

***Khalil Gibran's The Prophet: A Study of Philosophic Profundities* by P. V. LaxmiPrasad, New Delhi: Authorspress, 2021, ISBN: 978-93-90891-50-4, Pp. 100, Price 495/-**

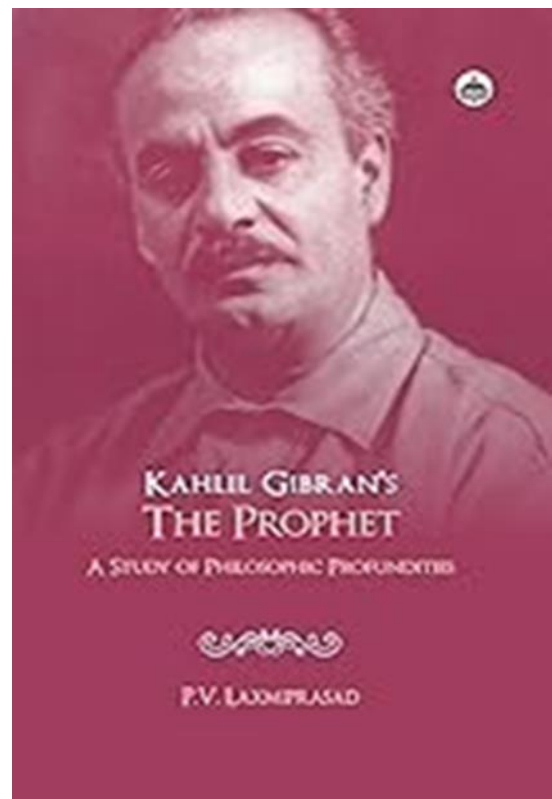
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P. V. LaxmiPrasad provides an interesting insight into the mystical elements of Gibran's "The Prophet". An eminent academician, P. V. LaxmiPrasad in his text titled, "Khalil Gibran's The Prophet: A Study of Philosophic Profundities" offers the academic scholar a rewarding critical study of Gibran's Magnum Opus "The Prophet". The textual study of twenty seven poems of "The Prophet" is a great contribution to the research scholar in the field of literary criticism and Indian writing in English.

The author provides a concise view of the Poet-philosopher in the Preface. LaxmiPrasad's interest in the prose-poems of Khalil Gibran centers on the philosophical and the mystical linkage between

reality (the seen world) and the spiritual (the unseen universe). He also perceives Gibran as a writer close in caliber to William Shakespeare. The kaleidoscopic view of life and its characters support the author's efforts to relate the thematic appropriateness of the "timeless beauties" to the title of the text.

The text is structured into four sections apart from the Preface; the works cited page, the critic's bio-note and the index. The argument in the text centers on the mystical elements as the defining factor of time in both its aspects - eternity and timelessness. Gibran's mystical outlook helps the author thread the twenty seven poems in the four sections of the text. In the first section, "Introduction of the poet- Khalil Gibran", the author has researched extensively on



the " The prophet ". The text provides interesting details of the early, precocious life of Gibran, the biographical analysis is informative in terms of - the education of the artist as the boy, the philosophical lessons of the artist as the son, as the student, as the amateur trainee and as the professional artist. The author provides a deep insight into the possible reasons for Gibran's unique mystical outlook on life - the personal relationships and the professional. The author also ( apart from the bibliographical details) offers a personal analysis of Gibran's development as an artist amidst critical acclaim and criticism. He credits Gibran's literary contribution in the form of - poetry, parables, short stories, political literature, fables and plays.

In the second section titled " Timeless Beauties in The Prophet: Critical Appreciation " , Laxmiprasad weaves the thread of the mystical through the twenty eight texts/ prose poems explicates the variant aspects of life. The prophet's teaching of social wisdom depends upon the reader's journey through the identity of a responsible, society- oriented citizen. The arrival, the sojourn and the departure of the prophet helps the orphalese understand that the answers will also include the "timeless beauties" referred to by the author. Laxmiprasad's makes an interesting analysis of the role of time in the form of concrete recurrence (repetition of "Love" as " Life" lexical items) and of the abstract universal( eternity). The author clarifies the mystical element in the self- preservation of man as the image of God.

In the third section titled" Character s and Settings" in The Prophet" Laxmiprasad relates the confluence of Christian mysticism and Sufism as defining the central character of Gibran's prophet, Almustafa. Almustafa's response to the twenty six questions is the author's effort at the universal message of the mystical. The second central character of Gibran's The Prophet, "God" is qualified by the author as a " personal, willing and compassionate being". The author's view of God as "man's winged self" serves to explicate the mystical link between God as " everyone's need" and God as " the Giver of all". Further, Orphalese as the character and the character of the setting is reinforced by the author in the terms of the narrator's point of view of the departure of Almustafa. The sojourn of the prophet as the author reads it becomes the sojourn of the time provided by God to man in terms of timeless beauties, birth death and eternity. The sojourn between life (measure), and death (measureless) as the author explicates Gibran's mystical outlook includes love; marriage; children; the art of giving; Eating and Drinking; work; joy and sorrow; Houses; clothes; buying and selling, crime and punishment; laws; freedom; reason and passion; pain; self- knowledge; teaching; friendship; talking; time; good and evil; prayer; pleasure; beauty; religion, death and the farewell. The mystical

relationships among life as measurable, death as measureless, eternity as immeasurable reflect the thematic appropriateness of the author's reference to timeless beauties in The Prophet.

In the fourth section, titled " Conclusion ", Laxmiprasad recapitulates and clarifies the ethnic origin of Gibran, the unique vision of the prophet, the variant literary devices, the universal thematic message and the mystical" Philosophical Profundities ". The book is commendable for its academic import and as a unique contribution to the Indian/ International research readership.