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"Bharathiyar Who Impressed Bharatidasan"

“பாரதிதாசனை கவர்ந்த பாரதியார்”

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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!*

சாதி ஒழித்திடல் ஒன்று - நல்ல
 தமிழ் வளர்த்தல் மற்றொன்று
 பாதியை நாடு மறந்தால் - மற்றப்
 பாதி துலங்குவ தில்லை
 சாதி களைந்திட ஏரி - நல்ல
 தண்டமிழ் வாளினைத் தூக்கும்!
 என்றுரைப் பார் என்னி டத்தில் - அந்த
 இன்ப உரைகளென் காதில்
 இன்றும் மறைந்திட வில்லை - நான்
 இன்றும் இருப்ப தனாலே!

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 Subpuratnam, 'I don't know where they are'. Ravi Varma's film director Paramasivam asked, 'Have you read Tamil?' Subparathnam said, 'A little;' Ravi Varmab said, 'You sing with feeling'. Venu Nayakar 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 Vannappattu, Kavi Sanmugan God Pancharatnam and 'Sri Mylam Subramaniam 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' 2 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. Bharatiyar 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,

*Shaktiyada brother is everywhere
The seven seas are colorful
Quodientum for accommodation
Don't run like mother's hand ball...*

எங்கெங்கு காணிலும் சக்தியடா தம்பி
ஏழு கடல் அவள் வண்ணமடா அங்குத்
தங்கும் வெளியின்றி கோடியண்டம் அந்தத்
தாயின் கைப்பந்தென ஓடுதடா....

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 Pudukkottai 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,

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

முப்பது ஆண்டு முடியும் வரைக்கும் நான்
எழுதிய அனைத்தும் என்ன சொல்லும்
கடவுள் இதோ என்று மக்கட்குக் காட்டிச்
கட்சு கடவுளருள் துய்ப்பீர் என்னும்.
ஆயினும் கடவுள் உருவம் அனைத்தையும்
தடவிக் கொண்டுதான் இருந்ததென் நெஞ்சம்
பாடலிற் பழமுறை பழநடை என்பதோர்
காடு முழுவதும் கண்டபின் கடைசியாய்ச்
சுப்பிரமணிய பாரதி தோன்றியென்
பாட்டுக்குப் புதுமுறை புதுநடை காட்டினார்....

5. Became Bharathidasan

Subramaniam was a Bharati graduate and after becoming Subramaniab Bharati, he wrote poetry and essays under the pseudonyms Shaktidasan, Kalidasan and Nilidasan 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, Pudukkalam, 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 Bharathiar'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, Bharathiar'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 Bagan Avamaru
Senthamildh Deeni Sindhukuta ;Father
Accumulating poetic quilt of this country
Overturning Enmity Overturning 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...*

தமிழின் உயர்நிகர் தமிழ்நிலை தாழ்ந்ததால்
 இமைதிற வாமல் இருந்த நிலையில்
 தமிழகம் தமிழுக்குத் தரும் உயர் வளிக்கும்
 தலைவனை எண்ணித் தவங்கிடக் கையில்
 இலகு பாரதிப் புலவன் தோன்றினான்
 பைந் தமிழ்த் தோப் பாகன் அவனொரு
 செந்தமிழ்த் தேவீ சிந்துக்குத் தந்தை
 குவிக்கும் கவிதைக் குயில் இந்நாட்டினைக்
 கவிழ்க்கும் பகையைக் கவிழ்க்கும் கவிமுரசு
 நீர்தயில் நீக்கப் பாடி வந்தநிலா
 காடு கமழும் கற்பூரச்சொற்கோ
 கற்பனை ஊற்றாம் கதையின் புதையல்
 திறம்பட வந்த மறவன் புதிய
 அம்மபட வந்த அறிஞன் நாட்டிற்
 படரும் சாதிப் படைம ருந்து
 மண்டும் மதங்கள் அண்டா நெருப்பவன்
 அயலார் எதிர்ப்புக் கணையா விளக்கவன்.
 என்னென்று சொல்வேன் என்னென்று சொல்வேன்
 தமிழால் பாரதி தகுதி பெற்றதம்
 தமிழ்பா ரதியால் தகுதி பெற்றதம்...

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*

புழைய நடை பழங்கவிதை பழந்த மிழ்நூல்
 பார்த்தெழுதிப் பாரதியார் உயர்ந்தா ரில்லை
 ஞான ரதம் போலொரு நூல் எழுதுதற்கு
 நானிலத்தில் ஆளில்லை கண்ணன் பாட்டுப்
 போல்நவிலக் கற்பனைக்குப் போவ தெங்கே?
 மனிதர் யாரும் ஒருநிகர்
 சமானமாக வாழ்வமே - என்றறைந்தார் - அன்றோ
 பன்னிராயிரம் பாடிய கம்பஹும்
 இப்பொது மக்கள்பால் இன்தமிழ் உணர்வை
 எழுப்பிய துண்டோ? இல்லவே இல்லை!
 முனைமுகத்து நில்லேல் - முதியவன் சொல்லிது
 முணையிலே முகத்தநில - பாரதி முழக்கிது
 பொன்னிகர் தமிழுக்குப் புதுமெரு கேற்றித்
 தமிழரைத் தமிழில் பற்று மிகும்படி

Do you know how to celebrate Bharathiya'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 Giyanal Bharti
 Pacha Thirunal is also Bharti
 The ceremony itself can be held*

*இறந்தநாள் பிறந்தநாள் என்பன மட்டுமா?
 பாரதி நாட்டுப் பிரிவினை எதிர்ப்புநாள்
 பாரதி இந்தி எதிர்ப்புநாள், பாரதி
 ஆங்கில எதிர்ப்புநாள் பாரதி அறிவுநாள்
 பாரதி தமிழிலக் கியுநாள் பாரதி
 பச்சைத் திருநாள் பலவும் பாரதி
 விழாவே ஆகும் விடாது நடத்தலாம்*

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?*

*தமிழை இகழ்ந்தவன் தமிழன் அல்லன்
 மனிதனும் அல்லன் என்று வண்டமிழ்
 இலக்கியம் இனிக்க இனிக்கக் குவித்தவர்
 பாரதி அல்லால் பரினில் வேறெவர்?*

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...*

*மயங்கினேன் முயங்கிலன் பரீசு
 வாய்ந்தது எழில் மறந்திலேன் காவின....*

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 Silapathikaram in the Madurai Tamil Sangha journal 'Sendamizhil' and became enamored with the taste of Silapathikaram. So Budhupathak said that 'Nenjyallum Silapathikaram 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.*

*பொதுவினர்க்குச் சிலப்பதிகாரச் சுவையை
நடையழகைப் புகலும் போதில்
இதுவையா பேச்சென்பேன் பாரதியார்
கை கொட்டி எழுவார், வீழ்வார்.*

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.

*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.

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*

*பாரத நாடு பார்க்கெலாம் திலகம்
நிதன் முதல்வர் இந்நினை வகற்றாதி
என்றார்.*

பாரதிதாசன்

*தமிழ் நாடுதான் மேலான நாடு
தமிழர்க் கெல்லாம் மற்றவை காடு*

என்றார்.

நான் திராவிடன் என்ற நவீலகையில்

தேன்தான் நாவெலாம் வான்தான் என் புகழ்

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.

Anti-Chinese

*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*

சீன எதிர்ப்பு

சீனனால் வருந் தொல்லை தில்லிக் கரத்
தியருக்கு மட்டுமன்று! நமக்குந்தானே – என்றும்,

இலங்கைத் தமிழர் உரிமை

சிங்களாக் குள்ள இலங்கையின் உரிமை
செந்தமிழர்க்கும் உண்டு! – என்றும்

சீனா குமாய்த் தீவு மேற் குண்டு வீசியதை,

குமாய்த்தீவு மேற்சீனர் குண்டுமேல் குண்டு
டமார் டமார் என்ற போட்டார்கள் • என்றும்

அமெரிக்கா சப்பான் மீது குண்டு வீசியதன் விளைவை,

இன்னும் ஓர் நூறாண்டுக்கும்

இரண்டிரின் சுற்றுப் பக்கம்

ஒன்றுமே முனைய நாமே

வாழ்தலும் ஒண்ணாதாமே

என்றும் பாடி உலக நிலைமைக்குக் கவலை கொள்கிறார்⁸.

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*

சாதிகள் இல்லையடி பாப்பா – குலத்

தாழ்ச்சி உயர்ச்சி சொல்லல் பாவம்

சாதிக் கொடுமைகள் வேண்டாம் • அன்பு

தன்னில் செழித்திடும் வையம்

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,

*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.*

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

Emancipation of women, abolition of slavery
*A woman is like an eye to an eye
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*

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

*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*

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.

*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.*

ஆதிசிவன் பெற்றுவிட்டான் - என்னை
 ஆரிய மைந்தன் அகத்தியன் என்றோர்
 வேதியின் கண்டு மகிழ்ந்தே - நிறை
 மேவும் இலக்கணஞ் செய்து கொடுத்தான்
 முன்று குலத் தமிழ்மன்னர் - என்னை
 முண்ட நல்லன்போடு நித்தம் வளர்த்தார்
 ஆன்ற மொழிகளினுள்ளே - உயா
 ஆரியத்திற்கு நிகரென வாழ்ந்தேன்.

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...
 Tumila 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*

கம்மாதான் சொன்னார் உன்னை
 ஒருவன்பால் துளிர்ந்தாய் என்றே....
 தமிழர் தங்கள்

தலைமுறை தலைமுறை வைத்து
 அடுக்கின்ற தமிழே பின்னர்
 அகத்தியர் காப்பியர்கள்
 கெடுப்பினும் கெடாமல் நெஞ்சக்
 கிளைதொத்தும் கிளியே வாழி

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 Yaruva 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.*

பிறநாட்டு நல்லறிஞர் சாத்திரங்கள்
 தமிழ்மொழியில் பெயர்த்தல் வேண்டும்
 இறவாத புகழடைய புகழநூல்கள்
 தமிழ்ப்பொழியில் இயற்றல் வேண்டும்

Bhavendra also created 'Tamilyakame' 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

Esu : Are there books in Tamil?

Bharti: There are

Esu: In Tamil?

Bharti: Yes. It's in Tumbler

Esu: One more question, is it a question?

Bharti: Yes. In Dunithamil.

சக	:	தமிழில் நூல்கள் உள்ளனவா?
பாரதி	:	உள்ளன
சக	:	தமிழிலா?
பாரதி	:	ஆம். தமிழில்தான்
சக	:	இன்னும் ஒரு கேள்வி தனித்தமிழிலா?
பாரதி	:	ஆம். தனித்தமிழில்தான்

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,

To say that it is wind is to say that it is wind

To say that it is a dream is a joke

Milathathor Vinnum Im to change

The soil and the funnel are rivers.

*காற்றென்று சொல்வதோ காற்றால் மற்றுக்
கனலென்று சொல்வதோ காற்றால்
மாற்று மிஸாததோர் விண்ணும் இம்
மண்ணும் புண்ணியா காற்றால்*

Bharatiyar 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.

Donate! For Tamil

Department by department

Get up!

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. Bharatiyar emphasized on 'easy to know markets and common people's preferences'.

Human women thrive on love

I am immersed in singing

*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.*

மாண்புப் பெண்கள் வளருமொரு காதலினால்
ஊனுருகப் பாடுவதில் ஊறிநீந்தேன் வாரியிலும்
ஏற்றநீய் பாட்டின் இசையினிலும், நெல்லிடிக்கும்
சேற்றொடியார் குக்குவெனக் கொஞ்சம் ஒலியினிலும்
பண்ணை மடவார் பழுதுபல பாட்டினிலும்...

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?*

தோயுந்தேன் நகர் தமிழாற்
பாடாமே தெலுங்கிசையைச்
சொல்லிப் பிச்சை
சயங்கள் எவ்விதோ...
செந்தமிழில் இசையாடல்
இல்லையெனச் செய்துகின்றீர்
மானமின்றிப்
செந்தமிழில் இசையின்றேல்
பாழங்கிணை நல் விழந்தாயிரை
மாய்த்த லன்றி
எந்தமிழில் இசையல்லலை
எந்தாய்க்கே உடையல்லலை
என்ப துண்டோ?

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 'Tamiliyakkam'; 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?*

*தமிழனுக்கு வீழ்ச்சியில்லை தமிழன் சீர்த்தி
தாழ்வதில்லை! தமிழ்நாடு தமிழ் மக்கள்
தமிழளள் என்னும் பேருணர்ச்சி இந்நாள் போலே
தமிழ்நாட்டில் எந்நாளும் இருந்ததில்லை!
தமிழர்க்குத் தொண்டு செய்யும் தமிழனுக்குத்
தடைசெய்யும் நெடுங்குன்றும் தூளாய்ப் போகும்
தமிழுக்குத் தொண்டுசெய்வோன் சாவ தில்லை
தமிழ்த் தொண்டன் பாரதிதான் செத்த தண்டோ?*

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.
9. Bharathidasan revealed the Dravidian nation.

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