

**SPIRITUAL
CONSCIOUSNESS IN THE POETRY OF
S.L. PEERAN**

By
MASHRIQUE JAHAN

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Email:slpeeran@gmail.com
Visit:www.slpeeran.wikidot.com
- iii Mushrique Jahan C/o M.B.Zaman
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**Dedicated to
My Parents**

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FORE-WORD

Poet S.L. Peeran had a meteoric rise in the annals of Indians writing English Poetry in recent times with his eleven collection of poems. He has been well received by academicians, poets, critics and reviewers. BIZZ BUZZ published seven of his poetry collection and the rest by HOLI (INDIA) Bhubanashwar.

Ms Mashriq Jahan has been the first scholar to do a detail study of ten collection poems for her dissertation purpose in partial fulfillment for obtaining degree of Master of Philosophy in English from ISM University Dhanbad Jharkhand State. The author has specifically confined to the aspect of "Spiritual Consciousness in the poetry of S.L. Peeran," as poet Peeran has been acclaimed as a Sufi poet, although his range is very wide and covers many arenas.

We have collected all the introductions and fore-words of all the eleven collections and have placed it in separate section. The reviews and articles also form other sections of this book.

We acknowledge with gratitude the efforts of several scholars and critics in reviewing the work of poet Peeran. We also thank the editors of several poetry journals for publishing the reviews and articles. We thank S. L. Peeran for providing us with all the materials for publishing in this book. We hope that this book will also receive appreciation from readers, academicians, research scholars, students of English literature and poets.

Bangalore.
19-7-2009

M.S. Venkataramaiah
Editor Bizz Buzz

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The present study would not have taken the shape, if my teacher and supervisor, Dr. M. Mojibur Rahman, Assistant Professor in the Department of Humanities and Social Sciences had not given me time for discussion from his busy schedule and supervised the dissertation. He gladly let me use his personal resources- books and reference material. That made possible for me to overcome constraints of appropriate materials. I am grateful to him.

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I also wish to express my sincere thanks to the JRFs of the Department - Jaishree Goswami, Jindagi Kumari and Ramkulesh Thakur as well as all my classmates for their active interest, support and suggestion from time to time.

This book is as a result of partial fulfillment of requirement for the degree of Master of Philosophy in English for ISM university Dhanbad Jharkhand state

Finally, I am indebted to my parents, my brothers and sisters for their constant support and blessing, which made possible for me to complete the dissertation in time.

I place my thanks to Shri M.S. Venkataramaiah, Poet and editor of Bizz Buzz for readily accepting to publish this book.

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MASHRIQUE JAHAN

ABSTRACT

I chose to study S. L. Peeran's poetry for the new experience he offers through a variety of verse he has composed during the last ten years. He offers an instance to Sufism, which strengthens the genre of Indian English Poetry.

This dissertation seeks to study S. L. Peeran's poetry based on textual analysis with particular attention to Sufism and Spiritual Consciousness in terms of style, imagery, grammar, theme and language. These are studied in six chapters of the dissertation.

The introductory chapter briefly reviews Indian English Poetry with particular attention to the poets after 1960s and also spiritual poets from the beginning. Here, an attempt has been made to highlight their effects to reveal their spiritual as well as mystic beliefs and innovation, S. L. Peeran, a notable poet of 1990s, stands out for his Sufi ideas and spiritual consciousness in his poems.

The second chapter is 'Humanity and Human Values: His Themes'. The poems discussed in the chapter reflect his inclination towards nature, love for human being and submission at the feet of God.

The third chapter intends to study his 'Style of Expression', which includes formal style, diction, figurative language and imagery. This insight is further worked out in chapter four entitled 'Influence of Faith- Sufism and Islam'. Peeran looks upon God for His Mercies and Miracle. Many of his poems witness the firm faith in God and reveals the fact that though there are little variations in the form of worship, all prostrate at the feet of God to be blessed by Him. This chapter leads to the fifth chapter 'The Process of Spiritual Transformation'. Peeran's spirituality emerges from his Sufism. His relationship with God is through human beings. He sees God everywhere and in everything. His spiritual edifice rests on five pillars- piety, doing good deeds for the sake of God, steadfastness, patience and fortitude and sense of thankfulness.

In concluding chapter it is presented that S. L. Peeran emerges strongly as spiritually conscious of 'tradition' and 'individuality'. His merits as an artist lie in his use of startling imagery, figurative language, his knowledge of Holy Scripture and Indian culture and socio-political awareness.

CHAPTER I

Introduction

The present situation of contemporary Indian English poets is under dark clouds, the growth of the Indian English Poetry has been marred by lack of recognition by local reader, media as well as academic. Researches are still being done on the well known poets like Nissim Ezekiel , Kamala Das , Jayant Mahapatra and A.K.Ramanujan.

There is no initiative to bring out the less known poets, it is not that these poets lack creativity and poetic sensibility. They are simply being subject of politics of rejection.

The present study is a sincere effort to bring to light those contemporary poets who have not been explored by renowned critics and S.L.Peeran is one such poet.

Before exploring S.L.Peeran as a poet, this chapter presents a review of Indians English Poets.

Indian English poetry has a grand tradition as it can boast of a history, which is of nearly two hundred years

It's beginning is often associated with Henry Derozio's first collection in verse entitled Poems (1827), though a number of poets were simultaneously active articulating verses on different issues echoing British Romanticism.

The second half of the nineteenth century was richer and more productive than the first half. The Dutt family dominated the scene in whole Bengal and made themselves well known all over India. Among the Dutt family, Toru Dutt has outstanding poetic quality.

Most of the poets of later half of nineteenth century and first half of twentieth century dealt with a variety of themes like Nature, Man, God, Indian Myth, Metaphysics, Devotion , Mysticism and Spirituality which includes poets like Sarojini Naidu , Rabindranath Tagore and Sri Aurobindo Ghose.

After independence a number of poets tried their hand in writing poetry in English and in this race Nizzam Ezekiel perhaps is the first.

The Following poets are discussed in this review-

A.K.Ramanujan , R.Parthasarthy , I.K.Sharma , Pritish Nandy, K.N.Daruwalla , Jayanta Mahapatra , Shiv K.Kumar , Gieve Patel, Kamala Das , Krishna Srinivas, O.P.Bhatnagar , Arun Kolatkar, Niranjana Mohanty , R.K.Singh , R.R.Menon , P.C.K.Prem, P.Raja, Syed Ameeruddin , Hazara Singh , Asha Viswas and Y.S.Rajan.

Nissam Ezekiel is one of the eminent poet of the post-independent Indian English writing. He is a versatile poet and deals with various themes. His poems are mostly urban centered, so he is better known as city poet. One can find a cluster of themes in his poems like -Personal relationship, love, spiritual values, modern urban life, environmental pollution, poverty, social ethos and Indian culture. Some of his important works include: A Time to Change (1952) Sixty Poems (1953) The Third (1954) and Later Day Psalms (1982), which won him the Sahitya Academic Award .

The most outstanding poet of 1960's is A.K.Ramanujan, his poetry is evidenced by the fact that there are strikingly divergent responses to it . Though almost all the critics are quick to notice the accuracy of observation, the telling precision of imagery and such other aspects of the 'surface' structure of Ramanujan's poems, their response to the 'deep' structure of his poetry are disturbingly subjective. His volume of poetry includes The Strider Relations (1971) , which won him a poetry Book Society recommendation . Other volumes are Selected Poems (1970), Second Sight (1986), Uncollected Poems and Prose (2000) . Ramanujan is essentially a modernist committed to an antihistorical, depoliticized, transnational consciousness and to stylistic experimentalism like Imagism and Expressionism. C.N.Srinath says "the poet employs irony, wit, under-statement and achieves a nut like texture and grit in poem after poem like an Augustan Poet"¹. Ramanujan's poetic style is polished and refined. His images are precise, accurate, real and highly suggestive.

Then comes R.Parthasarthy on the scene of Indian English poetry with the appearance of his first collection The First Step: Poem (1956-66) . His second volume Rough Passage is a long poem in three parts written over a period of 15 years. The first section is called Exile, the second Trial and the third Homecoming.

With a keen sense of art, Parthasarthy is an extremely scrupulous poet. Roger Iredale says, 'the remarkable thing about Parthasarthy's poetry...is the powerful blend of a highly emotional quality of thought and feeling with an iron discipline of language and intellect'².

British Nandy published about ten volumes of verse namely: *Of Gods and Olives* (1968), *On Either Side of Arrogance*(1970), *Masks To Be Interpreted*(1970), *Madness is the Second Stroke*(1971), *Collected Poems*(1973), *Dhristarashtra Down Town Zero*(1974), *A Stranger Called I* (1976), *In Secret Anarchy* (1976), *Lonesong Street* (1976), and *Nowhere Man* (1977) .

He is a prolific poet and mainly a poet of love. He has presented love in all its shades and colours from love at first sight to the enjoyment of sex and from pining to its brutal aspect.

Keki.N Daruwalla belongs to the first rank of modern Indian English poets. He has five collections of poems to his name. They are: *Under Poems* (1970), *Apparition In April* (1971), *Crossing of Rivers* (1976), *Winter Poems* (1982), and *Landscapes* (1987). In his poetry he has dealt with anti-social elements, sale of women, rituals, poverty, disease, pseudo-priest and politicians, black marketing, religious rites. According to Bijay Kumar Das , "Social satire , an awareness of the contemporary situations , the illusion about myths seem to be favourite themes of Daruwalla"³ . It could be easily said that Daruwalla has taken up the burning problem of his day and dwelt on human existence.

Among the contemporary poets Jayanta Mahapatra is a close observer of men and things. His poetry has been assessed by critics and reviewers from various angles emphasizing among other thing, 'the wide spectrum of his themes the 'Indianness' of his sensibility, the exploration of myth and its conjunction with symbols, his sense of time and timelessness, his sense of 'renewal of life', the evocative quality of his verse and his sharp sense of the poet's craft-which are clearly recognizable aspect of the achievement as an Indian poets writing in English.

Shiv. K. Kumar, who arrives on the poetic scene in 1970, is one of the major poets of Indian English poetry. His five collection of poems are: *Articulate Silence* (1970), *Cobwebs In the Sun* (1974), *Subterfuges* (1976), *Woodpeckers* (1979) and *Trapfalls in the Sky* (1987) for which he also received Sahitya Academy Awards.

The range of his themes is very wide and his treatment of subjects is original. To quote B. K. Das, "He takes a simple incident or situation and stretches it with the breath of his imagination till it acquires a new meaning. There lies his strength and originality"⁴. He is a gifted poetic artist and his poetic style is 'scholarly, lucid and precise'. On the whole Shiv. K. Kumar is one of the most outstanding poet of the post-independence era of Indian English Poetry.

Gieve Patel is one of the Indian English poets, who brought out his volumes of verse *Poems* (1966) and *How Do You Withstand Body* (1976) which took him as a poet with nagging social conscience, who tried to balance his deep compassion for the underdog by both a clinical detachment and a deflating irony. And his favourite technical strategy seemed to be the situational mode in which a real life situation triggered off a poetic response. To quote Satish Kumar, "Patel is a poet of promise and potentiality rather than achievement. He hints at the social problem of the day but refrains from providing the solution"⁵.

Kamala Das is one of India's most outstanding women poets, who writes in English .Her volumes of poems include - *Summer in Calcutta* (1965) , *The Descendants* (1967) , *The Old Play House and Other Poems* (1973), and *Strange Time* (1977) .

Kamala Das is predominantly a poet of love, sex, lust, pain, nervousness, melancholy, frustration, and dissatisfaction. She is confessional and autobiographical poet who reveals in bold and candid expressions. Love and lust dominate all the volumes of her verse. According to Mohan Lal Sharma, "Like W.B.Yeats, Kamala Das does not make much distinction between body and soul"⁶.

Other women poets who come into recognitions are-Gauri Deshpande, Sunita Jain, Monika Verma, Indu Nair, Jelena Narayan and many more.

Then comes Krishna Srinivas, who has published a number of volumes of poems. He is a mystical and philosophic poet with vision of the Beyond. His works are: *Magic Pearls* (1953) , *The Buds and Blossoms* (1954) , *He Walks the Earth* (1975) *Dance of Dust* (1975), *Everest* (1975) , *River* (1978) , and *Five Element* (1981) .

He is also a cosmic, mystical and metaphysical poet. To quote

Syed Ameeruddin, "His poetry is replete with mystical grandeur metaphysical flashes and enchanting visions of cosmic beauty"⁷. Krishna's images are always powerful and striking, through his images he expresses his epic themes, which are ancient and traditional but at the same time immersed in the immediate present and its perennial problems of seeking mankind.

I. K. Sharma is also a well-known contemporary poet. His collections include: *The Shifting Sanddunes* (1976), *The Native Embers* (1986), *Dharamsala and Other Poems* (1993), *Camel*, *Cockroach and Captains* (2001), *My Lady Broom and Other Poems* (2004), and *End To End* (2008)

I. K. Sharma is a poet of humour and irony. He is artistic, suggestive, and satirical in many of his poems. As his birth place is Jaipur, he vividly paints the landscape of Rajasthan.

An important aspect of Sharma's poetry is his boldness. For instance, *The Shifting Sand-dunes* was printed and published during the horrid days of emergency. It was during this period that he composed his renowned poem in Hindi, *Gandhi Chauraha*, which he himself later translated into English under the title: *Gandhi At A Cross Road*. The poems have a bitter satire on the prowling powers, which earned the displeasure of the ruling authority. According to R. K. Singh, "Sharma not only exhibits his art at handling a variety of situation, moods and stances, but also his ability to assimilate Christian and Hindu symbols into a poetic way with success"⁸.

O.P.Bhatnagar is a great poet of contemporary Indian English poetry. He has published five volume of poetry: *Thought Poems* (1976), *Feeling Fossile* (1977), *Angles of Retreat* (1970), *Onerie Vision* (1980), and *Shadow in Foodlight* (1984)

His poetry is characterized by simplicity, variety and freshness and he always presents expressions for multifarious social and the present day life. He sincerely restores the balance between man and nature. His main concern is man and many sides' problems surrounding him. Being essentially a realist, Bhatnagar, accepts things as they are with patience.

Irony is O. P. Bhatnagar's main weapon. He handles irony with effectiveness and immediacy. His poetry is not without a sense of humour. As H.S.Bhatia says, "With the preceding period"⁹.

Arun Kolatkar is a bilingual poet, who writes both in Marathi

and English. His first book of poem is *Jejuri* (1976). Jejuri is the pilgrim centre to the South- East of Poona. Kolatkar describes a visit of Jejuri, reaching it by bus and returning by train. During the interval, the poet goes round, sees priests, men, animals and rodents. Jejuri is the record of his impression. S.K.Desai says, "the protagonist goes to Jejuri not as a seeker...nor as a pilgrim...He is a kind of traveller...a tourist"¹⁰.

Niranjan Mohanty, the well known Indian English poet from Orissa was a contravention to this new age wisdom. In making poetry as naturally as a silk worm made silk, he soared above the sterile academic contest between making and birthing.

He is humble and believer in the simple virtue of life. He writes with understanding and music in his heart. His poems, therefore, breathe the artistic unassumption and natural sincerity. His work includes: *Silencing the Words* (1977), *Oh This Bloody Game* (1988), *Life Line* (1999), *Poetry To Lord Jagannath* (1994), *Krishna: A Long poem* (2003), *A House At Rains* (2008), and *Tiger and Other Poems*.

His poetry, at its best, was a filtration of his humanity, his home...bound vision of God Jagannath, which is related to his native place Orissa.

R. K. Singh occupies an important place among the Indian English Poets of 1980s and 1990s. He as a citizen artist is acutely aware of the painful realities of Indian society. His collection of volumes includes: *My Silence* (1985), *Flight of Phoenix* (1988), *Memories Unmemoried* (1988), *Music Must Sound* (1990), *I do not Question* (1994), *My Silence and Other Selected Poems* (1996), *Above the Earth Green* (1997), *The River Returns* (2006) and *Sexless Solitude* (2008)

Publishing poetry for so many years and in the process, developed a style, which is characteristic within the orbit of the influences that have shaped his muses. Singh uses Indian lexicon to enrich his writing and also to provide Indianness to his writing.

Woman, love, sex is the core of his writing. Each part of a woman's body speaks out a different language convey a fresh meaning. The poet makes it clear that woman possesses a wonderful quality of head and heart. She is only a gift of God to prove His supremacy. Singh's poem of love and sex can be

compared with those of Kamala Das for both of them have a highly personal voice and obsession for sex. But Kamala Das hardly rises above her personal life, whereas R. K. Singh is wide enough to focus on life in its totality. As Satish Kumar says, "Singh is a connoisseur of finished feminine beauty. His appreciation of the hypnotic and enticing feminine beauty has superb aesthetic excellence"¹¹

R. R. Menon is a bilingual poet who writes in Malayalam and English. He has won many poetry awards and earned international recognition. Menon writes on various themes like love, corruption, social consciousness, family relationship, and so on. The tone of his poetry is very sarcastic and ironic, which makes him different from others. His collections include: Parted Love and Other Poems (1958), Dasavatara and Other Poems (1967), Seventy Seven (1971), Straws in the Wind (1973), Shadow in the Sun (1976), Grass in the Garden and Heart on a Shoe String (1978), Pebbles on the Shore (1981), Poems (1985-86), and Sound of Silence (1993).

P. C. K. Prem, is an author of several books. He has been regularly writing in Pahari, Hindi and English and also contributes to various magazines, newspaper and anthologies. He is also associated with various social, literary and cultural activities.

His publications include: Among the Shadows (1989), Enigmas of an Identity (1990), Contemporary Indian English Poetry from Himachal (1992), Those Distant Horizons (1993), The Bermuda Triangles (1996), and Oracles of the Last Decade (1998).

P. Raja is a poet of excellent fancy, imagination and reflection. He has an amazing sensitivity to the sound and size of English words and his lines are attuned to the rhythm of his concepts. P.Raja's From Zero to Infinity is a mixture of compassion and humour. His To The Lonely Grey Hair contains light hearted poetry, but there is an undercurrent of pathos also in the poems. Many of his poems deal with common subjects concerning everyday life.

Syed Ameeruddin is one of the contemporary poets in Indian Writing in English. He writes on different themes such as contemporary social and religious issues, reality of God, man-woman relationship and world peace. He has published six

collections of poems: What the Himalaya... said and Other Poems (1972), The Dreadful Doom to Come(1974), A Lover and Wanderer (1980), Petallic Love Times(1988), Visioned Summits(1995), and Visioned of Deliverance(2006).

Hazara Singh's role as a poet, philosopher, linguist and critic is nationally acclaimed. He has been contributing to Indian English writing since the last three decades and has published four volumes of poetry entitled: Aspirations (1980), Yearnings (1987), Expectations (1999), and Destination (2007).

A patriot by nature, Hazara Singh looks at life as an idealist. The thematic variety of his verse holds a mirror to his deep and wide experience of life as a freedom fighter, social activist and academic. His poetry ranges from personal to the universal and from past to the present.

Asha Viswas is one of the contemporary Indian English women poet, who along with being a poet, is a critic and reviewer. She has two volumes of poetry entitled: Melting Memories (1996) and Mortgaged Moorings (2001).

Her poetry is honest and original with genuine human emotions surging from a feminine sensibility that is hypersensitivity. Human emotions which are common to the life experiences of everybody, such as love, sharing, loneliness, longing, anguish, fear, pain and pleasure are effectively brought out in her short lyrics.

Y. S. Rajan is a bilingual poet writing both in English and Tamil, is a scientist by profession. He has written three volumes of poetry in English: Agony and Harmony (2002), Jumping genes (2006) and Ode To an Earth Warm (2008) and One Collection of Poetry he has translated from Tamil to English is Blossom of the Hearts (2002).

In his poetry he gives emphasis on national consciousness, social awareness, family relationship, science and technology, peace and violence.

The poets who are not discussed in this review are: Dom Mores, K.Raghavendra Rao, Leela Dharamaraj, Pradip Sen, G.S.Sharat Chandra, Monika Verma, Krishna Gorowara, Arvind Krishna Mehrotra, Gauri Deshpande, Mahanand Sharma, D.C.Chambial, Hemant Kulkarni, R.N.Sinha and I.H.Razvi.

The poets whose writings show spiritual consciousness are as

follows: Swami Vivekanand, Manmohan Ghose, Sri Aurobindo Ghose, Rabindranath Tagore, Harindranath Chattopadhyaya, Sri Paramhansa Yoganand, Brajendra Nath Seal, Nolini Kanta Gupta, Nirodbaran, K.D.Sethna, Krishna Srinivas and S.L.Peeran.

The discussion of spiritual poets begins with Swami Vivekananda, who is a great saint poet, whose poetry is marked by spirituality and mysticism. He translated poems from Sanskrit and Bengali, but he has some original poems also to his name, some of them are: An Interesting Correspondence, Thou Blessed Dream, The Living God, To an Early Violet, Kali- The Mother, To The Awakened India and The Song of Sanyasin . Vivekananda's poems are full of pure spiritual wisdom. He stressed on the need for religion, but he was careful to add that it should be a "man making religion"¹².

Then comes Manmohan Ghose, the elder brother of Sri Aurobindo Ghose, has an impressive poetic equipment, first displayed in his lyrics in Primavera (1890) in collaboration. Manmohan Ghose was a romantic, lyrical, elegiac and meditative poet.

His delight in nature and his passion for beauty are intense. His independent volumes of poetry include: Love Songs and Elegies (1898), Nal and Damayanti(1916) Adam Alarmed in Paradise(1918),and Songs of Love and Death(1926).

Rabindranath Tagore, the only Indian English poet to win the Nobel Prize for literature. Gitanjali (1912), Tagore's finest work, is firmly rooted in the ancient tradition of Indian saint poetry and yet reveals a highly personal quest for the divine, characterized by a great variety of moods and approaches, ranging from ecstasy to the depth of despair. S.Z.H Abidi says, "Gitanjali is a collection of lyric on god, man and nature unified by his romantic longing for a merger with the divine..."¹³.

Sri Aurobindo Ghose, brother of Manmohan Ghose is one of the greatest Indian English poets. To many of his contemporaries, Sri Aurobindo is a power 'out of the ordinary', a star that dwelt apart. Sri Aurobindo Ghose's poems are full of majestic fire. His works in poetry include: Songs of Myrtilla and Other Poems (1895), Urvashi(1950), Ahana and Other Poems(1915), Love and Death (1921),Dill Prabhu (1922), Six

Poems (1934), Poems Past and Present(1946), Savitri a Legend and a Symbol (1950-51),and Ilion(1957)

Sri Aurobindo was a yogi, seer philosopher, majestic, revolutionary patriot, intellectual, a man of letter and a poet of distinction. The range of his poetry varies from sensual love to spiritual illumination.

Aurobindo's fame as an Indian English poet mainly rests on his monumental work, Savitri, an epic of great prophetic vision and supreme poetic achievement. Sri Aurobindo himself described Savitri as " a sort of poetic philosophy of the spirit and of life"¹⁴

Harindranath Chattopadhyaya , is a prolific poet. Although born in a Brahmin family, his childhood and boyhood days were spent in Hyderabad with its composite culture-hindu vedantic and Islamic Sufi, made a mark on him. Harindranath has a number of volumes of poem to his credit: The Feast of Youth (1918), Coloured Garden (1919), The Magic Tree (1922), Perfume on Earth (1922), The Son of Adam (1946), Edge Ways and The Saints (1946), The Divine Vagabond (1950), Spring in Winter (1955), Masks and Farewells (1961), and Virgin and Vineyard 1967).

Like Vivekananda, Harindranath too feels overwhelmed by the majestic vision of the ' dance of doom'. For Vivekananda it is Kali and for Harindranath it is Shiva

Sri Paramhansa Yoganand is a mystic poet who has failed to win favour with the critics. His first volume, Whisper from Eternity (1935) is a collection of prose poems. He had the glimpse of God in his guru, Sriyukteswar, and he sings of the everlasting glory of the Almighty. He has written poems on various themes, but all his poems are full of devotion, mysticism, spiritualism, and Vedantic monism. His other volumes are: Songs of The Soul and Cosmic Chants. Satish Kumar writes about his writing "his writing was to realize the inherent Divinity of man, as each of is the child of god. Man can realize God- consciousness through practicing truth, love, harmony, service and universal brotherhood"¹⁵.

Brajendra Nath Seal is an important poet of the first half of the twentieth century, who in his The Quest Eternal(1936), makes an ambitious attempt to 'transcribe basic philosophical ideas in the forms of pure poetry'. The poems in the collection are reflective,

philosophical and mystical, and highlight the importance of spirituality in human existence.

Noline Kanta Gupta, who was an ardent follower of Sri Aurobindo and has authoritatively expounded Sri Aurobindo's thought in Bengali as well as English, is remembered for his mystic and spiritual poetry. His poems are collected in a single volume, *To The Heights* (1944). There are nearly fifty pieces in the book, and one can trace in them a study growth in aspiration and realization, to quote K. R. Srinivasa Iyengar, "This is the poetry of meditative thought, and it mingles the qualities of dryness and strength; but now and then a light leaps up and all is transfigured"¹⁶.

Nirodbaran is a mystical poet and his *Sun Blossom*, a collection of 99 lyrics, published in 1947. He is a pantheist, who believed that the whole creation is the sublime expression of God. In the word of Satish Kumar, "Nirodbaran felt that the malaise of the spirit can only be cured when the soul- bird diverts its weary and unstirred flight from the 'cage of night' towards his luminous light"¹⁷.

Another poet in this stream is K. D. Sethna, who flourished Indian writing in English Poetry with his philosophical and Sufi poetry. He is a more accomplished craftsman and more prolific poet, was deeply influenced by the poetry and overhead philosophy of Sri Aurobindo. His famous collection of poems are *Artist Love* (1925), *The Secret Splendour*(1941) and *The Adventure of Apocalypse*(1949). Sethna uses transparent and suggestive symbols and images drawn from nature

Krishna Srinivas has published a number of volumes of poems which includes mini-epics on religious heads of main religions and Hindu philosophers and saint. He covers past, present and future in his poetry and it is full of historical sense. He is not only a great poet but also a mystic philosopher, visionary dreamer and preacher. According to I. H. Rizvi, "His longer poem is undoubtedly modern epics, because their themes are grand and sublime, the main figure are universal, they are magically forceful in the treatment"¹⁸.

Amanuddin brought out nine volumes of verse in all, but four of them are prominent, they are: *The Children of Hiroshima*, *The Age of Female Eunuchs*, *Gems and Germs*, and *Adventures of*

Atman. Amanuddin writes on variety of themes like love, light, life, death, destruction, men, women, suffering humanity, philosophy, religion and social condition. He is a poet with a vision and can be ranked with the most outstanding modern Indian English Poets.

K. R. Srinivas Iyengar, the famous critics of Indian English Literature, brought out three volumes of verse. His poetry is philosophical, mystical and metaphysical. He is primarily concerned with Eternity.

Krishna Khullar's *Ashes of Immortality* is a small collection of 12 poems, which interpret the paradoxical involvement of man in search of immortality. The poet explores the meaning of soul-search on the margin of an alien world. The poems reveal the poet's religious beliefs and metaphysical conceptions. His other collections are *Sarawali* and *Other poems*, and *Wings of Poesy*.

S. L. Peeran is also a Sufi and Spiritual poet like the above mentioned poets, no doubt he emphasizes the need for religion, but he is careful to add that it should be a man making religion. Critics have appreciated him for his, "reflective, idealistic, and spiritual poetry"¹⁹, which is hoped to transform the very character of man his follies, vices and attachment with materialism.

S. L. Peeran is an important figure in the contemporary Indian English Poetry, is a bilingual poet, writing both in English and Urdu. Although a late bloomer, who started writing poetry at the age of 48, yet he has surprised the poetry world during the last ten years by presenting eleven noteworthy volumes of poetry: *In Golden Times* (2000), *In Golden Moments*(2002), *A Search From Within*(2002), *A Ray of Light*(2002), *In Silent Moment*(2002), *A Call From Unknown*(2003), *New Frontiers*(2005), *Fountains of Hopes*(2006), *In Rare Moments*(2007), *In Sacred Moments*(2008).& *Glittering Love* (2009)

Most of his collections are published from "Bizz Buzz" publications and "The Home of Letters". He writes on various themes which include: nature, humanity, love for God, love for human being, family relationship, hope, sympathy, corruption and current issues. Being a legal practitioner by profession his socio-political awareness is well reflected in his poems and as a result, his tone is moralistic, compassionate, consoling and solicitous.

Peeran stands as a torch bearer amidst the contemporary

poets, "as none of the recent contemporary writers is writings on Islamic belief, other than Krishna Srinivas, "Muhammed: A Long poem on Islam(1983)"²⁰. Peeran is steeped in Islamic belief and is completely submissive to the Almighty, Most Merciful and Benevolent.

'Love for human being' and 'Love for God' are the dominant themes of his poetry and almost in every collection he has presented this themes. Like Vivekananda and Aurobindo, Peeran also stressed on universal brotherhood and unity of mankind as the religion of world .One finds in his poetry an assimilation of diverse religions and cultural ideals and notions that manifest his tolerant mind. -

Yes, I do have a religion
I do practice it,
Say my Namaz

But my rites, my symbols
Are act of love
To foster oneness

Love for God is the most controlling theme in his poems. He humbles himself before God seeking His manifold blessing and mercies like the metaphysical poets of the 17th century such as John Donne, George Herbert, Andrew Marvell and others, Peeran too seeks the benevolent blessing of God in the time of perils and pains, and at the times of joy:

Blow my sail, push my boat of life.
My rudder of faith is firm, I hold fast.
Neither storms, nor thunder, nor lightning can shake me.
I am not on a slippery path. I have my "Khizr"²².

Peeran's style is his own. He uses simple but impressive words of day-to-day life like: 'pickle and honey with Ragi-balls', 'Music of life waning into silence'. Like O.P.Bhatnagar, Peeran shows no hesitation in employing innovation in his poetry to suit Indian ethos and sensibility.

S.L.Peeran is a modern poet in his treatment of both the

content and form. In a confessional and essentially ironic mode he tears off the hypocrisy of the present society and reveals personal as well as social life with an authentic touch of his Indian sensibility. To quote Krishna Srinivas, "Peeran has gained many distinction and he is the right man to regain what we have all lost. He cries down the crimes and injustice that prevail everywhere today"²³.

Peeran is a poet who plays in the cradle of spiritualism and entertains the faith that the world undoubtedly be a second heaven if there is religious tolerance; he condemns factions and groups of all religion or classes. He advocates comradeship, companionship and fellowship among his fellow being. Enriches his poetry through his Sufi ideas and thought, which gives a new dimension to Indian English Writing. R.K.Singh says, about his Sufi belief and religious tolerance that "He is a firm believer in God, family and humanity. He stands for values like humanity, tolerance, love, truth, faith charity, respect, justice, freedom, peace, harmony, unity of God and mankind, promotion of education and culture and love of nature"²⁴

According to Peeran, if man surrenders himself whole-heartedly before God, the eternal light certainly helps him in reducing the self. He considers the religion of humanity as the supreme religion of the cosmos and demolishes the barriers of religious orthodoxy by bringing out the message of God from all religions.

In the poem 'A Cry of a Victim for Peace', from the collection In Silent Moments , he lamented at the inhuman treatment of man, destruction of the nation and growing crop of double talk, hypocrisy and falsehood, he gives the message of Ahimsa and Dharma:

Shun thy enimity and illumine thy heart
With lofty ideas of "Ahimsa" and "Dharma",
To recreate a paradise on earth, here, here!²⁵

So, the study of his poetry would provide a new dimension to the contemporary Indian English Writing. In his poetry one can trace the spiritual consciousness besides political and social consciousness. His poetry hopes to create awareness in man

about his responsibility and an enlightenment through his spiritual thinking, which helps to make a journey towards God.

The study is oriented to investigate S.L.Peeran's poetic composition - spiritual consciousness with particular attention to the influence of Islam and Sufism over his poetry and thereby to acknowledge him as a remarkable contributor to the tradition of Indian English Writing. This work would help to draw the attention of the critics for authentic criticism.

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CHAPTER II

Humanity and Human Values Themes in the poetry of S.L. Peeran

S.L. Peeran is an artistic poet, who believes in God and His creation. Being a Sufi- writer, his poems show a state of Spiritual journey towards God. A well known Sufi Maxim is "dar duniya bash, bare-e- duniya man bash"¹, live in the world, but not for the world. Peeran accordingly, combines his Sufi thought and personal experiences in his poetry. So, he is equally alive and responsive to the present situation of the world. One can trace a variety of themes in his poetry related to human concern like Nature: God's precious gift, love for human being, love for God, family relationship, Hope for future and socio- political condition.

Theme related to Nature

Nature is part and parcel of man's existence and almost in every century poets found pleasure in enjoying and spiritualizing nature. Poet Peeran is also attracted by nature and one could trace the glimpse of nature in his poems. He enjoys personifying nature and makes it a silent spectator or active participant in human actions, as in the poem "Nature's Ways" from the volume

In Rare Moments, the poet shows how grief's melt away as time passes leaving a scar in the memory. The wheel of life turns and turns grinding every painful act to refine and make the whole life of man. It is nature's way to mix seed in dust and help it to sprout. Similarly, nature devises means and ways to relieve pain.

The grinding wheel moves and moves
 Powdering the grains to a fine flour,
 To make tasty bread, biscuits and bun.
 The jeweller pounds gold sheets of fine jewellery
 The seed mingles in dust to sprout again
 Nature devises its own ways to relieve pain²

Like Wordsworth, poet Peeran is having faith in nature and its healing effect. Every little object in nature inspires Peeran to give out a world of thought.

Peeran is most concerned about preserving ecology and balancing nature and according to him wastage of life sustaining elements is a sin. In the poem 'Changing Fate' from the collection In Silent Moments, he warns against slow mode of self-destruction.

But man in order to achieve supremacy
 Destroys nature and spreads wretchedness
 And renders himself unfit to live on globe
 Are weak born to live without hope?³

Stanza given above, ends with a question, it shows poet's concerns for nature. He is worried at the rapid destruction of nature by human being for their own supremacy. In the poem the poet has shown concern not only for nature but also for weaker people, through nature he has lamented over the condition of weaker people and put a question to answer in front of us- 'Are weak born to live without hope?'

In the poem 'Oh, Deadly Silence' from the collection In Rare Moments, the pervading silence in nature is portrayed by the poet.

"The cooing of the cuckoos

The shrill cry and cacophony
 Of several birds rending the air
 Have all fallen silent
 On darkness enveloping.
 On total withdrawal of illumination.⁴

The music and melody of several birds including cacophony have become silent, the sounds and horns of screeching vehicles have halted. The varied sounds of lamentations, lathies and firing of guns become silent every night revealing the temporary stoppage of hectic activities, perhaps signifying the deadly silence.

Peeran is so concerned and depressed about the regular cutting of the tree or deforestation that he himself becomes the mouth piece of a tree and tells a woodcutter, why he should not cut a tree in the poem "Lament of a Shady Tree" from the collection New Frontiers.

O you tyrant ! stop your merciless strikes
 Stop hitting and wounding me with your axe
 Don't cut me down and maul me
 For my Lord has breathed life in me.

O heartless tyrant know you and understand
 My love has enlightened dear souls
 My every being and every cell bears love
 My leaves have magical remedies
 To cure, enliven, cherish sick boidies
 My dried leaves bear elixir for diseases,
 My bark, my gum, my resins
 All are beneficial to the mankind

Now by cutting me down
 You are destroying universal peace⁵

Love for Human Being

Another theme which is dominant in Peeran's poem is love for human being. One finds in him an assimilation of diverse religions and cultural ideals and notions that manifest his tolerant

mind for example in the poem "My Religion" from the collection A
Call from the Unknown.

Yes, I do have a religion
I do practice it
Say my Namaz'

But my rites, my symbols
Are act of love
To foster oneness..... 6

As a devout Muslim, Peeran's emphasis is on the inner
experience, inner life, and inner realizations.

In the poem "Birth of Prophet Mohammad" from the same
collection, the poet has presented the full span of life of
Mohammad, as his birth is the symbol of enlightenment and unity of
mankind is the mission of Prophet Mohammad:

To take humanity to zenith of peace.
To open the floodgates of knowledge
To unite man and man in a single bond.
To liberate the destitute, infirm oppressed.7

In another poem "Our Dogmatic Brothers" from the collection
In Rare Moment, the poet presents the faction among men,
division among men is the common factor in modern India.
Mostly man forms groups because of religion. The poet feels that
killing, dissenting, grouping in the name of religious faith shuns
the path of knowledge which leads to the missing of the goal.
The poet describes -

White cap, a symbol of purity, now hides black soul
Our brethren, shunning path of knowledge missing the goal.8

In another poem "Why all this?" from the collection In Silent
Moment maltreatment, torment, harassment persecution, and
destitution of man anywhere on earth upsets the mood of the
poet:

Poverty smells obnoxiously,
Stinks putrefying, decaying
An environmental threat
A cause for grief for Mankind.

Opulence splendor, wealthy rich
Wrecks the mind, consciousness and soul
Corrupting values, customs, themes
Creating nuclare weapons for destructions

And fashion shows with bare bottoms
Chill penury bares all for all to see
Ah! Hiroshima, Bosnia sudan
On all, dare deviltry, a test for endurance."

Look.Look O Merciful! Why all this
Sorry state when you are known
To be just, kind, compassion?
Beneficent and Merciful !9

Love for God

Love for God is the most controlling theme in Peeran's poems.
He humbles himself before God seeking His manifold blessing
and mercies seeks the benevolent blessing of God at times of
perils and pains and also times of joy for example,. in the poem
"Grace" from the collection In Rare Moment.

Blow my sails, push my boat of life
My rudder of faith is firm, I hold fast
Neither storms, nor thunder, nor lightning can shake me
I am not on a slippery path. I have my khizr"

A friend in need is joy for ever
An ever slave is a pleasure for ever.10

All religious faiths centre on God. No doubt poet Peeran also
looks upon God (Allah) for His Mercies and Miracles. Many of his
poems witness the firm faith of the poet on God.

The poem "All Round Welfare" from the same collection
embraces all religious faiths and reveals the fact that though
there are little variations in the form of worship, all prostrate at the
feet of God to be blessed by Him. In the poem "Allah's Bounty"
he directly invokes God (Allah) and seeks his blessings, as his
bounty is limitless.

He completely surrenders before God, his use of word like -O Lord, 'O Master and Divine Mercy shows closeness to Almighty for example

O Master, can I have your glimpse
To lift my sagging spirits an enlighten soul¹¹

His firm belief in Almighty is also evident in these lines -

When I lost hopes form all
A divine voice gave strength and guided me.¹²

Family Relationship

A good person or poet is one who fairly maintains balance between his family and his professional life and thinks about his society, country as well as his well wishers and Peeran is one among the few, who always stands behind his family and this could be proved through his poems.

In the poem "To my little daughter" from the collection "In Golden Times" presents a context in which a father is giving advice to his eldest daughter. The language used in the poem is very soft which shows that the relationship of a father to a daughter is full of love and concern. Father advises his daughter to be gentle and brave in any circumstance. Father asks his daughter to make friendship with nature and seek the blessing of Almighty, who is above all.

For company, look to the sun,
Stars and moon,
May they shower on you friendship's boon,
With sweet flowery eyes lit with love
My dearest, seek benign blessing from Him above¹³

Another example from the collection "A Search from Within" is "My Mother", the poem portaying a picture of a mother shows mother's sacrifices everything for the sake of her children. She takes all the troubles to make her loved ones live long -

Prayed and prayed for grace
And love to befall me

My Mother sucked away
All the poison from my
Decaying body, so that I
Can live in peace and happiness¹⁴

In the poem "Death of close ones" and "To a lost-son", poet Peeran has presented the personal experience of his close relative. The melancholic tone of the poem gives the essence of his depressed heart. But some critic has misinterpreted his poem and took the poem for his own son -

Someone is waiting for you distraught
With tears in eyes, pain in heart
With absent smiles, worried face
Wrinkles on forehead, dishevelled hair.¹⁵

In the poem "Death of close ones" the speaker of the poem compares himself with a huge tree and its branches are his loved ones with fall of every branches, tree is left only with trunk, no shades and chirping of the bird is seen any more, life becomes dull and bare -

A huge tree with branches many and a canopy
With full of branches, tree is left with bare trunk
A bare vase without decoration of flowers
Sand dunes in a parching desert without shade.¹⁶

Peeran opens his heart unreservedly to his wife in a couple of poems. In the poem "Intense love" Peeran mentions that how his wife had helped him in his miserable day, when he was hospitalized and also on many occasions

When I broke my arm
When diabetics was tackled
I remembered you
You were my succor, my redeemer¹⁷

Hope for Future

Peeran is a poet of positive attitude and hope, and his poetry

is a celebration of life in its myriad mood of joy, sorrow, sordidness, happiness wonder, wisdom, boost, and gratification, his poems are spontaneous, yet he is fairly consistent. Peeran himself in his preface of Silent Moment says, " I have not put any extra effort or strain. They have come to me spontaneously in a flash of moment and have assumed the form of my personal poetry". 18

His one collection Fountains of Hopes is full of hope and enthusiasm towards life, as in the poem 'let's give a break' from the collection -

Let's give a break'
To his unending chain of blues
Which crop up like a wild grass
With thorns and weeds around.19

Here poet appeals to the reader to take a break from all the unending problems of life and start life with a fresh turn.

The positivity of the poet is effectively and clearly brought out in the poem on the motherland "Mera Bharat Mahan" from the same collection.

O 'Bharat Mahan'
Thou have lived from antiquity
Thou shall live for eternity

Let me speak
of our unity in diversity
of our spiritual values, diverse literature
of our religious tolerance
of our spicy food, films, music and dance
of our colourful dresses headgears20

Peeran shows his patriotic feeling in a different way; he is not talking about the disaster, terrorism or corruption. He is not talking about the past glory of India or the Modern Indian development in the field of infrastructure, economy and agriculture too. But his patriotism shows his concerns for unity in

diversity, literature, arts, music, food, and dresses.

Another example is "A Ray of Hope". In this poem, the context is of an old man on the brim of death, and his dreams are shattered. At this hour the illumined soul looks up to the Lord and prays.

I look, my succor,
My candle is now to burn out
Yet I hope, I look up
To the horizons beyond
Where darkness fades
And light flashes its rays.

I look up now for fresh dreams
To pass on the legacy (to) a new 21

In 'Transformation', the poet's 'heart' is enveloped with 'blanket of pathos'. The terrible happenings of the world make the poet cry out, but the poet has complete hope for positive and corrective transformation.

My heart is enveloped with blanket of pathos
Blood curdling life experiences mingled with pain
Has choked my voice, clouded my thinking
Hidden in my bosom are bleeding dreams.

Let's weave hearts with virtues of love
Transform rivers of blood to milk of human kindness22

Theme related to Socio-Political Condition

Before talking about this theme, first of all I would like to quote Krishna Srinivas, "Peeran has gained many distinctions and he is the right man to regain what we have all lost. He cries down the crimes and injustice that prevail everywhere today"23.

Peeran is benign soul, so he laments at the socio-political condition prevailing in the society and his profession helps him to understand the problems, and ultimately he comes with a solution. According to him, all human beings are born free and are equal in dignity and right, so must be treated alike. In the

poem 'O Taliban' from the collection Fountains of Hopes Peeran is very much upset due to the dual nature of the Taliban Society towards men and women -

Brotherhood, a parochial term, you practice
For your own selfish needs as a tactic
Woman you marry to divorce to remarry
To chain, enslave and make her carry
Woes, keep in seclusion, pardah for ever²⁴

The poem, itself is the testimony of the corrupt Socio-political condition prevailing in Taliban. Talibanion leader themselves decide punishment for the wrong doers and in doing so, they withered human kindness on earth.

You cut hands, stone a sinner to death
Whither love for humanity on this earth?
Soul rending music does not stirr you.
O' Taliban' shun violence, acquire world view²⁵

The last line of the poem shows poet's concern for peace in every part of the world.

In another poem 'Politicians' from the collection "In Golden Times", the poet presents the various faces of political leader, and how they act, react and change according to the circumstances like a cremation -

Words of politicians are like changing sand dunes,
Slippery and swift like a speeding trans
Always-restless creating melodrama
And making promises hallow and vague.

Deceptive are their faces, like a mirage,
Hiding the trait of diabolic figures
With eyes trained to spat prey like eagles,
They wear whiles to cover black souls within²⁶

In the poem, the images like 'sand dunes', 'speeding train',

'mirage' 'eagles' and 'black soul' impart a perfect image of today's leader and reveal their true nature, their selfishness for personal gain. They show lots of promises in their election manifesto, but after election, all their promises turn into ashes.

In the poem 'Senseless leader' from the collection In Sacred Moments, the poet in the first stanza starts with a positive note and ends in a question -

When peace has prevailed
Enemies have shaken hands
Dark clouds have all waned
Now, where is the need for fighter planes? ²⁷

Peeran shows his distress, why to spend money on things related to destruction, while it is worthless rather he suggest the money to be used in favour of farmer to build the nation, as agriculture is the base of Indian Civilization as well as economy.

In the poem "Toil and Soil" from the collection In Golden Times, the poet has built a context, about the present day condition of a middle class father, who wants his daughter to be happily married. So he saves every rupee for the final day, that is, the day of marriage, But alas! All his savings go in vain as he is unable to fulfill the rising demand of groom and ultimately dies.

He toiled from morn till late in the night
Without any rest, day after day,

The wedding place on a fine day
Of the dowry were arranged in fine array,
Each was met in every way,
The groom had more and more to say

Calling on the gods to help his daughter,
Down he fell and lifeless lay,
Ended, thus, his lifelong toil
Enabling the groom to bury him in the soil²⁸

In fact, the problem of dowry is not restricted only to middle class. It is more severe in high-class society, in high class dowry becomes a kind of show business. Whether, it be a lower, middle or high class, it is the bridal side who suffers and are suppressed, only the outlook is different and the poem very well reveals today's social condition of a father, who has a daughter.

The poem 'A modern youth' from the collection "A Search from Within" reveals the condition of present day youth, their digression from the set norms, loss of social values, rise of corruption in them, and has also become opportunities seeker.

Analyzing modern condition in which misery, hunger and destruction of the environment prevail in many parts of the world, Peeran finds that it is due to the after effect of greed for money, greed for power and ignorance of natural resources of today's youth and their inclination towards alcohol and smoking.

Greed for money, ever looking for opportunities
Scant respect for elders, nor concern for the youth
Drinks like a fish, smoke like a chimney
With dashing speed in vehicles to crash to death²⁹

To sum up, I would like to say that Peeran's poems are "highly readable. They deepen our perception, they delight us and they inspire us"³⁰. His poems are "Spontaneous, uninhibited outpouring from his heart, a prism reflecting the many hues of his core personality"³¹. But he is not utopian. He knows life is a picture of light and shadow where love and hatred, joy and grief, growth and decay, wealth and poverty, honesty and corruption co-exist, but still there exist piety and humility, and poet is very much hopeful of future.

The Poet is very optimistic in his expression and has full of hope. According to him, it is through hope and dream that our civilization has grown in richness. It is through dreams that great ideas turn into visions before being concretized in life; it is hope, which sustains us through life's crises.

Poetry cannot survive being just a jiggle, verbosity, a puzzle of words. The content or subject matter gives the poetry its life. In this regard Peeran's poems are utterly present in the world, in the sense that he writes about the issue of society with his social

vision active in the world as an agent of transformation.

In short, it can be said that Peeran's poetry explores several areas of human concern and consternation and he writes with such dexterity, sincerity and devotion that his poetry becomes vibrant; his expression becomes candid, because he is not afraid of speaking the truth.

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CHAPTER III

Style of Expression

Formal Style

Style is nothing but formal constituents of poetry such as language, rhythm, diction, its sentence structure and syntax, the density and types of its figurative language and its rhetorical aims and devices. According to M.H. Abram, "Style is the manner of linguistic expression in prose and verse-it is how a speaker or writer says whatever he says"¹. In other words, it could also be said that the language, rhythm, thought, imagery, mood and attitude that a poet chooses, determine the style of his poem. But this choice itself is determined by the nature and quality of his genius and that of vision of reality, which has moved him to compose the poem, is the work of an art in question.

Form is also a part of style, it implies some kind of definiteness or coherence, and shape of some kind. Form could be of two types- Physical form and mental form. The physical form is the appearance on paper and, much more important, the sound of poetry. It may be either the sound when poetry is read to us, or the sound we mentally hear when we read it to ourselves. It includes: rhythm, rhyme, intonation and various kinds of echo and repetition. Mental form might be described as content in the usual sense of the word when applied to literature, it includes grammatical structure, logical sequence, the pattern of associations, the use of dominant image. All these things combine to give a good poem and its power over our imagination.

Peeran has carved out a style for himself. His expressions are

very simple but powerful. The usage of syntax and rhyme scheme creates an impact on the mind of the readers, though he does not follow any set pattern regarding rhyme scheme. So, naturally, he gives more importance to the content than the structural form while expressing his thought. About his style Barnard Jackson writes, "A delightful collection by a writer who combines sincerity with craftsmanship a fine command of English"²

Most of his poems are written in free verse, which is a common trend in contemporary Indian writing. Sometimes he also follow stanza pattern, basically or sonnet like structure, it can also be called sonnet, but he has maintained only one feature of sonnet that is three quatrains and a couplet. He rarely maintains a rhyme scheme in his poems for example: -

Not an iota of knowledge yet gained
 The vastness of cosmos is stupendous
 Splendid ad spectacular in dimension
 Heaven's miracles are for eyes to behold.

But man in order to achieve supremacy
 Destroys Nature and spreads wretchedness
 And renders himself unfit to live on globe.
 Are weak born to live without hope?

Man needs to conquer passions and desires
 Through lofty thoughts and simple living
 Then, can achieve for himself splendour
 And by conscious efforts, greater grandeur

Meandering thoughts and dialectic debates
 And empty dreams can't change fate. 3

Peeran's poetry rules out the universal use of meter. It has variegation of verse movement. He sometimes begins with a metrical plan and soon dissuades from the metrical norms. As he has no formal rhyme scheme, his poems become monotonous, but the thematic strength of the poems is able to grab the attention as well as the interest of the reader:

It is neither the meat nor the chops
 That pleases the God, but only love
 For this creation and his creatures
 And act of compassion that pleases Him⁴

The theme of human love in his poems is built so perfectly that it convey directly to the reader. He is erratically a poet of faith, love, compassion and inner wisdom.

Diction

The diction of a poem decides the selection of words in a work of literature. And on the basis of diction, it can be analyzed whether the poets' writing is abstract or concrete, technical or common, lateral or figurative. About the order of words in a poem, Coleridge said, "it is an order based on choice, choice that is guided by the strangeness, the evocativeness, the commonness or the freshness of words. This is an order, which co-operates generally with the grammatical order of the words"⁵.

The poetry of almost all ages has been written in a special language, a poetic diction, which includes words, phrases, a stylized syntax and types of figures current in the ordinary conversation of the time, Adjectives used as complement and modifiers.

Peeran most of the time uses adjective, verb, pronoun, and hyphenated compound words in abundant. He uses adjectives both as modifier and complement as in the poem "Humility and Submission"

He is truthful, simple in manner
 He is gentle to the care
 He is never harsh to the less fortunate
 He is courteous to his parents
 He is pleasing to all to whom he addresses⁶

Adjectives like 'truthful', 'simple', 'gentle', 'harsh', 'courteous', 'pleasing' are complimentary of humble man.

Adjectives like 'venomous snake', 'sharp', 'intelligence', 'dark soul', 'mute monuments', 'jealous dog', 'gloomy night', 'crusty' and so on are used as a modifier. The use of adjectives in Peeran's

poetry produces a concrete picture rather more imagination. For example:

Discordant notes emerging from dark souls
 Mute monuments being witness to calamities.⁷

The jealous dog barks at the lonely silent
 And the owl disturbs the peace with its hooting.⁸

The above lines show the use of adjectives as modifier, but the interesting to be noted in these lines is that the lines give a concrete picture about the situation in readers mind, rather imagination.

Verbs used as Modifiers

Apart from using adjectives as a modifier Peeran uses present participles and past participles forms of the verb as modifiers to create a mental picture in the mind of the readers.

Verbs like 'Shining', 'glistening', 'changing', 'chattering', 'cheering', 'draping' and so on are used as a modifier- for example:

My body is of shining glass
 And heart a glistening mirror ⁹

Here in the above lines, poet describe about a glass house and gives its feature by using present participle form of the Verb. The Verb also shows a kinetic image as it has lot of action.

Some example of past participles:

I was passing through deserted cities
 Where people defecate in open fields."¹⁰

O sweet honeyed love
 From milk of kindness
 From the mother's breast
 To suckle sweet love.¹¹

Verb

Peeran's poetry is well supplied with infinite Verb, which shows that the mental power of the poet is not limited to any

particular action, it shows timelessness or condition applied to all the time or it can be said that the action continues to zenith. For examples:

To burst out, to assume demonic form
Love withers away never to return
To turn human heart to stones.12

In these lines, the poet says that poison in the heart, which is implicit is now get explicit and up to which level it will rise nobody knows. The use of infinite endows the poet a correct way of expression. For examples:

To shine like diamonds
To twinkle like stars in dark sties. 13

Another verb he most commonly uses in 'let' for example:

Let hopes and dreams realise in light
Let life sail smoothly and bright
Let four seasons pass in tranquility
Let love and peace ring till eternity14

Let the inner images, ideal, thought
Memories get reflected in the mirror" 15

Let the opportunities fly by
Merge in mirth and pleasure 16

'Let' is generally used to show togetherness in a work, as it is impossible for a single person to complete large amount of work alone, Peeran also invokes people to make a combine effort to change certain phenomena.

Pronoun

Peeran uses personal pronoun for all the three person- first Person, second Person and third Persons in singular as well as plural form. Most of the time the speaker is involved in the poem or conversation sometimes Peeran is suggestive and sometimes he simply uses pronoun, for examples:

You need to go miles and miles
You need to reach destinations in time,
But the paths are marshy, weather foul
Your companions weary, sans transport. 17

My burning love, my zeal, my hopes
My dreams, my yearnings will not fail me
Than shall guide me for ever and ever
To reach the shores of ecstasy and bliss 18

Compound hyphenated words

Peeran also make ample use of compound hyphenated words like- jet- black, Ragi- balls, Moon- eyed hoories, sole-enemy, beauty- parlor, Khadi- cap, mid- night, frozen- ice, school - girl, wedding- day, silk- achken, ill- luck and soon. These hyphenated words helps the poets to create a link or make a co-ordination with the other words in the poem.

The trumpets have gained strength day-by- day
Blowing full-throat, elephant also joining.19

Peeran's poem is also full of Arabic and Urdu words like 'Allah', 'Saitan', 'Moulvi', 'Tazia', 'Panjhas', 'Fakirs', 'Mannat', 'Khulus', 'Muklis', 'Maqbeeras', 'Tasbee' and many more to create the originality and authenticity of the context.

Carrying silver "Panjhas" bedecked with flowers
Fakirs exhibiting bravado by walking on burning coal 20

Peeran mostly uses onomatopoeia simile, metaphor and personification.

Onomatopoeia

Rhythm helps a great deal in supporting the meaning of the words of a poem, but sometimes the sound of the words also gives great support to the sense. Onomatopoeia is very common in poetry, but is difficult to know whether a poet is using it as a deliberate artistic effect or by accident, for so many English words are onomatopoeic that, if the poet chooses the right word in meaning, he is likely to choose the onomatopoeic word.

Peeran uses onomatopoeic, to give his poem a lyrical pattern or musicality to his poems.

The cooing of the cuckoos
The shrill cry and cacophony

The Zooming sound of the vehicles
The screeching noise of the halting tyres
The bellowing horns, the shouting rage
The barking dogs, all now in silent zone. 21

At times, a feeling of revolt and tumults in the chest
With fiery eyes and throbbing heart
Blood moving like lightening in the veins
Head brushing with shots from torpedoes 22

The buzzing sound piercing your ears
Feelings of butter flies in your stomach 23

Simile

In a simile a comparison between two distantly different things is indicated by the word 'like' or 'as' As peeran writes in free verse, so to give his poem music and rhythm, he uses excessive of simile- for examples:

Give me a chance, I will show what I am
A common phrase heard from all
When the time comes and gives a call.
They vanish, disappear like a golf ball
Men of day only bray like asses
Vanity makes them fly like kite and balloon. 24

Like thunder lightning on a stormy night
Like song of robin blue, nightingale 25

I am free like a bird, I can fly
I am fee like a fish, I can swim
I am fee like a gypsy, I can roam.26

To shine like diamonds
To twinkle like stars in dark skies 27

The dead past with haunting memories
Like a steam engine, shunting up and down 28

Day in and day out being dogmatic
Holding an to the profanity and ill feelings
Like a housefly aimlessly moving around 29

Our buddies bring back good old memories
Invigorating like tea and coffee30

Pearan has adopted his own style in using simile. He most of the time uses nature for comparison as shown in the above examples.

Metaphors

In a metaphors a word which in standard usage denotes one kind of thing, quality or action is applied to another, in the form of a statement of identity instead of comparison.

In the poem" Mothers Tears" the poet has presented the picture of a mother with holiness, compassion, love and care. The poet has compared mother's tears with real pearls and gems. Words used gives true essence of the feeling of a mother when she losses her dear ones.

These tears are real, pearls and gems
She from the bottom of the heart
Saved from the womb and crystallized from blood
Milky tears are cloud burst of pathos and grief 31

Pious men are beacon of light
A lighthouse of knowledge and will power
To dispel doubt and darkness
To lead men to solace and peace 32

The poet has remarked pious man as 'beacon of light' and 'lighthouse of knowledge' and 'will power'. As lighthouse alone serve the purpose to show a path in darkness of sea/ocean, just

like pious man in also endowed with such knowledge that he can change the world with his benign thought some other example of metaphors are-

The sole enemy of the day is money
The bull in the market is currency 33

The shiny magnetic sun gives a shrill cry
The burning stomach is a black furnace 34

Personification

Personification is a figure of speech, in which either an inanimate object or an abstract concept is spoken of as though it were endowed with like or with human attributes or feelings. As Peeran is a poet of compassion and appreciate God for every thing, so he uses personification very well in his poems, he always experiments with nature and impart human feeling to it.

In the poem "Beauty in nature", the poet has presented a mesmerizing picture of nature and imparted nature, human feeling for example:

Mind and heart admire nature's beauty
Ears, ears to marvel its sound and music
Night and day dance hand in hand in gaiety
Time spreads its arms, turns the clock to click " 35

Here, in the above lines, night and day and time are endowed with human feelings. Night and day are happy in union, 'Time spreads its arms', the poet has personified time and showed its universal phenomena which is changing in nature, as time passes, nature also provides us with beautiful season.

In another poem "Melting heart", the poet has personified dew with human feeling and stated the story of 'dew' that what pain it undergoes and lastly melts with the soil:

When the morning gloss
Kissed the night's pathos
Tears of love filled
The greenery and grass

with gleaming gems
Pearls tiny and small
On each leaf's barks
To share its sorrow
And to spread its music
With birds of all hues
Chirping and singing
When beams of light
Enfold its shine
The dew's heart melts
And mingles with the soil 36

The story is so well presented that we feel the sacrifice of dew, who melts and then mingles with the soil to make it fertile to work for human welfare, In most of his poems Peeran shows that Almighty has created nature for human use, so we must appreciate the creator for His creation.

Sentence structure

Sentence structure in Peeran's poetry is standard, most of the time he follows the pattern of subject verb- object but sometimes it diverts also. For examples:

My home is an open landscape

He would smile and smile, laugh and laugh with me 37

She was there standing at my door
My dream girl, at last, on my floor 38

In some of his poems, Peeran does not complete his meaning in a single line. Meaning continues to run from one line to another and also his sentences are complimentary to one another in a stanza-

A banyan tree hidden in a seed
A rose in the bud
Love hidden in the heart
Oozes out as milk of human kindness 39

In the above stanza, last line justifies all the four lines that if there is optimistic thinking, then it will certainly come out with goodness and positive result.

Another example is the poem "Timeless Age", the importance or the essence of the poem could only be felt, if we go through whole poem, a single line or double will only confuse a bit more:

Millions of years of life,
On planet Earth evolving
From Amoeba to man
A process repeated in the womb
A replica of a story of evolution
Enacted in nine months
Life lived for any length,
Is momentary on Earth, a speak
Timeless immeasurable,
A lived moment in realization
Enlightenment surpasses Time 40

Another example:

My guru doesnot
Show tricks and magic
Does not call him self as an avatar
But is a simple, humble person 41

The first three lines give the complete picture of the Guru and last line adds information and justifies the first three lines. This is the way in which Peeran binds his reader and makes meaning out of his sentences.

Use of punctuation

Peeran uses very less punctuation marks in his poems. Some of the punctuation marks he uses are coma, full stop, question mark, exclamation mark and use of capital letters.

Coma

Coma are used after a line to have a pause and then continue, poet Peeran also uses coma for some purpose like in the lines-

Give me the love, that isn't selfish 42

Mercy, a celestial gift is for those soft hearts
Who see, hear and are in ever submission. 43

Peeran uses coma to pause a little and let the reader to think over it, in the above examples, the second phrase is complimentary of the first. The speaker wants love which is not selfish, and in the other example, the poet describes mercy after coma.

Full Stop

Peeran uses full stop very adroitly, it shows the importance of the idea which he wants to convey as in the lines.

The fingers play on flute.
On sitar, guitar.
On drums.
On creating scintillating music.44

The poet has used full stop in each line, which creates the importance of finger, musical instrument as well as scintillating music. If he has used full stop at the end of the stanza, it would have created impact only on scintillating music, not on finger and musical instrument.

In another poem, the poet has used full stop, coma and question mark in the same stanza and is also justified

When peace has prevailed.
Enemies have shaken hands.
Dark clouds have all waned.
Now, where is the need for fighter planes? 45

The first three lines are complete in itself but still the lines increases curiosity of the reader to move further, and the coma in last line after 'now' compel the reader to think of first three lines and question mark at the end of the stanza challenges the idea expressed in the above three lines.

Another punctuation mark he commonly uses is question

mark. He asks questions but never gives a reply or expects an answer. All the questions are suggestive and the poet deliberately leaves them to be answered by the readers. For examples:

Are hopes and dreams mere mirages?
When will the closed door open?
Where else can I find paradise? 46

Following the pattern of modern American and Canadian poets, Peeran too makes good use of capitals in his poems to stress importance of abstract nouns such as TRUTH, LOVE, MERCY, Which is symbolic of Almighty. Like Sri Aurobindo, Peeran also uses capital letters for almighty.

The above discussion on Peeran's style shows that he does not use any set pattern, he sometimes writes in stanza pattern, sometimes in couplet and most commonly in free verse. There is an ease and poise in his style and with simple ordinary words he creates powerful words. The use of adjective gives a concrete picture, and his use of infinite verb shows timelessness and which is applicable for all the time. He uses words like Allah, Divine, Mercy, O Master, O Lord, which is complete in itself and shows his inclination towards Almighty. This use of onomatopoeia simile, metaphor and personification provides music and lyric to his poems.

Imagery

Imagery is the use of vivid description usually rich in sensory word to create pictures or images in the readers mind. It could also be understood from C. Day Lewis statement about the image in his book Poetic Image (1948, pp-17-18) that an image "is a picture made out of words", and that "a poem may itself be an image composed from a multiplicity of images"⁴⁷ Imagery is used to signify all the objects and qualities of sense perception referred to in the poems, whether by literal description or by allusion, or in the analogues used in its simile and metaphors.

The term 'image' itself implies the "picture made of our words". It is an essential form of art in the poetic creation that presents a poet's emotion with great intensity. It plays a significant role in the making of poetry, as it unravels the poet's area of concern,

demonstrates his ability to produce various figurative language, which serves as an ornamentation in the creation of poetry. Images that can be classified according to sense perception are :

- a) Visual Image (Sight)
- b) Auditory Image (Hearing & sound)
- c) Kinesthetic Image (Sensation of move)
- d) Olfactory Image (Smell)
- e) Tactile (Touch)

But, here in this chapter, the study is concerned with the nature of images found in the poetry of S.L. Peeran. The work is full of plain truths and simple observations. His images are more functional rather than decorative.

S.L. Peeran's poetry is full of images. On the one hand, he depicts the sociopolitical picture symbolic of corruption and on the other hand, he also speaks about "nature images" which present innocence and purity. Through the images related to Islam and Sufism, he presents his spiritual consciousness.

Socio-political Images

The images of socio-political corruption has been presented with stark realities in Peeran's poetry Poems like - 'Politicians', 'Lawyers', 'Leader', A Corrupt Person, A Close- door Meeting, 'Toil and Soil', 'Ah Gujarat', 'Public Officers' 'Perils and Dangers', 'A Modern Youth' and 'O Taliban' are important where we find description of the Socio-Political corruption and degradation in human beings.

As quasi judicial officer Peeran is very much aware of the sheer realities of the socio-political corruption prevailing in the society as in the poem 'Leader' he uses image like 'sand dunes', 'speeding train', 'mirage', 'eagle' and 'black soul'.

All the images are inconsistency and negative in itself and say the stories of today's leader

Words of politicians are like, changing sand dunes,
Slippery and swift like a speeding train.

Deceptive are their faces, like a mirage,
Hiding the traits of diabolic figures.
With eyes trained to spot prey, like eagles,

They wear whites to cover black soul within⁴⁸

The poem portrays a correct image of politicians, as 'sand dunes' give the image of temporaries, just like politicians, as they change time to time. 'Speeding train gives the image of 'slipperiness' or inconsistency, so do politician, as they never mean what they declare in election manifesto. They are like 'eagle', which think for his prey only, just like eagle, politician main concerns lies only in vote-bank. Black and white shows their cunningness, from outside they look clean but deceptive by nature.

In the poem 'Lawyers', the poet presents the image of today's court and lawyers, how the things has changed, how money has taken place for moral values (ethics). 'My Lord', 'Your Honour' has become only a word to prove their own point. The tone of the poem is also very sarcastic, which also creates a picture in reader's mind about poet's intentions.

There's more sound than sense in what they argue
Fumbling with 'My Lord', 'Your Honour' at every breath
Twisting words forcefully, but awrily, with stealth
They bore the judges with their long tongues.⁴⁹

In the poem 'Public Officers' the poet presents a general image of every boss and the pathetic condition of a simple employee under him.

To harass, let down, bully, simple men
Isn't this a common phenomenon?
A tooth for a tooth, an eye for an eye"
Is the bane of our administration ⁵⁰

The phrase 'a tooth for a tooth, an eye' for an eye presents the picture of present day scenario, how boss harass let down, bully a simple man under him.

The poem 'Perils and Dangers' is full of death and urban images like 'uncovered drains', 'speeding reckless red buses', 'dangerous', 'rabies', 'AIDS', 'Adulterated liquor', 'cyclones' and 'nuclear weapon'.

Death is round the corner,
With naked live wires lying on roads
With open uncovered drains and manhole.
"With speeding reckless red buses
With dangerous rabies effected street dogs
With AIDS spreading like wild fire
With nuclear weapons acquired by every nation"⁵¹

By presenting all these death and urban images the poet has stated today's social degradation in metro cities. People have very little concern for humanity.

Another poem 'Currency -sole enemy' is also full of images of day-to-day life 'fifty -fifty' shows loop-holes in present day administrative system. Every officer is busy in setting his or her own buildings.

My wedding suit is not spared by the laundry
Say 'Namaz' at Mandappam then fleece him
Then Tirupathi "Ladoo" as "Prasad" is also squeezed.
The net is widening with shark like teeth. ⁵²

Tirupathi 'Ladoo' is very popular prasad and stands for purity, but it has also been squeezed, time has changed, and every thing is cutting its size. The poet has also used a simile- "The net is widening with shark like teeth", the condition of the society is very critical it seems monster has opened his mouth and will soon engulf everyone. The last two lines of the poem also present the image of inconsistency in the market

The sole enemy of the day is money
The bull in the market is currency⁵³

The image of 'bull' stand for power and strength, but the poet has used 'bull' very sarcastically, though currency is like bull, strength and power but the bull will run in which direction no bodies knows.

Nature Imagery

The poem 'Pious Man' is full of nature imagery like 'bird', 'trees', 'thunder', 'lightning', 'sky', 'seasons', and 'darkness'. The Poem has visual, auditory and kinesthetic images as in the lines -

Have you seen bird even stopping in mid flight
 Trees moving around, star coming down
 Ghosts appearing in broad day Night
 Thunder and lightning occurring on a clean sky 54.

The lines also give the characteristic features of a pious Man-

The image of 'bird' shows continuity, sincerity and devotion, 'trees' stands for stability of mind. 'Thunder and lightening' show strength and power and sometime also miraculous power. The difference is that all human beings are an equal but when they speak.

The poet also uses rainbow, which is a nature imagery, which stands for hope. He compares rainbow with the virtuous men, saints, prophets who are signs of hope in the age of turmoils, chaos and wars -

Suddenly virtuous men, saints prophets appear.
 In an age full of turmoil's, chaos and wars
 like rainbows on dark clouds of pathos
 To cheer men and clear minds from grief. 55.

Again in the poem 'Early Morning Dawns' he uses nature imagery like 'black crow', 'koel', 'sweet jasmine', 'rose', 'champak', 'gulmohar', 'the grasshopper', 'cricket', 'the ants' & 'honey bees'. 'Black crow' is the symbol of the end of the night and 'koel' is the symbol of beginning of the day. Sound of koel is sweet

You know the black crow the wretched bird
 Without any beauty of colours or a pleasing note
 But it is the first to give a call to wake you up
 The 'Koel' joins in and lets out a shrill cry. 56

The title of the poem is itself an image of morning. The poet by presenting all these positive images of early dawn wants to convey a message that life is full of hope. For every night there is a day, for every sorrow, there is delight.

The poem "Beauty in Nature" has variety of images like tactile, olfactory, visual, for example, the 'wintry chill freezes', 'scented

flowers', 'rainbows', to present the different moods of nature and changing season. The poet has also personified night, day and time with human feeling as in the lines:

Night and day dance hand in hand in gaiety
 Time spreads its arms. 57

The poet says that the world is changing place and it will keep changing for this the poet has used celestial images like 'Sun', 'Moon' and 'Stars'. And in last line season's flight gives the image of changing season -

Sun, moon and Stars throw luminuous light
 Earth moves round and round for season's flight. 58

In another poem 'Melting Heart' gives an image of sorrow. Peeran very dexterously gives nature, a human touch. Here in this poem 'dew' has been personified with human feeling and called 'tears of love' which emerges from- when the morning's gloss/kissed the night's pathos. It present the tactile image of dew. The sorrow of the dew is - with the rise of the sun, it mingles with the soil.

The dew's heart melts
 And mingles with the soil. 59

The Poem "When chill winds Blow" again presents a picture:

Lo, Life, when dull and drab
 cold life icy frozen season
 with fading misty light
 with gusty feeling receding
 With eyes losing their twinkle
 And cheeks their dimple
 With chill flowing winds
 Biting and causing wounds
 With hearts covered with numbness
 Then love is crippled and dimmed. 60

The poet by showing negative images of the nature that is

'winter', presents how life becomes boring when there is no action. 'Icy frozen' creates shows an image of solid water, that means there is no flaw in it, which shows lifelessness. Mist Fadding gives the image of darkness. 'Gusty feeling' shows the pain, sadness, and sorrow. 'Cheecks lost their dimple' also shows darkness and dull life. Last two lines show absolute hopelessness.

Though often written of as decoration or illustration, imagery lies at the heart of a poem. Peeran uses imagery as a content of thought where attention is directed to sensory qualities mental images and embodiments of non-dissuasive truth. Most of the times he uses similar kind of nature imagery, which becomes symbol in his poems.

Islamic Imagery

As a devout Muslim Peeran, is very much aware of the realities and principles of a good Muslim. He is not rigid to the adherence of any law and principle. He sees all the rules for the benefit of human being.

In his poems one could easily trace the Islamic Personage like Prophet Mohammad (PBUH) stands for peace and harmony, for liberation from darkness, idolatry and tyranny. Prophet Moses stands for hope, freedom, enlightenment, grace of God, truth, Nature's miracle. Prophet Jesus stand for love and brotherhood, fairness, he is also known as 'Rohulla', which means Jesus to make dead people alive.

The whole poem "Meraj-Ascend to the Throne" itself is an image of Allah's grace, gift, and bounty. The poem starts with the day of twenty- sixth 'Rajab', which is the 7th Islamic Lunar month, which has its own importance in Islam. The day symbolizes love of God toward Mohammad as Almighty Allah has summoned him to his presence and it has also been referred in Quran everywhere.

'Buraq' a white shinning horse symbolizes lightning speed which has been sent from heaven to Mohammad (PBUH) to bring him in a quick span of time.

Gabriel descended from heaven with Buraq
A shinning white horse, with lightning speed
Woke up prophet, wrapped in the mantle
Saluted him and conveyed Lord's greeting 61

Another symbol or image in the poem is 'Rock of Jerusalem' which stands for purity, unity and enlightenment. It is the place where Mohammad met all the Prophets from Adam to Jesus the place has its own significance for all the three leading religions Christianity, Judaism and Islam.

Gabriel took Prophet to the Rock of Jerusalem,
The holiest of holy place on the earth
Where a grand reception was held
Prophets from Adam stood behind him in reverence.62

Another image 'Ab-e-kuwsar' which is a heavenly river, the purest of pure water and as sweet as honey. Every Muslim wishes to go to Jannat to drink ab-e-kuwsar and it gives eternal life to the drinker. For getting this opportunity they have to be Momin that means a true Muslim.

Again in the whole poem 'Lady Fathima' is an image of a pure lady, Lady Fathima, daughter of Prophet Mohammad (PBUH) who is considered as pious woman and ideal for all.

In the line- 'Angelic with wings of love', 'wings of love' symbolize endless love, which she spread with open hands. She has also been compared with 'colourful roses with fragrance'. 'Rose' is a symbol of love, purity, freshness, so do as lady Fathima.

Colour roses emitting fragrance
Sweetness spreading in the air
Our lovely lady's is benign smile
Charming features display eminence 63

In another poem 'Divine well' :Zam Zam the sub title itself is an image of life existence and purity. Zam-Zam is an Arabic word, which gives the picture of Arab, image like 'Oasis', 'mute ship' (Camel), 'Bedouin of yore', who are the tribal people of Arab. And in such deserted place Zam-Zam appears, so it is considered as God's grace and as it is the only source of water and life in Arab and because of Zam-Zam population also increases there.

Sufi Images

Being a Sufi poet, Peeran's images mostly deal with human kindness and praise of God. In the poem 'All Round Welfare' poet Peeran has used various images like 'darga', 'temple', 'priest', 'godman', 'Talisman', 'candle', 'diya', 'prasad' 'mannat', 'crows', 'monkeys', 'fishes', 'dog', 'rats' and 'beggars'. All images gives a complete picture of religious tolerance, as the images used are from different religious sect.

There is an economy
Subsisting, surviving
Around a darga, a temple
A priest, a Godman

"All emanating from an idea
That God is all embracing
Caring to devotees, who offer
Submission on the alter
of love, seek blessings
By sharing both sorrows
And joys by giving
As much as taking
Each for all, all for each
Bless and be blessed.64

By presenting all these images, Peeran wants to say that Almighty takes care of his devotees in one way or the other. As near a temple or darga, many hawkers sell their goods, which add to their economy thus becomes a source for their livelihood.

Another poem 'Man Arafa Naf Sahu' is a poem expressing Sufism. As a religious and pious man, the poet expresses his meticulously designed exterior and interior of man with harmony and precision. The more one reflects on God, one is tempted to utter more praises to God. The whole poem in itself is an image of complete submission to the will of God.

More we reflect on oneself and on
Allah the more praises is uttered
By tongue and breath 65

In the poem "What is Khulus?"the poet has presented the picture of a humble man. He points out the virtue of humbleness, proving the dictum "humbleness in godliness "Humility is praiseworthy and according to all Holy Scriptures God is merciful to the humble A humble person is adorned with simplicity, softness, gentleness, and kindness. His speech is 'honeyed tongue' and 'he is gentle to the core'.

He walks, with softness, his speech
Is honeyed tongue. He has no
Roughness. He is gentle to the core.
He is forgiving and does not mind
Taunts, criticism and humiliations 66

In another poem 'Attain Piety' the poet has presented a way of leading a pious life and how to attain it, he has also cited various examples of historical figures, who have metamorphosed their life after a turmoil, and served humanity, therefore, every historical figure referred is in itself an image

Remember Ashoka shunning war with Kalinga
Siddharth attained moksha on detachment
Mohammad united mankind with brotherhood
Gandhi achieved truth by struggle. 67

Ashoka the brave king, who earlier believed in bloodshed and victory lead a spiritual life after the Kalinga war. This war was a turning point in his life because in this war he realised that war is nothing but hollowsham and only bring futile glory. Siddharth attained moksha only after the detachment from his family and then he came to be known as Mahatma Buddha. Prophet Mohammad (PBHU) was born to enlighten the world and unite man with man. Gandhi achieved truth and freedom by fighting against all odds and violence.The poet by mentioning all these figure wants to convey that it is not too late for a man to attain piety, only one needs to repent his earlier deeds and lead a life of 'ahimsa' and 'truth'. This pious life of 'ahimsa' and truth will lead to solution that is the state of being saved from sin.

To sum up, I would like to say that the poet Peeran is

dexterous in his use of images. Common, ordinary and insignificant objects become powerful images with the master stroke of the literacy artist and making them apt in their context. His spiritual consciousness is reflected through the images and allusions in his poetry. He sometimes tend to be didactic in his approach as he ask one to attain piety by-

Repent and turn a new leaf again
Vow to lead a life of Ahimsha and Truth
Sacrifice pleasure and live in humility
Piety is a sure way to attain salvation⁶⁸

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CHAPTER IV

Influence of Faith Sufism and Islam

F.A.D. Tholuck, the German theologian coined the term 'Sufism' for 'Tasawwuf' in 1821 and the term has gained universal currency in western writing.

Sufism is not just a doctrine but its concern is with experiential reality, and it determines the practitioner's reality, and it determines the practitioner's mental attitude. Therefore, it has been defined differently according to the exponent's individual temperament. According to Swiss scholar F.Schnon, "Sufism is the kernel of Islam, and for it there is no reality to check save the reality"¹ and its essential feature is "Sincerity of faith"². Sayyed Hussain Nasr defined Sufism as the devotee's quest of absorption with the Deity.' "The aim of all Sufism is union with the Divine which comes as a result of the love created in man for Divine Beauty"³. The renowned Sufi saint, Abul Khair held the services of man kind as the service of God and counseled his disciples. "Seek God in the hearts of afflicted men..., to bring joy to a single heart is better than to build shrines for worship"⁴.

The substance of Sufism is the true and the meaning of Sufism the selfless experiencing and actualization of the truth. The practice of Sufism is the intension to go towards the truth by means of love and devotion. This is called the 'Tariqat', the spiritual path or way towards God.

Several great religions have similar teachings and all aim at

reaching the truth through various method. Sufism or Taswwuf or Irfan has totally arisen from Holy Quran, percept of Prophet Muhammad Sallallahu Alaihai Wasallam and from the life of his companions. In the modern world due to advent of materialism, conflicts of cultures and disarray, 'there is a need for a man to return to spirituality and it is the need of the hour. Sufism or Taswwuf or Irfan teaches man to live a perfect and ideal life sans tension and free from hatred, greed, hypocrisy and other human weakness without giving up the rigmarole of daily life.

Sufism or Taswwuf or Irfan teaches humanism, love, brotherhood and oneness and believes in creating a world citizenship through Tauheed (monotheism). Sufism or Irfan is a way of life to achieve perfection in manners, to cultivate and culture the mind and heart with purity of thought and good behavior through possession of all virtues and negation of all vices by a process of self annihilation, self-realization, self sacrifice and surrender of will before the Supreme Will of Almighty Allah. Sufism is absolutely peaceful and totally non-violent movement to awaken the soul to greater grandeur through simple living and practicing lofty ideas through meditation, Zikr (incantation), Sama (singing of holy hymns) and other Sufi practices, by accepting the Risalah (prophet hood) of Holy Prophet Mohammed Sallallahu Allihai Wasallam strengthening of faith, servitude (Yaqeen) by protecting the precepts of Holy Prophet. Performance of daily Namaz (prayers) act and deeds of righteousness, seeking and observing 'Taqwa'(awe of Allah), 'Taubah' (repentence), 'Tawakkal' (fully) surrender and trust in Allah), 'Ikhlas' (sincerity), 'Sabar' (patience), 'Shukr' (gratitude, thankfulness), Zikr (remembrance), Istiqamat (uprightness) a 'state in which Allah's grace comes perpetual for it implies the perfect performance of Allah's service.

Human beings are dominated with selfish desires and fears. Those who are ensnared in these habitual impulses are out of harmony with the Divine nature, and thus are ill. As a result of this illness, felling becomes disturbed and accordingly, thought and perceptions becomes unsound. Thus, one's faith as well as one's knowledge of the truth shy from what is real.

In order to follow the way of perfection, one must first rectify

these in correct thought process and transmute one's desires and fears. This can only be accomplished by coming into harmony with the Divine Nature. This way of harmony (The spiritual Path) consists of spiritual poverty, devotion and the continuous selfless remembrance of God. In this way one comes to believe the truth as it really is.

Sufi-Tradition

"Sufism itself is not a religion, nor even a cult with a distinct or defined doctrine. No better explanation of Sufism can be given than by saying that a person who has a knowledge of both outer and inner life is a Sufi...The Sufi message gives to the world the religion of the day and that is to make one's life religious and to turn one's occupation into a religion, to turn one's ideal of a religious ideal"⁵

Sufi Saints of India

India is the land of spiritualism. Some of the major religions of the world have been started over here. Sufism has also spread in India since a long time and even today we find a number of Sufi followers here. Some of the popular Sufi saints of India have been discussed below-

Khwaja Moinuddin Chisty

Khwaja Moinuddin Chisty was one of the most famous Sufi in India. He is founder of the Chisty order in India. He was born in Persia and is said to be a direct descendent of Prophet Mohammad. He settled in Ajmer in India from where he preached the principles of Sufism to all. He had a massive following and even today, people irrespective of other religions are adopting his principles of Sufism.

Hazrat-Nizam-ud-Din

Another famous Sufi-saint of the Chisti order in India was Hazrat-Khwaja Nizam-ud-Din. His real name was Muhammad and at the age of 20, he became the student of Fariduddin Ganj-i-Shakar. He was revered saint who was supposed to have been the master of Amir Khusro.

Bulleh Shah

Baba Bulleh Shah was a revered Sufi Saint of India whose real name was Abdullah Shah. He preached his teaching and

principle in Punjab. During the time he was at his peak there was much unrest between Muslims and Sikhs. He preached nothing but the truth and his words of wisdom pacified those affected by the constant tiffs between Muslims and Sikhs.

The true Sufi is basically a God-loving man fully involved in the normal activities of life. He stays amongst the people and eats and sleeps with them and sells in the market, and marries and take part in social gathering, and never forgets God for a single moment. Peeran fits the above statement as also a Persian Sufi axiom aptly sums up the attitude- "Dardunya bash, az dunya mabash"⁶ (Be in the world, but not of the world)

This Sufi tradition can be seen in S. L. Peeran's poetry. Peeran views Sufism as a secular attempt for eternal quest of the soul for its direct experience of the ultimate Super power. One can easily glance his purified thought in his poems. In the poem "Humility and Submission" from the collection The Sacred Moment like a true Sufi he express his view. He mentions about three things, pride, anger and ego, which are the root of all crime, and one, can win over these morasses only if he submits with humility at the feet of Lord.

Only those who submit with humility to the Lord
Will free themselves from pride, anger and ego.
The Satan has promise not to trouble the humble.⁷

The poet has related here the story-when Almighty Allah kicked Satan out of heaven, he promised that he will degrade His follower from their path except humble man. In the same poem the poet mentions the characters of a humble man as truthful, simple, gentle, courteous to his parent, never complains, thankful, pleasing to all, self control, patient, and performs his duties without complaints.

He is truthful, simple in manners talks and dress.
He is gentle to the core in his speech and gait.
He is courteous to his parent, relatives, friends.
He walks with softness with eyes on the ground.
He never complains of his misfortune and woes.
He is always thankful for the Bounties received.

He is pleasing to all to whom he addresses.
 He is full of self control with twinkle in his eyes.
 He is patient and exerts himself to maintain it.
 He recognizes the good done to him by one and all.
 He performs his duties cheerfully without complaints⁸.

The Sufi follows the path towards God primarily by means of Love. For the Sufi who is enraptured with the love of God (who is the source of all existence), all of existence is extra ordinary beautiful. As in the poem "What is Khulus"? Peeran points out the virtue of humbleness, proving the dictums "humbleness is godliness" . Humility is praiseworthy and according to Holy Scripture God is merciful to the humble.

I want to know from you as to what is "Khulus" and who is "Muklis"? Satan in afraid of "Mukliseens". Those are most humble ,God -fearing And most simple ones. Is simplicity, sincerity profound? In it humility resides and Divinity descends. A sincere person is a most humble person, is without ostentation without pride, prejudice . He does put but on airs he is never arrogant and haughty. He walks with softness . His speech is honeyed tongue. He has no roughness. He is gentle to the core. He is forgiving and does not mind taunts, criticism and humiliations. He suffers pain, agony with light-hearted humor. He is not angry But jolly and extremely good, good and good full of love.⁹

A humble person is adorned with simplicity, softness gentleness and kindness. His speech is 'honeyed tongue' and he is gentle to the core and extremely refine and full of love. In the poem "Bliss Amidst-Poverty" from the collection A Call from the Unknown the poet shows his concern for poor and says

spirituality can vitalize the wretched one because God does not differentiate between rich and poor. The presence of divine light is the universal remedy of ills that make man indifferent to all the hurdles and obstacles of life. In the poem Peeran shows the satisfaction of the poor

"Ah! We are impoverished
 Poor wretched souls
 With dwellings which
 Despise the rich

A divine light dwells
 In our hearts
 To console, give solace
 To be at peace and in bliss¹⁰

In the poem Peeran puts his Sufi thought and finds that man should not spend his life in trifles of worldly desires and grieve in pain on not finding the cherished dreams, but he must surrender himself before the Almighty.

In another poem "Ego to Zero" from the collection New Frontiers, Peeran discards ego and says there is no place for ego in the universal brotherhood, it only leads to nothing, as also essence of Sufism is there in the poems of the Peeran. So, Sufism is that you should not possess anything nor should anything possess you. The difficulties in following the path or obstacles of getting closer to God drive primarily from one's self or ego .In other words, it can be said that if one is not recognizing or experiencing God's "Closeness" or presence, the responsibility for this condition lies with one's oneself:

He can never understand,
 The sweetness of the smile.
 Remaining calm with patience,
 With a glow on a radiating face.

To thrill the heart million times,
 With yearning love of the universe
 To charm oneself with the beauty of Nature
 To feel one & merge with the ocean.

Ah ego! You make every one a big Zero
You need to be subdued, to see the light within.¹¹

Some of the gross efforts of the dominance of the 'ego' are that one may become overwhelmed by the need to gratify desires such as anger, lust, and the many addictions that afflicts. Other gross effect are that one may become dominated by state of consciousness such as anxiety, boredom, regret, depression, and self pity - so that one feels like a powerless victims or prisoner tortured within one's own mind. Poet Peeran not only discards ego, but also suggests that best way to subdue ego is to control over self from acting but one's anger or gratifying addictions and to remember God at every inch of moment.

The Sufi follows the path towards God primarily by means of love. For the Sufi who is enraptured with the love of God, all of existence is extra ordinarily beautiful. Peeran also after suppressing anger and subduing ego talks about love and 'sharing love with other' in the poem "Sharing Love" from the collection In Silent Moment.

Love is sacrifice and sacrifice is to die
A sincere attempt to give up every lie
The inner being gets effaced for the Beloved
Immersed in thoughts, drunk in His breath.¹²

Sacrifice is the foremost criteria for love, the secret of success and the secret of true, happiness, is to manifest in one's own behavior all that one would like to receive from other. If one-wants smiles and kind looks, should offer smiles and kind looks to others:

Where love lets lovely springs to flow
In its bottom lies dormant sorrow
To creep up and let streams of tears
On sad thoughts, for love to share.¹³

If one wants an Angel, a Heavenly Being to come and instruct and guide, should find someone who has had less opportunity to learn, and start by sharing light with him. Your action will be

reflected immediately in the Invisible world and spirits of light will be drawn to help you in the way.

R.K.Singh says, " Peeran as a seeker of Truth, understands that the divine Avatars on earth have been the true education of human kind. Without their guidance the human race could not have raised itself above the level of the animal."¹⁴

In the three long poem "Birth Of Moses", "Birth Of Jesus" and "Birth Of Prophet Mohammed" from the collection A Call From The Unknown, elevated to the point of spirituality through his Sufi idea that whenever people practice human virtues as taught by Divine soul always lay the foundation of love, equality, justice, humanity, universal brotherhood, unity of mankind, peace and harmony.

Moses called upon them to a life of righteousness,
To shun sins and fulfill the covenants
Sacrifice their being with lofty ideals
To purify mind and heart for brightness.¹⁵

Sell your possessions
And give to poor.
Then you will have riches
In the heavenly paradise.¹⁶

Srinivasa Rangaswami opines about Peeran that , " Peeran sees the infinity Mercy of the Lord and the fulfillment of his promise to manifest himself , as occasions arise, to restore order in society and redeem mankind."¹⁷

United poor and rich, master and servant,
A new social life, a new gait
A new learning, of excellence
Opulence and mirth surrendered.¹⁸

Peeran does not set any doctrine rather he is didactic, outpouring in verse set out to proclaim a divine purpose in life and a global sense of spiritual realization which need to be readdressed by people of all religions for the common good of the family of Man.

Islam

Islam is a monotheistic religion originated with the teachings of the Islamic Prophet Muhammad (PBUH) a 7th century religious and political figure. The word Islam means "submission", or the total surrender of oneself to God, (Allah).

Islamic theology says that God's all messengers since Adam preached the message of Islam- submission to the will of God. Islam is described in the Quran as "the primordial nature upon which God created mankind"¹⁹.

Peeran very well in poetry co-relates the reference of Quranic verse and relates story in his poetry , giving a touch to his Sufi idea.

'The Birth of Prophet Muhammed,' is a long, biographical poem from the collection 'A Call From The Unknown', begins with "darkest hour" of pre-Islamic Arabia, which has also been mentioned in Quran. Against this back ground of ignorance and savagely Peeran highlights the teaching of Prophet Muhammad (Pbuh)-

To not wage war or create strife
 To compound and compromise
 To be charitable and compassionate
 To be always just and truthful²⁰

As a devout Muslim, Peeran's emphasis is on the inner life. He wants to change the world through the teaching of Islam and spread brotherhood in the world. As in the poem, he sketch as the reason for the birth of Muhammad(PBUH)

A star was born, a light shone.
 A manifestation of the ultimate Truth.
 Purity in shinning dress dawning,
 To cleanse and illumine the universe.²¹

To take humanity to Zenith of peace.
 To open the floodgates of knowledge.
 To unite man and man in a single bond.
 To liberate the destitute, infirm, oppressed.²²

In the poem , Peeran dexterously presented the whole span of prophet's life, mentioning about Quresh, situation of Mecca, Gabriel the angle, his wife Khatija, how 'Quran'emerged and five pillars of Islam-Pray five times a day , observe fast, give charity, and Haj.

In the poem "The Day Of Judgment", the poet candidly reveals that when a human being reaches the other world, he comes before an assembly of highly evolved spirits who remain with him while he watches the projection of the film of his life on earth. The film is not shown for their benefits. They already know the degree of evolution he has reached, his sins as well as his good deeds; it is the man himself, poor creature, who needs to see the film, for he is so ignorant that he does not know himself.

In the begining was His name.
 The holy of the Holiest name.
 To remain for eternally as one.
 The sole ruler, Creator, The Destructor.
 To withdraw with a command.
 When the mothers would throw away their sucling.
 When one will not care for the other.
 When the sun would come down.
 When the stars would be thrown usunder,
 When the mountains would melt and scatter.
 When a shrill cry will end humanity.
 When all would be called for judgment.
 When the great book would be opened.
 When all the action recorded are read.
 When the scales are weighed and justice done.
 When everyone would get their due share.
 When the virtuous would cross the bridge.
 When the bridge would be thinner then a hair.
 And sharper then the shinning sword.
 When God fearing would pass like lightning.
 When the evil doers would fall in the abyss.
 When they would be given hot boiling water to drink.
 When the hell fire will engulf the corrupt.
 When surely the day of reckoning would dawn.²³
 Same description of hell is also revealed in Quran about the

Day of Judgment or Qiyaamat. (Verse 40 section-2).

Peeran in order to awake the wrong doer presents the description of hell and alerts them that if they do not obey or submit to the will of God, must be ready for worst. The poem is very direct and the poet depends little on conventional tropes and embellishment.

The poem "Black Stone" from the same collection also reveals the Islamic faith. The Stone which is kept in Kaba, the House of God (Allah) at Mecca, Arabia by the Holy Prophet Abraham. The pilgrims from all over the world presses their lips on that Black Stone, on which Prophet Muhammad planted his lips with kisses.

Let me kiss the Blackstone
The stone that has stood from time
Immemorial, from antiquity^{23(a)}

In another poem "Zenith of Inner Peace" from the collection. In Sacred Moments, the poet shows that the path of wisdom is never easy; it is always full of obstacles. The word venomous creatures, snakes shows the height of difficulty in the way of wisdom in the poem.

While trying to retrace old
Ancient path of wisdom.
You find on the way, deadly
Venomous creatures, snakes.
To obstruct your path.
To distract your mind.
To destroy your tranquility.
To disable your efforts.²⁴

The truth which is revealed through the poem is always same from ancient times, so through the poem, Peeran also narrates the story of Prophet Abraham, his difficulty and how he conquers over it, which has been mentioned in Quran also.

The story is -When Allah asked Prophet Abraham to sacrifice his dearest possession, he become ready to sacrifice his son, Ismail as his son is his greatest possession. While taking his son to sacrifice on the path of Allah, he meets Satan who tries to

distract him from his path, not only this, Satan also went to his wife to create confusion and again went to him to create problem and difficulty on his way, but yet unable to distract him from his goal. Almighty Allah is so glad to see his firm determination that the place where Satan tried to distract Abraham, became a holy place and pilgrims at the time of 'Haj' use to throw Stones to show the victory of truth over evil. The poem also narrates the same thing that if one is focused on his goals with single minded devotion, he will certainly achieve his ultimate goal:

You need to concentrate on your
Goals with single minded devotion.
When you over come all your hurdles,
You reach the zenith of inner peace.²⁵

Another poem "Moharram Tazias" from the collection In Rare Moments-bears a religious tone in its description of the religious procession with people drumming and dancing and calling 'Ya Hussain' 'Ya Hussain', youngsters beating their chest, boys with green turbans carrying silver "panjhas" and fakir walking on burning coal.

Fakirs exhibiting bravado by walking on burning coal
Good Samaritans sprinkling rose water on all.²⁶

In the poem, the poet also mentions about the tailor Raju and his Mannat for the health of his son and groom for his daughter.

A mannat for the health of his son,
And for a groom for his cheeky daughter²⁷

By mentioning all these, Peeran shows the importance of the day in Islamic calendar. The poet has used many Urdu words like 'Maulvi', 'tazia', 'panjhas', 'fakirs', 'mannat' and 'fateha' to impart it with the feeling of the occasion.

In the poem "Lord Ever Merciful Beneficent" from the collection A Ray Of Light describes the story of how Satan is banished from heaven (which has a reference, in Quran also)-When Allah asked Satan to submit before Adam, Satan

disobeys Him saying that man is made from clay and he is a part of light, so he is more powerful and will never submit before man, as a result Allah punished him and discarded him from heaven and from that day Satan become the sole enemy of man.

To ever remain as an arch enemy of man
 To tempt, lure, lead him to commit sin,
 To indulge in sinful, mirth joy and pleasure
 To make man to hate man for destruction²⁸

To sum up Peeran's Sufism and Islamic believes, I would like to say that the core of Sufism is to leave the ordinary life, in order to close down the distance to God and by reducing the distance between man and God, man also gets closer to truth and knowledge .The soul is seen upon as an element that can stretch out from the kernel body and pass through the divine spheres . C. L Khatri quotes about Peeran's Sufi view that - "For the poet the goal of life is to be one in solitude and to free forever shackles of every kind and he partakes into the glory of a teacher saints and prophet"²⁹

Peeran's religious belief as a religious and pious man expresses his praise to the great Creator, who has meticulously designed the exterior and interior of man with harmony.

Peeran looks upon God for his mercies and miracle. Many of his poems witness the firm faith of the poet on God and reveal the fact that though there is little variation in the form of worship, all prostrate at the feet of God to be blessed by Him.

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CHAPTER V

The Process of Spiritual Transformation in S. L. Peeran's Poetry

The process of spiritual transformation is very complex and involves a development of a new way of knowing and relating. It involves profound change in self-identity and understanding of "the meaning of life". In religious context, it means a new revelation and relation to the sacred.

"Spiritual transformation is perhaps best likened to a change in one's level of consciousness. It is an experience one undergoes which is transformation of one's personality and one's perspective. One sees in a different way than one saw before the transformation. It is not so much a change in a particular belief or view point as it is a change which takes one beyond all view points....."¹

"Spiritual transformation does not depend upon the belief in any system of putative truths. It does not require faith in a specific form of religion or adherence to any set of religious practices. It does not imply a Supreme Being or worship in any prescribed form nor does it point to the authority of any particular revealed scripture..."²

"... Spiritual transformation is unlike mystical transformation, because, there is no sense of becoming one with the cosmos. One does not lose one's identity in same kind of undifferentiated with the all..."³

"... Spiritual transformation is also unlike mystical transformation because there is no special secret knowledge which one must learn or to which only a special and select group of initiates is privy..."⁴

Peeran's poetry is not mystic but spiritual. Apparently, the poems look like mystical transformation, but the poet describes in the poem mercy and compassion that whenever person becomes hopeless from the earthly sources or the people around him, he seeks help from the God and God helps all His creations.

When I was in dreary condition
Having lost all hopes and in disillusion
Despondency gripping me all over
Cast away from doors of friends and foes

A voice from beyond reached my ears
Awake, arise, my doors are open
Reach me with your loving heart
I shall receive you with open arms

A shattered being with million wounds
Griefs aplenty with stricken heart
Soul dipped in desolation, pathos
Now sparkled with joys and there I stood

To receive the grace from the Merciful
Whose compassion envelopes a dear soul.⁵

In the poem, the poet is not showing the secluded relationship of human beings with the God, but he is trying to convey that the God reaches to every human being in the form of human.

"Peeran is a poet with a mission having unshakable faith in God, he believes that darkness will disappear, sorrows will vanish and goodness will shine forever"⁶. The poet believes that it is worthless searching God in mosques, temple, churches and gurdwaras, one can easily find Him within oneself. The poem "Faith" from the collection *New Frontiers* exhibits his faith, in almighty, the omnipresent-

Where do you find faith?
In mosques, in temples
In mausoleums, in churches
In synagogue, in gurdwaras

In name, fame, success
In giving up world
And pleasures and attachments
In silence, in meditations
In prayers, in acts of charity

Isn't faith, a mere belief?
 In the unknown
 In the supernatural
 That is pure, and sublime
 That is truthful and just
 It is that which sees and judges
 That who loves and cares
 That omnipresent but invisible
 The one who kindles the heart
 Look within yourselves and find- Him.7

Peeran believes in Sufism and Spirituality and this belief makes him a poet of faith and hope, a poet with a healing touch and a reminder to man of his duty towards himself, life, world, faith and his poetry is all about human being and all embracing shades of life.

Each one of us have
 Our own galaxies
 They are satellites
 With our sun.
 They reflect the splendour
 Of the everlasting light.
 When the darkness descends
 The cold moon without habitation
 Moves round and round it master
 Waxes and wanes again and again
 To create time, a path to tread
 Both the master and the servant
 Work in unison and in harmony
 To create unlimited and unseen seasons
 For man to reflect and ponder upon 8

Peeran's poems are very reflective, meditative, descriptive in which substantiate human nature by throwing light on human nature and growth.

"... Spiritual transformation is unlike philosophical explanation because it is not a deduction from a previously accepted

premise. In this sense, because it is not a logical deduction, it may be said not to be an intellectual act. It is notic but it is not intellectual. But it is perhaps best liken to the experience of sudden in right, the "aha' experience in which we suddenly understand something which we previously fathom. In this case, how ever, the 'aha' experience is not an understanding of how one's whole thinking process had been misdirected. In philosophical language it is an awakening from ones dogmatic slumbers."9

Peeran also followed the tradition that spiritual transformation is not the philosophical transformation. He is not guided by any intellectual or any other doctrine intellectual talk in poems. He does not criticize other religion or faith in his poems rather he shows the positive side of other religion without deviating from his own faith as a Muslim rather he broaden the Muslim Faith by highlighting best features in the light of its other faiths, for examples the poem "My Good Old Friend"

Once in a deep sleep, I dreamt
 Being in a mosque, flooded with lights
 A bearded turbaned moulvi
 Leading prayers and piteously seeking grace

I later walked out and passed through
 A temple full of worshipers
 The same moulvi, now I found him
 As a poojari, placing artees
 In a moment, I found myself
 In a church, the padri dressed

In long whites, placing candles
 On the altar and doing service
 In a flash, I recognized him
 So did he. He smiled and
 Waved his hand in familiarity
 Adorning different dresses and manners
 Muttering in different tongue the same name.10

The poem stresses on the fact that only the name and shape

and way of worship changes according to the belief of the people as in the above poem he finds the same man everywhere only the dresses and manners are changed though different person but the same name.

Peeran's philosophy is not imaginative but a real life situation:

Nature does not betray those:
 Who are loyal and true
 Who are trustworthy
 Who are humble and honest
 Who are kind and affectionate
 Who keep their words and promises

Who are grateful and contended
 Who are patient and tolerant
 Who thankful and merciful
 Who are loving and sweet
 Who obey, perform duty as sacrifice.11

In the poem Peeran, presents his philosophy about nature, which is not imaginative. Nature always helps them who keep their words and promises, if one breaks social code then he can escape from it, but if one breaks nature law and rule, he cannot escape from it because nature has its own way to punish.

Spiritual transformation is unlike psychological insight because it is at ones broader than an exclusive of psychological insight the feeling of freedom from what had been previously burdening one. It differs from psychological insight in that it does not refer to any particular piece of self knowledge which has been constricting ones vision. Rather, it refers to the mind's freedom from any and also mental blocks. In addition, spiritual transformation differs from psychological insight in that it doesn't simply remove emotional blocks, which owe their origins to emotional conflicts, but removes on entire mental block, much as a writer might suddenly become free from a writer block".12

Poet Peeran also stresses in his poems to get rid of psychological and emotional transformation directly, rather through emotion, he creates an environment for to get into the deep nerve of spirituality as in the poem "To My Little Daughter"

The poem start with the advice of a father to his daughter, it arose emotions as well as it puts an impact on the psychology of the reader also-

O my little daughter, look up and smile!
 Our journey measures but just another smile

Sweet are those who always look for love;
 Speak softly an be gentle like a dove.13

But the poet's intention is not to show an emotional bond between a father and a daughter, but through them the poet presents the level of spirituality, where the father wants his daughter to see. The father asks his daughter to make friendship with celestial object, so that she can never be hurted, as nature hardly betray his companion and also asks her to submit herself at the feet of Almighty who only can shower His blessings selfishlessly-

With absolute Truth, Heaven can be sought,
 Of fruits of disharmony, partake not,
 For company, look to the sun, stars and moon,
 May they shower on you friendship's boon
 With sweet flowery eyes it with love,
 My dearest, seek benign blessings from HIM above.14

In another poem "Keep Check on Mind and Heart" the poet directly evokes that man should not take any decision in haste or in emotional flow, it only creates further problem without any solution, which sometimes also affects destiny:-

In a flash, in a moment
 A change of heart and mind
 A decision of far reaching consequences.
 Determines the future course of destiny.15

So, the poet strictly advices to keep check on mind and heart, he gives no space to emotional transformation. He further gives the example of uncontrolled mind and mad winds, which creates destruction and devastation:-

An unbridled, uncontrolled mind
 With thought let loose and free
 Swinging to the wild, mad winds
 Without any anchor or sails.

In sure to lose its straight ways
 In sure to get drowned sans life boat
 In misery, in pathos and grief, it merges
 So do the unchecked passions of heart.16

S.L. Peeran is a devout Muslim and practices all Islamic rituals but he is not a rigid Muslim. He is very tolerating towards other faiths. He looks at religion from a spiritual point of view rather than religious practices. He broadens Muslim faith by tolerating other faiths without losing his own identity as a pure Muslim. According to him human problems are not simple, they are very complex. To understand them requires patience and insight and one can only solve them if he submits completely to the will of God. Peeran also stresses that to search God it is not necessary to go to mosque, temple or church, one can find God within oneself. Peeran's spiritualism emerges from Sufism and his relationship with God is through human being. He sees God everywhere and in everything. His spiritual edifice based on five pillars:

- a) Piety;
- b) Doing a good deed for the sake of God
- c) Trust in God;
- d) Steadfastness, patience and fortitude, and
- e) Sense of thankfulness a gratitude to God.

If we take a gist of Peeran's poetries, then it could be if expressed in one word that would be 'piety'. "Piety is a state of conscience which imbued with a living sense of the omnipresence of God strengthens the discernment of right and wrong, stimulates the doing of Good deeds and in habits man from doing evil deeds. This conscience is ingrained in the heart of man along with its baser urges and it should be man's endeavor to promote and strengthen it and not let it diminish and die out." 17

For example the poem "Attain Piety". The poem starts with a natural phenomena of a birth of a child from the womb of a mother and then turns to a general question:-

Do you know whence you come?
 Do you remember your early years"
 Weren't you innocent with all childish acts?
 Before you could decipher what was right and wrong? 18

The poet by raising these questions wants to convey that life is not easy to be understood through easy formulas or slogans, nor can they be solved at their own level by specialists working along a particular line, which only leads to further confusion and misery. Our problems could be understood and resolved only when we are aware of ourselves including others' problems.

The poet further raises questions:-

Can a corrupt soul attain piety?
 Can hand with blood be cleaned?
 Can gluttony be shunned for purity?
 Can desire for wealth and show be given up?19

And answers in the next stanza by citing examples from historical figures, he says for a change, one must be answer of one's relationship, not only with people but also with property, with ideas and with nature to bring about a true revolution in human relationship, which is the basis of all society. To show this change the poet has cited the examples of Ashoka, Siddhartha, Mohammad and Gandhi.

Remember Ashoka shunning war with Kalinga
 Siddhartha attained Mocha on detachment
 Mohammad united mankind with brotherhood
 Gandhi achieved truth by struggle.20

Violence can bring wealth and power but to mental peace, it could only be achieved by sharing love and piety. The attainment of piety is the object of all worship and the goal of human endeavour.

Repent and turn a new leaf again
 Vow to lead a life of Ahimsa and truth
 Sacrifice pleasures and live in humility
 Piety is a sure way to attain salvation 21

Attending salvation is not that tough task but a single sleep is needed in right direction. As also quoted in Al-Quran "O men, worship your lord who created you and those who have gone before you so that you may attain piety" (Q.2"237)22

In the poem 'Magnetic Attraction', the title itself suggest that the poet is presenting the magnetic attraction of God by calling HIM faceless, Nameless, Formless, but here is this poem, the poet has also generalize human being who helps other without revealing his identity-

I know that, I don't remember,
 Your name, my memory fails me,
 But, the very thought of yours
 Bring a million fold of joy in me,
 I know you are faceless, Nameless
 Formless, unfathomable inconceivable
 Yet I know you, yet I know you
 Yet I feel your love, your grace.23

The poet wants to thank God for creating such a creation, in which one can see the glimpse of God and also insist other to follow the same path as humble man follows. According to the poet nothing is more important for a man than to love His creator and creator's creation. Nothing is comparable. Because of this love everything falls into place, problems resolve themselves, life becomes harmonious and even if we fail to get visible result in this incarnation, it does not matter, for entities from on high watch over us and when he sees that we are making an intelligent effort show his approval by sending us all kinds of blessings.

The poem "Enlighten Soul" depicts Peeran's belief and love for master, he says whatever he is now, is blessing of lord. The

poet says "The sun in my heart", "The moon in my mind", "The stars in my eyes" and "the cool breezes from all side", have enlightened soul. Unflinching faith brings nearer to God and keeps fire of hell away.

Life which was measureless and dull
 Has now enlivened and found pace
 The shadows are waning away
 Love is now a perfumed garden24

The poet says by appreciating the creator and his creation, that the life which was once measureless and dull is now lighted, darkness is fading, love has stretched its arm like a perfumed garden and in this light, he wishes to see a glimpse of almighty-

O Master, can I have your glimpse
 To lift my sagging spirit, enlighten soul25.

The poet, in this poem presented his gentle thought and complete surrender because as long as the mind allows itself to be dominated and controlled by the desire for its own security, there can be no release from the self and its problems, and that in the only reason behind that there is no release from the self through dogma and organized belief.

Peeran is so much imbedded with the praise of God that in most of his poem he uses 'Celestial imagery' to express his gratitude and to glorify HIM.

"Every action will be judged by the motive behind it"26 Every good action should be motivated by a desire to obey God and to seek His Good pleasure and not for any worldly gains or rewards, show, ostentation or personal aggrandizement. Peeran is a visionary poet. He finds that to clear the mind and free the soul from darkness is a daunting task as the people are living in a cocoon and in a web of religious and ritualistic life and years to look at the cosmos without knowledge. 'Golden Heart' is such a poem

We have blurred our visions,
 Coloured our thought with

Quixotic ideas, Now we want
 To give a flight like Arjuna
 To reach an imaginary goal,
 Closing our minds and eyes,
 And crying at the dense darkness
 Oblivious of march of time to a new era.
 The great one's have said God can't be found
 In hills, mountains, plains an in temples
 Mosque, churches, gurudwaras and synagogues,
 But only in sublime, purified golden hears²⁷

"Golden Heart" is a criticism of the behavior and attitude of the so-called religious people who indulge themselves in the construction and demolition of the temple or mosque. They do not know 'Where does God reside? The poet make people believe that God cannot be found in hills, mountains, plains, temples, mosques, churches and gurudwaras why the people are illusionary? Because they have blurred their visions and coloured their thoughts. The poet has used the word 'sublime' and 'purified' are sufficient to solve every conflict of ideas if someone wants to see or have God first of all make their thought sublime and purify souls to this Quran enjoins.

So worship Allah purely for Him,
 Surely pure worship is for Allah only²⁸

As said earlier Peeran's spirituality emerges from Sufism and Islam so he emphasized on-

Worship or obedience to God, in all its ramification is not to be alloyed with baser motives, for that would be tantamount to ideal worshipping. In support of Peeran's spiritualism I would like to quote prophet Mohammad (PBUH) "Beware your deeds should always be for the sake of God only, deeds which are done merely out of vanity or to catch the public eye will eventually bring harm to the doer"²⁹. The poem "Stay away from places of strife" has a moralistic tone, the poet suggest here to stay away from all the strife because God is watching every deeds and every action is being also recorded. So one has to be careful about his deeds:

But they wish to deface the Lord's face
 For Lord is faceless, but is the sightless?
 Every action is accounted and recorded
 Does God reside in a house of sand and stones?
 Broken heart can seldom be mended
 On ruins of temples, a curse lies
 For the Lord's name had been defiled
 Angels fear to tread such a ground

A place of strife sans divine love
 Sans sound hearts with grace.³⁰

The poem also shows the poets disturbed state of mind due to the conflict prevailing everywhere. God has created human beings but Muslim, Hindu, Christians and Jews are the creation of land. Evils or virtues, rich a poor sensible or senseless and criminal or saviour are the ingredients of all religions. So it is very necessary for the people to save them from all these odds of life and submit to will of God, it will only provide a sound and peaceful life.

In the poem "Man of Nature" the poet refers to the dawn of Islam its message, the sense of unity and show the courage against all odds. He believes that truth and falsehood stand on opposite poles and lying holds the sway in most cases but it cannot vanish the glory of truth In the poem the poet has portrayed the effulgence of prophet Mohammad (Phuh) as a torch bearer.

Such were the Arabs infused with a new light
 Disciplined by the Great prophet of the age
 With a changed heart and mind, with brotherhood

 Charity and compassion, submitting to will of Allah.

Those Arabs of that famed seventh Century
 Descended on all civilized world with a new spirit
 United all mankind, with a rule of law
 Made everyone learn alphabet and turned them godly.³¹
 Peeran also put his spotlight on the fact that the best form of

devotion to God is to seek knowledge. It enables the possessor to distinguish right from wrong. It is a weapon against enemies and an ornament among friends.

In the Poem "Let us worship", the poet preaches the feelings of universal brotherhood. Iftikar Husain Rizvi says about Peeran that "he thinks every one should instill a filial feeling of oneness of bliss among the people"³²

For worship or for awe and reverence
 Somebody should preside on a high pedestal
 Let him be a judge in a black robe
 Or a speaker in a house of elected men
 Let it be an idol of stone or clay
 Or a house of God a Kaaba or church
 Let him be an illumined being, a guru
 Or a swami or a sadhu or a peer"
 Let him be a humble teacher, strict
 Or a priest - Simple, with a smile
 Let them all remain of journey beyond
 Of destiny, of God, bad and of peace
 A feeding of ONENESS, of bliss.³³

Peeran in the poem again invites all the human being for prayer in whatever condition or whatever form they adore. He wants men to come close for an offering of goodwill towards others, which is indeed an offering of prayer to God. In delineating all this the ultimate aim of the poet is to reach absolute peace, supreme bliss, ecstasy and tranquility; by polishing the inner consciousness to highest degree of purity of thought and action.

Peeran has firm faith in God and his poems witness it clearly. Trust in God is the quality of highest orders which only a person of great moral fiber can attain. It does not sanction lethargy or inaction nor does it curb freedom in the exercise of the intellect nor does it engender any pessimism or passive acceptance. On the contrary, it builds up hope when everything around one may be dark and foreboding and rescues one from frustration when one sees one's effects perishing. It requires one to undertake a

task with all the determination, effort and enterprise one is capable of and with the belief that, if the objection is good and the effort in the right direction, God will assist. In the poem "Sustain Life", the poet says the secret of sustaining life is only by loving God and prostrating at the feet of Master, Life has its crashes and hurdles, still the love of God soothes and eases the burden of life:-

A joy ride may end in a crash
 A soaring kite may dash to the ground
 But the love for the Master sustains
 And eases the burden of life.³⁴

Peeran believes in constant struggle and strenuous endeavors of indomitable will refusing to be frustrated, and of complete faith buttressed by utmost exertion to fulfill his mission that is everything which employs in attaining success, is a gift of God.

In 'Trust in God' the emphasis is on personal efforts, hope and confidence in his mercy. Not only in personal effort compatible with trust in God but it is its prerequisite.

Steadfastness, patience and fortitude are another trail of person's spirituality, but many should not misinterpret it. It does not mean helplessness, pessimism or pitiful surrender, on the contrary, it means steadfastness of purpose, constancy of effort, control of passions, buoyancy of purpose and patience and fortitude in the event of failure and disaster as the poet says in the poem "Beacon of Light".

Even prophets had to struggle in their lives
 Face mob attacks, jeers, humiliations
 Privations, hunger poverty and strife
 Some laid down their lives in their heavenly cause.
 Patience had been their main virtue.
 They would gulp down their anger & wrath
 Withstand tortures, pain caused to them
 Incarceration, banishment from people
 After years of struggle against all odds³⁵

It requires that one should not get too impatient or excited that one should be thrown into gloom but should bear up trials and adversity with fortitude, should take lightly the difficulties, dangers and division in the path of God and endure afflictions caused by enemies and forgive them. In the poem "Forgive Them for They Know Not" the poet has very adroitly explained the reader that patience and forgiveness is a great virtue. He also asks to show valour and steadfastness in fighting against heavy odds -

Sometimes you may have to even gulp down
Your anger at insults and humiliations
Forgiving those who are their cause,
For they know not what they do36

The tone of the poem is very suggestive. The poet conveys the message through his poem that if a person, who is treated unjustly bears injustice for the sake of God and declines to retaliate, then God honours him by way of recompense in this and in the life to come.

You should maintain your cool with dignity,
With silence and calmness as golden aids,
Like time, forgiveness is a great 'healer'
A balm to soothe pain and to heat wounds37.

The poet has used 'balm' in the last line, as balm is used to give relief from pain and in the same way 'forgiveness' also acts like balm for both the person that is one who forgives and one who is forgiven, both of them achieves mental peace.

Again in the poem "Hopes and Dreams", the poet talks about 'hope', 'dream', 'courage' and 'serenity' and through these objectives he reaches to his spirituality. The poet stresses upon the need of being hopeful, because it is hope that helps us to overcome all kinds of adverse circumstances -

We need hopes to overcome failures,
Desolate feelings and to turn our blues.
To overcome the bitter taste of defeat,
To maintain the garden of virtues.38

Again, the poet conveys the importance of dream that can lead us to a harmonious and joyful tomorrow. 'Courage' is another quality that is significant to face all the challenges like

We need to dream of rainbows
To retain happiness and harmony
We need to have courage of conviction
Where mirages mislead, the way wards39

All these qualities lead to serenity of mind, patience and moral strength which help one to be peaceful, even at the most unfavourable situation. This is something which provides ultimate peace and harmony -

We need to have serenity of mind,
Patience and moral strength to withstand
The turbulent storms in the sea,
To set the sails safely to the shores40.

Sense of thankfulness and gratitude to God is the bounden duty of man that he should be thankful to God for this benevolence, mercy, grace and loving care. Peeran repeatedly stresses that man should develop the talent of thankfulness. Its antonym is ingratitude which, in relation to God, means refusal to admit his bounties and to be grateful for them by showing obedience and submission to him.

As thankfulness to God engenders His love and reverences, it is the foundation of faith, the core of religion and the basis of worship. If a man believes in God and is sincerely thankful to Him, he had indeed attains success and attracts even more mercy and grace of God. This thankfulness is to be expressed in various ways by realizing and admitting from the depth of one's heart by reciting his praises, by using one's faculties in His path, by showing kindness to his creatures and by submitting to his laws. In the poem 'His Grace' the poet praises the Almighty and presents his thanks:

With his Grace I could have a glance
At His effulgence, which left me in a trance.

His face radiates his divine glory,
 His beneficence, his might and mercy
 My being in enveloped with his compassion,
 Every particular in me is his creation.⁴¹

The poet is very thankful to Almighty, as he has bestowed his grace on him, which helps him to feel his effulgence. In the poem "Allah's Bounty", the poet directly invokes Allah and seeks His blessings as His bounty is limitless:

Allah's bounty is limitless. It is his
 Mercy and benevolence that such a Great
 Being should bestow His Grace on such
 Insignificant creature like us.⁴²

Poet Peeran through his poems chases away ignorance and darkness of the people at large. His poems clear the cobwebs in the mind and enable to develop faith in God.

In the poem "Summer Blues" the poet has portrayed the picture of summer with its wickedness as well as Allah's bounty in the form of 'lemon water', 'water melons, and 'cucumber':

Lands parching throats yearning for chilly lemon water.
 This summer, water-melons, bumper-crop of cucumber.
 Is a pleasant substitute for water-shortage⁴³

When in scorching sun, people feel quench for water, these fruits fulfil their thirst and people thank God for His blessing. Almighty has created so many Gifts for men, which provide comfort to human beings, but it is up to human beings how they present their gratitude toward God.

In the poem "Grant Thy Grace", the poet wishes to let the reflection of the master shine in the mirror of his heart, so that he could present his appreciation to God (Allah):

Let me present million supplications.
 For your single grace and glance
 Goodness, if any earned in mortal life
 I present thee humbly for acceptance⁴⁴.

Consciousness is the state of dynamic awareness; the awareness may be at different levels such as spiritual, intellectual, and emotional. Awareness at spiritual level is super-consciousness, awareness at intellectual level is self-consciousness, and awareness at emotional level may be called unconsciousness. Both intellectual transformation and emotional treatment could create disparity as intellectual treatment arises from idea and also it denies objective reality of the world. Psychological transformation arises from love and feeling, which sometimes create confusion and ultimately one can not feel or have that essence or result, as in spiritual transformation because spiritual transformation is free consciousness, where there is no bondage of emotion, intellect and religion. Man merge in tolerance, universal brotherhood and total submission at the feet of God.

In Peeran's poetry one can find only spiritual transformation. For him religion is mostly a personal experience and not limited to logical argument or perceptions of the senses. According to Peeran creative love, or the urge to rejoin the spirit to divinity, is the goal towards which everything moves. The dignity of life in particular to human life is important. Peeran's spiritualism is very much similar to that of Kabir Das and Amir Khusro as Kabir's and Khusro's spirituality emerges from Sufism. Peeran's spirituality also emerges from Sufism. In fact they present a mixture of Sufism and spirituality. This mixture of Sufism and spirituality in their poetry presents a kind of religious tolerance.

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CHAPTER VI

Conclusion

The present scenario of contemporary Indian English poetry is under the shadow of gloominess. The growth of Indian English poetry has cut down to its knee length due to the insufficient acknowledgement of new poets by the readers, scholars, critics, media and publication houses. Researchers still wants to work on well-established poets to make their thesis valuable and easily recognizable.

Poets like Nissin Ezekiel, P. Lal, Kamala Das, A.K.Ramanukjan, Jayanta Mahapatra, Shiv. K. Kumar and others contributed a lot to make Indian English poetry respectable. Several other poets from 1980s to 2000 have added to the diversity and innovativeness to the genre. In an interview published in Times of India, Ranchi, April 22,2009, Sunil Gangopadhyay, president of the Sahitya Akademi, throws light on the future of literature in India " it is unfortunate that the electronic media does not contribute towards nourishing our taste for good literature and there is precious little to be found worthy after surfing the many channels. Therefore, one has to turn to literature"¹.

S. L. Peeran among the contemporary Indian English poets stands amidst for his Sufi and Spiritual writing which provides a new dimension to Indian English poetry. It would be fair to quote Srinivas Rangaswami on his Sufi idea, "When we approach Peeran's poetry, we are on holy ground. With a pilgrim of deep piety, utter humility and sincerity, infused with pure love and compassion for all the mankind joyous in the certainty of faith that goodness and trust will ultimately prevail over darkness and evil, and ever blissful with a heart brimming over with yearning for union with universal soul"²

A poet like S.L.Peeran enjoys the distinction of being the only Indo- Anglican poet consistently producing Sufi verse of considerable merit. He not only sings the praise of God and humanity at large but also talks about existential issues and social environment, the richness of his experiences and range of

his ideas, imagery, style, metaphor, personification all assimilate to Sufism; almost all of his collections provide a Sufi perspective.

My study shows that S.L. Peeran, an Indian English poet is steeped in Sufi ideology, which is nothing but a selfless service to mankind and sincere love of humanity at large. Peeran is a poet who plays in the cradle of spiritualism and entertains the faith that the world undoubtedly be a second heaven if there is religious tolerance; he condemns faction and group of all religion or class. He advocates comradeship, companionship and fellowship among his fellow being.

Peeran believes in Sufism and spirituality and this belief makes him a poet of faith and hope, a poet with a healing touch and a reminder to man towards himself, life, world, faith and his poetry is all about human being and all embracing shades of life. Peeran's poem are very reflective, intuitive, descriptive, which substantiate human nature by throwing light on human nature and growth.

The different chapters of my dissertation, therefore, highlights the one or the other aspect of spiritual consciousness at different level for example-themes, imagery, style, Sufism and Islam.

The first chapter introduces the Indian English Poetry especially S. L. Peeran. It also introduces the study and states the objectives of the study

The second chapter of my dissertation is based on the themes of S.L.Peeran's poetry. Peeran is an artistic poet, who believes in God and His creation. Being a Sufi poet, his poems show a state of spiritual journey towards God. Peeran combines his Sufi thought and personal experience in his poetry so, he is equally alive and responsive to the present situation of the world as a well-known Sufi maxim is, "dar duniya bash, bare-e-duniya ma bash"³, live in the world but not for the world.

Therefore, one can trace a variety of themes in his poetry related to human concern like- nature; God's precious gift, love for human being, humanity, love for God, family relationship, hope for future and socio-political condition.

The third chapter of the dissertation presents his style of expression, which includes formal style, diction, figurative language, sentence structure, use of punctuation' and imagery. He uses words like Allah, divine, mercy, O'Master, O'Lord, which

are complete in itself and show his inclination towards Almighty. His use of onomatopoeia, simile, metaphor and personification provides music and lyric to his poems. To quote Bernard M. Jackson about Peeran's imagery, " the poet is not merely speaking of the beauties of Nature; the imagery clearly reflects God's greater design for Humanity itself"⁴

The forth chapter is 'The Influence of Faith; Sufism and Islam'. About Peeran's faith Srinivas Rangaswami says, " poet Peeran is a fascinating combination of the pious, mature, compassionate soul and a sensitive aesthetic being who sets great store by the abiding values of life...is God consciousness and a total belief in the virtue of universal love, the true humility and a spirit of servitude and complete surrender to the supreme power"⁵

The fifth chapter of the dissertation is 'The Process of Spiritual Transformation in S.L.Peeran's Poetry', Peeran's spirituality emerges from his Sufism. His relationship with God is through human being. He sees God everywhere and in everything. Aurobindo can be quoted to understand his spirituality, "... when the consciousness meets the supreme Reality or the spiritual reality of things and beings and has a contractual union with it, than the spark, the flash or the blaze of intimate truth perception is lit in its depths"⁶

His spiritual edifice rests on five pillars- piety, doing good deeds for the sake of God, trust in God, steadfastness, patience and fortitude and sense of thankfulness or gratitude to God.

Peeran does not believes in mystic transformation, philosophical transformation and emotional transformation. He believes only in spiritual transformation. For him religion is mostly a personal experience and not limited to logical argument or perceptions of the senses.S.L.Peeran achieves the artistic nourishment as he exhibits his spiritual ideology to create a way to God.

Thus, the poet emerges strongly as spiritually conscious of 'tradition' and 'individuality'. His merit as an artist lies in his use of startling imagery, figurative language, his knowledge of Holy Scripture, tradition and culture of India and socio-political awareness.

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FOREWORD

to' In Golden Times by Dr. Krishna Srinivas

P O E T R Y P E E R A N

Like Blake, Peeran sees the world in a grain of sand and Eternity in an hour.

An administrator lispig in numbers may sound strange but Muse in Peeran has blossomed into many-splendoured exuberance in this collection of poems - IN GOLDEN TIMES.

Every moment of Time is a mountain. Invisible, magical realities beyond our senses, float out of the unconscious, when the boundaries between the self and world are crossed. It opens expanded moments. The poet dives into these moments - one with nature, its darkness and mystery. Thus poems gleam as magical chalices, reality winking at the brim. Here in this collection, there is self-discovery, new grounds to liberate emotions.

Let us take his most pensive poems:

"Let's walk away from this listless life
To a yonder place where there is no strife,
But is full of peace, solace, serenity -
A place full of nature's beauty.
Where rainbows appear upon the skyline,
Where minds meet the joys of the Divine,
Where the art of living is a grace,
Where barriers of religions have no trace".
Such poems abound in this volume.

The poet rages at the injustice, prevailing all around:-

"Voices of the meek ones are suppressed;
They are hardly allowed to take a fresh breath.
Those that dare are cruelly oppressed
And ruthlessly dealt a painful death".
But he powerfully pleads that the good of masses can be restored:

"Oneness in god's plurality is the strength of Hinduism,
Islam's strength is unity in sects' plurality,
Singularity of purpose is the main strength of Jainism,
Motto of service is the strength of Christianity.

SECTION - B

FORE-WORDS AND INTRODUCTIONS

Self-sacrifice is the subtle strength of Sikhism,
Buddhism's solid strength is soul's purity".

His poems on "LIFE'S STORY" is monumental:

"Life is a tale of meetings and partings,
Of woes, sorrows, and afflictions,
Pleasures, joys, mirth and laughter,
Regrets, repentance, remembrances,
Fading memories, future fears,
Hatred and harrowing experiences,
Heart's outpourings, mental outbursts,
Trials, turmoil's, tears and tensions,
All recording themselves in the form of
Either prose or poetry".

In the above, he has portrayed all life's dimensions - that baffle our everydayness.

Tailhard de Chardin stresses that the greatest blessing of the poet is to have the sublime unity of God to save the world. Poet Peeran has the concrete immensity of the far beyond. He ascends to higher spiritual planes, developing concentration of thought, increasing power of mind and gaining ecstasy which entails unity with everything. In this noble task, Peeran attains unique crispness of language and classical gems like "TOTAL SURRENDER" reaches a peak of perfection.

"With deep devotion, I burn the Candle
Of my life, at His feet in total surrender.
I have no complains, demands, compulsions
No grievances, grief, or pain.
Undoubtedly, I am captured by HIM".

He writes HAIKU and TANKA with illumined vision. There is inner vibrancy, a matchless verbal incantation in his lyrics! They gleam as flames, intense and fine. They have visible brilliance. They have deep poignancy. And there is passionate naturalness in all he writes.

Dr. KRISHNA SRINIVAS
Editor-in-Chief, POET &
Founder President of
World Poetry Society
International

27th March, 2000

FOREWORD

To "In Golden Moment" by Dr. S.Radhamani

I consider it my fortuitous and fortunate occasion of privilege and memorable opportunity to write a foreword to poetical collections titled, "In golden Moments" by S.L.Peeran. S.L.Peeran's "In Golden Moments" comprising 103 poems indeed is a compendium of his profound observation of so much of wide themes such as Love, Death, Sleep, Penury, Loneliness, Isolation, Ennui, God, Godliness, etc. At a time when materialism is rampant, selfishness is taking luminous proportions, S.L.Peeran, analyses in a lucid manner simultaneously the crude stark realities perpetrated by the stigma of the society on the down-trodden and oppressed;

"Life is meaningless for the wretched
They lack sense and strength to fight or revolt
Multitudes suffer with them, parched
None possesses a will to change or to bolt"
("Chill Penury and Poverty")

His poems bring to light avidly the poet's keen sense of observation, which lead to sententious remarks.

....."But black deeds of evil men leave no trace".

Elsewhere S.L.Peeran reiterates, "With the maker of the man having the last say", when in this world, caught in the quagmire of untold suffering and agonizing moments, a true-friend should save us from perdition. His poem "Friendship" emphasizes not merely the sanguine points of true friendship but also paves the way for attaining "the zenith of inner peace".

In this war-torn modern world, man is perpetually at loggerheads within his own self. A thorough study of man is imperative and inevitable at this juncture. His poems titled, "Man the destroyer", "Man's existence", have revealed how best the noted poet could at once observe and study human nature at its best, exposing the human follies of the existential dilemma into man is ensnared, as a result of the collapse of the mortal values.

"You, a destroyer of values, customs, ethics, and morals
a volcano from Mother Earth erupting"

With my poetic association with S.L.Peeran in many poetry workshops, I can safely vouchsafe that he is not only a well-established poet, widely published and anthologized, despite his busy schedule in holding a responsible post, but also a forthright, cultured person of refined manners. He has proved the dictum, 'style is the man'. His own words from his poem, "A Good Company",

"our deep culture of kind words
Were like a pure running stream
To soothe my senses and cool
My eyes and enlighten my soul"

.....Are a clear manifesto of his attitude and deportment.

Some of his poems, "A man of patience", "A Citizen of the World", "A person par excellence"-serve as a contrast to the number "A Satan" and "Future Talk". On the whole philosophy is ingrained in his poems which reveal the time-bonded saying, for the confused, bemused beings :

"Faith in yourselves, faith in
Goodness, faith that you
Can change and change for better.

On the whole, "In Golden Moments", with a wider range of themes, with most of the poems in rhyming structure, mostly bereft of imagery, leaves ample testimony to the fact that each and every and every word in every poem is the best offshoot of his poetic interaction "In Golden Moments". The book should transcend the barriers of time, I wish the poet all success. The book will find a permanent place in the annals of English literature.

Dr.(Mrs.) S.Radhamani
Professor of English
Pachiyappa's College
Chennai-600 030.

Foreword

To "A Search from within" by Dr. I.H.Rizvi

S.L.Peeran is a poet with a mission. Having unshakable faith in God, he believes that darkness will disappear, sorrows will vanish and goodness will shine for ever. It is not that he is not conscious of the darkness around, of the evil expanding its boundaries, of terrorism showing its demon-like teeth and of the destructive forces hovering around. However, he is sure, like Browning, that "God's in heaven" and if all is not right with the world, it will be right soon. He believes in the supremacy of the Supreme Being, in His mercy and His call for the merger of the soul. God is 'Divine Light, Mercy and Compassion'.

The poet's faith in mysticism, Sufi-ism and spiritualism has confirmed him as a poet of faith and hope, a poet with a healing touch and a reminder to man of his duty towards himself, life, world, faith and God. His poetry is the poetry of man and of all-embracing shades of life. His Haiku poems present life in various shades and they cover life from end to end - love, peace, politics, fragrance, flowers, birds, tears, money, wine, time, dreams, aspirations, hopes, man-woman relationship, injustice, courage, all figure in his Haiku. Here is 'God's plenty'.

According to the poet, love is 'a celestial gift to mankind' and from the top of the hill one gets the view of the fullness of life. The poet laments that, instead of giving freedom to a child, we put a heavy load of books on him. 'Love is the child of man' and innocent love in childhood is the best slice of life. His poem 'Man And Nature' refers to the dawn of Islam, its message, the sense of unity and show of courage against all odds. He believes that truth and falsehood stand on opposite poles and lying holds the sway in most cases but it cannot vanish the glory of truth. An imposing, showy and ostentatious man is a hateful and ugly person, according to the poet.

Peeran thinks that modern busy life with shortage of everything is a curse, while hardworking men earning bread with the sweat of their brow are blessed with peace at heart'. He indulges in direct moralising in many poems like 'Gather Knowledge' and 'Trample Your Ego'. 'Light Within' enlightens the soul, but anger and lust shut out the heavenly light. He strikes an

optimistic note in many poems. He wishes to 'let the reflections of his master shine in the mirror of his heart. Places of worship are holy spirngs and a source of inspiration and ecstasy - 'Holy Springs'. 'Overcome Hurdles' conveys a message of hope. Where-ever the poet finds injustice, it pinches the heart of the poet. - 'Be Discreet in Approach'.

The poet does not wish to add to the misery and confusion by complaining, for systems are in conflict and disharmony with each other. - 'Complain, To Whose Avail'. 'Poojas And Homas For Shanti' throws light on the Hindu customs of offerings for the departed soul. The dark fire of 'Kama' has an ill effect on man. - 'Fire of Kama'.

Melancholy note may be discovered at many places in the collection. Sorrow touches the poet's heart at sad and pitiable sights. The poet expresses deep grief at the death of dear ones in 'Death Of Close Ones'. The sorrowful plight of a man who has lost everything has been presented in 'Dawn of Madness'. The sad lot of a damsel who is deserted by her lover after he has spoilt her chastity has been described in a way, which touches our hearts. Autumn has ushered in her life. The poem has lovely ending.

The dark side of life is also dealt with by the poet. The dark 'one' hidden in a person betrays him - 'A Betrayer'. The artfulness of 'a deceptive lady' is exposed in the poem of that name. Disrespectful behaviour of persons is responsible for 'love fast' among them - 'Love Lost'. 'Yearnings Of A Soul' reflects yearning for the lost beloved in quite touching words.

However, life moves on as Nature does. It sets 'milestones to reach safely to the goal'. - 'Life's Goal'. Time is 'a wonderful cycle' and 'keeps moving on and on in multiple colours with various hues forever,' and it is an infinite process. 'The King Of the Forest' deals with the majesty of the lion.

The poet preaches the feelings of universal brotherhood. According to him, everyone should instill 'a filial feeling of oneness of bliss' among the people. - 'Let Us Worship'.

'Agni - Fire' is a very nice poem in which fire speaks of its constructive role for human beings as also of its power to strike against evil. In 'Water, Water - Everywhere', water also speaks of its all embracing might. The role of wind is spoken of in 'I Am Wind'. 'Dust thou art and to dust returnest' is the theme of 'Dust

Unto Dust'. 'Cheer Up' is an optimistic poem and 'Spring Time' presents the joy of life. In the bargain of life a person hopes for gain alone, but the bubble bursts soon. - 'Is Life A Bargain'. 'Breath In And Breath Out' throws light on the value of meditation. 'Soar Higher And Higher' inspires man to soar on wings of love's glory.

S.L.Peeran has deep faith in love, beauty, charm, light, hope, goodness, sincerity, piety, innocence, grace, sympathy, pity and faith. He is deeply struck by the Cupid's dart. To him separation from the beloved is unbearable.

The poet is 'a boat without sails' without his love. He laments over his miserable condition and feels utter despair in separation from her. According to him, love is an all-embracing power and its song is the sweetest song. A number of poems on the theme of love speak of love's sweetness, glory, hearing power, joy, longing, separation, meeting and fulfillment. Love is the divine light which cures all ills of life and purifies the heart. 'Sanity'.

However, as always, the poet shows unshakable faith in God in 'O Chosen One' and 'Mercy And Compassion'.

Some titles of the poems in the collection are very poetic like 'Let Love And Beauty Reign Again'. The Wordsworthian thought that Nature sympathises with man is presented in the poem 'A Street Boy'.

There are many mystical poems like 'Zenith', 'Liberation' sings of the glory of God while 'Daily Supplication' presents pantheistic thoughts.

Peeran warns man not to destroy himself by nuclear power - 'Destroy yourself'. His heart is lacerated at the sight of notorious hyenas, wolves, vultures and other destructive elements. He is also conscious of the approach of the 'ultimate reality' in the poem 'Reaching The Shores'. I feel S.L.Peeran is like a swimmer with his eyes towards heaven and with full confidence in his power to swim, with the help of mystical and philosophical oars and with hope to reach the shores one day.

Dr.Iftikhar Husain Rizvi, D.Lit.

Bareilly, U.P.

International Bilingual English,Urdu Poet

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Ex-Principal & Professor of English.

FOREWORD

TO "A RAY OF LIGHT" by Dr. C.L.Khatri

It has been my pleasure to go through S.L.Peeran's manuscript of 'A Ray of Light' and to pen down my personal response to it more as a reader than as a critic. S.L.Peeran is a seasoned poet with a clear vision of life, unsoiled, unaffected by the western cultural onslaught. In this anthology as in his earlier ones he comes out as one of the few poets in Indian English poetry who has overcome the lingering wasteland sensibilities looming large around us. Certainly the sufist impact on him keeps him smiling in his lines of verse. Even in a poem like "Turmoils of life" the final note is of triumph. In this volume calm, serene and brooding atmosphere prevails upon the occasional sentimental outburst of anger and protest with an ultimate optimism. He does protest in poems like "Ah Conscience!", "Ah Callousness!", "Look it", "Tyrannical Living", "Perils and Dangers" and in some other poems. He is fully alive and super sensitive to the unhealthy situations around him. So he can't be called a Romantic escapist, a charge often levelled against the first generation of Indian English poets like Aurobindo and Tagore. For example, in "Ah Conscience!" Peeran has an ironic dig at the use or rather misuse of the term 'conscience'. It has a political undertone also :

"The white's rule over blacks and brown,
was justified on the "Voice of Conscience"
A rebel leader speaks of Conscience Vote".....(27)

Again "Ah Callousness!" gives a realistic account of our city life thick with, "the impassivity and inertia" that gives rise to chaotic situation in which we have "Garbage dumped all over..... Muddy potholes, open manholes/Wandering abandoned animals on street....". He does lament elsewhere, too. But he never lapses into sentimentalism.

Peeran is essentially a poet of faith, love, compassion and inner wisdom. The present anthology is an exploration of light with a sufist mission to spread the light of the finer sensibilities imbued in our religions. In this way poetry serves as his vehicle. The title poem "A Ray of Light" projects KAABA as a perennial source of light that illumines our soul. 'Spread light' is a beautiful poem of udbodhan that derives positive meaning out of our bitter experiences.

Your life's experience -
Bitter, sour and tense,
Or sweet, like honey
In rain, sun and shade.

Has taught you wisdom
Shown you God's kingdom
To illumine your soul and mind
Lit candles, to spread light around

Peeran's poetry can safely be placed in the Bhakti tradition. He advocates, "Submission to seek His Grace" (P1) and then prays to Lord for light:

'O Lord! I seek Thy beaming light
for I am desolate and I yearn for Three (P 56)

Like Bhakta he stresses on love, faith, surrender to Him and his God is kind, merciful, beneficent, omnipotent and they are attributes of Sagun Brahm. However, he does not idolizes God as a Bhakta in Hindu tradition does but the over flowing love and other attributes remain the same. In "Magnetic Attraction" the dichotomy of illusion and reality, Sagun and Nirgun in the concept of God has come out: "I know you have a charming face" and then 'I know you are Faceless, Nameless/Formless, Unfathomable, Inconceivable/Yet, I know you, yet, I know you....." (P.34). In "Hallmarks For Civilization" Peeran raises some questions on this dichotomy. It is wonderfully resolved in a verse of Isha Upanishad:

(Tatejati tanaejati tadtured tadvantike:
Tatantarasya Sarvasya tatu sarvasya asya bahyatah : 151)

That entity of the self God, moves, and that again by Itself najejati does not move. It means in Itself. It is motionless but It seems to move. Again that seems to be far away, since it is unattainable by the ignorant. That is very near indeed-tadvantika-to the men of knowledge - It being their self, That is inside. The self that is within all" - of all this world consisting of name, form and activity. But that (tat) is also sarvasya asya bahyatah, is out side all because. It is all pervasive like space; and it is inside because it is pure intelligence.

Sufist concept comes close to it and for the poet the goal of life is 'To merge and be one in solitude' (P3) and "To free forever from the shackles of every kind" and he partakes in the glory of a teacher saint and prophets. He takes a dig at the sacrificial practices in religion in 'Acts of Compassion'.

"Sanctimonious sacrifices of animals
Done on the alter of Everliving Deity...
is it today a sign and symbol
Or pelf and power, of show and ego ? (P.27)

He pleads for "acts of compassion that pleases HIM".

Peeran's poetry, however, seems to me less philosophic and more moralistic and prescriptive of ethical values. He advocates stoic courage, love, faith, benevolence, worship, mercy tolerance, charity, forgiveness, rule of law and the like.

At times he lapses into plain statement of moral value and general good. His poems are by and large direct, straightforward and inornate and simple. The tone is urbane and appealing to our conscience. The purpose of his poetry is "To teach, preach and enlighten one and all".

"Shed Rivers of Blood" is full of wide ranging references from Hindu, Islam and Christian religious books. It shows his scholarship and secular credential.

There is hardly any aspect of life that he has not touched in these 95 poems, 74 Haiku and 27 Tanka. His socio-political and above all human concerns are well eked out in many of his verses. However, the same spirit runs through his Haiku and Tanka. He has comfortably succeeded in giving poetic forms to his thoughts and musings. Peeran has succeeded in carving out his place in Indian English Poetry with his four poetry collections of substantial size and many more to come.

Dr.Chhote Lal Khatri
Poet, Critic, Editor,
Cyber Literature &
Sanket (College Magazine)
Lecturer in English

11.02.2002

T.R.S. College, Patna, Bihar

FOREWORD

To "In Silent Moments by Dr. Srinivasa Rangaswami

Shri S.L.Peeran, a Judicial Member of the Customs, Excise & Gold (Control) Appellate Tribunal, is a fascinating combination of a humane, God-loving soul of rare refinement and sensitivity, suffused with Sufistic thoughts and enriched and mellowed by wide experience of life, garnered from a habit of deep reflection and detached observation, especially from the vantage point of his high judicial office. "Seek peace, love, goodwill / In calm stillness of the night / Deep meditation", says Peeran somewhere. In Silent Moments obviously is the outcome of such meditation, when the mind is stilled and deep truths glow, from the depths of one's being, on the horizon.

Poetry is an incantation of the soul, celeration of the abiding varieties of our human existence. It mirrors a perception of the world peculiar to each poet. What invests the present collection with special significance is the exciting fact that it affords us a glimpse of its author's unique, colourful creative presence. Poetry is not merely putting together some clever lines. It is, like falling in love, a serious and blissful proposition. And Peeran's poetry is born out of the confrontation of his whole being with Reality - with the luminous truths of life as well as its semier manifestations. As the poet himself says, his poems are born from inner turmoils, inner sorrows, inner questionings, inner joys, inner frustratins and ecstasies. Speaking at a Seminar in Bangalore sometime ago, Poet Gordon Hindley observed :

"I define poetry as that utterance which, apparently presenting a particular - an individual - thing or event, in fact emphasies the universal experience within which the particular thing or event occurs. True poetry thus leads us beyond the personal towards an even more immediate yet greater awareness .. It brings about an awakening; an enriching of our nature."

And proceeding to cite some specimens of poetry which according to him accomplished this, the speaker quoted among others some of Peeran's verss. Can there be a better tribute paid to a poet ?

Peeran is a delectable fusion of a serene elevated soul with the sensitivity and sensuousness of an aesthetic being. A genuine reverence and wonder for Nature and an all-enveloping love run through all his utterances. With moving faith he voices

his fervent hope :

Somewhere, someone, some day
Will sow the seeds of affection
To bloom as fragrant flowers
To fill the gardens of love.

Prayerfully he wishes "Let the streams of love / Flow within, to
cleanse the being."

A deep piety marked by virtuousness is the Poet's view of an
ideal life. He sings :

Life led with righteous living
In humanity and servitude
In patience and contentment
Enjoys honeyed fruits of heaven.

This state of joyous innocence represents to me the
quintessence of Poet Peeran.

Peeran's voice is not one of angry protest; nor is he given to
haranguing his erring fellowmen. He is one of a genuine lover of
humanity, in anguish over what he sees around him in the
country and the world in our day. "Somewhere, someone, some
day / Will hear my lonely sad voice", is all his hope. As a
God-immersed soul, he knows :

When the swords are out
And you are required
To pass through untrodden path,
When the bugles have been blown
And your enemies are out
When the dark clouds hover
Without any silver lining,
With gathering storms and tempests
Lightning thunder and tornadoes
When your heart has melted
And courage has given in

It is the same flair for flashing vivid full-blown visuals that
one finds in the description of the primitive man in Back To Fold
With Zest and in the long four-page poem Birth And Growth For
Total Merger which parades in rapid succession life in all its
stages - from the moment of pre-natal conception to the final
attainment of communion with the Supreme Being. This striking

feature you meet with, in fact, all over in this volume.

The crop of Haiku and Tankas figuring in this book speak of
the command the poet has over these art forms. Particularly the
haiku are a treasure trove of priceless pearls. These precious
vignettes of life glisten like self-illuminating pearls. The poet has
captured the soul of this genre in his compositions. As the
master-practitioner of this Japanese art form. Dr. Mohd. Fakhrudin
pithily puts it, "what is below the surface is important in haiku -
the words float on the surface, the emotions below". The haiku
presented go over the whole spectrum of life experience and
human emotions. To sample a few, a haiku runs: 'Life is a mirage
/ Storms blowing of dry leaves, twigs / To oblivion'. Another
sorrow: 'Humanity weeps at / A mad scientist's creation / Atom
bombs, cloning.' Yet another talks of 'Parents in night clubs /
Teenagers in dancing halls / Pubs for more taxes'. Still another
speaks of 'The onset of youth / The eternal fire brewing /
Yearning for the flesh'. The sensuous poet comes up with this,
another gem: 'When eyes shut, lips sealed / Storms, turmoils of
life subside / Become motionless'. The judicial persona in the
poet alerts: 'Hold the pans even / With judicial decorum / Save
democracy'.

To quote but one tanka :

Beautiful garden
Jewel of heaven on earth
It was here, here, here:
Ah : Shalimar : lost beauty

Peeran is a mellowed individual, in consuming love with life
with all its beauty - and yes, its ugliness as well. A haiku of his
speaks of a moth :

A candle flickers
A moth circumbulates, burns
In ever deep love.

One is left wondering whether the author of this book
here is not speaking of himself !

SRINIVASA RANGASWAMI

N/5 Adyar apartments

Kottur Gardens

Chennai- 600 085

August 2001

FOREWORDTo " A call from unknown by Dr. R.K.Singh

When S.L.Peeran approached me to write a Foreword to his latest collection, I could not convince myself that I was competent to preface, what Krishna Srinivas mentions, the many-splendoured exuberance" of his Muse. I also feared would end up repeating what I had already pointed out while reviewing his earlier collection(s).

That the poet is critical, philosophical, reflective and interpretative of his milieu and influences; that he is an idealist and has a sense of commitment; that he stands for values like love, truth, tolerance, charity, justice, peace, harmony, humility, and healthy relationships are some of the characteristics too obvious to be ignored. So, what is new that I could say about the poems in A Call From the Unknown ? It is his spiritual realisations.

Marked by historical, mythical and spiritual continuity, Peeran's narratives of praise and thanksgiving - 'Test of Love', 'Birth of Moses', 'Birth of Jesus', and 'Birth of Prophet Muhammad' - fill up a gap in Indian English poetry. We have long poems on mythical / religious figures of Hindus but none on Muslim faith, except perhaps one by Krishna Srinivas, Muhammad : A long poem on Islam (1983). Peeran seeks to show the essential continuity in the religions of Moses, Christ and Muhammad and fulfillment of God's promise and prophecy about His manifestations at different intervals. In fact, the poems on Moses and Christ serve as a perspective to the poem on Muhammad, "a manifestation of ultimate truth", who appeared to lay the foundation for love, equality, justice, humanity and compassion, preaching unity of mankind, universal brotherhood, universal love, peace and harmony.

Peeran as a seeker of Truth understands that the divine Avatars on Earth have been the true educators of humankind. Without their guidance, the human race could not have raised itself above the level of the animal. And, if we forget the teachings of Krishna, Buddha, Zoroaster, Moses, Christ or

Muhammad, we will simply descend to the laws of the jungle.

Our past history is full of instances to prove this point. Whenever people practised love, justice, truthfulness and other human virtues as taught by Divine Souls, they have not only found personal peace and happiness but have been able to live in harmony with others, achieving both spiritual and material progress. As soon as these essential qualities have been forsaken, prejudice, greed and selfishness have taken hold of people's heart, and the inevitable consequence has been war, poverty and downfall of the society as a whole.

Peeran reminds us that Prophets like Moses, Christ and Muhammad have been the mediums of God's infinite love, mercy and grace for human kind. They all appeared at different times in different parts of the world and teach the same eternal truths. They are one. Prophet Muhammad reveals in the Qur'an : "I am all the Prophets". They are, in reality, one and the same because each is a pure channel through which grace of God has reached human kind.

The poet also understands that spiritual laws such as love for God and service to one's fellowman, trust and hope in God and obedience to His commands, truthfulness, honesty, sincerity and humility are bedrocks of Dharma, the very foundation upon which depends the progress of our soul on its journey towards our Creator. They cannot change.

Hence Peeran's appreciative search for Buddha's middle path, Mahavira's ahimsa, love and grace, Ashoka's charity, Rama's valour, Krishna's truthfulness, Nanak's brotherhood, and Muhammad's grace, "to see the shining Truth" and redeem himself.

As a devout Muslim, Peeran's emphasis is on the inner experience, inner life, inner realisation. His meditative mind scans memory, with a sense of gratitude for the constancy with which Love asserts itself again and again in moments of trial and crisis (of. 'Test of Love', 'Intense Love' etc.) He rediscovers himself through the redeemer's touch just as he synthesises past experiences in the present. Apparently he may seem to give an expose of the truth of Ultimate Reality, or world, but what is significant is the way he raises certain questions of social

relevance and poetically makes out his answers.

For example, read his poem My Religion :

*Yes, I do have a religion
I do practise it
Say my 'Namaz'
Turn towards 'Kaaba'
Recite 'Kalima'
Do 'Zikr'
Observe 'fasting'
Give 'Fitra', 'zakat'
Yearn for circumambulation
Around the Holy 'Kaaba'
But my rites, my symbols
Are acts of love
To foster oneness
To increase my yearnings
To look upon mankind
As children of Adam and Eve
Not for creating apathy
Discernment and Distraction
For cataclysmic schism
For disharmony and strife*

Peeran composes his poems in "slow measured rhythmic tones", conveying the eternal message of Allah, the lone Creator, Guide, giver, Omnipresent, Omnipotent, Ever Compassionate and Merciful, who, through His Prophet, reveals the Holy Book to purify the soul and teach civility, as also regulates social and community life of his followers.

But the poet also appears as a Sufi, who is at home in all religions; he is in the world and yet not of it, free from ambitions, greed, intellectual pride and prejudice. Like a mystic poet, he devotes himself to understanding and reflecting the central mystery, with trust in simple wisdom; like a spiritual poet he conjoins thought and meditation, work and play, action and inaction, and seeks affinity with the mystical current so that he could be transformed by it. In his poems, every thought has an action; and understanding comes through love and faith in the divine, with trust in His Grace. His consciousness rises to the highest he is capable of and he experiences the divinity in himself.

The moralist in Peeran warns people not to be 'left out', 'wasted

out', or 'lose opportunities' but learn Truth, seek peace within, enliven their spirit. He expresses his concern about the rising nuclear threat, people's refusal to be humble and kind, and readily yielding to ego, power, vanity, haughtiness, treachery, and "becoming a victim of their own cage". In one of his reflections he pleads : "Let us fight back/Our selfish indifference/And extend help/To men in distress". He also sounds critical of the widespread hypocrisy and insincerity, and pleads for simplicity, courage of conviction, and earning "respect through character".

Most people need to recognise the enemy within, the taboos, superstitions, prejudices, jealousies, desires, hates, and all those egocentric behavioural "shackles and chains" that burn life "like a candle from both ends". Like a sage muscian poet, Peeran sounds the Death's Trumpet and warns: "Alas, alas, the time is lost / The white dove with stalk of peace/ Now engaged with wings clipped / The road of peace lies drowned in sea of turmoil". The poet is moved by the misery and suffering of millions of destitutes just as he is aware of life's paradoxes. His humanity revolts to notice:

*"Man has braved for space odyssey
To land on moon, mars and journey beyond
But failed to catch Veerappan, the dreaded bandit
End rigging, horse trading, scams, water shortage".*

His every day experiences of encounters with vainglorious civil servants, exploiters of the poor and needy, polluters of nature's beauty, disrupters of communal harmony, betrayers of love, and all those who deny "our humble citizens (for) a peaceful living "make him realise: "Silence is a means of salvation/An alternative to sure devastation".

The poems in the volume reflect a burst of the divine, a deeper personal experience of divinity from the Unknown, through struggles for fulfillment of various desires, ambitions and enterprises, and realisation inside that it is only in love that one can find fulfillment. It is ultimately the all-encompassing Love that emerges "like a full moon shining white" and one tastes "the manna, dew and honey". Sympathetic and sensitive readers should find the poems of Peeran inspiring and uplifting.

PROF (Dr.) R.K.SINGH
Indian School of Mines
Dhanbad 826 004
Jharkhand, India

14 October 2002

AFTER WORD

To " A call from unknown by M.S. Venkata Ramaiah

Whenever I dwell in thoughts in search of meanings for certain terminologies with personal experience attached to it, the same and face immediately that flashes on my mind's screen is of Mr. S. L. Peeran. One always gets delighted while discussing or conversing with him. His profound knowledge, deep studies, deeper analysis, unassuming nature and eagerness to place before the other like-minded person, the whole thought process taking shape of well moulded, well meaning words rhythmically, makes the later naturally dumbfounded. His body, mind and intellect always synchronise to allow the processes in his mind to arrive at pure synthesis, such that the thoughts delivered are of fine fabric. What all the knowledge can give a person could be, seen in him, in his simplicity, gentleness and respectful cordiality. He is able to maintain a balance between the professional growth and the steep rising capability to think and express, both taking place at an appreciable pace. One will like the 'darshan' of his contentment in life and pure offerings of highly matured thoughts pouring irresistibly. He pictureses the poems with an unseen camera with appropriate words which arrange themselves as though the order was pre-set. Thus he has the gift of making fortunate discoveries with all sincerity.

These confirm while going through more than one hundred poems appearing in this collection. The entire range of 'Navarathanas' are found in these poems. Some are gems, some are pearls, some are rubys and so on. Well knit perceptions on the Great Prophets have made the collection to attain sanctity with appealing expositions in his typical style. Much more poetic excellences from him are sure to enlighten the poetry lovers in the future. And it is my wish too.

Bangalore
14.10.2003

M.S. Venkata Ramaiah
Editor, BIZZ BUZZ

FOREWORD

To "New frontiers by Dr.M.Fakhruddin

Poetry is an expression of strong feelings that gets unleashed from within as an insuppressible energy. Poet uses words to express himself as clearly as possible, as simple and effectively as he could, using metaphor or simile or syntax. Brevity compresses the thought and usage of images, symbolism makes the contents of the chosen subject powerful.

A poet evolves his own mode of expression through words. Words play an important role in writing poetry in the language of poet's choice like the paint and brush for a painter, the voice for a singer, the body movement and facial expressions for a dancer.

Poets who master the art of using words see even what letter a word has as various letters have quite different emotional connotations-s shows hatred, disgust, I and v soft affection.

If the poet knows the craft of writing poetry in various structural forms and different styles of expression, then he chooses one and makes his poetry not only classically melodious but also universally accepted pattern.

The command over the language and the experience of life helps the poet inculcate powerful insights in his poetry as and when a thought or a chain of thoughts on a particular theme flashes to him layer after layer like the layers of sunlight. Above them all, inspiration triggers a poet's imagination and takes him beyond oblivion or makes him fly across the realms of fantasy.

If the poet possesses the power of intuition, consciously or unconsciously he chooses such words which imbibe magical effect in the minds of the readers or shall we say in the minds of the hearers ?

Mr.S.L.Peeran is bi-lingual poet. He writes in Urdu and in English very effectively. He is yet another Poets International's discovery. Years ago, when I found his poetry in Urdu thought-provoking, a casual suggestion was made to him to write in English for worldwide readership. He immediately switched over to English and wrote hundreds of poems and acquired a distinction of an author of six books of poetry so far !

I was rather delighted and honoured, when he requested me to write the Foreword to his seventh volume "New Frontiers". I have been reading and publishing his poems, in 'Poets International', right from the day he started writing poetry in English. You can easily find Sufism in his verses. He has carved out a style for himself. His expressions are very simple but powerful. The usage of syntax and rhyme scheme in his poems create an impact in the minds of the readers. Naturally, he gives more importance to the content than the structural form while expressing his thoughts.

His poetry in this particular volume covers a very wide range of subjects portraying not only life's vicissitudes, persons of myriad colours, master and servant relationship, dawn of enlightenment, ego to zero, but also love and unspoken words.

He is a keen observer, and analyses the spoken words whenever he meets men who matters :

No ,he isn't a crazy man or ill of mind
He is too conscious and perfectly sane
He is on a high intellectual plane
With a broad prophetic vision.

Life is learning and knowledge is power. The poet reveals how to discover new vistas :

To discover new vistas of knowledge,
To work and tread on fresh paths,
To lay in calmness, when storm blows
And for patience and virtues to overwhelm you.

Speaking about evil people who hide truth, the poet says :

The truth is hidden, camouflaged
I am likened to chameleons, changing colours
Some call me a croton plant sans flowers
Some compare me to a vicious snake.

His attempt in writing Japanese traditional verses such as 'Haiku' and 'Tanka' deserves appreciation.

Man in high places
White snow on high altitudes
Melt in hot seasons.

This haiku has not only 17 syllables in 5,7,5 form but also has zen element in it. In addition, the usage of symbolic words such as 'high places', 'snow', 'melt' has made the contents more meaningful.

Likewise, the tanka too is written structurally perfect and the content in each of the tanka is powerful :

Spring time is playtime
Fragrance emitting in air
To cheer frozen hearts.
Roses, roses everywhere
Delight the harts of lovers

I hope the readers will find this book very interesting and mesmerizing from beginning till end.

Dr.M.Fakhruddin
Editor: Poets International
www.poets-international.com

Foreword

To "Fountain of hope" by Dr.C.D.Chambial

I hold that poetry creates an intense, inspired experience in language chosen and arranged to fashion a specific emotional response through its meaning, sound, and cadence. Mr. Peeran has been writing verses in English since long and has written to date seven volumes of his collections. He is widely published and acclaimed poet. Dr. Krishna Srinivas, himself a poet of world repute, finds in Peeran's poetic philosophy a parallel with that of William Blake's poetic philosophy. Mr. Gordon Hindley calls him "a worthy Lakshana or sign post of the best in all of us and in the Indian English poetry." For Patricia Prime, he is "a master hand at the art." And Bernard M. Jackson finds in his poetry "sincerity with craftsmanship".

In comparison to all these stalwarts in the domain of poetry criticism, I find myself a little diffident and incompetent to comment upon Peeran's poetry; yet I have no courage to repulse his request. The present book, 8th in the sequence of his poetic output, has poems embracing varied themes: from "Building castles in dreams" to "Tears", "slippery love" to "glittering love", "absence rings" to "Eternity", poems written on the eves of new years - 2003 to 2006; poems lamenting the wicked deeds of "Talibans" and horrendous, blood-curdling spectacles left by the "Tsunami". In his poems, he resonates between hope and despair (though he calls his poems "Fountains of Hopes"); celebrates and laments; is glad and sad; meditates upon "war and peace" and "truth and beauty"; sometimes nostalgic and then rejoices in Indian "unity in diversity". These poems cater to various tastes and moods not only of the poet but also of the readers.

The poems are topical in consonance with the mood of the poet at its best in his moments of imaginative gleamings from the moods of the inspired world. The poet partakes them with his readers: it is here a poet moves into the minds of his readers and lets them experience, for themselves, the same joy and sorrow, hope and despair that he has felt in his moments of ecstasy.

I congratulate Mr. Peeran, and hope this collection will also be welcomed by the readers, for this venture. I wish him still greater success and would like to remind him of Robert Browning's advice.

"Grow old along with me

The best is yet to be."

D. C. Chambial
Editor: POETCRIT

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Introduction and a humble appreciation

To "Fountains of hopes" by Sri S.V Ramachandra Rao

"Believe the poem; not the poet", is a well-known saying, drawing attention to the written poem and the poetic word, and dismissing the detailed prosaic confessions of the poets, written as their introductions, prefaces, forewords, afterwords, appendices, notes and so on. It is in such a mood of confession that I put forth some much sustained thoughts which have troubled me and "preoccupied" my time, awake and asleep.

Those who are familiar with the world of the "occult" know the evolutionary levels of the ritualistic religious, the practised spirituality and the inexplicable and mysterious mysticism. This evolving trend is also true of poetastry, verse and poetry. The poetaster evolves into the versifier, the versifier evolves into the writer or composer of poetry and becomes the evolved poet. It is this heightened consciousness functioning effectively in the poetic mode that the reader is looking for, to get the aesthetic delight from the read experience.

This brings us to the most important element of poetry, the content or the subject matter. Poetry cannot survive being just jingle, verbosity, a puzzle of words, a circus or jugglery. The content or subject matter gives the message, "is" the message, through the poetic medium. Here I would like to confess that the anxieties, anguishes and despairs of our present times have much influenced my life. This I also find true of the verse of S. L. Peeran. No modern poet can afford to live in an ivory tower escaping from reality, building castles in the air and gathering mere dust. We need to deal with the various cruel aspects of world matters. And what more appropriate a mood, tone and attitude to deal with reality than that of HOPE? Therefore, S. L. Peeran has taken the liberty and the poetic license to coin a (hopefully) new word - "HOPES". Hope is an abstract noun always used in the singular. It cannot be seen, as it is abstract, but we can "feel" it, develop it, (with sustained effort) and see its many faceted manifestations. "Hopes", in plural, expresses a further positive thinking, it implies an enthusiasm necessary for the present modern times. "Hopes" is not one, but many. It is a

panacea for all ills, all problems of the world.

Water (and "fountains") are symbolic of life itself. It is a life force. Therefore, "Fountains of Hopes" is an epitome of enthusiasm, positivity and patience.

The protagonist in the poem "Glittering Love" (and quite logically, the poet S. L. Peeran) is an ardent votary of love with an attitude of humility submission and supplication.

"Let me bow and place my brow
On the altar, where love oozes".

In "Pass On", he wishes to be "a pilgrim in a caravan" but the punch line is in the last line where "hungry children's cry rends the chill air".

"Mastani Ma" - The Green One is an interesting account of a real life woman saint, who lives an ascetic life in Chittoor, Andhra Pradesh. Her hopeful advice is:-

"In low tone, she blessed me with sagely advice.
To be true to Lord and recite His Names.
To love all His creatures with Compassion.
To shun being enemy of my soul."

----- in tune with the title of the collection bringing us to a hopeful frame of mind.

In "Raining Fire and Brimstone", the poet dares to question the Creator:

"O Heaven! Where is Thy promised Mercy?
Thou art Stupendous and Tremendous!
Does Thou destroy what Thou create?
To raise new gardens, with new hopes
To give fresh lease to a decaying land?"

These lines are preceded by an account of "mighty brothers" bullying their "younger ones". The questioning attitude of the poet shows his shocked mood at terrible happenings of the cruel world and brings out his true nature of asking for protection and divine justice.

A slow and detailed reading of poem after poem sometimes belies the title of the book and gives the reader a depressing and dismal account of phenomena quite acceptably based on reality. In the poem "Dive Down", the "deep subconscious mind" is expressed in the metaphor:

"The soaring skylark dives down
To be hunted and encaged
The short lived freedom, mirth and joys
Gets drowned in mire"

The last line expresses the dismal condition of the subconscious mind. The main thought is about the forefathers and their desolatory living in parched lands. It is their difficulties (unmindful of the blistering fiery sun) that has such a tremendous effect on the subconscious mind that it is capable of bringing the person to stark reality, when he is immersed in "heavenly pleasures", "mirth and joys". It is a rare poem of in-depth psychology and therefore, noteworthy.

This struggle between hopes and despairs is not the only mainstream of the exceptional collection of poems. The various hues, moods, anguishes, hopes, disappointments, joys of union, sorrow of parting and separation and other aspects of romantic and other types of love occur on and off in the book, proving the poet to be an ardent devotee and genuine votary of love. This is one of his important poetic strengths and the poignant lines sometimes cause much contemplation and often bring tears to the readers eyes. For example, "Absence rings" is about lost love.

"Ah! Where now the warmth of my beloved". The absence of the beloved is touchingly brought out by the last stanza:

"Spring has dawned sans fragrance
The gardens are all desolate
The nightingale's sweet songs are missing
My beloved's absence adds to my woes"

The very next poem "slippery love" continues the mood of sorrow - "Yes, we sing tearful songs. Songs to cheer the desolate heart".

The above line "Songs to cheer the desolate heart" is not only about "slippery love" but is an epitome of the real message of the title of the book "Fountains of Hopes". "Songs to cheer" suggests positive hope, "The desolate heart" indicates a sad and cruel condition of romantic reality "Where now the silvery lining? "and "Whither the fragrance of rose?" asks the disappointed lover.

The concern for feminine protection and the gallant attitude of a chivalrous heart and mind (of the poet) is depicted with sharp images in "Amidst Vultures".

Time itself is an important idea and image in many poems. "Dismal future", "Bells of oblivion" are some such.

Though the depressing details of the cruel world like war, terrorism, violence, natural calamities, unrequited or disappointed love and so on are often presented in striking but depressing detail; S. L. Peeran is essentially a positive thinking, genuine poet of hope and enthusiasm as is shown by the lines:-

"Let's give a break
To this unending chain of blues".
from the poem, "Lets give a break".

The positive attitudes of the poet is effectively and clearly brought out in the poem on the motherland "Mera Bharat Mahan" and especially in the lines :-

"O! Bharat Mahan
Thou have lived from antiquity
Thou shall live for eternity".

The title poem "Fountains of Hopes" has striking images. The first line is not a mere exaggeration but a desperate poet's hope for the impossible. Blood shed moves his heart to want to sow stars:

"Oh! Only could I sow stars
Moons on the galaxies, where,
Now is littered with blood."

This is an exceptional poem of positive images, juxtaposed by

negative images or vice versa. The poet is concerned about "blood shed", "turbulent floods", "love-starved generation", "flaming deserts" and "decaying souls". He wishes to "sow rainbows, roses", "create founts", "bring fragrance" and so on.

S. L. Peeran's poetic technique is successful as in the above poem.

If prolific writing is one poetic virtue, variety of themes is another. Bombarded by the dismaying news of the cruel world, the poet sharpens his sensibility aesthetically and poetically seeks solutions and comforts. One such poem is 'A Cry in misery' where the call of the valleys calls him to nothingness. Bereft of attitudes, he dismisses the hope, while he is surrounded by "blues and black":-

"while blues and black surround me."

The next poem is a major effort, which attempts successfully to bring into a concise and effective poetic experience, the essence of a professional life-time. The protagonist is a judge recounting the extremes of the experience, the travails and turbulence of the times, the ebb and flow of life itself as seen from a warrior's perspective. The poet is a judge and a warrior reminding us of the legendary Ulysses, the Greek hero. Note the lines.

"Where sturdy warriors met with shining swords.
Where bloody battles were fought and kingdoms lost."

The poet is remembering the battles that were fought, but he is himself a warrior. Entire episodes of the past flash in the background, creating an effect to be remembered. The place is Delhi and New Delhi. The entire ethos of the historical and important place is sketched with a magical effect giving much detail. The poem can be read and re-read for enjoyment. The gratitude is expressed for a "beloved colleague on his retirement".

We are happy to note that these earnest judges are obedient to God.

"To draw from our bosoms just rulings."

The rulings are from the heart, the seat of emotion and not from the head that confuses. A Piscean by birth, the poet is strongly and correctly emotional, when necessary, adding to the poetic content increasingly. A Piscean virtue, emotion, is strong in content and effectively used throughout the verse of S. L. Peeran. I would like to recommend a reading of all his eighth volumes of verse for a fulfillment of this emotional purpose - an essential and strengthening feature of poetry.

The imaginative poet in S. L. Peeran is capable of shedding his identity - a kind of escape from his personality to unusual roles, masks, outpourings, and statements. He takes on the voice of a new character time and again, which makes an interesting feature of his poetry. The eight volumes gives a variety of roles. On such role is the "Voice of a martyr". The sad line is:

"Destiny will judge me right one day"

The suffering of the innocent is brought out.

A staunch advocate of sobriety and honest living, S. L. Peeran longs for "A pint of happiness", when thousands are clamouring for beer. This alertness of mind is a repetitive image brought out in objects. Words upon words are cascading with an effulgence impossible to believe. S. L. Peeran is a poet who by his sincerity of purpose, brings out much contemplation and often tears to the eyes. Recommended as good bed-time reading by a respected British critic Gordon Hindley, S. L. Peeran's verse is a considerable phenomenon. The verse is terse, when necessary. At times it is astonishing, shocking, almost. Verse after verse intensifies the effect, not without dismay, at times. S. L. Peeran is much influenced by "The Poets Pen" and the sanctity of the written word. All the sacredness of the purpose of writing is well understood, by the poet; whose family is full of saints. It may be predicted, by a study of his verse, that his much compassionate heart, moved by the happenings of the world, will soon guide him to a pure sainthood. Endowed with a good heart and mind, he is sure to evolve into a higher poet, worth watching.

Criticism should not concern itself with pointing out flaws, whether syntactical or semantic; or any other. It should concern

itself with primarily recognizing the sincere purpose of the poet; his concerns; the intensity of emotion; the genuineness of his mind and the humanity of his heart.

Observe the images of S. L. Peeran. His concerns manifest in striking images, poem after poem. He has allowed the poetic thought to grow in his mind before writing it. He is crying out for help. We sympathize with him as his fellow readers. We heave a sigh of relief. We thank God for taking us closer to reality. We postpone the book for another reading to illumine the mind. Erstwhileness is in itself a much considerable virtue and poetic talent develops slowly. We talk of "growth" of a poet and that is what is happening to S. L. Peeran. Literature is an experience of art and growth is its purpose. Evolution is the result.

The higher effects are achieved by poetry, especially if it is sincere and obedient to God. S. L. Peeran is a good person; an honest man; a learned judge; with a good heart and correct understanding of his duty to God. All these can be surmised by understanding his poetic efforts correctly. The genuineness of purpose is brought out effectively in poem after poem.

We are appalled by the effect he creates sometimes. A votary of only that which is right and correct; is against everything which is a immoral, incorrect or unjust. Any just judge is like that and to our benefit S. L. Peeran is a poet too. This servant of God is sure to go a long way in his pursuit of truth. His interests are worldwide, his concerns, human. His heart is golden and his mind is pure. He has a simplicity of nature which is endearing. It is goodness, he is interested in; and virtue is his hallmark. He is capable of lifting us to divine heights and bringing sorrow at the condition of man. He is aware of his duty to God and this makes us admire him. Because of his poetry we have a better world.

Another poem using the word "hope" is "A Ray of Hope". The speaker is an old man on the threshold of death. He says:

"My Lord, my succour,
My candle is now to burn out"

He prays for the future generation:
"I look up now for fresh dreams"

Woman is worshipped in many countries as "mother". The

goddess triumphs:

"Ultimate triumph to womanhood
Who bears hardship with a cheerful smile."

"Recorded moments" is a psychological poem.
"But mind records all and all, to yearn and recall".

The poet remembers many details from his life and presents them with detailed images that astound. The poem shows the working of the human mind - how we remember precious incidents, anecdotes, objects. The ups and downs of love is also shown.

"Hysteric laments on passing away of dear ones.
Haunting dreams of forlorn love, lost promises.
Glimmering unions, passionless splendours,
Erotic songs, secret messages to weave hearts with love".

The poet is aware, probably unconsciously, of mystic realms. He has respect for evolved beings and their obedience to God. He is aware of the advantages of the non-speech state or condition and therefore the title of the poem is "Silences".

"Rishies, yogis, mahatmas meditate in silence.
To go higher up in secret galleries to meet the Divine."

Detailed studies have been done about "landscape" in poetry. S. L. Peeran's heart has place for the entire cosmos!

"To tranquilize my heart, subside the storms within." - from the poem, "Mighty Fear".

In "Transformation", the poet's "heart" is enveloped with "blanket of pathos". The terrible happenings of the world make the poet cry out, but with hope, for a complete, positive, corrective, transformation.

"Let's weave hearts with virtues of love
Transform rivers of blood to milk of human kindness"

The poem "Quatrains" shows clearly the development of erotic love in a positive manner.

"A stranger with a roving eye
Enticing the young beauty in her youth
Seducing her with smooth butter words
To tickle her flame and the urge"

The second stanza shows the extent of romantic sorrow in their lives.

"The tears that swell like floods
When blues, afflict are to cleanse the being."

"Cleansing the being" indicates the cathartic effect that is brought about by the "tears that swell like floods". The intensities of romantic love are well understood. An epitome comprising the essence of "Fountains of Hopes" is

:

"While walking on marshy lands barefoot
While living in sultry seasons
While floating in surreal dreams
We yearn for golden times to dawn on us"

Another positive title and content is in the poem "Happy Times" which brings out the need to improve the human condition, after listing some of the correctable realities.

Hopes are clearly shown by the lines:

"Let's wipe the tears of sorrows from every eye,
Let none go to bed hungry, live bare sans clothes."

The above two lines clearly prove that the poet S. L. Peeran need not become the richest man of the world to give charity. He is much richer than the richest man of the world by his capacity

for world prayer. He is so magnanimous, generous and giving a person that by virtue of his capacity for correct prayers, he is giving us the possibility of a better world; through his poetry. It is this kind of thinking and praying that brings about a tremendous respect and reverence for the appreciable mind of "S. L. Peeran".

A different kind of poem "New Found Life" is a justifiable criticism of the limitations of the computer and the computer age. God is the creator of beauty and makes man to marvel at it. He is also the creator of the computer, which has "ensnared" man in a closed room taking him away from the splendours, joys and soothing effect of nature:

"Nature's beauty, its colour, its charm
Receding in one's background
Away from mind and heart
Body stiffened like hard-board glued to chair.

S. L. Peeran is a complete pacifist at heart, pointing out the horrors of war, and the need for peace. Respect for God, obedience to God and need to pray for and achieve peace permanently in this world, are important preoccupations and themes in his admirable poetry. "War and Peace" is such a poem. He has a futuristic positivity, which makes his poetic out-pourings worthy of serious consideration.

The purpose of poetry is to evolve our nature from the animalistic to the Divine. The mind should be entertained and the heart should become content. The senses should achieve an aesthetic satisfaction and peace. The sensibility for poetic appreciation should be correctly satisfied. Diction and vocabulary should be precise, novel and exact - The correct word in the correct place. Images must be appropriate and as striking as possible. Poetic effects must be created with correct emphasis on meaning and content. The subject matter must be treated poetically, unlike in prose. The stances; roles; voices; masks and so on must be primarily for achieving the basic poetic purpose only. Exaggeration and hyperbole is allowed, as are all figures of speech; not for itself or its novelty, but for a pre-thought and much considered underlying poetic effect and poetic message.

All these above positive features are true in many ways in the

prolific poetry of S. L. Peeran.

The poet observes that there is much to learn from:

"the bygone pages of history
Of blood shed, animosity, hatred."

In the poem "Shut the Trap".

He questions the need for uttering the truth when so many mistake the purpose. He dares to say that "I shall stand my ground" in spite of the danger of being mistaken for "A Charlie, a buffoon, a mad cap?".

This poem shows that verbosity is not one of the poetic ills of the poet, but outspokenness is one of his virtues.

"Dreams for Merger" is a poem which shows the "sweet dreams" - "the unpolluted ones". It is a poem about merger, union, coitus:

"The lovely maiden in her imagination,
Swirls with her lover, dreams of merger
The widow piously preserves her memories
Lamenting daily on the loss of joys and glees".

The purpose of the poem and its main content is "To bring hearts, minds and bodies closer and closer."

The next poem is about jingle and music, necessary to create a lovely day and fill its spaces and vacuums. An ordinary day may become an important one. The poet exhorts us to change a simple day into a memorable one:

"Let the magic of this day forever,
Change the course of our life.
And thousand melodies thrill us forever."

This capacity to change the ordinary into the extraordinary is a strength of the poet.

The poem "pleasure and pain" shows the limitations of impermanent pomp and pelf. This is compared to "Alexander,

Caesar, Hitler and Stalin". A psychological explanation for this is given by the line. "But this very self, the inverted one, creates all this." The poem questions "pomp" itself and dismisses it logically.

"Cold Waves" is a poem about someone dear, departing. The human drama is unfolded with great detail :

"Out bursts of deep affectional traumas."

The passing of the dear one makes the mourning crowd to come closer:

"Oh! Look, how all assemble, cuddle,
Shake, furtively, forgetting
Bitterness, coming closer, hugging.
Seeking each other to console.
To lift the sagging spirits."

The working of the poet's mind is shown in "My Poems". The first kind of poem brings about a negative response. The second kind of poem pleases the Rashtrapathi (President) A. P. J. Abdul Kalam himself.

The poet confesses:

"Poets don't bear rancor nor spite.
Poems are to mesmerize readers
In chosen words with similes."

The next poem "To a departed friend" wins over admiration for the departed soul. He is an extraordinary person with many virtues. Line after line, every line speaks about his virtues and helpful nature. He achieves this by making his only aim, to please His Lord, by working for His fellowmen. It is poems like this, which shows the poet's capacity to appreciate, the appreciable in society. A good Samaritan, the departed friend sets a good example of a well-lived life.

"To ourselves" is a poem which shows that "We create our own islands" "with out own demarcated boundaries";

"Our own satellites and stars,
To go round in its orbits".

We dance to our own tunes:

"We have our own melodies.
To sing our own songs.
To please and soothen our own ears.
We dance to our own tunes."

In the next poem "Help Please", "A Mahatma" is spoken about. The poet says that he is "foxy and cunning" and "undependable".

The world is a snare, tempting man to become rich through "dubious means". But the poet is a "white collared man with values". He holds on to the "plank" of correctness and obedience to God from "drowning" in the "temptations galore" of the wrong path - which he does not want to tread.

A powerful poem - "Spread of Pollution" speaks about the failure of international relations. Countries fail in achieving harmony. The bridges are symbolic of the cultural bonds between nations. The meaninglessness of terror is highlighted. The world becomes complex, complicated. Small pox and AIDS pose their danger along with hepatitis and sexually transmitted diseases. The situation of international turmoil perturbs even the sacred, secret marriage bed of the protagonist by its own illogical logic; showing the dangers of such unresolved tensions:

"Where to sow the seeds of love?
When the bed is polluted and marshy!

The poems on the uncontrollable terror of terrorism which is unleashed in different parts of the world causing an unwanted, seeming revival of the terrible conditions as were found at the times of the "crusades", the "Balkan war", "the first world war", "Hitler" and "the second world war". The protagonist wants to point out that those who advocate a cleansing correction of the terrorized world are themselves either corrupt or polluted in many ways and need correction in the first place.

The "Unseen hand of Mercy" is a positive poem which speaks about the hope of positive protection for all of creation. The unseen hand of mercy and love is that of God, the creator and human beings themselves. The poem uses exaggeration with

good effect bringing about the magnitude of existence, human and otherwise:

"Each one is a universe by themselves.
Revolving around them their own Sun, Moon
And surrounded by million stars.
hey raise their own multi-coloured flags."

The last two lines of the second stanza:

"Some good taking place all the time,
And nature unfailingly bestowing its bounties"

and the last two lines of the third stanza.

"The combined strength of the good
Can subdue any wrong that may arise."

speak about a positive future. This is another poem whose content and theme is in keeping with the title of the collection of poems - "Fountains of Hopes".

A significant poem "Withering Moments" speaks imaginatively and realistically about the healing power of two loving hearts:

"When two loving hearts meet,
Age old prejudices and hates
Of colour, race and religion would
Melt away like cold frozen ice."

"The Warmth" of the loving hearts - "the glowing fire within" -

"Bring joy, pleasure, loving memories".
To cherish and make life worth living".

How time is transformed when there is love in the heart is shown in the line:

"Every moment is an ounce of gold."
Next the sorrow of separation is also brought out:
"Unabated tears from ocean of feelings,
Washing away forever the sweet memories".

It is a noteworthy poem worth pondering over.

An orthodox mind and what it goes through in the changing modern times is brought out in the poem, "Modern Times". The first three lines of the poem show the true nature of the poet and also the protagonist. His sincerity is noteworthy and wins our respect for his personality:

"Let's keep our hand on our heart.
And utter the truth, by being
True to our salt and to our Mother India".

The travails of a changing scenario is effectively brought out-

"Old dogmas disappearing and melting
Like snow and ozone layer.
Faith and love reaching its nadir".

The rest of the poem highlights the sordid realities of daily life. The bohemian conditions of a "poppy culture" is reason for despair and concern of the poet.

In "Truth and Beauty";
"The petty men with their power
Control the minds of slavish persons;
Spreading their tentacles
And net work, throwing a web
Around all encompassing nature;
For their whim, their pleasures".

The most important question of the book of poems is asked here:

"Can the vision of everlasting goodness
Descend in our actions, in our lives".

The poet prays that our thoughts should be freed from "cults, fetishes, passions".

The high statement is in the last three lines:

"Let the shinning Truth and Beauty
Capture and enthrall us for ever.
To take us beyond the realms of ecstasy".

Another hopeful poem "Hope for the lost ones" speaks about the outer and inner worlds. Like the Buddhist teachings, the poet points out the meaninglessness of over-emphasis on outward phenomena and the need for caring for the inner self and its griefs and sorrows. Based on an essay, "A free Man's worship", by the world famous thinker and philosopher, Bertrand Russel, the poem begins impressively thus :-

"The struggle for private happiness.
To achieve temporary desires.
To burn with passion for external things,
To catch the slippery power,
Is the bane of the Modern Man"

The need to free the mind from the wanton tyranny that rule the outward life is highlighted. The important question is asked:

"Can we lighten sorrows, grief?
By the balm of sympathy.
To give to sufferers, the oppressed.
The pure joy of a never tiring affection;
To strengthen failing courage.
To instill faith in hours of despair?"

The very possibility and positive purpose of the use of words, whether spoken or written, read or listened is questioned in the last two lines:

"Can the spark of divine fire, be kindled
In the hearts, with brave words?"

Much more than the other "hopeful" poems quoted and analyzed; this poem "Hope for the lost ones" epitomizes the title of the

book, "Fountains of Hopes", and brings out the hopeful positive nature of the poet S. L. Peeran and his significant poetry.

The last two poems of the collection are "Happy New Year" poems of the years 2005 and 2006. In the first "2005", the joys of the disciple's surrender to the All-Knowing Master is brought out throughout the poem. Such a surrender, made in a humble way, makes everyday like a new year's day - celebratory and joyous; - ridding all sorrows and making the "heart glow like a crystal". The mind becomes purified and the world itself is aglow. The celestial gift of much sought after peace becomes easily available.

Every living second is prevailed by joy and ecstasy. Life moves smoothly with "fragrance of love". Day in and day out; at sun rise and full moon; at all times, unlimited happiness is achieved.

Thus this poem shows the many-fold advantages of a humble and total surrender by the disciple to the Divine Master.

In the last poem of the collection the year 2006 is welcomed. Another very hopeful poem, it is like an incantation for peace, beauty, love and plenty. Note the line, "The withering age holds in its bosom, hope" it summarises the positive poet's hopeful attitudes for the future. The very "civilized modern times" and "Great Nations" are presented hopefully:

Civilized modern times would overcome man's grief.
Great nations with ever ennobling thoughts, nurture
Protect poor men in distress and pain.

The poet prays that (ageless beauty and) love shower on mankind various gifts - gold, silver and full granaries - thus praying for a good harvest. This poem shows that Peeran has a positive mind.

The seven "Haiku" deserve reading and re-reading for their successful effect. Within the limitation of seventeen syllables and various Haiku rules, correct imagery has to be used with brevity and sharpness. Some are based on the Zen tradition which does not insist on a seventeen syllabic order.

To sum it all up - an interesting collection of poems with a variety of themes and subjects, brought about with all the possible enthusiasm and genuine sincerity of a growing poet,

showing promise for the future. We have to concentrate on the concerns of the poet to understand and appreciate him fully - by a slow and sympathetic reading of his poetic efforts.

A purely intellectual effort to "hoo-ha" and "pooh-pooh" varying levels and kinds of written creativity - whether poetastory; verse or poetry, will help us to achieve nothing of consequence. Though, it might be argued, that genuine respect for a poet's mind may slowly grow into sustained appreciation, worthy praise and deserving recognition; it need not become sheer adulation for whatever reason. Appreciation in an unbiased and an unprejudiced fashion is always better than negative criticism.

It is with such a perspective that we should assess the first eight volumes of Peeran's verse and look forward to his future poetry.

S. V. Ramachandra Rao, M.A
Lecturer in English

Bangalore
17th June 2006

POETRY PEERAN

Introduction to "In Rare Moment " by Krishna Srinivasa

Poets with Vision experience Eternal Moments.

When senses are renovated and cleansed, poems rise in them like a fountain. Yeats had visitations of supernatural agencies when he wrote poems.

Great Valery combined the calculating precision of a mathematician with the imaginative passion of a poet. He admitted God gave him a line and he constructed his flawless architectural patterns.

Wordsworth experienced his oneness with the nature. Poetry springs from a state of ecstasy - akin to madness. Swift and Johnson wrote poems of enlightenment.

It is from the infinite depth of the Unknown, great poems rise.

The great Victorian Critic E.S. Dallas emphasizing this

subterranean World that lies within us brilliantly says - In the darkness of memory, in unbidden suggestions, in trains of thought unwittingly pursued in multiplied waves and currents - all at once flashing and rushing in dreams that cannot be laid, in the nightly rising of the somnambulist, in the clairvoyance of passion, in the force of instinct, in the obscure but certain intuition of spiritual life - we have glimpses of a Great Tide, ebbing and flowing, rippling and rolling and beating about where we can see it.

Poetry needs conscious control. Poet's mind enforces harmony upon the turbid flux of existence. Poet Peeran reveals the power and vitality that streams through the Universe and animates all creation. He chooses his words to act as missiles that will explode in the reader's mind. He weaves himself closer to all that surround him.

Peeran has gained many distinctions and he is the right man to regain what all we have lost. He cries down the crimes and injustices that prevail everywhere today. Like President Kalam and Daisaku Ikeda of Japan, he visions a paradise that will come.

Poetry lovers in the world today face a challenge from technology and poetry is threatened its very existence.

But poetry will not expire. It has conquered all onslaughts and mighty powerful poets have rescued it from a fall.

It is high time poets like Peeran must stand together and fly the flag of Poetry gloriously.

Now is the right time.

Now is the moment to survive and win.

Yes it will

6th April 2007

Krishna Srinivas
President,
World Poetry Society International
Chennai-600042

Introduction

to "In Rare Moment" by Dr Anna Latha Devi

Poetry as art is a product of the human imagination and deeply, an honouring of the past, a perception of the present and a looking towards the future. It is a means of recording the poet's responses to the world and of bringing his feelings into consciousness so as to define them sharply and share them. George Marsh

Poet Peeran has created a special place for himself in the galaxy of Indian English poetry. It is indeed a pleasure to read Peeran's poems because though long or short, lyric or haiku, they are packed with thoughts to ponder. Matthew Arnold, the great critic of poetry has advocated in his Study of Poetry that there must be perfect blending of "matter and manner" or "subject and style", two essential qualities to make a perfect work of art. These are blended in such a way that Peeran's poems belong to the Great Order of Poetry. Moreover, the poems bear the stamp of Poet Peeran combined with uniqueness which can be termed as "Peeranisque", (if I am permitted to use the term).

As a reviewer of Poet Peeran maiden venture In Golden Times, a collection of poems, I claim it my honour and privilege to write an Introduction to his ninth collection of Poems entitled In Rare Moments. From the first to the ninth, there is steady growth in the artistic mind of the poet and as a poet, Peeran has mellowed consistently and hence, highlights a balanced view of life and art, which is a rarity in modern poetry. Each poem speaks volumes of the poet, his erudition, his scholarship and his experiences. Above all, I wonder when the learned Muse from Mount Parnassus inspires Poet Peeran to write for he being a Member-Judicial of an Appellate Tribunal holding high office.

The themes of the poems In Rare Moments are varied, but they can be fitted into two main categories, life and religion, the dual phases of Man's existence. The theme of life is subdivided into Man, his reminiscences and the part played by nature. Similarly religion has its subaltern themes like God and Heaven.

Life is precious to every human being. The way one lives it

makes life a heaven or hell. In thought provoking poems about life Poet Peeran has drafted the significance, trials and tribulations of life. In the poem "Fight Battles", the poet pens a universal truth that desires and attachments with "wealth and pelf" lead to misery of living causing oceanic tears and harassing hiccups. Though the world is enticing with glitters and groves, man should battle against all oddities of life rather than sinking his head in shame. The Poet says.

Battles of life is worth being fought
Than hang the head in shame [.....]

In "No More" the poet personifies life as a ship and emphasizes the ship of life has reached its shore in spite of storms and tempests. Hence, there is no need to worry for worldly safety and security. Peeran in his own firm way reveals how to "Sustain Life". The secret of sustaining life is only by loving God and prostrating at the feet of the Master. Life has its crashes and hurdles, still the love of God soothes and eases the burden of life.

A joy ride may end in a crash.
A soaring kite may dash to the ground
But the love for the Master sustains
And eases the burden of life.

In "Miracles of Life", the poet spotlights the passage of time and seasons in the journey of life, learning to lisp from mothers and trade from father domesticity and procreation, all miracles of life revolve round the Great Master, a great truth told in a simple way. "Your Glance" expresses the longing for love in life. Life sans love is "sultry and sweaty". It is like salt in food and adds spice to life. Apparently, the poem may be a yearning for the love of the beloved but in its deeper level it is the poet's intense sense of longing for God's grace and glance. Happiness in this life is elusive is illustrated by means of shoreless ocean and sailless ship.

"Longings" speaks of the rift between the poet and his unethereal beloved perhaps God. With interrogations the poet reveals his longing to please his beloved by being the soothing

wind, illuminating light, fragrant rose and perfume of Arabia. Like the romantic poet Keats, Poet Peeran too expresses his longing of becoming a nightingale to sing forever songs of delight. With subtle irony, the poet expresses that human form is a mixture of both demonic and angelic qualities. It contains an echo from Wordsworth's famous poem "Immortality Ode" where he speaks of how a child is born with innate heavenly shine but when it grows and moves towards west, the angelic instinct gets lost in the clash and clamour of the world. It is the wish of poet Peeran to cast aside the brutal instinct and surrendering completely to the light of God and rise anew like the immortal Phoenix as a spirit, sparkling and glittering with heavenly radiance is expressed in the poem "Rise Again". The poet has high hopes on his fellow-beings and in his far sightedness he visualizes the resurgence of Man. "Our Dogmatic Brothers" presents the faction among men. Division among men is the common factor in modern India. Mostly man forms groups because of religion. The poet feels that killing, dissenting, grouping in the name of religious faith shuns the path of knowledge which leads to the missing of the goal. The poet describes:

White cap, a symbol of purity, now hides black soul.
Our brethren, shunning path of knowledge, missing the goal.

"Withering Heart" portrays the duality in man; on the one side of the heart, he has love and on the other hatred and grudge lacking the milk of human kindness which results in stone heartedness. Enmity ends in scurrilous writing, spoiling reputation and threatening of murder, as man wears the demonic-hood. The poem "No Way" begins with a very common insignificant trivial incident of itch at the back and unable to reach the exact spot, searching for a sharp pencil or stick to cater to the need which echoes Robert Frost's poems beginning with delight and ending in wisdom. Exactly in the Frostian way, Peeran takes the readers to the rear stage to wear the costumes of our taste to mimic friends, foes and self. After play acting, the actor returns homeward as he is panic stricken chased by phantoms and ghosts. The poet reveals the condition of man and equates him with an actor.

The theme in the poem "Nothing to Beat" is loneliness of man. Through many interrogations the poet is prompting the readers to find an answer for the loneliness. Through uncommon analogies like "Ulcers in mouth, blisters in foot, bloody tears and scourged skin", the poet emphasizes loneliness. Man is lonely like flightless birds amidst hunters. "Shameless" pictures the state of man as a shameless creature. Whether a sower or a withered man, he has no shame to beg or borrow to make both ends meet and finally shame even has deserted him. "Twinkling Eyes" again reflects the state of man at the time of his old age and inability. This poem "Twinkling Eyes" starts with natural objects like moon, stars, cloud and ocean playing hide and seek like man's condition. His legs and knees weakened, movements restricted, neck collared, back stiffened, vision blurred and so the spirit is dampened. Though there is no one to give solace, a call from Mother Teresa or Florence Nightingale blankets him with love raising his hopes, proving the common dictum "Hope springs eternal in Man's heart". "Rise and Fall" presents the way of the world, how man should toil with sweetness and delight because cunning means are sure to be defeated. Peeran wisely expresses:

Love needs sweetness and salt of life.
Artful plumes are sure to fall.

In the satiric poem "For killing Veerapan" Peeran dexterously employs a sting at the end exactly like Alexander Pope, a well known satirist. Innocent poor suffered due to a moustached man and men in uniform were lured with money. But a nation's strength lies upon men of honesty and integrity. "What next" laments the state of man when nature is against him in the form of tsunamis, quakes, tremors, pollutions and floods. It is quite true that currency is the sole enemy of man. Corruption everywhere is the butt of criticism in the poem "Currency - Sole Enemy". In all places corrupt people yearn for fifty and fifty and no hand is clean. In temples, in laundries, everywhere there is the cry of adjustment. Hence the poet asserts:

The sole enemy of the day is money.

The bull in the market is currency.

In "Memory" Peeran states that memory is a gift from God and loss of memory is divine disfavour. Adam would not have suffered and sinned if he had not forgotten his promise to the Lord. Man commits mistakes because of failure of memory.

The image of a mother is glorified in the poem "O, Mother". Every man has an attachment to his mother. The poet glorifies his mother and reveals his love and respect for her. Very fondly, he describes the motherly fragrance and her cool hand on his brow when sick. She is pearl in his tear drop. His first love is his mother and she is breath and health for him. Above all, she is the life star to guide him. In the modern age when children send their parents to old age homes, Peeran is great when he glorifies his mother.

In very few poems, Poet Peeran reminiscences on his childhood. The poet brings to limelight his past days in the poem "On Top of the World", when he had childhood dreams. The poet stands on a mountain peak with his two hands raised heavenwards, watching a foggy star shine in the azure sky with white moonlight. At this juncture, he feels as if he is in nudity before God erasing all foul thoughts from his mind, dazzled by the radiance of heavenly light. "Flowering Life" reveals how life is multi-faced with joys and sorrows. Rainy seasons please the farmers as their granaries become full. Moreover, lighter moments ease the tensions of life.

Allied with the theme of man and his life is the theme of virtue and vice. God has created Man in his own image as the crown and glory of His Creation, but he has degraded himself as Adam, the first man became a prey to the evil pranks of Satan bringing sin and suffering to the world.

"Anger" is a vice in everyman which often makes him dejected and frustrated. The poet gives a gist of ten common reasons for becoming angry. Some say anger leads to madness. The poet with his Islamic faith seeks Allah's help for protecting him from getting angry. Another similar vice is lying which forms the core of the poem "Why people lie". In a comic vein, the poet exempts children and madmen from lying, because they lie without intelligence. But every person with sanity should stand the test of not lying. "Duality" presents another vice of man who is keeping

double standards. Only if man surrenders himself at the feet of God, his soul will be purified from the sin of duality.

[.....] on confused mind polytheism
sets in as milk turning sour unless boiled.

Another allied vice is "Jealousy" which started with the jealousy of Satan on the first created man Adam. Peeran pleads that man should be devoid of this satanic quality. "Oh, Petty Passions" reveals how man's mind should be freed from petty passions so that his thoughts are elevated to God in order to get His grace. "Flush Out" suggests how to clear the waves in body and mind. Antibiotics or purgatives kill diseases or purify the body and mind should be cleared of the vices with the help of divine grace.

In "What is Khulus", Peeran points out the virtue of humbleness, proving the dictum "humbleness is godliness". Humility is praiseworthy and according to the Bible, God is merciful to the humble. A humble person is adorned with simplicity, softness, gentleness and kindness. His speech is "honeyed tongue" and "he is gentle to the core" and "extremely good, good and good and full of love".

Nature is part and parcel of man's existence and romantic poets of the ninth century England found pleasure in enjoying and spiritualizing nature. Poet Peeran is also attracted by nature and nature becomes the back cloth for many of his poems in which human activities begin and end. He enjoys personifying nature and makes it a silent spectator or active participant in human actions. The pervading silence in nature is portrayed by poet Peeran in his poem "Oh, Deadly Silence". The music and melody of several birds including cacophony have become silent. The sounds and horns of screeching vehicles have halted. The varied sounds of lamentations, lathies and firing of guns become silent every night revealing the temporary stoppage of hectic activities, perhaps signifying the deadly silence. "Summer Blues" is a pen portrait of the scenes in summer when birds sing, flowers adorn trees, parching of lands and throats yearning for lemon water, water melons and cucumber, while jasmines spread fragrance lighting hopes in man. On the other hand in the "Moonless Nights" the poet seeks beauty in nature. He

interrogates "Where is beauty?" Life is like nights without moon suggesting hardships, troubles, frowns and stiffness of life. The nectar in life is lost.

As a contrast to moonless nights, the poet longs for "sweet night" in the next poem. The pangs and pains that he has suffered during day can be hidden in the sweetness of the night. His longing is expressed in the opening lines of the poem thus:

Day time is worst time for me to hide the pain.
My senses fail to do any work of profit.

In the poem "A Rare Gift" the poet spotlights nature's gift to man that is flowers. Lovely flowers of varied colours are pleasing to the butterflies, bees and ants suck nectar and help pollination. Flowers, fruits and even colourful leaves of crotons are celestial gift to mankind. In "Nature's Ways" the poet shows how griefs melt away as time passes on leaving a scar in the memory. The wheel of life turns and turns grinding every painful act to refine and make whole the life of man. It is nature's way to mix seed in dust and help it to sprout. Similarly nature devises means and ways to relieve pain. Like Wordsworth, Poet Peeran is having faith in nature and its healing effect. Every little object in nature inspires Poet Peeran to give out a world of thought.

"Lingering Past" presents the game of nature. While bees store honey in combs, man steals it to satisfy his gluttony. Throughout the globe, this kind of robbing is going on. Modern culture has robbed the peace of man. The seasonal changes are presented in the poem "Take Away". Winter passes away enabling the stiff bones to move sleepiness of winter changes giving place to noisy days. Life in the sea changes and fishermen go out fishing. Even the taxman is on the prowl ready to take even the cookies.

The first groups of Peeran's poems centre on Man, his activities, vices and virtues, his interdependence and his relationship with nature. Poet Peeran with master strokes has drawn pen portraits with apt word images. Death as an end to life is subtly hinted in all the poems. The sting behind the vices may be eye opener to the readers with similar vices. No doubt Peeran's speculations are the outcome of a matured poet who sees life without fear or favour.

The best poems "In Rare Moments" voice the firm faith of the poet in God and religion forming the second group of poems. He humbles himself at the feet of God seeking His manifold blessings and mercies. His poems are his own loud praises of God. Like the English Metaphysical poets of the seventeenth century, John Donne, George Herbert, Andrew Marvell and others, Poet Peeran too seeks the benevolent blessings of God at times of perils and pains and also shine and joys. He celebrates his wonderful communion with God and all these reveal the poet's innate goodness and virtues as man. Though he is holding his powerful office and his doctorate degree, he is humble to the core and gentle and humane in his relationship with fellow beings. His sincerity and honesty in his work, his patience and tolerance in spite of hurdles and illness are rare virtues that God has bestowed upon him.

"Moharrum Tazias" bears a religious tone in its description of the religious procession with people drumming and dancing and calling "Ya Hussain" help, help!" youth beating their chests, boys with green turbans carrying silver "panghas" and fakirs walking on burning coal. The family tailor Raju, whatever religion he may belong to, waits for this moment to make a vow for the health of his son and for an alliance for his cheeky daughter, revealing the religious tolerance.

In "Illumination" as the title suggests the poet pleads for the showering of light on the self and soul. He hopes that our nation may be lighted so that the darkness of the ages may vanish. The poet asserts:

You need million suns to lighten our nation.
To drive away the darkness of the ages.

"Man Arafa Naf Sahu" is a poem expressing Sufism. As a religious and pious man, the poet expresses his praises to the Great Creator who has meticulously designed the exterior and interior of man with harmony and precision. The more one reflects on God, one is tempted to utter more praises to God.

All religious faiths centre around God. No doubt Poet Peeran also looks upon God (Allah) for his mercies and miracles. Many

of his poems witness the firm faith of the poet on God. "All Round Welfare" embraces all religious faiths and reveals the fact that though there are little variations in the form of worship, all prostrate at the feet of God to be blessed by Him. In the poem "Allah's Bounty", he directly invokes his God Allah and seeks his blessings as his bounty is limitless. He is the Great Peeran (using a pun, and reminding his name) who lights the inner and outer being of man. Similarly, poet Peeran through his poems chases away ignorance and darkness of the people at large. His poems clear the cobwebs in the mind and enable to develop faith in God. Effective use of words like "Peeran O Peer Allah ta Alla lead the poem to heights.

All religious portray God as a symbol of love and mercy. In "What is Love" Peeran pleads for the mercy of God which alone can help man. He raises a question "Where does Allah Reside?". The whole poem is full of interrogations. Finally he says that God resides in a heart with compassion and total mercy. He is on the truthful tongue and clean charitable hands. He lives in every cell of the body. "Is Allah Everywhere" denotes that God is fathomless. The poem is highly religious and metaphysical. "Master Where" exposes the fact that God is with everyone. Every tongue should praise Him for his kindness through thick and thin. His light illumines the dark soul and so purity dawns and brightens his being.

The poet reflects on God's grace in the poem "Your Grace". Though God is invisible, the poet is often reminded of His grace and love. He wants God to guide him on the right path so that he may be detached from worldly attractions. He wants always to be a slave to God.

"Desolate Damsel" is a plea to the torn and tattered woman who are deflowered and left to decay, to turn to the real love of God. Though the earthly lover has betrayed the damsel, God will never betray his children and his portals are always open to one and all. The poem reminds Psalm 27:10 in the Bible. "When my father and my mother forsake me then the Lord will take care of me". "Master's Glory" suggests the heavenly bliss that the poet feels at his mater's glance. As God's glance and grace is enough for him he sends "Million Praises" to God. In "O, My Lord" the poet requests God to give him strength to love him. Human

qualities like pride, anger and desires should not curtail him from loving God. He very honestly seeks God's blessings on his parents, teachers and children. In "Be Obedient" he seeks divine protection from evil. In "Great Being" through the image of a football, he expresses his desire to be tied to the Great Being that is God.

The poet feels that it is his bounden duty to seek the mercies of God "Sweetened Love" focuses on God's mercy as expressed through good men. "Mercy" is celestial gift to the submissive. In "New Life Anew" the poet says though tyrants create troubles, God's mercy brings new life.

The poet believes in eternal life and also in heaven and hell. In "Reach Moksha", the poet requests to bridle passion and to achieve eternal peace or Moksha. In the poem "Sakratul Mauth" too he seeks eternal life. In "How to Reach Truth", truth is compared to a steep mountain, slippery and difficult to climb. Only through the foundation of faith it can be reached. Truth is neither deceptive nor suspicious. It is hospitable and charitable and quick to forgive. One who is truthful will reach Eternal Light and Lord.

The title poem, I feel needs special mention. "Rare Moments" suggests special or precious moments in one's life. In the poem the rare moment is the unification of two hearts to form one in the holy matrimony. This is considered as the most "pleasurable and precious experience". The hearts are not united in wedlock but the two hearts have melted to form one when friends shower fragrant flowers. Such rare moments should be ever fresh in memory, preserved for ages. To the youth "Stealing the heart" will be a rare moment. Couples dancing to the tune of music may be a rare moment for them.

The poet has given a preposition to the phrase Rare Moments, making it "In Rare Moments" as the title of his ninth blossom of poetry. I presume, Poet Peeran too would have experienced "Rare Moments" in his life and in those rare moments at office or at home, he would have been inspired to compose poems. Anyway it is my wish that poet Peeran should experience rarest moments in life so that he may write many more bouquets of poems.

The 25 Haikus at the end adorn the collection of poems as

small flowers springled at the close of a ceremony. Haikus contain only three lines but carry a world of thought. The first line puts forth an idea, the second line elaborates it and the third line presents the universal truth. The Haikus contain variety of images - of animals, birds, flowers, sun, moon, stars and wind. All the 25 Haikus are crowns to the wise poet Peeran. I mean every word and this is not an exaggeration.

Poet Peeran employs a unique style and technique which can be called "Peeranisque" in order to make his poems impressive and effective. There is an ease and poise in his style and with simple ordinary words he creates beautiful word pictures. For example "pickle and honey with Ragi-balls" (No way), "Moon-eyed hoories" (Nothing to beat), "music of life waning into silence" (What next), and "Wings of freedom" (New life anew).

Using interrogations in the poems is a technique used by Peeran. He asks but never gives a reply or expects an answer. All the questions are suggestive and the poet deliberately leaves them to the readers to find answers. The examples are "Can I be the wind to give you solace? Can I be the fragrance of a rose? Can I be that perfume of Arabia?" (Longings), "Are hopes and dreams mere mirages?" (Rise Again), "When will the closed door open?" (Your Glance), and "Where else can I find paradise?" (Master's Glory).

Following the pattern of modern American and Canadian poets, Peeran too makes use of capitals in his poems to stress on important abstract nouns such as TRUTH, LOVE and MERCY. The ending of all the poems is significant because of the depth of thought. Some of the poems end in couplets bearing a universal truth or a wise counsel or a generalized fact.

Examples are:

"Divinity transcending in its own way" (Miracles)
 "When man and nature are against you" (What Next)
 "Who see, hear and are in ever submission"(Mercy)

Couplets:

There is no loss, no gain, no joy, no pain
 Unburden your baggage, hold fast that Rope"
 (Reflection)

O Glory of the heaven and earth!
 Let millions of tongues praise Thee!
 (Million Praises)

"Blessed are those who pass away blissfully.
 With His name on the lips and smiles"
 (Sakratul Maouth)
 "Flowers and fruits and colourful leaves
 Forever a celestial gift for mankind."
 (A Rare Gift)

Poet Peeran is dexterous in his use of images. Common, ordinary and insignificant objects become powerful images with the master stroke of the literary artist, and making them apt in their context. For example, "like a housefly", "Indian mind is like stock exchange", "bull dashing off", "soften like butter", and "summer thought prancing". He uses special words related with Islamic faith like Sahitan (devil), Iman (faith) and always refers to Allah, the God of his faith. There are many echoes from the Bible and shadows of the great metaphysical and romantic poets.

To conclude, In Rare Moments one finds poems which are really praiseworthy bearing the stamp of poet Peeran. They are indeed valuable to life. They have deeper levels of meaning and readers can interpret them in their own way. In simple language, Poet Peeran injects deep thoughts. World would have been a second heaven if there is religious tolerance which is found in the poems of Peeran practiced all over the globe. The poet condemns factions and groups of all sorts among men in the name of religion or class but as a humanitarian Peeran advocates comradeship, companionship and fellowship among his fellow beings. The words of our former Prime Minister A. B. Vajpayee apt to quote here:

"When he puts all his life in the balance
 Judges himself by his own touch stone,
 Adds it, all up, without money -
 What, then, does he say to himself
 That alone has worth, that alone is his truth."

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Dr.(Mrs.) C. Anna Latha Devi

M.A, A.M.A, M. Phil, Ph. D
 Vice Principal & Coordinator
 Research Programme
 Dept. of English
 Scott Christian College
 NAGERCOIL - 629 003.Tamil Nadu

INTRODUCTION

To "In Sacred Moment" by Dr. Shujaat Hussain

My beloved and reverend poet brother Dr. S. L. Peeran invited me to offer a few words on his forthcoming 10th new book of poetry titled In Sacred Moments. I would like to accept his benign invitation and deem it my honour and pleasure. This 10th book will be celebrated not only the touchstone of poetry, but also will help in cultivating humanistic atmosphere for leading lives in calm and tranquility.

Writing about S L Peeran is a delightful task for me though by no means it is an easy assignment to accomplish since earlier Padma Bhushan awardee, editors of different journals/periodicals and professors have already written foreword and introduction for his nine books namely In Rare Moments: 2007, Fountains of Hope: 2006, New Frontiers: 2005, A Call From The Unknown: 2003, In Silent Moments: 2002, A Search From Within: 2002, A Ray of Light: 2002, In Golden Moments: 2001 and In Golden Times: 2000. I am still studying Plato, Aristotle, Addition, Johnson, Richards, Dryden, Arnold, Coleridge, Moulton, Scherer, Warton, and Eliot etc. When I write I want to be true and honest critic. It's my passion to ferret out Excellencies instead of Imperfections. I regard it my principal duty to discover the concealed beauties of a writer, communicate to the world such things as worth their observations.

After flowing straight for a while, most rivers take a sudden turn. Likewise, literature does not invariably follow the straight path; when it takes a turn, that turn is called modern. We call it jadeed in Urdu. He represents modern period with modern prevalent maladies and exquisitely forthwith essentially its remedial measures.

Wordsworth expressed in his own style the spirit of delight that he realized in nature. Shelley's was a Platonic contemplation, accompanied by a spirit of revolt against every kind of obstacle, political, religious or otherwise. Keats' poetry was wrought out of the meditation and creation of beauty. And now Peeran's poetry has taken shape because he lived through the tumultuous events of his country's history: internecine turmoil and tribulations such

as Les Fleurs du Mal. He confronted the violence, anxiety and predicament of the modern moments with an ironic and iconic gaze. Thus In Sacred Moments comes into existence.

Earlier the English poets with whom we came into contact saw the universe in their own eyes and they molded it according to their individual desires. The universe of Wordsworth was specially, "Wordsworthian," of Shelley "Shelleyan," of Byron, "Byronic" and now of Peeran "Peeranian". We call it Peeranian because of his self-expression.

Dr. S L Peeran is an English poet, short story writer, editor of the Sufi World and winner of numerous accolades. Peeran's prophetic work will be considered seminal in the history of poetry because of its merits. His creative vision engenders symbolically rich corpus and embraces imagination. He is highly regarded today for his expressiveness and creativity, as well as the philosophical and mystical undercurrents that reside within his work. He is influenced by the Holy Scriptures like the Holy Qur'an wherein the entire code of living is categorically mentioned. He is of course a glorious contemporary luminary will achieve even higher position in the years to come. I think poetry is a gift from God so it attains a new height through his thought, word and structure. What it bears is a source of redemption.

Now the 10th book of Dr. Peeran will shortly be in the hands of readers. During this span of time he has acquired commendable learning, and is blessed with a high fancy, a civil and sharp wit; and with a natural elegance, both in his admirable behaviour, his sweet tongue, and his powerful pen. In Sacred Moments reflects his great abilities, learning and virtue, his lots of affection to the people and his country. He appears to be a man of uncanny wisdom, of a unique confidence, of so zeal, and of so governed passions.

It is pen that is unfailing, unconquerable and the eternal weapon of the excellence that has been imparted to Peeran by Almighty because of his unflinching faith in Him. That's why he serves creatures. His 10th book In Sacred Moments is exemplary for his service to human beings through his poetry and a mirror to watch own conducts of life.

The poems in In Sacred Moments are sequentially related, simple but startling, soul searching, pacifying, fecundity in art,

literally moving and moulding. Peeran's stalwart eyes are wide open. He diagnoses and prescribes medicines of sublime thoughts to heal wounds caused by so-called human lover and peace keeper. The title page of the book is not only to read but also to watch. The word Sacred is eternal message to pseudo Superpower, self proclaimed highly qualified, cultured and boasting of being economically sound. Two hands joined together, raised before face and from the core of the heart, the worshipper cries before the Almighty who is the Creator of the universe. Rays of light that are emanating from the hands will certainly overcome darkness. Stark gamut of In Sacred Moments may easily be understood by the people who know someone is watching from heaven that creatures are enjoying their lives on His planet. The word Sacred plays an important role in purifying souls. Like saints and sages, Sufi poet Peeran conveys message to the world. This is the essence which permeates from In Sacred Moments.

The pen represents the written form about the creation and the events to be effected in the countless generations from the beginning of the world to its end. Poets and readers must know that the inkpot and the pen have a mystic expression of the source of knowledge.

Dr. S. L. Peeran is a kind of poet having enchanting appeal of a poetic melody with seriousness of the meaning and reality of the thought. He is a particular sort of poet who indulges in useful and upgrading expressions that lead and arouse healthy passions that favours the art of poetry.

Dr. Peeran is so much engrossed in perception of poetry that he composes poetry in praise of God, the truth and condemns falsehood and all sort of evils that delude man from right thinking.

The English Sufi poet Peeran is to be known for In Sacred Moment, a monument of excellent rhetoric which dexterously combines experience and demonstration of the way to salvation. Some devotional poems therein combine a homely familiarity with religious experience and fervour and a reverent sense of its magnificence. His verse is marked by virility of thought, decency of tone, precision of language, metrical versatility, and profound piercing feeling. His verses are thought so worthy to be preserved.

Many of the poems have different rhyme schemes, and variations of lines within stanzas. His individuality magnifies his stature among Peeran's peers in the realm of poetry.

This book contains 58 poems and among them are 33 consisting of 14 lines. Should we call this type of poem a Sonnet? The word 'sonnet' is a derivation of the Italian 'sonnetto', meaning a little sound or strain. Peeran's poem of 14 lines are neither Petrarchan nor Shakespearean as I do not find in three quatrains, abab, cdcd, efef, gg a form so splendidly used by Shakespeare nor does it have 3 quatrains and a couplet composed in iambic pentameter. Peeran's 14 lines poems are not composed to two parts-the octave, a stanza of eight lines and the sestet a stanza of six. However, it is Peeranian, a perfect flower in the garden of poetry. It excels not only in formal beauty, but also in emotional colour. And it is also expressed in condensed form one feeling, one idea or one emotion. Moreover, it yokes the idea of Rossetti 'moment's monuments'....

In the poem In Sacred Moments, Peeran draws references from Holy Scriptures "I had broken the 'Lakshman Rekha'; like Adam/Shown jealousy and arrogance like Satan". He knows well God is merciful and beneficent so he advises worshippers to be submissive, and seek mercy in prayers:

Yet when I am in submission in prayers
I am like a child in the arms of my mother

O Lord! Forgive my erring soul and mind
Enlighten the soul to sing paean to Thee.

Enlighten Soul leads readers as exactly to find Peeran's belief and love for Master. Whatever he is now, is blessings of Lord. Peeran says 'the sun in my heart', 'the moon in my mind' the stars in my eyes' and 'the cool breezes from all sides' have enlightened soul. Unflinching faith brings nearer to God and keeps fire of hell away.

Humility and Submission is a poem wherein he makes people knows the traits of humble man and advises to adopt in their lives. A humble man is truth, simple in manners, talks and dress, gentle in his speech and gait, never harsh to the less fortunate,

courteous to parents, relatives, friends, walks with softness, keeps eyes on the ground, never complains of the misfortunes and woes...performs duties cheerfully without complaints.

Peeran portrays the problems and thereby effect on modern man which we find in his poem Dance to the Natures Tunes. He pathetically delineates activities of man from dawn to dusk he is engaged in. Hours is racy, in a hurry, stomach is black furnace, tiny brains ablaze and has to work more to earn livelihood. Every dawn enacts its own drama anew. So helpless with all these problems that compel to make men dance to its own tunes.

He ridicules modern man in Shame Shame and expresses sorrows and indignation with the uncertainties of new generations:

Shame has abandoned the modern man
Unabashedly uncovers the most secret parts
To ever be in bonhomie pleasures and mirth
Ah! What to come of new generations?

Now the world has radically changed. The people feel human has turned stony, dagger seems in the laughter, forget and forgiveness hardly exists:

Charity, the cream of living, has now melted
Forgiveness has flown away to make hearts stony
Volcanic eruptions from within destroys everything
Ah! The times do not augur happy tidings

Peeran possesses potential of ascertaining the rhyme or reason of rise and fall of a man. Judge Properly is remarkable in its tone and texture. Will of Divine comes to rescue for the fallen people. If a man suffers or reels some where must judge his own deeds that he is engaged in and act in accordance with the codes laid down by Holy Scriptures:

Fallen people seldom rise again
Unless Divine Mercy comes to their aid
Vain thoughts disturb clear thinking
Vulgarity, profanity are cause for Man's down fall

Sorrows in prime of life is a didactic poem in nature. Peeran makes people aware of the fact that it is not easy to get anything under the sun for survival. Thought, action, dedication and perseverance are symbolical words that enable us to reap the harvest. Those who believe in work and labour fortune favours:

One needs to churn the milk to get butter
Suck the nectar million times for honey
Till, plow and sow for a good harvest
Be smithy to give shape to an iron

The poem Delights is replete with the examples that have been extracted from the lives and activities of animals, birds and insects. Human being is proud of being supreme in the universe but indulges himself in one of the deadly sins which is 'greed'. It makes man even inferior to animals. We must take lesson from frog, butterfly and ant and be satisfied and contented which is a source of merriment and mirth:

A frog is happy, if it can catch a butterfly
A butterfly, if it can suck the nectar
An ant, if it can find a grain of sugar
But greedy man needs more and more, to fill.

It is of immense flabbergasting if people belonging to other religions or communities point fingers to their religion in the sense that Islamic terrorism or Islamic terrorist, or Muslims are fundamentalist it means, a direct and inappropriate attack on belief which hurt feelings and jolt the mind. If someone mistrust honesty and suspect patriotism definitely question does arise as to how the unbearable stigmas become tolerable. Such kind of experiences would have compelled Peeran to express his bitter experiences in One Humanity. It is a poem of not a continent, not of a religion, not of a country, not of an age or not of a class but for the entire world. Human beings are the creatures of the Creator but Christians, Jews, Hindus or Muslims are the creation of the land. Good or bad, evils or virtues, literate or illiterate, rich or poor, sensible or senseless, criminal or saviour are the

ingredients of all religions. Battle of Waterloo and Panipat, World War I and II, Invasion of Kuwait, attack on Twin Towers, Usurp of Iraq in the name of Weapons of Mass Destruction, rains of Daisy Cutter and Guided missiles in Afghanistan, Undue possession of Philistine by Israelis, Demolition of Babri Mosque, Bombay, Bangalore and Ahmedabad serial bomb blasts, genocide in Gujarat etc all these heinous deeds have not been perpetrated by one religion. Peeran knows: "Islam means safety of others". It is not a matter to ignore but ignite and teach a moral lesson so Peeran would have composed this poem for the volatile brain who create chaos and may kindly be read this stanza :

There are righteous men in every religion
 So also disbelievers indulging in "kufir"
 Hypocrites, unbelievers, disgruntled lots
 Every community has a set of good and bad ones!

There is no need to move elsewhere to find who is truly a martyr. Just see the poem Good and Evil. Peeran asserts that the man who lays down his life for truth is a martyr in the strict sense of the term. But at the same time it must be aware of the significance of truth. Truth is as high as where our thought can't fly and sweet as honey; as lofty as the seventh sky. The protagonist of this poem Mansur Hallaj speaks out "I am truth" only to be guillotined and dismembered. Men are angel and Satan too but the inevitable condition is to ring out the evil and embrace the good. Indeed, to follow the truth requires courage and patience, full of virtuous deed.

A man is proud of being handsome, healthy, wealthy, educated, cultured, and influential and et all but the increase in the micro albumin level in the body structure system causes profound problems that one can understand from the medical reports which has been elucidated in the poem A Grim Picture. The slight increase in the micro albumin level disturbs several parameters in the blood and urine. Prohibitory prescription reads as: give up eating chocolates, ice-cream, fruits, sweet-meal, rice, fatty substances, meat and meat products, oily substances, tea, and coffee etc. The doctor says that it is a very serious matter. The patient may go in coma, can lose eyesight and kidney and prone to have heart attack. All efforts such as, a pilgrimage to Ajmer, Shanti Pooja, a visit to Mariamma temple, roots and

shoots, vairs, hakims and homeopaths, yogis, swamis went in vain. Just to remember "Call from the unknown is irresistible". Ultimately, horrible death may occur. The poet wants to convey message through this poem is that an earthen man is perishable and life moves and lasts at the will of God. He blesses and takes away.

The central idea of the poem Whither Peace? stands for 'there is no peace in mind and life'. Here the poet compares lives of daily-wage earner to the beggar. The predicament of the salaried persons are voluminous and grievous as their pay-packet getting thinner every month with so many cuts and "IOU'S". At every corner devils are lying in wait to fleece, taxmen at the door to tease and even at home wife's greed and lamentations work for the remaining parts. The question comes to the mid of the poet for the solution. Can Gandhism help tide over the situations?

Peeran differentiates between tyrants and prophets in his poem Tyrants Vs. Prophets. The king wages wars. He burns the towns to rescue hostages and henchmen and slaughters the opponents mercilessly whereas prophet possesses miracles with Divine powers nevertheless bears the brunt of opponents, enemies and disbelievers and never avenge his adversaries. Prophet, saint and his followers are entirely surrendered to the Master. Humility and sublimity are his hall-marks. His heart is full of mercy. King is a dictator and his mind is obsessed with tyranny. Peeran is fearless when he is giving shape to accumulated ideas. He knows what he is creating is an eternal and a source of salvation.

Like William Blake Peeran is a visionary poet. He finds that to clear the mind and free the soul from darkness is, indeed, a daunting task. The poet propounds reason behind the fact is that now the people are living in a cocoon and in a web of religious and ritualistic life and yearn to look at the cosmos without knowledge. And in such a periphery the thoughts and images get blurred simply because of their preferred taste of living and queer way of thinking. Here in the fashion of metaphysical poets, Peeran implies scientific reference as 'Like white light breaking into VIBGYOR/On its passing through the prism/Our vision too gives colour to our thoughts/And gets frozen into the vitals of system'. Can we believe Daunting Task is the creation of the

surrounding atmosphere he lives in?

Golden Hearts is a criticism of the behaviour and attitude of the so-called religious people who indulge themselves in the construction and demolition of the temple or mosque. These frenzied lots take innocent lives and create nuisance. They do not know 'where does God reside? Peeran makes people believe that God can't be found in hills, mountains, plains,, temples, mosques, churches, gurudwaras, and synagogues. Why the people are illusionary? Because they have blurred their visions and coloured their thoughts. Abode of God is the sublime and purified golden hearts. Here words 'sublime' and 'purified' are sufficient to solve every conflict of ideas. If someone wants to see or have God first of all make their thought sublime and purify souls.

When Peeran goes through news item for purchasing fighter planes he was utterly surprised at the decision of our senseless leaders. The point that strikes to his mind, where is the relevance of purchasing of the Rs 43,000/- crores for fighter planes? Particularly at the time when peace has prevailed. Enemies have already shaken hands. Hovering dark clouds have disappeared. In such a condition where is the need of fighter planes? There is no need using so huge amount on this catastrophic items. Heart rending suicides by farmers have shaken the nation. Situation is grim. Eyes are still wet. Grief is yet to over and pace of life is yet to recover. Peeran prays to God to prevail good sense to our leaders:

O Lord! Bless our senseless leaders
Prevent another Bofor's scam
Let our funds be used for irrigation
Save poor populace from being perished.

The poet says with firm belief that My Guru is matchless. He is unlettered but the Lord has blessed him knowledge and His world. In spite of this blessing, he is innocent, simple, humble, a kindred spirit, peerless in excellence. Despite, never plays tricks and magic. He does not call himself an avatar. The poet's guru passes his days in a thatched roof, open to all, at all hours, sweet in tongue, compassionate with bright twinkling eyes. His

message is love, what the Lord like 'To embrace the whole humanity.'

Visiting graves and mausoleums of saints is not blasphemous. It is a kind of prayer and paying tribute to them. Their lives and deeds are inspirational characteristics: humanity, generosity, gentleness, humility, sincerity, benevolence, sweetness, love, affection, compassion, kindness, charity, broad mindedness, learning and wisdom. So much inherent qualities automatically attract man of sense to their graves and mausoleums. To adopt in the daily lives will certainly bring a radical change and will be of immense harmonious in bringing fellow feeling and friendly culture which is the need of the hour.

The fractured human lives, tainted love and warring peace, pricking harmony, flawed fraternity and activities towards self-annihilation that would have made tremendous roads into his vision and most powerful influence which have paved the way for the creation of his poem The Great Upheaval. The words of this poem are well chiseled. His heart bleeds so his poem awakes conscience to make it alive. He makes readers feel his feeling, feeling of the human beings. His sight reaches places and countries where wars are being waged in the name of some pretext and white nations are at its nadir to display their barbarism.

What he thinks in his mind comes to the heart and takes shape is something heart rending and beyond from common and average men of caliber and courage.

The Great Upheaval produces inexplicable resonance when I speak it. Peeran is a benign poet who wants to see the welfare of human beings so that life on earth acquire a higher potency and value. You will agree to my view that poetry is life and that a poet's greatness depends upon the greatness of his subject matter. How can we imagine poetry if there is absence of life, love, peace, faith, trust, fraternity, humanity, happiness, prosperity etc.?

Readers with sense and sensibility find the poet with the large sword of his vigorous writing The Great Upheaval, enters with the sensitive surgical pincers of his poem and his sarcasm, in the depths of human soul and in the narrow of its problems, bringing up the hypocrisy of the White supremacy.

The tone and contents pierce the heart. It is picturesque just to imagine, when tears shed, roll on cheeks and severe hunger, tiny toddling crying out for their lost milk, women's tears flood and tempest sighs hiding in purdah (veils) will hopefully ruin the involved lots who are doing so. The opening stanza of the poem is:

Two lakh sorties by fighter jets
Dropping bombs on a tiny nation
Organised by the great Yankees
With conflagration of white Nations.

Everyday car bombs and human bombs are killing the innocent, old, children, women and feeble. Where are democrats and republicans? Democracy and liberty are collapsing. Their hollow words strike in different channels and highlighted in prints, in essence, words are just like body without soul, fire without heat, candle without light, sea without waves and a man of heart without feeling. It's a startling revelation of hypocrisy of those powers who claim to remove poverty and talking of establishing peace. Peeran focuses their deeds while removing mask from their face, and find the exact figure:

The Yankees now drinking gasoline
To quench the desert thirst
Pumping oil to fleets of automobiles
Looting ship loads of wealth with pelf.

Peeran is hope of hopeless, a messiah of oppressed and exploited one. His endeavour is to vibrate and rejuvenate the dejected and jaded spirit like phoenix. Silver coins, diamond chinks, vulture of the lust, erosion in the trust, hatred flames, vice, malice, fears and fury have gripped and ceased the minds and hearts of the people. Even 90 degree angle seems oblique before the eyes for the developed countries. Hence, in such prevailing conditions and atmosphere Peeran believes in his Master. Peeran imparts a clarion call in the concluding stanza of The Great Upheaval never lose heart:

O Mother of cities! Do not be dismayed?
You would win, you will bounce back

You have great propensity to overcome
All evils, all dangers, all disasters.

His view is that the poets are as the true intellectual successor to great thinkers and philosophers such as Rousseau, Plato, Hugo and Locks etc. as a political and social reformer, and they put across ideas through poems.

He talks of concrete and ever lasting construction of universal peace. It's blunder of the men who believe in the age and in the sophisticated arms of the edge. Understandably appalling and alarming global mass becoming victims of de-humanizing overwhelming problems, anxieties and difficulties have taken unyielding grip over all these remedies, internationally campaign for peace is an open mockery and so called Super power wants the world to turn into bakery.

His creation has fragrance, delights the mind, soothes the heart and provides comfort. Many of his lines and verses will become adage. They will pass to posterity like the epigrams of Bacon or the sayings of Solomon. We need to inculcate and imbibe these lines: 'Fools choose paths which angels shun', 'Fallen people seldom rise again', 'Leisurely attempting to do the work with sloth/Brings misery, sorrow in prime of life', 'The dove of the heart should fly forever/With the stalk of olives in its beak' , 'When injustice is committed to merited persons/ Then, a sign to welcome grief and pain', 'Dubious ways do not last for long', 'Raise your head above shoulders for success', 'Be smithy to give shape to an iron', and 'Ring out the evils, embrace the good.'

When Peeran prays and supplicates in sacred moments is to be observed. He completely surrenders before his God. Words 'O Lord', 'O Master', and 'Divine Mercy' are on his tongue. Moreover, his belief and devotion can be found in the following verses:

O Lord, forgive my erring soul and mind
Enlighten the soul to sing paean to Thee.

O Master, can I have your glimpse
To lift my sagging spirits, an enlighten soul.

O Mercy, Protect us from His wrath
Ever submissive to the Lord's call

The title of all his 10 books bears beautiful words contain dazzling meaning and holy significance. Just have look and imagine in serene mood, 'Silent' moments so it is golden, 'sacred' moments, therefore, it is rare moments. We should search from within, a ray of light appears and spread fountain of hopes. The word sacred and Peeran are reciprocal, appeals to each other.

He speaks to human like one that really believes in humanity and whose business in the world is the most with humanism. In the world of predominantly commercial atmosphere, surrounded by materialistic approach and deeply rooted self-centred apprehension environment wherein Peeran's heart and head work because of his philanthropy vivacity.

He must be known for his sacred sacramental victuals that he offers in In Sacred Moments to the world. This book brings a new intensity of focus to poetry and is among the high-water marks of the present decade.

I believe reader will read, regret and sigh, and wish he were a tree, for then sure he should grow to fruit or shade, at least some bird would trust her household with him, and he would be adjudged just.

His poetry will have greater impact on the activities and behaviour of human beings provided that the people study In Sacred Moments after having holy bath in the Ganges, indelible scars that remind us in the pages of history which have tarnished the images of the Indians will certainly be helpful in averting further degeneration and will help in human lives enjoying on the planet -earth such as souls make merry in heaven!

Dr. Shujaat Hussain
4/771, Friends Colony
Aligarh - 202 003.U. P

Introduction
To "Glittering love" by Dr. (Prof) Masood ul hassan

"Good wine", says Shakespeare, needs no bushes"; so also a collection off fine poems requires no frills of a superfluous 'Foreword' or 'Introduction' by some motivationally "acclaimed scholar" or literary critic. To S. L. Pearan, however, custom seems to outweigh the immortal bard's sane suggestion. To be fair to him, though its is also true that Shakespeare was obliged, in deference to convention, to admit gingerly in the same breath, "Yet to good wine they use good bushes". Accordingly, in spite of his well received ten previous collection of good poetry, Peeran wishes me to play the customary encomium doling 'brand ambassador' of his latest collection **Glittering love**. So, as a token of my appreciation of his laudable labor of love, I have to function as the 'herald' of the new arrival. But I must hasten to add that this reluctant role in no way implies any self delusion of celebrity or connoisseurship.

I cannot claim for Peeran, in Shakespeare idiom, the label "the poet's eye in fine frenzy rolling" - frenzy, in fact, is alien to his talent and temper - but I do feel in his verse the gentle glow of winter - sun bathing nature in its luxuriant warmth. Neither is he a poet of "emotion recollected in tranquillity"; for tranquil moods are his second nature, and he records serenely his impressions and sensation in their natural freshness - at once of peculiar poetic asset and an intellectual deficit. For instant utterance often precludes due maturing of thought and finer fashioning of idiom. His natural poetic sensibility, however, generally outbalances the debit. A typical feature of his earlier anthologies is the strong undercurrent of a central theme in each collection. For example, one is struck by the recurrence of the theme of Time atomized into moments in (**In Golden time**), or mystical spaces (In Call from the Unknown, or in New Frontiers), or the exploration of the inner self in **In Golden Moments, In Silent Moment, The sacred Moment**) or light (in **The Fountain of Hope**). Of course, occasionally, some of the themes secure and criss cross in various collections, but the dominant theme remains undiluted.

The present volume focuses on the twin and mutually

complementary themes of Love and Luminosity- the core of Islamic mysticism too. Naturally, notes of tolerance and **Suleh-e-kul** (equal respect and peace for all creeds) predominate for example, the poem 'Free From All' opens on this note:

He has kept his doors open
All the time, everywhere
In many forms and shapes.
Big vacant halls, cathedrals,
Temples with deities, idols.

In the complex, pluralistic Indian ethos the relevance and value of this spiritual dimension can hardly be overstated. But Peeran's debt to the great Sufis' endearing openness of mind spiritual legacy is evident and in accord with his own spiritual lineage and leanings. The above -quoted lines remind us of a few verses of the great Andalusian Sufi, Ibne-Arabi (d.1240 A.D) "My heart is capable of every form / A cloister of the monk / a temple for idols, / A pasture for gazelles, the votary's kaabah /". True, gnosis illumines Peeran's poem 'Shining Truth', and love for mankind at large figures prominently in 'Balance and Harmony.' The same universal love runs through the piece 'Safe Shores', announcing the protagonists resolve "to open widely the closed doors / Of my heart, eyes and ears". The shared spiritual virtues of "Saints, Rishies, Yogis and Prophets" are acknowledged liberally in the poem 'O Solitude' and several other pieces - a much needed balm for the creed - corroded modern man. Spiritual love also forms the core of the poems like "Refresh Your Soul," 'Into Oblivion' and 'Self Expression', or 'Immersion'. Similarly the title piece 'GLITTERING LOVE' throbs with devotion

for the Divine Beloved:
"My every cell in my body
Feels the heat, feels for him
The Merciful and the Bountiful,
Plays His tunes in my veins"

These lines recall the flute's fancy in Rumi's (d.1275) **Mathnavi** that may be rendered into English as " Dry my veins, dry my body and dry the skin,/ So wherefrom comes the Friend's call? /

Humanism is the secular version of Sufism, and the two are inseparably intertwined. Peeran flinches at the sight of human

suffering. His compassion for a former acquaintance now in rags spurs his hospitality in spite of their present social disparity ('compassion'). This feeling of human kindness extends to unknown beggars too ('Lost Thoughts') and famished, landless labourers ('Birth of Violence') the concern for social justice soon matures into the desire for political amelioration and patriotism, and the poet recalls with sorrow the outrages of Ghories, Ghaznavies, Lodies, the British, the French and the Portugese on the Indian soil.

Peeran's treatment of love is many sided. On occasions he celebrates the natural love between man and woman, sometimes even exposing the abuse and deprivation of women by their unscrupulous 'butter-fly lovers'. Not infrequently this produces self deprecating, bruised female psyche pathetically whining:

"Frailty is my name , I am brittle
I can only break into pieces like glass" ('Broken Pieces')

possibly, moved by some actual incident, Peeran packs into these lines the irony and despair bottled up for centuries in the female mind. Likewise, the 'Betrayal' aptly exposes the lurking fear of conjugal insecurity of wives apprehensive of whimsical vulnerability of their husbands to the charms of some younger seductress. In the true Bhakti tradition Peeran's maiden lovers invariably open the love colloquy, and sometimes this 'mundane love', ever conjures a blessed mood (as in the 'Blessed Love' OR 'Refresh Your Soul')

Glimpses of touching familial or friendly love also intersperse some poems in this anthology. A loving father's anxiety and welling childhood memories of his bright son on the eve of his voyage for higher studies abroad ripple through the piece 'For A New Life' as do the tender remembrances of a fond and loving elder sister (in 'Ever Cheer for Us') the dirge on the sudden death of an uncle in the midst of festive celebrations on his elevation to the High Court Bench apparently bewails a personal loss, but at a deeper level its underlines the evanescence and tragedy of life in general. Apart from recalling some significant episodes from his personal life - e.g. the Chinese aggression in 'Fall in line'- Peeran offers an overview of his career in a couple of poems. The calendar of his life ('My Life') -each pair of two

months symbolizing an important biographical phase - is innovative in character faintly reminiscent of Edmund Spenser's (d.1599) pioneering work **Shepherd's Calendar**. But Peeran's poem closes on an optimistic belief in the continuity of life :

"Roses in Nov-December will bear seeds
For the next generation to sprout and grow"

Peeran responds sensitively to the surrounding social reality. The irony of scarcity in the midst of plenty stings his conscience, and the deteriorating Indian ethos and economy strikes him piquantly. Ameliorative political steps have failed, and farmers' suicides are mounting up. Consumerism has contaminated our traditional values.

"Today market rules the roost; new fashions,
High taxes, shooting prices booming economy"
(Booming Economy)

Dwindling agriculture and vanishing old values necessitate large scale demography dislocation. It forebodes an impending doom. This reversal of traditional order breeds corruption and crime ('Birth of Violence'). Some of these poems are patently anti-urban in nature, deriving from the poet's concern for the modern man's fatal indifference to ecology. This also reminds Peeran of the deterioration of his own metropolitan town:

"Now garden - city with salubrious weather,
Is a home for sloth's, nitwits, drug pedlars."
(Jaunts of Pleasure')

Though now out of vogue in Japan, the country of its organ, HAIKU gained notable currency in the west during the inter-war years under inspiration of Ezra Pound (d.1972). but Indo - Anglian poets do not seem to have taken kindly to it. Peeran, however, stands apart in this regard, and the present volume contains a century of haikus of rather uneven quality. The genre specializes in the use of sharp, concrete images derived usually from natural phenomena.

Some of these haikus fulfill this condition successfully, though this may not be said about their syllabic structure. A couple of the

more notable pieces are sampled below:

"Great wall of China
Fortified cities with stone
Push the enemy back."
OR
"Moon, solar eclipses
A sing of floods, destruction"
Or superstition."
OR
"Croaking of the frogs
Thunder, Lightning in dark clouds,
A welcome shower".
OR
"Streaming like sea - weeds
Labor pain to crusted earth
Earthquake destroys man."

Without succumbing to nostalgia, Peeran makes no secret of his partiality to the past, yet he does not romanticize his memories. He is a humanist to the core, and he reacts equally sharply to inequities at home and unjust wars abroad, especially the outrageous tragedy enacted by Anglo - American allies in Iraq and Afghanistan. His range of concerns may be rather limited, but his sincerity and universal love largely compensate for the default. Apt use of allusions from the Hindu pantheon and Quranic / Biblical sources enhance the effect and appeal of his poetry. He has the natural gift of distilling poetry from happenings and observations of everyday life, which reveals his human approach to man and nature. Robert Frost (d.1963), the renowned American poet, once remarked that a poem begins in delight and ends in wisdom. Opinions may differ about Peeran's verses opening the casement of delight, but doubtlessly they sparkle with the Light of Love - the ultimate reach of true Wisdom.

ALIGARH

14th April,2009

MASOODUL HASAN

Former Chairman, Dept. of English
And Modern European languages
(Aligarh Muslim University) and
Ex-Dean, Faculty of Arts

Aligarh Muslim University ALIGARH-202002

PREFACE

To "'Glittering Love' by Dr. Ram Sharma

S.L. Peeran is a maestro in Indian English poetry and he has created a symphony of rhythmic words in his eleventh poetry collection. He has made this volume radiant with the preaching of Sai Baba, Lord Buddha, Jesus Christ, Mohammed Iqbal and he, an aalim (learned person) has flowed the nur (light) and Elm (knowledge) by his mighty pen. Through 'Glittering Love' he has forced us to ponder on the dismal chaos, as to where we are headed? In this volume he has simply preached us on diverse topics. Vibrating Un-Al-Haq (God is one and supreme), he has called this materialistic race and progress as futile. Some of his poems in this volume are reminiscences of his youth. In this poetic odyssey he has taken us from love to atom bombs and blasts. He has presented the Message of Islam to purify our feeling and thoughts. There is extravaganza of haikus in the last part of this volume as well.

Dr. Peeran seems to me to be a person of encyclopedic knowledge and with his midas touch; his words have become more appropriate and meaningful. In the poem entitled 'Sadism' he has mocked at our modern approach of murder, to dissect, to create doubts on the Almighty or doing unnecessary experiments to know the mystery of life. Through his poem 'Mock Drills' he has raised the lack of sensuousness and sympathy among the human being, Running in this blind materialistic race we have lost our senses and prudence. Through this panorama of modern man, he has tried to show the real path of humanism. His verses have the elements of Wordsworthian love of nature, Gurudev Rabindranath Tagor's mysticism. When we wander in his verses he appears to us as a yogi, a sufi or a saint, who is adamant to take us safe from this dark tunnel to the bliss of Allah (God). He has pangs to meet his beloved who is infinite. In the poem 'Love's Pangs' he has created the aura of Sufism. He teaches us the powers of meditation and purity of heart, in such poems as 'Refresh your soul' and 'O! Solitude'. Through his images, symbols and rhythmic words he has created magic to hypnotize in the heat

of low values and morals. Dr. Peeran who is a Sufi by heart calls the Almighty to save all of us

In his poem 'Love forever and ever' he writes;

O My Lord! Save me from,
The temptations of this world,
From its guilt and glamour,
From its slippery path

He provides the preaching of Sabar (patience) in my words,

Sabar

Control of anger,
Creating of grace,
Out of materialist race,
Helping the poor with good pace,
Arising of conscience,

All human's conference,

He yearns to meet his Almighty in his poem "Glory for Thee'

My bones are creaking and shaky,
My eyes have now become blurred,
My voice has become choked,
Your signs all around are amazing

He has chiseled every word to make it an elixir of spirituality. The spiritual fervor runs throughout the volume. Dr. Peeran has synthesized the Hindu - Muslim culture and presented himself as an apostle of communal harmony. Religion is not for discord, but it should be our refuge from our daily problems. Love and compassion is all that is important.

In the poem 'Into Oblivion' he sings;
Let me now drink the wine of love,
To go into oblivion like a dove.

His imagery from nature is marvelous, just like in the poem 'Save Me' he calls;
Let me not be dew to the morning sun,
Or butter to a heated cauldron,
A knave to a squint eye,
A target to an evil villain

He has made spiritualism and preaching's from Islam, Hindu and other religions so simple that these flow

spontaneously without any effort and the reader glows by their spiritual bliss. Love is the foundation stone of all philosophical thoughts and it glitters throughout this volume, in the poem 'Music of Life, he says;

Love and affection to be instilled,
Heart with music and song to be filled.

This poet maestro has made love and music our food of life which prevents us from becoming a 'Hamlet'. Dr. Peeran is the supreme ruler in the territory of humanity. He calls the progress of modern man as futile and forces us to read and think,

When will this madness stop?
For, brutal killings , rape and plunder
Of olden times of conquerors, ruthless,
Savages, have again now be born
(Unheard Voices)

I am certain that this volume will stir our mentality of Mammonism and force us to think about passion, compassion, brotherhood and secularism.

The poet is quite successful in his Bhagirath efforts to make all tributaries of spiritualism a giant Ganges. I am certain that this volume will prove a landmark in the history of Indian -English poetry. I do hope many more volumes flow from his pen which will prove mightier than swords.

Dr RAM SHARMA

Senior Lecturer in English

C-26, Shradhapuri Phase-2

Kankerkhara,

MEERUT CANTT - 25001

Utter.Pradesh., INDIA

E-MAIL:-dr.ram_sharma@rediffmail.com

SECTION - C

Reviews

BOOK REVIEW :
IN GOLDEN TIMES by Dr. R. K. SINGH

I have been reading S.L. Peeran's poems in various small poetry magazines that support new voices both at home and abroad. As the Octogenarian Founder President of World Poetry Society Intercontinental and Editor-in-Chief of Poet, Dr Krishna Srinivas notes, the Muse in Peeran has blossomed into many-splendoured exuberance in this collection of poems (Foreword).

The poet is critical, philosophical, reflective, and interpretative of his milieu and influences: In Golden Times offers an overview of the contemporary society besides a view of Peeran's own idealist temper. These reveal the depth and complexity in the poet's vision and literary techniques over the last few years. He appeals to me as one of the few form-conscious Indian English poets with a strong sense of rhythm. And, as a pursuer of Truth and Reality of Life, he is socially conscious as well:

"How can I keep silence
 when my mind is tortured with bitterness
 On watching throttling of good sense;
 And Man slipping into utter darkness?"

and

"Voices of the meek ones are suppressed.
 They are hardly allowed to take a fresh breath.
 Those that dare are cruelly oppressed.
 And ruthlessly dealt a painful death.

The rule of law should be 'Right' not 'Might',
 For Right has its balance of Equity,
 Overweighed by Goodness, Evil takes flight
 And Mercy emerges with equanimity." (P.12)

As a seasoned bureaucrat himself, Peeran is one with the general perception about politicians:

"Deceptive are their faces, like a mirage,
 Hiding the traits of diabolic figures.

With eyes trained to spot prey, like eagles,
 They wear whites to cover black souls within" (P. 15)

He is critical of lawyers, too, who "in black flowing gowns"
 frequently disappoint their clients :

"There's more sound than sense in what they argue-
 Fumbling with 'My Lord,' 'Your Honour!' at every breath!
 Twisting words forcefully, but awrily, with stealth,
 They bore the judges with their long tongues!" (P. 17)

He is aware of the egoist rich, who personify "an ugly/Demon,
 showing itself through a /pretty face, to scare and ensnare/Everyone with
 its atrocious/Behaviour, to cause annoyance/Give pain and wound soft
 hearts." (P.30).

He shares his realization:
 Time alone will show that,
 with joy & grief, love & hate,
 Everyone's life is sweet and sour" (P.31)

and

"Life is for supreme sacrifice
 On the altar of the Ever Living
 To protect the weak and meek,
 That's 'Life' for a human being" (P. 36)

With his personal experiences of life's "snares and enigmas", Peeran
 turns philosophical:

"I now learnt to tune my mind
 To sun and shade, rain and storms,
 Struggles and strife's of every kind
 I realized life in its multiple forms." (P.33)

With a sense of commitment, he portrays people and narrates
 incidents that provide insights into contemporary life and values. He is
 vocal about corruption ('A Corrupt Person') just as he is ironical about
 'closed-door' meetings:

"Files marked 'Secret' or Top Secret'

Make their way into the corridors,

And information therein exchanged for a fortune!" (P42)

The disturbing trends in the country's management and norms of 'right' and 'wrong' make him yearn for the by gone days " when our lives were tuned to harmonious chimes,/when no news is was flashed of dowry deaths/... .when milk and honey flowed in so :iety" ('Golden Times").

There is compassion in his vision when he says: "You must accept people as they are,/... To create and maintain healthy relation," Despite bitterness and anger, he advises us: "You should maintain your cool with dignity With silence and calmness as Golden aids./ Like Time, Forgiveness is a great 'healer-/A balm to soothe pain and to heal wounds." (P.51). He recognises differences among people and asks us to accept them retaining our "personality and individuality" (P.54).

He is a firm believer in God, family and humanity. He stands for values like humility, tolerance, love, truth, faith, charity, respect, justice, freedom, peace, harmony; unity of God and mankind; promotion of education and culture and love of Nature.

Peeran collects 101 theme-based/regular poems in different metrical forms, two quatrains, 84 haiku, and 23 tanka in the 94-page volume of selected poems that reflect his consciousness in action. Though at times he might sound rhetorical, he is simple, articulate, learned, and deft, singing "Glory to the Divine self (P.92) and meditating "like a hermit in a cage." There is indeed "Inner vibrancy" and "passionate naturalness in all that he writes."

Courtesy Poet Chennai
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Dr R K SINGH

Professor & Head,

Dept of Humanities & Social Sciences

Indian School of Mines,

Dhanbad - 826 004, Jharkhand

HETEROGENEOUS VISION : IN GOLDEN TIMES

Dr.C.Anna Latha Devi (Tamil Nadu)

After reading Poet Peeran's sheaf of poems In Golden Times one is tempted to exclaim, "Oh! What a variety!" - long poems, short poems, sonnets, quatrains, Haikus and Tankas and it is apt to quote Dryden's words, "Here's God's plenty".

Poet Peeran's maiden venture In Golden Times, a collection of 101 poems of philosophical, metaphysical and enthralling qualities, captivate the attention of only scrupulous readers because they require concentrated reading. The poems render wise counsel and wide perspective. The themes of the poetic gems are varied and thought provoking. Though many of the poems are apparently subjective they are actually far-sighted with objectivity and demand universal appeal.

The poetical frame of Peeran is exhilarated by the magical exuberance of love and with love as a companion man can face all the challenges of live. He is confident when he asserts, "With Thee beside me/ Life is a trifle" (Love II 3-4). The power of love is so great that it purifies the physical, mental and spiritual areana of man. In "love's Many Facets". Love is compared to a seed which seeks a secure place to sprout and love boosts a heart so weak or marred by frailities. Though the poet is enticed by the sudden visit of his dream girl he feels disarmed with her smile. Devoid of masculine charm with his boyish pranks he is at a loss to do the right thing is a realistic portrayal of the buffoonery of the lover on the unexpected visit of his beloved. Love's seat is the lofty souls and truthful hearts and it cannot reside in the hard and stony hearts. Love sparkles one's speech and sympathy flows from it. Even the pangs of love sweeten the life. When Peeran says that it is better to have loved and lost rather than not be loved at all, he speaks direct from his heart. In "Deserted Love" he is certain that without love life becomes dull and colourless. The lover cries with agony :

O Love! why did you desert me

Under scalding sun? I 'm parched and thirsty

But no more there's shade, no more rain,

And no more songs of birds to greet me.

In the "Pangs of Separation" the deserted lover is left cold and shivering. Love is boundless and it cannot be curbed or barbed by chains

of iron or walls of brick. Poet Peeran must have definitely looked into his heart before penning his passionate love poems.

Peeran, the, Indian Wordsworth, is an admirer of nature. The vignettes of nature in his poems especially "Beauty in the Stone" is a record of the poet's appreciation of the marble, a gift of nature and it reflects God's glory. Moreover the different gems like rubies, diamonds, emeralds, crystals and precious metals like gold and silver are all in "nature's colourful grandeur". He like Wordsworth believes that "Nature plays an indispensable part." In "Nature" mountains, clouds, rains, oceans, trees with umbrella branches and the greenery carpets make him fly to the realms of oblivion and ecstasy. Not only nature, "City Lights" too draw his attention to the Golden Bar, to great institutions imparting knowledge, to the holy places and also to monuments of culture.

His poems on Life are admirable. Like Shakespeare who has presented the seven stages of man in As You Like It. Peeran compares the life of man to a theatre and it signifies nothing. Trails and Tribulations are part and parcel of human life and life has sweet and sour experiences. In "Human Life" he dexterously presents the needs and desires of man and his quest for tranquillity. "I a crow" is suggestive of "simple living makes life a treasure". In the last line of "Human life" the poet emphasises the greatest ideal:

To protect the weak and meek,
That's Life for a human-being.

"Time Shall Change" contains the assertive vision of the poet that in spite of pains and pangs of life the poet is hopeful that every cloud will give way and life's ship should be decked with HOPE as its sail.

There is realistic flavour in Peeran's pen portrait of the dual side of a soldier - grim but kind, the double act of the politicians, the lawyer not to plead but to judge his own action, the contagious corrupt person, foolish man, a born leader with an iron will, officers of high rank, a lustful old bandicoot with a flair for wine, food and women, a good Samaritan and a born Mahatma.

The poet is full of indignation against the social institutions which are largely responsible for the malafides that affect man all through his life. He cannot keep mum seeing the atrocities and cruelties perpetrated on Man. "Toil and Soil" is a satire on the dowry system and it is heart-rendering to see a poor father struggling to satisfy the greedy

groom of his daughter and finally "enabling the groom to bury him in the soil" . "A Closed Meeting" is a meeting of officials in secrecy but the information in the secret files are "exchanged for a fortune".

Peeran as a poet-counsellor is remarkable. His golden verse of advice to dear son and little daughter to soar high with the belief in God and seek heavenly blessings is sincere and contains the warmth of an affectionate and responsible father. Another sagacious piece of advice is about the choice of friends. The idea that wise counsel should not be discarded is embedded in the short poem "Heed Counsel".

Heeding their counsel with awe and obedience
May bring cheer and charm into one's life.

In "Retain Your Individuality" - Peeran is concerned about the identity of a person and hence one should not be carried away by the influence of others. "You get what you deserve" the title itself is self-explanatory.

Peeran as a man is a workaholic who keeps up the dictum - to work is worship. In the ending couplet of the poem "Work is Worship" the poet crowns work as

How sweet is the honey he churns out
From the bitter sweat of his endeavours.

Moreover fishermen and farmers who toil ceaselessly in all seasons, in shine or rain are appreciated by the poet.

The title poem "In Golden Times" centers around the poet's longing to reach the golden times where there was abiding peace and no flash news of dowry deaths, children who were not loaded with heavy syllabus and food materials were in plenty. He wishes to listen to music melodious with sublime themes as a contrast to the filthy songs of the present. More over in the golden times of the past science was a boon and not a bane and milk of human kindness had flown from the compassionate heart. He interrogates :

Oh can we get back those golden times
When peace was amidst us all the time ?

The poem shines with golden radiance with the poet's longing for

peace and prosperity for his fellow-men.

Some of Peeran's poems are highly philosophical. "Man's Ambition" is the poet's cry of caution to mankind. Causing violence to nature and its course by man's vaulting ambition to reach the unfathomable deep and soaring to the heaven's zenith results in the end man's own destruction. In "Might and Right" emphasis is laid on the conception -let right be done to every one. "Confusion" highlights the fact that "the light of wisdom seldom dawns on confused minds". The merits of Education, Religion and Affection are the trio which fix the tree of life firmly. He very wisely comments though man is challenged with varied emotions. "A Mahatma" is one who reins his vices and reveals his virtues.

The theme of death is dealt with by the poet and he accepts death as a natural phenomenon and christens it a Teacher. He discloses the universal truth that the towering personalities however great they may be have to meet the destination - death. "The Winter of Life" describes the deep slumber. Moreover he has his own belief on heaven, hell and eternity.

Peeran's staunch belief in God crowns his achievement as a poet. He appreciates the little children lisping the school prayers. He believes:

All goes well for one who sings
Holy hymns with tune and rhyme.

In "Bless Me" he looks up at the face of God with heavenly radiance and benign look to get relief from wordly pains and penury. His eagerness to be the chosen sheep of God is explicit when he utters, "Let me, then, be one of them". Knowledge of God is an inward or mystic experience. Though faith springs from one's internal resources it is not arbitrary. Like the Metaphysical poets of the 17th century England Peeran believes in the interdependence of human and divine love. His poems abound with illustrations that human love is a prerequisite for divine love. He brands a good doer, a pious humble man of sterling character as "A Messiah" or harbinger of God. He is right when he says that "God's grace is abounding".

The faith of Peeran reaches its peak when he uses the words of Jesus Christ on the cross forming the title of the poem, "Forgive Them For They Know Not." Cross is a symbol of sacrificial love which is exemplified in the crucifixion of Jesus Christ. The extraordinary tolerance and patience which Jesus exhibited on the Cross even to his

enemies is to be followed and practised in the day-to-day life when we are insulted and humiliated because, "forgiveness is a great "healer", a balm to soothe pain and to heal wounds".

In "Total Surrender" Peeran supplicates himself at the feet of God, the Almighty by adoring and worshipping him. Very beautifully with the choice diction and apt words he expresses his decision of spending every breath of his life in His service. Nothing can deter his union with God. As he is at peace within himself he has no plea, no request, no demand or complain to make to God. He is like a dog so faithful to serve his great and mighty Master. Lines like

My being is enveloped with his compassion
Every particle in me is his creation.

(His Grace 11.6-7)

My Master's service is my main motto
I wish I were a dog to befriend HIM

(Total Surrender II. 13-14)

Speak volumes of Peeran's dedication to God.

Above all, Peeran is a humanitarian. He wishes that even a humble sweeper should be cared with compassion. He poses a question to everyone :

God has assigned her an unenviable task
Of being a humble sweeper, a street woman.
What is your role towards such a creature ?
To look down upon and down tread her
Or to show compassion and work for her uplift?

(Down trodden II. 1-5)

His belief on the universal brotherhood without religious discriminations and diverse creed is explicit in his poems. "A Dawn of a New Millennium" with its advancement in science and technology no doubt has multiplied the sources of man's pleasure and comfort. Instead of groping in darkness man's mind should be illumined with the wonders of the new millennium to usher universal peace and "Utopian bliss" "by starving war to its decease". The words of Jesus Christ on the Cross "Forgive them for they know not" reveal the magnanimity of Peeran's

soul identifying and recognising religions without fear or favour.

In the Haikus and Tankas Peeran explores his own self and in his "I" and the name 'Peeran' he includes the "Universal I". They are all pragmatic revealing the universal truths.

Like the variety of themes in his poems, Peeran has unique style of his own. The stanzas of the poems In 'Golden Times' are of varying length from two lined to four lined stanzas some ending in couplets. In some of the poems there is no stanza division at all because there is unification of thought. First line gets repeated in poems like "His Grace".

He draws images very freely from nature and anything that comes to his hand. Rain is described as "the relentless tears of somber dark clouds". "Fraternity in the serpentine queue", "Life is a scene of light and shade", "My life is a tattered book", "like beasts behave rich men" etc. are few examples from numerous phrases used by Peeran. He is ironical sometimes, often apt in the choice of the titles of his poems, "I a crow", "Bury the Hachet", "Who", "Charm in Life", "So Dear" etc. Most of the poems are decked with flowering phrases and ornamental at diction and added feather to the cap of poet Peeran.

Each poem is a gem, unique in its quality requires concentration of mind. As Middleton Murry rightly points out, "He (The Poet) has the word. The word in the poet's mind partly arises out of the emotional field, partly is deliberately fitted to convey it. This mating of the word to the entire mental experience of thought and emotional field experienced as one is the specific poetic art". (Pure Poetry" 310). True, a poet cannot write anything about which he has not had any direct personal experience. It is presumed that Peeran's life and work have synergetic relationship, quite obviously his spiritual side.

His works will definitely bring him honour and laurel and he will be hailed as a poet of Peer in the galaxy of Indo-Anglian poets with his forthcoming volumes of poems In Golden Moments and A Search From Within.

Courtesy The Green Lotus
April-June-2001

POEMS WITH SEVERAL THOUGHTS

"In Golden Times " by Jasvinder singh

Mr. S. L Peeran in his poems discusses varying aspects of life which play pivotal role in making or marring life. The poet, in almost all the poems attempts to reveal the staunch realities. The poet considers world as a multi-million faceted theatre of life and human beings to play different roles, big and small (rather long and short) as the poet points out) and game of life goes on with rises and falls, for men aim at pleasures, but have to face the pit falls, due to aberrations like pain, disease, corruption and strain, etc. The poet delves at harsh realities which form part and parcel of life. The poem 'Life of Man' makes one to think over the observations of the poet introspectively.

'Love' is such a phenomenon as it gets its place in every poet's imagination, whether optimistically or pessimistically. Love is an integral part of life, dominating one's imagination as a sustenance of life. The poet in his poem 'Love's Many Facets' calls a spade a spade, with a pertinent assertion:

"Love lives in souls, lofty and true
And shuns the mighty and haughty.
Love can never find a place
In hearts that are hard and stony.'

At another place in the same poem the poet candidly and poignantly points out that-

"Though sad and painful the pangs of love We are told that sweet they are And that, not to have loved at all To Love and love, it is better far !"

Indeed, once love enters one's heart or fancies it becomes too difficult to depart from it despite odds it more often than not has and pains and pleasures proved strength to strive for the attainment of aims. The poem exhibits a fine blend of poet's imagination and his proven ideas about love's facets.

Truth is another phenomenon which is considered as the moral force and its significance is golden in life, but it is also seen that speaking truth is most difficult at times because of its repercussions. The poet in his

poem 'wooing Truth' delves on hard and soft facts about 'truth'. In this small poem the poet pithily reveals abstractness of truth by associating truth with compassion, love, charity and justice, etc. These lines in the poem reveal the common home truths

I feel, this poem would have gained greater strength if the poet had also mentioned the fact that there are stages when men most fear to speak the truth and to face it when consequences pose great challenges. Still, the poem is admirable for the revelations the poet has made about this abstract aspect of life. In the following poem titled 'Oh, Truth !' the poet poignantly asserts that truth is pure and sublime, and that its alliance with love makes it to dwell in heart. Truth is most admirable and vital aspect of life. The poem gives such an impression.

Going through the poems one after the other one finds that poet makes a successful attempt to provide solace to a pensive reader, and to entertain with serene thoughts which provide a moral force to life in general. His thoughts are impregnated with serenity and simplicity. The poems also reflect poet's own personality through his subtle and sombre expressions, as one finds in his views about 'Man's Ambitions'. The poem gives an inkling about poet's admirable imagination when he visualises the demerits or being ambitious in life and reveals how ambition proves to be a source of vanity and tells upon future at stake.

Another poem in the anthology titled 'Death The Teacher' makes one to turn to God with a 'holy heart'. Even in remorse one can seek solace through allegiance to God. Again, the poet most beautifully expresses himself in the last lines of the poem as under:

"O man ! love God and do realize
That all that is created should finally die
To dust we return, never to rise;
For eternity, there are we destined to lie."

In love of God and realisation of the reality of death one finds the supremacy of nature which is often overlooked by we humans in this materialistic world which is endowed with urges throughout the life. Reading this poem more than once one finds that the poem has the touch of 'sufi-ism' and is impregnated with wisdom and humility. Likewise, all the poems have been found to be thought-provoking and revealing in a most interesting manner. One finds poet's sharp acumen of intellect in

the following lines from the poem 'Labour Sans Luck'-

Nature has designed its own ways
To gift its game to the one who chooses,
Though one might slog for days and days'
The fruits of labour, luck often refuses."

Indeed, destiny is supreme. Unless one finds luck favourable labour becomes a source of greater hope with more strenuous efforts to meet the desired end.

The smaller poems in the book make great revelations proving thereby that with few but selective words we can make the world move without .much labour as we find in the poem 'Marriage on the Rocks'. I quote the whole poem here-

Shattered are the dreams !
The Past and Present are gone
Darkness sets at noon !
A marriage made in heaven
Is now on the rocks !
The fragrance of rose
Is converted to stench
As love turns sour
Like milk to yoghurt !"

Thus, with his serene and sober thoughts Mr. S. L. Peeran has endeared himself among the lovers of poetry. He deserves all accolades of laudation.

Courtesy Art And Poetry Today
April-June-2001

Review

Of "IN GOLDEN TIMES" -Selected Poems by Bernard M. Jackson

Imagination takes wings and soars
To realms of oblivion and ecstasy.
But Nature awaits not one's retirement
To leisurely reflect and write its story.

NATURE

The visitation of the Muse came rather late in S. L. Peeran's hard-working event-ful life, and his many years in the legal profession would seem to have previously subjugated his creative aspirations to a major extent. However, poetry, like the constant flow of a trickling mountain stream, will ever find a way, and can be expected to map out its own course. Since 1997, Peeran has been very active on the poetry scene, and there can be no greater testimony to his immense talents and ability as a poet than that heartfelt tribute recorded by Dr. Krishna Srinivas in the FOREWORD to this collection

"He writes HAIKU and TANKA with illumined vision. There is inner vibrancy, a matchless verbal incantation in his lyrics. They gleam as flames, intense and fine. They have visible brilliance. They have deep passionate and naturalness in all he writes."

Dr. Krishna Srinivas - Founder President of
WORLD POETRY SOCIETY INTERNATIONAL

Indeed, the sterling hallmarks of this fine collection really are passion and sincerity; and so many of these poems indicate a deeper sense of meditative, inward reflection

Truth being crystal clear,
Needs no eulogy or praise,
Its effulgence and brightness it showers
On loving and compassionate souls,

WOOING TRUTH

In his poem, 'SIMPLICITY', he asks, "Isn't Simplicity Divinity profound?/ In it is sincerity found." It is this same flow of rhetoric

that has given rise to a certain didactic overlay in much of his work

How can I keep my silence
When I see so much of wrong around?
It chills my consciousness in moments tense
Provokes me to utter sayings profound.

Peeran rails against those who amass huge fortunes and 'state-of-the-arts' possessions for their own self-gratification; and in his poem, 'TO A STONY HEART', he gives extra emphasis to his anger by the simple repetition of a word at the end of each of the first four consecutive lines. In a shorter poem, 'HIS OWN PRISONER', the poet claims that a person who becomes materialistic, creates his own disastrous downfall

Give the man whatever he wants,
Let him carry it around his neck
Like iron shackles, pulling him down,
Making him a prisoner of his own self.

HIS OWN PRISONER

There are poems included that speak of a loving romance that, for some reason, has sadly ceased to be. The title of one of these poems, 'DESERTED LOVE' gives greater insight to the poem itself. An overwhelming sadness prevails as the poet gives vent to anguish at loss of a loved-one"

O Love! Why did you desert me
Under scalding sun? I'm parched and thirsty
But no more there's shade, no more rain.
And no more songs of birds to greet me.

DESERTED LOVE

Similarly in his PANGS OF SEPARATION, he again refers to this traumatic experience, which has brought in its wake an overwhelming sense of loneliness. And here the aspiring poet has conquered vital ground, for in addressing an issue of such personal magnitude, he has managed to strike a universal chord. This then, is verse with which all can empathize

His "broken heart sings of love me more
No more does he dream of a charm-filled life.
Flowers no more seem to emit fragrance
The garden around seems full of prickly thorns.

PANGS OF SEPARATION

For those who-love HAIKU, they will find much here to reflect upon, for Peeran has also included an entire section, of 84 HAIKU .These poems show the many facets of the poet's general philosophy and Sufist inspired thinking.Many of these poems,however, the purist would prefer to categories as SENRU, but nevertheless, there is an interesting and varied selection for the avid reader of this particular genre.Peeran's absorbing maiden collection is brought to a close with a broad selection of TANKA VERSE of varying quality;the better ones being those with deeper spiritual significance.!

INSPIRATIONAL

Music of the ageless times

Candle of the life

To enlighten heart and soul

And sear to heavenly goal

MUSIC

S.L.Peeran in his revealing PREFACE, makes reference to a well-known poem 'ON THE GRASSHOPPER AND THE CRICKET',by the 19th.Century English poet, John Keats. Thereby he "bolsters his belief that, insofar as the Grasshopper must frequent its natural habitat and the Cricket is "born to sing, "by that same token, poets may equally be expected to eulogize wherever opportunity allows, in the certain knowledge that their voices will be heard.There are many poems within this collection that will surely please. Those who have had occasion to read Peeran's later collections, will be impressed by signs of considerable earlier development in this, maiden collection'

Courtesy Poet June-2002

Bernard M. Jackson

Hon. Sec. Cinque Ports Poets - ENGLAND

12 Selborne Gardens, Jesmond, Newcastle Upon Tyme

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Reviews

Of 'IN GOLDEN TIMES' BY Dr. RAMESH KU GUPTA, Bihar

S.L. Peeran's "In Golden Times" is a beautiful collection of 101 poems, 2 Quatrains, 84 Haiku and 23 Tanka. Its 'Foreword' speaks a lot about the title of the book. Here, I feel it essential to mention a reputed name in the cosmos of poetry and Editor-in-Chief of Poet, Dr. Krishna Srinivas who quotes "the Muse in Peeran has blossomed into many splendoured exuberance in this collection of poems".

In this collection Peeran's keen observation of, and reaction at every simple and serious event around him is given a poetic expression which is apt to be caught sight of. The poet is now oppressed with the degraded values of life and puts a question in "Golden Times":

"Oh can we get back those golden times

.....

When science was not meant for destruction,

When human feelings included 'compassion'?

Oh can we get back those golden times

When Peace was amidst us all the time?"

The poet is seriously concerned about the dual and deceptive role of politicians:

Deceptive are their faces, like a mirage,

Hiding the traits of diabolic figures.

With eyes trained to spot prey, like eagles,

They wear whites to cover black souls within!

(Politicians)

On this wise, lawyers too are not deprived of his critical approach :

"In black flowing gowns, with white bands and Collars, With sharp eyes wherein cunningness abounds."

(Lawyers)

In "Life's Story" and "My Life" Peeran's moral consciousness gives an advice presenting each and every dimension of life:

"Life is a tale of meetings and partings,

Of woes, sorrows, and afflictions,

Pleasures, joys, mirth and laughter,

Regrets, repentance, remembrances,

Fading memories, future fears,
 Hatred and harrowing experiences,
 Hearts' outpourings, mental outbursts,
 Trials, turmoils, tears and tensions."

(Life's Story)

That is why, he says that "My life is full of unfulfilled dreams" (My Life). The poet portrays his views on life devoid of values and liveliness. He resents at the oppression and injustice done to the weak and meek:

"Voice of the meek ones are suppressed.
 They are hardly allowed to take a fresh breath.
 Those that dare are cruelly oppressed
 And ruthlessly dealt a painful death"

(Might and Right)

Once upon a time, the poet was unaware of the real meaning of life but no sooner than he came to know the grace of life, he averred: "I now learnt to tune my mind" (Trials & Tribulations). To him, "To flourish or flounder day by day./Simple living makes life a treasure" (I A Crow). .

In "Human Life" the poet reveals the real state as well as the basic values of life:

"Life is for supreme sacrifice
 On the altar of the Ever Living
 To protect the weak & meek
 That's 'Life' for a human-being."

The present 'situation is cantankerous so he believes that an equilibrium can be achieved only if we sacrifice our lives to protect the weak and meek human beings.

The poet hits a nail on the head about the 'truth' that "Truth pursued with sincerity and humility/ Showers its spiritual grace and bliss./Truth is complete only with Love,/Compassion, Mercy, Charity and Justice/Truth is eternal and surpasses/ All barriers and is beyond nothingness./Truth is infinite and dwells in hearts/ Pure and simple, humble and kind" (Wooing Truth).

As a staunch follower of Truth and Reality of life, the poet is morally and socially conscious as well: "How can I keep my

silence/When my mind is tortured with bitterness/On watching throttling of good sense;/And Man sleeping into utter darkness?" (Silence).

With his pure and personal experience of life Peeran turns as a compassionate instructor: "You must accept people as they are, Not expecting all their traits to please you. To create and maintain healthy relations.

You should maintain your cool with dignity,
 With silence and calmness as golden aids,
 Like time, Forgiveness is a great 'healer'
 A balm to soothe the pain and to heal wounds."

(Forgive Them For They Know Not)

The poet has unflinching faith in humanity so he dives deep into the values of life like love, peace, truth, tolerance, justice, coherence and love of Nature. Peeran seems to be strongly suggesting that nothing in the world can curb or prevent Love: "Meandering thoughts/Dampen the spirit,/Shackles of iron/Or walls of brick/ Can not curb or/ Prevent Love/ Pure and sublime" (Love).

Peeran's Haiku and Tanka evince different metrical forms with illumined vision. His language is very simple and style direct. His poems have a rich variety with apparent splendour. Sic, there is "Passionate naturalness in all he writes."

Courtesy The Green Lotus
 April-June-2001

by : Dr. **Ramesh Ku. Gupta**
 (Bihar)

Review
Of 'IN GOLDEN TIMES' by Prof. R. Bhagwan Singh

The collection of one hundred and one poems, Haikus and Tankas entitled In Golden Times by S.L.Peeran is a specimen of poetry designed to delight, console and sustain humanity more so in hard times than in golden times. The poet makes no bones about his predilection for versifying when he declares that he has

just shed his sicknesses on human failings and sufferings. He claims "to be a victim of this human failing" and has "allowed (my) his urgings to pen in verses." Naturally he offers himself a vast canvas of the contemporary scenario and an inner world of human agony and pathos. The incongruities and contradictions in human affairs shock him and disillusion him. Hence, in 'Silence' he writes;

How can I keep my silence
When I see so much of wrong around?
It chills my conscious in moments tense;
Provokes me to utter sayings profound.

Peeran is sick of corrupt people In "A Corrupt Person" he indicts such human species and calls it "a contagious disease threatening mankind" (p. 38) So are the politicians. "Deceptive are their faces, like a mirage" and "they wear whites to cover black souls within!" (Politicians p. 76). Similarly "Fake doctors are really dangerous" (p.76). Man's ambition has robbed nature of its beauty and calm to his ultimate loss. Thus while he poses as an intellectual, his mean mentality exposes itself. The poet at times feels so despondent that he laments.

There's no meeting ground at all
Nothing in common, no emotional bond.
The fragrant flower of Love has withered.
The binding cord of Love is broken (p. 53)

However, the poet has put in certain age-old beliefs and spiritual values to sustain our morale. Thus "simple living makes life a treasure" (p.26) and "Life is for giving, as much as for/Taking of energy from sun/ Bliss from moon, existence/From rivers rain and Nature" (Human Life p.36) The poet's optimism is unequivocal. In "Times Shall Change" he writes,

So times do also change like seasons;
Evil shall give way to goodness and reason,
Where reason falters, patience should prevail
Life's ship should be decked with HOPE as its sail.

In Golden Times has some Haikus, Tankas and quatrains which are remarkable for homely images and sublime thought.

However, whereas the title In Golden Times suggests exuberance of modern science and its positive contribution to human welfare, the collection is mum. The present era deserves credit at

least for democratic ideas and decent living. Anyway, Peeran's poetry shows maturity of thought and ease and felicity of expression.

Courtesy Cyber Literature
Volume 7 & 8 June-Dec-2001

Prof. R. Bhagwan Singh

Review

Of 'IN GOLDEN TIMES' Srinivasa Rangaswami

IN GOLDEN TIMES by S.L Peeran, a Judicial Member of Customs, Excise-& Gold (Control) Appellate Tribunal, is an interesting collection of some eighty short poems and a crop of haiku and tanka. It is a wholesome spread of noble thoughts and reflections on life and myriad-faced mankind. Poet Peeran is a fascinating combination of a pious, mature, compassionate soul and a sensitive aesthetic being who sets great store by the abiding values of life. In all of the poems the Aadhaara Sruti (the reverberating undertone) is god consciousness and a total belief in the virtues of universal love, truth, humility and a spirit of servitude and complete surrender to the Supreme Power.

The Poet draws his messages from life and his warm pictorial imagination conveys them through a wealth of idelible imagery. Illustrative of this disposition to view life- situations in dramatic dimensions is for example, the poem LIFE: which describes the disquiet of an unfulfilled life. Sorrows the individual.

My life is a tattered book
Moth eaten, 'dusty and torn.
It's a kite with' its thread broken
knocked down by the stormy wind.
It's a boat sans sails, rudderless
Facing the turbulent sea.

As one speaking from his heart, the Poet's words are simple and spontaneous. His straight utterances ring with the certainty of truth Somewhere he declares:

Truth is complete only with love

Compassion, Mercy, Charity and Justice

Like Time, forgiveness is a great healer a balm to soothe pain and to heal wounds, he reminds elsewhere. The optimist Poet assures: 'Times do change like the seasons/ Evil shall give way to goodness and reason'. Isn't simplicity Divinity profound?, he asks.

Amity amongst mankind, transcending all inherited inhibitions and prejudices, is Peeran's central creed. Sadly aware that the root cause of all the strife and bitterness witnessed in our times is bigotry born out of narrow loyalties and fiercely clung-to memories of unhappy history, he calls out: 'Let the dying, decaying, perishing Icons, myths, idols and superstitions/be destroyed and buried'(,Bury the hatchet,) he pleads.'Let not the dinosaurs be resurrected'. His fervent prayer is :

Let the nobility of heart prevail;

Buy not the arguments of renewal

of past stormy tempests and holocausts

Let the sun's effulgence shine forever.

He would wish 'the planet live in Budha's tranquility/Ashoka's peace and Mahavira's Ahimsa'.

The realised soul knows no wants, no regrets, no complaints, in its fulfilled state of bliss. Sings the poet :

With deep devotion, I burn the candle

Of my life at His feet in total surrender

I have no complaints, demands, compulsions

No grievances, grief or pain.

Do not these words recall Rajaji's uplifting hymn "Kurai Ondrum illai. Govinda! (I have no wants, nor complaints. O Lord!), made immortal by the transporting rendering of the song in deep piety by the one and only M.S. Subbalakshmi.

What is more natural than that this votary should lift his hands in prayer:

Praise be to Thee, Lord, the only one

Let seconds and minutes pass in Thy praise.

May blessing thrive, our goodness rise

Misery and poverty teach us humility

To seek Thy Grace, Love and Charity.

Elsewhere, movingly he sings :

O my dear soul-mate!

I wished I could give you

A lasting, lovely present

Which is priceless and precious.

I looked and looked around,

Searched and searched all places

At last I found it just

Within my own heart.

It is my lasting Love.

Enriched and mellowed by experience of a life-time, the Poet has words of wise counsel, words of practical wisdom, to offer to the young and the not-so-young. You must accept people as they are - he would advise - and forgive those who heap insults on you. for 'they know not what they do. Turn a blind eye to others' faults, or show compassion, is another bit of advice. Never be an uninvited guest, dear son. he tells polonius-like. 'but courteous be to one who calls on you though unasked or at an hour undue'. To his daughter he would say: 'Let all that you do with grace be done - words not merely applicable to a young maiden stepping out into the world.

In The Nether World, which opens with the husband's question "Where will you search for me/ When I'm gone to the nether world?" is an outstanding poem, a moving poem, replete with reminiscential moments of a shared life between a husband and his wife in a superate state of bereavement. Where will you search for me, the husband asks 'In my old shoes in the attic,/ In my torn and tattered clothes/ or in the not so worn-out suits and ties./ Which remind you of the rare occasions/ Specially worn by me to please you?. 'In my photographs in the album?... 'In my diaries full of accounts of our love,/ our meetings and quarrels, travels and expenses./ our hopes and disappointments, our pains and pleasures?... 'or in my love songs and letters/ Carefully preserved in dusty files?... 'Or in my collection of books which had bored you? you had hated it whenever I held it / For you had yearned to be held in my arms'. . so on it goes recounting moments intimately shared.

The Poet's haiku and tanka are a rich crop, most of them suffused with God-consciousness. To quote a representative haiku:

Oh 'My beloved
show me they sweet Effulgence
I am in anguish.

To give another gem.

Why love My son asks
Candle burns to give light, dear
'To show you THE'. path.

It is difficult to say anything meaningful after the brilliant assessment of Peeran's poetry by Dr Krishna Srinivas in his foreword to the present collection in his matchless language of strident majesty. Dr. Krishna Srinivas talks of 'an inner vibrancy', 'a matchless verbal incantation and 'a passionate naturalness' in all of Peeran's verses. Can there be a richer tribute to the poet. To me, the collection is precious as a mirror of what we know of the much loved Poet Peeran as a person and a poet.

Courtesy POET
Nov-2001

Srinivasa Rangaswami
(Chennai, India)

Review

Of 'IN GOLDEN TIMES' By Dr. A.H. Tak. India

S.L. Peeran's 'In Golden Times - Selected Poems' is an exquisite collection of numerous shorter poems -- lyrics, sonnets, haiku and tankas -- delineating the individual perceptions and the social commitments of an Indo-anglian poet who, as Raja Rao once argues (in his preface to Kanthapura) wants 'to convey in a medium that is not his own, the spirit that is his own'. In spite of Dr. Krishna Srinivas' attempt to compare him with William Blake - probably in view of his mystic leanings and religious bent of mind which predominantly forms a vital component of Peeran's poetic themes -- S.L. Peeran sounds to me more like Tennyson, reflecting the restless spirit of his progressive age, and Alexander

Pope, voicing the artificiality of his contemporary society, particularly in the expressions of grief, love and hope. Like Pope, he most often expresses not so much a personal as a social spirit: his poetry is an excellent mirror which reflects the social, political, moral and religious trends and tendencies of his times. He very outrightly states:

How can I keep my silence
When I see so much of wrong around?

The poet very surrealistically depicts the callousness and cruelty of contemporary society inhabited by astoundingly selfish, insensible and stony-hearted people: deceptive politicians whose 'words change like a speedy train'; cruel soldiers who 'with hawkish eyes and grim face' shed blood of enemies; cunning lawyers who with twisting words' cheat their clients, and 'bore the judges'; corrupt leaders who use 'power to liquidate adversaries'; ambitious men 'with selfish desires and hopes' "and an average majority of foolish persons who 'humble themselves before everyone'. It is a society where.

Voices of the meek ones are suppressed,
They are hardly allowed to take a fresh breath.
Those that dare are cruelly oppressed,
And ruthlessly dealt a painful death.

In the midst of this tormenting and bleak picture of contemporary society S.L. Peeran consoles us, in an almost Tennysonian fashion, by his confident assertion of faith in Love, Truth, Religion and moral values like affection, simplicity, honesty, dedication and straightforwardness. Love 'pure and sublime', he argues, is 'the source of man's loftiest ideas', 'the inspiration of his noblest deeds', and the best possible 'means of his growth and development'. How eloquently and nicely the poet gives his theory of love in the following stanza:

As a seed seeks a safe place to hide.
Till it gains the strength to sprout and grow,
Hearts that are weak or marred by frailties
Need Love to make them strong and pure.

He even advises his daughter: "With sweet flowery eyes lit with love,/ My dearest, seek benign blessings from Him".

In such verses as these he firmly explicates the 'Sufi doctrine of Love active agent for a complete metamorphosis of the human

soul: a sort of self-sacrifice, different from sensuality. In ether words, Peeran without even paying the remotest possible attention to sensuality, sex or physical love, reveals his spirit of reverence for spiritual love which imbues in man a strong urge to give. In such love man who all along had been thinking of his own interests only, and regarding others as merely instrumental to his own happiness, suddenly finds himself happy only in administering to the happiness of another person. Anyone with such a perfect feeling of love in him is a 'saviour' a 'mahatma' and a true human being for whom

Life is for supreme sacrifice
On the altar of the Ever Living
To protect the weak and meek,
That's 'Life' for a human being.

It is the fervour of Love that makes self-surrender possible and enables one to grasp the essence of Truth and God who is the Absolute Truth. This is the essence of Sufism: Love alone can establish the kingdom of Heaven on earth - and usher an age of everlasting peace and prosperity in the world because Love for God and Love for man go together. It is one of the main reasons for Peeran's prayer:

O Truth, pure and ever sublime.
To drive away my passions and guilt, tell 'Time'
Cool my senses and light up my mind
So that a home in my heart, Love may find.

Accordingly, a man endowed with such qualities of Love and the knowledge of the Truth is a true saviour: "The ecstasy of / Communion with the Divine, / Has released him from human / Bondage and sufferings of the Soul". Such a man neither gives way to despair, despondence and pessimism in his life, nor gets demoralized by death:

O Man! Love God and do realize.
That all that is created should finally die
To dust we return, never to rise,
For eternity, there we are destined to lie.

In short, Peeran is not so much concerned with the metaphysical speculation of Sufism' (sort of mysticism) as with its pragmatic side - faith, education, affection mystic ways of salvation: submission to God, silent meditation, escape from

sensual pleasures and worldly desires, doing acts of charity and to love all those in grief or misery. Such themes form the crux of Oriental poetry (particularly Persian poetry) but to express these things in a second-language - which may be the best vehicle for one's intellectual make up but can never be the best mode of expression for one's emotional make up is a very difficult task. By performing this difficult task commendably S.L. Peeran has once again asserted that poets can play a vital part in cultural transmission which is very important for international understanding and human welfare.

Courtesy Mverse Muse
Jan-Jun-2001

Reviewed
by Prof K Jagannathan
In Golden Times (Selected Poems) by S.L. Peeran

S.L. Peeran's "In Golden times" 'Selected poems.' published ; by THE Home of Letters (India) Bhubaneswar, confirms, the belief which was been again and again proved by the psychologists, that heredity has a major role to play in shaping an individual's intellect and behaviour even though environments have their influences over these faculties to a considerable degree. This applies in the case of S.L. Peeran the administrator cum poet, who enriches both domains . The publisher's write up about the poet in the fourth cover amply certifies this. S.L. Peeran's great grand father was scholar in a renowned Arabic, Persian and Urdu Scholar in the erst while Mysore State and was bestowed with the title 'Siraj-ul-ulma (Sun among Scholars). His father was a pillar of ministry under Maharaja of Mysore. With those inherited traits Peeran has been drawn to immerse in the philosophy of Sufists, and this intoxicated his thought process. The poem aptly quoted by Dr. Krishna Srinivasa in his forward to this poetical work. Total Surrender' reflects clearly Peeran's outlook of life, his mission and his unequivocal quest in his life- Yet another poem. His Grace' (Pg-61) also emphasises these.

All the poems in this collection are marked by simplicity in composition and wordings-and they do not bewilder the reader.

The Philosophy of the poet is effectively communicated 'In a pleasant manner without taxing the reader. This artistic skill of the poet appears to be his monopolistic virtue.

The first poem "Love" is a neat expression in simple terms- functions as the opener to the "Golden times" and its many facets in the hands' of the poet receive added colours. In contrast to these 'the poems "Deserted Love" (pg-7) "Pangs of Separation" (Pg-8) "Our scattered dreams" (Pg-53) "A Deprived pleasure" (Pg-67) stand to testify the poet's capacity to ventilate the antithetical feelings with the same ease full of emotions.

Again the poem "Who" (Pg-45) A surprise guest to share my woes / And share his Joys - "Who knocks my door?". Very subtle in expression, indeed. Some of the poems "Forgive them for they know not (A Christian concept universal In nature)-,

"Choose your friends (A Hamletian prescription) To My daughter (Pg-4) Advice to Dear Son (Pg-46) stress .some moral values of golden times, which are shrinking and disappearing in the modern social order

Flash back of memories "The smile that relieved Tension"

A.soul that can gladden a thousand hearts" are small bits' but having impressions.

Personal glimpses form part of some of the Haiku? the poet In them admonishes and fixes-the human Peeran."Your false claims of love / Oh Peeran where is Justice? / Satan In you.

I shall never love / Oh Peeran those who dared Me / Now, quickly repent / Turn thy face in love / Oh Peeran you shall 'face. wrath /And be forsaken. Realisation and consequences, of' faith" lessness in the Creator, are made out in these presentatons

In the 'Golden limes' (Pg-43), reflecting the title of the collection, the poet remembers about many cherished values. of the, past, and .laments indirectly for their significant absence In the, present human and the world order.

As an administrator at present and a practising advocate for a considerable number of years, the maladies affecting politics and administration have not gone unnoticed from his vision. Politicians, (Pg-15; Tenka - (Pg-92) 'Bubbling like baloon' etc

prove these.,

Love faith, Almighty, compassion repentance, realisation of self etc. which are hallmarks of sufi find full expression on many poems in this collection. S. L Peeran's service to that philosophy in the form of poetry is note worthy and laudable.

THE Brain Wave - Ninteen
by **Prof:K Jagannathan**

Review

Of 'In Golden Moment' by Bernard M.Jackson

Isn't charity "beyond filial relationship ?

To cut across all barriers, of colour and race

Beyond self, but with warmth and cheer,

Isn't it. like a diamond reflecting glorious colours ?

CHARITY

S.L. Peeran, a Judicial Member of Customs, Excise & Gold (Control) Appellate Tribunal Chennai, entered the World Poetry scene comparatively late in life, but in many way his verse offerings are so very familiar ; indeed, he has been readily welcomed and encouraged by such eminent magazine editors as Dr. Krishna Srinivas (POET magazine) Dr. H. Tulsi (Metverse Muse) , Dr. M. Fakhruddin (Poets International) and other notably litterateurs. His first work, 'IN GOLDEN TIMES', was published by 'THE HOME OF LETTERS', Bhubaneswar, and was very well received by critics and poets, alike. One might well wonder how such a poet is able to so quickly establish himself among fellow-poets (writers of many years standing); and the answer lies in the fact that the very hallmark of his poetry is a characteristic brand of optimism born of positive thinking, for here is a poet in pursuit of his ideals

Every flower speaks of a grand design,

That goes beyond the worldly.

Every leaf reveals a symmetry

Reflecting the glory of nature.

Every tree reflects the passing time,

Nature - ever on search for a greater grandeur.

NATURE

In this shorter poem, which is here quoted in its entirety, the

poet is not merely speaking of the beauties of Nature ; the imagery clearly reflects God's greater design for Humanity itself. Furthermore, there are many examples in the included poems to demonstrate both the positive and the negative aspects of Man's nature and general disposition. Like some seer from ancient Greece, Peeran observes and comments appropriately on the world situation as he sees it to be. Not only that, but he offers sound advice :

You need to have a clear mind
 And should know what you want
 From life. A lot of things happen
 Around you, but you need to
 Be alert all the time, lest you
 Go overboard with the sensations
 Bickerings, scandals, scams
 Criticism , condemnations and quarrels.

BE OPTIMISTIC

In another poem, he outlines ,the qualities that make a gentleman, and succinctly ascribes these qualities to all sections of society . On the other hand, he gives authoritative warning to Mankind as a whole:

Your arguments are triggering
 Passions, hate anger,
 Uncontrolled emotions, smashing
 All social norms,

MAN, THE DESTROYER

Many of Peeran's poems hark back to an earlier age when , as a youth, he was enraptured by the charm and beauty of various young ladies of former acquaintance. Here we find wholesome attraction and genuine regard for the virginal integrity of young womanhood, and in his poem,'A WOMAN', he addresses with powerful rhetoric society's gross misuse of the fairer sex:

Is Woman a commodity ?
 Or a hosiery ?
 Can you not admire her beauty,
 Her bravery and calm ?

A WOMAN

Complementing this noble standpoint are a number of sensitively worded love poems, several recalling those poignant past affinities and attractions. The collection is brought to a sparkling close in didactic mode with a superbly edited section of 47 pieces of short verse, each characterised by Peeran's inimitable brand of appealing simplicity

Sun shines
 for ever
 on minds
 pure and simple

A delightful collection by a relatively new writer who combines sincerity with craftsmanship. - A fine command of English.

Courtesy Poet
 April-2002

Bernard M. Jackson

Review

Of 'A Search from with in" by Bernard M.Jackson

Come,Come, let us fill our vacuums
 In heart, in mind and in our souls
 With love, affection and warmth
 Illumine with million lights of knowledge.

PURIFY OURSELVES

In his informative PREFACE , S.L.Peeran, poet and mystic, tells us that "Poetry is a powerful form of expression of yearnings of the inner consciousness and soul of a mystic, a sufi or a yogi." - Certainly, many poets in other areas of the world have, in recent years, sensed a new universal spiritual awakening and, despite differences in religious beliefs, we are united in those finer motivations of the soul. Exemplary features of Peeran's poetry are his abounding love for God.'s created world, together

with a glowing sincerity, born of a certain childlike wonderment
 Sincerity touches the heart
 Touches everyone indeed
 Touches infinity surely
 Sincerity is pure and simple.

SINCERITY

The simplicity of this poet's versification is polarised by the sheer power of his delivery. I admire a writer whose poetry is imbued with passion, and here indeed is a man who speaks from the heart. He finds his absolutes in his higher yearnings, for Love and Truth are facets of the same Divine revelation. When Peeran reflects on such matters, he is not preaching, but merely clarifying those perceptions that are common to us all:

Yow need a good seed and soil
 For a good plant to grow.
 It needs to be nurtured with toil,
 Protected by sweat of the brow.

A MASTER TO NURTURE LOVE

It is often said that 'One should never judge a book by its cover', but in this case I feel we may safely do so. The cover illustration, itself is a masterpiece of symbolic representation, pinpointing with such clarity the underlying aims, motivation and ethos of this collection, as a whole. I would very much like to extend my congratulations to the artist responsible. Of course, the title of the 'book,' A SEARCH FROM WITHIN', obviously indicates a return to roots. Peeran has been blessed with a happy childhood, and in his poem, 'MY MOTHER', the poet pays tribute to his loving memories of her and the protective care with which she had nurtured him. There are love poems, too, but the 'Beloved' mentioned in those verses is surely not, as one might have expected, some exceptionally beautiful lady; rather this 'Beloved' is the very personification of the spirit of Love, itself, which Peeran maintains is bestowed upon the Just by the Omnipotent One, The Creator'

"O praised one, the deliverer of all souls
 Let my tears of love be my humble gift."

MY LAST WISH

Peeran firmly avers that one's love must be childlike, innocent and freely responsive, and here again he returns to his roots in that same meditative contemplation of this tremendous absolute in his life:

Go back, go back to the love
 You found in the sweet childhood.
 The lullabies and the kisses,
 The hugging and the patting
 The caressing and the outpourings.

CHILDHOOD LOVE

In his concluding lines to this lovely 14-line poem he declares

"Love, thou are the child of man,
 Pure, unspoilt flowing with blessings.

This poem recalls for me the words of Jesus Christ when he duly stated, "Unless you be as little children, you shall not enter the Kingdom of Heaven." To one who has ever lived his life in comfort, and has apparently never known what it really means to live a life of destitution without adequate food and shelter it is of course all too easy to glamorise the life of one who literally lives on the streets; and Peeran, in his poem, 'A STREET BOY', while extolling the freedom, joys and idyllic sense of timelessness that only a miracle to such an existence might bring, has nevertheless failed to mention the hardships, squalor and sense of utter rejection, or overwhelming hopelessness that a child in such a position might face. As a poem, 'A STREET BOY', is well-written! and almost lyrical in quality, but its portrayal falls a little short of credibility. The vast majority of included poems, on the other hand, greatly appealed, and the poet/author is to be congratulated for the general high quality of his work. This

collection is brought to a sparkling close with an extensive section featuring an amazing 156 HAIKU poems. And adding even greater lustre to an already fine publication, Dr.I.H.Rizvi (Poet/Editor of CANOPY) delivers a scholarly commentary on Sufist poetry, in his enlightened FOREWORD to this book.

Courtesy Poet
Aug-2002

Bernard M.Jackson

Hon. Sec. Cinque Ports Poets - ENGLAND
12 Selborne Gardens, Jesmond,
Newcastle Upon Tyne NE 2 1 E Y

Review

Of "A Search From Within" by J. Gordon Hindley, British Poet

When I met the poet, S.L. Peeran, my pleasure in his writing was confirmed. Here was no person who, like Wordsworth, could father an illegitimate child, then, as a long absent father, upon seeing his child again, pour out an affectation of deep sincerity for the admiration of the world. Here is a writer who said what he meant and meant every word of it from the innermost core of his being. That sincerity to which so few can aspire was obvious in his person, self-evident perhaps to those who, like Peeran have fed on the words of Moulana Jalaluddin Rumi that most expressive of sufis.

From early schooling at St. Joseph's College at Bangalore, S.L.Peeran moved through the Government Law College and the National Institute of Social Sciences, which admirably prepared him for work with personnel and industrial law; he becoming, after some years of law practising as Professor of Law at the Havenur Law College; from which he was elevated to his present position as the judicial member of our Customs, Excise & Gold (Control) Appellate Tribunal, first in New Delhi and now at Madras. This dedication, and the field of it -the precision of thought, insight and logic required - prepared his ready and fertile mind for the greater task in hand. Peeran says that, even in his St. Joseph's days, though they were not his main subjects, his

teachers nurtured and distilled in him his abiding love for Urdu and English verse. This love, it seems, is a familial trait: he saying that his grandfather and those before him, sufiistically inclined, owned private collections of Persian and Urdu verse. Like Moulana Rumi, who met Shamsi Tabriz, his instructor, after his 60 year, Peeran by his own confession came late to verse. In his 48th year, he began to write, first in Urdu then in English.

I mention this literary pedigree because it reveals the material grounding, expressed as a family tradition, love of learning, responsibility of temperaments and inherent warmth and compassion for all manner of the disabled, that is the absolute and unwavering prerequisite for any artist - anywhere - who is to become or to be the voice of the observant and aspiring amongst us.

We have only to add the sincerity and fervour prerequisite for total commitment, and what we have before us is a poet; poet concerned with the tumult and pains and doubts of our daily living, only - and I repeat only - insofar as these, by their very negation, point up the presence and overriding experience of life as it can be lived - as it can be experienced - by those amongst us who choose to be committed, and then follow up that conviction in body, mind, heart, and in the essential spirit.

Such a writer is S.L. Peeran. I have his manuscripts, and copies of the books he has published. I now review his "A Search From Within" which is in my hands as I write.

This is not the verse to exhibit by quoting this line or that out of context. Here we are savouring and looking at both - essence and the whole; so I quote two verses in full, then add my summary.

Page 98:

The wintery fog, the snowy weather;
the dry sultry and parching summers;
the stormy cyclones, tempests;
the overflowing rivers inundating me.

the drought has created famine:
not a drop of water to drink,

to quench the dried-out tongue;-
but my lips haven't failed to sign thy praise.

Oh my soul, burn and burn...
some day, somewhere, love will thrive.

Page 74

We are all millions of zeros
but, all of us lining together
besides the great only one,
have gained great value.

The great One is all - alone -
but we millions of zeros
by praising and singing paeans
for that one, have gained glory.

Many petals are held by a single stalk
to form a beautiful flower;
for nectar and fragrance,
to delight all with its beauty.

Love emits sweet scent
for all to enjoy its bliss.

I am an Englishman writing in English. As such, if I have insight, I am drawn to the compassion and maturity of Peeran's writing. I find that the 107 pages of short verse that make up the first part of "A Search From Within" encompass almost every well-meaning feeling and sentiment we have and, as such, are as wide-ranging as a Book of Psalms; - and are equally comforting. I therefore recommend these verses as a bedside reading: the reading of them will give much hope and comfort. Every verse is an appeal, and begs us to respond. It is easy to do so.

My only lament is the very Indian syntax. I have read S.L. Peeran's verses at Festivals in Britain. They have an immediate and the desired impact but, with a change of word here and there, and a syntactical word-shift without changing either the impact or the meaning, both impact and meaning could be made

more clear. Indian readers and hearers of this verse may not have this problem. I give but one example:

Page13:

The darkness grows and grows in eerie silence;-
Without, the cold silent moon in the blue sky'

Twinkling stars are covered with a blanket of dark clouds.

This is an evocation of a late Rajput or Moghul painting of dusk or dawn determined by the fullness or the crescent of the moon. But the sky is not blue or if it is almost black; - and the painter's mixing of day and night (a curious convention) is misplaced here where that convention does not exist.

So, perhaps, I can beg the poet to be as exact in his scrutiny of the 'outside world' as he is in his judicial, keen and always appropriate appreciation in depth of our human plight and growth.

S.L. Peeran is a worthy lakhshana or signpost of the best in all of us and in Indian English Writing.

I recommend "A Search From Within" to all. They will not be disappointed.

I now come to the final section of S.L. Peeran's book. It is of 156 Haiku, some whimsical, some critical, and some profound. All follow, easily and adroitly, the 5 - 7 - 5 syllabic requirement, so admonishing with scholarly restraint those who cannot write a haiku correctly pretending they know better;- and there is a haiku for almost every mood and occasion, from the most bitter to the glad. I quote but one of these. It encapsulates the book:

Remove mind's tension -

Sing songs of heart's contentment

To remain in joy.

We can be thankful for such writing.

Courtesy Poet

March-2002

(J. G. HINDLEY)

Also published in Journal of Poetry society of India

Review

Of "A Search from within" by Srinivasa Rangaswami

Poet S. L. Peeran has come up with this, his third collection of poems A Search from Within , closely following on his In Golden

Times and In Golden Moments, with four more in the wings. The volume is graced with a Foreword by Dr Iftikhar Husain Rizvi, Ex-Principal and Professor of English and the distinguished Editor of CANOPY.

When we approach Peeran's poetry we are on holy ground. With a pilgrim of deep piety, utter humility and sincerity, infused with pure love and compassion for all of mankind, joyous in the certainty of faith that goodness and truth will ultimately prevail over darkness and evil, and ever blissful with a heart brimming over with yearning for union with the Universal Soul.

As with the Alwars (the Vaishnavite saints) the Sufi masters, Peeran's poetry too represents the outpourings of the deepest inner stirrings = "the pangs and tribulations and the joyous glimmerings = of the restless soul striving towards godhead. The devotee immersed in godconsciousness feels overwhelmed by the thought of his own utter insignificance in the presence of the ALL GLORIOUS and breaks into rhapsodic utterances, vainly trying to comprehend the uncontainable myriad attributes of the Divine. So it is with Peeran, to whom the noble one, the magnanimous one, the brave one, the loving one, the unblemished one, the most virtuous is all but He, the light, of the universe. HE-is our succour, our benefactor, our redeemer, our reliever, our deliverer.

To Peeran, as to the Alwars, God is 'the beloved' separation from whom is unthinkable. 'Oh my Ever-lasting Love/my every breath is for Thee, sings the Poet. What would he not do for his beloved ! :

I cultivated dry and parching lands
Irrigated them with my sweat and tears
I picked the choicest fragrant roses
The sweetest fruits for my beloved to taste.
I wove and wove the finest cloth
With designs and decorations of various hues
Bedecked with jewels and precious stones
To present as gifts for my beloved to wear.
I yearned and yearned, with hopes and longings
Burnt my candle of life for my beloved's grace.

In his self consuming love for the beloved, the votary would declare:

Let me circumambulate thee

Sing paeans in love of thee
Like a moth, burn my wings
In my mad love for ever.

To our Poet, 'Love is the elixir of life'. To him the joyful spirit and loving heart are the same. You need to nurture the plant to grow in you. If you sincerely seek, you will find the doors of love always open. Love subdues all trials. Soar higher and higher, let love's glory engulf you; let us purify ourselves with the cool streams of love; come, let us fill our vacuums in heart, in mind and in our souls with love, affection, warmth, the Poet would exhort. Love is the pathway to salvation.

Nature, the Poet knew, is but a manifestation of the all-pervading Lord. He sings:

On the bud's spreading petals emitting fragrance
Bees collecting nectar, birds nestling and singing
Thou art seen everywhere, O faceless One!

Does this not remind us of the bhaktha (one of the Alwars?) who went to gather flowers for the offering, but stood in bewilderment wondering how he could pluck the flower when he beheld the very Lord's presence therein. Are we not reminded of Poet Bharathi's ecstatic utterance: In the wings of the black crow, O Nandalala, thine swarthy mien I see.

For the Poet, Nature is entwined with the Divine. There is a Wordsworthian reverence in his approach to Nature. To be one with it is a state of bliss for him. Even his spiritual statements are clothed in imagery from Nature. "Many petals are held by a, SINGLE STALK, to form a beautiful flower" ,implying that we are all just petal; and need the Single Stalk to become complete, a beautiful flower.

All things fall in their places, in true perspective, for the realised soul. And nothing can dislodge it from the centrality of its rootedness. It knows that grief and loss are only means to purify the heart. It is at peace with all of God's creation. It has no complaint, grouse or grievance. It can with equanimity even 'bear the discordant/chimes, out of tune melodies/ watch disarray, confusion, chaos unabated'. To the illumined one, our Poet, 'all religions and revelations are only the rays of a single central sun! . All the avatara purushas and saints and seers who have walked upon this earth have proclaimed the same truth,

shown the same sunlit path.

There is 'God's plenty' in this volume, as Dr Rizvi rightly points out, spanning the wide range of human concern, But, ultimately, the burden of the song is the same. They all hymn in praise of the timeless virtues and the eternal verities = frontierless love, faith, sincerity, selfless service, purity of heart, disposition to eschew the evils of desire, and ceaseless steadfast striving towards the final goal of union with the Oversoul.

In Daily Supplication the Poet fervently addresses the Lord:

Now my goals are set, my mind is clear
My sails are ready to take me forever
beyond the horizons... to the rainbows of love.
My burning love, my zeal, my hopes,
My dreams, my yearnings will not fail me
Thou shalt guide me for ever and ever
To reach the shores of ecstasy and bliss.

In My Last Wish he comes up with this supreme prayer:
When my time comes to shed this mortal coil
To close my eyes forever and to breathe the last,
Then let me sigh with thy name on my lips.

O praised one, the deliverer of all souls
Let my tears of love be my humble gift;
Let me present thee with my stricken heart
with its wounds and pangs of separation.
my beloved " i yearned for thee all my life
Now, I lie immersed deep in your thoughts.

This is Peeran, the poet and the man. The Poet reminds us of the higher destiny of poetry, as one meant to awaken and lead us on to an awareness of the true meaning, purpose and goals of our existence,

Courtesy Poet
June-2002

Srinivasa Rangaswami

Review

Of A Ray Of Light by Bernard M. Jackson

Life is full of light and shade.
Joys and sorrows intertwine
Like seasons to change from time to time
To make a full circle complete.

JOYS AND SORROWS

The true measure of a poet's worth is not to be reckoned by the total copies of his collection that a hard-working publisher manages to sell, nor can it be gauged by the number of literary magazine publications in which his respective poems are duly featured. We have, each of us, read poetry from time to time, poetry that we declare to be memorable and quite outstanding. And it is, perhaps, within this genre that we find the versifications of S.L. Peeran. Several of India's leading critics have already lavished praise on his earlier collection, 'IN GOLDEN MOMENTS', a collection, incidentally, that I have favourably reviewed. His present endeavour, 'A RAY OF LIGHT', is a remarkable work by anyone's standards.

Dr. Chhote Lai Khatri (Poet, Critic and Editor - CYBER LITERATURE) in his excellent FOREWORD tells us :

"Peeran is essentially a poet of faith, love, compassion and inner wisdom. The present anthology is an exploration of light with a sufic mission to spread the light of the fine sensibilities imbued in our religions. In this way poetry serves as his vehicle."

Dr. C.L. Khatri (2002)

Certainly, those few words serve admirably well to sum up Peeran's work. The present collection is dedicated to his grandfather and great-grand-father in recognition of their tremendous services and generosity to the poorer, less-privileged members of society, in various parts of India. Indeed, there is, included, a beautiful longer poem in tribute to his late grandfather, a poem which is part-laudatory and part-biographical but even more than that, it is simply brimming with the enormity of Peeran's loving affection.

Peeran, in his introduction, modestly apologises for his apparent shortcomings in English syntax, but I must point out(as

an English poet,) that I find his phraseology, use of imagery and the metric construction of his verses to be of a very high order.

Most of his poems reflect his views on life generally :

Life is like going to war.
 You need to choose strong sturdy soldiers;
 Give them the best of physical training
 To combat with strategic support.

LIFE IS WAR

Paradoxically, of course, Peeran is not here extolling the actual advantages of modern warfare, for he is a man wholly motivated by principles of ahimsa. In this, and a number of other poems, the poet is telling us that we must cultivate and practise worthwhile virtues and skills so that we may steadfastly address temptations, sinfulness and the overwhelming corruption so prevalent in the world of today :

Say what you want to say
 In a loud clear way.
 Let it be audible to one and all,
 Let it be a clarion call.

SPREAD LIGHT

Yet another poem dealing with the light of revelation is 'LEAD ME TO THE LIGHT', an especially beautiful poem in the form of a prayer, and somewhat reminiscent of those exquisite psalms, found in the Bible

- It is here that Peeran shows his universality as a poet, for these are spiritual aspirations which members of any of the world's great religions can readily embrace. His love poetry, too, is very moving, for he addresses those verses with sincerity and direct simplicity, with which others may easily identify and duly empathise :

The sweetness in you
 Has turned into a lovely spring,
 With fragrant flowers all around
 To remind me of your deep love.

HOW TO MEET YOU

In the latter poem, the poet's expressed love is seen to be at counterpoint with an underlying sadness - for possibly the object

of his affections had died, or has more recently moved on into another phase of life-situation. There are other poems which focus this poet's meditative attention : Topics such as - - Childhood, Death, Social Injustice, and Public Corruption ; and, for good measure, a number of poems of a didactic nature, each exhorting us to lead better lives.- For this is surest route to international peace, love and justice..

In the final pages of this fine collection there are sections of HAIKU and TANKA, respectively. Many of these shorter poems, too, are didactic in approach, and are authoritative in their delivery. S.L. Peeran is a poet with a mission ; his very verse reverberates with ceaseless outpourings of love for humanity. It is primarily, these qualities that elevate Indo-English poets of today to the international status and recognition that they truly deserve.

This is a collection that I wholeheartedly recommend to poetry-lovers everywhere. May Peeran's 'RAY OF LIGHT' continue to shine for many years in the realms of India's great heritage of literature.

Courtesy Poet
 April-2003

Bernard M. Jackson

Hon. Sec. Cinque Ports Poets - ENGLAND
 12 Selborne Gardens, Jesmond,
 Newcastle Upon Tyne,
 ENGLAND NE 2 1 EY

Review

Of 'A RAY OF LIGHT' by Dr. R. Rabindranath Menon.

S.L. Peeran, the author of "A Ray of Light" has already won a name as an Indian poet writing in English, and he has other works to his credit. It is however the first time this reviewer has seen a book of his, (my fault) and it impresses me as coming from a man of idealism, conviction, and imagination. A Ray of Light is in effect a string of lightnings from the poet's brainstorm. Most of the poems strike as the products of intellectual analysis rather than emotional exuberances, though instances of the latter

do appear to disturb the serenity of the prevailing overall mood. I shall amplify this statement as the review proceeds further. Another outstanding feature is that there is a green thread of sincerity and outspokenness running right through the warp and woof of Peeran's poetry. However hard a poet may try to get out of his poems, a bit of hi:n will peep through, and though I haven't met him, the picture I get of him is that here is a simple, sincere, frank, god-fearing and poetic soul, perhaps a little too emotional at times, but maintaining his peace and poise most of the time. 'Childhood Moments', p. 4... reflects a true picture of the reminiscences of his earlier days. No frills, no reference to any concentrate incident, just some flashbacks which nevertheless tell us much; brief skeletal touches. Peeran seems to be a man of few words, and his verbal paintings rely on collateral sights, representative symbols and images that however have a power of expression beyond the normal pale. The first poem is a good example. It is a poem springing from faith, and yet confirmed by sights of emotions and acts of others, through other's eyes and feelings, without any personal declarations of faith or throbbing outpourings from a seeking heart, except in the last two lines where the poet succinctly concludes:- 'Love's crystalline purity, in a ray of light / Showering beauty, illumining the 'soul's bright'. p. 1 What he sees or what he imagines he sees, purely external symbols, tell us of the firm faith that lights his heart as well as of millions. To my mind, this is a novel method of describing a House of God. It is even more effective than a personal and devotional declaration of faith. Though the poet has not directly and exclusively titled this poem with the title of the book, I am inclined to consider it as the title poem. Yet I wonder whether the use of 'soul's bright' is a misprint for 'soul bright', because the former is strictly speaking ungrammatical even within the liberal bounds of poetic license. Personal feelings of an intense and intimatenature shine in a long poem: 'A Tribute' (p.6), which is a paean of praise for his illustrious ancestors. An enjoyable childhood in enviable surroundings, good teachers and fine education, a sheltered life, prosperous and brilliant ancestry - all these factors come out through deft touches in short poems with an autobiographical scent. No direct references. Peeran is a master of the oblique. He is an idealist who visualizes things, as

they should be, in a world full of grim realities which when faced at times fill him with blind rage.

In a critique of this sort, the good as well as the not so good needs be talked about. In spite of the sheltered background, and personal success, Peeran has an overpowering feeling for the underdog brimming out of his heart that goes out shouting in the streets to do things he would dare not when restored to moments of calm and sanity. 'Loot it' p. 18 is such a poem. The 'I' in it is just symbolical. It is not the 'I' of the cultured, responsible and peace-loving Peeran. It shows the poet's participatory eagerness. Ensclosed in a high, comfortable government job, and endowed with a disciplined and distinguished ancestry and living a law-abiding life redeemed with love, devotion and the finer things of life, he could never face that condition described in the poem, and even if he did, he would not care to commit robbery or rioting to cure it, and 'loot it' out as he says:- "In a moment of fit and anger, /In desperation, I break the window-panes / Of shops, cars, and buses, loot them, / Grab them and rob the rich". We may let him off on the plea of poetic license, but this loose thinking is not in tune with the poet and needs to be pointed out as an aberration. It is the but raging anger of the idealist when he condescends to the terrible 'realities of living in the nether regions of earth. And in poems like 'Creation', (p.72), the poet poses questions sans answers, presenting an enigma which serves no purpose, and I am at a loss to understand what the poet aims at. And lastly, I am afraid Peeran's poems tend to be rather prosaic. In these days of Free Verse, when the poetic discipline has been destroyed in the name of modernity, and obfuscation's of what one has to say is the rule, it is refreshing to note clarity as the hallmark of Peeran's poetry, but a little more rhythm, a little more of what I shall refer to as poetic syntax, some conformity to form, even though with smart deviations, I would like to see in Peeran's poems. As each poet worth his name progresses, he carves out a distinctive style, and because Peeran has everything else. I hope that before he hardens into a pattern his own, this suggestion will serve to adorn his output. It is this humble reviewer's view that poetry must have the discipline of prose and the rhythm and resonance of music, besides a concentration of thought and illustration by images. Peeran has the talent, the

inclination and the perseverance. It is a great thing that a busy civil servant like him finds time and leisure to engage himself in poetry, which is twice blessed, blessing him that gives and him that takes. In poems like 'Hallmarks of Civilization', (p.45), Peeran sees the oneness of all religions like Islam, Christianity and Hinduism. And there are poems like Magnetic Attraction, (p. 37), where perhaps a kind of mystic DEVI concept works in to weave the 'Saguna and Aguna' as well as 'Saroopa' and 'Aroopa' patterns of God in Hinduism. Obviously he has a liberal outlook with secular credentials, sharpened by a wide spectrum of reading.

This critique will not be complete without a glowing reference to the bunches of fine Haiku and Tankas given at the end of the book. The poet achieves an intimacy, concentration and sparkling therein, and produces succinct, interesting pieces replete with quotable quotes, Normally a rhyme scheme embellishes these lines, but Peeran seems to have no nose for that. And there are places where he deviates from the discipline of the prescribed form. On the whole, 'A Ray of Light' is a readable, commendable piece of creative contribution to Indian English Poetry which shows the poet's talent for reflective writing. I wish the poet even greater success in his future creations.

(Courtesy Metverse Muse June-2003)

Two Books By S. L. Peeran:

1. A Ray of Light. Published by Bizz Buzz : Page 124 : 2002, Price Rs. 150/- ISBN-81901246-5-X
2. In Silent Moment : The Home of Letters (India).. Page 96, 2002, Price Rs. 100A ISBN-81 -87873-16-7

Reviewed by : Dr. Manas Bakshi

Mr. S. L. Peeran who is a judicial member of Customs, Excise and Gold (Control) Appellate Tribunal, Chennai, made a mark in the world of Indo-English poetry with his maiden venture 'In Golden 'imes' in 2001. His latest collections 'A Ray of light' and 'In Silent Moments' both published in 2002, from two different publications are proof enough of his talent and tenacity budding everyday in myriad dimensions of his poetic search.

To begin with, what strikes one most as revealing in Peeran's poetry is his distinct approach to the complexities of modern life

rapped in present day society, to the artificial still fascinating traits of living, to "humanity and servitude/ In patience and contentment' and, all this, dealt with a sufistic philosophical outlook. "That's why Peeran can articulate "The seed bears within, the plant of a rose/ or a plant bearing a fruit sour./ So also a person born is heavenly,/ or carries traits to lead him to hell." (P 54, In Silent Moments). We find its resonance in another poem 'when he refuses to bow before he Almighty/ He is lost in a purgatory blinds' (P-23).

Reality casts its impact on Peeran as much as ideological ingredients. But Peeran knows the art to strike a balance between the two. This is so because thought ramification is a quality that has largely advanced so that ideas that pervaded his earlier works do not fade away into limbo in his now poetical works, but develop new vistas As a sequel, subtle concepts pertinent to day's socio-economic undercurrent become more dominant in his recent poetry for instance, "Cry baby cry, wail and sleep/For hunger has been very deep/ you cry for milk and for bread/ your poor mother is away for work/ There is none to shed a tear/ Nor share a pint of while milk" (P-75) or "Chill penury and justice burdened/ Soaring sky rocketing prices/ of consumer items. Now blood is cheaper/. Hungry child searches for food in dust bins' (p55, A Ray of Light)

Not only as a poet but also as a human being. Peeran never deviates from his stand-point of commitment to society. He is vocal 'about the odds and evils of our social system that produces 'Sultans of Present Day' and For them living in a large palatial house/ In aristocracy in style with wealth/ Is the only known way" of living a life/. To keep their thoughts secretive, tight lipped. And -who are they? In another fine poem, he pinpoints "Veerappan" and says 'I have outbeated Chambal raja

Gabbar Singh/ Rani Phoolan Devi.".Robinhoods of any ghats/ I fool the police and the 'armed forces/ Modern gadgets can't trace even my hair" (P-47, A Ray of, Light)

Undoubtedly, Peeran has used the supple responsiveness of the language to catch various moods and moments varying situation-both fruitful and inane. Sometimes stilted, ponderous outpourings his poetry is inspiring if not stimulating. You need proper protectives/ Safe guards and safety valves/ Sava your

souls. equip yourselves; You need gum boots to walk on marshy lands (P-12) Peeran loves nature and beauty "The wintry chill freezes my bones and marrow/ I shudder to think of it in summer, when the heat boils and my sweat flows/ I think of cool spring with scented flowers" (P-39, In Silent Moments).

And this Love is not without his faith in humanisin "Give, While the joys of life are bubbling/ Share, while the sun's rays are shinning Love, while the fragrance of flowers fills the air"(P-59)

Peeran can say all this because he believes in the Supreme Power which everybody can feel if he looks for peace from within "Look to the inner-voice Its light is eternal/ Its joys are multiple/ Its grace is divine" (P38) Bus man today, more material inded,hardly e has to "Purify the mind with crystal thoughts/Honey-tongued glorify the Lord/ with his guidance tread your path Melodious songs thrill your heart" (P-17).

Perhaps the is the junction when human values decline, faith fades out and love is not 'A thining in me, a twinkling in eyes/And million cells in me, get pulled towards your love.' Peeran cautions us against a situation - "Sinners of the world/Shake your greasy hands in joy/Sun is coming down. "In short, Peeran's probing mind explores several areas of human concern and consternation and writes with such dexterity sincerity and devotion that his poetry becomes vibrant, his expression becomes candid. More so, because Peeran is not afraid of calling a spade a spade despite being a high government official.

Courtesy Bridge in Making
May - Aug-2003

Dr. Manas Bakshi

Review

Of 'A Call From The Unkown' by Bernard M. Jackson

We need hopes to overcome failures,
Desolate feelings and to turn our blues
To overcome the bitter taste of defeat;
To maintain the garden of virtues (Hopes And Dreams)

Immered in the philosophy of Suffist theological precepts, S.L.Peeran has emerged from the dying embers of 20th Century Indian English poetry, like a veritable phoenix. Here, indeed, is a

poet with a sense of mission, a writer imbued with an all-pervading spirituality which is neither doctrinaire nor controversial, and yet is forthright and wholehearted in facing up to the shortfalls and deficiencies so glaringly apparent in our modern-day materialistic society. Peeran's poetical works, though published fairly late in life, when compared with writings of contemporary writers, have neverthe less been published in rapid succession during the last few years ('A CALL FROM THE UNKNOWN' is his 6th collection) and few poets in India have succeeded in drawing such universal praise from notable critics and review writers in so short a space of time. As Dr. R. K. Singh has incisively commented, when reviewing for POET. The poet is critical, philosophical, and reflective of his milieu and influences."

It is precisely these qualities that endear a writer of this calibre to his readers, for here is a journeying soul in search of Truth:

One has to undergo severe
Mental and physical sufferings
Agony and turmoils in life
Before arriving at the Truth
A testing time, a period
Of severe anguish and pain (Peace Within)

In his poem, 'MY RELIGION'. Peeran spells out in clear terms the liturgical practices of his own religion, but stresses that he takes an essentially global view of humanity, as a whole, stemming from the fact that the whole of Mankind is united in the bond of familial relationship, in that we are the seed of Adam. So. he tells us, his rites and symbols are 'acts of love to foster oneness':

Not for creating apathy
Discernment and Distraction:
For caiaclysmic schism:
For disharmony and strife (My Religion)

Peeran is unusual as a poet in that his own artistic perception of the world he knows and loves is not ascribed to colour and corresponding Romanticism, but rather to appraisal and apportionment in degrees of light and shade. Light, he tells us, is brightness and energy, the very unifying force of creation, and the positive manifestation of God's awareness of all things. But in

the wake of light, there is ever shadow; so that where there is Good there is always the threat of Evil:

The brighter the light
The darker is the shadow.
Mightier a person
Greater is his problem (Smooth Life)

In yet another poem ('Light and Shade') he promulgates the universality of this profound theory, still further:

Where there is creation there is destruction
Where there is life there is death
Where there is system there is chaos
Where there is light there is shadow
Where there is desire there is hatred
There there is blessing there is curse (Light and shade)

This beautiful poem must, of course, be studied in its entirety for, introspectively, many will see here a true complement to the Christian prayer of St. Francis of Assisi - now quoted by peoples of all religions because of its superb, yet simple, humanitarian wider-spread implications.

I was greatly impressed with Peeran's poems on the 'BIRTH OF MOSES', 'BIRTH OF JESUS' and 'BIRTH OF MOHAMMED', respectively for beyond the confines of doctrinaire teaching, his didactic outpourings in verse set out to proclaim a divine purpose in life and a global sense of spiritual realisation which needs to be readdressed by peoples of all religions for the common good of the family of Man.

Prof. Dr. R. K. Singh in his excellent FOREWARD to this remarkable collection tells us:

'Peeran, as seeker of Truth, understands that the divine Avatars on Earth have been the true educators of humankind.

Without their guidance, the human race could not have itself above the level of the animal.'

The far-sighted spiritual perceptions of S. L. Peeran have been instantly recognised and fervently encouraged by a growing number of influential poetry magazine editors throughout India; and M. S. Venkata Ramaiah, Editor of BIZZ BUZZ (and publisher of this fine work) pays fitting tribute (In his AFTERWORD) to Peeran's unflagging zeal and ability as a part of distinction. Here

is spirituality in poetry, the like of which is seldom witnessed in the British contemporary verse of today. This sixth collection surely ranks as Peeran's greatest literary achievement to date. Acclaim for Peeran's poetry rests with his readers; the compelling power of his words will endear his works to many in the years that lie ahead.

Courtesy Cyber Leterature
Valume xiv No-2 Dec-2004

Bernard M. Jackson

Review

Of 'A Call From UnKnown' by Srinivasa Rangaswami

A Call from the Unknown is the sixth and the latest collection of poems by Shri S.L.Peeran, whose prodigious output - of six volumes of poems in just over two years - must be the envy of many a poet writing today. This collection, like all his previous ones, is in the nature of spontaneous, uninhibited outpourings from the poet's heart, a prism reflecting the many hues of his core personality - his deep, unwavering faith in the Supreme Power, his passion for communion with that power as an ever-present yearning, a central consciousness that sees everything in Nature as so many manifestations of the Omnipresent Being, an unshakeable belief in the virtues of purity, love, humility and virtuous living, eschewing conceit, greed, chicanery, deceit and double-dealing so common in the present day world. Like Tukaram, Kabir and other God-intoxicated souls, Peeran sings out his heart.

Shri Peeran is a devout Muslim and, like all true followers of every faith, sees his path, as one among several, all leading to the same Ultimate Goal. "Yes, I do have a religion, I do practice it. But my rites, my symbols/Are acts of love to foster oneness, "the Poet proclaims with transparent sincerity.

In the advent of Moses, Jesus, Prophet Mohammed and other avatar purushas at intervals through centuries, Peeran sees the infinite Mercy of the Lord and the fulfilment of His promise to manifest himself, as occasions arise, to restore order in society

and redeem mankind. The long tracts lucidly recounting the context of appearance and the essentials of the teachings of these Divine Messengers constitute a significant section of the present volitme.

In Peeran's poetry what stands out all the time is Peeran himself- the gentle humane soul, suffused with pure love, ardent love, for the Merciful Creator and frontierless love of all mankind. Even in the hour of tribulation, the true baktha could only see the grace of God, a reminder of His intense love and compassion for his devotee. "I loved you, I remembered you, / You were my succor, my Redeemer," he cries out, in deep gratitude, "when I lost hopes from all," he repats elsewhere "A divine voice gave strength and guided me".

The poet is a man of love, with his own dreams. He would be content to be the lone ranger, the long adventurer, the lone man of love, sailing all alone, treading his own lonely path, ready to face the storms and tempests on the way. His love looks for no return, is not possive, or demanding. His prayer is :

"Give me the love, that isn't selfish,
That isn't demanding; that isn't jealous,
That is ever pure and sublime."

"Let us fight back the hatred that fills the heart and mind," he would exhort, " Let us fight back our selfish indifference and extend help to men in distress". Love is a candle of hope to show light towards eternal life.

'Our greatest enemy is ourselves, ' the Poet reminds us, 'Our beliefs, our rites, our" icons, / our behaviour, our taboos,/ our superstitions, our manners, / our ego, our anger, our jealousies, / our lust, our desires, our hates.' 'Let as cast away (these), break away from these shackles and chains, ' the Poet would plead, to 'release our hearts from them / to enable the springs of love / to flow.'

Peeran is not Utopian. He knows life is a picture of light and shadow where love and hatred, joy and grief, orderliness and chaos, growth and decay, wealth and poverty, honesty and corruption, co-exist. Still there is hope. You can't shut the light that pierces the surrounding darkness. A life of piety, humility, of

truthful living should see you sail through smoothly, the Poet would seem to assure his fellowmen.

Life has its own quota of disappointments and disillusionments, in love and human relationships. The Poet has met them. And much more. We find the responses of a sensitive observant being to life around in the form of reflections on a variety of subjects and human situations, or well-meant words of caution or advice, all the time harping upon the abiding virtues and values that should alone lead to the right path and true happiness. 'Return to His fold' is the Poet's recurring and ultimate message to his fellowmen. 'Look up to the Lord, the Merciful... grieve not, curse not, be patient, turn your heart to pure love, seek His Grace, you shall find solace, peace of mind and wisdom,' he tells the errant prodigals.

. The Poet is not fascinated by those who appear like meteorites, shine for a while, only to disappear from the horizon and merge with darkness. His identification is with the lowliest of lowly, 'the impoverished, poor wretched souls'. He speaks in their voice : "Our bodies smell / with unkempt hair / torn patched clothes / diseased bodies... But world's riches do not/ tempt us to steal / nor our anger to kill/ nor jealousy to harm... A divine light dwells/ in our hearts / to console, give solace / to be at peace...."

Finally, Sliri Peeran's poetry raises the question "What is the true mission of Poetry, or rather, its truer destiny?". It is, to my mind, to remind us of the richness of our priceless human inheritance, to awaken us to the meaning and purpose of human existence and its ultimate destination. Inasmuch as Peeran, by his life and his poetry, seeks to do this, he is worth listening to.

Courtesy Peot July-2004

Srinivasa Rangaswami

Review

Of NEW FRONTIERS by PATRICIA PRIME

"New Frontiers" is S.L. Peeran's seventh collection of poems in English, and demonstrates in detail what was already evident - a master hand at the art. It's pretty fine volume of complex and skilful poetry, with a good ear attuned to some fine idea throughout.

The book begins with a foreword by Dr. M. Fakhruddin (Editor. "Poets International") in which he states. "You can easily find Sufism in his verses. He has carved out a style for himself. His expressions are very simple but powerful". Peeran himself offers a preface in which he quotes from several reviews of work, from Dr. I.H.Rizvi, Dr. C.L. Khatri, to Dr. K. Srinivas, among others.

However, I'm not completely enthused by everything in this 100- page offering. As usual in much Indian English Poetry some of the material is in need of at least to my ear and eyes, another draft or two, but the majority of the collection more than compensates for those poems where -the command of English lets the work down. But this slightest of caveats can be put aside and we can turn to the strengths of the poetry.

As the title suggests (atleast on one level) many of these poems are essentially about those moments, fissures or boundaries which may be said to define the essence of living fully within human consciousness, both rationally and emotionally. For Peeran, these "new frontiers", borders between settled and unsettled countries, present a space of becoming or quickening.

In poetic values this is conveyed mostly, in Peeran's case, by way he thinks of and through metaphor, allied to distinctive rhythmic structures. And while he plays here and there with the literalising of the meaning of metaphor, he never merely literalisms, and never merely finishes a metrical effect for the sake of form. Peeran's shifts of meaning via metaphor do take us to new spaces, for example in the opening poem "Lost Genius"

Oh! His grief and woes are oceanic deep
Quite different from ordinary anguishes
It is too difficult for one to understand
Pathos and distress reaching its zenith

It is in such poems where this is best achieved that Peeran's voice is most impressive.

So while he literally takes us in the space of a few pages from "memory's lane", "tales of miseries and sufferings", "the ruins of bygone times" to "a cool running stream", "the warmth of your heart", and "the joys emanating from completion of duty", he manages poetically to translate us to a realm where these common places of everyday life, through and feeling, are newly comprehended.

Moreover, in many of his poems I felt myself strikingly focussed on ideas becoming, quickening, if you like, into emotion. So in "To Tortured Souls".

Tyranny, terror and torture
Millions sent to gas chambers
Burnt alive, slaughtered, killed,
Driven away ruthlessly, mercilessly.

The poet asks who will wash away the emotions of torture, death and the sins of the perpetrators. The fine poem "Unspoken Words" creates mood of extraordinary fascination with the poor and illiterate modulating into a brooding unease about how precarious life can be:

They limp like the ships of the desert
Like Bedouins gazing Nature
Collecting manna and nectar in wilderness
And holding as pearls In their closed heart.

These ideas are not new to poetry, but the modulation of moods is highly effective, and arresting. Strong too are the poems where quotidian events, often involving terror, grief, lack of the will to live, cheerless moments, are related only to demonstrate a series of sliding emotional shades, some of which challenge normal relationships, as in the poem "Dried Up".

The love's rose now withered
I sit still in silence, in a darkened room
The pangs of love have broken my heart
Its magic has dried me up fully.

The poet's individuality emerges through his intense personal involvement and open, if at times ambivalent, emotion.

To sow the seeds of love to bear fruits'
 One needs to soften the hearts with trust
 O love! With thy tenderness and softness
 Release my pangs, mirth and covetousness
 ("Redeem From Turmoils")

He also introduces a quietly ironic contrast between the India of his memory and the place he occupies in the world today. The fateful rivers and places of his homeland still pre occupy his consciousness, even as he writes about "the newfound lands", "Europe and USA" and the brotherhood of man:

I am from the West
 Having come to the East
 To unite together
 The North and the South
 ("Let's Join Hands")

There is too, an acutely subtle awareness of being in the present where we all belong "To share joys and woes/ With one and all, poor and rich,/ To be a succour to the needy / Always ready to lend a helping hand". Peeram's vote is an example of the kind of voice urgently need to listen to. In times of conflict like those today it is more often than not the poets who speak the truth.

What is fascinating about NEW FRONTIER is its testimony to the ability of the poet to capture so much of the essence of life in such a short direct acquaintance. More importantly this collection is the story of one man's journey, from the position of interested observer to that of engaged and passionate participant in a discourse on history, culture and, ultimately, human warmth and love.

Courtesy Poet July-2005

PATRICIA PRIME
 42. Flanshow Road
 Te Atatu South Auckland - 8
 New Zealand.

Review

Of New Frontiers by Bernard M. Jackson,

Look within yourselves to enlighten your being
 Seekers are findes; while sailing in deep ocean
 Curb the meandering mind to stillness
 Unperturbed with pin-pricks of friends and foes
 Swim deeply in the depths of your oceanic self

SHINE IN THE DARK SKIES

It is in deed a mystifying paradox that universal love and worship of the Almighty Creator has only led to deeper divisions in the spiritual thinking of Mankind, whereas genuine, simple love and concern for our fellow men, women and children has brought us to a closer- bonding unity, embracing all common aspects of Humanity. the inescapable fact of Creation is that we are (regardless of race, caste, colour and nationality) all members of the same human family. I make particular mention of this, because of poets of of the world from the very microcosm of a better existence; a world united in love, peace and fellowship - A World where we may truly celebrate the binding force of our extensive family lifetogether.

Within the framework of this mature approach we find the poetry and didactic guidelines of a rising Indian poet. Bangalore writer S.L.Peeran, a popular figure of great integrity, learning and literary accomplishment whose inspired work has initiated the publication of an astonishing number of poetry collections in recent years. This is all the more praiseworthy since Shri Peeran-did not decide to enter the poetry arena until the onset of middle aged years. In one of my earlier reviews I referred to S.L peeran as follows :

'Immersed in the philosophy of Sufist theological percepts, S.L. Peeran has emerged from the dying embers of 20th Century Indian English poetry like a veritable phoenix. Here, indeed, is a poet with a sense of mission, a writer imbued with an all - pervading spirituality which is neither doctrinaire nor controversial, and yet is forthright and wholehearted in facing up to the shortfalls and deficiencies so glaringly apparent in our

modern - day materialistic society." From review of a call from unknown

The title of his current collection NEW FRONTIERS, is well Chosen, for his poetry explores the universal growing awareness of basic love of Humanity.

REDEEM FROM TURMOILS

This fine collection is graced with quite a number of love poems and we can only conjecture as to the background circumstances leading to the fruition of such choice verses - Whether or not the poet is still deeply immersed in romantic events of many years ago, or perhaps an ongoing personal relationship.

Enwrap me in the blanket of love.
Shower on me your affection
Let the dark clouds wane,
And bright light shine on us.

MISSING LOVE

And here you will notice Peeran's deployment of light and shade, a perceptive element of imagery extensively used to represent a range of mood and feelings, from despondency to the happiness of spiritual fulfilment. Peeran also makes excellent use of personification in his work, generally.

I am cool, running stream
A torrential rainfall
A waterfall
From great heights.

RAIN AND RIVERS

There is also, within this selection, his LAMENT OF A SHADY TREE, a longer poem with a wonderful teaching message, exhorting each and everyone of us to treat trees with due respect, for they are the providers of many essentials and comforts for Mankind. A tremendous amount of thought has been exercised in the preparation of this delightful poem, and perhaps I may be excused for declaring it to be my favourite within the collection, as a whole.

The reflective nature of S.L. Peeran's poetry, together with his

fine choice of word and phrase, all makes for enjoyable reading. For good measure, the collection is completed with a short selection of HAIKU and TANKA verse.

Courtesy Poet June-2005

Bernard M. Jackson,

R.A.TA I.W.A
12, Selborne Gardens Jesmond,
Newcastle Upon Tyne
ENGLAND NE 2 1 EY

Review

Of 'New Frontiers' by Mohammed Fakhruddin

Poetry is an expression of strong feelings that gets unleashed from within as an insuppressible energy. A poet uses words to express himself as clearly as possible, as simple and effectively as he could, using metaphor or simile or syntax. Brevity compresses the thought and usage of images, symbolism make the contents of the chosen subject powerful.

A poet evolves his own mode of expression through words. Words play an important role in writing poetry in the language of poet's choice like the paint and brush for a painter, the voice for a singer, the body movements and facial expressions for a dancer.

Poets who masters the art of using words see even what letter a word has as various letters have quite different emotional connotations.

If a poet knows the craft of writing poetry in various structural forms and different styles of expression, then he chooses a structure according to his choice and make his poem not only classically melodious but also universally accepted pattern.

The command over the language and the experience of life helps the poet inculcate powerful insights in his poetry as and when a thought or a chain of thoughts on a particular theme flashes to him layer after layer like the layers of sunlight. Above thenrall, inspiration triggers a poet's imagination and takes him

beyond oblivion or makes him fly across the realms of fantasy.

Mr. S.L. Peeran is bi-lingual poet. He writes in Urdu and in English very effectively. He is yet another Poets International's discovery. Years ago, when I found his poetry in Urdu thought-provoking, a casual suggestion made by this writer inspired him to switch over to English. Now he is an author of six books of poetry!

S.L. Peeran is a sufist. You can easily find Sufism in his verses that speaks about universal love and brotherhood. He has carved out a style for himself. His expressions are very simple but pregnant with imagination. He gives more importance to the content than the structural form while expressing his thoughts.

His poetry in this particular volume covers a very wide range of subjects portraying not only life's vicissitudes, persons of myriad colours, master and servant relationship, dawn of enlightenment, ego to zero, but also love and unspoken words.

He is a keen observer, and analyst.

No, he isn't a crazy man or ill of mind
He is too conscious and perfectly sane
He is on a high intellectual plane
With a broad prophetic vision.

Life is learning and knowledge is power to him:

To discover new vistas of knowledge,
To work and tread on fresh paths,
To lay in calmness, when storm blows
For patience and virtues to over helm you.

Speaking about evil:

The truth is hidden, camouflaged
I am likened to chameleon, changing colours
Some call me a croton plant sans flowers
Some compare me to a vicious snake.

His Haiku:

Man in high places
White snow on high altitudes
Melt in hot seasons.

And here is a tanka:

Spring time is playtime
Fragrance emitting in air
To cheer frozen hearts.
Roses, roses everywhere
Delight the hearts of lovers.

I hope the lovers of poetry will enjoy reading this mesmerizing book from beginning till end. The publisher should have made arrangements to edit the text before sending it to the press.

Courtesy Poet International
Aug-2005

Mohammed Fakhruddin

Review

Of 'New Frontiers' by Dr. Shujaat Hussain

**Peerans poetry is a catalogue
of splendours and excellences**

Dr. Krishna Srinivas says that Asia is the birth place of poetry. The first word AUM-familiarly known as OM-was born in India and Asia has birthed immortal epics-Ramayana, Mahabharata, Gita, Bible, Holy Qur'an and other Scriptures-containing all unexcelled excellences of Eastern Mysticism. These epics have deep and indelible impression on the minds of the Asians. There is obvious impact of the Holy Qur'an on the writing of Dr. S. L. Peeran. Every sincere seeker of the truth, would like to listen to what the great Asian poet and scholar Dr. S. L. Peeran says in his book New Frontiers. It's voice is from the soul which travels from the mind to the heart then touches the soul gently which purifies and stirs conscience to work for the noble cause.

Not only the Holy Qur'an but the Ramayana has also deep impression on his poetry. What the Ramayana teaches us exactly the same message Dr. Peeran's poetry conveys and enlightens us about the abstract and abstruse principles of advaita philosophy, moral and ethical values, duties, and ideals in individual, social and political life.

Real poetry is the inner voice of entire mankind. "It is", says Carlyle, "not only a criticism of life, it is the very truth of life-very essence of man's noble quest for reaching the kingdom of Eternal Bliss." "Poetry is the voice of man's soul", said Swinburne. And Bridges cried out with great wonder, "Poetry is God, and God is poetry!"

It is the most important function of poetry to induce in us a sense of the significance and the meaningfulness of life. C. E. M. Joad quotes Radhakrishnan in *The Counter Attack from the East*: "We know how to fly in air" like birds, we know how to swim in water like fishes, but we do not know how to live on earth". Poetry enshrines and immortalizes these ideas and ideals which urge us "to live and to love". Poetry invokes in us the ideas of the larger beauty, justice, and charity of the universe. Poets give us the power to know, to love, to appreciate and to understand the life and the world in a new way.

We find these ideas and ideals in theory and practice by Dr. S. L. Peeran who is a great scholar and one of the greatest bi-lingual poets in the field of English and Urdu poetry. *NEW FRONTIERS* consists of 93 poems and 17 Haiku, are the mirror of his sublime thoughts. There are seven books to his credit. A master of mighty pen that leaves indelible imprint, immaculate images on each and every page that will keep on reminding us to the centuries to come. Its universality speaks its longevity. In the real sense, this book is a store of his wisdom brought by toil and study and the skilful delineation of his observation and laden with treasure for every mental want.

Most of the critics of poetry say that the poets have put their mind and heart in the poetry but here it is quite fantastic that S. L. Peeran's practice is, "poetry is the voice of man's soul".

Should I call him a poet? Yes, of course, in the strict sense of the term I call Dr. S. L. Peeran a poet because he is at once more sensitive, with a wider range of feeling; and is better in expressing what he feels, and move others to share their feelings. What has Robert Browning said is suited to Dr. Peeran.

What does it all mean, poet? Well.
Your brains beat into rhythm, you tell

What we felt only: you expressed
You hold things beautiful the best,
And pace them in rhyme so, side by side.

He is really such a great poet who makes the readers feel what he feels himself about a thing when he writes. It is appreciable because while reading him the readers begin to feel something, the very inspiration which had stirred the mind of the poet. The readers feel, as it were, lifts up the heights of feeling and imagination possessed by him and the readers share in his vision. For examples, when Shelley laments: "I fall upon the thorns of life, I bleed!" The readers begin to search their own wounds and become Peeran for the moment the readers read his poetry.

Poems like *ALAS! MIGHTY TERROR!*, *STRIKE OF TERROR AND GRIEF*, *END OF TYRANNY* and *AH! GUJARAT!* are the perfect example of the feelings that the readers share:

A few lines from *ALAS! MIGHTY TERROR*:

The tallest tower of the might on globe
Crumbling down like a pack of cards,
Lo, the free flying p/gion of peace
Caught in fire, turning to ashes.

The following lines stir the mind, touch the soul and definitely heart rending:

Outbreak of pestilence, diseases, flood of refugees
The jewel of peace, shattered to smithereens.
Humanity thrown asunder every where.
Garden of love turned to sandy dunes.
The firm grip of vise holding tight.

Dr Peeran has woven his poetry with beads like love, peace, hope, compassion, sympathy, kindness, grace, beauty, violence, terror, grief, harmony, fraternity, humanity, integrity, enlightenment, callousness, mercy, devil, and humility,

suggestion, prayer, suffering, exploitation, harassment and torture.

A NEW MESSAGE contains marvellous tone and texture. It guarantees new horizon of culture. Leave behind what has happened so far. Look beyond it and cultivate a new and congenial culture with spirits, aim and ambitions of open minds, new light and enthusiasm. As the THUNDER speaks in the poem WASTELAND of T. S. Eliot likewise The Heaven Thus Speak in Dr. Peeran's poem:

Enliven the spirits, with aim
And ambitions of open minds
Allow new light to enter yourselves
Drive away darkness
Unite frontiers of love
Under able leadership
With love, zeal, enthusiasm
You can create a real new world,
That is not an Utopia,
But, where you fulfil your dreams.

God gives a sign, by thunder bringing rain. And the message of the thunder is threefold. Da, Dayadhram, Damyata-self-surrender, sympathy, self-control. These three are the ways to salvation. Here when heaven speaks, definitely heavenly blessings are to be showered. But the ways and means he suggests are to be strictly followed.

SOFTEN HEARTS FOR TRANQUILITY is a grace of Dr. Peeran wherein he evaluates love and therefore it reflects the properties which are the ingredients of the following lines:

Love is a rare fragrance
That emanates from sweet hearts
Love tolerates, forgives, sympathizes
Shows compassion and is all embracing.

Speech is silver and silence is gold that is the message in the poem UNSPOKEN WORDS. Have a look at:

Their silence speaks in million words
Unspoken words leave their own trail,
Like Buddha dangling in solitude

As we know God has blessed men innumerable things such as beauty, brain, wealth, health, strength, popularity, gift of the gab and longevity etc. but in view of Dr. Peeran blessed are those as he says in BLESSED HEARTS AMIDST LIFE'S CHAOS:

Blessed are the men with light of wisdom
With clear paths to tread softly
With sweet words and serene mind
Without malice in their lovely hearts.

There is a fascinating portrayal of the people in the poem A KNAVE who have occupied the centre stage. They do not believe in virtues so they are bent upon to take the buttress of "malice, wickedness, chicanery, cunningness, have become cruel, sly, secretive, bereft of sincerity and honesty, cheat anyone at a drop of hat and spin tales to mesmerize. They have become devout of the principle of "by hook or by crook" to remain in power.

However, that is not the end of the roads of virtues. Virtuosity subdues evil crafts. Dr. Peeran discovers new and novel idea that is practicable and creditable while facing the situation like A KNAVE.

To lay in calmness, when storm blows
And for patience and virtues to overwhelm you.
The only golden rule
To shun being enemy of your own soul.
To rule over your own self with controls
Is to drown passions and anger in nothingness.

FAITH is the mirror of his faith. It is fair and unflinching that is the asset of his creation and I have reason to believe that his poem attains eternal quality. Atheism is quashed and believers enjoy. Following lines are to be remembered before going to mosque, temple, church or gurudwara:

That is pure and sublime
That is truthful and just
It is that which sees and judges
That Who loves and cares
That Omnipresent-but invisible
That one Who kindles the heart
Look within yourselves and find-Him.

His themes of the poems show that he does not write poetry

for pleasure and publicity. There is a purpose which compels him day in and day out to write. He writes poetry to propagate positive aspects which are good and useful to mankind. Under the shadow of it one can lead a happy life. And what may be more than this in the world where demons i.e. Super Power with nuclear warheads has captured the land, seas and space and from where monitoring movements of human beings.

POOR RUSTICS is a paradoxical poem in nature. He describes the qualities that the poor inherit those are awkward and to be called rustic but truthfulness lies with them. What a great virtue it is! He God in heaven like it. It doesn't matter they are without knowledge, mannerless and poor. It is important at the time when their business and work is evaluated and considered of worthiness.

WONDERFUL PLACE is a poem wherein Dr. Peeran has tried to present his own world of work place to live in. How should it be? What will be happened there? He opines that let it be there as it is. There must be consideration of gold as a gold, ash as an ash, evil as an evil and fool as a fool. The sky must be above the head and the earth under the feet. Then the course will automatically be smooth and pleasing. Partiality and prejudice spoils the game. The following lines are worth observing:

Where brilliance is noticed.

And hard work is rewarded.

Let there be streams of joys flowing

Let there be creams of virtue growing.

He is a very keen observer. When he finds against human beings and what is dangerous for the country, he sits not idle, on the contrary he becomes ferocious and fearlessly expresses his views through his poetry. His heart bleeds seeing the deterioration that is taking place in the country. Nothing seems possible. Progress cannot be made. Let us see present scenario in the following lines:

Is it possible for you to breath fresh air?

In a country polluted with corruption,

Deep in mire, sans peace and culture,

Wherein every corner, a devil waits to tease.

Peeran's poetry is a precious gift to the suppressed and exploited persons to emerge as victorious in the manner that "A

man can be destroyed but cannot be defeated". This principle and norm of lives will rejuvenate and will be able to defeat the devils on the earth.

Poetry has, thus, a unique value in brightening and strengthening life. As a tonic that invigorates the withered soul of an individual in his unceasing struggle in his materialistic world, as a soul, as a product of sheer beauty for perennial delight, and as a beacon to what is transcendent, poetry has a function which can be discharged by nothing else in the world. Without it the soul of man will have lost something of its lily.

Dr. Peeran's poetry is a catalogue of splendours and excellences because it deals with love, peace, hope, fraternity, harmony, delight, wisdom, beauty, prosperity and what is good and useful to human beings. Moreover, the elements that make poetry grand are found in abundance such as symbols, images, lyricism, simile, metaphor, rhyme, melody, rhythm, spontaneity, men, women and power of auditory imagination, both for beauty and sound and richness of connotation and human feelings and thought in astonishing style. Whatever he depicts and delineates it becomes alive. Besides, Peeran's view is similar to W. H. Hudson, "The world's great poets have always recognised that poetry is out of life, belongs to life, exists for life". Matthew Arnold supports this view that "the greatness of a poet lies in his power application of ideals of life, to the question, how to live". What exactly demands the function of poetry that emanates from the poetry of Dr. S. L. Peeran. The readers and the lovers of poetry take them as sumptuous dish and they nourishes it. The readers require stamina and skill to dive deep into his realm and find the pearls in his poetry. The Shakespeare of India, Dr. Mohammed Fakhruddin in Foreword of this book has rightly said that the readers will find this book mesmerizing.

The book NEW FRONTIERS promises pleasure and bliss. Mr. Peeran's approach is positive and generous minded. Definitely the ideal reader will recognise the merits of this book. There is much more in this book as it is a full display of the united force of study and genius of a great accumulation of materials. No scholar will afford to ignore this book.

The beneficiaries of this book are human beings. An intelligent reading of this will create, re-affirm and re-enforce faith in the life

on earth holy and heavenly and will not only earn the divine blessings for himself/herself but will also be a blessing to the world when even two minds do not yoke together to work for the betterment of themselves.

The passionate reading of *New Frontiers* attracts, astounds and in the end enforces reverence. Thus his works will go on exercising through the ages its most potent influence. Sincere reading of this book provides those dynamic principles of life and the practical ethics for the daily conduct of life suited to the whole world.

Dr. Shujaat Hussain

4/771, Friends Colony Aligarh
202 002 (U.P.) INDIA

Review

Of 'Fountains of Hopes' by Patricia Prime

On the back of this slim handsome book are quotes from established poets. Dr. Krishna Srinivas writes: "Like Blake, Peeran sees the world in a grain of sand and Eternity in an hour", which is mainly true and food for thought, and Dr. R.K. Singh says: "The poet is critical, philosophical, reflective and interpretive of his milieu and influences", which is sincere and thoughtful.

The Foreword is by Dr. D C. Chambial, Editor of *Poetcrit*, who comments that Peeran's poems lament "the wicked deeds of 'Talibans' and horrendous, blood curdling spectacles left by the 'Tsunami'. .. he celebrates and laments; is glad and sad; meditates upon 'war and peace' and 'truth and beauty'; sometimes nostalgic and then rejoices in Indian 'unity in diversity". Truly, an all-enveloping scenario, that caters for many moods and experiences.

In his lengthy "Introduction and a humble appreciation" Dr. S. V. Ramachandra Rao, Lecturer in English states "To sum it all up - an interesting collection of poems, with a variety of themes and subjects, brought about with all the possible enthusiasm and genuine sincerity of a growing poet, showing promise for the

future. We have to concentrate on the concerns of the poet to understand and appreciate him fully - by a slow and sympathetic reading of his poetic efforts."

The poet himself, in his "Preface" says his hope is that "my poems will appeal to the sensibility of the poets, critics and lay readers." This latest collection (Peeran's eighth) is a work of a poet confident that his craft will sustain whatever he demands of it in the way of modes: the short, spare poem, the long-lined discursive or descriptive poem, the quatrain with a witty twist, the haiku.

The poems are spare. In the modern manner, some lines are short and uneven, giving the reader the rhythm, sometimes the excitement, other times the choppy nervousness of the persona. At other times the poems are more fully developed with longer flowing lines and phrases. The poems are in the poet's own voice: "I am concerned, worried / With furrows on forehead" ("Let's Build Castles in Dreams"); "But a single glance / Of love, surpasses the dreary moments" ("Glittering Love"). There are poems about a centurion lady saint, "big mighty brothers", thoughts of fore-bearers, relationships, love, and much more.

Some poems are strong, if by that we mean taut and visually sharp, while at the same time being intensely lyrical. They have long rhythmical lines, such as we see in the poem "'Mastani Ma' - The Green One":

She spoke softly to say about herself.
Of her penance on three hundred sixty hills.
Showed us a room with pebbles of various colours,
Collected from each hill, where she sat in prayers.

They are individual. There are a lot of undefinable echoes here and it would be surprising if some influences didn't show. The echoes I hear may be rhythms from the Romantic poets. In fact, one of my favourite poems in this collection is "Welcoming 2003":

We picked fragrant roses of love
Adorned the vases with lotuses.
Spread the sweetness of Jasmines
Decorated thresholds with mango leaves,
With rangoli patterned designs on floors.

Days and Nights were filled with dreams.
 Satiated all our senses with pleasures.
 Faced boldly every grave moment.
 Braved storms, betrayals of friends, foes.
 Shed pearls of tears on loss of loved one.

A kind of uninvited, metaphysical longing seeps through the best poems. A section from "A Cry in Misery" is a good example:

The silence of the valleys
 Have come to greet me.
 The icy mute tombs beckon me
 The chilly winds of snow bound mountains
 Enrap me, to shudder for warmth, comfort.

This is a well of great depth, ready for exploration by Peeran's poetic psyche. If tapped correctly it will be a source of exciting poetry.

The best poetry in Fountains of Hopes is strong in its authority. For example, the traditional images of fellowship and admiration for a colleague are blown away by heartfelt images like these from "Together We Bloomed":

Sooner and later the throbbing metropolis,
 Engulfed us, took us in its mighty arms.
 Put us on a high pedestal, where men
 With learned length and thundering sound.
 Enarmed us with lightening speed, the flowing wisdom.
 Showered their shiny pearls gathered from fathomless seas.
 Spread the fragrance, scent from chosen perfumes.
 To draw from our bosoms just rulings.

It takes a strong will to make such individual statements.

Not all the poems work this well. On the opposite page is a poem indicative of a style that occurs occasionally throughout the book, a weak statement struggling to be a poem, and in the end just being words shaped without illumination:

What if I have to face,

Storms tempests, tumults,
 Brimstones, brick bats, fire.
 I may lose my limb.
 My skin may get scourged,
 Burnt, maimed, exposed to vultures.

("A Voice of a Martyr")

This approach has its dangers. A skeletal strength of syntax must be created before such prosaic words can succeed.

When we come to "Cool Streams" and "Amidst Vultures", we see Peeran at his best. On the one hand, the theme is fully developed, a portrait of father and son that is warm and sensitive without sentimentality; on the other, a portrait of a woman from whom "Destiny has snatched her purdah". In one of the longest poems in the collection, "Hope for the lost race", Peeran develops the picture with sustained subtlety and shows his concern for "Modern Man" by inference and allusion:

Can we lighten sorrows, grief?
 By the balm of sympathy.
 To give to sufferers, the oppressed.
 The pure joy of a never tiring affection;
 To strengthen failing courage.
 To instill faith in hours of despair.

A sardonic gaze may well seem the best way of contemplating a world view, and it does occur occasionally in Peeran's work, as when he ponders the "War on Terror" in "O 'Taliban!': - "Compassion that should ooze from the heart. / But hatred like hemlock does the body apart. / You call them 'Kafir' bound for hell. / While you grow opium to sell." Likewise when he views fear in "Mighty Fear": "Fear like a mighty venomous snake, / Encoils my past memory. / To block my pristine sight. / To create illusions, deliriums." Or the devastation, chaos and tragedy of a tsunami, in "Oh, Tsunami!":

Tsunami, you bear within your bosom
 Oceanic tears, you destroy the body,
 heart and rend the mind to pieces.

But generally the tonal quality of these poems is more complex: for Peeran, this fallen and barbarous world nonetheless, and sometimes paradoxically, offers riches of colour

and texture to be translated into sensuous images. These often link the natural and the human world: "While walking on marshy lands barefoot", "While life moves on in time and seconds", "Nature's beauty, its colour, its charm", transform the poet's life. Above all, they offer homage to the vitality that is not to be cancelled out by any counter-reality.

In many of these poems, Peeran's writing is assured, there is variety of style, effective use of symbolism and touches of humour. Here is a poet who has developed his own style of thinking but who is still experimenting with different ways of using language. He has a great deal to say to us, and there is more we may look forward to.

A section of haiku ends the collection: in it the poet reflects on nature, with its images given in a fine clear style:

The moth flirts around
The flickering candle
Withering petals
A dew on a leaf
To melt away soon in air
On first glimpse of rays

While Peeran's poems certainly offer moments of immediate pleasure, they generally ask for reflective reading; those who offer it will be rewarded.

Courtesy Bridge in Making
44th Number winter issue-2006

Patricia Prime

Review

Fountains of Hopes by Srinivasa Rangaswami

With an exuberant sparkling jacket, reflective of the upward-looking joyous spirit of the author, Fountains of Hopes is Dr S.L. Peeran's latest offering. With eight collections of poems in less than around six years, Dr Peeran's art can be said to have created a record of sorts as the most prolific author in the poetic world! A Foreword by Dr D.C. Chambial, the learned Editor of POETCRIT, and a 22-page appreciative assessment of Dr Peeran's poetry by a longtime friend and admirer of the author,

Shri Ramachandra Rao, introduce the collection .

Dr Peeran is a Poet of positivism, of hope, and his poetry a celebration of life in its multi-visaged splendour - in its myriad moods of joy, sorrow, sordidness, happiness, wonder, wisdom, exultation and exaltation. Peeran's poetry is a river of words, of thoughts, where, most of the time, the Poet cannot hold himself to stop, to pause and ponder, to weigh words against the rushing tide of his emotions --his upsurging emotions from the groundswell of his core beliefs, virtues and values, his piety, held close to his heart all his life. We have to go along with the tide, getting reminded all the way of Peeran, the Man - the kindly compassionate soul, mellowed by the vicissitudes of his life, enriched by his wide-stretching experience of men and matters, the aesthetic being sweetened by his ever-thirsting yearning for communion with his beloved Maker. Here we are on a special ground, different plane, face to face with a godly being, suffused with love for all humanity, an aesthetic tender being of rare refinement, beloved of all who happen to know him, blessed to know him.

In the title poem Fountains of Hopes the Poet expresses his ardent wish:

(If) only could I sow rainbows, roses
Create founts in the flaming deserts
Bring fragrance to the decaying souls.

True patriotism, it is said, is founded on positive love for one's country, love for what one values most in his country. For all the sordid scenes he has been witnessing around him, the Poet's love for, and faith in the destiny of his country, would remain undimmed. Poet Peeran, while talking about his country, would not recount the country's past glory, or its achievements in the modern day in terms of improvements in infrastructure or economic growth instead, he would dwell on other things. He would say:

" Let me speak
Of our unity in diversity
Of our spiritual values, diverse literature,
Of our religious tolerance
Of our spicy foods, films, music and dance,

Of our colourful dresses, head gears." -(Mera Bharat Mahan)

Like a martyr, clear-eyed about his goal and his mission, the Poet confidently declares:

"I may be hooted, shunted.
Trampled down and silenced.
I shall dare to save the wings
Of the dove being trapped in thorny net.
Destiny will judge me right one day." -(Voice of a Martyr).

The Poet is wearied with the times. His dreams are shattered.
At this hour, the illumined soul looks up to the Lord and prays:

'I look up now to
Thee my Lord, my Succour!
My candle is now to burn out
Yet I hope, I look up
To the horizons beyond
Where darkness fades,
And light flashes its rays.
Beckons me to reach out.

I look up now for fresh dreams
To pass on the legacy (to) a new era."

This should give a glimpse of the Poet and his uncommon poetry.

Courtesy Poet
Nov-2006

Dr.Srinivasa Rangaswami.

Review

Of "Fountains of Hopes by Dr. Manas Bakahi.

Dr. S.L.Peeran is one of the major poets in the realm of contemporary Indo-English poetry with as many as eight books already to his credit. From his first published collection of poems "In Golden Times" to the very recent "Fountains Of Hopes",

Dr Peeran has proved his distinct identity as a poet.

The book under review "Fountains Of Hope" containing some 65 poems and a few haiku has a variety of themes Social, Political, Ecological, as also Celestial. His poems reveal his outlook not only as a literary personality but also as a socially and politically conscious human being with his comprehensive grasping of the complex socio-economic system as we have. Peeran has well adopted the art of expressing himself with thoughts that are reflective, emotions that are appealing and temper that is both sensitive and philosophical.

And this he does against a canvas full of complexities of modern living like arson and atrocities, poverty and deprivation, offence and injustice and so on. Peeran articulates when "A VOICE OF A MARTYR" is heard in the lines "what if I have to face Storms/, tempests, tumult/ Brimstones, brick bats, fire/ I may lose my limb", when "AMIDST VULTURES" is found "destiny's iron hands has snatched, her purdah/ Now, she is exposed to vultures", Peeran dives down to utter "My deep sub-conscious mind/ Drenched with millennium / thoughts of my fore-bearers / of their desolatory living in parched lands" and laments in "SLIPPERY LOVE" as a disgruntled lover "Yes, we sing tearful; songs /Songs to cheer the desolate heart / : But the passing shadows/ Eclipse the bright round one / The dark clouds have all molted./ Where now the silvery lining ?"..These are just a few instances of Peeran's' intrinsic inscriptions abundant in the book.

As a matter of fact, in this particular book, Peeran seems deeply concerned about all that is happening around us, but the contemporary textures are more piquant than simply touching in his outpourings -"Love foresaken to deserted islands/ Sea shells on shores hiding pain/ The crushed dreams wailing in loneliness/ Distant desperate eyes watch silence in melancholy" and he concludes "Rishies, Yogis, Mahatmas meditate in silence/ To go higher up in secret galleries to meet the Divine" -. in clear submission to the power that is Divine, Peeran's mindset seems ushering in these lines. It reflects the spirit of an advocate of Sufism like Peeran. It brings forth Indianness in the cult of English poetry today.

Equally, Peeran is haunted by the horror of "TSUNAMI "Tsunami, you bear within your .bosom/ Oceanic tears, you

destroy the body/ Heart and rend the mind to pieces", the terror of Taliban" "You call them, Kafir bound for hell/ While you grow opium to sell/ Brotherhood, a parochial term, you practise the apprehension of a DISMAL FUTURE when "The Volcanic eruptions/ Have melted the warm,"Relationships bridging gaps". But there is hope, and to quote Peeran,there are FOUNTAINS OF HOPES; "Let's find shores bereft of saline waters/ A place where brimstones don't rain". This is possible only when we can have faith in ourselves, only when,in tune with Peeran, we can avow "Let's keep our hand on our heart/ And utter the truth/ By being true to our salt and to our Mother India".

A book with several laudable poems,Nicely produced except for some printing Errors (Page, 15,17,32 and...),reasonably priced,the book deserves wide readership.

Courtesy Poet Feb-2007

Dr. Manas Bakashi

Associate Editor Bridge in Making
Member the research board of Advisors
The American Biographical Institute. U.S.A

Review

Of 'Fountains Of Hopes', By Shiva Kant Jha,

DR Johnson said, with his characteristic perspicacity and crispness, that 'the business of a poet is to examine, **not the individual but the species; to remark general properties and large appearances.** He does not number the streaks of the tulip." In doing this business, Dr Peeran in his Fountains of Hopes, has shown 'remarkable moral courage and rich esemplastic imagination. Most of the poems in this miscellany of his poems show without doubt that he is at the most conscious poet of our generation.Like Thomas Mann's **Death in Venice**, the poems make us reflect on our civilization, which glitters with sophistication, but is degenerate, decaying, and corrupt. The poet brings to our mind the Wallace syndrome, explained with force by Alfred Russel Wallace emanating in our high technological age from the worrisome malady emanating from fast changing technology and stagnant morality.

For quite sometime, I have been thinking, in course drawing up the first draft of my book **The Cultural Crisis of Our Times**, about the pathology of our times. I find that my research and reflections are leading me to develop the same insight which made Dr Peeran express his criticism of our times in words so felicitous and images so sensuous and suggestive as these in the poem entitled 'Modern Times'.

Lo! Day and night passing by -
Slipping into new zone of modernity,
Mall culture, cell phones, plastic money,
Condoms, junk food, single mothers,
Gays, night dancing girls serving
Wine teasing young minds for fun;
With bonhomie and poppy culture all around.

The images and their sequential juxtaposition configure and choreograph before our mind's eye the process of our decadent civilization where the irony, [to which W B Yeats referred in his 'Second Cominq' ("The best lack all conviction, While the worst are full of passionate intensity")], is writ large, though shrouded under, to borrow the words of Sombart, '**oozing flood of commercialism**' which is, through stealth and deception, dragging the Western civilization down. In 'Raining Fire and Brimstone' he asks God a devastating question reminding one of the question Job had put to God in the Holy Bible's Book of Job. The poet asks:

"O Heaven Where is Thy promised Mercy?

The poet has a song in his soul when he says 'I look up now for fresh dreams'. However, we reap only the consequences of our deeds. The poet says in 'Fountains of Hope':

Let's find shores bereft of saline waters.

A place where brimstones don't rain.

These words echo what Lord Krishna had said in the **Bhagavad-Gita**. The poet adds new dimensions of thoughts given birth under our contemporary mores and circumstances. The Lord said:

Atmaiva hy **atmano bandhur**

Atmaiva ripur atmanah.

We are ourselves our friends; we are ourselves our foes. It is this understanding, which led the poet to navigate through numerous themes of great contemporary relevance. In this high creative pursuit, the poet evaluates many ways, and measures many institutions of our times. He weighs them with insight; and where he finds them wanting, he responds to them with dexterity in the language of suggestions. Nevertheless, on a careful reading of the poems, one experiences a dominant note and a supreme assertion in the poet's abiding HOPE. The Mahabharata says that it is futile to become sad for the sufferings that are common to most people. Prudent men always endeavour to find ways to get over them. It is worthwhile to recall what Horace had told Ulysses: 'never be overwhelmed by the tides of misfortune (**adversis rerum immerasabilis undis**). The poet is right in saying 'Destiny will judge me right one day'. Hence, it is time to act. The parable of Penelope's web shows that Hope alone helped her survive her drudgery in order to achieve her objective: she lived and worked with Hope. All of us live, as Goethe says:

At the whirring loom of Time unawed
I work the living mantle of God.

Ours is a great democracy. We can survive in glory only until Hope survives. Lord Bryce, after noting what ails democracy, observed:

"Hope, often disappointed but always renewed, is the anchor by which the ship that carries democracy and its fortunes will have to ride out this latest storm as it has ridden out many storms before."

This collection of poems is well titled

What enthralled me most was the quality of the imagery in the poems. It is true that what images convey depends largely on 'our capacity to visualise'. A reader's observation post and his spiritual attainments determine the range and quality of poetic experience which imagery can communicate to him. However, the images of the poems are expressive and suggestive as they acquire meaning from the central thread in the poet's deep-felt thought. The poems evidence a sensuous shining forth of ideas with rich resonances that lasts long in the mind of a perceptive reader. Stock- responses do not mar the poetic excellence. Metaphors are not worn out. The poet moves in his poems from

peak to peak after sojourning on plateaus: this is natural when one reflects the complex realities of our times, and responds to these with utmost good faith. It is remarkable that nowhere the poet is heuristic. He keeps his reader agile and reflective through the cavalcade of the poems. **The poems are highly readable. They deepen our perception, they delight us, and they inspire us.** They prove that poetry is not dead in our locust-eaten years where the **overweening commercialism is turning even human beings into commodities for sale.** This reviewer hopes that the poet's oeuvre would receive wider appreciation world over.

(Former Post-Graduate Lecturer in English, Magadh University, Gaya and Chief Commissioner of Income-tax; the author can be mailed at shivakantjha@gmail.com)

Author of : The Judicial Control in Globalised Economy and Final Act of WTO: Abuse of Treaty-making Power)

Courtesy TaxIndiaonline.com

By Shiva Kant Jha,
Advocate
Supreme Court of India

Reviewette

Of "Fountains of Hopes" by Ashok K. Khanna

The above collection under report comprises of 67 pages blank verse poems of Dr S.L. Peeran, a prospective Indian English poet. Shall we say poems of "Fountains of Hopes" are poems of hope and despair. A poet is multi-tongued. And rightly like Milton laments over the 'Paradise Lost' and rejoices with the 'Paradise Regained.' The collection has an apt foreword by Dr. D.C. Chambial (Maranda) who in turn also cites opinions of Dr. Krishna Srinivas, who finds Peeran's poetic philosophy parallel to that of William Blake and Bernard M.Jackson who find in Peeran's poetry 'sincerity with craftsmanship' and the collection has also an introduction rather long analyzing each and every poem by S.V. Ramachandra Rao. Doesn't a poem speak for itself? Some young critic might say this 24 pages long introduction avoidable, unnecessary. However, Dr. Peeran also

has to his credit collections of poems titled:-

In Golden Times (2000), In Golden Moments (2000), A Search from Within (2002), A Ray of Light (2000), In Silent Moments (2000), A Call from the unknown (2003) New Frontiers (2005) and Now Fountain of Hopes (2006),

In 6 years, 8 Poetry collection. God! Had Peeran not expressed his feelings as profusely as done, he might have got ulcers in stomach. It would seem poetry has worked as therapy for him. Here a little digression. Some years back Dr. S.H. Rizvi (Bareilly) while sending his collection titled 'Fettered Birds desired comments. The reviewer had then immediately replied that he (reviewer) thought that he (reviewer) was incompetent to offer comments to the poet (Rizvi) of 9 collections to his credit. the reviewer feels like repeating the same big compliments for Dr Peeran as well.

We may cite titles of some of the poems (following the order of contents of collection) for discerning readers; sake viz; 'Let build Castles in dream', ' Glittering Love', 'Absence rings', 'slippery love', 'Mera Bharat Mahan', 'Welcoming 2003', 'Fountains of Hopes', " O Taliban', 'Eternity', 'War & peace', 'Oh Tsunami', 'Tears, Tears, Tears', 'Truth and Beauty', 'Hope for the lost ones', Happy New Year 2005' 'Welcoming 2006' etc.

Again for readers' sake, to give a little flavour, we may quote lines from a few poems as follows:-

"Let the shimmering Truth and Beauty
Capture and enthrall us forever. .
To take us beyond the realms of ecstasy"
(Truth and Beauty)

"Can the spark of divine fire, be kindled
In the hearts, with brave words?"
(Hope for the lost ones)

"The withering age hold in its bosom, hope

.....
Let the New Year 2006 delight us.
Let ageless beauty and love, endlessly
Shower on mankind its bower of gifts
In gold, silver and granneries fill"
(Welcoming 2006)

The reviewer has had the privilege of reading many of his aforesaid 8 collections and receiving new year greetings/poems. Yes, there is content in Peeran's poetry coupled with excellent English. His poems have essence of Islam and Sufism. Some critic. might find Peeran's poetry as 'serious poetry, of a serious poet, for the serious readers'. He is consistently serious. But why should a man and especially a poet be consistent? How if Peeran had retained some bit of the child in his matured mind. How if he would have penned some romantic lyrics, youthful songs, metrical, musical verse. How if his poems contained humour, satire also. Here in this context comes to mind poet John T. Whitmarsh and his poetry collection-titled 'Magic Light (2002)' seeped in subtle, English humour, satire, wit. Here again comes to mind what Robert Frost had said that the poetry begins in humour and ends in wisdom. Above all is'nt humour an important rasa?. How about catching a small folly of, a child, a comic situation or an hilarious lighter moment. For example simple, heart touching poems of elderly poet(ess) Ritsuko Kawasta (Tokyo) like Wonder Filled Walking, Chim-Cham's Poop,essential ingredient of good poetry. Though Peeran writes in English, may be he thinks in Urdu. Then he should be knowing better what joy traditional/modern urdu gazals and nazms give to the audience/readers.

Oh yes a few poems of Peeran have had been included in the Indo-Asian Literature also.

For constraint of space, let the review be concluded rather inconclusively, with wishes that elderly Peeran's 'Selected Poems' come in the near future and his poetry be translated into as many Indian, Asian languages and finally in depth research done of his poetry at college, university level.

Ashok K. Khanna

Chief Managing Director
Academy of India, Asian Literature
New Delhi

Review

Of "In Rare Moments" by Prof Masoodul Hasan

Disclaiming "any sophisticated theory of poetry" but professing "to reflect and express" the commoner's daily: experience; S.L. Peeran's gift of prolificacy marks his ninth collection of poems, for the present poetic collection makes his ninth anthology in six years. Two prose- works on Sufism and a collection of short stories complete his latest literary menu. That he could provide such delectable fare in the midst of his demanding professional responsibilities as a senior Member of the State's Customs/Excise Tribunal attests his singular artistic fertility and remarkable physical energy - a lucky combination generally wanting in reputed writers.

The present collection comprises 74 poems, and carries a fulsome introduction by an appreciative academician, which tends to satiate rather than appetite. Though uncloyed by traditional romanticism, Peeran nurtures genuine love for nature, as is clear from his recurring references to birds, cuckoos, summer blues, and the predominance of moon - imagery

Love is his central theme, and often he effortlessly translates mundane love into spiritual, an obvious relic of his Sufi legacy. However, reversing the convention of mundane love in the opening poem 'Longings', the poet narcissistically turns himself into the beloved, longed for by a restless, remorseful lover: "Whenever your thoughts possess me, I turn to your book of poems/ Your love long troubles my heart." So also the title Poem ('Rare Moments') reads like an epithalamic celebration of mundane love. But Peeran experiences moments of mild mystic ascents too: "Let's dwell deep in the ocean of self (p. 16) OR- "I stand nude before that Eternal Being", OR "Let the illuminating, dazzling lights,/ Fill my dark and empty shell."/ Deeper Sufic strains resonate in poems like 'Man Arafa Nafsehu', 'Is Allah Everywhere? Or..Allah's Bounty' with a pointed reference to "our Peeran O Peer" of Baghdad, and the poet's belief in saint-intercession. The sufic notes come naturally to the poet as he himself is the scion of an illustrious divine dynasty of the south. But it is also true that on occasions theosophy is closely

nudged by didactic,,peity, extolling 'law' over illuminating spirituality. Yet in the true Sufic spirit Peeran decries and disrelishes "debate and polemics" of theologian- pugilists (in the 'White Jhubbas'), and he advocates the Sufi principle of sulh kul (Peace to all) - e.g. in 'our Dogmatic Brothers'.

This humanistic note and voice of sanity, essential to our pluralistic society, sounds loud and clear: "To shun the fashions and the 'worldliness'/But holding on to the 'Otherliness/ Perfecting duality, Ugliness./ Creating a distance with brother of other faiths./ Fantasizing heaven by dubious means."/ (p.3)

Sectarian intolerance and bias is alien to this God - oriented moralist. Piety often overshadows effulgence of divine love, and true summits of spirituality are rare in the Rare Moments. But Peeran holds a fair claim as a mystic of half-lights. His poetry offers a mildly refreshing contrast to the trends of vanishing positive values and cultural chaos, generally plaguing the contemporary literary scene.

(Dr.) Prof. Masoodul Hasan

Aligarh

REVIEWOf "In Rare Moments" by Shiva Kant Jha,

WILL Durant was exploring to answer : What is the meaning or worth of human life? He wrote to persons like Winston Churchill, Albert Einstein, Mahatma Gandhi, and Rabindranath Tagore to get ideas from them whose credentials Will Durant thus explained in his letter to Bertrand Russell:

"Perhaps the verdict of those who have lived is different from that of those who have merely thought. Spare me a moment to tell me what meaning life has for you, what help - if any religion gives you, what keeps you going, what are the sources of your inspiration and your energy, what is the goal or motive-force of your toil; where you find your consolations and your happiness, where in the last resort your treasure lies."

These lines abided in my mind while I went through Dr. S.L. Peeran's In Rare Moments. Dr Peeran lived and worked, thought

and reflected, and then he expressed himself in the poems-which present, not the reveries in the ivory-towers, but a critical insight in words and images with deep evocative resonances. This reviewer feels that if Alvin Krenan, the author of *The Death of Literature*, ever reads some of the poems in this collection of poems, he would surely desist from writing an obituary on the demise of poetry even in our locust-eaten years.

Dr Krishna Srinivas has quite perceptively observed, while writing on the 'Poetry Peeran'

"He [Peeran] chooses his words to act as missiles that will explode in the reader's mind."

I would wholly endorse his comment, yet I would add a few words. Dr. Peeran's poems, at least some of them, possess that supreme quality of poetry which in Indian poetics and philosophy is called 'sphota' which literally means 'to bud out, to break out, to come out with energy and impact'. It is what flowers inside one's mind on reading a poem. And, once it happens, one is enriched and stimulated.

"Are hopes and dreams mere mirages?", the poet asks (at p2) Civilizations have grown in richness with a high quotient of dreams and hopes. It is through dreams that great ideas turn into visions before being concretized in life; it is hope which sustains us through life's crisscross. But now we see a great danger in this society of calculators, and sophisters as these nobler qualities are fading all around us. The poet has pithily expressed this tragic flaw of our times by a simple but profound observation: "Indian mind is like a stock-exchange." (at p. 4) The portrait of our plight is well expressed by the poet:

"Let's adjust, Let's adjust" is the wholesome cry

"Cut the corners, here", "Cut it there, anywhere."

The sole enemy of the day is money

The bull in the market is currency, (at p. 22)

If this be the state of our affairs, we are surely caught in the throes of the Seven Sins to which Mahatma Gandhi referred.

Politics without principles

Wealth without work

Commerce without morality

Education without character

Pleasure without conscience

Worship without sacrifice.

Dr. Peeran's poems express a profound vision of life, and shows strong commitments to struggle to achieve what are the very 'human specifics'. It is not the Darwinian struggle to survive and grow in animal delight, but it is an evolution which is not bedeviled by the syndrome of an imbalance between the high technological growth and moral stagnation, if not degradation. The poet has well said:

Battles of life are worth being fought.

Than hang the head in shame and be mocked, (at p.15)

The task is difficult, but it is the struggle to get over such difficulties which makes life worth living.

The poet's deeper reflections on life led him to discover the main culprit perpetrating all the ills of our days. The poet aptly says:

Waves of mind distorts

The crystal-clear waters

Of sublime soul, (at p. 25).

The poet is quite conscious of the fact of correction is uphill. He expresses his apprehension by saying: "You need million Suns to lighten our Nation."

All this makes the poet think that even God can be questioned on His work:

Being lonely, alone and desolate.

Everyone wishes to melt away and

Reach God to question him

Where were they at fault? (at p. 11)

Similar question had been asked by Job in the Book of Job.

God's answer is very unsatisfactory. He silences Job by His majesty of light which is meant to make the poor man feel that he is congenitally incompetent to understand His ways. God's answer is no answer; or if it is, it is Fascist in style. When Bali asks Shri Rama certain inconvenient questions, He answers persuasively and at length. The poet has himself answered by describing us in these words of profoundest wisdom:

The poet, in effect, draws attention to a profound doctrine of revolution. One of his poems ends with:

'Annal Huq' : I am Truth, (at p. 48)

In fact, most of the poems leave in mind the sphota of Annal

Huq which bring to mind these famous lines of Faiz Ahmed Faiz :

'Bas naam rahega Allah ka
Jo ghayab bhi hai hazir bhi
Jo manzar bhi hai, nazir bhi
Uthega Annal Huq ka nara
Jo mai bhi hon aur tum bhi ho
Aur raaj karegi Khalq-e-Kuda
Jo mai bhi hon aur tum bhi ho
Hum dekhenge
Lazim hai hum bhi dekhenge
Hum dekhenge ...!'

And when all is said, the poet sings the paeon of 'straight paths' suggesting how much simple and easy it is if we just move on the straight line of justice! The poet says: 'Let my progeny walk on straight paths.' (at p. 61). This reminds me what Earnest Barker had written to Albert Einstein: "If at your command, the straight lines have been banished from the universe, there is yet one straight line that always remains - the straight line of right and justice." Most of the poems by Dr. Peeran invite us to discover this straight lines of right and justice, and inspire us to tread on them with courage and imagination..

The poems in the collection under review have diverse themes, but they all seem to emanate from a root metaphor: the cultural crisis of our times morbidly begotten by the present-day consumerist culture. But in the poems, the ideas are not a set of dry bones. Their rhythm and images make them alive, and lead them to poetic richness. The reviewer wishes that Dr. Peeran should keep alive his interest in high creative pursuits. But when all is said, the reviewer quotes with approval what William Cowper said:

There is a pleasure in poetic pains
Which only poets know.

Courtesy Texindiaonline.com

Shiva Kant Jha
Advocate
Supreme Court of India

Review

Of "In Rare Moments" by Dr. Mahashweta Chaturvedi

Dedicated to all the Poetry Lovers, the volume of the poems begins with the letters of Dr. Krishna Srinivas ..." Herewith My Foreword ". When senses are renovated and cleansed, poems rise in them like foundation. Yeats had visitations of supernatural agencies when he wrote poems....."

S. L. Peeran is one of the most skilled craftsman in Indian - English Poetry. The volume of Poems entitled "In Rare Moments" contains 72 poems and some Haikus along with S. L. Peeran's publication.

A Ninth collection of poems entitled "In Rare Moments" contains poems of devotional, philosophical and social nature. In the words of the world Poet Krishna Srinivas - "Poetry Peeran is the poetry of eternal moments. Poet Peeran reveals the power and vitality that streams through creation. He chooses his words to act as missiles that will explode in the reader's mind."

Peeran is a social poet also, his blood boils at the sight of injustice, so cries down the crimes and injustices that prevail everywhere today. The able poet writes:

(Ibid-13)

"Day in and day out being dogmatic
Holding on to the profanity and ill feelings
Like a housefly aimlessly moving around.
Oblivious of the harm inflicting on others."

(Ibid Page - 3)

Warning the audience, he says:

"The audience should know what is real.
Then watch the puppets all through their life.
The pickle and honey should taste well with Ragi-balls
Sanity is trying to light lamps in chilly stormy nights."

(Page-10)

According to the poet: -

"Battles of life are worth being fought.
Than hang the head in shame and be mocked"

(Page 15)

considered both as a poet of emotion as well as heart. The letters of appreciation as motivation by Dr. K. Srinivas and the Foreword like article 'Poetry Peeran is nothing but an outpouring of criticism. The chief characteristics of Peeran's poetry are society and social consciousness. K Srinivas observes him as:

"Peeran has gained many distinctions and he is the right man to regain what all we have lost. He cries down the crimes and injustices that prevail everywhere today.(XIII)"

But he is never grim or dishearten. Srinivas adds:

"Like President Kalam and Daisaku Ikeda of Japan he visions a paradise that will come. (XIII)"

The poem 'The End', 'Moharram Tazia', 'All Round Welfare', 'Currency-Sole Enemy', 'Read Moksha', 'For Killing Veerappan', 'Is Allah Everywhere', 'Where Does Allah Reside', 'What is Life', 'How to Reach Truth', 'Why people Lie', 'Duality', 'Grace', 'Jealousy', 'A Rare Gift', 'Be Obedient', and 'Some Haikus' are full of idealism and have a clear cut approach to morality, divinity and spirituality. The poet Peeran is a poet of teachings and preaching who often appears to be indulged more in the things which should be not in the things which are truly. Therefore, the poetry of Peeran can be termed totally the poetry of didacticism. Most of the poems of Peeran speak volumes of the Islam and its Sufi tradition. His poetry is the true explication of Sufism. A number of the titles of the poems are in the form of question like '

A number of the titles of the poems are in the form of the question like 'What Next?', 'What is Love?', 'How to Reach Truth?', 'Why People Lie?', 'What is Khulus?', 'Where does Allah Reside?', 'Is Allah Everywhere?' and 'Masters Where?' in which the poet initially commences the poem with question and after long chain of questions answers himself and tries to satisfy with his own logic. For example we may take the poem 'Where does Allah Reside?' in which Peeran interrogates:

Tell me where does Allah reside?

In Kaaba, in Mosque, in Temple, in Church,
In Dargas, in Maqbeeras, where? Where? (46)

And he continues his series of questions and concludes:

Know now my dear loving brother that
He is in the mind with crystalline purity!

He is in the heart with absolute compassion
And total mercy! He is on the TRUTHFUL
TONGUE. He is in the eyes with shame.

He is on the hands of charity.

He is in every cell of body where resides the love of
Prophet Mohammadi in TRUE SPIRIT. (46)

In an age of modernism when the higher values of life have withered and poetry could not even escape the batteries and assaults of declination and perversion when the concept of 'Art for Art's Sake' has taken the place of 'art for morality's sake', a ray of joy and happiness seems lurking somewhere when I journey through the poems of poet's like Peeran and in this blue and dark hour of ours, the poetry of the poets like Peeran confers a solace as well as affirms that at least some poets today have folded the candle of reform and they will continue to dedicate his life and poems to poetry and God.

At last I Wish to pay my profuse thanks and regards to Peeran for writing such a good collection and pray for his long life and his everlasting poetry.

Courtesy Poetry World Sep-2008

Dr.Shaleen Kumar Singh

MA,LLB,PhD,
Patiyali Sarai
Badaun-243601
U.P., INDIA

Review

Of "In Rare Moments" by Patricia Prime

In Rare Moments is S. L. Peeran's ninth collection of poetry. Despite the recent loss of his wife, Dr. Krishna Srinivas, editor of Poet, kindly wrote a foreword to the book in which he states, "Peeran has gained many distinctions and he is the right man to regain what we have all lost. He cries down the crimes and injustices that prevail everywhere today." Dr. C. Anna Lata Devi writes in her lengthy Introduction: "The themes of the poems In

Rare Moments are varied, but they can be fitted into two main categories, life and religion, the dual phases of Man's existence. The theme of life is subdivided into Man, his reminiscences and the part played by nature. Similarly religion has its subaltern themes like God and Heaven." Therefore we approach the collection with the thought that it contains poems on humanity, with all its faults and failings, spirituality and the need to be ever vigilant to social, political and moral issues.

Peeran's poems are utterly present in the world, in the sense that he writes about the issues of society: love, grief and hope. There is in his work a fidelity to language and the musicality of language which is simultaneously a fidelity to critical thinking, to bodily thinking, and, more problematically, to silence.

If a poem makes itself mean as much in the unspoken as in the spoken, syntax and form are the poet's means of composing in and with the silences. Peeran's characteristically, though not exclusively, one-page poems are an overt sign of his kinship with the lyric poem that expresses itself in plain vocabulary.

Such a poem as the opening poem, "Longings", exemplifies this power. It's as if the silences point to the inherent inadequacy of language and at the same time to its potential for vitality and precision:

Whenever your thoughts possess me,
I turn to your book of poems
Your love songs trouble my heart
An ache, a sigh, tears of blood.

For a poet such as Peeran, with his social vision, one whose art is a form of activism -that is, active in the world as an agent of transformation - there may be an even more fruitful ambivalence towards silence. The tension, which I suspect attends Peeran's imaginative, intellectual and compositional processes, creates an urgency and refuses complacency in the work and its consequences. Peeran's poems are all the more alive in such tension, as we see in "Nothing to Beat", where the personae, being "lonely, alone and desolate" question God:

Everyone wishes to melt away and
Reach God to question him -
Where were they at fault?

Why did the lover desert her in midstream?
Why was he fired, when he was at creative best?
Why incarcerated for other's wrong?
Why become beast of burden for ever?

The perspective informing "Take Away" is that "The parameters of life keep changing daily." When everything is going well, there is always something bad waiting to happen and, thus, "the taxman is on the prowl like a tiger. / To take away even the baked cookies." When reading Peeran, we are reminded that poems are "our poems" even when the poet in a vituperative mood, can say, "You need to give a dose / Of antibiotics, purgatives, / To flush out the disturbing / Elements in the body and soul."

"Closing Chapter" seeks and creates a relationship to lyric that takes shape and acknowledges the fact of ageing, "Fear of flame popping out to plunge me / In the growing darkness around /Time clicking reminding me of destiny." "Scrap it All" makes something new of the urban poem with its detailed description of poverty which is leavened by friendship:

In chawls and slums, people cluster together
With comradeship to fetch a pail of water.
To wail together when struck with gloom,
Hunger, thirst, chill penury binds them.
"Allah's Bounty", a short, perfect poem, begins
Allah's bounty is limitless. It is His
Mercy and Benevolence that Such a Great
Being should bestow His Grace on such
Insignificant creatures like us.

In some ways it confesses to a desire inherent in the lyric impulse a desire for the world to be shut out. Yet, as part of the poem, the title wants the speaker to live in the world, to be present here in his belief not so much as the addresser, perhaps, but as the benefactor - itself an open door, a turn and return. The poem ends,

Certainty of faith (Huqul Yaqeen), strong will-
Power and concentration and total submission
To our peers, our Holy Prophet and to Allah ta alia.

And I trust the ways by which Peeran troubles categories of identity, social mores, politics which are understood to be crucial to poetry's vibrancy and dynamism and living intelligence. For example, "Duality" reads as a work of incisive, provocative probing in the sense of any poet thinking hard and well about the craft and about the conditions a poem aspires to create for itself. Peeran asks,

Is it because

Man is always at daggers drawn? Bitter,
Cold, sarcastic, angry. His various traits
Challenge each other, each trait
Trying to claim ascendancy.

"Reflection" concludes with the poet's voice in all its perfect pitch for both the colloquial and the radiant: "there is no loss, no gain, no joy, no pain / Unburden your baggage, hold fast that Rope."

Peeran is a thinking poet, a generous thinker, and a generative force for poetry, and his poetry will remain so, radiant in the freedom it will help to underwrite for anyone whose medium is language and whose body and mind are alive to the wonders around them.

Courtesy Poet Crit Jan-2008

Patricia Prime
42 Flanshaw Road
Te Atatu South
Waitakere 0610
Auckland
New Zealand

Review

Of "In Sacred Moments" by Patricia Prime

This, S. L. Peeran's tenth poetry collection opens with the title poem, "In Sacred Moments," where the poet faces his Creator much as a child faces its mother, asking forgiveness for petty jealousies and arrogance:

I, lost in my thoughts, turn to my Creator.

Oblivious of the umpteen sins committed by me.

I had broken the "Lakshman Rekha"; like Adam.

Shown jealousy and arrogance like Satan.

Like a child in its mother's arms, the poet asks forgiveness and begs that "my sacred moments be dear to me."

Peeran's gift for language, the immediacy of his wit and word-play combined with a command of imagery and his powerful feelings can at once capture his readers. With each new collection, Peeran's admirers look for the poetry which reaches beyond the words on the page and happily In Sacred Moments he encourages us to believe that he is close to this goal.

Although each poem stands firmly on its own, as in previous collections the reader does best to read the poems as they are ordered in the book. In Sacred Moments is based on Peeran's sympathetic approach to humanity as one whose heart is firmly centered on the environment and the sacredness of life. This can be clearly seen in "Heavenly Abode" where the poet expresses

the difference between our earthly and heavenly homes:

The presence of rivers of honey,
Milk, cooked fowls, wine and hoories
Appear to be an allegorical reference.

If they exist then earthly environment
And earthly existence should also exist.
Which is not possible.

To exist in heaven there are
To be different astral conditions
With different living conditions.
What is explained in Holy Scripture.

The poet goes on to say that divine retribution and awards can also happen in our earthly existence, too.

Many of the poems mark not only a familiar environment, but a transition from old philosophies and concentrate on the need for humility. In "Humility and Submission" Peeran delineates the ideal of the humble man. What, he asks, are the characteristics of a humble man? And he goes on to list twelve of his ideals. Here are four of them:

He is truthful, simple in manners, talks and dress.
He is gentle to the core in his speech and gait.

He is never harsh to the less fortunate ones
 He is courteous to his parents, relatives, friends.

Mankind is seen with a wry affection and there is a surprisingly gentle, ironic picture of modern man in "Shame Shame" where the image of man, who has "gained stupendous knowledge," is unable to progress due to his lack of faith: "Shame has abandoned the modern Man," says the poet, which brings him to the conclusion that, "Nothing is hidden, everything is bare. / O Mercy! Protect us from His Wrath." This troubled exclamation leads on to the half dozen poems which form the central part of the collection. "Sorrows in prime of life," is a virtuoso display of Peeran's ability to turn words into pictures as he paints the melancholy attitude of man who is not only foolish but childish. The only way out of this lethargy is through hard work. Man needs

... to churn the milk to get butter.
 Suck the nectar million times for honey.
 Till, plow and sow for a good harvest.
 Be smithy to give shape to an iron.

The poem ends with the words, "Leisurely attempting to do the work with sloth. / Brings misery, sorrows in prime of life."

Man may be seduced by romance, tradition and wealth, many finding it impossible to hold onto their faith in the modern world. Peeran projects a new kind of man; the righteous man that, in "One humanity" is a man of peace and love willing to share "the sorrows and those of less fortunate." However, in "Ever Submissive" he finds that the "man of love, unspoken, unheard" is "Ever submissive to the Lord's call." In "A Grim Picture" the poet is under the constant threat of ill-health The doctor tells him, "You may go in coma, lose your / Eyesight, kidneys, may have a heart attack. / Ultimately you may have death horrible." This forewarning persuades the poet to try numerous remedies on the advice of his friends, but nothing can prevent the "Call from the unknown":

None can stop it, when it stoops down
 To collect me in both its arms,
 To take me to oblivion forever.
 Similarly, in "Golden Hearts" the poet doesn't spend time

worrying over imaginary goals, but in seeking God in a sublime, purified golden heart.

An uncharacteristic turn into a public, more outward -going world takes him to a "Republic-day celebration" where

The trumpets have gained strength day-by-day,
 Blowing full-throat, elephants also joining.
 The cheering crowd adding to the gaiety.
 An occasion to celebrate the festivities.

These moments of socialization are few in poems which reverberate with images of God, faith, spirituality. Peeran's touch is always light, skilful enough for his work to escape the heavily judgmental; yet he challenges the reader to agree with his philosophy, coming as it does from a background of Sufism. Another social poem is "Fall of Curtain" in which the poet relaxes with old friends, talking about times they'd spent together:

Our buddies bring back good old memories.
 Invigorating like tea and coffee.
 Accompanied by tasty biscuits, chips.
 Talking about by-gone times.

"Zest for Life" brings the reader back to well-trodden paths and a return to family life, although the picture is a grim one about the death of the poet's father. Despite the old man's pain and suffering he still manages to bring some joy to his watching son:

Slowly the crippling enemy overpowered him.
 Though gasping for breath in oxygen tent.
 But his eyes would twinkle every moment.
 He won't give up being courteous to a fault.

Peeran has earned the right to establish a distinctive style and it is good to see him writing about his personal life. It is also good to see flashes of humour emerge, despite the seriousness of the poem.

The powerful language in "The Great Upheaval," a poem which deals with "Old civilization broken-up to smithereens," car

bombs, the ravishing of Baghdad, innocents killed, comes as complete shock after the gentleness of previous poems in the collection:

O Baghdad! Your ancient beauty
Now ravished and plundered
Innocents killed and buried unsung.
Whither peace? The arrow has perced the dove.

When Ghengis Khan pillaged you, ages ago.
You stood firm and conquered him.
The Mongols were subdued and converted
Now are Yankees going to wear white caps?

In "Unlimited Joy and Happiness for 2007" the poet requests that the Master "Let the New Year 2007 / Bring unlimited Joy and Happiness." It is only to be hoped that the spread of such thoughts and feelings, expressed in poetry will go a little way towards establishing peaceful relationships around the world. These pious, compassionate poems deserve a wide audience of readers in order for their message to be conveyed.

Courtesy Bridge in Making
51st and 52nd Number 2008-2009

Patricia Prime
42 Flanshaw Road
Te Atatu South
Waitakere 0610
Auckland
New Zealand

Review
Of "Glittering Love" by Patricia Prime

Glittering Love is S. L. Peeran's eleventh collection of poetry. The poems are immediate in impact and the more self-exposed, even ostentatiously so. "I wish I could give him a / Mohd. Ali's knock out punch." ("Knock Out"). The poems are sustained with no sense of contrivance and never run out of steam. They

frequently draw parallels between the poet's domestic situation ("Soliloquy") and the contemplative immediacy of mourning a loved uncle:

Mourning was indeed deep
For my uncle, a Judge in
The High Court suddenly died,
Without any sign of illness.

We were all partying, enjoying
With his wife and children
On his elevation and becoming a 'Justice'.
When cruel hand of fate snatched him from us.
(*"Token of Love and Affection"*)

As against the intense physical observation of everyday events there comes at intervals a bitter yet comical reflection of the sacrifices his parents made bringing up "seven daughters, / Three sons and umpteen grandchildren" ("*Umpteen Sacrifices*"):

Year after year, my mother
Bore five daughters, hoping for a son.
Then me, then my younger brother.
They didn't stop till two more daughters followed.

The contrast of such dogmatism with the wry sense of irony and dislocation in the poet's own ageing consciousness is arresting- in both senses of the word. Peeran directs one to the inexhaustible potential of human experience as a source of imaginative enlargement, even when that experience is exclusively the author's own, as we see in "In Undying Bliss" where he writes about his mind and what it imagines:

The mind, when it imagines
When it dreams very often,
It is like watching
A television serial.

"A Woeful Prediction" alerts one to the poet's preoccupation not only with astrology, but with the "giver of life the Sanjeeveni" and his enemy, "the Lord of 'Vidya' and 'knowledge'" - both of whom communicate in writing:

But the Lord of poetry is also Twelfth Lord.

And also the Lord of the Seventh.
 She is in the company of a "neecha"
 There are no redeeming features!

But such inward struggle only rarely appears in a collection rich in portraits, landscape and experiences of life in India. Peeran is especially good in charting small human activities, witness a delightful depiction of a sister caring for her siblings in "Ever cheer for us":

Forgoing your young joys and cheers.
 Changing nappy of the youngest
 Washing clothes of all the ones.
 Keeping the hearth warm and clean.

In the context of the poet's memories it is not only the thing seen that matters but its effect on other people; while at the same time Peeran can lament the dulling of physical and nervous response:

They say that when you rub two dry sticks,
 You get fire for the hearth, to cook
 The dead poultry, fish endless menu
 You are what you eat and drink.
 ("Decaying Times")

Catastrophes exist primarily in relation to the poet's own responses and his relationship with his society. For instance, in "Mock Drills" he draws out the fact that modern society must undergo mock drills in order to wake it from its lethargy:

The frequent news of bomb blasts
 In several cities of Iraq and Afghan.
 News of death of men of all ages,
 Has suddenly woken up our police.

The book amounts to a series of vignettes, often drawn with a precision in the handling of words, seen as its best in a poem like "Lord's Love":

Isn't it a wonder to find birds
 Building intricate nests to lay eggs.
 Migrating from one place to another
 So also fishes from one sea to other

The unease inherent in most of our lives is seen even in the "Gardens of Bliss":

Modern times robbing leisure.
 Adding demands, stress to living.
 Breaking the harmony of society.
 Ushering in sickness and madness.

At his best Peeran can achieve such delicate effects with a quietly satisfying ease. He can also describe more forceful experience as in "Final Break":

We keep marching, keep enacting
 For others to watch, to draw lessons.
 Now and then, scenes after scenes keep changing
 With actors moving up and down in exhilaration.

We, the men of clay, mud and soil. Like puppets will break away one day after the toil.

Peeran can be mischievously perceptive of the danger lurking behind appearances, as in "Low Status," a memorable depiction of boys and girls in school, where they "were fish out of water, / only to be teased and pushed to back bench." He is also humorous, as in "For a New Life" and tenderly elegiac in "Adjust," with its portrayal of when, for the writer, he must adjust to life and its vicissitudes: "Life is a mixture of adjustment and compromises. / Fight failures to overcome hurdles and pains." Poems of sadness include the perfectly crafted "Griefs and sorrows" with its vision of the transparency of human life through its griefs and sorrows: "Oh! Sorrows are the sap of the trees. / In it dwells the spirits of the lovely." And he can be painful as in the bitter precision of "Evil Fate" where "wars, terrorism, killings - / Manifest our greed and self love." Pathos is the theme of several poems, including "Pining for Thee," "Glory for Thee" and "Immersion". While tender love succors all, despite its many temptations:

O My Lord! Save me from
 The temptations of this world.
 From its guilt and glamour. From its slippery path.
 ("Love forever and ever")

The visionary quality in these poems can seem astonishing in

its range, its depth, and its complexities. The rootedness in the local Indian landscape is no limitation at all, its connectedness to the world through war, terrorism, greed and suffering runs through these poems. Sometimes the emotion becomes simpler and calmer; the poet's feelings break clear of disintegration and are articulated as love, as in the title poem "Glittering Love":

My every cell in my body,
Feels the heat, feels for Him
The merciful and the bountiful,
Plays His tunes in my veins.

But the pain is there in the love, in the overwhelming sense of sorrow that pervades this whole book.

The final eleven page poem, "Advent of Islam" is divided into two sections containing four-line stanzas. In Part I we learn about the beginnings of Islam:

The four squared walled
house Known from ages as 'KABBA
'God's House', built in honour
Of One Supreme God, Allah.

By Father Abraham and son
Ismaeel, in Bakka later
Came to be known as Mecca.
For centuries adored, loved, worshipped.

In this part we learn how the Archangel Gabriel brought a message to Muhammad from Allah:

In peaceful ways Muhammad
Spread Allah's message of monotheism
To shun the practice of idol worship
To unite and live in brotherhood.

In Part II we learn that millions of people pray to Allah for forgiveness:

Millions and Millions assemble
At Mount Arfat, The Mountain
Of Mercy to pray for forgiveness
For eternal blessings from Allah.

Among Muhammad's teachings, we learn to treat our

neighbours as ourselves, and

To protect the environment.
The animal and the fauna.
The plants, trees and plantations.
Make the habitation beautiful.

A final admonition warns humanity to:

Think of your relatives and friends.
At all times, unite them in love.
Let love be the guiding force of all.
At all times love one and love all.

Finally there is an eighteen page section of haiku. Among my favourites are these:

Gushing of water
Inundation of small lakes
Houses in turmoil

Croaking of the frogs
Thunder, lightning in dark clouds
A welcome shower

Bird plumes are now clipped
Spirit of freedom in the cage
Love destroyed for now

Colourful buntings
In the midst of joys and mirth
Onset of monsoon

I am delighted to declare that this is an excellent collection of poems. Peeran is a hugely skilful wordsmith, and his careful technique always creates meaning. The language is of such freshness and richness of allusion that one willingly makes the effort to untangle the complex connotations of a line or phrase. It is exciting to see a poet walk this line, exhibiting as he does a vigour and freshness of imagination that delights the heart and lifts the spirit

Patricia Prime

42 Flanshaw Road Te Atatu South Waitakere 0610
Auckland New Zealand

Review

Of "Glittering Love" by Justice S. Mohan

I am delighted to receive your book of poems on the title of "Glittering LOVE"

My delight is all the more.

Since a person working in Custom and Excise Department tending to be a poet. Perhaps the judicial experience must have helped you since my experience is Law and Literature go together always. About the book I can say it should be rated as a first class one. Poetry as you know flows from the heart. When the feelings surge, the poems crystallize. When you say in Soliloquy

"In the middle of the night,
In the deadly chilly winter
We wake up to warm ourselves.
The fury of the day rises up,"

It reminds me of the beautiful lines of Sarojini Naidu

"In the desolate hour of mid night
when an ecstasy of starry silence sleeps
Over the still mountains and deep,
I long for you"

The broken pieces are marvellous.
"The daily perfumes and fragrances
Have vanished, now I am left to stench
Ah! Why do I live? I wish I perish.

Then suffocate hi this purdah all my life."

These words picture the mood of despondency and a life without purpose.

I do not know how to praise you for the poem advent of "Test of strength"

I should say this is a master piece of advice.
"To realize your own soul.
And purify your own inner self.
To find remedies to all inner evils.
To exert patience at all times."

This has to be inscribed on the heart of every human being. In short I should say you are a peer among the poets
Heartiest Congratulations.
Yours sincerely,

JUSTICE S. MOHAN

FORMER JUDGE, SUPREME COURT
PRESIDENT, WORLD CONGRESS OF POETS

Review

Of "In Sacred Moment" by Urmila Kaul

Gaze fixed on this light filled cupped palms!
A Divine Moment Indeed !!
Dr. Shujaat Hussain says Peeranian Universe!!!
He has assessed the poet in a nut shell.

Dr. Peeran's thoughts invoke universal Love - no sect - no religion - no Lakshman Rekha. Peeran in Hope of the hopeless. Polluted thoughts and foul characters have over cast the spiritual light. Poem's poems stand with a torch.

Yet when I am in submission in the prayers

I am like a child cuddling in the arms of the mother

West say child is the father of man. But Indian concept is child is miniature of God. That Nirakan Supreme Power takes the shape of a child. His mind and heart are zero. Inside this hollow the Supreme resides. As he grows up, earthly images with desires replace and fill up.

Knowledge is the source of suffering. It can be applied the other way also.

His heart is an over loading bus
Hardly any peace ever on the top

Human mind is even running machine that produces heaps and heaps of thoughts in Trice Tajpal Vashist London- a great research Scholar Writer- The velocity of human mind is around 80 kharab ie 80,00,00,00,00,000 miles per second (A Discovery Vol. I pg.79)

Arjun ask Lord Shri Krishna .Man is over active and restless-
unable to control like wind.

Lord replies - Yes, mind is windily in nature, but regular
practice can harness our mind.

Infact channelized though can make the space for universal
thoughts. We can shun selfish thoughts to vacate .

Dr. Peeran says the path is static but we cover it.

Yes, we can annihilate the earth with our energy, zeal, and
determination, there is my Hindi couplet,

Aalay - jaalay re manna mann ko nahin degaaye/ Ek baar ke
palaan se , waha kathiin he jaaye . ie never let your spirits numb
during your comings and goings (engagements) for, once you
fall, it is very difficulty to rise again.

Dr. Peeran encourages to look to the horizon and keep your
head above shoulders. Yes, honest and hard working characters
can hold their heads high. Otherwise, these are such people in
every field who try to cut the high flown bite. A senior writer -
what is the latest achievement?

-A poem is published in mecedonia-magazine-

-What is the use of being published in Brazil when not known
at home steed.

-Well after thirty forty years of writing. I leave this world, my
soul will be at peace, if just 5 words of my writing pulsate any
where-

Ah a poem wriggled out of this venom Introspection

This poem was the first poem of mine the then forth coming
anthology-Desert in the Making -1997- The collection won me
-Rossetly of Bhoj pur . Bihar Saint Kabir also suggests -keep the
biter by thy side.

Pilgrims in the white unsown garments of two pieces one
above one below -remind me of a Haji Saheb (Hakeem) who had
performed Haj thrice. I was interested in rites and rituals of this
pilgrimage. Haji Sahab - Almost similar to your 'Janeyu' thread
wearing ceremony.

I feel , the important message of these rituals is to come out of
have and have notes. Because, king and pauper meet one and
the same fate after death. So these pilgrimages make the man
sublime and pious.

The sun hid in my heart

The moon in my mind

All tragedies are because of darkness in the heart and boiling
magma in the mind. Only a single thought can ruin the world or
create a paradise on this earth alas, each human heart had sum
and cool nectar for the universal man. The Sufi poet has moon in
his mind- a Peeranian Paradise!

When humanity is at the brink of disaster

Fall of Hitlers is the triumph for freedom

This happened in Mahabharat age

Repeated appeals and Peace Talks could not persuade
duryodhan to give right full share to the Pandavas. In stead he
kept on conspiring to kill all of them now, the only alternative left
was decisive war that put an end to kaurav lineage.

A Mahatma is born as a savior

Dies with name of Lord on his lips

To remind the sunken humanity

That truth shall shine forever

In Shrimad Bhagwat Geeta Lord Shri Krishna says yad yada
hi dharmasya glanisbhawati Bharata/ Abhutlhanam dharmasya
ladatmanam srija myahum/ Whenever humanity suffers under
tyranny, Supreme Power desceuds on earth to rescue the
sufferers. When the work is done, that divine human from is sent
Back violently

What a tragedy!

The Sufi poet suffers at the pitiable condition of the farmers.
They are committing suicides and the government is spending
43,000 cores for frighter planes.

A tussle between humanity and reality!

Both demand priority.

Our first Prime Minister Pt Jawahalal Nehru said we are a non-
violent nation. We don't have any enemy. So we don't need big
forces and heavy artillery. On the other side of the border, Mr
Jinnah told the cinc (The then British-name-?) to attack Kashmir
and capture. He refused frankly- This is against the International
Law.

Than Jinnah provoked the tribal to do Jihad against Kashmir.
Loot plunder -Kill, but capture it

Ah, slumber of nonviolence!

Nehru went to China to sign- Panchsheel agreement- our two Nations -Hindi Chini Bhai- Bhai- The ink was yet to dry, this slogan was boom ranged by heavy artillery.

Look at the plight of Bordering nest of India- they had only vest and half pants on that high altitudes with 303 guns and a few number of cartridges! And the post fell without fighting- (the unfought war of 1962 - The NEFA Debate - Col. J.R. Sehgal a renowned war histories expert.

China captured thousand of miles of Indian territory. This attack lifted the hangover of nonviolence. The struggle for Independence is one thing. But to defend that Independence demands minute to minute, minute vigilance and prompt action with iron hand.

Suicides by the farmers are due to corrupt leader and administration. Had the top chairs honesty, lower corruption could be uprooted.

Warp and woof of the whole fabric! Gauzy!!

These power mongers have forgotten the peak personality of maurayam Regime - Mahamatya Chanuky, serving, away from royal pomp and show, in a thatched cottage by the side of a river with no helper They have ignored the sacrifice of Gandhiji even.

Poem My Guru- The poet warns against the giant killer of Hiroshima and Nagasaki

Two lakh so sorties by the fighter jets
Dropping bombs on a tiny Nation
Organized by the great yankees

Ah, experiment of the new invented Atom Bomb!
Horrible Destruction !

Followed by atomic multiplying reaction- mutilated humans.

Heinous crime!

America again invented more powerful Killer gas and wanted to experiment on other land. But all slammed their doors at their face. They stuffed mouths of Indian leaders with dollars and setup Union Carbide plant on the heart land of India-Bhopal. No one knew the nature of the product. Why?

In the midnight of 2-3 December 1984, the leakage started (voluntary or -?) White gas in the dark night started enveloping the sleeping people suffocation started taking heavy toll. The

killer gas isocyanides or milk - what ever was that did not touch any yankee, scientists or leader! A fishi matter !!

5000 Indian scientists held a big conference in Bhopal. They wanted to see the working of Union Carbide plant.

No ENTRY was clamped. At last, one scientist was permitted and 4999 were kept out, not a single leader sided the scientists.

Could a single scientist give correct and his independent decision ? what happened inside ? silence!

But silence -shouts!

Postmortems of the innumerable victims of the gas revealed lungs and intestines were dissolved totally.

The Bio Terrorists!

Yankee with unquenchable thirst attacked

Gulf...then Iraq to drink gasoline - Demonic thirst !

.....Research book - Bharat ka Hiroshima- Bhopal Gas Tragedy

Dr. Satish Chaturvedi

Lastly I am really obliged for In Sacred Moments - full of effulgence. The pen is inspired to express feeling related to the poems.

I know the poet Dr. S.L Peeran as Haiku poet. I have quoted haiku in my article haiku scene in India Today presented in Haiku World conference in Pune on 9-10 December 2006. Poet crit July 2008 has published it. Thanks once again. With all good wishes for more and more such collections

Please acknowledge

Urmila Kaul

Geeta Bhawan

Harijika Hat- Ara - Bihar-802301

Dated:5-11-2008

Mob:09934542129

'THE SANCTIFIED MUSE OF S. L. PEERAN'

by Prof. Masoodul Hasan

S. L. Peeran is a late but prolific bloomer. During the last eight years, he has produced ten fairly noteworthy collections of English poems. He is a bilingual poet, writing in Urdu as well for a longer time. In fact, one of his scholar-friends persuaded him to write in English too. In addition, he has written a couple of scholarly books on Sufism and Islam. Besides, he edits two bilingual journals in English and Urdu to familiarize the intellectuals with sufi message and literary classics, which he has inherited as a distinguished scion of a renowned spiritual dynasty descended directly from one of Islam's greatest mystics, Abdul Qadir Jilani (d. 1161). Most of Peeran's collections have been favourably reviewed.

Though Peeran's poetry does not follow any pre-set manifest and his poems are spontaneous, casual pieces, composed under inspiration of the moment, yet some of his remarks and verses suggest a fairly consistent. **In Silent Moments**, he observes "In Silent Moments is an early offshoot of inner turmoils, joys and ecstasies experienced in the calm and silent moments of night" (p.1). Out of modesty, he calls himself "an amateur poet". He continues, "I have not put any extra effort or strain. They have come to me spontaneously in a flash of moment and it has assumed the form of my personal poetry" (p.iii). The remarks remind us of William Wordsworth's theory of the "spots of time" and his definition as "emotions recollected in tranquillity". Subjectivity and spontaneousness are the other distinctive marks of romanticism and even though Peeran keeps clear of romantic themes, his view of poetry comes fairly close to the nineteenth century romantics.

Both by legacy and proclivity Peeran is steeped in Islamic spiritualism. Love and longing for God and His apostle - rather than dread - which is the essence of genuine Sufism vibrate through his verse. Traditionally, the novice has to rid himself of material concerns and temptations (SM p.14 - (For abbreviation see the note at the end of this paper) which is followed by a vigorous remembrance (zikr) of Allah. In the 'Ninety Nine Names' the poet instructs:

Section - D

"Repeat the names on your lips.
Inhale him surcharge you" (SM, p.17)

But the quest of God is a challenging undertaking and requires adept steering by a "sound captain", the illumined 'Murshid' (SM, p.21). The exercise prepares the seeker :

"For total merger
With the supreme being
In total bliss and ecstasy (SM, p.58)
Filling the seeker with eternal love (SM, p.61).

"You forget you are waiting
For your friend on the wrong platform. (SM, p.68).

Repeatedly, one is reminded that true love is the precondition and base of spiritual ascent.

"Love is a candle of hope
To burn to show love (CFU, p.61)

But the guidance and privilege is not the outcome of man's earnest endeavour alone; it is essentially a gift and grace of God:

"When I lost hopes from all
A divine voice gave strength and guided me (CFU, 63)

Self imposed poverty and riddance from avarice is the pre-requisite of Sufism, and Peeran confirms it in 'Bliss Amidst Poverty' (CFU). The Prophet himself, the supreme model of excellence of the Sufis is reported to have said repeatedly "Al-faqr-o-fakhri" (penury is my pride). Humility is the twin-sister of poverty and a window to spiritual light - 'Ego to Zero' (NF, 24). A true sufi is ever vigilant and in quest of the Divine Beloved :

"Hidden away from every eye
O ! My eyes ("Ever in search in CFU, 95).

The lover's quest, however, is not a one-time operation, it has to be renewed and kept aflame every moment of life. Besides, God lives within, and reveals Himself at His will (Faith)

That who loves and cares
That omnipresent - but invisible

That one who kindles the heart
Look within yourself and find Him. (NF, 5)

The poem 'Mastani Ma - the green one' portrays such an accomplished being. She is selfless, clairvoyant and caring. Her love is universal, and to her - as indeed to all true Sufis - mankind is one indivisible brotherhood (NF, 7). Peeran takes shrines and saints as reminders and receivers of divine grace, but not as His incarnations. No temple, mosque or the kaaba holds him; he lives in the englightened heart. Hence, the famous sufi maxim 'man arafa nanfs-a-hufa-arafa Allah' - self realization leads to God realization (RM, 40).

Humanism and universal love are the inbuilt features of true Sufism that distinguish it from orthodoxy. Accordingly, Peeran holds, all faiths in reverence. In the 'communication' he refers lovingly to the last supper, "Maryada Purushotham", Sachi danadam" and the Laila-tul Qadar" with equal gusto (SM, 25) and alludes to Mahavira, Jesus, Krishna, Moses, Tankas in the same collection (SM, 90-91). Elsewhere, in 'My Religion' he spells out his faith in sulah kul in these words:

"To look upon mankind
as children of Adam and Eve
Not for creating apathy.
For cataclysmic schism
For disharmony and strife
(A call from the unknown, p.5).

Again in the long poem 'Birth of Prophet Mohammed', the unity of mankind is emphasized in no uncertain terms. The Prophet's mission was:

"To open floodgates of knowledge
to unite man and man in a single bond.
To liberate the destitute, infirm, oppressed. (CFU, 25).

This pervasive regard for mankind cannot but generate tolerance of diverse approaches to God and love for all his creatures. Peeran's heart turns him to well-being of the entire mankind. Torture, persecution and destitution of man anywhere on the globe upset him. He finds the events of calamity and

affliction incompatible with man's creator's universal mercy in his poem "Why All This"

"Ah Hiroshima, Bosnia, Sudan
In all, dare devilry; a test for endurance
(In Silent Moments, 35)

The scene of injustice dismay him:
"Look, look, O Merciful, why all this
Sorry state when you are known
To be just, kind, compassionately (...)

Notes of humanism resonate his verse and in fact, his sufic beliefs further foster them. In different verses he recalls the feats and sacrifices of various benefactors and martyrs of mankind and has a utopian vision of future:

"Let us wipe the tears of sorrows from every eye,

Let none go to bed hungry, live bare sans clothes (FH, 42)

As a modern Sufi, Peeran combines the mission of amelioration of the people at large.

A well known sufi maxim is dar duniya bash, bara-e duniya ma-bash. Live in the world, but not for the world. Therefore, they perform the obligations of the shariat, and attend to their secular interests as well in addition to their spiritual exercises. Peeran, accordingly, combines his Sufic interests with social and professional ones. But, he is equally alive and responsive to the ground realities of the world. He writes about his personal joys and sorrows and reacts sensitively to contemporary political morass and corruption. The common man's daily life, riddled with perplexity and problems impresses him. For example, 'Alas! Woman' exposes the Indian woman's tragic plight (CFU, 84-85) and the flaws of our judicial system are laid bare in 'Justice Done' (CFU, 78), while 'Mera Bharat Mahan' (FH, 22) satirises our hollow claims of national progress. The tragedy of twin world - towers is noticed in two poem - 'Alas mighty terror' and 'strike terror and Grief' (NF, 35, 36). So also the 'Talibans' fanatical misdeeds shock his conscience, and he recommends to them tolerance and compassion.

"You cut hands, stone a sinner to death.
Whither love for humanity on this earth.
Soul rending music does not stir you.
O ' Taliban' shun violence, acquire world view.
(O' Taliban'; FH, 32).

The anti-terror stance appears again in 'Frenzied Press' (The Sacred Moments, 44). Belligerence and state-terrorism is decried, vehemently in the poem. 'The Great Upheaval' about Iraq (ISM, 49-50). Calls of conscience and patriotism distress the poet as he thinks of communal violence in India. 'Ah Gujarat' deplores the riots, and the innocents' slaughter revolts him.

"What wrong had they done?
For their parents and homes.
To be burnt in the carnage.
Godra and the whole of Gujarat in turmoil!
(NF, 72).

Peeran's deep spiritual concerns do not hamper his sensitivity to some vital current issues. Necessity of preserving ecology and desire to maintain balance in nature is one such issue. Care for ecology is supposed to be the concern of specialists even though changes in the rhythm of nature and threat of global warming and irreparable damage to ozone layers in the space endanger the very existence of man. But the Sufis have valued balance in nature and practiced frugal consumption of natural resources as a gratitude to the Supreme Being for the gift of life-sustaining elements. To them wastefulness of these gifts is a sin. In the 'Changing Fate', he cautions against this slow mode of self-destruction:

"But man in order to achieve supremacy
Destroys nature and spreads wretchedness
And renders himself unfit to live of globe.
(SM, 40).

A more direct evidence of his interest in ecology is available in 'Alas my Neem'. He takes the tree as a part our heritage, and laments its ruthless feeling down by an ignorant, though needy, man. The neem-tree is associated in common lore with the ayurvedic and indigenous therapy. Incidentally, this thoughtless destruction subliminally reminds us of the foreigners' commercial exploitation and obtaining patents on many of our natural

resources. Elsewhere in the 'Lament of a Shady Tree', every axe stroke of the wood cutter wounds the poet's heart, reminding him of the uses and advantages of the old tree to common men. The helpless tree warns its ungrateful betrayer:

"Now cutting me down
You are destroying eternal peace"

(NF, 90).

In the 'Spread of Pollution', Peeran takes note of the atmospheric degeneration often induced by man's irresponsible and unsanitary conduct. (FH, 58). This physical and moral decay is had enough per se, but for a Sufi-poet cherishing purity, it must be crueler still. Incidentally, among the urbanized Indo-Anglian poets only Gieve Patel shows consistent interest in ecology and Peeran compares favourable with him.

Peeran shows a progressive interest in contemporary world, and international events both as a humanist and as an Indian. Globalization obviously is the most talked about politico-economic phenomenon today. In 'Changing Ticks' he glances at the primarily American actuated phenomena, contrasting the others' calculations with his own balanced assessment.

"Bohemia is setting in Europe and USA
While religiosity holding minds in Asia.
A new world order is getting created
With globalization and electronic inventions
Intermingling of races of all hues.
While the Indians are bickering in nationalism."
(NF, 23)

Generally, Peeran is not effusive about his personal life in his poetry. Still it is possible to get a few glimpses of his bonds with some of his intimates. The poem on his mother is moving and full of gratitude for her. She is his "life star to guide me for ever", "his first love and affection", "his barometer and senses". (RM, 26). His father was an embodiment of content and courage, old fashioned, "oblivious of the changing times", caring for his flock, undaunted by his fatal disease in old age:

"Carcinoma could put an end to him.
But it couldn't overpower his zest for life"
(ISM, 43)

The death of his son was a heavy blow to Peeran. In a heart sending cry he recalls the dear departed:

"Someone is waiting for you distraught.
With tears in eyes, pain in heart.
With absent smiles, worried face.
Wrinkles on forehead, disheveled hair.

(SM, 49).

Peeran opens his heart unreservedly to his wife in a couple of poems. She was his comforter, his nurse. She attended on him caringly in his hospital days with a fractured arm. She tackled intelligently his stubborn diabetes, wayward cardiac ailment, failing vision and excruciating arthritis:

"I remember you
you were my succour, my redeemer
(Intense Love, in CFU, 4)

Elsewhere, in 'My Fair Lady', he pays her a poetic tribute by calling her a rival to his other love poetry:

"Not a moment I can spare,
To my other love poetry.
Envious of my holding looks
Pulls the blanket off me.

('My Fair Lady', NF, 39).

A lyrical and intimate experience of younger years indeed! But his love extends beyond seasons and years. Even as time begins to levy its toll, the poet's warmth for her remains undiminished:

"Times have changed
Seasons come and pass.
But my love for you,
Will remain ever fresh.

('Manifold Love' in NF, 45).

The tenderness and purity of feelings recalls to mind, Coventry Patmore's poem on his wife - almost a classic - 'The Angel in the House'. Incidentally, Patmore (d. 1896) was also a deeply religious poet. Peeran wrote two other equally touching poems on his wife - 'My Best Love' (SM, 64) and 'Embrace Me' (SM, 38).

The 'Birth of Prophet Mohammed' is a longish, biographical poem (CFU, 24-33) and begins with a reference to the "darkest hour" of pre-Islamic Arabia. Against this background of ignorance

and savagely Peeran highlights the Prophet's teachings:

"To not wage or create a strife.
To compound and compromise.
To be charitable and compassionate.
To be always just and truthful.

(CFU, 32).

This focus on universal peace and justice is especially significant in the climate of Islamophobia in the post 9/11 world.

Peeran is a poet of direct statement. He depends little on conventional tropes and embellishments. Still in several poems he introduces pregnant allusions that reinforce the central idea of the poem, and expand the scope of its interpretation. Initially, they are scriptural in context like the instructive references to Arjuna's mental conflict, Krishna's advice, Moses's miracles, Buddha's renunciation, Jesus's temptations and crucifixion, Muhammad's celestial journey and Mansur Hallaj's ecstasies. Occasionally, a parable comes handy to convey the message ('Raining Fire and Brimstone' in *Frontiers of Hope*, p.8). Peeran, however, is remarkably fond of anaphora (successive lines beginning with the same word) which adds to the flow and musical quality of the verse.

Haiku and Tanka are the two notable Japanese genres currently quite popular in world poetry. They are characterized by short epigrammatic structure with a very limited number of syllables in three lines (Haiku) and five lines (Tanka) each. Peeran introduces divers them, amorous social political. For example, the following piece represents the love-haiku:

"I am mad in love.
Every vein has turned sacred.
Honey, divine love.

(RM, 72)

This one suggests a pacific mood:
"Stillness of the lake.
Throw stones, see ripples around.
Bomb destroys mankind."

(RM, 70).

Or, mark this lament on man's inordinate but barren ambition:
"Excessive talents.
More and more money in hand.

Desires ruin the man"

(RM, 72)

At least seven haikus refer to terrorism with reference to the crash of world towers. For example,

"Brotherhood of world
Crushed, burnt in America
In the name of Islam."

(NE, 98)

Editing emerges rather unhandsomely in the anthologies. Printing errors apart, quite a few lapses of grammar and syntax remain unnoticed, which in spite of the laxity of the usages in the unprogrammed 'Englishes' appear unacceptable in verses of a fairly high order. For example, 'In the Sacred Moments' on page 12, 13, 18 and 20 in several stanzas verbs mismatch the subjects in number. In the *Fountain of Hopes*, page 20 bears similar lapses and lines on page 4 and 28 bear each an inappropriate indefinite article and a quaint verb respectively. These are only random examples, but they do not materially affect the otherwise laudable quality and message of the poems. However, Peeran's titles especially of the anthologies are unusually significant and thought provoking 'Times' and 'Moments figure' in half the number of anthologies. Sufis have always been deeply concerned with time and eternity. In fact, Ibn Arabic, the great Andalusian mystic, reportedly referred to the Sufi as 'Ibn-ul-Waqt - man of the time - that is the soul lost in present contemplation and zikr of God with little care for the future or the sops of reward and punishment. The words 'within' and 'Frontiers' occurring in three other titles of anthologies replace with time and space - as does the 'unknown' in the title 'A call from the unknown'. Both these subliminal references to time and space highlight the mystical antecedents of the poet and his works. Three titles involve images of light, which suggestive of Sufic illumination. The title of an individual poem 'Jamal-Beautiful' (*In Sacred Moments*, p.5), however, involves a lexical error. 'Jamal' is noun (beauty), and the derived adjective is 'Jameel', which is also one of the Holy names of Allah.

Peeran has done two informative books in English prose as well as dispel some objections against Sufism by the orthodox

and to elucidate the true spirit of Sufism in Sufism and Islam. Traditionally, the orthodox disagreed with the liberal tenets of Sufis, and held them as violative of the true belief. On the other hand in modern times, a school of liberal thinkers have come to deny its links with Islam altogether. Peeran firmly refutes both these views, collating the basic teachings of Islam and Sufism and quoting extensively from the Quran, the Hadith and writings of classical Sufi masters like Ali Hujwiri (D.1070/71) - the first exponent of Sufism in India - al-Ghazzali (d.1111), Sheikh Abdul Qadir Jilani (d.1161) and Shihabuddin al-Suhrawardy (d.1234). On some controversial issue among the Sufis themselves, he has quoted in full the English translation of an almost magisterial monograph entitled "Faisla Haft Masala by Maulvi Imdad Ali, a venerable Sufi scholar of the 19th Century. Peeran's impressive familiarity with Sufi classics is also fully reflected in the bilingual quarterly Sufi-World.

Obviously, while his poetry represents his spiritual self affirmation and enjoyment, the prose works serve to introduce the Sufi message to the uninitiated and the skeptics. In both these literary ventures, he has undertaken a task of great humanistic value - providing the symphony of peace and good - will to a spiritually unfed and tension - ridden world. For to Saa'ch steeped in genuine Islamic tradition - Sufism was nothing but a selfless service to mankind and sincere love of humanity at large. Though insufficiently noticed because of belated debut and his rather hasty prolificacy, possibly to compensate for the delay, Peeran enjoys the distinction of being the only Indo-Anglian Poet consistently producing Sufic verse of considerable merit. His work promises to retain its freshness and appeal for many years to come.

Note:

In order to save repetition and space textual quotations and references are incorporated in the main text of the article. The works have been noted according to the following abbreviation. The figures following the abbreviated title denote page numbers.

1. A Search from Within (2002) - SFW
2. A Ray of Light (2002) - RL
3. In Silent Moments (2002) - SM

4. A Call from the Unknown (2003) - CFU
5. New Frontiers (2005) - NF
6. Fountains of Hopes (2006) - FH
7. In Sacred Moments (2007) - ISM
8. In Rare Moments (2007) - RM

Courtesy Poety Feb-2009

(Dr.) Prof Masoodul Hasan
Aligarh

S.L Peeran : A Poet of Inner Vibrancy by Dr. R.K.Singh

I have been reading S.L. Peeran's poems in various small poetry magazines that support new voices both at home and abroad. As the Octogenarian Founder President of World Poetry Society Intercontinental and Editor-in-Chief of Poet, Dr. Krishna Srinivas notes, the Muse in Peeran has blossomed into "many-splendoured exuberance" in his seven collections of poems, namely, In Golden Times (2000), In Golden Moments (2001), A Search from Within (2002), A Ray of Light (2002), In Silent Moments (2002), A Call from the Unknown (2003) and New Frontiers (2005).

The poet, a late-bloomer, who started writing at the age of 48, is critical, philosophical, reflective, and interpretative of his milieu and influences: In Golden Times (2000), like other collections, offers an overview of the contemporary society besides a view of Peeran's own idealist temper. These reveal the depth and complexity in the poet's vision and literary techniques over the last few years. He appeals to me as one of the few form-conscious Indian English poets with a strong sense of rhythm. And, as a pursuer of Truth and Reality of Life, he is socially conscious as well:

"How can I keep silence
When my mind is tortured with bitterness
On watching throttling of good sense;
And Man slipping into utter darkness ?"

('Silence')

and

"Voices of the meek ones are suppressed;
They are hardly allowed to take a fresh breath.
Those that dare are cruelly oppressed
And ruthlessly dealt a painful death.

The role of law should be 'Right,' not 'Might.'
For Right has its balance of Equity,
Overweighed by Goodness, Evil takes flight
And Mercy emerges with equanimity."

('Might and Right')

As a seasoned bureaucrat himself (he has been a Judicial Member of Customs, Excise and Service Tax Appellate Tribunal at Chennai and Bangalore), Peeran is one with the general perception about politicians :

"Deceptive are their faces, like a mirage,
Hiding the traits of diabolic figures.
With eyes trained to spot prey, like eagles,
They wear whites to cover black souls within."

('Politicians')

He is critical of lawyers, too, who "in black flowing gowns" frequently disappoint their clients :

"There's more sound than sense in what they argue-
Fumbling with 'My Lord,' 'Your Honour' at every breath !
Twisting words forcefully, but awrily, with stealth,
They bore the judges with their long tongues !"

('Lawyers')

He is aware of the egoist rich, who personify "an ugly/Demon, showing itself through a/Pretty face, to scare and ensnare/
Everyone with its atrocious/Behaviour, to cause annoyance,/
Give pain and wound soft hearts" (To a Stony Heart'). He shares his realisation :

"Time alone will show that,
With joy and grief, love and hate,
Everyone's life is sweet and sour."

("Sweet and Sour")

and

"Life is for supreme sacrifice

On the altar of the Ever Living
To protect the weak and meek,
That's 'Life' for a human being."

('Human Life')

With his personal experiences of life's "snares and enigmas,"
Peeran turns philosophical :

I now learnt to tune my mind
To sun and shade, rain and storms,
Struggles and strifes of every kind
I realised life in its multiple forms."

('Trials and Tribulations')

With a sense of commitment, he portrays people and narrates incidents that provide insights into contemporary life and values. He is vocal about corruption ('A Corrupt Person') just as he is ironical about 'closed-door' meetings :

"Files marked 'Secret' or Top Secret'
Make their way into the Corridors,
And information therein is exchanged for a fortune !"

('A Closed-door Meeting')

The disturbing trends in the country's management and norms of 'right' and 'wrong' make him yearn for the bygone days "when our lives were tuned to harmonious chimes/when no news was flashed of dowry deaths/...When milk and honey flowed in society" ('Golden Times').

There is compassion in his vision when he says "You must accept people as they are,/...To create and maintain healthy relations." Despite bitterness and anger, he advises us : "You should maintain your cool with dignity,/With silence and calmness as Golden aids,/Like Time, Forgiveness is a great 'healer'-/A balm to soothe pain and to heal wounds" ('Forgive Them for They Know Not'). He recognises differences among people and asks us to accept them retaining our "personality and individuality."

He is a firm believer in God, family and humanity. He stands for values like humility tolerance, love, truth, faith, charity, respect, justice, freedom, peace, harmony, unity of God and mankind, promotion of education and culture and love of Nature. His A Call from the Unknown (2003) is replete with deeper spiritual realisations. He exhorts everyone : "Generate good will/ For heaven's sake save your souls/Save from destruction" ('Haiku').

Peeran has the "concrete immensity of the far beyond" to "burn the candle of my life, at His feat in total surrender/ I have no complains, demands, compulsions, /No grievances, grief, or pain./Undoubtedly, I am captured by HIM" (Total Surrender). His narratives of praise and thanksgiving-Test of Love,' Birth of Moses,' 'Birth of Jesus' and 'Birth of Prophet Muhammad'-fill up a gap in Indian English poetry. We have long poems on mythical/religious figures of Hindus but none on Muslim faith, except perhaps one by Krishna Srinivas, Muhammad : A Long Poem on Islam (1983). Peeran seeks to show the essential continuity in the religions of Moses, Christ and Muhammad and fulfilment of God's promise and prophesy about his manifestations at different intervals. In fact, the poems on Moses and Christ serve as a perspective to the poem on Muhammad, "a manifestation of ultimate truth," who appeared to lay the foundation for love, equality, justice, humanity, and compassion, preaching unity of mankind, universal brotherhood, universal love, peace and harmony.

Peeran, as a seeker of Truth, understands that the divine Avatars on earth have been the true educators of humankind. Without their guidance the human race could not have raised itself above the level of the animal. And if we forget the teachings of Krishna, Buddha, Zoroaster, Moses, Christ, or Muhammad, we will simply descend to the laws of the jungle.

Our past history is full of instances to prove this point. Whenever people practised love, justice, truthfulness and other human virtues as taught by Divine Souls, they have not only found personal peace and happiness but have been able to live in harmony with others, achieving both spiritual and material progress. As soon as these essential qualities have been forsaken, prejudice, greed, and selfishness have taken hold of people's heart, and the inevitable consequence has been war, poverty, and downfall of the society as a whole.

Peeran, like Krishna Srinivas, reminds us that Prophets like Moses, Christ and Muhammad have been the mediums of God's infinite love, mercy, and grace for humankind. They all appeared at different times in different parts of the world to teach the same eternal truths. They are one. Prophet Muhammad reveals in the Quran: "I am all the Prophets." They are, in reality, one and the

same because each is a pure channel through which grace of God has reached humankind.

The poet also understands that spiritual laws, such as love for God and service to one's fellowman, trust and hope in God and obedience to His commands, truthfulness, honesty, sincerity and humility are bedrocks of Dharma, the very foundation upon which depends the progress of our soul on its journey towards our Creator. They cannot change.

Hence Peeran's appreciative search for Buddha's middle path, Mahavira's ahimsa, love and grace, Ashoka's charity, Rama's valour, Krishna's truthfulness, Nanak's brotherhood, and Muhammad's grace, "to see the shining Truth" and to redeem himself.

As a devout Muslim, Peeran's emphasis is on the inner experience, inner life, inner realisation. His meditative mind scans memory, with a sense of gratitude for the constancy with which love asserts itself again and again and in moments of trial and crisis (cf. Test of Love/ 'Intense Love,' etc.). He rediscovers himself through the redeemer's touch just as he synthesises past experiences in the present. Apparently he may seem to give an expose of the truth of Ultimate Reality, or World, but what is significant is the way he raises certain questions of social relevance and poetically makes out his answers. For example, read his poem 'My Religion' :

Yes, I do have a religion
 I do practise it
 Say my 'Namaz'
 Turn towards 'Kaaba'
 Recite 'Kalima'
 Do 'Zikr'
 Observe fasting
 Give Titra,' 'zakat'
 Yearn for circumambulation
 Around the Holy 'Kaaba.'

But my rites, my symbols
 Are acts of love
 To foster oneness
 To increase my yearnings

To look upon mankind
 As children of Adam and Eve
 Not for creating apathy
 Discernment and Distraction
 For cataclysmic schism
 For disharmony and strife.

Peeran composes his poems in "slow measured rhythmic tones," conveying the eternal message of Allah, the lone Creator, Guide, Giver, Omnipresent, Omnipotent, Ever Compassionate and Merciful, who, through His Prophet, reveals, the Holy Book to purify the soul and teach civility, as also regulates social and community life of His followers.

But the poet also appears as a Sufi, who is at home in all religions; he is in the world and yet not of it, free from ambitions, greed, intellectual pride and prejudice. Like a mystic poet, he devotes himself to understanding and reflecting the central mystery, with trust in simple wisdom; like a spiritual poet he conjoins thought and meditation, work and play, action and inaction, and seeks affinity with the mystical current so that he could be transformed by it. In his poems, every thought has an action, and understanding comes through love and faith in the divine, with trust in His Grace. His consciousness rises to the highest he is capable of and he tries to experience the divinity in himself.

The moralist in Peeran warns people not to be 'left out,' 'wasted out' or 'lose opportunities' but learn Truth, seek peace within, enliven their spirit. He expresses his concern about the rising nuclear threat, people's refusal to be humble and kind, and readily yielding to ego, power, vanity, haughtiness, treachery, and "becoming a victim of their own cage." In one of his reflections he pleads : "Let us fight back/Our selfish indifferences/And extend help/To men in distress." He also sounds critical of the widespread hypocrisy and insincerity, the "glib and oily art/To please and displease persons," and pleads for simplicity, courage of conviction, and earning "respect through character."

Most people need to recognise the enemy within, the taboos, superstitions, prejudices, jealousies, desires, hates, and all those egocentric behavioural "shackles and chains" that burn life "like a candle from both ends." Like a sage musician poet, Peeran

sounds the 'Death's Trumpet' and warns: "Alas, alas, the time is lost/The White dove with stalk of peace/Now engaged with wings dipped/ The road of peace lies drowned in sea of turmoil." The poet is moved by the misery and suffering of millions of destitutes just as he is aware of life's paradoxes. His humanity revolts to notice : "Man has braved for space odyssey To land on moon, mars and journey beyond But failed to catch Veerappan, the dreaded bandit End rigging, horse trading, scams, water shortage."

('Dare Me')

His everyday experiences of encounters with vainglorious civil servants, exploiters of the poor and needy, polluters of nature's beauty, disrupters of communal harmony, betrayers of love and all those who deny "our humble citizens (for) a peaceful living" make him realise: "Silence is a means of salvation/An alternative to sure devastation."

Though he may at times sound rhetorical, he is simple, articulate, learned and deft, singing "Glory to the Divine Self" and meditating "Like a hermit in a cage." The poems in A Call from the Unknown reflect a burst of the divine, a deeper personal experience of divinity from the Unknown, through struggles for fulfilment of various desires, ambitions and enterprises, and realisation inside that it is only in love that one can find fulfilment. It is ultimately the all-encompassing Love that emerges "like a full moon shining white" and one tastes "the manna, dew and honey." The poet evinces "inner vibrancy" and "passionate naturalness" in all that he writes, be it theme-based regular poems in different metrical forms, quatrains, haiku, tanka, or other short verses.

Now, a few comments on his haiku and tanka. Since Peeran is basically a spiritual poet with a strong socio-cultural awareness and liberal humanism, one finds in him an assimilation of diverse religious and cultural ideals and notions that manifest his tolerant mind. Needless to say, these are also reflected in his poems in the Japanese form (which progressively improve in each new volume) just as he echoes Persian and Urdu poetic devices, here and there:

"Oh my Beloved

I wish I was never born
thrown afar from You."

"Your false claim of love
Oh Peeran, where is justice
Satan is in you."

"Turn Thy face in love
Or Peeran you shall face wrath
And be forsaken."

"Song, wine and women
perfumes and scents for pleasure
Drown yourself in pelf."

Yet, he has some fine haiku, too : "Flow of tranquil stream/
calmness begets mental peace/A Living Buddha"; "Champaks
sweet fragrance/Reminder of eternal love/Mother Teresa"; "A
roaming lion/Threatening peace of jungle/to make a grand feast";
"A pregnant woman/Crushed under road transport bus/Lawyers
feel the glee !" "The clock on the wall/Ticking away to glory/My
precious hours"; etc.

Peeran writes haiku about humans and human activities by
way of spiritual reflection. He captures in his haiku form what he
has experienced or wanted to realise. He uses the form to be
brief, creating his own haiku-like image and rhythm in 5-7-5
syllables pattern. There may or may not be any reference to
nature image (nor does haiku in English today insist on using
one). Even if he may at times sound humorous or ironical
("University/Rogue students flirting about/Teachers blowing
smoke" and "Lovers in gardens/ Used condoms thrown every
where/A wonderful sight!") or senryu-hke, to be precise, there is
no need to differentiate between haiku and senryu because the
boundary between the boundary between the two has merged.

Peeran creates his own text in haiku or tanka with romantic,
sentimental, intellectual, moral, and didactic expressions ("Seek
sincerity/Approach wisdom, with goodness/To feel divine joys").
He offers a poetic, literary, or philosophical viewpoint, ending up
with sublime poetry, creating the 'form' rather than adhering to
the essential haiku spirit, or self-expression rather than

perception experience. He is reality-oriented in his own way,
communicating the reality of the inner truth, or recovering a
sense of spiritual understanding and humanity.

Peeran uses the tanka form as lyric poetry, which it is,
emotionally expanding the thoughts of haiku, so to say. If he
appears fragmented or disjointed, it is normal just as the tanka
form suits him well to record the sudden flash of intense emotion
or perception : "Holed up like a rat/like a hermit in a cage/In
meditation/To reach pinnacle of peace/A great man in the
making"; "Great men seldom weep/Like tigers they show their
strength/Standing like statues/On the pedestal of love/To
conquer the hearts of men"; "A recluse mystic/Has neither will nor
desire/ To fill his clean mind/To seek the worldly fortunes/And
luxury of the life"; "Holy cross at Rome/Holy Pope with a sceptre/
Guides the hearts of men/where Christ dwells in humble hearts/
To purify mind and soul"; and "Spring time is play time/Fragrance
emitting in air/To cheer frozen hearts/Roses, roses every where/
Delight the heart of lovers," etc.

In his haiku and tanka, as in numerous other poems, long or
short, Peeran demonstrates pure ecstasy with lyrical simplicity,
emotional curiosity with self-reflection, and poetic sincerity with
genuine feelings. His verbal articulation of various experiences
with spiritual insights make him a significant poet of our time.

Courtesy: Dr. R.K.Singh
Voices of the Present
critical essay on some
Indian English Poet
book enclave Jaipur

Dr. R.K.Singh
Head of humanities & Socialsciences
Indian School of mines
Dhanabad
JHARKHAND State

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POETRY OF S.L. PEERAN : PARNASSUS OF SUFFISM
by Dr. MANAS BAKSHI

The contemporary world of Indo-English Literature is agog with several scribes and bards looking for a foothold. Many of them are promising indeed, and to tell the truth, one of them is S.L. Peeran who is a judicial member of Customs Excise and Gold (Control) Appellate Tribunal, Bangalore. As an Indo - English poet, S.L. Peeran made a mark with his maiden venture 'IN GOLDEN TIMES' in 2001. Since then, several books have seen the light - 'In Golden Moments' "A Search From within 'A Ray of Light' 'In Silent Moment' and the latest one "A Call From The Unknown".

All these are proof enough of Peeran's talent and tenacity budding everyday in myriad dimensions of his poetic search. And this search is not without an insight into the world of nature, the realm of man for realisation of the aura of Sufism. Mr Bernard M. Jackson while reviewing 'In Golden Moments' for Cyber Literature writes "The Poet is not merely speaking of the beauties of Nature; the imagery clearly reflects God's greater design for Humanity itself. Furthermore, there are many examples in the included poems to demonstrate both the positive and the negative aspects of Man's nature and general disposition!"

This observation of Jackson in the Cyber Literature, June'02 is further strengthened by his appraisal of Peeran's reflective haiku included in the book 'In Golden Times' - "These poems show the many facets of the poet's general philosophy and Sufist inspired thinking. Many of these poems, however, the purist would prefer to categorise as SENRU, but nevertheless, there is an interesting and varied selection for the reader of this particular genre" writes Jackson in Poet, June'02. Quite in conformity with this, Dr.

Srinivasa Rangaswami in his review of the same book in Poet November '01 asserts that "Poet Peeran is a fascinating combination of the pious, mature, compassionate soul and a sensitive aesthetic being who sets great store by the abiding values of life. In all of the poems the adhara sruthi (the reverberating undertone) is god consciousness and a total belief in the virtues of universal love, the true humility and a spirit of servitude and complete surrender to the Supreme Power".

That Peeran exposes his genuine feeling with 'an inner vibrancy' is evident from the following lines -

"Voices of the meek ones are suppressed; / They are hardly allowed to take a fresh breath. / Those that dare are cruelly oppressed / And ruthlessly dealt a painful death." Or, Deceptive are their faces to spot prey, like eagles / They wear whites to cover black souls within". Since Peeran believes in "Buddha's tranquility, Ashoka's peace and Mahavira's ahimsa", his way of thinking is also different. He often seeks solace from within even being struck by the strifes and strides around. "I look and looked around, / search and searched all places, /At last I found it just/ Within my own heart, / It is my lasting Love". What could be more appealing than this?

Mr. J. Gordon Hindley in his review of the book 'A Search From Within' in Poetcrit July '02 dearly conveys 'I find that the 107 pages of short verses that make up the first part of 'A SEARCH FROM WITHIN' encompass almost every well-meaning feeling and sentiment we have and, as such, are as wide-ranging as a Book of Psalms; and are equally comforting". Yes, it is both, appealing and comforting and, at the same time, demanding a positive response from the reader, who is concerned, as much as the poet, with the impact of present day reality on human society and nature.

But what strikes one most as revealing in Peeran's poetry is his distinct approach to the complexities of modern life trapped in present-day society, to the artificial still fascinating traits of living, to 'humanity and servitude / In patience and contentment' and, all this, dealt with a Sufist philosophical outlook. Which is why, in his book "In Silent Moments' Peeran can articulate - "The seed bears

within, the plant of a rose/ or a plant bearing a fruit soar / So also a person born is heavenly / Or carries traits to lead him to hell. / What is inherent gets explicit? You express what you absorb?" (P 54). We find its resonance in another poem - "When prayer and repentance do not appeal to him/ When he refuses to bow before the Almighty/ he is lost in a purgatory blinds". (P-23)

In fact, reality casts its impact on Peeran as much as ideological ingredients. But Peeran knows the art to strike a balance between the two. This is so because thought ramification is a quality that he has largely advanced so that ideas that pervaded his earlier works do not fade away into limbo in his new poetical works but develop new vistas. As a sequel, subtle concepts pertinent to today's socio-economic undercurrent become more, dominant in his recent poetry, particularly in the book "A Ray of Light". For instance, "Cry baby cry, wail and weep / For pangs of hunger are very deep / The merciless sky doesn't look at you / Nor the rich like to share their food with you ? They drive you away from their doors / They keep ferocious dogs, to frighten you / Cry baby cry, wail and weep/There is none to put you to asleep". This sensibility is more palpable in such lines as "Chill penury and justice burdened / Soaring sky rocketing prices / Of consumer items. Now blood is cheaper/ Hungry child searches for food in dust bins/ Where is the birth of golden times. Promise of enlightened soul, illumined mind/ of pen in hand instead of fire works in tiny fingers / To hang on pillar the pest and the swine?" (p.55)

Not only as a poet but also a human being, Peeran never deviates from his standpoint of commitment to society. He is vocal, in the book 'A Ray Of Light, about the odds and evils of our social system that produces 'Sultans of Present Day' and 'For them living in a large palatial house / In aristocracy in style with wealth / Is the only known way of living a life/ To keep their thoughts secretive, tightlipped." (p. 100). And who are they? In another touchy poem, he pinpoints "Veerappan" and says "I have outbeaten Chambal raja Gabbar Singh/Rani Phoolan Devi. Robinhoods of any ghats/ I fool the police and the armed forces/ Modern gadgets cant trace even my hair / Men in pelf and power beg mercy from me/ Men in chill Penury seek succor from me/ My reign is supreme like a Sultan's/ I am named "Master of

Victory" in Hindustan", (p.47).

Undoubtedly, Peeran-has used the supple responsiveness of the language to catch various moods and moments varying with situation - both fruitful and inane. Sometimes stilted with ponderous outpourings, sometimes swamped by identical thoughts and images, nevertheless, many of his poems in the collection "In Silent Moments" are inspiring if not stimulating-"Somewhere, someone, someday/Will create new chimes and rhythm/ To thrill the sullen heart/ To enliven the dull spirits/ Somewhere, someone, someday will sow the seeds of affection/ To bloom as fragrant flowers/ To fill the gardens of love/ O heart don't be dismayed/ About ill-well, or tampers frayed".(p. 12)

"A rose spreads its fragrance in the air/ Even when crushed, dissolved in water/ Rubbed on a stick or in perfumes/ It smells as sweet as ever" (p. 19)

Peeran loves nature and beauty. "The wintry chill freezes my bones and marrow/ I shudder to think of it in summer/ When the boils and my sweat flows/I think of cool spring with scented flowers/ Ah colours merge to form a white curtain/ To reappear on it as a rainbow/ To delight the hearts for certain/ To honour sun and rain with a bow?", (p.39)

And this love is not bereft of his faith in humanism - "Give, while the joys of life are bubbling/Share, while the sun's rays are shining/Love, while the fragrance of clovers fills the air" (p. 59). Peeran can say all this because he believes in the Supreme Power which one can feel if he looks for peace from within -" Look to the inner voice/ Its light is eternal/ its joys are multiple/ Its grace is divine/ It is soothing and pleasing" (p.38). But man today, more material minded than ever before, hardly bothers about the fact 'that he has to "Purify the mind with crystal thoughts/ Honey tongued glorify the Lord/ With His guidance tread your path/ Melodious songs thrill your heart" (p. 17).

Peeran's cult of Sufism which literally means pantheistic mysticism, in the worship of all gods, does encompass his love for nature, craving for beauty his feelings and sympathy for the suffering human; being and, above all, absolute faith in his own religion- a quality that makes The Unknown" he boldly says, in

the poem 'My Religion' that "Yes I have a religion/I do practice it/ Say my Namaz/ Turn toward Kaaba/ Recite Kalima/ Do zikr/ Observe fasting/ But my rites, my symbols/ Are acts of love/ To foster oneness/ To increase my yearnings / To look upon mankind/As Children of Adam and Eve/ Not for creating apathy/ Discrement and Distraction/for cataclysmic schism/ For disharmony and strife, (p.5)

Poets International Sept.'03 opines about the book ' this volume is devoted to a mixer of his expressions on various themes his outpourings in religious poetry. The themes of his poems goes like this: My Religion. Birth of Moses; Birth of Jesus, Birth of Prophet Mohammad, The Holy book. The Day of Judgement, Meraj, Black Stone, Lady Fathima and the like excels in free verse form. Being a devout muslim and scholar in Islamic studies. Mr. Peeran takes an opportunity not only to express his insights through these poems, but also make confession in 'My religion'. In Poet Oct'03, Dr. R.K.Singh writes 'Peeran, as a seeker of Truth, understands that the divine Avatars on earth have been the true educators of humankind. Without their guidance the human race could not have realised itself above the level of the animal. And if we forgot the teachings of Krishna, Buddha, Zoroaster. Moses, Christ or Mohammad, we will simply descend to the laws of the jungle'

No doubt, Peeran's inner world of spiritual belief has the aroma of divine love, and that is why. being an ardent advocate of Islam, wrth due obeisance to its rituals and rites, laments "Millions of species of animais/ Birds, and a wonder/ But this man, living in varied /Societies, with class and caste/ Distinction, with social strata/ Structures, varied faiths and beliefs/ Cannot marvel at the beauty/ Cannot learn to live in harmony/ Cannot live with love and grace/ Cannot take care of lowly destitutes" (P. 113). Perhaps now is the Juncture when human values decline, faith fades out and love is no more "A thinking in me, a twinkling in eyes". Peeran cautions us against a situation "Sinners of the World/ Shake your greasy hands in joy / Sun is coming down".

In short, Peeran's probing mind explores several areas of human concern and consternation. And he writes with such dexterity, Sincerity and devotion that his poetry becomes vibrant, his expression becomes candid. More so because Peeran is not

afraid of calling a spade a spade despite being a high government official.

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Dr. MANAS BAKSHI M.Com.. LLB.Ph.D
Associate Editor, Bridge -in-Making Member,
The Research Board of Advisors

SYNTAX AND LEXIS IN Mr. Peeran's Poetry.

The very poem in his first Volume 'Love' is a free verse poem. So the lines analyzed to see if there is any predominant phrase which reports more than the other phrases.

Doubtless mind	(Noun Phrase N.P.)
Soul serene	(N P)
With thee beside me	(PP+PP.....Prepositional Phrase)
Life is a trifle	(Subject +Verb+ ComplimentS+V+C)
Rudder of faith	(NP+PP)
Cuts off turbulence	(Phrasal Verb + NP)
Meandering thoughts	(NP)
Dampen the spirit	(Verb + NP)
Shackles of iron	(NP + PP)
Or walls of brick	(Conjunction+NP+PP
Cannot curb or	(Verbal Group + Conj.)
Prevent love	(VG + NP)
Pure and sublime	(Adjective + conj + Adjective)

Nine kind of structure are used in all 13 lines . Only 3kind of structures repeat once or twice. There is syntactic variety in his free verse poems .

The presence of syntactic features like dislocation, elaboration , fragmentation and regularity will help us to understand the style of his poetry.

Dislocation :

(transposition of adjective and noun to give emphasis)

Soul serene (from Love)

Pearls tiny and small (Melting Heart)

O Strangers ! Strange are thy ways (puppetry)

Adverbial dislocation are often resorted to in his poetry,

Quickly subside the eruptions (Reach Clear Conscience)

Elaboration (Using co - ordination and sub - ordination to the skeleton of the sentence)

When modifying words , phrases and clauses are added to the basic structure , we see this device exploited in poetry.

I felt shattered, +broken, +Co-ordination of compliments

+ friendless, + a destitute

*crippled with torn sails *Subordnation of adjective clause

with contemptuous smiles # Co-ordination by Apposition of pp and scornful looks

*teasing and tearing me

(Inner Voice-VI)

In the poem, 'The Day of Judgement' (Vol VI) a number of subordinate clauses are attached to the fourth line by means of a comma

In 'Souls Outpourings ' every stanza is a subordinate clause except the last. And also the S. Clause is conjoined with NPs and PPs by conjunction. This characteristic 'apposition of clause' makes the style more vibrant and quick - moving. but the piling up of adjective clauses in the poems 'Nature Good Samaritan ..

Makes the poem slow moving.

Fragmentation: (occurs when an essential component in the structure of a sentence (S or V or O or C) is omitted.

Exclamatory Fragments: Ah! What a gamble, what a show?

Omission of the Verb: Million eyes looking at you (Lajja-Shame Vol.VI)

In 'Alas Indianness', the first stanza has the verb and the next three four lined stanzas have no verb but the verb in the first stanza can be extended to them. Fragmentation comes naturally to the poet. As most of the Indian writers use regular sentences, their poems appear prosaic. But In Peeran's, poems have dislocation, fragmentation and elaboration often. These are

considered the primary instruments of poetic expression in British and American poetry. Peeran is a verse-practitioner. There is the rare use of apposition of vocatives as in his contemporaries. Elaboration by subordination occurs more in his later poems. Diversity in the structure of lines in a poem is more but less in sentences. some of his poems, almost the whole poem is of subordination.

LEXIS

The content words and the grammatical words used in the first poem of the first Volume and in the poem 'Rebirth' (Vol.VI) are given here.

	Content words				Grammatical words		
	Noun	Verb	Adj	Adv	Article	Prep	Conj.
Poem-I	16	5	5	1	2	5	3
Poem-II	23	13	12	6	17	15	9

The poet is more nominal than verbal. Nouns are by nature more static and their use leads to longer sentences. Nominalisation of finite verbs results in a kind of impersonality in style. Most of his poems are in third-person narration. Nominal Style makes poems esoteric, static and technical. The larger number of nouns leads to longer sentences.

You float like a lovely butterfly

like pleasant lotus unfolding petals

like rose to spread fragrance

and like banyan tree to spread its branches.

(A Distant Call-VI)

Eight words are nouns in these four lines but a single sentence.

Use of concrete/Abstract terms:

He writes more about notions than about facts, persons or things. He dwells on attributes (qualities) of persons or things . Personal Experiences are let out in impersonal style. Most of the titles of his poems are abstract. In the first stanza of the poem. "Oh Praise", of the six nouns, (day, praise, flowers, variety, self, power), only 'flowers' is the concrete noun. In the second stanza of 'Storms', (Vol. II), the nouns are "joy, bliss, nature, devastation, madness, creation", all are abstract nouns. Abstract terms predominate in his poetry. He has been deeply hurt by the riots in Gujarat, terrorists in the name of jihadis, corruption in

public life, sufferings of the poor, the demolition of the Babri Mosque' But in not a single poem he has pointed his fingers towards anybody. A lot of sorrow is given vent by a large dose of abstract terms. Time will bring changes, he hopes. In his latest "Welcoming 2004", he has written:

The heavy dark clouds have melted,
The storms have subsided,
weather is fine".

Specific details are buried into the heart. Concrete experiences give birth to general thoughts. He expresses Indian sensibility by carefully selected lexical items.

"Poojaries, muezzins, padres
' ' ' ' ' begin worship

Housewives are first to light the 'deepa' to gods. (Early Morning Dawns-VI) He uses archaic words to provide an old word aura:

"O thou wrapped up
Arise and deliver thy warning
And thy word" (Birth of Prophet Mohammed VI)"

Natural objects and abstract qualities are anthropomorphised and personified in some of his poems and presented as human individuals.

"Mother Nature in madness, to devour her own creation"
-Storms-Vol I

"Supreme bliss flows in my blood"-Halku(Vol I)

The lexical devices of Reiterative and Collocational cohesions are largely used in his poems as by the Pre and Post Independence poets of India.

Reiterative Cohesion: From the poem, 'Life Flows',

Word Repetition: leaf (in lines 1&8), yellow (lines 1&9), brown (lines 2 & 9), dust (lines 10 & 11)

Synonyms: dusk & darkness.

General Words; storm, thunder, lightning,, dust, eternity, life, dusk

Super Ordinatcs

stalk:leaf. **Collocational Lexical Cohesion:**

1. yellow. brown
2. growlm, rising, flows
3. weak, bleak

In the selection of themes, there is variety and complexity. Incidence of lexical deviance is found more in Indian English poetry. And Peeran is not an exception. When a poet resorts to figures of speech (metaphor, personification, hyperbole, Irony etc.), deviance occurs. When semantically incompatible words are brought together, deviation occurs.

1. Emerged the new born
to breathe the world's mirth till tomb. -(Life)
2. Your arguments are triggering passions
(Man, the Destroyer)
3. dipping Sun. (Amidst Surrounding Mysteries)

These deviants reflect the poet's originality and the feature of 'collocative clash' that is symptomatic of the lexis of modern poetry. In 'Groping in Darkness' (Vol II) and 'Weave Fabric' (Vol VI), the use of words were studied.

	Monosyllabic Words	Disyllabic words	Trisyllabic words	Polysyllabic
Poem I	48	12	2	'
Poem II	36	17	3	3

In these two poems, use of more mono and disyllabic words maintain the even quality of the (one. (leisurely quality of the tone). A quick succession of monosyllabic words produces a jumpy or clipped rhythm:

A literary work is studied on the basis of the categories of language it employs such as syntax, lexis and phonology close and open syllables at word-terminal positions in the poem 'Ever in Search' in 'A call from the Unknown' are given under:

Total Number of words in the poem: 78

Total Number of close syllables at word-ends:	50
" open " " "	:28
Percentage of close syllables at word ends:	64
" open " " "	:36

If a poem has more percentage of open syllables at word ends, it will have an even and unobstructed flow. The more percentage of close syllables makes the quality of the tone slow and deliberate.

Consonant clusters at Initial positions of words give a sense of

release to words. But the clusters at final positions tend the words to get bogged down in the cacophony of clusters and the flow of the verse is slowed down. In the poem, 'Absence of a Friend' (Vol VI),

Total words are: 60

Words with Initial clusters: 14

Words with final clusters: 10 So the poem has a better flow when we read aloud. Spencer has more consonant clusters at the beginning of words while Milton has at the end. When a rhyming quatrain was scanned, it was found that rising and falling feet are equally present in it.

Modern writers seem to be fond of multisegmental clusters and this attitude is said to be reflecting the fragmented sensibility and psyche of the poet. The earlier poet used lesser number of clusters and so said to be presenting a unidirectional sensibility.

Several thoughts have gleamed my mental screen.

Floating images, colourful ideas for a good poem. (VI-From Wonout Poems and Old Friends)

In the first line, there are 6 clusters but in the second line, there is a single cluster. Also in the first line, there is only one cluster with three segments (scr-)

All goes well for one who sings

Holy hymns with tune and rhyme.

In the above two lines a single cluster with two segments is present in each. Peeran's sensibility is unidirectional.

The use of summative and key words:

The most dominant consonant and vowel phonemes and their frequency in the poem,

"Prefer Mad World" (VI) are given below:

/s/ 17 /n/ 13 /l/ 15 /i/ 14 /ai/ 7

This poem shows the preference of the people to follow a grave and still path in the first two stanzas and in the third stanza, the poet calls us all to walk into a world where the birds chirp, the breeze runs over the green, life bubbles, culture abounds and the soul remains uncorrupted. The summative words which sum up the semantic thrust are empty, void, screen, silence, moments, pathos, chirp, greenery, breeze, bubbles, abounds... In most of the words, the dominant phonemes occur. These words move the poem forward. The word rush is the key word. It is placed in a

significant position at the beginning of the third stanza. The key word has the voiced form of /s/. From this study, it can be deduced that the poet's sensibility is not a complicated one but unidirectional. For the use of Alliteration and Assonance, several examples can be quoted from his poems.

M. Rajendran

Poet/English Teacher

THE POETRY OF S.L. PEERAN : A HOPE FOR A BETTER WORLD by Kalpna Rajput

'Immersed in philosophy of the Suffists theological precepts, S.L. Peeran has emerged, from the dying ember of 20th century Indian English Poetry, like a veritable phoenix. Here, indeed is a poet with a sense of mission' 1

Says B.M. Jackson, a Judicial Member of Customs Excise and Gold Control, Appellate, Chennai is a bilingual poet composing poem in English and Urdu. He has seven collections of poems to his credit. The poetry of S.L. Peeran is an outcome of his confrontation with the stark realities of contemporary society. He is uncommonly sympathetic and knowledgeable about man's faults. He is dolorous at the rapid growing capitalism, individualism, communalism, tyranny, agony, dissatisfaction, poverty, avarice, corruption, exploitation, violence, moral degeneration, selfishness, and unspirituality. He is well conscious to the lethal and unhealthy situation around him. His poems are a call to invoke in dead veins of man - spiritual light, wisdom, peace, truth, happiness, glory, universal, brotherhood, beauty and goodness and to revolt against darkness, war, inhumanity, egoism, selfishness, superficiality, ugliness, indifference and jealousy, Dr. Shujaat Husain observe:

"When he finds against human being and what is dangerous for the country, he sits not idle, on the contrary he becomes ferocious and fearlessly expresses his views through his poetry. His heart bleeds seeing the deterioration that is taking place in the country" 2

The threads of love and kindness are torn and dissolved by misfortunes, hunger and diseases. Miseries, sufferings and humiliation are unable to have an effect on the affluent. These surroundings make him dejected and he cries;

"Shattered are the lovely dreams and uprooted
 Oceans are now on fire, who will quench the thirst?
 To whom shall they render their tragic tunes ?
 How to revive the dead spirits? How to redeem them"(N.E.8)
 He feels that the time is completely changed and mishaps
 occur each day and dangers lurk everywhere;
 Life in city fraught with dangers many,
 At every corner some devils asking money
 Time clicks its seconds beckoning
 To a hazardous fearful journey!" (I.G.M.24)

The poem 'Ah Relatives' is a satire on blood relations that
 boast of being his well wishers but at last 'make us bleed and
 wounds all over' whenever he tries to find solace and comfort, he
 be true. His heart becomes heavy and mind feels dullness on the
 callousness of man for each one where literate - illiterate, young -
 old and man -woman all are in lack of sense and shame and
 chaos is rampant everywhere sans the last touch of peace;

"Overflowing patients in hospital callous doctors
 Government officials working with indifference, unconcern.
 Police turning their face away picketing 'mamool' (A.R.L. 11)

Besides this, his poetry is par excellence in healing the
 wounds given by the extra modern modes of the man of present
 millennium,. He has very searched out the loopholes in
 civilization, culture, spirituality , love , peace and salvation . Dr.
 Manas Bakshi comments;

Peeran's probing mind explores several areas of human
 concerns and consternation and writes with such dexterity ,
 sincerity and devotion that his poetry becomes vibrant, his
 expressions becomes candid so, because peeran is not afraid of
 calling a spade a spade despite being a govt. official ." 3

He like an aesthetic being feels the presence of vain
 ephemeral desires the root cause of all ills and tornados. They
 mar the charms of this world and the next. There is the gulf
 between the man and civilization that can not be bridged without
 realizing God and his omnipotence beyond the literal meaning of
 existence. He believes in simple wisdom and meditation to feel

the mystic current in life. Now and then Sufism can be glanced in
 his poems as he appears very close to every religion and wants
 to be one with higher spirit. Dr .C.L. Khatri say about his Sufism.

" For the poet, the goal of life is to be one in solitude and to
 free forever of shackles of every kind and he partakes into the
 glory of a teacher , saints and prophets 4

He invokes the man to be merged in God. In "Light upon Light
 - Noor" he say;

"Utter His name, enlighten thy soul,
 Mind eyes, sparkle, lo behold
 Light upon light, for final merger" (A.C.F.U.34)

Spirituality can vitalize the wretched one because God does
 not differentiate between rich and poor. The presence of divine
 light is the panacea of all ills that makes indifferent to all the
 hurdles and obstacles of life. In Bliss Amidst Poverty,S.L. Peeran
 shows the satiety and satisfaction of the poor;

"A divine light dwells
 In our hearts
 To be at peace and in bliss" (A.C.F.U.34)

He finds that man should not spend his life in trifles of worldly
 desire and grieve in pain on not finding the cherished dreams,
 but he must surrender himself before the Almighty;

With deep devotion, I burn the candle
 Of my life at His feet in total surrender.

 I am now left with no will of my own.
 My master's service is my main motto
 I wish I were a dog to befriend HIM" (I.G.T.63)

According to him, if man surrender himself whole heartedly
 before God, the eternal light certainly help him in reducing the
 self ,

He consider the religion of humanity as the supreme religion
 of the cosmos and demolishes the barriers of religious orthodoxy
 by bringing out the message of God from all religions ,i.e
 Christianity, Hinduism, Muslim, Sikhism and Buddhism for the
 betterment of humanity, Srinivas Rangaswami comments;

" when we approach Peeran's poetry, we are on holy ground

with a pilgrim of deep piety, utter humility and sincerity, infused with pure love and compassion poor all of mankind joyous in the certainty of faith that goodness and truth will ultimately prevail over darkness and evil, and ever blissful with a heart brimming over with yearning for with the universal soul 5

Dejection and disappointment can be marked out in the poetry of S.L.Peeran but in spite of notice so many pitfalls he is still optimistic to mend the torn cloth of humanity and civilization. He is hopeful for the glorious future ;

"To be up and sing in chorus and harmony

Rejoice in light of wisdom

In the learning in the elevation of mind and soul

The dark one, accursed devil vanishes in thin air *(A.S.F.W. 34)

In the poem,'A Cry of a Victim for peace, Lamenting at the inhuman treatment of man, destruction of nation and growing crop of double talk, hypocrisy and falsehood, he gives the message of Ahimsa and Dharma;

"Shun thy enmity and illumine thy heart

With lofty ideals of Ahimsa and Dharma

To recreate a paradise on earth, here" (I.S.W.13)faith

His is not a class poetry but a poetry in which he celebrates and gives the world and en masse. He burns with great sympathy and brotherhood for all, high and low, rich and poor, noble and vile etc. The human soul has immense possibilities of good in it which are brought out full by the poet. His strong faith in the regeneration of humanity runs through his whole poetic work. Dr.R.K.Singh remark:

"He is a firm believer in God, family, humanity, humanity.He stands for values like humanity, tolerance, love, faith, charity, respect, justice, freedom, peace, harmony, unity, of God and mankind, promotion of education and culture and love of nature" 6

He haiku and tanka bear the same appeal to humanity and his insistence on moral values in life. His haiku cover the whole spectrum of human experience and emotion. Dr.K.Srinivas say:

He writes haiku and tanka with illumine vision. There is inner vibrancy, the matchless verbal incantations in his lyrics! They gleam as flames, intense and fine. They have visible brilliancy. They have deep poignancy. And there is passionate naturalness in all he writes "7

His versification is as unconventional as his language and there is a rare compatibility between his form and his themes. Sometimes the long unrestrained lines in its free flow capture in its very form his spirit of humanity and harmony that Peeran breaths into his verses. Both his verse and his diction are suited to create the effect he aimed at, and to convey his message. Through his reflective, idealistic and spiritual poetry he is hoped to transform the very character of man , his follies, vices and unspirituality ,and change greater than those caused by the longest and the bloody wars

Reference and abbreviation;

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 2. Review of New Frontiers, is a Store of Peeran,s Wisdom , p.4
 3. Review of A.R.L.&I,S.M.,Bridge in Making , Ed .P.K.Majumdar, p 50
 4. Foreword of A.R.L.
 5. Review of A.S.F.W., poet Ed. K. Srinivas , June 2002 p. 60
 6. Review of I. G.T., poet, Ed . K. Srinivas , June 2002 p. 59
 7. Foreword of I.G.T.,
- " InSilent movments Bhubnushwer ; HOLI , 2001 abbreviated as I.S.M. in the text.
- " A ray of light , Bangalore ; Biz Buzz Pub 2002 abbreviated as A.R.L. in the body of the text
- " A search from within , Bhubnushwer : HOLI, 2002 abbreviated as A.S.F.W. in the body of the text
- " A call from the unknown, Bangalore : Bizz Buzz Pub 2003 abbreviated as A.C .F.W. in the text.
- " In Golden Times Bangalore: Bizz Buzz Pub , abbreviated as I.G.T. in the text .
- " New Frontiers, bhubneshwer : HOLI ,2003, abbreviated as N.F. in the text

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KALPNA RAJPUT

M.A., L.L.B., (Advocate) 240, Civil Line,
Lane Opp Police,Ground ,BUDAUN, (243601) U.P.

The poetry of S.L. Peeran

By S.V. Ramachandra Rao M.A. Lecture in English

In all humility and in a mood of sincere appreciation, its gives

me much happiness to pen this article on the prolific and consistent poetic efforts of S.L. Peeran. At the outset it is necessary to mention that to intuit into the real purpose of this voluminous work of verse running to eleven volumes, should be the main purpose of the reader. The reader should want to draw sensible reference and conclusions from the body of verse in a humble mood of balanced appreciation.

Some of the features worthy of being taken note of as a useful background to the verse is the role of **Influences**. Giving equal importance to all the influences it becomes necessary to understand that the most important and vital influence is without any doubt that of the noble and lofty teaching of Sufism and the Sufi Saints.

It is important at this juncture to note that our dear poet belongs happily to an exalted and evolved Spiritual order of Sufi Saints called the noble Qadri Shah order of Iraq. This aspect of his training and background work is necessarily more important than other aspects and influences on his life, mind, poetic sensibility, attitude and approach to life and verse-like formal Indian modern education, joint family background, simple and pious life style, study of Natural Sciences and Indian Law, Study of Social Service administration, teaching and practice of law, decades of work experience as a respected Judicial Member of a quasi judicial body, happy travel experience, meaningful "Sanga" which means positive relationship with various respected individuals and groups, influences of the "alma mater" in helping to evolve a better understanding of the purpose of God and purpose of life and so on. History plays an important role in shaping the minds and lives of poets and so its is with Peeran.

It is therefore to be rightly concluded as a matter of much poetic important that the simple noble and lofty teaching of the present day world recognized **Sufism** is the main background of his writing, poetic and otherwise.

Its becomes therefore necessary to attempt with all humility a simple understanding of the teaching of Sufism. This is a wonderful ancient system tracing its original through the evolved Sufi Masters back to the primordial and greater God, sometimes also referred to as Almighty God. A system which reunites enthusiastic seeker and aspirant for higher and deeper

knowledge is welcome in any age and time, in various countries and is found simplified and developed in various evolved and exalted mutually self respecting and appreciative Orders, Sects, and Creeds ,

The modern world is in a need of much reformation and transformation on a global Scale to achieve a peace fully and better world with concern for the welfare of the posterity and future.

The Sufi teaching simplify life by prescribing a simple system of discipline. This discipline concerns itself with all the aspects of the total being including the human body mind, psyche,. intellegence, intuitive powers, latent powers, dormant powers, psyche powers sleep, state deep sleep state, dream state dreamless sleep state, various realms of being connected to these and to other aspects and so on. Initially the learner or the aspirant to understand his own inner divine nature and pray to Almighty God, who is the real Master, to help in his search for a pious teacher to give him continuous guidance till perfection is achieved permanently. The discipline primarily involves the correct understanding of all aspects of the total being and self of the human individual-the mind and the various senses; perception of all phenomena real and unreal; the mouth and throat for food and speech, the role hunger and the stomach, the role of sentiments, feelings and emotions and the heart; the control, discipline and sublimation of the urges, desires and energies and of the total simplification of all aspect of human life, so as to help a conscious understanding of higher wisdom and truth as given by God; and most importantly to reconnect to the Divine consciously in every moment of life - at all times, and this for a higher of purpose.

This higher purpose is primarily to becomes a conscious and simple embodiment of goodness and virtues as taught by Almighty God. The simplicity and humility in the approach and practice, constantly, of this goodness and virtues is such a complete daily required actively that there is nothing else to do at all. The humble aspirant or seeker slowly and steadily learns the discipline and perfects it; so that over the decades of regular practice he becomes a teacher himself. It is believed by some that there is rebirth and many rebirths and life times of sincere

practice is necessary for becoming a perfected Master. A **perfected** Master is one who has reached that state or status or level by being a **Perfecting** Master over many lives of regular discipline and practice.

Another important aspect Sufism is that the Sufi Seeker, aspirant, teacher or Master must constantly cherish, nourish, motivate, aspirant generate and cultivate goodness and virtue practice for the **benefit** and evolution of all beings of the world. This is an essential feature (to benefit other) of all higher wisdom and teacher in all systems. So we find in Sufism the wisdom of ages given by God and is nonsectarian secular, acceptable, unlimited and totally helpful for the benefit of all. In this context it is important to note that like the teaching of all religious, spirituality and mysticism, Sufism has been always in keeping strictly and correctly with word of God; the Rules of God and the Will of God.

It is undoubtedly in Sufism as in other systems that this essential feature of obedience and adherence always, and totally to the Word of God the Rules of God and the Will of God has to be consciously remembered and practiced at all times.

An understanding of the thus far mentioned background of Sufism becomes essential for a study of the preoccupations, favorite themes areas of reference and primary concern of the poet Peeran. He is lucky to belong to a well established Sufi Order of many centuries history. He is further lucky to have father, grand father, great grand father and the host of exalted ancestors all of whom are simple, pious, noble, sincere evolved practitioners of the discipline and teaching - thus becoming either saintly or after complete Saints themselves. This hierarchy of a noble ancestry gives to the poet Peeran a rare and extra ordinary advantage over other types of poets especially in the Indian context.

This advantage, is that he is essentially a simple and humble Sufi aspirant seeking the truth while at the sametime praying for a peaceful and better world. This advantage is also observed in the fact that he is a perceiver of the reality in his immediate surroundings of his home place, work place and elsewhere of the world of news and media and of the world itself with many of its details. His poetic conclusions are strongly influenced by simple

sufi background. Much of the sufi wisdom controls and influences his poetic treatment of his favourite and other themes.

A study of these influences in his poetic treatment of the various these themes needs to be made in all humility for an appreciation choronologically; book by book of his eleven books of verse thus for published. Starting with the first attempt "**In Golden Times**".

Concern for the welfare of one's own children is an enjoyable and happy activity of any sufi aspirant and quite understandably of over good sufi poet Peeran. This concern is brought out clearly and in a simple manner voicing words of wisdom applicable to all.

In the poem "To my little daughter" (page 4) to do everything with grace is taught ;

"Let all that you do, with grace be done,
This is the way Dame Dignity can be won."

Further good advice is given to avoid the "fruits of disharmony" and to be noble and lofty in seeking the correct company and to seek the blessing the correct and to seek the blessings from God;

"With absolute truth, Heaven can be sought
Of fruits of disharmony, partake not
For company, look to the Sun Stars and Moon.
May they shower on you friendship's boon!
With sweet flowery eyes lit with love.
My dearest, seek benign blessings from Him alone"
Continuing this advisory mood of wisdom for the Children there comes on page 46 the noble poem "Advice to a dear Son";
The eldest child of virtue is Patience
And the golden means to peace is Silence
On your visiting a house, when they open the door,
Greet them with word "Peace be yours"
Be kind and gentle to one and all,
So that your hosts may treasure your call"

Earlier in the poem "Wooing Truth" (page 5) the truth about Truth is brought out in completion with the virtues involved:

"Truth is complete only with love
Compassion, Mercy, Charity and Justice"

The sufi teaching of completely controlling and overcoming anger is understood by the following stanza of the poem "Oh

Truth (page 6).

"Whenever my anger roars and thunders,
Its makes me commit all sorts of blunders!
It crumbles my will to do good deeds.
Makes me look small, and to shames it leads

In the poem "Confusion "(page18) the need for the Sufi, discipline to control "his good traits" is brought out in the last stanza:

"The light of wisdom seldom downs
On confused minds, thus disturbed.
A Mahatma is he who gives rein to his.
Good traits and keeps bad ones curbed!"

The humble Peeran is a poet with a totally controlled and balanced mind illumined by a clear conscience answerable to the All - knowing God - Almighty God. This God Conscience prompts him and actually urges him to break out of silence into poetic concern to makes preformed saying -

"Provokes me to utter saying preformed"

Silence (page 24)

How I can keep my silence
When I see much of wrong around?
It chills my conscious in moment tense;
Provokes me to utter sayings profound

How can I keep my silence
When my mind is tortured with bitterness
On watching throttling of good sense,
And Man slipping into utter darkness?

How can I keep my silence
When youth have lost their shame
Age old customs their countenance
And Nature its beauty, name and fame?

The good poet Peeran does not believe in making over colorful, over powerful, proud and glamorous many - feathered peacock dances full of fanfare and gaudy out burst. He is contended to be just a crow - in the poem "I a crow" (page 26)

"I wish I were a crow
Cawing for my own pleasure
Flying either higher or low

A simple black creature.

....."
....."

The moral of the poem is in the last line;
"Simple living makes life a treasure"

Sufi principles of "Love and affection being the most beautiful flowers in the garden of life" is well brought out in the poem - Education, Religion, Affection" (page 27)

"Affection is the basis of goodness
It makes one forgiving and kind,
It frees one's mind from darkness
All mortals, as one, Love can bind".

The important question relevant and necessary to all human being in this world, past, present or future, of all nations and all religions, are-What is life for-? (the answer is "Life is for giving")-What is life for a human being?-(the answer is to protect the weak and meek")

This is from the poem Human life (page 36)

"Life is for giving, as much as for
Taking of energy from sun,
Bliss from moon, existence
From rivers, rain & Nature.

Life is for supreme sacrifice
On the altar of the ever living
To protect the weak & meek,
That's life' for a human being"

Yearning for God's blessing is the theme of the poem "Bless Me (page 54). Man's faith in God and specially the deeper and more intense faith of any sincere aspirant is clearly brought out in this poem. Here God is the one who "delivers from all miseries and calamities" He is a "Most Compassionate One" and a "Haven of peace and tranquility", God is the one, who gives " a life of bliss, of solace and contentment" The poets prayer is that he too should be "chosen" for God's Choicest blessing :-

"I have heard, O Eternal Lord,
Thou showerest thy choicest blessings
Upon all thy chosen ones.

Let me, then, be one of them"

Continuing the theme of God- Man relationship is the poem "His Grace"(page61) . The "Beneficence", "Might" and "Mercy of God is understood. Then the more important point about the extension of God's blessing of His goodness and virtues, (thou in Him independent of man but given as a blessing - for "God made man in his own image". found in man also independently, as the true divine inner nature) is brought out in a simple manner

"My being is enveloped with his compassion,
Every particle in me is His creation.

He dwells in me serenely,
Life glows in me sweetly & calmly.

Songs flow from my lips in praise of His Love
Which He showers on us from Heaven above"

These last two lines epitomizes briefly the rationale, logic, true purpose and intention of the poetry of good poet Peeran, whose songs flow from his lips in praise of God's love.

The good seeker of God's grace wishes to becomes "a dog to befriend Him," "for man's psyche and his upbringing might have distanced him from God. The poem "Total Surrender" (page 63) is one of the most important and outstanding poems of all his eleven books of verse, demanding to be quoted in full as it clearly explains the poets attitude of humble servant ship to Almighty God.

Total surrender

"I love Him respect and honour Him,
Each breath of mind spent in His service.
Day and night merge and I slave forever
Out of dedications, Love of Labour.
Neither Vagaries of weather, ill health
Nor desires nor slumber can deter me
With deep devotion, I burn the candle
Of my life at His feet in total surrender.
I have no complains, demands, compulsions,
No grievances, grief, or pain.
Undoubtedly, I am captured by Him.
I am now left with no will of my own.

My Master's service is my main motto.
My wish I were a dog to befriend Him."

These God-man relationship concerned poems are found (as I will try to humbly explain later, book by book) in his entire body of verse in all the eleven books on and off but consistently. The concern here is of the poet, our good Peeran, to understand fully and correctly and for all time his own true divine exalted nature and through his poetic utterances and efforts to teach this to the reader and mankind in general if they have not already understood this important truth. The truth, then is that the true inner nature of human beings is divine-full of goodness and virtues. The virtues must be listed and understood and practiced with sincere daily and disciplined regular cultivation. The over all important quality of Goodness must be remembered and sincerely developed. These are called "Brahma-Viharas" as given by the God Brahma, the Highest in the Hindu Pantheon. These Brahma Viharas are four number and if practiced correctly enough to make any human being's life one of fulfillment, success, true and lasting happiness and obedience to God, this four essential virtues are "maitri" - loving kindness "karuna" - compassion (for all living being)"Mudita" - appreciation joy (to rejoice happily at the success and prosperity of others without envy jealousy, anger, pride or resentment) and the last one which has to be constantly practised regularly -to practice the other earlier three virtues, is the virtue of "Upeksha" meaning mindfulness, correct awareness and alertness and a constant and strict vigil and attention on the minds the kinds of thought, the senses, the immediate surrounding and environment and with all the phenomena with which the mind psyche and senses are dealing in all the realness.

The virtues are called "Paramitas" in Buddhism are ten in number and must be regularly cultivated and practiced after a correct understanding of their true meaning and purpose. This cultivation of the ten "Paramitas" helps in truly understanding the true inner nature of man which is pure and divine. This divine nature is understood in Buddhism as a potential, but as yet un - enlightened "Buddha" nature. The Hindus call this "Buddha" nature as "Daivam" or "Daiva - Swabhawam". This important

aspect is in actuality taught in simple words in all religions. Our good poet Peeran understands the true "STRENGTH" of such simple teaching about the inner divine nature of all human beings and he - as a believer and promoter of inter religious harmony rightly says in the poem "strength" (page 69)

"Oneness in god's plurality is the strength of Hinduism
Islam's strength is unity in sect's plurality,
Singularity of purpose is the main strength of Jainism
Motto of service is the strength of Christianity.
Self - sacrifice is the subtle strength of Sikhism,
Buddhism's solid strength is Soul's purity.
The common good of masses is the strength of Socialism
And difference of opinion is the strength of Democracy."

The search for the divine within man is clearly brought out in out in the poem "Priceless present"(page64). The speaker in the poet wishes to give a precious and a priceless gift to his beloved "his dear soul mate". This priceless present or gift has to be something higher than and unavailable "even in the grandest of treasuries of mighty Kings and Nawabs". After much searching the realization dawned on the speaker that nothing is more priceless than the goodness of true divine love in his heart.

"I looked and looked around,
Searched & searched all places
At last I found it just
Within my own heart
It is my lasting Love"

In the poem "Bury the Hachet" (page 65) sane advice for a placeful world is given in the lines:-

"Let the planet live in Buddha's tranquility,
Ashoka's peace & Mahavira's Ahimsa.
"Let the nobility of heart prevail,
Buy not the arguments of renewal
Of past stormy tempests & holocausts
Let the Sun's effulgence shine forever"

Another line of wisdom is found in the last line of the poem "beauty and Love" (page 69) where the power of true love purifies mind souls and gives peace to the mind:-

"Love radiating rays purify souls and endows mind with peace"

The first books of verse "In Golden Times" by God - obedient Peeran is significant and thought provoking with the correct attitudes and wisdom. Good poet Peeran is looking at the dance of life in this world and he happily knows that we are all in one colorful, musical, harmonious band singing songs of thankfulness, gratefulness and celebrations in praise of the One God, the Highest God, the Supreme God, who teaches Love and Compassion for all being of the Universe (more than just inter religious harmony).

The arrival of poet Peeran in the Indian poetry realm is important, in that his all - inclusive, all protecting, all loving, all-celebrating attitude of wisdom and compassion (which is an essential teaching of all religious and Sufism) is of immense significance of and useful advice of wise words of wisdom and is clearly brought out by the following lines from the poem "A Resolution" (page 78) :

"Let's resolve to be a part of a single harmonious band,
Let us all sing together celestial songs
In praise of God who to all of us belong"

"Poetry collection In Golden Moments"

After the first collection of poem "In Golden Times" which creates a good impression and lasting impact (note the lines and poem quoted in the first part of the article) comes quite expectedly a second collection:- "In Golden Moments" which presents life with varied hues and colors

The purpose of this article as explained earlier is to highlight the Sufi learning, training and upbringing and cultivation and practice to work towards spiritual perfection by our humble and good poet Peeran. A study of his eleven volumes of verse shows that he is also much concerned about all kinds of human being the illicit liquor people, the illegal activities people criminals, terrorist, wrong doers, and sinners. He is also concerned about the egoists - ego manias, over assertive ego persons, the wrongly proud. The misinformed, the ignorant and the confused, the one strayed from the correct path, the ones who need prayers to come back to the correct path and so on. These concerns have caused much

contemplation to the poet and resulted in many poems of presenting the faults, traits, short coming, limitation and draw back of such sin full and sometimes dangerous characters, groups, and attitudes

Suffice it to say that such poems in eleven books of verse are an expression of the dismay and sorrow suffered by the poet because all these sinners have strayed from the good, honest, and righteous path, have sinned because they haven't yet understood their own true divine nature, the goodness and virtues that God has given them and especially because they are not fully obedient to God. This dismay and sorrow of the much-caring poet expresses itself times and again in verse which presents the facts and reality of the characters, situations and unwanted sinful activities with a poetic clarity, simplicity of language, often surprising concreteness and frankness which serves the purpose of expressing the earlier mentioned dismay and sorrow.

Here it must be clearly mentioned that the main purpose and effect of reading the eleven books of verse is to appreciate the good characters and the good in all and to be wary of and to pray for the sinners.

Good poems of good beings like the many Prophets, Messenger, of God, Apostles, Sages Mahatmas, Saints, Rishes, Hermits, Fakirs, Saints, Healers, and other, than these and such exalted persons, even ordinary human being who are good and virtuous and who have significantly contributed by their goodness, virtues, good life, and care and concern for others, have also been immensely written by our appreciative poet.

In the poem "Chill penury and povery" (page 3&4) the poets concern for the welfare of the poor and poverty stricken is brought out in the many sad details of these under-privileged people. The poet is really concern about their future and wishes them, all well:-

"Is there any redemption for them ?
Can love, care and charity from the rich -
Bring culture, harmony, progress to them?
To smoke their world, an abode of peace !"

In continuation of this concern for the poor, the poem "Charity" (page 9) brings out the importance of charity to make the

individual and the world better place:-

"Charity purifies mind, enlightens the soul,
And lightens the burden of craving,
The burning greed vanishes from the heart,
Raising goodness to a Divine Path."

If charity and other virtues comes from the heart, words come from the mind, and as speech from the mouth. These words also came to the poetic page. In the poem "Multifarious words". (page23)

The importance of words is explained and understood.

"The power of a word is great indeed-
Ever word is packed with meaning.
A word of praise is creativity
And of consolation - regeneration"

The right attitude is to speak the truth or be silent after understanding way the Word of God was given to man in the first place:-

"It is the word of God to mankind
To speak truth, at all times,
And be a man of words, or
To remain silent, for it is golden".

There are many human beings grooping in darkness in their ignorance and confusion. In the poem titled "Grooping in darkness (page39) the simple Sufi truth about the living God inside and divine, true inner nature is brought out :-

"He could realize
The living God in him.

To enlighten his soul,
And to find a cherished goal".

The limitation of romantic love- "Cupids eye falling on me" is explained in the poem "A distant cry (page 41):-

"I took a plunge in to the sea of love,
Only to be drowned in emotions,
I realized too late that beauty,
Was only skin deep and to wane".

The realization dawns upon the lover that beauty is only skin deep. Without mentioning in words, the poem in keeping with the overall tone of simple Sufi teaching makes us think about higher

forms of love like man-God relationship which does not have the limitations and sorrow of romantic love.

"God who?"(page 56) "Is a very important Sufi poem about the path to self realization and God realization By reading it, understanding it and by practicing its advice any one can become a better person.

The poem "what Next" (page59) bring out the essence of true teaching of wisdom be it Sufi wisdom or any other. These lines gives good advice for social service to earn a good name and more importantly to earn merit in heaven. It is said "janna Seveya Janardhana Seve" which means "Service to man is service to God" when we help animals, the needy, the poor, and so on what happens is that:-

"Certainly

You will be notice

"Certainly

Help will reach you

When you show love, compassion,

Many to His creature

He will

Certainly

Show you a straight path for success"

A very positive poem which highlights God Brahma's teaching of the fourth "Brahama Vihara" - "Upeksha" or **mindfulness** is the poem "Be Optimistic" (page 69) where the title itself conveys the message. The virtue of **mindfulness** needs to be practiced all the line. Then comes the need for intuition, spontaneous action, improvisation, to be sure of oneself to have immense faith in one self and to be **optimistic** all the time. It is a poem teaching **positive thinking** and **optimism** and therefore needs to be quoted in full-

Be Optimistic

You need to have a clear mind

And should know what you want

From life. A lot of things happen

Around you. But you need to

Be alert all the time. Lest you

Go overboard with the sensation

Bickerings, Scandals, Scams,
Criticism, Condemnation and quarrels.

You need **intuition** and **act** into

Spontaneity, improvisation.

Be same and above all have

Immense faiths in yourself

And be **optimistic**, all the line"

The Poetry collection "A Search from within"

After the first two collection of considerable merit and range, comes a third collection " A Search from within." As the very little suggests this is a different kind of work- A Search from within- a contemplative, introspective and reflective poetic and analysis of the intricacies of the mind and its moods; successful and unsuccessful romantic themes; hope trust, devotion and obedient dedication to the Merciful One - God and so on.

The title of the book sets the mood for reflective and introspective activity.

"In the poem "Attain piety (page-15) the question is asked:" Can a corrupt soul attain refinement?" the answer is given in the last stanza advising the corrupt to repent and ask for forgiveness and to live correctly again;-

"Repent and turn a new leaf again

Vow to lead a life of Ahimsa and Truth

Sacrifice pleasures and live in humility

Piety is a sure way to attain salvation

In the poem 'Sanity' (page-16) the need for developing love for all beings with hope, faith and devotion. The songs of Celestial Love have to be song daily but needs practice with patience with may years of hard toil.

" Behold! Love is the elixir of life

To drive the pathos and pangs of strife

Though difficult to hold and grasp it

By hope, faith, devotion, mind gets lit.

Sing daily the celestial songs of love

At first the heavy storms prevent the sails

You need to nurture the plant to grow in you

By years of hard toil, love, subdues the trails"

"Complain, to whose avail" (page-19) is a poem in which the

poet is tired of the complaining world of human beings with its "Overstrained, over flowing complaint book,"

He does not want to add to it. Wisdom dawns on the poet who wants to become silent and be at peace with every one. The confused situation is best described by the following stanzas:-

"A systems work in
Tedium, in disharmony
Are at logger heads
In conflict, without letup.

Let me bear the discordant
Chimes, out of tune melodies
Watch disarray, display of wrath
Confusion and chaos unabated"

The wise decision of the poet is not to complain any more but to forgive and tolerate the complains and confusion of others.

The poem "Daily Supplication" (page-21) expresses the faith of the poet in the dependable guidance of God to help his growth and evolution:-

"Thou shall guide me for ever and ever
To reach the shores of ecstasy and bliss"

'Be discrete in approach' (Page-23) is an important poem in keeping with the Sufi teaching of controlling the speech at all times. The Buddhist also teach the cardinal rules for speech, which are- to speak only the truth and not to utter false hood or lies; never to use harsh or rude words, not to slander, gossip or engage in idle and loose talk and more unfortunately not to take any intoxication drinks (alcohol etc.) drugs or substances so that the mind, speech, behavior and manners may not be affected by these above mentioned substances. Therefore this "discretion" advising poem deserves our attention:-

"I don't wish to comment
Pass strictures, speak
Or condemn or find fault
With all and sundry around me."

"Repent at leisure" (Page-44) is a confessional poem of much significance because in it the poet sincerely repents for the wrongs he has done to others:-

Ah ! Can I go back to that time

When I wronged my friend and hurt him
To make amends and befriend him
To forget that moment and create cheer."

The poet's need to make amends befriend the wronged friend again is touching and makes us sympathize with his repentance and confession.

A different kind of poem is "Zeros gain Value (page-74)
Here God- the Great one represents the number or digit ONE.
All the beings are millions of zeros lining together next to the number ONE thus working a universe of great value. This mathematical or arithmetical equation explaining the superior role of God (Number ONE) and the great value obtained by the millions of obedient beings (Zeros) is brought out in a novel and unused manner:-

"We are all millions of zeros
But, all of us lining together
Besides that GREAT ONLY ONE
Have gained a great value."

We are all bound together with the GREAT ONE as servants of HIM in unity and obedience. To understand this truth, then of the evolved Sufi approach and teaching of the ONE SUPREME GOD above all the other 'devas' and 'devis' and all the beings of the universe with their unity in diversity is of an utmost importance to avoid conflict discord, strife and war and to work for a peaceful and better world.

The poet is in a dreary and disillusioned condition full of despondency and without hope in the poem "Mercy and Compassion" (Page-76) in which not only his friend but even foes turn him away from their doors. At this stage the Divine voice of God reaches him and accepts him with his Grace and Mercy:-

"When I was in dreary condition
Having lost all hopes and in disillusion
Desponding gripping me all over
Cast away from doors of friends and foes
A voice from beyond reached my ears
Awake, arise, my doors are open
Reach me with you loving heart
I shall receive you with open arms"

"Everlasting joys" (Page-93) is another mathematical or arithmetical poem where the law of modern economics is used to explain the limitlessness of Divine Love which can only increase in its quantum and dimension, but never diminish:

"The law of diminishing returns is never for men of love.

Love is foes from rancor and strife, to last forever
Sparkling eyes themselves are peace of dove.

Women, a creation of love, a symbol, as mother."

In this third book of verse, the poet deals with the theme of dejected and jilted love in many poems. Such poems of separation and suffering of the dejected lover. The limitations of romantic love and the resultant sorrow and suffering are poignantly brought out.

Contrasting such themes of limited love are the poems of higher and Divine love of the God-man relationship. In all such poems total trust; faith; devotion; and surrender to God is expressed with the hope of achieving the evolved consciousness and union with the Ultimate Reality. These aspirations for Divine love and unity with the absolute Truth with a correct understanding of the ultimate reality is of utmost importance in the spiritual evolution of man. It is not exclusive to Sufism or any "ism" or religion only but voices a universal concern of all beings for a evolved and higher living with constant remembrance of God for a disciplined and obedient life at all times.

Such poems renew the hope of man giving us reassurance that all will be with the world for God is in His Heaven looking after us and guiding us to perfection.

"God is in His Heaven and all is right in the World"- Robert Browning

The poetry collection "A Ray of Light"

The fourth collection of verse title "A Ray of Light" as the very title suggests is a ray of light and hope in this dreamy world of modernization and changes in life style. The format font used, line length and stanza formation is readable and visually quite often satisfying.

The poem "Love has no cause" (page 3) is a completely positive love. A poem about union and merger, it shows the intention of the lover to be in a close bond of conjugal bliss with his beloved lady:-

"And minds meet in a glimpse,
And yearn for coupling together.
To merge and be one in solitude."

The last line expresses the desire and longing to be one with the beloved at all times. The lover's yearning is expressed in a simple language:-

"With longings to be at all times"

The poem "A kind lady" (page5) gives such an impressive and positive account of a kind woman. We feel the urge to meet and befriend her. We wonder who she really is. Some poems like this bring out appreciatively good human nature at its best.

"A tribute to my late grandfather" (page6to10) gives a thankful, grateful and gratitudinal account of an extraordinary saint, a humble and obedient servant of God. His old world wisdom and modernity and westernization are clearly contrasted, glorifying the traditional values. The poet is lucky to be in the "Inner circle" of the peer's benediction and benevolence. The elder called "Buzurg" in Urdu, is a giant achiever with much cultivation of virtues and noble living -magnanimous, charitable and concerned about social welfare in a positive and contributory manner. The four-page poem of twenty-five stanzas is well balanced effort by poet Peeran, clearly bringing out in a pen-picture the character and life of the admirable peer whose noble life is worthy of emulation.

"To be notice and seen (page31) is a poem in which knowledge and love are explained:-

"Knowledge does refine a man
But love kindles a candle
Like a glow worm to gleam
To be notice and seen"

This is a volume of verse in which the good and difficult aspects of life are contrasted. The ills of modern life, urban living, westernization, and modernization are often presented with some sordid details sometimes. The role of hypocrites, charlatans, crooks, the cunning and other in present day modern life is often dealt with in a cold and sarcastic manner, the sarcasm indicating the poet's dismay at such characters. The redeeming factor of the volume of work is that there is some verse purely about positive aspects of life realistic accounts of siblings, childhood,

family life and so on.

Varied subjects appear through out the volume as a variety entertainment. This entertainment, then, celebrates the multi-colored, multidimensional dance of life in all its hues and colors. It is important to remember the positive lines and affirmative sentences and forget the unsavory characters.

The trend indicates to us the perception of a poet-person trained in advocacy and judicial matters. Therefore he is judgmental and condescending in the treatment of the disobedient persons who are not following and obeying the rules and the law. The poet is much worried about the corrupt persons, exploiters, the selfish, the non-virtuous and ignoble.

Bringing into our midst such characters through the poetic medium, he presents us with a difficult - to - accept detailing of the ills of society because of such ignoble person. The poet Peeran is looking at the world as someone trained to be lawful and obedient to God always.

Therefore in his perception, the good are praised and the bad are criticised. This trend is found in all his verse, in all the eleven volumes thus far published.

Collection of verse "In Silent Moment"

This fifth collection of verse by good poet Peeran is a continuation of the sensibility which concerns itself with the condition of man, the benevolence of God and related issues. Relevant questions are asked as to why man suffers in spite of the always available grace and benediction, help and guidance from God. Advisory affirmations are made to alert the very mind of man and help it to focus on the humble and obedient path.

In the poem "puppetry" (page 6) God is the puppeteer controlling our lives. We think that we did this and we did that, when in actuality His Hands hold the control:-

"Ah! What a gamble, what a show?

For all to think I played that part

That I did this and did that

Did I do myself, when Thine Hand held the control"

This poem "Nature good Samaritan" (page 11) lists the virtuous action and practice necessary for a good person. Nature helps such person. Except for two lines all the remaining lines

use only positive words. The virtues to be practiced by an obedient person are enumerated in detail in simple sentences highlighting the essential.

The poem "Crowning glory" (page 50) brings out God's Grace for the virtuous men.

" virtuous men are held by string

Of divine love and blessing"

Righteous living is always well rewarded:-

"Life led with righteous living

In humility and servitude

In patience and contentment

Enjoy honey and fruits of heaven".

The poem "Thoughts for the day" (page 59) is most positive poem. It gives sensible advice as to what to do in life. The first word of each line is an advice in the form of a verb deserving listing. Give, Share, Love, Illumine, Sing, Play, Pray, Say, pay, realize. These first words the lines as verbs are followed by advice as to what to do and when to do. It is an important poem advising the reader and mankind to act in the living moment, in the precious existing time. The poem deserves to be quoted in full:-

Thought to for the day (page 59)

Give, while the joys of life are bubbling.

Share, while the sun's rays are shining.

Love, while the fragrance of flowers fills the air.

Illumine, while the summer of times is clicking.

Sing, while the birds of all hues are chirping.

Play, while the youth in your is still charming.

Pray, while the faith in God is lasting.

Say, while the mind is still illuminating.

Pay, while the bank account is still grating.

Realise, while the sort in body is still existing"

In the poem 'Thy inscrutable ways' (page 4) the voice of God is seen as manifested and heard in melodies and in songs of unison in spite of chaos and confusion. The voice of God expresses itself in different languages in the voice of the many beings:-

"Each babel, to lisp thy numbers

Thou teachest us different programmes
 To play a variety of melodies
 With unique harmony, to sustain a system"

The next two stanzas deal with the suffering of man kind. The poet reaffirms his faith in God who is the given of various blessing:-

"Ah, the ONE who gives joys and ecstasies
 Happiness and pleasures, mirth and laughter
 Wealth and show, glamour and glitter
 Fills my soul, with pangs of separation".

The poet expresses his dissatisfaction with the condition and suffering of man. He has understood correctly that there is a living within him. The poet is aware of a hidden mirror which through his inner eye has helped him to understand God's game and God's ways. Tired with the suffering of mankind the poet prays for liberation and wants to merge in the Heavenly abode and presence of God for ever. This prayer touches us and reaffirms the poet's total faith in God:-

"O Master! Enough is enough
 Seen have I thy game, found thy ways
 Liberate me now, to freedom, to fly
 And merge in you for ever"

This book like the earlier four reiterates and reconfirms the Sufism ideal and tenants in more ways than one. Central to this theme is ~~utter devotion, total dedication~~, complete faith with hope and trust, a convinced belief in the goodness and virtues of God which created, nourishes and protects the goodness and virtues in man. The poet aspires realms of consciousness and being, and seeks a permanent abode in the wish and prayer for union with the divine consciousness and hope for a place connected to the realms of God's Heaven this desire, wish and prayer for union with the divine consciousness and hope for a place connected to the realms of God's Heaven is the "liet motif" of all of the verse of the eleven volumes. It is important because it is in keeping with Sufi attitude, thinking, teaching and practice.

A study of the eleven books of verse with this main theme of evolution of consciousness, practice of virtues, conscious connection with the Divine after correct understanding would be

a worth while efforts appreciation.

Collection of poems "A call from the unknown"

Continuing the trend and themes of the earlier volumes comes the sixth volumes with some new themes (Prophets).

Birth of Moses (page 9to 17). The true sufi respects all Prophets, all religions and all paths to the divine. The good work of Prophet Moses is very respectfully presented:-

"Thus, Moses led his people to the promised land,/ His staff struck on ground, steams flowed,./ His twelve Jewish tribes found each one,/ to cultivate and grow in prosperity (page16)

Birth of Jesus (page18to 23) All teachings, religious, spiritual and mystical are for re-establishing man's connection with the supreme God, there-fore the good sufi poet Peeran happily acknowledges and respectfully accepts the teachings of Jesus Christ:-

"Oh! What perfect teachings,
 Training fisherman as fishers of man,
 To grace the poor with serene joys,
 To console the sorrowful" (page21)

The purpose of all teaching of divine wisdom is to help overcome human suffering completely and understand the purpose of life correctly. Therefore the teachings of all Prophets are equally acceptable to the un-biased and un-prejudiced seeker, whether Sufi or of any other path.

Again, about Jesus, Peeran happily states,
 "So lofty teachings
 So great ideals!
 For humanity to yearn
 And life in peace"

Worn out poems and old friends (page 44) In this poem, the poet expresses his difficulties with the poetic mode and poetic ideas in a tone, which elicits our deep sympathy for he's craft:

"When the idea of the poem rolls back,
 It is like a mouth-eaten tattered book,
 A rusted iron railing, an over worn patched dress,
 It can neither be mended nor moulded for expression"
 An unsteady person (page45) This poem presents an

interesting of picture of "a jack of all but master of none" the protagonist has "wavering mind" with "contradictions and confusions galore"; A mixture of good,bad and ugly". He picks up work but leaves "it half way under" because he does not know concentration and perfection. At the back and call of everyone he is "a peculiar character for jest and fun"

Ah! Relatives (page47) The poem creates a truthful picture of un-caring relatives who cause sadness, sorrow and suffering. These hurting relatives one "ones, rolling in wealth, desires and luxury" or are "some of them with pride of learning" the poet honestly defines what heard his family expect from all relatives, and these line make the reader respond with sad sympathy:-

"We yearn for love, for solace, comfort from relatives,
It remains a mere wish, a mirage
To disappear and melt away like clouds"

The last stanza realistically brings out the suffering caused by uncaring relatives and is expressed in strong words and images:

"Ah! Relatives! Our own blood, flowers of same garden,
You are endowed with deep propensity to cause hurt!
To make us weep and carry wounds all over
That don't heal, but bleeds to leave pain, and agony?"

Heart full melodies (page57) gives a realistic picture of the need for man to overcome negativities and rise to higher states of true and divine love, to develop a strong righteous mind, a calm heart reflecting love, and finally a "Pure and sublime" love, is free from selfishness, not demanding and not jealous.

This poem helps the understanding of the need to develop pure virtues sincerely and to be cured completely of all vices and vicious thinking.

Pious man (page68) Saints, Prophets and pious men are recognized for their good effect on the troubled and suffering mankind. They come suddenly, these virtuous men when there is disorder, so that they can help to bring about proper order:-

"Suddenly virtuous men, Saints Prophets appear
In an age full of turmoil, chaos and wars
Like rainbows on dark clouds of pathos

To cheer men and clear minds from grief.
Pious men are beacon of light
A light house of knowledge and will power
To dispel doubt and darkness
To lead men to solace and peace"

Note that the virtuous men, Saints, Prophets and pious men cheer mankind "and clear mind from grief ". The images that they are a "beacon of light" and a "light house" of knowledge and will-power are apt and relevant. They dispel "doubt and darkness"

To lead men to solace and peace. Any person, whether a Sufi seeker or of any other path to God, has to happily accept the important role, teachings and good work of such holy persons. The reader also accepts this truth with happiness.

"Humility" (page69) Thomas Stearns Eliot (T.S.Eliot), the Noble - Prize Winning modern poet, says in his "Four-Quarters"

"The ONLY WISDOM you can HOPE to acquire is the wisdom of humility. Humility is endless"

Poet Peeran understands the difficulties in practicing humility.

"You may reach any heights in life
Or remain penniless with out any position,
But it is very difficult to scale
And reach the height of humility"

Hope and Dreams (page 92) In this poem the need to inculcate positive values and training is emphasized. Hope, courage of conviction, serenity of mind, patience and moral strength are all necessary to overcome hurdles in life and to retain happiness and harmony. Love and affection are also of much importance.

A Distant call (page124) The last poem of this sixth collection of verse relates to the title of the book "A call from the unknown" it traces an unknown source from deep within which inspires deep meditation "A distant call from the unknown

Emanating from deep within
To lift you from mire and mirth
And inspire you to deep meditation"

Collection of poem New frontiers (seventh collection)

A New Message (page9)The poem deals with reviving the

culture of bygone times. The poet hears a grinding voice from Heaven which advises as follows,

"Enliven the spirits, with aims
And ambition of open minds
Allow new light to enter your selves
Drive away darkness
Unite frontiers of love
Under able leadership
With love, zeal enthusiasm
You can create a real new world.
That is not an utopia,
But where you fulfill your dreams."

Remembering an elder sister (page16) The poet Peeran's close relations have a tremendous effect on him. They are a recurrent theme in his verse. Gratitude, appreciation and love for them is expressed with much sincerity, and deeply felt affection which creates extraordinary imagery and effects. The dear elder sister is remembered with nostalgia, "Now, she is part of our memory like a pearl/ hidden in an oyster, a diamond in the stolen crown,/ she sparkles within us and comes in our dreams/ She has left amber in us."

"Her love casting in us as sweet memory
To charm and enthrall us for ever.
Although separated from us and far beyond seas.
Her love engulfing the tiny island of ourselves"

My Good Old Friend (page62) this is an unusual and wonderful poem about the unity in diversity, the same virtuous goodness found in different forms of the eternal self.

The poet in deep sleep has a strange dream. He sees a moulvi in a mosque leading the prayers. The same person later appears as a poojari or priest in a temple. Yet again the same person now appears as a padri dressed in long whites in a church where he waves his hand in familiarity (to the poet):

"As if to say, I am everywhere
Adorning different dresses and manners
Muttering in different tongues the Name"

Unworthy joys (page 71) this poem celebrates the universal (and sufi) teaching of total devotion to duty, which is a must for all

human beings, in accordance with the rules of God. In the Hindu tradition fulfilling one's duty is related to the system of "Karma Yoga" and the sincere fulfiller of duty is called a "Karma Yogi". Peeran is aware of need for doing his duties sincerely and completely with a dispassionate and devoted attitude such an attitude, constantly practiced results in JOYS:-

"The joys emanating from completion of duty
After undergoing trials and sufferings
Pains, woes mingling in the soil
To bear crops, trees with flowers and fruits"

The quality and everlasting permanence of such joys are described in the second stanza:-

"Such joys are earned with sweet
Of the brow, with severe toil
To create ever lasting happiness.
Such joys are cream of life"

Such a stanza earns true and heartfelt respect and reverence for the good natured poet and the virtuous person Peeran whose devotion to duty is worthy of emulation by all and sundry;- to work for a more peaceful and safer world free from crooks and corruption.

The meaninglessness of joys which are not earned through "Just" means is considered illegal- as "stolen property". It is unworthy of respect and cannot really be enjoyed because of its depraved of earning:-

"Unearned joys are stolen property
Unworthy of respect, can't be relished"

Nature's Bounty (page73) this poem celebrates the plenitude and abundance created by Almighty God. There is enough of all amenities and essentials for all the being as suggested by title of the poem, itself.

The correct attitude is to think of the well being and welfare of all being. God takes care of all his creatures. Even an ant dare not bite any one. This explains God's protection and concern for the safety and welfare of His creation.

The will-power of man helps him to overcome the "lasting pain and woes":

Nature's bounty
Millions sleep calmly and soundly

To wake up at dawn with freshness
 Not an ant dare bite any one
 Encapsulated, protected like cocoons.

Desires cherished in deep memories
 Unwashed by day's vicissitude
 Or night's deep slumber's rest
 Ideas flow like streams, to fulfill,

Life though with lasting pain and woes,
 But the will of man overcomes it.
 To present happiness, joy to relish
 Like fresh streak of morning's light

Millions of species of fauna and flora
 Beget from nature, food, water to nourish"

"Smooth Sails"(page76) this is one more completely positive poem with therapeutic and healing **affirmations** expressed with an unusual joy and celebration.

"Before the flowers wither and fall down
 And loose its fragrance for ever
 Let me pour forth my sweetest songs
 With melody to be played on flute of life
 To thrill the suller and saddest heart s
 To bring them joys and smiles on faces
 Before the evening closes and darkness falls
 When silence reigns in every nook and corner
 Let me pour in the silvery cut glasses
 The sweetest , purest drinks of all times.
 That thrills the heart, enlightens the mind
 Brings a twinkle in the bright eyes
 Let laughter, the best medicine reign
 Let the times sail smoothly for ever"

Collection of poem "Fountains of hopes"

This is the eighth collection of verse by Peeran. Elsewhere, in this present collection of reviews, forewords, introduction, and articles, a long introduction and a humble appreciation of this eighth volumes of verse is printed, written by Peeran's friend-

lecture, poet and critic the present writer (S.V.Ramachandra Rao). Please refer to it for an analysis of some of the verse of "Fountains of Hopes"

Collection of verse "In Rare Moments"

This is the ninth volume of verse by Peeran - The prolific Poet.

There are many poems of a deep spiritual insight and wisdom "The poem how to reach the truth? Is one such poem which requires by its intrinsic merit to be quoted in full:

"Please tell me as to why it is difficult to/ Reach the truth and so easy to lie?/. Truth is a steep mountain, slippery/ And difficult to climb. It requires courage/ of conviction. Faith is its fountain/ and certainty is its wheels. Love is its engine and prayers is its petrol./ It has to confront obstacles, rough weather./ It requires sacrifice./ It has to face hunger and thirst./ Sometimes it loses face and has to face humiliation, insults./ Truth is let down by one and all./ It has to stand above like a scare - crow in a rice field./ Truth is always simple and most humble./ It fulfills all its promises and oaths./ It is never deceptive/ neither it camouflages,/ it is open minded and Open-hearted, never secretive or suspicious./ It is generous and hospitable and charitable,/ it is quick in forgiveness and in repentance./ It is fearless and crystal clear./ It shed tears for sufferers./ One who is truthful reaches eternal light and Lord i.e Reality"

Obviously, the poem is all about the Absolute truth and Ultimate Reality, Reaching it fully, or reaching there completely is the main purpose of the spiritual aspirant. All paths acknowledge its importance. The poet uses unusual and novel metaphors and images to explain the difficult path to reach the absolute truth. The ups and downs of the difficult journey are well brought out in a simple language with appealing and complex imagery.

Desolate Damsel (page-52) this poem dwells on the themes of romantic love as opposed to Divine Love. The differences explained. The "lovely woman" is in suffering because of the limitations of romantic love and lovemaking. The poet advises the sad women to seek God's permanent perfected and Divine Love. Her earthly physical love making was only ephemeral, transient and limited in scope. Therefore she is informed about the lasting and dependable love of God.

"Turn, turn, O desolate damsel!
The real love in Lord you find.
Never the betrays the one who loves

His showers His beauty and His co race.
His doors are open all the moments.
He receivers every one with open arms"

The last line shows that God is Kind and Merciful to all those who trust him, and are faithful and always obedient to Him.

"Million praises" (page-56) the poem is not about the moon itself, but about the "moon of the Moon" referring obviously to the Creator God and his achievements. It is a way of speaking, close to symbolic, a round about manner of referring to the Supreme God. The humble poet's tongue glorifies Him a million times. Then the poet expresses his grateful wish that a millions of tongues should praise Him:-

"Let millions of tongues praise Thee"

"Memory." (page-60) In this poem, the un-biased and un-prejudicial attitude of the wise poet is highlighted. The relation between intelligence and memory is established. Adam's example is given. He forgot his promise to God and because of a weak memory suffered. The poet happily appreciates the priestly class of Hindus - the Brahmins:

"See how Brahmins have succeeded;/ It is because they take every little minute care to preserve their memory/ and have fashioned their daily living/ in such a way that memory is preserved/ and becomes their lasting gift"

"Rare Moments" (page-64)-poem this title "Rare Moments" connects to the title of the volume of verse itself- "In Rare Moments" It is a poem about the precious time spent in the company of the beloved. The role of friends who encourage the loving couples in their romantic activities is mentioned. The poet rightly appreciates the precious time spent together by the true lovers, and the poem itself celebrates the role of romantic love and love making in human life:

"Such glorious moments are rare indeed!/ A special moment

to preserve in precious memory./ Blossoming love spreading its charm all around./ Ticking the young minds to steal the hearts.

Nothing is hidden during the period of mirth and joy./ Minds and hearts meet lovingly and sweetly./ A fine moment with everyone adoring with best Glittering jewellery findings body for display.

Making couples to dance to its tunes"
Thrilling music to the beat of the drum

" In Sacred Moments"- collection of verse.

The very first poem of this tenth collection of verse is also titled " In Sacred Moments" The same is the title of the book itself.

The Sufi musicians with their blessed music, the Qawwals with their Qawwali singing, the poet with their poetry and ardent outburst of divine inspiration, all these along with their sincere prayers are seeking the higher realms of "becoming and being," higher consciousness and total experience of union with the ultimate truth and absolute reality by the grace of the master -The Divine Master.

The Poem "Enlighten Soul" (page-2) wishes for such a complete union with the higher realm and state of Being

Big time images of the sun, the moon and the stars are used to describe a new state of being where the love for the master "will never wane or get lost," (Stanza one)

Till the poet reached the state of complete faith and love for the master life was "measureless and dull" Now his life, because of the renewed hope and attitude ("Sun in my heart" and "moon in my mind", "Stars in my eyes") has "enlivened and found peace.

The poet expresses his wish for higher knowledge:

"O Master, can I have your glimpse./ To lift my sagging spirits, enlighten soul."

"Ever submissive" (page-19) This is a special poem about a special and extraordinary kind of person - the man of love. He is unspoken, unheard, because of

" Calmness descending from his being
Silent like a cool free flowing streams.
Welcoming with open arms man of all hues"

The virtues of this Man of Love are many, though simple one praise worthy:

"with sparkling eyes and welcoming smiles/ with graceful gait and soft spoken ness/ with gentlemanly manners and lovely looks/ with butter words and pleasing speech.

With warmth in heart for one and all
Ever submissive to the Lord's call"

It is the ever submissive nature of " the man of love" that makes him achieve such an impressive range of virtues and good qualities making him admirable and worthy of emulation.

"Say something" (Page-33) this poem lists the reasons why we all have something to say (always). At lists fifteen causes of speech in the form of nouns and delves in to the psyche of the modern man and especially what troubles him to burst out into speech.

"Adoring Saints" (Page-48) A completely positive poem which gives a list of twenty one virtues of SAINTS. This list of virtues can be happily prescribed to all human beings for daily memorization and for sincere cultivation and practice. By visiting the places of saints (we have thousands of them in our country) and by learning about their lives and works we draw inspiration. We adore them for their sincere practice and their achievements; therefore the title of the poem is "Adoring Saints"

If the good poet Peeran writes books of verse with only these kinds of poem which adore, explain appreciate and recommend the good saintly, Godly and Divine, the Sufi purpose of learning, practicing, cultivating and (through poetry) teaching the good wisdom (based on the rules of God) will be BETTER served and easily achieved. The important feature of such poems is that only GOOD and POSITIVE worlds should be used purpose fully and purposely.

"O Master! " (page-55) Another spiritual poem expressing the Suf's adoration, love, devotion, humility and sincere faith in the Supreme God The Master.

The poem though simple in vocabulary is profound in content and earnest in approach. Such poems become the epitomy of Sufi perception, perspective, attitude and simple way to the truth and God.

O Master

Where ever Your Name is uttered.

I am there, sans malice
In may heart and mind.

In whatever Form,
You are worshipped
I adore and love you.

O My Master, do not
Forsake and shun me
My heart is a honey-combed love

Let me bow my head
Before You forever and ever."

Collection of verse. "Glittering Love"

This is the eleventh volume of verse.

" O Friendship!" (page-46) This is an interesting poem on the theme of true friendship with good and sincere values. The poet gives an account of how the true friend has always helped him.

"O Friendship!

Ah my friend! Come let us share our values.

That have grown over the years in thick and thin,
With abiding interest, we have clinged to each other.

To sail the boat of life in smooth waters.

Whenever the ship was in turbulence,
O my friend you were by my side to give strength
When roses and petals have rained, I hugged you,
O my friend, I have shed tears on your shoulders.

' A friend in need is a friend indeed'

You have proved the idiom a million times.

Let the bonds of this friendship strengthen day by day,
Let's move hand in hand in unfathomed times.

O Heavenly Love! Forsake us not on judgment day
Show clemency for sake of our true friendship"

"Whiff of Fragrance" (page-59) This poem deals sensibly with the theme of the young and the old.

The elder's role is expressed with a humorous tone :

"We have to stand like a sentry without movement,
Day in and day out, carryout the same rigmarole.
Oblivious of the good, our presence makes, to others.
We are like a canopy, a shading tree,"

"The bubbling life is for the young and growing.
We need to stand alone and watch them,
Protect them, succor then, greet then.
Be a source of joy and happiness to them.

We have to pass like cool flowing streams.
Allow the youngsters to enjoy the whiff of fragrance"

"Free from all" (page-60)

Consider this poem with patience:

Free from all

When saints, yogis and Sufies shun life.
They in fact are giving up ownership, over lordship,
Over chattel and properly, over persons, things
They give up the angry and belligerent attitude.

They have nothing to take, nothing to give
They are above all material pleasures
Freed themselves of worldly wants and desires.
So that their heart sparkles bright.

They have unburdened their baggage.
Without saving or bank accounts, purse.
Neither they need to give nor to take anything.
Their relationship is platonic with the world.

Their heart and mind is free from the world.
So that they concentrate on that Being"

It is of much importance to note that these holy men saints,
yogis and sufies have not only giving up ownership, Lordship,
chattel, property, persons, things but also the angry and
belligerent altitude,

This giving up of the angry and belligerent attitude is the most
important prerequisite to be able to begin the learning, practice
and cultivation of virtues, essential for growth and evolution
spiritually.

All of the religions, spiritual and mystical paths emphasize the

importance of overcoming anger after understanding its nature
and causes.

All paths also teach the importance of overcoming (anger and)
ignorance and confusion.

In the traditions of Buddhism and as a universal truth over-
attachment, anger, ignorance and confusion all lead to human
suffering. After understanding and completely overcoming these
four causes of sufferings, the seeker or spiritual aspirant must
understand, learn, practice and cultivate regularly the ten virtues
called "Paramitas"

These ten paramitas, according to the "Terawada "
Buddhism tradition are :- Charity; morality, renunciation, wisdom,
energy or effort, patience, truthfulness, determinations or
resolution, loving Kindness and equanimity.

Apart from these ten virtues the "Terawada" system
recommends the practice of "mindfulness" at all times, very
essential even for the practice of virtues.

The "Mahayana " tradition of Buddhism recommends the
following list of virtues or Paramitas for daily, regular
understanding, learning practice and cultivation for the
betterment and benefit of oneself and the betterment and benefit
of all sentient beings. The list of virtues is: generosity; discipline
or morality! Patience, diligence or effort, concentration; insight;
skillful means; aspiration; spiritual power and wisdom.

Further Buddhism (and all paths and all faiths also) teaches
the need to develop & practice the right view; right intention, right
speed; right effort, right mindfulness; and right concentration.
This is called the eight fold path.

The last lines of the poem "Free from all" is:-

"Their heart and mind is free from the world./ So that they
concentrate on that Being."

The holy men need to practice the virtues regularly to be also
to "concentrate on that Being."

In conclusion it can be said that Peeran has made a
significant contribution by his eleven volumes of verse. The
"liet-motif " theme of Sufi noble thinking and the teachings of
universal wisdom is the main virtue of this verse.

In this context it is useful and worthwhile to remember the
twenty one virtues listed in the poem "Adoring Saints" (page48 of

the tenth volume of verse - "In sacred Moments")

It is of present day importance that all human beings practice these virtues for betterment of all and for a peaceful and safe world. The virtues are:- humanity, generosity, culture, gentleness, humility, sincerity, godliness, simplicity, silence, benevolence, calmness, sweetness, love, affection, kindness, compassion, charity, broad, mindedness, vision, learning and WISDOM.

The wise teachings emphasize three main aspects which are necessary for the seeker or spiritual aspirant. These three are the teacher, the righteous path and good company. It is appropriate then to quote the following poem:

The Three Jewels

Total faith and trust

Is an always must,

In the perfected teacher

Who is a divine preacher

Then, the righteous path,

A daily Ganga bath,

By correct ways and means

Eat your bread and beans.

Let your friends be good

To share your humble food,

Sanga of the noble

Helps the peaceful global.

Sri Ganapathy Sastry

We wish Peeran all the best for his future work

Bangalore
14-7-2009

S.V.Ramachandra Rao
Lecturer, Poet, Critic-

