

**The Poetical works of Pattukottai Kalyanasundaram as nothing but a
plea for political liberty, social freedom and human equality
in all respects: A Note**

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An Abstract

This research article at the outset, excellently explores the erudite-national poet. Pattukottai Kalyanasundaram as the poet of uprightness and common man, whose profound poetical works is the way of request made for the political liberty, social freedom and human equality in all respects of the country. Through his poetry it is keenly understood that he had a strong love for his country and humanity and considered as equal to Bharati in Tamil Nadu. Finally, it ends with a factual point, that next to Bharathi, it is Pattukottai Kalyanasundaram stirred the good spirit and feelings of common man in the society that why he is considered as a national poet.

Key words: national, uprightness, political, liberty, social freedom, equality, humanity, good spirit, society.

What is commonly understood and acknowledged by all about Pattukkottai Kalyanasundaram is that he is a poet well-recognized as a poet of the masses, a social reformer, a humanist, a political visionary and a poet-cum-thinker with a Marxian outlook in all respects. Born of poor parents at Sengapaduthankadu, a village in Tanjore district in Tamil Nadu (1930-1959) went to school, got married, begot a child and died before completing his thirtieth year. Born in an educationally and economically most background middle school, he began his career as an agricultural labourer. Even though he tried his hand at more than ten jobs, he was at home only with the poetic composition as a work to his heart's content. No doubt, he emerged as a poet with social commitment and came to be acclaimed as „the people's poet“.

Pattukottai Kalyanasundaram was born with poetry in his blood. His poetic calibre coupled with social awareness and political consciousness went a long way in portraying the plight and predicament of the people, thereby carving out a niche for himself as a poet of recognition and remembrance in the minds and hearts of people all and sundry, especially the lower strata of the society. He is the one endowed with the gift and skill of extracting the very essence of the song of the folk from the common people living very close to him, thereby adopting the language of the people in order to educate and set sympathetic vibrations in them. Nurtured in the philosophical perspectives of Marx and Lenin, he does, no doubt, owe to communism. In his exposure of the social order, and in his revolt against the social set up, he somewhat resembles Shelley and presents in almost in his poetical works very very realistic but harrowing tales of the wails and woes, pains and pangs of the have-nots exploited by the vested interest.

As a stout champion of the working class and a powerful spokesman of the toiling masses, he established himself as a crusader against greedy capitalists, Sham religious heads and power-drunk politicians and heartless administrators. Through poetic creations, he is the one who earnestly brought about an awakening among the masses so as to

prepare them for a struggle, a struggle against all types of injustice, harassment and exploitation at all levels. He is of the opinion that education should be used as a weapon to ameliorate the grievances of the oppressed and the problems and pains of the depressed people in the society. He wants an educated man to ask himself a question for what purpose, he sings aptly thus:

“Vl;by; gbj;jNjhL ,Ue;J tPlhNj
eP Vd; gbj;Njhk; vd;gij kwe;JtPlhNj”

(Pandian 11)

[Oh comrade! Never be with the knowledge
of Palm leaves
Oh! Comrade! never forget
why you have studied]

These meaningful and thought-provoking poetic outbursts will rather undoubtedly make any one educated ponder over the thoughts and the very purpose of education. The distinguishing feature of communism is nothing but the abolition of bourgeois society. The poet himself in his early days got very much influenced by the profound and the deep-rooted thoughts and ideologies of Marx and Lenin. To explain and prove his political ideology, he sang as:

“vq;Nf cz;ik vd; ehNI
VNdh nkSDK; nrhy; ehNI
Nkyhd nry;tk; tPzhfyhkh
tPohky; kPshNah” (Makkal Kavignar Padalkal 29)

[Oh! my country! Where is the truth?
Oh country! Tell me, why are you silent?
Can the wonderful wealth be wasted?
Ye come up without falling down]

The poet becomes almost a moralist giving instructions through his poems even to children who are “potential geniuses. Everybody seems to believe in children’s native ability, since it was long ago noticed that the younger the age group, the more frequently bright and gifted individuals among

them” (Pekelis 4). As a poet of moral instruction to children, he sings rather rightly:

“jpUlhNj ghg;gh jpUlhNj
tWik epiyf;Fg; gae;J tPlhNj
jpWik ,Uf;F kwe;JtPlhNj” (281)
[Oh Child! Don’t steal; never steal
Never be scared of the poverty.
Never forget potentiality within you]

According to Kalyana Sundaram, poverty and difficulties are the natural phenomena in this human world, but they should not allowed to stand as the barrier or hindrance to the progressing life of a child. As a moral poet, he advises the child, however poor he is, not to be afraid of the tyranny of the poverty and not to lose his common sense and boldness for the real talent, in him, in the form of hard work, will no doubt raise him to great heights in life. This particular poem by the poet indeed serves as the best morale booster for the entire society of children.

His angry outburst against economic injustice made him out and out opt for socialism poetical creations, he has been projected not only as a great poet but also a great social thinker and reformer who has used cinema as his via media for teaching the masses the need for the social awareness so as to bring to light the atrocities of the haves on the have-nots. He things thus:

“fw;wth; neQ;rf; fUj;jpdpNy
xw;Wik nfHz;Ly
rhZ;bLNthk;
ntl;Lk; \$h;thspidf;
fhI;bLNthk; ehl;by;
Ntjid nra;Nthdh
thI;bLNthk;” (P 34)

[Oh comrade! we with the knowledge of
the educated shall rule the world in unity
we shall show the sharpened dagger

we shall fry the cruel in the country].

Very often did he observe the dominance and repressive measures of the capitalist sections, especially over the oppressed classes or poor masses. His poetic lines attesting to this fact are working quoting here:

“tuk;G kPwp itj;j iffs;
kf;fs; fOj;ij nehpf;FJ” (P 39)

[The powerful hands which
violated the boundary

Press the necks of the people]

Human power is always found to be a powerful tool for any action. No doubt, the immense and enormous potentiality is latent in man. To prove this, he sings thus:

“re;jpuidj; njhl;ljpg;W
kdpj rf;jp
rhpj;jpuj;ij kPwpaJ
kdpj rf;jp
kdpj rf;jp Nrhtpaj;jpd;
kdpj rf;jp”

[Human strength touched the moon now

Human strength went beyond the History

That is human strength, the Soviet
human strength].

According to Kalyanasundaram, in the case-ridden society, the socially superior people would no longer allow the depressed sect or the poor masses either security or opportunity in politics. That attitude of the so-called upper caste people made the poet create an urge in them to assign themselves to the noble task of unifying all together and stir political awareness in all as:

“VNuhl;Lk; Vio ,jak;
FKwpdhy;
Nghuhl;INk vONk
GtpapNy (69).

[If the ploughing poor gets heart-burning,
there will arise a great
agitation on earth]

These times give actually the world a strict warning that the interest and welfare of the poor and depressed classes should be safeguarded well. Out and out acting and writing as the greatest savior of the working class, he wrote and fought against such byproducts of the bourgeois as untouchability, unapproachability etc. K.Sembian points out;

“It is Kalyanasundaram, who with spontaneity
of his poetic outburst, brought to the whole
world particularly tyranny and the hardship
undergone by the depressed classes. He in this
manner has very closely followed the foot step
of Bharati” (P 12)

Truly speaking, the poet felt a great necessity or urge for reforming the working class so as to effect a purging of foul customs and practices. Of course, he welcomed a great social change for the betterment of the working class and the poor at all levels possible.

It can be said that the poetry of Kalyanasundaram had very deeply crept into the hearts of all the Tamilians. In his opinion, political liberty, equality and fraternity should fall in tune with social liberty, equality and fraternity. The primary and immediate objective of his poetic outbursts was the attainment of freedom on the social plane. His thoughtful cry is expressed in these following lines:

“ey;y nghOijnay;yhk; J}q;fp nflj;jth;fs;
ehl;ilf; nflj;jld; jhDq;nfl;lhh;”

(MKPK 279)

[Those who spoiled the good times
through slumber, not only spoiled
the nation but even themselves].

As a matter of fact, the working class under the leadership of Lenin, very greatly contributed to the uplifting of the oppressed classes in Russia and its social activities are said to have got allied to those of Subash Chandra Bose in India. The intellectual and poetic attainments of Kalyanasundaram got admirable recognition in the higher circles of literary men and the party intellectuals. The excellent poetry of a pre-eminent genius for alleviating the ills and grievances of a community received special attention of the Government and the common people than the fire-spitting speeches of the revolutionaries of the day. He declared that the low but sure responsiveness of the most enlightened of the lower strata of the society was the primary cause for making any fundamental reform successful:

“vOjpg;gbr;rp mwpahjtd; jhd;
cOJ xsr;rp NrhW NghLwhd;
vy;yhk; gbr;rtd; VNjNjh Ngrp
ey;yh ehl;il \$WNghLfpwhd;” (59)

[He who know neither study nor writing
after tilling and working in lands
giving us food

The man who is the master of all, divides
Well the nation into groups through his

Obscure talks]

Truly speaking, the man, his personality changes and develops as a result of changes in his immediate social environment and society as a whole. However, human personality is not only the product but also the subject of social relation. In the words of Engels, Marx “Just as society itself products man as a man, so is society produced by him” (P 10).

To conclude, through his highly revolutionary poetic outpourings, Pattukottai Kalyanasundaram wakes an earnest appeal to all the human beings to give up war and to have a peaceful and casteless life in the society. Just as Rousseau, in France thousand fraternity, equality, magnanimity, Kalyanasundaram also gives a warning to the dominant classes and the reluctant government to mend their ways and change the

mixims of rule, last there should be breaking up of violent revolution. Thus, the poet of common man, Kalyanasundaram has been very conscious of the fact that he is strait in uprightness and strong in love for his country and humanity as equal to Bharati in Tamil Nadu. There is no equal at all after the death of Bharati to stir the spirit and feelings of the common man in the society except Pattukottai Kalyana Sundaram as a national poet.

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