

## **The Creative Launcher**

An International, Open Access, Peer Reviewed, Refereed, E- Journal in English

**UGC Approved-** (Sr. No. 62952)

### **Multifarious Manifestations in S. C. Dwivedi's *The Mouth of Truth*: A Critical Ruminati**

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#### **Abstract**

*The Mouth of Truth* by S. C. Dwivedi; is a collection of thirty well explored poems on different themes and orientations. Each and every poem of the collection is self realization of the poet. The collection has been very fantastically organized. The poet has presented his Indianness by using Hindi words between the lines. Initiating poem of the collection formats the name of the book. Poems are outbursts of inner feelings of the poet. There is originality in the poems of the collection. According to him poetry is a subject matter of inspiration like electric current. These poems have multifarious dimensions of concentrations related to this world. It covers social, religious cultural, political, moral, economical, human nature, and so many diverse subjects.

**Key Words-** *Manifestation, Humanity, Environment, casteism.*

S. C. Dwivedi is one of the strongest voices in the lineage of contemporary Indian English writers. He is a trilingual poet and essayist, writing in Hindi, Bhojpuri, and English. He has shown great love for humanity, society, environment, and morality. He has his own genre and style of writing poetry through which he has poured progressive and apt scenario of the world. He is an advocate of the world peace, brotherhood, and harmony amongst human beings. He has great consciousness and sensibility for the good health of the physical environment and the earth. He is known amongst academicians as poet, philosopher, critic, and philanthropist. He has been awarded Lincoln Award for his work as the first person to

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write something great about Abraham Lincoln. He has an honorary doctorate degree from the USA. He has influence of William Shakespeare, William Wordsworth, T.S. Eliot, Robert Frost, Kazuyosi Ikeda, T.S. Eliot, Dante, Bacon, Milton, Sumitra Nadan Pant, Surya Kant Tripathi 'Nirala' Ageya, Mahadevi Verma, Mahaveer Prasad Dwivedi and other English and Hindi poets in his poetry but his art of writing is his own. And the most important thing is that he has not only influenced but also has influenced a host of writers in literary world such as R. C. Dwivedi, Pankaj Tripathi, Biplab Majumdar. He is a man of great creativity.

S. C. Dwivedi has full faith in universality and supremacy of the creator; the supreme god. In his opinion God is the power behind everything. He has a universal perspective and fullness of utility. He expresses his realization:

Every atom is mobile  
And in each blade and bower  
In each hut and tower  
In each animal and plant  
There sits some power  
This world moves because of Him.

*(The Mouth of Truth: 1)*

He has great satisfaction which according to him; is the greatest thing for happy life. He does to hanker after the wealth and affluence of others. He gives us suggestions:

To enjoy truly must renounce,  
What is mine more than sufficient,  
My hut is as good as anybody's bungalow  
Why should I hanker after other's goods,  
What belongs to me,  
In fact belongs to Him  
What belongs to others cannot be mine.

*(The Mouth of Truth: 1)*

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Dwivedi shows how much we have paid and still we are paying on the ground of casteism, narrow ideas, creed, community, religion, and regionalism in the form of terrorism and naxalism, extremism and fundamentalism. Such feelings of social discriminations are outcome of unsystematic and very old classification done forefathers. Dwivedi advocates the concepts of equality, fraternity, humanity, cooperation, education, co existence, and good governance.

Recognize all beings in your ownself  
And yourself all living beings  
Treating Hindus, Muslims, Sikhs, Isais as your own self.  
That is the way to attain happiness.

\* \* \*

Plurality and division are the paths towards hell  
O Bramins. Thakurs, Vaishyas and Shudras.  
All come and embrace each other.

(*The Mouth of Truth*: 4)

The universality of poetic imagination is all pervasive in all its poems. The relation of literature and nature is present in the whole of the collection. He talks about the revolution of the sun and other natural objects. He is also mystic like *chayavadi* poets of India. The first poem is title poem of the collection. The title poem discloses the mystic relation of natural aspect with human beings. The poet talks about the sun, the moon stars, natural beauty, and other things. The poet accepts the supremacy of the God. The first poem is philanthropic in its spirit. The poet shows his content to be good for every boy. He does not like to pest anybody. Further the poet appears like a man of prophesy and forbids us not to cross the boundary. The first poem presents his bent towards right way of karma. The poem presents itself as an oasis in the modern culture which full of trouble and anxiety. He suggests us to be bold and a man diligence because it is the right thing to be alive. The poet suggests us to be like *rishi* who does not possess anything directly but have everything due to his sensibility of

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non alignment. The poet talks like Mahatma Buddha and Gandhi ji. For him “violence, pedantry, erudition, and voluptuousness “all are the killing sense and are dimensional attack on soul. He accepts that the path of righteousness is thorny but he it is important for self realization and positivity. “Change your vision, change your life is marvelous line of the collection. Lines from “The Mouth of Truth” presents notion of welfare and humanity-

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

*(The Mouth of Truth: 1)*

Dwivedi is a voice of repressed, depressed, exploited, downtrodden, backward, and untouchable people living in our society. he expresses his ideas through these lines:

Rejecting plurality and life of passions  
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  
Those who will sink plurality in God will live like an angel  
Those who will not recognize his majesty will go to Hell.

*(The Mouth of Truth: 3)*

He denounces those who have self of materialistic possession. The poem “Darkness Visible” shows how the world has come to the verge of bad sensibility. He tries to present how everybody is trying to do bad for others. The poet chides those who do not take for granted

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the singularity of the God. He says the world right now is without humanity and identity. He says the world has become hell. The poet talks about tension pollution population, corruption, frustration and other deadly diseases which are result of our demonical doings. His poetic eyes observe and have great concern over the lack of faith, love, honesty, and morality, and humanity. He remarks:

Indeed devilish is this world  
Where brothers kill brothers,  
Churches are without God and families without love,  
Governments without honesty and leaders without morality,  
The world without unity and humanity without identity.

\* \* \*

Ignorant men and women  
Adding pollution and corruption  
Tension, hypertension, litigation and frustration.

*(The Mouth of truth: 23)*

Dwivedi denounces various professionals who are not paying attention for humanity like doctors who prescribe generic medicines and lots patients and engineers who do not care for good quality works. Dwivedi's realistic vision goes to those politicians who are dividing the country into "Ramlalla and Allah". He says how they are using *sam dam dand bhed* to make his leadership supreme. The concept of philanthropy and goodwill has gone into gutter. Now people believe in concept who does will be winner. Right things do not come to our vision like lotus has done marshy soil. The poem "Kalyug" presents anti materialistic ideology of the poet, he denounces globalization which is just for loot, privatization which is for capitalists who do not have proper realization for poor people and for humanity. Life is a collage of interconnected events happenings. He calls the time as "iron age" where hypocrisy is all pervasive. The poet presents very interesting fact in his poem "Three Circles And A Question". O O O represents the shape of god as omnipresent, omniscient and omnipotent

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The poet very reasonably queries god about poverty, terrorism, injustice, violence, turmoil in the world. "L.O.C." presents deep agony of the heart of the poet. L.O.C. which stands for 'line of control' has been reinterpreted by the poet reasonably. He tries to rename it as 'line of death' by L.O.D. and 'line of burial' by L.O.B. reasonably. Poet's keen eyes have captured the dedicated social well wishing of Dr. Kumari Lila Rani Garg in a poem "Light Of Magh Mela". The poet presents her as yogi and helping poor and diseased. Dr. Garg has some magical power by which she cures leprosy. The poet has observed the culture of dipping in the holy confluence of the Ganges Yamuna and Saarswati. "My Days In Bangkok" is very interesting poem in this collection. The poem presents his humanistic feelings. In this poem the poet has presented his meeting with Nagarajan and his discourse with him on several burning problems of the world. It shows a meeting of two cultures, language, sensibility, and two outlooks but ultimate purpose was how to save the world from deprecating ideals. According to him poets and writers are not only lover of words but also of world. "All humanity everywhere has the same face" the poem presents the idea and sensibility. This extract from his poem, "My Days in Bangkok" presents his sense of humanism. Following lines are full of illusions of some great personalities and their vision:

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

*(The Mouth of Truth:42)*

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Dwivedi has great concern and realization for the plight of the modern people because no one is willing to do his duty. There are autobiographical strays in his poetic imagination. In this modern world most of the people have become selfish and materialistic. They are sucking the blood the week and needy. Deep sorrow of the poet's heart has been obviously presented through these words:

Doctors loot the patients

The leaders exploit the nation.

*(The Mouth of truth: 24)*

The poem "Topiwallah" is very thought provoking and liable to be studied under the light goodness of simple living people. How the man selling *topis* was so interested not in his art of *topi* making but in the matters of politics and social issues. This poem illustrates the aspects and qualities of 'topi' (cap) maker. In modern Indian democratic system 'cap' has a great importance. Topi has become the symbol of 'netas' (leaders) i.e. politician. Dwivedi has shown his newness by choosing such subject to criticize the hypocrisy of human beings. "Topiwalla" is a poem of total realization of the poet's heart and mind and his knowledge awareness of the world and its functional activity. He remarks:

Topi gives you specialty

It gives you privileges,

It gives you special rights.

Dwivedi very successfully mocks the idea how we recognize Hindu, Muslim, Marathi, Punjabi, Bihari, and Rajsthani by their topis in India and outside of it. He is pained by observing it. He expresses his emotion by projecting a speaker in the form of Topiwalla:

I have brought all types of topis for you.

Democratic, progressive, feudal, proletariat

Socialist, Gandhian, Vaisnavite. Shaivite.

There are autobiographical elements present in the collection. "For Rameash Chandra Dwivedi" is a poem about his own brother who is a saint poet, philosopher and lover of

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nature. The poet praises him for his sanctity and sainthood. He talks about his own children and other family members in his poems. Dwivedi has great regard for the persons acquainted to him.

Religion is root of all kinds of happiness according to the poet. He calls us to submit our will and ego in the will of God and be happy. Philanthropic sensibility is important for goodness and humanism in our society. He has great regard for religious values and Vedas which are perennial source of knowledge and vision. He suggests us to have wisdom and sensibility from the great luminaries of the world. These lines from the poem “Indian Poetry” illustrates his religious feelings:

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

(*The Mouth of Truth: 55*)

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

In short it is a remarkable book for Indian and foreign literary persons who are aware of *Indianness* sensibility and humanitarian feelings in literature. It is kaleidoscopic in nature. It makes a realistic, profitable, and delightful reading. There is a sense of fraternity and global

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brotherhood in these poems. These are expressions of individual ideology but are universal without contention. I rejoice with feelings and goodwill of poems in the collection. There is manifestation of peace, love, and goodness in this collection. It shows clear path to us for our state of *shantih*, *shaumyata* and *sadbhawana*. “Are we safe in this globalized village?” is the query of the collection. So we must give our days and nights to have inspiration and vision of the poet to make this earth a happy mansion and proper place to have love, emotion and sympathy. Dwivedi has disclosed how man can/ should be free from envious thoughts like fundamentalism, communalism, regionalism, and religious atrocities. He wants to make this earth peaceful and free from terrorism.

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