



AboutUs: <http://www.the-criterion.com/about/>

Archive: <http://www.the-criterion.com/archive/>

ContactUs: <http://www.the-criterion.com/contact/>

EditorialBoard: <http://www.the-criterion.com/editorial-board/>

Submission: <http://www.the-criterion.com/submission/>

FAQ: <http://www.the-criterion.com/fa/>



ISSN 2278-9529

Galaxy: International Multidisciplinary Research Journal
www.galaxyimrj.com

Review of *The Poetry of Subramania Bharathi: Tradition and Modernity*

Editor: PV Laxmiprasad, Academia Press Washington-London, 2024 ISBN-9781680534122, 100 Pp, Price-\$139.95

Reviewed by:

Dr Mahammad Ghouse Shaik

Assistant Professor,

Dept. of English,

Anurag University, Hyderabad.

P.V. Laxmiprasad from India edits the book under review. This critical volume consists of a beautiful jacket design, a contents page followed by the poet, a well-written preface, ten well-researched papers a note on contributors and finally the editor's profile. The Poetry of Subramania Bharathi: Tradition and Modernity combines the scholarly work of ten leading Indian critics assessing Bharathi's life and works as one of the country's leading poets a native of Tamil Nadu, a state in South India. It is recalled that Bharathi belonged to a generation and century when India was waging its freedom struggle against British rule. He was widely known throughout the country as one of its cultural leaders. To begin the review, there are ten scholarly papers on the poetry of Subramania Poetry. Anju S Nair through her paper, "Intellect in Selected Poems of Subramania Bharathi", the poet contemplates that he should sing for his motherland and he goes didactic, he is loyal to his homeland. The charm of his poetry lies in an extended outcrop of spiritual consciousness. His message has all the texture of the Indian soul and inner contemplation of eternity. She observes that Bharathi writes spiritual philosophy, assimilating subtle psychological, social and intellectual truth. The brighter sides of things appear with an affirmation of hope, generating faith in the eternal spiritual order as in the writings of Sri Aurobindo and Dante. The second paper, N. Oumamaheswary through paper her entitled, "A Critical Study of Subramania Bharathi's Poetry", explores that the poetic art of Bharthi is unique for one major reason that it combines with a huge prism of critical thinking in its entirety and development approaches on human living. It is directed towards raising a plant of social consciousness among the citizens, the valuable assets, and the human resources of the transformed nation. In the next paper, Lilly Arul Sharmila, "The Dialectical Discourses of Subramania Bharathi", the poems unfold a wide range of meanings. They usher the freshness and vibrant line, philosophical richness and depth of dimensions, and manifestation of

transcendental forces. The poems establish Bharthi as a pioneer of shared values. The poems give an authentic account of his vision and dreams. Bharathi advocates greater writing for women. Sharmila concludes that his poems such as classical characters perfected by the combinations of sense, vigour freshness power and beauty. In the fourth paper, S Karthik Kumar through his paper, "Subramanya Bharathi: The Morning Star of Tamil Renaissance", writes that the power of Bharathi's writings lies not just in its message, but also in its ability to transcend cultural barriers. Translations of his works have introduced his ideas to a global audience, inspiring activities and thinkers beyond the borders of India. His works stand as a testament to the enduring power of poetry. His verses weave tighter social commentary, lyrical beauty, and a call to action. His prose is simple and packed with information and emotion. Thus, his works continue to be a source of world is a continues one. This enduring relevance cements Bharathi's place as a true literary giant, whose work will continue to be cherished for generations to come. In the fifth paper, R Manimozhi, "The Voice of Resilience and Empowerment", observes that his songs strengthened and improved people's lives and increased their sense of patriotism. Under the aegis of numerous organizations, the principles of feminism are expanding rapidly, and women are increasingly acknowledged as complete equals to men. However, most women in India, a developing nation, especially those living in rural regions, have not ascended to assume their proper place in society. One major threat that keeps women trapped in unwelcome old views is illiteracy. Therefore, the harsh reality that women are still not completely free exists. Despite advances in gender equality, women still face discrimination and are viewed as less valuable than males. In the sixth paper, Mary Josephine Jerina, "The Enigma of Bharthi: Tracing the Mystical Threads", explores that Bharthi weaves the mystical thread and transcends from a moral man to being an immoral, he believes that in unison with God gives to modern society which believes in technology and science but not in the divine providence. Bharthi an ardent worshipper, through his intense love for his God, elevates to the level of God. Though it seems mysterious, his love for the almighty and the aspect of seeing God in everything gives him ecstasy. In the next paper P. Thiyagarajan discusses Bharthi's poetry on the subject of equality, and justice and observes that to Bharathi, men are "perfect strangers" to each other. In his opinion, the state offers a great repository of wealth, which is abducted by a handful of rich men. They deny the due share to their brethren, who languish for lack of nourishment. While praising the power of collectiveness, Bharathi emphasizes the accountability of society in safeguarding the individual's interest. In his Commonwealth, all are equal and share the rights and resources. He envisions a society, in which people are free, classless, open, democratic, and equal. In the eighth paper, R Karthika

Devi studied “Bharathi’s Jnanartham”, which begins with Bharathi’s ruminations over his current plight and desires. It was an evening. Bharathi was taking a rest in his house at Veeraraghava Mundali Street, Triplicane, Madras. How happily he enjoyed the pleasure provided by nature is revealed when he writes:” A delightful sea-breeze blew from the sea through the windows and filled the front room in which I was resting. The mingling of that breeze with the late evening sunlight produced upon me a lucidity and a joy, which I cannot describe” Bharathi’s Jnannaratham can be considered at once as a celebration of ancient Indian wisdom as provided in the Vedas and the Bhagavad Gita and presentation of the evil impact of the foreign reigns. In the ninth paper, Mahammad Ghose entitled, “A Critical Poems of Subramania Bharathi”, the poems are “Darshan of the Sun” the second poem “Salutation to the Sun” and the third poem “O, Moon.” He observes that Bharathi explores the beauties of two cosmic planets and rulers of the universe namely the Sun and the Moon in the lively description and images. They are unique lords and without them, the universe goes into darkness. The rotation of the Sun and the Moon awakens us that we are passing into days and nights. Human life exists as long as these unique lords exist. Their greatness and magnificence make everything impact our lives. Bharathi beautifies their existence in a lively and elegant narration. In the last chapter V Suganthi through her brilliant paper entitled” The Utopian India: Dreams of Bharathi and Tagore about India”, Both Subramania and Rabindranath Tagore nurtured great dreams for their motherland. They not only fostered cultural harmony but political and social harmony as well. They envisioned an India which vibrant with all positivity- free from all ills, socially equal citizens, free from narrow-mindedness, willingly ready to adapt themselves to progressive changes, spiritually bound, virtuous, having intellectual thoughts, involved in love for their nations, in short, true patriots. There is a concoction of patriotism and spirituality in the poems of Bharathi and those of Tagore. Both poets contributed towards the freedom of India and the making of their society in their way, though they were similar. They had a provocative effect on the consciousness and sensibility of the people of their time and this effect and influence continues even after decades after their demise.

In conclusion, this critical volume is a good contribution to Indian poetry. The contents are interesting. All the critics have explored the themes well. The book caters to the requirements of research scholars. It is a supplementary addition to the corpus of Indian English Poetry in translations.