CHAPTER VII

CONCLUSION.
After the minute study of the prose works of Ramvriksha Benipuri, we found him all rounder in the field of Hindi prose literature. He touched all branches of prose and presented before his readers in a new and unique style. His brilliance manifested in essays, biographies, sketches, memoirs, travels, dramas, novels, short stories and literature of children.

How much Benipuri is sincere, honest, genuine and capable in writing his literature according to the needs of the society? In what way his literature is beneficial to mankind? Where is his place in the field of Hindi literature? For all this we shall have a brief view of the social, political and literary condition of India, related to the prose writing of Benipuri and throw light on his personality and individuality, as a prose writer because literary creation is mostly influenced by the environment as well as the personality of the writer. In the words of Dr. Dharampal Sareen:

"जहाँ तक एक सामाजिक व्यविस्थ गा प्रश्न है यहाँ राजनीति द्वारा प्रभाव रहे हैं। यह समाज बन्द करके है। पहले उपनिषद सामाजिक को हैतिक दिशा में नवनाय आदि में भाग लेकर तथा सामाजिक विभिन्न दर्शन के कार्यक्रमों, अभियानों, प्रशासनिक नीति में गहरी-गहरे हारा और दूसरे रूप में राजनीति की विभिन्न नीतियों से जुड़ा हुआ दर्शन का उल्लेखनीय व प्रभावनात्मक।" 

'SAMKALEEN PARISITHITIYAN AUR GADYKAR BENIPURI:'

(A) Political Condition:

The political condition of India was not satisfactory under British rule. There was exploitation and suppression of innocent people.

During 1905 when the partition of Bengal was executed the country shook with agonised frenzy. Regarding partition of Bengal, Lord Curzon's main objective was to break the growing solidarity of the political community which led India opposition to Government. It was also a demonstration of the strength of the British Raj to prove that it afford to hold public opinion in contempt.¹

The natural reaction of Indians was one of the violent though suppressed anger. The voices which during 19th century had been mild and intermittent suddenly became clamant and continuous. Previously they bore injustice, indignity and insult without signs of open retaliation but not the feeling of helplessness was occasionally overcome by acts of terrorism against englishmen.

Terrorism was confined to a small group of young men. Its start was hesitant, but it gathered momentum rapidly. The group which believed in violence made greater appeal to youth. Attempts were made on the lives of the Lieutenants Governors and the Governor-General.

On April 30, 1908 Mrs. and Miss Kennedy were killed by a bomb thrown into their carriage in Mazaffarpore.² All means were justified including the use of revolver and bomb against the enemies of Freedom, whether British or Indian.

² ibid, PP-440.
Jallainwala Bagh massacre added fuel to the fire. Tagore expressed his views in verse:

The more they tighten their fetters,
the more will our fetters snap:
the more their eyes redden,
the more will our eyes open.¹

Gandhiji returned to India in 1915 from South Africa where he had led an extra-ordinary movement of the Indian settlers for the vindication of their national honour and human rights. He followed the advice of the Gokhale to spend one quiet year to familiarize himself with the actual conditions of the country. He established a Satyagrah Ashram on the Sabarmati river near Ahmadabad.

In the year 1919 the cup of misery was full to the brim. The important factors of unrest were the Martial Law in the Punjab and its punitive consequences. The Montagn Chemsford reforms and their unsatisfactory character also distressted the public.

The 'Khilafat' movement was also one of the political problems in India. In India this tendency was brought to its culminating point by the Mughal Emperors who refused to accept the Ottoman Sultan as the Caliph or the supreme religious Chief of all Muslims.²

Of special significance was the fact that the

(2) Tarachand: History of the Freedom Movement in India: PP-319
reasonable leaders like Abdul Haq gave a new turn to Muslim politics. Another significant incident of the session was the withdrawal of Jinnah and Mahmudabad from the league because they were opposed to the resolution of 'Khilafat'.

When the committee met in Delhi on Jan. 20, 1920, Gandhiji presented the programme of non-cooperation which was accepted at the conference at Meerut a few days later.

In Aug. 1920, Gandhiji started the non-cooperation campaign. Vincent, the Home member of the Government of India, visited India in July 1921 and drew the attention of the viceroy to the deteriorating conditions in India.

The stir among masses now came into open. The unlawful exploitation to Indians by British Government poured fresh oil on the flame of discontent till it bursted into a blinding blaze of national agony. It was the Phoenix hour, Gandhiji gave the signal and whole nation awoke from its suspended animation and felt the blood streams of a new life coursing through its veins. The resentment and disobedience of authority was endemic although its expression took different forms in different times.

In the words of C.F. Andrews— "In a sudden movement her (India's) fetters began to be loosened, and the pathway of freedom was opened."  

(1) Quoted from K.R. Srinavasa Iyenger: Indian Writing in English: PP-248.
(B) Social Conditions:

When the Britishers established themselves completely on the land of India, their dead hand benumbed the living hearts of Indians. Inspite of some material advances, the fact can not be gainsaid that a dark pall of abject, poverty, ignorance and disease covered the face of the land. What was worse was the dwarfing of the moral stature of the elite. They bore injustice, indignity and insult without signs of open retaliation, but the sense of shame, bitterness and humiliation pervaded their hearts. The people were gripped in caste system, blind faith in religion, illiteracy and exploitation by Britishers. In every way the social conditions were diplorable and in spite of many efforts of social reformers, the results were not satisfactory.

Gandhiji returned to India from South Africa in 1915. His first venture in political field was in aid of the immediate abolition of the indenture system of recruiting labourers from the British colonies. The system was given up. Then he turned his attention towards the grievances of the cultivators oppressed by the indigo planters of Bihar. Gandhiji was still at work in Bihar, when he received the request to guide and help the peasants of Kheda. He plunged into the Kheda struggle which ended in compromise. Gandhiji felt that it was not satisfactory, but it marked the beginning of the awakening among the peasants of Gujrat.

Gandhiji fought for the cause of the Harijans. He
laid much stress upon the women education and eradication of illiteracy. He fought for the abolition of dowry system and advised the people for simple living.

(C) Economic Conditions:

The economic condition of India were crippled during the British rule. They bought the raw material at low cost from Indians and after transforming it into different things they sold it at higher cost to them. The new machinery system snatched the bread of the labourers and workers. There were no jobs for Indians. Even the highly qualified persons were not given the higher jobs. There was discrimination of pay also. Indians were paid less. In this way labourers, farmers and employees all were broken hearted.

(D) Literary Conditions:

Right from the Bharatendu Yug, the writings regarding freedom struggle, social upliftment and religious ideals excelled, as on one hand our country was groaning under British rule, and on the other hand there were dissensions, differences, trifles, enmity, communal riots, caste system, untouchability and other social evils. In this atmosphere of disorder the poets and writers tried to combine the old glorious and splended values of life and religion with that of new values of the society. The writers of that period were suffering from economic crisis. Dr. Laxmi Sagar Varshaney
Mahatma Gandhi and his associates proved boon to the nation as they taught them the values of ideal principles, self determination, courage fearlessness and to fight against the dead traditions and prevailing injustice. This spirit brought a new life to the society and the poets and writers got sufficient matter for their writings. For Indian writers there was more need to create sense of freedom among the people who were living in miserable condition. These writers had great love for their country and were ready to sacrificed their life at the alter of mother land. So the poems, stories, novels, dramas etc. were mostly written for social and political aspects.

Life could not remain same as before and every segment of our national life- politics, economics, education, religion, social life, language and literature acquired a more or less pronounced Gandhian hue. The awareness changed the traditions of literature. Now the literature was written not only for the learned sect of people but for masses. The poets

and writers began to turn their attention towards farmers, poor and exploited people. Dr. Nagendra writes—

"..." दुःखारे महात्मा कलाकार से, विशेषकर ने कलाकार जी खुशाल जीवन-मूड़ों से प्रबलता में, महात्मा महात्मा के अंतर्विरोध्यों को कलाकार कलित्तम में समाहित करने का प्रयास कर रही थी। मांगीजी जी का प्रयास सामाजिक राजनीतिक स्तर पर कर रही थी, भारत के मूम्प्लास्ट वान-विन-वास्क-प्रवाहक उसे कलाकार स्तर पर विद्यमानी रही थीं। मांगीजी जी ने उन्हें केन्द्र पेश्चा ही प्रदान नहीं की बल्कि प्रविधि-प्रक्रिया का भी निर्देशन किया। भारतीय साहित्य के विभाग में उनका यह अभ्यास मोमबाट था, और जब तक बांध मंगी ने बबा महत्त्वपूर्वक अपने देश में उनका नहीं हुआ, तब तक इसकी आवश्यकता और व्यापक प्रभाव की उपलब्ध नहीं की जा सकती।"(1)

Thus we see that Benipuri's Hindi literature is the outcome of the prevailing situations of that period. He wrote according to the needs of the time.

7.1 Benipuri Ke Vyaktitv Ki Vishastayen Aur Sahitya Par Uski Chap:

Benipuri was a conscious and an alert writer. He was aware of all conditions of his country. From his young age he had the blazing and burning thoughts. He was influenced by Mahatma Gandhi and plunged into the freedom struggle. Even the poverty and misery could not bar his way and he proceeded ahead with full spirit of service and sacrifice. He became orphan at his tender age, was brought by his relatives, did not have adequate education but still he did not compromise with injustice and inhumanity towards his fellowmen.

The terror of Britishers had equipped the mind of Benipuri. He began to write poems of national spirit. He recited those poems in big processions and meetings. He wanted to make people aware of the poor conditions of country. Journalism seemed him the best way to express his strong ideas. From the very beginning he had his heart core desire to become a journalist and in spite of many strokes by man and nature he proved a successful editor. He wrote so fearlessly that he had to go to jail for about 14 times. The British Government remained in search of his papers and journals but his unbinding will did not get fettered. He started writing his journals from jail also.

Through his journals he started publishing revolutionary thoughts about the Nepal King and his dictatorship. The flames of these burning thoughts reached Nepal. The people of Nepal came to buy those copies of journals for which they were severely punished in their own country.

'Rajniti Ke Toophan Mei' is purely based on the contemporary political situation of India. The events and incidents are given with dates and other essential datas. 'Zanjeeren Aur Dewarein' gives the knowledge of political leaders and political events of India. Benipuri himself participated in freedom struggle. What experiences he got? What problems he faced? What miseries his family had to face? Benipuri has described those situations in his writings. Stress was given on the positive side of the struggle and
youths had been inspired by his writings. The wives of the freedom fighters also got the idea from 'Kaidi ki Patni' and 'Patrakar Jeewan Ke Pantees Varsh' where writer has shown that the ladies donated their golden ornaments to keep up the expenses for the freedom struggle.

Benipuri's writings took place according to the need of the time. Coming to his social aspect of writings we found him as a real friend of Kisans and poors. He participated in many Kisan Andolans. After words he followed famous socialist Jay Prakash Narayan. He wrote biography of Jay Prakash and discussed his ideas in 'Jay Prakash Ki Vichardhara'. He discussed the importance of socialism and presented better economic solutions. He wrote the biographies of Karl Marks and Roza Luxemburg to make the people aware of the socialism. This was the need of the time as half of the world was waving in socialistic movement. 'Lal Tara' was a star of hope for Kisans. He admired Swami Sahajanand who lead Kisan Andolan.

Benipuri wrote against the evil customs of society. When his mother died, her feet were nailed, so that she might not turn witch. This incident shocked him. Such things were happening then and are still prevailing in present society. 'Roopa Ki Aaji' was victim of such incident.

Ghaswali, Sugiya, Zulekha, Salim, Nakim Singh, Laloo etc. were the social victims in one way or the other. Benipuri has shown that the supression of the parents ends in
the tragedy. Sugiya, Zulekha, Shilim and Laloo die due to brutal behaviour of society. Hakim Singh kills others because his instincts were crushed. Benipuri wanted to eradicate this type of atmosphere. These customs are still prevailing in our country. The young lovers are hacked to death by their own parents. So Benipuri's writings has deep applicability in present era also.

There was no difference between his saying and doing. Whatever the thoughts are expressed in his literature, he implemented these in his personal life also. Benipuri was against the unmatched and inharmonious marriage. He promoted the idea of true and sincere love between boy and girl without considering their class or caste. Same idea he applied at the time of the marriage of his sons. He left them free to take the decision of their life themselves and gave them full cooperation to select their life partner.

The love and ecstasy towards his soil immersed in his sketches like 'Mati Ke Moortein' and the desire of cultural progress reflected in 'Gehun Aur Gulab'. Benipuri, as a Rekhachitrakar will be ever remembered. His contribution to this branch of Hindi literature is of great importance. He used his pen as a brush, his thoughts as the colours and produced beautiful sketches. That is why even his 'Hasiya' and 'Hathoda' speaks and the ox becomes the friend of his master. His Baiju Mama being a prisoner, beautifies the horrorful jail environment by planting flower trees.
As we have seen that the social conditions of that period were not satisfactory. Chaos and confusion was prevailing everywhere. Benipuri took the mission of social upliftment through his writings. From his young age he dealt with the problems of the peasants and fought for their right till he achieved his goal. His pain and agony got its expression in the shape of editorials and articles.

Benipuri had sympathy for women. He was a loving husband. Rare is that book where he has not mentioned about his wife, Rani. Rani was everything for him in his life. This simply shows his feelings towards women. These feelings are reflected in his essays, novels and dramas. His 'Sita Ki Maa', 'Shakuntla', 'Ambpali' and 'Sanghmitra' are the examples of ideal woman. Ambpali was looked down in Hindi literature as she was described as 'Vashya' but Benipuri gave her the highest status and turned her shabby image into a golden idol.

He was happy to note that 'Pag Gungroo Bandh Meera Nach Re'. He was not in favour of this idea that women should leave the decorum and come out in the streets to dance, but the idea behind this was that there should not be any such binding for women which make them distressed and disgusted. Their sophisticated thoughts should be honoured by man. He was fearless to speak for Shri Ramchandra that he was coward who could not give protection to Sita. This was like a bold blow to that conservation society.
When Benipuri came in the field of literature, the caste system had left its bad effects upon the society. Benipuri's 'Tathagat', 'Sanghmitra' and 'Singhal Vijay' depicted that the greatmen like Lord Buddha were opposite to the castes and classes. Sanghmitra being a princess became Budh Bikshu and 'Singhal Vijay' showed a path to renounce the desires of materialism and adopt the path of salvation. Though in present materialistic world this may not seem proper, but this idea cannot be ignored that man strives for love, peace and happiness. Present materialistic world may provide physical enjoyment but it cannot give us the eternal joy. So Benipuri's experiences of life had made him farsightedman. 'Netradan' shows that the nature takes its revenge in any form. For the mass killing in Kalinga war, king Ashoka had to bear the biggest punishment in his life. Kunal was his loving younger son. But the nature forced him to donate his eyes and king Ashoka had to face this tragedy.

Benipuri has presented the positive side of the society also. Balgobin Bhagat wanted to remarry his daughter-in-law, Bouji quarrels but helps at the time of need, Subhan Dada is symbol of Hindu Muslim unity. Brijesh looks after Sugiya and becomes the trustee of her daughter. Her daughter's name is kept Neelam, a jewel. Benipuri did not ignore such children, but wanted that such children should get love, affection and sympathy of society.

Benipuri introduced many scholars, writers and artists of our own country and other countries through his
Sansmarans and journey descriptions. During his visit to Europe he visited all towns of all great scholars, paid homage to them and wished that Indian writers should get same honour and respect. He opposed those who wanted to deshape Hindi.

Besides all branches of prose writings Benipuri's biggest contribution is his Bal Sahitya. No writer had turned his attention towards the offsprings. Benipuri felt this need. He recognised the inner tendencies of a child and wrote Bal Sahitya in plenty for the all round development of a child. Biographies of Shivaji, Guru Gobind Singh and Langat Singh were presented to the children. These three biographies represented three important aspects of life—love for nation, love for religion and love for hard work.

Bal Sahitya of Benipuri is of great importance in present context also. Scientific developments need moral attitude. Benipuri has combined both these angles in his Bal Sahitya. His forecast is proving true even after sixty years of his writing. He was a lover of children. No one has understood them better than he, and no one has written more delightful books for them. The face covers of the journals remained always attractive and the subject matter was supported by beautiful pictures.

Benipuri's writings have unique combination of truth and beauty. His writings are everlasting and will remain evergreen for ages together. He has selected that type of subject matter which is based on reality and presented to the
readers with an artistic touch. Marc Shorur has written—

"साहित्यिक कृतियों के भण्डारण परिषद के द्वारा आधुनिक अध्ययन में निर्णयमयी तरीक़ा से यह जिंदगी मरीज कर दिखाया है कि कथा में माया और सच्चाई एक अविभाज्य दुनिया है।" ¹

The writer who influences the reader through his writings is a successful writer. The emotions of the reader should be touched and he should enjoy the theme of any composition. Ram Ratan Bhatnagar writes that:

"शास्त्रीय और साहित्य के लिए किसी स्वतंत्र, सम्पूर्ण एवं शास्त्रीय लेखक की लेखन प्रौद्योगिकी में भभी खुश ही गई. हुई है। हमारे यहाँ भाषा में मोह दर्शन निरीक्षण को भंग कर लेखक माना गया है। सदर्शन का रूप में स्वतंत्रता तथा माननीय कला के प्रशस्तीकरण का साधन माना गया है और नए कला के लिए सत्यलोक-सहोदर 'रस' के रूप में भेदभाव लेखक का गठन है।" ²

There is not even a single context in Benipuri's prose literature where the reader does not become sentimental. The emotions of the characters involve the reader also. This is main objective of literature and Benipuri is successful to leave his impact upon readers. His lesson was that conduct should be regulated not by desire for glory but by conscience.

"Thus, it is evident from the above discussion that Benipuri was a man of universality and his distinctive individuality is manifested in his different streams of literature. His foot steps are imprinted in many ways in Hindi prose literature. His prose contributions has not only filled

the vaecume but enhanced the treasure of Hindi literature. He was possessing a huge quantity of words which made him master of the language and his unique style of sentences established him as a best stylist of Hindi Prose.

In most reputed monthly magazine 'Dharmyug' it is written that :-

"एक लेखक खिदली पर सिखाता है, यह जब एक दिन वह पश्चात जाता है तभी उस पर एक पंजी सिखाने के लिए भी कम मात्राओं नामों के?

We see from many references that his writings had become popular in his life time and after his death hundreds of versatile and genius writers have paid tributes to this great writer through their writings. This not only gives him recognition in hindi literature but also proves his excellence.

His prose is of astonishing range and volume. Dramas, novels, short stories, sketches, biographies, travels and essays, and Bal sahitya flowed from his pen with regularity.

Benipuri remains as a torch bearer to all, young and old and shows the path of truth, knowledge, spirit of service and spirit of patriotism. His literature will guide many future generations. So it is unobstructed and unopposed to say that Ramvriksha Benipuri- as a prose writer is second to none. His place is very high in the field of Hindi prose literature.