
A.K.CHOUDHARY AS A NATURE POET

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Romantic period, the most fruitful literary movement, has produced great poetic stalwarts Wordsworth, Coleridge, Byron, Shelley and Keats and all of these romantic poets expressed their views upon Nature and her objects. In India Tagore, Toru Dutt, Sarojani Naidu, Aurobindo and many others made Nature and her glittering objects the central idea of many of their works. Arbind Kumar Choudhary appeared as a literary comet amidst the creative milieu on the literary horizon who has not only started editing two refereed global Literary Journals Kohinoor & Ayush but also has become a founding father of IAPEN at Begusarai, and World Literature Society at Agartala, Tripura. Dr. Choudhary has been included as a member of advisory Committee of poetry journal- IJELL (Patna), Poetcrit(H.P)& GIELD. He is awarded with Life Time Achievement Award 2009 by International Poets Academy, Chennai . He has also been honoured with Honorary Membership of International Writers & Artists Association, USA.

It is also remarkable that Dr. Choudhary has more than one thousand poems in English to his credit till date on many Web Poetry Societies besides six poetry collections .1.Eternal Voices (2007) , 2. Universal Voices (2008) 3. My Songs (2008) 4. Melody (2009) 5. Nature Poems (2010) and Love Poems (2010) and dozens of research papers on his poetry collections appeared in many reputed refereed literary journals of India.

A critical anthology on the works of A.K.Choudhary,2010, edited by Arvind Kumar Thakur is already published with more than a dozen of research papers. Arbind Kumar Choudhary, a twinkling star at the literary horizon, also composed ‘ *Nature Poems* ’ and other poems with the central idea of Nature. He is a poet of pastures and plains, mountains and rivers, woods and gardens, fruits and flowers, seeds and birds. To Choudhary Nature is the universal code of conduct and its law must be maintained at any cost by all the living beings on this earth. Nature

is the course of life people must abide by this course. Ajay Prasad Singh opines in Poetic Pigment of A.K. Choudhary, “At his best he is a pastoral poet who is driven irresistibly by beauty of nature, though his love of Nature is different in essence in many respects. Some of his poems is almost Wordsworthian in tone, style and treatment. Pastoralism in him gives to the muse lovers a gust of freshness and fragrance -his permanent virtue of attraction. When he is describing pastoral scenes and sights, he is very close to the realistic portrayal of life.”¹

To him Nature is a soothsayer and a thing of joy and beauty for ever. The sun, the moon, the star, the seasons and other nature phenomena stir sensations amidst the saunters in general and the poet in particular. Born and brought up on the bank of the Ganga the poet baths in the vital feeling of delight by ridiculing feeling of delight. Majuli, one of the biggest holms of the world, is his Malgudi where spiritual beauty overflows over the earthly things. Nature is under a vow of celibacy. To him all natural objects are lovely and thought provoking. Even people are the apple of Nature. Forest is best for the hurst . Minerals are the petals of the earth. Dogwood is the food of the good. The sun is the eye of the numen. Rosarium is an opium for the chum. Nature, in fact, is a feature of the living creature against the erasure of the sepulture.

*The earth is a pearly gates
And place of genial spirits
Where wises drink to the lees
And avoid evil eyes.*²

To the poet the earth is a pearly gates where the wises avoid the jaundiced eyes and drink to the less. The earth is golden made by the wise. The jaundiced eyes are the curse on this earth because they don't abide by the universal law. The poet further adds that this earth is laden with the nest of vipers and the party poopers. The wealth is not the health of the mind. The wealth is the health of those living in labyrinth. The poet murmurs humourously.

*The earth is the nest of vipers
Laden with party poopers.*³
*And,
The sun is the stallion
With the ruling passion for copulation*

While the moon is the matron

That beats down the mermon.4

To him the sun is the stallion whose inordinate passion is to quench the sexual thirst with the moon. The sun and the moon symbolize male and female gender. Hence the copulation between the opposite sexes is not an unnatural phenomenon. One can find the symbolic imagery in this stanza to its utmost degree. Imagery is his poetic pearl through out his poetical works. John Donne chides the Sun in the Sun Rising, Busy old fool, unruly sun/Why dost thou thus,/Through windows and through curtains call on us?5

Sun is the numen of the welkin that spins a yarn of Darwin . Wintry fort is a cold comfort for the disport of a bit skirt. The liven moon is the noon for the osculation of the helion. The moon blanched land is that parkland where the moribund asks for a lady's hand.

The purest ray serene

Of the pastoral eglantine

In the erogenous zone

For a soldier of fortune. 6

The erogenous zone is the most fruitful thing of the nature. The pastoral eglantine's erogenous zone is enjoyed by those who are the soldier of fortune. Sexual symbolism is also present here. Secondly the pastoral eglantine is one of the best flowers where the bees enjoy life whole heartedly. The cluster of aster endears the cheer of the tackler for knee- trembler.

The twinkling star

Sears the scar

Of the piacular

For the nectar.7

The twinkling star removes darkness and guide the navigator in the proper direction. The twinkling star sears the scar of those who are piacular on this earth. To sooth the ailing heart is the dart of the star. John Keats opines in Bright Star, 'would I were stead fast as thou art.' To Jane Taylor the twinkling star is like a diamond in the sky. God made two great light, the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

The star shower of the azure sister is a lovelier flower for the saunter.

The poet gives us an example of the star shower that is a lovelier flower for the saunter.

The hand of the rainband
Stirs the moribund
Like Sanjivini ribband
On this burning mound.**8**

Wordsworth's heart leaps up when he beholds a rainbow in the sky. So is the case with Choudhary whose heart is stirred after having a glimpse of the rainband across the sky. He gives us an example of 'Sanjivini' ribband that made unconscious Lakshman conscious during the war.

Rainbow's wave –band tenfolds the jocund to transcend the brand of the poetic garland. The couple colour stirs the savour of the amour like larkspur. Irisdescent rainbow steals the show of the inflow for lovely meadow. To him raindrops is an aura for the cainozoic era on this cathedra. The mere-grove is the pine grove to thrive the eve for the festive. The lightning thunder works wonder for the provender of the ballader.

*The greenery of the tree
Fires the spree
To make life free
From the ugly glee.***9**

The poet has great lust for the greenery of the trees laden with. The greenery fires the spree to make life free from the ugly glee. This beautiful scenery makes life at ease. D.V. Sahani also advocates the fruitful significance of the trees that give fruits to eat, woods to make decorations, stalks to make food and vice versa. To Ezra Pound the difference between a gun and a tree is a difference of tempo. The tree explodes every spring. Alfred Joyce Kilmer thinks that I shall never see a poem lovely as a tree. Poems are made by fools like me, but only God made a tree.

*Autumn is the guerdon
Of the fairylands forlorn
To e'lan the minion
Of the canyon.***10.**

According to Keats four seasons fill the measure of the year ; There are four seasons in the mind of men. Keats sings in ‘ Ode to Autumn ’:

*Seasons of mists and mellow fruitfulness,
Close bosom friend of the maturing sun;
Conspiring with him how to load and bless
With fruit the vines that round the thatch
eaves run.11*

To Choudhary Autumn is the guerdon of the fairylands forlorn with this view to e’lan the minion of the canyon.

*Spring is the wing
Of the saturation bombing
That marks the opening
Of the petting.12*

Choudhary is basically a Romantic poet in general and the poet of the spring in particular. There are multiple examples of poems in which the poet bathes in the tavern of the spring. The spring springs for petting. All things are made young with young desires in spring. The poet calls Majuli’s spring, life spring, year’s spring etc that symbolize prime picture of the things concerned. Even Tennyson sings that in the spring a young man’s fancy lightly turns to thoughts of love.

The spring azure adds fuel to the fire of the terpsichore for the spire. It is the philtre for the pasture of the terpsichore. It also enraptures the padre fide et amore.

*Willowing and sparkling
Are darling of the spring.
Spring is a bride
That tickles as a charade.13*

The spring is the most fruitful season of the year. To the poet willowing and sparkling are darling of the spring. Spring is like a bride that glitters and attracts of the beauty. Spring is the season whenever the earth is embroidered like a newly married bride. The spring season stirs sensations amidst the saunters.

Rain as the labour pain

Of the welkin

Glistens the lupin

For the sylvian.14

Rain is the train of the divine brain. It makes life lovely, fields fertile and the scene lovely. It is a boon for the sylvian. The poet calls it the labour pain that gives immense pleasure inspite of the physical pain & sufferings. One can sip a fine example of his symbolism used by the poet in these lines.

The zenith of the Chhath brings forth the sun's myth as a lifsmith.

The motley may

Wends its way

That stirs the fray

For foreplay.15

The may month is the most fruitful month of the year because colorful may wends its way and stirs the fray for foreplay. May and her charming scenery stirs sensations amidst the lovers & beloveds. Hence duo smell the fragrance of foreplay first of all. To bath in the tavern of foreplay gives intense pleasure of the bathers. Sexual fight is the climax of the enjoyment.

O fair luminous mist !

Messenger of her unfathomed grief

Rooted with the earthly mist

And stood like a cliff.16

The muselovers can find Kalidasopic image in these lines where the cloud becomes the messenger of the unfathomed grief of the grass widow whose husband is to a distant place. The

cloud is still rooted with the earthly mist and stood like a cliff. Both the lover and the beloved are united on their love like a cliff though exchange of grief is also found here and there.

The vital feelings of her delight
Ridicules fatal feelings of delight
Ganga is a congregated might
Like many a voice of one delight.17

The Ganga is the most sacred river of India that carries the Indian civilization from the last five thousand years. It is said that even the sinners set free from the sins they commit if they once bath in the Ganga. The spiritual prosperity that the Ganga gives to its utmost degree ridicules the fatal feelings of delight. The Ganga is the symbol of spiritual prosperity of Indian culture from times immemorial. It is also memorable that the poet was born, and brought up and educated on the bank of the Ganga and always feels at ease with the stream of this river though the poet has lost all his belongings into the belly of it in his childhood.

Nature as a sooth- sayer
Pours oil on the troubled water.

The zoom of nature's zoetrope
Protects lives as a drupe
The may of the natural gay
Wends its way in may.18

To Choudhary Nature is a sooth sayer. Nature is the universal law. People must abide by the rules of it. May is the most celebrated month of the year when the natural gay wends its way in may. To Thomas Carlyle Nature admits no lie. To Cowper Nature is but a name for an effect whose cause is God. To Henry Fielding all nature wears one universal grin. To Wordsworth Nature never did betray the heart that loved her. To Choudhary Nature is the course of life ,universal law that must be followed by the people in life.

You are an ethereal minstrel
I am a poor devil of infernal.19

In a dramatic dialogue the poet is in conversation with Nightingale. Both the poet and the Nightingale are the symbol of creation and art. The writer's writings and the Nightingale's songs are beyond the ravages of time and space. Both will lose their physical existence in course of time. To the poet life is a crown of thorns. Because life has to face chaquered career throughout in life. The bird sings melodiously in the sky and is ever free from the earthly anxieties. Man is overburdened with these things. Hence the Nightingale is called an ethereal minstrel unlike the poet himself, a poor devil of infernal. Here is a contrast between real and unreal, mortality and immortality, life and death and vice- verse. Many Romantic and other poets have sung the song in the same tune long ago.

Sanjay Kr. Choudhary concludes his article 'Nature in A.K. Choudhary's Poems, 'The bird is an ethereal minstrel while the poet calls himself a poor devil of infernal. Like Shelley he composed this poem 'Nightingale' in a mood of joy and called the bird the blithe spirit. Like Horace he gives tempting description of the spring and presents an inviting picture of the Ganga and Majuli island.**20**

The aglow of the rainbow

Rains empyreal yew.21

Wordsworth's heart leaps up when he beholds a rainbow in the sky. The ribband of the rainbow across the sky thrills the heart to its utmost degree. The aglow of the rainbow rains greenery and beauty everywhere for ever. Even the vision of the aglow of the rainbow gives immense joy to the sensitive souls.

The willow of the meadow

Tows yew's aglow.22

The willow of the meadow spreads beauty everywhere. In a nutshell, the muse lovers can observe that poet Choudhary as a great nature poet across the horizon at the globe is propagating his thoughts on nature and her objects with minute observation and thought provoking appeal. Nature ,to him, is all in all in life. People must abide by its universal law if they want to keep the universal code of conduct intact on this earth. The poet has his own philosophy of Nature

absolutely different from the other poets of nature. The course of nature makes creature mature and enraptures the feature of the esquire. Nature and her feature is the chef d'oeuvre of the god's acre. To sabotage the message of the mirage is the forage of the nature and to divulge the paysage is the passage of natural voyage.

Dr. S.K. Choudhary opines in “ Suffering as the spiritual vision in A.K. Choudhary's poems”, Like Shelley he believes to glorify the musicology bloomed with epistemology. Calligraphy is the choreography rooted in ethnography.²³ The muse-lovers can find a great impact of nature beauty on his writings because the poet has been serving in a college that is situated in the lap of nature her beauties that is one of the biggest holms of the world; that is a cynosure for the tourists coming from many countries of the world. Majuli, one of the biggest river islands of the world, is a paradise from natural beauty point of view that is surrounded from the Brahmaputra, The Luhit, The Khablu. Majuli is such a pious land where spirituality amidst the Majulians still prevail, evils of modern life is still away from them and where satriya culture Vaishnavite culture still flourish to its utmost degree. The Ras, Palnam, Bihu and other festival are celebrated with fervour and enamor. The natural beauty of Majuli is an ointment over the wounds caused due to earthly belongings. The rosarium, the glittering star, the roaring cloud, the shining sun, moonlit night etc add poetic fuel to the fire of sensation and imagination. Imagination, passion sensation flourish the notion of the poetic canon. His poetic pearl is peerless. Dr Arbind Kumar Choudhary is a great poet of first water of this century.

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