CHAPTER–II

S. C. DWIVEDI AS A POET

His Life and Works

S. C. Dwivedi was born on March 29, 1952 at Balia in Uttar Pradesh. His father Shivdatta Dubey was the principal of K. N. K. S. Higher Secondary School, Balia from where S. C. Dwivedi did his matriculation in 1963. His mother Chandravati Dubey was also the principal of a reputed school. In 1967 he graduated from Satish Chand College, Balia, ranking first in the list of successful candidates in B.A. From Mahatma Gandhi Kailash Vidyapith Varanasi, he got Bursary Fellowship while doing M.A. in English and U.G.C. fellowship to write Ph.D. thesis on the poetry of Robert Frost. From 1972 to 1984 he taught English at Allahabad Degree College and after in Allahabad University. He was married to Parabha Devi on June 14, 1975. Religious environment in his home since childhood helped him in shaping his creative vision. He is well-read and well-versed in other languages like Hindi, Sanskrit and Bhojpuri.

S. C. Dwivedi has authored a number of critical books—The Poetry of Robert Frost (with foreword by Prof. Malcom J. Bosse of City University, New York, U.S.A.), Twentieth Century American Poetry (with foreword by Prof. Gokak), A Shaping Delight, Essays in American Literature, Perspective on Nissim Ezekiel, Ek Aur Sabera, a collection of poems in Hindi.
His research papers, reviews and essays have been published in reputed literary journals besides more than two dozen articles in Hindi, English and Sanskrit. He has composed poems in English, Hindi and Bhojpuri. S. C. Dwivedi figures in International Directory of specialists in American Studies, George Washington University, USA. A member of various literary bodies and organizations, S. C. Dwivedi is acclaimed for his creative endeavour. He has attended many international seminars and conferences.

*Epiphanies And Other Poems* is a collection of sixty two poems published in 1996. It is a landmark in Indian English poetry. He has touched various aspects of Indian life with passionate appeal to humanity. A zeal to reform the society is felt in his poems. They fill our heart with deep sense of equality, liberty and fraternity which does not make any distinction between caste, creed, colour, region or country. The poet does not believe in the prejudices of birth and genealogy. Man is a child of eternity and in his heart there shines an inner light. A great contrast between Vidya and Avidya has been revealed in this collection.

His famous “Topiwallah”, a long poem of three hundred eighty lines, is a political and social satire. Opening the poem with ‘Dhotiwala kamayega, topiwala khayega’, the poet directly comes to the point. He talks about the importance of Topi in Indian society and rich dividends topi wearer reaps at its expense. Especially, when adorned by political leader, it becomes a guise to hide the evils like corruption, tyranny, manipulations and other such acts to retain the benefits for
generation. In a simple matter of facts and manners, making use of everyday language often humorous and satiric and underlined with pathos the poet touches various sensitive issues and deep rooted evils.

“21st Century is Burning” is a poem recently published in the journal of Creative Writing and Criticism (April 2009) containing sixty four lines. The poem vividly expresses contemporary sensibility that exposes socio-political decadence prevailing in India. In the beginning the poet has quoted from W. B. Yeat’s famous poem “The Second Coming”. The title has also been selected from the poem. Yeats’ poem deals with the theory of rise and fall of civilisation and disintegration of Christian culture. In the same vein S. C. Dwivedi has also depicted picture of Indian society and culture. Twenty first century is burning and its flames have engulfed not only India but other nations also. The poet has touched all the contemporary aspects in the poem “21st Century is Burning”.

The Themes of His Poetry

Spiritualism, patriotism and enthusiasm for social reforms are prevailing themes of S. C. Dwivedi’s poetry. He has disclosed the weakness of swift-changing panorama of Indian society. He has discarded casteism, regionalism, nepotism and sense of ‘mine-thine’. There is a great impact of Lord Krishana’s ‘The Geeta’ on S. C. Dwivedi. He believes in the voice of Atman (soul). He has preferred a stoic life to tread like Christ, Buddha, Mohammed, Mahavir, Guru Nanak, Raidas, Kabir and Shankaracharya. He has rejected the
classification of backward and forward as well as schedule caste and tribes, Harijan and Girijan, White and Black. God is omnipresent. He can make everything possible in this world. It is the moral duty of human beings to listen to their inner voices. The thirst for eternity cannot be defiled by terrorism, communalism, colonialism and other such aberrations. He believes that the supreme spirit fills the hearts with sense of equality, liberty and fraternity and makes human beings responsible. Amoral politics and corruption have taken over the new world order and the world has failed to listen the inner voice. The man has tension, hypertension, litigation and frustration. He is spreading pollution and corruption thus leading to demonical world. God is all encompassing and all powerful. He is inside and outside. “Topiwala” is a comprehensive comment on the corrupt politicians and society. “21st Century is Burning” is a poem which discloses the contemporary society. Ten evils have been shown as poverty, unemployment, falsehood, pride, envy, tyranny, terrorism, fascism and fanaticism like ten faces of Ravana. S. C. Dwivedi appeals to recognize ownself. All are equal – Hindus, Muslims, Sikhs and Isais, Brahmins, Thakurs, Vaishyas and Shudras, AHIR, Kurmis, Bhars, Jats, Dhobies, Bhangis, Rikshawpullers, coolies and big businessmen. He compares God with a director of a film Who stands behind each character. All dialogues are written by Him (God). His poetry is the expression of great urge to meet God. Epiphanies And Other Poems is a collection of spiritual notes.
**Spiritualism**

Spiritualism means the enlightenment of human spirit rather than physical appeasement and fulfillment.

S. C. Dwivedi is a religious minded poet who believes in God and His ways. His love for God includes love for everything which He has created. In his poetic volume *Epiphanies And Other Poems*, he talks about the fulfillment of life in union of the soul with that of God. Spiritual longing is expressed in his search for inner self finding his place in the realm of almighty God. In his poems there is the reflection of Upnishada, Brahmashastra, Shrimad Bhagwad Geeta and Prasthan Tyyari which is supposed to be the highest knowledge of Vedanta on which Adishankracharya, Ramanujacharya, Madhavacharya, Nimbarcharya, Ramananad and Vallabhacharya wrote commentaries. S. C. Dwivedi has great impact of the Shrimad Bhagwad Geeta. He believes in the saying of Lord Krishana – ‘Karmany e wadhikaraste mafleshu kadachane’ – The very first poem shows this belief apparently.

Sink the whole plurality of the world
In the depth of divine unity.
The sense of mine and thine is all false.
Casteism, regionalism, nepotism all false.
Treat the world as your family
Cover yourself with God.
Carry on your work without caring for results.¹

Having firm faith in Supreme Being the poet asserts that God resides in each particle of the universe. He is the supreme master of the whole lot. S. C. Dwivedi’s poems are marked with religious depth
and love of God and His universe. His poetry is universal in its appeal. It reveals emotions and feelings characterised by abundant optimism. He is a poet of joy and hope. He envisions a better and happier future for mankind. Everything rests on the will of God. He says in the poem “Observe This Universe”.

Observe this universe.
Whose Lord is God.
See it again and again.
Penetrate deeply into each object.
See all beings in your soul.
Searching God should be your goal.\(^2\)

The poet, being a true devotee, believes that God exists in each and everything of universe. He is all-pervasive and all-encompassing. No leaf is shaken without His will. He believes that everything depends on His desire. In the poem “The Earth Moves”, he describes the omnipresence of God.

And each blade and bower.
In each hut and tower.
In each man and woman.
In each animal and insect.
There sits some power.
This world moves because of Him.\(^3\)

S. C. Dwivedi has a noble conception of poet’s vocation. To him poetry is not mere intellectual exercise or diversion; it is something solemn, sacred, sublime and majestic. Poetry is the expression of noble mind, enriched by knowledge and disciplined by art therefore poetry ennobles the mind of the reader. All aspects of universe belong
to God. In the poem “All Belongs to Him”, he gives the essence of life.

All belongs to him.
But do not sit idle.
Don’t think of consequence.
Aspire to live for hundred years.
Working and praying.⁴

He is the poet of joy and hope. He envisions a better and happier future for mankind. The whole lot rests on the will of God. He compares God to a director as well as the storywriter of a film. He writes the fortune of people. They are puppets in His hands. He makes them dance as He likes. All the comas, inverted comas, colons and fullstops are applied by God. The beautiful comparison is made in the poem “Observe this Universe”.

The Director stands behind each character.
He makes this show goes on.
Do not see the show.
See the director.
He has written the story and made each character.
All dialogues are written by Him.
From coma to inverted coma,
Colon to full stop.
Read the text.
Without forgetting its Author.⁵

The poet resigns himself before God for each and everything. Even from the smallest to biggest things have been provided by God to him. He is only simply caretaker. He does not like to hanker after personal bliss. He is not happy if the world has tears in its eyes. The poet entreats God in the poem “Lord Give Our Women”, that women
should tread on the path of Sita, Savitri and Damyanti. They should lead a life of sanctity. He says:

Lord give our women the ideals of Sita, Savitri and Damyanti.
Lord my marriage, my riches, my life are for you only.
I am simply their care-taker.
I don’t hanker after personal happiness.  

The poet is agonized because people are deviating from their right path. They do not believe in the existence of God due to excessive materialism. He is sad at the jolt in the relationships and chaos in the contemporary society. He desires to make people conscious of the truth through his poetry. The temples, churches Gurudwaras are now without God. The humanity is suffering. None cares none. All are liable to go to hell. The poet is grieved and says in the poem “Devilish is This World”.

Indian devilish in this world.
Where brothers kill their brothers.
Churches are without God and families without love.
Government without honesty and leaders without morality.
All will go to hell. 

To love God is to love humanity. It is the essence of S. C. Dwivedi’s poetry. His concept of unity supports the basic principles of equality. The poet wants to eradicate the distinction between caste, creed and colour. He says that humanism should be the only religion of mankind. He criticises those poets who are leading the men astray and writing doggerel. He candidly says about his poetic conviction.
‘Only connect’ is my slogan as a poet. I have connected the rural and urban, the modern and the post modern, the vedic and non-vedic things. To me man is important and the philosophies and ideologies which aim to uplift mankind are important.⁸

The poet suggests the way of emancipation and says that salvation should be the only goal of human life. He wants people to live friendly and peacefully. Evils such as discord, scorn, selfishness, tyranny, cheating etc. have to be uprooted. The formula of life and death in the concluding lines of the poem “The Earth Moves”, is the essence of his age long experience.

We really live amicably,
And die peacefully
Then we reach our goal
And live freely without regarding our world as jail.⁹

The poet’s duty is to warn people against the internal and external enemies of man and to instruct how to live a life of piety and peace. Desire, anger, pride, greed and ignorance are enemies of man and also of Dharma. In this context the poet says that ignorant men-women are increasing only population. They are enemies of humanity and certainly they will go to hell.

All will certainly go to hell
For having murdered their souls.
Ignorant men and women.
Adding population after population.
Increasing pollution and corruption.
Tension, hypertension, litigation and frustration.
Denying the voice of Atman.¹⁰
S. C. Dwivedi, born and nurtured in the enlightened, religious family has inherited faith in the teachings of the Vedas and the Upnishads. Therefore his poems are soaked in India’s mysticism, spiritualism, and vedantic wisdom. He has high conception of poetry. Pleasure alone is not its function, it provides inner pleasure. Poetry stirs the soul with deepest delight and he feels divine pleasure. In the poem “All Pervading”, the poet has divulged the qualities and attributes of Brahma. Vedanta Darshan can be found in the poems. Vedas are the source of knowledge not only in worldly terms but in the regard of spiritual awakening. They guide how to get emancipation and to eradicate the sins of mortals. He says in the poem “Wash Clusters of Sins”.

Devote your days and nights to Vedas.  
Chart your programmes according to them.  
Worship almighty without any break.  
Wash clusters of sins.  
And find fault in worldly pleasures.\textsuperscript{11}

His poetry is permeated with the allusions, references of Vedas and Upnishads, Purans, Mahakavya, Bhagwad Geeta and Bible. He tells:

I have been reading, writing and teaching for more than four decades. As a poet I have been influenced by Vedas and Upnishads, Purans, Mahakavya, Bhagwad Geeta and Bible.\textsuperscript{12}

S. C. Dwivedi is widely read person. His understanding of Vedas and Upnishad have contributed greatly to his poetic endeavour as they have a powerful hold on the poet’s mind. He drank deep into Vedanta since childhood. The formative influences on the poet are of Bhagwad Geeta and of the metaphysics of the Vedas and Upnishads. He is
endowed with vital knowledge of the world’s ancient most reservoir of highest knowledge which has played a decisive role in the growth of his life. His religion is based upon a deep devotion to human interest irrespective of caste, creed or colour. Taking the background of Vedas, Upnishads and the Geeta, the poet advises again and again that man should peep into innerself. In the poem “True Vision”, he says:

Devoid of self-knowledge and atma-bhav.
You cry like a fish without water.
The ideas of caste, creed and colour.
Snatch all music and colour.
When unity is established
And plurality disappear.
Anatma-drishti goes and
Atma-drishti comes as saviour and protector.13

His poetry is mystical and spiritual in the tradition of Vedas, Upnishad and the Geeta. He has vision of one Divine Who is omniscient realizing super-consciousness through poetry. His poetry exhibits his vast knowledge of various disciplines of life. His poetry is sublime, soul-stirring, educative, original and mystical. He has been characterised by sharp intellectual quality, clarity of expression, richness of diction, spontaneity, suggestiveness, emotional intensity and poetic inspiration. ‘Vidya’ provides knowledge but ‘Avidya’ gives ignorance. These are like the two banks of river. The poet says:

Vidya gives something else.
And Avidya gives something else.
Vidya gives you knowledge
And Avidya will give you ignorance.
But like your two eyes.
They make one sight.14
In another poem he says:

Vidya and Avidya are two banks
Of one big river.
Avidya saves your life.
And Vidya gives you immortality.\textsuperscript{15}

The poet is capable of carrying the subtle and complex, spiritual and philosophical ideas skillfully. The poet weaves lofty ideas, noble sentiments and teachings of Vedanta. The main idea of his poetry is the realization of the Divine through self-purification and service to humanity. His poems are over-flowing with devotion, faith, gratitude and humility. He inculcates the human beings to seek themselves not to loiter outwardly. In the poem “Utter So Ham” he says:

Remember your swadharma.
Do not do paradharma.
O Agni, lead us on correct paths.
O vapour, give enough of pranvayu.
O God, you are the custodian of Satyam, Shivam and Sundram.\textsuperscript{16}

In the same poem further S. C. Dwivedi talks about the philosophy of contradiction that the creation of God is a combination of two antagonistic forces. They move simultaneously by practising and keeping them in the mind. The world may be saved from the narrow-mindedness and lopsidedness. He says:

Let us be dedicated to our social advancement
Combining opposites like Prakriti and Purush,
Bhog and Tyag, Karma and Nishkarma,
Individual and society, Vidya and Avidya,
Sagun and Nirguna.\textsuperscript{17}
The poet adds that it is essential for every human being to develop the quality of self-control, considerateness and compassion (Dam, Dan, Daya) otherwise man is only human animal (Narpashu). These applications will be materialised only in the associations of great saints and studying Mahakavyas. He says in “Shams and Dams”.

Practise Shamas and Damas properly
And renounce all Karmas…
Think about Mahakavya, think about Mahakavya.\(^{18}\)

The poet wants Moksha (emancipation) and urges God to lead him to the path of it. He wants to cross the ocean of world (Bhavsagar). But without the mercy of God, it is not possible. He says in the poem “Lord Give me Words”.

Give me knowledge about Moksha.
So that we can cross the ocean of
World which is both big and deep.
And without your mercy it can not be crossed.\(^ {19}\)

The qualities and attributes of Brahma and Vedanta Darshan are found in the poems. He suggests us to see unity in all things. The light of Brahma is to be seen in each person. That is only way to protect mankind. In the corrupt dying world only the light of Brahma (creator) is panacea. The poet is striving to attain supreme consciousness. Poetry for him is the quest for spiritual dawn, the real aim of humanity. He has a vision of whole world; his wisdom is neither for material success in life nor for salvation; it is for contentment and eternal peace. His poetry demonstrates a practical way of achieving happiness through active and meaningful participation in life.
The poet lays emphasis on to be Brahaman. He speaks strongly against pride and vanity which breed discrimination and contempt in one section against other. God loves and resides among the sufferers, the oppressed, the deprived and the unfortunate. God can be realized through service (karma). He speaks against the ignorance, snobbery and hypocrisy of religious rituals. He advocates the divinity of labour. His spiritualism is not an escape from mundane duties and commitment. It is the surest prescription for the realisation of the Divine. He wants the association with Brahmins. He also feels pride to be Brahaman. He says in the poem “I Am Also Brahaman”.

I am also Brahaman, I am also Braham.
There is nothing like this in all the books.
Pull down your ego, pull down your arrogance.
Snobbery is rubbish and makes one small.
Do not show disrespect towards Brahamins and saints
Nor seek any quarrel or argument with them.20

In the poem “The Fire of Bhrhamgyan”, the poet is very glad to be Brahaman. He watches the inner light of Brahma (creator) in himself. He recites again and again that he is Brahman and part of the creator.

Let my tongue utter I am Brahman I am Brahman.
There is no other way to be happy and gay.
Like a flower in month of May.
I must say, I must say
That I am Brahman. I am Brahman.21

The poem “The Truth of Truths” also speaks in the same vein. He feels a great truth that he is Brahman. This is the knowledgeable knowledge.

I am Brahman, I am Brahman.
This is the knowledgeable knowledge.
This is the truth of truths.22
The poet advises that man should sit alone and think of God (creator). All the happiness of world are incorporated in the contemplation of Brahman. He describes the key of happiness in the poem “Meditation”.

Sit lonely in a room or cave
Enjoy happiness which is all yours.
Concentrate entirely on Brahman
He shines in your heart with full majesty. 23

The poet distinguishes between ‘nitya and anitya’. He defines that Brahman is nitya and absence of pondering over Brahma is ‘anitya’. The contradictory ideas about nitya and anitya have been shown in the poem “Like A Zany”. The worldly people don’t want to make difference between these two ideas. The poet makes both of them essential but he neglects anitya and says :

Lord how to distinguish between nitya and anitya.
I know nitya but I do not pursue it.
I know anitya but I do not shun from it
I know that only Brahman in nitya. 24

S. C. Dwivedi is a poet of self and soul and always craves for union with Parmatma (God). He promises to keep himself pure in body and soul to be worthy of Lord. His intellect is guided and governed by his feelings and emotions, which in turn, responded to the abiding intuition. The poet is led by the illumination of his soul. Human soul is the part of supreme soul. He wants Atma (soul) should merge with Parmatma (supreme soul). The divine inspiration purifies all that is dross and debasing. The poet transcends the mundane vices and experiences, elevation, ennobling and ecstasy. He advises the worldly
people to realise his soul and utter only ‘Om’. The end of human body is only ashes. In the poem “Utter So Ham”, he says to himself:

    O Atman, remember Parmatma.
    Remember your task.
    Remember your goal.
    Remember your swadharma.\textsuperscript{25}

S. C. Dwivedi replied on being asked about body and soul:

    Body is soul for me and soul is body. I like all things pertaining to spirit. I like God and His beautiful creation. God has created so much beauty to please us. When we love His beautiful creation. He is pleased. In fact matter consisting of spirit and corporal things are not two but one.\textsuperscript{26}

The poet sees unity between soul and body. One is futile in the absence of other. He expresses his humility and gratitude for being enlightened about the way he should approach his Parmatma. The poet sheds his vanity and regrets to be an ignorant. He wants to experience the unity of Atma and Parmatma. He aspires to be wise, prudent and judicious. He wants that his soul should be rescued. He can do nothing in the world; he is only an instrument in His hands. He prays in the poem “Pramtambhava”, like this:

    Kindly come at my rescue and save my soul.
    I want to experience the unity of atman and Brahman.
    To enjoy pure delight.
    Without your support I can not cross the ocean of sorrows
    Lord listen to me
    I am crying since centuries.\textsuperscript{27}

According to the poet it has become essential to apprehend soul as well as Brahma the poet says:
Where to go and where not to go?
I am perplexed.
To realize soul
To realize Brahman is to live.
To deny the self is to live in delusion.²⁸

Without self-knowledge and realising soul man’s condition is like a fish without water. He wriggles for life. The person who is self-reliant goes forward and becomes saviour of himself. As in the poem “True Vision”, the poet shows the path in Devnagri terms. He says :

The world snares you long.
Till you are dead and gone.
Devoid of self-knowledge and atma-bhav.
You cry like a fish without water…
Anatma-drishti goes and
Atma-drishti comes as saviour and protector.²⁹

S. C. Dwivedi inspires readers to live a pious life like our ancient saints and poets. He has great influence of them. Rishis, saints and mahatmas are his ideals because they have practised the art of life. They live unstained by the blemishes of the world. They teach how to be a Karmyogi in true sense, how to enlighten their soul, how to attain communion with supreme soul. Shakespeare’s famous line of wisdom that cowards die many times is interpreted in vedantic philosophy. Rishis have conquered death. The poet says in the poem “How to be Free from The Taint of Karma”.

Cowards die many times everyday.
The Rishis die only once.
Be a Rishi, be a Mahatama.
Violence, falsehood, sensuality,
Love for other’s wealth kill the soul.³₀
The poet has vast influence of pious personalities and of their teachings as we see in his poems.

To live like Christ, Buddha, Mohammed, Mahavir, Guru Nanak, Raidas, Kabir and Shankracharya. Should be our noble aim of life.31

In the poem “Climax of Purity”, we find echoes of Goswami Tulsidas – his supreme devotion to Lord Ram. Goswami says in the great epic *Shri Ramcharit Manas*:

Bin Pada Challia, Sunai Bin Kana, Kar bin Karma, Karhi bidhi nana.

S. C. Dwivedi says:

Without hands and legs
He goes at all places.
He eats without mouth.
He speaks without tongue.
He is without nerves and sins.32

The poet is obliged to the saints who are well-versed in Vedas and Upnishads. They move to Kashi, Mathura and Ayodhya to gain the spiritual knowledge. They scatter their erudition in the agonising world. They worship God and are fully content with themselves. In the poem “Saintly Pursuits”, he says:

Thanks to the saint who are well-versed in the Vedas.
Thanks to them friends, thanks to them.
They depend on begging and full of contentment.
Full of mercy and devoid sorrows.33

In the poem “Lord Give Our Women”, the poet speaks of his love for the values, traditions and ethical set up of the country. He puts himself in the tradition of great poets like Tagore and Kalidas. He
worships Indian icons of feminism chastity – Sita, Savitri and Damyanti. He says in the poem “Lord Give Our Women”:

Lord give our women the ideals of Sita, Savitri and Damyanti…
India is my pran-vayu.
Indian god and goddesses are dear to me.
They come in battalions to save my soul.
India’ flora and fauna is my very life.
I see them with the eyes of Kalidas and Tagore.\(^3^4\)

In the poem “Indian Poetry”, he says: Indian poetry is nectar to purify the human soul and the voice of saints has enriched it.

The ideals of Ram and Sita.
Mahatma Gandhi, Indira, Nanak and Kabir.
Like holy water of Ganges
Indian poetry embraces all purifies all.\(^3^5\)

The poet abhors the idea of casteism. All human beings are true children of God. There should be no distinction on the basis of Girijan and Harijan, White and Black. Everybody ought to merge himself in Him. There should be no plurality but singularity.

Schedule castes and tribes
Harijan and Girijan.
Whites and Blacks.
Sink all these plurality in Him.\(^3^6\)

If man wants happiness, he has to forsake the despicable practices and treat all human beings equal. He says in the poem “Treat Hindus, Muslims, Sikhs, Isais As Your Own Brothers”:

Treating Hindus, Muslims, Sikhs, Isais as yourown self.
That is the way to attain happiness.
That is the to be fearless.\(^3^7\)
In the poem “All are One” as the title indicates, he says that all human beings are one.

Brahmins, Thakurs, Vaishyas and Shudras
Ahirs, Kurmis, Bhars, Jats,
Nais, Dhobis, Bhangis.
Rikshawpullers, Collies and big businessmen.
Recognize all of them in yourself.\(^{38}\)

The poet advises the people not to follow the corrupt leaders and humanity should be the only goal. A true human being never thinks of disintegration; he only thinks of oneness and welfare of common people. In the poem he says:

Do not follow the leaders.
Let them talk about Mandal and Kmandal.
For a Sadhaka this is all bogus and bundle.
He considers all as his own self.\(^{39}\)

There should be no disparity of region. The poet wants universal brotherhood. Human is human whether he belongs to Asia, America, Africa, Europe, Australia or Russia.

All come and embrace each other.
O Gujratis, Madrasis, Bangalees and Biharis.
O men and women of America, Africa,
Asia, Europe, Australia and Russia.\(^{40}\)

The poet is dejected to see the discrimination and divisions. He wants unity in each and everything. If human beings follow God, all differences will disappear instantly. The nectar of unity will flow in the veins of men and women. In the poem “Nectar of Unity”, he says:
I am fed up with plurality.
I want to drink the nectar of unity.
After realizing unity
and having sunk this universe in your light.
All differences disappear.\textsuperscript{41}

In the poem “Jivanmukta”, the poet prays to God to reveal His real face. He does not like to be called Hindu or Muslim. He only aspires ‘Jivanmukta’ (emancipation). He realises the unity among everything and everyone.

I want to realize
The truth of the oneness of self.
I want to see your real face.
Liberate me in this life.
Here and here itself.
Let me know the reality as reality.
And let not I cry.
That I am Hindu or Muslim.
Make me Jivanmukta or gyanin.\textsuperscript{42}

In the poem “Quest For A Close Contact”, the poet lays emphasis only on being human. He is not son, father, husband and brother of anybody.

I am neither anybody’s son,
Nor anybody’s father.
Nor anybody’s husband
Nor anybody’s brother.
I am neither Hindu nor Muslim,
Christian or Punjabi.
What have I to do with this or that caste?\textsuperscript{43}
Social Evils

S. C. Dwivedi, as a poet of social awareness, has disclosed the evils embedded deep in the society. The poet believes in realism. He has penned what he has experienced himself happening in contemporary society. Amoral politics and corruption have taken over the new world order. The poet reflects upon the existing sad and appealing condition of the society, moral decadence and corruption.

In the poem “Blinding Darkness”, the poet manifests the darkness of contemporary society. The doctors are looting patients. The world is divided into Ramlalah and Allah. The agony of the poet is clearly visible in the following lines:

Doctors loot the patients
The leaders exploit the nation.
The world is divided between Ramlalah and Allah.
The deafening noise goes on.
All singing and dancing.
Uncivilized leaders blackmailing civilized public.  

Selfishness is the cause of corruption. The poet advises the people that they should not follow the selfish road. A separatist in never liked by the society and one sidedness is very bad. In the poem, “Do not Follow The Selfish Roads”, he says clearly:

Do not follow the selfish roads.
Individualists will go to Hell.
But one-sidedness is very bad.
Hence, Collectivists will also go to Hell.

His long poem “Topiwallah” is a political and social satire. He talks the importance of ‘topi’ in Indian society. Leaders worship the topi. It
is used as an instrument of spreading social evils like corruption, tyranny, manipulation and other malpractices for the sake of personal interest. They don’t think of nation; they only think of money how it will be earned. The poet is conscious of deterioration in social values. The opening of the poem is very striking and shows the corruption of Indian leaders.

‘Dhotiwalah kamayega/Topiwalla Khayega’
(Dhoti wearer will earn Topi wearer will eat)
Dhoti wearer will earn.
And topi wearer will eat.
This is an age old principle.
You remember how my father
And my forefathers lived luxuriously
For they knew the art of wearing topi
I am not here to show you modern topis.  

Corruption is hidden behind the Topi. In the poem further the poet tries to create a myth of topi. Last sixty years have been of Topiraj. Topiwallah has looted the people. Lakhs of lakhs poor peasants, soldiers, workers, women and children have committed suicide because of hunger. But the politicians are enjoying dinners in five star hotels. They are just amassing money by hook or by crook. They cannot imagine the betterment of down-trodden people. Everything is out of tune which needs cure. In the world of “Topiwallah”, he asserts:

All religions will disappear.
As horns from donkey’s head.
The good books will vanish.
And bad books will be read.
Which will be like dirty flowing brooks.
Those who will steal the wealth of the nation
Will be honoured by the media.
Further the poet affirms that honesty is the best policy. In society conflicting ideas are customary. The dishonest is considered honest and honest as dishonest because of corruption. The Heaven of Gandhi ji and Yudhisthir is being transformed into Hell. He says in “Topiwallah”:

As you know honesty is the best policy.
Even dishonest too are honest sometimes.
And honest too are dishonest sometimes.
But let us be honest friends.
It is the country of Gandhi
Who never uttered a lie.
It is also the country of Yudhisthir
Who had to speak a lie in emergency.48

Political corruption is the main theme of the poem “Topiwallah”. Having worn the topi, wearer forgets the distinction between good and evil. He becomes devil in the form of a leader. The topi is essential for democracy to run it smoothly. It has become the part and parcel of politics. Without topi none can become minister either in UP or in MP. Topiseller is also wearing one to show the importance of it.

My topis are necessary for democracy.
I donot know the definition of good and evil.
But I am certainly not a devil.
I am poor topi seller.
I am not even a topi wearer
I am wearing it temporarily
To show you and to tempt you.
Democracy cannot function without these topis.49

The poet is worried that India is becoming the land of terrorism, untouchability and poverty. The politicians promise to make India heaven. Only it is possible by wearing the topi. As he says:
But as their heads are naked they shamelessly describe it as hell.
Where terrorism, untouchability, corruption, poverty dance like ghosts in hell.
Come let us make Indian heaven again.
And for the sake of India.
Let us wear topi compulsorily.\textsuperscript{50}

The politician struggles to affect humanity and tenderness behind a harsh and rugged exterior and talks of pride and honour in a superficial manner. His crooked advice is tinctured with some strange inconsistencies. The voters are enticed by the topi; he says :

You can tread on the zigzag path of democracy.
You can win elections and attract the mob.
You can invite them to join your total revolution
Arise, awake or be for ever doomed.
The choice is yours.
To die like Macbeth or Halmet.
Ravan or Kansa.
A head without topi perplexes and retards.\textsuperscript{51}

The so-called leader politician gets license to do anything. The intoxication of topi has enlarged his self to heroic dimensions and justifies himself for using this secret weapon. However, in his over confidence, he forgets to cover his selfishness and hypocrisy and eventually the mask drops off and the topi wearer’s real self is exposed. Further he says:

Topiwallah is a khas admi.
Topi gives you speciality.
It gives you privileges.
It gives you special nights.
Free passes or Bharat darshan
And titles like Bhusan and Padma Bhusan.
It can feed your seven important generations
It will teach you to be complex.
And say something else and do something else
In nutshell it will make you an actor
Then you will do all tyrannies.  

S. C. Dwivedi’s another poem “21st Century is Burning” exposes the prevailing corruption in contemporary society. The whole poem, as title hints unveils the evils widespread in Indian society. The poem resembles with W. B. yeats “The Second Coming”. The flame of corruption, tyranny, hypocrisy has engulfed the villages, kasbas, Kashmir, Kargil, Varanasi, Bombay, Delhi etc. Not only India but other countries as Afganistan, Iraq, London and New York are also burning. The ministers are glad, unsocial elements are flourishing. The common man is hooked by troubles after troubles.

21st century is burning
Its flames have burnt Kashmir, Kargil, Afganistan and Iraq.
The flames engulf, Varanasi, Bombay, Delhi, London and Newyork.  

But politicians are patting each other at the success of their policies.
Further he says in the same context :

The villages, the Kasbas and the towns burn with it
Millions of babes, mothers, starved farmers and youth have been burnt by it.
Yet we celebrate it with joy and bravado.
Celebrating the success of century ministers express happiness
Only the thieves, the dacoits, the terrorists feel good.  

56
The poet has described the ten faces of political corruption. They are like those of Ravan. There are many Ravans in India now in the mould of political leaders.

Political freedom is a thing of past now.
Like ten faces of Ravana.
It has ten faces
And faces can be recognized as –
Poverty, unemployment, falsehood, pride envy, jealousy,
Tyranny, terrorism, fascism and fanaticism.\(^55\)

Materialism and corruption are relative terms. The society is rushing after wealth. Money is God. There is no importance of relations and social values. Humanity is disappearing because of materialism. The poet is grieved at it. The sense of mine-thine is devouring the people not only of India but of the entire world believes in the idea of self contentment also. The poet is totally against it. He is content with his own goods. He says in the poem “Nothing is Static”.

My hut is as good as anybody’s bunglow.
Why should I hanker after other’s goods.
What belongs to me
Infact belongs to Him.
What belongs to others cannot be mine…
When we do not hanker after other’s wealth.
We really live amicably
And die peacefully.\(^56\)

The poet agrees that money is necessary for living smoothly but it should be disciplined by spiritualism. Both are the two sides of a coin. One is complementary to other. Both are essential for life. The poet says in the poem “Only One Is Insufficient”.

57
Develop materialism and spiritualism
With equal force and delight
Pursuit of only one is insufficient.
It will lead you unto city of darkness.⁵⁷

The poem “Be Satisfied with Dal-Roti” affirms the similar point of view. The poet is satisfied with what he has in his hands. If one has not capacity to have luxurious food one should be gratified with dal roti or sag-bhat. Too much materialism is the source of embarrassment, trouble, grief etc. Simple food should be delicious for poverty-stricken person. He says:

Cure your hunger every day.
But avoid eight-course dinners
Do not hanker after delicious food
Be satisfied with dal-roti or sag-bhat.⁵⁸

The poem “Topiwallah” shows the range and impact of materialism. To be political leader is to amass the money; materialistic possession has become the sole aim of politicians. None thinks of country. So-called patriots’ aim is to be only rich man. The poet is anxious to contemplate about it; says very clearly:

O my God
How much money has he collected
His ambition is to be a rich man.
And to misguide all of us
Where is the roti show.
Why this topi show?⁵⁹

Further in the poem, he says sarcastically in the same context. There is no father, mother, brother and sister. Only paisa is sought.
Baap bada no rupaiyya.
It is the question of profession.
Money is above father and brother…
Trying to sell you topi I am collecting money.
But I should not reveal trade-secrets.\textsuperscript{60}

He talks about ignorant people who are only crowding this world. They have no spark they are increasing only intolerable population by being the part of conditions such as tension hypertension, litigation and frustration. He says in the poem “Devilish is This World”.

\begin{quote}
Ignorant men and women.
Adding population after population.
Increasing pollution and corruption.
Tension, Hypertension, litigation and frustration.\textsuperscript{61}
\end{quote}

In the poem “like a Ziny”, the poet describes the people of over-populated country; they do not remember God because of being engrossed in earning bread and butter. They suffer by many fatal diseases. They remain only foolish characters of a third class comedy. They live from hand to mouth. The poet daily watches such people.

\begin{quote}
I see people weeping and crying.
I see them groaning and moaning.
People suffer from AIDS, Cancer and Encephilytis.
People are half fed deprived and underprivileged.
They talk and think like a zany.
Like a foolish character in a third class comedy.\textsuperscript{62}
\end{quote}

S. C. Dwivedi, does not discriminate between caste, creed and colour. Class-distinction, according to him, is one of the crudest social evils. The poet believes in universal brotherhood. The society cannot progress if there is distinction on the basis of Girijan and Harijan. He
negates casteism, regionalism and nepotism totally. In the poem “Sink The Whole Plurality”, he discloses his aim to write poetry:

Casteism, regionalism, nepotism all false.
Treat the world as your own family.
Cover yourself with God.
Carry on your work without caring for results.63

The poet is against any type of distinction. He rejects the idea of Black and White, S.C., S.T. and O.B.C. on the basis of caste, region, colour etc. Discrimination causes disappointment, violence and rift in the society. He advises people to follow the path of saints who loved all human beings. In the poem “To Do or Not To Do”, he says:

Rejecting the idea of forward and backward.
Schedule castes and tribes
Harijan and Girijan.
Whites and Blacks.
Sink all these plurality in Him.
To shun delusion and disappointment.64

The way to be happy and fearless is to be classless without any kind of distinction. Whole world is one family. The God is supreme-soul, same soul resides in each creature of universe. God is omnipresent. He is inside and outside us. In the poem “Treat Hindus, Muslims, Sikhs, Isais As Your Own Brothers”, the poet says:

Recognize all beings in your ownself.
And yourself in all living beings.
Treating Hindus, Muslims, Sikhs, Isais as your own self.
That is the way to attain happiness.
That is the way to be fearless.65
In the poem “All Are One”, the poet affirms that there should be no prejudice among people. The poet always opposes casteism. He is very unhappy to watch that people are called on the ground of different castes, professions, rich and poor, he says grievously:

Brahmins Thakurs, Vaishyas and Shudras
Ahirs, Kurmis, Bhars, Jats,
Nais, Dhobis, Bhangis.
Rikshawpullers, Collies and big businessmen.
Recognise all of them in yourself.66

The poet does not separate people on the foundation of region whether it may be national or international. All are equal. Only one power rests in all of them. Further he says in the poem:

All come and embrace each other.
O Gujratís, Madrasis, Bengalees and Biharís.
O Men and Women of America, Africa,
Asia, Europe, Australia and Russia.67

The poet entreats God to eradicate the demon of class distinction that is the root cause of his sorrows. He does not like to be called Brahmin, Thakur, Ahir or Chamar. He thinks that he is only human being. That is the true knowledge and truth of life. In the poem “The Truth of Truths”, he says:

Lord make me free in this very life.
Remove my ignorance which is the root cause of my sorrows.
It is this which makes me say I am a man.
A woman, Brahman, Ahir or Shudra
Make me a man of iron will.
To know that I am neither Brahmin, Thakur, Ahir nor Chamar.68
In the poem “Lord Give Our Women”, the poet reiterates the same notion of class distinction. The message of Universal brotherhood is clear in the poem. He likes to be a cosmic person. Not only Indians but other countrymen are also his brothers and sisters. The whole world is his family. There is no distinction between rich and poor, indigenous and foreigner, schedule-castes and schedule tribes, Harijan and Girijan etc. He says:

The poor the schedule-castes, the schedule tribes
The Harijan and the Girijan are my own flesh and blood.
They are my real brothers and sisters.
The whole world is my family.
The Brahmins Indians and the Chamar Indians are my own brothers.
The Chinese, the Russians, the Australians, Canadian and American
All belong to my soul and they are extensions of my soul.

In the poem, “Jivanmukta”, he wants only Jivanmukta (emancipation) and to become gyanin (learned); it is the only way to defunct and neutralise the evils of the society.

Let me know the reality as reality.
And let not I cry.
That I am Hindu or Muslim.
Make me Jivanmukta or gyanin.

S. C. Dwivedi is not a social reformer; he only shows the picture of contemporary age with the desire to bring peace and happiness to the world.
Poetic Embellishment

Versification

S.C. Dwivedi is a conscious poet, committed to his craft. He is known for economy of expression, lucidity of style, evocativeness of imagery. His free verse and mode of expression make his poetry powerful, authentic and memorable. He emerges as the master of diction not only of English but of Sanskrit, Bhozpuri and Hindi also. He has become one of the most consummate artists in Indian-English poetry.

The poet has embellished his poetry with similies and methophors. They have become proper instruments in his hands. He has expressed his ideas through comparisons so that they may become effective for the reader. S. C. Dwivedi is a virtuoso in the use of similes. He can perceive an analogy between the concrete and the concrete, between concrete and abstract and between the abstract and abstract. Simile is an apt tool to express his lofty ideas about this mundane world.

In the poem “Sink The Whole Plurality”, he compares the world as family.

    Treat the world as your own family
    Cover yourself with God.
    Carry on your work without caring for results.\textsuperscript{71}

God is omnipresent, omnipotent and all pervading. He moves with great speed faster than mind or tempests. He leaves behind all runners. The poet compares God with the thought in the poem “All Pervading”.

\textsuperscript{71} For the poem, see page 424.
He leaves behind all runners.  
He is as quick as thought.  
He is all pervading, omnipotent, omnipresent.  
He is far and yet closer to us.\textsuperscript{72}

In the poem “Climax of Purity”, the poet shows the power of God. He can walk without legs. He can eat without mouth. He can speak without tongue. The world he has created is as beautiful as a poem:

He is without nerves and sins.  
He has composed this world  
Which appears as a beautiful poem.\textsuperscript{73}

Contrast between Vidya and Avidya is presented through comparison between knowledge and ignorance. But their oneness is like of two eyes. In the poem “Two Eyes”, he says:

Vidya will give you knowledge  
And Avidya will give you ignorance.  
But like your two eyes.  
They make one sight.\textsuperscript{74}

The poem “Like A Zany” exhibits the artistic use of simile. The poet distinguishes between Nitya and Anitya. Only Brahman is Nitya. The people are groaning and moaning. They suffer from AIDS, Cancer and Encephalitic because they do not find difference between Nitya and Anitya.

People are half fed deprived and underprivileged.  
They talk and think like a zany.  
Like a foolish character in a third class comedy.  
For they can not know nitya from anitya.\textsuperscript{75}

In the poem “Vairagya and Anurag”, the poet makes a comparison between Vairagya (renunciation) and Anurag (affection). Mundane
people run after materialistic possessions but only Brahma is truth, the precious pearl.

I run after material possession.
And behave like a foolish joker.
I know that only Brahman is nitya
But like a madman I am throwing precious pearls.\textsuperscript{76}

In the philosophic poem “Lord Give Me Wisdom”, he compares his ego with snow. When God casts merciful glance; all kinds of arrogance vanishes in a moment. The poet requests God to eradicate his evils and have mercy on him; he entreats like this:

The arrows of your magic hit at my heart
My ego melts like snow on mountains.
Please cast your merciful glance upon me O Lord.\textsuperscript{77}

The poem “Lord Give Me Strength” is full of similies. The poet compares himself with a pilgrim. He wants to flow like the waves of Ganges. He thinks that life is an opportunity to get emancipation. This poem is an appeal to God. The beautiful comparison between life and pilgrimage has been made.

I want to make my life a pilgrimage.
And live like an eternal pilgrim…
I want to flow like waves of Ganges for the welfare of all.
Make my life a golden opportunity.\textsuperscript{78}

The poem “Indian Poetry” uses similies to express the exaltation of India. It is the land of great saints. The poetry purifies Indians as the water of Ganges does. The message of Vedas and Upanishads is like a pitcher of nectar. As he says:
Like a pitcher of nectar it contains.
Vedic truth, Upanishadic messages.
The ideals of Ram and Sita.
Mahatma Gandhi, Indira, Nanak and Kabir.
Like holy water of Ganges
Indian poetry embraces all purifies all. 

“The Last Word” stands for the words of his father. The poem has subjective note. It has been written on the death of his father. The poem starts with simile.

Always shine like a sun
In this big and dark world.
My father said softly.

He smiled and blessed the poet to write on human progress. He taught him history and poetics. His father was waiting the poet; his face was shining like the moon:

But my father still shone like moon among the army of stars…
When I came he smiled
And asked me to smile like a sun.
And make the world gay with my words.

The political satire “Topiwallah” presents an analogy between the laddoos of Mathura and topies which injects comic touch to the serious subject.

They are like laddoos of Mathura.
Those who will eat
And those who will not eat
Will equally repent.

The poet thinks that India has become hell like:
Where terrorism, untouchability, corruption, poverty dance like ghosts in a hell.

Come let us make India heaven again…

It hangs on or roses as the wearer gets up or sits down

When Amrit wears he looks like an Ox.

When kaka wears he looks like stick with a topi on its top

So wear it friends.\(^83\)

In the same poem the poet talks about the stomach of politicians that is never filled. It has become unfathomable well.

But I am worried about my stomach.

It is like a deep well.

That is never filled up.\(^84\)

The poem “21\(^{st}\) Century is Burning” renders that this world is burning in the fire of corruption, violence, starvation, superstition etc. The opening of the poem sets a striking comparison.

The bones burn like dry wood.

The curly hair burn like heap of grass.

21\(^{st}\) century is burning.\(^85\)

Further the poet compares the political freedom with the ten faces of Ravan.

Political freedom is a thing of the past now.

Like the ten faces of *Ravana*.

It has ten faces.

And the faces can be recognized as –

Poverty, unemployment, falsehood, pride, envy,

Jealousy, tyranny, fascism and fanaticism.\(^86\)

Metaphor is another poetic device employed by S. C. Dwivedi by which he has embellished his poetry. Metaphor is a significant poetic ornament in his hands. Metaphor is an implied simile that conveys
direct comparison without the words of comparison. Every similie
can be compressed into metaphor and every metaphor can be
expanded into similie.

The poem “Devilish is This World” as the title hints of devil where
every creation has become selfish and ego-centered. Brothers murder
brothers. There is no love in the families. Churches are not the abode
of worship. They are the places of politics.

God has been compared with the Director of film. He makes people
do as he likes. The metaphor of stage is apt here.

    The Director stands behind each character.
    He makes this show goes on.
    Do not see the show.
    See the Director. 87

In the poem “Climax of Purity”, God has been presented as a Kavi
(poet). As a poet peeps into heart of worldly people, God also looks
each and every antics of the creature of the universe. He is the best
planner.

    He is the greatest Kavi.
    He is the best planner.
    He makes and unmakes as he desires. 88

The poet describes the characteristics of Vidya and Avidya. Vidya is
knowledge and avidya is ignorance. The contrast is suggested through
the metaphor of river :

    Vidya and Avidya are two banks
    Of the one big river.
    Avidya saves your life.
    And Vidya gives you immortality. 89
In “Ekashar Brahma”, the saint has been collated to a pearl. He is the only person who will tell the truth of ‘Ekashar Brahma’.

He is the costliest pearl on this earth.
He will tell you the finest sentences
And tell you about Ekashar Brahma.\(^{90}\)

In the poem “Freedom”, the poet defines captivity. Slavery is the greatest abuse. There should be freedom to work and live. He wants liberty for everyone. Slave is compared with a lion in a cage or a bird in a nest.

What is a man without freedom?
A lion in a cage, a bird in a nest
I want to live happily
But am doomed to live unhappily.\(^{91}\)

“A Prayer” expresses his deep love for the country. He has passed his whole life on Indian soil. He contemplates that from Kashmir to Kanyakumari his country is heavenly. He prays to God to give him capacity to love. India has been compared to a cradle in the poem:

India was my cradle in my childhood days.
I passed my youthful days and nights on Indian soil.
And it will give solace in my old age.
I do not know a better place than this.\(^{92}\)

In the poem “Lord Give Me Strength”, the poet wants to comprehend the truth of life, which none but God can reveal to him. He uses the metaphor of Kurukshetra where he is in the role of Arjuna. The world has been transformed in to the battle field.

As this world has become a Kurukshetra.
Prepare me to face the struggle and strife.
Activate me in the Kurukshetra of life.
Lord inspire me to treat work as your worship.\(^{93}\)
In the concluding lines of the poem “21st Century is Burning”, there is impressive use of oxymoron. He exposes the reality of contemporary life.

I can not tell
The century is both Truth & untruth destroyer and preserver.
Heaven and Hell.  

The use of personification is also noticeable at some places. In the poem “And See The Truth”, truth has been presented as the mouth of man that is shut by the plates of gold and silver. The real aim of poet is to ameliorate the people and make them tread on the path of truth. He says:

The mouth of truth is covered.
With plates of gold and silver.
Arise awake and struggle hard.  

Adhyatm and Vairgya are personified as his companions.

Let adhyatm and vairgya be my permanent companions.
Let me not live without them even for a second.  

Myths and Images

S. C. Dwivedi, being a spiritual minded person, has employed mythological and theological references. He has expressed his view with the support of myths. The anecdotes have great impact on his mind which he has used to convey the message to human beings. He has peeped into the social curses and tried to eliminate them. He has cited the examples of ancients. Mythological and theological references have become very prominent in his poetry. The lives of
saints, Vedas, and Upnishad, Purans have stamped him very much, which is clearly visible in his poetry.

In the poem “Nothing is static”, the poet presents the example from ‘Ramayana’. Sita crossed the lines drawn by Laxman, she suffered much in her life because she lost the limitations. S. C. Dwivedi advises the people not to cross the boundaries otherwise the results will be disastrous.

We should not cross the boundaries
Lines of Laxman are drawn for us.
When we do not hanker after other’s wealth.97

In the poem “See The Unity in all Things”, the poet sees the light of Brahman in each and every person, he says:

See the unity in all things.
The light of Brahman in each person.
That is the way to save yourself.
And this dying world.98

The poem “Lord Give Me Courage” gives mythological illustrations of the female ideals. The poet believes in purity. He does not like any kind of blemish on his life. He wants to lead and tread on the path of truth.

Lord give me power to be pure and appreciate purity.
The shining purity of Sita, Savitri, Damyanti, Parvati, Marry and Teressa.
That I should remove my blemishes when they are known to me.99

The myth of Alladdin has also been employed to unveil the treachery and deceit.

Who show alladdin’s Chirag but betray us in deepest consequence.
Make my hearts and minds free.100
The poem “Indian Poetry” gives the reference of our great mythological and historical icons of true heroism.

The ideals of Rama and Sita.
Mahatma Gandhi, Indira, Nanak and, Kabir.
Like the holy water of Ganges
Indian poetry embraces all purifies all…
Fostered alike by dew and sword.
It sings of Satyam, Shivam and Sundram.\(^\text{101}\)

The poem “Topiwallah” also has mythological reference. He leaves the choice before reader in the form of topiseller. He educates the people by the reference of Macbeth or Hamlet and Ravan or Kansa.

The choice is yours.
To die like Macbeth or Hamlet.
Ravan or Kansa…
I liked Ramayan and Mahabharat serials.
Who did not like them.
Pouring old wine into new bottles.\(^\text{102}\)

**Images**

S. C. Dwivedi has drawn images to convey his spiritual message to the world. He has presented the picture of contemporary society. The poet is anxious to know that mundane people are not treading on their right path. His basic ideas are love, truth, spiritualism, piety, social evils, life and death. When these ideas are imaginatively encompassed and related, they become poetic ideas. These ideas appear in his poems in varied forms. Dewivedi has employed his ideas in the form of images in his poetry. These images may be visual, auditory or tactile.
Visual imagery is evident in the poem “Blinding Darkness”. The poet is worried to see that darkness of ignorance is spreading in all over the world. The inhabitants of the world are losing zeal and hope.

This blinding darkness goes on and on.
The trees, the towers, the lanes and the roads.
Are all covered with it.
Without optimism and enthusiasm.

The poet observes the rotation of earth and sun. In the world every thing is moving and nothing is static. He feels the hidden power in each particle of world. It moves because of God. The world is dynamic and its dynamism comes from Him.

The earth moves round the sun.
And the sun moves daily in sky.
Rising in the east
And setting in the west.

In the poem “See The Director”, visual imagery is found when the poet clearly cautions the humans to observe the world whose master is God. The image of God is in each object of the world.

Observe this universe.
Whose Lord is God.
See it again and again.
Penetrate deeply into each object.
See all beings in your soul.

The poem “Nectar of Unity” displays the image when the poet requests God to show him light. He is bored to see the darkness of ignorance. He says:
O Parjapati, O Vishhu, O Shankar.
Show your face, show your light.
I am fed up with darkness and night
How long will your hide yourself from me.¹⁰⁶

“²¹ˢᵗ Century is Burning” has an apt visual imagery. The world appears a ‘biyaban’ surrounded by red flames. The poet watches the flames very closely. He says:

Are all surrounded by red flames.
This century is becoming a biyaban and
All these places have become biyaban.¹⁰⁷

In the poem “In The Fire of Brahamgyan”, the poet wants to listen ‘tatvgyan’ from the mouth of his Guru. This is the real source of being happy in this futile world. He says:

Let the tatvgyan flow from the mouth of my Guru.
I wait to listen it all the time.¹⁰⁸

The poet tells his experiences in the poem “My Days in Bangkok” how he stayed in Bangkok with whom he met what he got there. He says in the beginning of the poem.

A telephone rings all the time
I listen to unknown voices all the time
The meeting with Nagarjan
Adds to my joys.¹⁰⁹

Tactile imagery is also seen in the poems of S. C. Dwivedi. The poem “Freedom” proves the point when he thinks that he is not free. He aspires to be independent. He says:

For there are many slips between the cup and the lip.
I want to be as free as bird in the sky.
I want to measure the earth and fly
I want to be free in the respects.¹¹⁰
The title of the poem “Quest For a Close Contact” indicates the touch imagery. The poet wants to touch God. He does not like to live in the contact of materialistic world.

What shall I do for a close contact
Not with this world but with you O Lord.
The world is so much with me.
The more I earn the more I spend.\textsuperscript{111}

The poem “The Last Word” is about the last moments of his father when he was lying on the death bed. The poet went to meet his father at his last time. The reactions of his father have been presented by the poet in tactile imagery.

When I came he smiled…
He touched my fingers, fore head, hair.
And moved his hand in the air.
In his memory he was fresh as morning dew.
His brain worked as a computer.\textsuperscript{112}

In the poem “21\textsuperscript{st} Century is Burning”, the flames have engulfed all the world the corruption is spreading all around the world. He says:

The flames engulf Varanasi, Bombay,
Delhi, London and NewYork…
The father and the son, the ruler and the ruled, the village and the city are burnt by the all embracing flames.\textsuperscript{113}

His famous poem “Topiwallah” vividly gives the image of those wearing topies of different style. The poet tells the significance of wearing the topi.

And my forefathers lived luxuriously
For they knew the art of wearing topi…
Come come! I shall tell you a new idea.
Wear this topi and see Kaliyug face to face.\textsuperscript{114}
Poetic Diction

S. C. Dwivedi fastidiously cultivates his style of composing poems. It is succinct and concentrated. He is lover of beautiful words and he carefully chooses his words and expressions. He generally eschews common and hackneyed words and expressions. To lay emphasis on his expression and thoughts he has employed Hindi or Vedic words without translating them as – Atman, Sama, Dama, Danda, Bhed, Karma, Rishi, Anant, Drishti, Brahman, Kavi, Vidya, Avidya, Moha, Moksha, Swadharma, Paradharma, Pranvayu, Satyam, Shivam, Sundram Prakrit and Purush, Bhog, Tyag, Nishkarma, Saguna, Nirguna, Ekakshar, Mahakvyas, Shruti, Dal-roti, Sag-bhat, Sanchit, Tatva, Sadhans, Kall, Vairagya, Nitya, Anitya, Sharadha, Samadhan, Shubha, Ashubha, Anurag, Sadhak, Viveka, Pundit, Bhakta, Bhagwan, Pramatmabhava, Rajas, Tamas, Satvic, Tapa, Karuna, Brahmstya, Jagatmithya, Maya etc.

He has composed poems in free verse. There is no burden of meters and rhyme schemes. His poetry is full of condensed and polished expression. It is characterised by clarity of expression and ideas. The subtleties and complexities of thoughts and characters are not found in his poetry. He has expressed simple thought in beautiful but clear language.

He has discarded obscurity both in thoughts and expression. His art is simple but beautiful and dignified. While employing Vedic, Upanishadic references, he does not emerge a mystic poet. He is simple, honest and truthful poet in each province of his creativity. Every piece of poetry is invaluable jewel in the history of contemporary Indian English poetry.
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