

Natural Beauty and Inspiration of Poets

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Abstract

This paper is a brief account on Myanmar poems that portray the beauty of nature and the author's inspiration on these beauties. The present paper is to highlight how the poets enjoyed the beauty of nature and how they presented their emotion upon these beauties in their poems. That sense of aesthetic literature can make everyone pleased so that it will be helpful in developing the peaceful world. This paper is intended to be helpful in developing Myanmar aesthetic literature to some extent.

Key words: beauty, emotion, beauty and feeling relationship, Myanmar's poems.

Introduction

Beauty is a reflection of concrete. It can attract everyone and make people feel pleased and romantic. Thus, it can be said that beauty and emotion are related. Due to the sense of beauty, people feel emotive. Through ages, literates have recorded their emotion and love of beauty in various forms of literature. Like other languages and literatures, our Myanmar literature also consists of many forms of writing based on the beauty of nature, beauty of person etc. Among them, the author would like to discuss some of the poems in which ornate language is used to portray the beauty of nature dealing with poet's inspiration.

Meaning of Beauty

Western philosophers explained about the meaning of beauty. According to Aquinas and modern German philosopher Kant, the sense that can be given by aesthetic creation of art is related to the intrinsic value of that creation.

Aquinas said that beauty is the appreciation that occurs when it is seen. This appreciation depends on how deeply one understands that work. According to Aquinas the three characteristics that can encourage on the arouse such appreciation are:

- (1) Integrity
- (2) Proportion and
- (3) Celerity

According to Kant (1724-1804), the real beauty is valued not based on person but on universal judgment.

Emotion

Emotion is the basic element in the creation of work of art. The readers get emotive to aesthetic by means of emotion. Saya Zaw Gyi (1976) stated that emotion occurs when one encounters with a particular event. Besides, emotions and the authors are related in that both "feeling pleased" and "feeling tragic" might be the author's intention upon the reader.

Critic Zaw Zaw Aung (2000) said that literature has recorded the natural beauty and happiness of the real world. Readers read and appreciate and also exchange one's point of view and emotion with either author's or some other reader's. In fact, the word "Feeling" that was used to show the appreciation was not as meaningful and strong as the word "emotion".

Critic Mya Zin (1990) said that, due to complex experiences and complex emotions, the poet's mind becomes complicated and his thoughts deepen. It is interesting that the poet's emotion beyond his work affects in the creation of poems and also is seen appearing in this poems.

So emotion is the basic element of creating aesthetic literature. According to professor U Tin Shwe (2001), emotion is deeply concerned with the creation of art. It can also be called inspiration of art. It is against rationalism, which is concerned with knowledge. Thus, inspiration of art is the emotion that is concerned with feeling from the authors heart or mind.

The Relationship between beauty and emotion

First, it is necessary to see the beauty of the world and to know how the audience enjoy and appreciate such beauty, so that the audience can get artistic skill as a reward. On the other hand, the beauty of nature and the world would be neglected if no one noticed it.

Myanmar Poet's inspiration in poems of natural beauty

There are two famous monk poets of Innwa period to be presented. The first poet is Shin Ottamakyaw and the other is Shin Maha Rahta Thara. The former was the one who wandered around the hilly regions. As he knew the beauty of nature well, he composed the feelings upon nature in the poems. For example, he wrote in his poem, how the old leaves fall and the new buds and leaves come out so that the whole landscape becomes bright due to these sprouts;၉

✽ထနနူ အဆတုမ မထီ၍ပ တုဆွဲထ ဆမု(တုခ(ဝါံထ ဝါံထီ၍ . မ ဆိပွထ မ့တုမ ငွတု ဝ ချ မဲထ
၉န . ခဆထဲဆွဲထ(ပဲထီ၍ပ . အဆပ ထထဲဆု . ဆဝအ

"Withered leaves shaken from the spray glide down on the aery surge as if in mystical ecstasy. Their sapphire hue seems dashed with gold. A clamour of colour fills the vernal woods"၉

He also composed in the poem that the colorful clouds change their shape, colour and form and are very magnificent in the sky as in:

✽ဒုဆ် အြဝ္ဋဝထ ပံဒုဆထညူ... ဖြ ပံဒုဆထ(သ တုမ အံ ဒုဆတု မ ပံဒုဆတုဝ ပါချဲခ(ညုထ
လျထိ ည့၂ . အအဆူနုပာမုနုထူဆနုပာမုနုထူနု ပါချဲမုဋဲထူနု ပါချဲမုနုထူထူ ထီဖ တုတ

"Scattered flocks of cloudland close and stand on Yugan brow in motley-coloured livery. The rainbow of the changeful clouds is tinted with sable and azure and purple and yellow and varied kindred hues."

Unlike Shin Ottamakyaw's Tawlar, (Myanmar Lyric poem describing a journey through a poem) Shin Maha Yahtathara composed his tawlar based on his own feelings and emotion rather than beauty of nature. As he had fallen in love with the princess Wunna Pabar and had to take the monkhood due to his parent's order, he ran away from the capital to escape from the agony. He went to Shwe Sattaw Pagoda which was situated in deep forest. However, he remembered his love all the time and it can be seen that the beauty of the forest is mingled with his emotion upon the princess as in:

✽န . နူနုတုကတုကတုမ ဧါ . လု . တု . ထစ . မ နတုနုကနံတုဖ်ထ မမညူထီ၍ စ်နိယံဝ် နိဝ် နူအထ
ထူဒုဆ . ခဆထူထပ ထပ ည့၂ ! တုကထီ၍(သ . အထထူ . ခဆထူ ဆထူဒုဆမ ' ဣပ

"Base of the sal tree, there are the sounds of branches rushing each other which seem to be tuning sound of the royal harp; sorry to lose the beauty. However, the beauty of landscape, hillside and plateau enables him to pine away"၉

When he saw the birds enjoy the beauty of nature together with partners, he missed his love and wrote that;

✽ တွဲလအသေပျံ့ကစားကစားနေကြလေ။ ခြေထောက်ကစားအသေပျံ့ကစားအသေပျံ့ကစား

"Birds, singing as sweetly as honey calling each other, male bird, female bird"

Moreover;

✽ နွယ်အုပ်ပျံ့ကစားအသေပျံ့ကစားနေကြလေ။ နွယ်အုပ်ပျံ့ကစားအသေပျံ့ကစားအသေပျံ့ကစား

"The couple of collared doves sing sweetly near natron stream, seeing them, wondered himself to show the good fortune"

that is. The couple of birds seemed to show the good fortune for his life.

At Kongboug period, poet U Yar created a poem portraying the twelve months of a year (egyin). Egyin means form of lyric beginning and ending with the e:). U Yar created in his poem, pleasure of beauty of summer. His poem was created with facts of old leaves, buds and sprouts, as in;

✽ ခရောင်ပင်အရွက်ကွဲ
ရွက်ကွဲ၍ အစပြုတော့ (သို့မဟုတ်)
ဇရံမှတစ်ဆင့် ပေါက်ပွားလာစေ
စိမ်းဖြူပေါက်ပွားလာစေ

"The stalks of the leaves
wither in spring
As it is the beginning of summer
old leaves fall and golden sprouts
come out from every tree
young, delicate and tender"

○ The reader can enjoy the beauty of summer without any effective meaning.

Although poet U Kyin U saw the beauty of hill, sky and the phenomenon of falling old leaves and re-appearing sprouts, he couldn't appreciate them. Instead, he regarded this beauty to be encouraging his agony. So he wrote the poem combining this beauty and his bitter feeling;

✽ နေပြာတိုက် မတူအောင် ယ တွဲထု
ထု . နေပြာတိုက် မတူအောင် ယ တွဲထု
ဖန်တီးပေး . နေပြာတိုက် မတူအောင်
နိမ့်အောင် ပြောအောင် ယ တွဲထု
ခါ နေပြာတိုက် မတူအောင် ယ တွဲထု
ပ မတူအောင် ယ တွဲထု

○ . နေပြာတိုက် မတူအောင် ယ တွဲထု
"The light of sunbeams
wear a halo,

centre at the edge of mountain Yu gan;
 Then study under clouds
 The time of dusk,
 cold and calm
 enhance my grieve and sorrow
 can't help yearning,
 hardly know how to stop such suffering"

This is, he yearned for his lover because of beauty of the forest, the readers can feel his emotion through the verses.

Similarly, The Konebaung poetess, princess Hlaing Hteik Khaung Tin composed her love mixing with natural beauty such as;

၁ (ပဲနီ၊ ထူထောင်၍ စိမ်းစမ်း
 မှည့်အောင် မအောင်၊ ဖြူဖြူ၊ ပါးစပ်၊ စေ့စေ့
 ပ (လှ၊ အောင်အောင်) ငှက်၊ နှင်းအောင်
 ပျံ့၊ ဤဆဲဆဲအောင်အောင်
 ထူထောင်အောင် စင်စင်၊ ပါးစပ်
 ရှိနေအောင် ငှက်အောင်အောင် အောင်အောင်
 ရှိနေအောင် ငှက်အောင်အောင် အောင်အောင်

"The water falls from both sides
 left and right,
 two ravines and ridge,
 the peacock couple, singing sweetly together.
 Seeing their love and happiness,
 My feeling of yearning becomes massive,
 being lonely,
 I miss him painfully"

Therefore, people who have agony of love, will feel like the poetess and that enhances their feelings of love.

Thus, U Yar's creation of aesthetic literature is pleasure of beauty while U Kyin U and Hlaing HKT's creation of aesthetic literature is somewhat tragic and painful.

According to German philosopher Kant "beauty" means the thing that makes mind pleased. In Myanmar word, it means the things that can arouse aesthetic feeling of the reader. In fact, the beauty we can see in creative literature is the one that is created by knowledge and ability of art. However, sometimes, pure natural objects without any influence of human being can be real beauty. That has it's own purposiveness which divides seeing beauty as pleasure and seeing beauty as tragic thing. In the poet Let-We'-Thonedara's Me'za taungkhye poem, although the poet wrote the poem describing the natural beauties, the reader can feel

tragic as the poet's feeling beyond the poem can be seen that he was so eager to return to the capital from which he had been sent as punishment.

As he intended to get a chance to come back to the capital, the way he composed the things of nature does not show the desirable beauty but shows the undesirable beauty;

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 ခါ ဣဋ္ဌသတံ ဣဋ္ဌသတံ ဣဋ္ဌသတံ ဣဋ္ဌသတံ

"Patters-listen! - to the ground
 Drip-drop-the sound is loud
 Like the rounded clear refrain
 of the rain, though none there be
 See! the chariot of the Sun
 Peeps o'er Mt. Yugandhara,
 Stopping under vapours wan
 Numbed, the noon I fondly wait
 Counting on my fingers chill
 Hours and minutes, till the rays
 Spreading fill the worlds with warmth"

၈ Kant Immanuel (1724-1804) said, this tends to the emotion level that can be regarded as high power of aesthetic literature.

Conclusion

Poets of the world literature and Myanmar literature created portraying natural beauties. Some poems give only taste of beauty of nature while some give the beauty of aesthetic literature. Some poems give knowledge for life. Evaluating Myanmar poets works in this area, they created poems based on surrounding of human community, the atmosphere and horizon and Buddhism and religion field. The poets created the poems by their emotion based on influence of such effects combining their thoughts and knowledge. So, poets, readers and their surroundings are related but it is possible that the poet's intention and the reader's interpretation will not be exactly the same.

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