

ISSN 0976-8165

The Criterion



The Criterion

An International Journal in English

Bi - Monthly Refereed & Indexed Open Access eJournal

April 2014 Vol. 5, Issue- 2

5th Year of Open Access

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S.C. Dwivedi's *The Mouth of Truth*, Bareilly: Prakash Book Depot, 2014. ISBN-978-81-7977-512-7-pages 72. Rs. 250.00

**Reviewed By:
Ram Avadh Prajapati**

The Mouth of Truth is a collection of poems by Pro. S.C. Dwivedi. He is currently senior professor at University of Allahabad. He is known amongst academicians as poet, philosopher, critic, and philanthropist. He is a bilingual poet. He writes in Hindi and English. He has been awarded Lincoln Award for his work as the first initiator about Abraham Lincoln. He has some honorary doctorate degrees from foreign universities. He has influence of William Shakespeare, William Wordsworth, T.S. Eliot, Robert Frost, Kajuyosi Ikeda, Sumitra Nandan Pant, Surya Kant Tripathi Nirala and other English and Hindi poets in his poetry but his art of writing is his own. He is a man of creativity. There are thirty poems in this collection. Each and every poem of the collection is self-realization of the poet. The collection has been very fantastically organized. The poet has presented his *Indianness* by using Hindi words between the lines. Initial poem of the collection formats the name of the book. Poems are outbursts of inner feelings of the poet. There is originality in the poems of the collection. According to him poetry is a matter of inspiration like electric current.

The universality of poetic imagination is all pervasive in all its poems. The relation of literature and nature is present in the whole of the collection. He talks about the revolution of the sun and other natural objects. He is also mystic like *chayavadi* poets of India. The first poem is title poem of the collection. The title poem discloses the mystic relation of natural aspect with human beings. The poet talks about the sun, the moon stars, natural beauty and other things. The poet accepts the supremacy of the God. The first poem is philanthropic in its spirit. The poet shows his content to be good for every boy. He does not like to pest anybody. Further the poet appears like a man of prophesy and forbids us not to cross the boundary. The first poem presents his bent towards right way of karma. The poem presents itself as an oasis in the modern culture which is full of trouble and anxiety. He suggests us to be bold and a man of diligence because it is the right thing to be alive. The poet suggests us to be like *rishi* who does not possess anything directly but have everything due to his sensibility of non-alignment. The poet talks like Mahatma Buddha and Gandhi ji. For him "violence, pedantry, erudition, and voluptuousness" all are the killing sense and are dimensional attack on soul. He accepts that the path of righteousness is thorny but he it is important for self-realization and positivity. "Change your vision, change your life" is a marvelous line of the collection. Lines from "The Mouth of Truth" present notion of welfare and humanity-

All animate and inanimate things
I love all living beings.
To enjoy truly must renounce
What is mine is more than sufficient
My hut is as good as anybody's bungalow.

(The Mouth of Truth: 1)

He denounces those who have self of materialistic possession. The poem "Darkness Visible" shows how the world has come to the verge of bad sensibility. He tries to present how everybody is trying to do bad for others. The poet chides those who do not take for granted the singularity of the God. He says the world right now is without humanity and identity. He says the world has become hell. The poet talks about tension, pollution, population, corruption, frustration and other deadly diseases which are result of our

demonical doings. He denounces various professionals who are not paying attention for humanity like doctors who prescribe generic medicines and lots patients. His realistic vision goes to those politicians who are dividing the country into “Ramlalla and Allah”. He says how they are using *sam dam dand bhed* to make his leadership supreme. The concept of philanthropy and goodwill has gone into gutter. Now people believe in concept who does will be winner. Right things do not come to our vision like lotus has done marshy soil. The poem “Kalyug” presents anti materialistic ideology of the poet, he denounces globalization which is just for loot, privatization which is for capitalists who do not have proper realization for poor people and for humanity. Life is a collage of interconnected events happenings. He calls the time as “iron age” where hypocrisy is all pervasive. The poet presents very interesting fact in his poem “Three Circles And A Question”. O O O represents the shape of god as omnipresent, omniscient and omnipotent The poet very reasonably queries god about poverty, terrorism, injustice, violence, turmoil in the world. “L.O.C.” presents deep agony of the heart of the poet. L.O.C. which stands for ‘line of control’ has been reinterpreted by the poet reasonably. He tries to rename it as ‘line of death’ by L.O.D. and ‘line of burial’ by L.O.B. reasonably. Poet’s keen eyes have captured the dedicated social well wishing of Dr. Kumari Lila Rani Garg in a poem “Light Of Magh Mela”. The poet presents her as yogi and helping poor and diseased. Dr. Garg has some magical power by which she cures leprosy. The poet has observed the culture of dipping in the holy confluence of the Ganges Yamuna and Saarswati. “My Days In Bangkok” is very interesting poem in this collection. The poem presents his humanistic feelings. In this poem the poet has presented his meeting with Nagarajan and his discourse with him on several burning problems of the world. It shows a meeting of two cultures, language, sensibility, and two outlooks but ultimate purpose was how to save the world from deprecating ideals. According to him poets and writers are not only lover of words but also of world. “All humanity everywhere has the same face” the poem presents the idea and sensibility. This extract from his poem, “My Days in Bangkok” presents his sense of humanism-

Nambudari calls me Jamini
And I call him Shankaracharya
Centuries and seconds are totally merged
And vision of unity, joy and peace dawn upon us.
It is not the clash of arms
Or clash of wills so much
Our ancient blood knows no walls
We both hate walls
And love to pull them down.

(The Mouth of Truth:42)

The poem “Topiwallah” is very thought provoking and liable to be studied under the light goodness of simple living people. How the man selling *topis* was so interested not in his art of *topi* making but in the matters of politics and social issues.

There are autobiographical elements present in the collection. “For Rameash Chandra Dwivedi” is a poem about his own brother who is professor at Delhi University. The poet praises him for his sanctity and sainthood. He talks about his own children and other family members in his poems.

Religion is root of all kinds of happiness according to the poet. He calls us to submit our will and ego in will of God and be happy. Philanthropic sensibility is important for goodness and humanism in our society. These lines from the poem “Indian Poetry” illustrates his religious feelings -

Like pitcher of nectar it contains
Vedic truths, *Upanishadic* messages
The ideals of Rama and Sita,
Mahatma Gandhi, Indira, Nanak and Kabir
Like the holy river of Ganga.
(The Mouth of Truth: 55)

The last poem of the collection is "Hymn to Agni". It is like oasis in this modern desert of senselessness and lack of emotion. The poem is written in ode form. It is full of figurative and literariness. The poet invokes addresses and goddess of fire to chasten hearts of human beings as the Ganges is doing. Further he asks her to dissolve the problem of malice envy lust and from this wonderful human society. He asks for protection and satisfaction for humanity. According to him control of mind, body sense and ambition is very important for peace and goodness on the earth. He has shown good feelings towards *dalits*, (down trodden people) blacks, and the poor.

In short it is a remarkable book for Indian and foreign literary persons who are aware of *Indianness* sensibility and humanitarian feelings in literature. It is kaleidoscopic in nature. It makes a realistic, profitable and delightful reading. There is a sense of fraternity and global brotherhood in these poems. These are expressions of individual ideology but are universal without contention. I rejoice with feelings and goodwill of poems in the collection. There is manifestation of peace, love and goodness in this collection. It shows clear path to us for our state of *shantih*, *shaumyata* and *sadbhawana*. "Are we safe in this globalized village?" is the query of the collection.