CHAPTER - 1

BIOGRAPHICAL SKETCH
CHAPTER - I

PREMCHAND - A BIOGRAPHICAL SKETCH

Premchand was born on July 31, 1880 in Lahimi, a small village near Banaras. His original name was Dhanpatrai and nickname Navabrai. His father Ajabrai was a village postmaster on a salary of Rs. 20/- per month which rose to Rs. 45/- per month at the time of his death. Having no ancestral property he had to work hard to make the two ends meet. He did not believe in traditional religion, but he was an honest man with a keen sense of right and wrong. He lost his mother Anand Devi when he was only eight years old. Ajabrai (otherwise a highly considerate person) married again and thus created endless domestic problems. Premchand, who started going to a Molawai school for his Urdu education at the age of five, was married when he was barely fifteen and reading in the 9th class.

Ajabrai died at the age of 55 after a prolonged illness costing the family its entire savings. There was not enough left even for the final rites. Premchand was now called upon to support not only his wife but also his step-mother and her two sons. He wanted to take the Master's Degree and practice as a lawyer, but both these remained unfulfilled. He Premchand had to carry on his struggle with poverty throughout his life. It was not easy
for him even to pay his school fees of twelve annas per month. He was austere in his living and could not afford nutritious food. In his early days he suffered neglect at the hands of his step-mother, and was brought up in an atmosphere bereft of domestic affection, but despite these circumstances he always kept cheerful and hopeful. He had no shoes and used the roughest cloth that too bought on credit. Barley on which he subsisted was sold at ten seers a rupee and even this he could not easily afford. He took up a private tuition (five miles away) even when his own examination was fast approaching. He left home every day at 8.00 AM and could be back only at 8.00 PM.

Nor was he particularly happy in his first marriage. The girl he married was the daughter of a Zamindar (rich landlord), not particularly comely and senior to him in age. The step-mother-in-law and the daughter-in-law staged a constant civil war and the relations between them deteriorated to such an extent that the daughter-in-law attempted suicide, though unsuccessfully, but she refused to live in the same house and left for her parents' home. The marriage probably took place at the instance of his step-mother.

Faced with dire economic distress Premahand took up an appointment as Assistant Teacher in a Mission School on Rs.18/- per month, but this hardly improved matters. Once he had to sell away his woollen coat for Rs.2/- for paying for his travelling expenses to go to his village as
his mother could not help him. Nor was he happy with the teacher's job. His attitude towards British soldiers in the cantonment and his patriotic outlook led to his dismissal from the Mission School, but subsequently he got a job at the district school, received training as teacher and having passed the permanent junior English Teacher's examination and the vernacular examination in Urdu and Hindi from the Allahabad University, became a senior teacher at the Model School attached to the Central College, Allahabad.

Premchand later married a widow, Shiv Rani Devi daughter of Munshi Deviprasad. Widow remarriage in those days was a bold step against all conventions and called for inordinate courage. His prospects however improved and he got appointment as a Sub-Deputy-Inspector of Schools on Rs.50/- per month, but the relations between his second wife and his step-mother still remained far from satisfactory. Premchand pleaded the role of a peace-maker, nullifying his mother on the one hand and persuading his wife on the other. Premchand was very honest and straightforward. He refused to accept free gifts unlike contemporary officers and tried to set an example for others. Once he was persuaded to accept such a gift on the ground that it was customary but made it over to his servants. He refused cash presents on principle.

It was at this stage that Premchand took to writing short stories. He started by translating some of the stories of Tagore into Urdu which were published in Zamena. Then
he wrote short stories on his own which were published under the title "Soze Watan".

Premchand wrote with a purpose. In his preface to Soze Watan he writes, "The literature of a nation reflects the march of time. The ideas which moved him and the emotions that stirred in the hearts of the people are reflected in prose and verse, like your own image in a mirror. Literature in our earlier phase of life, when the people were steeped in ignorance, consisted of a few love songs and degenerate stories. In later phases when a life and death struggle took place between the new and the old ideas and attention came to be devoted to bring about reforms in the social system, a higher phase was reached. The partition (of Bengal) has awakened ideas of revolt in the hearts of the people. These cannot fail to influence literature." A few of the stories presented here mark the beginning of this phase. It is hoped that, as our ideas take shape, literature of this type will also become increasingly popular. Such books are badly needed by our country in order to infuse the spirit of patriotism into the coming generation." (3)

In one of his stories the true lover goes out in search of something wanted by his beloved - she wants the most valuable thing in the World - and after incessant failures succeeds in getting it. In another story is narrated the life of an Italian patriot depicting the immortal love of his country.
Sarasvati, a literary magazine from Allahabad, favourably revoked his stories and encouraged their reception at the hands of readers. Because of the patriotic note, the government conducted an investigation into the identity of the author only to discover that the person writing under the assumed title Nawabrai was none other than a government servant Dhanpatrai, Sub-deputy-Inspector of Schools. The Collector of Hamirpur accused him of spreading sedition and disaffection against the British Government. All the copies were confiscated and he was asked to give an undertaking that he would no more write such stuff.

Premchand also wrote an article on Gokhale in the "Zamana" quoting an extract from his speech and agreeing with Gokhale's contention that the rulers in the British Regime did not sympathy and support from their subjects. The influence of patriotic writers and his own experience with the treatment he received in connection with the "Soze Watan" roused his discontent and hostility with British bureaucracy. He pleaded that in order to keep up her self-respect India should keep away from British bureaucracy. He severely criticized a friend of his who had invited several relations of his in the government service to his daughter's wedding. He, however, continued in government service and was transferred on promotion as Assistant Teacher in the Normal High School, Gorakhpur, where he taught.
history and geography to the training class, but he would teach from the text books only for a part of the period and occupy most of the period with his real lectures. He pointed out to his pupils why the text books had been written in a biased manner with the sole purpose of demoralising Indian subjects and creating a cleavage between several sections of the Indian population not only between Hindus and Muslims. Once the Collector from Gorakhpur threatened to shoot Premchand's cow which had entered his bungalow. Premchand sharply retorted that the Collector could do so if he wished, but there was something like public opinion which would not be neglected. He also frankly told the Collector that he was his subordinate only so long as he was in school. In his house he was his master.

In 1919 Premchand passed the B.A. Examination in Second Division with English, Persian and History. He started preparing for the M.A. Examination and even paid his fees but several obstacles made this difficult. His desire to become a professor remained unfulfilled.

During the War Shri Nişām, a nominated member of the U.P. Government Advisory Committee for the War Journal, asked Premchand if he could undertake the responsibility of Urdu edition. Premchand declined the job saying that it was for a translator and not for a journalist and even he requested Nişām to keep out of it. He said he would prefer the Headmastership of a non-government High School and run a good journal espousing the cause of the peasant and the labourer.
The Jalianwala bagh episode aroused his feelings of patriotism, and though he could not attend the session of the Indian National Congress on account of ill health, he fully sympathised with the non-cooperation movement which ultimately resulted from the episode. He came under the magnetic influence of Gandhiji and felt that "his speech wrought such a miracle that even a half dead man like me got a new lease of life." (8) In consultation with his wife he tendered resignation of his post despite dissuasion by his Headmaster to whom he said "my conscience does not permit me to serve the Government as I am forced now from within to resign". (9) He added that his self-respect, self-reliance, self-help and confidence cannot go hand in hand with Government service. "For several years", he said, "I had suppressed the fire within me and taken in the poison of slavery but the breeze of non-cooperation re-ignited the fire within me". (10)

How Premchand became a soldier in the battle for freedom, took to manufacturing the Charkha and popularising it, shifted his family to a village Manniram and also extended his work to Lahimi, his original home. He carried the message of the economics of the Charkha and distributed Charkhas to the peasants free of charge. He would meet peasants in the evening, discuss with them their difficulties and propagate political ideas among them. For a short time he took up the job of Headmaster in a non-government school at Kanpur but
but soon resigned his post because of differences. He was invited by a great social worker of Benares, Shympresas Gupta, to join the Gyan Mandal which was bringing out two papers, Aaz and Maryade, as their former editor Sampurnanand was imprisoned in the non-cooperation movement. Premchand readily accepted the offer and though he handed over charge to Sampurnanand on his release from jail, he was appointed in the Kashi Vidyapeeth, but later resumed this post too on account of differences.

Premchand believed that no healthy growth in the life of a nation was possible unless literature makes its due contribution to the social set-up. "When literature progresses, so does the social set-up and with the improvement of the social set-up there is corresponding improvement in political life. Even though all the three move together, literature serves as the nucleus. It elevates our thoughts and helps the development of the people. It also adds to our happiness. In fact, it is at the root of all the three." With these ideals in view Premchand held that there should be an academy whose members would help and guide the younger generation which should publish books on the royalty basis, so that it can help the authors and also promote healthy literature. He impressed the Hindi writer Sudershan the importance of undertaking publications on a cooperative basis. The scheme for the Hindustani Academy was mooted by Shri Upachaya and Hafiz Hidayat Hussein and supported by Zamana.
The scheme was accepted by the Governor of the U.P. and the resolution was published in the official gazette on 22nd January 1927. It was formally inaugurated on 29th March in the same year with a council of which Sir Tej Bahadur Sapru was President and the Minister for Education, Director of the Public Instructions and the Vice-Chancellors of the Universities of Allahabad, Lucknow, Aligarh and Banaras were members and some nominated members of whom Premchand was one. The membership of the Hindustani Academy was a distinct recognition of a writer in his own rights. When offered a title of Raisaheb, Premchand declared "I am a servant of the people and would gladly accept any title awarded by them, but not one bestowed by any Government. I hate to be a lackey of the British Government as I am a man of the masses." He similarly declined an offer from the Maharaja of Alwar to work as his private secretary on Rs. 400/- a month with free accommodation and conveyance. He became Associate Editor of the Madhuri.

The good of the many poor was always uppermost in his heart. In 1928 he disapproved the extravagant expenditure of Rs. 4000/- on a programme of fireworks. In a country where the average income did not exceed six pice and people did not have enough clothes to cover their shame this was exorbitant. Where 80% of the people lived on land and a few among the remaining were rich and very few educated and a few engaged in government service, he argued that if the vast masses of people had the power of imagination and could only
understand their strength, a handful of Englishmen would never have dared to rule India for 150 years. His long cherished desire to meet Gandhi and discuss matters with him was fulfilled in 1928 at the time of the meeting of the academy at Allahabad.

Before joining as Associate Editor of the Madhuri he had striven hard to put the Saraswati Press on a sound footing. He planned a journal of his own which would provide enough job work to the Saraswati Press. His proposed journal Hans came out in 1930 under his own editorship. In the first editorial he wrote, "It is fortunate that the Hans is coming into existence at a time when a new epoch is being ushered in India and when the country is moving frantically to shake off the shackles of slavery. This year that is 1930 will be remembered in the annals of the history for great memorials are erected to commemorate even small victories. It is for the future how the memory of this great victory will be celebrated but the victory of such an order that there is no instance of this type in the world history and to commemorate this great victory we stand with the ceremonial earthen lamp. We are conscious that we are nobodies. It may also be said that it is strange to think of erecting a memorial to a victory even before the start of the battle but awareness is indeed independence. Our awareness had been so dullened that it was beyond comprehension that this awareness would ever arise but the nation's helmsman (Gandhiji) has given us this conception. It would now grow and prosper. The way
of liberation we had thought of earlier proved fruitless but we shall be victorious in this struggle some day though there would be stiff opposition from the conservatives. We thought it would dawn sooner or later. It depends on the condition of our mind and our heart and our effort. It is our duty to endeavour to usher in that day at the earliest.

This is then the aim of Hans and the policy of the journal especially in pursuance of that aim. When Shri Ram was building a bridge across the strait even little birds and animals helped in the cause for bringing small lumps of earth to build the bridge. The battle in which the country is now engaged is far grimmer. The bugle of the non-violent battle has been sounded. Leaving the peace of the lake, Hans with a little lump of earth in its tiny beak has started to help build a bridge. The vastness of the expanse of water is deterring but the organised strength of the nation gives it courage. Whether they will visualise victory or whether its drama will end before it is achieved it may be for astrologers to say, but we are sure that its determination will not be weakened. This then will be its politics. In literature and society it will keep to standards which have been brought to its by tradition."

The editorial comments of the articles were on topics like 'the role of literature in the struggle for independence, dominion status in Swaraj, the duty of the youth, get ready for the struggle for freedom, machinegun and peace, need for propaganda in villages, etc.'
The journal was shortlived. It was not only a losing concern on the financial front but an uncertain one on the political one. Security after security was demanded from it by the repressive authorities and its repeated closure starved the press of its job work. A Fortnightly named Jarran was taken over by Premchand in 1932 and converted into a Weekly from its 12th issue. "With the nation's food at heart, with a painning hand and the hope of cooperation from friends and writers we are entering the field. We have little experience, no organisation and paucity of financial resources. Whether we swim or sink is therefore in the hands of God." For a short story entitled Uska Ant in October 1932 a security of Rs.3000/- was demanded.

Premchand also came to be influenced by Russian literature as is seen from his discussions with Chaturvedi in 1933. He states that he was impressed by Chekhov, Tolstoy and Alexander Kuprin. In the 23rd Session of the Hindi Sahitya Sammilen held in Delhi in 1932 he was branded as the Tolstoy of Hindi literature. He was even called a preacher of hatred while Khwaja Hussain Nijam paid him tributes.

In 1933 he felt there was no medium more potent than the film for propaegating ideas among illiterate masses. But though he went to Bombay to negotiate some of his stories, the alterations made in his themes by the Producers and Directors disappointed him. He wrote about his unhappy experiences with the film world and the state of affairs in
the film land in the Hans. He compares the film industry to a salt mine which eats up whatever enters it. The film industrialists had a certain ready made formula opposed to his ideas for the producer brings out what the consumer wants. "If the people want alcohol, the film producer will open shops for them and earn money never thinking that alcohol will harm the people economically, morally and spiritually." Premchand therefore left the film land to itself.

One of the objectives in starting the Hans was to present in the Devanagari script the best of all Indian literatures, thus laying the foundation of true national literature. He felt that a time had come to bring the different languages and literatures into a close relationship and to blend their diverse strength to build up the national language and promote the growth of national literature. The national language must absorb the traits of the different languages and help all the literatures of different languages to come out of their grooves and switch over to the national plane.

In 1935 the Indore Session of the Hindi Sahitya Sammelan under the Chairmanship of Gandhiji resolved to set up the Bharatiya Sahitya Parishad but its first meeting proposed to be held at Vardha was postponed on account of Gandhiji's ill health and at the Nagpur Session of the Hindi Sahitya Sammelan under the Presidentship of Dr. Rajendra Prasad the committee was set up with Gandhiji as Chairman
and Rajendra Prasad as vice-chairman which was authorised to make Hans the official organ of the Parishad. It also appointed a seven-man sub-committee including Purushottam Das Tondon and Premchand to implement the proposal. A liaison committee with Rajendra Prasad, K.M.Munshi, Kakasaheb Kalelkar and Harish Sharma was also constituted.

In the meanwhile, in 1936 U.P. Government demanded a security of Rs.1000/- from Hans for publishing a seditious drama written by Seth Govind Das. The security was paid although the policy of the Parishad and the Congress was not to deposit any security. Failing in health, broken in heart Premchand died in Allahabad in October 1936 at the age of 56 years.

Thus it is seen that Premchand's was a life of prolonged and continued hardship - hardship in the family, hardship with relations, hardship in government service and hardship as writer and publisher. He was dissatisfied with the selfish educated, with the short-sighted intellectuals and with government servants. He was dissatisfied with the film industry and yet he had a big yearning to give something to the people. He had the good of the masses at heart and with Gandhi's inspiration he turned his energies to a social and political account. Considering the state of his health and meagre finances, his output is tremendous. He wrote eleven novels one of them incomplete, 224 short stories, two plays,
a few essays, several editorials and a large number of translations. Literature being a mirror of society, he reflected the economic, political and cultural changes in society in the course of his works. A study of the social and political thought scattered in his various works would therefore doubtless repay perusal.

In order to be able to appreciate the political thought in his works, it is necessary first to understand the socio-economic conditions in India during the second half of the 19th century and the first half of the 20th century.
CHAPTER - I

संदर्भ मे

1. पंढब साक्षी अवस्थायें मनुष्ये मेरा विकास कर दिया । और विकास करने के साथी पर बाद परतोक कुछे । बुध समय मे ना मे दे मे पढ़ा था ।

परमे मेरी खूब थी, जिमीता थी, उनके दो बालक थे, अगर आमदनी खेक वैसे की नहीं । घरमे ना खुद के के परी की बह फितानी की छ। महिलेकी फिर्मारी और हिमा कर्म में लगा हूस खुदी थी । और मुझे सकार था, वकील बननका और बेहद भली । मनुष्ये अस मताने मे दुधापुष्प थी। दोह धुम करके सामने दस बारह की के ही नहीं पा ना टाटा । पर यही तो आपे ख्याने की छन थी - यौव में ज्ञे की नहीं कान्ठाभाल श्री की बैठिया थी, और मैं बना बाहुला था पहाड़ा। (कपन पृष्ठ ११)

2. मझीबे में वेणेगर में दूध, धी, बर्तन सब मिले थे । मगर लानका सामान वे अपने पासे निकले थे । दूध तो जिहना मिला था कि नेकर लेर खबर बनाकर बाते थे । पढ़े तो वेणेगर लेर ने उनको बिन्नार किमा । तब वही के रास्ताने कहा कि, यह निम्रम है । आप यह निम्रम इतना देंगे तो वह कभी किसी के बेहद आदि देंगे नहीं । तब जिसपर बुधजने कहा कि मैं ते नहीं लाउंगा, उनके नेकर लाए। वही की बेहद धीर यह है कि किसी भी अक्रांत के मार्थे तथ्य लगाकर वह रंगा देंगे । उनके आप दही, असत तक ते माफ देंगे थे ।

बस, पान बुधकर युग्म में बाला, ये मिले । स्पष्टे के लिये आप कुछे थे - मुझे माफ किनीये । अपने परभ कही कि यहीं का निम्रम है, तो वही ही मीठे जकरों में लगा थे - नहीं साह्ब, यह मेरा सिद्धांत नहीं है । अिसके लिये आप मुझे कथा करें । ('प्रेमचंद घरमे' पृ ३१)

अन्यथा

2. "हर एक कौम का जिल्लाप सब अनने मनाने को सच्च तथ्य होता है ।

जो स्मरण कौम के हिमानी के मुआर्टक करते है और जो उजवत कौम के
उन्होंने दिखाया है कि सूर्य व नार के सफ-होने में ऐसी सफाई से नसर आते है जैसे आदर्श में पूरा। हमारे व्यक्तिजीवन का संग्रह दौरा वह है कि लाग पकड़ते जब सुबह धेर रहे थे। जिस नामों की अद्वितीय यादगार बनून आकिनाना गली और बन्द सिफारिस किसी ने इतने कुछ नहीं। दूसरा दौरा जब सफ-होना बहुमत ने नाम की लड़की खुश दुखी और जिसलाह तमाशा की तब्बलें नसाबी बनाने लगी। जिस नामों के किसी व खिलात ज्यादा तर जिसलाह और तमाशे ही का पहलु लिये दुखे हैं। अब हिंदुस्तान के कैंटन ख्यालात ने बलोगित के जीने पर बेक बदम और बढ़ावा है और दुखे बतने के जिंदगी ने युगरों के दिल्ली में पहर आया है। व्याख्यात गुप्तिना था कि जिसका असर अद्वितीय है उसे जाने पर अद्वितीय जितना जिस अमान्य आप आगाज है और अद्वितीय है कि जिसे ज्यों हमारे ख्याल रक्खे होते जाने वाले।

4. आप कहें। "सोने बतन" के खिलातें सरकारने मुझे बुझाया था।

कैने पूरा। आज़ाद बात क्या थी?

आप कहें। कैर्कन ने सुनी सिलसिलियों मुझे बुझाया था। मैं पता लगाया था।

"सोने बतन।" उनके मेहनत से हमें किसी बहु माफी थी।

कैने पूरा। क्या बुझा रही?

आप बताए। कैर्कन पूरा यह खिलास तमाशारी किसी है मैंने कही ही।

मैं फटक मैंने सुनाया था। बुझे के बाद यह बहला आग अंडी राजमें तुम न होते तो आज तमाशे देखते हैं सुन बांध लिखे गये होते।

तुम क्यों तमाशार बदरा बिंद्राह फैला रहे हैं।

तमाशे पास कितनी कामीश्च यह मुझे मेरे पास मे ही दें। आर्य्या कई खिलने का नाम थी न लेना।

(प्रेमवंद धरण - पृ. २२)
5. साहब - तुम्हारी गाय मेरे हाथे मे बाहरी। मैंने बुझे गायली मार देता।

हम ब्रीन है।

प्रेमचंद - 'साहब, आपको गायली मारनी थी तो मुझे कौन कुनामा? अब

मेरे जाएं करते है। या अब मेरे सिते रहते गायली मारते?

साहब - 'हूँ, हम ब्रीन हैं। कबड़ा है। हमारे पास ताक्त है। हम गायली

मार सकता है।

प्रेमचंद - 'बाप ब्रीन है। कबड़ा है। सब बुख है, पर परिवार की तो कैसी

चीज है।

(प्रेमचंद परमे पृ. ११)

6. "मैं अब स्कूलों में रहता हूँ, तब नौकर हूँ। बाद में मैं भी बपने पर का

बादशाह हूँ।"

(प्रेमचंद परमे पृ. १४)

7. "बब में सरकारी अभ्यार्थनानिस क्या बनेगा। नंगे के मुखर्भाषी मना मीन

की की किर्म वक्त मुझे पुरस्कार नहीं है। यस विश्व अपनी शिक्षार

कहानी पर रहूँगा, बिनें। किर्मयों प्रायोजक स्कूली हेमार्धी बाबा के

कहने अब्बाज की बेहदीयी बाबा कुछ परिवार काम। मही में पता बेजान

निन्दपी है। अब्बाज, मन्दरों, विद्यार्थियों का हमी और मुखांक हो गए।"

(बन्ध का मन्दर प्रेमचंद - मदनगम पाठ -

१९९५, पृ. ११)

8. "भानी निशों के मैदान में झुंबा प्रेटफॉर्म बैठार किया पाया। दो हाथों

का का जमाय न था। ख्या बढ़ा, ख्या देखता मन्दरु जल्दी होड़े की

बात थी।। अता समरेर अपनी बने नींदमें कैसी न देखा था। महात्माजी के

देखने का सब प्रताप था कि युज्म भेजा मरा हुआ बादामी की बेट कुठा।

(बन्ध का मन्दर प्रेमचंद - मदनगम पाठ, पृ. १३)
11. "मेरी आत्मा नहीं बाहर रही है, इंडिया स्टार साइज़, मैं अगर करने के
विकल्प है।" (कल्याण का माधुर्य ब्रेमचंद - मधुर गोपाल, पृ. 136)

10. Quoted. Munshi Premchand - Library Biography
Madan Gopal, Page -176

11. जिस पाण्डुलिपि का साहित्य बन्धा होगा, उसका समाप्त भी बन्धा होगा।
समाज के बलचा होनेपर मनन्मूल राजनीति में बल्छी होगी। उस तीनों साथ लाए
बालकायों में हैं। जिन तीनोंका हुसैनपुरी बेक है। साहित्य जिन तीनों
की बन्धी कि सुसंगत के लिए बेक बीका काम देता है। साहित्य, समाज तथा
राजनीति का समख्या बदूर है। समाज में वे हाँ-कहाँ तथा सक्षम होता कह
बादमें पर पड़ता है।

(ब्रेमचंद परम - म्युराजीदेवी, पृ. 11)

12. "मैं जनता का सुख देकर हूं। अगर जनता की राष्ट्रसाहित्यी फिल्मों का सिर
अपने पर। के समूहोंकी राहसंगी की जिन्हा नहीं। फलसंग साहित्यके
मेरी तरफसे धन्यवाद दे दो दिखेंगा।"

(ब्रेमचंद परम - म्युराजीदेवी, पृ. 115)

13. सन 619 का जन्म था। अपना लक्ष्मी में वे। "संगीत" शायर रही थी।
बलवार रियासतके, राजसाहित्यी चित्ती देखर पाल-ख सन्न बाहे। राजा
साहबने अपने पास रहने के लिए बुझाया था। राजा साहब बुझाया सहानिया
के जैसी मे। राजा साहब ने 400- प्रतिमास नक्काश, अंग्रेज, बैंगला देने के
फिल्मा था। सप्ताही बुझाया था। बुझ दाराजों के यह कहर कि मैं
बहुत बायी बाद मैं, बखशी बाह्रे से मैं सरकारी नौकरी ढेढरी हैं। राजा
साहब का बेक खत दिखा - "मैं आपके धन्यवाद देता हूं। कि आपने मुझे बाद
किया। मैंने आपना नीकन सहित्यितके के लिए वगे दिखा दिया है। मैं ने बूढ़े
रिटर्न हैं। बुझे शायर पसते हैं। जिसके लिए आपके धन्यवाद देता हूं। आप
ने मे पद मुझे दे रहे हैं। मैं बुझे शायर नहीं हैं। मैं जिल्ले में ही आपना समारोह
समझता हूं कि आप मेरे लिखे का ध्यानपूर्वक पढ़ते हैं। अगर हो सका तो आपके
दर्जन के लिए कमी बाँटूगा।

अक्ष शार्टियसेवी
ध्यानताम
(प्रेमचंद घर्में - स्िरानी देवी पृ. 12-14)

15. सन २० के भाग मंडक की बात है। नवम्बर का महीना, स्थान एकमंश, शायद यात्रासार भाग थे। अपने पास आये। नवम्बर में केवल ४००००। बालिकानाथ और रामचंद्र ने भरे होए, शायद उनसे अपने फिंदरपीठ भी न देखी होती। बालिकानाथ ने रामचंद्र भी अपने श्यामलेखन करा लेते थे, उसने बताया कि जब का यात्रासार बैर मुराद जहाँ पाए तो यह हुके स्थान में सर्व हो गया। बैर ने कमी पड़ती है, वह तुम्हारे बैर के काफ़े देखरेखके कम मिला जाता है। कुन गाँवों के सूचना की कमाई, कूड़ा घास की तरह बालिकानाथ ने तुम्हारे साथ दी जाती है। फिर मुख्य और आदमी की कमाई बरसात के पैसे राख हो, जब मुख्य के लिए केवल एक बार तो बेहतर है। क्योंकि एक बार में ६० व ६० बैर ५० - ५० इलाका बालिकानाथ ने कूड़ा नाम? नहीं पर तो भरे के काफ़ा न हो। देवी बैर तुम सच्ची रोचक तो न कम्बले, जब मुख्ये जिस बारह ने कभी पुरुष का नाम बैर निकले कि यात्रासार लागू चुक़ होते, बैर ने किन माने गये और आदमी के स्थान दीए।

(प्रेमचंद घर्में - स्िरानी देवी, पृ. ४१२.४१३। ४४०)

15. "महीने ६० की प्रतिलक्षण कार्यकर है। ६० प्रतिलक्षण बैर देश माही बहते हैं। जिससे पैसे खिले, मालदार, राजकीय लाभ है। जब जिससे दादरसे बांक के बैर दुर्दंड होती तो देश मध्य दुनिया भर देखते साखरे राजनीति करते।"

(प्रेमचंद घर्में - स्िरानी देवी, पृ. ४१)
16. 'इंस' के रूप में यह परम लोभाब्द की बात है कि अनेकां जन्म ईसे गुन उक्साया हुआ है। जब माता में देक ने गुन का अर्थम करता है, तब उस तरह यहां-नहीं जाने के रूप में लक्ष मानते है। इस तथ्य की बात करने देने के लिए भी एक क्षण धरातल रहता है। बहुत बहुत आश्चर्य से यह जीने का बड़ा बड़ा साधन मानना, जिसे यह अन्यत्व की बात है, पर भी ईसे कहने देने के लिए, अपना लेकर पिछली का दोष लेकर कहते हैं, जो इसका रिश्ते है। ब्राह्मण बाप पूर्ण ध्यान मुक्त होते हैं। उन्हें नहीं देने की संख्या तेज देने को अर्थम मानती है। ब्राह्मण ज्ञान की भी सृष्टि है। ग्राम बापी ने देखा की पुनः उक्साया हुआ है। ब्राह्मण देना नहीं देता। ब्राह्मण ईसा मुनी का अर्थम देता है। यह ईसा ज्ञान की स्थापना वह ज्ञान का स्वभाव है। पर ईसा ने देखा की पुष्प मुक्त होता है। ब्राह्मण ईसा का अर्थम देता है। ब्राह्मण ईसा का अर्थम देता है। ब्राह्मण ईसा का अर्थम देता है। ब्राह्मण ईसा का अर्थम देता है। ब्राह्मण ईसा का अर्थम देता है। ब्राह्मण ईसा का अर्थम देता है।

(कल्याण का मनुष्य - प्रश्नमंड. मदनमोहन, पुस्तक संसार 1955, पृ 204 ओर 205)

17. "कहते हैं जब भीरामबंद समुद्रपर पृथ्वी बौद्ध रहे थे, बुध बक्त बोले बोले पुप-पश्चिमोत्तर भीतर ला भीतर समुद्रके पाठने में मदद दी थी। बिन्द सम्भू देखने
कुछ स्वास्थ्य का संयोजन किया गया है। जागरूक ने मान्यता को मानने के लिए बना दी है। 'इस' भी मानसरोवर की शान्ति बेहद ही अनन्य नहीं है। श्रीमद बुद्ध के अंदर इसकी विशेषता घूमने से लगते ही समझामारे जानने देते हैं। श्रीमान जलालदेव सरदार के समाधान के समय में बना रहा था। यह तो बहुत जोश्वातिक बीत त्रायो था, पर हमें बैठा रहता है कि 'इस' की उपयोग रूपाश्रित रूपों ने नहीं थी। यह हमें देखने वाली राजनीति। साहित्य गोर समाज में यह हुई पुराण के परिचय देगा, बेर अर्पण और प्रदर्शन कर दिया है।" (Ibid - Page 205)

16. Quoted -- कल्पना मनोर - प्रेमचंद - मदनोपाध्याय, राजकल्प प्रकाशन 1965, प. 105

17. 'कल्प हाथों होर रामौरमा का भव्य मान बुद्धमें, महाप्रेमीमाने बोर विद्वानों की सहायता की आजा मने बेहद एक हम जिस बदल आये हैं। गह बेहद पार होगा या नहीं, जीवनार्क जाने, हमारे दास न संबंध हैं, न बनमह हो होर झंझोर तो हमसे फुसौंची बोर हैं।"

(कल्प का मनोर - प्रेमचंद - मदनोपाध्याय, राजकल्प प्रकाशन 1965 - प. 106)

20. Quoted - Munshi Premchand - A literary Biography
    Madan Gopal - P. 355 and 357 (ed 1964)

19. फिल्म में फायररिक्स का खुश है। इसके कल्प का बादशाह हो नहीं नहीं है। वहीं फायररिक्स की आवश्यकता है और कुछ राज्यों अभी छोड़कर नहीं कर सकती। इसके माने तमिल वह रह सकता है। पहले वह बहुत साहस नहीं रहका - में स्नातक है जानता है। बाय नहीं बाय, फिर बिस्मिल्ला फायररिक्स बोलेंगे कहता है - में जानता हैं। नन्दा का चाहता है और हम यही नन्दा की फिल्म है। इसके व्यक्तार्थ बोलता है। धन कुमार हमारी बयान है। न चिनत नन्दा सीनेमा, हम हम देंगे। " फिल्म नवाब नहीं
हे - "अच्छा सार, इमारा स्लाम दिनीज़े। इम घर जाते हैं " बड़े होंगे में कर रहा हूँ।

(कल्पका मनोहर - प्रेमचंद. मदनगोपाल. राजकाल प्रकाशन, 1961, पृ. 242-244)

२२  Quoted.

(कल्पका मनोहर - प्रेमचंद. मदनगोपाल. राजकाल प्रकाशन, 1961, पृ. 196)

इंजनज़र