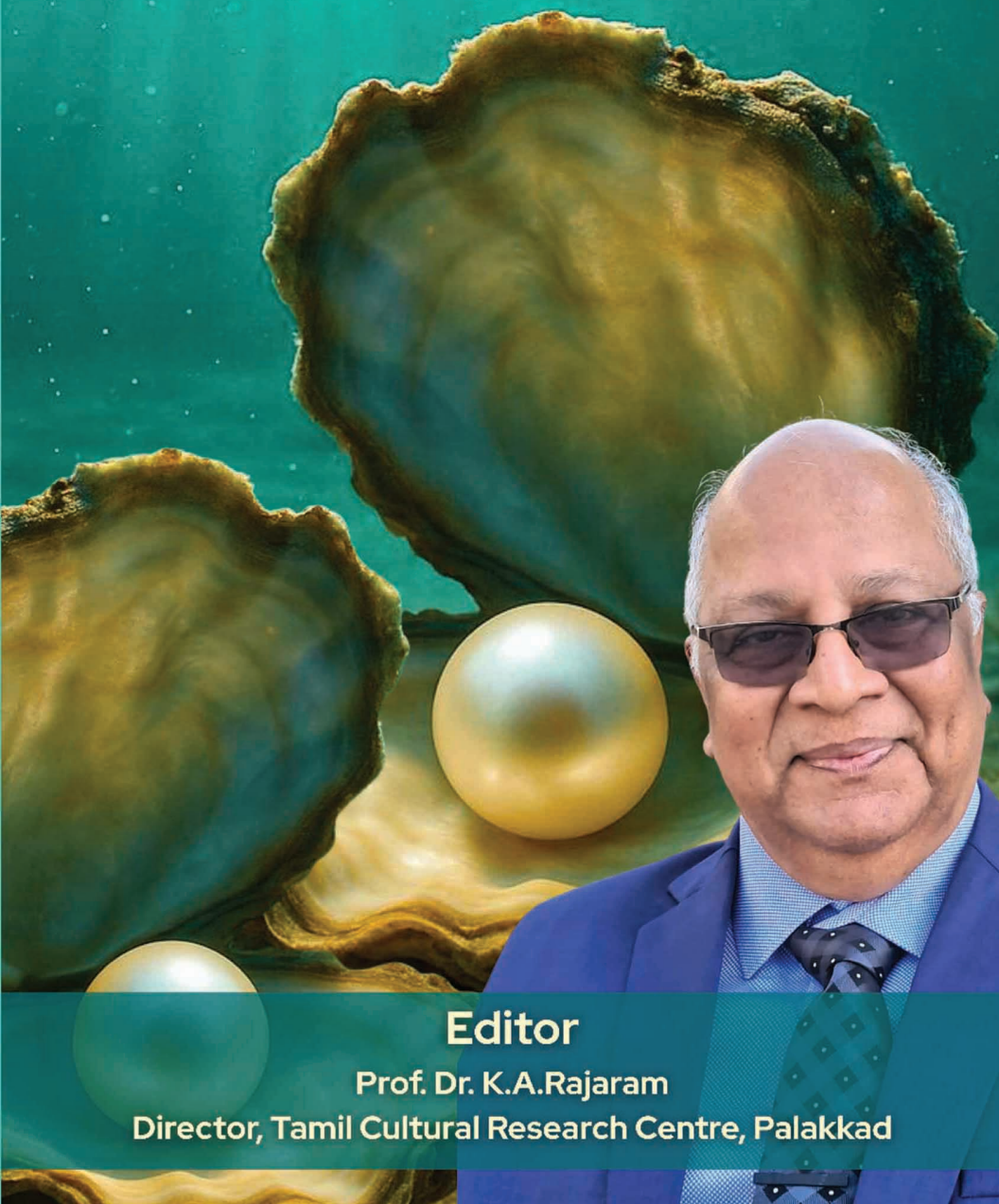




# The Pearl – gatherers

A collection of Critical Essays on the literary works of Vanavil K. Ravi



**Editor**

**Prof. Dr. K.A. Rajaram**

**Director, Tamil Cultural Research Centre, Palakkad**

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Director, Tamil Cultural and Research Centre



புதிய இலக்கு

புதிய தடம்

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## Editor's Note

Some dreams come true sooner than others not because of the strength of the dreamer but because of the strength of the dreams. Yes, more than two decades ago, soon after I got introduced to Vanavil K.Ravi, I started falling in love with his poems. What attracted me more was his poetic fervour than his poems. I found a spark in every one of his poems that lit several lamps in the minds of the readers. From those sparks, a dream emerged, the dream where this poet, Vanavil K.Ravi, appeared sometimes as a Modern Bharati and sometimes as a Modern Wordsworth.

Then came the call from Mr.B.S.Raghavan, a nonagenarian, an IAS Officer who had worked under four Prime Ministers and had been the Chief Secretary of three states. He was also a literary critic, well-versed in five languages and a prolific writer. He entrusted to me the task of spreading the sparks mentioned above in the academic circle that I was well acquainted with. I accepted the assignment and started contacting professors in various colleges and Universities for conducting Seminar on the works of Vanavil K.Ravi. Some readily agreed and others only after a while but with more enthusiasm upon browsing through the books. It is a miracle that in a short span of five years, 126 Seminars have been conducted on his works in several Universities and Colleges across the nation. I do not think that this has happened to any poet during his or her life-time.

The research papers presented in English in the first 100 seminars are given in this Volume. Each of the learned professors has exhibited immense enthusiasm and has successfully brought out pearls and gems from the pool of his poetry, not only flowery, but fiery too. I hail all these professors as 'Pearl-gatherers' and I proudly present the string

of pearls, a garland indeed, in the form of this collection of critical essays. I pray to God, by whose grace alone this unique achievement became possible, to shower his choicest blessings on all those who have contributed research papers in the Seminars and also on Vanavil K. Ravi, the bilingual poet.

25.08.2025

Prof. Dr. K.A.Rajaram,  
Director,  
Tamil Cultural Research Centre,  
Palakkad & Chennai.

# TABLE OF CONTENTS

1. Marvellous Morals as portrayed in the works of Mr. Vanavil K. Ravi - S. Akbar Ali	7
2. The Valiant Warrior Woman 'Kuyili' as portrayed by Vanavil K.Ravi - Dr. T. Ananthi	11
3. POETRY POINT - Anitha George	16
4. A Voice For Voiceless – A Literary Odyssey into Vanavil K. Ravi's Poems - Mrs. K. P. Bakhya Seema	28
5. An Overview of the selected Poems of Vanavil K. Ravi, "A Spark, a Petal" - J. Benita Selvakumari	35
6. A Spark, A Petal: Rare melodies of the human heart - K. Chellappan	38
7. Review of the book "A Spark, A Petal"- A Collection of Poems & Songs. - Dr.S.T.Deepa	42
8. From Grassland to Evergreen Forest: the Growth of the Dynamic Mind - V.Deepa	46
9. Naturalistic and Realistic Views of Vanavil K.ravi's A Spark And A Petal - J. DINESHKUMAR	57
10. A Glimpse Into A Spark, A Petal . . . . ! - M. GLADSON JOSE	60
11. A Brief Profile - Dr. G. Hemalatha	66
12. A Review of Irupatham Nutrandu Iyarpiyal Varalaru - Ms. G.Kanaga Suganya	71
13. The Life of the Warrior Kuyili - Krishna S Prasad	76
14. Bond Of Love and Nature in Select Poems Of Vanavil K Ravi From the Book 'A Spark, A Petal'. - Linju M	80

15. K. Ravi's Philosophical view of Spiritual Journey in Manikkavasagar's "Jnanath Thalikai"- A Study - Maria Sahaya Sharmila	88
16. Interface Between Human Values and Nature - S. Mary Sheryl	94
17. Delineation of Nature in the Book - A Spark, A Petal (A Collection of Poems) by Vanavil K. Ravi - Dr. A. Muthu Meena Losini	99
18. Introspection and Insight of the Inner Self in A Spark, A Petal by Vanavil K. Ravi - Dr. A. Muthu Meena Losini	105
19. The Sound of Silence: A Study on Words Unsaid in the Select Poems of Vanavil K. Ravi - Niveda Sebastian	113
20. A Spark, A Petal By Vanavil K. Ravi - Mrs. G.Prema	118
21. Mosaic Musings: On The Poems Of Vanavil K Ravi - Radha A	131
22. Disparate Thematic Approach of the Poems of Vanavil K Ravi From the Book The Sound of Silence - Ms. Santhi. C.B	137
23. Vanavil K. Ravi's Inspirational message to the Next Gen. - I.SNOW REENA	144
24. Study of spiritual values in the poems of Vanavil K Ravi - Dr. V. Srividhya	153
25. "A Spark, A Petal ...!" by Vanavil K. Ravi: The Truth, the Whole Truth and Nothing but the Truth" - Dr Vasudevan Arunachalam & Dr Hilda M Thenmoli	157
26. A Psychoanalytical reading of Vanavil K. Ravi's 'A Spark, A Petal' - D. Wilfin John	179

# **Marvellous Morals as portrayed in the works of Mr. Vanavil K. Ravi**



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Mr. Vanavil K. Ravi has written hundreds of poems with marvellous morals to a great extent. He is a writer with five decades of experience who throws light on the various aspects of life covering Law, Philosophy, Social Science and Literature. His ‘Vanavil Cultural Centre’ caters to the needs of the society through productive thoughts of different authors including Subramania Bharati. Though he is an advocate by profession he is known for his passion as a poet. His language is excellent. All his works have creative thoughts. His titles cover various universal themes like loss, Time, death and love. His writings remind us of the nature poet William Wordsworth who defines poetry as ‘Spontaneous overflow of powerful feelings.’ It should be mentioned here that his poems have plenty of rhyming that really drives the readers to excel themselves in the art of reading.

Everyone gets inspired to read his book titled “A Spark, A Petal” which is a collection of Poems and Songs consisting of over 80 poems. In fact, the rainbow is a multicoloured arc in the sky which appears when sunlight hits water droplets. Likewise the author appears to



shower the readers with a lot of innovative ideas cum morals. This paper focuses on the main ideas of the author with a view to giving more importance to his moral ideas. We can find the basic elements and quality characteristics of a poem in the works of Mr. Vanavil K. Ravi such as Imagination, Creativity, Provoking thoughts and Figurative language. We will definitely wonder at his marvelous morals.

In one of his poems ‘Don’t be sad’ he asks us not to be sad as the good and bad are not in what we see or what we hear but in how we see it and how we hear. As a river doesn’t refuse to flow, we should be always ready to go ahead of our life. He also says in the same poem that Wings are not made of feather alone but hope, faith and love which really act as a motivating machine.

In a Poem ‘Give me some time’, he asks Lord to give him some more time to talk the truth. Truth is actually eternal and he wishes to cling to truth. He also says in the same poem that he has wasted time and seeks help from God to properly make use of the remaining time. It reminds us that ‘Time is Gold’ which is actually false because it is more than Gold, Time and tide waits for none. If time is not managed nothing can be managed, Wasted time never returns and Time once lost is lost forever.

In a poem called ‘The Truth’ he says that truth alone shall win and it flows like a river.

In a Poem ‘Let me Be Prosaic’ he asks us to forget all that is past and look forward to a bright future which is ultimately a correct approach to gain success always. It reminds us that Past is past, what is done can’t be undone, yesterday is dead, tomorrow is not yet born, today is with us, yesterday is history, tomorrow is mystery and today is a gift.

In a poem ‘The Sky is not that Blue’ he reminds us of death saying it would separate all. It is a remarkable and natural law that everyone on earth has to taste death willingly or unwillingly. Death is actually an indicator to stay a wholesome personality always and in all ways. Those who frequently think of their death will not dare to make mistakes. Death closes all as Alfred Lord Tennyson, a British Poet says.

In a poem 'The Love Eternal' he recalls about love thus

**'Love is not what welcomes you,**

**Love is that which flows from you**

**the flow that knows no obstacles'. (P.36)**

In a poem 'Pour, Pour' he reminds us to be alive every moment and to adapt ourselves to nature and to live the now and welcome the future as

**'Every moment be alive**

**Attune yourself to nature**

**Live the now, the eternal now**

**And greet the next, the future'. (P.39)**

The poem 'Like A River' is an exemplary reminder of being brisk always. Whatever position we come across such as sorrow, cheerfulness and frown, we should happily accept it and should continue to flow as a river forever.

He mentions in his poem 'The Naughty Boy' about the great poems such as *Il Penseroso* and *L'Allegro* by John Milton who is recognized as a moral king, in a wonderful way.

In one of his poems 'Nature, The teacher' he says that life is there, Do we have time to stand and stare and Nature is the best and soulful Teacher everywhere. This reminds us of another poem 'Leisure' by William Henry Davies, a British Writer, where he says

**'What is this life if, full of care, we have no time to stand and Stare'.**

In a poem 'Come out of your Canopy' he asks the readers to feel free as Happiness is free and it never decreases by being shared and it is not by chance but by choice.

He has mentioned the world greatest dramatist William Shakespeare in his poem 'The Bard of Avon' on the 404th Remembrance Day of Shakespeare. He salutes him in the poem and tributes him joining

world's greatest writers such as John Milton, Samuel Coleridge and Dr. Samuel Johnson. We should specially acknowledge this author for having mentioned the renowned writers namely William Shakespeare, John Milton, Samuel Taylor Coleridge and Dr. Samuel Johnson. They all deserve much appreciation as Shakespeare is the most often quoted of all writers; John Milton has produced the greatest epic poem 'The Paradise Lost', Coleridge is a gigantic scholar and Dr. Johnson published his Dictionary to English Language in the year 1755.

He keeps on insisting to be true through a poem 'The Mirror of Truth' as Truth is never ending.

In a poem 'Amma Amma' he gives more honour to his mother saying that she is there in Sun, Moon, Eyes, Soul, Heart, Veins and Arteries. Such a nice description about his mother tells the world to give due preference to mother who is actually a caring soul with all sorts of natural qualities.

Another fabulous poem titled 'We will do our Best' is really an inspirational poem where he says

**'Nothing dampens our spirit**

**We will do our best**

**Nothing can stop us from fighting till the end**

**Our faith, strength and valour**

**All are under test**

**Nothing dampens our spirit**

**We will do our best'. (P.130)**

We would really wonder at the marvellous morals portrayed by the Poet Mr. Vaanavil K. Ravi.

Work Cited: 1. K. Ravi, Vaanavil. A Spark, A Petal. Nivethitha Pathippagam, Chennai, 2020.



# **The Valiant Warrior Woman ‘Kuyili’ as portrayed by Vanavil K.Ravi**



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## **Abstract**

This paper focuses on the woman warrior who fought with valour for India's Independence. VeluNachiyar (1730-96), the Queen of Sivagangai, was the first ruler in the Indian history to wage a war against the British colonisers in 1780. Kuyili was a commander in her army. Not many of us are aware that Kuyili was the first suicide bomber in the history of India's battle for freedom. Nachiyar's husband was killed by the British. To avenge her husband's death and to protect her kingdom from invasion, she built an army and fought the British imperialists. She also built a women regiment which was part of her army the women were well-trained and known for their bravery and discipline. Kuyili saved the Queen's life on more than one occasion. This led to the Queen making Kuyili her personal bodyguard.

**Keywords: Warrior, bomber, war, kingdom, battle**

### **Early life of Kuyili**

Kuyili is fondly addressed by some as Veeramangai (The Brave Woman), was a valiant warrior, who, according to some, to the scheduled caste of Arunthathiyar. Kuyili was born to Periyamuthan and Raku, who worked in the fields. Her mother Raku, who was well-known for her bravery, died in an attempt to save the fields from being destroyed by a wild bull. Devastated, Periyamuthan then moved near Sivagangai with Kuyili, where he worked as a cobbler.

The early life in the ballad is interesting,

**“Kuyil, Kuyil, bring him back”**

**Kuyili pleads with folded hands**

**A flower is dropped by a tree**

**And on her palm it lands.**

**Does it make a statement**

**Of love, loud and clear?**

**A rifle-shot, somewhere near**

**Brings her back to now and here!**

### **Kuyili as the Commander-in-Chief**

The “Udaiyal Regiment” was the first ever women force founded by VeluNachiyar, it was named after a valiant woman who sacrificed her life in captivity for not revealing the secrets about her Queen to her captors. In the ballad

**“They beheaded her at last**

**Chivalry would thus become**

**A thing of the past.**

**The trees around lamented and**

**Shed their leaves in respect.**

**The sky was dark, a single star**

**Like a little insect**

**Peeped out from above**

**To have a look at that**

**Ghastly scene, a blot on earth.”**

After the successful formation of alliances with Maruthu Pandi-yars, Hyder Ali and Tipu Sultan, VeluNachiyar entered into war with the British in order to reclaim her kingdom. Though her armies were well-trained and had won a few battles, they faced a lot of difficulties due to the advanced weapons used by the British army.

### **Kuyili Formulated Attack on British**

In spite of their high preparedness, VeluNachiyar's army and weapons were not a match for the guns that the British carried. Their guns could kill people from distance even before the combat began. Kuyili formulated her strategy. She gathered information about women being allowed into the The Sivagangai kottai (fort), which was against the norm. As it was the 10th day of Navaratri, women across the kingdom were allowed inside in order to celebrate the Vijayadasimi festival which was celebrated in the temple of Rajarajeswari Temple. Kuyili made use of this golden opportunity and planned a surprise attack on the British. She led her army who were dressed as civilians and were unnoticed by the British army who were swarming around the fort. Having hidden the weapons inside the flower and the fruit-baskets, the women entered the fort and on the Queen's cue, attacked the British.

The British army, taken by surprise, was forced into a battle they were unprepared for. Kuyili, who had already made note of the location of the storage area where the weapons were kept, formulated another plan. She made use of the chaotic surroundings and poured ghee and

oil all over her that were kept for the burning of the lamps. She then went inside the storage area and set herself on fire. She destroyed all the weapons and left the British army completely vulnerable.

**By her act of sacrifice, Kuyili**

**Destroyed the arsenal.**

**For a moment, Time stood still**

**In History, no parallel!**

**The Udayal army, within minutes**

**Killed the British soldiers.**

**The queen fought with valour - and**

**Beheaded the Major.**

Her bravery and brilliance allowed VeluNachiyar to not only win the battle, but also reclaim her fort and her kingdom. Kuyili went on to become the first woman martyr to willingly sacrifice her own life for India's freedom struggle.

**“Victory to kali,victory to Durga,**

**Victory to sivaganga!**

**Freedom to all, freedom to all,**

**Freedom to one and all!**

**By the grace of God, we've**

**Broken the British wall!”**

**Shouted the women and echoed the sky.**

**Everything happened in the wink of an eye!**

**Kuyili is an epitome of**

**Supreme Sacrifice.**

**For the Nation's freedom- she**

**Gave her life as the price.  
A beacon light, an inspiration  
For every women to rise,  
To rise against oppression,  
Against malevolence,  
To rise above the transient,  
Mortal existence!**

Though our history has failed in recognising Kuyili's selfless act, her actions had nevertheless helped in restoring the people of Sivagangai their identity.

**Among all the stories told  
In the book of history,  
One would remain etched in gold  
The story of Kuyili (...)**

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# POETRY POINT



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## **Abstract:**

The poet Vanavil K. Ravi has taken a great effort to pile up powerful words which actually makes us feel like a beautiful garland of roses made up to add beauty to something we literally call poetry world. It was indeed surprising to get to know that poetry works make more sense than the ordinary works.

Let me say the famous quote of Ralph Wald Emerson,

“Poetry is the spontaneous overflow of powerful feelings with emotion recollected in tranquillity”.

*Poetry is what in a poem makes you laugh, cry, prickle, be silent, makes your toe nails twinkle, makes you want to do this or that or nothing, makes you know that you are alone in the unknown world, that your bliss and suffering is forever shared and forever all your own. Says*

*- Dylan Thomas*

## **A Spark, A Petal**

Now let's talk about the first work of K. Vanavil Ravi named, "A sparkle, a petal"

The book is all about poetry! Poetry! Poetry! It's a collection of poetries describing different things. It consists of poems clustering various emotions and people around us. The book starts with an initial poetry 'a cup of tea', which obviously excites the tea lovers around the globe. the poet asks a loved one to enter his heart, therefore he invites them with a cup of tea for a new start. it is so lovingly written about the emotions it conveys when we ask someone genuinely for a cup of tea.

And in the following poetry he asks the readers to get rid of worries.

The poems explain whatever good or bad happens in our life, life has to move on. And whatever happens, happens for good. He says worrying just adds and multiplies the pain we hold. Instead we have to have great hope in future. Believe ourselves and keep trying. one day life offers a chance to spread our wings and fly in the vast sky that is blue and bright.

### **Eternal Love:**

The poet speaks about how an eternal love should be. He says,

"Love is not what welcomes you,

Love is that which flows from you;

Embracing all the space it fills; describes how intense is needed for an eternal love.

That's what makes the bond more beautiful and strong. He adds, a love doesn't mean to speak thousand verses, even the silence the two selves hold can add beauty. He calls it's the sweetest of all. Finding a true love is like receiving a divine gift from god, says the poet.

The poem “'like a river’, is one of my favourites .he wants us to be a river which flows with no ease. The river has a number of obstacles before reaching the sea and from a crossing of seven seas called ocean. Which shows its passion? We need to compare ourselves with the river. As a people in a crucial society, we all are supposed to face a bundle of hurdles with zero diversion.

## **Magic of Time:**

‘The magic of time’, is another wonderful collection of words. it deeply explains time is the matter of everything. Even when unfortunate happens in life, if it is meant to be done it all happens in just a matter of time. Time gives answers for all your million dollar questions that your heart screams. Time can make wonders if the universe manifest for you.

For all the impactful poetries to be made we need thought provoking mind and Great Spirit. Thus the author speaks about how significant is the spirit of poetry to poets in the modern world. His lines,

Love may take every shape, yet it is formless; Music too is just like that in sorrow or happiness.

A single stone can cause ripples in the stillness of a pond; A word exploded from that sound, all this world was born! What was just momentary may exist eternally;

Not in shape, not in form; that’s the spirit of poetry!

It’s so clear as crystal that to create good poetries we just need the spirit of creating good memories .nothing more and nothing less. It’s not about size or shape. Poetry needs memories.

Tomorrow is an untold mystery. As we all know mystery excites people who believes, tomorrow is always an unexpected and the most expected dream of everyone. We have no idea genuinely whether we all are promised to have a tomorrow in life.at the same time we all miss to live the present. The present is literally a present given for us to live through the fullest. But the fact is with whom we are going to have this better tomorrow. A day, a month, a year or even a birth

doesn't matter if it's with them. If it's with them, wait is just a word of four letters, says the poet.

What is a so adventure to stay inside our den and dream about huge mountains and rivers? The blue sky, the flowing water, the winds and trees are waiting for us to admire. so let us come out of our canopy and see the vast world wontedly waiting to amaze us with its breath taking scenes and beauty. Happy life is when we make a first move to meet the outside space that is too foreign to us.

## **Déjà Vu:**

As crazy humans we all get enthusiastic in the idea of déjà vu! But how great that would be if our soul mate is a wholesome déjà like if we have already fallen love with the person we are meeting for the very first time. Like they have lit our hearts with their everlasting gaze in the distant past. The one who pierced us with a perfect glance. no words can do what they did with a silent look. no robe can cover the heart and soul before them they stood naked like we have got arrested with their powerful eyes way more earlier before we could know each other. Yes! Déjà vu is an unexpected romance with a same kind of soul. Déjà vu is a gift for the present and future. Let's hope to have more déjà vu together. How many of us wish to be a prosaic person? When the whole fake world isolates a original piece of humanity. For a change just shoot your true words of mind, may be thin or sharp, with no covers but plain, with no target or aim. Let it be unintentional and provoking.

“Given a chance,

Everyone would like to make A sermon from the mount.

Words are not just combination of letters they are for fair use. Most of the speakers are really not aware of what they are speaking and how it is taken by others. Words have the power to build and destroy anything that is possible. Not just you are given a chance to speak with hundreds of listeners does not mean you are permitted to throw words as your mind relates. But at the same time you can still shoot your unshaded words to inspire and provoke many. Everything

is in you. The poet as beautifully conveyed a very big message stuffed in decent three lessons.

These lines of him indeed connect his consecutive poem, “i repeat”.

**Words are just carriages –look Inside them, a treasure!  
Open up, just take a step,  
There I’d be to usher.**

Yes! The poet repeats words that convey our heart. it shows your inner beauty. The beauty your heart holds for the craving world. in the world full of liars, you sell some harmless and heartfelt words to create some magic over time. Let people treasure them for a life time. Let them cherish your unsoiled heart which carries immense love for everyone. Let your powerful lines helps people find light leading them to a new way of life. Let people try routes to reach your kiddo poor and pure heart. so don’t hide any truth in your words in fear of change. Your contrast choice words can even rule .because change is an eternal game, says the poet.

### **The Cup Of Music:**

There is this poem called “my cup of music”, for all the music addicts across the globe. Just imagine how fantastic that would be if our happy pills called music is just compressed and placed in your food table so that you can drink it completely with infinity level of involvement. your souls gets satisfied to the fullest. Music can never become overrated isn’t it? Because music has become a default sense in humans. We would just not hold the cup instead we dive inside it. swim, drown

The writer invites us to have a drink and get music sick. And fly. The cup becomes a magic sky where you become a happy bird. He wants us to enjoy the fantasy created in front of us. I swear this single piece would definitely excite many track lovers. The love for music is so unstoppable. It has no end .it still holds a bigger part in the nearing future. Simply it stays eternal.

It is our responsibility to discuss about the theme and title the wholesome book holds. Of course yes!!! The title, "a spark, a petal".

I would desperately quotes few lines of it to describe the deep sense the author has and the lines make.

**"A spark, a petal, a tear-drop;  
That's how a poem should be;  
As would enlighten the mind  
Affording a glimpse into its original glory,  
As would enliven the senses  
With soft caresses and soothing hues,  
As would endear the heart  
With the silent eloquence of a divine origin;  
A spark, a petal, a tear-drop,  
That's how a poem should be!**

I know this carries a huge thought which ends up giving Goose-bumps all over our body. The poem is simple yet speaks volumes. A poem should nourish a soul in the same way it should mould us for the goodness of the society. A poem should give impact in all the positive way it could. This even applies for the readers out there. We should have a attitude which shows us stiff and sweet. We must be both breeze and storm. Both a mind opening spark and a petal soothing heart. It indeed reflected in all the poems in this book. The poet has beautifully penned both romantic poems as well as revealing bitter truths in an excellent way.

It has become an apt title for the book combining a collection of poetries.

The book as poems for all emotions.it excites readers about love and clarifies untold insecurities to its best.as a poet; he has satisfied his thoughts in his deeds. All the poems promise to leave an impact after reading. That is the beauty of this book.

To be honest the book is a visual treat to poetry lovers. The book contains all kinds of poems for various readers. You can find diverse thoughts for reading.

The poet has written every poem in a simplest way using some common terms for easy understanding. It is really appreciable. All the readers irrespective of ages can enjoy the book. As told before it conveys different emotions perfectly in one book.

The book is easily affordable with good quality read. I would personally recommend this piece for the beginners who are passionately busy searching a best first poetry pick for them. I would add that it won't make them regret. It's absolutely worth reading. All should give a try. The poetic devices used in the poems are amazing.

Everything is perfectly penned down with zero issues.

## **The Sound of Silence**

It's again a master piece from the same author Vanavil K.Ravi. The book has long written poems with beautiful topics and metaphors. It is clearly visible that the poet has a great experience in using the art of metaphors. All the poems are simply awesome. I'm so excited to start the content of the book already. Let's get started.

The poet starts the book with a fire in his soul to create meaningful poems to everyone. For both the beginners and pro readers. He asks the god just a few shells not pearls instead meaning his only wish is to write poems which acts as lamp in every heart. He asks the lord for a path to lead his passion. He asks the lord that his words to spread fire in all souls. How beautiful and pleasing this would be?

The poem, "the dawn", became my favorite. The beauty every morning holds is cannot be explained in words. The promising day given to each one of us should not be wasted. It should be admired the way it is. The poet says, the dawn initiates with full of dance, music and happiness. He says, the mystery of the morning is clothed in vibrant colours and it sounds, "The world is simply ours".

## **Dual Book? Yes Poetic and Poise:**

Does the book contain awareness stuff? Of course yes! The poem, "we fail to learn" deeply describes about the wars and our meaningless victories. The poet says, we fail to learn when we think wars are

solutions. But the truth is we failed to learn life. There is no point in celebrating victories when we kill our fellow brothers and sisters made up of same blood and flesh. He says, it's truly not a pride that Caesars, Alexanders and Hitlers fill up the pages of history. And we fail to learn when we take time to hail and encourage them. They are the ones who ordered the brutal massacres.

The word of the poets screams peace in the present world. Even today we praise the conquerors by fighting against each other. The lines are clearly visible whom he calls one man army of non-violence. The one man who deserves the title is none other than "Gandhi". I would like to show the lines which speak volumes.

### **Gandhi:**

**The one who was all alone Just a one-man army  
In his crusade against violence,  
Against pomp and untruth,  
Who wavered not in his faith?  
Even when he saw people killing themselves and  
Sinking in a bloodbath!  
We killed him once with a bullet  
When he walked to pray  
Our greed and unbridled violence  
We kill him everyday  
We fail to learn our lesson**

The poet strongly says that the wars and deaths in our current world is a shame to mankind and we are literally killing our father of our nation again.

Peace should be a priority and a craving in all land says the poet.

There is a consecutive six poems named, "holy mother"

It's describing the holiness and divinity of mother Mary. The author hasn't experienced in real

yet he feels the spirituality in his soul and penned it down for a life time.



## **Oceans of Magic:**

All love oceans isn't it? The vision of the oceans itself is magical and heavenly. The poem, "An endless ocean". He has effortlessly framed the scene in words. The way waves been seen, the glow of water, the sound of the waves is a great view. He says the waves of the ocean turns randomly green, white, grey and black according to the climate and weather. He compares the billions of raw shells and peals to diamond jewels. The colour of the ocean makes fantasy, mirth, sorrow and ecstasy at the same time says the poet.

The sound of the waves seems flute inside the heart of the visitors.

The endless ocean resembles the big blue sky. It is divine in its own way. The blue colour in whole reminds the eyes of an innocent kid with zero worries but with an extreme happy heart. The poem makes the readers long for an instant ocean visit. With few simple lines the poet ignites the spirit of travelling and enjoying the nature. So more waiting to witness the beauty of the nature at regular intervals of time.

## **More Love - More Life:**

The book holds a lot of place for romance. A man who loves his girl truly can have this unasked question inside him. Whether his love a flame or a flower. A girl can be both in love. She can be a flame igniting your soul in LOVE; she can be a tender flame consuming you completely with leaving no traces.

Either she can be that soft petals soothing both your body and soul. She is both the calm sea and the untamed waves. She is both the fire and water. She is everything you deserve. so to that one question, yes she is a flame!

Long relationships are beautiful bonds yet way for complicated than we think. it needs more patience, trust, time and tons of love. A brave loyal heart can only succeed in the journey of difficulties. That's why the author calls it as crossing a river.

To remain in a forever love, it is mandatory to cross borders, take risks to meet your soul mate and to strengthen the bond. He asks

the readers to be a bee carries love and excited to share their destiny with the one. Because only they can show you the path for future.to make all these happen you need faith alone says the poet.

Never thought before poem lines could stir up our heart and the words can make a constant echo. Let me quote few lines that speak our mind.

### **Divine Love:**

No tea or coffee

I am a Sufi

Drinking music and poetry

Speaking philosophy

Nature is my girlfriend

A preacher and a teacher

She carries all my past and also

Guides me into future

Where am I in space and time?

Here and now? An accident!

Everywhere eternally – I

Live forever Jubilant

Sufi is a person to have a direct, personal contact with god. The author explains the divinity humans can hold and he wishes for.

During a hard time our brain gets obsessed of negative thoughts and stiff. The poet asks the readers to clear the bin (our negative thoughts).he says the negativity around us is not a stable one. Even the worst days of our life is temporary he says, “this shall to pass’.

The poet says negative thoughts are like stagnant water which is unfair. He advises that life must be a straight line but not labyrinth. He wants us to make statue of ourselves and truth IS the plinth.

### **My Poem Tells:**

There is this poem “my poem tells”, justifying his own work.

**My poem tells!**

**Not just a story**

**But an epic**

**Greater than all the stories that have been told**

**The valour of a drop breaking its barriers, to**

**Merge in the ocean's fold**

**The union of cosmic proportions**

**Of the rim and the core**

**Yet**

**Its music is enchanting,**

**Sweet, simple and more**

### **Conclusion:**

The poet is a man of actions.as mentioned; he has perfectly written all his poems which are sweet, simple and more.

It shows both valour and beauty boldly. It's like cosmic proportions that are in a definite combo of lines.

As an experienced writer, he simply stays as an inspiration to many aspiring writers.

Over the entire book has no lack for promising poems. The works are indeed an epic, an immortal one.

As a writer he has given his full potential to create meaningful scriptures.it is now in your hands to explore literary. It is worth reading and worth buying. The words used can help the readers improve vocabulary and language.

The synonyms for the hard words are given and explained by the author for easy understanding and convenience.

It's a worth reading book and everyone who calls them as poem lovers, the book is simply what they have been waiting.

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## **A Voice For Voiceless – A Literary Odyssey into Vanavil K. Ravi’s Poems**



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Vanavil K. Ravi, the living veteran, a practitioner of law in Madras High court is an enigmatic writer of promising verses. The book penned by him by the name, ‘A Spark, A Petal’ is an inspiring awesome platform to all the youth of the day. In present scenario, no one has time to stop and ponder over nature, or what others have got to do with co-individual. So is the present world, a self-oriented one it has become. But, an ideal enigmatic personality as Vanavil K. Ravi, is, a “voice for voiceless”. According to certain critics, the author's. poems in English and Tamil cannot be classified or segregated as traditional or modern poems. But according to me they have a humanitarian touch. The poet finds oneness with the fellow beings, God, even inanimate things to pen up his verse lines. Such a great emotional oneness is possible in a human being who is really a humanitarian. A Great Philanthropist, Vanavil K. Ravi, himself a revolutionist, revels in highlighting, the Femino echoes through the lyrics of his verses. Being a presenter of this great Veteran’s poems, immense pleasure is

mine. For my presentation I've selected a few poems of Vanavil K. Ravi's English Poems.

The Poet's Poems are impregnated with lofty social ideologies, identity crisis, feministic perspectives and the readers are sure to understand that the poet is an ardent admirer, worshiper and Patron of nature. Not only these gospels, the readers may come across, as I quoted earlier, the poet is, "a friend of every man". Even though, by profession, the poet is a man of law, his inner fire to bring forth changes in the society gets its glow as pangs of fire through his dedicated, lines in the poem. The Poet is "A Cozy Plumage of Hope" too, comforting, soothing the readers when one goes mad out of his/her situation. The language of the poems is lucid, easy to understand, using literary devices as onomatopoeia, transferred epithet, similes, metaphors, and he can be branded as an "Epitome of Expression and Vibrancy of Lyricism". As far as the poet is concerned, the poet himself is his inspiration. The flakes of inspiration are the poet himself. Borrowing the words of Bhagavath Geetha, "Sarvamum Nane, Ugae, Ugae," the poet is what he is... To quote in one word, his poem has all-encompassing vision. His imagery is amorphous and arresting with scintillating facts. To quote the muses of love, Vanavil K. Ravi has sparked, Love Muses on these poems... In the poem, "Taste the Flame", the eternal bond, the inner glow of love is highlighted. Vanavil K. Ravi –A BARD OF LOVE:

Through these lines, the poet addresses his lady love as "Song in my heart". This Song is the inner glow, the lady, who is the inspiration of him. The poem goes off as such...

**Find your reflections there.**

**Both of us like wind and air**

**Can play this lovely game...**

**Taste the flame... (A Spark, A Pearl 13)**

The flame quoted here is flame of eternal love, bond between the husband and wife or the lover and beloved. In the next line he quotes as “The fire cannot be extinguished”. The positive note, that the lovers love is everlasting as the love is not a profane one but an eternal one. In this aspect, Vanavil K. Ravi shows the horizon of love by lighting the flames of emotions, comfort and compatibility between the lovers. In present fast moving world, there is no time to sit, ponder and think about love. Even a husband can’t admire his wife. But the poet’s admiration for his partner is echoed in these lines, “To rekindle this Taste the flames” – the second line echoes the poet’s inner thoughts that his partner is the inspiring flame of his life. Here we can quote Kamal Hasan’s song, “Kallai mattum Kandal, kadavul kedaiyathu”. In this song, Kamal quotes thus , Nathil undu 1000, rajarajan” but, rajanuku rajan inda rangarajan than”. It’s a secret that you, my wife is my, rangarajan”. This poem can be compared with another English poem “Come live with me and be my Love” (1599) by Christopher Marlowe (1564-1593). The poet there admires his lady love and his imagination goes to the extent that even fishes in the ocean come to see the lady love of the poet. Same is Vanavil K. Ravi’s imagination and imagery.

His next “My Lovely Muse” again cannotes the ambience of love muses of Vanavil K. Ravi. The lines, “In the darkest hour of life, you held a little candle light”. The intimate emotional bond between the partners is highlighted. At your every fall, I will be with you is the Vedha manthram of Positive marriages. So is Vanavil K. Ravi’s poem. During this through his poem “The Bard of Love”, the poet himself accepts he is the bard of love. “I’m the bard of Love” (43). Quarantine time, family kinship, human dynamics are not conferred. But when one reads our Ravi’s poems, no one will go in for opting divorces.

### **A Spiritual Saint**

Yet another aspect of Vanavil K. Ravi’s poems, to be admired is the spiritualism. When God is realised in one form or other, spiritualism, purgation takes its shape. The poet can be called as

second Tagore. From the poem, “The Golden Daffodil” [A Spark, A Petal 25] the oneness with God is felt. Emersonian concept of “All is one and one is all” can be realised through the poem lines. Tagore (1861-1941) in his poem Gitanjali (1912) – means song offering finds oneness and realises himself one with God. Here too, in this poem, Vanavil K. Ravi admits Ayyappa, the God on a tiger with bow and arrow is his Golden Daffodil. Daffodil is a rare flower to be seen in the city side. So is God. But the omnipotence of God is felt by everyone in all walks of life. This omnipotence and eternal bliss created by Ayyappa is felt through the lines, “I closed my eyes to see/ He was there and everywhere, within me and without me!” (25).

Yet another line, the archer who tames the beast – the tiger also tames the ego of any mortal. Here, the Emersonian concept “All is one, one is all” is realised. “To tame the beast, my ego” - Cannotes, when one beast, the man, withers off his ego, he is tamed as an animal by God. Then he can align with the feet of God. The idea of salvation and purgation are annotated here. The line, “Within me and without me” genders Vanavil K. Ravi’s transcendentalist thought. Transcendentalism is admiring God and nature as one. Here the poet says, “You are me and I’m you”. He can rightly be called as “Modern Bharathi”. Bharathi admired Kannan, also sees, God in every species of God. In Emerson’s poem, *Brahma* (1856), Emerson (1803- 1882), too authenticates this concept. Emerson writes thus, “I’m the hymn, the Brahmin sings, I’m slain and the slained, I’m the doubter and the doubt”. The oneness and salvation achieved after all the conflicts – the inner and external are felt and realized through these lines. There are so many poems that can be quoted but due to limitation of time, I’ve chosen this alone.

### **The Redeemer**

Today’s youth and even adults need counseling. It’s because of the stress and issues they face. When any reader reads Vanavil K. Ravi’s poem, one realises the magic effect of time. According to the poet, time brings remedies and time is the reminder and he believes



in recycling and re-incarnation. The poem, *The Magic of Time* foreshadows the ideology of remedy. Any remarkable scar can be cured by time. The spring of redemption, the renaissance is felt through the lines, “Nothing is lost in time and love” (57). Today's youth's time gets lost because of love affairs, exams, family issues. But these problems can be overcome by reading this poem and they can get confidence too. This poem can be compared with, “When We Two Parted” by Lord Byron. The similarity between the lines of Byron and Ravi are the two poets believe in reunion of separated lovers emotionally. Even though, they are miles apart, they get united psychologically, telepathically. Another aspect is they see their partners in the course of time through their achievements, success. “Sat together in dream”... and “They are dimples now on your chin” (57) highlights this idea. The agony, the anguish felt at the time of separation gets recycled and reunited in next forms. The theme of incarnation through time is brought to focus by the author.

The poet can also be felt and realised as “second Kalam too. Kalam advises every mortal to dream. Ravi, the poet wants everyone to Love. He advises everyone to fall in love. He makes mandatory gospels as to fall in love with nature. In the poem, “fall in Love” (63), Ravi's glimpses to fall in love with the “sky that has silver stud”, and bees, river, flower etc. are sorted out. Thus the poet can be hailed as “Wordsworth of Modernism” as modern man has no time to stand and ponder and enjoy the beauty of nature.

He is also a lover and a faithful follower of Shakespeare. This I understood from his poem “The Bard of Avon” (89). He calls Shakespeare as “the Beacon light”. No other critic or poet can praise to pen lines as this regarding Shakespeare, “... your noble thoughts, lit the magic lantern- to shake the sphere of hypocrisy and weave a glorious pattern”. Thus this epitome of knowledge [Ravi] calls Shakespeare as a “shaking” and rocking star who shakes the “sphere” – the earth. Hats off to you “The Bard of Love”.

To conclude, Vanavil K. Ravi is an epitome of real blending of rainbow of thoughts. He has painted his ideas in his Poems in the ambience of seven colours of rainbow. He is sure to be called “as voice for voiceless” “by that, vanavil” in overcoming the societal issues as, women harassment, child harassment, educational hazards, Gender Issues, Identity Crisis, etc. He has penned lines to voice the voiceless.

Next aspect of poem deals within the book “A Spark, A Petal” is of similarities and dissimilarities between a father and a grandfather. “A Grandpa Sings” recites the pedantic nature of a father, but a grandfather who is a jolly go, merry maker. The lines go thus,

**I’m not just a father but a grandfather!**

**Kids are running all around,**

**All their cheer and laughter... (20).**

The images, similes employed in the poem make the reader awe-struck. “I gather like snow and lather!” (20). Grandpa is personified as snow and lather who is easy going flexible, able to come down to the level of grandchildren, accepts, forgives the mistakes of the children. Overcoming the shortcomings drawbacks of children makes children go well in a comfortable zone. The mirth, the entertaining time spent with a grandpa is all depicted in the poem and in present situation, employed parents who think that old people are external fixture to a family put them in an old age home or in an orphanage home. All the parents will one day be grandparents. So a copy of this poem can be circulated to the parents in a family. The happiness, the everlasting love, the innocence of a child that is admirable are all awe-inspiring in the poem.

To admit Vanavil K. Ravi as a Poet of Nature, the poem “the Lazy Moon” stands a best illustration. The nature is celebrated at its best in the poem. All the literary devices are employed in the poem. The simile in the lines “All your words flew like birds”, “In such wilderness-you brought her out in splendor!” echoes the onomatopoeia applied to the waves. The waves are personified as a human being

and are made to act as a human being who brings the moon out of her citadel. Also, in the 2 lines, “Lazy moon, that Lazy moon, in Between May and June” (33)... describes the alliteration used in the lines. The last word “moon” rhymes with the last word “June” in the two lines.

To conclude Vanavil K. Ravi’s Poems are A Voice for Voiceless – a literary odyssey. He voices for youth, grandpas, and grandmas, to be remembered always in the family, the time that has to be handled with right confidence. On reading Shakespeare, the incomparable, uniqueness of the poet is voiced by “voice for Voiceless Poet” Vanavil K. Ravi. The identity of a human being, his oneness, confluence with God, in spite of all the conflicts is voiced forth by this enigmatic Personality. Hats off to him.

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# **An Overview of the selected Poems of Vanavil K. Ravi, “A Spark, a Petal”**



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Nature, the God mother of all beings, saves and protects them in her womb of greenery. Everyone thinks only materialistic possession give immense pleasure, but they are absolutely wrong. Without nature, human life is incomplete. Many authors were mesmerized by the beauty of nature for instance, Wordsworth, Robert Frost, Henry David Thoreau, Emerson, Keats, etc. They admired her beauty and prudence.

The Eco poetical theory is an offshoot of Ecocriticism. Ecocriticism is simply defined as a relationship between the literature and the Physical environment by Cheryl Glotfelty in his Ecocriticism reader. Wiliam Reuckert may have been the first person to use the term ecocriticism. Rueckert published an essay titled Literature and Ecology. Sometimes it is also called as green studies and the critical approach began in the United States of America in the 80's and in the United Kingdom in the early 90's. Since then it us being followed as an emergent movement till date.

The word nature means the whole the physical world as the whole of consisting the human and the non-human existence and the

interaction between the two creates a bond which has become the basis of ecocriticism.

All eco critics share an environmentalist motivation of some sort, but the majority are “Nature Endorsing. Some critics are “Nature Sceptical” but we also know it involves scepticism and about the uses to which ecological language is put in Ecocriticism and it can involve a critique of the ways cultural norms of nature and the environment contributes to environmental degradation.

In this anthology, the author Vanavil K. Ravi unfolds his love for nature, in the same way, metaphysical poet John Donne expressed his love and anger for sun, “Go tell court huntsmen that the king will ride, Call country ants to harvest offices ...”

At the same time the author here expresses his love for sun as well every drop of dew in the petals. The people seeing this become birds chirping and noise, the sun as a busy man slowly rising up in the blue and orange sky, sky shining stars fading away, the petals and pasties surrounded by bees. The nature surrounded with love and greenery. Ah? The earth creates a new attire everyone is busy in their work, none of them realises the day is lost the beauty of the world and filled with materialistic love. Of course it is satire.

Every day and night time is important for everyone’s life for it gives more space to think and cry. In night where your heart can feel the stagnant memories to listen to the silent tune, with no one around you. Alas? Yes, you can feel your loneliness even though you are surrounded with the bright star with yellow moon.

In John Keats Poem “Bright Star” the star is an ideal of Steadiness and Constancy, but it is also isolated and lonely far away from the world of human life. The star is committed and constant in its watchfulness. Sailors used stars, as a measuring point, the stars are constant and dependable because they are so far above the earth. They are steadfast precisely because they are separated from the human life. They ceaselessly shine upon.

While sitting and watching the moon feeling the fragrance of unseen flowers with breezy air. Still searching in vain tries to get rid of pain but living in an empty exuberance again and again rising watching its growth feeling lonely at heart and mind feeling in different directions. At one point it recreates the childhood memories of fairy tale stories which were told by our grandparents. The dark cloud posed like canvas painting gives more pale in the huge sky. The whole world spreads around you. Even though it's like a lifeless chart. Every dejection gives you new ways or hope for life, Yes Billions of stars around us you can shine like that. It creates a good companionship with everything earth to sky moon to stars, oh! Mother, what a beauty of you. It's a great gift for us.



## **A Spark, A Petal: Rare melodies of the human heart**



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A Spark, A Petal is a random but coherent collection of Vanavil K. Ravi's poems in English. some of them written a few years ago, and others written recently. VKR is a great admirer and a critic of Subramanya Bharathi, the great nationalist Tamil poet. But VKR's English poems are of a different kind probably because of the difference in times to which the two poets belong.

VKR's poems are in the lyrical mode and they portray rare emotions in simple but effective style. In them we hear the inner unheard melodies of the human heart with reference to love and nature. Shelley called poetry the rhythmic creations of beauty and we can call Ravi's poems "*rare melodies of the human heart.*" 'Poetry is silent; only criticism speaks,' said a critic. In good poetry like Ravi's even silence speaks.

The opening poem, A cup of Tea is a love-lyric conveying a sweet gentle emotion with fragrance and sparks. The poet spreads a carpet woven with chosen words to welcome her. It seems to be a very human

love as he wants his lover to join for a cup of tea. The repetition of the refrain enhances the musical quality echoing the silent rhythms of the heart. Though there is a touch of romantic unearthliness about love, the poet brings it down to earth by using colloquial speech rhythms. The line 'The wind is waiting to welcome you' relates the human drama to nature. In another poem, the poet says that the wind is waiting with folded hands.

In Ravi's poems, nature unfolds its rare beauties and strange mysteries abundantly as in Wordsworth. The film of familiarity is lifted and in the creative perception of the poet the world is reborn in all its freshness and splendor. The Sun and the Moon peep and bloom and become daily miracles. In another poem, the Sun is suddenly shy to show its face. The Sun is absolutely human in most of Ravi's poems. There is a partnership between the Cosmic and the human drama. The poet enacts the eternal hide and seek between heaven and earth in the act of love. The moon is lazy and innocent. Ravi humanizes nature just as he relates love to the cosmic rhythms.

Love is a fundamental chord and Ravi calls himself the bard of love but it is not just human love, but it is love, human and divine. He is almost bargaining with the cosmos to lend its glittering stars, but immediately comes down to earth.

**My garden is lush with grass,  
Thousands of morning dew drops  
Will give them back and no loss!  
Sky and I can barter this way,  
Shine or rain, let's begin the day.**

This comradeship between the cosmic and the human is maintained throughout. Though he asks, 'Is it not immortality, stamped with eternity'? He also makes it simple when he says again, 'the string of love is always sweet where two hearts to meet'. He also says that 'love may take every shape but it is formless' Probably the poet is speaking of archetypal love between Jeevathma and Paramathma.



The metaphysical aspect of love is elaborated in Being without Becoming. As the poet says beautifully

**When I cease to know a thing and become the known itself,  
I experience the eternal bliss, my Being becomes itself.  
The gulf between my Self and me, the yawning gap of nothingness;  
One step is enough to be in unison with the universe. (page no 114).**

This poem is an embodiment of the entire gamut of Indian philosophy and epistemology. It also absorbs the concepts of Western existentialism and relates being with nothingness. It also relates Indian philosophy to recent developments in Science. It tries to reduce the gap between matter and mind. It establishes the oneness of all life.

“ In that , in you and in myself it’ s one and just the same.

It’s all pervading energy that shines in every flame.”

The poet also deals with the magic of time metaphysically. But he says ‘nothing is lost in time and love’. He also speaks paradoxically of the timeless game in time and seems to believe that time can be redeemed only through time.

“ What moves in time will fade in time, not that which moves the time!

What is formless is eternal; it permeates the time.”

Finally he himself describes his mission and vision as a poet in several poems. In one poem, he says that he is rustic in words yet mystic in thoughts.

But it would be better to say, he has a philosophic mind but his roots are in earth. In the poem, ‘Let it be a forest fire’, he wants his poetry to light the flame in every heart and adds: Let this verse carry the flame of anger, not anguish” and he hopes to bring back peace to his motherland

**“By trouncing all that’s evil  
Extinguishing every strife,  
Till such peace blossoms here  
Let me keep this flame alive”**

This reminds us of Subramanya Bharathi’s concept of poetry as a flame (Agni kunju). The poet fully convinced that faith cannot flourish where terror and violence breed and peace cannot be bargained out of fear and cowardice. (Page no 37).

The final poem is a vision of tomorrow, but rooted in ancient wisdom. It says triumphantly:

**“ The world is for all  
The world is just one  
Plants, insects, animals  
Are equal in the run”**

And also

**“Every leaf, every flower,  
Every drop of water too,  
Has a life, the right to live**

Here is a democratization of the advaita concept of the Brahman pervading all life, both great and small. Thus, Ravi, the poet of love and the physical is also the poet of the metaphysical. The song of yesterday’s wisdom is also the song of tomorrow.



## **Review of the book “A Spark, A Petal”- A Collection of Poems & Songs.**



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A Spark, A petal is a random collection of poems and Songs written by a bilingual poet, Mr.Vanavil K.Ravi. Some of them are sung by author himself in social media. This paper reviews the content of a few of his poems.

### **A Cup of tea**

This poem shows the relationship between people and nature. Nature teaches us many things. This pandemic where we are looking out for Oxygen is one of the lessons which nature tries to teach us. Many rhyming words like note, quote, Sky and by are used.

The teaching of the nature is also illustrated in another poem “Nature the teacher”. In Nature, the teacher, the poet is talking about the survival of the fittest and dependency among the living things.

### **Don’t be Sad**

Here the poet speaks about perception. A small black dot in a white paper attracts the interest of many than many white dots merged

with the paper itself. Despite what we see and hear, we have a hope of life. The God who brought us so far is enough to take us further.

### **Let mine be the lone voice**

This poem narrates the sayings of Shiv Khera: “Winners don’t do different things, they do things differently”. Initially our uniqueness may be mocked and ignored, but we will definitely reap the fruits of good thoughts. Being alone doesn’t mean we are on the wrong path. Let us explore the road not taken.

### **Give me some time**

In the book “Purpose driven life “ by Rick Warren, he explains that everyone is created with a purpose to be fulfilled in their worldly life. In the “Give me some time”, the poet says that he needs some time to fulfil his purpose and he prays to the Lord for extension of life. Everyone has to fulfil the purpose to be called as faithful servant of the Lord.

### **Parting should be brief**

We part from people temporarily in our life or permanently when we enter heavenly abode. It should not be prolonged as we have to live our life. The poet expresses that he never dies as his poem lives forever.

### **To be silent**

The social responsibility of an individual is revealed in this poem. The Poet says that we have to fight against the evil and enlighten the ignorant. We have to fight for others also though we are safe.

### **The Morning Dews**

He says that morning dew is landing gently on roses. He says that the sun rises up and see his darling muse, the source of inspiration spread her wings like an angel and a bee. Earth clothes herself with new attire every day.

Morning dew reminds us of not only the day lost but also the dawn of the day which will reveal the stupidity of the life (Drama).

## **I Blossom in the Void**

In this poem, the poet expresses that man is from void and return to void. The life shows the path to eternal life. He asks horizon to be with him 'bliss eternally'.

### **A grandpa sings**

As a father one has responsibility and a grandpa reaps the fruits of it. Here the poet explains how a grandpa enjoys his retired life. The grand children loving and giving him ice-cream, chocolate and a kiss. He sees himself in his grand children and his heart is overflowing with happiness and love.

### **A spark, A petal**

Here the poet says how a poem should be . The poem should be a spark that enlightens the mind reflecting the original glory of what it is capable of. The poem can either be a spark, a petal and a tear drop or it can be a thunder, a tempest and a cataract. It depends on the place of Union. It is also in our thoughts.

### **The truth**

In his poem "The truth", he says that the truth wins at any cost. The victory of truth has no victims and flows like a river. The words of truth make the world shiver.

### **Let me be prosaic**

Here he says that he wants to shoot straight words, thin and sharp in a prosaic form using creative and imaginative expression. Everyone has both positive and negative characters. Everyone has a story to tell. It reminds us of a popular saying "No body is perfect, I'm nobody". So let's be friends keeping the difference apart and for a better future.

### **About the Moon**

The poet narrates the moon as "Lazy moon" and Innocent moon". In Lazy moon poem, he narrated that in an event many young poets

recited meaningful and emotional verses in English and Tamil. The moon came out of the clouds very late. In “Innocent moon”, the poet says that the moon came out as if nothing happened last night. The moon is witnessing a silent dream.

### **De Ja Vu**

The feeling of current situation happened in the past is narrated in this poem. It is actually the reflection of the movie “Risen”. The author penned the poem about the sufferings of Jesus on the cross. He explained how Jesus Christ patiently bears all the pains. The forgiving heart of Jesus amidst pain is well written in this poem.

### **Dawn has demands**

This poem explained that every new day comes with new expectations and new opportunities. Past is a history, future is mystery and present is a gift. Let’s make use of the present to its fullest.

### **Naughty Boy**

The poet explains about his youth in this poem. He was naughty climbing up the roof, playing with stars and clouds. The poem takes us to our early life.

### **In the maze of mind**

Here he explains that our mind is a maze and there is rat which moves around. Maze is a trap which will stop us from reaching our goal. We have to come out of the maze and be successful fulfilling the purpose of our life. Let us not be trapped by our negative thoughts.

A Spark, A petal is a good collection of poem which makes us reflect on our lives past, present and future. Let me conclude with poet’s “The song of tomorrow” which says everything born in this world will have its place to live and survive. So let us help everything and everyone, hold our hands gently and walk along with the song of love, hope, faith and tomorrow.



# **From Grassland to Evergreen Forest: the Growth of the Dynamic Mind**



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Title: From Grassland to Evergreen Forest: the Growth of the Dynamic Mind (A study on Selected Poems of the poet Vaanavil K.Ravi from his poetic collection 'The Sound of Silence')

## **Introduction**

The versatile genius Mr.Vaanavil K.Ravi has written poems in both Tamil and English languages. His poems are filled with philosophical ideas on life. One can see a combination of Wordsworth and Shelley in his poetry. The poet has taken his lessons of life from Nature like Wordsworth and has expressed his revolutionary ideas like Shelley and Bharathi. In the midst of nature, the poet's mind has reached the state of poetic ecstasy and chooses the words of excellent rhythm and music that creates a world of harmony. The poet gives life to his poems and vice-versa.

The book which is chosen for study is his poetic collection “The Sound of Silence”. In this book the poems are arranged in a chronological order and so the thought process of the poetic mind can be accounted easily. It swings from ecstasy in Nature to deep pondering about human beings. Hence, this study focuses on the growth of the dynamic (poetic) mind based on the analysis of selected poems from the book. The primary notion of the study is to give an account of the development of poet’s mind by capturing its imaginative powers and observing its contribution to the growth of the dynamic mind. The poems in this collection reflect the development of his imaginative powers and how they operate on various social, personal, religious and philosophical factors.

The book begins with a prayer song titled ‘Just a Few Shells’ spreading the message of almighty to “light a lamp in every heart.” The poet believes that he can kindle a spark in every heart that reads his poems. In the next poem ‘We Fail to Learn’ the poet’s mind finds nothing great in killing each other for temporal power, glory, religion and so on. It realizes that nothing is permanent in this world and informs that man killed Gandhi and continues thereafter everyday without realizing the consequences.

Then in the following poems, the mind becomes energetic, captures the lively beautiful morning and sings that its simple words do not reflect its thoughts. Only if the readers delve deep into its transparent words, they can find the unknown paradise. The mind develops into a pure mind and attains pure wisdom from the wonders of nature. This pure wisdom motivates the mind to write. The poet says that poems bloom from his mind quite naturally. He has discovered a pure wisdom in him whenever the readers welcome his poem. The refrain;

“When my words reverberate in every heart that welcomes them,

I discover within myself a piece of pure wisdom.” stresses the same.

In the next poem ‘The Queue’, the mind becomes hopeless and expresses the absurdity of human existence. According to the mind, men stand in the queue of life without any purpose. Then in the



following poems, the mind becomes religious and hails glory to the Holy Mother. Immediately in the next poem 'The Law of Images', the mind understands that life is blissful and suffering is an illusion that leads to confusion;

**"I realised you and me inside**

**One the shadow, the other a light**

**Two in one, oh, that's my plight"**

Here the attitude of the mind is clearly seen as a confused mind that feels the presence of God and darkness of lurking fear at the same time.

The mind explains how it was caught into the labyrinth of thoughts. Its surrender to God has stopped all thought processes and leads them towards the shore of peace and bliss. The mind then prays to God to give strength to have faith in Him;

**"I am fragile my attempts may fail.**

**Let me not fail in faith, my lord"**

The mind is lonely and afraid, lost faith in God in the face of adversity; it could feel the presence of God, despite being afraid and doubtful;

**"I felt a sudden chill**

**There he is**

**Standing behind me**

**Smiling, but still**

**.....sweating profusely"**

Then, the mind grows rebellious, 'In the Battle Cry'. It cries on seeing a brutal massacre and asks the victims to rise against brutality. Later it develops into a conscious mind that understands the society and its people and craves for the development of the society;

**“you don’t need leaders now - please**

**Select your humble servants”**

Continuing in the same vein, in the poem, ‘We voted they looted’, the mind creates an awareness among people to question the so called rulers.

**“They are there only because we voted for them**

**We are here still because we voted for them**

**We voted, voted and voted**

**They looted, looted and looted”**

The mind warns people not to sell their votes for money and make fools of themselves;

**“In your hands a powerful tool - don’t**

**Sell it away and become a fool**

**Don’t be an April fool”**

The mind yearns for nature to presure humanity and pleads Nature to stop any natural calamity. The poet goes to the extent of sacrificing himself to save mankind. So it prays to mother Nature to give some more time for the people to understand their mistake and live in unison with nature;

**“Have we gone crazy**

**Forgive us oh, Nature**

**Take my life, spare this world**

**Let there be a future**

**Let time have some more time”**

Next the mind responds to its conscience and turns towards truth, goodness and beauty;

## **“Truth, Goodness and Beauty,**

### **Make my Holy Trinity”**

The bard’s mind asks man to clear the dirty thoughts and insists that one’s thoughts should flow like a river and truth alone can make a statue of oneself.

The further study of the poems clarify that the mind steadily grows and understands life in a different perspective. It reflects that life means living in the present. On seeing colourful butterflies the mind undergoes “a metamorphosis from the darkest caverns of ignorance to love, light and bliss.” The mind learns a lesson on existence, how to live together and overwhelms in the eternal love and joy of music and Nature. Then it becomes a vagabond that never cares about whatever happens in life and always rejoices in the present moment. It shows people how to dive and enjoy the present rather than worrying about the past.

Later the mind attains divinity by loving other animals or beings and broods over the poems of William Blake. Drinking music and poetry, the mind feels free and speaks philosophy. It brings out the philosophy that one should not feel shy about one’s ignorance; it is enough if one knows his or her ignorance. Then the mind takes a break from philosophical thoughts and as a dreamer entertains itself in the wonderland of innocence.

Once again the mind condescends on life and perceives that everything and every action has a song in it that stirs the journey of life. So man has to open his mind and accept everyone as his friend and stop fighting, live in harmony and enjoy the happy rhythm of harmony. Next the mind compares life to a mirror that reflects one’s perspective of life. Then the mind is shifted to the thoughts of love and humanity in the poem ‘A Gentle Pause’. The mind describes that people just talk of love but never care to show it and it counsels that people should never, ever pause to pay little attention to other beings. The mind cheers up as a futuristic expectancy for a better tomorrow;

**“Life is not for sorrow**

**Let’s have a bright Today - and**

**A brighter Tomorrow.”**

The mind oscillates between music of poetry and philosophy of life. According to the mind song and music are considered as the domain of the lover. In between the thoughts, the mind enjoys and tries to infer the message of a “winged visitor” and sings a song to reflect itself. The mind sings just for the sake of singing and turns into a beautiful mind. It even sings to the rhythm of rain;

**“When I sing my heart becomes**

**A garden of flowers”**

Then the mind turns to be a passionate lover seeking his lady’s attention;

**“Will you turn around to look at me -I’m**

**Sitting underneath a peepal tree**

**If you turn me down, what song will I say,**

**I will be a monk in search of Nothing.”**

Then the focus is shifted from his lady-love to love of humanity. It conveys that life is moving fast; every moment is priceless and love alone can make life meaningful;

**“Every moment every step**

**Counts now**

**Nothing matters in this life**

**Except love**

**The love that’s not of this or that - but**

**The one that has no doors to shut.”**

The mind describes the quality of love that has no limitations. It unites people, erases enmity and makes one discover his/her identity; so it insists everyone to love everyone and everything. The mind asks us to enjoy the present moment and to keep a gentle pace with time. Time can destroy anyone however great he/she is. It is only 'love', the magic key that can help us to win the time.

The mind is immersed in modesty and simplicity. It humbly wishes that its songs and messages be spread across without revealing its identity as a poet. It prefers to be unknown. As long as people sing its songs, the mind lives anonymously. The mind asks people not to praise it for its poetry since "it springs from a higher source" and the mind is only a transmitter. It wonders how it sings with rhythm and music. The great poets are the chosen ones. The mind doubts whether it can line up with the great poets and spread its messages to bring a new world order or remain one among the crowd of poets.

Then the matured mind talks about life and death and learns that the soul is eternal. It prays to God requesting for nothing except fulfilment;

**"When I pray, I pray; that's all! Not for this or that!**

**I try to be for a while in the state of pure bliss;**

**A complete fulfilment, a sweet contentment"**

The mind philosophizes the game of birth and death and asks man to find out the eternal truth behind the illusion. The mind feels the presence of God in all good things and good people whether others agree or disagree. It believes in God, that He would bring peace once again by destroying evil.

After acquiring wisdom, the mind counsels. It asks people to be active since every object of nature is active and the universe needs contribution from every being to continue its process. The sympathetic mind pities the poor people who eat anything to satisfy their hunger;

**"Her hunger did not know**

**What is bitter what is sweet**

**Taste is not her concern - for**

**All she needs is something to eat”**

The mind talks of a philosophy that life is like a road and man has to go forward. The road always invites man to come along. This path gives him hope to continue but he can't return.

Like Shelley, the revolutionary mind wants his message spread across the world, inspire and be a harbinger of peace and happiness;

**“If a little bird can be**

**A spark of fire and burn the forest!**

**Make my every word a bird**

**To light a lamp in every heart**

**Darkness will be dispelled**

**Peace and happiness will spread”**

The mind strongly believes that whatever talent, skill or knowledge one possesses, they are only physical existence which can be destroyed with the physical body. If one inspires through one's art or verse, he lives for ever through his works.

The experience and attentive mind enjoys, appreciates and blesses the playful young minds:

**“Enter the teens, oh Gymnastic girl**

**Make an enchanting, enthralling swirl**

**Every moment enjoy the world**

**Chin up and be bold**

**Enter the teens - oh**

**Gymnastic girl”**

The mind appreciates its poetry which gives beauty to its every thought and word. It further says that its words of poetry are not only the vehicles of his thoughts but also creators of his thoughts. The mind can sing a song for every mood of man. It can even express man's displeasure and anger;

**“A song for every mood**

**When my heart feels the pain**

**Of the sick and the poor**

**When I fall in love to become the**

**Craziest lover**

**When I raise my voice against**

**Evil like a thunder**

**When I lose myself in Nature**

**Like a child in wonder**

**A song for every mood.”**

The mind acknowledges that every thought or experience of the poet is expressed as verse. The song of the mind expresses both extreme joy and anguish depending on its every experience. In the midst of nature, the mind experiences extreme joy and it is disappointed and annoyed if it experiences the oppression of the weak and innocent. It is the role of the poet to express his feeling under different situations through verse. The mind claims that it is the choice of the readers to enjoy the beauty of nature alone or also get ignited in the fire of revolution and give voice for any social injustice.

The mind leads man to the right path through its poetry. Asking him to follow its shadow, the mind guides him to realize a poet in him. It teaches him to write poetry and thereby shows him the path to immortality. Though the basic thoughts of the poet are the same, he expresses them through different imagery to impress a wide range of readers.

The mind cannot tolerate atrocity and dishonesty; so through the words of its songs it bleeds and wishes that these drops of blood must turn into bullets and shoot “the rock of arrogance to pieces!” As a poet, he has done his duty.

The humble mind wishes that though it is not a revolutionary mind like that of Wordsworth, Goldsmith, Rousseau and Karl Marx, it gets satisfaction if it can cultivate hope in the minds of its readers. If it shows “a ray of hope” to its readers, the mind can rest peacefully. Before the eternal rest, the mind wants to confirm whether it has not swerved away from the path of truth or faithfulness. The mind rests in peace only after kindling the flame of hope in people.

**“If a pen takes pride in what’s written with it**

**If a flower can boast that it begot many trees from grains**

**If a cloud can claim that it created the oceans and this earth**

**I too can say I have written a few poems**

**Not at all to impress you - but**

**To rekindle the flame in you”**

The mind finally asks us to listen to the sound of silence, like the sound of a murmuring lake, the sound of a mountain and the pauses between the words in poems. When the mind is still, one can hear and feel the thrill of silence.

The rich mind of Bharathi “exploded and shook the pillars of heaven”. The poet feels that his mind is not yet mature, though he has been living longer than Bharathi. Hence he pleads the goddesses to make the rest of his living moments fruitful.

## **Conclusion**

To conclude, this study on the poetry collection ‘The Sound of Silence’, explores how the poet’s mind develops into a stronger and a deeper one. It traces the development of the poet’s attitude to God, Nature and life. His poetic genius, his understanding of fellow beings



and his concern for the society reflect abundantly in the collection. Initially, the mind entertains in simple pleasures of nature and soon changes its perception of the natural world. Then the mind reflects on life and morality, gets confused, becomes rebellious on seeing human suffering, limps back to nature. The mind becomes philosophical, understands the truth from beauty, analyses the quality of its poetry, realises the purpose of its poetry; then longs to spread its messages universally and wishes to stay blessed as one among the great poets of the world. As the mind wishes to be one among the great poets, this study claims that the creative mind is already an exponent of poetic art.

The dynamic mind grows steadily as a simple mind that starts from the grassland surface, soon starts digging deeper, the outer eye turns inward, digs deeper, and comes out with extensive knowledge and wisdom equivalent to an evergreen forest.



# **Naturalistic and Realistic Views of Vanavil K.ravi's A Spark And A Petal**



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## **Abstract**

This paper deals with the Naturalistic and Realistic views of vanavil k.Ravi. A Spark, A Petal: making this as the title of this collection of poems and songs. the author expresses the platform in which this journey is going to be trodden. The reader is invited by the author to accompany him in the journey to the universe through his heart. He celebrates each and every atom of life through his poems. Realism and naturalism are portrayed in order to make the reader understand the purpose of life itself. Here are few of his select poems which are taken to exhibit his views on the life and world. Realism and Naturalism are two words that are closely linked to each other. They are also interchangeable in some scenarios. Realism refers to the view or aspect of visualization which is pre-considered, or its survival is not

dependent on what someone has already visualized or perceived. Naturalism is a method by which the writer or author portrays existence.

The main difference between Realism and Naturalism is that Realism depicts what appeals to that of the present or those which are present originally. Naturalism refers to the idealistic approach to literature, wherein Nature-based Socialistic and Economic topics are spoken for the betterment of society.

## **Naturalistic and Realistic Views**

Realism refers to the view that reality is something that is pre-considered or perceived by a mind. Naturalism is the ideology or subjective conditions that are focused or determined to improve the lives of society. Realism is as the term in itself suggest, exposes the reality present in the lives of individuals.

In the very beginning he welcomes us with a great hospitality of asking to join with him for a cup of tea for a wonderful journey ahead. He also gives the reader that taste of the complete essence and makes us ready to enjoy the upcoming grand buffet.

**“ I invite you into my heart-come**

**Join me for a cup of tea-**

**“ The carpet woven with chosen words**

**Gathered from the sky**

**Walk inside, a poem in tune would usher you”**

He also leads us into the reality of life through many of his poems. At times he also comes up with great moral and ethical quotes and values and guides us into the goodness. One such poem is “To be silent” where he says to himself and also to the companions, that being silent when evil happens right in front of us is a sin. He also urges us to come out of our comfort zone and to be bold to face and fight the evil back by unleashing our vibrant spirit.

**“To be silent is a sin**

**When the evil rears its head.**

**Fight, so that the good might win,**

**Let life be not a cosy bed.**

He leads us in the very mundane of our life, the everyday chores and makes it amazing through his lines and enlarges every small thing and its beauty. Starting from the morning dews that gently land on roses and how earth gets a new daily attire through his poem morning dews. Every nature is to be admired and appreciated. At times we companions just get eager and leave him behind and go in search for yet more interesting and beautiful things that is to come next and he never disappoints us and comes up with wisdom to enlightens us with A Spark, A Petal a tear drop of how elegant a poem should be and how it can turn into a thunder, tempest or a cataract . He even makes a lazy moon even more energetic which could even jump out of clouds to flow with his thoughts and rise like wave and fall with gush and calm the nerves again. He describes our life goes up and down in zigzag river like joy and sorrow. In the flow of a river disappears his sadness. He noted some images around the river for inviting his presence. He plays with lovely flowers on the banks he also forgets his goal.

**“ I run towards it,that’s my passion.**

**Is it not, just, devotion?**

It was dark I seen you in the distant past of somewhere now I feel it’s Dejavu,he also noted the words cannot express but the silent look does. It feels through the heart and soul. Dejavu leads one when pierced you with a lance through with a glance.



## **A Glimpse Into A Spark, A Petal . . . . !**



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Poet ‘Vanavil’ K.Ravi is basically a lawyer but his passion for literature, philosophy and music is astoundingly remarkable. Of all his literary enterprises, his poetry stands apart with distinctive literary features such as mysticism, Indian aesthetic fervour, insightfulness, pro creative love for beauty of all kinds and transcended consciousness of humanitarian concern and philosophically tempered outlook. The poetry collection “A spark, A Petal...!” consists of 82 poems and 110 couplets. To my profound understanding, the honey & tinged verses of the renowned poet ‘Vanavil’ K. Ravi are not the products of mere intellectual exercise or a casual poetic composition, but the outcome of deep contemplative emotional state induced by any unique incident under the influence of mystic consciousness. No vague or falsified emotional substance or artificial mechanical fabrication is found in his poetry.

His ingenuity greatly lies in his versatility and bilingual acumen. He doesn’t mind confining his works in a formal poetic form by adhering to certain rhyming patterns. However, a few poems have been composed in a unique rhyming scheme which is quite novel in the contemporary literary scenario.

John Milton fused Hellenistic expressions of beauty and puritanical spiritual experiences to fashion his poetic outputs. But, Vanavil K.Ravi, to a great extent, has blended mystic experiences that are akin to Sri Arabindo, philosophical thoughts and some of them find their trace to Rabindranath Tagore, the spirit of Mahakavi Bharathiyar and the quintessence of Indian aestheticism in the right proportion.

His style of versification is incredibly unique. The secret behind his poetic creation is a driving force or a panacean drive that renders him very rare ecstatic ethereal experiences and in turn that enables him to compose his poems. It seems that he does not directly owe to any immediate predecessors in the matter of poetry creation. The progressiveness of the thoughts found in his poems seems to have been structured as if light passes from one bulb to another serially in the festive illuminations.

His poetic lines are rhythmically balanced and charged with steep emotions and melody of unique kind. On the whole, he has achieved 'Kural' brevity or rather an aphoristic poetic elegance often infused with a kind of Jacobian wit and metaphysical richness. In short, most of his poems are distempered with philosophical overtone, stupendous optimism and forward thinking. The poetic lines that reflect the same are;

**Let the mind spread its wings  
For you, for you the whole sky - the  
Wings are made not of feather  
But, hope, faith and love, please try.**

I cannot move further without making suitable comment on the title of the poetry collection A spark, A Petal....!, Of course, this phrase is lifted from the 15th poem of this collection.

**A spark, a petal, a tear - drop  
That's how a poem should be**

The two fold functions of 'Vanavil', K Ravi's poetic definitions are; 'A Spark' that ignites the imaginative faculty of the poet and urges him to create a poem. But, the same spark that has got materialized

in the form of a poem, in turn, kindles the fire of imagination in the minds of readers and keeps them at the state of elation.

“A Petal” stands for the beauty that takes form in the mind of the poet during the processes of versification. Indeed, the readers visualize or experience the same beauty at the time of their reading.

‘A tear drop’ spells out the vibrant emotional state both the writer and readers experience at a point of time during the process of both creation and comprehension. And it leads to a purge - a sense of satisfaction.

The poet’s choice of free verse for his poetry creation might be that his psychic domain gets charged emotionally or rather mystically and its culmination gives birth to a poem. Of course, in the state of poetic creation, the poet becomes a sensible instrument who feels poetry gushing out like a flow of water. Hence, after the birth of poem, the poet’s attempts to reshape it or rather settle it in certain rhyming pattern is seldom proved to be successful. Moreover, the poet believes that restraining the free flow of poetry is to harm its spontaneity or naturalness.

The poet’s concept of love and matrimonial bond as traditionally and culturally valued in Tamil Nadu and his cherished doctrine of nuptial relation (Thirumana bantham) is brilliantly depicted in his poem, You and I

**You and I cannot stand apart,  
Waves can never leave the sea  
(You and I)  
Where can I stand and welcome you?  
How can I, split and talk to you?  
There’s no song that ceases to be,  
So is my love, my love, honey!  
(You and I)  
Nectar never belongs to the flower,  
Neither do you to me!  
Still the nectar would carry the fragrance,  
From where it came to be.**

**Let me become my song and enter  
Your throbs and circulate,  
It carries a wish, it carries a prayer,  
That longs to consummate  
(You and I)**

This poem expounds sensibly the core doctrine of matrimonial bond glorified in Tamil Culture and in Tamil Sangam literature as well. It upholds the matrimonial oneness. The mere thought of separation is reckoned as sacrilegious and even perceived as impossible. The metaphorical statements that pointedly describe this alloy bond of nuptial relation are;

**You and I cannot stand apart  
Waves can never leave the sea,**

In occidental literature, such doctrine of matrimonial relation was very rarely depicted in this manner. The kernel value of matrimonial relation or bond has lost its original nobility during the latter part of 20th century. Now, it has become a sheer contract wherein the role of love is deplorably scanty. The ever growing world of commercialization has molested the value and the sacredness of the institution of marriage. The lines that have philosophized the author's concept of love are;

**Where can I stand and welcome you?  
How can I split and talk to you?**

These lines explicate vividly how the poet has materialized and immortalized the abstract love on the altar of Tamil culture and tradition. The suggestive meaning is that love is sacred. If it is not so, it is no love at all. Such love only sanctifies the matrimonial bond. The two other lines that have fortified the poet's mystic concept of love are;

**Let me become my song and enter  
Your throbs and circulate.**

This kind of metaphysical nuptial union is a very rare experience in this contemporary world. The oneness of nuptial bond is ordained



here. The phrase “longs to consummate” is not the statement of wish, but the expression of eagerness that of seeing it fulfilled imminently. The greatness of the poet here is that he has achieved oneness in terms of love before the consummation of wed lock. But, such cultural supremacy found in our state is a very rare occurrence in other societal conditions.

For instance, in John Donne’s (the 17th century British poet) poem, *The Ecstasy*, love and the consummation of love have been explained. The poet shows that physical union is the only means to attain oneness. The lines that depict this concept are;

**Our eye - beams twisted, and did thread  
Our eyes upon one double string;  
So to intergraft our hands, as yet  
Was all the means to make us one.**

John Donne glorifies the core value of physical love. But, ‘Vanavil’ K.Ravi’s poem, ‘You and I’ glorifies the spiritual bond of nuptial union. Donne achieves the so - called oneness through physical union. On the contrary, poet Vanavil.K.Ravi declares that Oneness can be achieved even before physical Union. Here, the poet ascertains the concept of oneness without ravishing the individual self and freedom of the spouse. Donne aspires to realize spiritual oneness through physical union whereas poet ‘Vanavil’ K.Ravi rightfully diffuses into the throbbing spirit of his better half to realize the spiritual oneness .I believe, in this point of thought, poet Vanavil K.Ravi excels John Donne.

The poem, ‘Pour, Pour’ is a reply to his spouse’s poem, ‘Don’t Wait For Me To Fill Up Your Cup.’ His sweet heart asks him to look after his individual well-being or rather his personal enrichment in the sphere of intellect or spirituality. The implied meaning is the spouse has sensed the poet’s need of solitude and privacy for his self - culture or intellectual grooming. This suggestion, instead of keeping the poet in his own world of self-fulfilment, urged him to mend the supposed negligible lacuna in the nuptial relation and to add a little more flavour to their sweet togetherness.

Hence, he demanded a little more to fill up the cup of his life, yet he knows that it will never reach its satiation.

**‘Pour, Pour a li'l more’  
Fill up the cup of life!  
Sand or wine, the flying time.  
Fill the cup with joy or strife.”**

These lines echo lord Tennyson’s philosophy that of enjoying life exhaustively at every moment in the ever - changing world in his revolutionary poem “Ulysses”

**“I cannot rest from travel: I will drink**

**Life to the lees...”**

Tennyson promoted the spirit of adventure and extensive exploration of land and sea in his poem through the matchless hero Odysseus whose thirst for travel was unquenchable. But, ‘Vanavil’ K.Ravi’s thirst for life is something unique. He wants to achieve fulfilment in all the aspirations of his life together with his better half. Odysseus left his wife Penelope and his son Telemachus at Ithacca, the barren and coarse island and went after his own fulfilment of life.

But, the poet here seeks the company of his wife in the course of his fulfilment of life. He wants to be vibrantly alive at every iota of passing time. His admirable philosophy is that the soulful communion with nature makes life fruitful. The phrase “live the now” talks about one’s accomplished life in the given time and space, but the phrase “the eternal Now” contends that in case one is able to live a life to its fullness, he can have the taste of eternity in the world itself.

In a nutshell, the poet Vanavil K.Ravi transcends all human limits and reaches the level of heightened metaphysical consciousness through certain mystical experience so as to realize the bloom of his poems.



## **A Brief Profile**



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Vanavil K.Ravi is a distinguished personality who is an advocate by profession and a poet by passion his poems are highly remarkable. He has written more than a hundred poems and published nearly 16 books. He contributed his unique writings to various magazines and journals over the past fifty years. Most of his poems deal with the doctrine of life, nature, friends, music, art, love, time, truth, rhythm, etc. Some of his poems highlight the purpose of life, humanity, love for nature, and respect for friendship. He is a great humanitarian; it is exposed clearly through his choice of words and language used in his writings. This outlook has created a profound influence on his works. Moreover, his simple and elegant language arrests many young minds in an astonishing way. This paper aims to examine the following poems The Queue, Keep the Spark Alive, The Voice of Your Conscience, We are Friends, and The Winged Visitor these are extracted from the second collection of English poems “The Sound of Silence”.

The poem, ‘The Queue’ denotes Patience, which remains the message of God continually enduring the history of mankind’s failures;

it does not mean god's interference but attests Man's superhuman patience. Vanavil K. Ravi, may be an idyllic poet who is completely perfect but on the other end, he grieves for people's failure in holding their patience. He highlighted that everyone is a mere number in this world. He pointed out that standing in a queue will have a purpose that may vary according to one's situation.

**“Waiting without knowing**

**What we are waiting for**

**More and more keep joining us**

**Is it a queue or a cellar ?” (11)**

The above stated lines spotlighted the idea of the poet which is more essential in life to attain spirituality and meanwhile death is the tool to reach it. It is compared with the queue of ordinary life queue and heaven with the instrument of patience which is fundamental to human life.

The Poem, ‘Keep the Spark Alive’ signifies the transformation in attaining spiritual life as a normal human being. The idea of the poet is clear with the words ‘I am fragile’, expresses the pain and at the same time holds the faith in Lord and nothing is expected as a reward from God. As per the Law of Nature, participation in divinity is the core reflection of life even though life is short. He stated that life is just a great Romance that is full of happiness and love towards nature and humans. He also exhibits his devotion and infinite love for the nature and quality of human beings, despite being imperfect; it marks the center of life. This concept is beautifully expressed in the following lines:

**“A pure innocence**

**With no arrogance**

**I find in the eyes of children and the poor**

**Nothing to own**

## **Nothing to mourn**

### **Blessed are they like a perennial river” (25)**

He also added that age is not the important factor to keep the spark alive and also cross the ocean's ebb and tide. He strongly expresses that with the spark alive everything is possible to attain. Letting the spark alive in one's life is very important in marching towards success.

The Voice of Your Conscience implies the thoughts, longings, and passion that are the roots of sprouting compassion. God is omnipresent, his power is unimaginable. Conscience is like a god prompting often good things to the people. It warms or alerts whenever people are deviating from good. Conscience is a key factor in life because it is easier to stop something in the beginning than to repair the damage after it has happened. Conscience and life should go hand in hand to lead a peaceful life; it is the best mentor for oneself.

**“If I don't say what you think,**

**What you will and what you feel**

**Even God will not forgive me**

**Only before Him I kneel” (34)**

As per the opinion of the poet, he assures that conscience is the replacement of god, which channelizes the life of people with more ethical values. Conscience is invisible but it is not dumb and quiet. Even the poet has his own role in highlighting the truth, goodness and beauty of life in association with ethics.

The Poem, 'We are Friends' indicates brotherhood and helps to break the walls of illusion. Exchanging tales and enjoying the pressure of flowing blood. Poet highlights that even the bonding of brother is treated as friends without any worries. In war, a person can lose one's own life but the fight of brother is compared to the love war which will not harm or kill anyone.

**“My dear brother?**

**The war of words is just a pastime**

**Aren't we friends inside?**

**No Text or Word can separate us**

**Nor can faith divide" (55)**

Though the bonding of brotherhood is fixed by birth within a family it can be labeled as such but in the course of life, the brotherly relationship is treated with some kind of advancement. It proves the best in getting connected as friends than the brother. Poet deeply expresses his happiness and longing to be a friend than a brother. He strongly believes that friendship is an everlasting one than brotherhood.

The Winged Visitor implies love towards nature, even a tiny bird rules the heart of the poet. He personifies the bird as the guest to his home who is sitting on the window sill. Poet also supports the language of the heart is rational and also it is perfectly matched with the following quote as stated by Rumi, "It does not matter how many languages you know. To know the language of the heart makes you worthy" (Rumi)

**"Is she looking for a safe haven**

**To build a nest and breed?**

**Don' try to feed and frighten her**

**You don't know what's her need" (60)**

Poet's aim is not to disturb the bird for any cause; he understands the psyche of the bird which is looking for something. Poet's love is clearly observed due to his cautiousness and also ensures not to make the bird fly away or frighten. Instead, he exclaims the beauty of the bird's charm which is black and yellow in colour and questing himself whether this bird is a naughty one which is the unique visitor who has come today to his home with a message of hope through the rays of the sun. Here is Emily Dickinson's poem "A Bird came down the Walk" which describes once seeing a bird come down the walk, unaware that it was being watched. The bird ate worms, pecks at the grass, hops

by a beetle, and glances around fearfully. As it is a natural creature it got frightened by the speaker and flies away. The bird has become the symbol of quick, lively, ungraspable wild essence that distances nature from the human beings who desire to appropriate it. In contrast to this poem, The Winged Visitor explains the better understanding of nature and suggests not to disturb it and also thoroughly enjoys the beauty of nature and finds peace in admiring it continuously.

This paper mainly emphasizes a complete understanding of life, nature, conscience, cultural roots, ethics, and spirituality. Vanavil K.Ravi wrote many poems with the purpose of searching for a more complete practical way that can guide people towards success and motivate the readers to write poems of their own. Moreover, the right messages are the need in the present era of the fashionable society to lead a peaceful life with moral values. On the whole, The Sound of Silence is a collection of poems that guides humans to be with nature. Through his concern for writing he would change society ethically and endow it with improvement in the lives of people.

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## **A Review of Irupatham Nutrandu Iyarpiyal Varalaru**



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**for women Gobichettipalayam.**

This book tells the history of the field of physics. The book is a history of events that expands the interpretation of the fundamental questions of which fundamental thought originated physically. The basic purpose of this book is to explain scientific techniques even to those who know only Tamil without mastery of other languages.

The chapter on the Phonetic Explanation clearly explains how to write foreign language names or words. The book explains that Tamil does not have the proper line format for the phonetic notes that are prevalent in other languages and that when the phonetic notes are given as a line form, it may mean something else.

Anu- Its English name is Atom. But Attam means playing in Tamil. When writing the soundtrack of the English script in Tamil, it refers to the name of the profession. So the difference is shown in the font to explain the sound note so that the reader can easily understand the meaning.



The article 'Ainthu Padigal' further clarifies that nothing is complete without attention due to the five types of perception. The five senses are consumed separately, such as the eyes, ears, nose, tactile and mouth. The focus is on introducing objective communication to knowledge as perceptual consumption within the object.

The author points out that the focus is on isolating only one or more of the multiple cognitive features of the general perception.

The next step in the scientific method is to assume a scientific claim that could explain the relationship among the field-choices that have already been made. It needs courage to make a tentative decision based on evidence. It is the only solution that can be tested and installed without a doubt.

The beauty of this book is that the solutions obtained in this way are the final scientific elements. Therefore, he says, any discovery can only take place if the five stages of selection, set-up, courage, experiment, and solution are passed.

He proclaims in the chapter on the Summary of Prehistory that discovery of X-ray was, a breakthrough in the development of twentieth-century. This discovery paved the way for tremendous scientific progress.

The X-ray discovery made it clear that something that was not subject to the five senses could be established with visible effects. It laid the foundation for the development of the twentieth century.

The author points out that there are two studies in physics called the study of the nature of matter and the nature of light. The study of matter was carried out by a majority of chemists. The result was the development of physics. The study of light was carried out by the majority of physicists. The effect greatly aided progress in chemistry.

Visible objects are all made up of some basic molecules. The author notes that this is the beginning of the study of the material.

There is a basic material that is the basis of everything like stone, chair, gold, pen, diamond, wood. The Greek scholar Democritus named

the basic element Atom. This is referred to as atomism in English and Anu kolgai in Tamil. It is noteworthy that John Dalton's approach to forming a clear scientific fabric at the beginning of the 19th century was noted by some before him. This is called “the particle theory of light”. But Aristotle considered light to be like a wave. Hence his claim is called the wave theory. There is an argument among scholars as to which of these two theories is correct. Some scholars have been involved in trying to establish both claims.

Twenty-nine years later, in 1704, Newton definitively stated that the latter statement was correct, as he generally referred to both claims in a dissertation in 1675 and supported the particle theory. Newton's view, which had not been denied for nearly seventy - five years, was refuted by Thomas Young in the early 19th century. He established the wave-optics theory. A few years later, a young man named Grimaldi conducted an experiment on light called the wave propagation, which was described by Young. The test he performed was called Double-slit Experiment. The method of the experiment is to place a photographic plate with two strips in front of a light source and select the field where the light rays emanating from that source pass through both holes and propagate to the screen on the other side of the card. In this experiment, waves or ripples, were discovered.

“The event where two waves meet is called wave interference, and the interference that occurs base to base or Crest to Crest is called the direct interference and the interference by the meeting of a base and crest is called a destructive interference.” (p.15).

“X-rays were discovered by a physics professor named Rontgen. The discovery was made while he was experimenting with Cathode Rays, as they were called then. Rontgen was awarded the 1901 Nobel Prize in Physics for his discovery of the X-rays”(p.21).

Knowledge moves towards perfection not only by the energy of an individual but also by the development of the thinking of the entire human race. X-rays are used in many fields. These rays are very useful for diagnostics, especially in the medical field. It is a historical

fact that Rontgen's scientific work developed into an unforgettable human endeavor.

The electric particle was discovered by J. J. Thompson in 1897. It was established by Thompson's discovery that the atom can be split into smaller parts. This discovery led to the hope that the atom could be drilled and its interior explored. The theory of relativity in physics is that the dimensions of length, width, and distance change according to the laws of motion(p.34).

It is noteworthy that although Einstein was the only one who thought very seriously about the principle of relativity and expanded and perfected the theory of relativity to fit all the movements of the cosmos, many have written about it before (p.52).

From 1896 to 1905 the study of light was the most widely studied field in both physics and chemistry. Einstein's principle of Relativity established that the speed of light is the upper limit of the speed at which any thing can travel. In 1897, Thomson established the existence of tiny particles in the atom while the scientific world was searching for the cause of the non-luminosity of particles, even though they move rapidly within matter at normal temperatures. He published the theory that all objects must have electric particles.

When a substance is heated the speed of movement of the electrons inside its atoms increases. As the velocity increases, the velocity compression caused by the gravitational field gravity also increases, thus intensifying the electromagnetic radiation emitted from those atoms. Then the rays begin to appear as light rays. Thompson's analogy points out that heated objects glow like this. At every stage of scientific history the need for time to ripen for a thought to blossom is realized(p.66).

Einstein's theory of relativity was subject to a certain limit. That applied only between two particles speeding in the same direction without acceleration. Einstein wanted to generalize his theory of compatibility between a one-time fast song and an ever changing song = relativity (p.79).

According to Einstein, many of the experiments he performed in his knowledge laboratory were imaginary experiments. Einstein described some imaginary experiments to illustrate his general theory of relativity.

This book is a compilation of ideas related to science. It Indicates the Tamil terminology equivalent to English word. The narrative of the book is simple. The book gives the lucid explanation for lot of theories in science.



# **The Life of the Warrior Kuyili**



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## **Abstract**

Vanavil k Ravi, a poet by passion is an advocate by profession. As a poet he wrote hundreds of poems and published several books.

He wrote various articles in English and Tamil

His works cover different themes such as law, literature, social science etc. He was a devotee of the great tamil poet Subramania Bharati and he has published various works on him. Vanavil k ravi's poem gives a message to the society. Readers can see the the theme of patriotism in his poems.

He founded Vanavil Cultural Ccenter in 1994. The Centre has been celebrating the birthday of Bharathi in a grand manner as an art and literary festival for 3 or 4 days in December. On 24th January 2021 an international conference on his works was conducted and was attended by vice Chancellors and professors of Tamil and English from all over the world. He received Vallathol Bharati Award from the vice chancellor of Malayalam university, kerala.

In his poetry readers can feel the poetic sensibility and versatility. He shows the tamil culture and heritage through his poems. His style is so simple, lucid and gripping. No doubt his works are worthy pieces of Literature. “The Ballad of the warrior Girl Kuyili” is a remarkable work by Him. It is the story of a courageous girl kuyili. It is in ballad form. Ballad means, a form of narrative verse that can be either poetic or musical.

According to Mr. BS raghavan IAS, this book is of absorbing interest from the beginning to the end, reading like a thriller.

That's what happens when an acutely sensitive poet inspired by events surrounding a great historic event and personality, its impact reaching down to the very core of his being.

### About Kuyili

This ballad talks about the life of a warrior girl kuyili, an innocent little girl. She was the first suicide bomber in the history of mankind. This is also the story of the brave women who formed the all women army called udayal regiment under the leadership of Velu Nachiar. Scholars consider her story as a success of womanhood. Ravi puts the focus light on Kuyili and makes the society aware of her courageous act that speaks the glory of woman.

In his prologue, he shows Kuyili as a bold and bright girl and he compares her with sun. He tells us she was shining like a sun. She was a woman with dark skin, but her mind was bright shining like a sun. She is an inspiration to the young india. She gave a great awareness to us.

She is considered the first suicide bomber and “first women martyr” in Indian history. Kuyili was born in the 18th century in Sivagangai district. Her mother was also known for her bravery and is said to have died while fighting with a wild bull to save her fields from being destroyed. Kuyili was a devout commander of Velu Nachiyar and repeatedly saved her life. On one such occasion, when she discovered that her Silambam teacher was actually a spy, she took action to save the queen immediately. On another occasion, when the queen was attacked during her sleep, she attacked the enemy and injured

herself in the process. Seeing her loyalty and bravery, she was made the commander-in-chief of the women's wing of her army.

Kuyili later played an important role in the Sivaganga expedition of the queen. Kuyili is known for her suicide attack in 1780. While attacking East India Company, she applied ghee on her body, set herself ablaze and jumped into the armoury of the East India Company, securing victory for Velu Nachiyar. The government erected a memorial to Kuyili in the Sivagangai district.

Kuyili, fondly addressed by some as Veerthalapathy (The Brave Commander) or Veeramangai (The Brave Woman), was a valiant warrior born to Periyamuthan and Raku, who worked in the fields. Her mother Raku, who was well-known for her bravery, died in an attempt to save the fields from being destroyed by a wild bull. Devastated, Periyamuthan then moved near Sivagangai with Kuyili, where he worked as a cobbler.

He raised Kuyili by telling her of the many courageous acts of her mother, which inspired her. He was soon employed as a spy for Velu Nachiyar, who was then in hiding.

The nature of Periyamuthan's profession brought Kuyili and Velu Nachiyar close together. Kuyili was unrestrictedly allowed access to Velu Nachiyar at all times, which is when Kuyili found a special place in the heart of the exiled Queen. Kuyili saved the Queen's life on more than one occasion. When an intruder tried to murder Velu Nachiyar in her sleep, Kuyili saved her life and was badly injured in the process. On witnessing this, Velu Nachiyar immediately tore a piece of her saree to bandage Kuyili's wounds.

On another instance, Kuyili discovered that her own Silambam (a weapon-based martial art) teacher was a spy working against the Queen. She immediately ended his life, sensing the danger he could cause Velu Nachiyar. This led to the Queen making Kuyili her personal bodyguard.

To aid Kuyili's resistance, Velu Nachiyaar made her the Commander-in-Chief of the women's army. After the successful formation

of alliances with Maruthu Pandiyars, Hyder Ali and Tipu Sultan, Velu Nachiyar entered into war with the British in order to reclaim her kingdom.

Though her armies were well-trained and had won a few battles, they faced a lot of difficulties due to the advanced weapons used by the British army. She gathered information about women being allowed into the The Sivagangai kottai (fort), which was against the norm. As it was the 10th day of Navaratri, women across the kingdom were allowed inside in order to celebrate the Vijayadasimi festival which was celebrated in the temple of Rajarajeswari Amman. Kuyili took use of this golden opportunity and planned a surprise attack on the British.

She led her army who were dressed as civilians and were unnoticed by the British army who were swarming around the fort. Having hidden the weapons inside the flower and the fruit-baskets, the women entered the fort and on the Queen's cue, attacked the British. The British army, taken by surprise, were forced into a battle they were unprepared for. Kuyili, who had already made note of the location of the storage area where the weapons were kept, formulated another plan. She made use of the chaotic surroundings and made her comrades pour ghee and oil all over her that were kept for the burning of the lamps.

She then went inside the storage area and set herself on fire. She destroyed all the weapons and left the British army completely vulnerable. Her bravery and brilliance allowed Velu Nachiyar to not only win the battle, but also reclaim her fort and her kingdom. Though our history has failed in recognising Kuyili's selfless act, her actions had nevertheless helped in restoring the people of Sivagangai their identity. The Government of Tamil Nadu, after almost a decade of promising to do so, finally commemorated a memorial to glorify the bravery of Kuyili. This is located in the Sivaganga district in Tamil Nadu. Vanavil K Ravi the one who ignited the fire of poetry, the flame of righteousness and the fervour of humanism in reader's heart, has brought the valour of Kuyili poetically in English so that the whole world may come to know of this great woman.





# **Bond Of Love and Nature in Select Poems Of Vanavil K Ravi From the Book ‘A Spark, A Petal’.**



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## **Abstract**

Poet Vanavil K Ravi, spreads philosophical thoughts, patriotic fervour and shows his excellence in writing. My paper aims to find how the poet connected love and nature through his poems in the book ‘A Spark, A Petal’. Nature is always a source of inspiration for writers. Nature will teach and correct us like mother with all its support. “Look deep into nature and then you will understand everything better” these are the words of Albert Einstein. Einstein states that nature will make us to understand everything better. Staying close to nature will make our souls enlighten. Vanavil K Ravi is really eager to closely analyse nature and how love plays an important role in life. Ravi through his beautiful verses merged nature and love. His poems are simple

and rhythmic, from that we can understand words are spontaneously poured from his mind to paper.

Nature is always superior to humans and while a writer compares something to nature it has great values and unique qualities. Writers symbolise nature to the emotions and situations of human life. Dark clouds are referred to sadness and grief, sun to the joy, flowers to graceful situation, green leaves to positivity etc... Here poet compares his lady love to bees, morning dews, angel, gentle breeze, little dove and so on. Throughout the book *A Spark A Petal*, poet paralleled love and nature. The poems *The Morning Dews*, *The Sky is Not That Blue*, *The Majestic Loot*, *My Lovely Muse*, *Fall in Love*, *The Magic of Time* are emphasised and analysed in detail.

## **Content**

An art can be either authentic or fictional and it can create both negative and positive impacts on readers mind. It is free to shape civilizations, modify political structures and tries to expose injustice in any aspect. Literature is always connected to society and which takes readers to writer's world. Poet Vanavil K Ravi moulded his writings, utilising the spirits of current age and his writings reflect ordinary life of people. His technique and personal style of writing made his works a great success and more attractive to readers.

In his poem *The Morning Dews*, he is comparing 'darling muse' or lady love to an angel and a bee. He beautifully described how the morning dews are gently landing on roses. The darling muse is spreading her wings like a bee or an angel and posing, while she is eagerly waiting for the sun to rise. The sight of dew drops on grass blades and flowers are really wonderful. When the sun rises up the dew drops will act like glass prism and will present a pristine scenery to us.

In the next stanza he describes how the sky is changing its colour to orange and blue. Even the stars are disappearing without a clue and this refers to dawn which is mentioned indirectly. The arrival of sun will create wonders in sky which is a beautiful sight to eyes. It is like sky changing its colour from dark to red, orange then blue. Poet feels

that everywhere he can find the song of love and he just wonders if the world has just revived.

In the third stanza he pictures how birds are busy and noisy and how the earth has seemingly worn a new attire. In the last two lines poet expresses a philosophical thought that everyone has lost a day in life and he claims this is the satire of life. Despite enjoying a beautiful dawn we should learn how an important day of our life is lost. Earth thus moves so fast but gives us a new colourful dawn every day. Nobody is perfect, not even our planet. It is proved scientifically that our planet is rushing to complete rotation and revolution. Poet thus teaches how we should realise the impulse of life and live accordingly.

The poem 'You and I', shows us the depth of love, through the elements of nature. Poet compares how the sea and waves cannot move away, similarly those who were close to each other cannot depart. "Nectar never belongs to the flower, Neither do you to me!" through these lines poet claims that nectar never belongs to flower. No one will stay with us through the whole lifetime and this ethical thought is beautifully composed with sea and waves, nectar and flowers. He tells that nectar still carries the fragrance of flower, no matter wherever it is. At the same time the song originated from poet's heart will always surround the beloved's throbs with a wish and prayer. It is really hard to separate those who are very close. We can say that trees cannot leave birds, butterflies cannot live without colours, sky won't leave clouds etc... Like the beloved ones in real life nature has closely connected some of the elements, like the poetic lines "Waves can never leave the sea".

In the poem 'Sky is not That Blue', poet talks about the invariable laws of nature. The poem discusses how a husband and wife should be. Only supportive family members with the capability of understanding can build a beautiful home. In between husband and wife it's very common to get issues, but understanding each other matters a lot.

**Live with her, sleep with her**

**The one who doesn't admire you**

**The one who doesn't adore you**

**The one who just simply loves you**

These lines reveals the truth and importance of love in family life. More than admiration and adoration simple love is enough to maintain happy life. A wife will always be dutiful and she loves her husband by accepting all flaws. At the same time she knows that he should also abide the laws. Those laws are actually natural and invariable. Everyone knows that man is a mortal creature.

Poet claims that death will separate all and if the concept of hell and heaven is true the souls will meet there. Poet concludes by repeating the lines "The sky is not that blue". Human beings are bound to natural laws and the one emotion that always stands firm is love.

The poem The Love Eternal, was actually wrote as an answer to a Tamil poem of poet's friend posted in social media. The poem starts with a question that "What is sweet eternally?" The lines followed shows that a couple had spent their life with lust and years together in love. Everything became past and bitterness is remaining now. Poet claims that love is not something which welcomes us, but it naturally flows from us. During the course it won't find any hindrances on the way.

**Embracing all the spaces it fills;**

**A stone, a flower, a mighty river,**

**The one that begs, the alms-giver.**

**Everything is beautiful;**

**That maketh love so bountiful!**

Love has no limitations and we can view love everywhere, in rivers, stones, flowers and even the beggar and also the alms giver. Poet suggest that love is so beautiful and that is what makes love magnanimous. Poet wants us to look into nature deeply so that we can find the sweetness and joy. The sun and moon may sometimes look pale and so the starry sky and oceans do the same, but the light never

fades. The optimistic views on nature when we view along with love will provide us wonders.

The universe will tell us a million tales and the readers may be familiar with a thousand verses. Still the silence has its own sweetness, the poet claims. The conclusion of the poem is really thought provoking, poet instructs that every moment is a gift, which is divine to be cherished. We should always keep these things in mind and live forever with nourishment of love. Love is eternal but life is not, thus we can find love everywhere in nature and also in the universe. The poet always reminds us to keep love in heart and to remain close to nature.

As an answer to the poem “Don’t wait for me to fill your cup”, by poet’s wife, poet as a sweet revenge wrote the poem “Pour, Pour”. Poet compares the tea cup to his life and he is asking her to fill it up again and again. It can be anything to fill it with, like sand, wine, the flying time, joy or strife. In life every moment should be alive, and we should accommodate ourselves to nature. The current time according to the poet is eternal that is “eternal now”. He asks us to greet the next that is the future.

He wants us to hear the music coming through the wind, and the myriad colours which surround us. Everywhere we can find the elements of nature, like the sky may fill with clouds and the flowers are like galaxies, which are outnumbered. The poet asks us to love all these wonders and live inside a drop. The drop can be anything either time or life, and when the time comes the drop will burst out. “When it comes, let it come, Then exit with a plop”, these last two lines indirectly points to death. When death comes the drop of life will burst and we have to exit it without hesitation. Poet here simply deals with the last part of life. The thoughtful lines are very well brought out through his verses.

“My Lovely Muse”, is a beautiful poem which shows his immense love to his lovely muse. Poet starts the poem with “when I saw myself in you, weren’t you like the morning dew?” poet compares his lady love to morning dew and he finds himself in her own. When the poet sings the song of love, the lovely muse will flutter like a dove.

We can imagine how pristine the sight of morning dew in grass blades and the purity of dove. Both are just like small wonders of earth and it will always be like a pleasant sight to eyes.

The poet continues that his darling muse has held a candle while his life was in the darkest. Later he realises that it was actually the eyes of his lovely muse which brought him a brilliant dawn. The second stanza makes us think about how a family relation should be. It should be immersed in love with the unconditional love and support each other. Whenever the partner feels dull and low optimistic words will play an important role.

The poet again compares his lovely muse to gentle breeze which caresses his heart and soul.

**Are you not my lovely muse,**

**My sight, my path, my goal?**

These lines reveal that like the blissful and gentle nature his lovely muse always serves him as his sight, path and goal. The prominence of family life is beautifully shown here. The poet also proves that love and nature has an outstanding role in life.

The poem “Like a River”, gives us a philosophical thought about life. Poet relates his personal life to nature. Like river has no steps and it flows without a step, the life of poet also travels in zigzag paths. It will have ups and downs which is like the sorrow and joys of life. Sometimes it may seem cheerful and sometimes frown. These are the natural ways of life. Whatever the actions are, still one day it will merge in ocean. Even if we want to continue time never stops, because everything in nature will come to an end.

Poet shows his urge to live and he tells that he will remain as drops in ocean even after he dissolved in it. These thoughts make us aware of how our actions will be remembered after our life. While the river is flowing lovely flowers in the banks invite it to play with them. Some flowers may fall on rivers lap, and the river feels rejoiced on this. Still it won't forget to achieve its goal because time won't

stop for anything. The aim of the river is not to fill a mere bowl, it has set another goal.

Poet ironically says that, so many obstacles and disturbances will arrive on the way to our goal. It seems the whole universe will mock us sometimes. However we should not forget our goals of our life.

**Yet I forget not the ocean,**

**I run towards it, that's my passion.**

**Is it not, just, devotion?**

The aim of the river should be to reach the ocean and there must be a strong devotion towards our aim. Poet asks us to keep nature as an example, like how nature cares for none and keeps on going to attain its aim. Not only the rivers which flow to reach the ocean, but we can also consider how the sun, moon and the whole universe, which won't wait for anything. The floods which frequently arrive without a hint will swipe everything out of their way. The furious nature shows no mercy towards the living beings on its way, but the poet here examines this as the love and devotion towards an aim.

The poem "The Spirit of Poetry" is written while a nightingale and a daffodil greeted the poet happily. The poet mentions this song as song of love. First two lines are interrogative and the poet asks for the bird that sang the song of love, and also for the flower which danced in ecstasy. He realises then that the flower and song are within himself.

**Love may take every shape, yet it is formless;**

**Music too is just like that in sorrow or happiness.**

**A single stone can cause ripples in the stillness of a pond;**

**A word exploded from that sound, all this world was born!**

Poet says that love can take any shape but it is unstructured, like that music is adjustable to sadness or happiness, music remains unique. It is true that a single stone is capable of making so many ripples in pond, likewise a word can create a world. Music and songs

are powerful enough even to create a new world. Finally he tells that the spirit of poetry is not in its form or shape, but the moments of poems will exist eternally. Music and love are very well connected and he points out the similarity of both.

“Fall in Love”, is a beautiful poem which shows the unique qualities of love. Poet is asking us to just fall in love, but not with the human beings. He praises how nature is beautifully attracting all to fall in love with her. Love will give wings to fly and the world will hold us when we fall. He reminds us that all human beings will die one day but not the beauty and grandeur of the world.

Poet compares sun and moon to silver and golden studs that sky wears and how it shows both the sides with splendid glow. He asks us to fall in love with nature because the world can provide us eternal beauties. He again asks us to listen to the songs uttered by the lips of the river, and the humming sound by bees. He once again asks us to fall in love with nature and this shows how much the poet is influenced by nature.

Being immersed in nature is something really wonderful. The romantic poets Shelley, Keats, Wordsworth, Coleridge and Thoreau show us how nature will make us discover happiness and peacefulness. The current world is completely fast paced, but we should realise no modern technology will give us peace of mind. To get fresh air and bold sunlight by unplugging all the technologies might give you stable mind. Nature will show wonders if we are going hand in hand with it.





# **K. Ravi's Philosophical view of Spiritual Journey in Manikkavasagar's "Jnanath Thalissai"- A Study**



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## **Abstract:**

Spiritual journey is a personal quest we undertake to reconnect with our souls, find our authentic life purpose and embody our true nature. "Jnanath Thalissai", a collection of twelve Tamil verses, believed to have been handed down by the sage Manikkavasagar, has been translated by Vanavil K. Ravi. The translation of the poems is not a literal one but a free translation bringing out the inner sense of the work and the spiritual experiences of the saint. The prologue, epilogue and the eleven chapters in between takes the reader step by step to understand the spiritual experiences of the saint. This paper will unfold the spiritual experience of the saint Manikkavasagar.

Key words: spiritual journey, spiritual experience, philosophy, spiral field, Suksma Sarira.

## Introduction

K. Ravi, popularly known as Vanavil K.Ravi is a practicing lawyer in Madras High Court, Tamilnadu. He has the passion for poetry since a very young age and started to compose poems during his early school days. He has written hundreds of them both in Tamil and English. Though his poems could not be classified either as traditional or modern, but they exhibit a blend of both. Being an ardent admirer of the great revolutionary Tamil poet Subramanya Bharati, Ravi has published several path-breaking essays and books on the works of Bharati.

Ravi has to his credit composed and sung in Tamil and English poems and has released several albums. His latest album “The Bard of Love” consists of sixteen songs in English. “Deivaganamrudham” consists of ten Tamil devotional songs.

He is the founder of “Vanavil Cultural Centre”, a literary society in 1994, under which banner he celebrates the birthday of ‘Maha Kavi’ Bharathi in a grand manner. He is very active on face book and has posted several songs, poems and thought-provoking articles. His contribution to literature is noteworthy and some of them are prescribed text books in universities. The present work for study is a translated work on Manikkavasagar’s twelve verses, Jnanath Thalishai titled as Saint Manikkavasagar’s Verses of Wisdom: A Bio-cosmic Worldview. There is a controversy about the authorship of the book which Ravi has beautiful unveiled. Through scientific approach he has given the philosophical view of Manikkavasagar’s Jnanath Thalishai.

Manikkavasagar was a 9th century Tamil saint and poet who wrote Thiruvasagam and Thirukkovaiyar which are considered to be the Tamil Vedas by the Shaivites. These works are celebrated for their poetic expression of the anguish of being separated from God, and the joy of God-experience, with his ecstatic religious fervour drawing comparisons with those of Western saints like St. Francis of Assisi. In his expression of intimacy to God, Manikkavasagar mirrored the sentiments expressed by his fellow Bhakti period saints referring to the Lord as the “Divine Bridegroom” or Nithyamanavaalar with whom he longed to be united in divine nuptials.

## **Spiritual Journey**

Spiritual journey reconnects us with our souls, help us to find our authentic life purpose and embodies our true nature. It is about returning to the centre of our being. Spiritual journey is a path traditionally undertaken by mystics, shamans and sages. In this modern world where people suffer from collective soul loss, the spiritual journey is the deepest longing and highest calling. When we embark on this adventure, we begin the process of gaining self-understanding and reclaiming our precious soul gifts. Manikkavasagar in his “Jnana Thalissai” has shown the ways and steps to do this spiritual journey and reach the Divine Bridegroom.

## **Spiral Field**

The “Siddhargal” have used obvious and verifiable facts to build a consistent system of philosophy. They have proclaimed that, “there are three subtle cords running parallel to or corresponding to the spinal cord, constituting every respiratory system” (VW38). These three subtle cords are generally called “the left” Idakalai or the lunar cord, “the right” Pingalai or the solar cord and “the middle” Sulu Munai. Ravi has deliberately used in the opening verse as “Suli Munai” to stress the fact that a spiral field is created by the middle path. In the first verse Manikkavasagar says on ‘reaching the summit of the spiral field’ or ‘Suliagia munai’ one discards all relations, trickery and untruth. In that safe place one discards rituals and self and dependance on knowledge and ultimately one attains perfection. It is essential to dispel the notion that I am my body which is the most difficult task that every spiritual aspirant is called to perform.

## **Five Elements**

Human body is a blend of five elements namely earth, water, fire, air and space recognized by almost all ancient systems of philosophy. These five elements represent, exhaustively the various forms of existence itself. Earth, water and air represents material existence, called the solid, liquid and gas. Fire represents existence in the form of energy and space is the very matrix of existence. Everything exists

as a piece of matter, in one of the three states, or as energy or as a portion of space. Manikkavasagar in the second verse declares that when we realize that the physical body is a blend of five elements, the desire-link is cut off.

## **Desire-Link and Five Sensations**

Respiration is an integral part of existence, a distinguishing feature of every living being. The process of respiration establishes the link between life in the body and the five elements in the universe. This link is described as the desire link. Desire has a direct reference to one of the five sensations. Desire is the pattern of preference exercised by an organism with reference to various stimuli it confronts at a given spatio-temporal point. If one perceives every stimulus, one is liable to collapse (mentally) within a short while. So selective perception is a boon. According to the yogic doctrine of perception, the capacity to perceive sensations is an in-built feature of an organism and the limits of such capacity is determined by the “architectonic” of the organism’s faculty of perception. The yogic doctrine proceeds to postulate that some seeds of sensation are already in us, to enable us to sense any corresponding sensation. Since every unit of existence is constituted by a blend of the five elements, the sensations or perceptual impressions also get broadly classified into five. There are five categories of sensations corresponding to the five sense organs.

## **Concept of seeds**

The fourth, sixth and seventh verses speak of seeds. The fourth verse speaks of “Vibrating seeds unfolding in the inner sky that is made of light.” The sixth verse speaks of “Organic seeds of sensational modes.” The seventh verse speaks of “The ceaseless syllabic seeds.” While the elemental seeds constitute every unit of existence, they are not in sensational modes everywhere. When an organic seed sprouts into an organism, the five constituent elements blossom into sensational modes.

## **Suksma Sarira or Subtle bodies**

In certain ancient texts references have been made to subtle bodies that control and operate the gross, physical bodies. Subtle body is

called 'Suksma Sarira' in Sanskrit. Subtle body is one that is not readily comprehensible, not obvious, but hidden, in contradistinction to the gross body. Every living being has a subtle body. The word 'Prana' in Sanskrit means the vital life-principle, often treated as the equivalent of 'breath'. 'Prana' is the counter-part of 'breath' in the subtle body. While breath is the governing principle of the gross body, Prana is the governing principle of the subtle body. Energy in the realm of matter is the same as Prana in the realm of life.

## **Space the Matrix-state of existence**

A study of energy, in turn is a study of the concept of 'space' itself. Space is postulated as an infinite spread. As we saw that any existence must be in one of the five elemental categories namely solid, liquid, gas, energy and space. The first three represents substantial state of existence, energy represents the formative and space is the pre-formative or the matrix-state of existence. In the third verse Manikkavasagar tells about "Soul-making thought": ["Uirgal Seaiyum Ninaivu"]. The implication is: what makes life is "thought". If thinking as a process is attribute to living beings then how could there be 'thought' even before life emerged in the evolutionary stage of existence? It is fairly accepted that thoughts have the capacity to act upon and activate matter particles. They could even influence any person. Einstein's theory postulates that nothing can travel faster than light. But thoughts appear to be faster than light. Because thought is not a material object and it is a mass-less entity. Thoughts are energy, pure and simple. That they are massless and yet, pure and simple energy has been established experimentally. The ultimate substratum of this universe is nothing but space, an infinite space. The space is ever vibrating, dancing in different rhythms and patterns. Wherever the vibrations are strong enough and are in simple patterns, particles emerge, virtually, up to a certain limit and really, where the vibrations are stronger. Wherever the pattern of a certain group of vibrations is complex, such group does not materialize, as such, but may attract already materialized particles corresponding to the simpler patterns comprising the group, may organize such particles into an organic whole corresponding to its complex pattern and may act through and

upon such organic whole. While the complex pattern is called the subtle body, the organic whole into which particles are organized is called the gross body.

Life manifests in an interaction between a portion of space that has not materialized, due to the complex pattern of its vibrations not yet organised, and a portion of space comprised of materialised particles, organized, as nearly as possible, in such complex pattern. The vibrating space itself is the soul or Jiva, its pattern of vibrations is its subtle body and the materialized space is the gross body. Every individual soul is just an assumed individuality, the assumption of a distinct pattern of vibrations by a portion of the space. The illusion of individuality disappears with the disappearance of the assumed, distinct pattern of vibrations.

## **Conclusion**

The aim of this life-process, as stated in almost all systems of philosophy, is to attain total liberation, called ‘Mukti’ in Sanskrit and ‘Vidu’ in Tamil. Liberation is only in the sense of a particular portion of the vibrating space becoming free of its unique, complex pattern of vibrations and realizing its unity and identity with the entire continuum itself. Traditional doctrines explain this as the Jiva getting released from its tendential cage of complex vibrations and merging in the ocean of infinity.

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# **Interface Between Human Values and Nature**



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“A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.” (Einstein)

Nature is an important and integral part of mankind. It is one of the greatest blessings for human life. Nature stands as a healing point for the wounded souls. As per the time moves on the sorrows of the human mind vanishes away. Nature has provided us numerous gifts such as air, water, land, sunlight, minerals, plants, and animals. All these gifts of nature make our earth a place worth living. Existence on Earth would not be possible without any of these. Now, while these natural resources are present on Earth in plenty. Unfortunately, the necessity of most of these has increased extremely over the centuries due to growth in the human population.

The increase in human population has resulted in the increase in pollution. The natural resources make life worth living in this earth. The nature can be understood as a “phenomenon” that encompasses the physical world and the life which interacts with it. The nature is creatively designed with the natural resources like air, water, land, fire and space. If anyone of the resources gets polluted the human cycle have to face a drastic life. As all the five elements are necessary for the human to survive in this universe.

The five elements are not elements in the sense in which oxygen, mercury, sodium, are elements. The first four of them are either compounds or mixtures. These five elements represent, exhaustively, the various forms of existence itself. Earth, water and air represent the classically known three states of material existence, called the solid, liquid and gas. Fire represents the state of transition from one of these three states to another, and thus implies existence in the form of energy.

Space is the very matrix of existence. Nothing can be said to exist except as a piece of matter, in one of the three states, as energy or portion of existence. A substance that cannot be broken down into simpler substances by chemical means. An element is composed of atoms that have the same atomic number, that is, each atom has the same number of protons in its nucleus as all other atoms of that element. The doctrine of five elements would give us an insight into the constitution of what we call our bodies.

The body of an organism is also a species of matter, it is living, as opposed to material objects that are nonliving. The respiratory process is a distinguishing feature of every living being. If a body, which is otherwise merely material, becomes a living being by the functioning of a respiratory process in it, then such respiratory process is the ‘link’ between life and the matter in it. As a link it serves as a channel to the five elements.

The hypothesis implies that the process of respiration establishes the link between life in the body and the universe of substances constituted of the five elements. The five elements always pave for the betterment of the life of humans. Each element has its own unique



quality. Without any of this element it's not possible for the universe to move on. As each element provides its support for the universe to act in full force. As humans begin to be selfish the all elements got destroyed due to the improper maintenance.

“The term value seems to name an aspect of the world so fundamental to our thinking - so elementary and at the same time so general - as to be both irreducible and irreplaceable; it defies attempts to analyze into simpler concepts and efforts to explain.” (Smith- 178)

The term value is expressed in different life situations as significant in fulfilling our mental, emotional, spiritual or practical requirement. Human values are being cherished and sought to be realized thought ages. In Alchemist the author Paulo Coelho has explained about how the spiritual unity represents the soul of the world which binds the nature. The author depicts the human values and how nature supports the thoughts and ideas of a common man. “When you want something all the universe conspires in helping you to achieve it...” (23).

The usage of all the natural resources beyond the limitation results in scarcity and more pollution. Earth one can touch earth and smell it too! However, there are two types of earth one is Eternal or which are in the form of atom. The other type is perishable which exists in the form of Karya or Work at animate and inanimate levels. Symbolically speaking our body, sense organs are the earth which as a whole get the shape of Jiva or life but those are perishable. But elements or atoms are eternal as after death may we bury, or burn the body, all the atoms get disintegrated to come back to its original eternal form. So, our body and its Karya or Work are perishable as the mountain or rock forms but the atom remains which are eternal.

Water or Jal is the second element which again has two characters as in the Earth i.e. eternal in the shape of atom and Karya (Work) be it as river, pond or sea are perishable. As from sea or river water evaporates to be in the sky as cloud then again in the shape of rain it comes down on earth. So the eternal atom is only changing its karya

or shape of work and what we see is the perishable form. From the sense organ perspective we can touch it to feel and taste it as well.

The air is the basic element for the human to survive. Air or Vayu. Again it has two levels as earth and water eternal atom and perishable Karya. One can feel air, as we breath in or out. We feel the storm or strong breeze which are temporary but air at atomic level remains around us eternally. Fire or Agni is the fourth element of Indian Panchabhuta. Again, it has eternal and perishable elements as we have seen above. The essential character of Fire is to generate heat. According to Hindu Mythology, Agni is one of the Eight guardians who guards our universe and is known as Asta- dik-palakas. The Fire is posited in the South East of the Universe.

The natural resources could be conserved only by going back to nature. As per the development in technology the human started to demolish the natural resources by building up his dream in the mother earth. By plundering her heart he tries to raise a huge building and then curses her. In order to provide a healthy environment for the future generation the present eco system management should be changed. The ecofriendly words don't make the people to take of the environment.

Many of the natural resources are being used at a faster rate as compared to their speed of production. There is so a necessity for conservation of nature and the natural resources it offers. Use only as much energy as you require. It is thus advised to limit the usage of electricity. Simple habits such as turning off the lights before parting your room, turn off the electric appliances after use. Switching to energy-saving fluorescent or LED bulbs can make a change.

Actions should be taken against the one who pollutes the environment. When the rules are strictly implemented each and everyone gets scared. This hesitation might help them to turn towards nature. The nature heals mankind but in return mankind is hurting the nature by taking out its wealth. The importance to conserve the nature should be spread among the people. The benefits and positiveness awareness about protecting our own environment may result in a optimist way.

Water pollution could be brought under control by preventing the people from throwing the waste in water. Instead to use the place where it has been assigned to throw. Littering wherever the people wish should be strictly avoided. The air pollution could be controlled by the controlling the vehicle usage that outbursts too much smoke. If air gets polluted it paves way for various disease. As air the fastest way of spreading diseases. The proper awareness should be given to the people regarding the pollution and how to control it.

Spreading awareness about the conservation of nature is always a necessary step. It can be achieved only when more and more people understand its importance and the ways in which they can help. Besides this, it is essential to plant more and more trees. It is necessary to contribute towards lowering air pollution. We must use shared transport and employing rainwater harvesting systems to conserve nature.

Nature comprises of everything that surrounds us. The trees, forests, rivers, rivulets, soil, air all are the part of nature. Keeping nature and its resources integral. So, it is very important for the continuation of life on earth. It would be difficult to imagine life on earth, which has a spoiled natural environment. Taking appropriate steps to conserve nature in its untouched form. It must be a priority for the human race. Only human beings with their power and ability can save nature in its purest forms.

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# **Delineation of Nature in the Book - A Spark, A Petal**

(A Collection of Poems) by Vanavil K. Ravi



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## **Abstract**

The natural world is filled with beauty that has inspired people from the beginning of time. It's the sea and the sky, the biodiversity of our flora and fauna and the vastness of nature's creativity that has ignited many artists' imagination. Poets of the Romantic era, in particular, were in wonder of it and that reflected in their work. Some poems marvel the miracles of nature, some use it as a metaphor and some ponder the way humans fit into it all. Here is a list of poems that describe nature at its best. Reading of his poem exhibits aesthetic nature of the creation.

In the poem "Don't Be Sad"

**"Have you even seen the river refusing to flow.**

**"Wings are made not of feather But Hope, truth and love,  
please try"**

These lines inspire the readers to drive the melancholic mood and hope for the better future. These lines make us comprehend the real world that is neither good nor bad.

The poem entitled “To be silent” is a challenging poem for the youth and young generation that ironically asks them not to be silent.

It obviously infuses any reader with courage and confidence to face any circumstance / situation boldly;

**“come out of your comfort zone”**

**Enlighten the ignorant**

**You’re not just flesh and bone**

.....

**Raise your voice and fight for such people in distress”**

These lines fetter the chains of submissiveness / suppression.

It emphasises to cast away the selfishness and cling to truth and to be bold.

After the first reading, one may feel, strengthened, vibrant decided ‘never to be mute’ just as the poet said.

In the world of technology and pandemic, hussy buzzy world, the sight of the morning dews and a billion stars around me is a rare phenomenon. Everyone forgets to enjoy and experience.

The poems “Morning Dews” and “A Billion Stars around me” look back at the days we left and look forward once again to observe and meditate the serene magical moments which alleviate our pain and sorrow of anytime. It is a panacea for all our ailments both physical and mental. Nature has healing effect and it is always therapeutic. Nature is a frequent subject in his poetry. Robert Frost, Wordsworth, and Ruskin Bond, talked about the Boon of Nature.

The poem titled “A Spark, A Petal” envisions the essence of the poems in this collection. Poems bring down the distant vibrations,

wash out the illusions, cleanse the heart of emotions, and soften the hard.

A thunder, a tempest, a cataract like these can also it be!

**“Nature the teacher,”**

**the best and soulful teacher**

**“Everywhere life is there!**

**“Every pebble**

**Inside a bubble”**

**Do we have time to stand and stare?**

Wordsworth's I wandered lonely as a cloud, William Blake's Tyger Tyger, Burning Bright, Tagore's Gitanjali, Walt Whitman's When Lilacs Last in the Dooryard Bloom'd' and Emily Dickinson's Nature Rarer Uses Yellow are a few samples which declare and delineate the marvel of nature in their own style

**I wandered lonely as a cloud**

**That floats on high o'er vales and hills,**

**When all at once I saw a crowd,**

**A host, of golden daffodils;**

**Beside the lake, beneath the trees,**

**Fluttering and dancing in the breeze.**

**Continuous as the stars that shine**

**And twinkle on the milky way - (Wordsworth)**

**TygerTyger, burning bright,  
In the forests of the night;  
What immortal hand or eye,  
Could frame thy fearful symmetry?- William Blake**

Like a rain-cloud of July  
hung low with its burden of unshed showers  
let my entire mind bend down at thy door in one salutation to thee.  
Let all my songs gather together their diverse strains into a single  
current and flow to a sea of silence in one salutation to thee. - (Tagore).

**Ever-returning spring, trinity sure to me you bring,  
Lilac blooming perennial and drooping star in the west,  
And thought of him I love - (Whitman)  
Nature rarer uses yellow  
Than another hue;  
Saves she all of that for sunsets, -  
Prodigal of blue,**

**Like A Lover's Words – (Emily Dickinson)  
Spending scarlet like a woman,  
Yellow she affords  
Only scantily and selectly  
Like a lover's words.  
I love thee, sweet, because thou art so sure,**

**Beautiful always. Never a mood of ours**

**Has touched thine eyes with sorrow.**

**- (Anna Hempstead Branch in 'To Nature'.)**

An adventure is an exciting and unusual experience, even if it's risky sometimes. All of us look for some or the other kind of adventure in our lives to break the monotony. Rush of blood and adrenaline is something that brings in both excitement and fear at the same time. Life is full of surprises and each day is a new adventure, provided that we take it head on. Even a boring or sad day could be made exciting and adventurous with the right attitude.

While writing about nature one cannot miss the master craftsman of pictorial words, Wordsworth, Keats, Shelley, and Coleridge who are the few poets who have depicted nature as a pure, complete and a perfect creation of God. For some writers like Ruskin Bond, nature is the soul of their writings. They identify themselves with Nature and are fascinated when living in close proximity with it.

Bond finds a companion in nature. Every drop of rain brings joy for him, chirping of birds is a source of happiness to him. He carefully observes the movement of squirrels which tickles his fancy. He is overjoyed in feeding the sparrows. These minute actions of happiness bring joy to him. The portrayal of nature in the books is very appealing.

It simply means that nature is a frequent subject in his poetry.

At the end, I will come to a conclusion in which I briefly state the results of my investigation.

In this way, pastoral concepts aim at making the 'Industrial Man [look] away from technological Wasteland to an older and better world' (Barrell and Bull 1974: 423).

Outer processes in nature reflect inner processes of humans and culture; and the inter-changeability of images which means that animal life, culture, human life, landscape and weather are all parts of an interactive whole that can be expressed by interchanging images



This is a book that relaxes the eyes, rests the mind, lulls the noise and lets one drift into the idyllic life with Nature that most of us are unable to lead.

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# **Introspection and Insight of the Inner Self in A Spark, A Petal by Vanavil K. Ravi**



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The research paper is to open the vistas of the inner self in the poems of Vanavil K. Ravi's *A Spark, A Petal*. Introspection is a voyage of the self to build a relationship between the world around you and the self. The poem of Ravi is a means to know yourself better that results in the "stronger relationships, a clearer sense of purpose, and greater well-being, self-acceptance, and happiness." These benefits of introspection can help you in almost every area of life. They'll make you a better manager, employee, colleague, parent, spouse, and friend.

But there's a secret the Guru-Consciousness which helps you knowing — many of the answers to life's most important questions can be found inside of you, for free. It's called introspection.

The American Psychological Association defines self awareness as "self-focused attention or knowledge." It means paying attention to yourself. It is, knowing what's going on in your life. It is, knowing

whether you're happy with what's happening in your world. What are your aspirations for your career, your family, and your life?

Going deeper, self awareness means understanding your personality. You also understand your values, your relationships, and your beliefs. Self awareness includes understanding how you process your experiences. Gaining greater self awareness is a long-term process, not an overnight achievement. You do it over time by creating a routine of self-reflection and introspection. It's something you'll do for the rest of your life.

A regular practice of self reflection and introspection can help you take the right actions today to achieve your goals in the future. The goal of self awareness is actionable insight you can use to change your life for the better. You can access those insights through self awareness and it involves three elements to get you where you want to go:

- Introspection is “the process of attempting to directly access one’s own internal psychological processes, judgments, perceptions, or states.
- Self reflection involves the “examination, contemplation, and analysis of one’s thoughts, feelings, and actions.
- Insight is “the clear and often sudden discernment of a solution to a problem.” It’s the result of self reflection and introspection.

Introspection gives you access to understanding yourself, self reflection lets you process what you learn, and insights are the answers you come up with and that you can act upon.

Introspection ----- self reflection----- insights

In the poem “Let Mine Be The Lone Voice”

**“Let mine be the lone voice.**

**It can not be silenced**

**My voice may not be thunderous**

**My thoughts can not be fenced.**

**I'll say what I have to say!**

**Let me go my way, my way”**

These lines actually are a reflection of a journey towards your inner self which cannot be silenced or fenced where the poet knows his way that reflects that he has a clear understanding of what he is doing. None can prevent his thought process. Awareness of self is emphasized in a radical way.

“Give me some Time” is yet another poem, where the poet talks about his self as an instrument just as Tagore states in his Gitanjali, where the soul craves to attain what is unfinished.

**“If you think this instrument**

**Is fit enough to accomplish**

**What remains unfinished,**

**Grant my prayer, my only wish!**

This instrument metaphorically refers to the body which is the container of the soul.

Here, prayer is the means for self awareness and self- realization which pulls us towards achieving our ends, satisfying our requirements, instilling the mind with the hope to lead a life amidst impossibilities and sea of troubles.

The body/physic is the container of the soul which aspires to fulfill its duty.

Tagore compares the body to the flute, empty vessel and calls for God to fill it with the purpose

In “ I am not your Grandma” is one of a kind.

Here the author focuses on

**“I am just a shell that drifted afar!”**

**“It all depends on what you take**

**Pearls, petals or pebbles from this lake”**

Introspection of a self is poetically is imagined as three things or objects.

For someone it seems to be valuable precious pearls, for others, it may be petals as tender and soft and temporary, and for yet others it looks like pebbles which seem to be smooth and soft but it is hard at its core.

In the poem, “A Billion stars around me” Ravi talks about the journey towards the self which is figuratively compared to the flowers.

**“I feel lonely**

**I feel lonely**

**Surrounded by unseen flowers.**

**I sink into their fragrance**

**Deep and deep. I search in vain”**

It is an attempt of knowing oneself. The poet shares the experience of the journey of the self towards God.

Kahlil Gibran’s poem Song of the Flower

“I am a star fallen from the green carpet”. The flowers are personified, it glorified its dazzling present in the world.

Tagore also seeks God to meet him face to face in Gitanjali, and he felt sad when he could not find him through his physical eyes.

Human beings often are surrounded by everyone, we never be left lonely. But often we thought that we are lonely and secluded as if we cease to exist. The broken affinity, the weak relationship pushed

one alienated from the family, from the society, from the world despite we live along with the lot of people. The search for true, trustworthy person/ companion is somewhat a tough job in the present scenario. Unseen flowers may refer to tricky and cunning people and the search of the soul mate is a crucial task which almost resulted in fiasco. Hence the poet stated that he searched in vain.

It is ensured when it is stated

**“Nowhere I find a place to unload**

**The burden of my heart!**

**The world is just spread before me**

**Like a lifeless chart”**

Meaningless life one has to lead is classically portrayed through these lines. The simile the poet used here, the world is compared to a lifeless chart, which is burdensome. Consequently, the poet wished for the moment and place to unload his burden of his heart but he could not at last. Hence, the world seems to him like a lifeless chart.

It reminds me of the yoke in the Biblical connotation which is heavy, unbearable and burdensome on each one's shoulder. The poet could not find a place to unload his burden and it portrayed the heaviness he carried always unwillingly. Every soul wished to have Christ like Man to bear the yoke of the humanity and to be at rest and relaxed.

**“I Blossom in the Void”**

It is another poem reflects that the self is glorified in the void. ‘I’ refers to the soul or the consciousness and the inner mind one could state.

The poem ‘You and I’ may be about the body and the soul which can never be parted anymore, just as

**“Waves can never leave the sea”**

The whole thrust of the poem lies in

**“Let me become my song and enter**

**Your throbs and circulate,**

**It carries a wish, It carries a prayer**

**That longs to consummate.”**

One could be reminded of Donne’s “To his Coy Mistress” where Donne glorifies the physical body as the vessel/ container which holds/ contains the soul in it. Donne emphasized the importance of body to hold the soul.

The unity of both is drastically emphasized in Ravi’s “The Divine Bender”

“Who has come to break this bow, the Rainbow?

A gentle spark, yet so fiery to every foe!”

The Bender is here to bend the bow while the rainbow forgets itself, name, and gender too.

The Bender is God,

The Rainbow- his hearts, mind and body surrender,

His hands are paralyzed,

Unwittingly mesmerized.

He portrayed the scene of his trance moments of looking at God.

It is a bliss and state of being in Heaven with God.

This reminds us of the poem of George Herbert’s ‘The Guest’ where God is the host and the poet is the guest.

The poet feels and regrets that he is unworthy to face God. But God says ‘ I made you’ so you are worthy and do dine with me. God invites us to dine with him despite our sins.

This poem metaphorically talks about Vanavil. K. Ravi and his face to face experience with God.

Song of the soul by Kahlil Gibran expresses the experience of the introspection:

**In the house of my soul, in fear of Harsh ears.**

**When I look into my inner eyes**

**I see the shadow of its shadow**

Sadly, today so much of life is covered in distractions, in the addictions of consumerism. The soul’s music is not easy to hear amidst life’s constant clamor, and wonder and mystery have become more and more inaccessible. As a culture we seem to have lost the thread that connects the worlds together: the inner world from which meaning is born, and the outer world where we spend our days. The stories of the soul are no longer told. Instead our dreams have become the desires of materialism. Even spirituality is often sold in the marketplace, another drug that promises to placate us, to cover the growing anxiety that something essential is missing.

To find meaning we have to reclaim our sense of the sacred, something our culture appears to have overlooked or forgotten. The sacred is an essential quality of life. It connects us to our own soul and the divine that is the source of all that exists.

The sacred can be found in any form: a small stone or a mountain, the first cry of a newborn child and the last gasp of a dying person. It can be present in a loaf of bread, on a table, waiting for a meal, and in the words that bless the meal. The remembrance of the sacred is like a central note within life. Without this remembrance something



fundamental to our existence is missing. Our daily life lacks basic nourishment, a depth of meaning.

We are all part of one living being we call the Earth. It is magical beyond our understanding. She gives us life and her wonder nourishes us. In her being the worlds come together. Her seeds give us both bread and stories. For centuries, the stories of seeds were central to humanity, myths told again and again—stories of rebirth, life recreating itself in the darkness. Now we have almost forgotten these stories. Instead, stranded in our separate, isolated selves we do not even know how hungry we have become. We have to find a way to reconnect with what is essential—to learn once again how to walk in a sacred manner, how to cook with love and prayers, how to give attention to simple things. We need to learn to welcome life in all its colors and fragrances, to say “yes” again and again. Then life will give us back the connection to our own soul, and once more we will hear its song. Then meaning will return as a gift and a promise. And something within our own heart will open and know that we have come home.



# **The Sound of Silence: A Study on Words Unsaid in the Select Poems of Vanavil K. Ravi**



**-Niveda Sebastian**  
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Nirpathuve, nadapathuve, parapathuve....neengalelaam soppa-  
nam thaano, pala thotra mayakangalo? Karpadhuve ketpadhuve,  
karudhuvade neengalelaam arpa mayaygalo, ummul aalndha  
porul illayo?

We have gathered here to celebrate the life of two glorious figures, two mahakavis...stalwarts in their natal tongues, Sri Kumaran Asan and Subramaniya Bharathi. I consider it a great honour and privilege to speak on a dais where these two southern beacons, who had blazed a million hearts with the incandescent flame of words, are commemorated. This day is even more beatified by the presence of the two great poets of our time, Rajiv Alunkal and Vanavil K. Ravi. I have undertaken a study on the collection of poems penned by Ravi, The Sound of Silence.

My paper is titled, The Sound of Silence: A Study on Words Unsaid in the Select Poems of Vanavil Sri. K. Ravi. The “aalndha porul” that Mahakavi Bharathiyar speaks of is scattered and sown aplenty

in the beautiful verses penned by Ravi sir. The Sound of Silence, is a collection of 108 versatile poems written over a period of forty- five years, dripping with his serene philosophies and a great zest for life. To quote the words of his guru, Prof. Ananthan, “a certain quality of immortality can be found in the poems, that extend the instant to the infinite, the present into the future and the immediate into the distant”.

The famous Avant Garde musician John Cage composed his most brilliant piece of music in the year 1947 and titled it 4’33”. It was 4’33” of complete silence, as he proclaimed loudly to the world, without words, that the most beautiful sound in the world is silence. The same depth of comprehension on the many cartographies that silence can traverse is beautifully traced in the poems of Vanavil Sri. K. Ravi.

Silence, here, is not merely the absence of sound, but a powerful discourse, a means to communicate the unsaid, and hear, the unheard. As Salome Voeglin puts it, “Silence reveals to me, my own sounds”. Silence is a deeper experience of the white noise which contains in itself all sounds yet to be deciphered, much alike the white light that condenses the entirety of colour spectrum within itself. In the poem, My Master, Ravi writes, “Your silence was deafening, piercing my heart and making a dent”, referring to the silence of the great ascetic, Gauthama Buddha. Silence can thus leave a greater mark than some words can ever do.

In the poem, The Sound of Silence, he writes, “Hark the sound of silence, that penetrates your being. Don’t you know that eyes can hear and ears can do some seeing”. Silence here is not a vacuum created by the absence of sound but is the start of intent listening. As Voeglin further explains, “this is listening as a generative process, not of noises external to me but from inside, from the body, where subjectivity is at the centre of sound production, audible to myself.”

In “Seven Sparks and Fourteen Petals”, he writes, “from silence springs the sound of music, from void, poetry”. The thought that runs

in undercurrents here is that, silence is the channel through which the most meaningful and deep thoughts can be delivered. In Wordsworth's *The Prelude* he says, "Yet wherefore speak, why call upon a few words to say/ what is already written in the hearts?" (Book V, ll. 83-85). Our poet, Vanavil Sri. K. Ravi, echoes the thoughts of Wordsworth here when he says, in *Holy Mother: Song 4*, "When the song would go beyond the world of appearance/ Then it would cease to be a sound and merge into silence."

Ralph Waldo Emerson in *Self-reliance* tells us, "I like the silent church before the service begins, better than any preaching". Silence has always had its roots wrapped firmly around the ideas of mysticism. A commune with God was said to be possible only in the presence of silence, both internal and external. It is said that the quieter one becomes, the more one can hear. Silence is thus presented by Sri Ravi as a vehicle to the land of tranquility, a place that is existent inside every human being. In the poem, "*Holy Mother: Song 2*", he writes of "an arm that plays the tuneful notes, upon a silent river". The images of Goddess Parashakthi and Mother Mary invoked in the same poem creates a space for introspection on the equivalence of all religions. Herman Hesse in *Siddhartha* writes, "within you, there is a stillness and a sanctuary to which you can retreat at anytime and be yourself." Silence, here, becomes the pathway through which that retreat or a walk back to one's own self is possible.

In the poem, *A Gentle Pause*, Ravi sir writes, "Love is gentle, a gentle pause, /an active silence that doesn't cause." He reminds us that silence in a text is not to be taken as a nullity, but as the innate rendering, of the unsaid and the unheard. Love is portrayed in many instances throughout the anthology as an action, a verb, better conveyed through silence, not because it is meaningless, but its profundity demands so. The vagueness of words is lost in the act of silence. As Cicero said, silence is one of the great arts of conversation.

Mysticism also has its roots firmly wrapped in the affirmations of silence. Mysticism treats silence as an existence in the edge of the world, where words break off and meanings fade into ambiguity. A concept fundamental to all religions and philosophical traditions,

silence is regarded by Alice Borchard Greene as the most conducive element to inward peace and quiet, in a torn and distracted world. In “Holy Mother: Song 3”, Ravi writes, “Your smile engulfs my soul / there I learn to be in silence”. The envelop of silence is pictured here as the bridge that connects the human to the Divine. In the poem, “How Can I Remember you”, he writes, “Can ears comprehend your majestic silence?” Pieter De Buysser, philosopher, writer, and director, once noted that “one needs a good reason to break up with silence” (Baba, 2017). The majestic nature of Silence thus redefines our understanding of words and becomes a pathway to transcendence as our poet indicates.

In the poem ‘“The Gatekeeper”’, Ravi writes, “some words are magical, they are the keys that open the gates of silence”. The importance of speaking specific meaningful words that lead to the formation of a productive silence is also established here. The poet also brings into the forefront the thought that silence is the most comfortable between two people when their roots are firmly entwined in the soil of love and understanding. In the poem, “True Surrender”, Ravi Sir writes, “Just a while, a look, a smile, o! that’s enough for me / that would silence all my thoughts that wander restlessly”. Thus, the absence of words acts as a healer here, a harbinger of meaningful utterances. The silencing of thoughts indicates how a meditative bliss of heart, a mind clean of chaotic thoughts can be attained through silence.

Ravi also adeptly flips the coin here, as he speaks about the other face of silence. Silence can even mean a mute consent to injustice. A silenced people are a dead people. The iron hand of bureaucracy that snatches everything after we vote is lucidly portrayed in the poem, “We voted, they looted”. He writes, “Getting lost in a mob / if we remain silent, they continue to rob”. The silence here is the silent resignation of a goat about to be sacrificed. Ravi prompts us to rise above the lowly forces that fetter humanity and surrender not our right to break apart this silence. The silence portrayed in the line “break the rock of silence” is one that needs to be shattered. Common people have had their mouths covered and taped by the power-holders. In the poem, “A Battle Cry”, he writes, “why survive this gory scene? /

Break your silence and at least say something”. The urge here is to rise as a phoenix and not remain subservient and mute before the unjust laws and norms imposed. Voice in this case, has to be re-found. The deafening sound of silence in submission is the worst sound that can be heard in a democracy. A battle cry should emanate from the silence here, so that people might rise to a newer dawn of liberty and equality.

I conclude my study by the thought that silence can be both mute stoicism and an understanding that arises from the deep tranquility of mind. The duality and dichotomy of meanings that exists within a word is a pointer to the complexity of human mind. So, the way we perceive silence and wield it defines our meaning of ‘silence’. As Milton famously said in *Paradise Lost*, “Mind in its own place and in itself can create, a heaven of hell and a hell of heaven”.



## **A Spark, A Petal** **By Vanavil K. Ravi**



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“கவிதை என் கைவாள் இல்லை: என் கேடயம் இல்லை;  
என் ஆயுதமோ, கருவியோ, சாதனமோ இல்லை; நானே  
கவிதையின் கருவி, ஆயுதம், சாதனம்”

“என் கவிதைகளின் தொகுப்பே, என் சுயசரிதை; என்  
சுயமான உயிரின் சரிதை; ஒரு புள்ளி வெடித்துச் சிதறி,  
பேரண்டங்களாக, எல்லையின்றி விரிந்து கொண்டேயிருக்கும்  
வியனுலகம் பிறும்மத்தின் சரிதை”.

A Man who owns these lines; a lawyer; a singer; an eloquent  
speaker; multi-dimensional personality; celebrating birthdays of  
Bharathi, Shakespeare and others literary authors and above all, a  
merciful human being is none other than Vanavil K.Ravi. He has  
published about 20 books - contributed valuable articles to various  
journals.

“Poets are the unacknowledged legislators of the world”

The quote by P.B. Shelly is most suitable to K. Ravi. He looks at the world more with 'love' as Wallace Stevens quoted,

“A Poet looks at the world

The way a man looks at a Woman”

His work “A spark, A petal” is a marvelous collection, filled with ideas and insights that are both obvious and profound.

Following the Messiah's words, “If you need something to worship, then worship life - all life, every last crawling bit of it, we are all in this beauty together”. K. Ravi worships life - every last crawling bit of it and has recorded his experiences in his collection of poems and songs. It is a fabulous book as the reader might feel at the end of this review.

The book guides and sharpens the readers from their mechanical and boring life to natural living with peace of mind as Wordsworth had experienced earlier in “Tintern Abbey” lines,

“The anchor of my purest thoughts, the nurse,  
The guide, the guardian of my heart  
And soul of all my moral beings”.

According to the poet, the divinity can be experienced by the human mind, because it is a sharer into infinity. Not only Wordsworth, Robert Frost and Shelly love nature, but also the poet.

This collection of poems starts with the invitation to have a cup of tea in order to taste the beautiful life he has been experiencing every minute as our Tamil Poet Thirumoolar said,

“யான் பெற்ற இன்பம் பெறுக இவ்வையகம்”

He also invites Byron to acknowledge his words of truth that most of the people living in this mechanical world may know well that they had experienced eternal happiness once, now hesitate to come back from that, the poet says that it is just one or two steps to reach it, need not take much effort.



He invites the reader,

**“Join me for a cup of tea  
Don’t you feel the fragrance of  
Music and poetry”**

“Don’t be sad” is a poem with a piece of advice, having high philosophical ideas.

**“The Good and bad are not - in  
What you see or what you hear - but  
They are there only in  
How you see and how you hear.**

...

**Wings are made not of feather  
But hope, faith and love, please try”**

The poem “Let mine be the lone Voice” expresses the ‘self’ in all difficult situations. The simple truth made Gandhi into ‘Mahatma’. He requests the readers to give their voice which need not be thunderous, but smooth as he did, in a needy situation. Simple truth is always soft but firm. He also questions the Society in the poem “Let me be Prosaic” saying, “let me shoot straightened words, sharp with no sub-layers, no target and no aim. People who boast themselves by preaching others in public, are many. But helping in a hard situation, all would show their back. He also requests God to give him some more time to walk some more steps in the path of truth to accomplish the unfinished. He also chants mantras of Lord Aiyappa to tame the untamed beast of his ego in the feet of Aiyappa in “The Golden Daffodil”

In the poem “Parting should be Brief”, the poet expresses the reality of life which is mortal,

**“Yesterday he was here  
Today he vanished into air”**

But at the same time, it is our responsibility to live it meaningfully and he says that his poems would be helpful and live with the readers till the end.

The poem “To be silent...” encourages the reader to come out of the comfort zone of ignorance to the vibrant and enlightened world. He also considers that being silent is a Sin. He advises them to cast away their selfishness and raise voice and fight for the distressed people. It is similar to the poem “Yek Boond” in Hindi By Hari Audh, in which a drop of water hesitates to come out of its mother Cloud, fearing that it may fall on fire or in a desert or in a sea and die. It is compelled to come out of the cloud as rain and falls into the opened shell and turns to be a precious pearl inside. If it doesn’t come out of its comfort zone, it would never be precious. Many of the youngsters have much talent but hesitate to show it off. The poet encourages them saying,

**“Come out of dreams both yours and mine  
Clear sky awaits”.**

In “Why struggle” also, he consoles the distressed people giving examples from a bird called Nightingale which is singing happily with no worries. He says that a flower will befriend them and the cloud will crown and clap and the sky will smile at them. He encourages them that every moment the world is born new to them.

In “A Grandpa sings”, the poet thinks differently. Normally, men would get happiness while they attain fatherhood. But here, he finds his extreme happiness while he has become a Grandpa. He proudly says,

**“I am not just a father” ...**

“Family love, Laughter are what we should seek

There are the precious things right outside your door”

says, M.Jolynn Rawson in his work “Hunt”. The poet has realized it well.

He has dedicated a good number of poems to his wife Shobana (his muse), his granddaughters, his mother and all other family members. When he thinks of his mother, her divinity comes before him. She melts herself in bringing up her seeds into fruitful trees. He says that his wife is everything to him that the reader can see in many

poems of this collection. The way he shows his love towards his wife is entirely unique. His approach to her love is highly romantic which the reader could understand in some poems. He proudly says that he is “the bard of love”. The way he plays with words in admiring his wife’s beauty is very decent. As a reader, we could understand the symbolic words from a literary perspective. He loves not only his wife and family but his breath itself. Really, he is crazy towards the word ‘love’. Love his own breath shows that how he would have enjoyed his life inch by inch.

Life starts from birth to eternity. In between, it gives us pleasures. He philosophically says that he is not here to fill a bowl; he is the flow in a river. He will go on towards his passion forever. Let the moon that melts above mercilessly mock him and at his self effacing love. But he never withdraws from his passion. It shows his strong passion towards life.

Here, we could remember the lines of Lord Byron,

“There is a pleasure in the pathless Woods,

There is a rapture on the lonely shore,

There is Society, where none intrudes,

By the deep Sea, and music in its Roar,

I love not man the less, But Nature More”

The sky is colourless; the water is colourless. But they seem blue just because of the reflection. It is in the eyes of men which look at them. In this way only, we are red in anger, pink in shy and dark in confusion. The psychological truth is explained in clear terms by the poet in his simple poem “What is Blue?”.

In the poem “Fall in Love”, he is contrary slightly in sense with Francis Bacon who says,

**“Fall in Love, it’s beautiful!**

**It gives you wings to fly!”**

Fall in love not with a beautiful girl or a handsome boy, but with the one who makes and moves this world with the pictures like the sky wearing a silver stud and the dancing bee around the flower. What a wonderful gift of love it is! He could not keep this love inside and so he writes these poems for the readers to feel the same love.

His life is full of joy and excitement. He says that he is not L.Allegro (means happy man in Italian) nor Il Penseroso (means melancholy man in Italian), but he is a naughty boy as a boy exists in every normal family. He confesses that he doesn't do his homework, instead, he enjoys seeing the beauty even in the flying mosquito. He utters that his weakness is beauty. The line, "I weep in joy, smile when sad" shows that he overcomes strong emotions with tears of joy, crying actually helps them recover from the situation and smiles when he is sad. He has got a balanced mind at his boyhood itself. It is doubtful how many of the readers would confess freely of their childhood naughtiness. The readers could hear from his words as,

**"What a naughty boy am I  
Say this without being shy  
Who can tame me but for time  
Till then I am a naughty boy".**

Here, the line 'who can tame me but for time' has a symbolic meaning that he has not been crushed or defeated by anyone in the society when he strongly believes truth and honesty is his breath.

"The same star", "I planted A Rose", "The Dawn has demands", "Sand and Waves", "Mind and Matter", "Be with Me", "This Moment" are some of his poems about Nature which are full of genius and full of the divinity as H.D.Thoreau said.

On reading an excellent Tamil poem of Jawaharlal, something strikes in his mind and he has written "the Love Eternal". In which he says,

**"Love is that which flows from you;  
The flow that knows no obstacles,  
Embracing all the space it fills"**

Everything seems beautiful if the mind is filled with love, a thousand verses would be heard; and festive mood would exist everywhere. The Love has such a power. It is beautifully drawn in the poem.

Some of his poems are highly philosophical in nature. The world is filled with particle of dust and plays a timeless game in time and sure we need some guidance to face it. The poet has fulfilled the same.

The poet identifies himself with a special message of Nature's relation to man and man to Nature. All the stages of man's communion with nature are marked. There is a joy all around us. She speaks to us with her objects. But we hardly feel it. It has been said that life is the most patient teacher. Robert Frost also shows men the way towards Nature saying,

"I am not a teacher, but an awakener".

In the beauty of Nature, especially looking at the rainbow he forgets everything. When the lightning and thunder occur, everyone utters the name of "Ram Ram" forgetting the 'Self'. It is the power of Nature. He vividly describes it in "The Divine Beauty". Nature loves even those who don't love Her. She is 'unbiased'. She has 'invariable laws' to all whether they are good or worse because "The Sky is not that blue".

"It is a test (that) genuine poetry can communicate before it is understood" says T.S.Eliot in the essay "Dante". Like T.S.Eliot, his poems also communicate with the readers. "A Spark, A Petal" is the only poem that would be sufficient to tell about his poetic quality. It is the title of the book also. The poem describes the poet's vision of how a poem should be. According to the poet, a poem is the one which ignites the readers. He uses metaphors like a 'spark', 'a petal' and a 'tear drop' to convey his ideas on poetry. He begins the poem by telling that a poem should be a spark, a petal, a tear drop that enlightens, inspires and appeals to the heart. A spark is something which can start a fire. Similarly, a poem should be a spark in enlightening the minds of the readers.

It has to ignite the potential and the mind of the readers. A poem inspires the mind of the readers just as a petal with its soft caresses and beautiful and comforting colours pleases the senses of the beholder. A poem should be admired and felt from the bottom of the heart of readers. The lyrics of the poem should appeal to the heart not to the ears of the readers just as a tear drop. The poet insists that the poem should be a spark, a petal and tear drop. He uses the thunder, tempest and cataract as metaphors and point out that a poem should be break into pieces the difficulties and feelings of the reader just like a thunder. Also, like a tempest that washes away everything before it, a poem should wash away the illusions that are available before every individual. Also, it should clean all the bad emotions of the heart and soften the heart to bring peace of mind. Here the poet uses the metaphor cataract which flows steadily and soften the rocks on its way. Similarly, a poem also should appeal to the heart of the reader and cleanse the readers' mind and heart from bad vibes. He tells that a poem can be a spark or a thunder or a petal or a tempest depending on the union of the person who rises high and the Divine Benevolence that descends to meet him.

Great ideas usually come as sparks. Great people got it all of a sudden. Lord Buddha got wisdom when he sat under the tree; Einstein got the idea of gravity under an apple tree; Wordsworth got it in Tintern Abbey; Frost got it in the Woods; Bacon from Boccaccio's and Shakespeare from Chronicles.

Here, the poet K Ravi got the passion of writing poems as a spark while reading Bharathi. He strongly believes that,

**“Books, not made of mere words  
But made of life, flesh and blood”**

When someone goes into to it, he/she can get a spark suddenly to understand the mystery of Nature.

As Shakespeare said,

“The Earth has music for those who listen”,

His collection of poems has showed how much he would have loved ‘Poetry and Music’. He experiences the feel of creamy ice cream that melts slowly in the mouth and moves through the throat. No words to appreciate his comparison of love with poetry.

The poet is much appreciated for his blank poetic verse. He proudly says,

**“Every word in my verse  
Carries a bit of my heart ...  
Everywhere my words echo”.**

He again assures his poetic quality in poem 63 that his words are just a carriage but there is treasure if we look inside them. His joy, happiness and love of life never lower their. And also, he constantly believes that truth alone will shine again.

“To make it shine, we have to lose something” is a great philosophical thought that he has followed strongly. He also says nothing is lost in time, but everything recycles in another form. Today, time has transformed a lawyer to a poet with his magical hands.

The readers have come to know a thing from his poems that he must be mad in love with poems. I should mention some lines to show his madness from the poem “Elan Vital” as,

**“It is not my bread and butter,  
Nor my passion, still better ...  
I do not just scribble words,  
I breath through them, the fire of life. ...  
Poetry is not a wailing wall;  
But to me, my Elan Vital!” (poem )**

That means poetry alone is his passion; it alone his breath; it is his fire of life; and his life-force. Every cloud echoes his songs. The words and tunes in which he scatters himself would carry his fragrance of love, dreams, longings and passion; all travels with him together. He is extremely happy that a dawn has come inside his heart; its wings

are like a bird, a nightingale and a daffodil greet him happily. He has sung this song “the Spirit of Poetry” in joy. In this poem, we could also see his deep love of Nature; love for wife and life; love for family and society and love for everything under the Sun. He is crazy after the word ‘love’ which has no shape and form.

One of his poems says that his heart is a garden. His poems blossom in it. He welcomes the reader to taste the honey of poems from the hives. He wishes to be a flower or the flame of poetry to spread everywhere as the Greek hero, Prometheus stole fire from the Gods, and gave to humans. He has the hope that his songs have the power of healing. He takes much effort in all his poems to persuade the reader to fall in love with Nature and enjoy the real happiness. He also warns the critics indirectly, not to pluck a flower from him. Let it grow and blossom as it is. If they really care, they can have healthy discussions with the poet.

He has written a pair of successive lines of verse, typically rhyming. The Couplets are about the relationship between the soul and God. ‘Prana’, the breath is the part of divine light that supports his whole life. The first five poems are invocations to God. The poet prays to God to encourage him in his endeavour. He wishes to flow out like a stream with an eternal overwhelming emotion and to mingle with God. He hears the name of God everywhere in a quiet manner; it also prompts him to see the spiritual appearance of God. The generous gifts of God to him are ‘Truth, Goodness, and Beauty’. The poet desires to wipe out the crease in his mind, to feel and understand the image of God, a brief look of dazzling completeness. He compares the purity with the ‘nursery rhymes’ which are sung by the innocent children. Like a small kid, the poet wants to sing a nursery rhyme with God. The rhyme has a ‘pause, richness, solitude, smile, tear-drop, and an attitude’. It draws the poet and God together.

The poet describes the word, ‘Prana’ which means ‘breath’ in Sanskrit language, is the merciful penetration of the divine light (God’s illusion) mentioned in Hindu mythology. No one can understand where it starts from. It provides the strength and unity to the soul and makes it wholesome that supports the whole life provided by God. He



also has experienced the eternal happiness once, he stopped seeking the things around him and starts to know himself and tries to accept everything as it is. He says that a single space is sufficient to be in harmony with the universe and to fill the space between the soul and the mind. The space is also nothing. He confirms that the Prana is the only way to find happiness which lies inside of everyone like a wave and water are inseparable. If the water moves, the wave also moves and mingles with it. It is like a morning dew dancing on the green leaves and the stars in the sky.

The poet also expresses that the Nature is the real teacher who is ready to teach only when, we are ready to learn. In the same way, if the soul is ready to feel the eternal happiness, the ‘Prana’ helps to attain it. If we make our mind empty, we could hear the holy sounds of Nature. The poet refers this in the couplets quoting the words like ‘sleeps, laughs, weeps, sings, and also speaks’. Once, we find the right voice to listen to, poetry has the power to speak to us more intimately than any other form of art towards Nature.

The poet compares the soul to the river. It flows towards the lower surface faster to fill its cups and again it flows with happiness satisfying the needs of the world. The path is laid by Karma to reach its destiny. The path has the holy light which is always in the depth of the heart. The poet calls the inner stream as ‘Sankalpa’ and it saves the soul from the darkness in the path. He suggests that ‘yoga’ is the best discipline to awaken the soul. It is the predominant in all. It tunes the mind and the soul and intrudes the inner spark to wake up.

Finally, the last three poems have shown his sympathy over the people who are chained by the pandemic called COVID 19. As a fellow human being, he strengthens the readers advising them to face the testing time with courage and healthy habits before it tries to dampen their spirit. He consoles them to avoid worrying by saying,

**“The world is for all.  
Every leaf, every flower, every drop of water too  
Has a life, the right to live”.**

To speak about diction, the tone is like Kamala Das, Indian writer in English who is always an open book to her readers in sharing her life experiences. The vocabularies used in this collection of poems are most updated and suitable to the present scenario. Normally, prose texts would be prescribed in curriculum to develop vocabularies. But it is sure that his poems would be taken into consideration to fulfil that purpose. It has such rich vocabularies that one would love and learn quickly.

Word choice is a vital element to create both attitudes and atmospheres in writing. His brilliant choice of words creates a specific effect. He has used the tool of metaphors and simile throughout the collection of the poems. His oxymoron and personifications have their own quality. The oxymorons like ‘silent tune’, ‘pale darkness’, are some of them used with great inspiration of nature. Personification makes objects seem real like entities in his poems.

**“The brook tells a fairy tale”,**

**“The Sun is suddenly shy to show his face in glory full”,**

**“The Moon mercilessly mock at me”**

The above lines show that how he would have imagined the things and gives them life as humans. In many of his poems, repetition of words and sentences have made an impact on the readers like, ‘Why Struggle’, ‘be sad’, ‘Please Don’t be Sad’, ‘Let’s Go’, ‘Deep in the Woods’, ‘Be with me’, ‘You and I’ in the lap of mother Nature etc.,

The poet has not forgotten to use rhymes, rhythms, and alliterations in his poems because rhythm and rhyme are the basic tools which make a poem into a song. It happens to his poems that they have taken a new dimension as a music album named “The Bard of Love”.

The poet is also a master in using the figures of speech like ‘hyperbole’ or ‘exaggeration’ which is the soul of all poetry. Mostly, the lovers of nature have this type of habit of using hyperbole in poems to make it more admirable.

“The lazy Moon”, “Give me those glittering stars”, “Give me the lightening spark”, “Give me a lash of rain”, “The sky that wears a silver stud” are the best admirable hyperboles used by the poet. The poems “My Cup of Music”, “The Naughty Boy”, “The Strawberry girl”, “AmmaAmma” make the readers visualize the scene as real.

The poet uses the common man's language; simple and elegant. It needs no scholarly wit to understand. The whole collection is filled with luminosity. The subject matter is Life & Love, Beauty, Family, Nature and Society. Life is symbolized as a rat in the poem “In the Maze of My Mind” (poem 51). The lines of the poems are more focused, unique and intense. The poems always say ‘more’ in ‘less’ space and they are constrained by the limitations of line and the elements of rhythm. He uses free verse to create an emotional response. It is about his honesty of expression.

The review is concluded with the words of Bacon,

“Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention”.

It is sure that Vanavil K.Ravi's collection of poems “A Spark, A Petal” is among the few to be chewed and digested. It could be read wholly with diligence and attention. To quote Suli Breaks, a young, slam contemporary poet, “I am not chasing a dream; I am chasing a reality disguised as a dream” is aptly suitable to the poet. He has the ability to arrest the readers with his charm of poetry. In this context, his poems may be included in the curriculum at tertiary level, mainly for its rich vocabulary and simple language which students can easily understand and enjoy the poems without any additional tool to support them.

Vanavil K.Ravi believes the words “I live like a poet and I'll die like a poet”.



# **Mosaic Musings: On The Poems Of Vanavil K Ravi**



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“A Spark, A Petal...!” the compendium of poems as well as songs by Vanavil K Ravi has carved his niche as a writer having immense potential getting reflected in every piece of his creative work in this publication. The collection of the poems itself gives a resounding fillip to his ingenious and impeccable style of presentation. Indeed, the poems found in the present collection beyond doubt representing his scintillating and poignant focus towards understanding ‘Life’ in all dimensions for which his poetic endeavor proves his acumen. We cannot skip over any poem unread, nor non-essential thereby showing us our exclusive attention without distraction as mandatory

In fact, by reading the present collection one can discern into the inner voyage and evolve into a fluttering butterfly like self-transcendence, dissolving the individual’s egoistic rumblings into a thin air and making the person to rejuvenate his ‘self’ as the author envisages in his poem ‘Why Struggle?’

**“Why struggle, why struggle”**

**This life is like an air bubble:**

**Then**

**Why struggle, why struggle,**

**Why struggle?**

It is a real introspective endeavor to the core.

Similarly, somewhat a mystical experience can be possible for those who are highly committed by reading the poem “You and I”. The poet himself wants to become his own song in which he carries a wish and a prayer that longs to consummate.

**Let me become my song and enter**

**Your throbs and circulate,**

**It carries a wish, it carries a prayer,**

**That longs to consummate!**

The poet considers himself as bucolic and mystic. This is expressed in his poem “Rustic in Words”, in which he insists one to live every moment happily in this world without anyone’s assent. The lines given below show - the ecstatic state of the poet.

**“.....my words echo,**

**Happy, happy, I am everything- in**

**Ecstasy I dance and sing!”**

The poet tries to propagate his ideal for awakening the inner glow indicating his steadfastness to stand by truth and truth alone as narrated in his poem ‘Wake Up, Now’.

**To stand by truth and truth alone**

**And never get distracted,**

**All efforts to divide you**

### **Let them be shattered.**

“Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight.” So said Rabindranath Tagore, (Gitanjali-Verse73). The central theme of our mystical tradition is the realization of the ultimate reality. This kernel of thought gets its reflection extending its ramifications almost in all his poems of ‘A Spark, A Petal...!’. One cannot resist from pointing out the selection of the title of the collection of poems by the author indicating his intuition and complete absolution in the theme of ‘self’.

The metamorphosis of the metaphorical representations in each poem speaks of the visionary stature of the poet pretty well. The rhythm, movement and continual change, in short the dynamism of human life is visualized by the poet once again ensuring his quality of being very determined thereby proving his tenacity in understanding the beauty of human life as an optimistic not only an observer, but also a participant in the entire gamut of experiences. Although the human intellect quite often gets bogged down by pessimism, the ‘will’ of the individual always will prevail!

### **Unleash the spirit that’s vibrant...**

### **... Raise your voice and fight for such**

### **People in distress.**

Indicating the subterranean optimism lying deeply hidden, this basic concept is inherently imbibed throughout the poems.

The poetic sojourn implicitly shows his inner cravings for self-actualization. His awe and inspiration deriving from Nature is another proof of his oceanic creative urge to merge with the universal consciousness.

### **“.... come horizon be with me**

### **A bliss eternally!”**

The lines given above from the poem “I Blossom in the Void”, blatantly express his afore said wish indeed.

As the philosophical orientation of Tao says, the past and the future are both rolled up in the present, the present movement is not something standing still with all its contents, since it carefully moves on. Our mystical tradition emphasizes liberating oneself from the clutches of drudges, illuminating the pathway of one’s life journey. This very essence seems to be widely represented in these poems.

I am not this body, I am not this mind, I am not the subtle

Traveller.

I am subtler than the subtle itself, I chose to be the dweller.

Moreover, the analogies used are resounding in nature like ‘a spark, a petal and a tear drop’ proving the erudition of the poetic legacy. The pursuit of blissful vision is the recurring theme of the spiritual quest. It is indicated by the following lines,

**Infinity cannot be reached**

**Eternity would never end.....”**

**....A grand vision welcomes me**

**Into thee, a silent sea.**

The perseverance of the poetic ponderings with reference to the seekings of Truth should also be noted,

**“The truth, naked truth,**

**That alone will win;”**

The above couplet reflects his never ending search for truth. He also points out that the silent tune that emanates from the truth will make this whole world shiver. In fact, words do possess magical spells and the author knowing it pretty well writes, “Words tremble, Hark,

honest and humble!” (Words Tremble- 30). The whole poetic paradigm is spectacularly designed and shows the literary metamorphosis of the poet himself in a crystal clear fashion.

The uniqueness of the poet is nothing but looking at the objective world as it is. As the world is diversified and in different form, his aesthetic expression of the objective world is also mosaic. His lyrics are lucid and plain but the enriched content is embedded deep within it. Any endeavor to find the essence of his verse needs a dexterity to find the kernel from the form.

The poet is not metaphysical; he agrees “the world is neither good nor bad” (Don’t Be Sad-pg-9). In this poem he asks the readers to spread their wings, the wings not made of feather but of hope, faith, and love. As he has the deep conviction in looking at anything from various angles, he always welcomes different views, ideas and notions.

the present world, as the paucity of diverse views and pluralism are lacking everywhere gives a clarion call to, “Sit together and discuss in peace” (Let Me Be Prosaic- 31). He believes that could alone make the world colorful and dynamic.

Perhaps our fast track living makes us to forget the truth. As Abraham Lincoln said, what did we learn from the last millennium - civilization or devastation? Why do we deescalate development, i.e. our inner development?

Our conspiracies, selfish desires, grabbing wealth and power the basic fact of life is “reciprocation”. The rudderless voyage of us in the midst of jealousy, caprice, bigotry, treachery and the like are the indicators of the psychological malady or existential crisis of our present day social condition. The poet’s task is to make our agony into ecstasy and overcome the spiritual crisis. Indeed ‘A Spark, A Petal...!’ by the writer ignites our minds to think anew so as to become redeemers of our own selves.



When we look at the poems and the author, an image often inevitably come across our mind that a middle aged man strolling along the road, patting the back of the grandchildren, watching the dews on the leaves, nevertheless reciting the lofty ideals reverberating high above the zenith of the Himalaya, totally detached from fracas and filthy fighting. That's why we could safely call him as a 'mundane mystic' and his poems as 'the mosaic musings of a mundane mystic'.

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# **Disparate Thematic Approach of the Poems of Vanavil K Ravi From the Book The Sound of Silence**



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## **Abstract**

Vanavil K Ravi's anthology of poems *The Sound of Silence* is a collection of poems with disparate themes, though the poet has not arranged the lines of the poems in a metrical or rhythmic style. The poet discusses all the areas of life till death. The nature plays an important role in man's life. He also explains that the life is only the number of waiting days towards death. Without knowing what happens in life we people argue, hate, exchange grudge etc. So we are actually standing in the queue without knowing what that queue leads us to. He also wants us to take a glance towards the great personalities like Jesus Christ, Sai Baba, Vallalar et. al. All the above mentioned great personalities have sacrificed their precious lives selflessly serving the society. They have guided us not to be selfish and advised us to help the needy. In general, the poet wants everyone to live happily

and move on to next direction because the world is multidimensional. The poet expresses his understanding of life is only the exchange of love which remains immortal in the world. He has opined that there is no door to shut anywhere in the world of love. He has advised the world to live happily in the present world by providing love to all the fellow beings. He considers all his friends as flowers in the heart. So one could only endow with love to a friend where he mentions that love has no door to shut. Love does not have a boundary and so that there is no end for love. He requests the world to grant love in the present moment itself because the life is fast-paced. He makes a note of sand clock where the sand flows down in a particular pace to stop. So he indirectly mentions death in many of his poems like Emily Dickenson. Similar to the work of Dickenson, the poet provides themes of immortality, love, death, wonders of nature, etc. Here is a mention to the poem, *The Gait of Time*, where the poet asks us to take the drink in the cup very slowly, enjoying because the drink inside the cup might reach its last drop at any time. So we should enjoy the drink very slowly because we might lose the taste and drink not in haste but the cup remains the same for ever but not the drink. The drink inside the cup is personified to life and cup to the world. This reveals that our life also might end soon, and before that, we should enjoy our life in this present moment. He is talking about different examples in a single poem itself, where it is proved in this poem, *The Gait of Time*. So the poet wanted all of us to enjoy the present life without being anxious about the future or feeling for the past happenings. As William Wordsworth mentions, poetry is the spontaneous overflow of powerful feelings, the poet, Ravi also expresses that poems are sudden feelings and experiences where the readers are allowed to enjoy their own meaning and understanding. He admits that he does not know from where the poem springs. No poet ever does. As Dr. Ananthan, in his foreword, mentions, “the individual parameters of experience are digested into the universal parameters of life and emergent poetry”. As per his foreword in *The Sound of Silence*, he opines that a poet’s mind is not a stowage for broken furniture but a treasure trove. He also compares lines of Coleridge in *Kubla Khan*, “those sunny domes, those caves of ice” to poet Ravi’s lines of poem, “Are you a flame, are you a flower.” He points out the difference of poet Ravi’s selection of poem title from the last line in most of his poems where as other poets select the first line as the title of the poems. Divested

of the personal and emotive , the poems are distanced to give them the beauty of negative capability. If we don't understand his poems, it is because every reader reads the poems and gathers what appeals to him. An advice given to the readers generally is that they should not trust the poet with the interpretation of his poems.

To conclude the abstract, the readers can make out that poet is well experienced in many ways of life. He advises us to exchange eternal love which is long lasting and not to run after materialistic love which fades away very soon. He begs us to understand the life which might end at any time and make others happy with love alone. This paper is actually written in simple language in order to reach people who are out of the literary world because we have the responsibility to take his lines and inner meanings to the common people also.

Key Words: Rhyme, Rhythm, Master, nature, death etc.

Disparate Thematic Approach of the Poems of Vanavil K Ravi from the Book The Sound of Silence

Vanavil K Ravi is a lawyer –Tamil-English poet. As per the preface of the book, The Sound of Silence which is the collection of poems of Vanavil K Ravi, the poems are considered as the children of the happy marriage between his heart and mind. The poet feels that the readers of the poem can interpret their own ideas when they go through the lines. The Sound of Silence tells about the reality of life. Poetry which cannot be considered as a mechanical art, is a verslibre, free verse what Eliot called a revolt against the deadness and decadence of Victorian poetry. Dr.R. Anandan, opined that there is a new metre in Vanavil K Ravi's poems. The poet also confesses in his preface that the poems are more musical than metrical and more often sung or recited loudly. The poet feels that his poems are not written for teaching purpose and they are only the sudden outpour of his thoughts and feelings. Though words are not arranged in a particular manner and deviates from the traditional system of rhyming, it is enjoyable to read. Various disparate themes in the poems tell the experience of the poet which he has undergone in the life. The poet confesses that the readers can comprehend their own meanings. He has given lines of various areas or topics which is quite normal in leading life. One can understand easily the lines of Ravi. The poet

also admits that his poems are neither conventional nor rebellious. He has given the themes of nature, life, failures in life, his masters whom he adored and understood, wisdom, the spark in us, death etc. Ravi's poem, *My Master* is a poem where he refers to Buddha, seated beneath an old tree, a few people seated around him listening to his unspoken words which pierce the poet's heart thus digging a big dent larger than the hole of his ear lobes. Also, he makes a references to Socrates' beard flowing is compared to spate of questions in his raised voice. The poet doubts whether anyone answered Socrates' questions. Jesus' words were rewritten in the holy book of Bible but the poet wanted to know whether every saying is being written in Bible. So in the poem, *The Master* he enquires whether they have included all the preachings of Jesus.

The poet further refers to Ramalinga Vallalar and his preaching about Lord Murugan. He also mentions about Vallalar's disappearance from the earthly world and reappearance as a shining light. Vallalar is compared to camphor. Just as a camphor gets evaporated, Vallalar too disappears which the poet thinks as unusual in our earthly life. The poet gives a reference to Shirdi Sai Baba who accepts others' sins as their biksha which is offered into his begging bowl. All these words show that the poet's attachment to the great saints and their preaching. The poet offers his ego to Saibaba and he asks Baba whether he has burnt the same. He himself expresses his expectation of engaging himself with his masters like Buddha, Socrates, Jesus, Vallalar and Shirdi Sai Baba.

Next reference is to the poem, *A humble Prayer* of Vanavil K Ravi revealing his adoration with passion to Mahakavi Subramania Bharathiar who left the earthly world at the age of 39 itself. Bharathi roars with his fierce words for the downtrodden. The poet who lived in penury, hails the mother nature, the cosmic force Parasakthi as his own mother to give strength for fighting against poverty and discrimination. He also mentions that the poet himself is already 68 of age living in luxury whereas Bharathi lived only up to the age of 39 that too in poverty. Our poet compares himself to Bharathiar and begs to make his moments fruitful. He doubts that whether he needs a decade more to reach his goal. He also opines that within the short span of time, Bharathi has spotted his place in the literature world but he has

not found the right spot in this world of literature. The poem, *We Voted, They Looted* expresses the poet's annoyance towards the political leaders who deny their duty after their election. He creates awareness for the public to fight for their rights and awaken from the dream of considering the political leaders as God who has come from heaven. He asks us to stop the experience of being thrilled and being aside, gazing at political leaders when they pass by. The poet insists that the politically connected people should accomplish their duty properly. The common folks unknowingly vote the underserved politicians who come forward to act as political heads. The poet wanted those people to take care of the country at any cost and execute good things to the common people who have belief in their leaders. He finally informs that common people believing the undeserved, should react or else we continue to vote and the political people continue to loot. The poem, *Dice With God* gives the theme of his life where the poet expresses his life and his experiences are compared to the playing of dice with God. The poet suddenly mentions about the scientist Einstein and asks the scientist to pardon him because he has found a theory of relativity which revolutionized our understanding of space, time, gravity and the universe. The poet explains that playing dice where all sides of the dice are blank, also expresses his opinion that dots appear when the dice come to halt. The poet believes that he plays dice with God, where God uses his eyes and by rolling God's eyes, "the dice falls on -here a planet, there a star, here a Nebulla there a Galaxy." The poet beautifully expresses the nature in connecting God's play of Dice with the poet. He compares the dice movement, when God rolls the dice, one dice falls on the Space and another one on Time. At the same time when he rolls the dice during his turn, one dice falls "on a jar, and another one on a car, here a friend, there a foe". From the above narration, the poet tries to express his earthly activities with the heavenly activities of God. He thinks that playing games with God is quite interesting which can be explained as philosophical theory. He has the skill of showing the divine Upanishads in comparison with normal humanly life. The Upanishads which are also considered as Vedanta is believed to have four sections: the mantras, the Brahmanas, the Aranyakas

and the Upanishads. The mantras contain hymns which are songs of prayer and worships. The Brahmanas contain the code of morality to be practiced by the house holders in relation to the family towards society. Thirdly, the Aranyakas deal with the obligation of the people who are travelling in spiritual pathway after fulfilling their duties to society. Finally, the Upanishads tell that philosophical matters include self, nature, worldly relationship and the supreme knowledge. The Upanishads which are collective works of many ancient sages cannot be explained in a few lines. The poet without difficulty articulates Godly activities in very simple lines in *Dice With God*..

Next reference is to *The Queue*, where he pictures death in a very beautiful and factual manner. He sees life as a queue where everyone stands in a line without knowing what the queue is for and where does it end and also he believes that none knows the purpose of the above said Queue. The poet himself does not know where the Queue ends, so asks the nearby standing persons about the destination but they too denied their knowledge about the destination of the queue. But they still stand unknowingly moving towards death. According to the research done by Chambial, Duni Chand in *Themes of death and suffering in the poetry of Krishna Srinivas Shiv K. Kumar and O P Bhatnagar's works*, death is explained to approach us in physical as well as spiritual ways. Physical is explained as short and transient at the same time, spiritual death is eternal. He doubts whether the queue is to buy something, but he cannot see people in front moving forward and could not understand why the people are standing still in the queue. When he asks another person he too could not understand the poet's language and some people who understood the language was unable to clear the poet's doubt. In short, life is compared to a queue waiting to reach the destination.

In the preface of *The Sound of Silence*, an anthology of poems the poet feels that the readers of the poem can interpret their own ideas when they go through the lines. As discussed earlier, poems are only the outburst of poets' thoughts and he does not want to interfere between the readers and the poem. The poet asks us to pardon him for not giving good punctuation marks for the poems. He also con-

fesses that he has given some marks in the poem just to avoid some ambiguity or a clash of ideas. The poet feels that his poems are more harmonious than metrical. The poet admits that his poems may not be metrical or conventional, also admits that whatever comes to his thoughts was put into words. He has given the themes of nature, life, failure, his masters, wisdom, the spark in us, death etc.

Mentioning poet Ravi's next poem Parallel Lines May Meet provides a positive approach towards life. The title itself points out the paradoxical idea to the original saying - parallel lines never meet. The poet feels that the world is multidimensional. The original proverb, Parallel lines never meet gives us a sadness and aloofness which discourages our positive approach towards life. But our poet, Ravi has given us new idea that parallel lines might meet which shows us the new beginning of the life. As we rise up every morning with a hope for new life, the meeting of parallel lines gives us a new hope of flourish. He wanted the readers to move happily in life. He quotes the buzzing bee, humming birds, ants in line, leaping frog etc. as examples to live in a very joyful manner. Man alone sits aloof from the nature thinking of his appalling days but all the living beings enjoy their life and live happily because they live in the present world and we have only one life to live. So he asks us not to shed tears of sorrow. He wants the readers to be very happy and not shed tears of grief; He wishes all to have a bright tomorrow because he points out the sun which rises every morning with a bright and beautiful smile, giving us a message that we have bright future. So he wants everyone to be happy in the life. Life as said by the poet is not going to end up with sorrows. Life has many dimensions which encourages us to move on positively.

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## **Vanavil K. Ravi's Inspirational message to the Next Gen.**



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Vanavil. K. Ravi is an advocate by profession and a poet by passion. He has written hundreds of poems, published more than ten books and contributed numerous articles both Tamil and English for various magazines and journals in the past fifty years. His works cover various subjects like law, philosophy, social sciences and literature. As an ardent devotee of the great Tamil poet Subramaniya Barathiyar, he has been celebrating and spreading the poetic fervor, the poetic fame and the philosophical message of the poet through the cultural and literary society, Vanavil Cultural Centre, founded by him. In recent years several seminars and conferences have been and are being held in universities and colleges on his works.

Some of his works written in Tamil are Nammaku Thozhil Kavithai an essay on poetics, Unnodu Nan a collection of Tamil poems, Minnar Chuvai literary essays on the work and life of the poet Subramaniya Barathiyar, Sorkallukkul Aerikkol (Tamil) – A collection

of speeches delivered in various literary gatherings, Valluvarin vaay-ilil (Tamil) - A brief journey into the Great Tamil Work Thirukural, Irubatham Nootraandu Iyalbiyal Varalaaru (Tamil) – The history of the 20th Century Physics, Kaatru Vaangap Ponaen (Tamil) – An autobiographical work, Justice versus Natural Justice (English) – Research Essays on the legal concept of Natural justice, Law, Logic and Liberty (English) – A Collection of Critical Essays on the Constitutional Law of India, Verses of Wisdom (English) – An English Translation of the ancient Tamil Work Comprising of 12 verses, attributed to Saint Manikkavasagar, with a brief commentary, A Spark, a Petal (English) – A collection of English Poems, Ilakkiya Cholaiyil (Tamil) Essays on Literature, Anaiyatha sudar Aetruvaen (Tamil), A Collection of further Poems in Tamil.

This essay is about a random collection of what he has posted on his face book during the recent days though it comprises of verse written long ago and also written during the recent days. Some of these poems are songs that came with specific tunes and sung by him, recorded and posted on face book. There are also many poems that are not included in this collection. This collection of poems are not written based on any theme but just to entertain his readers. This collection of poem is a dedication to his wife, his muse and love, Shobana a great poet and novelist by herself.

In the poem A Cup Of Tea the writer invites some third person to have a cup of tea with him, he invites that person whole heartedly. In the background the writer hears beautiful music and poetry. He ends the poem by saying that even the wind is waiting for that third person whom the writer is waiting for to have a cup of tea with.

### **“Music and Poetry**

**Come Join Me for a cup of tea...**

**...The wind is waiting to welcome you....”**

In the poem Don't Be Sad the author expects and requests his readers not to be sad even in critical situations of life. He also insists that every living being must be energetic and enthusiastic. The world

is neither good or bad, it is according to the view point of the readers whether to take it in a positive or in a negative manner. The river does not flow by itself, but flows according to the levels on the ground. Thus the readers should analyze the world in a larger perspective. The world is not filled with sorrows and miseries it has also got its own enjoyment and happiness. So every living being must lead a happy life.

**“Let the mind spread its wings**

**For you, for you the whole sky –**

**Wings are not made of feathers**

**But hope, faith, love, please try**

**Don’t be Sad”**

Let Mine Be The Lone Voice: in this poem the poet speaks about the expression of thought. He says that his voice is a lone voice, his voice is not thunderous because of this his thoughts cannot be fenced. This does not mean that the poet is harsh in expressing his ideas it means that the poet is straight forward and he also asks questions when the society is being corrupted by bad people.

In the poem Give Me Some Time, the poet asks God to give him permission to extend his life span on earth. He says to God to pardon him as he had wasted a lot of days in his life. He says that God is a forgiving God and he asks God to give him wisdom and lead him through the path of righteousness then he could make the world a better place to live. He finishes the poem by saying that it was his only wish that he demands from God.

**“Let me have a vision bright**

**Lead kindly light**

**In the path of righteousness**

**Be it day or night”**

In the poem, I Am Not Your Grandma, the poet says that he is not a grandmother who says old stories or he is not a preacher or

philosopher who teaches valuable thoughts. He says that he has the talent of writing poetry, his poems may be good or bad he asks his readers to choose the good poetry and follow the values taught. He also insists that even tears may fall of from the eyes of the readers; through this he says that his poems may be inspirational and that he may impress millions of audience. He ends the poem by saying that everything depends on how the readers take. If they take good thoughts then it becomes a good success for the poet.

**“Every word that falls from me  
Can trigger a million more!  
A cluster of stars, a galaxy  
May blossom on that shore  
It all depends on what you take,  
Pearls, petals or pebbles from this lake.”**

In the poem Taste The Flame, the poet talks about the spark that induced him to write poetry. He also says that each and everyone in this world will get the spark of what to decide in their future life. The spark must be responded to quickly and must be reacted to soon by the readers. So that their future would be bright and prosperous.

**“The fire cannot be extinguished  
Eternal flame it is  
A word, a sound, a flash would do  
To rekindle this.”**

Parting Should Be Brief: in this poem the poet says that separation between persons should be for a short period of time. It should not prolong for a longer period and increase the grief and sorrow of the person. The songs and poems written by the writer always gives enjoyment for the readers and he asks them that they must never worry till the end of life.

**“Parting should be brief**

**Not a matter of prolonged grief”**

In the poem To Be Silent, The poet insists that putting everything away and ignoring the bad things that is happening around us is a sin. Educated persons should fight for their own cause and their rights. They should enlighten the ignorant and make their spirit vibrant. They must cast away their selfishness and work for the betterment of human kind.

**“Cast away your selfishness**

**Cling always to truth**

**Come what may like Socrates**

**Be bold but never mute”**

The Morning Dews: In this poem the poet talks about the sunrise and when sunrises in the sky all the other celestial bodies like the moon and stars fade away. This shows the power of the emission of light from the sun. The colour of the sky changes to blue & orange. The earth gets her new attire. The poet ends the poem with a question if a day is lost then what will be the situation of the living organisms living in the world.

**“None realizes a day was lost**

**That of course is life’s satire”**

A Billion Stars Around Me: In this poem the poet divides the poem into two parts. In the first part of the poem the poet talks about the situation of the world. Even though everything is surrounded around him he feels lonely but later he hears the soulful music of the world that entertains him and gives him encouragement.

Why Struggle and I Blossom In The Void: The poet asks the readers to face the challenges in the world. The world is full of opportunities. But despite all opportunities sometimes people may fail if they do not use the opportunities properly and wisely. Even a nightingale

can become an encouraging source for a person even a flower can be a friend, even a cloud, the sky can be a part of entertainment. So the poet asks the readers not to worry but enjoy life on earth.

**“A nightingale may tell a tale**

**A flower may befriend you**

**A cloud may give a crown to you**

**Then clap and bid adieu”**

The Poet feels that his life is full of emptiness and there is no reason him to live in this world. Then suddenly a spark enlightened him, a fire inside him gave the encouragement for the poet to proceed further in life and to succeed in all his endeavors.

**“Come horizon be with me**

**A bliss eternally”**

‘A Grandfather Sings and You and I,’ through these poems the poet speaks about the life of a grandfather who enjoys his old days. Spending time and Playing with their grandchildren. He also sees his own youth days when he spends time with his grandchildren and cherishes each and every moment with them.

**“I see in them my youth – my**

**Original innocence – I**

**Feel my life is extended.”**

In few other poems the author talks about the enlightenment the spark given by the divine God, and that God has granted him the wish to write beautiful poetry . He asks God to give him a pure spirit to wipe away all illusions to cleanse his heart which is filled with emotions and worries. Through the poem The Golden Daffodil he praises God Aiyappa a hindu deity. He also writes a poem to meet the eternal silence of his life to enjoy eternal bliss and solace.

**“Chants my heart the holy name**

**Saranam Saranam Aiyappa**

**Swamy Saranam Aiyappa”**

In the poem *The Sun Is Suddenly Shy*, he talks that even the source of light that is the sun is being hidden by the clouds. He says that, it is a secret law of nature. In the same manner humans also have their ups and downs. They must face the challenges and win the tasks assigned to them.

Through the poem *The Truth and Words Tremble*, he expresses that every person must speak only the truth at any situation it might be Truth alone triumphs. Words may tremble during times of frustration and worry. Always must be humble and patient to lead a successful life. He talks about the beauty of the rainbow and how it mesmerizes the creatures living in the world. He talks about true love the love that never admires the love that never adores, but true love is that the one that simply loves unconditionally without any expectations. My Lovely Muse through this poem the writer talks about his talents. The talents of writing poetry and he thanks God for this talent given to him by God.

**“Are you not my lovely muse,**

**My sight, my path, my goal?”**

The poem *Deja Vu* he writes after watching the Hollywood movie “*Risen*” This movie inspired him to write this beautiful poem *Deja Va*.

**“No robe can cover the heart and soul,...**

**... They simply walked wherever you led.**

**Deja vu, Deja vu, Deja vu”**

Through the poem *The Cosmic Barter* the author describes the beauty of the stars and the planets that make the universe beautiful and it remains as a beautiful creation of the divine God.

**“Sky and I can barter this way,**

**Thank you my Lord, my heart will say.”**

In the poem My Tomorrow, he sings about the happiness that he gets during his birthday when his near and dear began to wish and bless him.

**“My tomorrow, my tomorrow!**

**Let it come!**

**Let it come and meet me,**

**The sun can also greet me.”**

In the poem Nature, The Teacher. He talks about the beauty of nature and how each and every part of nature teaches a beautiful lesson. He exclaims that nature is the best and soulful teacher in the whole world.

**“That’s the lesson taught by Nature;**

**The best and soulful Teacher!”**

He writes a poem named The Strawberry Girl dedicating his poem to his first grand daughter Arundati on her 15th birthday. She is such a beautiful and enchanting girl and he also wishes her a bright future and blesses her that all her wishes and dreams succeed in future.

He praises Lord Rama on his birthday through the poem Happy Birthday Sri Rama and also talks about the holy place Ayodhya. Lord Rama brings peace and happiness on the earth and wishes all the living creatures to lead a happy life.

**“Bring peace and glory to the earth,**

**Let the world rejoice in mirth!**

**Let noble thoughts fill my soul,**

**Let truth alone be my goal.**

**Happy Birthday, Sri Rama”**



He writes a poem Bard of Avon praising the works of English writers like Shakespeare, Milton, Coleridge describing them as beacon light and a guiding star of future.

**“The Bard of Avon, the Beacon light**

**Of modern literature;**

**Shake the sphere of hypocrisy and**

**Weave a glorious pattern!”**

Thus by reading and critically evaluating the poems of Vanavil. K.Ravi the readers can understand the interest and Passion the writer has towards writing Poetry. Some poems may be simple, some are complex, some poems are sensational, some poems are written from the writers own experience, some poems are written in praise of the God almighty, Some poems are written appreciating great writers. The true success of the writer lies where in his poems become an inspiration to his readers. The author Vanavil. K.Ravi has achieved success through his splendid motivating book A Spark, A Petal..!.



## **Study of spiritual values in the poems of Vanavil K Ravi**



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Vanavil K. Ravi, an advocate by profession, is a poet by passion. He has written many poems and published several books. He has also contributed numerous articles in Tamil and English to various magazines and journals in the past 50 years.

‘A Spark, A Petal...!’ is a random collection of the poems posted by the poet in the famous social media, Face book in the recent past. This collection comprises of Eighty Two poems, the subject of which ranges from a very ordinary thing that could be found in Nature to the Supreme Divinity. The poems make us feel fragments of classic poets like Wordsworth, Shelley, Tagore and Subramanya Bharathi.

The language and style of the poems are simple and rhythmic which makes the reader feel and enjoy the poems, leading to an experience as the title suggests. The poems kindle a spark in us and make us feel the soft ecstasy in Nature just as the soft petals of a flower. They

also spread the fragrance of mixed emotions and feelings kindled as we get into the world of poetry.

The essence of any work of art has found its root in Nature which is guided by Spirituality, the guiding partner of the poet, whose feelings and emotions are expressed through his words of poetry. These poems are not only the expression of the unknown but they also stand as a memory to that which has been experienced by the poet. They serve as a powerful tool that convey the deep thoughts and emotions and possess the grace to glide and take the reader into the experience of the artist.

Spirituality is something from within us that touches us all at one point in our lives. In simple words, spirituality means being able to connect ourselves - 'athma' or 'soul' - with the Supreme Being - 'Paramathma' or 'Supreme Soul'. We can find the theme of spirituality in all genres - plays, poems and novels. But we must agree with the fact that poetry has been the most effective way to explore spirituality. Many famous poets like Wordsworth, William Butler Yeats, Philip Larkins, Rabindranath Tagore and others have examined the theme of spirituality in their poems.

The Verses titled 'Being Without becoming' which were written sometime during 1987-1988 concentrates on the theme of spirituality. There are other poems too in this collection that touches here and there on spirituality. But these verses are those that exclusively deals with spirituality. The first five verses - the invocation - are written in the pattern of the poetry type called 'Andhadhi' where the consecutive stanzas would begin with the last word of the previous stanza.

The poet invokes God-Ishwara, to inspire him to pour out the feeling of ecstasy that results due to the oneness with, the Supreme Soul. The ecstasy he felt makes him remind of the omnipresence of the Divine. Not only is God present everywhere but the poet goes on to say that the only perfection that could be found in this world is God Himself. Though perfect to the core, He is sweet and simple.

Various concepts of Spirituality like Prana, Self-realization, Nothingness, Bliss, Nature, Karma, Shiva and Sakthi, Yoga, Sankalpa,

Maya, Meditation, Sat, Chit and Anandha are found in these 110 fragments of verses. Though all these verses are only in couplets - each couplet is loaded with meanings that form the basis of Hinduism. An Individual analysis of all couplets is not possible for want of time and space. Hence an attempt to make an overall analysis of all these verses put together is made in this paper.

The first few couplets make an attempt to define the concept of 'Prana'. The poet wonders about the presence of prana which is all pervading in this human body. 'Prana' is like the fragrance which is not present in flower alone but the presence of which is found in the surrounding place. He further tries to answer the question 'Who am I?' 'I' - is neither the body nor the mind. The poet then probes into the concept of 'Bliss' and 'Nothingness'

'Bliss' according to the author is not just a state of mind. It is the truth itself which is inseparable from 'Prana' just as the wave is inseparable from water. Manifestations may differ, but they always co-exist in each other.

'Shiva and Shakthi' are the modes in which the Supreme Energy operates - they denote the static and dynamic energy. Everything in this world has its own way to operate. According to our Hindu philosophy our deeds and actions lead to 'Karma' - the actions, thoughts and inner inclinations that shape the path. 'Karma' determines the destiny of human soul - 'athma'. The yearning of the individual soul is to attain salvation- that is called as 'Nirvana' which means to liberate the soul from the cycle of birth and death. The individual soul will instinctively have an impulse - 'Sankalpa' - the will power to unite with the 'Supreme Soul'.

When 'Athma' unites with 'Paramathma' the veil of 'Maya' - illusion is removed and the inner spark of 'Anandha' is kindled. This Anandha' is the real nature of the soul. But it is not that easy to attain this because due to 'Maya', 'Avidya' or 'Ignorance fills our soul. Only if this 'Avidya' is removed, 'Sat'-the existence of soul unites with 'chit' - the consciousness resulting in 'Anandha' - which is the concept of 'Sat' 'Chit' 'Anandha' - i.e. 'Satchithananadha' - the eternal and

supreme bliss. Once we attain this state of mind or being, this leads to the next stage- 'Jeevan Mukthi'- the attainment of liberation even while we exist in and as a physical body where the soul is the silent witness to all that is happening. The soul is in need of the physical form till it reaches this state after which it sheds it like a feather.

People also believe that attainment of Jeevan Mukthi is possible by meditation. They also believe that meditation is retention of breath. We should realize that meditation is not just the control and retention of breath but it is retention of 'Prana'- the energy that vitalizes the Subtle Body. Therefore it is called as - 'Dhyana' - It is the stage where the 'soul' realizes itself- the soul meeting its self.

The poet thus elucidates the various concepts of Hindu Dharma in these verses in very simple words making the readers understand and delve deep into those concepts.

The relationship between spirituality and poetry is centuries old with love being the soul of poetry. Thus spirituality and love are inseparable concepts and they can be best woven into expression in poetry. Love is similar to that of a candle waiting to be lit and spirituality is the path through which a match can be found to light that candle. It is therefore important to experience love in order to comprehend poetry and to enjoy its beauty.



## **“A Spark, A Petal ...!” by Vanavil K. Ravi:**

The Truth, the Whole Truth and Nothing but the Truth”



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“A Spark, A Petal ...!” by Vanavil K. Ravi has embodied the truth, the whole truth and nothing but the truth flooding from the mind of high sensibilities with a clearly drawn code of conduct for all to follow, though no conscious attempt on the part of the poet has been made to sound didactic. Yet, a vibration of didacticism runs through all the poems in the language of poetry marked with characteristics on par with those of the great writers such as Shakespeare, Wordsworth, Bharathiar, T. S. Eliot, Kahlil Gibran, Whitman, Robert Frost, Dylan Thomas and W.H. Davies. An analytical hint “nothing but the truth” found in the fourth poem “Give Me Some Time” led the reader to find different kinds of truth in the whole collection of poems and songs and to classify them into seven notations: personal (23 poems), literary (29 poems), ecological (9 poems), philosophical (10 poems), religious

(5 poems), political (2 poems), and social (4 poems). The eighty two poems have been categorized into these kinds of truth, though they are not organized in this order in the collection, as it cannot be and as it should not be. Moreover, it is the duty of the reader to connect the stars seemingly scattered and find the pattern deep in the unconscious of a poet. Though the current reader loves deconstruction, he intentionally avoids using that “strange” strategy, which would be used for reading against the grain of truth buried, for a simple reason that all kinds of truth in the collection are not at all buried for critics to exhume but shining so brightly and blindingly that no excavation is needed and, most importantly, the rays and flames of truth are out there to affect all who can share the sentiments of the poet, who is a reader of discourses of two extreme kinds: legal and literary. A warning has to be made here that no strict compartmentalizing can be attempted as there are kinds of truth overlapping between the personal, the literary and the philosophical.

Poetry in many ways is a personal canvass where a poet draws pictures which are, if keenly scanned, windows to his personal stand-points about truth, life, poetry, prayer, uniqueness, family members, love divine and amorous, the angst of a husband, living in the present, the power of time, and cultural contrasts, though a peep can assure one of just a glimpse not a whole gamut. There are poems of personal truth such as “Let Mine Be the Lone Voice,” “Give Me Some Time,” “The Morning Dews,” “A Grandpa Sings,” “The Strawberry Girl,” “Amma Amma,” “She Walks in Not Beauty,” “You and I,” “Into Thee...,” “The Sky Is Not That Blue,” “Pour, Pour,” “Let’s Go,” “The Innocent Moon,” “Forget My Name,” “In My Breath,” “Closer To Me,” “I Planted A Rose,” “Rustic In Words,” “My Tomorrow,” “The Rhapsody,” “This Moment,” “The Magic Of Time” and “This is Europa.”

“Let Mine Be the Lone Voice” is a voice against forces to suppress the voice of truth. The boldness of the poet is loudly evident in the lines:

**“I’ll say what I have to say!  
Let me go my way, my way.”**

The poet in the poem “Give Me Some Time” implores the Almighty for some time not to do anything but to talk “Nothing but the truth,” to create a righteous path and to change the world into a better place to live. The poet acknowledges that he wasted his precious time and he was confident that his prayers for “some time” would be granted.

The poet looks at a morning in a unique way characteristic of a poet as expressed in the poem “The Morning Dews” which records the poet’s pleasant emotion about a morning invoked by his “darling muse.” The sensitive soul of the poet recognizes the finest satire of life in the happy dawn: a new day is not born; it is lost. In the poem “A Grandpa Sings”, he registers how his heart overflows with joy and love when he is with his grandchildren, and that his life is extended to have an ocean of happy notes on which his world floats. Another poem where the poet offers an invitation to his grand daughter for an eternal friendship is “The Strawberry Girl.” The two poems “Ammamma” and “She Walks Not in Beauty” are the poet’s dedication to his mother and his admiration for his wife respectively. Both the poems are presented in highly emotional tones. Though they are personal, each syllable of these poems resonate with meanings and emotions, characteristically universal, anyone can identify theirs with them and feel the connection.

“You and I” is a deep reflection of the poet on an inseparable relationship between the poet and his sweetheart. A strong feminist viewpoint has been expressed here by the poet:

“Nectar never belongs to the flower,  
Neither do you to me!  
Still the nectar would carry the fragrance,  
From where it came to be.”

The poet makes a couple of declarations in the poem “Into Thee...” The first one is:

**Infinity cannot be reached,  
Eternity would never end;**



The second one affirms that “muse and music” are both his eyes. The poet is very emotional about the friend, a silent sea, whom he has been searching for long.

“The Sky Is Not That Blue” is a simple poem about a grave subject of love; mature love. The poet warns all men, mortal creatures which belch, snore, sneeze and cough, against the reckless attitude they take in the matters of treating their life partner, and asserts that things cannot be taken for granted in this respect:

“The sky is not that blue,  
The sky is not that blue.”

“Pour, Pour” is almost a repartee. The poet’s annotation at the beginning of the poem makes clear that it is a reply to his wife’s poem “Don’t wait for me to fill up your cup.” The poet’s argumentative skill is evident in turning the whole anger of his life partner to his advantage, which is characteristically the attitude of a lover with a loving soul. The whole poem adopts the *carpe diem* tradition which is summed up in another poem “Let’s Go” in just a very few words: “it’s now or never.” “The Innocent Moon” is a personification of the moon, an innocent woman. It is implicitly amorous in nature. The reader can look at the poem innocently and move on to capture the sweetest side of a husband as expressed in the poem “Forget My Name” a strange poem where the poet requests his sweetheart to forget his name but not his song. The poet seems to be gripped with the fear of death and he attempts to prepare his sweetheart to take his departure in the right spirit. The answer to the question why the poet has this strange and enviable request can be found in the poem “In My Breath” which is the poet’s realization of the oneness of hearts and their pervasive presence. The poet travels from feeling to being; The words “I feel a presence, bright and fair” in the beginning of the poem changes as a refrain: “I am the presence bright and fair.” Such words are the key ones which entertain readers and critics with the poet’s intentional mystification. Long live! Poets! “Closer To Me” is an expression of a hide-and-seek game the poet plays with his sweetest-heart. Another poem describing the poet’s playing of the same game is “I Planted A

Rose.” It is a beautiful reinforcement of his love for his sweetheart, “a mystery” with whom he ceaselessly plays the hide-and-seek game. The metaphorical rose of love planted on the cheek of his sweet heart is remarkable. He affirms that “no weather nor time can wither its splendid glow” echoing the words of Shakespeare’s Antony for Cleopatra.

The poet’s insistence upon living in the present is continuously vibrant all through the poems in the collection. “Rustic In Words” is the poet’s rustic celebration of the present time:

“Happy, happy, let’s live this moment”

and his omnipresence:

“Happy, happy, I am everything - in  
Ecstasy I dance and sing!”

The poet’s reluctant but philosophical reflection of the arrival of his birthday constantly reminded by his friends is expressed in the poem “My Tomorrow”. He simply welcomes it, as indifferently as possible:

“My tomorrow, my tomorrow!

Let it come!”

A weak fatalistic tone can be sensed in the line of the poem:

“What will be, will be, will be.”

which is suggestive of his faith in the present rather than in the future.

Another key poem to stress the importance of living in the present is “The Rhapsody.” In the tradition of recording the metaphysical love, the poem has been written with the finest blend of the personal, the literary and the philosophical. This idea of living in the present coupled with love for a better life is recommended in the poem “This Moment.” The poet’s strong faith in the power of time to recycle human souls is magical about the poem “The Magic Of Time.” The

whole poem echoes a typical metaphysical poem written in the style of John Donne.

The poet's recognition of cultural contrast and his pleasant acceptance of their culture, history and mystery is presented in the poem "This Is Europa." He succinctly sums up the whole European continent in just two words: "beauty" and "discipline." However, he is sensitive to the other side of the continent:

**"Sure, there is another side,  
Life is not a merry-go-round."**

thus hinting the busy hard life one has to be prepared to take in order to sail smoothly.

The literary truth about literary stands, literary influences, inspirations, convictions about the characteristics of poetry especially, the eternity of poetry, and appeals to readers can be found in the poems such as "A Cup Of Tea," "I Am Not Your Grandma," "Taste The Flame," "A Spark, A Petal," "Words Tremble," "Let Me Be Prosaic," "Lazy Moon," "Come Out Of Dreams," "The Bard of Love," "My Lovely Muse," "Deep In The Woods of My Heart," "A Solitaire," "The Same Star," "Love Again," "The Cosmic Barter," "The Elan Vital," "In Flesh and Bones," "The Spirit of Poetry," "What is Blue," "Fall In Love," "My Cup of Music," "The Naughty Boy," "I Repeat," "The Bard of Avon," "The Mirror of Truth," "The Dawn Has Demands," "The Song I Am Yet To Sing," "Be With Me" and "Meditation."

"A Cup Of Tea" is the first poem in the collection, which leads the reader to what can be expected of from the poet in the rest of the poems. It is an invitation to the spirit of poetry for poetic inspiration. The tone is so personal that the poet expects his sweet Muse to help him compose poetry. This poem can be considered an invocation (but with a difference) done so informally that it was done with a cup of tea. "I Am Not Your Grandma" is a highly metaphorical poem. The poet contrasts his role as a poet with a story teller represented by a grandma. He invites his readers (very young readers) to read his poetry which is a lake where they can collect three kinds of wisdom: pearls, petals and pebbles. The choice is left to the readers as the poet is not

a grandma to give what she has. “Taste The Flame” is a metaphor of literary creation, a lovely game, so calls the poet. The other in the game is invited to “taste the flame of creative energy” and is advised to recognize a similarity in the creative nature of the poet and to participate in the creative process. Truly, readers can taste the flame of the poems and become persons with polished personality.

“A Spark, A Petal” is the titular poem with a prescription of “how a poem should be.” A poem, according to the poet, should be a “spark, a petal, a tear-drop.” He acknowledges a divine intervention in a poetic composition:

“With the silent eloquence of a divine origin;

**A spark, a petal, a tear-drop,  
That’s how a poem should be!”**

The second recommendation for poetry comes from the poet in the second stanza of the poem:

**A thunder, a tempest, a cataract,  
Like these can also it be!”**

He also explains why it has to be so:

**“To bring down the distant vibrations,  
To wash out the colours of illusions  
To cleanse the heart of emotions,  
And to soften the rock.”**

However, his conclusion is highly sensible and surprising:

**“What makes a poem a spark or a thunder,**

**What makes it a petal or a tempest,**

**A drop of tear or a cataract,**

**On the place of union it depends;**

**Of the one that soars high, and the one that descends.”**

Every poem in the collection is a spark, a petal or a tear-drop or all.

Poets are not without troubles. Our poet's confession of a general inability of a creative writer who struggles to find right words to express dreams and emotions is expressed in "Words Tremble." The fourth stanza of the poem is inserted to break the steady flow of thoughts; maybe, to illustrate how words will tremble to catch the story of Lord Krishna:

**"Behind the shroud they see a face  
That bleeds with love and grace;  
The feet that tamed and danced upon  
A venomous dragon in a pond."**

But the poet seems to have no difficulty in putting forth what he has in his mind. Words do not tremble in his poems. When the poet declares in the poem "Let Me Be Prosaic," which is the most poetic of all poems in the collection, he seems to be paradoxical; the pace of the poem is amazingly very impressive. It could make the reader feel that the poem ended sooner than expected. The poet's assignment of importance to friends in life is very obvious here:

**"More comity among friends,  
Thank brothers, sisters, parents, children.  
Let's get together as friends."**

The whole truth is that this poem is a poetic presentation of the poet's wish to be prosaic.

No reader can miss the crossing of a strong wave of smile on their lips when they read the poem "The Lazy Moon" which is a forced connection between the showing up of the moon and the recitation of verses by young poets:

**"All your words flew like birds - and  
Pulled her out of slumber."**

The truth is that humour arises out of the coincidence forcefully conceived by the poet. Even the lazy moon will fall in love with the

poet for his finest sense of humour.

“Come out of Dreams” is a metaphorically rich poem. The poet cajoles his sweetheart to join him on the Pegasus of words to “cross the cosmic fold.” He assures her that everything but the flow of love is ethereal. The finest aspect of the poem is the poet’s sensitivity to the androcentric cosmic view and his intentional changing of roles:

**“You are the Sun and I the Moon.”**

This poem will surely make many come out of their dreams where men are more equal than women.

“The Bard of Love” is the poet’s self-declaration of the quality of his love - “divine”, closely echoing John Donne’s canonization. It is an open acknowledgment of his source of inspiration for his songs - his sweetheart, his muse:

**“My song is not made by me,  
I am made of it and this you know!”**

In the poem “My Lovely Muse” the poet unambiguously acknowledges his gratitude to his muse who is not just an inspiration for his poetry but his morning dew, his dove, his torch bearer, his dawn, his breeze, his sight, his path and his goal. “Deep In The Woods of My Heart” is a reinforcement of the poet’s total faith in his little dove for all his poetic inspiration:

**“That infuses life and music into my every word - it  
Pats me with its cozy wings,  
When my heart with passion, sings!”**

The metaphor, “woods of heart” serves best what the poet intends to convey in the poem. The poet’s attempt to identify the form of the muse of poetry: “A flower, a song, a lovely dame” can be found in the poem “A Solitaire.” He also presents the effect of the nod of the muse:

**“Poets may say it is the muse  
I know not its real name;  
When it nods, a thousand stars  
Partake in this game.  
Nothing falls outside its reign  
Yet my heart is its domain.”**

The triumph of his love for stars has been beautifully expressed in the poem “The Same Star.” A star, for the poet, has been a great influence upon him and a never-diminishing poetic inspiration with its shine, smile and beauty. The love the poet has for the star is timeless; it can stop the clock of love; it can be eternal. His love for love is another source of inspiration, which is expressed in his admiration for the beauty and the history of the two cities: Prague and Budapest as presented in the poem “Love Again.” He sees beauty everywhere, loves all and declares:

**“I am the lover who loves everything.”**

Here one strong aspect of aestheticism can be detected in the words of the poet.

Another poem designating his literary stand is “The Cosmic Barter” which is the poet’s informal bargaining with the cosmic forms: the stars, the sky, the lightning and the rain to fill his pages of verses. Readers have to be really cautious as the poet has done a deal with the lightning to pen “verses of high voltage” which can be bartered by readers who are ready to be sensitive to the sensibilities of the poet.

The most conspicuous declaration of what is poetry is the poem “The Elan Vital.” The poet asserts:

**“I do not just scribble words,  
I breathe through them, the fire of life.”**

He closes the poem assertively:

**“Poetry is not a wailing wall;  
But to me, my elan vital.”**

The poet's choice of the two Anglicized French words shows his mastery of the English language and his understanding of the multiple meanings these two words can embody in themselves.

Poetry, according to the poet, exists in a cosmic and meta-physical merge of the wind, the cloud, the dust, the mist, the stars and the universe. His readers can surely smell the fragrance of the poet in his words and tunes. This strong pronouncement comes here in the poem "In Flesh and Bones." The poet has explored the causes of the moments of poetic inspiration and states in the poem "The Spirit of Poetry" as metaphorically and referentially as possible:

**"A single stone can cause ripples in the stillness of a pond;  
A word exploded from that sound, all this world was born!"**

He concludes:

**What was just momentary may exist eternally;  
Not in shape, not in form; that's the spirit of poetry!"**

The poet continues his idea of eternity in the poem "What Is Blue?" which is highly philosophical and emotionally scientific. The sky, a constant image with the character of eternity for the poet, is colourless and equally colourful. It is the place, where all colours can be noted. The poet asserts that the sky cannot be confined to any particular colour or object and cites the reason:

**"It's eternal like a song,  
A note, an endless swell."**

The poet makes an earnest appeal to his readers in the poem "Fall In Love" to fall in love not with him but with God and his creations: the sky, the river, the trees and the flowers:

**"Fall in love, but not with me,  
This me that sure will die."**

The poet is strongly conclusive that no one can be a better poet than God:



**The One who sings that lovely tune,  
To Him we shall bow  
Fall in love, in love, in love.”**

A similar kind of appeal can be found in another poem “My Cup of Music” which is strong in its nature as it is directed both to the reader and to the critic. He opines:

**“Don’t hold the cup but dive inside,  
Swim and fly, side by side;  
Please don’t try to understand,  
Poetry is far too grand.”**

This is the point to which the current reader conforms unquestioningly. Truly, no one can be a better critic or reader of a poem than its poet, as it is “too grand” to confine it in any box of criticism.

Literary endeavours the poet makes are listed in the poem “The Naughty Boy”, which is a decent presentation of the kind of naughty boy in the poet. He calls himself naughty for being highly imaginative (playing with the objects in the sky), taking a flight between birth and death without completing his homework (humoursly, being playful, and seriously, with no sense of completion in life), enjoying the beauty of all (even that of mosquitoes), weeping in joy, greeting friends with flowers of his heart, and sporting like a God’s child, who can be tamed by none but Time. Truly, the poet is a naughty boy and he says, “I say this without being shy.”

The mystery of how and why the poet writes, better gets resolved in the poem “I Repeat” in his confessional annotation given at the beginning of the poem. He quotes his wife: “The more you write, the more repetitive you tend to become.” The poet defends himself very smartly that he writes the truth and about the truth which is a constant not a variant. He invites his readers to open the treasure of his words and understand the truth lying between the lines.

A constant literary influence upon the poet, one can be confident of, is Shakespeare. The poem “The Bard of Avon” is a poetic tribute, on the 404th remembrance day, to Shakespeare who, according to the poet, could write “the drama of life” and

**“Shake the sphere of hypocrisy and  
Weave a glorious pattern!”**

In the poems “The Mirror of Truth,” “The Dawn Has Demands” and “The Song I Am Yet To Sing,” the poet discloses the secret of poetic composition. The poem “The Mirror of Truth” is his self-declaration about his immunity to the praise for his poetry as he knows that he cannot own his poetry, which is a product of another self of himself. This detached view of himself is proof of truth and a deep self-knowledge. “The Dawn Has Demands” reveals the secret of composing a poem in the morning. The poem is a record of how the poet meets the nature’s routine of a morning:

**“I meet such demands everyday  
Of course with a poem or two;  
In return I am sensitized that  
I am a spirit and a body too.  
Have I not with loyalty,  
Paid the royalty?  
Will I ever be set free,  
Into the singularity?”**

The poet who is a lawyer by profession and sensitive to the issues of, ‘royalty’ volunteers to pay the royalty to the nature for inspiring him with its demands to write “a poem or two.” How truthful the poet is echoing the practice of William Blake for “paying” Nature! In the poem “The Song I Am Yet To Sing”, the poet leaves almost a “cue” for young poets who would struggle to compose poems:

**“I snatch a tune from birds;  
That’s enough to make a song  
From the rushing words.”**

What an easy way to compose a poem it is! Here the poet is not worried about royalty. However, the poet does not seem to pay anything to his muse for all poetic inspirations he gets from her. In the poem “Be With Me” he makes a strong appeal to his muse to “be with him,” and continue to inspire him and bring out the best in him.

**“Without you, nothing will move  
In my mind or in my view;  
Aren’t you my first reader? - even  
Before I write you set the cue,  
Bringing out the best in me,  
For that you shall always be!”**

Even, if the muse fails to inspire the poet to compose poems, he has got another strategy which is explained in the poem “Meditation” where the poet recommends for a silent mind to receive the words of wisdom from the wind and in the grass.

**“A silent mind unravels this  
Secret of penetration.”**

The poet’s emphasis upon this practice of meditation across religions is an attestation of his secular sensibilities.

Next to the two kinds of truth (personal and literary), the truth which occupies almost equal space (as that of philosophical truth) is the poet’s ecological truth. Nature, for the poet, has been an obvious and constant source of poetic inspiration. The poems of ecological truth include “A Billion Stars Around Me,” “Why Struggle,” “I Blossom in the Void,” “Sun Is Suddenly Shy,” “Nature, The Teacher,” “Come Out Of Your Canopy,” “Welcome To The Garden Of My Heart,” “Behind The Mist” and “Sand and Waves.”

“A Billion Stars Around Me” is the pain of solitude, self-made or, imposed and the solution to manage it as “naturally” as possible. When the world has become a lifeless chart, when the heart and mind are at variance, when one finds no place to unload the burden of heart, and when one feels lonely, one should remember:

**“A Billion stars around me  
That sing a soulful tune  
Oh! What a brilliant company  
All is Nature’s boon.”**

A suggestion of remedy to overcome every struggle and failure through the beautiful forms of nature is made in the poem "Why Struggle" where the poet asserts:

**"A nightingale may tell a tale,  
A flower may befriend you;  
A cloud may give a crown to you  
Then clap and bid adieu!  
The sky may spread and smile at you  
From inside a dew;  
Every moment all this world and  
You are born anew!"**

In the poem "I Blossom in the Void" the poet makes an acknowledgement of the kind of inspiration he gets from Nature, and an invitation:

**"Come horizon be with me  
A bliss eternally!"**

The unpredictability of nature is presented in a lighter vein in the poem "Sun Is Suddenly Shy." The poet's warning about the effect of the play of the sky and the earth is the finest humour:

**"In that game some lives are lost,  
Some poets are born,  
Some go forlorn,  
Empires are wiped out clean;  
The rhythm of life, a riddle, a blast."**

The philosophical conclusion "In Love and Nature all is fair" is the peak of the poet's fine ecological sensibilities.

"Nature, The Teacher" is the poet's echo of the Wordsworthian idea. (It is not that Wordsworth should be acknowledged for this kind of thought though it could occur without being familiar with Wordsworth.) He asks the most pertinent question: "Do we have time to stand and stare" to confirm the assertion of W.H. Davis ("Leisure") who also got worried about the modern man's preoccupation with the

so-called duties and responsibilities forgetting the beauty and, most importantly, the lesson the Nature, “the best and soulful teacher,” taught: “the fittest survive.”

Another poem which closely echoes Wordsworth (written for the sedentary essayist, Hazlitt) is “Come Out Of Your Canopy.’ Here, the same vein can be sensed in each syllable of the poem. One can feel the poem’s high poeticity when one can come out of one’s canopy and become prepared to listen to the “hundred chimes” and “the song of Hope and Love.” “Welcome To The Garden Of My Heart” is a remarkable poem of nature by the poet. The garden of his heart has all metaphorical flowers, hills, birds, fragrance, night and light of Nature. “Behind The Mist” is the poet’s affirmation of the divine voice which can be found in every form of nature and in the depth of his heart.

**“That’s the voice that springs from  
The depth of my heart.”**

“Sand and Waves” is a dream - poem about Nature. The poet dreams about a game that sand and waves played touching each other. The poet seems to envy this game.

The philosophical truth about the nature of life, final parting (death), eternal love, the nature of truth, the purpose of life, the birth of the universe, and ontological and epistemological queries is expressed in the poems such as “Don’t Be Sad,” “Parting Should Be Brief,” “The Truth,” “The Love Eternal,” “Like A River,” “In The Maze Of My Mind,” “A Timeless Game In Time,” “Mind and Matter” and “Being without Becoming.”

The poem “Don’t be sad” is a philosophical reflection on the nature of life and an appeal to all:

**“Please don’t be sad - the  
World is neither good nor bad  
Please don’t be sad.”**

The metaphor of wings of hope, faith and love used in the poem is really impressive. The poet makes a painful and strange request to

his family in the poem “Parting Should Be Brief.” He wants to “gently wither away.” It is purely a product of realization of reality of death marked with uncertainty in the borrowed words of Hamlet:

**“Nothing matters now to me  
Except, “to be or not to be”!”**

Yet, he assures his life partner of a gift - his songs and poems, which will live but will not burden anyone with sorrow ever. The poem “The Truth” has the word “truth” ten times in the poem. The poet’s conviction is well-expressed in the refrain:

**“That truth, naked truth  
That alone shall win.”**

“The Love Eternal” is a piece of strong advice the poet gives not just to his friend, but to all who feel depressed:

**“How we spent our days in lust,  
Years together, a life in love,  
That has become a tale of past  
Bitterness is what remains.”**

The poet’s answer is a gift:

**“Every moment is a gift,  
A gift divine to be cherished;  
With this thought and in this peace,  
Let’s live forev’r by love nourished.”**

In the course of answering his friend he acknowledges the essence of a golden proverb in a different tone: “Silence is the sweetest” verse of all. A strong announcement about the purpose of his life comes in the poem “Like A River.” It is purely practical wisdom which flows “like a river” in the whole poem. The assertion “I am not here to fill a bowl!”, is, though hurting, the truth, the whole truth and nothing but the truth. Many believe that a river exists to fill a bowl, and it is here in the belief and expectations all conflicts arise. The poet has embodied the fluidity of his life in a fitting reply to all:

**“Yes I forget not the ocean  
I run towards it, that’s my passion.  
Is it not, just, devotion.”**

How to look at life optimistically is presented in the poem “In the Maze of My Mind.” The metaphor of mind as a maze and thought (specifically “thinking”) as a rat is really fresh. The poet strongly opines that the mind itself is a trap where a thought has its entertainment, a game and a magic show, and that there is a pattern in the running of the rat (thought), a dance and a tune resulting in the emergence of a song, the whole of which is the real purpose:

**“That’s the purpose my dear friend;  
Everything will have an end.”**

A fine blend of science, philosophy, and religion can be found in the poem “A Timeless Game In Time” which presents the poet’s conviction about the birth of the universe, the solar system, and the purpose of human life:

**“Life has no origin;  
Life has always been - we  
Simply partake in that dance - though  
The world might wax and wane.  
Stars, planets, stones and every  
Particle of dust,  
Play a timeless game in time,  
Yet orderly and just.”**

A challenge to a common reader is the poem “Mind and Matter” where the poet shares his experience of exploration of the nature of matter. When his mind failed to help him understand the nature of matter, he himself approached the matter to know its nature. When it answered:

**“Every straight line curves a bit  
As it extends, examine it.”**

The poet is perplexed:

**“All that matters to my mind  
Is mind or matter, how to find?”**

The poet raises an existential question in the poem “Nothing In-between” and advises that answers to such questions as “Who am I? and where am I?” can be found through meditation which can make one see “beyond the seen.”

Finally, a long poem “Being without Becoming” marked with transcendentalism blended with ontological and epistemological queries is a spontaneous outpour of the powerful feelings of the poet about nature, religion, poetry, self, will, truth, ignorance, duty, meditation, bliss, liberation, illusion, eternity, existence, consciousness, and realization (the soul meeting its self). It is the most philosophical of all giving an overview of the character of the poetry and the personality of the poet.

The poet’s pursuit of God is marked with different purposes: to cleanse his soul, to find divine love for inner peace, to lead a model life and to get guided by truth. These purposes get manifested in the poems “The Golden Daffodil,” “The Divine Bender,” “The Majestic Loot,” “Déjà vu” and “Happy Birthday, Sri Rama.”

In the poem “The Golden Daffodil”, the poet surrenders unconditionally to the Lord seeing the holy flame like a golden daffodil and feeling the beast of his ego being tamed at the sight of the holy flame. “The Divine Bender” is a wonderful mythical blending of the stories of Rama and Krishna. The poet asserts that he can be bent only by the divine bender of bow, Lord Ram. Here, in the poem he lets his genderless soul speak deep divine words and surrenders to Him. The metaphor with which the poem closes is fresh:

**“The One who lifts my karmic mount  
With ease and tears it asunder!”**

In the poem “The Majestic Loot” the poet feels mesmerized and becomes love-sick due to the effect of the Krishna:



**“Holding just a bamboo flute,  
A glance, a stance that make me mute,  
What a grand, and majestic loot,  
My heart and soul he takes away!”**

The metaphor of loot is really majestic. A new idea the poet presents here is that God is not everywhere; a true devotee can see God everywhere:

**“In them He shines, in me, in you.”**

“Déjà Vu” is an expression of the poet’s love for the charisma of Jesus Christ who is looked at here as a perfect model for the whole of humanity to follow rather than a deity to obey unconditionally. “Happy Birthday, Sri Rama” is the poem celebrating the birth of Lord Rama who, according to the poet, will let truth alone be the poet’s goal of life. The poet’s constant preoccupation with the pursuit of truth is visible here.

A poet of a different fibre can be found in a couple of poems promulgating a strong political message marked with the strong condemnation of any form of terrorism anywhere and with the highest form of humanitarianism and peaceful coexistence. This brand of political truth is presented in the poems “Let It Be A Forest Fire” and “Wake Up, Now.”

The poet of a different colour and texture can be found in “Let It Be A Forest Fire” which is literally a flame of anger darted towards gruesome murderers who are just weeds to be cut and thrown with no compromising stand taken. A poet of Nature, a poet of love and a poet of finer and tender sensibilities shows up as a poet of “verses of high voltage” (“The Cosmic Barter”) and as a poet who lights a flame in every heart to trounce all that’s evil. A strong political appeal to his dear brothers and sisters distracted by the ideology of hatred in the poem “Wake Up, Now.” He pleads but in a stern tone:

**“To stand by truth and truth  
And never get distracted  
All efforts to divide you**

**Let them be shattered.  
That's the vow I ask of you,  
My song that speaks these words  
Plants a fire in your hearts;  
Now see and hear the birds!"**

It is natural that many readers will be more shocked than surprised to see the poet speaking in the tone uncharacteristic of his poetry. But the point of the poet is that he will speak the truth, the whole truth and nothing but the truth.

A poet cannot be compelled to be didactic; nor can he write in a vacuum free from the impact of social happenings. The social responsibility seems to be very facile in the poems "To Be Silent...", "WE WILL DO OUR BEST," "LEAD KINDLY LIGHT" and "The Song of Tomorrow."

The poet makes a kind of appeal to himself in the poem "To be silent ..." a self-communing poem where the poet persuades himself to come out of his comfort zone in order to enlighten the ignorant, fight for the people in distress, cling always to truth, and be bold without being silent. In the poem, "WE WILL DO OUR BEST", the poet recommends that one should have hope to face and manage the Pandemic gripping all and holding all in extreme fear. The poet thanks doctors, nurses, police officers and all who risk their life for the welfare of the society. He is highly optimistic, which is characteristic of his poetry, which the best will be done to get through this pandemic. "LEAD KINDLY LIGHT" is a poem to instill hope into all who fear the effects of the pandemic. He invites all to hold "the light of faith and love" and to get through the situation. "The Song of Tomorrow" is the poet's appeal to all for singing the song of love, the song of hope and the song of tomorrow. The poem has its universality embedded in every syllable. It is truly a timeless poem, which can stand through every challenging situation the whole of humanity faces now and in the future. It is the most fitting poem to end a collection of poems, each of which is marked with love, hope, wisdom and kindness.

Reading poetry is not an exercise but an experience. This cannot be true of all poetry in general. It can be an experience, only with a

few collections. Undoubtedly, “A Spark, A Petal!” by ‘Vanavil’ K. Ravi is an experience. Its rich lyrical quality creates a kind of doubt, whether they are poems to be read or recited or songs to be sung. The poet is very conscious of the character of the poems in the collection and that is why he called it “a collection of poems and songs” though a few of them he claims were written to be sung. All his poems, irrespective of the kinds of truth they treat or deal with have ample space for many of the forms of Nature such as Rainbow, the Sun, the Moon, Trees, Birds, Rivers, Mountains, the Sky, Clouds, Butterflies, Bees, the Dawn, Flowers, Dews, Leaves, the Earth, the Morning, the Night, the Day, the Beach, Sand and Waves. Even in dreams, the poet dreams only about Nature (Sand and Waves) and its forms such as waves, beach, sand, and a silver spoon. A distinct idea marking his poetry is transcendentalism, which is (though an old idea relatively in the context of postmodern thoughts ruling the character of all young and old) originally a strategy for selfdiscipline.

One challenge the poetry of Vanavil K Ravi poses for his readers is that his readers to enjoy the poems, have to familiarise themselves with the poetry and drama of English literature from Shakespeare to W. H. Davis, and the poems of Bharathiar (for instance “Let It Be A Forest Fire). Of course, independent of the background, the poems can be understood and appreciated. But, the real beauty of his poetry which lies in its echoes and differences can be felt and enjoyed.

A poet’s imagination cannot be easily mapped out by any critic. “Poetry is far too grand.” (My Cup of Music). The poet alone can be a better critic (which can also be doubted, as poetry originates from the unconscious many a time). Any attempt in the direction of a kind of genetic study of poetry will be just futile. However, the attempt will sure result in a rewarding experience and the reader will persistently continue his or her search in poetry for the truth, the whole truth and nothing but the truth.



# **A Psychoanalytical reading of Vanavil K. Ravi's 'A Spark, A Petal'**



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## **Abstract**

Vanavil K Ravi's A Spark, A Petal is a collection of eighty-two poems written over the years. In spite of being a Tamil poet, Ravi in this collection had effectively used English to express his creativity with various themes. In one of his poems he writes as: "In the maze of my mind I see a rat/ Running here and there" (69) which shows the mental hindrance in the paths from his lower beginning to present as a successful poet. This research paper tends to psychologically analyze the poems of Ravi and bring out the traces of his obsessions or repressed thoughts which are repeated in many of his poems.

**KEYWORDS:** Creativity, Hindrance, Obsession, Traces, Repeated

In the preface to the poem "I Repeat", the poet mentions about his wife's remark on his poems as: "Yesterday Shobana made a statement: "The more you write, the more repetitive you tend to become". (88) Generally, repetition in poetry is repeating words, phrases, lines, or

stanzas to emphasize a feeling or idea, create rhythm, and/or develop a sense of urgency. But in psychology repetition refers to the compulsion to repeat the obsessed or repressed thoughts or feelings. The poet himself assures in the Poem Rustic in Words that: “Every word in my verse/ Carries a bit of my heart.” (54) The same idea is further mentioned in a poem Flesh and Bones. The poet says: “With faith and vision comes out this verse... I exist in them, in every drop” (60) Hence the repetition of images, comparisons, words and phrases are the outcome of the poet’s own mind. Many of his poems use Birds for general comparisons or as images. In one of his poem The Lazy Moon, he compares the flow of words to the flight of Birds: “All your words flew like Birds” (33)

The passion for Music and his observation on birds making music and he being inspired from it is mentioned in his poem The Song I am yet to sing. He says: “I snatch a tune from birds; /That’s enough to make a song From the rushing words” (103) In Carl Jung’s Depth Psychology, Bird is considered as a symbol which mediate between the physical and spiritual world. The poet’s inner thirst for being spiritual and being with God can be witnessed through this.

The kind of music which the poet personally prefers is Rhapsody which is effusively enthusiastic or ecstatic expression of feeling. In his poem The Rhapsody, he remarks that: “Music makes the viaduct [and]... Help the soul’s release” (81) In the poem A grandpa sings the poet says that his music is composed with happy notes. “My Music has just happy happy notes....” (21) But In Come out of Dreams he says “I just sing nonchalantly” which means in a relaxed or lack of concern or interest or with no enthusiasm. Many of his songs in his musical album “The Bard of Love” are composed melancholic and with haunting tunes. In a poem The Naughty Boy he compares himself with Milton’s famous poem L’ Allegro and Il penseroso and says “ I am not L’ Allegro, Nor Il penseroso” (65)

L’ Allegro refers to happy man and Il penseroso refers to melancholic Man. The poet mentioning that he is neither happy nor melancholic can’t just be taken into consideration. Most of his

poems shows that his life in company of melancholy and that had triggered him to write many poems. This can be understood through psychologically examining his poems and tracing his frequent use of the same image. One such image is the symbol of dove which in his poem *Deep in the Woods of my Heart* he says: “Deep in the woods of my heart there’s a little dove” (56) The word little dove is repeatedly used for comparison or as a image by the poet. In psychology the dove signifies peace, a beginning of a new life, message of love; ease and freedom. The poets cry for want of inner peace, love and purity in soul can be analyzed from his repeated use of dove. In his poem *Let it be a forest fire*, he mentions that “Peace cannot be bargained out” (77)

The next repeated comparison which the poet had used is the image of sun and the moon. Poets who are influenced by the romantic poets generally use the image of sun and moon effectively in their poetry as both are considered a supreme symbol in nature. Ravi being an ardent devotee of Subramaniya Bharati, the greatest among Tamil Renaissance Poets, no wonder, is inspired to write about the sun and the moon. In the poem *Come Out of Dreams*, the poet says that: “You are the sun and I the moon.” (38) In many of his poem’s titles like “Sun is Suddenly Shy” “The Lazy Moon” “The Innocent Moon” the poet uses both these symbols.

In the poem *Sand and Waves*, ice cream melting like a moon is a wonderful image as the cycle of moon from no moon to a full moon and the process of ice cream melting and refrigerating though metaphysical is possible. “I Just woke up from a dream/ In which a cup of ice cream/ O’erflowed and melted like a moon; In a flash, I took a spoon” In Psychology, the moon is compared to lunatic behavior or mental instability. Here in the poet’s case it refers to his melancholic attitude. The same idea between happiness and unhappiness is used through the symbols sun and moon, where Sun (solar) in psychology symbolizes Positive or Happy attitude and Moon (lunar) negative or mental instability.

The other repetitive reference which the poet uses is the image of trees and forest. Some of the poems like *Nature the Teacher*, *Let it be a forest fire*, *The Magic of Time*, *The Dawn has demands*, *This*

Moment use this symbol of nature effectively. The loneliness and his melancholic inhibitions are written in one of his poems.

**In a forest, dense and dark**

**When all alone you walk,**

**Suddenly you hear a distant noise-**

**A flowing brook, a Shriek voice,**

**That's just a wake-up call**

**From the routine dream and all. (107)**

Psychology associates forest to the unconscious mind where there are bundle of mysteries reserve unsolved. It represents femininity in the eyes of a young man who wishes to explore the unknown on one side and as a mother who provides or helps to thrive on the other side. Carl Jung associates trees to the collective unconscious and calls it as a symbol of a vegetative kind of life. This kind of metabolic and reproductive activity in human being apart from exercising the conscious mental or the psychic process is said to be the vegetative kind of life. In one of the poems *Come Out of Your Canopy* the poet asks the readers to: "Hear the morning birds that sing/ The song of hope and love,/ Tune yourself to Nature and Always be this Now!" (73)

The poet also reveals many of his personal characteristics throughout his verses. He says in a poem that "I am the lover who loves everything" (46). He compares love to music and calls it as formless. "Love may take every shape, yet it is formless; Music too is just like that in sorrow or happiness." (61) The reason for his inner melancholy can be analyzed through psychologically reading his poems. In his poem *Amma Amma*, he says: "In my words and in my song...In my heart, veins, arteries Thou art the music my mother" Similarly in a poem *Parting Should Be Brief*, the melancholic feeling of missing his friend is very well expressed as: "Yesterday he was here, Today he vanished into air". In the poem *You and I*, the poet tries to subside his agony by his wish to capture or enter his lovers heart through music. He says: "Let me become my song and enter your

throbs and circulate.” Also the old age need of being connected with family members, friends and likeminded seniors to boost emotional stability and to overcome depression and loneliness are also very well expressed by the poet. In a poem *The Strawberry Girl* written soon after his granddaughter Arundati’s birthday celebration, the poet mentions that: “I see her now and then... Just a hi from her will make my day.” Similarly in the poem *A grandpa sings*, the poet expresses: “I see in them my youth- my Original innocence- I Feel my life is extended, B’yond this mortal fence” (20)

Thus the childhood reminiscence, the missing of his mother, his granddaughters, lover and the loneliness he feels because are projected through his melancholic tunes and poems. He finally says that through music and through silence he tries to displace his repressed thoughts and try to find an inner peace. In the poem *Into thee*, he says: “Where are you my dear friend? I hold this bouquet in my heart, Are you not somewhere there? Please tell me how to send. Muse and music, both my eyes, Melt together in love and blend: A, A grand vision welcomes me/ Into thee, a silent sea.”

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“Where are you my dear friend?  
I hold this bouquet in my heart,  
Are you not somewhere there?  
Please tell me how to send.  
Muse and music, both my eyes,  
Melt together in love and blend  
A grand vision welcomes me  
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