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## A non-static immobility of human world; in the light of Ode on a Grecian Urn

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**Abstract**

This research paper studies the mortality of human world and the immortality of art via the poem 'Ode to a Grecian Urn'. In this paper, we study the difference between imagination and reality through human sculpture on Urn. People in art are frozen perfectly but the living individuals are imperfect.

**Keywords:** Paradox, sensual imagery, binary opposition, mortality and immortality.

**Introduction**

Keats was an archetype of Romantic poetry and he had struggled throughout his life to be in a good book. His life was filled with catastrophe which made him to use the pen and write his feelings on a page. He wrote his first poem 'Ode to Solitude' for some financial reasons. He requested the closer ones that after his death on his tombstone people should write

**'Here lies One Whose Name was writ in Water'**

Keats was the one whose writings were loaded by sensualities, emotions and passions. This 'sensory imagery' was one of the significant meter in his writings. Sitting in a room and thinking about the world around using all the five senses makes one sensual. Similarly, Keats was an escapist of reality. He used to isolate from the world to live in a world of imagination where one can fulfill the undone work. He has used an incomparable imagery to sponge up the natural objects. His envisioning ranges among all the physical perceptions and combines to form one image, that is synaesthesia. A sensation that occurs in one sense another modality is stimulated.

**As in Isabella or Pot of Gold,  
And Taste the Music of that Vision pale**

Keats via **sensual** style described the bitter realities of his life. He opened the pessimistic side of his life and in this way he made a great poet.

He has used his "**paradoxical**" abilities that the life of imagination is twofold from the pain of real life; mortal and immortal. It is positivity which impoverish the dreamer and a negativity which cut the dreamer off from reality.

**Heard melodies are sweet, but those unheard  
Are sweeter;**

Douglas Bush noted that "Keats's important poems are related to, or grow directly out of...inner conflicts." For example, pain and pleasure are intertwined in "Ode to a Nightingale" and "Ode on a Grecian Urn"; love is intertwined with pain, and pleasure is intertwined with death in "La Belle Dame Sans Merci," "The Eve of St. Agnes," and "Isabella; or, the Pot of Basil."

Keats, a romantic poet often talks about the '**binary opposition**' of life; love and pain that was fore grounded in his era. He was an escapist of reality but at the same time he talks about vision and reality. Keats had an issue with the bitter realities of life. One never likes to be in a dark well. So to fulfill the desires imagination always plays a major role. Similarly, Keats had used imagination as a powerful tool to avoid the realities of life. Life is full of grievances for youth to an old age. There is no happiness in reality; that beauty is short lived.

**Beauty is truth, truth beauty, that is all  
Ye know on earth, and all ye need to know.**

A thing of beauty is joy for ever so Keats moved parallel on the road. He showed the ground realities of life as well as imagination in all his poetry. There was an electrocution issue of identity which reflects. He says, "... it is not itself--it has no self--it is everything and nothing--it has no character--it enjoys light and shade--it lives in gusto, be it foul or fair, high or low, right or poor, mean or elevated..." He calls the poet "**chameleon**."

In his poem, 'Ode on a Grecian Urn', he had explained the reality and imagination through the "non static immobility of human world". He juxtaposes the mortality of man with the immortality of art. He through sculpture sees the picture of reality via imagination as if were alive. He used to flight away in a world of imagination but comes back in reality; as an alarm clock wakes us up from the world of dreams. He in this poem wants to tell about the still immobility of a man through art. The urn passes through many ages without dying. It is alien to all ideas and concepts. It forms a paradox for the human beings in the side of urn. People are immortal but the art described by the poet shows the people frozen in time.

**As doth eternity**

People on a urn haven't confront aging and death and are forever young. He examines the picture of a piper who is playing to his lover. Keats has escaped from the reality that his love is undying. The melodies for the piper will ever last. But in reality, this person will never be able to fulfill his desires and his melodies will never last in one's ears. His beloved will never remain beautiful forever. He will have a sorrowful heart and will never be able to reach the point of love.

Similarly, Keats had described the human times and their origin. On the urn the towns will remain forever and people will remain forever as they are but this static immobility is in an imaginative world. People will die but these towns, this world will never change. They will cry for their loss but will move on. The art shows the motionless picture of the people. The urn is a separate world which can remain as it is. Humans can't live as long as this art can. The aesthetic connection with the urn is very insufficient for the human beings. Human beings have a lot of things in a mind and want to fulfill them to the most but it is impossible to give attention at each corner. Keats is torn out that this urn will remain forever, the pictures on it will never die and will always be remembered and feel pity for those people who have experience in life but will be forgotten despite of tolerance throughout ages.

**Findings**

From the theme mentioned above, the urn is compared with eternity. The cold pastoral wedding scene that the beauty is all that can put out through countless ages, all else deteriorate in dust. Truth is seen in the beauty because it remains forever in the art and is everlasting.

**Conclusion**

The urn presents a rupture and equanimous view of human world as non stable interness. According to the subjected title; the human world cannot be fatal. Keats has proved the most difficult construe of non-static immobility of human in a comely canon that "**Beauty is truth, truth beauty**". The urn may not need to know anything beyond the equation of beauty and truth, but the complexities of human life make it unfeasible to burst out for the sake of human life. In vew of Keats; human beings have many things in his mind in a time as "**A flowery tale more sweetly than our rhyme**"

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