"Bharathiyar Who Impressed Bharatidasan"

"பாரதியர் பாரதிதாசன் விருத்தி என்றும்"

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Abstract
Impressed by Bharati's poems, Bavendar went to Bharati and changed his poems by singing her poems and listening to his criticisms. Bhavendra, who initially carried his poems in Bhakti, over time became involved with Bharathi and became involved in conveying the views that should be expressed to the society, hating Bhakti. It was only after visiting Bharti that he came in contact with many poets. We can say that he was proud to change his name to Bharathidasan with Bharathi himself as Guru.

1. Introduction

Abolition of caste is a good thing
Tamil cultivation is another
If the country forgets half - other
Don't be half-hearted
Caste Lake - Good
Thandamil will lift the sword!
Andarai bar eni duthil - that
In the ear of pleasant words
Even today, I have not disappeared
It still exists today!
Bharathidasan expressed Bharatiyar's great spirit. Bharathidasan, the poet who de-weeded the Kanithamil language, found Kanikadu in Kalani, who de-weeded Bharathi. Both of them were born in the time when the fire of liberation was burning. However, it was the former who created 'Sodhi Mika Nava Kavati' with national liberation as the central theme. It was the latter who composed the 'New Texts in Simple Style'. If Bharathi was the one who paved the way for the world of Tamil poetry to take a new path, Bharathidasan was the one who paved the way for a singing army to follow behind him.

Bhavendra followed the Bharatiyar path. However, we also find that Bharatiyar's ideas are contradicted and contradicted. It was Bharathidasan who established Bharatiyar as 'Ulaka Mahakavi' and 'Uyar Kavi' in the crowd of poets who did not consider Bharatiyar as a 'poet'. This article explains Bharathidasan's literary personality in the relationship between these two.

2. First Meeting

Bharatiyar Bharathidasan's first meeting continues like this. By September 1908, Bharatiyar was moving to Pudu. A singing concert at Venu Nayak's wedding pandal, referred to by him as 'Valluru Nayak'. Kanaka Subpuratnam is one of the singers. In a gentle voice, he said, 'Veera stood up for freedom. Subpuratnam sang the Bharatiyar song 'Will you buy something else?' Venu Nayakkar said, 'Sing more', 'Whatever happened...' He also sang a song beginning with Among the crowd was one who was referred to as 'Ravi Varma Padap Paramasivam' by Kanaka Subpuratnam. Venu Nayak asks Subparatnam, 'I don't know where they are'. Ravi Varmab said, 'You sing with feeling'. Venu Nayakkar said, 'Avanga Thane' has put all those songs. Don't you say Subramanya Bharathi!' Kanaka introduces Bharatiyar to Subpuratnam. Bharatiyar asks Venu, 'Why did you bring him to our house?' This relationship blossomed into a 'day and night' friendship and continued till Bharatiyar's final days.

3. Bharatiyar before contact

Before meeting Bharatiyar, Bulavar B.A. He also learned Tamil from Periyasamy Pillai and became proficient in Tamil literature and grammar to the extent of singing colorful songs. Subpuratnam composed many devotional songs. Such songs were sung by him. Mylam Sri Nmugan Vannappatu, Kavi Sanmugan God Pancharatnam and 'Sri Mylam Subr...amantara Duthiyamuthu'. He himself tells the state of Subpuratna at that time.

'Bharathiyar is the one who brought me to the present state, who used to sing and sing bhajans in monasteries wearing Vibhuti Naams' Thus, Bharathiyar is credited with making Subparathan, who was the Bhagavatar of Bhatta Naam, not only a poet of the people who recited poetry in a simple style, but also a valuable human being.

The devotional songs sung by Subpuratnam at that time were aimed at pointing out God to the people and motivating and preparing them to receive God's grace.

4. Bharatiyar after contact
One day at Bharatiyar's house, V.V.S. Aiyar and many friends were present. Then 'Subpuratnam is a poet. Bharathiyan introduced Bharathidasan saying that a poet would come to sing for him. W.V.S. Aiyar and others mockingly asked, 'Is Subpu a poet?' Bharatiyar also said 'Suppu! You sing,' he ordered in a majestic voice. The song that was sung then,

\[ \text{Shaktiyada brother is everywhere} \]
\[ \text{The seven seas are colorful} \]
\[ \text{Quodientum for accommodation} \]
\[ \text{Don't run like mother's hand ball...} \]

\[ \text{பாதத்தை பக்த இந்நூற்றன் போர்} \]
\[ நூற்றன் பக்த இந்நூற்றன் போர் \]
\[ இந்நூற்றன் பக்த இந்நூற்றன் போர் \]
\[ பாதத்தை பக்த இந்நூற்றன் போர்... \]

Starting with Everyone was amazed. Bharatiyar sent it to Sudeshamithran Magazine with the note 'Kanaka Subpuratnam written by Sri Subramania Bharatiyar Kavita Mandal'3 which appeared in it. Bharatiyar in his narrative essay 'Darasu' has also given a background to this song.

Bharatiyar stayed in Puduvai for ten years. It is the custom of Subpuratham to go to Bharatiyar's house on many days in the evening when the teacher returns home and on non-working days in the morning. Bharatiyar would enjoy relishing poetry and engaging in conversation with him. He had immense respect and esteem for Bharatiyar. He respected him as his new mentor. Benefiting from the Bharathiar connection,

\[ \text{I am till the end of thirty years} \]
\[ \text{What all the writing says} \]
\[ \text{Show Makkadgu that God is here} \]
\[ \text{He was called Thuipir.} \]
\[ \text{Yet the image of God is all} \]
\[ \text{The feeling was that it was rubbing} \]
\[ \text{The traditional song is called Palanadai} \]
\[ \text{Finally after finding the whole forest} \]
\[ \text{Subramania Bharati appeared} \]
\[ \text{He gave a new style to the song. has shown that} \]

\[ \text{பாதத்தை பக்த இந்நூற்றன் போர்} \]
\[ குரு பாதத்தை பக்த இந்நூற்றன் போர் \]
\[ குரு பாதத்தை பக்த இந்நூற்றன் போர் \]
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5. Became Bharathidasan

Subramaniam was a Bharati graduate and after becoming Subramaniab Bharati, he wrote poetry and essays under the pseudonyms Shaktidasan, Kalidasan and Nllidasan in the political environment of the day. However Bharatiyar remained. Subpuratnam also K. S. Under the pseudonym Bharathidasan, he
used to write poems and articles for magazines such as Desasaevakan, Desapakthan, Ananda Bodhini, Puduvai Kalaimalam, Sudeshamithran, Swatanthan, 'Nagarathoothan' from Trichy etc. He has also written under the names Kindakaran and Krikan. Just as Bharatiyar Dasath named himself with character, Subpuratnam also nicknamed Bharathidasan. This, 'I have adopted the pseudonym Bharathidasan. The reason for that is that he was the first in me. It was Bharatiyar who opposed the caste system well and truly. In the past, I have never seen anyone who opposed the caste system like this before him. Bharti explained the reason for his nickname as the Periyar movement emerged only after Pannad started working against it. However, the word 'Dasan', which means slavery, and the name of 'Bharati', a parochial caste, was combined with 'Bharatidasan', which provoked many people's opposition. Is Bharathidasan dasana for Bharati? Grown enough to reproduce as 'Why did you become only Bharatik, who did not want to be a slave to anyone?' Addicted to Iyer? Vinavia said, 'Amanda, I am a slave to Bharati.' He is a golden figure with love, character and Tamil sensibilities. What objection do you have to me being a servant of a Bharatiyar? "Whoever asks this question will make me angry," he said. After that, this opposition did not arise and subsided.

6. Bharathidasan about Bharatiyar

Bhavender enjoyed tasting Bharathiyar's poems, the context in which Bhavendra's poems appeared in the words of Bharathi Bhat, his principle, the subject matter, the excellence of his work, the personality that guided him, Bharathiyar's relationship with other great poets, he is a quilter who has sung hundreds of songs in the ideal positions of World Mahakavi and New Age Poet.

Bhavender started to say a few things about Bharathi, who showed good manners to high-ranking Tamils.

_Because the high net Tamil level of Tamil is low_
_In the state where the eyelids were not open_
_Tamil Nadu will give Tamil high school_
_Thinking of the leader, the penance is in hand_
_Bharathi Pulavan appeared_
_Bain Tamil Ndurb Bagar Avararu_
_Senthamildh Deeni Sindhukata ;Father_
_Accumulating poetic quilt of this country_
_Overtopping Enmity Overtopping Poem_
_Vandanaila came to remove the long song_
_The forest is covered with camphor_
_A treasure trove of imaginative stories_
_Effectively the Maravan is new_
_The scholar who came to Armapada to the country_
_From the caste system_
_Mandum religions anda is a fireman_
_Ayalar is an anti-Kaniya Charshavan._
_I will say what I am_
_When Bharti was qualified by Tamil_
_When Tamilba Rathi got qualified..._
He highlighted the superiority of Bharti. Bharatiyar's entire personality can be seen sung in this piece.

By singing songs with 'Bharatiyar Sollia Sollayaye', he pointed out his poetic talent and established himself as 'Bharatiyar Ulangakawi'. Some evidence.

The old style is the old thread  
Parthethip Bharatiyar did not rise  
To write a book like the chariot of knowledge  
There is no one in Nanilam. Kannan song  
Where to go to Polnavilak fantasy?

No human being is unique  
Live as equals - he said - he said  
Kampanam who sang fifteen thousand songs  
This is a feeling of indifference by the general public  
Did you wake up? not at all!  
Don't stand there - the old woman said  
At the end Mukathunila - Bharati chanted  
Ponnigar is new to Tamil  
To teach Tamils in Tamil

Do you know how to celebrate Bharathiyar's birthday and memorial day? Listen to Bhavender:

Is the day of death just a birthday?
Bharati Nation Anti Partition Day
Bharti Anti-Hindi Day, Bharti
Anti-English Day Bharati Knowledge Day
Bharti is Tamil Gyanal Bharti
Pacha Thirunal is also Bharti
The ceremony itself can be held

Bavendar said, 'I will let him who despises Tamil even if his mother stops him.' But what did Bharatiyar say? Bhavendra sings.

He who despises Tamil is not a Tamil
Vandamyl is not human
He has accumulated a lot of literature
Who else is Bharti Allal Parinil?

Bhavender has counted four as Bharatiyar's contribution to Tamil language. They are: style, theme, Tamil excellence, Tamilisation. The style of poetry should be written in a simple manner that even a layman can understand. Tamil Nadu, which fell in the twelfth century, had no writing until Bavendar Bharatiyar's song. The norm of singing about God was replaced by singing about nature and society.

7. Sabbatical poetic engagement

In 1916, Bharatiyar wrote an article titled 'Japanese Poetry' in Sudeshamithran magazine. It featured an essay by the Japanese poet Uonoguchi in a Calcutta magazine. in it:

He also says that while the poet Noguchi says that the characteristic of Japanese poetry is to condense and explain, English poetry is the opposite. There is a twist within us. Mustard hole is a narrow loom that penetrates the sea. In the poetry of the East, this type of rasam is more prevalent. It was very popular in Tamil Nadu in earlier times. 5

Thus, it is possible to know that the tendency to condense and explain was valued in Tamil Nadu in earlier times. In an adaptation of Bhatti's English form, a haiku (haiku) by Bharathiar Irish poet Verhaeren,

I was enchanted by Muyangil Pareesu
I have forgotten what is important...

was translated as When Bharathidasan heard this song, he brought Puranan hundred and placed it in front of Bharatiyar and said, 'All the songs found in this book are Hokub songs'. Thus we know that Bharatiyar had a passion for 'Hokub' song.
8. Bharatiyar about Bharathidasan

Bhavender's songs about Bharati are written in many speeches and articles. On that day, the famous Bhagavatar Balaputtur Srinivasa Iyengar approached Bharatiyar and asked him to make the story of Rama into a musical composition to be sung on public stage. Bharti pointed to Bhavendra who was nearby and said, 'He will do this job well'. Bhagavatar Ayurya clarified, 'He is a great poet, do not doubt'. Bhavendra also made music as Bhagavatar asked.

9. Knowledge of Bharatiyar's Palantami

During the Bharatiyar period, Tolkappiyam or Sangha literature did not spread throughout the country. That's when they started coming out. Bharatiyar admired the pride of Tamil by seeing and hearing other people's writing and speech.

In 1920, Bharatiyar read an article on Silapatikaram in the Madurai Tamil Sangha journal 'Sendamizhil' and became enamored with the taste of Silapatikaram. So Budhupathak said that 'Nenjayallum Silapatikaram called Maniyaram Padad Tamilnadu' and 'Seran Tambi played the silambu'.

Mr. V.K. In his speech, Bharathiar praised Mr. V.K.'s style and style.

A taste of civility for the general public
While taking the walk
This is what I am talking about; Bharatiyar
He will get up and fall down.

said Bavendar. Bharatiyar Mr. V.K. Bavendar said that no one else clapped his hands for a speech as much as he clapped his hands while listening to the speech.

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Novelist Somasundara Bharatiyar presided over the Bharati festival at Puduwai (1935). Bavendra Tammurai: Some people say that Bharati does not know grammar. Their opinion is wrong; "Bharti has knowledge of grammar," he said. Concluding remarks Novelist Somasundara Bharatiyar Bharathi knows everything I know. Apart from this, Bharathi is unique in that he has great poetry. The novelist said that they would simply say that Bharati does not know that, does not know this, does not know grammar. Everyone knows Bharatiyar is well versed in Tamil. It is clear that what he knew was what Bharatiyar also knew. Later literature never looked at Tamil Nadu. I never had the opportunity to explore Tamil civilization, Tamil literature etc. "If I want to see ancient Tamil Nadu, I have to find it in Sangam books. But till last year (1920) I didn't know anything about Tolkappiyam, Agam and Puram in Palandamili texts. After knowing the truth, I said that Tamil Nadu is the country of our fathers'7 Bharatiyar has expressed his knowledge of Sangha literature.
10. Conclusion

Bhavender, who followed the Bharatiyar path in terms of song material, singing style and style, further explained the Bharatiyar ideas and sang many songs. We also find different and conflicting voices in many opinions. These differences were caused by Periyar's personality movement, change of thinking and development of attitude, who advanced Tamils like Bharti who advanced Tamil. Bhavender follows Bharatiyar in terms of objective, singing of the people, musical innovation, women's emancipation, cruelty to children, child marriage, caste abolition, development of music, anti-parochialism, mythicism, living wildly. Bharathidasan differs from Bharatiyar in the elements of country, vernacular texts, devotion to God, communalism, origin of Tamil, and expression of purpose.

11. Country

Although both of them sang the song of Bharat, Bharatiyar had the principle that India is one country, Bharat Nadu is our country.

_Bharat Nadu Parkelam Tilak_  
_Nirathan's son did not think this way_  
said.

_Bharathidasan_  
_Tamil Nadu is the best country_  
_Everything else is forest in Tamilnadu_  
said.  
_I am in Dravidian boat_  
_Honey is my fame_  

Bavendar sang. But even Bharatiyas do not like hearing the words Dravidian and Dravidian. Vinous fights by teaching new and absurd meanings to the old words Dravidian and Aryan as a lie. Cultivation can harm the Hindu community itself. There will be no advantage to any class', he said.

12. Globalization

Bharatiyar has narrated some of the important events that happened in the world during his time and the lessons we should learn from them through song and speech. He praised the revolution of the age that arose after the fall of the Tsar in Soviet Russia as 'the revolution of the age that arose suddenly'. He sang congratulations to Belgium. In the sugarcane plantation of Bijith Island, Tamil women used to squeeze their breasts. Therefore, Bharatiyar was considered to be a world-minded person who was able to analyze the problems among the people of the world. Bhavendra surpassed even Bharatiyar in the world. Some of those who have compared the two have concluded that Bharathidasan was less ambitious. The book 'Bavendra's World Vision' has established the proof that Bharathidasan was worldly minded.
China is sorry for the trouble of Delhi
Not only for evil! For us - always,

Rights of Sri Lankan Tamils
Sinhala Dwarf Sri Lankan ownership
There is also a sentami jar! – And forever

China bombed Kumai Island
Kumai Island is bomb upon bomb of Western Chinese
They called Tamar Tamar - forever

As a result of US bombing of Sappan,
Another century
Round page of Erdur
Nothing is perfect
Greetings are not the same
He always sings and worries about the world situation⁸

13. Abolition of caste

A Bharatiyar is a person who is born in a parochial race that respects castes and does not have any parochialism. Periyar was the one who 'planted the root of caste' before sowing the seeds for the abolition of caste movement. So the tribulations in his life are not included in the number.

There are no castes, papa – clan
It's a sin to speak low and high
No caste violence - love
Self-prosperity
He guided to eliminate caste atrocities. He followed it in his life too. He cut off the stem. To reduce caste differences, he wrote the book 'Sixth share' and submitted it to Pallar, Paraiyar etc. Bharatiyar practiced casteism,

\begin{quote}
There is no superior or inferior - this  
Not told above  
At the intersection of four streets - people  
Four thousand Kanad  
It will be said that he is inferior by skin  
He ate what the comrade had cooked  
Bavendar would sing and be proud.
\end{quote}

Bavendar said that he told him that he should be happy to see his daughter marrying a low caste boy.

\begin{quote}
\textit{Emancipation of women, abolition of slavery}  
A woman is like an eye to an eye  
\textit{Bharti is the great poet who sang to feel}  
Bhavenda has sung that Bharati is equal to woman and man.  
Mother will humiliate herself  
Let's light the mud  
Reaching knowledge is the king of men and women  
Gummiyada seems to have no rest.
\end{quote}

As Bharatiyar sang about the abolition of female slavery and the liberation of women,

\begin{quote}
Do you think women don't have the right to speak?  
Protect the soil and respect the womanhood  
Thirunattu speaks till the end of female slavery  
Soil depletion is a problem  
Including calling a woman dumb  
Men also have the turtle situation
\end{quote}

Bhavender was the one who made a mark for the abolition of female slavery by singing.

14. **Origin of Tamil**

It is worth noting that Bharathi, who sang the praises of Tamil language, said that the origin of Tamil is attributed to Tamil itself.

\begin{quote}
\textit{Like Tamil language in other languages}  
See you anywhere soon  
Adhisiva has obtained - me  
Arya Mindan Agathyan  
Delighted to see Vedi – mass  
He also gave grammar  
Tamil king of three clans – Me  
Munda Nallanbodu nurtured eternally  
Among those languages - Uya  
I lived close to Arya.
\end{quote}
Shiva created Tamil; It can be known that Agathyan made the grammar and lived like the vernacular and said the origin of Tamil and promoted the vernacular.

But Bhavendra,
He just said you
You have sprung from someone's milk...
.... Tamila are theirs
Generation leader
After that, it is Tamil that is layered
Agathiyar Copiers
Don't let it spoil you
A branching parrot is a banana

As in the laughter of beauty, no one has created Tamil in the branching; It emerged and developed as the Tamils layered over time. Agathiyar has said the truth that he spoiled Tamil.

Rise of Tamil

Bharatiyar, who sang of the sweetness and the rise of Tamil as 'Sollil Yaruvu Tamilch Solle', 'Vanam Ajnadanaithum Naarai Vakartamil' and 'Dau;uluta Tamizamudu', lists the developments that Tamil should acquire according to the times.

Native sage satras
Tamil translation required
Novels of Immortal Fame
Composition in Tamilpozhi is required
said.

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Bhavendra also created 'Tamiliyakame' to tell businessmen, Tamil scholars, scholars etc. about the work to be done for Tamil. 'I will call Tamil alive' 'Tamil and I will see real life' Bhavender also sang about Tamil Nadu

A unique thread

When Bharatiyar visited Kashi (1898, 1902) he met Easwaralal. Easuvaral, who was known as the 'Bharati Tamil poet', was amazed. Only Sanskrit is a separate language, is there a language called Tamil? Tamil is the son of Sanskrit! Bharatiyar did not like the idea that 'Tamil is Sanskrit'. Part of the conversation that took place then

\[
\begin{align*}
\text{Esu}: & \text{Are there books in Tamil?} \\
\text{Bharti}: & \text{There are} \\
\text{Esu}: & \text{In Tamil?} \\
\text{Bharti}: & \text{Yes. It's in Tumblr} \\
\text{Esu}: & \text{One more question, is it a question?} \\
\text{Bharti}: & \text{Yes. In Dunithamil.}
\end{align*}
\]

He requested Bharathi to compose a separate Tamil version as only a few Tamil words are found in Tamil literature today. To improve his knowledge of Tamil,

\[
\begin{align*}
\text{To say that it is wind is to say that it is wind} \\
\text{To say that it is a dream is a joke} \\
\text{Milathathor Vinnum Im to change} \\
\text{The soil and the funnel are rivers.}
\end{align*}
\]

Bharathiyar established that patti-no-patti can be completed in Tanithamil by singing a song beginning with 10. Though vernacular words abound in Bhavendra's early writings, it is interesting to know that books like 'Alakin Chiruru', 'Tamiliyakkam' etc. were composed in Tanitamil.

\[
\begin{align*}
\text{Donate! For Tamil} \\
\text{Department by department} \\
\text{Get up!}
\end{align*}
\]

15. Musical renaissance

Bharti started the work of the Tamil music movement in the beginning of this century, saying that singing in Telugu, Hindustani etc. languages in Tamil Nadu pierced the ears of the Tamils and called 'Irumbuk Kathe' on the day when the ears of the Tamils who listened patiently failed. Bhartiyan emphasized on 'easy to know markets and common people's preferences'.

\[
\begin{align*}
\text{Human women thrive on love} \\
\text{I am immersed in singing}
\end{align*}
\]
To the music of the water song, the rice paddies will be pounding
In the sweet sound of the cuckoo
Farm Madawar Pachupala Patin too...
Bharatiyar who lost his heart.

In his songs, he sang the tunes of popular songs like Kummippatu, Klippatu, Ammanai Patu etc. Bhavendra mentioned that 'Tyakar do not want Bharathiyar' and referred to Bharathiyar as the 'Father of the Tamil movement'. He also became a skilled singer like Bharatiyar by noting musical notation in his songs. The book 'Isayamudu' is proof of this. He developed musical Tamil by singing songs such as upappatu, talattu, workers songs etc.

I was born in Tamil
Just sing telugu
Tell and beg
Come on Nbiro...
Music in Senthamil
You say no
without honor
Music in Bainthamil
Fell in the wasteland
Maitha Lanry
No music at all
No clothes at all
Is it a piece of?

Bavendar insists on singing Enad in Tamil. Bavendar decreed that 'wherever there is welfare of Tamils intervene and rebel'.

16. Conclusion

Bharatiyar and Bhavendra, the peerless poets of the twentieth century, lived in the same era and were united in spirit. By the opening of the song, Uyyum guided this. Bharatiyar got a Bhavender. A singing troop continued for Bhavendra too. They sang to the people and sprinkled the people saying that Chellak poems are Chellak poems. Bhavendra has imprinted his literary personality on many fronts; He
showed the activities to be done for a Tamil in 'Tamillyakkam'; The one who lit the family lamp as the 'good family university'; He made Bharatiyar's glory known to the world by composing songs based on the beats of Bharatiyar's songs, and performed as 'Or Ulagakaavi' and 'Oppella Kavi'. As long as there is Tamil, both will stand in the hearts of Tamils. Bharathidasan also has the distinction of using all forms of Tamil literature as explosives for social change.

There is no fall for Tamil; Tamil Sirthi
Not down! Tamil Nadu is Tamil people
The passion of Tamils is like this day
Never existed in Tamil Nadu!
To a Tamil who gives charity to a Tamil
Even the forbidding hill will crumble to dust
Those who do charity for Tamil will not die
Tamil charity Bharati is dead?

Synopsis
1. First meeting in September 1908.
2. Bhavendra, who was a devotee, changed his poetry to reason after seeing Bharathi.
3. He was inspired by Bharathi’s poetry and transformed himself into Bharathidasan.
4. Told Bharti that all Japanese hi-tech poetry is influenced by Sangha songs.
5. He fought hand in hand with Bharati to abolish caste.
6. Bharati and Bharathidasan expressed the rise of Tamil in their poems.
7. Bharati and Bhavendra hated Tanitamil texts
8. Bharathi expressed Bharatanat through his poetry.

Description of the certificate
1. Ira. Prince - Bharathidasan in Indian Freedom Movement p. 13-14
2. S.S. Ilango – Bharti p.55 in the view of Bharathidasan
3. S.S. Ilango – Bharti p.30-31 in the view of Bharathidasan
4. S.S. Ilango – Bharti in the view of Bharathidasan p.48
5. Ira. Prince – With full of love... 119-120
6. S.S. Ilango – Bharti in the view of Bharathidasan p.103
7. S.S. Ilango – Bharti in the view of Bharathidasan p.57
8. Ira. Prince – Bhavendra's worldview p.44, 50, 82, 62
9. S.S. Ilango – Bharti in the view of Bharathidasan p.149
10. S.S. Ilango – Bharti in the view of Bharathidasan p.105