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A COMPARATIVE STUDY OF NATURE IN WORDSWORTH'S *DAFFODILS* AND BAALKAVI'S *ANANDI ANAND GADE*

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Abstract:-Comparative study has been a wider area for research and application opportunities. It is a recently developed approach to literature. The concept of comparative study of literature is a consequence of the comparative methodology adopted in various fields of human interests. The evolution of the word *comparative* in this context can be traced in the academic circles of Europe in the first quarter of the 19th century. The concept of comparative approach had another background consisting in the critical attempts at assessing literatures of European nations. The other international development which can be juxtaposed with comparative studies is the process of colonization. The European nations came in contact with the cultural and creative world of the colonized nations, giving rise to the interpretation of literatures through comparison. William Wordsworth and Baalkavi in spite of many differences share several dimensions which can be taken up for comparison. Wordsworth and Baalkavi have the similar theme of nature and its inherent pleasure. Both the poets found in nature an intrinsic harmony.

Keywords: Comparative studies, comparatists, colonization, literature without walls.

INTRODUCTION :

Comparative study is a two-hundred-year old approach to literature. The concept of comparative study of literature is a corollary of the comparative approach adopted in the fields of science, law and philology. The evolution of the word *comparative* in this context can be traced in the academic circles of France in the first quarter of the 19th century. The concept of comparative approach had another background consisting in the critical attempts at assessing literatures of European nations. The other international development which can be juxtaposed with comparative studies is the process of colonization. The European nations came in contact with the cultural and creative world of the colonized nations, giving rise to the interpretation of literatures through comparison.

'Comparative literature', in H.M.Posnett's words means, 'the general theory of evolution, the idea that literature passes through stages of inception, culmination and decline'¹ In other words the comparative approach to literatures brings in the comparatist an awareness of the processes behind the evolution, climax and decay of literature. Rene Wellek was of the opinion that comparative literature will study all literature from an international perspective, with a consciousness of the unity of all literary creation and experience. It means the comparative approach to literature takes it for granted that the writers share a lot which goes into the making of their creation which crosses their regional, national and cultural barriers. B.K.Dass says 'the simple way to define comparative literature is to say that it is a comparison between two literatures. Comparative literature analyses the similarities and dissimilarities and parallels between two literatures.'² Thus, comparative literature is a study of literature without walls. What comparative study does is it attempts at finding out different ways of understanding literature. Comparison becomes a medium of getting familiar with two or more literatures, languages, cultures, genres, writers and a host of other things. To top it all, comparative literature undermines the very belief that literature is absolute by emphasizing the universality in different literatures. The essence of comparative approach to literature is that human sensibilities are uniform, regardless of the milieu which moulds them. In this way comparative study is a democratic

and moreover a humanitarian approach to the interpretation of literature. In a nation as multilingual and multicultural as India has been the importance of comparative approach can be immediately felt. And to be honest the 21st century scenario of the global village allows a considerably suitable aura for comparative literary studies.

The Poems:

William Wordsworth and Baalkavi in spite of many differences share several dimensions which can be taken up for comparison. Wordsworth was under a huge impact of nature and its power. He believed nature to be a teacher. Having lost his mother at a tender age, Wordsworth took recourse to nature through his sister Dorothy's initiation. Baalkavi too was a worshipper of nature. He wrote the first ever poem of his life *Van-mukund* which celebrates nature and its power. Baalkavi too was influenced by his sister, who introduced him to the wealth of Sanskrit literature. Thus, both the poets exhibited their preoccupation with nature. In other words nature in their poetry becomes a leitmotif.

Wordsworth's *Daffodils* was written in 1802 & published in "Poems" in the year 1807. The poem is an exemplification of the poetics of Wordsworth. As decided by Wordsworth³ the poem presents a commonplace theme of flowers in nature with an uncommon touch. The first three stanzas in this four-stanza poem celebrate the splendour of daffodils and in the fourth stanza we are introduced to the poetics of the poet. The Romantic poetry was a reaction to the one hundred year rule of Neo-classicists. Thus, the poem glorifies nature and directs the readers to the immeasurable pleasure therein. The poem begins with a comparison between a piece of cloud and the poet. The poet wandered like a cloud. He came upon a stretch of land full of golden daffodils. The sight of the daffodils was entirely unanticipated, hence it was more pleasant. Wordsworth, during his semi-orphan time, envisaged nature to be his second mother. As a result, he felt it was a crowd of daffodils, a personification. In the second stanza Wordsworth makes a comparison between the mesmerizing daffodils and the stars twinkling in the Milky Way. It means there were countless number of flowers as there are stars in the galaxy. The simile is quite significant since human failure to comprehend the expanse of the galaxy and the possibility of the existence of other such galaxies. In other words, we are not able to perceive the value of natural wealth. The third stanza displays the helplessness of the poet as to how much wealth the sight of daffodils had for him to enjoy. The fourth stanza in the poem is almost like the base on which the superstructure rests. It is here that we come to know about how Wordsworth conceived poetry. In his own words, 'Poetry is a spontaneous overflow of powerful feelings recollected in tranquillity'⁴. We can see passage of time between the third and the fourth stanzas. So, some time passed by after Wordsworth saw the daffodils. It was on one occasion as he was either in a vacant or pensive mood that he remembered the beautiful daffodils. The memory of the flowers flashed upon his mind like a lightening. The inward eye is the imagination of the poet. And the sudden memory of the daffodils created in him the same kind of experience which he had had some time ago. Consequently, the poet's mind was filled with pleasure and it danced with the daffodils in imagination.

Baalkavi's *Anandi Anand Gade* is a poem of five stanzas. The first two stanzas bring out the omnipresence of bliss. They depict the presence of bliss inside out. The poet says that the human world is imbued with pleasure. The bliss is carried all around by the gentle breeze. The golden sunlight and the twinkling stars exude happiness. The evening comes with singing a song. The clouds in the sky double the pleasure of the earth by sustaining life. The third stanza shows the curious stars at night trying to search for pleasure. They get a reply that it is within them as it is without. The stanza number four depicts the spring flowing at its own speed and the dancing climbers on the trees. There are singing birds perched in the trees and a beetle hovering over a fully-blown lotus concretizing the abstract pleasure. The last stanza in the poem is a turn in the thought. The poet says that although there is pleasure everywhere, it is not compatible with selfishness. In the world of egoism people cry. How can they get bliss? It divorces self-centred minds. Baalkavi reassures that when envy and jealousy depart, bliss arises. The contrast between the two opposing emotions in human life actually emphasizes the significance of bliss.

The Comparison:

In the above mentioned poems Wordsworth and Baalkavi have the similar theme of nature and its inherent pleasure. Both the poets found in nature an intrinsic harmony. The juxtaposition of the natural harmony with the chaotic world of human beings is felt in both the poems. Wordsworth couldn't realize his first love and Baalkavi didn't have a fruitful marital life⁵. Their personal lives were tainted by dissatisfaction and woe due to demises and estrangements. They had fully realized the relativity of pleasure in human world. Therefore, both of them turned to nature for absolute pleasure. In other words there is a contemplation of human nature and glorification of nature without in both the poems.

However, there are some dissimilarities in these poems. Wordsworth celebrates the bliss he experienced at the sight of the daffodils. He was not able to understand how much happy he was to see this hypnotizing scene. The poet was stunned by what he was seeing there. The mind of the man with limitations can't sense the natural essence. Wordsworth says that he was happy to see the daffodils, since he couldn't help to be anything else. We come to know that he comprehended the bliss of the daffodils only after some time passed by and he experienced solitude. In *Anandi*

Anand Gade Baalkavi stresses the presence of bliss everywhere. He takes the readers to different places of nature to show happiness. Although nature cherishes pleasure, the world of human beings can't be free of different flaws, corrupting the human nature. The last stanza in this poem changes the major tone. It brings us aware of the fact that where there is egoism there is no pleasure. The philosophy is that all humans are equal, regardless of their religions, races and regions. But the man-made barriers divide the world of humans, which comes in contrast with the integrity of the natural world. Besides, William Wordsworth had the intention of making the commonplace daffodils into a strange poetic experience. Baalkavi didn't seem to have such an intention. Another point of difference is that Wordsworth weaves the quintessence of the entire Romantic poetry towards the end of *Daffodils*. Baalkavi hasn't disclosed any poetics as such in his poem. However, he makes a contrast between pleasure and sins like envy and jealousy. He underlines that where there is narrow-mindedness there can't reside happiness. Happiness arises in human beings, when they are as indiscriminate as nature is towards one and all.

Considering these similarities and differences, it can be concluded that both Wordsworth and Baalkavi had a longing for pleasure in view of their personal miseries. They discovered absolute pleasure in nature, which was made tangible in their poetic creations. The readers are thus pleased by the poetic portrayal of happiness and by the reminder of nature's insatiable bliss.

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