

CHAPTER - VI

CONCLUSION

## CHAPTER-VI

A parallel study of the treatment of Nature in the selected poems of Balkavi and Shelley enables us to note the similarities and differences in them. This research work in brief has been designed to cover specific area of literature and twenty famous Nature poems of Balkavi and Shelley. In the first chapter nature and motives of comparative study of literature have been discussed so that we can understand the nature and purpose of the present research work which is a comparative study. In the second chapter, the role of Nature in the lives and principal poetic works of Balkavi and Shelley are discussed in brief. In this chapter we know when and why these poets turned towards Nature and established deep kinship with her. In the third chapter we have considered the movement of romanticism as a literary background to both Balkavi and Shelley. In the same way the meanings and features of romanticism, the impact of romanticism upon the English and Marathi poetry, and 'return to Nature' as one of the salient features of romanticism which proved the major source of inspiration and imagination to all romantic poets in English and Marathi, have been discussed in detail.

The fourth and fifth chapters are the core parts of the research work. In the fourth chapter the poems selected for comparison have been critically analysed to note the description

of various objects of Nature while in the fifth chapter the various objects of Nature painted in the selected poems of Balakavi are compared with the similar objects of Nature depicted in the selected poems of Shelley.

In this final chapter my main objective is to attempt in a more direct and specific way the comparative study of the treatment of Nature in the selected poems. In the comparative study of the treatment of Nature we come across the following similar or common features in the selected poems of Balkavi and P.B. Shelley.

1) LOVE AND ADMIRATION OF NATURE:

One of the characteristic features of the treatment of Nature in the selected poems is love and admiration of Balkavi and Shelley regarding the various objects of Nature. They are often seen talking in these poems to Nature-objects, as to some human companions and seek joy and pleasure in them. They have depicted very enchanting and lively picture of the various objects of Nature. Therefore, both Balkavi and Shelley are considered as the great lovers and admirers of Nature.

Balkavi's love and admiration for Nature can be seen almost in all the poems selected for comparison. In the poem 'Anandi-Anand' he is seen dancing with all the objects of Nature for he sees the expression of emotions in them. In

'Phulrani' he describes his love for the flowers and the sun through the image of a wedding ceremony of Phulrani and the sun. In 'Shravanmas' he describes the beauty of Nature in the month of Shravana and portrays the beautiful picture of green fields, the glittering of the sunlight, the beautiful and attractive colours of the rainbow, the beauty of the cloud, the beauty and fragrance of the flowers such as 'Kewada', 'Chaffa', and 'Paarijat' etc. In 'Sandhyarajani' he weaves a fanciful love-stories of the sun and the west direction and the moon and the night. In 'Meghancha Kapus' and 'Paaus' he gives us the fascinating picture of the clouds in the sky and says that the clouds are so beautiful that he cannot describe them properly:

' रंभे ते                      नच येती वर्णायते ।  
सुंदरता                      मम त्याची भुलवी चित्ता. '1

In the next poem 'Audumbar' he depicts the lively scene of Nature while in 'Bharadwajas' he loves and appreciates the bird and addresses it as the lord of forest:

' भारद्वाजा, विहगा माझ्या तु वनराजा खरोखरी,  
हिरवा मांडव सुष्टीदेवता तुजसाठी हा रम्य करी. '2

In all these poems Balkavi is seen appreciating and enjoying the beauty of Nature. So it is right to say Balkavi is the great lover and admirer of Nature.

P.B. Shelley, like Balkavi, had deep and passionate love of Nature. His poems selected for comparison contain a

profusion of Nature-pictures, some of which are remarkable for their vividness and sensuousness. The colourful and glittering picture of the sunrise in the poem "Lines Written Among the Euganean Hills" is one of such poem. In 'A Dream of the Unknown' he describes a variety of fragrant and beautiful flowers which arouse our senses of sight and smell, too. In 'To Jane: The Recollection' Shelley gives a remarkable picture of peace and serenity of the selected scene of Nature. Not only are we given the vivid images of the pine trees standing still and the waves of the ocean half-asleep, but we also get striking pictures of the reflections of the sky, the trees and the sun seen in the pools by the side of which Shelley and his companion pause. The dazzling colours of natural scene and sight are also to be noticed in 'The Sensitive Plant'. In it he gives the description of a beautiful garden as,

"All rare blossoms from every clime

Grew in that garden in perfect prime"<sup>3</sup>

His description of the beautiful flowers in the poem reveals how his senses reacted to the external beauty of the Nature. The poems 'Ode to the West Wind' and 'The Clouds' are also characterised by exquisite Nature-imagery. All these poems mentioned above show Shelley's love and appreciation for the various objects of Nature. Shelley, like Blakavi, finds joy in Nature and gets delighted. His heart dances with joy to hear the music of the skylark as did the heart of Balkavi at the sight of Bharawaj or at the sight of the objects of Nature painted in 'Anandi-Anand'. In short, the treatment of Nature

in the selected poems of both Balkavi and Shelley is one and the same..

Another important feature of their love and admiration for Nature is that both Balkavi and Shelley loved the indefinite and changeful in Nature. This enables them to describe the scenery of Nature better than any other romantic poets in Marathi and English poetry. Balkavi's love for the indefinite and changeful in Nature can be well seen in the poems 'Phulrani', 'Shravanmas' and 'Paaus'. In 'Phulrani' the wind is first seen making the green fields sway slowly from side to side, then arousing the feelings of love in the flower, then dancing with the other objects of Nature and finally playing the music with its pipe and producing melodious music. In this poem Balkavi also portrays the pictures of the flowers, the sun, the birds, the stream and dew-drops. The poems 'Shravanmas' and 'Paaus' also describe his love for dynamic or changeful in Nature. In 'Shravanmas' the picture of Nature seems very deceptive because the moment he sees the cloudy dark sky, soon it gets dissolved and rain starts along with a bright flash of sunlight which makes beautiful the total surface of the sky. In the poem 'Paaus' the colourful picture of cloud appeals to our senses too but when the wind moves the cloud on the either side, they suddenly get dissolved and come down on the earth in the form of rain.

Shelley loved indefinite and changeful in Nature, too. his love for dynamic and indefinite in Nature can be seen in his description of the approach of the gale in the 'ode to the West Wind', where the west wind is first seen driving the dead leaves before it and scattering the living seeds, then bearing the clouds on it, next awakening the Mediterranean from his sleep, and finally making its force felt by the sea-plants at the bottom of the Atlantic. Shelley gives us an abundance of pictures of the land-scape, sky-scape and sea-scape in the first three stanzas of the poem. The poem 'The Cloud' also shows his preference for the shifting and changing scenery of Nature. This poem contains a series of pictures of the activities of the cloud. Here Shelley makes the cloud recount its cyclical journey from the sky to the earth and back once more to the sky". The poem is composed as a series of pictures depicting the various activities of the cloud, which shows Shelley's love for the indefinite and changeful in Nature.

## 2) THE HEALING INFLUENCE OF NATURE:

Besides their love for sensuous beauty and changing aspects of Nature both Balkavi and Shelley have depicted their belief in the power of Nature to soothe the human heart. Balkavi's belief in the healing power of Nature is best illustrated in the poems 'Anandi-Anand' 'Shravanmas' and 'Paaus' In the former poem he represents his child-like delight at the sight of the expression of emotions in the various objects of Nature whereas in 'Shravanmas' he says that the month of

Shravan has power to bring delight to the mind of man because the Nature appears very lovely and lively in the month of Shravana:

'श्रावणमासी हर्षं मानसी हिरवळ दाटे चोहीकडे.'<sup>5</sup>

His belief in the power of beauty and fragrance of different flowers blossomed in the month of shravan to make distressed people like him happy in the following lines.

'सुवर्णचम्पक फुलला, विपिनी रम्य केवडा दरवळला,  
परिजातही बघतं भारोष मनीचा मावळला ।'<sup>6</sup>

The poems 'Paaus', 'Phulrani' 'Sandhyarajani' also illustrate his belief in the power of Nature to soothe the human heart.

Shelley was also a believer in the healing power of Nature on human mind. In the 'Lines Written Among the Euganean Hills' he undoubtedly draws comfort from his contemplation of the natural scene around him and also from his fanciful description of an imaginary island where he, and those he loves, might lead a happy and carefree life. In the poem 'The Recollection' he gives expression to the profound pleasure he obtained from proximity to Nature. In it the poet expresses the deep and lasting impression of calmness and serenity of Nature which penetrates to the very depth of his soul. Even we can experience the perfect calm which Shelley and his companion experienced in these surroundings. It seems that it is in this poem that Shelley has given the finest expression to his belief in the power of Nature to soothe human heart.

In short, both Balkavi and Shelley treated Nature as the power which brings calmness to the mind and heart of man.

### 3) IMPERSONATION OF NATURE:

Impersonation of Nature is the remarkable feature of the treatment of Nature in the selected poems of both Balkavi and Shelley. Impersonation of Nature means the power of conceiving each separate object of Nature as possessing a distinct individuality of its own. Balkavi's power of impersonations of various objects of Nature is best illustrated in the poems 'Phulrani', 'Sandhyarajani' and 'Anandi-Anand'. In the former poem he personifies the wind, the flower, the birds, the stream the stars, the earth, the sun and dew drops as separate, living entities and points out the various activities of them. In 'Phulrani' he conceives the flower and the sun as a girl and boy and weaves a fanciful love-story as well as wedding ceremony of them. In 'sandhyarajani' he personifies the sun, the west direction, the moon, the stars and the night as lovers and expresses their love-feelings. In 'Anandi-Anand' nearly all the objects of Nature are personified which are seen expressing their emotions of joy to make the world happy one.

Like Balkavi, Shelley too, has personified the various objects of Nature in the poems selected for comparison. In 'ode to the West Wind' he addresses the west wind as if it were a living personality who can hear him. He also personifies

the Autumn and describes the west wind as the breath of Autumn's being"<sup>7</sup> what he means is that the west wind is the omnipresent spirit of Autumn. In 'The Cloud' Shelley personifies the cloud as a separate, living entity and makes the cloud tell its own lifestory, so that the poem becomes an autobiography of the cloud. His capacity to give separate and independent life to the various objects and forces of Nature is known as Shelley's myth making power. Not only the cloud but the thunder and lightning are also personified. In the similar way the sun is personified with 'Meteor eyes' and the moon is personified as a round faced girl carrying bright, silvery light. In the poem 'To Night', the night is personified and regarded as living entity Conscious of its own existence and of the existence of the others. 'The Sensitive Plant' also illustrates Shelley's ability of impersonation of Nature.

In short in the selected poems of both Balkavi and Shelley we get impersonations of Nature.

4) A NOTE OF SUBJECTIVITY OR PERSONALITY IN THE EXPRESSION OF NATURE:

Both Balkavi and Shelley have mingled their own personality in the objects of Nature. In his poem 'Parava' Balkavi compares his personal life with the life of the bird, Parava, and says that his own personal life is worse and more desperate than the sadness of the Parava:

' दुःखनिद्रा ती आज तुम्हा लागे,  
तुम्ही जगही निद्रिस्त तुम्हा संने.

फिरे माझ्या जवतात उष्ण वारे,  
तुला त्याचे भानही नसे वारे ।<sup>8</sup>

The description of the barren land, darkness and fear in 'Khedyatil Ratra' also suggest lonely and sad life of Balkavi. Like Balkavi, Shelley, too, has expressed his personal life in the poem 'ode to the West Wind'. In the fourth stanza of the poem he discovers an affinity between himself and the west wind. and says us that, as a boy, he possessed the same qualities as the west wind possesses. But now misfortunes have crushed him and he is in a pitiable condition. He appeals to the west wind to come to his help and to lift him as a wave, a leaf, a cloud:

"Oh lift me as a wave, a leaf, a cloud,  
I fall upon the thorns of life".<sup>9</sup>

The lines are characterised by an intensity of emotion, and show a complete abandonment of self on the part of the poet. We have here the forlorn wail of the poet. However in the last lines of the poem he expresses his vision of future that this period of misery and suffering will surely come to an end through the objects of Nature, such as winter and spring season: "If winter comes can spring be far behind?"<sup>10</sup>

In the next poem 'To a Skylark' there is an intensity of feeling through out the poem. In short both Balkavi and Shelley have expressed their feelings, emotions and personalities through the objects of Nature.

##### 5) NATURE-IMAGERY

The abundant use of Nature imagery is a characteristic feature of the treatment of Nature in the selected poems of

both Balkavi and Shelley. Almost all their <sup>poems</sup> abound in remarkable, vivid and sensuous Nature-imagery. In Balkavi's poetry we have beautiful and enchanting picture of various images of Nature. In the poem 'Anandi-Anand' he depicts the picture of the wind accompanied by delight, the colourful cloud, the golden rays of the sunlight, smiling flowers, blushing evening, the blue sky, the gently flowing streams, the swaying plants, the song birds, the buzzing black bees etc, and finds joy in the company of them. In 'Shravanmas' he portrays a panoramic picture of Nature which brings a great delight to the mind of the poet. In the poem 'Khedyatil Ratra' the images of Nature such as barren land, howling jackets, prating of the ghosts, deep darkness create a fearful atmosphere. In the poems 'Phulrani' 'Sandhyarajani' 'Audumbar' 'Meghancha Kapus' Shelley uses the abundant Nature-imagery to express his feelings and emotions.

Shelley, like Balkavi, depicts the vivid and sensuous Nature-imagery in his poems. His 'A Dream of the Unknown' describes the profusion of variety of flowers. The second, third and fourth stanzas of the poem abound in the names of flowers, which, with their varied colours and odours, appeal to our senses of sight and smell. In 'A Widow Bird Sate Morning' the images of nature such as wintry bough, Frozen wind, freezing stream, bare forest etc. present the picture of wintry

desolation. In 'The Recollection' Shelley gives us a remarkable picture of the peace and serenity of a selected scene of nature not only are we given vivid images of the pine trees standing still and the waves of the ocean half-asleep, but we also get striking pictures of the reflection of sky, the trees and the sun, seen in the pools by the side of which Shelley and his companion pause. The colourful and glittering picture of the sunrise in 'Lines Written among Euganean Hills' is also remarkable for its vividness and senseuousness. In the poems 'Ode to the West Wind', 'The Cloud', 'To a Skylark', 'To The Moun', etc. we have striking pictures of Nature-imagery.

In short, the poems selected for comparison contain beautiful, vivid, sensuous and remarkable Nature-imagery.

#### NATURE SYMBOLISM:

Besides the use of Nature-imagery, We have plenty of Nature-Symbolism in the poems selected for comparison. Both Balkavi and Shelley have treated various objects of Nature as the symbols for expressing their thoughts and emotions. In Balkavi's 'Phulrani' we have the picture of love-story of the 'Phulrani and the sun. However the Phulrani here is not mere the flower bed the symbol of the mind of girl or woman. It symbolizes the development of woman's mind from her childhood to marriage. The poem 'Khedyatil Ratra' which represents the fearful picture of the atmosphere during the night has also a

symbolic significance. The various objects of Nature treated in the poem such as the barren land, the darkness, the howling of the jackals, etc. symbolise the lonely and sad life of Balkavi. The bird Parva in the poem 'Parva' is also the symbol of Balkavi's personality in the later stage of his life. The poem 'Audumbar' symbolizes the journey of Balkavi's life from happiness to unhappiness, hopes to despair. Here the green plains and the gentle flowing stream are the symbols of his happiness or hopes while the rough circuitous path leading towards the black pond is the symbol of unhappiness or sadness of Balkavi's life. The tree of Audumbar also stands as the symbol of the last stage of his life. In short, Balkavi's Nature poetry possess a symbolic significance.

There is a plenty of symbolism in the poetry of Shelley, too. In the poem 'Ode to West Wind' Shelley reads several symbolical meanings in the west wind. First and foremost, Shelley sees the west wind as a symbol of destruction and preservation, decay and regeneration, death and resurrection. Actually, the west wind destroys the dead leaves and preserves the living seeds. But to Shelley's mind the west wind appears as the destroyer of the old order and preserver of the new. The west wind, therefore, becomes a symbol of change or mutability, which destroys yet recreates all things, while the leaves and seeds symbolise for him all things, material and spiritual, that are ruled by change. Secondly Shelley regards the west wind as a symbol of mourning. The sound of the west

wind passing through the forest is melancholy or mournful. Thirdly, west wind is the symbol of Shelley's own personality. Finally, the west wind is regarded as a symbol of the powerful and forces that will bring about the Golden Age of Mankind. Like the west wind the skylark, the cloud, the sensitive plant, a widow bird, the moon have symbolic significance.

In short, both Balkavi and Shelley treated nature as the symbol of their emotions thoughts and ideas.

The point to be noted here is that the treatment of Nature in the selected poems of Balkavi and Shelley to a great extent, is one and the same. There are some difference, too, in the treatment of the concept of Nature in their poems. For instance, Shelley idealises Nature in poetry and sees inter-linking of Nature through perception of divine spirit passing through them all, while Balkavi imagines the Nature as rich treasure of pleasure. The description of Nature in Shelley's 'ode to the west wind' 'The Cloud' etc. is scientifically correct and acceptable. While the description of Nature in Balkavi's 'Phulrani' 'sandhyarajani' is highly imaginative and scientifically it is not acceptable. Shelley loves familiar, indefinite as well as wilder and vaster objects of Nature, while Balkavi loves only familiar and dynamic objects of Nature. Shelley finds joy and some philosophical ideas in Nature, while Balkavi only beauty and joy. Shelley intellectualises and spiritualizes Nature while Balkavi

beautifies nature while Shelley treats Nature on conscious level, Balkavi through senses. Shelley's descriptions of Nature are vague, unsubstantial, those of Balkavi are imaginative but concrete, with a clear and more firm outline.

Whatever may be the differences in their treatment of Nature, there is no denying the fact that both of them were the great devotees of Nature. By the way of conclusion it can be stated that the differences in their treatment of Nature may be attributed to the different ages, difference national tradition, and different social and personal backgrounds which they belonged. Here we can conclude that the treatment of Nature in the selected poems of Balkavi and Shelley is to a great extent one and the same. Both Balkavi and Shelley have composed Nature poetry under the influence of Nature and came to be known as the greatest Nature poets in Marathi and English poetry respectively.

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