

## KAPOTHI SANDESHMAM: AN ANALYTICAL REVIEW (Message of Dasharathi Kapoti – Materialism)

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### ABSTRACT

*Kapothi Sandesham is value oriented message written in a Poetic form. Dasarashi expressed his aversion towards war and violence are lyrically represented in the Poem with suitable simili. Its a piece of Conversation between two pigeons in the reference of the poet. The Poem is an approbation for peace and security when the clouds of war are vitiating the tranquillity and harmony. While depicting the natural environs of mountains, Valleys and Plains with the scerenic beauty, the poem endorses the value of peace and friendship in human relations. The much-needed transformative perspective of human mind from the vulgarity of violence to fondness of peace is poetically established.*

Message poems have a specialty among kavyas. The message in the Ramayana and the message in Bharata expressed aversion to war. Kalidasa's Meghasandesh is one of the best Viraha Kavyams. 'Hamsandesham' is a prominent romantic scene where Naishadham combines the Naladamayanths. Joshua's "Bat" is a modern message poem. A good example of Vastunavya is the Santhripriya Dasarathi's "Kapothi Sandesam" which is a well-expressed canto poem with thick lines. There is no novelty in form. The traditional way. Followed the path of the poem. But it is the best poem that is innovative with the sense of things.<sup>1</sup>

This poem is a conversation between the poet and Kapothi. The war and violence in the world made the poet suffer. Understanding the poet's kapoti with a depressed mind, that kapoti understand the poet's pain and forgive the request and give a promise that the poet's words will reach the remote corners. The theme of this poem is the elation of the happy poet. Let us consider how heartily the poet describes this little scene.

Purpose: The poet wants to preach peace. Pigeons flying in the sky appeared to the poet as messengers of peace. That's how the poet weaved the poem.

One day some pigeons flew along the dotted road and sat in the courtyard of the poet's house. Perhaps they had flown from the peaks of Himagiri, the poet thought. Manchumala's left hand waved like a camphor flag

Kapotaganam is written in front of the poet's house with wings spread. There was a lot of hunger in the land. They came for peace. Those were the days when Pakistan was on a war footing to the west of India. That is why these birds appear to the poet as a moving flag of peace.

Those pigeons gathered in the courtyard of the poet's house. In it, a dove cooing and leaning on the poet's shoulder with love. She patted her nose affectionately. With the last pale feathers of the wings the poet touched the scales. A flood of peace came to the poet who was depressed with worries and complications.

"Why did you come Patagi! Addressing that, the poet said. Shama and Damadi qualities are begging with love for our men who are thirsty for bloodshed? Will you shower the moons of peace in our minds and guide us in the paths of nectar? asks the poet.

"I am Danavudainainu", where I am not the best masculine adjective. A sign to men Man is a monster. He cannot see beauty in beautiful things. He grew angry. He is crushing humanity. Even then his hunger is not quenched.<sup>2</sup>

Hating each other, strangling each other, stabbing each other with arrows and drinking blood. The poet laments how 'Shantisomarasadhara' tastes to these men who are happy to kill their fellow man. Scientists recently detonated atoms that shook the oceans. They are ready to destroy the world by spending any amount of money. Their education and knowledge causes destruction. It is a practice to satisfy their demons. The poet remembers the nuclear test in World War with this incident.

"Bird! When he saw you, he felt as if some kind of calmness had come to him. Greed, despair and depression are extinguished and pure

The "golden road" seems to be blindfolded in the world. The poet says, "You have come here to teach peace to the suffering creatures, even if you are not afraid of a bird. Even though the birds are the messengers of peace in this restless Dharani, Dasarathi hopes that if you see them, even the most evil people will think of peace."

The poet pleads with the bird to go towards the 'Pashchimadri' (western countries) and teach peace to other human beings as well and save the world from this nuclear-induced deluge.

That bird, which composes ragabandha in a human being of Danavamsa, flapped its nose and flapped its wings and uttered this.

"Like this vast earth, we have come with our noses carrying the seeds of peace. Don't be afraid. In the meantime, those seeds will sprout and grow branches and bloom with big and beautiful flowers. There will be no more fear of war. Peace will prevail. Atomic science will be accessible to all and will be a source of happiness for mankind. The poet should also help in the work of Nai, the peace thinker. The pigeon said that if I write poetry, I will carry that poetry to the far corners of the universe.

The words of Paravata Rajni seemed to the poet like the comforting prayers of Mother India. They shine like jewels. The dark sorrow was removed from the poet's mind. The heart is lit up with peace. Ullam was excited.

The pigeon flew away with its companion Kapotas flying to the sky. Sahasra Purnachandra Bimbalu is seen by the poet as he is going on a mission of peace.

With nuclear knowledge, man is becoming a monster with world-destroying knowledge - that knowledge provides the means for man's well-being.<sup>3</sup>

The poet aspires to be the reason. The poet hopes to become a lover of peace. This passage is a testament to humanism. This verse is a gift for peace lovers. The poem conveys the message of giving up charity and loving man as man. A short incident is a black poem. The dove symbolizing peace and the poet who wants world peace are two characters. This is a good argument for material innovation.

Navayata: "The doves that fly on the wings of Uduveethi come and fly....."

Poetry slips in the move. A cool peace spreads over the mind like a lotus. White doves. Messengers of peace. That is why the wings of the moon fill their hearts with coolness and joy. Where did they come from?

"Ranolbana Samana Kamanatta Haimonnata Parvatagra Sikha Rodita Shanti Kapotamul" ..

They flew up from the peaks of the snowy mountains. Hence the coldness. And what is the glory of those glaciers. There is a desire to quench the desire to fight. Those mountains are symbols of India. India has always been a peaceful country. The poet's respect for those cold icebergs. What is new in concept is Sahrdayaika Vedyam.<sup>4</sup>

The poet describes Kapotagana as camphor flag. It is true that camphor dissolves the body and spreads light. These are symbols of whiteness (purity) and sacrifice. A congregation of white doves can be described as an unmoving white (peace) flag.

White doves gathered together, Manojna Sarado Thfulla Sitabhra Khandas piled one on top of the other.

Dallika Gonnayattu Harinanku white mallu kaduva Neguru Chadpuna Kanabadaden pasanduga in cold air

White doves made the meeting. The mind-blowing white clouds in the autumn season seem to be woven together in a pile of piles. Heartfelt description. Purnachandra's white shawl fluttering in the cool breeze was seen by the poet as a beautiful sight. A brilliant description.<sup>5</sup>

Langavai came. Beat the wings and dance and play with the soft feathers of the end of the wing and touch my skulls... the expression is sweet.

Indu Samana Dehamun Neerika Lethina Shanti Chandrikal Dendamulandu Challi Mara Lintuve Mammu Sudha Pathalakun” The body of pigeons is Indu Samanamata. And Shanti Chandrikal whose wings are folded.. 'Shanti Chandrika' is a beautiful metaphor.

After consoling the poet, Kapotaragni promised that there would be no fear of war, that peace would flourish and that she had come in the direction of the seeds of peace, and that the peace poetry written by the poet would reach the other corners. Note the feeling these words created in the poet's heart.

Ani Paravataragni Palkutayu Neeharadri Kutagramam Duna Ratnala Harangu Divyas

We are like splashes

Sunna na Bharatmata Santvana

Vachassul Palkinatlai Jagam

Buna Shantiprabha Velli Vichchinatulai Povanga Nuppongithin

Gagana Bhaganumuga Egabraki with his companion Kapoti Payanamayye Shani Dautyamanuga Chanu birds Sahasra Purna Chandra Bimbamuluga Toche - (153 – 156 I)

Neeharadri Kootam is like a horn of jewels treading on the slopes of the snowy mountains” - the light that shines in the heart of the poet. Disappointment is the light that dispels the darkness. Light is also a symbol of knowledge. The poet rejoiced as if the real Mother Bharata had comforted him,

as if peace had flowed in his heart. This is a good example of hypocrisy. Those doves that flew back turned into a thousand full moon images. The poet felt that they had set out on a mission of peace. Thinking of pigeons as moon figures and thinking that they spread the message of peace to the world are examples of innovation. Although the poem is short, the message conveyed is very rich. Invaluable. It is a great poem to protest war and love peace.<sup>6</sup> "Kapoti Sandesham" is the best message poem that is innovative in its concept and description - it is a beautiful poem from the pen of art. Dasarathi Mahabodhi, Shilpi Khandakavya are the best. The small noble poem that can be included in that line is Kapoti Sandesham, this poem that preaches world peace is universal. Universal.

### FOOT NOTES

- 1) Pasupathi JHA, "Poetry of Protest and Indian women Poets" in the (Ed) book Verma MR & Aggrawal KA, Reflections on Indian English Literature New Delhi, Atlantic.
- 2) Singh R.K, "Introduction an article reviewing the poets works", creative Forum Vol – IV No. 1-4 Jan-DEC 1991
- 3) Nabar Vrinda, "Poetry and a National Culture" in Sahane V.A. "Indian Poetry, A critical assessment" Macmillan Publishers, New Delhi, 1984.
- 4) Description of nature is found in Sarojini Naidu's poems. Murali N & Natanam G, "Sarojini Naidu as a nature Poet". Language in India, Vol.8, No.11, November 2008.
- 5) Pona Mahanta, "Poems old and New", Macmillan publishers, New Delhi 2001.
- 6) Similar Poetic expressions are also found in many English Poems that depict war as detrimental burden to peace.
- 7) Naik, M.K, "Indian English poetry, From the Beginning upto 2000", pencraft International. 2006 New Delhi.