A deep rooted Indian sensibility coupled with an analytical intellect, sharpened by a long sojourn in the West are the outstanding features in Attipat Krishnaswami Ramanujan’s poetry. A.K. Ramanujan, born in Mysore, India in 1929, came to the U.S. in 1959, where he remained until his death in Chicago on July 13, 1993. Not only was Ramanujan a transnational figure, but he was also a trans-disciplinary scholar, working as a poet, translator, linguist, and folklorist. Though he spent a considerable part of life in a foreign country, he did not split his connections with his native Indian tradition, feelings and ethos. His expatriate sensibility provided him a chance to portray his experiences in India and America in an objective and accurate way. He carved a niche for himself both in the field of translation and in the realm of poetry.

As the subject of the research work is the “Representation of Deities in Attipat Krishnaswami Ramanujan’s poetry”, so the various aspects related to deities, their existence in the Indian society and the beliefs related to them have been studied. Ramanujan made great efforts to highlight the multilingual and multicultural aspects of India. A.K. Ramanujan recalls the varied experiences and anecdotes of his youth with a renewed sense of analysis. He cherishes his memories but analyzes them assuming the role of a detached observer. The poet reveals the beliefs and traditional rites and rituals of the people in India and thus both aspect i.e. deities and nature occur in his poems naturally. The poems have the description of natural objects such as trees, animals and rivers etc. which are related to Hindu gods and goddesses in one way or the other or have been associated with the deities due to their mythical and religious significance by the people in India. The poet is not actually concerned with the mythical or traditional beliefs of the people of India, but while talking about the phenomena, several things come into discussion along with the man because there is not a single thing which do not affect the man or remained untouched by the man.
The poet and gives ample importance to the Peepul tree in his poem “Shadows”. The study of the poem suggests the attitude which the people have in India especially towards the rites, rituals, traditions and customs. The poet talks about the disbelief of the people and the poet takes this rite as malpractice which is being followed blindly. The poem is “Ecology” in his third anthology entitled Second Sight 1986, which depicts how a woman who is deeply attached to the Champak trees opposes the cutting of the tree. The son mentioned here, is the poet himself and in this poem he recalls his mother. She chides her son who due to extreme love and care for his mother decides to cut down the trees because the intense fragrance of the yellow pollen of the Champak trees causes an acute headache to his mother. Here the poet shows how the people possess intense love and do care for the things which have their place in their rituals, rites, traditions as well as in their daily practice of life, though the things are natural objects.

The poet has different ideas when he depicts the natural objects and attaches them with the deities in one way or the other. The aspect of the representation of the gods and goddesses occur every now and then in Ramanujan’s poetry though it does not happen knowingly but whenever he reminds his native country, India, it’s essential elements such as the religious beliefs and traditions, rites, rituals come in his poems naturally. A.K. Ramanujan also describes the worship and reverence of the animals including serpents in India, as they are considered to be the symbol and ornament of Lord Shiva. Even the festival Naag Panchami is celebrated to show the dedication and reverence to them. And the poet also gives instance of this festival in his poem “Snakes”. Ramanujan’s “Snakes” points out the touching truth, the truth of insensibility and Indifferences of the modern society. The poor do not hesitate to face danger. No doubt, snake-charmers take any risk only to stub out the starvation of the family by providing entertainment or pastime to the rich. The river mentioned in the poem entitled “A River” is
"Vaikai" in Madurai in Tamilnadu, South India. The poem ironically asserts that only the flooded river is found by the old and new poets to be poetic. But in real life this flooded river washes away a couple of cows, one pregnant woman expecting identical twins and several other things. And it is callously ignored in the realm of art. The poet in the poem entitled "Zoo Gardens Revisited" pleads to god to defend and save the animals and he describes the various incarnation of the god who take birth in the form of animals himself.

Further the objective of the research study is to describe the "Infinite in the form of Finite" in Attipat Krishnaswami Ramanujan’s poetry. The poems that describe the incarnations of god, are the Mythological poems entitled Mythologies 1, Mythologies 2 and Mythologies 3. The manifestations of lord Vishnu is depicted in the first two mythological poems. He is supposed to be incarnated from time to time for the demolition of the evils and irreligion in the world. The third poem entitled "Mythologies 3" reveals another mythical story that is of another devotee but her veneration is presented to Lord Shiva. In a humorous vein the poet describes how a newly wedded bride shows to be indifferent to a physical relationship with her husband. The poem is significant enough from various points of views.

The poem entitled "Prayers to Lord Murugan" shows the great devotion of the poet towards Lord Murugan who is an ancient Dravidian lord of war, youth, beauty joy and love. The poet laments over the present manner of prayers and laments over the loss of ancient ritualistic practices which were performed at the altar of god. The timely obviousness of Ramanujan’s dig at the modern man’s irresponsible withdrawal from the spiritual centre is really captivating. The myth of Lord Vishnu who assumed the shape of "the Dark one" i.e., the Vaman God-who appeared before King Moradhiavaj as a dwarf-beggar to test the latter’s world renowned generosity and charitable nature and who demanded of the King just three steps of earth. The
deities in the form of idols reside in the temples and are venerated in a very auspicious way but they do not play any kind of active role in helping the have-nots and in removing their poverty. According to the poet the role of deities is thus negligible in the society and the veneration of them is futile. Idolatry is nothing but the disbelief of the people who consider that the gods and goddesses reside on the earth, see the miseries of the people, listen to their prayers but such things do not possess any importance in real and the people satisfy their belief in the existence of the deities only. The poet mocks at the goddess of dance named Minakshi who though exists in the temple but does not do anything to remove the miseries of the lepers of Madurai.

Thus the present research work accomplishes the objective of representation of the deities in Attipat Krishnaswami Ramanujan’s poetry in a significant manner comprising almost all the attitudes of the poet. The relevance and importance of the research study lies in the fact of presenting the attitude of a learned person. In the present times what a person thinks about the rituals, rites and the gods and goddesses of his own native land which have their association with them and to perceive the attitude of a modern man towards his own rites, rituals and customs, the present research work i.e., “Representation of Deities in Attipat Krishnaswami Ramanujan’s poetry” is indeed helpful. The poet is, no doubt, a victim of cultural ambivalence and personal dilemma, but he is an invaluable asset to us. It is gratifying to note that he has not naturalized the Western themes and traditions so much as the Indian ones. Thus it can be very aptly said that Ramanujan’s poetry reveals his firm faith in his religion and its several other aspects apart from his rationality and modernism. Study of Man in the context of religion, culture, tradition and society dominated his poetry. In brief, Indian deities, playing an important part in the life of a common man constitute one of the major themes of Ramanujan’s poetry, worth explored.