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### **Interview**

#### **A. K. Choudhary with Dr. Saroj Roy**

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Arbind Kumar Choudhary is the only Indian English poet to have been interviewed for more than fifty literary journals in Malta, Romania, Albania and India. The founding father of Indianised version of Arbindonean Sonnets, Arbindonean Racy Style and, above all, Arbindonean School of Poetry has been adding fuel to the poetic flames of many a peeping poet all around the corner. His iridescent poetic passage that has earned a number of literary crowns – phrasal king, mythical messiah, proverbial Samarit and Indian Keats in the popular psyche of the Indian creative milieu has made the literary world fragrant with the poetic essence of the Indian English poetry.

Kamrup's charisma, Satra's mantra, Brahmaputra's cathedra and Bihu's glamorous festivities are frequently found across his poetic meadows that make him an English poet of the Northeast region. His intense passion for Majuli, the foster child of nature known worldwide for beauty and its iridescence, sings the song in favour of Majuli and in return gets the berth of northeastern Indian English poet. The dominance of the phrasal, proverbial and mythical terms earn the credit of phrasal, proverbial and mythical king in the firmament of English poetry in general and the northeast Indian English poetry in particular. Northeastern Indian English writers are culturally drunkard so far the capital idea of their writings is concerned. Majority of the northeast English writers adopt the mythical abundance in their works that was long ago propounded by Aurobindo Ghosh in Indian English poetry. The burning regional issues of poverty, terrorism, sexual harassment, economic disparity, demographical change and inequality is also placed in their creative works that was the capital idea of Nissim Ezekiel in Indian English poetry. Indian English poetry exhumes the local flavour in the same way other regional languages deal with very eloquently. The northeast Indian English writers deal effectively with various regional problems and highlight its cultural, mythical and ethical essence across the globe. Majuli, a land of milk and honey, is a place of cynosure for the cultural, mythical and spiritual sanctity for the sensitive souls in India. Many of his poems focus primarily on its beauty and cultural strength that shapes soul of many a literary drunkard in Indian English poetry. Jayanta Mahapatra deals effectively with Oriya landscape as was done by him with Majuliscap. Like Mahapatra the roots of his poetry lie in regional soil. Jayanta Mahapatra's poetry revolves round the Jagannatha temple. His poems revolve round the Satra's vaishnavite message for the whirlwind of the spiritual life on this ailing earth.

#### **Excerpt:**

**Q1. SR: How many collections have you authored so far, and what are those?**

**AKC:** They are as follows: 1. Eternal Voices (2007), 2. Universal Voices (2008), 3. My Songs (2008), 4. Melody (2009), 5. Nature Poems (2010), 6. Love Poems (2010), 7. Love (2011), 8. Nature (2011), and 9. The Poet (2011)

**Editor of the Journals:**

1. Kohinoor (ISSN 0973-6395) and 2. Ayush (ISSN 0974-8075)

**Q2. SR: What is your philosophy of Love?**

**AKC:** Love is the birthright of all living beings in general and human beings in particular in this strife-stricken society. Love is the spiritual right of the human beings of this universe that

extends with the passage of time. The wisdom of love goes over all those piggish heads hankering after sensual pleasures or monetary things or powers .Love is the fragrance of life that blooms only in perfect psyche .The more one spends the ingredients of love ,the more one gets pleasures of love in life .It is love that moulds the life towards pious path. Loveless life is worse than curse.

**Q3. SR: What is your purpose of Life?**

**AKC:** To spread the poetic nectar for Tom,Dick and Harry is my prime purpose in life. The prime purpose of my life is to enlighten all those living in oblivion. People adopt the unfair means for want of wisdom in life .I have been fighting my Kurukshetra for the revival of old human values in this trouble torn society. If the poets fail to peep in to the pathetic hearts, what types of poets are they?

**Q4. SR: What is your philosophy of Nature?**

**AKC:** To abide by the call of nature is the part and parcel of my poetic journey. All living beings including human beings must obey the natural order that changes with the passage of time .One must join the tavern of natural beauty if wishes to sip a cup of its nectar in life .Nature is the living god on this strife-stricken earth .One must get enlightenment from the passage of nature that sends the human beings in the seventh heaven.

**Q5. SR: What is Indianness in your works?**

**AKC:** Indian mythical heroes, heroines and instances, painting of Majuliscap, Brahmputrascape, cultural sanctity, human values and many others are the Indian elements that are scattered here and there throughout my verses.

**Q6. SR: Do you belong to Aurobindonean tradition of writers?**

**AKC:** Maharshi Aurobindo who has been called the torch bearer of all those poets willing to inhale the cultural and mythical essence of India has already established cultural tradition in versification in Indian writings in English .

Indianness runs like wild fire across the verses of this shaping poet that captivates the musers at a glance .I have remained one of the great suitors of his style of versification focused primarily on the cultural beauty of India.

**Q7.SR: Your verses lack feminists' ingredients. How do you comment?**

**AKC:** Segregation in literature will sooner or later doom the fate of the masses. Surprisingly one can find different group of writers-- feminists, dalits and several others who focus primarily on certain community or society or sex. Mine is based on morality rather than certain society, purity rather than community and cultural sanctity rather than materialistic sophistry. All living and non- living natural objects are the part and parcel of my poetic pigments.

Both male and female are the counterpart of each other, not the enemy as presented by many feminists in their writings . Fighting for justice for the feminists requires appreciation . What can I comment if the male community is pictured as a villain of the society. I expect from all of them to raise the issues of injustice, inhumanity and exploitation without jaundiced eyes for the sake of Ramrajya in this world.

**Q8.SR: Dalit writers claim that their sufferings are not pictured properly by the writers? How do you see the role of Dalit literature?**

**AKC:** Unfortunately the Dalit community has remained one of the worst sufferers in such a society that claims not only the oldest religion of the world but also the most cultured society from times immemorial. This is no doubt the blunder of our fore –fathers done with this deprived community.

I do not agree with them that non dalit writers fail to raise their voices properly. Dalit writers revolve round the dalit issues only while other writers focus all issues including dalit sentiments. Secondly, dalit writers feel themselves more comfortable if they raise the deprived sentiments of the community as a whole.

**Q9. SR: There are a number of critics who have honoured you with several literary crowns in Indian English literature? How do you react?**

**AKC:** All these literary titles they use frequently for me symbolize their appreciations of my style of versification and nothing else. They may explore the things in literature they are searching for a long period . The reasons may vary from one critic to another. However I am thankful to all those who have spared their precious moments for my writings.

**Q10.SR:What are the features of Arbindonean Racy Style?**

**AKC:** I have explored a new model of versification in Indian English poetry that carries the ascending word- order in the stanza. The ascending order of the alphabets in the quatrain that carries the chronological word sequence is my explored poetic style in English poetry. Here lies a quatrain from ‘Melody’(2009) :

“The luxury of misery

Is the nunnery

For the osculatory

On the periphery of paltry.”

The critics can find the sequence of the alphabets- l(luxury), m(misery), n (nunnery), o (osculatory) and p (periphery) in a single quatrain besides the rhymed form of versification.

**Q11. SR: What are your other innovative poetic features ?**

**AKC :** The exploration of new words, compound words, phrasal, proverbial and pictorial painting, rhymed quatrains, mythical blending, medieval elements, concept of poetry, suffering, nature and love, words derived from history, science, religion etc and, above all, racy style are the innovative poetic features of my poetic iridescence .

**Q12. SR:Satire, humour and pathos blossom across your poetic works. Do you belong to Ezekielean tradition of writings?**

**AKC :** Satire, humour, pathos ,irony and several other poetic trends donot mean to join the literary tradition of Ezekiel because Ezekielean poetic flowers lacked Indian essence. Indianness runs throughout my poetic veins. Reason and emotion, passion and philosophy ,old and new, cultural beauty and burning issues flourish side by side throughout my poetic works .

**Q13.SR: What role do you see of the poets to mould the people in this immoral age ?**

**AKC:** The poetic community has been ever found dedicated to spiritual iridescence of Tom, Dick and Harry on this strife – stricken earth. Immorality has been going up due to poetic downfall in this age. However they are committed to shape the ailing spirits for the celestial passage of Tom, Dick and Harry sooner or later in the most immoral age of the history .

**Q14.SR: What style of poetry do you prefer ?**

**AKC:** I prefer rhymed verses to free verse . However there are a number of free verses too to my credit.

**Q15. SR: How does Arbindonean Sonnet vary with other sonnets?**

**AKC:** Unlike Shakespearean, Spenserian and Petrarchan Sonnets Indianised form of sonnets exhumes Indian essence so far its capital idea, verse- forms and styles are concerned in English poetry.

**Q16. SR: What message would you like to convey to the peeping poets?**

**AKC:** Our peeping poets are more technical, more sophisticated and more meritorious so far poetic world is concerned. However I expect from them to be loyal to morality, poetic fertility and humanity that has been degrading day by day with the passage of time. Be true to yourselves, fix your goals and believe in karma (action). A day will come whenever the output will knock your door.

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