INTRODUCTION
The Utility of the Subject:

(a) Admissibility of the subject:

Before saying anything about the utility of my present work, the researcher would like to make one point clear about the question as to the desirability of a research work on a living person, because a question like that was raised by the then Head of the Department of Hindi in the Guwhati University. The questioner was right in his logic; for a living man can do or may be something more than he has done or is what at present. To tell anything with guarantee about the future of a living person is not possible. So, one can not predict about such person that he would do nothing henceforward or can do nothing peculiar in future. But, it is partially true; because there is a certain period where man's potentiality makes a haltage; and that period has been ascertained near about sixty. That is why generally, the government declares her officials retireable. This is not unmeaningful. However, Robert Browning speaks loudly "Grow old along with me!"

The best is yet to be, 2 The last of life, for which the first was made; 3 Our times are in His hand; 4 Who saith 'A whole I planned, youth shows but half; trust see all, nor be afraid." It is neither a biological nor a psychological truth. 1 The remains of the previous best may sometimes be exploded in the latter as the best. But it

1. Robert Browning: Rabbi Ben Ezra, the first stanza.
happens rarely, this is not the general rule of an organic life. Then we are physically weak and unfit mental debility starts. We do something around sixty years of age. It is the intense feeling that makes us to do something unique or peculiar; we can dream in the unthought land of mind when our sensibility is keen, intense and full of force and vigour. And this is not beyond sixty or something like that.

It is true that the ideal, constructive and valuable work can be possible only within a certain period of life which may be fixed as said above. In between this period one can exhibit his glow and bright of his genius. And after that there remains the collection, recollection, requisites and repetitions; nothing else. Although this boundary line of age varies person to person; but generally it does not exceed or cross that. It is quite irrelevant to talk nowadays about our ancient seers and prophets of ours who were able enough to create and produce something masculine even after sixty. Those days have gone away.

On the second hand, there are some personalities who are so diversified and multifarious that they require to be thrown light from many sides and from different angles. The simple reason for this is that their lives, their works or writings are so inspiring, with-appreciating and valuable that their threadbare discussion, analysis and interpretation in their life time are highly essential for the common people. If we are to find out the sources of the inspirations
of their achievements in relation to the society during their lifetime it is very useful for the young generation. Social value of a man's work, if judged in his lifetime, will accrue two-fold profit: It instigates, dictates and directs the mediocre people to move onto the safest, sublime and just path on the one hand, and it gives the man chances to correct, if necessary, himself or reshapes or rethinks faultlessly as much possible as he may. It is not a less important achievement to know man of some worth or value properly. Our whole structure of knowledge depends upon the very fundamental basis to know the universe and man in their full perspective. This is why Alexander Pope, the great poet of English literature says in one of his finer poems:

"The proper study of mankind is man
why do you strive to God scan?"

Judging from many points of view it is proper to scan Acharya Devendra Nath Sharma's works during his lifetime which are of various varieties and of immense value. His personality is necessarily multidimensional. My plan is to appreciate him through his written works; and that too, within the limit of certain boundaries which are (a) his dramas, (b) his essays, (c) his philology, (d) poetics and (e) his criticism. That is, my plan is to judge him as a dramatist an essayist, a philologist, Kavyaashastri and as a critic.
(b) Utility of the subject:

This present research work may inspire the researcher for the similar works with provisions of raw materials or points to discuss or elaborate. As the worth or value of thing, work, or something like that is judged or criticised upon the merits of its goodness or badness, merits and demerits etc.; similarly, the precedence and antecedence also are the points to consider the value of a thing or work. The thing which takes place before is in many respects important and valuable in relation to the thing which comes after. The culture or civilisation which precedes is as much as important and valuable as its goodness is with reference to the culture or civilisation which comes after. There certain fields or works of life where antiquity is the only criterion of the value of a thing. For example, an old wine, a long-term experienced doctor, pleader and teacher are more tasteful and reliable respectively.

(c) Scope of the work:

Such research works have wider scopes. Since such persons who possess some extra-ordinary qualities, genius, power of action must never be one or two in number; rather larger in number in age age undoubtedly; but it is also quite natural that most of them remain unnoticed and unpublished, but they are greater in number. As their number is large so research works concerning them have naturally have larger scopes.
Such personalities may have many followers, demtees and admirers; because their thoughts and ideas, characters and conducts or their action have greater influence on their mind. And when the beauties or qualities of their works (writings or anything like) of thoughts are exhibited systematically, with proofs and reasons, their influence produces more fertile and useful consequences.

(d) The aim and objects of the work:

As it has been mentioned in the preceding paragraphs there are many persons, known and unknown, whose works, thoughts and ideals have been affecting many people in the society. And the interpretation, collection and edition of their works, ideas etc. are greatly useful for the society. Such persons generally belong to the intellectual class. This group consists of writers, poets, dramatists, essayists, story writers, thinkers, etc. But the literateurs are supreme comparatively. The sermons of a seer, sage or ascetic are less permanent and are of little worth due to their temporariness in comparison to the good work of a good and real literateur. The sermons of Lord Krishna might have gratified some of the age of the place; but had the works related to Lord Krishna, of the great poet Vyasa not been existing today who could be able to tell about who was Krishna, what was he? In a sense we can say that it was Maharshi Vyasa due to his we have been able to know about Lord Krishna. But it is quite unnatural and tragic that we up to till now have not been able to have any research work on Maharshi Vyasa which might have been the great source of
inspiration, not less than the biography.

Similarly, the literatures and literateurs related to Rama, Gautam, Christ etc. are important than them. One singular Rama-Charita Manas for centuries has been the national highway for the lives of thousands and thousands of people, till to-day.

(a) The Technique of the thesis:

As it is desirable and essential to have a research work on a living person, it is much harder too, since there are much little written material on a living personality however great he may be; even if there are, it is difficult to weigh and ascertain the percentage of reliability, authenticity and impartiality. The reasons may be many. On account of the availability and lack of publicity one may be solid, shining and gloried like the Taj Mahal and one may be dark, dim and unattended like the glorious, permanent and important iron-pillar at Mehrauli in Delhi.

Many seemingly polished gentlemen, politicians and leaders shine-up, rise-up to a cherished post somehow or other, but at the time of crucial test their glass is erased and they quickly come to the ground. Due to such conflicting, paradoxical and doubtful situations it is difficult to find out the truly, real nature and standing of a living person. So, the task of a research work turns to be more difficult and the responsibility of a researcher or research scholar
is naturally great and sacred. But, it is also worth considering how much a research scholar may be impartial and sincere in his sacred task.

So under these dualities and discrepancies I have selected the golden mean, that is, the middle path for my purpose not to impose my personal teachings and judgments only, not to depend upon the views of others blindly. The proofs between these myself and other-selves or inner and outer witnesses or proofs, there must be some truth which may be caused to come out by the peer help of judicious reasoning I came to the conclusion and acted accordingly.

Therefore, I have adopted the following four methods:

(a) It is a common thing or fact to come out to a concrete fact either-to by the help of conversation. So I managed any how and I could, luckily I should say, get a chance to converse direct with Acharya Sharma whose works are under my task. If one gets a chance to have a talk with the writer himself it is very beneficial for the researcher to find a clue to arrive at something which is otherwise impossible.

(b) The critical examination of the others view regarding the works or the writer himself.

(c) The broad out-lines or principles in the works.
(d) The results or outcomes of the works in terms of achievements like acclaims, posts, honours etc. Let me elucidate these points one by one.

(a) In question-answer method, as it is mentioned before, the interviewer can catch the very essential thread in conversation which enables the research worker to find out the very primary fact, element or root of his creativeness. For example, when I met Acharya Sharma on 11th of September, 1985 at the (Gauhati University) Guest House, and asked, one of the questions proposed to be asked, about his view regarding the "ism" of Literature, he answered very smartly - No, I am dead enemy of "ism" in literature; I like to as free as bird in literature, as an aeroplane which moves up and down, right and left, onward and back, as it likes. An artist must not be bounded by any principle of any "ism". "Ism" kills the art etc.

(b) Similarly, one person is differently interpreted. It leads to difference of judgment about his works. Out of many diverse opinions one may be able to detect that which is maxima coherent with minimum disharmony. Obliquely, all dissimilar factors taken together emits certain common fact worth considering. In the case of Acharya Sharma this applies in toto. For example, Dr. Dharma Deo Tiwari is of opinion regarding Acharya that he can express the most difficult and complex subject or idea in the simplest manner. This is his unique

1. The meeting was finalised on 10th of September, 1985
quality. On the other hand, Dr. Magadha told me one day that the best work Acharya Sharma could do was translation of Sanskrit books in Hindi, where as Dr. Shyam in the introduction of a book has referred to his erudition of about a dozen of important languages of India and abroad. That is, he is a great linguist. At the praiseface we can observe the differences in the above three statements regarding Acharya Sharma. Neither of the statements is false nor exclusively true. My intention behind the questions of the above mentioned scholars is not to criticise their remarks nor belittle their knowledge.

Coming to the point, in short, Acharya Sharma is something more than the only three qualities mentioned above. This is the case of finding something real and concrete out of so many divergences.

(c) Acharya Sharma is, so far my knowledge and acquaintances go, the only person whose daily life, actions, thoughts, speeches, and writings have a close correspondence, resemblance, and interrelation, one can not be detached or separated from the other. The way, the manner and the style of his speeches are fully reflected in the diction and the construction of the sentences in his written works in complete agreement. As he is simple, pure and handsome outward and inward, his writings also are crystallised as a glittering glass, distinct, plain and simple. Beside Acharya Sharma I have nowhere observed the trinity of speech (lang), thought and action. Naturally, it is rarely found. It is the special credit of Acharya Sharma.
(d) Uptil now Acharya Sharma has been on various high posts. Everywhere he has honoured the post by his diligence, honesty and selflessness. Likewise his services have been acclaimed everywhere. Nowhere he has been unsuccessful. This is the converse consequence of Acharya Sharma's dynamic and global knowledge. To get a post, hold and execute it successfully shows the creative side of a genius. This is nothing but conversely throwing light on the intellectual aspect of a man which is fully true in the case of Acharya Sharma's genius. In short, Acharya Sharma has proved practically through the execution of different offices what he is theoretically in his writings — the books.

Thus, for all the four methods undertaken I have met Acharya Sharma, have planned to have interview, have properly studied most of his available works which have been referred here and there. Acharya Sharma's works are multidimensional, but for my purpose I have selected some of them falling under my purview, for example, I have picked-up his works of compilation — (a) Dramas, (b) Essays, (c) Criticism, (d) Poetics and (e) Philology, which will be dealt chapterwise.

Life Sketch of Acharya Sharma:

Acharya Sharma was born in 1918 on 7th July at Kirtipura in Sevan, now in Gopalganj in Bihar. The village is situated on the .......... bank of the Gandak. His father Shiva Sharan Sharma,
a wellknown scholar of Sanskrit, was the Principal of the Sanskrit Vidyalaya, Motihari. His mother's name was Keshwati Devi. Acharya Sharma did Matriculation examination from Motihari and was graduated from Patna College with honours in Sanskrit. He got his masters degree in Sanskrit, and Hindi in 1941, 1944 respectively and stood First Class First.

On 24th June, 1945 his marriage was solemnised with Kusum Sharma.

In the same year he was appointed as a lecturer in the Department of Sanskrit, Patna University. In 1945 he joined the Hindi Department too in the same institution as a lecturer. After 1947, he devoted himself independently to the Hindi Department. In that capacity in 1950 he was selected and deputed by the Bihar Government to England for studying the Modern European Languages and Philology. He took keen interest in Russian and Spanish specially. The well-learned Professor of Philology Mr. J.R. Firth helped him in this respect. Here he made himself acquainted with other languages like French, Latin, Greek, German etc. besides Russian and Spanish. After returning from England in 1954, he was appointed as the Professor and Head of the L.S. College, Musaffarpur in 1956 and then in 1963, the Head and Professor, Patna University in the Department of Hindi. He joined the Vice-Chancellorship of the Kameshwar Singh Sanskrit Vishwavidyalaya at the same time. He was the Chairman of the Bihar Grantha Academy from 1977 to 1981. For two years he was a Visiting
Professor of the Universities of Kurukshetra, Ujjain, and Jawaharlal Nehru, Delhi. In 1984 he was appointed as the Chairman of the Bhojpuri Academy. Now, since 1985 he has been the Chairman of the Akhtar Vishwavidyalaya Board of Bihar.

Besides, he has been on cultural tours on many occasions to many countries like France, Germany, Italy, USSR, German Democratic Republic, Bulgaria, Rumania, Chekoslovakia, Loria, Mauritius, Nepal etc.