

## BLEND OF NATURE AND CULTURE : POETIC EXPRESSIONS OF CENARE

**Dr. K. Jyotsna Prabha**

*Associate Professor*

*AKLR oriental College, Nallakunta, Hyderabad*

### ABSTRACT

*A Poetic genicous who embarked upon nature, culture, Social disharmony and economic upheaval as subjective Considerations and rose to bid the highest literary award of the Country, the Jnanpeet award, is professor C. Narayana Reddy (Popularly Known as Cenare). These expressions made a long-lasting impression on many a scholar and layman with a Parallel vigour and vitality that carries the Social and Cultural Value orientation. The popular Poet C. Narayana Reddy (Cenare) made an indelible mark on the history of vernacular literatures in India with his everlasting magnum opus, "Vishwambhara". This paper analyses both the substantive and procedural notations of the poet's vivid works to establish the multidimensional scholarship of the Poet.*

Acharya C. Narayana Reddy has published about seventy-four different books as his breath of poetry. From time to time, they have a new perspective of making new experiments in poetic form, object and feeling<sup>1</sup>. They wrote many poems, dramas, long poems and kathakavyas. He has written many works not only in poetry but also in poetry. Many experiments were done in singing. "I am a new singer Sumi" declared. It was his poetry that made Sinare a special poet and famous. My aim is to examine the various processes of poetry in Kavya. The purpose of this research is to explain innovation in both object and sense. I have divided this research into six chapters.

1. Sinare Gaya Kavita Prasthanam: In the first chapter, Sinare's life, education, I have explained job-positions, writing, titles awards, personality, poetry philosophy. I have indicated the table of poems written by them. I discussed Geyam, Modern Geyam, development of lyrical poetry in Telugu, Sinare's writing background. I have briefly introduced about their poems chronologically. From 1952 to 1979, I have analyzed Sinare's poetry by dividing it into five chapters according to the process. They are Khandakavya, Muktakavya, Natikam, Dulongkavya, Kathakavya. I have shown through the table how a short stanza gradually expands into a poem.

2. Khanda Kavyas: 'Waterfall', 'Honey Songs', 'Sinare Gitalu', 'Narayana Reddy' A variety of objects can be seen in poetry volumes like 'Geyas', 'Akshara Gavakshala' and 'Maroharivillu'. Even in the descriptions of nature, Narayana Reddy describes the feelings of equality in a new way. The poet not only reacts to the contemporary situation but also suggests solutions. Devotion to nation, love for language and culture innovatively

Symbols can be any number of marigolds, lilies, moon, buds, vines, seasons, sculptures, stars, stars. The object may be romance. But in all of them, what is invisible like a thread with beads, even if it describes equality, humanity and Sankranti celebrations, what is desired there is the message of sharing the warmth of the warmth of the man-to-man<sup>2</sup>. It was a sermon warning the human society that peace has been burned and the machine has taken over. Adaptable but beautiful, preached innovation, practical love and spirituality. Although the voices sound different, Sinare's voice is the same, it is universal human well-being, gradual maturity and maturity is seen from the unsmiling flower to the human machine. Sinare Gayanatika's process moves from 'mugdha' love towards embodied humanism towards divinity. Works mirroring Anandopadesa.. 5. Long poems: Vishva Geethi, Swapnabhangam, Bhumika are in this category, human life is better than imagination - human life is dualistic like hardship, happiness, light and shadows. In these poems there is an exhortation to move forward with constant awareness and optimistic outlook. These are innovations in object, form and sense. The sense of community and the well-being of all human beings are in the universe. The poet invents a peaceful world seeking peace-loving humanism. Respect for marital love is expressed in the dream.

One should look at the ups and downs, hopes and disappointments of man with equanimity. Never retreat, always progress. Practice awareness. Patience, peace and forgiveness should be cultivated. Follow the path of non-violence. We should strive for the welfare of the nation with the goal of integration. Poetic, scientific, artistic development and scientific knowledge should be used for the welfare of the people<sup>3</sup>. One should move forward as a task-oriented person. Bhumika is a humanistic exhortation to love man as man

C.Na.Re. Poetry is materialistic expressed. In these poems, the desire to build a society is prevalent. Patriots and leaders who served the country and society; Poets and reformers are praised. Not only the development of the society, but also the welfare of the human being in the world, he has published many verses. Man is the leader in all their poems. That man loved literature and culture. He who helps fellow man. Ever dynamic and progressive..

'Jagajjnanali' is one family for this human being. What he preaches is humanity.

Which caste belongs to Vennela? Temmera and Letti belong to the genus? Such is humanity, truth is the highest of all. He thinks that. Thus, in all their khanda kavyas, each song is unique. In the object, the novelty is filled and retained. These are analyzed in five categories namely Nature Patriotism, Telugu Culture, Progress and Individual Appreciation.

3. Geyamuktakala: A special song composed by Narayana Reddy as a centenary process.

This is the process. In these muktakalas, there is adhikshepa, vishura, sarcasm, exhortation, witticism, everything. All in all, this is humanism. Philosophically, what qualities should be left behind, what qualities should be adopted, and what kind of heart should be cultivated in order to become a great man<sup>4</sup>. These include sayings.

A person does not get completeness through education alone, education without culture, flower without aura,

With beautiful illustrations, similes and images, this open poem is the definition of modernity. Any muktak has acquired the same distinction. Although there is no narrative formula, 'man-humanity' is freely reflected in this muktaka kavyam. This poem is a new experiment. One should walk forward with optimism and self-confidence while looking at the joys and sorrows equally.

## FOOT NOTES

- 1) Nayani Krishna Kumari, “Telugu Janapada Geya Gadhalu”, Telugu Academy, 1990.
- 2) Mikkilineni Radhakrishna Murthy, “Telugu Vari Janapada Kalarupalu” Telugu University, Hyderabad 1992.
- 3) Rama Raju, B. Krishna Kumari Nayani, “Janapada Geyalu Sanghika Charitra” Andhra Pradesh Sahitya Academy, 1995.
- 4) Sundaram RVS, “Andhrulu Janapada Vignanam”, Andhra Pradesh Sahitya Academy, Hyderabad 1983.