

A Comparative analysis of Trilogy : Nirala (Hindi), Bharathidasan (Tamil) and Shelley (English)
(त्रयी का तुलनात्मक विश्लेषण: ननराला, भारतीदासन और शेल्ली)

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Every nation has its own culture. This culture is reflected in its literature. In spite of differences in cultural and literary patterns, one can find basic human emotions and humanitarian values embedded in the literatures of the world. Literature reflects life. A poem expresses the thoughts and emotions in words. A good poem should not convey everything explicitly. Poetry is the highest form of literary expression. The Hindi poet Nirala says “ Time kills poets but poetry succeeds and transcends time “. The English poet Coleridge remarked that “ Poetry is an activity of the imagination, idealizing the real and realizing the ideal ‘. According to Shelley “ Poets are the unacknowledged legislators of the world”. They represent humanity.

Three poets Nirala (Hindi), Bharathidasan (Tamil) and P.B.shelley (English) are well known poets writing with deep social concern thereby establishing themselves as revolutionaries and rebels by nature, so as to fight for liberty of the individual and society. All the three had a great concern for the current social, moral, cultural and political issues raising their voice against social evils with the sole intention of giving proper solutions.

Let me give a very brief introduction about these three poets. Suryakanth Tripathi “Nirala” is one of the most significant poets of modern Hindi literature. “ Nirala” means “Being Unique (or) Peculiar (or) extraordinary, which is the name given by the people who adored his works very much. He was born in 1896 at Medinpur in WestBengal but his family had root in Unnao, UP state. He was educated in the Bengali medium. However after passing the matric exam he continued his education at home by reading Sanskrit and English literatures.

Nirala was not only a poet but also a novelist, story writer and essayist and also drew many sketches. He wrote strongly against social injustice and exploitation. He is one of the very few writers in Hindi literature who is admired and respected by almost all, across all divisions. Nirala pioneered the chayavad (A Romantic movement in Modern Hindi poetry or Romanticism) along with Jayasankar Prasad, Sumithranandan Panth and Mahadevi Varma. His poems PARIMAL (Fragrance) and ANAMICA (Nameless) are considered the original chayavadi literature. He was unrecognized during his life. His poetry revolutionary for his time, often was remained due to its unconventional nature. He voiced his protest against exploitation through his verses. He combined vedantha, Nationalism, Mysticism and Love for nature, puranas and contemporary social and political

problems in his literature. He initiated the use of blank verse in his poems very first time in Modern Hindi poems. His thinking was influenced by Sri Ramakrishna Paramhansa and Swamy Vivekananda and the literary field by Madhusudan Dutt. He was also known as the Tagore of Hindi literature.

Bharathidasan was the disciple of the great Tamil poet Subramaniya Bharathi. Hence, the original name Kanaka Subburathinam was rechristened as Bharathidasan. He was born at Pudhucherry in 1891. He was a 20th century Tamil poet and rationalist whose literary works mostly dealt with socio-political issue. He received education in Tamil grammar, literature and Siddhanta-Vedhanta under well known scholars. He later attended college Calve located in Pudhucherry. In 1909 he was introduced to Subramaniya Bharathi and his interactions with the Mahakavi had a major impact on him. He initially served as a Tamil teacher in the French territory of Karaikal. He actively participated in the Independence movement and he was a strong supporter of the ideologies of Periyar. Bharathidasan was conferred with the title of "Puratchi Kavigyar" (Revolutionary Poet) and also he was honoured with Sahitya Academy Award in 1970 for his play "Pisiranthaiyar".

Shelley (Percy Bysshe Shelley) is an English poet of the Romantic movement born in 1792 at Fieldplace, Warnham, Sussex. Shelley had been a rebel even from his schooling. After schooling he was sent to University college at Oxford in 1810. During his stay in the college he published a pamphlet entitled " The Necessity of Atheism " and got it circulated among all the Oxford dignitaries. In this pamphlet he along with his friend Hogg vehemently denounced Christianity as a tyrannical force. The pamphlet created anger. Both Shelley and Hogg were expelled from the college. His ideas came to him not from the world around him, but from his determination of visions. His poetry is not emotions recollected in tranquillity, but it is fervent emotion outpoured in a gush and nothing else. He was perfectly sincere without any thought of self and had the instinct of Universal benevolence and possessed a radiant faith. In his concept of perfection, socialism and humanism, he was greatly inspired by Godwin's "Political Justice"

Shelley did underline the necessity for equality of Men and Women and also propagated free love. His wife Harriet encouraged Shelley to write about the evils in society and rights of women. Mary Shelley, his second wife had gifts of heart and mind and her feminine sensibility quickened and widened his love and sympathy towards women. She did affect Shelley's perception of the miserable condition of women.

The main purpose of this comparative analysis among three writers in terms of parallelism is not to establish the superiority of one over the other or to extol one's naïve literary culture with which it is compared but to throw light on a writer's perceptions on a comparative viewpoint from an International perspective, thereby making a distinct contribution to the development of National culture. Nirala, Bharathidasan and Shelley envisaged a new world which is to be built on liberty, equality and fraternity and also they were on the same literary plane since

they all preached the rights of the poor and labourers, revolutionary ideas, women's rights, Nature and Nationalism through their poems.

Nirala belonged to the school of Chayavad (Romanticism) which celebrated the beauty of Nature. Hence, he personified the beauty of nature in his poems in a Romantic way. Similarly Bharathidasan and Shelley were Poets of Nature which can be seen in their works also.

Nirala being a great lover of nature personifies clouds as a beautiful woman in the following poem namely Sandhya sundari (The Evening Beauty) :

दिवसावसान का समय-
मेघमय आसमान से उतर रही है
वह संध्या-सुन्दरी, परी सी,
धीरे, धीरे, धीरे
तिमिरांचल में चंचलता का नहीं कहीं आभास,
मधुर-मधुर हैं दोनों उसके अधर,
किंतु ज़रा गंभीर, नहीं है उसमें हास-विलास।

सूयाकांत त्रिपाठी तनराला,संिभा: <https://www.hindi-kavita.com/HindiParimalSuryakantTripathiNirala.php#Parimal8>

[It is the time of dusk -
From the cloudy skies she descends,
She the evening-beauty, fairylike,
Lightly, lightly, lightly
There's in the dusky drape no hint of mischief
Sweet, Sweet are her two lips
But slightly sombre, there is in her springhly laughter]

Bharathidasan poem“ Azhagin Sirippu” (A Smile of Nature) shows his love and interest towards nature :

நீலவான் ஆடைக்குள் உடல் மறைத்து,
நிலாவென்று காட்டுகின்றாய் ஒளி முகத்தைக்
கோல முழுதும் காட்டிவிட்டால் காதற்
கொள்ளையிலே இவ்வுலகம் சாமோ? – வானச்
சோலையிலே பூத்ததனிப் பூவோ நீதான்!
சொக்கவெள்ளிப் பாற்குடமோ, அமுத ஊற்றோ!
காலைவந்த செம்பரிதி கடலில் மூழ்கிக்
கனல்மாறிக் குளிரடைந்த ஒளிப்பிழம்போ!

புரட்சிக்கவிஞர் பாரதிதாசன் கவிதைகள், பக்க எண் :18

Shelley also narrates about nature in his poem “Ode To Skylark”
Higher still and higher
From the earth thou springest
Like a cloud of fire;
The blue deep thou wingest,
And singing still dost soar, and soaring ever singest
.....
.....

All the earth and air,
With the voice is loud,
As, when night is bare, From one lonely cloud The moon rains out her beams,
and Heaven is over flowed.

P.B.Shelley, Reference :

<https://www.poetryfoundation.org/poems/45146/to-a-skylark>

All the three poets support the working class society. They want to end the injustice done to working class. They urge the downtrodden not to work for the rich and also brings out the exploitation of the labourers.

The following lines of Nirala's poem "Thodthi patthar" (She breaks Stones) :

वह तोड़ती पत्थर;
देखा मैंने उसे इलाहाबाद के पथ पर-
वह तोड़ती पत्थर।

कोई न छायादार
पेड़ वह जिसके तले बैठी हुई स्वीकार;
श्याम तन, भर बंधा यौवन,
नत नयन, प्रिय-कर्म-रत मन,
गुरु हथौड़ा हाथ,
.....
.....

एक क्षण के बाद वह काँपी सुघर,
ढुलक माथे से गिरे सीकर,
लीन होते कर्म में फिर ज्यों कहा-
"मैं तोड़ती पत्थर।"

सूयाकांत त्रिपाठी तनराला,संिभा: <https://www.hindi-kavita.com/HindiAnamikaSuryakantTripathiNirala.php#Anamika26>

[She, a stone-breaker.
On the road to Allahabad I met her:
A stone-breaker.
Not the slightest shadow,
The cool of which she might have greeted.
Her dark body, withholding youth; Eyes lowered.
Thoughts buried in the stones she breaks.
Wielding the unwieldy hammer.
She strikes.
Before her sprawl the tree-girth mansions.
.....
.....
A moment later, her body trembling,
There fell a drop from her sweat-washed forehead.
Turning once more to the stones, she said,
"I — a stone-breaker."]

Bharathidasan also speaks about the importance of the working class society. Towns and Cities constructed by them stand tall as evidence. The following Poem shows their importance :

ஆடுகின்றாய் உலகப்பா! யோசித்துப்பார்!
ஆர்ப்பாட்டக் காரர்இடை ஒப்பாரப்பா!
தேடப்பா ஒருவழியை என்று சொன்னேன்.
செகத்தப்பன் யோசித்துச் சித்தம்சோர்ந்தான்.
ஒடப்ப ராயிருக்கும் ஏழையப்பர்
உதையப்ப ராகிவிட்டால், ஓர்நொடிக்குள்
ஒடப்பர் உயரப்பர் எல்லாம்மாறி
ஒடப்பர் ஆய்விடுவார் உணரப்பாநீ!

புரட்சிக்கவிஞர் பாரதிதாசன் கவிதைகள்,, பக்க எண் :115

Shelley's poem "Song to the Men of England" reflects the revolutionary ideas :

Men of England, wherefore plough
For the lords who lay ye low?
Wherefore weave with toil and care
The rich robes your tyrants wear?
Wherefore feed and clothe, and save,
From the cradle to the grave,

.....
.....

That these stingless drones may spoil
The forced produce of your toil?

P.B.Shelley, Book Name: Fifteen Poets, Page No: 338

The three poets are very keen in showing patriotism through their poems. Nirala in his poem "Mathru Vandhana" (Salute to Motherland) praises his motherland saying :

नर जीवन के स्वार्थ सकल
बलि हों तेरे चरणों पर, माँ
मेरे श्रम संचित सब फल।
जीवन के रथ पर चढ़कर

.....
.....

मुक्त करूंगा तुझे अटल
तेरे चरणों पर दे कर बलि
सकल श्रेय श्रम संचित फल

सूयाकांत त्रिपाठी तनराला,संिभा: <https://www.hindi-kavita.com/HindiGeetikaSuryakantTripathiNirala.php#Geetika5>

[May the selfishness of male life be a total
sacrifice at your feet, mother
my labour-fed all fruits.
By climbing the chariot of

.....

.....
I will liberate my body, I will
sacrifice you at your feet by sacrificing
gross credit labour accumulated fruit]

Bharathidasan in his poem “Thayagame Vazhi “ (Victory of Mother Land) appraises
his motherland by saying :

அலை மிகு காவேரி வெள்ளம் போலே
அறிவொளி சேர்க்கும் கல்வியினாலே
நிலையினில் ஓங்கித் துன்பகை வாட்டி

.....
நீனிலம் வாயார வாழ்த்தவே எங்கள்
தாயகமே வாழி !

- புரட்சிக்கவிஞர் பாரதிதாசன் கவிதைகள்

Shelley also praises his motherland in the following verses :

God Prosper, speed and save
God raise from England's grave
Her murdered Queen
Pave with swift victory

.....

.....
She sits enthroned of old
Own Hearts Queen !

P.B.Shelley, Book Name: Literature in Perspective: Shelley, Page No:101

All the three poets have also spread hope and faith. Nirala says :

जागो फिर एक बार!
प्यार जगाते हुए हारे सब तारे तुम्हें
अरुण-पंख तरुण-किरण

.....

.....
अथवा सोयी कमल-कोरकों में?-
बन्द हो रहा गुंजार-
जागो फिर एक बार!

सूयाकांत त्रिपाठी तनराला,संिभा: <https://www.hindi-kavita.com/HindiParimalSuryakantTripathiNirala.php#Parimal11>

[Wake up once again
All stars lose you while awakening love
Red wings ,Morning rays
Standing opens the door
Wake up once again]

Bharadhidasan begins his poem “கொட்டு முரசே!” with optimistic note:

எல்லார்க்கும் நல்லின்பம்
எல்லார்க்கும் செல்வங்கள்

எட்டும் விளைந்ததென்று கொட்டுமுரசே- வாழ்வில்

.....

தேன்மழை பெய்ததென்று கொட்டு முரசே!

புரட்சிக்கவிஞர் பாரதிதாசன் கவிதைகள், பக்க எண் :243

Shelley as a way of shedding hope and faith concludes “ ODE To The West Wind ” with the following optimistic quote :

Drive my dead thoughts over the universe
Like withered leaves to quicken a new birth !
And, by the incantation of this verse,
Scatter, as from an unextinguished hearth
Ashes and sparks, my words among mankind !
Be through my lips to unawakened earth
The trumpet of a prophecy! O, Wind,
If Winter comes, can Spring be far behind?

P.B.Shelley, Book Name: Fifteen Poets, Page No:339

Rational thinkers like Nirala, Bharathidasan and Shelley ponder over the causes for the injustice done to women. They find the existing social structure as the root cause for the miserable state of women in society. Nirala cites about women as follows :

देखते देखा मुझे तो एक बार
उस भवन की ओर देखा, छिन्नतार;
देखकर कोई नहीं,
देखा मुझे उस दृष्टि से

.....

लीन होते कर्म में फिर ज्यों कहा-
"मैं तोड़ती पत्थर।"

सूयाकांत त्रिपाठी तनराला,संिभा: <https://www.hindi-kavita.com/HindiAnamikaSuryakantTripathiNirala.php#Anamika26>

In this verse, Nirala says how the rich exploit poor women by giving more work than they can do.

Bharathidasan's disgust against forced marriages and the role played by money in marriage is clearly implied in his poem “ பெண்ணுக்கு நீதி ” (Justice for Women):

வல்லமை பேசியுன் வீட்டில் – பெண்
வாங்கவே வந்திடு வார்கள்கில பேர்கள் ;
நல்ல விலை பேசுவார் – உன்னை

.....

கல்யாண மாப்பிள்ளை தன்னையுங் கண்டார்?
வல்லி உனக்கொரு நீதி .

- புரட்சிக்கவிஞர் பாரதிதாசன் கவிதைகள்

Shelley's poem “Queen Mab” points out the same idea in the following words :

“Even love is sold, the solace of all woe
is turned to deadliest agony; old age
Shivers in selfish beauty’s arms
.....
.....
From unenjoying sensualism has filled
All human life with hydra – headed woes.

P.B.Shelley, Reference :
https://www.jstor.org/stable/27530779?seq=24#metadata_info_tab_contents

Conclusion

The three poets imparted the importance of nature, love, equalism, rational thinking and women in their literature. Nirala with the loss of his wife and daughter, realizes the bond of love. While, Shelley’s first wife commits suicide, he reveals his love for women and their significance through the love he shows for his second wife. Though Bharathidasan has no such bitter experiences, his ideal leader ‘Mahakavi Bharathi’ inspires him through his respect for women and their equality. Though the three poets have expressed a lot about nature and love, but modern civilization focuses only on materialistic things which leads to stress. Anyway we all must realize that nature alone is a medicine for stress. I wish to conclude by saying “spend your money to visit places, enjoy the waves of the nature and be happy, healthy, safe and comfortable in your life”.

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Source from Shelley Pg No:347 ,PDF Pg no:24