

NATURE AS TEACHER IN THE POEMS OF A.K. CHOUDHARY

By Dr. Raj Kumar Mishra

Arbind Kumar Choudhary, as prolific creative poet and thinker made various shades, colours, and meanings of nature the integral part of his poetic thought and expression. Wordsworth's love of nature, Keats' sensuous aspect of nature, and Shelley's idealism all are rolled into the poetic fabric of A. K. Choudhary. To run life along with nature should be the purpose of human beings on the earth. Here and there he philosophizes nature. In such poems, his thoughts appear vague and ambiguous. Prof. S.C. Dwivedi remarks on his poetic cult in an elaborate manner:

Keatsian sensuousness, Wordsworthian poetic doctrine, Browning's universalism, and Yeatsian art flourish altogether across his poetic works that make him a father-figure in Indian English poetry on one hand and Tagorean vision, Aurobindonian cultural fragrance and Ezekielian social painting in his writings on the other that make him a guardian angel of the creative grove (Dwivedi 49).

To see ecological crises of to-days, any sensitive heart cannot restrain giving vent to. The poet via his phrasal quatrains preaches to live with impulses of nature. In an interview with A. P. Singh, the poet responded:

The ecological disorder has become the most sensitive issues for all of those living on this planet. All other social problems are secondary, not primary. It is now mandatory to work altogether for the ecological order on this earth. Mother earth is bewailing. How can the son of bewailing mother sit idle? Nature is losing its chastity and the raper is in animal spirits. My concern for the restoration of ecological order is primary, not secondary (Singh 256).

In Arbind Kumar Choudhary's nature poems, the imprints of Wordsworth can be traced into his poetic bulk immediately. To him, nature is the divine source of delight and solace. Like

Wordsworth, his pen ceases not composing verse after verse in appreciation of nature. He can turn any idea of vision into the form of quatrain. Quatrains are always ready at his lips. Kurt F. Svatek in his foreword to A. K. Choudhary's collection of quatrains titled *Nature* (2011) writes: "The distinguished responsibility of a poet is to be in service of peace and humanity and therefore also in service of nature. Only this is the way to exist as responsible human beings. And when the poet carries this out in an excellent way- what does we wish us more for us, for the human society and also for nature". Nature is a typical series of some 210 quatrains celebrating various aspects of nature from physical to metaphysical levels. In his poems he ardently looks for social transformation. To elicit the anguish is sole credo of the poet. A man without stint malice is the possessor of divine elegance. 'To arouse sensation of a man without vision is delight of the poet. The motto of his compositions: To serve humanity is to serve nature. He believes in the principle of Ngugi Wa Thiong' O who once opined: "Writers are surgeons of the heart and souls of a community" (Wa Thiong' O ix). Likewise the poet writes:

To incriminate
Is worse than fornicate
For the inmate of the primate
In the world of etiquette. (The Poet, 11)

In another quatrain, the poet writes:

To embrace the fragrance
Of the grievance
Is the saving grace
For a man of conscience. (The poet 63)

Of course, nature is a secret and all its manifestations too. It is quite difficult to pierce into nature's working and its modus operandi. It is not palpable ordinarily. All living and non-living

creatures and objects are natural flowers equally important. Man made things worse than divine curse. In an interview with A.P. Singh the poet gave vent to his philosophy of nature:

To unlock the wedlock is the main purpose of the marriage. To unlock natural mystery for the spiritual sensation of the sensitive souls is the main motto of my life. It is Nature that gives spree, shapes spirit and enriches mental sensitivity. It also guides the course of the life. Natural beauty is ever glittering and sparkling for the sensitive souls. Those who live in fool's paradise lack vision of natural beauty and mystery, source of eternal joy and happiness. Nature is all in all in my life (Singh 254).

The poet in a quatrain opines likewise:

To unlock
Nature's lock
Is the wise crack
Of the flock.

He in Nature poems puts similar view: "Natural Arcanum/Is the cadmium/Of the rosarium/Ad infinitum" (Nature 16). The poet is quite confident about the weakness of material sources of pleasures on the earth. He finds joy in the company of nature in galore.

The cultivation of flowering plants (floriculture) is one of the numerous ways "to pay the debt of nature" (The poet 24). According to Bijay Kant Dubey, Arbind Kumar Choudhary is primarily "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" (Dubey 1).

The poet frequently indulges into the eulogy of spring season. It enamors and blesses people by its haunting beauty and flavor. He thinks the glorification of environment as his true religion. He even calls himself the clergy of nature. As he writes in a quatrain:

To glorify the nephrology
Is the doxology
Of the clergy
For the ecology. (Nature 48)

In another quatrain:

To dandify the prodigy
Of the ecology
Is the epistemology
Of the clergy. (Nature 48)

The poet repeats the similar view:

To metrify the musicology
Of the ecology
Is the doxology
Of the clergy. (Nature 44)

N.D.R. Chandra sheds light on the poet's vision of nature: "His philosophy of nature that appears in 'Nature' glorifies the cycle of nature with full-throated ease. His 'Nature' is the call of nature that appeals the poetry lovers to honor the cycle of nature at heart and soul if they wish to keep the generations safe in the days to come. Like Horace this northeastern Indian English poet Choudhary seems a spring suitor while he sings the song in favor of the spring of season, spring of life and spring of other natural objects in one quatrain after another" (Chandra 37). Spring is a natural sort of love-potion of such a power that can make the one love the one who offers it. It is

a natural collage prepared out of divine source of energy. Spring adds the charm of Terpsichore.

He in a quatrain writes:

The spring fanfare
Is the philter
For the pasture
Of the terpsichore. (Nature 1)

In another quatrain:

Spring is the beatitude
Of the prude
That thrills the tide
Of the monde. (Nature 49)

The poet finally arrives at:

Rosarium's hue
Is a virtue
For the prologue
Of the ecologue. (Nature 18)

In a quatrain, the poet sings high of spring as it provides men of all ranks and files:

The spring of day
Is the queen of the may
For the red letter day

Of the castaway. (Melody 7)

Like John Keats, the poet A.K. Choudhary drew the source of happiness amidst oddities. He finds autumn season in the form of reward:

Autumn is the guerdon

Of the faerylands forlorn

To e'lan the minion

Of the canyon. (Nature 66)

And about summer, the poet writes:

Summer's honey breath

Is the perianth

Of the hyacinth

For the dreaming earth. (Nature 67)

In another quatrain he celebrates summer for its restorative potential of delight and joy on the earth:

The fragrance of birth and death

Is summer's honey breath

For the restoration of mirth

On the dreaming earth. (Nature 11)

The poet holds a little vague view on rainy weather. Let us see:

The sparkling rainy weather

Is the fart of the azure sister

Where the love of the pillow-talker

Perfumes the earthly matter. (Melody 22)

In another quatrain, the poet eulogizes the magical power of nature:

Rain as the labour pain

Of the welkin

Glistens the lupin

For the sylvan. (Nature 62)

The poet finds the pattern of meadow the richest source of bliss. He in a quatrain celebrates:

The ebb and flow

Of the meadow

Is the gallantry show

For the wallow. (Nature 38)

The poet feels transcended to see green trees. For the time being the rationality gets suspended. He feels above the fret and fever of ordinary world:

The greenery of the tree

Fires the spree

To make life free

From the ugly glee. (Nature 69)

In a quatrain the poet expresses the similar view:

The greenery of the ebony
Is the epiphany
That accompanies the sunny
For the hegemony. (Nature 45)

The poet praises natural habitat for its divine lustre:

Natural sanctuary
Is ever superlunary.... (Nature 43)

The poet finds earth full of hopes and possibilities. It provides living beings with sufficient scope for being happy:

The earth is a pearly gate
And place of genial spirits
Where wises drink to the lees
And avoid jaundiced eyes. (Nature 65)

The poet in a quatrain praises high of sun viewing as the manifest and richest source of energy. He has divine potential for awakening and energizing living beings, plants, birds, and animals:

The sun is the stallion
With the passion for copulation
While the moon is the matron

That beats down the mammon. (Nature 65)

In another quatrain, he affirms sun as the chief source of all creation:

Sun is the numen

Of the welkin

That spins a yarn

Of Darwin. (Nature 54)

In a quatrain the poet appreciates twinkling stars to feel it as the origin of nectar:

The glittering star

Is the divine ocular

That stirs the secular

For the nectar. (Nature 69)

In the light of eco crises, Arbind Kumar Choudhary's pastorality acquires more relevance and weight. He sings of all flowers (human, animal, plant, flower, tree, shrub) of nature. 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 are 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" (Dominic 224).

To the conclusion, it can be safely affirmed that the poet Arbind Kumar Choudhary is an epitome of vital forces which sustains the life on earth. At Majuli, Jorhat (Assam) the poet has seen and enjoyed natural beauty from the core of his heart. He felt divine presence everywhere. He

breathes with nature. Western philosophy may not come along Arbind's vision but his hinduised version of nature only can bring back pristine glory to the world. Behind the eulogy of nature, it is perhaps to see and establish harmony between nature and human beings. His nature poems serve social function too. He in his poetic works treated interiority and exteriority both aspects of nature. He saw everything divine in nature through exteriority. Prof. N.D.R. Chandra evaluates Mr. Choudhary's philosophy of nature in a review paper on his poetic collection Nature (2011):

Nature is the eternal source of his spiritual sanctity that guides the course of his life for the revival of the universal order of peace and prosperity all over the world. All natural objects be it living or non-living are of great importance for this poet because the poet finds in them the wintry seeds that germinate in course of time (Chandra 66).

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