CHAPTER - 3

RABINDRANATH AND PREMCHAND : SOCIAL 
BACKGROUND AND IDEOLOGICAL FRAMEWORK
CHAPTER- III

Rabindranath and Premchand: Social Environment and the similarities - dissimilarities of their Thoughts

1. Permanent appeal to the short stories of Rabindranath and Premchand

The hallmark that Rabindranath and Premchand have laid in the realm of short stories shall have a continuous appeal to their readers. The rustic, simple villagers as well as highly enlightened men of the town whoever have been the characters of their stories, they ever shoot up to lime light. The earthly needs of these characters on the mental conflicts of their desires always stir our hearts and recreate thoughts in us. They have presented the problems in such a way that the readers are bound to think that such illegitimate ills ought to be removed from the society. When Rabindranath has written short stories with the very soft feelings of the human hearts, he has with greater artifice created ripples in his stories. The story then becomes a matchless poem. But the short story writer primarily succeeds in raising in the minds of the readers a goodwill which will sacrifice the self interest and that of a faction. Rabindranath and Premchand finally believes that man is at the beneath of all and so they preach the victories of men in their works.

Both Rabindranath and Premchand are contemporaries. They lived as follows: Rabindranath was born in 1861 and lived upto 1941; while Premchand lived between 1881 and 1936. In respect of age Rabindranath
is senior to Premchand and Premchand died earlier than Tagore. Premchand lived only 55 years while Tagore lived up to the ripe old age of 80 years. So, if we look at them from the point of time, Rabindranath had at least 25 years more than what Premchand had to observe historical changes that took place during his time. Rabindranath observed the tussles that occurred in human civilizations at the beginning of twentieth Century as a result of popular agitations, wars and resolutions. Rabindranath a traveller, travelled over many countries and know the history and culture of the people living there. He was pained to find miserable state of the common people in the capitalist countries and similarly he was elated to see the uprisings and freedom of men under socialism. Both Rabindranath and Premchand were absorbed in writing stories of men who are sons of the soil. Their faith in God is never bereft of men. Both have given utmost importance of common men. So, Dr. Nimai Chandra Paul said that “bipul nabindra kripin kendramūle yeman sādharan mānuṣer citra äche.”

Balbhadra Tiwari echoes like that “premchand kē rācānā kā kendra hei mānav.”

It is natural that there shall be a permanent appeal in the short stories of Rabindranath. Sometimes in the frame work of permanence there are sorrows and texture that entangle the every moment of life. The lives of the persons of his short stories have extended to back ground of nature as a whole. This universe is absolute and varied in one sense. On the other hand it being changeless is also subject to ever change. As the sunrise and sun set take place everyday, yet they go from new to newer ones, so also becomes the human lives. In the field of men, the activities of men in different ages are varied, endless and always new in respect of our experiences through different experiences and feelings of life, the new
chapter that are living enacted. We find the old patterns of life have mixed but create in us the belief that they are the purles. Though all men are similar in appearance, yet there are differences between man and man. This sort of antique image has Rabindranath tried to maintain in the short stories of his 'Galpa Guccha'. So, Buddhadev Basu says, "galpaguccher ye pradhān baisiśtha satanka pāṭhaker cokhe dharā pate seti ei ye ekkāne jēbaner bānnār prakṛitiṁ nirābacchīna ābeṣṭanēr madhye dwēper mata jege jege utheche."3 Though the stories of Rabindranath speaks of the contemporary social problems yet they serve as a sharp pointer to the eternal problems of society. As for example we can cite the story of 'Pratibeshini' Here the heroine is a child widow. But Rabindranath has not given much emphasis on the problems of the child widows, rather he has stressed upon their mental agony. In his writings it is clearly found that Rabindranath has not only picturised the pain of the dweller of number 19 but also of the sufferings of all the child widows belonging to different ages. Consequently, men irrespective of different status and time, are moved to pity at the sight of the sufferings of the child widow.

Again the character of 'Nirupama' as we find in his story 'Denapaona' was not present only in the time of Tagore. Nirupama have been tortured and persecuted from age to age in the homes of their fathers in law on the ground of non-payment of dowries. Sometimes they are set free from these in human tortures by embracing deaths. Thus the particular Nirupama of 'Denapaona' is transferred to the Nirupama in general and Rabindranath’s story with a quality that lasts forever. In this respect Dr. Bijit Ghosh writes, "bāmlār nānābidh samasyāṁ samādhāne rabīndranāth ceṣṭāṁ truṭi kareṇi. bibāher samay kanyā pakṣher"
The compositions of an artist circle round a temporary event but they surpass the small orbits of time and space and ambits against a permanent background. Here we find signs of artistic skills. The description of the battle of Kurukshetra as we find in the Mahabharata is bound by time and space but at the same time it has become part and parcel of any battle in any ages. In every age it has its own paraphernalia. It is a long journey from the contemporary to eternity. His entry from the contemporary to eternity is so natural that the current time accepts whole heartedly and transcend to a wondrous form. As for example we can refer to the song ‘Jana Gana Mana Adhinayaka’ written in 1912. In the traverse of long path of history, that song is new as when it has been composed. Inspite of the existence of the political fractions hostile to one another, this song is yet in vogue and whatever the political changes in the state of India the relevance and the contemporaneousness shall never fade. It may be said that literary work is great work of art that is relevant in all ages. Those are the classics every age hears the words of its heart. In it the untold part is more than the expressed one. And those words in every age by their implicit meanings recreate thoughts. This virtue may be called the immortal aspect of the work of art.

Rabindranath’s talent is of different kind. The characteristic of his talent is universal and all appealing. It is the feeling which can rise above time space and can become the ideals which last for all times to come. We know that a great piece of the work of art can conquer time and space. But
its component is collected from the soil of the mother land. Depending on it the litterateure goes on to search truth. He gives his work a pattern where the interrelationships of men guided by different mentalities are expressed. Along with it the prevailing society, politics and economic are expressed. With the change of time they may change but the permanent truth remains unaffected. The changed back ground does not hamper its appeal. Because of the talented effort and skillful dexterity, it defeats time and becomes a part of the classics. Rabindranath is such a litterateure. His writings even today raise different questions in the readers. His stories have their basics on the contemporary background but their influence is far reaching and conquer the barriers of time and space. His only desire is to see that his works being enriched by the present time may conquer time and space and may reveal its eternal qualities. This heart felt desire speaks volumes in his works and make Rabindranath everlasting.

In critically estimating the Bengali short stories, we can have the taste of lasting effects of Tagore stories. We can also find the lasting effects of the short stories of Premchand. The Hindi short stories preceding the stories of Premchand direct a position by virtue of which he could follow different channels. His stories are the live stories of his time over and above, Premchand is such a writer who has influenced the writers to come. The short stories of Premchand speak of the progress of Hindi short stories and the great personality of Premchand.

The literary aspect of Premchand’s short stories is immense and unmixed. He is an immortal short story teller of the humanity. So long various ills are there in the society, the works of Premchand shall serve as a torch and the faces of men will be brightened in attaining the joy of
freedom. He will narrate the sufferings of men and shall acquaint us with the struggles of life. His stories have a kind of glory which is absent in other places. His literary works do not belong to the past and the present only, they do belong to the future as well.

Premchand is one of these writers whose works make India familiar to the lovers of literature. He has enhanced the glory of India. Not only India but the whole world may be proud of Premchand. So, Dr. Ramvilas Sharma says, "premcand kā sāhitya apnej jamāne ke sāmājik jīvan aur swādhēnatā āndalan kā pratibimba hei." 

The critics of soviet Russia, England, China, etc. openly acknowledge the greatness of Premchand. The works of Premchand are an infallible charter of India of the twentieth century. Being a pragmatic he portrays the realities of life in his stories. He with the help of his pen strikes at the root of the consciousness of the people and thus makes them aware of the problems of life. With the help of short stories dealing with the realities of life he has carved out a royal path through which the writers of the present generation can move on fearlessly. The voice of Premchand enables the people of the Hindi belt to remain united and discharge their duties firmly. So, Dr. Ramvilas Sharma says, "unkē āwāj sudur dakṣhin tak pṛahuc kar uttar aur dakchin ka najdźk lātē hei. kalkātā aur bambai ke majdur unkē āwāj sunkar ek-dusre ke pās āte hei."

The short stories of Premchand depict the lives of the farmers and the working people. The lives of the tortured communities have been lively described in his short stories. Premchand raised his voice against the world war that foretold the annihilation of mankind. Even today when there is the possibilities of a third world war, his short stories give a clarion call to
the people to maintain world peace. The voice of Premchand is the voice of the invincible people of India and as such Premchand is for ever with us.

The literary works of Premchand shall inspire the people to fight against the injustice in the years to come. So, Dr. Ramvilas Sharma says, “āge āne wāle dina me hamāne mahan lekhak premcand kā sāhitya samgharṣ me praranā degā, vijay me hamārī āsthā ka driṭha karegā. hamāne sāhityā kē or hamārī rāṣṭrīa jīvan kē saccāī ekdīn sāne andhīra n ka cēnkar duniyā me āpnī jyati ka avasīya pheilā degā.”

If the age of the Hindi short stories of the twentieth century is divided into two parts such as the early half century and the post half century, he has been acknowledge as a matchless story teller of the first half of the century. Similarly during the latter half of the twentieth century the short stories of Premchand and of these of his age though have advanced much, even to-day no personality appears that can be regard as a unique one. So, Dr. Pushpa Pal Singh says, “weh apne kālkhand ke hē nahē apitu bivī sadē ke sampurna hindē kathā sāhitya ke ṣalākā purūṣ ṭahanē hai.”

This is the glorious aspect of his personality which laying at the centre we can evaluate the Hindi short stories in the proper sense of the term. And thus we can divide the time of Hindi short stories as the age of Pre-Premchand, the age of Premchand and the post Premchand age.

In fact, the change brought about by Premchand in the modern Hindi short stories during the period between 1930 to 1935 reached its climax in the story ‘Kafan’ and gloriously paved its way by and by from 1950 to 1955 as a Nayi Kahani. ‘Nayi Kahani’ lends a keen movement in the progress of the short story writings of Premchand. It delits the barrier of
Premchand’s thought which were marked between 1935 to 1950. It is the only reason that the ‘Nayi Kahani’ and the latter short stories are believed to take pride in the matter that ‘Pus Ki Raat’ and ‘Kafan’ are the successors of this tradition.

Premchand has lent his stories an aspect which relates to realities of life and this characteristics is without a match. In his literary works he not only portrays the social evils but also narrates the lives of the sufferings and the exploited people. Further, he speaks in favour of them. Although in his stories we find the characters of farmers, zamindars, usurers, the haves and the haves-not, the Brahmins and the Sudras, the Mahajans and Chaukidar as well as of the feudual system, yet the heroes of his stories are brilliant, as we find them ‘Laghu manav’ or ‘Samanya manav’.

Premchand with the help of his artistic skill of creation has transformed a contemporary event into an event of enduring one. He has portrayed the contemporary age and the society in his story in way that they have become a living charter of his age and the society prevailing at that time. The narrativeness that we find in his stories and feel that they are of temporary nature, that too not only point to the inconsistencies of temporary nature in the society but directs unhasitatingly to the long standing problems of the society.

This literary works that he has created with such responsibilities have no longer remain temporary in nature but attain permanence. Of the writers belonging to the Modern Hindi literature, he is not only read in his country, but also he is popular throughout the world and has a large readership outside India. So, Dr. Pushpa Pal Singh says, "premchand śatē me unke prati vyekta vicār aur unke vyektitwa aur sāhitya me deśke
The society that has been described in his stories is still present. There is only a change of ‘degree’ and not of kind. No other writer in Hindi literature has depicted the rural lives as aptly as Premchand. In fact he has given the contemporary truth a permanent form and thus he himself has assumed a permanent place in literature.

The literary works of Rabindranath and Premchand are popular ones. They will inspire the mass always in the weal and woe and in their struggles for existence. The popularity of Rabindranath and Premchand proves when stories deal with the sufferings, exploitation and suppression of the people and also the injustices prevalent in the society they become immortal and constant. The literary works of Rabindranath and Premchand transcend the barriers of time and space. Because of the unique characteristic of their literary works, they give the people of the whole world at large a good massage. Thus Rabindranath and Premchand depending on the contemporary and internal plight of society, the prevailing habits and thoughts have created their literary works and their works no longer remaining contemporary have become ones independent of ages and places as well as have become relevant in all ages to come. The narrow religious beliefs and social conditions based on unreasonable creeds of Bangladesh and the Bengalees have no influence on Rabindranath. Similarly Premchand has also risen above such unreasonableness. They have accepted the ideologies and reformative zeal of the people after testing them with the help of the touchstone of popular and high ideals. They have always advanced from imperfections to perfection. Their journey is from parts to
the all embracing one. They both follow eternal truths and ideals that are independent of a particular country, people and conventional beliefs. The influence of their age strikes their literary minds and being altered to feelings and passions they have been vividly expressed in their writings but their creative skill has not been confined to the problem of the time. Rather through age it has become a part beyond the barriers of age and assumes the form affecting the people of all ages. They have overcome the hindrances put forward by time and space and have enabled us to appreciate lasting truths. Thus we find in the writings of Rabindranath and Premchand a sense of freedom from all communalism absence of any religious faiths and also freedom from all unhealthy customs. We can find two literary personalities incomparable with any other in the line and this raises them above time and space and gives them permanent niche in literature.

2. Reflections and judgements of Rabindranath and Premchand’s social thoughts and ideology

Through Rabindranath is a great literatateur, yet he is also a social reformer of the first water. His life at Selaidah, Sajadpur not only widens his poetic feelings but also brings him in touch with the rustic and poverty ridden life and that of people belonging to the middle classes and engages indomitably the service of the common people at large. So, we can easily find a picture of real life and the society. In his own life he had to faces from time to time the sorrows. He also has seen the far-reaching effects of illiteracy, narrowness, in activity, impotency, deceit and the heaped up conspiracy. He has come across the hateful negligence of the literate to the illiterate. They soon the path of work and take up the path of pround
utterances. This state of affairs has pained him and made him anxious about the future.

He is instinctively a poet by nature and travels in the world of imagination. All the more wonderful is his connection with the country, society and nationality at large. He has left behind the hallmark of his genius in every field of national life. The devotion to the development of the motherland and her society is really rare. Wherever he has found the weaknesses, he reveals sympathy, wherever he has found inertia in national life, he has struck there and has tried to awakened the fainted and asleep people by his innumerable essays and articles, speeches and poems and short stories. We feel the presence of the striving Rabindranath with a cudgel. We see Rabindranath who has devoted himself to the service of men ignoring the differences of castes, creeds, communities. We find his voice against unwholesome manners and beliefs staking his life.

The social thoughts of the poet have always established a link between the village and the century. In his literary works we find the wretched plight of the people under the British rule and the poor aspect of the political movement and this political upheaval has become an instrument in the hands of the middle class people to safeguard their personal interests. The biasness and dishonesty have become conspicuous in his writings. The poverty of social status i.e. the picture of the cruel social differences has not ever allowed him to stay in peace. So the essays and the relevant comment on them published in the ‘Bharati’ such as ‘National Fund’ ‘Townhaller Tamasha’, ‘Hate Kolome’, ‘Mantri Abhishek’, etc. bear the first step of his thinking in respect of human freedom. With the help of his essays and articles the poet has wanted to
correct the absence of self-respect among the educated people of the country.

Rabindranath’s thoughts relating to society have never overshadowed his outlook by a feeling of religion caste and creed. This kind of mentality is not the result of Rabindranath’s deep experience and Philosophic thoughts of the ripe old age. His philosophy of life from the beginning to the concluding stage of life has been steadfast to his goal.

The service to the country has been always kept away from interest of a group of people or feeling of fractions but has always been devoted to the entire good of the country. His love is not for the good of the many but for the good of all. He has aimed at the good of the whole world and its people. Rabindranath’s this cosmopolitan nature is widespread in his writings. The love of the whole world, fraternity and universal good are the ultimate aim of his life. Rabindranath even has not looked upon God as a separate entity from men. He worships man as God and he expresses his last salutation to a man in carinate ‘Naranarayana’. So he has propagated in the world ‘religion of man’ instead of ‘religion of God’.

We can find this ideal as a natural course in his political thoughts and patriotic feelings. There is not even a particle of communal feeling in Rabindranath with a broad outlook, love of nature, love of the world at large and over and above he is a humanitarian. His childhood and the family environment and the political atmosphere have been such that it has been very difficult to avoid them, yet he has ever no idea to get himself attached to political agitations. The unwillingness that has been behind it is the poor show of our political movement and to utilise it as an instrument of personal gains of the middle class, its biasness and dishonesty. But the
movement that is associated with the good and bad of the country Rabindranath can never keep himself indifferent to it, inspite of his unwillingness and even in some cases he has become very absorbed in it.

In 1885 (A.D.) a political institution called the ‘National Congress’ on all India basis came into existence. Rabindranath attended some of the meetings of the Bengal provincial Congress. Everywhere he expressed his disinterestedness to appeals and beggarlyness of the National Congress and has emphasized on self-strength and devotion to motherland. At that time National Congress was desirous of getting benevolence of the English. So no severe protest was lodged against the British Rule, its exploitations and persecution of the people. In reference to this Rabindranath in 1983 for the first time wrote an essay styled article named ‘Ingrez O Bharatbhasi’. "kebalmātra bhikṣhā kariā kakhanai āmāder maner yathārtha santās haibenā. āj āmarā mane kariteche; imērajder nikaṭ katakguli adhikār pāilei āmāder sakal dāhukha duḍ haibe. bhikṣhā swarup samasta adhikār guli yakhan pāiba, takhan dekhiba, antar haite lānchanā kichutei duḍ haiteche nā. ..... imērajder kāche ādar kuṭāiā kana phal nāi, āpnāder manusya ke sacetan kariā talātei yathārtha gaurāb."10

So, we find that where the Congress didn’t protest against the injustices and exploitations perpetrated by the British Rule, but there Rabindranath maintaining his own individuality and from a sperate forum protested firmly against the British and their rule over and over. He believed that no movement could succeed in the development of the country unless it has an over all link with the language and culture of the people at large. In 1904 Rabindranath wrote his valuable article named ‘Swadeshi Swamaj’.
In this article he has heldout before the people his own programme for serving the country and a plans for reconstruction of the society.

Rabindranath’s thoughts and works centred round his motherland. In 1890, after his return from England towards the early part of 1891 he went to Selaidah to look after the estate and stayed there for sometime. Here he had an opportunity to become acquainted with the lives of the people associated with weal and woe, with smiles and whispers. In this regard Madan Mohan Bakshi has said, “ei pariciti theke t̄ār ei upalabdhi spāsta hai ye āmāden swades mātān adhiṣṭhān ei pallīgrāmei.” So, no political or freedom movement has any value unless this movement is related to rural development. In order to aware the people of this matter Rabindranath first writes the article called ‘Swadeshi Samaj’ and was published in 1904.

At the time of his stay in Selaidah Rabindranath felt the sufferings of the peasants and the oppressive plight they were put in. The imperial employes of the British looked down upon the people of the maffasil. He heard the stories of their sufferings everyday and having no other alternative to rise against them, he took up the help of his pen to oppose the exploitation. We find the presence of his personality in the numerous articles and essays published in the ‘Sadhana’.

In order to express his associations with the villagers and his attachment to village life Rabindranath says, “grāmer unnati sambandhe kichu ālachanā karba āmār upar ei bhār. aneke antata manemane āmāke jigyāsā karben, ‘tumi ke he sahane pōṣya putra, grāmer khabar kē jāna? āmi kintu ekhāne binay karte pärbanā, grāmer kale mānuṣ hae bhāsbaner chāyāi kāuke khuṭa kāuke dādā hale dāklei ye
grām ke sāmpurṇa jānū yāi ekathā sāmpurṇa mānte pārine. ....... kana uddeśyer madhya die gyānke utṭanā kare nie gele tabei ye gyān yathāntha abhigyaṭāi pārinata hai. āmi sei nāstā die kincit parimāṇe abhigyaṭā lābh karechi, tabe pārinām alpa hate pāre kintu tabu o setā abhigyaṭā sūtaraṇi tār mulya bahu pārimāṇ, alas gyāner ceye o bešī.

Again, he said in another context “āmi dhanē santān daridrer abhāv jāninā, bujhe pārinā, e abhiyagyē kata baṭa mithyā tā āpanārā āj anubhav karun. daridra nārāyaner sebā ṭārāi karen jyāra khaborer kāgaje nām prakāś karen. āmi gadye padsye chande anek kichu likhechī, tār kanaṭāi mil āche, kanaṭāi mil nei. se sab bāce ce thāk bā nā thāk tār bidār bhaviṣyater hāte. kintu āmi dhanē r santān, daridrer abhāv jānīne bujhine, pallē unnayaner kana sandhānī āmi jānīne, eman kathā mene nite āmi nājē nai.”

All these protests in speeches and writings have expressed his love for the rural lives. His ‘Atma Sakti’, ‘Palli Prakriti’, ‘Rassiar Chithi’ and such types of essays speak of his sensibilities of rural societies. In these he is a social philosopher, an instructor in right path, and a devoted worker. So, Dr. Kshudiram Das said, “ei dainya byedhi, asikṣā, saṃkērṇatār yathāntha rup ebaṇ tār biruddhe saṃgrāmer ye path ei samāj cintak dekhiechen ebaṇ ye nairāṣya anubhav karechen”12 he expressed all his feelings in the articles.

The poet really feels that a village is the country in miniature and inspite of several short comings he has not lost his love for the village till the end of his life despite the problems and obstacles, he could not avoid the path of doing good to the villages. Begining with the movement against the partition of Bengal and the final stage of the Freedom Movement
together encouraged the poet to mix up politics with social principles and to direct the nation towards a right path. Though Rabindranath was not accompanied by any flesh and blood he, employed his full endeavour to make the weaker sections of the society realise their rights.

Like Rabindranath, Premchand too was inclined to set up a society which will be free from any kind of exploitation whatsoever. He steps into the domain of literature with this noble purpose. He has been fully aware of the contemporary events and problems and in his writings he has portrays the realities of those events and problems and they always inspired him to make use of his pen. He has always stood by those decisions and judgement that will lead to the good of the common people. In this regard Madan Gopal says, "jab weh sikshak the, tab bhē viśwabhar me pracalit bicār dhārāyana ke prati jāgnāk rahate the. unhone irān, turkē, aur rūs me hue sanvaidhānik sudhārāna tathā krāntyāna par bhī tippanē kē, kyenuki yeh bātē bhārtiya na ke liye mahatwapurna thē. vivekānd kē prāśāṃsā ke gēt gākar aur mejini tathā gerābdē ke jēvan kē ghātanāyāna kē ullekh kar athāva unke śabd citra likhkar weh vastutāh bhārtiya na ka swādhēnatā samgrām ke liye taiār kar nahe the."¹³

2.1 Rabindranath and Premchand’s opinions on National Movement and Independence

The meaning of freedom has not been confined to National Freedom only. So, Premchand’s personal liberty and individuality has been a part and parcel of it. Premchand would regard the personal liberty as the real freedom. So, he believes that personal liberty is better than the social cycle based on old customs, self confidence and the prevention of exploitation. In the absence of personal liberty the freedom of the country is absolutely
meaningless. Rabindranath too believes that it is true a nation is lowered when it loses freedom. But the loss becomes all the more when the freedom of thought self reliance and ability to work is on the wane. Rabindranath has told about the freedom of the heart, the discovery of the self strength and ability to work in different places and in varied ways for the entire period of his life. Rabindranath too like Premchand in his thoughts in respect of the country has placed the society for above the state social discipline, security and good of the people are at the root of the origin of the state. In order to reconstruct the country and the nation both Rabindranath and Premchand believe that men shall have to equip them with self strength shunning all kinds of weaknesses and superstitions. This vigilance in regard to self strength is spoken of by Rabindranath from the very inception of his life again and again at various references. Vigilance with self-confidence and to strengthen himself with individuality is referred to in his speeches.

The literary works of Premchand are inspired by contemporary lives. Acharya Nandadulare Vajpayee is expressing his thoughtful opinion in this regard, "Premcan kē mukhya premā jiske ādhār par unhane kahāniyā kā nirman kiyā, pragatiśēl thē. is mūl premā ke kāran premcan kē kahāniyā me ek vilakshan āśāvād, mānav mahatwa ke prati amīt viswās aur samāj kē anithakārē saktiynā ke viruddha ek kathār vyāng kā bhāv bhanā huā hei."14

Premchand the idealist, has wanted to root out the social superstitions and customs. This weakness is the principal reason for the dependence of the people of India. If they become aware the citizens and particularly the poor people will be elevated. So the rulers want to perpetuate the differences
between man and man. Premchand in his short stories has portrayed the picture of the persecution and exploitation of the people. Robindranath too in his essays after essay tries to focus the high handedness of the British Rulers by depicting the rebellion of the Santhals, the persecution of the natives of Africa and the following of the “Divide and Rules” policy between the Hindus and the Musalmans.

The stories written at the early part of his life, premchand takes the help of romance and history but in the later part he has taken the contemporary lives as the basis for his stories. He has chosen the characters of his stories from the ordinary walks of life of the village or from the middle classes and the incidents of everyday lives have their places in his stories. The suffering of widows, the boys tortured by the step mothers, the poor farmers exploited by the priests of the temples and the untouchables who could not have two meals a day after serving the influential people as slaves. The persecuted on are compelled to end their lives after paying the interest of the village mahajans. The end farmers and the other people of the lower status of life have found premchand a real friend and adviser.

The sorrows and sufferings of the farmers and labourers as appear to premchand, similar is to Rabindranath as he has gone to look after the estate with an open heart. He has seen the sad plight of the farmers and the labourers who were exploited in the hands of the zotdars and the village money lenders being failed to repay the loans with due interest in time. They suffer owing to the high handedness of these people. They are under pressure of usuries and persecution. He himself begins to think of the ways and means to remove the distress of the people because of the nanoenving zeal of the beastly men. He thinks at first the way of setting the poor Hindus
and the Muslims free from the burden of loans and at the same time to educate them at best to the primary level. Thereafter, he thinks of the reformation of the roads and the development of health and sanitation. He also thinks of making provisions for drinking water and also of economic development through co-operative movement. To save the villagers from the clutches of the zotdars he introduces settlement of the disputes with the help of arbitrator. Rabindranath a true soldier who wants to introduce changes in the society has become overwhelmed with grief at the miserable plight of the persecuted farmers who produce crops have no right to enjoy them. It is the ‘nayabs’, ‘gomostha’ and the ‘zotdar’ who forcefully snatch them away from the real producers. They are always without any ways and means burdened with loans and are always under the terrible pressure of maintaining the families. Over and above they are illiterate and as such accept any thing without a protest. They only seek consolation from prudence. The awakening of the poet in favour of the suffering people and its interactions have made Rabindranath restless till the last days of his life. So, Dr. Kshudiram Das has written regarding Rabindranath, “āj o jēbīta bāraṁ kramāgata pratibādi mānūṣer madhye chaṭie paṭeäger theke āra jēbanta.” If we read the essays of Rabindranath a great thinker, we find that he has taken up his pen in order to suggest the right path for the thing that cannot be upheld from the point of view of nationalism and the society at large. Hinduttwa and the pursuit of the principles of the Aryans in one hand the exploiters on the other hand the worthless zamindars and flatterers, non-cooperation to the introduction of foreign system of education and introduction of education system through mother tongue, the misrule of the proud English with hatred for the natives, narrow out
look in matters of castes and creeds, urge for unity among the Hindus and the Muslims, the inspiration for victorious march through sorrows and struggles all these and above all the cruel aggression of the world war II lead Rabindranath to curse the exploitation of the British Imperialism. There is not a single item of the society and the country which has not made him anxious. So seeing the sufferings of the people in different walks of life Rabindranath has a genuine soft corner in his heart for these people of the society. Particularly for the poor farmers and day labourers he expresses an eagerness to know their lives in true perspective. Again he rebels against the exploitation of the cruel Imperialism. He has raised a voice against all events of persecution of the people irrespected of the fact the take place in his country on abroad. He severely warn the war mongers, has given a clarion call to the young groups again and again to fight them over and above, he has devoted himself with heart and soul to reconstruct a new society.

Premchand’s thoughts and observation have been focused in many journals and periodicals like the ‘Zamana’, ‘Jagaran’, ‘Hansa’, ‘Madhuri’. His opinions has been expressed in many essays and articles in a very plain but worthy manner. Premchand has great faith in the leadership of Mahatma Gandhi. To end the principle of the persecutor and the persecuted he believes in the Gandhian philosophy of change of heart (hridoy paribartan) this Gandhian philosophy of alteration of the mind (Man paribarthan) is not a sterile imagination There is hidden a propensity to work. The Three main principles of the non violence are ; Indirect opposition, Negligence with modesty and non coperation. Behind these three notions are conspicuous that with the help of non-violence, such a
situation should be created that the hearts of the exploiter shall undergo a change. Premchand like Gandhiji is in favour of complete dependence on villages because he believes that we find India only in the villages and not in the towns. In respect of civilization based on machinery premchand has been advocates of the Gandhian principles. Rabindranath too is anxious about the reactions of the machinery civilisation we find in his literary works the dependence on machines and the destruction of energy in one hand and on the other hand the way of the solvation of the soul of men. He has wanted to rescue man from the cruelties of scriptural customs as well as from the presence of the machine based civilization. For the spiritual needs of the age these aspects of life have been proclaimed vivekananada too. With an eye to Rabindranath’s love of man Dr. Kshudiram Das has written that Rabindranath took the mentality of war in against “yābatēa acān sarbaswata, sāmanta tāntrik swārtahaparata, sāmājik o rāṣtriya nipēta prabhūtir bīruddhe.”16 and “samāj tāntrik mānabētān dike aṅguli nīrdeś karechen”17 all are remain peerless in Bengali literature even today. In these deep sense of life we find proof of his humanitarian, bent of life. The modern states set up strengthened industrialization have opened a market in the colonies occupied by them. The power of machines has enslaved the weak. Both Rabindranath and premchand though belonged to two different poles, can understand this equally. Mahatma Gandhi does not believes in the principle of economic destiny, so also premchand does not consider it to be the main force for the progress of life. But to the contrary of Gandhiji admitting the class stragglles, he express them in his literary works very loudly. He once says, “mei gāndhēvādē nahē hyu, keval gāndhēke ‘change of heart’ me viśwās
kantā hnu."¹⁸ By virtue of this he in fact refutes the fundamental principles of Gandhiji. In the beginning he says that he has followed the path shown by Gandhiji—“mei duniā me mahātmā gāndhī ka sabā baṭā māntā hnu. unkā bhā būdesya yehē hei ki majdūra aur kāstār sukhē ha. wah ham lagna ka baṭhāne ke liye āndālan macā rahe hei. mei likhkar uskā utsāh de raḥā hnu."¹⁹

Premchand has not been ignorance of the importance of socialism. The success of the Russian movement, the governance of the proletariate, Marxism have influenced him enormously, yet we should not forget that his attachment to socialism is not on the intellectual level. It has been only sentimental. The remark of Dr. Rajeswar Guru is very appropriate that “premcand sāhitya me, aur śāyad jēvan me bhā bauddhikātā ke hamē nahē hei, buddhi par bāvuktā ka terjēh dete hei. agan saṃgyā dē jā sake ta īse bhāvātmak sāmyāvād kē saṃgyā dē jānē cāhiye.”²⁰

Premchand has been in favour of accepting Indian arrangement only with the principles of Socialism. In an interview with the Marathi litterateur, T. Tikekar, Premchand says that the main purpose of his literary works is to serve the society. “mei kamyuniṣṭ hnu. kintu mezā kamyunism keval yehē hei kē hamāne desē me jamēndān, sēth ādi ja kriṣak ke śāṣak hei, na rahe.”²¹ Premchand wants communism to the extent that shall ring the death knell of the exploiter and those who are exploited shall be free from exploitation. His life long desire is to have a social system inmence from all exploitations. Like Karl Marx, he does not believe in the desting of money. Similarly, he does not think that money is the only end of life. He does not acknowledge the principles of Marx. Again he does not accept the idea, that the progress of society depends on Marxism. The difference
between premchand and Rabindranath in respect of mentality and judgment is noticed here.

Rabindranath wants the welfare of all men. He believes in universal fraternity. But Premchand wants only the development of the Indian farmers, the exploited classes and the under developed communities. To him the People of India are of first and fore most important than the people of the world are behind them. On the other hand Rabindranath has not been a complete socialist. But he has reached the core of socialism and in the light of socialism a new age and a new life shall let in. This faith has been expressed again and again in his writing pertaining to the latest part of his life. So we find whatever are beautiful and great, Rabindranath has sung not only in praise of them but also he acknowledges those that are sick and bereft of luanty. In this respect Nandadulal Sengupta says, "tāi swarga nai pṛthibī, iśwān nai mānuśi haechē ṣeṣ adhyāe tān upāyā ebañ jānā karne dharne pṛthibī ke sajāg rekheche tān saṅge mānasik ekāṭmatā anubhav karechen tīni āntanikbhāve."22

Bartrand Russel, Manabendra Nath and other Philosophers acknowledge the economic socialism. They have also said that man, instead of being nut and bolt of the state, shall be established by virtue of human rights. Rabindranath has also said the same thing in another way. It is certain, that he has not spoken of the abolition of factories tea gardens, mines etc. set up on the basis of personal ownerships by buying them under the state or by imparting education to man according to his ability and making his work according to his ability, and thus creating congenial society. We find in him an effort where men try to overcome the national boundaries and be members of an International Government.
The establishment of a community free from exploitation, the end of the community of exploiters and the introduction of the administration of the Proletariats - in this whole process they are so actively involved that it seems Mahatma Gandhi, Karl Marx and Premchand are standing on the same footing. So, it may be said that by acknowledging the ideals of Gandhiji Premchand indirectly accepted Marx. In accordance with Dr. Rajeswar Guru, it can be said, "weh manksvādē hakar na keval šašak varg ka samāpt karnā cāhte hei, valki unkā tanžkā bhī mārks kē udān yajanā kē sēma me ā jātā hei. kah sakte hei ki weh mārks kē prajātāntrik yajanā ke sāth hei."  

Premchand has been influenced by the Progressive movements for he believes that by dint of these movements, as change in the life of man shall be initiated. In 1935 the Indian delegates took part in the first meeting of the Progressive Winter's Association that was held in Paris and was chaired by E.M. Forster. Besides, being inspired by it, in India a branch of the Progressive Winter's Association has been opened. "en pratham adhibeṣan lakhaunte 1936 khristābde premcander sabhāpatītte hai. e prasaṃge etā o ullekhya je en dwitā adhibeṣan rābāndranāth ṭhākurger sabhāpatītte hai."  

Premchand believes that every literateur by nature is progressive, for a true writers always nourish a desire that he will hold out such thoughts and judgements that will lead to the good of the humanity at large. So Premchand expressing his ideals in the form of literary stories has struck the root of the bad odour created in the social, personal and political thoughts. He has not only shown sympathy to the weak and the poor but also has provided them with the strength of minds that their miserable
light of life is not due to the curse or evil works of their former existence. Their sad plight of life is not a result of the curse of God. On the contrary, it can be said that it is the result of an unmixed effort of the part of the exploiter to exploit the weak and the poor in his own interest.

In view of this progressive attitude, Kailash Gautam Proclaims him to be the real well wisher of the Indian Public says, "cetā ke vikāś kē yehē pahēcān is tathāya ka saṃstha kartātē hēi kē prāgatiśēltā premcand kē sahaj vṛtti hēi, arjīt saṃskṛiti nahē, kṛṣṇāk sāmāntē vyavasthō ke śāśātan tantra aur vicār tantra ke prati ta unke man me ghṛtīnā kā bhāv prānambh se hē thā. prānambh ke ghṛtinā kā sthān bād me ākraś bhē le letē hēi. premcand me yeh ghṛtīnā pratigāmē nahē, valki anugāmē bhāv se hēi."25

The comment in respect of the Progressive tendency of Premchand made by Dr. Dharmadhwaj Tripathi deserves mentioning, "premcand ne vāyvēyatē chaṭkār, parivartan cetanā ke liye bhāntiyā jēvan daśāyā kē nānakiya niśāsāyā ka apare satya aur samvedanā se ālakīt kiyā. yeh satya markē ke drīṣṭikan se mel khātā hēi."26

In order to follow the trend of social and individual mentality in every field, Premchand has expected the essences of the thoughtful and the social reformers of his times and has wanted to test their acceptability in Indian lives. His all contemplations and judgements in regard to art and literature stand on this pedestal.

The chief characteristic of literary career of Premchand is that he speaks highly of arrangements and environments that lead to the good of the majority people of the Indian society. This aspect of thoughts and judgement has linked him with the communist trend of thought. He has
developed a kind of optimism in bringing about changes in Indian life under the influence of communism. But whenever he thinks that this influence is futile and unworthy he then and there detaches himself from it at once being disgusted with it. So, we can say unhesitatingly that he has not been associated with any institution or organisation. In regard to this he has written to Munshi Dayanarayan Nigam, “mei kisē pārē me nahi hnu ... mei us ānewālē pārē kā member hnu ja avām alnās (jan sādhāran) ke siyāsē tālēm ka apnā dastnul āmal (vidhān) banāyegē.”

By pursuing the literary judgement of Premchand, we can state that whenever he sees the sufferings and sorrows of the distressed people of the society he has tried to exterminate it to the root. In order to do away with the sufferings of the people he comes in contract with the Arya Samaj. Under the influence of the progressive outlook of the Samaj he has been influenced. In many of his writings we find his inclination to the reformative movement of the samaj.

In September 1936, the famous article styled ‘Mahajani Sabhyata’ published in the ‘Hansa’ shows that Premchand gives utmost importance to class struggles. According to this article, it can be said that to root out every kind of castism and communalism. We have no other alternative than class struggles. Expressing his great faith on this powerful machinery, he has divided the whole social system into two classes - the rich and the poor and has wanted to bring about the end of the hellish ‘Mahajani System’ or the capitalistic civilization with root and branch. He has always encouraged the peasants organisation and its every hostile attitude. In fact, “yeh lekh premchand kē prakhār hatē krāntikārē cēnā kā sabut
The words Amrit Rai, the son of Premchand and a worthy critic of the Hindi literature are quite truth when he says that Premchand has been a humanitarian both in life and in his literary works. So we find the real socialism in his compositions. In this regard Amrit Rai says, "unke nijā anubhavna ne unke vicārya kā nizmān kiyā thā. jēvan me janvādē, sāhitya me yathāxthvādē prémçand ne jēvan ka jeisā dekhā, waisā hē use citrit kiyā."²⁹

So the opinion of Dr. Indranath Madan in this respect appears to be very relevant that, "prémçand kē kālātmak kritityā hamāre liye isliye mahatwapurna nahē hei ki unhane kisāna aur nimna madhya vang kā citran kiyā hei varan isliye bhē ki unhane apne yug kē pratikriātmak pravrittyā ke viradh me likhā hei."³⁰ The creativity of Premchand though mainly centre round the peasantry, he has not over looked the poor, the Dalit and the workers. He has been fully aware of the contaminations of feudal system. His essays like ‘Hindu samaj ka vibhatsya drishya’ and ‘jīvan aur sahitya me ghrina ka sthān’ relate to the hellish and fearful traits of feudal system. He has not only expressed his wrath to exploitation but also has made effort to abolish it.

2.2 Rabindranath and Premchand: Reflection on Education and Literature

In order to discuss the nature of reflections on society, if we do not speak of the religious and educational thoughts of Rabindranath and Premchand, our discussion shall remain incomplete. In regard to educational problems, Rabindranath and Premchand have been confronted with two different categories. Rabindranath is faced with the problem -
what should be the medium of instruction, English or Bengali? He has admitted with an open heart, “śīkṣāy māṭrī bhāṣāī māṭrī dugdha.”\textsuperscript{31}

To make the mother tongue the medium of instruction, his efforts are tireless. Towards the fag end of the nineteen century Rabindranath wrote two priceless articles called ‘Sikshar Herfer’ (1299 B.C.) and ‘Sikshar Bahan’ (1322 B.C.). The main theme of these two articles is to state the usefulness of imparting education through the mother tongue and to narrate the futility and the demerits of doing the same through a foreign language. He has very deep love for the mother tongue. This is the evident when he says, “bāṅglā bhāṣā anādan sahite nājī, kintu akrītānthatā sajhya karā kaṭhin. bhāgyamante chele dhātrī stanye maṭāsātā haiā uṭhuknā, kintu gāṇzber cheleke tān māṭrī stanya haite bancita karā kena?”\textsuperscript{32} His opinion in support of the mother tongue has been eulogised whole heartedly by learned Bengalees. Rabindranath acknowledges both the higher and the lower goals of education equally. The higher goal and the ideals are to achieve manliness and the expansion of manliness. The second manifestation and the lower aim of education is to secure the whysicul existence to earn the livelihood. Rabindranath has not refuted the physical needs of man. The struggle for life has been greatly important to him. He has firmly believed that all the problems in our national life are illiteracy. So education alone can pave the way for the solutions of the problems. But the typical education imparted to pupils confined within the four walls of a room has not been after the liking of Rabindranath. He has been a worshipper of that education through which there shall be the development of individual personality and by removing the ‘cover of egoism’ shall open the soul full awakening. So, Madan Mohan Bakshi write, “śīkṣita
In comparison with Rabindranath Premchand has been dipped in deeper problems. He has not been confronted with the only problem as to the medium of instruction, whether it should be of instruction or Bengali, Premchand has faced a greater problem. He has to strive against it at first. He has to think as to what should be the medium of instruction for the majority of the people of the Hindi Belt, their expression of literary traits, what language would be accepted as exchange of views and what would be the true perspective of the National language. In this respect, it can also be mentioned that during his tie a dispute ensued regarding the language in the National level and vivid debates took place to decide whether Hindi or Urdu should be given the pride of place. This topic shall be discussed elaborately in the next chapter. Premchand wants to accept the pure Hindusthani i.e. the mixed version of Hindi and Urdu. Having been very active in this field he has tried to win over the eminent contemporary linguists and the erudite. There is no doubt that Premchand has been in favour of this National language approved of and honoured by all as the medium of imparting education. He in his article ‘Urdu, Hindi aur Hindusthani’ states his comments firmly, “is prakār vidyārthīyā me bacpan me hē hindusthānī kē nēv paṭ jāyegē - aur weh urdu tathā hindē ke viśeṣ pracaṣṭa sabda se bhālēbhānīṭiḥ paricit ha jāyēnge aur unhē kā prayay karne lageṅge.”

Premchand believes that for the National Language, Hindusthani, we should adopt equivalent words from all developed Indian languages. He has not hesitated to accept words from the English languages.
Premchand in his essays and letters to literatures and friends holds out the needs of the adoption of a new system of education. The system of education prevalent during his time was considered to be unworthy and insufficient, for according to him the prevailing system of education only patronises the long standing class system in the society. Under the impact of this system of education men are becoming individualistic, self-centred and unsocial. This education system right from the primary level to university level has made the young men and women self centred, proud and staunchlessly selfish. Like Rabindranath, Premchand too has not supported the examination oriented education system and award of degrees. He has been sternly against of the university’s education system. According to Premchand the examination system brings about narrowness among the boys and girls in the pursuit of and thirst for knowledge. Premchand wants such a society which shall be free from all sorts of bondage and exploitation and its foundation could be freedom, justice equality and love and fraternity. Premchand has been dead against of education system that instills in man envy, fear, hatred, mental narrowness, selfishness and weakness in character. Instead, he has wanted to introduce a new education system with high ideals. We can state in his own words, “is ādānška prāpt karne ke liye hame ek nayē śrīṣṭi raacanē paṭegē arthāt bālak ke lālan - pālan aur sīkṣā- dēkṣā ka ek sīre se badalnā paṭegā, jis se sāmāj me sāmgharś kē jagah sahayag kē pravṛtti jāge, lag ek dusre se sāsahkīt rahane ke badle viśvās kare aur saktī kā sancay isliye na kare kē usse dusṛṇṇā par ātāṅk jamāyenge valki isliye kē dusṛṇṇā kē sahāyatā kareenge.”

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2.3 Rabindranath and Premchand: Their angle of vision in regard to religion

In the realm of religious thoughts Rabindranath and Premchand have been of the same category. In the reflections on religious matters of the common people, the main place is pre-occupied by the Institutional religions custom manners and rites etc. In their religious thoughts the scriptual rites became more dominating than man. But life long worshippers of humanitarianism. Rabindranath and Premchand have never become biased to any narrow institutional religion. It is a fact that in the first part of his life Rabindranath has been a follower of the Brahmodharme but in course of time by virtue of his devotion to life he has got rid of the narrow encircling gloom. He has no superstition in following the dectates of religion. He has come in contact with all religions but he has not enlisted his name with any religious community. He has accepted the essence of all religious and in the light of his own soulful feelings has developed his own religions feelings. He has not placed any image of God at the altar, he has not accepted any rituals and manners. The thoughts engaged in the good of man are recognised as the religious thoughts of Rabindranath.

In a poem of 'Kari O Kamal' Rabindranath says "mānaber mājhe āmi bṛācibāxe cāi."36 This 'manab' is not any individual man, he is humanity at large. In the natural conflict of nations, communities, religions and so on the perception of real manifestation of the broad-based humanity beyond the barriers of castes, creeds and even the country, Rabindranath has depicted that in his stories and novels. At that time the Hindu Bengalees believed in idolatry. They used to abide by various offerings, sacrifices and incantations and rites performed by priests. These rites and customs
encircled the Bengali lives absolutely. But Rabindranath has never accepted all these customs and rites in the name of religions. According to him systems are not necessary, only there is the need of the open heartedness. But "emni ōmāder durbhāgya sei dhārmakei mānuṣ saṁsārer saṁbāpekṣhā jaṭilatā dwārā ākīrṇa kariā tuliāche. tāhā aśeś tanvē mantre kṛitrīm kṛiyā karne jaṭil matabāde bicitra kalpanāi emnī gahan dūrgam haiā uṭhiāche ye mānuṣer sei swakṣīta andhakārmay jaṭilatān madhye pratyaha ek ekjan adhyābasyāt ek ek natun path sriṣṭa kariteche."

That is why Rabindranath does not belong to those who think that the means of achieving God is the utterance of mantras and observance of Pujas. Through his various writings he has raised a voice of protest against the so called means and ways of worshipping God. In his religious reflections the worship of man has the dominating place. There has been no communal feelings. That is why when as a result of the religious and communal violence Swami Shraddhananda was killed, Rabindranath was shocked beyond measure. After the death of the eminent National leader and social reformer Dayananda Saraswati Sradhananda joined the Arya Samaj and in no time becomes it’s leader, he is named as Swami Shraddhananda. His unflinching effort to bring about a union of the Hindus and the Muslims is memorable. At that time because of the religious orthodoxies prevalent among the Hindus, despite unwillingness, the so called Hindus of the category were converted to other religions. Later, they had no scope to be reconverted to their own religion again. Swami Shraddhananda has introduced the system of ‘Shuddhi’ in order that they may be reconverted to their own religion and the those belonging to other
religions may be converted to Hinduism. But this ideal of Shradhananda, was gladly accepted neither by the Hindus nor the Muslims. As a result Swami Shradhananda has become an object of communal jealousy. He has been killed by the assassinator. The mutual conflicts between the Hindus and the Muslims and the narrowness in religious thinking are the cause of the death of Swami Shradhananda. From these obvious feelings Rabindranath writes in his essay ‘Swami Shraddhananda’, “bhāratharṣer adhibāsā der dui maṭā bhāg hindu musalman. yadi bhābi musalmānder aswākān kare ek pāśe sare diei dešer deser sakal māṅgal prACEstā saphal habe tāhale baṭai bhul karba. chāder pīācē kāṭike māṅba, bāki tinte māṅbainā, etā biraktir kathā hate pāre, kinte chād rakshān pakśhe subuddhir kathā nai.”38 This type of communal selfishness has been considered to be injustice by Rabindranath and so long they cannot get rid of such narrowness, the whole nation can achieve no good.

The superficial performances, the long standing customs and religious narrowness are found predominately when is social life there is perversion. In the language of Rabindranath, “dharma yadi antane jiniṣ nā haiā sāstramat bājya ācārkei mukhya kariā tole tabe sei dharma yata baṭa asāntir kārān hai, eman ār kichui hainā.”39 So, during the whole life he has tried to break the wall of common obstructions and hindrances. In religious practices he has not approved of the system of scarifies of animals. In the novel ‘Rajarshi’ and in the play ‘Bisarjan’ the words of the priest Raghupati that to worship the Goddess, sacrifice are absolutely essential. King Govindamanikya has a doubt in his mind. In the end all doubts and hesitations have been dispelled at the surrender of Joysingha, the son-like disciple of Raghupati. Here Rabindranath has
refuted the system of sacrifice and has proclaimed the victory of the religion of love. In a letter written to Hemanta Bala Devi, “āmār ṭhākur mandire o nai, pratimāte o nai, baikunṭher o nai – āmār ṭhākur mānusēr madhye – yekhāne kṣudhā triṣṇā satya, pitti o paṭe, ghumer đarkār-āche – ye debatā swanger tān madhye esab kichu satya nai.” 40 That Rabindranath’s religion is really the religion of man is evident from these utterances.

Religious thinkings of Premchand are also progressive. In his opinion there is one soul in the whole world and it is only the world soul i.e. Biswatma. In whatever name ‘Ishwar’, ‘God’ or ‘Paigambar’ we call him, it is a vast and all pervasive sensibility which is spread with all atoms and molecules. To be inspired by this wide-spread consciousness and to make life in accordance with Nature are the real religion. The religion conveys the massage of love and humanitarianism. Canons are for man but man is not for canons. According to him this can be said, “saṁsār samastī kē or jā rahā hei aur sac pucha ta samastivād kē anēśwartā ja har ādmē ke liye samān avsar kē vyevasthā karī hei, ja kisē kā janmsiddha ya paramparāgat viṣeṣ adhikār nahē māntē, ēśwaratā ke kahē nikaṭ hei. ekātmavād kā prakat nūp iske sivā aur kyā ha sakta hei. mānvēya sabhyatā kā aur dharm kā sabse uchhā ādars ‘saṁsār vyāpē bhāicānā rahā hei.’ 41 Premchand thinks that the religious ring or chain does harm to man and the society at large. By his own experience of life Premchand finds that the unreasonable selfishness of man has partitioned world (Jagatmata) into pieces and placing the pieces in the temple or the mosque one calls the other irreligious or opposed to religions. This narrow outlook in respect of religion has confirmed the mind of man into a narrow
circle. In his own writings Premchand vehemently cries down the narrowness of religious thoughts, their meticulousness and communal feelings leading to enviousness in the society. Premchand has whipped satirically the social injustice and common hatred carried out in the society in the name of religions.

The famous dramas ‘Karbala’ and ‘Prem ki Vedi’ have distinctly stated the religious reflections of Premchand. In the play ‘Prem ki Vedi’ the heroine Jeni says, “hamāne jīte dharm hei, sabhē bighe hue samāj ka sudhārne kē tadbīr hei, lekin dharm par khudā kē kuch aīsē mār hei ki wah āte ta hei sudhārne ke liye, lekin ulte bigāt kar jāte hei. ... raṅg kā bhed, na sl kā bhed – in sab bhedāna ka mitāne kā thekā liyā dharm ne, lekin wah swayān bhedāna kā kāzān ban gayā, aise bhedāna kā ja sab bhedāna se kathān hei – mei kahati hnu, yeh dharm hei jisne hamāre man ka sanākārī bajā dālā hei.”

Premchand admits that man made religious explanations and religious paraphernalias create such a wall between man and man that it cannot be easily overcome yet the differences of religious outlook and the communal feelings cannot destroy the soulful unity. Man has not the strength to divide the world soul or jagadatma into particles. Dr. Tribhuvan Singh says, “jab tak hindu tathā muslim sampradāya me khwāji mahammad aur yasadānand jaise udār dhrītī wāle nāhī peidā hānge tab tak sanākāt dharmāndhata kā nāṅgā nāc hatā hē rahegā, eīsā premcand kā viśwās thā.” Premchand himself has been indifferent to religion and has little faith in it. He does not like the religious practice and grandeurs and the conventional rites and customs. In his various compositions and articles we find him to satire the cruelty and the
heartlessness of the so called pious man.

‘Jivan aur sahitya me ghrina ka sthan’ and ‘Hindu samaj ke Vibhatsys Drishya’ and in such articles he has distinctly exposed the founders of various religious organizations, the priests of different temples and the deeds of the merciless Brahmins in such a way that the Brahmin community think that he is hostile of Brahmins and try to defence by writing obscene words against him. “Ghrina ka Pracharak Premchand” is an essay against him written by the Brahmins. In it they want to show vivids, that Premchand nourishes hostility against the Brahmins. It can be cited here that Premchand has not heaitated to give reply in a very harsh language to the satires and ridicules thrust upon him unreasonably. In his own words Premchand says, "hazek ‹ake panthē pujānē ka brāhman kahakar mei is pad kā apmān nahē kar saktā. is vikrit dharmapajēbē ācāran ke āsthāna hamārā sāmājik ahit hē nahē, kitā nāṣtrē ahit ha rahē hei. yeh vaanāśnam swarājya saṃgha ke hāthkandā se jāhin hei. aixe asāmājik, anāśtrīya, amānuṣē bhāvanāyāna ke prati jītē hē ghrīnā phelāyē jāy wah thalē hei."

Premchand seeks all religious, political or social rules to measure with the measuring rod if these rules ensure peace joy and pleasure or satisfaction of the people in general. He has not been ready to compromise with anything at the risk of happiness peace of minds and joy. In the essays ‘Samprodayikta aur sanskriti’ he has written, ‘yeh jamānā sampādāyik abhyūday kā nahē hei. yeh ānīthik yug hei aur āj wahē nēti saphal hagē jisse jantā apnē ānīthik samasyāyāna ka hāl kar sake, jisse yeh andhviswās, yeh dharm ke nām pan kiyā gayā pākhānd, yeh nēti ke nām pan garībāna ka duhne kē prathē mītāē jā sake. jantā ka āj
Premchand during this period in many of his stories has made the manners and dispositions of the extremely orthodox Brahmins and Moulubis the subject matter. In this respect the eminent critic of the literary works of Premchand, Madan Gopal in his famous book ‘Kalam ka Mazdur’ has written, “is samay kē bahut si kahāniyā me premcand ne kāṭarpanthē pandña, brāhmaṇa, mullā oṁ tathā maulaviyā kē peinē vyāṅgātmak śailē me kalai khalē. in pandña tathā maulaviyā kā majāk uḷāne kā kāran yeh bhē thā kē premcand ‘dharma ke ṭhekēdānya’ kā sahē citra jantā ke sāmne rakhnā cāhate the tāki ise dekhkar lag dharm ke vastavik rūp ka samjhe, dharm kā matlabparast ṭhekēdānya se bace aur ek dusre ke nikaṭ āye.”

We can very comfortably think from the above discussion that Rabindranath and Premchand are very close to each other in their reflections on society. Being driven by the love of man Rabindranath has written that his God, like the common man feels hunger, thirst and slumber. Similarly the God that Premchand worships has his abode in common men too. Hence leaving aside the God of Heaven, Premchand devotes himself to the services of men on this earth.

3. Relevance of the short stories of Rabindranath and Premchand

The objective of litterateur is to depict the various traits of the life of man. At the root of the creation of literary works we find men and the
state of his life from different angles of vision. That is why a literateur cannot ignore man. From this point of view we can state that litterature is life and life is literature. Considering literature from this angle of vision we can say that the ultimate end of literature is to disseminate joy. We come across this joy in the literary works of Rabindranath and Premchand. These two great masters of Bengali and Hindi literatures have created literary works that are limited to their own times but also serve as a poignant pointer and interpreter to literatures to come and thus their literary works do not only belong to the 20th century but also become part and parcel of the literature of 21st century also and have achieved the magnanimity to belong to all times to come.

Rabindranath and Premchand have traversed through their ages and can think of the ages to come. That is the secret of their contemporaneousness and relevance. The wonderous ability of these two litterateurs as seen in them to cast their preview to the future through the medium of a central problem of the present is really matchless. They are the two unparalleled coposers who can move neck to neck along with the happenings of their times. Rabindranath and Premchand are infavour to creating such unique literary works which would be adjudges and uncompromising to any force obstructing the smooth flow of life. They through their short stories and literary works depict the live of the down-trodden people who are being exploited and cannot raise a voice of protest. In addition to this they also emphasised their hopes, desires and aspirations. Their literature reflects only the different aspects of the mankind, that is the topmost priority was given only to the various aspects of the mankind. This man rouses the inner-man with in himself to enlighten the knowledge,
love and work, and succeed to make it meaningful. Thus according to Rabindranath and Premchand the well being of humanity will be materialised only when the mankind will walk on the path of friendship, fraternity and universal brotherhood. With the help of their writings they have vehemently protested against the hindrance, jealously enmity, oppression and exploitation. Even in the present age men who sincerely believe in peace, universal friendship like Rabindranath and Premchand are rare. So, Upendranath Bhattacharjee says that from the very inception of the literary career of Rabindranath we find, "pritihē r yekhāne māṇuṣer upār atyācār, abicār haiāche, sekhānei tūāhār sahānubhūtī pīnąuchāche ebam tāhār sparsakāta r citte tī brā bedanā anubhav kārechen. kintu se bedanā mānaber kana rājnaitik adhikār hēiātār janya nai bā annabastren abhāver janya nai se bedanā mānaber brihattana amiser paripunna bikāśe r hūādhār janya tār lānchānā o abamānaṇāi." Rabindranath and Premchand are considered relevant and belonging to the 21st century because of their singing the victory of men, that man is not a common man driven by the composite of man not a demon created by Shakespeare or victor Hugo. Their man are beyond the boundaries of time and space and belong to elevated, eternal, reformed universal man. So their literary works are contemporary and relevant even to-day. Their literary works have over come provincialism, narrowness, barbarism and communalism and have landed on the plains of truth where an ideal of all encompassing unity of men has been divined.

As a conscious artist Rabindranath and Premchand are very sensitive to time and space of their times. Contemporary social problems have become very vivid in their writing. There we find in one hand the atrocity
of dowry system narrowness in matters of caste and creed, unreasonable beliefs, barriers of superstition and on the other hand there are the fraudulancy of political ideals, atrocious behaviour of the police and obstacles in the male dominated society to ensure the rights of woman. These social evils are prevalent not only during their times but also are rampant in the society even to-day. It shall not be unreasonable to say that even these social problems are done away with over night with the help of some magic, yet we are bound to remember the names of Rabindranath and Premchand. For they by dint of their literary works sharply point to us the in human aspects of dowry-system, disgrace and oppression to woman hood, over and above the atrocity of the police, suppression by the government and woes and sufferings of the proletariate.

The Stories of Rabindranath are relevant because he has observed with a deep inward eye the central problems associated with the simple straight forward lives constituted with flesh and blood and have written about their human perceptions, reactions their hopes and longings which shall be relevant not only at present but also in near future. Owing to the change of time we find some changes but the wholesale changes is yet-to come for even in the 21st century we see the oppression and murder of brides for non-receipt of dowry demanded, Conflicts over caste-system, denial of the right of sudras to participate in ‘Pujas’, hindrances put forward by men in protecting the personal rights of women. When social injustices that hamper and neglect the individual happiness and affluence, we find the confrontation between the society and the individual. This sort of conflicts is visible in Hindu Bengali Society. This conflict is particularly conspicuous in the arena of love. In the story ‘Tyag’ Rabindranath create
the characters of Hemanta and Kusum to focus this contention in an extreme manner. Hemanta earns the displeasure of his father when he states that it is impossible for him to discard Kusum his wife, as she belongs to a lower castes. As a result he is disinherited from his father’s property and he is asked by his father himself to leave his paternal home. But he is not hesitated at this. He wants to carve out a glorious place for his love. Hemanta makes up his mind formyl to ignore his father so Sisir Kumar Ghosh has written. "samār nisedher lamghhan kare byekti tān prēmer adhikārke supratiṣṭhita kareche." Even today we find persons like the father of Hemanta around us. They for the sake of the pride of family aristocracy, are not ready to give any importance to love, affection and human feelings. Again, in the story ‘Aparichita’ Rabindranath depicts with sympathy and pathos how an individual is deprived of love for ever by embracing the dictates of the society.

In the present age we speak of the liberation of women Rabindranath himself is first propagator of the liberation of women. During his life time, “mānab sattār punratwa pratiṣṭhāi adhikārer manyādā dāne ye ālaṭan samastha prithibīte hai; swadesē tār ekānta abhāv rabindranāṭh laksya karechil pūrbei, kintu e biṣaye sarāsari sāhitye rūp dite yena ekta swatantra tāgīd o prerānā badh karlen sabuj patra gaštē, biṣeṣata pramathachudhurān sānnidhye o utṣāhe.” Consequently we find an uncommon story from him in the name ‘Striv Patra’. Its heroine Mrinal does not only like to live the life of the ‘Majo Bau’of makhan baral lane.

The women of Rabindranath in this phase have not only awoke but this awakening even wants to be unreasonable. In this rebellion even death
is preferable. They shall not helplessly surrender to the bondage of long standing but unreasonable customs so Tarun Kr. Ghosh writes, “स्नेह पत्र नान्द जागरण न, ब्यक्ति स्वातंत्र्यादेर श्वाधेनातार प्रति एस्थाश्लेक्षि एक नान्द तेह्रा, तेक्षा, श्लेष्मक समाज बिश्लेषनर परिप्रेक्ष्णिते मेयेदेर श्वाधेनाताह हेनाताई, आत्मपेलाय एबं नरसंहार एस्तनल ् एल नेबार सिकाचरित्र प्रताह सर्वसाधाराके प्रतिभादेका कान्थास्वरूप अघात कारेरे म्रिनाल.”

Perhaps, because of this the story incited the conservatives. Being inspired by the attitudes to life of Mrinal, the modern women also has been striving tirelessly to maintain her individuality and to establish her rights. The literary works created in this age of ‘Sabuj Patra’ the constant thinking of Rabindranath of the liberation of woman gains a new inspiration to reveal through writings. In the very first issue he writes, “अध्यानाधेर गहा मेरे तुई बनाका”, Annada Sankar has written, “बाल साहित्य मानुष्के अन्ना दिटे पारेना किन्तु चतना दिटे पारे. से चतना थे बांकिता चिला अमार देश-सबुजपत्रा केतना सन्तानेर बर्न विला.”

The stories that Rabindranath writes one after another during this period and the plots that he chooses are relevant not only in the period of Rabindranath but their relevance is equally there even in the present days. “In the short stories of Rabindranath there are certain pictures of the business affairs by the village Mahajans. There are a few pictures of the usurers too. These usurers are a strong economic power in the Fewdal system as well as in the system of capitalism, their role is not insignificant. In the short stories of Rabindranath we abundantly and means of earning their livelihood find references to the various occupation and means of earning their livelihood by people living in both rural and urban areas,
there we find from the village postmaster to the school teacher and pandit of the pathshala, the household servant, the deputy magistrate, the lawyer the mukhtar and the doctor. There are two kind of detectives—government and private, we find the boy or the roaming theatrical group and the dishonest ‘Gurus’, the editors earning monthly salaries, the litterature working in the office and so on. Rabindranath is so successful in developing the above characters that we feel such characters are roaming about us even to-day. So he is relevant even now. In that age child widows are subjected to much hardship, mental agony. Rabindranath gives expression to this helplessness in his story ‘Bicharak’. This story written in 1894 depicts how a helpless girl is compelled to undertake prostitution. This is not the story of only one Mohit Mohan, his youthful lust and debauchery, it is not the story of a child widow and her fall from the right path driven by allurement. It is a social character how the Hemshasi’s are metamorphosed in khriroda. We came across such events in newspapers time to time. Dr. Kshetragupta is commenting on Rabindranath’s writings in regards to the helpless women, “bismayer, nā nā lānchānān ei cūtānta dikṭir o samāj tatta rabēndra galpei dhanā paṭla.”

In family life the wretchedness and state of miseries are painted in the short stories of Rabindranath. As the wife objects to the illegal capture of the property of the minor brother in law, she (Didi) was murdered, casting of lustful eyes at the young maid servant and being disappointed in his attempt, she is handed over to the police on the charge of theft (ulukharer bipad), despite having a beautiful wife at home to spend the night with the actress of theatre party and to elope one of them to abroad (M an Bhanjan), Vehement protest to educating the females (Didi)
exploitation of the sweet heart both economically and mentally taking advantage of her weakness (pragati sanhar). The social Positions made for the Bengali girls in the short stories of Rabindranath in the light of contemporary realities, have gained to-day all India relevance and acknowledgment.

Though, Rabindranath wrote on the barbaric system of dowry and its disgrace nearly 110 years ago from now in his short stories like 'Denapaona' 'Yagyeswarer yagya' and 'Aparichita', we find the same things to happen often in the educated gentry. In 'Denapaona' Nirupame marches gradually towards death due to the illogicalness and oppression in the house of the father in law, yet has not allowed her father to bow down to the inhuman demands of the father-in-law. Even at the present age if we look over the newspapers, we find incidents where brides are burned alive. In 1891 with the help of composing the story 'Denapaona' Rabindranath registered his protest against this contemptuous convention in the social life. In the story 'Yagyeswarer yagya' Bibhuti marries the girl of his own choice against the wish of his father and being very vocal against the hindrances created by the people who are accompanying the bride groom, sets a remarkable instance. All these incidents are relevant not only in the forties of the twentieth century. Even to day when we come across brides like Nirupama and characters like Bibhuti, Hemanta, we reminds to mind Rabindranath. So, Nirupama, Mrinal, Kalyani, Bibhuti, Hemanta, Banowerilal, Shashibhusan are still present among us and pointing out these social discrepancies and in equalities, they try to make up conscious of all these. Thus Rabindranath has transcended time and space and has been equally relevant even to-day also.
Like Rabindranath Premchand too, because of his compositional texture has overcome the barriers of time and space and is pertinent equally at present. He always tries to concentrate his mind to social problems because he thinks that the social system develops the good and evil, impulses in man’s life leading to creations of other problems and his ultimate destruction. Premchand has been a social philosopher in fact and believes in the gradual development of society based on social political and economic problems. His literary works of short stories put up before us the image of thought that premchand stands by a society which will not be overshadowed by inequality, unreasonableness and perversion, where the ideals differences shall not curse the humanity. Wealth and property shall not serve as the measuring rod for determination of classes. In every walk of life all will get the same opportunity. Through his writings he wants to set the society free from social political and economical evils. This is the chief aim of his literary works and this truth lends congenial meaning to his works and has made them pertinent in the present age. Eminent critic Dr. Ganga Prashad Bimal says, "premcand jahñā swayāṇ apne samkāl ke prāsāngik anuvhav kē upaj hei, wahñā bhārtīya jāītā vinīb ke ek aise adhīṣṭhātā bhē hei jinhane bhārtīya kalē cētnāke sahaj aur udār rūp ka apnē racnē kā dheya banāyē hei." In fact the surroundings and the social conditions sought for his literary works, are exceedingly rilable and practical. Many of them in a little altered way are present among us. That is why, the characters we find in the stories of Premchand are found in a lively way around us. Moreover, the incidents, the problems and their solutions as we find in his stories are pertinent even in the present days.
Whatever Premchand says through his short stories it is as suitable for the forties of the 20th century as for the present. In his writings the life presented is true, his progressive freedom of thought, his diction and their cumulative influence hence not faded away even a little and it is because of heart searching insight. Dr. Dharmadhawaj Tripathi says, “अज हि वह र परिस्थितियाँ और जेवन के सामान्य स्थितियाँ सहज ही देखि जा सकिये हैं, ज्याँ कि प्रेमचंद कथां साहित्य में चित्रित के गये हैं, वयं के परिवर्तन हुये हैं तां वह समय अरे व्यवस्थित का ही है। अज देश स्वतंत्रता है उन मानव समाज के तत्कालीन विकास के पार्याप्त स्थितियाँ का पाया कर लिया है, किंतु सामान्य जन-जेवन के स्थितियाँ उन उच्च मूल्यों में का बहुत अंतर नहीं आया है।”

Therefore, Premchand’s reflections centering round his social thoughts are revealed everywhere in his stories and in the present background too they are relevant without any doubt.

We find the pertinence of Premchand’s stories from another point of view. Premchand mainly has composed his stories against the rural background. In his literary works the Indian Villages are depicted with all characteristics. Dr. Bachhan has said in this respect. “ग्नान का आंतर्दर्शन, वाण जे के अचूक विचार, रूक-रूक संबंध के विविधता अर द्यो घट परिरंजन पाति है। अज ही ग्नान जे जान परं पानी के जगह बहते के तुक्रे जनर एन्जेने। उसे पहले सिलारे मिलेंगे। सिलारे पर पहले प्रेरणा नव अपाध होगा। आई तारक के पासंद लगाने गूंग लागते जगह चीन, निसर्ग अर बिस्कुट का इतकाम कर रखते ही। सुबह साम काम बंद वस्तित है। फिर ही ग्नान के अंतम का सवारूफ अर ही प्राय वह है। जाप्रेमचंद के राजनीतिना में उपस्थित है।”

Protecting this mutual and sympathetic behaviour and benevolence in the rural areas, Premchand tries to create a society free from the inequalities,
irregularities and exploitations.

In regard to this a comment by Amrit Rai is worth mentioning. "प्रेमचंद के प्रासंगिकता का कारण बहुत सिद्धा सा है। जिस हिंदुस्तान के तस्वीर प्रेमचंद ने क्षितिज है का जुत पर आज भी वात्स है। कामण और पुष्कर के रात जैसा काहानीया में किसान के गर्दव्व और बदहाली के जैसे भयानक हिंदूनेराले तस्वीर मिला है, वह अब वात है। ग्नाओ में किसान के पास ांक सान का वात तन्त्र-में जिम्मदार था, महाजन था, ग्नाओ का पतवारी था, जमांदार का कारिंदाथा, ब्राह्मण देवता थे, कृष्णगुंगा और दुर्गे साधा-माते सार्कार अम्लें ते जिसके जेती जाल्टे तस्वीर वन्मा दर्जना काहानीया में मिला है, वह शब्द आज बहुत वात के एम प्रे में कहीं है; इसके सीमा की जमांदार की जगह अधिनियम स्वर्णाक्ष से केटिए करने वाले नये बते किसाना ने लेला है।" ⁵⁶

In the course of time, there are superficial changes in the Indian villages but the social infrastructures remains flatly the same as we find during the time of Premchand. Therefore we can undoubtedly admit that premchand is totally relevant even to-day. Premchand is a writer with pragmatic approach. He has full knowledge of his time and the country. Besides, he will relevant in future also, for he, with a deep insight into the problems of men and has created living men with flesh and blood and has accepted their simple, Straight forward and human reactions, their hopes, desires and their daily weal and woe as the subject matter of his stories. "अूर जब लेखक का यह प्रियजहरी निम्न जातेई है, तब वात किसी दिन बास नहीं पाल्ता।" ⁵⁷
Almost all his short stories proclaim their pertinence loudly. In the story ‘Ghaswali’ Mulia is on a representative of his ‘Persona’ through her premchand wants to say in the new age a women understanding her limitations and rights, shall have to play a particular and influential role and having activated her social and human personality in the light of the role, she would have to create a beautiful environment. The relevance of the stories of premchand lies in the fact that he would establish his line of judgement for the modern world sincerely through his characters as a new vista.

In this way Gopa and Sunni in the short story named ‘Shanti’ have roused the virtues and characteristics of the middle class women and have become the symbols of womanhood and humanness. After the death of her husband, Gopa is faced with the hard struggle of life over and above, the unsuccessful married life resulting in sufferings also helps Sunni put up a brave fight and women of to-day are inspired by her courage and determinations. The woman of today get inspiration to understand the meaning of life from Mrulia, Sunni and Gopa. These characteristics of Premchand are the counterparts of Nirupama, Kalyani, Mrinal of Rabindranath.

The atrocities of the dowry system are a disgrace not only for Bengal but also for the whole of India and because of this disgraceful convention many a helpless women has to shed her tears and many parents have been subjected to insults, Rabindranath in 1891, through the short story of ‘Dena Paona’ has depicted its atrocities so much so; that Premchand too in his ‘Bidrohee’ ‘Uddhar’ ‘Ek Anch ki kasar’, ‘Kusum’, ‘Dobhai’ has presented before us very vividly the disgraceful traits of dowry system. “In the short
story ‘Ek Anch ki kasar’, Premchand narrates the history of dowry system right from the time when it was not in vogue and says that formerly we did hear of the dowry system. Its foundation was laid during the period of the Mughals. Our young men began to joining the army. They were heroes and to join the Army was a matter of pride. Mothers fell proud to send their sons to the battle fields after trimming them befittingly. As a result the member of young men began dwindling and as a result burgaining came to play a role.”

From the above lines written by Premchand we came to know that the dowry system is not a very old affair in our country. The problem of dowry system became avery intricate one and even in the present age it is not on the wane even a little. That is why whatever Premchand says through the speaker of the story ‘Kusum’ regarding dowry system, is also relevant even to-day. The version of the speaker is the version of the Premchand. “chih! wāh ri duniyā aur wāhne hindu samāj ! tere yehnā eise-eise swārth ke dās paṭe hue hei, ja ek ablā kā jīvan saṅkat me dālkan uske pitā par eise aṭyācārprūkha dawāb dālkan uścā pad prāpt karnā cāhate hei.”

All these lines let us know that Premchand has never been in favour of dowry system. Rabindranath too through his stories of ‘yagyeswarer Yagya’, ‘Aprarichita’ has expressed his vehement objection to dowry-system. To his Nirupama says, “tākā yadi dāo tabe apamān, tamār meyer ki kana manyādā nei. āmi ki kebal ekta tākār thali, yatakṣhaṇ tākā āche tatakṣhaṇ āmār dām. nā bābā e tākā die tumī āmāke apamān karanā.” Nirupama compells her father, Ram Sundar Mitra to go back with the money. All these utterances of Rabindranath lay leave
his mind hostile to dowry system. Discussing these stories we can believe without any hesitation that the minds of Rabindranath and Premchand contrary to dowry system are pertinent even to-day.

The thoughts of Rabindranath and Premchand have a progressive nature and staying in the present they have the strength to cast their eyes into the future. It is the main secret of their relevance in the time to come. They have reflected not only on their own age but they have written for the days to come. So, Amrit Rai has said about Premchand that this is the reason of his works “समसामयिकता और अद्वैत तथा प्रासाधिकता.”

An eminent author does not only write the social history of life. On the contrary he is also a seer and he wishes to see his dreams, hopes and desires in the mirror of future.

In the stories of Premchand from the beginning to the end we find the picture of the village and the town, we to do peasants as well as ordinary ones. We find Zaminders and labourers, panda, priests and the people who are exploited by them and who are hungry and oppressed we find the picture of freedom and bondage. In his stories even harlot and devoted women are present with their unwholesome realities. In the words of Satya Prakash Mishra it can be said that he, “साक्षर अर्थ में भक्ति या लेखक है. इस्लिये नहीं कि उन्हें सामान्य्यकरण के राजनीतिक अभियंता के हैं इसलिये वृत्त के एक लेखक के हैं राजनीतिक और धर्माचार का समय अर्थ और धर्माचार देश के हैं.”

In the field’s of education, science & technology and physics, despite our greater perception, the basic state remains the same as we find during the time of Rabindranath and Premchand. They are conscious and self poised story writers. In every nook, and corner of the country and regarding
every situation, they express their verdict and comment at the right moment dauntlessly and unhesitatingly. Not to speak of striking work by the workers of the Bombay Textile Mills and the levy of excise duty on foreign goods or storming of bullets on the unarmed people of Jalianwala Bag, let alone the tragedies of men in the wake of natural calamities or dowry system or fends over castes, or unreasonable beliefs and superstitions leading to social dreads, not to speak of the sorrows and sufferings of the helpless women of the remarkable events relating to education, religion, politics, Independence and self-government and so on, any subject matters that provide impetters to the unity of the Hindus and the Muslims, all these thoughts have been conspicuously expressed in his literary works.

Premchand writes against the Zaminder and the village mahajans in respect of their instinct to exploit. He expresses the desire to set up a social system free from exploitation and raises the question of the social and eternal utility of literature all these progressive thoughts of Rabindranath and Premchand have been palpable in their works. That is why Dr. Kshudhiram Das commenting on Rabindranath and says, “hindu-muslim aikya, caṇḍa o baykāt biradhētā, dhukha o saṃgrāmer pathe jay vātrān vṛkṣanā, āṃthinik samāj sāmya, ār pariṣeṣe dwitēa mahāyudhyen niśṭhur āgrāsan o sāmrājyabādē imeṇjen saṣaṇen upan abhisāp baraṇaḥ; swadeṣeṁ eman kana pratibād yagyā bīṣay sekāle chilanā.”

There were no such topics which Rabindranath has not objected to.

The thoughts of Rabindranath and Premchand which were expressed in the above lines; their voice and echoes can be felt even to-day for such problems have remain unaffected in our country and society. In fact it shall not be unreasonable to state that Rabindranath and Premchand are as
much pertinent to-day as they were during thirties and forties of the twentieth century so it would not be superfluous if we cite the remark of Indranath Madan regarding Premchand that, "weh niscai hē ek eise mānavatāvādē the, jinkā manuṣya kē garimā me agādh biśwās hatā hei. tēs vānśṭak sāhitya stījan karrē kā arth yeh thā ki weh is bāt kē utkāṭ abhīlāśā rakhīthe kē pāṭhakna me jē van ke prati saktiśa dṛṣṭiśanī rakhī kē bhāvanā peidā ha jāye. unhane uś sabhē būrāiśa ke prati yuddha kiyā ja manuṣya ka uś navēn samāj vyevasṭhā kē nirman karne se rūkti hei jisme sabka samān avsaḥ mīlā hei."64

But it is a matter of great regret that our society and country have not be purged of these evils even now. So the literary works of Rabindranath and Premchand full of Social sensibilities are as relevant to-day as they were in the days gone by.
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