CHAPTER - 7

POLITICAL THOUGHT IN PR. MCHAND'S LITERATURE
As already pointed out in the foregoing pages, the political struggle had reached a significant phase and in Premchand's time the ideal of the Indian National Congress which was to attain self-government by legal and constitutional means was modified by the substitution of the words 'peaceful and legitimate' in place of 'legal and constitutional'. In the larger movement now ushered in everyone was expected to play his role - not only the so-called political leader but the pleader, the doctor, the trader, the farmer and even the student and the teacher. Each was exhorted to realise and perform his resultant specific duties. Industrial workers and capitalists, farmers and landlords, members of the middle-class, the depressed class and women as a whole were exhorted to join the struggle. It was not a party but a people opposed to the common adversary viz. alien rule. It was to use a modern phrase, a popular front, not very different from the one presented by the Spanish people against Franco, the dictator at a later stage. Mahatma Gandhi in his address to the second Round Table Conference held at London in 1931 made this very clear.

One result of the situation was that no specific issue which was sectional or communal or regional was allowed to be
prominently raised so as to alienate a particular sector in society from the movement. Once the British were out and freedom restored to Indians they could settle these questions among themselves at leisure. It is necessary to emphasise this that Hindus and Muslims, the educated and the uneducated, the rich and the poor were all alike roped into the movement by Mahatma Gandhi. This charismatic power exercised by the Father of the Nation was the common welding force in the national movement. There was a national moratorium as it were on all particular problems and the maximum area of agreement was brought out and emphasised.

But this meant that the freedom struggle (and the 'freedom' which was aimed at was not an end, rather a means to several ends. The leadership in different spheres, while conceding this point of general agreement, was not slow to perceive that the particular problems would need the struggle to be launched again at a convenient distance of time. It also wanted its particular intelligent followers to bear this in mind and to determine their participation accordingly. Like different armies from allied during alliance in a war they fought under a common command but did not surrender their specific identity nor did they forget their specific problems and objectives. This is the reason why when freedom came it opened up a number of issues instead of solving them for they had to be raised and their solutions attempted afresh.
Premchand is concerned with a phase during this struggle, the phase of maximum agreement among the fighters. It would therefore be too much to expect Premchand to have sponsored and voiced the cause of any particular sector with the clarity of a trade-unionist or a peasant leader. Apart from the limitations of the movement itself he had the limitations of a literature. A successful novelist tells a story and the story breathes a message. He does not wait, as in Aesope's fables, to moralize on the story by extracting the moral and adding it as an appendix at the end of the story. Chesterton rightly remarked while criticizing Tolstoy for the moral of his stories that "The bad fable has a moral while the good fable is a moral."

But even in order to produce a good fable according to this definition, it is necessary that the writer must have the moral clear to him in his own mind and this Premchand undoubtedly had as will be seen from his several novels and short stories. If he has not actually described in detail the movement against the British, he has depicted the corruption, exploitation and operation in Municipal politics, Zamindari administration and police atrocities. He has portrayed the Viceroy or the Governor as a symbol of goodness and compassion but this was the only open to contemporary writers under the limited freedom of the press. There lies the test of highly centralized bureaucratic administration motivated by the
British policy of discrimination. Few were the writers and fewer the periodicals. Even among the readers there was a large circle of government servants or others patronised by foreign rulers. Literacy being not much advanced, the number of readers and the possible financial assistance available through their subscriptions was severely limited. There being little or no industrial development, revenue from advertisements was nominal and available only to those basking in the sunshine of official favour. As already stated in the biographical chapter, on a number of occasions Frenehand had to face financial hardship through the closure of the press on the demand of the securities, and the extent of the financial loss entailed was considerable. All this has to be borne in mind while studying and evaluating Frenehand's political thought.

It was far easier to criticise social evils. It was like criticising our own people on general issues. It might not be liked but it would not be severely opposed to the extent to which political criticism might be and actually was. A political leader speaking from the forum of a political conference has greater liberty particularly in reviewing the administration or criticising the constitution but his audience is also comparatively limited. The literateur while exercising a restricted freedom has greater scope for influencing the public. Frenehand had the advantages and disadvantages of the latter type. Towards the end of his career, he has
already been pointed out in the biographical chapter, he was in close touch with Mahatma Gandhi, Rajendra Prasad and K.M. Munshi and what we have to see is how best he served the cause of the national struggle within the sphere and with the means at his disposal.

**British policy (Imperialism)**

British administration in India was like a pyramidal structure and the District Magistrate was the key figure in it. The country was divided into a number of districts at the head of each of which there was a British Officer who acted as representative of the British Government in India viz. the Collector or the District Magistrate. Clarke in Rangeehoomi and Gazhnavi in Karmabhoomi are District Officers. Clarke, a British Officer, loves an Indian woman Sophiya and confides to her, "Our kingdom will remain unconquernble only if the British could intimidate the Indian masses. So long as the masses look upon the rulers as their sympathisers, well wishers, protectors and patrons and have faith in the British our kingdom will continue. The day the masses however lose faith in the British the empire will come to an end." It was the bounden duty of each District Officer to implement the policy by which the British empire would last long. The interests of the empire constituted the main value not the interests of the nation or the welfare of the masses. Clarke represents the imperialist trend among the political parties then operating in England. He tells Sophiya, "The English people are desirous
of keeping India as part of the British empire for a long
period, whether an Englishman is a liberal, a conservative,
a radical, a labourite, a nationalist or a socialist all
are agreed on this basic issue. I intend to make this quite
clear so as not to involve myself in any risk. There are
perhaps many drawbacks in the conservatives but they are
fearless and are not afraid of speaking of the truth in any
circumstances. The radical and labourite leaders are however
under the false hope and speak of ideals and deadly doctrines
which are put to be put into practice. Power once obtained
is not a think to be lost. The history of the world will
come to an end if it were so. Human nature is the same as
it was at the beginning of the universe. The English race is
not famous for high ideals, principles and sacrifice. We
are all imperialists in nature, the difference being only
in the policy of the different political groups each interested
to have the power to rule. Some believe in rigorous rule over
the people while a few believe in liberal and sympathetic
attitude. Some wish to have lavish and sweet talk but there
is no moral purpose behind it. The only intention behind
all these attitudes is to rule as firmly and as long and as
slowly and as gradually as possible. "(q)Here is a clear
appraisal of the British character and British policy in
India put into the mouth of the Britisher himself. This was
at the same time a warning to those Indian leaders who
considered themselves liberals. Both extremists and liberals
in India hoped that the labour party in England held progressive views and would be of greater help to achieve Indian aspirations. While some believed in their good intentions (of the labour party) they were not having the capacity to deliver the goods. Leaders like Mahatma Gandhi, however, did not differentiate between the attitude of the different British parties so far as the basic policy towards India was concerned. He thought that the key to Indian freedom was with the Indian themselves. Though the British introduced political reforms by several stages like the Morley-Minto reforms, Montague-Chelms reforms and the Act of 1935, the policy was still imperialist. Premchand has shown that he was fully aware of this attitude and has portrayed it through the British character Clarke.

**Divide and rule**

The policy known as *Divide and Rule* adopted by their Roman predecessor was faithfully followed by the British in the Indian context. If the subject people are united they can offer harder resistance. The rulers therefore both by offering threats and temptations isolate different groups among the subject people and keep them apart in order that they can deal differently with different groups and hold them all in effective check. India was a fortuitously fertile field for adopting such a policy. With
its many religions and castes augmented by a variety of political groups with different economic backgrounds India was divided and kept divided by the British. They favoured the liberals, treated the extremists harshly and subjugated the revolutionaries with an iron hand. Premchand is not slow to perceive and depict this. Gazhanavi in Rangabhoomi, the Indian District Magistrate, tackles the movement sponsored by the Raidas cobblers in protest of high land revenue in a similar manner. Swami Ramanand is a revolutionary intending to organise a furious movement against the revenue system. He has no faith either in the justice of the British or in the Ahimsa of the Mahatma. He, therefore, leads the masses of the movement and thus gives momentum. Amarkant, the typical follower of Mahatma Gandhi, is a believer in peaceful methods. Gazhanavi makes an attempt to divide the leaders of the two trends by arresting the revolutionary Atmanand and telling Amarkant, "Saleem praises you so much. Brother, I am afraid of people like you, especially your Swami who is a most dangerous man. Why do you not dodge him? I hear that he intends to defame."(3) Amarkant is influenced by these arguments and thinks that things would be peaceful in the city if Atmanand, the fire eater, is arrested. He also thinks that even Swami who is a true servant of the nation had better be arrested.(4) By exposing the British policy of divide and rule Premchand brings to light a vital political truth. It was by virtue of this policy that they continued to rule over the country for a considerable period.
Judicial policy

When the British came to rule India they found a feudal system prevailing, especially in the North. When they tried to introduce a democratic system of government they had to fashion the judicial system accordingly. The traditional structure of society was undergoing a slow change and a new system of rule of law which implied equality before law, principles of natural justice and following particular prescribed procedure was introduced. The system as such was claimed and in fact was superior and progressive. But the British had their own vested interests and their judges were lions under the throne. The big landlords who had their own vested interests were nearer to the rulers and influential with them and the system of judicial administration was inevitably vitiated. With the introduction of a measure like the Ilbert Bill the imperialist policy was forged ahead and even opposition to British rule was considered an offence. The press act and other repressive measures followed. Gagging the voice of democracy and the so-called justice which the British claimed to dispense became little short of a farce.

These features of the British judicial system are nicely depicted in Rangeebhoomi. When the land belonging to Surdas is being acquired a conflict arises between Clarke, the District Magistrate, on the one hand and Reje Mahendra Singh, Chairman of the Municipal Board, on the other. Clarke
explains this in a personal conversation with his beloved Sophiya. "The District Officer represents the ruler. To support and help the rich against the District Officer would be against the democratic procedure and would result in danger. How is it then possible for an ordinary person to get justice considering the power vested in the hands of a government officer? To be a government officer is considered a matter of pride because by obtaining employment under government (and wielding the government machinery) they are considered capable of doing injustice to others. With the growth of the national movement people became more conscious of their rights and critical of the judicial system. As a consequence Clarke, the District Officer, is transferred though on promotion as political agent. What is significant is no justice is given to Surdas except that permission is granted to hi to prefer a bill. In Gaban the police officers bring false charges, produce false evidence getting fifteen revolutionaries sentenced to death. This is realistic because the ordinary citizen had little or no chance against Armageddon of British imperial administration.

Premchand has some suggestions to offer for altering certain rules and procedures in the judicial system. The following conversation is typical where we get an intelligent and constructive criticism of the judicial system.

Sophiya:— "How do you decide that a particular person is guilty? Have you got no special yardstick for it? "
Clarke: - "The witnesses are there."

Sophiya: - "But are these witnesses always correct and genuine?"

Clarke: - "Never. Witnesses are often not only false but at times they are tutored for the purpose."

Sophiya: - "And the judgement is passed on the statements made by such witnesses!"

Clarke: - "There is no other alternative than this."

Sophiya: - "When you are aware that there are lacunae and drawbacks in the present system, why do you punish the ignorant it becoming part and parcel of such a system?"

Clarke: - "I am just one negligible part of the administration. Why should I attach so much importance in these things?"  

**Police outrages**

The police has formed an integral part of the administration. They have duties both to the government and the public but when the two are at loggerheads the police act as an instrument of the government and suppress the public. The public has to face clashes with the police in opposing the government. We thus had the gruesome picture in which the people who opposed the foreign ruler were
exploited in their own country. The other and more far-reaching function of the police which is to fight the criminal tendency and maintain order remains unrealised. Rather there is an antagonism between these two functions under foreign rule. Instead of bringing to book criminals and addicts the police have often to terrorise patriotic and enlightened citizens. This negative character of police administration is brought out by Premchand. Dnyanshankar, the ferocious landlord, and his clerk, Coskhan, tyrannise the farmers in Lekhampur by seeking the help of the police. Sukhu Chaudhari, a farmer, starts a movement among the farmers. He is sentenced to two years' rigorous imprisonment. Premchand comments, "Sukhu Chaudhari never tasted opium. He had not even seen or heard of it but a gram of opium found in his house was sufficient to sustain charge ( confirmed by Taizu and Kartar who were the police witnesses ) against him and get him convicted." But this was not all. The army was called in to help the police and take over the control of the village. Peasants thus terrorised started hiding their fire-wood in the corners of their houses. The police plundered the village and further terror followed. Thus coercion and corruption were the rule further elaborated in Godan.

The coercion and corruption is elaborately described in Godan. Hori, a strong and fearless farmer, is yet struck dumb and speechless out of fear when confronted by the police.
He was a match for any wrestler but how he could have countered a formidable organisation like the police department which functioned as a spearhead of foreign government? "He (Hori) was so much afraid that he felt that he was being hanged. While beating his wife Dhaniya, he was ferocious but before a police inspector he shrank like a tortoise." (7) Innocent, starved and afraid, he bribes the police inspector and faces further complicated consequences.

Municipal administration.

District Councils and Municipalities came to be established under Lord Ripon to initiate Indians in the partial practice of self-government in local areas but far from serving as training grounds for democracy these local bodies became further sources of corruption and misrule. Raja Mehendrasagh in Rangabhoomi, a person of no account but always running after popularity, is elected Chairman of the local Municipality. Though Chairman, he has no free voice in the administrative affairs. The powers vesting in him are only on paper and effective only while echoing government directives. What he is expected to do, he is never enabled to do and even after explaining this contradictory position to the Commissioner, he when asked to give some explanation, apologises, "I am aware that you can never forget that I am an Indian. It is quite impossible for my colleagues to believe that I am a part of British administration." (8)
already pointed out, the District Magistrate Clarke, is not able to give justice to Surdas in the land acquisition affair. Premchand thus comments on the functioning of the municipality, "The chief is nothing but an instrument in the hands of the rulers. He has to dance to the tunes of the rulers. He is like a hero in a figure which depends on other numbers for its value." In the Sevasadan, Rangabhoomi and Karmabhoomi, Premchand caricatures elected representatives of local bodies who far from supporting the public cause, habitually neglect it. He explains their habitual negligence of public interest by referring to their own privileged financial position on the basis of which they were elected. Seth Vallabhadas and Seth Chamanlal in Sevasadan, Dhaniram and Hafiz Ahmed in Karmaboomi and Raja Mahendra Singh in Rangebhoomi belong to the rich class and while posing to be representative leaders of the people aim at pleasing government officials by throwing parties and arranging functions for their own ends. They play a double game and bank on reaping advantages from both aides, the government and the public. Hafiz in Karmaboomi accepts the demands put forth by low paid workers at the end of a strike because his mill was running at a loss and if the strike continued he would have to close it down. (10) Padam Singh in Sevasadan, a prosperous leader, moves a resolution for the eradication of prostitution but Seth Vallabhadas, the Chairman of the Municipality Board, and his colleagues (who are constant visitors and patrons of prostitutes) had not approved of it. They throw
the other members of their guard purposely and diverted the discussion to other issues like Hindu-Muslim unity. "On this occasion Hindu-Muslim conflict, Hindi-Urdu controversy, matters relating to law and religion and rates of interest were brought in with a view to befoul parties."

It is no surprise that by such administration the Municipal Board comes into conflict with the common people whom it is supposed to represent. In Rangabhoomi, Jansevak intends to acquire land belonging to Surdas for starting a cigarette factory. The land is being utilised as grazing ground for the cattle of the Pandapur Mohalla whose residents oppose the move but under the pretext of promoting industries in larger interests the Municipal authorities acquire the land and give possession to Jansevak. Other pieces of land not actually being utilised by any body for any purposes are available but they are not acquired as they belong to rich dignitaries like Raja Mahendra Singh, the Chairman himself, and Raja Bharat Singh, his father-in-law. Even Jansevak owns other pieces of land which could be utilised for the purpose but it is the land belonging to the poor Surdas that is spotted out. In Karmabhoomi, Sukhada, Nayana and Dr. Shanti Kumar intend to construct tenements for workers and apply to the Municipal authorities for a piece of land but members are interested in purchasing the same land for constructing residential quarters for themselves and the request is turned down. Ultimately conflict takes place in which Nayana loses her
life though the workers win the issue. Thus the popular cause is defeated in Rangabhoomi though it succeeds in Kermabhoomi. Why has Premchand shown such different results? The answer obviously is that while the people residing in Pandepur Mohalla depicted in Rangabhoomi are not organised and lacked proper leadership, those in Kermabhoomi are well organised though they win the issue only after long struggle. In Rangabhoomi, Surdas, though courageous, is the only conflicting martyr, while in Kermabhoomi people of different categories get together, go on strike and forge their demands. They even get the sympathy of the middle-class and win the issue.

Though a popular franchise was introduced in the areas of local administration, it actually operated in favour of the rich and influential sectors and persons holding privileged positions. This was because these sectors generally supported the foreign government which wanted to extend corresponding favours to them. To be in the fashion these persons while basking in the official favour also posed as the leaders of the people and were a living example of running with the hare and hunting with the hound.

Premchand is critical of the higher classes like Zamindars, capitalists and bureaucrats and sympathetic to patriots, peasants and labourers. The Zamindari system was created by the British to suit their own convenience.
In order to rule over a vast territory they realised the need for co-operation by big landlords. Being dependent on British Government, the Zamindars became loyal to them and whenever any political or economic issue arose they sided with the administration and opposed in progressive move. Gayatri Devi is to receive honour from the British Government. Reissheb Amarpal is in no way inferior to Gayatri Devi but is a patriot. Premchand remarks now "his ambition was completely fulfilled. The day was celebrated with eclat. A grand party was arranged. When the governor conferred the honour, he felt as if every part of his body was titillated. This was life unlike the West involved with revolutionaries and going to jail losing thereby the sympathy of British officials." The Reissheb pretends to be a political leader, poses having participated in the national movement and also claims to be a true lover and supporter of British Raj.

With the transition the influence of the Zamindar class slowly declined. Prabheshankar in Premashram and Amarpal Singh in Godan symbolise this decline. Prabheshankar having to support a large family with its customs and conventions and with an income rapidly depleting suffers a financial breakdown and has to raise loans to defray the day-to-day expenditure. Amarpal Singh too has to raise loans to shoulder his responsibilities. Suryapal Singh has a greater amount of debt to be repaid and both the declining Zamindars are
at daggers drawn and aim at each other's downfall. They both waste a fortune in contesting election against each other. Suryapal Singh with a burden of debt of rupees forty lakhs on his head still squanders huge amounts on unnecessary and wasteful items. He has got into the incurable habit of extravagance. Though the wages of his employees have not been paid for six months, he is planning to construct a diamond palace. (13)

Nor is Premchand sparing in dealing with industrial capitalists. Having tied the economic development of India with the commercial interests of the ruling nation the British never seriously wanted that India should be rapidly industrialised. They wanted to continue India mainly as a source of raw material and as a market for their finished goods, as already pointed out, but it was British interest that compared industrial development in India in the wake of the First World War and factories and workshops came up everywhere. The new capitalist class which thus emerged in the early set-up of industrialisation was a significant phenomenon. This new capitalist class becomes more important with the increase in national income and throw even the industrialists into the background. Jensevak in Rangabhoomi is an industrialist while Director Khanna in Godan is a symbol of the capitalist class. Finding that India consumes imported cigarettes and cigars worth two crores of rupees every year
Jansevak wishes to set up a factory. Capitalists were more progressive than landlords. While the latter sold shares of companies sponsored by officials and in return expected protection from them, the former had popular support and dared oppose government on certain points. Khanna from Godan participated in the national movement and is imprisoned on two occasions and sides with the people while a question of national interest arises. Jansevak in Rangabhoomi intends to sell his shares through maximum efforts whereas Raisaheb in Godan tries to obtain maximum possible loans from Khanna. Professor Mehta while requesting donations for a women’s gymnasium flatters him by calling him a king of kings. Raisaheb duplicates this eulogy. He says, "I am a Raja for name’s sake only. The real Rajas are the bankers and capitalists.” It is possible to trace from Premchand’s Rangabhoomi and Godan novels the decline of landlords and the rise of the capitalists which now become builders of social and economic power also participated in the national movement.

Bureaucracy and the middle-class

In Premchand’s time there were two main currents of thought. One section of the middle-class having an ambition of entering government service was a natural supporter of British imperialism whereas the other section was more patriotic and interested in ousting this imperialism by launching a national movement. It was not possible at any
rate for the British to run their imperial administration in an efficient manner without help of the educated middle-class. In fact, the very reason why Macaulay sponsored the English system of education with English as the medium of instruction was to provide this accessory to British rule. It is also true that in the absence of appropriate leadership which came mainly from the middle-class the possibility of launching the national movement was somewhat remote. It was a matter of pride for the middle-class to secure decent government jobs but slowly the ambition of the middle-class ripened into taking the reins of administration in their own hands and as it was not immediately possible this section of the middle-class educated in the Western system and conscious of their rights provided the political leadership. Now an inner conflict among these two sections of the middle-class was inevitable. The more prosperous and fortunate sections of the middle-class supported the British Government with a view to secure maximum advantages for themselves, whereas the growingly dispossessed though not less intelligent or capable members of the middle-class led the national movement. They were motivated by duty to society, patriotism, social service and humanistic zeal. Premchand has done justice to these types. Jwal Singh in Premashram, Gurusevak Singh in Kayakalpa and Saleem in Karmabhoomi are symbols of bureaucracy of the educated middle-class.
Peasantry

The proverbially pitiable financial condition of the Indian peasant grew from bad to worse during this time. Several of them had not only to dispose of their lands but to convert themselves into landless labourers. Landless supported by officials exploited this poor class and led them to wreck and ruin. These sufferers were naturally drawn into the political movement pitting their last hope of improvement of their condition after securing freedom. They formed a rank and file of the congress in its widespread mass movements but they were illiterate (frank, credulous, plain, simple folk) and were therefore tricked into situations created by the wise landlords and officials. To them economic relief was the main objective of the programme. They were hardly aware of what the political implications were. In almost every one of his novels Premchand has vividly expressed the sorrows and sufferings of this class.

When they were converted into landlords labourers their sufferings knew no bounds. The pace of industrial growth was but small and could not absorb even a major portion of them. The result was that they had to work as labourers on their own land now owned by the landlords. Labourers employed in urban areas in mills and factories had the advantage of living together and sharing common interests and ambitions. They were alert, better organised and capable of posing problems and facing conflicts with employers. Agricultural
labourers left behind in the rural areas were on the other hand mildly dispersed, unorganised, ignorant, superstitious and custom-ridden. They did not figure on the surface of the political movement during the early stages. For instance, in 1908 when Lokmanya Tilak was arrested, workers in mills and factories observed Hartal but there was little or no perceptible echo of discontent on the rural side. Industrial labourers whom came together on such occasions remained united for demanding better service conditions, higher wages and stability. The unity that was forged for one purpose stood in good stead for forging more concrete and insistent demands.

It is interesting to see how Premchand has depicted the landlords, peasants and labourers. In Premashram there are two types of landlords. Premshankar represents the finer variety with kindness and affection for the tenants whereas Dnyanshankar symbolises exploitation increased land revenue and the resultant increase in the prices of land brought ease and luxury to the landlord who could now even afford modern amenities and slowly become impervious to the sufferings of the poor. Mahant in Sevadasen and Matadish in Karmabhoomi are further portrayals of extravagant and extorting landlordism. Mahant shows how traditionally blind followers can be exploited when both economic and religious authority vests in the same hand. Premchand comments, "Because of economic depression peasants are forced to sell their
animals and yet there is no change of heart in the Mahant. On the contrary, some festival or the other continued to take place in Thakurdwar be it on the pleas of birthday, a marriage, a thread ceremony, a pleasure trip or the like, the common feature being that on each occasion it was the poor who suffered serving without payment, making compulsory presents without raising their voice, dissatisfaction and protest in any way - all of this in the name of religion! The religious danger pitched the highest of all. (16) Vidyavati in Premashram protests against this exploitation by her father Rai Kamalanand in the following words: "Whenever father did not get money for enjoyment he ran wild with the clients making them stand in a row and beating them with the whip. He had no mercy whatsoever for the poor and has become heartless." (17) Gayatri in the same novel says about her husband. "He was spending considerable amounts. There was not a single day when dinner was not arranged for fifty to hundred sadhus. Thousands of rupees were being distributed on contributions alone and even then he used to harass his clients by fastening muzzles on them and putting their houses on fire and indeed I am required to adopt similar measures." (18) Premchand feels that whatever the ideals the behaviour depends on the disposition and conditions in society. On the one hand it created fear, distrust and lack of interest among the tenants and on the other hand it generated hard heartedness, pride and unrestricted hatred among the landless." (19)
The peasant movement

Chetu in Sevesadan who is depicted as a symbol of the peasant in the modern age is belavoured so hard that he ultimately succumbs. "But as his hands were fastened he expressed his poignant rage through the legs and abused through the mouth. But he never kept quiet so long as he was alive." The peasants in Premashram are united and pay Dnyanshankar, the landlord, for his injustice in the same coin. Kadir, one of the peasants, believes in better days to follow. Manohar is the moderate type while Baleraj is a fire eater. Kadir supports non-violence of the Gandhian type. "There were a number of youths in the village here eager to thrash out the problems but Kabir kept them under control. While wanting to protect the poor he observed decent behaviour, truth and non-violence and did not adopt revolutionary means." Balraj is influenced by the Russian revolution. He tells Manohar, "The days when the king does not count have come, not to speak of the landlords. Even if there is no justice available in the courts we can wield our sticks which are always at our disposal." He has read from the newspaper he says "which I am receiving every day that peasants and workers have established their own Raj in Russia. There everything happens according to their desire. There is another nation nearby, Bulgaria, where too the peasants have recently de-throned their king and a council of peasants and workers is ruling the nation."
Despite minor differences of opinion the peasants are united and when in the wake of plague and starvation, some confusion arises, Premchand depicts imaginary socialism in the epilogue. Premshankar in Premashram being a true Gandhian bears no malice either towards peasants or landlords. He derives no joy from class struggle and believes in the change of hearts in the landlord. He hopes for a mutual satisfactory settlement through peaceful means and yet even such a Gandhian being disillusioned exclaims, "Who would stop these outrages? That Satyagraha has the strength to achieve this has proved futile." Even in Karmabhoomi, a no-tax campaign is launched under the leadership of Amarkant, the Gandhian, and Swami Atmanand, the revolutionary. During 1929-30 the world economic depression did not leave the Indian peasant unaffected. Premchand offers an explanation to the sufferings of the peasants in the light of the world economic depression. Amarkant has every hope that the landlord would exempt farmers from payment of tax and he would not have a rift with them but Swami Atmanand leads peasants to picket and besiege the Mahant's residence. Atmanand says, "We are not the only people to force such a situation. There are similar circumstances everywhere." Now the conflict instead of being restricted to landlords and peasants extends to the police and the government. Leaders are taken prisoners. At Amarkant's instance, to attempt a compromise a committee of seven is appointed and Amarkant appreciates and praises
the kindness shown by the Governor Codan is an epic of peasant life. Hori is a lover of peace whereas Cobar is a revolutionary. Landlordism is shown as coming to an end, being replaced by capitalism. A peasant approaches Thakur, a moneylender, who promises to pay him ten rupees and executes a document but actually pays five. When the peasant complains that it is only five rupees Thakur replies, "They are ten and not five. Go home and count."

Peasant:— "Sir, they are only five."

Thakur:— "Deduct one rupee as a present. Is it not so?"

Peasant:— "Yes Sir".

Thakur:— "And deduct one more for writing the document."

Peasant:— "Yes Sir."

Thakur:— "And one as toll."

Peasant:— "Yes Sir."

Thakur:— "One towards (advance) interest."

Peasant:— "Yes Sir." ?

Thakur:— "One for paper."

Peasant:— "Yes, Sir."

Thakur:— "These five together with the five in cash make up ten."

The peasant grows wild and says, "Keep even these five with you on my behalf."
Thekur:— "What a fool you are?

Peasant:— "No sir, Keep as present to your younger wife one and one for the elder. Keep another present for beetle leaf for younger and one for the elder and the remaining one would serve for your funeral rights."(23)

When Hori hints that Giridhar is drunk the latter remarks, "I swear with the reverend cow that I do not have even water to drink since the morning and it is now sunset. I had only one anna with me which was used for liquor. I have worked hard throughout the day and I just thought of testing it. How is it possible to get drunk in one anna? I of course feel dizzy and feel that every one should think that I have taken too much. I had taken twenty but to pay back one hundred and sixty and wanted to be free from all that worry."(23)

Reisheb tells Mehta, "To depend on others is a great humiliation. A society where they will not enjoy and many starve can never be just and happy. We have no faith in ourselves nor daring. We are like children needing spoon-feeding from outside and are poor, feeble and devoid of virtue."(30) Reisheb further says, "Circumstances indicate that the present situation will soon disappear. I await that day and pray God to hasten it — the day of regeneration. We are like the huntsmen of the traditional environment which is falling. So long as wealth is coming in the way of progress, we are not likely to come out and reach the stage of humanity which is our
Gobar says, "For God all are equal but in day-to-day affairs only those having the stick can crush the poor under feet and grow big themselves." Hori had to pay a debt of rupees three hundred on which another hundred rupees was charged as interest. Five years earlier he had borrowed only rupees sixty from Mangaru for buying a pair of bullocks. He had to pay an equal amount as annual interest. The principal was yet to be cleared. Rupees thirty were borrowed from Pandit Matadin for sowins potatoes. The potatoes were stolen by thieves but the debt of rupees thirty swelled to rupees one hundred within three years. Thus through his novels *Premashram*, *Karmabhoomi* and *Godan*, Premchand depicted the economic sufferings of the peasants and the scope for improvement in their position. In *Premashram* exploitation by landlords is emphasised. In *Karmabhoomi*, the exploitation is by government officials, while in *Godan* the exploitation is by moneylenders. In *Premashram* growing taxes present a problem. In *Karmabhoomi* the problem of land revenue is discussed, while in *Godan* the problem of moneylending and exorbitant rates of interest charged have been dealt with. *Premashram* depicts a movement restricted to the village Lekhanpur. In *Karmabhoomi* the movement has reached the provincial level, while in *Godan*, it becomes a national problem.

**Attitude of government officers.**

As already pointed out, English as a medium of instruction alienated the educated classes from the common people and even
among the former those who were absorbed in government services became the loyal supporters of foreign rule. Premashram begins with the conversation on this drawback. "Brother, had English government not been there, those local officers would have behaved in such a way that they would have cut our lives into pieces." Premchand holds that exploitation by the bureaucratic class even superseded the exploitation by foreign government itself. The more educated the person was the greater was the exploitation. Sukhu Chaudhari in Premashram and Naik Ram do not hesitate to deceive and exploit their co-villagers. A character remarks, "What right have I do this land? This is given for a kind of brokerage. I never conquered it through strength. During the days of Nawab my grand-father was appointed to collect the revenue and the same assignment was given to my father by the Nawab. When British rule came this right was lost but during the period of royal treason my father helped the British with heart and soul and when things settled down the right was restored to him by the government."35)

Premchand attacks government officials touring in connection with their duties. "These officers and servants simply wait for the days of happiness like a woman suffering from separation. In the cities nobody would care for them and any attention shown will be negligible. They are required to spend from their pocket for everything they buy but in villages there not only remains another pocket; it is either
on a stick or at a poor peasant's throat. He adds, "Their tours are omens of bad days for the villager. They are beaten, forced to work without payment and penalised and because of poverty and slavery they emerge mentally distressed. They feel as if this is a penalty." Here is a further observation:

"The man in power feels that he is a ruler himself, that he has no relation to the public. When however he goes before an English officer he dares of those indications of modesty, humility and character as if he is standing in the God's royal court but while on tour he will behave towards landlords and tenants alike in a way as if the thread of their fortune is in his hands. Jwalesingh, a typical bureaucrat, adopts Western style of living in order to enhance his importance. He never considered himself less than an Englishman. The English officers too favoured this type of behaviour for it would make Indians think that qualities required for administrators were to be found in English personnel only. They also wanted to cherish the superstition that any transference of administrative power from British to Indian hands would result in further and worse exploitation. Against this background it is significant that Jwalesingh in Premashram and Saleem in Karmabhoomi resign their jobs and jump into the national movement.

The national movement

The imperialistic attitude of the British Government and the exploitation by bureaucrats resulted in giving an edge
to the national movement. Johnsevak's will in the Ranjabhoomi is symbolical of British Government. The conflict with landlordism in Premashram and Karmabhoomi and with the municipal authorities in Ranjabhoomi, Karmabhoomi and with the princely states in Kayakalpa indicate the necessity of the national struggle for existence. The principal theme in Premashram is the peasant movement and the fight with the landlordism. The change of heart in Mayeshankar indicates the beginnings of a socialist order. The support given to Premeshankar's election to the Council of State indicates the nationalist atmosphere. Three different movements out of three different political considerations are indicated in Ranjabhoomi. A social service league (Seva Samiti) is established through the encouragement of Rani Jahnavi and Dr. Genguli. The institution is taken by critics to symbolise the Bharat Sevak Samaj (now called Hind Sevak Samaj). Service to suffering humanity during famine is the underlined objective. The social character of the organisation probably served to avoid direct clash with British Government. Another movement is of a revolutionary nature. It is started under the leadership of Veerpal Singh and Indra Datt, organised against the princely states and has been likened to the Bolshevik party. The third movement under the leadership of Surdas initiated on the establishment of a cigarette factory by the residents of the Pandepur colony is the Gandhian type of protest against foreign rule. Johnsevak's Cigarette Factory
symbolises British rule and uses the police and military as its weapons. In the end the movement is shown to be unsuccessful and Surdas on his death bed gives a warning about the nature of movements likely to be followed in future. This movement by Surdas reminds one of the background of the non-cooperation movement sponsored by Gandhiji in the 20's. Surdas warns, "Let us have rest just for a little while. We will play again and again. We shall put up with defeat after defeat and learn from our experience how to play the game. Ultimately, a day shall dawn when we will definitely be successful." This may well be an indication of the civil disobedience movement in the 30's. In Karmabhoomi the uplift of untouchables, yet another plank of the national movement, is dealt with. The British with their diplomacy tricking the untouchables into false confidence turn them against the congress by adopting the policy of divide and rule. Premchand here indicate that a widespread national movement must have a common national flag and must bring in the untouchables also. He also emphasised the need for the inclusion of women in the characters of Sukhada, Munni, Nayana and Renuka in the broad based movement. Chakradhar in Kayakalpe is also a political idealist and the Gandhian type. The whole panorama from Premashram to Karmabhoomi portrays the development of the national movement in various stages and forms.

Hindu-Muslim conflict.

This major feature of Indian national political life is extensively treated by Premchand. It posed a prominent
obstacle in the course of the national movement. While the inner conflicts between castes and sub-castes within Hindu society continued the conflict between Hindus and Muslims was undoubtedly more troublesome, violent and far-reaching. The fact Muslims having ruled over a large Hindu population, the predominance of the Hindus in political life giving them a comfortable majority, prodding the Muslims to demand separate seats in the legislature on a communal basis, and a natural opposition by the Hindus to this obviously undemocratic measure highlights the problem. Add to it the British policy of divide and rule pampering and encouraging the minorities to work against the majority, thus converting a political conflict into a communal one and the eby vitiating both social and political life. In spite of great national leaders trying to bring about national integration the country had ultimately to be divided into two states and a preparation for this was going on during the period when Premchand wrote his novels. In Sevasadan even when a proposal for ameliorating the lot of prostitutes comes up for discussion in a municipality, it is transformed into a debate on the Hindu-Muslim conflict. In order to avoid a communal conflict the discussion is sought to be baulked. The opponents of any reforms include merchants, wealthy landlords and persons of social stature and high dignitaries. Premchand comments, "These high merchants belonging to Hindu and Muslim communities are voluptuous and as such unwilling to countenance any reform of prostitution."
Separate communal meetings of municipal councillors are held giving the resolution an entirely unexpected communal colour and the main issue is sidetracked. Naseem, Tef Alli, Abdulla oppose the resolution branding it as a deliberate attempt by Hindu councillors since ninety percent of the prostitutes are from the Muslim community who are observing feasts (Roza) participate in religious ceremony and festivals. The Muslims express the fear that by this resolution, Hindu councillors are interested in reducing Muslim population. Seth Vallabhadas, Chemanlal and Deenaseth, owners of houses occupied by prostitutes, are alike opposed to the resolution. They think it a trick played by Muslim councillors wanting to have the credit for the reform but really aiming at reducing the income of Hindu landlords. The real reason was however that the resolution was lost because both Hindu and Muslims were reactionaries. Educated middle-class councillors like Padam Singh, Rameshchandra and Rustombhai, though progressive and interested in bringing about social reform, do not wish to bring in communal issues.

In Premashram the leadership rests with Kadar, a Muslim and his village Lekhimpur has a population with a Hindu majority. Saleem in Karmabhoomi and Mirze Khurshid in Godan are similar instances. Kadar in Premashram is a symbol of the Khilafat movement underlining Hindu-Muslim unity. Lekhanpur presents a scene of neighbourly love, affection and mutual understanding between the communities. Not only this Vilasi, the Merchant's
wife, is seen covering her wrist to the screen the moment she sees Kedarmiya (because according to the village Kedar is her husband's (Manohar) elder brother). Kedar is seen carrying the bier of Hindu dead bodies, singing Hindu religious songs and prayers thus capturing the heart of Hindus. Similarly Sukhada in Karmabhoomi worships an old Pathan lady who in turn presents a silk shirt and a cap to her son.

Semarkant is seen selling stolen goods but he also at the same time pays rupees five as monthly pension to an old Pathan lady indicating deep-rooted inter-communal friendship. Amarkant and Sakina symbolise love which goes beyond the boundary of religion. Amarkant is prepared to become a Muslim whereas a staunch Hindu Semarkant crosses the barrier of custom and sits with Saleem at dinner.

That Premchand held these views is clear from his essay entitled 'Hindu-Muslim Bant Bakhsaka Prashna'. "Persons who do not wish to have national unity pretend that so long as there is no settlement on the shares to be allotted (allotment or seats) they will not participate in the movement. The Muslims have started realising that so long as there is a third party reaping the advantages of such a rift, the conflict is bound to last long."

Amritrai calls Premchand a staunch enemy of communalism who had no enmity whatsoever against the Muslim community. It was also true that in the heart of hearts congressmen were not
above communalism. Premchand wrote, "Un fortunately there is a communal feeling in the congress frame of minds. Several Hindu Mahasabha supporters having observed this inferiority have joined the congress and are propagating in favour of this indecent communal problem. It would not have taken a serious shape if it had not been encouraged in the congress.... In the Rangasboomi riot these leaders are concerned whether Hindus killed more Muslims or vice-versa. They do not share the basic feeling that we all belong to India and waiting for an opportunity the moment they find that people are emphasising religious issues they will come out of the congress because they are interested mainly in the leadership, whether it is available in the congress or in the Muslim League.... So long as we are not prepared to put an end to such an evil and to forget that we are Hindus or Muslims, so long as we do not have as much affection for our own religion as for followers of the other religion, it is not possible to expect our nation to prosper. Paying homage to God five times a day, starving ourselves day after day for a month we may worship God as we like but let not religion interfere in politics." He further wrote, "When the hearts are not pure, how is it possible to have unity? It is not possible to colour a thing which itself is dirty. Studying incorrect history, we have spoiled each other's heart and we are not willing to clear it as if our entire life is based on it. Muslims complain that Hindus neglect
them and treat them as untouchables not drinking water at their hands. Hindus too argue that Muslims have broken their temples and looted their holy places, kept princely daughters in their palaces and then God alone knows what." Hindus laugh at the customs and traditions of Muslims and Muslims reciprocate. Conquerers are giving blows to the conquered and poisoning the history. The past is guide to our future. If we spoil it and create confusion, we might forget the future......It is absolutely incorrect to say that Islam has expanded on the strength of sword. No religion can spread on the strength of sword alone and if it is so it cannot last long. Islam was sponsored and encouraged in India because of the unhealthy attitude shown by caste Hindus to those down-trodden.

Liberty for the common man

Premchand believed that the foot-hold of the whole political structure is the common man. It is the many poor who formed the vanguard of any movement. Real Swaraj should bring substantial benefit to these. In fact, Swaraj should mean reward to these poor and loss to none except the self-centred and the exploiters. It is exactly the interests of these poor that are being sacrificed. Under the name of nationalisation the interests of the capitalists are being achieved at the cost of poor labour. This is economic imperialism in a new garb. "Wars are taking place for
establisheining commercial power. Secret plans are arranged to create mutual enmity and the weak nation is denied an opportunity of achieving its real progress. Kumar Bharat Singh in Rangabhoomi poses a danger because of his vast property. Dr. Ganguli remarks, "Now you must have realised why we do not believe in and depend on the rich who are ultimately the slaves of the property they possess."

The lukewarm support of the propertied classes to the Indian national movement was understood by Premchand to indicate the belief in the minds of the rich that vested interests would be properly looked after only under British Raj and that real Swaraj would never allow the rich to squeeze the poor. It was in this context that Premchand interpreted dominion status as the choice of the rich and the propertied classes. It would only mean high ranking positions like governorships to some and continued exploitation of the poor at the Taluka level. It would also mean continued operation by the princes of the subjects in the state. Premchand was perhaps the first great man of letters in Hindi literature to select village life and atmosphere as the setting for his work and thus to immortalise it. He is also one of the few, if not the only one, to depict their tensions, conflicts to underline the exploitation of the poor.

But Premchand's panorama is vaster. He also depicts characters with liberal political attitudes. Dr. Shyam Charen
in Sevasadan, Rai Kamalnand in Premashram, Raja Mahendra Singh and Bherat Singh in Rangabhoomi, Samarkant in Karmabhoomi and Amarpat Singh in Godan are all liberals who contest elections and take them as a matter of pride and patriotism. But even in their arguments in Council they do not deliver the goods. They continue to be self-centred and limited in their perspective. Rai Kamalnand in Premashram, though representing the peasants and the middle-classes, completely forgets his duties towards them. At the meetings which start punctually, entertainment is given priority. Rai Kamalnand in his speeches attacks landlordism but does not hesitate in his own life to exploit poor peasants. Raja Bherat Singh encouraged by Janhavi and Vinaya Singh establishes a Seva Samiti (Service League) but is faced by a conflict between temptation for power and consideration for human welfare and readers get the feeling that love, patriotism and affection for the poor posed by him is superficial and artificial. "He could have given everything for the welfare of his tenants provided the bridle of this welfare continued to remain in his hands." Then there was prestige in benefaction. If that prestige did not continue what happiness would there be in remaining alive? Raja Mahendra, Chairman of the Municipality, having affection for the people and patriotism at heart still says, "I am the lord of an estate and naturally owe sympathy to government. Democracy and communism are the enemies of property." He continued, "In my opinion, I can do more justice to my subjects by remaining faithful to
government. This is not possible by creating enemies."
Semarkant in Karmabhoomi builds a property by selling stolen foods and by exploitation of peasants and workers. Then his son Amarkant and daughter-in-law Sukhada take active interest in the national movement he undergoes a change of heart, spends lakhs on the welfare of the low-classes and untouchables. But Premchand does not give him credit for all these acts because his aim was to bring about a compromise with government. Amarpal Singh in Godan resigns his Councillorship and even goes to prison in the national movement. Though he talks the language of the communists in his life, he exploits the poor despite loud declarations of socialism. The change he expects in the political pattern is to come in the long run and not in his lifetime. He does nothing to bring about such a chance. Dr. Ganguli in Rangabhoomi, undertaking the work of Seva Samiti actively even at an advanced stage is yet not such a liberal. A sitting member of the council for four decades, he observes, "The days are gone when government turned a deaf ear to public opinion. Now government is to honour and implement the resolutions passed by the council." Realising that the council is doing no effective and useful work, is not in a position 'even to take out a leaf from the tree' and that men who created the council can also destroy it. He comes to feel that the object of British Government is to exploit India. Shanti Kumar, the revolutionary teacher, though not in a position to take an active
part and lead the movement, influences his pupils Amarkant and Saleem to lead the masses. He encourages them secretly. Though he did not ascend the public platform in political movements, he was yet in the forefront in the social field. He reminds them of Pandit Madan Mohan Malaviya who, though evading direct participation in political movement, did valuable constructive work in other fields. Saleem, the extremist leader, beats up a British officer who raped Munni but when Saleem himself becomes an officer, he does exploit peasants. He however submits a report in favour of peasants recommending concession in land revenue but is dismissed for this disservice to government. He joins the national movement, goes to jail and feels that mere nonviolence and faith in change of heart will not suffice. Not so is the case with Kadir and Premshankar in Premeshram. Surdas in Rangeloom and Chakradhar and Amarkant in Kermabhoomi are two symbols of Gandhian nonviolence. Kadir tries to control Bunderaj and other village workers from violent acts. "It does not matter if by speaking the truth I have to go to jail. It is my religious duty to be true." Manohar murders Gauzkhan as a result of which villagers are persecuted. Kadir and some others are sentenced for life. Manohar is opposed by the villagers but Kadir tells them, "Do not oppose him like this, a poor man, he did all that to protect your rights. But you, instead of encouraging him, oppose him. In fact, we are all feeble. He alone is courageous." Kadir is thus
a follower of Ahimsa and perfect symbol of Gandhian idealogy. Premshanked is another leader of the Gandhian type. A landlord hi self, he favours the elimination of the landlordism and attempts a coordination of Gandhism with socialism. He is successful in bringing about a change of heart in Mayeshanked and Jwala Singh in ushering a form of socialism. Surdas in Ranabhoomi possesses moral courage necessary for Satyastra. He asks for justice against the outrage of Raja Mahendra but the medium adopted is change of heart. Says he, "I do not know why you are resorting to violent deals adding fuel to fire. I shall not get peace or happiness through blood-shed. I pray that a change of heart will bring them to their senses." While land is acquired and made over to Johnsevak, he says, "Government has strength enough to kill the people. If we do not possess such strength, we have at least courage to die." He does not get discouraged even on death bed. He gives his followers hope that a day will dawn when they would attain victory. Chakradhar and Amarkant in Keyakalpa, followers of Gandhian ideology, do not offer opposition to Raja Vishal Singh. Samarkant too has a soft corner for landlords. The outrage of peasants changes his attitude. He however asks people to have trust in God and try to save their souls. In Karmabhoomi peasants under the revolutionary leadership of Atmanand decide to surround Thakurdwar to seek an exemption in land revenue but are stopped by Amarkant though he himself leads such a move at a later stage. His action in setting Atmanand arrested is however exposed which may mean Premchand's mild satirre on Gandhian policy.
As already pointed out about the time that Mahatma Gandhi appeared on the Indian scene the rise of a socialist movement was visible on the Indian horizon and eventually the socialist movement split up into two groups, one faction wanting to fight foreign capitalism and the other directed against the economic exploitation whether at Indian or foreign hands. While the stronger group was for obtaining independence, it aimed at the establishment of a new (that is classless) economic system. Menohar and Belraj in Premeshram, Veerpal Singh and Indra Dutt in Karmabhoomi, Atmanand in Karmabhoomi and Professor Mehta in Godan are examples of this communist way of thinking. Landlords, bureaucrats and the police were so dominant that peasants dared not oppose them. Govkhan repels Menohar's wife an Menohar murders him. Violence appears to be the only alternative left. Even non-violent Kadir praises Belraj. Belraj is a symbol of revolutionary youth and applauds recent happenings in Russia and Bulgaria. He tells his mother, "One who works more and harder should eat more to eat.... Whatever is available in the kitchen, good or bad, should be placed before all to eat."(5) Veerpal Singh in Karmabhoomi organises a revolutionary group which Clarke considers Bolshevik. Veerpal Singh pleads that poison can be removed by poison alone.(6) Indra Dutt desires to convert the Seva Samiti into a political body. "This is the time for destruction," says he, "a time for construction will come later."(7) Atmanand in Karmabhoomi believes that
Peasants' demands can only be obtained through extreme and violent means. Professor Mehta in Godan, though fearless, is not in a position to give an active shape to his political thought. He mildly criticises the double role led by Raisheb and says, "I understand this much only, whether I believe in communism or not."
CHAPTER - VII

1. "हमारा सामाजिक तपस्या तक अयोग्य रह सकता है, क्योंकि प्रयास, बातें छोड़ करते हैं, जब वह इस्म अपना हितार्थक, अपना रहस्य, अपना भ्रष्ट है, सफलता रहेगी, क्योंकि हमारे न्यायपालक सुनकर अन्यन विमान है। जिस दिन प्रकाश दिखाने हमारे प्रति विमान सुनकर चुट नाहेगा, वृत्त दिन हमारे सामाजिक अंत हो जानेगा।" (रंगमूर्ति, १२ वा संस्करण, १९५६, पृ. ५०६)

2. "आम नायि मार्ग का अर्थकालक अपने सामाजिक का अंग बनाए रखना चाहिए है। क्योंकि इससे रेडियो और वीडियो देश रेडियो नहीं है। जो पहले में स्पष्ट कह देता तो रेडियो नेताओं के घर में न बाजेगा। जब पहले देश देश बाहर वह नहीं किसी ही बाहर आए हैं। वह निर्णय है, तीसरे तत्त्व से नहीं चलता। रेडियो देश देश अपने प्रविष्ट देश वन्दना सिद्धांतो का सर्वेक्षण करने के लिए अलग आयाम देने के लिए अलग आयाम देने के लिए चाहते हैं, जिनके राज्यांतर के लाने के बुद्धि अवसर नहीं है तो चलता। अर्थव्यवस्था व्यापर करने के वस्तु नहीं है। संस्कृत का ज्ञान्दास्क वेढ़े अलग वेढ़े 'बाहरव्यवस्था-प्रेम' पर समाप्त हो जाता है। मानव समाज बदल चलता है, जो अगले आयाम में था। आम-नायि की तथ्ये किसी देश देश वन्दना निरंतर प्राप्त होने के लिए विश्वसनीय नहीं होता। इस सब से अधिक सामाजिक दीर्घ है। इतर के वृद्ध दीर्घ नीतियों है, जो मिन्न मिन्न दूःख बिस नाटक प्राप्त बनाए के लिए प्रवर्तित नहीं होता। इस सब के, सामाजिक दीर्घ है। इतर के दीर्घ नीति, को लगात नीति बढ़ाने का निर्देश नहीं। वृद्ध कुद्रि है, देश हो यह वह कि स्थान का हमारा विधिवत्त बुद्धीतत्त्व सुनकर सुना है। (रंगमूर्ति - १९५६, पृ. ६६-६१)

3. प्रिय स्थिर बापकी बड़ी लालसी करते हैं। मगर नारी, में तुम तुमरो में झुके सा साया है। लाशक दूधारे बूढ़ स्थानीय। ऐत ही पुण्यनसिद ब्राह्मण है।
नूने फैसा कभी नहीं देते। मैं ने सुना है कि तुम्हें बदलाने का निर्णय करता फिरता है।" (कम्मूमी - 4 वीं संस्करण, 1960, पृ. 114)

४. सूचना जात्मानं जाग लगा रहा है। अब वह जांच ताला है जानें, तो जिसके से संबंधित हो। जानिए, स्वाभाविक है, सहार भिक्कु है, वैसा सच्चा फिरता है, देखना ही अच्छा है। (कम्मूमी - पृ. 114)

५. साराफिया - तुम यह क्यों निर्णय करते हो! कि अमूर अपराधी वास्तवमें अपराधी हैं। बुधका तुम्हारे पास कैसे बंद हैं?
कारण - ग्राह तो रहते हैं।
साराफिया - ग्राह हमें सच्चा होते हैं?
कारण - प्रारंभिक नहीं। ग्राह अक्षर घुटे चेहरा सिस्टर हुए होते हैं।
साराफिया - चेहरा बुड़ता ग्राहके का बाल पर फेस करते हैं।
कारण - वह उसे किस चेहरा बुठामुड़ी बना है?
साराफिया - जब तुम जानते हों कि वर्तमान सातन प्रणाली में जिसनी गठित है, तो तुम बुधका एक बंग बनकर निरापद रखने का पुनः करते हो?
कारण - हम तो केवल एक कले पूरे हैं, हमें ऐसे विचारों से बना प्रयोग करते है?
(रंगमूढ़ी - 1960, 12 वीं बार, पृ. 112)

६. सबूत चेनिये कपी केक की कसी नहीं किया था, बुधकी गुड़त नहीं बैली थी, बुधका नाम नहीं सुना था, लेकिन बुधके घरमे। तो जानिए केक के बाबा बालमद हुई। फिर बना था, चुकिया देखारा है। बना। माले निकलके की देर थी।
(प्रेमाभम - इंसप्रकाशन - पृ. 112)

७. नीचेमें यह पहला अक्षर था कि बूढ़ (हैरेरी) दाररा के सामने आया।
बैला दर रहा था, बैला फूली है। नास्त्री। धनीया के पीछे सम्म बुधका एक बंग फंडक रहा था। दारराके सामने बुड़े के शांति पीलर किता
। (नेडान - सरस्वती प्रेस - १९६०, पृ. ११४)

६। में नान्ना हुई, आप कषायरे के किसी तरह नहीं मूल सक्ता कि में भारतवर्षाय, किसी क्रिया मेरे बारे के सहयोगियों के रिश्ते मह भूल जाना असंभव है, कि में जानका अंद बंध हुई। (रामचुमुरी - १२ वी बार - १९६०, पृ. ११२)

७। प्रधान केस राजन्याधिकारियों के हाथों का स्थाना है, कुनकी विज्ञान गुण चाहे को, कुनकी विज्ञान प्रतिकूल कुछ नहीं कर सकना। वह संघर्ष का विन्दु है, जिसका मूल ने केक दूसरी संघर्षों के सहयोगी गायर निषेच्छ है। (रामचुमुरी - १२ वी बार - १९६०, पृ. १५७)

८। कुनकी फिट मार्गें में रहती थी कहीं लम्बी इक्कताफ़ है पयी, तो विधिनां तक जाएगी। (रामचुमुरी - ६ वा वर्ष - १९५० - पृ. १५९)

९। बहुत भिंस वक्त बुड़ै-हिंदी का चपटा गुड़ा गाना चिन्तालाम, सुदरका मुज़-विभाग कानून जिन सबसे मनहानी तस्कु के मूलने में मदद ली जा रही है। (सेवाधन - सरस्वती प्रेस - डिसेम्बर १९६०, पृ. ७४)

१०। अब बुनकी पहचान को समूर्थ सबसे संयुक्त है गयी । कुश दिन खुद नज़र
भाना म्या उहर भिंसी सान्दिक दरक दुहाँ, कि पिछले सारे रेकर्ड रूट भये ।
भिः वक्त हिंस ब्रेकर्सन का मन्ने ने कुण्‍डो पदवी प्रदान की, वर्ष के साथ राजनयकी
की जाती तरफ़़ बुनके पनम बुड़ी, बुनके बेंक बेंक रोम कुशे प्लांटित हुआ कुठा ।
यह है नीवन । नहीं, विदेशीयों के मेरे में यह व्यक्ति विभारी हो, मेल गये,
उहर अफ़सरों की नरसंहों निर भये । (नेडान - सरस्वती प्रेस १९६०, पृ. २१६)

११। केकी चारक लाख का बेगा सोपर है, फिरमी कुही दसखुट है। कुही कु
असे तल्ले सर बने । वैहे के तो कुश समझेँ नहीं । नौफरों का केक ४: ४,
महेश के बाकी पटा हुआ है, बृह दिग्रामड़ बन रहा है। (नेडान - सरस्वती
प्रेस - १९६०, पृ. २१०)
15. यद्यपि देखा है कि विदेशी ब्राह्मणों को चिंता करते हुए की तरह शासन लाए है। (रामभाषा - 12 वीं शताब्दी - पृ. 195)

16. नाम नामक नाम हैं, नाम नामक, नाम नामक, नाम नामक। क्योंकि तथ्य। नाम का विवरण है। नाम नामक को कितने बनाए देने की पद्धति थी, नामक नामक। नामक नामक, नामक नामक। नामक नामक। नामक नामक। नामक नामक। नामक नामक। नामक नामक। नामक नामक। (रामभाषा - 8 वीं संस्करण - पृ. 196)

17. कितिदिनों नाबालिकी निधियाँ देखकर मेरे रोटे बढ़े हुए नाते थे। नामक नामक को रूपसे न पिलाते हैं, नामक नामक। नामक नामक। नामक नामक। नामक नामक। नामक नामक। नामक नामक। नामक नामक। नामक नामक। नामक नामक। (भ्रमण - हीराप्रकाश - पृ. 186)

18. सत्यायंत्रों में हुए रोपये रोपये कर धारते थे। नामक नामक। नामक नामक। नामक नामक। नामक नामक। नामक नामक। नामक नामक। (भ्रमण - हीराप्रकाश - पृ. 187)
"लेकिन किसी के मार्गनिरीक्षण जादा नहीं होती। यह संबंध ही जैसा है कि एक बेर के ग्राम में मय, अविनवक बेर आत्महीनता के पाये के पुजार करता है बेर दुरारी बेर न निरंजन का वन देता है।" (प्रेमाध्यम - इंस्प्रेक्सन - पृ. ४५)

"बेटू मे बिगडा। गाय पी की दुले थे, मूंढे से लाख खूनाका ज्याज देता रहा। बेर जबक ज्याज बढ़ न हो पमी, बुप न हुआ। (सिएसदन - सरकारी प्रेस - डिसेंबर १९६०, पृ. ६)"

"रायतों के कहीं कुछ हद नहीं थे। नतिजा बनिन्द्व के लिये बालुआ थे। किन्तु कारी कुछों लाखी करता था। दीन रा झुका खमाक था, किन्तु क्षेत्र बेर जैसे के खुट्टा कर नहीं, वरन् संघ क्षेत्रारर कथा दल्ल बेदणा से। (प्रेमाध्यम - इंस्प्रेक्सन - पृ. ४५)

"जिस कस्तरे में तेरे बालसाहित्य का मी बिनना अस्तित्वार हुई, कमी करी जिस पीती में है। कमरी दरबारों में कहीं परमारी नहीं है तो (लाटी दलन्कर) यह तो कहीं नहीं पमी है। (प्रेमाध्यम - इंस्प्रेक्सन - पृ. ४५)

"लेकिन मेरे पास ना पना बताता है, मुझे खिला है कि सत्य देवि कस्तरे ही का राज है, वह जे चढ़ते हैं करते हैं। मुझे के पास केवल बेर देख खगारी है। वहीं मी हाद की बताता है, कस्तरे ने राजन के पहुँचे से कुत्ता दिया है बेर जब खिला और मनदुरी की वेष्टर्न राज करती है।" (प्रेमाध्यम - इंस्प्रेक्सन - पृ. ४५)

"अनेक बलाचारों के राजनेता जब कैसे था। सत्याग्रहों बन्धन को दसन करने की सज्जत है मह सीमेंट भीतर पूरे सिद्ध है गया। (प्रेमाध्यम - इंस्प्रेक्सन पृ. ३६२ महत्त्वपूर्ण)"

"आत्मनन्द बेके - तेरा बाहेर, बाहेर हूँ सब कलक महानदीजी मकान और ठाकुरदारा घोरे हैं और जबक वह घोरान बिलकुल न बढ़ देते, केवल कुछ न होने दे। (कम्पूमी - ४ की संस्करण, अक्टूबर १९६०, पृ. २४७)"
16. यह निपटति कुछ इमारतों नुम्बर नहीं पड़ी है। सारे देशों में यही आहारकार
मया हुआ है। इमारत नेता जिस प्रभाव के इले करने की चेष्टा कर रहे हैं।
बुन्दी के साथ इसे भाँति है। (कर्मनीति - अंत संक्षरण, संपी. 1940, पृ. 188)

17. जिन्दरामट मदान का क्षण है कि, अमारकान्तु वर्धित गोविंद वस्त्रम नंका
प्रलीत है। 1920 में राष्ट्रीय कांग्रेस के बेरोजगारी गृहपी. ने लगातार बांटो।
चलाया गया। इसका अंत समझौते में हुआ था प्रातिन परिभाषा व वारसिक
करने के लिए कांग्रेस की ओर से प्रतिक गोविंद वस्त्रम नंका के नियुक्त कर दिया था।
(डा. जिन्दरामट मदान - प्रेमचंद - विशेष व कला, पृ. 1)

18. किसान - 'यह तो पीछी है, माफ़ी।'
ठाकूर - 'पीछे नहीं, दस हैं। घर जाकर फिर।'
किसान - 'नहीं सरकार पीछे हैं।'
ठाकूर - 'बेक रत्या नवराने का, हुआ कि नहीं।'
किसान - हैं सरकार
ठाकूर - 'बेक लहड़ी का।'
किसान - हैं सरकार।'
ठाकूर - 'बेक कान्हा का।'
किसान - 'हैं सरकार।'
ठाकूर - 'बेक दसूरीता।'
किसान - 'हैं सरकार का।'
ठाकूर = 'बेक सूखा।'
किसान - 'हैं सरकार।'
ठाकूर - पीछे नगद। टम दूरे की नहीं।
किसान - हैं सरकार। यह यह मैं भी मेरी ओरसे रत्या ठिब्बे।
'किसा धार इस है।'
'नहीं सरकार, बेक रत्या छोटी ठकुराजिना नवराना है, बेक रत्या छोटी ठकुराजिना। बेक रत्या छोटी ठकुराजिने का
पान बांधें, बेक बड़ी ठकुराजिने का पान बांधने का। बाकी बाचा
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19. ब्रज बरा जी का जीवन का लिखा है।" (गोदान - 1960, सरस्वती प्रेस, पृ. 216-217)

21. "सीन है यथा, जो पानी की छंद में केंद्र है। तो गोदान के बरा बरा। ब्रज बिकलये। सुनें कहा है तो ब्रज दिन लाठी हो थी। बुझी लाठी पी ही। सेता, साहस पसीना गाता है, तो ब्रज दिन लाठी ले पी हैं। मगर सब कहता है, सत्स नहीं है। ब्रज बाल्य में भक्त नता होगा। हाँ, दूभ रहा है, जिसमें लेन समझे बुझ पिये हुए है। बढ़ा बन्धा हुआ काहा, ब्रज बाल्य हेता भक्ती। बीस घिये, बुझके ब्रज सा सत्त मरें। कुछ हुद है।" (गोदान - सरस्वती प्रेस - 1960, पृ. 148)

20. किसी के दूरे के भमारे नेटे होनेका अभिकार नहीं है। समकक्ष पैसीता। निम्नें कुछ लेन मेन करे और अधिक लेन पिये, और फर, कुछ सुबद नहीं है। नष्ट नहीं है।... इन्हें अपने बुझ विन्यास नहीं रहा। न पुराना रही रह पह। ब्रज, हमारी दला बुझ बन्धे की सी है। जिन्हें बस्ते दूभ पियका बला जाता है। बाहर होने नेटे, जारा दुका, सरस्वती, और समकक्ष। (गोदान - सरस्वती प्रेस - 1960, पृ. 14)

22. लक्षण कह रहे हैं, कि बहुत जल्द हमारे वर्ष की इस्ती फिर भाषायक है। भाव ध्यान लेन लाई वर्ष जो के स्थान लिखका लेन कहा है। बीमार वह दिन लाई वर्ष वह इमरान बुझ रहा दिन होगा। इम परिवर्त्तनों के बिन्हार कहे दुखे है। यह परिवर्तनों के हमारा सहमान कर रही है। और नाकर संपत्ति की यह बेकारी हमारे हमारे सिरमर मंडराता रहै। इस मानकूकाना वह पद न पा सके। निःशिष्य भूलनाही सीखना बंध लूढ़े है।" (गोदान - सरस्वती प्रेस - 1960, पृ. 15)

23. "मन्द भवन सबके बरा बनाे है। यही मिसके हाथों लाठी हैं जह गरीबों के दुःखकर कब आदमी अन जाता है।" (गोदान - सरस्वती प्रेस - 1960, पृ. 15)
21. द्वारिपर केरी तीनस्ता कर था, निजपर केरी से सप्तम शुद्धे बढ़ते जाते थे । मूलस्थ साधन जान पीर साल हुए बेक फिसे लाभ रघु वर्गे थे । बुजुर्ग साधन देव बुका था । पर यह साठ सप्तम ज्ञान के ल्यां बने हुए थे । दातादान पढ़ते १० सप्तम लेकर बालू बनाई थे । बालू तो चौर केरद हे पधे बौहर अनु लिख के बिन तीन वार्तन्यों से हो गये थे । (गौदान - सरस्वती प्रेस, १६६०, पृ. १९)

24. मनोहरने कहा - "भाजी द्रिकम तो जिन बगर यहा न होते, तो जिस
देखवाहरे द्रिकम हृद सरमोके पीकर प्री जाते । (प्रेमभा - पृ. ५)

25. यह नामदाद नहीं है । जिसे रियास्त कहना मूल है । यह निरी दलाली
है । जिस दृष्टीये मेरा क्या अधिकार है । मैं ने जिसे बाहुबलते नहीं तिमाही ।
व्यापारी के नमाने में विशा सुनेदारने जिस खिलाके की बाध्य वसूल करने के लिये
मेरे दादाका निम्नलिखित दिया था । मेरे पितापर भी बाबूकै बुझादुरभ बनी
रही । जिसके बाद ब्राह्मणका नमाना जामा । बौर यह अधिकार पिताजीके
हाथें निर्मल प्रभा । पैठन राज निवेदकहे समय पिताजीने तन्मसे ब्राह्मणकी
सहायकता की । संति स्थापित होनेवर हमे यह गुरुनाम अधिकार फिर निकल
प्रभा । यही जिस रियास्तकी इवकाल है । (प्रेमभा - पृ. २०५)

26. अधिकारी वर्ष बौर कुन्के कबीरी विराहिणी के माति जिस सुखादर के दिन
प्रेमा करते हैं । इहरों में तो कुन्कु दाल नहीं फसल, या फसल है तो विश्वास
कर । नहीं प्रत्येक वसूले लिये तुझे भ्रेमं दर दाना पहता है, किंतु
देहातों में कुंकी नग्न कुन्कु हाथ अपने लोठेपर ठहरता है । या किसी दिन
कसानकी गरजेनार । (प्रेमभा - पृ. ११)

27. देहातकालीनों के लिये यह कहे संकु दिन होते हैं, कुन्कु शामा बा जाती है,
मार लाते हैं । केलार में पकडे जाते हैं । दासत्व के दासत्व निर्देश बागायतोंसे
जालपाबारी -हास हो जाता है । (प्रेमभा - पृ. १५)
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40. ज्यालासाहिबने अपनी पर्यावरण बढ़ाने के लिये ही गंगानी रहनसहन प्रसन्न किया था। इसी अपनेके मित्रों ने न समझे थे। (प्रेमाभम् ८५६ ६७)

41. वह इमारी जादूद के घटाने की सरीहँ क्षट्या है। तबसे नक्त फौसदिय अमलमान हैं: नेता रखें करती हैं, जिम्मादारी करती हैं, नेतृत्व गैर बुद्धिकार करती हैं... वे वनवंतु मधुरायं बीबुद्धिकार कल्यण वदनाध और विरामकाल की थी। दाळमणधी में दोनानथ के किसीही मकान थे, ये तीनों महाराज खिस प्रस्तावके विवाद थे... प्रवाहराज मुक्कानहूं के कूटार विरोधी थे... दोनानथ दिवारी बनी, इसप्रकार मुक्कानहूं ने खिस किसमें बढ़ी बुद्धिता दिलाई। बुनने वे बेक पंख दो मान्यतो वाल कहा है। बेक बेटा ते समाज सुधार को नेता बाहर जाती है, दूसरी बेटा हिंदूओं के हाथी पहुँचनेके बेक बहाना भिटा है। अब अवसरसे वे कब बुननेवाले थे। (संसदन वर्षित्वी प्रेस, दिसंबर १९६०, पृ. १२१ - १२४)

42. फिरमें कार्डर किया भरे में प्रेमण किया। बुने बादशाह थे, ठिकाना ढिम, ठम्बी दांडा, बुनने के बुरा तक भागी, बेक पाणी की निरक्षी पहले हुँदे थे। गाँव के नाते वह मनोहर के बड़े मानी होते थे। बिकासी ने बुने देसबी बेडास्त बुक़्तिकाल किया। (प्रेमाभम् ८५६ २४)
44. कादिरबाईने धर्मस्त्रोत स्वर भिताया श्राद्ध यह मन गाने लगा, " मैं भगवान्
रामके रघुलेखा" (प्रेमबनर - पृ. १०२)

45. बुधपाने अपने सत्रीके की केले बमर इतली कुंद कृष्ण श्राद्ध बोधी निकालतौ श्राद्ध
हिसुके सिरहाने रस्ती लहरी मारी - 'ह' मे ले तार का नजर है बेठा । तिसे
मंजुर करे । मैं श्राद्ध किसी तार नहीं । सत्री तिसे का कर रहे हुवे
थी, बुला नहीं नाता बेठा, झाड़ भड़ि निम्नत करके जाय हैं । (अभिप्राेमी -
भवान्नार्ण, ४ वीं संस्करण, १९६०, पृ. ४४)

46. मात्रस्त्र भेंडगे के विलेप यह कहते करी नहीं सती कहा वह भक्त हिंदुजी श्राद्ध
मुस्लिमने में इस्लाम समझता न है जान, मुस्लिम श्राद्ध संस्कार में भागीता नहीं
हो सती । तिसे कथन में सत्री तार अभिप्राेमी है तिसे मुस्लिम श्राद्ध बमर समझने
हया है । बह मह है कह भक्त बेंडतार सिर्फ अदन दोमे नालिक में
के लेखनम अस्मा प्रताप की है रहया है, देंडका का भूमि करो भुज द लेहता ।
(सोरसे के गोवित्र - प्रेमवंद - पृ. ११)

47. केंद्रसे हुमा भवान्नार्ण हिंदु श्राद्ध मुस्लिम मनोजुलिपियों का अपितु काफ़ी श्राद्ध
है । हिंदु सुन हें संबोध ही उपास्य बुला अवश्यक के ज्ञान सबम जोगेर
देखता केंद्रसे है धिक्क । श्राद्ध गरी यह मह हो वही अरुिला अन्दर बेंड करा है ।
बार केंद्रसे है इसे मनोजुलिप के आत्मापान न मिलता तो परं पर नदेद करी
दिल्ला वीः स म ह न घारण करता । इनमे हें यह तार आई यह यही करने
के तेंदु अदन करने है, धिक्क । भवान्नार्ण देखता तो राज्योत्तम भू मह ही । धार्मिक
कान्वर्म बार हिंदुजी अदिक मस्लिमनों के भादा या मस्लिमनों हिंदुजीका भव
करने में बाबी मारो तो वे सन्नद्ध है । क्षेत्र के भक्ति भाद के अदीर एकी
विभाग ही नहीं पहुँचती, वह या तो हिंदु है या मस्लिम । हिंदुस्थानी प्या
का पाव सबे भेंडी मूने दूर है । वे लेहता नालिके तारे है, सोही श्राद्ध के
क्षेत्र की उपास्य हृदे देश तुरंत केंद्रसे निकल नाए । क्षेत्र के एकी तेंदु लीडी
चारेके, चाहे कौन ने भी कहा या मुसलमान लोगीया, जबकि इस बारे में अन्य सभी अवलोकनों में अपने ही दृष्टिकोण नहीं रखते। तब तक तीन वर्ष तक इस संबंध में कोई समस्या नहीं उभरती। इसलिए नहीं कि यह अस्पष्ट होने वाली क्षण सड़कों पर देखी जा रही है। जिसे कोई तोड़ कर फेंक न देंगे, देस का बुद्धार्थ होना आवश्यक है। क्योंकि नहीं कि यदि यह नहीं हो जाय तो दे देने में परिवर्तन नहीं होगा। पौधे का सब प्रकार भरकर तो एक रास्ते रोज़े राशिये, देखता देखता फिर फिर पूरा बाहेर हो जाते हैं।

45. दिलमे पुराना मरा हुआ है, फिर में कहे है। मैंने बौद्ध पर कैसा रंग नहीं कर सकता, यही कि जब तक दीवार साफ न हो, तुझे मैं सीमेंट का पत्थर भी नहीं खोजता। इसका खिलहाल पता नहीं, बेचे दुसरे के प्रति तरह तरह का खाली पत्थरमाला दिलमे भरे हुए हैं। ओर उन्हें किसी तरह दिले नहीं निकालना नाही। माने बुद्धापर हमारे नीचे का आधार है।

मुसलमानों के अपने यह निकास्त है कि हिन्दु उनसे परेशान करते हैं, हैं अद्वैत स्वभाव है, हमारे हाथ का पानी लगता, वही पीना बाले, तो हिन्दुओं का यह निकास्त है कि, मुसलमानों ने हमारे मेंदूर लोगे, हमारे दीर्घनायकों ने गुटा, हमारे राजशाही की दुर्गाकों आपने यहूदियों हाली हार जाने ना ले यहूदिया नियम। हिन्दु मुसलमानों के बाचक और धर्म की ज्यादा बहुत है। अल्पवाला, हिन्दुओं के मुसलमानों के बालक और धर्म की ज्यादा बहुत है। यह नियमों में त्योल नहीं है। 

प्यारी हमारे मॊरियम का पथधर्म हुआ करता है। प्यारी का दुर्गम करके, जिसमें अन्दर और अंदर न कोना मदरक मिलकर मुसलमान ना सकता है।
बक्से पैला। तलवार के अलसे केवल दही नहीं पैलता घार कुछ दिनों के लिए पैलू से नाय तो वितरित नहीं है खता। भारतीय सिस्ताम के पैलू मारन बूढ़ी जानकारी हिंदुओं का नीचे जातिसंरेखा अर्थात था।' (अंगिता के माध्यम से लिखा - ज्ञानपर, पृ. 31)

44. गरीबोंकी धारीपर दुनिया ठहरी हुई है यह स्त्रोत सत्य है। इस्लामी
अंदेशान्त मरीज लेप ही बारे बोलते है माल के अंदर सत्य है। जिस बादक
उनमें परारों बारे बारे है घार बुझाके रहना ही चाहिए, क्योंकि
स्वराज्य के यहाँ व्यतिरेक लिया कुछी का मृत्यु है। लेकिन स्वराज्य हृदय
जानपद से निकटी के अंदर के केवली हानी नहीं पहुँच सकती, लगभगी लाप
होगा। हृदय, कुछ घटत हानी हृदयी तो दुर्गम घार धर अन्याय
के अंदर बुझी है। (ईसवी, ब्रह्मण १९२०)

45. इस राजमुखदेव साधारणवाद, व्यवस्थावाद आदि अन्य नेत्र देखर संसारमें
तलुका मचा रहा है। व्यवस्थापिक प्रवृत्त के लिए महान गुद्दा होते है,
क्योंकि यह नाय तीर्थ, एक दूसरा की बैठके झूठ झूठी जाती है, निर्देश
राजसुश्रुषा बुझाने नहीं दिया जाता।' (लेख - स्मित अज्ञो, हस्त १९२९)

10. "मैं तो फिरे स्वीकार करता हूँ कि किसीका दूसरे के बहार मेटे असेक्स
होनेका विधाकर नहीं है। बुझाके पर ठहरा की बात है। जीवन करना
प्रारम्भमात्र का धर्म है। समझ की बैठक व्यवस्था मिलने कुछ लेए मात्र, करने
वहीं अन्तिक लाप लेंगे, कभी बुझाके नहीं हो बचती। पूंजी घार म्या,
पूंजी ही का बेच लेए क्लास्ट है। जिन्हें मिला मिलाहै सवबी दूसरा अन्य
कुलकरण बुझी है। फिरें फिरें रोटी निर्तम नहीं फिरें फिरें बाल घार
निर्माण द्वसद द्वसद पीन पीन इनकर फििन, यह लाजवाहक भी है। (हिंदी
धारमपारे वर्णमाला - ३० १३५)

11. किसी से ही कि स्वराज्य का ढाँचा, गरीबोंका शासक है।
बहुती राजमें गरीब, मजदूर, घार फिसाये को दशा किसी बारे है।
चौर घाटी बाजी है जिसमें समान के तौर पर किसी अंग की नहीं। …… वित्तीय संबंधों में भी घाटी ना रही है। वर्तमान काल में अंग की नहीं। वे जनिति देने के संग्रह अथवा शुद्ध तरह से करने के लिए नहीं। सजीव तरह से करना नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं। वे भारत देश के हितों के लिए नहीं।

(इंद्र संपादक, मार्च 1921)

19. ये लघुत्तम शब्दभूमि हिस्से देने वाले ये नहीं। किन्तु शब्द तरह कि शब्दाकुशल साहित्य उनके छोटे हाथमें रहे हैं। (रामभूमि, पृ. 203)

20. माता-पिता अब शब्दभूमि नहीं है। संख्या फिर से संस्कृतवाद नोएं नहीं। उसके लिए नहीं। उसके लिए नहीं। उसके लिए नहीं। जिसे 'भारतवाद' समान पाए, गौरव उग, यह सम्मान न रहा, तो नोएं मनाने का रहेगा है। (रामभूमि, पृ. 234)

21. ये भारत का अवधि, चौर स्वान्तः। ये अभावशुद्ध सरकारके साथ है। जनवाद और सम्मान के संगतिप्रेरित दौर है। (रामभूमि, पृ. 253)
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55. 'भेष को धारणा रही कि सरकार का क्रुद्ध मंत्र वनका प्रवाका विना दिल कर सकता है, इसलिए युजक बेहोश अधिक नहीं कर सकता।' (रामभुमी, पु. 161)

56. यह वह कमाल नहीं जो सरकार प्रवाका को बुझेला कर सकता था, अब कैनिस्का ब्रजेश बुझेला मानना गढ़ता है। (रामभुमी, पु. 191)

57. कैनिस्का सब बुझेला कर सकता। उसके वर्तमान के साथ में उसने श्रद्धा नहीं दिया। उसका कैनिस्का ब्रजेश कुछ बुझेला है बुझेला सबसे आकर बुझेला सकता है। (रामभुमी, पु. 144)

58. ब्रजेश की सरकार फिर री विचारधारा की है जिसका लक्ष बुझेला मारका संबंध करता रहा है। (रामभुमी, पु. 401)

59. राजनीतिका मानदेशकों (सांतकुमार) कुछ भाग देखा था, पर मुंह साफ़ नहीं था। उन्होंने मेदानन में बसाया है। उन्होंने सामाजिक सेवाओं कुछ परमेश्वर थे। (रामभुमी, पु. 27)

60. हमारा धर्म है कि अगर युवा करनेवाले निजी केवल समीक्षा करना पहले सबसे मूर्छ न खेलें। (प्रेमसर, पु. 69)

61. सारी अब तो से श्रद्धा नहीं है। वहाँ रहने हमें पूरी तरह जानने के लिए हम क्या बुझेला नहीं है? हम तो हमारे लिए हमारे किसी शक्तिका लाभ नहीं करते और हमारे हुस्तियों करते हैं। हम सभी सा यात्रा है, हम हँसिए बुझेला है। (प्रेमसर, पु. 135)

62. हमें देखा वह लुप्त व्यापार युवा कोई धर्म कर रहा हो। भाग कर देखा तो हमने हो। लस नहीं हमारे लिए दिया कर तो हम नहीं हो। लस लिखे हे, लस हमारे लिए हमारे दिस्में हम धर्म करने, हम में श्रद्धा लेए देश कोई सत्ता नहीं नामता। (रामभुमी, 31 की तार, 1954, पु. 259)

63. सरकार के हाथों मारने का कदम है, हमारे हाथों श्रद्धा केवों कदाक कह नहीं और तो गर जानेवाला कह है। (रामभुमी, 31 की तार, 1954, पु. 664)
64. अगर तपस्नी अनस्वादक दृष्टि करके हमारा लुढ़दार भी होता है, तो हम अनस्वादक दृष्टि न लगने। संसार मनुष्यों से नहीं जनाया है। ब्रह्मचारने जनाया है। भगवान ने लुढ़दारके ले जुड़ा बताया है। हमसे काम ही और जीवन जीवन में लाया करें। (रघुनाथ, पृ. 200)

65. दिया गिस् भिंदैः कि अं हमेशा धिम्म काम करता है कुछ हमेशा धिम्मकाम चाहिये।
हमें तुम्हें लाग लाग बुझा दिया है कि राजसे जहा जहा खुश अनाय हो। कह सबके गामने लापर चाहिए। भला लागे, बुरा लागे तोः सब लागे। (प्रवास, पृ. 19-19)

66. निश्चय है इसे संस है। स्याय दैशा सुनु केसाः परिश्रम होता है। इसे,
परशुरारे के श्रेयै दैशा शक्ति परस्पर स नन्दे रूपी। (रघुनाथ, पृ. 206)

67. यदू श्रीलग्न का सम्भ है, निरीक्ष जा सम्भ खोजे बासें। (रघुनाथ, पृ. 207)

68. मैं तेरा केस विनाकार जानता हूँ, हम आते सामकारी है या नहीं।
(रघुनाथ, पृ. 19)