
The complexities of contemporary urban existence in India and his highly private sensibility operating in the contrast of significant social and ethical changes in post-Independent India are his most predominant and favorite themes in the poems. His poems are effectively derived from his puzzled emotional reaction to the modern Indian dilemma. The poet feels to be poignant with the conflicts of tradition and modernism,
the city and the village; he treats these themes as an intensely personal exploration.

In his poems Ezekiel exposes a personal quest for identity, commitment and harmony in life. He himself is a good poet and he becomes the cause of writing good poetry for others. He has nurtured many a genuine poetic talent. He gives importance to craftsmanship as well as subject matter of his poetry. According to him the form and theme of the poem are very important; the form fits the theme. He uses the shifting of perspective technique in his poems. He has the ability to organize the experience into words. As one of the major poets in the modern-post- World War II phase of Indo-Anglian poetry, Nissim Ezekiel has emerged as the most outstanding in craftsmanship, maturity, range and depth of sensibility. He is one among the older poets of the present Indo-English generation. For the creation of great poetry Ezekiel connects the warmth of human emotions and the new resemblances and images. As a painstaking craftsman he gives utmost attention to the right use of words and metaphors. His poetry is considered as a metaphoric journey into the heart of existence. He received the gift of the inward eye and poetic observation. He accepts life with all its evil and good aspects. Ezekiel has influenced a number of Indian – English poets. In
some of his poems, the good humor joins and jerks with every experience. His poetry represents a structure of imaginative reality in which all the dichotomies of life are encompassed in which the encountering self seeks resolution out of the tension caused by the opposing forces in nature and in the heart of man. A Time To Change, the first in the collection of Ezekiel’s poems was meant for his time to change both literarily and metaphorically. He devotes himself to the lofty vocation of an authentic poet. He treats life as a journey where poetry would be the chief source of discovering and organizing one’s self. He gives explanation about life in his title poems ‘A Time to Change’:

"The juice of life is in us still
But when the mind determines everything
The leap is never made, the music
Never quite completed, redemption
Never fully won." (p.3)

This title poem in the volume has a time sense of structure with an in evitable self-evolving logic. It tells about man’s departure from home, is deeply introspective in its tone. It finds out that mind is the source of everything. Human beings are slaves of the nightmares of sex and ego. He forecasts that the redemption cannot come if the faults are concealed.
Ezekiel’s frustration and his search for identity are expressed in the second section. He affirms that redemption is to be sought not outside life but in it. In this pathetic world the poet finds consoling substitutes in love and poetry.

“So, in our style of verse and life
The oldest idiom may reveal
A simile never seen limbs retain.
A virginal veracity and every stone
Be as original as when the world was made” (p.14)

While the poet thinks of his future, he understands the two sources for fulfillment in life. The contentment of life is achieved through the marital bliss and through the human relationships. These aspirations are clearly expressed in the third section of poem as:

“To own a singing voice and a talking voice,
A bit of land, a woman and a child or two,
Accommodated to their needs and changing moods
And patiently to build a life with these;
A bit of land, a woman and a child or two
Accommodated to their needs and changing moods
Practising a singing and a talking voice.
Is all the creed a man of God requires” (p.4)
In order to know the various lives and dreams of man, this personal ideal is contrasted with the social ideal. Ezekiel’s personal ideal of marriage does not set fulfilled. It is confessed in ‘Case Study’ in the volume of *The Unfinished Man.*

“His marriage was the worst mistake of all

Although he loved his children when they came

He spoilt them too with just that extra doll.

Or discipline which drove them to the wall.

His wife and changing servants and the same –

A man is damned in that domestic game (p.125)

Ezekiel himself says that a poet lives on dream, because,

“The pure invention or the perfect poem;

Precise communication of a thought,

Love reciprocated to a quiver,

Flawless doctrines, certainly of God,

These are merely dreams; but I am human

And must testify to what human they mean.” (p.5)

He explains about the raw materials for the construction of poems.

“Subsidized by dream alone.

The stubborn workman breaks the stone, loosens
Soil, allows the seed to die in it, wait
Patiently for grapes or figs and even
Finds, on a lucky day, a metaphor
Leaping from the sod.
It this is not a miracle
Then I am God” (p.5)

He affirms that poetry is the religion of the poet who works as a peasant, tilling the soil, produces fruits; the poet creates his own metaphors by the grace of God. At the end of poem, the poet is deeply introspective and he says in penitential tone, thus:

“Perception in April
On my condition
Secret faults concealed no more” (p.5)

Though the poet searches for his identity, he goes to the other extreme of genuine concern for the people as “ A deep affection for the world with words emerging from a contrite heart” In this point of view A Time To Change is a very important poem from the point of view of Humanism.

Michael Garman rightly says in his book Critical Essays on Indian Writing in English that in this poem “the poet’s religion sympathetically assumes a double aspect-the introspective-contemplative and the outward
active (p.109) Ezekiel’s poem ‘On an African Mask’ reflects on William Empson’s lines:

“The gigantic anthropological circus riotously
Holds open all its booths” (1956:83)

He accepts that great art aspires for poise, which arises from the balance of opposing force. In his poem ‘On an African Mask’, ‘the catastrophic eyes’ are contrasted with its ‘plastic whole’.

“But still the statement is complete
Presented as a plastic whole
In which the catastrophic eyes
Reveal an aspect of human plight
Glutted with in human woes”.(p.6)

His poem ‘The Double Horror’ begins with

“I am corrupted by the world, continually
Reduced to something less than human by the crowd
Newspapers, cinemas, radio features, speeches,
Demanding peace by men with grim warlike faces” (p.7)

and expresses how he is corrupted by the world. He adds

“Those who say ‘comrade’ are merely slaves and those
Who will not be my brothers’ share and acrid shame?
Of being unwatched, unloved, incompetent,
As Leaders, disloyal servants always alone” (p.8)
and describes that the various relationships neglect his fulfillment The poem
ends with,
“Between the world and there is frightful
Equipoise as infected I corrupt the world”(p.8)
In this poem the poet enlightens the world in which the people are barbaric
and tyrannical. In his second collection of poems Sixty Poems Ezekiel had a
sharper critical sense at that time, it made him to present his poems as a
pleasant exercise in craftsmanship. He has given reason for this by saying
that they have given a sense of continuity to his life.
“Sixty Poems” begins, on a brilliant note with ‘A Poem of Dedication;
Ezekiel says that the symbols of nature mean what one can make of them at
various stages in life. In this poem he formulates his manifesto for the
future. His unpretentious ambition is depicted as:

“The image is created; try to change
Not to seek release but resolution
Not to hanker for a wide, god-like range
Of thought, nor the matador’s dexterity.

I do not want the yogi’s concentration.

I do not want the perfect charity

Of neither saints nor the tyrant’s endless power.

I want human balance humanly

Acquired, fruitful in the common hour”. (p. 40)

He never aspires for religious remuneration and superhuman powers. His dislike for the profundities of Indian metaphysical tradition is exhibited in his poems. He aims to aspire for cherishing human relationships in his characteristically humble way.

Through the use of ordinary words Ezekiel brings a person alive in the poem ‘A visitor’. As a verbal portraitist, he has written in homiletic style and provides a good illustration. It describes a person, forlorn in failure unable to avoid his repeated disasters:

“He put the case to me with scrupulous care;

The words he used which made an enemy.

His love and how it hurt the girl, despair

Absurdly at the core of hope, the tree

Of life uprooted by sudden storm.(p-44)

The poet expresses his ironic vein in this poem.
In her *Perceptive Study of Indian – English Poetry*, Linda Hess characterizes Ezekiel as

“a poet of the body; and an endless explorer of the
labyrinths of the mind, the devious delvings and twistings
of the ego and the ceaseless attempt of man and poet to
define himself, to find through all ‘the myth and maze’ away
honesty and love.” (1966: 30-31)

Through Ezekiel is a psychologist who is considered as ‘a poet of the body’. 
*He finds time to contemplate over the relationship between body and mind.*

He used not only the words like ‘threshing thighs and breasts’ (p.47); but also the words like marrow, bone, blood and flesh. He emphasizes the need of the body while he compares the relationship between body and mind. His poem ‘I Wore a Mask’ expresses his strong desire of the need of love as:

“T wore a mask
Against the thing
Love again
Is on the wing
But at the end
The babe is born
Is weeping at
Ezekiel gives due importance to the human life of repression that leads to neurosis. He perceives the recurrence of temptation. They read the holy book to avoid their sin and pit falls. But with the hold of institutionalised religion makes man to temptation. His poem ‘Scriptures’ shows these concepts as

“So we lose the parable again
And one accused again at home”.

Ezekiel’s third collection with a neutral title The Third shows a sense of appropriateness and remarkable maturity. In his first poem in this collection ‘Portrait’, the protagonist describes himself thus:

“No longer young but foolish still
He wakes to hear his works unspoken
A sadness in his toughened will,
And all except his faith unbroken”.

The poem describes the failure of a man who is not able to find his work recognition. He finds himself with the alternating fluctuations of success and failure. He tackles to conceal his personal feeling and affair with a public posture. The introverted protagonist’s state of mind is brilliantly summed up in a concrete image as
"Beneath his daily strategy
Reflected in his suffering face
I see his dim identity,
A small deserted holy place". (p.87)

Most of his poems are written with metrical accuracy and haunting rhythms.
In this collection The Third, Ezekiel exposes unusual involvement in the
traditional division of faculty psychology. He is interested in the antinomies
of mind, heart and intellect. He compares intellect with symmetry and
system and contrasts it with life of sensations.

In his poem ‘Division’ he exhibits the drawbacks of the life of cold
season and aspires for the unity of being:

“For nothing can be hidden long
From heart or intellect,
To each the other’s phantasy.
Is plain in retrospect
But welded they could seen and be
A single architect (p.88)

He finds himself tormented by conflicts raging at his own image. He knows
himself as one who is mystified by the intricate mould of human desires.
His poem, “What Frighten Me” clearly indicates this kind of romantic paradox in the following lines:

“I have heard the endless silent dialogue,
Between the self-protective self
And the self naked.
I have seen the mask
And the secret behind the mask
I have felt the mystery of the image being born,
Establishing its dim but definite
Identity. I have realized its final shape
Is probably uncertainty-
This it is which frighten me”. (p.106)

Ezekiel is a poet of the human situation, which is reflected in his poem ‘Wisdom’:

“To shape one’s inner image silently
Through human and infirm,
Preserving love against the secret worm,
To do this would be wise-
But the old are still as a fallen tree
And the young have shining eyes” (p.100)
As a poet of human situation, Ezekiel follows the lines of Donne’s ‘The Extasie’ as

“Love’s mysteries in souls do grow
But yet, the body is his book”

(The Metaphysical Poets: (p-7)

The same idea is reflected in Ezekiel poem ‘Declaration’ with a fine musical expression:

“Whatever is beyond my reach
I shall not reach for, certain vases
And women are too expensive, or else
Fragile, exacting, best enjoyed
From a distance, with delicate affection” (p.93)

and

“I have stood in the empty room
And gazed at crowds in the street,
Longing to be absorbed-
No moral law can fill the void,
Deaf and blind to all is appetite”. (p.94)
This poem is distinguishable for its fine fusion of sound and sense. Linda Hess has made a very perceptive comment about the poem:

"Every mature poet finds his art demanding again and again that he synthesizes certain powerful and apparently opposite forces within himself. In Nissim Ezekiel, the synthesis which has continually had to be made is that between the ever-abstracting intellect and the concrete irreducible experience of the sense in which, if there is not the comfort of symmetry and system, there is the substance of life itself. If the life of the senses confronts us with the constantly spectre of incompleteness, it also opens to us the doors of endless discovery, balancing the climax of consummation against the abyss of what lies beyond" (1966:32)

Ezekiel gives the truth about the paradox of human desire in the above poem. He is interested in natural history and ornithology. In his collection of poems called The Behavior of Love Birds, he shows sympathy for the world of animals. In the preface to the above collection, Ezekiel says:

"I wanted to do something more than recommend psychobiology,
to my friends. Hence, these compositions, not to be compared
to poetry in all its depth and power but to be enjoyed within their
limits of fact, feeling and suggestiveness”. (p-47)

This statement applies to many poems in The Third, 'Insect lore', 'Cur',
'Sparrows'. In the poem ‘Aside’, he says

“One cannot imagine
Elephants making love
But it seems they do
So also tortoises
And snails,
Or even other men
With women doing
What it seems they do” (p.93)

The Behavior of Love Birds has many startling implications for human
beings.

“The more the female fluffs,
the reader she is
And the more the male is encouraged.
Finally, she solicits copulation
by learning forward,
raising her head,
and her tail.

Newly formed pairs
are rather awkward".(p-48)

These lines remind the males of their first few awkward encounters with women. In the poem "The Cur" Ezekiel begins with sympathy, but ends with sentiment:

"It came upon me with a vicious crawl,
Gangrenous in a vital limb
And drawn by some disorder of the brain
To foul decaying stuff" (p.95)

But he gives a brash renunciatory conclusion:

"I too am life"

The image seems to say,

"Air, earth, fire, Water,
Joie devivre-remember me
As you remember breasts
Held with lingering hands
Or speech in quiet places". (Ibid)
Ezekiel uses similar image in the poem ‘Episode’ to show the pitiable beggars. He describes the third beggar as

“He lurched towards us, dragged on feet,
And howled like a sick dog towards the moon” (p-99)

The last stanza connects lovers with beggars. They beg love from one another. In order to put an end to a false sex relationship God has sent three beggars:

“Thus ended what was ill-begun
She lied to be with me.
I lied to myself.
We sought romantic restfulness.
God sent three beggars
We went back to our separate bonds”. (p-99)

Ezekiel has his faith in meditation and solitude and believes in his ideal of Rilke. His ‘Prayer’ to Almighty aims at saving human beings from evil:

“This much is true to pray is good,
To go the way of dispossession,
To be alone, without desire,
Composed and consciously disposed
Towards the love of things unseen” (p-101)
Ezekiel's Fourth collection "The Unfinished Man" is the most fruitful work in his life. It comprises his all those ten brilliant poems, which earned from Adil Jussawalla this encomium: "the most perfect book of poems written by an Indian in English.... Ezekiel at his most honest and lyrical best" (1968:69)

As Coleridge puts it in Biographia Literaria, "The sense of musical delight and the power of producing it is the gift of imagination", all his poems in this collection tend to create a somnolent effect with the musical and metrical lines. He uses effective rhythmical accuracy while creating a fine fusion of subject matter and poetic form in poems.

The Unfinished Man begins with an epigraph from Yeats's 'A Dialogue of Self and Soul': He borrows the title to forsake the life of soul and have another plunge into life. In this collection, the first poem is 'Urban' where Ezekiel portrays a city-dweller with devastating irony. Urban's mechanical movements and habitual actions are described with fine images:

"He knows the broken road and moves
I circles tracked with his head".(p-117)

According to Gestalt psychology he searches the wide range between his geographical and perceptual environment. Though he physically lives in
Victoria Terminus in Bombay, he mentally lives in Matheran. His situation and environment irritates the citizen artist as:

At dawn he never sees the skies
Which silently one born again.
Nor feel the shadows of the night
Recline their fingers on his eyes
He welcomes neither sun nor rain
His landscape has no depth or height

"The city like a passion burns" (Ibid)

While the poor urban gets conditioned to the city's vulgar noises. Here, Ezekiel uses "The shifting of perspective" technique. Very much like Yeats walling on the 'gray pavements' in London in the poem 'The Lake Isle of Innisfree', in the same way Ezekiel nostalgically calls that he is busy in the countryside with the 'kindred clamour close at hand':

"He dreams of morning walks alone,
And floating on a wave of sand" (Ibid)

Though he is not able to run away from the city's turmoil, he keeps daydreaming about 'beach and stone and tree'
Ezekiel is successfully translating the city of Bombay is bogus hurly-bury city life into his poem ‘A Morning Walk’. He describes the city of Bombay as a living hell:

“Barbaric city sick with slums,
Deprived of Seasons, blessed with rains,
Its hawkers, beggars, iron-longed,
Processions led by frantic drums,
A million purgatorial lanes,
A child-like masses, many-tongued,
Whose wages are in words and crumbs”(p.119)

Such a city has a very harmful influence on the poet’s perception.

Ezekiel’s later poem, ‘City Song’, Projects the following view of the city:

“The traffic seems slower,
The noise somewhat less.
But that’s about all.
As I sway in the breeze
The city sway below”. ( Unpublished work )

In a later poem called ‘Island’, Ezekiel describes Bombay as a pleasure of island of “slums and skyscrapers”. There is a lot of self-indulgent
scrutiny in Ezekiel's poem. The poem 'Case Study' he was nursing his own.
despair and express the dilemma of a weak-willed man.

"Beginning with foolish love affair

After common school and rotten college

He had the patient will but not the flair

To climb with quick assault the envied star"; (p-125)

In his book *Indian Writing In English*, David McCutchion commenting on the above poem, rightly remarks,

"Unlike Baudelaire, Mr. Ezekiel has considerable sympathy

for his weak but well-intentioned person.... Mr. Ezekiel

stands apart from his subjects, sympathetic but scrutinizing.

We are not bound to identify the 'he' of the poems with the

poet, yet there can be little doubt that it is with a projected

self that the poet is engaged in dialogue" (1969:101)

Ezekiel reveals his romantic despair in another poem called 'Event'.

Here, the poet is in the company of woman who adores him as an intellectual

and a romantic but she does not understand him. The absence of genuine

communication makes their relationship superficial. It is significant that the
girl reads a book by Ignazio Silone, entitled Wine and Bread. Ezekiel implies, by making the girl refer to it that as wine and Bread, that her interest in literature is so superficial. This sort of casual relationship gives rise to a simple self-questioning attitude:

"Time offers this ironic gift
As in the middle of the way
They feel its flow become a drift
And lose the will to act or pray" (p-122)

These lines find an echo in every heart because Ezekiel exhibits the feeling of humanness.

‘Enterprise’ is a fine poem, which is written as a generalized allegory of the pilgrimage theme. It compares a journey as a metaphor for life. The final stanza arts whether the journey is worth all human struggle:

“When, finally, we reached the place
We hardly knew why we were there
The trip had darkened every face,
Our deeds were neither great nor rare.

Home is where we have together grace”. (p-118)

The last line of the poem is the example of Ezekiel’s aphoristic condensed style. The redemption is sought through the word or in one’s
own mind. Ezekiel employs a technique called systematic juxtaposition of the commonplace and the erudite in ‘Commitment’. He decides that some action is better than none at all. Hence he says;

“At once we know that we must leap,
Although we have not looked a head,
Lake falsely calm and mountain steep,
But we are wiser than the dead” (p-121)

The poem explodes accepted platitudes with a fine bit of sarcasm.

In the poem ‘Morning Prayer’ each stanza, his prayer is different. In the first stanza, he aims for ‘inaccessibility/But only of the soul, because the poet wants his social life should remain unaffected. The second stanza is Freudian in its connotations. It rightly says that violent tendencies can be translated into better actions. The third stanza asks for ‘The fresh inward eye’, from this the poet has the gift of imagination and he sees every object bathed in celestial light:

“God grant me certainly
In kinships with the sky
Air, earth ,fire, Sea-
And the fresh inward eye”.

Whatever the enigma
The passion of the blood
Grant me the metaphor.
To make it human good. (p-122)

Ezekiel, not only the warmth of human emotions, but also 'human good' The Unfinished Man ends with an evocative poem on 'Jamini Roy'. This collection starts with the description of an urban poet, his mind is floating on a wave of sand and ends with the description of an urban painter who learned the secret of communication by turning to the village, where he studied folk art and cultivated the folk style in all its sensuous richness.

Ezekiel believes that one can communicate to the large number of people by paintings. Jamini Roy is one at peace with his surrounding, like an ideal painter. He saw object with the innocence of a child. His subject and main motives are behind human action and the innocent world of a child:

Among the adult fantasies
Of sex and power-ridden lives
Refusing their hostilities,
His all-assenting art survives. (p-126)
David McCutchion pays Ezekiel a well-deserved tribute when he compares him to that great literary improviser of the contemporary, W.H.Auden:

"Mr. Ezekiel achieves a laconic precision in which every world drops casually into place, yet fits perfectly in to a strict scheme of rhyme and meter. The virtuosity and technical brilliance strongly suggest Auden ……we find the same deft precision, the same mastery of a colloquial idiom, The personifications and generalized efforts, the stock phases in new contexts, the juxtaposition of the common place and the erudite, the same compactness, startling appropriateness"

(1969:232)

The following lines remind the reader Auden’s influence: Time that is intolerant of the brave and innocent, and indifferent in a week to a beautiful physique worships languages and forgives every one by whom it lives;

Pardons cowardice, conceit
Lays its honours at their feet". (Ibid)
Ezekiel’s fifth collection of poems ‘The Exact Name’ defines the process of poetry. He borrows some lines form Juan Ramon Jimenez, and used as an epigraph to this volume:

“Intelligence, give me
The exact name of things
Let my word be
The things itself
Newly created by my soul” (p.127)

In this poem Ezekiel tries to find the precise image for his emotional complex and treats poetry as inspired mathematics’. In the poem ‘Fruit’, Ezekiel tells about his indifference to good and evil in symbolic terms:

“The sour grapes were just as firm
And round as these I loved, smooth skin,
Reflecting light, flesh soft within” (P-14)

The poem ‘Visitor’ proves Ezekiel’s fine gift as a verbal portraitist. The poem begins with the folk belief that if a crow caws three times, the superstition proves itself true in the form of the arrival of a visitor. Keeping this view, the poet uses the mysterious atmosphere in the poem and the language is equally woolly and vague:
"Three times I got the message
Sleep walking on the air of thought" (p. 137)

In this way, the casual talk goes on and on life is fully accepted on its mundane level poems like ‘Verginal’, ‘A Woman Observed’ and ‘A Warning’ transmute every ordinary occurrence into a poetic perception.

A brilliant poem, ‘Night of the Scorpion’ has as its setting, a tender family situations. The idea behind poem is that poet’s mother, stung by a scorpion, given multiple treatment, bringing in its sweep the world of magic and superstition, science, rationality, and maternal affection. To start with evil is represented by “Flash/of diabolic tail in the dark room”. The setup goes to ritualistic incantation performed by the holy man to tame poison is evoked in these lines:

"May he sit still, they said
may the sins of your previous birth
be burned away to night, they said
may your suffering decrease
the misfortunes of your next birth they said". (p-130)

His rationalistic father, the sceptic represented the contrasted with the world of science. As his contradistinction to the holy man, he uses powder,
mixture, herb and hybrid to cure the mother. After the hectic twenty hours, the poem end with a fine climax, the mother only says:

"Thank God the scorpion picked on me/ and spared my child". (P- 131).

This poem shows that the poet attains the poetic personality of peculiar strength. These kinds of same human concern is exhibited in poetry reading' where the interest shifts from the poet to poetry reading – a sort Mushaira in English. The poet gets ' the message from another shore’, ‘ Art Lecture’ is a poem which shows his ability to make poems out of everyday life.

The poet writes on an ordinary object, which is perceived by an ordinary common man in measured lines. It is this lore of simplicity, which has made Ezekiel compose a poem ‘ A Conjugation’. It asks for an end to pretence in a very unpretentious way. At the same time, Ezekiel composes some tough complex poems at the beginning of the collection; such poem was the very first poem ‘Philosophy’. Ezekiel has already written that in London, “philosophy, poverty and poetry, three companions, shared my basement room”. (1972:5) His attitude to metaphysics and logic is stated as:

There is a place to which I often go

Not planning to, but a flow

Away from all existence, to a cold
Lucidity, whose will is uncontrolled.

Here the mills of God are never slow. (p.129)

‘Philosophy’ finds to contradistinguish the world of pure reasoning with that of poetry. This is the world of poetry which alone gives the apocalyptic vision. Ezekiel’s ‘Love poem’, celebrates the transformation caused by love.

Ezekiel prised his beloved physical beauty:

….. “Your gentle hands

We eloquent; your eyes were bright,

You wondered why you feared the night

So many years in barren lands.” (p.142)

Ezekiel perceives woman in her dual form both as beast of sex and ‘myth and dream’.

‘Poet, Lover, Bird watcher’ is the best poem in this collection which is remarkable for its association of ideas. The poet says the “the best poets wait for words” like an ornithologist sitting in silence by the flowing river or like a lover waiting for the beloved till she “no longer waits but risks surrendering”. This kind of slow movement is good in all the three activities—poetry, love and ornithology:
The Exact Name recaptures in poetic terms, 'the ordinariness of most events. In the majority of poems, Ezekiel shows a fine combination of remarkable clarity of expression with cogency of argument.

In the collection of poem entitled 'Poem Written in 1974' Ezekiel talks about the predicament of human being at the old age. The collection begins with the poem called 'The Truth about Dhanya'. He attains maturity to deals with the old age in this poem Thus.

“His old Skin
is like the ground
on which he sleep
so also, his rags. (p.169)

In the first stanza, he describes the old man's appearance, his shelter and dress. In the second stanza, he deals with his ability, job and food:

“He cannot
stand upright
or walk without pain
does odd jobs
for the ten families
of the Retreat, collect
a few coins every day
uses them for the tea

and smoking” (Ibid)

In the similar way the another poem “At Fifty’, his fear of death is exhibited in the poem. Thus the following lines

“I am ageing
Every body dies, but only those
Whom the gods do not love.
See the prospect dim
Beyond the power to love” (p.170)

Prove his concern for humanity, the poem ‘Talking’, reveals the sense of humanity felt in the heart of every man. It is in the beginning of the poem:

“There’s all humanity to talk to there’s also you.”(p.171)

Ezekiel shows the feeling of the poetic self in the type of metaphysical exhaustion and the fatigueness to know the universal intelligence. From his poetic consciousness. It is explicit in the following lines:

“All I want now
is the recognition
of dilemma
and the quickest means
of resolving it
with in my limits” (p.150)
when the poet at home, he beholds the mystery about the tranquil process of creativity and growth from a certain distance:

a silence in the depths
a stir of growth
an upward thrust
a transformation-
botanic turmoil
in the heart of earth.(p.162)

His poem clearly indicates that humanitarian interest spring from one’s heart.

In his collection Latter-Day Psalms, the poem ‘Jewish Wedding in Bombay’ is a strikingly candid confession of what happened on his wedding day. It epitomizes his responses to the event, which was “the worst mistake of all”. The first thing that he remembers is the bride’s reaction to mother’s weeping the bride could only laugh it away as per function ritual signifying almost nothing. While the mother loses her dear daughter, the daughter herself gains a life-partner resulting in a tragicomic situation. The bride’s response is a still greater revelation, which gives him a foretaste of the
surprise and shoes in store for him in marital life. In the bridegroom's words;

“Her mother shed a tear or two but was not really crying

It was the things to do so she did it,

Enjoying every moment. The bride lashed when I

Sympathized, and said don’t be silly (p-234)

In contrast to the mirth and laughter of the first stage of married life, the second stage of disillusionment offers its share of marital fighting even while touching upon the most poignant aspects of marital disharmony Ezekiel would bring to the theme a rare touch of humor:

“During our first serious marriage quarrel she said why did you take my virginity from me? I would gladly have returned it. (p -235)

His ‘Hangover’ is unusual among Ezekiel's poems, the dominant note being satirical. Impressionistic pictures of life in the city are presented in a series of one-line vignettes, where comment is made through sharp antithetical juxtaposition: “The see through dress and the show- nothing sari” and “ Five-children local family staring at one-child American family”.

(p-232)
The title adds a new dimension to the poem. The satire is softened, more inclusive, by extension to the viewer himself. The technique of the Latter-Day Psalms derives from Eliot’s verse rather than Auden’s. Recasting psalms creates ironic effects or adopting them in such a way as to over turn their meaning. The tone is anything but self-congratulatory. Their humanity, their tolerance, their self-mocking irony contrast sharply with the vengeful conceit of their Biblical counterparts. The poet concludes ‘Latter -Day Psalm’ thus,

“Now I am through with
The psalms; they are
Part of my flesh” (p-261)

Latter -Day Psalms are characteristic enough for their brevity and the economy with which they project a view of life.

It may be seen from a reading of all the poems mentioned in this chapters that Nissim Ezekiel is one such poet who has image potential for humanity. His poems are full of this sense of humanity, which neglects itself in multifarious ways. The human quality attributed to him is very much appropriate in the present-day world which is full of strife tension and other unwanted anti-social activities. Ezekiel’s poems serve as eye-opener and
awaken the human instinct in even are of people who begin to reach his lines and over efforted the implications behind them.

The following chapter will take up the human concern and values expressed in the poems of another like-minded Indian poet, A.K. Ramanujan