CHAPTER VI

I. Bal Sahitya of Ramvriksha Benipuri.

II. Treatment of his Bal Sahitya.
6.00 Introduction:

In the fifth chapter we have discussed Ramvriksha Benipuri as a novelist and story writer. In the present chapter we are going to examine his Bal Sahitya.

6.1 Bal Sahitya of Ramvriksha Benipuri:

Benipuri was well aware of his capacity of writing literature. He did not leave any aspect of literature untouched. His attitude of love and affection towards children reflected in his literature which he wrote for them. As a deep viewer of child psychology, he felt that fantasy and fictions, though thrills a child, but his curious and inquisitive mind searches some thing more related to the day to day practical life of a human being, environment and development of science. Benipuri wanted to give the children that type of literature which would help them for all round development. He wrote the small interesting and attractive stories which covered an extended area of insects, birds, animals, and scientific inventions. Besides these, his Bal Sahitya includes the stories of our religious persons, Gallantry deeds, great social reformers, scientists and industrialists.

He has also translated the stories from other books of foreign countries. These story books entertained the children at one hand and at the other hand they got up to date knowledge.

6.1.1 Classification of his Bal Sahitya:

On the basis of technique and subject matter,
Bal Sahitya, it can be classified under five categories:

1) Bal Geet
2) Bal Kahaniyaan
3) Bal Natak
4) Bal Upnyas
5) Bal Jeewwaniyan.

Benipuri has dealt with the following two branches:

1) Bal Kahaniyaan
2) Bal Jeewaniyan.

In 'Balkahaniya' the song type and conversational stories have come in a scattering manner.

6.2 Balkahaniyan:

Benipuri's Balkahaniyan are compiled in the following books:

1) Heeramon Tota
2) Prathvi Par Vijay
3) Prakriti Par Vijay
4) Betein Ho To Aise
5) Betiyan Ho To Aisee
6) Inke Charan Chihnoo Par
7) Amar Kathayeen
8) Sansar Ke Manoram Kahaniyan
9) Hum Inki Santan Hei
10) Sahas Ke Putlein.
11) Jhonpdi Se Mahal
12) Phaloon Ka Gucheha.

As per the subject matter of these stories can be distributed under the following heads:

Quoted from: Dr. Gajanan Chauhan: Rambriksha Benipuri Aur Unka Sahitya: P-76
6.2.1 Pouranik Kahaniyan:

On the basis of the Indian religious and Pouranik events, the author has composed those types of stories which deal with super natural power, saints, sages, disciples and religious followers.

In the first part of 'Hum inki Santan Hein' the stories from Puran and Mahabharat are included. The first story is of Manu, the Aadi Pusush of our generation. It is titled under 'Dada'. The end of the story is in didactic way. In 'Ganga Maya Ka Beta' there is the story of filial attachment of Devvrat and his oath not to marry throughout his life:-

"जिस तरह संगा का ज्ञान उज्ज्वल और पवित्र है, महाभारत में गंगा गंगा के केटे पा जो जीवन भी उज्ज्वल पवित्र और उज्ज्वल है।"

In 'Junle Mein Mangal', the story of Satyakan Jambhal is related. In 'Singn Se Khilwad' author has given this knowledge to children that the name of our country is given on the name of 'Bharat' son of kind Dushyanta. In 'Sone Ke Hal' the story of Sita's appearance from the soil is given. In 'Ram Rajya' the administrative part of the Shri Ramchandra is given. In 'Panch Baam Sou' there is story of five Pandv brother and hundred 'Kourav' brothers. In the end the author has presented it in a didactic way -

"हमें इससे सब क़िया है। हमारे भाग्यी गणपुराण भी हो, जो भी हमेशा ही निश्चय दुःसमन का मूलक करना चाहिए। जब दुःसमन सागर हो तो आपस का चेतन भूलकर, फौरा की तरह गंवाने से, हट जाना चाहिए।"

In the second part of 'Hum inki Santan Mein' again the stories come from Purans and Mahabharat. The first story is of great saint 'Dadichi' who sacrificed his life for the

(2) ibid, PP-28.
benefit of the Devtas and donated his skeleton to make the Vajra Astra. Second story deals with king Shivi who donated his own flesh to save the life of a pigeon. The third story deals with the devotional character of Bakht Prahlad. The trueism of kind Harishchandra, charity of king Mahabali, munificent Karna. 'Prithvi Par Ganga' was the result of the hard austerity and aumprise of saint Bagiratha.

6.2:2 Dharmik Mahapurushun Ke Kahaniyan:

The author has given the stories of religious saints and great men. In 'Amar Kathayen' Part-1, III and IV this stories are compiled. The first five stories of the third part of 'Amar Kathayen' are written about the great religious men of the world. In 'Hum Bachoon Ke Tarah Rahein' the story of the old Chinese religious men is depicted. He has presented the theme of Lav religion in the following words:

"कोई काम अपने स्वार्थ के लिए मात्र करें। किसी भी में अपने को हुब रह जो। बाहो से स्वाद के लिए माहूं।" ¹

'Jo Hanste Huye Janma' story relates the life of the founder of Parsi religion, Zarasto. He distributes the world into two parts- Good and bad. In his word-

"अन्यथा मयावन का नाम है- असुक्त, दुरे मयावन का नाम है अहम्नू।" ²

In 'Kantoon Ka Taj' the life history and great wonders of the founder of Christian religions, Jesus Christ are described. 'Jo Padho - So Karo' the teachings of Chinese greatman Confucious are given. He wanted to make the knowledge

(2) Ibid, PP 6.
applicable in our daily life and be friendly with everybody.

He said:

"... "

In 'Bhagvan Ek Hei'. In this story the life of founder of Muslim religion, Mahamad is given.

6.2:3 Sahas Eevam Veerta Ke Kahaniyan:

In Benipuri's Bal-Sahitya the stories of historically famous men are in great number. These stories are related with battle field, Voyages by sea, the discoveries of new lands and countries etc. In 'Sahas Ke Puttlan' such eight stories are compiled. The first story gives the picture of brave deed of general Bruce, Malloure and Irwin. In Naye Duniya Ki Aur' the story of christopher Coloumbus is given. In 'Sansar Ke Parekrama' the story of Magalin is given, who visited around the world. He was the first sailor who sailed around the whole world. He was murdered in his journey. Regarding his bravery author writes:

"... "

In 'Anveshan Ki Balivedi Bar' Benipuri has given the life story and the events of bravery of captain Scott who visited North Pole. He has also given the description of a French young and brave man Nansene, Endmund sene, Franklin and Pierre.

(2) ibid, PP-53.
In 'Inke Charan Chinhoo Par' the two stories - Desh Ke Nam Par and 'Bharat Ke Bhuj' includes the gallantry stories. 'Bharat Ke Khoj' is related to Moacco Polo, Columbus and Vasco-de-Gama. 'Hum inki Santan Nei' is the compilation of the stories from age of Buddha to Mahatma Gandhi. 'Nartki Ka Raktdan' is story of sacrifice of a dancer in the palace of Ajatsatru.

In 'Dwitey Bhesham' there is firm promise of Scund Gupt. 'Bachche Ki Tadapti Lash' is a pathetic story of a Rajput child. 'Sir Diya Saar Na Diya' is the story of Guru Gobind Singh. Guru Gobind Singh's two sons were murdered by Aurangzeb by putting them alive inside brick walls but still Guru Gobind Singh did not surrendered. 'Gadh Aya, Par Singh Gaya' related the story of the commander-in-chief of Shivaji 'Sahas Ke Putlan', these stories of braveful acts. After including some more stories these were compiled under the new title 'Prithvi Par Vijay, Part-I. These stories include 'Mahajan Aur Mani Mekhla', story of a Bihari brave sailor. The spread of Buddhism and its impact on other countries is also given in it. 'Atlantic Ke Aar-Par' includes the story of the crossing of Atlantic Ocean.

In second part of 'Amar Kathayan' the stories of brave soldiers are given. 'Cheel Jhaptta' is related to the administration and rule of Chandra Gupta Mourya. 'Devnam Priya' is related to great emperor Ashoka. 'Bharat Ka Dwarpal' relates the story of king Prithviraj. For the historical data and knowledge this story is of importance. 'Ghas Ki Roti' is story of mighty king 'Rana Pratap' of Chitour. Here the
picture of a great war is given. To save Maharana's life. Manna even played upon his life.

In the freedom struggle of 1857 the freedom fighter Babu Kunwar Singh's story is given in 'Asee Varshon Ke Haddi Mein'. He cut his arm because it was hit by bullets of English people, whom he hated. In the third part of 'Amar Kathayan' the stories like 'Bharat Ke Khoj Mein', 'Rome Ya Mritu', 'Jo Zinda Jalayee Gayee' are given. 'Jo Zinda Jalayee Gayee' related the story of Jone of Arch. She was burnt alive. The writer has said about the national spirit of her:

"जलकर भी जोन कहानी बन गई। जिन्होंने घाना के लिए नहीं, सारे विश्व के लिए। जोहों जिसी सुननी को रेखाधर गाय गई है, जोन की बुझी अवस्थों के साबने नाम नये समली है।" 1

In 'Amar Kathayan', Part forth, some stories of brave spirits are given. 'Khatre Ka Bade Bhaye' is the story of brave man, Ceasor. 'Vipta Mein Bhi Mahan' is story of Alferd of England. 'Sansar Ki Sair' is the story of Marco Polo.

The translated stories related to the bravery are given in - 'Bete Ho to Aise', 'Baiyyan Ho to Aise' and 'Jaan Hatheli Par'. 'Jhanda Chor' is the story of novel Commander Hopson. 'Nath Ya Mombati' is the story of a patroit of Rome. 'Dap Beta' is a story of Luther and son of Rome in which the affection of both is shown. 'Anjan Khivaya' is the story of a brave man who saved a family from drowning. 'Tairak Ladke' is the story of Smith and Payer who crossed two miles in the sea and saved a boatman. 'Jaste Ki Khan Mein' is the story of a mine engineer and who saved two workers from fire.

of a mine.

'Baitiyan Ho to Aise' is the story of brave girls. In this book all stories are of different characters with different themes. 'Late De Di' is a story of a girl who sells her hair to help her country. 'Aanchal Mein Barrod' is the story of Jane. The American soldiers were in a fort and the ammunition finished and how Jane got ammunition to the fort. 'Sonia Ke Sunhele Kam' is the story of Sonia who was very sober, gentle and patient. 'Lahroo Par Guddand' is the story of Miss Crace who saved the people, aboard a ship.

'Ek Choti Se Bachi' is the story of a small girl who dug a ditch with her nails and helped her father to hide under it. 'Dhany Beti' is the story of a girl who brought the head of her father. Her father was hanged and his head was kept on a bridge by the order of the king.

There are some more stories in this book depicting the bravery of the girls.

6.2:4 Vaigyanik Avishkar Aur Avishkartawon Ki Kahaniyan:

Benipuri was conscious about the scientific developments and its implications in day to day life. So he directed his attention towards this stream also. He wrote articles regarding science and made children aware of the science and scientists. First he compiled these articles under the name of 'Avishkar Aur Avishkar' and afterwards this name was changed.
There are 10 (ten) introductory stories about science like electricity, telegraph, telephone, gramophone, cinema, radium and botany. Benipuri has given the names of the scientists also like Fereday, A.G., bell, edison, Marconi Madam Curie, Pierre Curie and famous botanists Jagdish Chandra Basu.

6.2:5 Odyogik Khetra Ke Mahapurshun Ki Jeevan Kathayan:

To create sense of hard work and strenuous efforts Benipuri has given the stories of those big industrialists who were born in poor family but by their hard work and devotion. These stories are compiled in the book 'Jhonpadi Se Mahal'. There are 10 stories in it. Nine stories are related to the occupations and the constant hard tries of the industrialists. The last story 'Jeevdaya' is related to the king John who liked to do justice and a great love for his countrymen.

'Sansar Ka Sabse Bada Dhani' the story of office boy who became the richest person in the world. 'Lohe Se Sona' is the story of an employee. He started business and and earned lot of money. 'Motor Ka Badshah' is the story of William Ford who is son of farmer. Ford used to say :-

"आपस और काम, दोनों के भित्र - भित्र नतीजे होते हैं। तुम आराम चाहते हो तो करो, किन्तु याद रखो, तुम आराम भी करोगे और काम का सुफ़ाल भी चढ़ोगे, यह हो नहीं सकता।"

'Akhbaroo Ka Nepoleon' is the story of a journalist

He became famous like Nepoleean. 'Sabse Bada Mahajan' is the story of an honest man who became very rich. 'Mut'ka Vyvsa-yee' is the story of a iron Cannon maker. His name was Crup. He also became rich by his Vigour and energy. 'Sabun Ka Raja' is the story of a man who was doing business in soap. He utilised the time in a proper way. He used to say:

"Sahyadari, Mithibhai,
Kksh Sabsa Kaamana Ko Saath Banami Ki Di Hindustan Vidyasahum Ke Paasa Tha. (Filmul)
Basa Ko Upanyas Mein Chana Uska Saathi Ka Saala Tha. Yeh Praman Kshetra—Kamal
Ache Mahat. Yahi Tu Yahaare Pasa Bindaangi Ka Filmul Bhagat Hai, Toh Uska Pura Upanyas
Kahenge. Sathi Bindaangi Chhota Puthre Ummati Ke Jibbar Par Chatra Deega." ¹

'Adunik Bharat Ka Sabse Bada Udyog' is the brief life story of Jamsheed Ji Tata, who established the cloth mill and iron and steel factory on his own courage and vigour. He became the owner of iron mines and electrical power house.

6.2:6 Adarsh Prem Ki Manoram Kahaniyan:

Benipuri turned his attention toward the ideal love stories. 'Sanskar Ki Manoram Kahaniyan' is the compilation of such stories. Though these stories are not the original creation of Benipuri, but the art and style is quite new and the theme has been presented in an interesting way.

'Swapanvasavadutta' story is based on sanskrit famous tale 'Swapanvasavadutta'. Vasavdutta was wife of Uddyayan. Uddyayan was covet to occupy the kingdom of Konhambari but for that he had to marry the daughter of Magadh king, Bharashak's daughter Padmavati. Uddyayan was already married to Vasavdutta, so his minister played a trick and a rumour was

¹ R.V.Benipuri: Jhonpdi Se Mahal : PP-90.
spread that both Vasavdutta and minister were burnt in fire. Thus Uddyan got married to Padmavati and got the kingdom of Roshambhi back 'Udan Bacheda' is the story of a horse and a prince. 'Panduk Ka Joda' is the love story of Laila and Kaise. Both of them died in each others love. 'Rani Ki Chori' is related to the story of Helen of Troy. 'Garib Ki Ladki' is very interesting story. King Valtor married to a poor girl and to test herand to test her dedication he pretended of doing second marriage and getting his new bride to home. Still his first wife helped him and co-operated her husband with heart. Then he opens the secret of his heart.

Through these stories author wanted to inculcate the sense of morality in young children. Child's mind is tender and the things leave its impact upon it very easily. They grasp and digest the good or the bad qualities in their young age and after word there is implementation of these qualities through out their life.

6.2:7 Pashu-Pakshi Sambandhi Kahaniyan:

Benipuri has written the stories of birds and animals. These are compiled in 'Heeraman Tota', 'Bagula Baghat' 'Bilai Mousi' etc. 'Heeraman Tota' is the story of a wonderful parrot, Heeraman which was purchased by a king. from a hunter. The king loved this bird very much, which created jealousy in the heart of queen. The parrot told the king about the beauty of Padmini. King became successful to achieve this beautiful princess.

'Bhagula Bhagat' is the story of Heron who cheated
his fellow creatures by taking them one by one from the pond and eating them. When they came to know they killed him.

In these stories Benipuri wanted to show that jealousy and cheating has always bad end.

6.2:8 Sadachar Sambandhi Kahaniyan:

In every story of Benipuri, there is a theme of that well behaviour is needed for every person. In first story 'Bapu Sabse Prem Rekhte Thei' is about Mahatma Gandhi, who love his goat. Hum Bhagwan Se Chippakar Koye Bhi Kam Nahin Kar Sakte' is the story of a farmer who had the habit of stealing the things. His daughter, Shyama becomes successful to make him to leave this habit. 'Gandhiji Ne Ganw Ko Saf Kiya', is related to the cleanliness and loving nature of Mahatma Gandhi. Those people who make the river banks and surroundings of the ponds dirty, were advised not to do these dirty actions through such type of stories. 'Mel Se Kya Nahin Ho Sakta' is the story of sense of unity. A Lamb man helps a blind man and save themselves from a drastic fire.'Jaisa Karoge Vaisa Pawoge' is a story of an old man and his son Luloo shows a piece of bread to the dog. When the dog comes near, Luloo beats him with stick. His father also shows some money to his son. When Luloo comes near to his father, he beats him with stick. Thus gave him a lesson that we should not hurt any animal or any human being.

"ललू ने रोटे हुए कहा—अपने को पैसा देने के लिए बुलाया लेकिन मुझे छट्टी बनी लगाई? बाप ने कहा—पूरे गुज बो रोटी देने के लिए बुलाकर गुज जमाया, मैंने उसके एक पैसा देने के लिए बुलाकर छट्टी लगाई।" ²

'Lachar Ki Sahyata' is the story of a boy Govind.

who saves an old woman from heavy rains. 'Dokhiya Ka Dukh DooA.Karo' is a story of Ishwar Chandra Vidyasagar and his mother, who help those people who desire help. They provide the blankets and quilts to the poor people. 'Imandar Badh Jata Hei' is the story an honest grass cutter who passes his life very honestly and thus remains happy. 'Loohi Jangde Ki Sahayato Karo' is the story of a boy Ramu, who helped a lamb person and for this act he was very much praised by his father. 'Phoot Ka Phal Nura Nota Hei' is the story of two foolish goats who had tragic end due to their quarrelling nature. 'Lachar Ke Pran Bachawo' is the story of a shepherd who was saved by school boys. The shepherd had fallen into a well. The school boys made a rope of dhotee and helped him to came out. 'Jhoothein Ke Jan Jatee Hei' is the story of a boy who faced by telling lie.

Benipuri has written the stories for class one students. These books are printed in big letters. The pictures are also given which have made these stories very attractive. The stories teach the children that we should help each other, should not tell lie and result of bad deeds is always troublesome. Benipuri has written such type of stories for other classes also which help them for development of positive attitude.

6.3 Bal Jeevniyan:

Besides these stories Benipuri has written the biographies of such persons who were not born great but became great by their ideal deeds and good works. These persons did such works which proved beneficial to the society, to the community and to the nation as a whole. Child has a large
number of good qualities, he has the tendency to follow these views, which attract them. Henipuri was well aware of child's psychology. He presented the biography of Shivaji, Guru Gobind Singh and Langat Singh. These three biographies elevate the child's interest in three different fields and infuse the spirit for religion, patriotism and hard work. Shivaji becomes idol for patriotism, Guru Gobind Singh as the defender of his religion, and Langat Singh for hard work and dedication. The author has used very simple language in these biographies.

6.3.1 Shivaji:

In the biography of Shivaji Henipuri has presented the life and brave deeds of Shivaji in brief. The title of first chapter of this biography is 'Janam Aur Shiksha'. The author has given the description of parents and grandparents of Shivaji in this chapter. Being a historical figure the description is nearer to history. In second chapter 'Bal Surya Ki Teekhe Kirnea' gives the knowledge of the fearlessness, frankness and bravery of Shivaji. He had impressed Adilshah by his valour.

'Swarajy Sanssathapna' is the title of the third chapter of this biography and there is the description of the attempts to establish Swarajya. Shivaji got the inspiration Swarajya from Guru Ram Das and TukaRam and took the pledge to get Swarajya in Rohida Fort. He was leading the Malvas and Marhattas. He took the full advantage of the lenience of Adilshah and conquered many forts. They looted many treasuries. His soldiers had got the daughter-in-law of king of Kalyan. Shivaji sent her back with full honour and respect. Henipuri
Adilshah, who ruled Bijapur, sent his army Sardar, Afzalkhan to defeat and kill Shivaji. But Shivaji killed Afzalkhan. This incident is written under the title 'Afzal Ke Durgati'. After the death of Afzalkhan, Shivaji conquered many forts of Adilshah. Adilshah sent son of Afzalkhan. In this war Baji Prabhu Deshpandey showed his faithfulness towards Shivaji. These incidents are given under the title 'Ranchandi Ka Tandav'. 'Pitrabakht Shivaji' titled chapter depicts Shavaji's reverence towards his father.

After the death of Shahjahan, Aurangzeb became Mughal emperor. He gave the administration of Daccan to Shayista Khan and sent him to invade Shivaji. Shayista Khan settled in Puna. Shivaji entered Puna and after defeating him captured Puna. In 'Mugloo Se Muth Bed' these all historical events are described.

In 'Shivaji and Jaysingh' there is description of Shivaji's battle with the army of Bijapur. On the suggestion of Jaysingh Aurangzeb called Shivaji to Agra. In Agra court he insulted him and put in jail. Shivaji escaped from the jail by a wonderful trick. He came out in an empty basket of sweets.

In 'Krudh Keari' titled chapter, there is the story of Sihamgadh Vijay in which his best friend and well wisher died Shaviji's grief was unending at the death of Tanaji. He said, 'Gad Aal Pun Singh Gela' i.e. we conquered the fort but
lost the powerful sardar.

After the expansion of such a vang empire, Shivaji was coronated as king.

'Swarajya Surya Ka Achanak Ast' chapter deals with the death of Shivaji. Shivaji's qualities has also been described in this chapter. Shivaji was brave, strong, self determined and self confident. At the same time he had respect for Guru, father women and countrymen. He was an efficent warrior but at the same time a devoted social reformer.

Thus in the end of this biography Benipuri has presented Shivaji as an excellent figure. The description is supported by some verses of Bhishan, which throw light on his bravery.

6-3:2 Guru Gobind Singh:

Benipuri has written the brief life history of Guru Gobind Singh also. It is also written in simple language for children. Guru Gobind Singh was a great religious figure of Sikhism. This biography is divided in the chapters -

I. Purvaka
II. Janam Aur Shiksha
III. Dharam Bali Aur Pratigya
IV. Shakti Sanchay
V. Sadhna Aur Pareeksha
VI. Akati
VII. Ladaiyian
VIII. Singh Ka Beta Singh
IX. Achee Din Bheeshan Badla.
X. Mrityu.

The brief story is like this -
After the establishment of Khalsa Panth, the ninth Guru of Sikhs was Guru Tej Bahadur. He was kept in jail. After releasing from jail he went to Patna. In Patna a son was born to him. He was named as Guru Gobind Singh. From the young age Gobind Singh used to play with war weapons. When he was only six he was brought to Anandpur, where he was given the education of war techniques. He was married at the age of seven. Guru Tej Bahadur was murdered in the Darbar of Aurangzeb and his head was kept on the highest pillar in Delhi. Guru Gobind Singh brought the head of his father to Sheesh Gavj. When he became the next Guru of Sikhs, he took two swords and took a promise that with one sword he will take revenge from the murder of his father and with another one he will safeguard his religion.

When he took the charge of his seat he gave many teachings to his fellow men and after that he remained involved in many battles. Many times he had miraculous escapes. After the death of Aurangzeb, there was a fight between his two sons. On the request of Bahadur Shah, Guru Gobind helped him to become king. When Guru Gobind was on a journey to Southern States, he was accompanied by two Pathans. They were brothers. Guru Gobind Singh had killed their father in a war. They took the revenge by stabbing him in his stomach. He was saved but the wound was very deep. At the young age of 48, Guru Gobind Singh called his disciples, imparted some teachings to them and with a word 'Sat Shri Akal' and 'Om' he lift this mortal world.

In this way the life story of Guru Gobind Singh is
given from his birth to death. The author has written:-

"मगर गुप्त बौद्धिक, गुप्तार संदर्भ पद्म नीर-पाठीबारका का अनगम उदार गृहक-हिंदु धर्म का पादूर भाषा वीरता का बयान पुनरण बिवशय ही भारतचक के नीरवपुरा निष्ठा का उज्जवल अर्थक र है, सरनांग गुंदर ग्रामार है। गुहारा अजेस नित्य, गुहारा अदुमुख गार्डन, गुहारा बाचंड वेश, गुहारा भासक्ष्य विकर रूपार्ष और गुहारा अदल वेशोबार-प्रमा नित्यप्रिय हिंद भाषा में प्रलयकल तक संप्रेक्षण-शस्त्र का संचार करता रहेगा।" 1

6.3:3 Langat Singh :

Benipuri is the first writer who described the life and great works of Langat Singh. This biography is also divided into 10 chapters and these are not given any titles but numbers only.

In first chapter these is indications of the prosperity of old Bihar and diplorable condition of present Bihar. Benipuri has made it clear that education is the main root of blossaming society and Langat Singh is the first person who reformed the educational system.

In second chapter the author has given the introduction of the dynasty of Langat Singh. From the childhood Langat Singh had the good qualities.

In the third chapter, the author has mentioned that Langat was an ambitions boy and wanted to do something good for himself and his society, with the result he left his home. He did not hate the small works. He started to put wire on electric poles. He became a peon in Railway Department. He

showed his talent there and the railway engineer gave him a contract. From a peon he became a contractor.

In the fourth chapter, the author has mentioned about his hard and restless work. He took a contract to build the railway line in six months only. He worked there for day and night. During his work, he met an accident and lost his one leg. Even after this accident he completed the work in time.

In fifth chapter Benipuri has thrown light on his humbleness, gratefulness. In sixth chapter, his service to public is depicted. Inspired by the patriotic spirit he completed the work of exhibition of the country made things and laid foundation of 'Ranigh-Laxmi-Cotton Mill'. He sent lot of money to Punjab for Akali Dal. For the construction of Mac-Donald Boarding House and Hindu Vishwa Vidyalaya, he gave financial help to Madan Mohan Malvily. In Bihar he gave financial help for the establishment of 'Bharat Dharam Madadal'. For this he was awarded the 'Certificate of Honour'.

In seventh chapter Benipuri has given the works and reforms, which Langat Singh had done in the field of education. He founded 'Bhumihar- Brahmin College' in Mazaffarpur. This college is the symbole of courage, hardwork, determination and dedication of Langat Singh.

In eighth chapter Benipuri has described his leadership qualities. Langat Singh was not highly educated but he was very talented, what ever mission he took in his
hands he gave it an excellent shape.

In ninth chapter, the author has analysed his great individuality and great works. He has laid great stress on his good qualities. He has written :-

"इनहाँ उद्योग और साहित्य, बच्चविद्यालय और तत्तात्त्व की गाद हिल में जोश पैश करती है।"  

In the last chapter Benipuri has expressed his gratitude towards Langat Singh and has presented some suggestions to keep the loving memories of Langat Singh fresh, like - his statue, scholarship to students in his name, 'Langat Singh Shiksha Kosh', 'Bhumihar Brahmin Chatravas' etc. Benipuri was very much associated to Langat Singh. Smt. Shakuntala Sinha has written :-

"हाली बार बेनिपुरीजी ने ही लंगट बाबू की जीवनी लिखकर उनके ज्ञानित्व और वृत्ति का राष्ट्रीय स्तर पर प्रज्ञा-प्रसार किया था। लंगट बाबू भी जब तक रहे, अपने संघ से बेनिपुरीजी को सीखे रहे हैं, बेनिपुरीजी आदर्श और मूल्यों की लड़ाई समाज और साहित्य, राजनीति और पत्रकारिता में लड़ते रहे, लंगट बाबू आदर्श और मूल्यों को स्थापित करते रहे। दोनों मुट्झफ़कर को ही नहीं। मानवता की अग्र संतान है।"  

6.4 Benipuri Ke Bal Sahitya Ka - Sahityik Anusheelan :

Bal Sahitya was also a new stream in Hindi Sahitya. Although the stories for children were given in different magazines for children, but it was accepted as a part of

literature since Bhartendu Yug. So from the literary point also Bal Sahitya can be analysed on the following elements:

1. Kathanak
2. Kathopkathan
3. Charitra-chitran
4. Shailee
5. Bhasha.

Here we will discuss Bal Sahitya of Benipuri under these headings:

6.4:1 Kathanak:

Child likes fantasy. So the subject matter of literature should be full of fantastic incidents presented in an easy and simple way. Benipuri had true knowledge of child's interest. He has given his stories where the curiosity arises in the minds of children. Like:

"मिहा की शाहजहाँ, अयुत्प मुस्तान किशोरीण हो श्याली खबर दी गई। पहले तो वह समार में आगर—फिर, मुख्तार। वह जानती थी, मिहा की शाहजहाँ का जीते जी अर्यमान महीने हो सबता। वह अपनी राजम-आवम वहां ही जानती है।" ²

Benipuri has kept in mind the age of the children and according to that only he has presented his subject matter. 'Rang-Birang', 'Amar Kathayen', 'Hum Inki Santan Hei', 'Bete Ho To Aise', 'Batiya Ho To Aise' etc. include the stories according to the age of the children.

6.4:2 Charitra - Chitron:

Benipuri has paid special attention towards the

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(1) Quoted from Dr. Gajanan Chauhan: Ramvriksha Benipuri Aur Unka Sahitya: PP-101.
selection of characters about whom the stories are written. The main aim of the author was to inculcate good ideas in the minds of the children. So he selected those characters who were brave, fearless, courageous, patriots, ideals and having other valuable ideals.

Benipuri has taken the stories from Puran, history and present society. He translated the stories of foreign countries also. Everywhere he has tried that the hero of the story should be equipped with best qualities so that they can inspire the children in all ways. His different stories include different types of heroes. Two examples are presented here:

"राजवंशदा बल सज्जा, हारे भारत में शोर गया, उसके साथ लाहौर से कलकत्ता भागे गई। इस ताब ने शायद ही कियी, वादाहु को सतारे विकली हो। रेहान-रेहान पर भीड़—जयजयकार, पूर्वों की बेंगल, अंगुरों का तरंग। बंगाली सरकार को ध्वनि सुकुम बढ़ा। तभी राजवंशियों के लिए इतिहास में बल बढ़ गया। एक राजवंशदा ने मरफर हजारों राजवंशियों को सिष्ट-सित करके बतें हुए या बचा दिया। बोर, गया स्वराज्य की प्राप्ति में हुए राज अधूरामा भेदित के आर्य दान का नाम भाषा है?"̄

In another story he has presented that character who loves humanity. This is the example of an ideal man, Sir Philip who believed in the service of man. Now he sacrifices his wish for another man is expressed in the pathetic manner.

"उसने अपनी नली उसकी ओर, बड़ा दी ओर कहा—
"मेरी, तुमसंग जड़ता मेरे जड़ता में ये हैं!"
शर नैनियाम शिवधारी नाम पार्ब— लाजाम, आगा नहीं बालान्य संतराम के बयार नामगी में समाह आया है?

6.4:3 Kathopkathan:

Benipuri has written very short and simple dialogues

(1) R.V.Benipuri: Hum Inki Santan Hai: Pr-1: PP-44.
which attract the children. Like :-

"अौं, तुम हो! मैं तुरंदे देखकर हो पहचान गया। तुम बड़ो हो गई हो, नवाकारी खुशवाला भी बड़ गई है। मैं भी तुरंदे देखकर पहचान गई—तुम भी तो फ्रेंच बड़े और छुद्दर हो, चला हो—लड़की ने कहा।"

Again in 'Angootha De Diya' his dialogues are more brief. Like :-

"कुले पर गुमने ही तीर छोड़े थे।"
"जो हूँ।"
"यह धुनु-विष्णु गुमने किसाने छोड़ो।"
"युक्तर होणारायण मे।"
"होणारायण मे।"
"जो हूँ।"

Benipuri has used the dialogues in the stories of birds and animals also.

**5.4.4 Bhasha :**

Regarding the use of language in Bal Sahitya:—
"वचनों के स्तर के अनुपूर्त रही वाल्यासमग्र में चालकों के मन की बात बालकों की भाषा में लिखने का वात ही सफल वाल्यासमग्र हितक लिखक होता है।"

Benipuri has used the simple and easy hindi language. He has taken small sentences.

Benipuri has used the language according to the ages of the children. He has taken the help of proverbs, idioms and phrases.

He has mostly adopted the narrative style, which has become simple and clear to child.

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(3) Quoted from Dr. Gaganan Chauhan: Rambruksha Benipuri Aur Unka Sahitya : PP-110.
Benipuri has used the style of the language according to the subject matter.

He has not adopted 'Atma Kathatmak Shailee. This shailee impresses the child more as he wants to be like that hero. But still the style of his writing is forceful in his descriptions.

6.5

Benipuri Ka Bal Sahitya Ki Vinshaktiyen:

The child's mind is very tender. Whatever is imprinted on it that lasts for long. So Benipuri has written that type of stories which are applicable in day to day life of a man. He has avoided the fantasy. Most of his stories are based on scientific ideas. He has depicted the picture of earth, sun, moon, foreign countries, cities, villages and other important things. In this way the subject matter of his Bal Sahitya is of great variety.

All the children are born with same instincts. It is only the environment which changes their behaviour. Curiosity of knowing about the new things, traditions and cultures of new countries, solar system, vegetation, scientific inventions, birds and animals is a tendency which is universal.

Dr. H.K. Davesare writes :-

"बालक महापुरुष के सभाने बनाने का सामना देखने लगे, इसलिए किसी भी महापुरुष की जीवनी लिखते समय उसके बारे में कहने के लिए मिल सके रोषक से होता है ज्ञान।"  

All these qualities are found in his Bal Sahitya.

Benipuri's matter of Bal Sahitya comes from, purans,

(1) Quoted from Dr. Gajanan Chauhan: Ramvriksha Benipuri Aur Unka Sahitya: PP-114.
religious books, books of foreign countries, science and from
his environment also. Dr. H.K. Hevsare supports this quality
in the following words :-

"अपनी परंपराओं, संस्कृति, धर्म तथा रीति-रिवाजों के प्रति मोह
शाब्दिक होता है। हर वेश जगी के अनुसार अपने अभ्यर्थों को भी दायित्व का प्रतिष्ठा
करता है।"

Benipuri has taken environment also as the subject
of his Bal Sahitya. Environmental education is very necessary
for a child. Dr. R.C. Sharma writes :-

"Environmental educations is education through,
about and for environment. Its scope is therefore very wide. It
begins from using environment as a medium of learning, and in-
cludes all the Kalidasa, words, worth and others have said in
appreciation of nature and also all that scientists and scho-
lars have disclosed about our physical and social environment,
and finally it includes all that we say and do for conserving
our resources and for beautifying our surroundings including
urban and country planning."

Benipuri has given such type of environmental edu-
cation at many places in Rang-Birang like:-

How much big our earth is? Why does the night
falls? How do mosquitoes get nutfished? How the flies spread
the diseases? etc.

Benipuri has also touched the social education for
children. Man is born is society. He should be properly guided
so that he is befitted to his society and does his duties per-
fectly.

(1) Quoted from Gajanan Chauhan: Ramvriksha Benipuri Aur Unka Sahitya, p. 115
(2) R.C. Sarma: Environmental education: Preface, PP-VIII.
R.F.Dearden writes:

"The growth of a person is something which necessarily takes place in a social group, and in this respect is quite unlike the unfolding of plants. To try to strip away the social influences, that have been in work at the growth of person, and in the formation of his self concept, is not to get back to some core of being which is the essential person, but to be left with crude and undifferentiated basic desires and appetites. It would, therefore, be a gross underestimation of the influence of the social to see it as an inessential accretion, or a merely facilitating condition, in the growth of persons. Even individualism is a particular social tradition, with a social history, and not at all a stepping outside of society."

The questions related to the social topics have been also touched by the author like - Why does a man form a society? What is difference between village and a city? What is the relation between city and village? Why we need cleanliness? What are our duties towards our neighbours, etc.

So the varieties of the subject matter related to environment, society, science, religion, birds and animals works brave and greatmen of the world and other aspects of life, presented in a attrative and easy way in simple languages are some essential qualities of the Bal-Sahitya of Benipuri.

The author has written three biographies of Shivaji, Gurugobind Singh and Langat Singh. The spirit of these biographies is so high and enthusiastic that not only a child, but (1) R.F.Dearden: The Philosophy of Primary Education: PP-33.
even a matured reader gets the inspiration of bravery, wit and hardwork from these biographies.

6.6 Benipuri Ke Bal Sahitya Ka Uddeshya :

Benipuri had natural love and affection for children and wanted to see these blooming buds in full blossom, so he wrote such type of literature for them, which nourished their minds. Benipuri has touched all the aspects of a good virtues, prohibiting them to do wrong things. A child has a long life to live. If the good qualities are inculcated in them in their childhood, its influence lasts for long.

In the childhood of Benipuri, he used to listen the Bamayana which became a shield for him against all evil doings. So for the creation of ideal end morality, Benipuri has given the stories of Manu, Satyakan, Jambal, Sita, Shri Ramchandraji Bhagvan Krishn, Korwas, Pandwas, Bhishnu Pitamah, Dodichi, Shivi, Prahlad, Harishchander, Mahabali, Danveer Karan, Guru Vashishth, Eklavy, Bhagirath and other pournik characters.

For to inspire the spirit of patriotism, Benipuri has given the stories like Jatin Das Ki Shahadat, Late De Di etc.

For scientific knowledge Benipuri gave brief life history of the scientist and their inventions.

Benipuri has translated the stories of the other countries which are related to the bravery of the children. These are for those children who have attained the puberty.
This age is age of storm and stress. At this stage child can make or mar his career. So it is the first responsibility of the writer to write such matter, which proves useful for children at this stage. For such children Benipuri has written the stories under the title - 'Bete Ho to Aise', 'Baitiyan Ho To Aise', 'Sahas Ke Putlen', 'Prathivi Par Vijay' etc. Benipuri has written the Biographies of Shivaji, Guru Gobind Singh and Langat Singh for such age of children. He has written the enthusiastic stories of big industrialist who used their vigour and energy to build their life, in a prosperous way: One example cited here:-

"समय भाया, उसी लड़क़े ने एक विश गोटर तैयार की। और, बाज़ तो वह, गोटरों का राजा समझ जाता है। वह कहता है वहा, उसी लड़क़े ने दिलाया मे वह बाल पुन भी कि एक ऐसी मशीन तैयार करनी पड़ती जो सड़कों पर चोटी मढ़ियों की भी, बिना बिना पड़े के ही बड़ी और स्वरीय होती ध्वार। वह गरीब था, एक गरीब किसान का बढ़ लड़का था। तो भी वह समय रहा अपनी युग को काम में लाने के लिए दिन-रात जुटा रहा है और एक दिन की तबी़ बुझा।"

For small children Benipuri has written the stories of birds and animals like 'Hiraman Tota', 'Bagula Bhagat' and 'Siyar Pandey'.

The Bal Sahitya of Benipuri helps to build the character of the children. Benipuri had complete knowledge of this aspect of life. Here character means the behaviour, the attitude, interests and tendencies. In Indian Society honesty, truth, love, service and humbleness is given more priority in good sense. Stealing the things being jeolous and taking revenge telling lie and dishonour to elders are bad habits. Benipuri has written the stories of both these types showing the good and bad results. Benipuri has remained successful in achieving his aim of all sound development of children through his Bal Sahitya.

In sum and substance of the chapter we can say that Benipuri had deep knowledge of child psychology. He put stress on the character formation of children. He has presented the whole material in such a way that it directly or indirectly influence the minds of children. His compositions are not artificial or immaginary. But are based on reality, which is applicable in daily life. He has tried to give a positive shape to the attitude of children. Laxmi Narayan Dubey has written:

"उन्होंने पाल-साहित्य विषयमुक्ति आचार्यों में प्रसंसक मिला है। बाल-साहित्य के आरम्भ में व्युत्पन्न विषय मुक्ति आचार्यों आदि, दोहे दोहों, गायिका गायिका, बाल-साहित्यिक दीर्घ तीर्थ रचित हैं। उन्होंने हमारे बालक-बालिकाओं को निश्चल, प्रशस्तिदायी रुचि से भी प्रसन्नता कराया है। तथापि हमारी मंगली धर्म भूमि के साथ बाल-साहित्य से निरंतर सम्बंधित तथा व्याख्यात साहित्य शास्त्र में हमारे प्रति दिनों गौरव में डूबे होने के कारण उन्हें पाल-साहित्य नहीं मिलते पाए।"

Thus we see that Bal Sahitya of Benipurijee is of great importance. He has remained successful in satisfying the inquisitive mind of children. Which makes him a successful Bal Sahitya writer.

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