



INDIAN SCHOOL AL WADI AL KABIR
DEPARTMENT OF ENGLISH

Class: IX	QUESTION BANK (2026-2027)	SUBJECT: ENGLISH
	TOPIC: Bharat Our Land	

ABOUT THE POET

Subramania Bharati (1882–1921), popularly known as Bharatiyar, was a celebrated Tamil poet, journalist, and freedom fighter from Tamil Nadu. He wrote powerful poems that inspired people during India's independence movement. His works celebrate patriotism, spiritual wisdom, social equality, and national pride. The poem 'Bharat Our Land' is translated from his original Tamil composition.

SUMMARY

The poem 'Bharat Our Land' by Subramania Bharati is a passionate patriotic tribute to India (Bharat). The poem is structured in three stanzas, in which the first and last end with the refrain 'she's peerless, let's praise her!'

In the first stanza, the poet celebrates India's natural and spiritual treasures. He praises the mighty Himavant (the Himalayas), declaring it unmatched anywhere on earth. He glorifies the sacred River Ganga, calling her generous and graceful beyond compare. He honours the Upanishads as the greatest scriptures in the world. He describes India as a 'sunny golden land' and repeats the refrain urging all to praise her.

In the second stanza, the poet highlights India's human heritage. He mentions gallant warriors who protected the land with their bravery and sacred sages whose spiritual teachings have sanctified it for centuries. He celebrates the divine music of the land and declares that all auspicious things are found here.

In the third stanza, the poet focuses on India's spiritual depth. He speaks of Brahma-knowledge that has taken root in this land, and of the Buddha, who preached his dharma (teachings of righteousness) here. He concludes by reminding readers that Bharat is a land of ancient and glorious heritage, once again calling it peerless and worthy of eternal praise.

THEME

The central theme of the poem is patriotism and national pride. The poet celebrates India's natural grandeur, spiritual heritage, cultural richness, and ancient history. A secondary theme is the idea that India's glory is collective — it belongs to all its people equally, as captured by the repeated use of 'ours' and 'let's.' The poem also serves as a call to action, urging every citizen to honour and praise their motherland.

LITERARY DEVICES:

Personification — India is referred to throughout as "*she*" and "*her*," giving the nation the identity of a woman/mother. The Ganga is called "*generous*," a human quality.

Refrain — "*She's peerless, let's praise her!*" repeats at the end of each stanza, creating unity and emotional intensity.

Imagery — "*The mighty Himavant,*" "*the generous Ganga,*" "*this sunny golden land*" create vivid visual pictures.

Anaphora — "*The mighty... is ours / The generous... is ours / The sacred... is ours*" — the repetition of the structure at the start of successive lines.

Allusion — References to the Upanishads, Brahma-knowledge, and the Buddha are indirect allusions to India's philosophical and spiritual history.

Hyperbole — "*There's no equal anywhere on earth*" is an intentional exaggeration to stress India's greatness.

Metaphor — India is called "*this sunny golden land,*" metaphorically suggesting warmth, prosperity, and spiritual brightness.

Ode — The poem as a whole is an ode — a formal, elevated expression of admiration for a subject (here, Bharat).

MULTIPLE CHOICE QUESTIONS

1. The poet's opening invocation of a specific mountain range in 'Bharat Our Land' is a deliberate artistic choice. Which range does he name, and what does this selection suggest about his deeper intent?

- A. The Vindhya Range — to highlight central India's geographical importance
- B. The Himavant (Himalayas) — to evoke grandeur and anchor India's identity in a timeless landmark
- C. The Western Ghats — to celebrate biodiversity and coastal culture
- D. The Aravalli Range — to honour the oldest geological formation in India

Ans: B

2. The poet describes the River Ganga using specific adjectives. What inference can a reader draw about the poet's view of India's natural resources?

- A. They are fierce and must be tamed for progress
- B. They are silent and spiritually withdrawn from human life
- C. They are generous and graceful, sustaining both the land and its people
- D. They are ancient relics that belong to a forgotten era

Ans: C

3. The poet refers to the 'Upanishads' in the poem. What does this reference reveal about the kind of greatness the poet wishes to celebrate?

- A. Military greatness, shown through ancient battle chronicles
- B. Intellectual and spiritual greatness, rooted in sacred and unmatched wisdom
- C. Cultural greatness, expressed through folk tales passed down orally
- D. Artistic greatness, preserved in the songs composed by wandering sages

Ans: B

4. A reader encounters the phrase 'sunny golden land' in the poem. Which competency best helps interpret what the poet means by this phrase?

- A. Recognising it as a literal description of Rajasthan's desert landscape
- B. Identifying it as a reference to the agricultural abundance of Punjab's wheat fields
- C. Connecting it to the tropical coastline and sunshine of Kerala
- D. Understanding it as a metaphorical celebration of India as a whole — radiant, warm, and rich

Ans: D

5. The refrain 'she's peerless, let's praise her!' recurs throughout the poem. Analyse the effect this repetition has on the reader.

- A. It creates a reflective and melancholic mood, suggesting loss
- B. It builds a chant-like rhythm that unites readers in a shared sense of collective pride
- C. It signals the poet's hesitation about whether India's greatness can truly be praised
- D. It adds complexity to the poem, making it challenging to interpret

Ans: B

6. The poem references a historical figure who preached dhamma in India. What is the poet's likely purpose in including this reference?

- A. To recognise India as the birthplace of a universal moral philosophy, as taught by Buddha
- B. To honour the poet's own philosophical contributions to Indian thought
- C. To celebrate India's military leadership and conquests
- D. To compare Shankaracharya's teachings with those of later reformers

Ans: A

7. A literary critic analyses the structure, tone, and purpose of 'Bharat Our Land.' Which poetic form does the poem most closely resemble, and why?

- A. A sonnet — because it follows a strict 14-line rhyme scheme exploring personal emotion
- B. A ballad — because it narrates a dramatic story with dialogue and repeated refrains
- C. An ode — because it is an elaborate lyric that praises and exalts a subject (India) with deep admiration
- D. A limerick — because it uses humour and a light, bouncy rhythm to make a point

Ans: C

8. In the second stanza, warriors are described with a particular adjective. What does the poet's word choice reveal about his attitude towards India's martial heritage?

- A. He views warriors as gallant — admirable and heroic figures worthy of celebration
- B. He presents them as defeated and forgotten, cautioning against glorifying war
- C. He condemns their violence and cruelty as a dark chapter in India's history
- D. He treats them as ordinary soldiers, no more significant than common citizens

Ans: A

ASSERTION – REASON QUESTIONS

Instructions:

- (A) Both Assertion and Reason are true, and Reason is the correct explanation of Assertion.
- (B) Both Assertion and Reason are true, but Reason is not the correct explanation of Assertion.
- (C) Assertion is true, but Reason is false.
- (D) Assertion is false, but Reason is true.

9. Assertion: Subramania Bharati uses the word 'ours' repeatedly in the poem.

Reason: He wants to create a sense of collective ownership and shared national pride among all Indians.

Ans: A

10. Assertion: The Himavant is described as having no equal anywhere on earth.

Reason: The Himalayan range is indeed the tallest mountain system in the world.

Ans: B

11. Assertion: The poem can be classified as an ode.

Reason: An ode is a form of poetry that uses formal, elevated language to express admiration for a subject.

Ans: A

12. Assertion: The refrain 'she's peerless, let's praise her!' appears at the end of every stanza.

Reason: Refrains are used in poetry to break the rhythm and create confusion.

Ans: C

13. Assertion: The poem connects both nature and spirituality as aspects of India's greatness.

Reason: The poet mentions the Himavant and Ganga (nature) alongside the Upanishads, sages, and the Buddha (spirituality).

Ans: A

14. Assertion: Subramania Bharati was indifferent to India's independence movement.

Reason: His poem 'Bharat Our Land' expresses deep patriotic feelings and love for the motherland.

Ans: D

FILL IN THE BLANKS / COMPLETION QUESTIONS

15. India is described metaphorically as 'this _____ land.'

Ans: sunny golden

16. The phrase 'hoary antiquity' means _____.

Ans: ancient times / very old age

SHORT ANSWER QUESTIONS (30–40 words each)

1. How does the poet describe the Himavant in the poem? What does this description suggest about India?

Ans. The poet calls the Himavant 'mighty' and declares that it has no equal anywhere on earth. This description suggests that India's natural grandeur is unmatched, establishing the country's supremacy from the very first lines of the poem.

2. Why does the poet use the word 'generous' to describe the Ganga? What human quality does this attribute give to the river?

Ans. The word 'generous' gives the Ganga a human quality, suggesting the river nourishes and gives abundantly, like a caring mother. This personification elevates the Ganga from a physical river to a spiritual and nurturing presence in Indian civilization.

3. What is the significance of the refrain 'she's peerless, let's praise her!?' How does it contribute to the poem's effect?

Ans. The refrain acts as a rallying cry, inviting readers to collectively celebrate India. Its repetition reinforces the central message of patriotism and gives the poem a chant-like, hymn-like rhythm, making it both memorable and emotionally powerful.

4. What role do the warriors and sages play in the poem? How do they represent India's heritage?

Ans. Warriors represent India's bravery and courage in protecting the land, while sages represent spiritual wisdom that has sanctified it. Together, they embody two pillars of India's greatness — strength and knowledge — forming a complete cultural identity

5. How does the poet connect India's identity to its spiritual traditions in the third stanza?

Ans. In the third stanza, the poet mentions Brahma-knowledge and Buddha's dhamma — two profound traditions rooted in India. By doing so, he positions India as a global centre of spiritual thought, reinforcing the idea that its greatness is philosophical and timeless.

LONG ANSWER QUESTIONS

1. 'Bharat Our Land' is more than a patriotic poem — it is a celebration of India's complete identity. Discuss with reference to the poem's treatment of nature, culture, and spirituality.

Ans. Subramania Bharati's poem celebrates India across three dimensions: nature, culture, and spirituality, each given equal importance. Naturally, he highlights the Himavant and the Ganga — two iconic symbols of India's geographical identity that inspire awe with their unmatched scale and beauty. Culturally, the poem mentions gallant warriors and sacred sages, recognising that India's human story is one of bravery and wisdom in equal measure. The 'divinest music' reflects India's rich artistic tradition. Spiritually, the Upanishads, Brahma-knowledge, and the Buddha's dhamma position India as the birthplace of world-changing philosophical and ethical ideas. The recurring refrain 'she's peerless, let's praise her!' ties all these dimensions together, creating a holistic portrait of a civilisation that is extraordinary in every dimension. The poem thus argues that India's greatness is not one-dimensional but a remarkable convergence of the physical, human, and divine.

2. How does Subramania Bharati use poetic devices such as personification, imagery, and refrain to create an emotionally powerful tribute to India in this poem?

Ans. Bharati uses personification by referring to India consistently as 'she' — making the motherland a woman who is loved, admired, and worthy of reverence. The Ganga is called 'generous,' a deeply human trait, suggesting the river gives without expectation, much like a mother nourishes her children. Imagery is vivid throughout: 'the mighty Himavant' creates a towering visual of strength, while 'this sunny golden land' evokes warmth, prosperity, and hope. The refrain 'she's peerless, let's praise her!' is the poem's most powerful device — its repetition creates a chant-like rhythm that builds emotion cumulatively. Each time it appears, the call to celebrate India feels more urgent and inclusive. Together, these devices transform a list of facts about India into a moving emotional experience, making readers feel proud and connected to their homeland.

3. 'The poem uses the word "ours" to create a sense of collective national identity.' Elaborate on this statement with textual evidence from the poem.

Ans. The repetition of 'ours' — 'the mighty Himavant is ours,' 'the generous Ganga is ours,' 'the sacred Upanishads are ours' — is one of the most deliberate choices in the poem. By attaching every great feature of India to the pronoun 'ours,' the poet asserts collective ownership. This is not a poem about what a king or ruler possesses; it is about what every Indian inherits as a birthright. Similarly, the phrase 'let's praise her!' uses the inclusive 'let's,' inviting every reader into the act of celebration. This collective language dissolves divisions of caste, region, and language, suggesting that India's greatness belongs to all citizens equally. In this way, the poem functions not merely as poetry but as a democratic declaration — a reminder that the nation's glory is a shared treasure that every individual must acknowledge and protect.

4. How does the poet's portrayal of the 'peerless' Himavant challenge the reader to view India's identity on a global scale? Use textual evidence to support your answer.

Ans. The poet's use of the word 'peerless' to describe the Himavant is a deliberate and bold claim — one that challenges the reader to measure India not against its neighbours, but against the entire world. 'Peerless' by definition means *without equal anywhere*, and by applying this to the Himavant, Bharati positions India's greatest geographical symbol as a global benchmark, not merely a national one.

The textual evidence lies in the scale of the assertion itself. The poet does not say the Himavant is India's greatest mountain — he says it has no peer, implying a worldwide comparison has already been made and India has emerged superior. This invites the reader to infer that India's identity cannot be contained within its own borders; its very landscape commands universal recognition.

Furthermore, the Himavant in Indian tradition is not simply a mountain range — it is the abode of gods, the source of sacred rivers, and the threshold between the human and the divine. By evoking this symbol, Bharati layers geographical pride with civilisational and spiritual significance, suggesting that what makes India globally extraordinary is not size alone, but the depth of meaning its landscapes carry.

Thus, the portrayal challenges the reader to abandon a narrow, regional view of India and recognise it as a civilisation whose natural, spiritual, and cultural identity places it at the centre of human heritage — a claim that is both patriotic in feeling and global in its ambition.