CHAPTER VII
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THE CONCLUSION

The age of ‘Chhayawad’ is the most developed era of Hindi literature. It is called the ‘Golden age’. Acharya Janaki Vallabh Shastri was taken to the Hindi world from Sanskrit by Niralajee, who is the prime pillar of the Chhayawad. There is no two opinion that Shastrijee got inspiration from Nirala. Nirala wanted that genius, fame and status of Shastrijee should not be less than any other established writer of Bihar. Nirala has indicated this in one of his letters:

“आप मेरे विचार से विहार और समस्त हिंदी संसार में शीघ्र अपना सुन्दर कवि रूप रखेंगे; पर हिंदी की तरक्की कीजिये जिन विहारीयों का डंका पीठ जा रहा है, मैं बहुत जल्द उनके समाध आपको भिड़ाता हूँ- खास कर दिंकर जी के मुकाबले देखा जाय।”

During those days Dinkar was the most famous. So Nirala wanted to make Shastrijee equal to him. His desire was successful. Dinkar made historical facts his basis of poetry and earned fame by writing ‘Vichar Pradhan Kavya’ but his poetry does not contain the art, beauty and aesthetic sense which the poetry of Shastrijee contained. Shastrijee had the fortune to receive in his personal life the blessings of great writers like Prasad, Pant and Nirala Shastrijee remarks thus in the Trayee:

“व्यक्तिगत जीवन में जिनके पंत, निराला, प्रसाद के कुपा पात्र होने का सीमान्य प्राप्त हुआ है। पंत ने जब पहली बार देखा था, डा. प्रभाकर मानवे के याद दिलाने पर यही कहा था- मैं उनसे...
Shastrijee got the chances to develop his genius and to come to limelight within a very short time with the co-operation and blessings of Nirala.

"शाख्सीजी की साहित्य प्रतिमा निराला की ओर से हिंदी को प्राप्त एक अनुपम उपहार है।

निराला ने हिंदी संसार को अनेक उपहार दिए। जानकी बल्लभ की प्रतिमा का स्फुटन भी
उनका एक अनमोल उपहार है।"

It becomes clear from what Nirala wrote on Shastrijee that he has attained the status of the former. Nirala did not regard Shastrijee as inferior to him. Some people regard Shastrijee as the ‘Chela’ of Nirala. But Nirala had a different view on it. He wrote:

"आपको जो सीधा बेटा बन जाते है, वे गलती करते है।"

Not only that but Nirala had full respect for Shastrijee also once he wrote a letter to Shastrijee in Sanskrit. But he was afraid if there were some mistakes in it. He wrote:

"पता नहीं कितनी गलतियाँ हुई।"

Nirala was an admirer of Shastrijee scholarship and genius. He knew that the genius of Janaki Vallab Shastri as a student also reflected in his literary works. In this connection also he wrote in his letter to Shastrijee.

"आपका विद्वानी जीवन जैसे चमकीला रहा है, पूरे विश्वास है कि आपका कवि जीवन भी
जैसे ही होगा। प्रसिद्धि से मनुष्य नहीं मनुष्य से प्रसिद्ध है।"
It is well said by Nirala when he wrote on the versatile genius of Shastrijee:

"श्री जानकी बल्लभ शास्त्री, शास्त्रावर्त्तिक हिंदी के श्रेष्ठ कवि, आलोचक और कहानी लेखक है। अपनी प्रतिमा, चित्रकला, लेखन-कौशल और सिद्धांत व्यवहार से उन्होंने अनेक वार मुझ पर गहरी छाप डाली है। हिंदी के साहित्यिक उत्थान में बिहार की आधुनिक प्रतिमा को मानना पड़ता है। जानकी बल्लभ वहाँ के और समस्त हिंदीभाषी प्रांतों के प्रतिभाशालियों में एक है। उनके संस्कृत और हिंदी के भावपूर्ण ध्यानात्मक कलामय पद्ध और आलोचनाएं में पहले ही देख चुका था, इस 'कानन' में उनकी कहानियों देखी।"

Practically speaking it is such a certificate given by Mahakavi Nirala that reflects the whole personality and genius of Shastrijee. In this certificate, Nirala has pointed out the language style, his abilities in different fields of literature and other special features of his writings.

Acharya Janaki Vallabh Shastrijee is not only for Bihar alone but a matter of pride to Hindi speaking belt. It is wrong to say that he is only a great literateur of Bihar. Once Nirala visited Muzaffarpur. Getting down at the station he inquired of Shastrijee. Nirala was told that the local poets would meet him in the evening. He was sorry to hear that. The people of Muzaffarpur wanted to put Shastrijee within a very narrow limit. But Nirala replied to these people in this way:

"जानकी बल्लभ मुजफ्फरपुर के लोकल कवि हैं, तो फिर वहाँ अंतर्राष्ट्रीय कवि कौन-कौन से हैं, पहले मुझे उन्हीं से मिलवाइए।"

This statement of Nirala proves that the vast literary capabilities of Janaki Vallabh Shastrijee can never be measured through narrow limits. He has the full
capacity to be counted with the great literateurs of Hindi. There is no dearth of people in Hindi who can give his opinion on any writer without going deep into the matter, for which they become a source of criticism for the post critics. Shastrijee is away from the publicity although the present age streses on it. He has neither hankering for honour nor for high status. He is also away from politics and is devoted like a true servant of literature to it. Today in the age of appeasement, so many people are getting patronage from the government. But although Shastrijee has devoted himself to serve literature earnestly yet he has not received any such recognition from the government. Only the people who know him, respect him. Nirala has recognised Shastrijee fully in the proper way; and also gave him a certificate in English, in which the whole of literary genius of Shastrijee has been reflected.

Acharya Janaki Vallabh Shastri has received a well and fortified foudation. Very few writers of cultural tradition like him are found. It has been proved by the following statement of Hazari Prasad Dwivedi,

"श्री जानकी वल्लभ शास्त्री के समान मुहूर्द साहित्यिक आधार और विशाल सांस्कृतिक परम्परा बिस्तने को ही प्राप्त है।"\(^9\)

Therefore, Shastrijee is not only an uncommon writer but also an Acharya.

The world has received several gifts from Shastrijee in the literary field. His scholarship and genius can be evident in his writings. The coming of Shastrijee to world of literature is only to fill up the canancy in the treasure of Hindi literature.
Here mention may be made that Nirala has done a great work by bringing Shastrijee to Hindi from Sanskrit. After coming to the Hindi field, Shastrijee becomes a perfect Hindi writer.

During the six decades, of all the Hindi writers the Chhayawadi poets received the best recognition. Again of these writers, Prasad, Nirala and Pant achieved incomparable heights. Smaller writers can never even reach them. In the same manner Shastrijee is the best writer of the post-Chhayawad era. As a result of Chhayawadi accomplishment, the writings of Shastrijee acquired Sweet and artistic qualities in them. Nalin Vilochan Sharma remarks while he wanted to find out the place of Shastrijee among the modern writers.

"प्रसाद, निराला, पंत और महादेवी के बाद मुझ से हटाल पांचवा नाम लेने को कहा जाय,
तो वह नाम शाब्दी जी का ही होगा। बहुत माया खुजलाने के बाद भी पांचवा नाम यही रहेगा,
ऐसा मेरा विश्वास है।"\(^{10}\)

Another thing comes to light that now-a-days people cannot appreciate the writings of Shastrijee. Because the standard of writing now-a-days is going down. But Shastrijee speaks of cultural tradition and does not care to write low grade writings.

Shastrijee makes a co-ordination of all the literary values of Jai Shankar Prasad, Nirala and Pant very successfully in his own writings. The dream of Chhayawadi poets is still blooming in the writings of Shastrijee. The Chhayawad is still living with all its grandeur in his writings.
Shastrijee acquired the status in Bihar which Prasad Pant and Nirala acquired in the whole of Hindi world. But in the real sense, Shastrijee is still not receiving the honour due to him. The glory which Shastrijee brought for Bihar is quite unique. From the point of scholarship and knowledge, Shastrijee is found to be ahead of many. According to Brahmadev Shastri:

"तुम्हारा जन्म बिहार में हुआ है। यह उसका सीधांग्रवा है, शायद तुम्हारा नहीं, फिर भी बिहार की प्रकृति तुम्हारे स्वर-छन्द में तुम्हारी सहबरी बनेगी।"

A sea of emotion was roaring in the heart of Shastrijee. There is the sweetness of the melodious tune of the birds in his poetry which attracts many people. His personality has also the rare capacity to attract people.

Shastrijee is a successful composer of songs. Like the Kamayani, his ‘Radha’ is also a ‘Geetatmak Prabandh Kavya’. In practice Shastrijee’s soul is dipped in music. Therefore his songs may be compared with those of Jaydev and Vidyapati. As stated the literary life of Shastrijee began with Sanskrit. Even during his student days, he wrote books on various aspects of Sanskrit literature. Later Nirala brought him to the world of Hindi.

Shastrijee like Kahakavi Prasad uses beautiful sayings in his composition. It is he who uses such sayings in his composition after Prasad.

In Shastrijee’s writings a successful picture of woman life and its troubles is found. The Gandhian era can be called the age of rising of woman. A woman is vigilant for her rights. Shastrijee is a writer of the Gandhian era. But in his writing
the influence of the modern age on women is not reflected. Shastrijee depicted a woman in the manner in which she has been depicted in the classical language. He lays more stress on 'Beauty' rather than on the age consciousness.

Shastrijee knows only to go ahead in literary accomplishment. He is against monarchy and feudalism. Due to this, Agnimitra of the 'Erawati' became the target of his hatred. In his opinion the fate of a woman and the common masses depends under monarchy and feudalism. He does not regard any 'ism' as perfect. In his famous novel, Ek Kiran: Sau Jhayian, he made it clear that even democracy was not perfect. In the Greek democracy, Socrates was made to drink poison and in Indian one, Mahatma Gandhi was killed. The feudalism is also not perfect. It does not allow culture and human freedom to flourish. The two characters in this novel - Neena and Asim reflect the ideas and ideals of the writer. In this novel, Shastrijee has depicted the serene natural beauty of a village through the village Kanchanpur along with colorful life of a town. Although it is primarily a prose, yet the use of poetical sentences make it more poetical. The aim of this novel is to picturise the changing life of the present and to establish relationship between such a life and traditional life.

Shastrijee does not want to escape from social problems. His stories depict the desharmony of people's life and its unsuccessful love affairs. The ideals of both Premchand and Prasad helped in making the personality of Janaki Vallabh Shastri. The imagination of Prasad and the realism of Premchand have been mixed
up in the writings of Shastrijee is such a beautiful manner that no other writer can be thought of Shastrijee even remarks that the flow of his stories is his life-force.

Shastrijee is a soft spoken writer of self respect. Although from time to time he is angry; yet there is no pungency in him. In some places in his essays and criticisms, his anger exposes itself. He can tolerate everything except dishonour.

Shastrijee is a great artist with knowledge of several languages. He has deep knowledge of Sanskrit Hindi, English, Bengali, Brajabhasa, and Urdu. This is the reason why he wanted to publish poems written in seven language viz the ‘Saptaparna’, which is yet to be published.

Shastrijee wrote on Nirala in English thus:

“You have covered the pond with a host of golden lillies, that is why its water is growing muddier and mossier day by day.

You have covered the guitar over with a overflowing stream of heavenly music. That is why its own tame tune is craving for a fine spontaneous flow day by day.’’ 12

Sometimes Shastrijee while writing essays or criticisms, comes away from the subject matter due to his deep knowledge of many things; yet he does not torture his readers with undesirable matters. Different styles and sometimes mixture of many are evident in his writings. Therefore it becomes necessary to consider their aims and objectives at the time of their classification. According to Nalin Vilochan Sharma.
Shastrijee is the writer of the age of exploitation, economic disparity and political disturbances. He is of a period when gradually the human values are dwindling away. Sometimes it appears as if Shastrijee is not able to compromise with such a situation and under such circumstances he takes the help of humour. The writers who are hankering after status become the target of his satire. He was sorry for the proletariat who always has to suffer. Shastrijee is not in favour of Capitalism; and he dreamt of such a society where individuals be self-sufficient and individual freedom is in tact. It shows as if he was influenced by communism. There is such a hint in his novel 'Ek Kiran: Sau Jhayian.

With his personality of mountain high and sea-deep, he made a status of his own among the Hindi prose writers. But his writings are not for common people; even very few of learned men can understand them. It can not be, of course, the measuring rod of glory. In literature, there is no question of majority like that in politics.

With a versatile genius, Acharya Janaki Vallabh Shastri is a rare property of Hindi literature and a glory and pride for the lovers of literature. He is equally expert in both poetry and prose writing, which is quite unique one. In his writings,
he made explicitly clear how he had to spend his childhood, his student days and his youth through troubles and disturbances. His life was full of struggles. In his ‘Smriti ke Vatayan’, ‘Karmaxetre Maruxetre’ Hanobalaka etc. a glimpse of his life full of struggle can be had. Prasad, Nirala, Pant and Mahadevi expressed their grief in their own way. Shastijee has given his ‘grief’ the status of fast-friend, ‘Sakha’, ‘Bandhu’ and member of his family.

Shastrijee has presented stories like the kanan and the ‘Aparna’ as well as the novel ‘Ek Kiran:Sau Jhayian’ to the Hindi world Again, on one hand he gave us high class criticisms like the Sahitya Darshan, the chintadhara the Prachya Sahitya, the Trayee etc. and on the other, ‘Sansmaran’ works like the ‘Smriti ke Vatyan’, ‘Man ki Bat’, ‘Ek Asahityik ki Diary’, ‘Karmaxetre Maruxetre’, ‘Hansbalaka’ etc. He showed a rare respect to some great personalities through the ‘Nirala ke Patra’ and ‘Natya Samrat Prithviraj Kapoor. He edited and published the ‘Bela’ for which he had to undergo troubles, difficulties and rare ‘Tyag’. It fulfills the need of a literary magazine. His ‘Kalidas’ published serially in the ‘Bela’, which is based on the life of the poet Kalidas is his unique novel.

From several viewpoints, Janaki Vallabh Shastri is a great prose writer. He had an easy access to great literateurs and great men and had the opportunity to discuss about literature with them. At the same time his own sharp and critical insight helped him to build his foundation for personality making. He has been gifted with rare genius, a capacity for composing songs, a sweet and
musical voice. In him there is the combination of heart and head which is quite rare in one man. We can be proud of him. Shastrijee is rich in self respect and has his own style of humour and satire. His personality as well as his achievement is so great that whatever we say about it is not enough to express his qualities.

To the extent to which Both Nirala and Shastri knew each other probably no other two writers know each other. Acharya Janaki Vallaabhb Shastri is the first person to introduce most modern method of literary. ‘Shastriya’ and scholarly criticism in Hindi. Not only he wrote the “Nirala Darshan”, but also wrote poems on Nirala for the first time. He also wrote poems on Pant, Dr. Shiv Mangal Sharma and on other writers.

Acharya Janaki Vallaabh Shastri proved clearly with scholarly arguments that the ‘Ram ki Shakti Puja’ and the ‘Tulsidas’ are the best composition of Nirala. His ‘Sahitya Darshan’ is a first class work on literary criticism. In this book new criticism gets its new strength. Nirala was born in a ‘barrack’ and was confined to a small house and therefore, he had the right knowledge of the troubles of life. Some people take him for communist; others for socialist but to Shastrije Nirala was a spiritual writer and admirer of knowledge. There is indianness in his writing. Nirala’s excellence can be had in his philosophy. Really speaking, Nirala’s colourful, sweet and generous life can only be witnesses through the eyes of Shastrijee. Shastrijee indicated not only the literary genius but also the super
humanity in Nirala. The culture and world of emotion to which Nirala was born was pure Indian, Shastrijee realised it completely.

Very few people are born in a vast traditional culture and firm literary basis like that in which Janaki Vallabh Shastri was born. He bound the modern and the traditional trends of literature in him through his personal trends of literature in him. He catches hold of Kalidas Nirala and Agyey in the same hand. Most of his books are included in the University curriculum. Acharya Janaki Vallabh Shastri successfully passed the test of prose literatures. He is above the defects like the use of obsolete terms, unnecessary alliterations etc. He makes a place of his own by doing critical analysis of Pandit Raj in Sanskrit, Acharya Shukla and Hazari Prasad Durvedi in Hindi. Like Prasadjee for his sweet language and Premchand for realism, Shastrijee made his status in Hindi Prose.

Shastrijee's 'Nirala Niketan' in a further corner of Muzafarpur is still a pilgrimage for literature and there he lives with his wife chhayadevi along with all domestic animals. He loved the domestic animals like his own children. His domestic animals have their pet names. His 'Nirala Niketan' was visited by great personalities like Nirala Prithviraj Kapoor and others. In addition to the literatureurs, musicians and dance master like Uday Shankar, Pattawardhan and others also visited him.

Acharya Janaki Vallabh Shastri has got a unique place in Hindi literature. His humanistic concern and the inimitable and innovative techniques used in his
works had earned him this unique place. He has endeavoured to safeguard the eternal values of literature. This honesty and integrity will surely lead him to eternal fame.
Reference

4. ibid, P. 166
5. ibid, (From the Block of Sanskrit letters)
6. ibid, P. 77
7. ibid, P. 182