



INDIAN THEMES IN THE WORKS OF K. D. BALMONT

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ANNOTATION

This article deals with the works of the Russian writer K. Balmont, who not only showed the reader the image of India as a "wonderland", but also introduced him to the basics of Indian philosophy, religion, literature and culture.

KEYWORDS: *Indian themes, in particular: Indian philosophy, religion, reevaluation of values, view, literature.*

ИНДИЙСКАЯ ТЕМАТИКА В ТВОРЧЕСТВЕ К. Д. БАЛЬМОНТА

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Аннотация

В данной статье идёт речь о произведениях русского писателя К.Бальмонта, которые не просто являли читателю образ Индии как "страны чудес", но и знакомили его с азами индийской философии, религии, литературы и культуры.

Ключевые слова: *индийская тематика, в частности: индийская философия, религия, переоценка ценностей, взгляд, литература.*

Another author, for whose work it is quite important had Indian themes, in particular: Indian philosophy, religion, customs, traditions of the local population of this country, - the author who, certainly worth noting in the context of the topic under discussion – Konstantin Balmont.

This poet and writer's appeal to the image of India is not written so a lot of work. The main researcher of India in the work of Balmont is G.M.Bongard-Levin, who, for example, in his commentary on Balmont's translation of the Life of the Buddha by Ashvaghosha notes how great.

K. Balmont contributed to the introduction of Russia to Indian culture. But I would like to note the main aspects that interested the poet, which attracted his attention to India as to a different country - to a country completely different in lifestyle, in the way

of thinking - in an era of turbulent transformations and renewal of his native country. I would like to determine what could serve as a "catalyst for enthusiasm" for the other world, an impetus for turning to something new in general under the conditions of such a crisis, such an eventful era as the Silver Age.

It is fair to assume that it is during such periods that a certain breakdown of views, changes in views and on their future occurs, and for the future of their country, a reassessment of values, a search for oneself, for one's place in this world, which is all the more clearly reflected in the works of creative people, in the works of writers and poets, artists and musicians.

The fact that during this period the crisis of official spirituality was more and more noticeable, the crisis



of the previous system of government, new trends in creativity appear, attempts to influence the current course events, attempts to look at everything from a different point of view. Including not allowed lose sight of the enthusiasm for the East in this period. It was an era when "... the West remembered the East, and the East reached out to the West ..." [1: 333].

In this era, it was India for many that became an outlet, a stronghold, an oasis of thought; she was able to give the images, ideas that were missing for that era, which were lacking in such outstanding representatives of the Silver century, as, for example, the Symbolists. The creativity of Konstantin Balmont is bright an example of this. As Fiskovets E.V. notes in his article "India in the lyrics

Balmont (based on the poem "Maya") ", " ... He, like no one another of the Symbolist poets, managed to understand and feel the Indian color and embody it in your creativity ... "[2: 116].

Unlike many Symbolists who turned to the East in their creativity, Balmont really had a wealth of knowledge about this country, knowledge "firsthand". This is evidenced by: firstly, the very fact of studying Sanskrit: Balmont relied on the works of many orientalist, including the outstanding Sanskrit and Indologist Max Müller, whose works had a considerable influence on the poet.

Secondly, the poet undertook translations of the Upanishads, the dramas of Kalidasa, Ashvaghosha's poem The Life of the Buddha and many Rigveda hymns dedicated to various gods, in particular Agni, Vayu, Saraswati and Marut. In addition, having become interested in Theosophy, the poet enthusiastically read the book by E. Blavatsky "The Voice of Silence", and in 1899 he wrote the poem "Maya", which is the first in the collection "Burning Buildings" in the section "Indian herbs". G.M. Bongard-Levin in the introductory article "Indian culture in the works of K. Balmont" to K. Balmont's translation of the text "The Life of Buddha" by Ashvaghosha and the dramas of Kalidasa notes the strong influence that E. Blavatsky had with the book "Voice of Silence" on Balmont at the initial stage of his acquaintance with India. The poet was literally "absorbed in her ideas, although she did not rely on primary sources", "this" morning dawn of inner flowering "did not leave him, but he strove to independently understand and appreciate the concepts of Indian religious and religious-philosophical schools"[3: 9].

In the article "Buddhist motives in the lyrics of K. Balmont" T.V. Bernyukevich notes the relevance of Balmont's appeal to India, to Indian images

precisely in the era we are considering - the Silver Age: "... Balmont with ecstatic writes about how joyfully carried away memories from the "dull

fragmented and ugly Modernity "to other countries and other times ... "[4: 165].

Balmont, like many of his contemporaries (as, for example, above considered by Gumilev), as well as representatives of later eras, sees India as the Land of Dreams, the most wonderful and best country: "very for a long time I have already been many times in the Land of Dreams, and in the Land of Thought, and that I only by virtue of the law of cohesion of causes and effects, by the will of the harsh law of karma, fell into the cold twilight of the North, and fiery lines sing in me ... when I think of India, in its past, it seems to me that I feel countless wings in the Air"[5: 20].

Summing up the consideration of Balmont's work in the context of his appeal to Indian images, I would like to note how strong it was the influence of India, the customs and mores of the Indian people, the colorful landscapes on this poet. Having written many works on Indian topics, but also having visited India many times, having studied Sanskrit and translated various Indian works, Balmont made a significant contribution to Russia to the culture of this country.

Надо отметить, что русские и индийские писатели и поэты всегда читали произведения друг друга. Р.Тагор был ознакомлен с творчеством Льва Толстого, читал его роман «Война и мир».Л.Толстой восхищался произведениями Р.Тагора. [6].

Indian literature has always been of interest to the Russian reader. Therefore, many of R. Tagorva's poems have been translated into Russian.

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