



Office of the Principal
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Permanently affiliated to Gauhati University, Guwahati

Dr. Sayed Ahammed Ali, M.A., Ph.D.
Principal, Murazar College

03674-267911, 9577774252
Email: principalmurazarcollege@gmail.com
murazarcollege@gmail.com

Ref. No.

Date : 22-04-2024

CRITERION – 3
Research, Innovations and Extensions

Key Indicator: Number of research papers published per teacher in the Journals notified on UGC care list during the last five years

NAAC DVV CLARIFICATIONS

Metric ID	Deviations Details
3.3.1	Number of research papers published per teacher in the Journals notified on UGC care list during the last five years

HEI Input:

2022-23	2021-22	2020-21	2019-20	2018-19
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Chayabad Ebam Kvi Nirala Ke Kavya me Ubhre Bibhinna Dristikone	Ashim Das	Hindi	Printing Area vidya Warta, Peer Reviewed Journal	2019	23945303	www.vidyawarta.com	www.vidyawarta.com	yes



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Chhayavad and different viewpoints emerged in the poetry of poet Nirala

Asim Das

Chairman, Hindi Department

Modajhar College Hojai (Assam)

ABSTRACT

As a separate identity of the modern period, there is definitely a situation of separation between Chhayavad and its major poets. Some innovations can be seen in the works of this period related to the tendencies of recognizing the supernatural through the worldly, depicting nature, adorning the crown, experiencing beauty etc.

Among the poets associated with this period, Jashankar Prasad, Sumitra Nandan Pant, Suryakant Tripathi Nirala, Mahadevi Varma etc. fertilized a special era of literature, whose influence is present even in the present literature.

Among the Chhayavadi poets who created a separate history in the literary world between 1918 and 1938, the literature of late Tripathi Nirala definitely has a distinct

Not only the political, social and economic conditions emerging in his poetry but also the influence of philosophy, lyricism and influence of other languages are reflected.

Shadowism

Chhayavad has been a major feature of Hindi literature in history. When the new Hindi poets rejected the Devedev's chronicling, which morality, dry didacticism and prose descriptiveness in Hindi literature. Then these poets left the ancient poetic method and adopted the method of humanization, symbolic method, presented method and symbolic usage. This poem, made with the vision of new emotional language and innovative craft Shaul, was named Chhayavad.

Meaning of the word Chhayavad and on what basis it is used?

But Shukla ji's statement in this regard is as follows: The use of the word Chhayavad should be understood in two ways. One is in the sense of mysticism, where it is related to the poetic object, i.e. where the poet, using the infinite and unknown beloved as his support, describes love in a very pictorial language in many ways. The second use of the word

Chhayavad is in the broader meaning of a particular poetic style or method. It is. The broader meaning of the word Chhayavad in Hindi, which was also accepted in relation to mystical writings, is the general meaning of 'Chhayavad' in the sense of this symbolic style, the statement of the unrepresentable in the form of a shadow emphasizing the present instead of the present.

Mahadevi Varma, the poetess of Chhayavad, has said about Chhayavad by taking love of nature as its basis. Chhayavad gave life to that relationship between man's heart and nature which had been going on since ancient times in the form of separation and antithesis and due to which man found nature sad in his sorrow and happy in happiness.

Chhayavad became a great soul manifested in many forms, like nature, the uniformity of water filled in a well etc. Therefore, now the tears of men, the water particles of the cloud and the dew points of the earth have the same cause and the same value.

The poet Sumitranandan Pant, the representative of Chhayavad, has highlighted this fact and made it clear - The invisible beloved of the Chhayavad poets is just a witness to the medieval status, whereas the Chhayavad poet was in search of a new value in the current world development, for the attainment of which there is a present struggle going on within the human soul.

In fact, the poetic stream which worked to establish an unbroken relationship between man and his natural consciousness is Chhayavad.

Essentially, shadowism is the attribution of an unknown, living shadow to an object. While Shukla ji has evaluated Chhayavad not as a poetic stream but as a style of pictorial language, Dr. Jagendra has considered Chhayavad to be the rebellion of the subtle against the gross and has accepted its basic tone of rebellion. Acharya Hazari Prasad Dwivedi believes that the western mystical spirit is at the root of Chhayavad. According to him, some aspects of Chhayavad

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The symptoms are as follows:

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Wego which is a little far from this world

Much innovation is visible in the style, craft and method of expression in the stories written with Chhayaschadi. The poetry in which there is originality, love, nature and human beauty, a mystical and symbolic style is followed.

Through many acting metaphors and similes, you describe the relationship between 'Maya' which is the goal of life and 'Me' of the living being, the Goddess talks about Radheshya Anaya Ashraya Maanman.

Chhayavadi poetry has a different importance from its previous poetry, both in terms of content and style. Jai Prasad and Mahadevi Varma are the poets with a background built in similar circumstances. Parit became a nature-based poet. According to Parit, there were three reasons for the influence of Chhayavadi.

While rendering it says 'Tum

Tung Himalaya Shrug playful pace melodious

Missing plane heart sigh and me Kant mini poem

Nirala's thinking system is instinctual. Vivekananda's spirituality is dynamic; he does not dismiss his sorrows by calling them illusion, but is seen struggling. He considers struggle as everything in life. An example can be seen below

1. Jovan lacks reality.
2. The attitude of poets towards the social situation of the new era Udasaka and

My pomegranate rings hard,
shake to your heart's content
the deepest darkness of my sorrow
the constant fever of death
What will happen so much,
what grows and grows

3. Embracing the spirituality of Chhayavadi as a whole Cannot be done.

In short, it can be said that Chhayavadi poetry is the one where attention has been paid to the real picture, along with human beauty, an attempt has been made to highlight the charming forms of nature in front of the public in a tolerable and simple manner.

Jeevan ghir kalik kandana. (ring finger)

In human life all kinds of moments, victory

In fact, various critics who have considered Chhayavadi have tried to look at it from their own point of view and in this effort, they have considered some major characteristic of Chhayavadi as its basic tone. Therefore, Chhayavadi is an era which has been appreciated by every ray till date, where every aspect of human life and also the beauty of nature has been presented in a captivating manner.

and defeat, hope and disappointment come and go. Kartathia believes that Bada Ko is the only power at the root of these happy and sad experiences. Kathi's faith can be seen in these lines

Jovan's victory, all defeat

Eternal hope, happiness, hundred, fear

Has gone
Different viewpoints emerged in unique poetry

Nirala bowed to the glory of that supernatural power

It has already been said that Chhayavadi has a prominent place in the history of Hindi literature. Among the poets whose names are notable in the Shhayavadi stream, the name of Suryakant Tripathi Nirala is the most unique.

and considered life as a life of struggle.

Psychological approach:-

In Nirala Kashya, not only the depiction of humanity and nature, but also the political, social and economic condition, but also the influence of Dantika, Gautatika and influence of other languages

Poetry is basically the expression of the heart and psychology, basically means the study of the poet's mind. Under what circumstances did the poet's mind become excited or when did he start crying.

everything is explored by the wise, Mahavardhaya

Nirala got it from the society itself, his mood filled with public censure and insult from the society is visible in these lines

is noteworthy.
Spiritualities

of dhana and bad

Nirala ji was an emotional poet. This is why sometimes Sometimes they bring them down from the harsh growth of reality and become such a transcendental

I don't care about public condemnation or fame

The pain of Nirala ji's heart will not be heard till then.

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Till this poem did not come out.

Worries and obstacles kept coming, yet he remained steadfast and determined on his work, example:

Worries kept coming, obstacles coming
 kept

The poet's mood became very painful when his son Saroj passed away from this world. The poet does not want to express his sorrows. What about his life, there is nothing but sorrow, what can we say today about a story which has not been expressed to anyone till date?

What is sorrow in life, what should I say today, what has not been said?

That means, sorrow and happiness keep coming and going as companions in human life. No matter how sad or worried a person may be. Sorrow is his companion, the poet himself is a path - hence he decided to face life by remaining wise. In fact, Jovan's support is vocal in Nirala ji's poems.

In his poems, the imprint of Advaita philosophy and psychological viewpoint have also emerged in a very beautiful manner.

Lyricism: Not only this, lyricism and the influence of other languages are also reflected in your poems.

Dr. Padmasingh Sharma Kamlesh says that he is the best poet of his time who is unique in terms of diversity and experimentation.

It is a compilation of five songs composed by Nirala ji like Archana, Aradhana etc. The voice of Banga literature is especially heard in the poems of the great poet. The influence of Rabindranath is visible in the songs of Naye Patte and Geetika composed by Nirala ji. There is a poem in the new leaf, the dog started barking, some of its lines are

'It's more hot today
 It's hailing outside,
 there was frost a week ago

Pigeon pea flower is dead

The shame penetrates to the bone

These lines are related to Kapindra Rabindra in the following lines:

be impressed

Aag thanda kiya veshi
 bsire padche shil
 hapti khane aage jhale che barf
 ahrer cool kul ganche
 mare hawa haider bhar jache vidhe

Many of the works of Geetika are Vikal translations of Rabindranath. This phase of Geetika's 19th song

A dream in your eyes

feeding happiness in loved ones

Rabindranath's 'Chitra' bears resemblance to the following husbands:-

Ekta dream base world eyes,
 Full happiness of your life.

The first phase of Geetika's Ho Sattarye Goal is-

Broken gross bonds

May the fragrance of knowledge of the direction

of the feet go away, the effect of these lines of Rabindranath is visible on this too also:-

Broken hearted successful bond

Broken hearted successful bond

Basically, the influence of Rabindranath can be seen on many poems and songs of Nirala ji. He had a cordial relationship with Banga literature and perhaps that is why Kayindra's voice is heard in his poems.

Conclusion:

Chhayavad and the different visions emerging in Nirala's poetry is a subject in itself where not only the quantity and characteristics but also something beyond that is visible in Nirala's poetry. Be it spirituality or psychological viewpoint, everything seems to have emerged in his poetry.

In fact, we can say that poet Nirala has a distinct identity in the poetry stream.

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Influence of Aurobindo philosophy reflected in the poems of poet Shri Nirala

Dr. Balaji Naik L.

Faculty, Dept. of Hindi,

Inanabharathi campus Bangalore University
Bangalore

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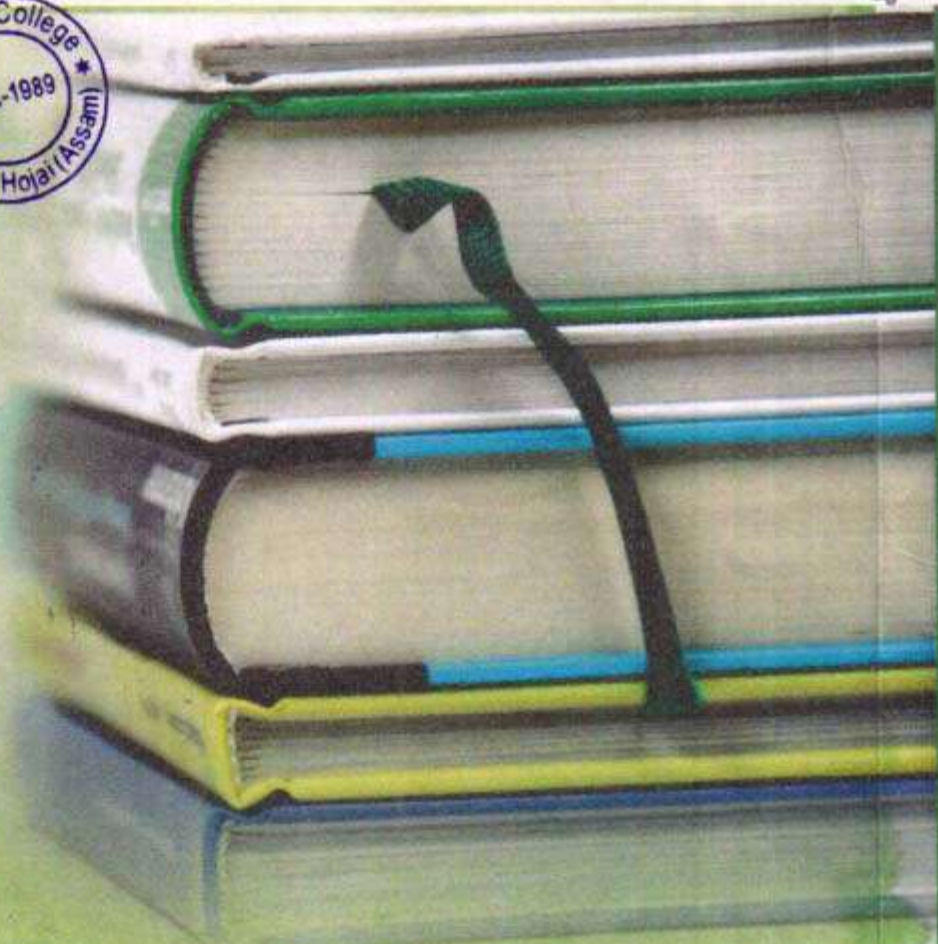
Highly influenced by Indian philosophy and Vedas and Upanishads, Sri Aurobindo has composed world famous poetic texts. In the modern era, many poets have been influenced by him and his philosophy. Poets of almost all Indian languages have been influenced by Sri Aurobindo in some way or the other. The philosophical elements of Sri Aurobindo have been influenced by the poems of Hindi poets like Sumitranandan Pant, Mahadevi Verma, Aggeya, Nirala, Siyaram Sharan Gupta, Naresh Mehta, Dinkar etc. In the presented article, the influence of Arvind Darshan on the best shadowist and mystic poet Suryakant Tripathi Nirala is being described.

Mister. Aurobindo displays faith in the eternal essence of the life world. Due to the influence of Aurobindo philosophy, Niralaji says that the grace of God is necessary to cross the ocean of existence. The influence of Aurobindo's philosophy is clearly visible in the desire to be free from worldly troubles.

The desire for ultimate vision has found eternal expression in Aurobindo philosophy. This desire is expressed in Nirala's poetry. The consciousness of freedom has been worshiped in both Aurobindo's philosophy and Nirala's poetry. Both consider peace as God's grace. The eternal truth of birth and death has found perfect expression in the philosophy of Arvind and the poetry of Nirala. In the philosophy of both the great men, woman has got the place of the light of the world. Philosophers of both Aurobindo and Nirala Freedom from Maya has received support in

consciousness. Niralaji took the support of spiritual myth and

In the poem it is proved that no hard work goes in vain i.e. chanting, chanting etc. never fail. Aurobindo repeatedly reveals the truth that God adopts us, we meditate on him. The presentation of the elements of Aurobindo philosophy reflected on Nirala is an important achievement of this article



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Co-Editor

Dr. Ravindranath Kewat

(M.A. Ph.D.)

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Chhayavad and different viewpoints emerged in the poetry of poet Nirala

Asim Das

Chairman, Hindi Department

Modajhar College Hojai (Assam)

NAME: _____

As a separate identity of the modern period, there is definitely a situation of separation between Chhayavad and its major poets. Some innovations can be seen in the works of this period related to the tendencies of recognizing the supernatural through the worldly, depicting nature, adorning the crown, experiencing beauty etc.

Among the poets associated with this period, Jashankar Prasad, Sumitra Nandan Pant, Suryakant Tripathi Nirala, Mahadevi Varma etc. fertilized a special era of literature, whose influence is present even in the present literature.

Among the Chhayavadi poets who created a separate history in the literary world between 1918 and 1938, the literature of late Tripathi Nirala definitely has a distinct

Not only the political, social and economic conditions emerging in his poetry but also the influence of philosophy, lyricism and influence of other languages are reflected.

Shadowism

Chhayavad has been a major feature of Hindi literature in history. When the new Hindi poets rejected the Devedev's chronicling, written morality, dry didacticism and prose descriptiveness in Hindi literature. Then these poets left the ancient poetic method and adopted the method of humanization, symbolic method, presented method and symbolic usage. This poem, made with the vision of new emotional language and innovative craft Shaul, was named Chhayavad.

Meaning of the word Chhayavad and on what basis it is used?

But Shukla ji's statement in this regard is as follows: The use of the word Chhayavad should be understood in two ways. One is in the sense of mysticism, where it is related to the poetic object, i.e. where the poet, using the infinite and unknown beloved as his support, describes love in a very pictorial language in many ways. The second use of the word

Chhayavad is in the broader meaning of a particular poetic style or method. It is. The broader meaning of the word Chhayavad in Hindi, which was also accepted in relation to mystical writings, is the general meaning of 'Chhayavad' in the sense of this symbolic style, the statement of the unrepresentable in the form of a shadow emphasizing the present instead of the present.

Mahadevi Varma, the poetess of Chhayavad, has said about Chhayavad by taking love of nature as its basis. Chhayavad gave life to that relationship between man's heart and nature which had been going on since ancient times in the form of separation and antithesis and due to which man found nature sad in his sorrow and happy in happiness.

Chhayavad became a great soul manifested in many forms, like nature, the uniformity of water filled in a well etc. Therefore, now the tears of men, the water particles of the cloud and the dew points of the earth have the same cause and the same value.

The poet Sumitranandan Pant, the representative of Chhayavad, has highlighted this fact and made it clear - The invisible beloved of the Chhayavad poets is just a witness to the medieval status, whereas the Chhayavad poet was in search of a new value in the current world development, for the attainment of which there is a present struggle going on within the human soul.

In fact, the poetic stream which worked to establish an unbroken relationship between man and his natural consciousness is Chhayavad.

Essentially, shadowism is the attribution of an unknown, living shadow to an object. While Shukla ji has evaluated Chhayavad not as a poetic stream but as a style of pictorial language, Dr. Jagendra has considered Chhayavad to be the rebellion of the subtle against the gross and has accepted its basic tone of rebellion. Acharya Hazari Prasad Dwivedi believes that the western mystical spirit is at the root of Chhayavad. According to him, some aspects of Chhayavad

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The symptoms are as follows:

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Wego which is a little far from this world

Much innovation is visible in the style, craft and method of expression in the stories written with Chhayaschadi. The poetry in which there is originality, love, nature and human beauty, a mystical and symbolic style is followed.

Through many acting metaphors and similes, you describe the relationship between 'Maya' which is the goal of life and 'Me' of the living being, the Goddess talks about Radheshya Anaya Ashraya Maanman.

Chhayavadi poetry has a different importance from its previous poetry, both in terms of content and style. Jai Prasad and Mahadevi Varma are the poets with a background built in similar circumstances. Parit became a nature-based poet. According to Parit, there were three reasons for the influence of Chhayavadi.

While rendering it says 'Tum

Tung Himalaya Shrug playful pace melodious

Missing plane heart sigh and me Kant mini poem

Nirala's thinking system is instinctual. Vivekananda's spirituality is dynamic; he does not dismiss his sorrows by calling them illusion, but is seen struggling. He considers struggle as everything in life. An example can be seen below

1. Jovan lacks reality.
2. The attitude of poets towards the social situation of the new era
Udasaka and

My pomegranate rings hard,

shake to your heart's content

the deepest darkness of my sorrow

the constant fever of my blood

What will happen so much,

what grows and grows

3. Embracing the spirituality of Chhayavadi as a whole
Cannot be done.

Jeevan ghir kalik kandana. (ring finger)

In human life all kinds of moments, victory

In short, it can be said that Chhayavadi poetry is the one where attention has been paid to the real picture, along with human beauty, an attempt has been made to highlight the charming forms of nature in front of the public in a tolerable and simple manner.

and defeat, hope and disappointment come and go. Kartathia believes that Bada Ko is the only power at the root of these happy and sad experiences. Kathi's faith can be seen in these lines

In fact, various critics who have considered Chhayavadi have tried to look at it from their own point of view and in this effort, they have considered some major characteristic of Chhayavadi as its basic tone. Therefore, Chhayavadi is an era which has been appreciated by every ray till date, where every aspect of human life and also the beauty of nature has been presented in a captivating manner.

Jovan's victory, all defeat

Eternal hope, happiness, hundred, fear

Willow blossoms, everything, sorrow, all, nothing

Has gone
Different viewpoints emerged in unique poetry

Nirala bowed to the glory of that supernatural power

and considered life as a life of struggle.

It has already been said that Chhayavadi has a prominent place in the history of Hindi literature. Among the poets whose names are notable in the Shhayavadi stream, the name of Suryakant Tripathi Nirala is the most unique.

Psychological approach:-

Poetry is basically the expression of the heart and psychology, basically means the study of the poet's mind. Under what circumstances did the poet's mind become excited or when did he start crying.

In Nirala Kashya, not only the depiction of humanity and nature, but also the political, social and economic condition, but also the influence of Dantika, Gautatika and influence of other languages

everything is explored by the wise, Mahavardhaya

Nirala got it from the society itself, his mood filled with public censure and insult from the society is visible in these lines

is noteworthy.
Spiritualities

of dhana and bad

I don't care about public condemnation or fame

The pain of Nirala ji's heart will not be heard till then.

Nirala ji was an emotional poet. This is why sometimes
Sometimes they bring them down from the harsh growth of reality and become such a transcendental

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Till this poem did not come out.

Worries and obstacles kept coming, yet he remained steadfast and determined on his work, example:

Worries kept coming, obstacles coming
 kept

The poet's mood became very painful when his son Saroj passed away from this world. The poet does not want to express his sorrows. What about his life, there is nothing but sorrow, what can we say today about a story which has not been expressed to anyone till date?

What is sorrow in life, what should I say today, what has not been said?

That means, sorrow and happiness keep coming and going as companions in human life. No matter how sad or worried a person may be. Sorrow is his companion, the poet himself is a path - hence he decided to face life by remaining wise. In fact, Jovan's support is vocal in Nirala ji's poems.

In his poems, the imprint of Advaita philosophy and psychological viewpoint have also emerged in a very beautiful manner.

Lyricism: Not only this, lyricism and the influence of other languages are also reflected in your poems.

Dr. Padmasingh Sharma Kamlesh says that he is the best poet of his time who is unique in terms of diversity and experimentation.

It is a compilation of five songs composed by Nirala ji like Archana, Aradhana etc. The voice of Banga literature is especially heard in the poems of the great poet. The influence of Rabindranath is visible in the songs of Naye Patte and Geetika composed by Nirala ji. There is a poem in the new leaf, the dog started barking, some of its lines are

'It's more hot today
 It's hailing outside,
 there was frost a week ago

Pigeon pea flower is dead

The shame penetrates to the bone

These lines are related to Kapindra Rabindra in the following lines:

be impressed

Aag thanda kiya veshi
 bsire padche shil
 hapti khane aage jhale che barf
 ahrer cool kul ganche
 mare hawa haider bhar jache vidhe

Many of the works of Geetika are Vikal translations of Rabindranath. This phase of Geetika's 19th song

A dream in your eyes

feeding happiness in loved ones

Rabindranath's 'Chitra' bears resemblance to the following husbands:-

Ekta dream base world eyes,
 Full happiness of your life.

The first phase of Geetika's Ho Sattarye Goal is-

Broken gross bonds

May the fragrance of knowledge of the direction

of the feet go away, the effect of these lines of Rabindranath is visible on this too also:-

Broken hearted successful bond

Broken hearted successful bond

Basically, the influence of Rabindranath can be seen on many poems and songs of Nirala ji. He had a cordial relationship with Banga literature and perhaps that is why Kayindra's voice is heard in his poems.

Conclusion:

Chhayavad and the different visions emerging in Nirala's poetry is a subject in itself where not only the quantity and characteristics but also something beyond that is visible in Nirala's poetry. Be it spirituality or psychological viewpoint, everything seems to have emerged in his poetry.

In fact, we can say that poet Nirala has a distinct identity in the poetry stream.

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Influence of Aurobindo philosophy reflected in the poems of poet Shri Nirala

Dr. Balaji Naik L.

Faculty, Dept. of Hindi,

Inanabharathi campus Bangalore University
Bangalore

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Mmmmm

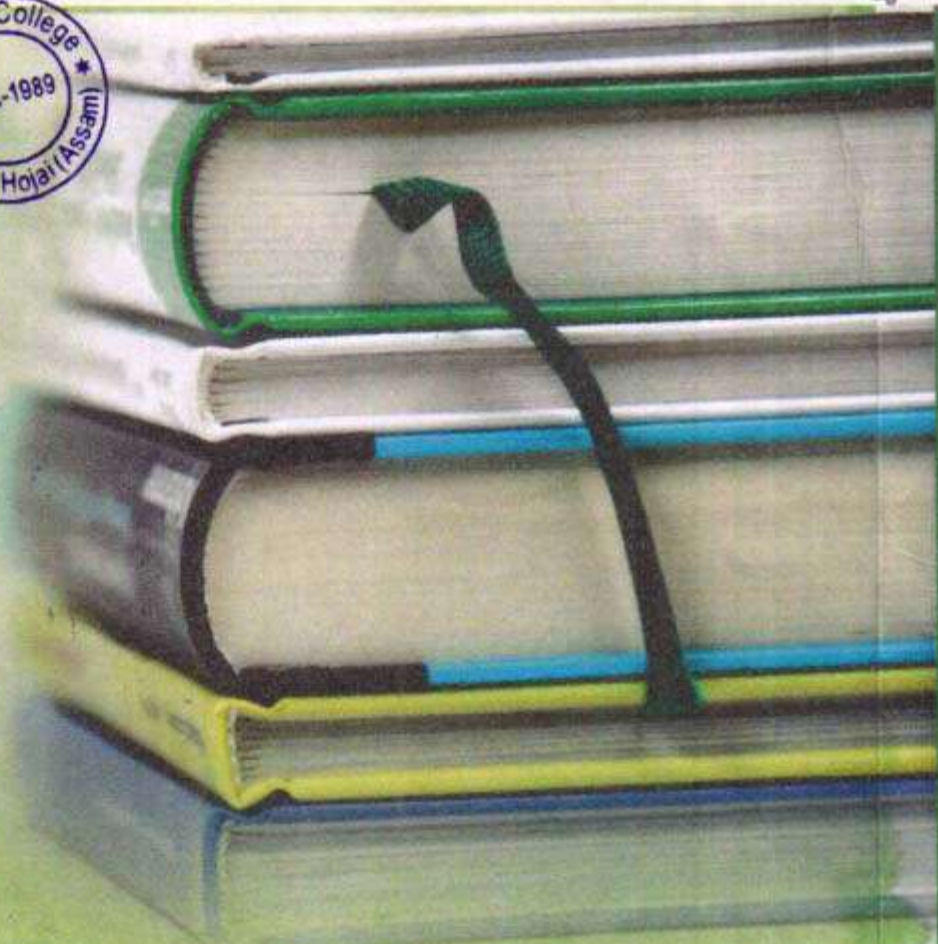
Highly influenced by Indian philosophy and Vedas and Upanishads, Sri Aurobindo has composed world famous poetic texts. In the modern era, many poets have been influenced by him and his philosophy. Poets of almost all Indian languages have been influenced by Sri Aurobindo in some way or the other. The philosophical elements of Sri Aurobindo have been influenced by the poems of Hindi poets like Sumitranandan Pant, Mahadevi Verma, Aggeya, Nirala, Siyaram Sharan Gupta, Naresh Mehta, Dinkar etc. In the presented article, the influence of Arvind Darshan on the best shadowist and mystic poet Suryakant Tripathi Nirala is being described.

Mister. Aurobindo displays faith in the eternal essence of the life world. Due to the influence of Aurobindo philosophy, Nirala says that the grace of God is necessary to cross the ocean of existence. The influence of Aurobindo's philosophy is clearly visible in the desire to be free from worldly troubles.

The desire for ultimate vision has found eternal expression in Aurobindo philosophy. This desire is expressed in Nirala's poetry. The consciousness of freedom has been worshiped in both Aurobindo's philosophy and Nirala's poetry. Both consider peace as God's grace. The eternal truth of birth and death has found perfect expression in the philosophy of Arvind and the poetry of Nirala. In the philosophy of both the great men, woman has got the place of the light of the world. Philosophers of both Aurobindo and Nirala Freedom from Maya has received support in

consciousness. Nirala took the support of spiritual myth and

In the poem it is proved that no hard work goes in vain i.e. chanting, chanting etc. never fail. Aurobindo repeatedly reveals the truth that God adopts us, we meditate on him. The presentation of the elements of Aurobindo philosophy reflected on Nirala is an important achievement of this article



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