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The Songs Of Kabir



Synopsis

Rabindranath Tagore, Nobel Laureate, was born on 7th May 1861 and was died in 194. He was renowned poet, playwright, and novelist of the modern India. He was a Bengali Author who reshaped Bengali Literature and Music. He Penned â €Gitanjaliâ €™, which is deeply sensitive, fresh and beautiful verse, after which he acclaimed the title â €Nobel Laureateâ €™. He was the first non-European to get â €Nobel Prizeâ €™ in Literature in 1913. He started poetry writing from his early age of eight years and published his first poetry collection under the name â œSun Lion â œ(â €Bhanushingho). Later he wrote his first dramas and short stories in 1877. He founded the â €Visva-Bharati Universityâ €™. Gitanjali (Song Offerings), Gora (Fair-Faced), and Ghare-Baire (The Home and the World) are his best-known works. His verse, short stories, and novels were acclaimed for their lyricism, colloquialism, naturalism, and contemplation. Tagore has written two national anthems - â €India's Jana Gana Manaâ €™ and â €Bangladesh's Amar Shonar Banglaâ €™. India's Jana Gana Manaâ €™ was adopted as Indiaâ €™s national Anthem after Independence from British, and Bangladesh adopted â €Bangladesh's Amar Shonar Banglaâ €™ as National Anthem in 1971.

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Customer Reviews

I downloaded this free Kindle edition with some trepidation, expecting what I paid...nothing. Instead, as I became fascinated with Evelyn Underhill's erudite and detailed introduction to this edition, translated by the Nobel Laureate Rabindranath Tagore, I realised I'd stumbled on a gem. The

introduction is essential to gaining a deeper understanding of the lyrical, mystical poems that follow. Reading it again after one has read the SONGS OF KABIR deepens both the enjoyment of the introduction itself and the songs. But it's in the ecstasy of Kabir's spiritual experiences as he struggles to share his transcendent experience of the Divine that make this book so excellent. As do the Psalms of King David, Kabir's works range across human emotions, from the depths of despair to the heights of an overwhelming love. Kabir's faith and love of a Divine Being he experienced personally, in his ordinary life as a weaver, could not be boxed by traditional religions, and his impatience with rituals and rules that increase the distance between man and the Divine is clear ("...The Kazi is searching the words of the Koran, and instructing others: but if his heart be not steeped in that love, what does it avail, though he be a teacher of men? The Yogi dyes his garments with red: but if he knows naught of that colour of love, what does it avail though his garments be tinted?..." [Poem LIV]) The real heart of these poems - what speaks most clearly to the reader across the centuries - is Kabir's passion and adoration of the Divine Presence in his daily life. Not for this mystic the lonely mountaintop and isolation from the real world.

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