their stand on the appreciation of otherness and the delightful discovery of what is akin (Dev,1989 : forward VII).” The present study is based on this dictum of comparative literature. A comparatist necessarily requires a ‘bifocal vision’. We need to look closely and at the same time we need long sight also. An attempt is made to

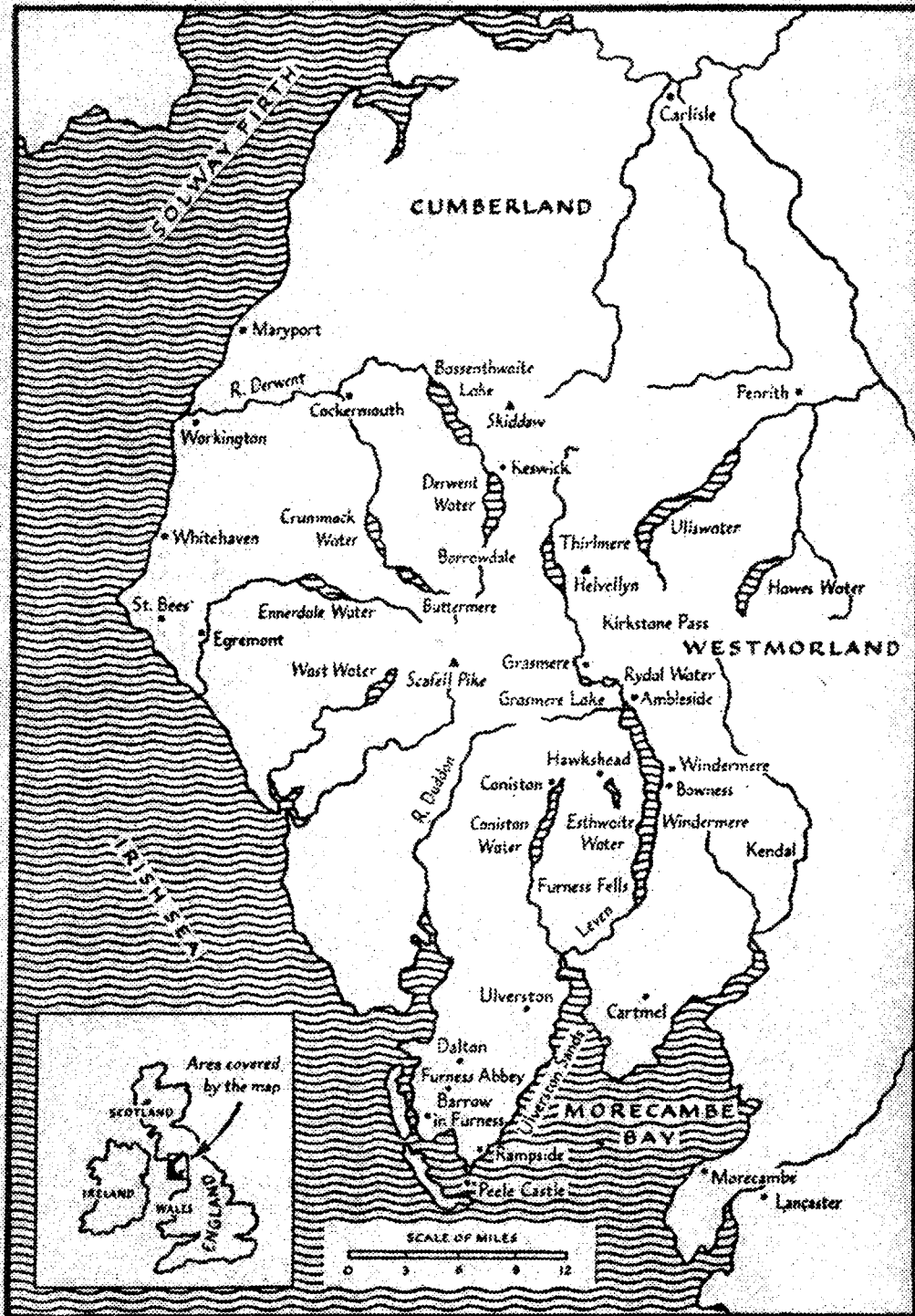
conduct the present study according to this dictum of comparative studies.

J. Wach says that "Neither religion nor philosophy nor literature can be comparative. It is our study of these subjects that is such (Dev,1989: forward1)." In this context, the present study reveals that both William Wordsworth and Vasant Sawant approach Nature with the same feeling of poetic pantheism though they belong to two different cultures, languages traditions, periods and nations. In this context, Amiya Dev's remark is very significant . He says, "The best system is naturally the one that emerges from our actual thematic encounters that is what I would designate as the thematology or 'Vastutattva' from below . But that can be arrived at only after a lot of research biliterary, trilaterary or more (ibid:238)" The present study, as Amiya Dev expects, is 'biliterary' (interdisciplinary) and 'thematic' One. of the universal spirit in all the objects of Nature, including human being Human life is always in a flux and yet there has always been something that has never changed. It is man's relationship with Nature and God that has been a permanent subject of human contemplation. This 'relationship' has been the subject of investigation and study of the poets, prophets and scientists alike. This is the central theme of all religions and all faiths of the world. William Wordsworth and Vasant Sawant, with their poetic pantheism, have tried to reveal the relationship among Man, Nature and God. It is their *faith* in the existence of the universal spirit in all the objects of Nature, including human being, along with the element of inherent human suffering that constitutes the moral, spiritual and poetic vision of William Wordsworth and Vasant Sawant. It is this vision that leads us to the concept of 'World Literature'.

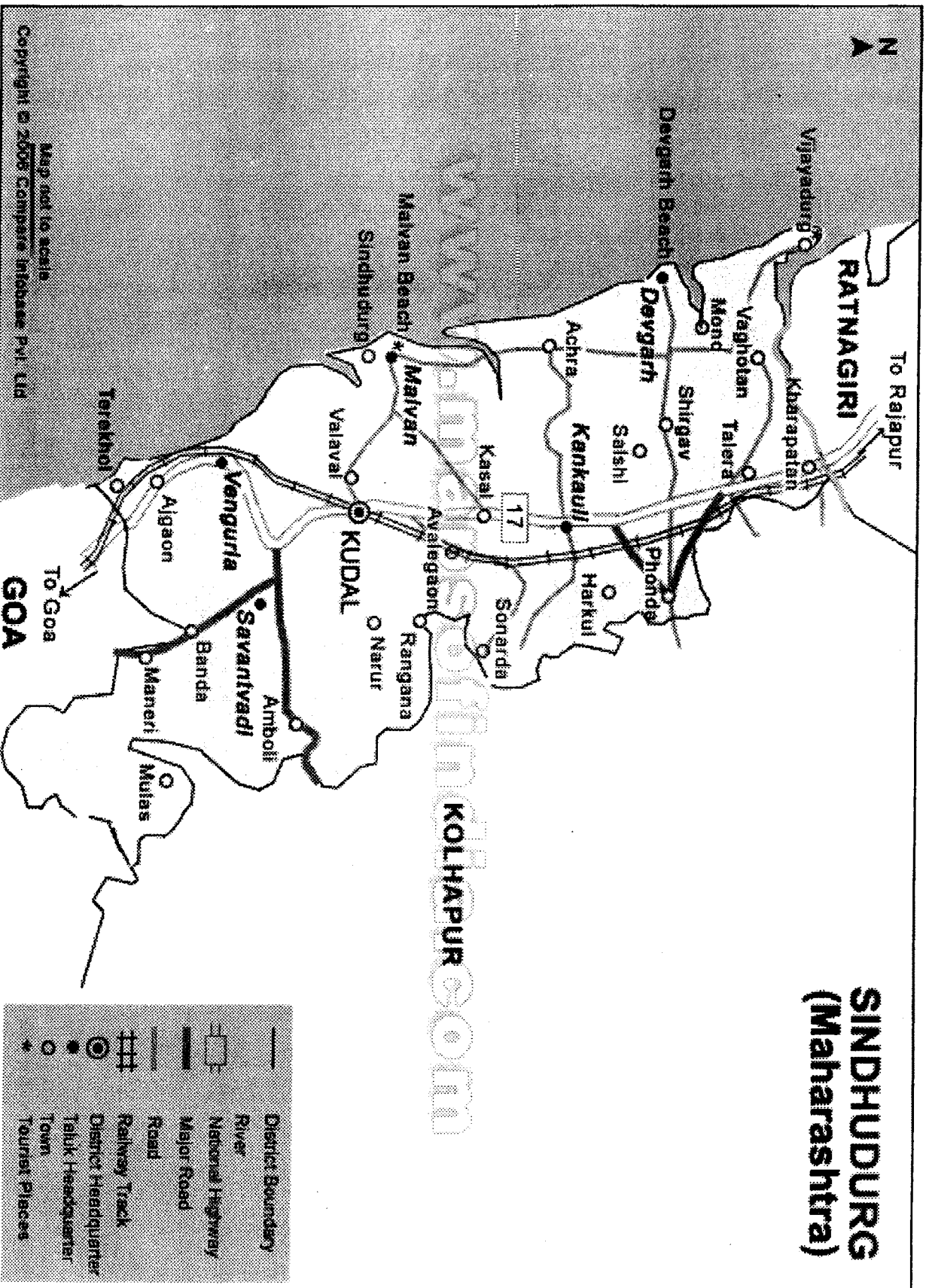
**References:**

- 1) Dev, Amiya Das Sisir Kumar ed(1989) '*Comparative Literature' Theory and Practice*' , Delhi: Allied publishers in association with Indian Institute of Advanced study Simla.
- 2) Jahagiradar, C. J. ed (1992), '*Taulanik Sahityabhyas' Tatwe Aani Disha*', Kolhapur: Saurabh prakashan.

# MAP OF THE LAKE DISTRICT



# SINDHUDURG (Maharashtra)



Map not to scale  
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