CHAPTER II

Prose works of Ramvriksha Benipuri: — their classification and some descriptions of these works.
As a child, Benipurijee witnessed the atrocities of Britishers upon poor Indians and the horror of that harassment and torture left him apprehensive. A strong spirit of national feeling entrapped his mind and this spirit was ventilated when he was a student at Sadar Mukam, by the revolutionary waves of non-co-operation movement launched by Mahatma Gandhi in 1921 and he plunged into freedom struggle. He began to write patriotic poems.

At that time, almost all the writers began their literary life with poetry and Benipuri was not exception to that. He wrote a number of poems and had started a Prabhand Kavya-Sita, but after words he felt that poetry was not a complete and perfect means to express his burning thoughts and ideas. In his words:

"किन्तु धीरे - धीरे कविता की ओर से मेरा छुइकाव कम होता गया। मन में देशभक्ष, तरंगे लेने लगी थी, उसके लिए में किसी सशक्त माध्यम की तलाश में था। उन दिनों मुझे लगा, पत्रकारिता ही बहु तत्त्वार है, जिसे ले कर में देशभक्ष की मुख्त के लिए अधिक सफलता से लड़ सकता हूँ।"

He took up journalism and worked courageously and fearlessly. When Benipuri began his life of journalism, the people of India were groaning under the colonial misrule of British and as such the cultivators were under Zamindars and

(2) Ramvriksha Benipuri:Mujhe Yad Hei: PP-51.
(3) ibid, PP-48.
(4) ibid, PP-49.
they exploited them in many ways. At the same time illiteracy, blind faith, low status of woman, caste system etc. achieved considerable size and the harassment seemed no end. He raised his voice against British rule and enhanced national feelings on one hand and at the other hand he tried to do away with casteism and capitalism. As the wave of socialism had spread over India, Benipuri being a socialist wanted to establish a classless and castless society in India for which he worked voluntarily. Through his editorials, articles and essays he infused the spirit and enthusiasm in his countrymen. His pain, agony, joy and happiness was expressed through his papers.

Benipuri enriched the treasure of Hindi literature by his prolific writings in many branches like - dramas, novels, short stories, Rekhachitra's (Sketches), Sansamarans (Memoirs), biographies, essays and travels.

Benipuri rendered great service to blooming buds of nation by providing them upto-date knowledge of day-to-day life and outerworld through his literature written for children. In these stories he touch pouranik, historical, social, religious, etc. matters which proved very useful for children.

It is seen however that Benipuri had mastery over all fields of prose and showed his proficiency in all of them. He had his own style of presenting the subject matter and was not bound by any so called principles. Although he
followed traditional principles to some extent in different branches of literature, but there was always a tendency to break these and to have a way to new tradition.

Thus we find him as an innovative and dynamic writer who touched almost all fields of Hindi literature very successfully.

2.1 Classification of Prose Works of Benipuri:

For classification of Hindi prose writing several principles can be adopted. But we shall classify his prose works only on the basis of existing kinds of his prose literature and as such it can be classified into following categories:

1. Patrakarikta Aur Sahityik Lekh (Journalism);
2. Nibandh Sahitya (Essays);
3. Sansmaran Aur Jeewani Sahitya (Memoir and biographies);
4. Rekhachitra Sahitya (Sketches);
5. Yatra Varnan (Travels);
6. Natya Aur Enanki Sahitiya (Dramas and one Act Plays);
7. Upanyas Aur Kahani Sahitya (Novels and short stories);
8. Bal Sahitya (Literature for children);
9. Vividh (Miscellaneous).

Now we shall furnish short description of these...
classifications and name of the books related to these branches of Hindi literature of Benipurijee.

2.2:1 Patrakarikta:

Benipuri worked on about 18(eighteen) journals and magazines. The subject matter editorials and articles in these journals remained contemporary. These were written according to the need and situation of time, society and nation as a whole. Out of these articles some are compiled in some of his books in accordance with the subject matter. He worked as journalist for thirty five years.

2.2:2 Nibandh Sahitya:

Benipuri was man of well founded principles and a democratic philosophy of life. So he wanted a change the striking and supressed norms of society and do away with the dying values that hinder the progress of the nation. He was Sheken to see the position of women, who were kept confined to the four walls of their house and were deprived of their rights and privileges. Benipuri touched all these problems during his journalism period. He was publishing the articles in different columns relating to social, political, educational and literary problems of the country. Besides these he wrote some essays seperately. These all were compiled in four books-

(1) Vande Vani Vinayako,
(2) Mashal,
(3) Hawapar,
(4) Naye Naree.
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Vande Vani Vinayako.

As an editor of "Naye Dhara" Benipuri wrote blazing and impressive editorials and articles. Besides this whatever the questions struck him and whatever the problems he faced at his literary life, he expressed those ideas in these essays giving their solutions based upon his own experiences. These essays and editorials were very much liked by the people Benipurijee compiled these essays under the title "Vande Vani Vinayako" which was i. published by Atmaram and Sons, New Delhi.

2.2:3 Sansmaran Sahitya Aur Jiwani:

Benipurijee being a writer as well as politician met several persons during his life time, who made a good impact on him. He realised the potentiality of those persons and depicted the image of such invincible human nature in his writings.

During the freedom struggle of India, he was not only an authentic and direct evidence but also an active leader of it. As such he was imprisoned several times. All his experiences of the prison life are given expression in his book 'Zanjeerien Aur Deewarian'. It was published in 1956. His another sansmaranatmak writing 'Meel Ke Pathar' was also published in 1956.

'Mujhe Yad Hain' is another sansmaranatmak book.
of Benipurijee. It is in the shape of autobiography of the writer. It is an inspiring autobiography which enhances the human tendencies to face all adversities and opposite situations with courage and valour.

Benipurijee undertook to publish his whole creations under the title 'Benipuri Granthawali' in ten parts. But after publishing the Part Second of it in 1955, his health did not allow him to give it final shape.

Some of the writings of Benipurijee were published after his death. These writings were also sansmaranatmak. These are 'Hamare Mahan Kranti Kari,' a collection of his edited published in 1972, 'Atra Tatra' another sansmaranatmak book in which some great poets and writers have been remembered by Benipurijee during his journeys. It begins with the 'Ephael Tower' and ends with 'Shelley Ki Jal Samadhi' where he illustrated his journey to several places.

As regards to other biographies, written by Benipurijee, we find the following:

(a) Rosa Luxemberg (1946);
(b) Joy Prakash Narayan (1947); and
(c) Karl Marx (1951).

In addition to these published biographies, some other biographies remained unpublished. They are:

(a) Rabindra Bharati;
(b) Ekbal; and
(c) Josh.
Rosa Luxemberg:

When Benipurijee was imprisoned for the fourth time (1942-45) and was kept in the Central Jail of Hazaribag. Jay Prakash Narayan was also in the same prison. Jay Prakash Narayan handed over the 'Rosa Luxemberg' of Paul Prolikh to Benipurijee and asked him to translate it into Hindi, if possible. Benipurijee took up the task and finished writing the life of the German Socialist lady Rosa Luxemberg only in sixty days from January 30, 1943 to March 11, 1943. 

Rosa Luxemberg was one of the great socialist thinkers who introduced revolutionary ideals in the socialistic thought of Germany. These socialistic ideas had not reached India only but other parts of the world also. 'Rosa Luxemberg' was a bold step to add fuel to fire through Hindi Literature of Benipuri. In its preface, Jay Prakash Narayan has written that this book is a peerless gift to the socialist writings in India. 

'Rosa Luxemberg' contains nine chapters. In its first chapter, Benipurijee gave the introduction of that great lady and narrated her eloquence and bravery. In the second chapter, the revolutionary nature of Rosa has been expressed as 'Bahujana Hitaya, Bahujana Sukhaya' and her initial revolutionary ideas are broadly described. The title of the third chapter is 'Sudhar Ya Kranti' (Evolution or Revolution). She preferred 'Revolution' to evolution, and opposed

(1) Ramvriksh Benipuri: Rosa Luxemberg: Bhumika.
(2) Ibid. Bhumika
capitalism. As a result she had to go to jail. In its fourth chapter - 'Kranti Ke Morche', he narrated the relationship between Lenin and Rosa. In the fifth chapter, Benipurijee showed how did Rosa opposed imperialism. The sixth chapter deals with the World War-I of 1914. In the seventh chapter, he has described the revolution in Russia. Here the organisation of the Communist Party in Germany and the activities of Rosa relating to it are illustrated. Finally in the last chapter, Benipurijee discussed about the murder of Rosa Luxemburg. Although it is like a biography, still it lays more stress on the socialistic ideals than the person concerned.

Jay Prakash Narayan:

After returning from America Jay Prakash Narayan wrote many articles and these articles were published in 'Search Light'. Benipuri was reading these articles very carefully as it suited to his revolutionary nature. During those days cases were going on against him for the publication of the 'Yuvak'. But the case did not come up for hearing. Meanwhile Benipurijee was looking after the formation of Socialist Party of Bihar, he came in touch with Phulan Verma and in the long run they became friends. Through Phulan Verma Benipurijee was introduced to Jay Prakash Narayan.

In addition to the knowledge, perseverance and ability, the ideas and ideals of Jay Prakash Narayan fairly influenced Benipurijee. He was tagged together with Narayanajee for a long period in the freedom struggle. The Socialist Party was established in the year 1934 and both of them were working together in helping the earthquake victims of Bihar. Benipurijee got the chance to go nearer to Jay Prakash. As
both of them were devoted to the party they joined together in the August revolution of 1942 as a result of which both of them were put in jail together. Finally, Benipurijee wrote a book on Joy Prakash Narayan which was published in 1947 by Sahityalaya, Patna. It is one of the most detailed and discussed book on the personality of Joy Prakash Narayan. It has a unique place in the biographical literature in Hindi. It contains six chapters in total. It begins with 'Us Din Nadiyan Bolee', which speaks of the development of Joy Prakash's personality. The second chapter deals with Joy Prakash's journey to America for higher education. In the third chapter, Benipurijee described the coming of Joy Prakash to Indian politics and subsequently his acts of deliverence in the devastated earthquake-hit areas. In the fourth chapter, he depicted Joy Prakash from the point of creation of the Congress Socialist Party. In the fifth chapter, Benipurijee gave very interesting description of escaping of Joy Prakash from prison. The sixth chapter deals with different activities of Joy Prakash in connection with the freedom struggle and his re-arrest and keeping in the Lahore Jail.

Benipuri always admired Joy Prakash and had a soft corner for him. His emotions are expressed in the following words:

(1) Ramvriksha Benipuri : Mujha Yad Nai, PP-149.
Practically speaking the bereavement he felt for Joy Prakash made him very sad and it was expressed as:

"भादु ! वे तोह महीने ! जेल में ही तो भाद्रो की कमजोरियाँ और झूठियाँ को परलेला का अवशाय गिरता है ! जयप्रकाश के गांधी-श्री की भाद्रो पर देखा ! हूँ लोग साध-साध जाते, पीते, खुदे, उठते, समय करते, दोड़ते, पड़ते.. लिखते !"  

This biography of Joy Prakash Narayan becomes quite heart-rendering and readable at the magic touch of Benipurijee. It is quite authentic also. He has shown an ideal for writing biography. This book, on one hand gives us the life of a great Socialist thinker and on the other, it fulfills the need of character-making through the example of a great personality.

When the biography of Joy Prakash Narayan was published, many of the friends of Benipuri asked him to write about the ideas and thoughts of Joy Prakash Narayan. As a result he wrote another book - the Jy Prakash Vichardhara, which will be discussed under miscellaneous head below.

Karl Marx:

Another important biography from Benipurijee's pen is the Karl-Marx-Jiwani which was published in the year 1951. It is another gift to the biographical literature in Hindi. Benipurijee discussed the whole life of Karl Marx in this book. The book contains eight chapters. In the first chapter, he discussed about the beginning of Marx's life. Here Marx's

(1) Ramvriksha Benipuri : Mujha Yad Hai(Joy Prakash), PP-153.
education, his life in journalism etc. are depicted. In the second chapter, Marx's attraction towards socialism and his banishment from his own country are depicted. In the chapter 'Kranti Ke Jhakora Mein', Marx has been depicted as the leader of revolution. The fourth chapter deals with Marx's ideas as expressed in London. The troubles which Marx undertook to write the book 'Das Capital' and its popularity have been illustrated in fifth chapter. In sixth chapter he gives an idea of the International Conferences conducted by Marx; while the chapter deals with the illness suffered by Marx in the last part of his life is the seventh. The chapter eighth deals with an analysis of Marx's personality. This book contains many information about Marx relating to his love of books, liking for literature, his behaviour along with his love for children, his family life, liking for scientific ways etc. Practically speaking this book gives a complete introduction to Marx's life and works.

As stated earlier this book fulfils two purposes, one, to introduce the life of great personalities for the society and to introduce socialistic ideals.

Another three biographies written by Benipurijee are yet to be published. They illustrate the life and works of Rabindra Nath, Ekbal and Josh.

Besides these biography writings, Benipurijee has written "Kuch Mei, Kuch Ve' related to his political and
journalistic life. Another writing 'Ghandi Nama' is related to his son who died in his childhood.

Kuch Mein, Kuch Ve:

Whatever the political and journalistic events had occupied Benipurijee during his life time, he wanted to give it the shape of a book under the title 'Kuch Mein, Kuch Ve'. It has two parts - (i) Patrakar Jeevan Ke Pantees Varsh (ii) Rajneeti Ke Toophan Mein. The manuscripts of both the parts are available. On the preface 'Zindgi' word is also written in his own handwriting. 'Patrakar Jeevan Ke Pantees Varsh' was published phasewise in 'Naya Dhara'. 'Rajneeti Ke Toophan Mein' is yet to be published. Now, both these parts will be published in Benipuri Granthawali' under the same title 'Kuch Mein, Kuch Ve'.

Patrakar Jeevan Ke Pantees Varsh:

'Patrakar Jeevan Ke Pantees Varsh' contains all the writings of Benipurujee from 1921 to 1957 relating to journalism. The articles are divided into seven parts. In its first part Benipurijee described how he dreamt of the journalist life and his liking for it the beginning of non-cooperation movement and his coming to 'Tarun Bharat' etc. In the second part, how he left Tarun Bharat and came to 'Golmal' and then to Laheriya Sarai to join 'Balak' and again how did he left the Pustak Bhandar after spending 42 months. The third part deals with publication of 'Yuvak' and subsequent imprisonment.

(1) Letter of Jitendra Kumar Benipuri Dt.19-4-97.
ment for its publication. It also contains description of the publication of the handwritten magazine 'Kaidi' in the jail. In the fourth part, Benipuri speaks of editing of the Lok-Sangrah, the devastating earthquake of Bihar and his joining in 'Karm-Veer' of Makhan Lal Chaturvedi. Benipurijee has also depicted the journalistic atmosphere, its rise and fall, progress and retardations in every part of this book. One example is cited here.

"..."

In the like manner, the fifth part contains writings relating to the Kisan Sabha Organisation, movement against the new-administration under Government of India Act, 1935 which came into being in April, 1937 his imprisonment for three months and the publication of 1st Act of the 'Janta'. In the sixth part, he related about other news papers and other publications. The last part deals with the Quit India movement, publication of 'Tufan' from the jail, his release and publication of 'Himalaya. It also illustrated about the publication of 'Naye-Dhara' and 'Chunnu-Munnu' in 1951. He has also described about his taking part in the 'Festival of Great Britain' at the invitation of the British Government.

II. Rajneeti Ke Toophan Mein:

This is another part of 'Kuch Me, Kuch Ve' which is unpublished yet. Benipurijee has described in it that he had no interest in politics but his continuous social services and strong writings brought him to this field. In his own words:-

"अपनी जड़ द्वारा जनीन से जीवन-रस लेता और अपनी डालियाँ - पतियाँ समेत अपनी मस्ती संतार पर प्रकट कराई हुआ पीमन का फुस्श किया अध अभाव, अफ्राहिशत टूफान में पड़कर कभी डाल-पाया ठीकता और फर्मी पूरा को में गंगा देखा है। यह जब भी वर्षों पर रंग-रंगियाँ करती, अपने पाल के पंखों पर झड़ती। सी नाम जिस तरह आँख के ऋठक में पड़कर या तो फूँक जाती है या किसी अनभुँक्त-अनसोच किसी पर लग जाती है -- मेरी हालत भी ठीक दैली ही हुई। मेरे जड़ नहीं छोड़े, मैं दूसरा नहीं, लेकिन मेरी पूर्व इस टूफान ने बदल ही दी। पुढ़े एक ऐसे घाट पर लाकर खड़ा किया जिसकी मेरी कल्पना भी नहीं की थी।"

Here in the 'Rajneeti Ke Toophan Mein' Benipurijee illustrated the political situation of Bihar during the freedom struggle of India. Khudiram Bose was hanged in Muzaffarpur and a number of incidents followed it. Even the common people of India were much influenced by Gandhiji's ideals and thoughts. Benipurijee furnished one example of Gandhiji's influence in the following words:-

"पतना से लौटकर में गंजीपहाड़ा गया। बढ़त वर महा या किन आने गामा जो कल जवाहर कहते हैं? किन्तु वहाँ आकर जो देखा, आश्चर्य चंदन रह गया। मामलगी खुद्रा गांजा पीते थे। उनके आल-बालिन चिल्म चम्बानेरालो का एक पूरा गिरोह रहता था। देखा, उनके गांजा पीते बिटुल छोड़ दिया हैं। मामलगी दांत गांजा लयाम पुढ़े संसार के आश्चर्य आश्चर्य के समान प्रसिद्ध हुआ। उठ। गायबीजी का कितना बड़ा जाह।"

In the 'Rajneeti Ke Toophan Mein', Benipurijee

(1) Ramvriksha Benipuri: Rajneeti Ke Toophan Mein:(Manuscript) P-1
(2) -Do- PP.-15.
tied to give us a vivid pictures of the freedom struggle in India, particularly in Bihar.

Ghandinama:

Benipurijee was imprisoned in Nazaribagh Jail in 1937 for opposing the election of Legislative Assembly in Bihar. In prison he received the news of his child's birth. This was middle one son of Benipuri, named Surendra. That era was the era of Gandhiji and Nehruji. As Benipuri was a sincere follower of Gandhiji so the nick name of Surendra was kept 'Gandhi'. This boy was very handsome. In the words of Benipuri:

"मैं वह सत्ता हूं, अपने जीवन में ऐसा यह शायद हिंदा। कभी नहीं हुआ था। उसके फर्डे करणे थे। नहीं होने उस। लाइफ की यहूदी भाषा करता था। था। दो हुए, गीता और। प्रतिमानाली कहना था वह। विलसण उसकी तुलिंग। और प्रभुत्व को।"

But unfortunately this boy did not live long. He expired at the tender age of seven in 1937, when Benipuri was in the same jail. It was an irreparable loss for Benipuri. He was bereaved and could not control his tears. In this shocked condition he began to write upon his son and gradually it was completed. In the words of Benipuri:

"एक बियर लघु हुई। उस शोभामिहित उस में ही मेरे। उस फर्डे र प्रवर्तन युक्त। उस हैं 'गांधी' बन। कर पुकारते थे। धीरी-धीरी एक 'पांजोनामा' गैर दौर गए। मेरे दिल युक्त हुए। मैंने गान सिया, इसौ पिक्क। सलाग ही नहीं है। डाल भी है। वह पहार ही नहीं करती, बलातों भी है॥"

Presently the manuscript of this writing lies with son of Benipurijee and will be published in 'Benipuri Granthawali'.

(1) Ramvriksha Benipuri: Zanjeera Aur Deewaria: PP.143-144.
(2) Do- PP.144-145.
(3) Letter of Jitendra Kumar Benipuri Dt.19-4-97.
2.2:4 Rekha Chitra Sahitya:

Benipurijee was also well-versed in writing the 'Rekha Chitras'. The following are his 'Rekha Chitras':

i) The Lal Tara (1938):

ii) The Mati Ki Murtin (1946): and


The Lal Tara:

Benipuri's attraction towards Socialism was evident as early as 1934, when he joined as the organiser of the Congress Socialist Party. Since then he expressed his socialist ideals through his journals. All his socialist ideals got their full expression in the 'Lal Tara'. Now he became a complete socialist. Being inspired by this progressive movement he wrote 'Lal Tara' and it was published in 1938. 'Lal Tara' is a symbole of revolution against Zamindars.

Mati Ki Murtein:

Benipurijee had natural attraction towards his birth place, Benipur Village and Vanshi Pachda, where he was brought up by his maternal uncle after the death of his parents. The simple affectionate and devotional attitude of the people of these villages had put a deep image in his mind whom he could never forget.

The last imprisonment of Benipuri was rather the longest period of all. As it is human tendency that the opposite situations makes a man to think about his past. In the
solitude of the prison, all the scenes of these villages and family members reeled on before his eyes and struck his mind to recollect these thoughts and give it the shape of Shabad Chitra (Rekhachitra). Mixed with the emotions and feelings of the writer, the soil of this land turned into Golden idols which he named as 'Mate Ke Moortein.' It was published on the eve of Dipawali in the year 1946. Although these idols had great importance for Benipuri, But he was doubtful if the 'Mati Ke Murtein (idols of soil)would have value in the age of Gold and Silver. But interestingly, within six years of its publication about sixty thousand copies were sold out. Hence it proved to be a unique creation.

Gehun Aur Gulab:

Being released from jail in 1945, Benipurijee established one 'Nav-Sanskriti-Sangh' and gave the call for material and cultural coordination - "Gehu Aur Gulab". The book "Gehu Aur Gulab" is the literary expression of that call. It was published in 1950 and was proved to be a very strong writing of Benipurijee. There are varieties and novelties of emotions and ideas which not only can inspire individuals but the society as a whole. Here Benipurijee speaks of such a movement which would lift the society from the blind cave of materialism and would place it on the beautiful valley of culture.

2.2:5 Yatra _ Vritta:

Benipurijee wrote a number of 'Yatra-Vritta' (travelogues) as he travelled widely. They are as
follows:

1) Pairon Mein Pankh Bandhkar:
2) Udte Chalo- Udte Chalo;
3) Paris Nahin Bhulti; and
4) Atra - Tatra.

During 1951, Benipurijee travelled European countries like Britain, Scotland, Switzerland, France etc. as a journalist. In May, 1951, a conference named 'Festival of Britain' was held in London. The British Government invited six Indian Journalist to join the festival. Benipurijee was one of these six journalists. He noted down his experience of this journey to Europe in his dairy. He published them in the shape of "Pairon Mein Pankh Bandhkar" later. Again during May-June, year 1952, he got the chance to visit European countries as a member of the team of journalists. Like that in the first trip, he noted down all his experiences of this trip also. Later he published all his experiences in the shape of a travelogue - 'Udte Chalo-Udte Chalo' in the year 1952. He had written another travelogue of the same journey, named 'Paris Nahin Bhulti', the manuscript of which was handed over to Sh. Parameshwar Singh to publish it but the publisher had lost this manuscript. So neither the manuscript of this travelogue is available nor the book.¹

'Atra-Tatra', another travelogue was published after the death of Benipuri (1975). It contains eleven articles of variety of subjects to the interest of the public. His

(1) Letter by Jitender Kumar Benipuri: Dt.19-4-97.
reminiscences of the European travels which were placed in a very interesting way attracts the attention of readers.

2.2.6 Natya Sahitya of Benipuri:

Benipurijee was a great dramatist also. He wrote a number of historical and social plays. Besides he wrote a few one-act plays. The following plays came from his pen:

i) Ambapali;

ii) Tathagot;

iii) Vijeta;

iv) Netra-Daan;

v) Sita Ki Maan;

vi) Sanghamitra;

vii) Singhnal Vijay;

viii) Shakuntula;

ix) Amarjyoti;

x) Naya Samaj;

xi) Ram Rajya; and

xii) Gaun Ke Devta.

Ambapali:

'Ambapali' is the first historical drama of Benipuri. The whole drama revolves around Ambapali - a royal dancer of Vrijja Sangha, during Buddhist period. She was very beautiful and wanted to attract Lord Buddha by the weapon of her unparallel beauty. But lord Buddha had overcome these pretty things. At last Ambapali takes shelter under lord Buddha. Benipuri called himself from one of the clan of the
Ashta Kulas of Vrijja Sangha. In this drama Benipurijee has reflected his glorious past and depicted, at the same time, the upliftment of a woman in the present context. He has infused social personality in Ambapali as a royal dancer, who also led in the time of war which represented a sense of national feeling.

Tathagat:
'Tathagat' is the second historical drama of Benipuri which was published in 1948 on the eve of Diwali. Bihar has remained land of rich cultural and religious heritage great men and women have taken birth on this land. Benipuri has tried to revive this glorious past and introduce the ideas and ideals of those great men and communicate them to present generation. 'Tathagat' is a drama based on the life of Lord Buddha who spreaded truth, non-violence and love in most parts of the world.

Vijeta:
'Vijeta' is the third historical drama of Benipurijee. Chandra Gupta Mourya is the hero of this drama. The main intention of writing this drama is to show the greatness of emperor Chandra Gupta, because the dramas which had already been published with the title Chandra Gupta, were little concerned to him and more with Chankya, a great politician of that time Benipuri, being an innovator and novel imaginator could not tolerate this type of indifference to the

(1) Ramvriksha Benipuri: Ambapali:Bhumika.
great emperor. As a result he penned 'Vijeta' to prove the
greatness of Chandragupta.

During 1948-50, Benipurijee wrote a number of one-
act plays. The following are important ones:

a) Netradana;
b) Sitam Ki Man; and
c) Sanghamitra.

After publishing the Gehun Aur Gulab, Benipurijee
wrote these one-act plays. His style and characterisation are
quite remarkable. All these one-act plays are based on
historical facts. As stated, Benipurijee wanted to teach the
new generation about our past heritage with his new
interpretation of the ancient facts and incidents.

Two other dramas, Viz 'Amarjyoti' and 'Naya Samaj'
were published in 1951. These two are basically social dramas.
Besides these there are some more plays. Those will be
discussed later in relevant chapter.

2.2:7. Upanyas Sahitya:

The 'Upanyas Sahitya' (Novels) did not escape from
the perview of Benipurijee. There are two published novels and
another two unpublished ones to the credit of Benipurijee. They
are: (a) Published -

i) Patiton Ke Desh Mein; and
ii) Kaidi Ki Patni.
Patiton Ke Desh Mein:

It is the first novel of Benipurijee. In 1930, when Benipurijee was imprisoned for the first time, he met a rape-case convict there. This prisoner was a victim of false evidence. It was a social injustice and the incident stunned Benipurijee. He witnessed ample examples to ponder on even simple matters in the jail. This act of the prisoner was neither a crime nor a sin, but still he had to bear this undue punishment. There are number of such incidents related to love affairs in the villages which end in sad and tragic ends. Benipurijee wrote this novel to show the evil effects of such ignorant society.

The major portion of the novel was written in 1930 and that portion was published with a long preface to it. Later some additions were made relating to jail environment and then completely published in 1948 by Bhatat-Bharti, Allahabad. This novel is quite informative. Through some big and small stories of the jail, he depicted the real jail-life. It also deals with some psychological facts of the prisoners and the atrocities and exploitation by jail authorities.

Kaidi Ki Patni:

'Kaidi Ki Patni' is the second novel of Benipurijee. It was published in the year 1940 by Ajanta Press, Patna.

Benipurijee was put to prison for his political
and revolutionary writings, for several times. In 1937 he had to undergo one-year imprisonment for writing on Nepal Government. During this time another case against him was also going on in the Siwan jail. Therefore, he was taken to Siwan from time to time. With this opportunity he informed his wife to meet him at the railway station. Once when his wife came to meet him with her children, Benipurijee saw one C.I.D. Officer there. He could not tolerate it and refused to meet his wife. This insult had a deep impact on him and as a result he wrote this novel - Kaidi Ki Patni. Adding to it, another case of defamation also inspired him to write this novel.

In 'Kaidi Ki Patni', Benipurijee depicts the picture of the troubles and foresaking of the family of freedom fighters. Through this novel, he wanted to prepare the society, particularly the women folk, to sacrifice every thing for the motherland.

Of the two unpublished novels, 'Deedee' was written in 1935-36. This novel is about the inherent qualities, sacrificial nature and devotional character of wife of Benipurijee and there is very less knowledge about the material of 'Satdin'. Neither the books nor the original copies of these novels are available.1

2.2.8 Kahaniyan:

Benipurijee wrote many stories and the collection

(1) Interview with Prabha Benipuri.
Chita Ke Phool:

When in 1932, Benipurijee was sent to jail for the second time, he was pained to see that the prisoners were ill and most of them died due to dirty environment of the jail and carelessness of the Jail Authorities. Even the patriots, who were prepared to sacrifice their lives for the country, met the same fate. He was touched by these scenes and wrote some stories of the jail-life. In 1947, these stories were published under the title 'Chita Ke Phool'. Most of the stories were related to the social problems. He showed that casteism gradually degraded the Indian society and gave birth to some social evils.

Most of the stories in this collection are based on facts but decorated by the elements of imagination and artistic touch. There are seven short-stories in this book, which deal with different incidents and individuals. They are related to patriotism, social injustice, economic helplessness and love of children. The originality of subject matter, clarity of characterisation and living environment make the stories heart rendering for the readers.

Benipuri had written some more short stories which were compiled under the title 'Jhopandi Ka Rudan' in 1947-19 but was not published. This stories were related to the grief stricken families of those who sacrificed their lives for the sake of their country.

(1) Interview with Prabha Benipuri.
Benipurijee wrote a number of books for children when he was the editor of 'Balak'. There he came to know that the district board was in need of some books for children. He made proper use of this opportunity and books on different subjects for children were written and published. Some of these were:

1. Bagula Bhagat;
2. Siyar Pandey;
3. Rang Birong;
4. Hiramon Tota;
5. Bilayee Mousee;
6. Avishkar Aur Avishkarak;
7. Prakriti Par Vijay;
8. Amar Kathayein

Other books were based on Pouranik, historical, scientific and patriotism.

Over and above these Benipurijee wrote a number of biographical books for children. They are:

1. Shivajee;
2. Guru Gobind Singh;
3. Langat Singh;
4. Vidyapati.

Though 'Vidyapati' was written during the editing of 'Balak' but it is less concerned with children more with adults.
During 1937-39, Benipurijee wrote several books for children. His books, "Falon Ka Guchchha", "Pad Chihn" etc. are stories of bravery and heroism for children. His "Falon Ka Guchchha" incorporates some stories translated from stories of different countries of the world. His another book "Jaan Hathete Par" was first published in April 1938, by Vani Mandir, Chapra.

During 1948-50, Benipurijee wrote other books for the children, like -

i) "Hamare Purkhe, Hamare Parosi"-(published in four parts under the title "Amar Kathayan");

ii) Sansar Ki Manoram Kahaniya ;

iii) Ham Enki Santan Hai -Parts-I & II; and

iv) Apna Desh - Parts I & II.

The books "Ham Enki Santan Hai", "Enke Charan Chihnon Par", "Prithvi Par Vijoy" and the "Prakriti Par Vijoy" were written during the period 1948-50. There books reveal that the author was under the impact of three forces upon his psyche-first, he gave the call for cultural renaissance and wanted to establish importance of culture in different fields of life. Second, he wanted to re-interpret "Purana"s and history and mix their ideals with modernity. Third, he wanted to make them brave, courageous and patroits. For this purpose he translated a number of stories from other countries and presented it before children.
When Benipurijee published the biography of Jay Prakashjee, some of his friends requested him to write about Narayanjee's thoughts and ideals. Even one Jamadar from Bhamragh wrote a letter to Benipurijee with his own blood:

"जब तब निकल समाजवादी की संमतिय प्रदान हुई, तभी ने निस्तार बनाए वह अपने समय चित्र तथा विभिन्न शिक्षा के द्वारा अपने दर्शकों द्वारा होने के लिए विचार काल का मार्ग बनाना का उपक्रमर्यादा नहीं होता था—

अच्छे दशकों में ती कृपया भाषा दिखाएँ। समय के सच्चे रूप में होने की कोई शक्ति नहीं होता था। जब ने उनके विचारों को पुस्तक के रूप में लिखा गया था। जब ने उनके विचारों को पुस्तक के रूप में लिखा गया था। अतः इनका विचार नहीं होता था। वह ने उनके विचारों को पुस्तक के रूप में लिखा गया था। जब ने उनके विचारों को पुस्तक के रूप में लिखा गया था। अतः इनका विचार नहीं होता था। वह ने उनके विचारों को पुस्तक के रूप में लिखा गया था। अतः इनका विचार नहीं होता था। वह ने उनके विचारों को पुस्तक के रूप में लिखा गया था। अतः इनका विचार नहीं होता था। वह ने उनके विचारों को पुस्तक के रूप में लिखा गया था। अतः इनका विचार नहीं होता था।

This letter of the Jamadar impressed Benipurijee in such a way that he began to collect Narayanjee's ideas and ideals forthwith. Most of his ideas were in English and it took time to translate them into Hindi. On the 46th birth anniversary of Narayanjee which fell on the Vijaya Dasami Day of 1948, Benipurijee met Narayanjee.

The Jay Prakash Ki Vichardhara is a voluminous book divided into four parts. The first part deals with the subject—"Samajwad Kyon ?" It contains eight articles dealing

(1) Ramvriksha Benipuri: Jay Prakash Ki Vichardhara: Bhumika (Do Shabd) Bhumika
with - Samajwad Samajik Sangathan Ki Paddhati, Samajwad Ki Ruprekha, Marxwad, Socialist Party Ka Singhawalokan Aur Samajwadi Karyya Kram etc. These articles include Narayanjee's ideas like - 'Samaj Mein Asamata Ki Samgsya, Asamata Ke Karan, Dhan Ka Utpadan Aur Sangrah, Dhan Aur Shoshan, Asamata Ko Dur Karne Ke Samajwadi Upay, Kheti Ka Sawal, Udyog -Dhandhe, Loktantra Ka Arth etc. etc.

The title of the second part is - "Kranti Ke Lapato Mein". Under this heading the following articles are included:

1) 'Azadi Ke Sainikon Ke Naam-Pahla Patra' - This 'Patra' was published during the movement of 1942 when Jay Prakash Narayan fled away from the jail.

2) "Azadi Ke Sainikon Ke Naam - Dusra Patra'. Here he wanted to make it clear to the 'Sainiks':

"हमारे घर के गर्दन एवं तरीक़े जो भी हों, हमारे हाथों, चार तरीक़े जो भी हों, हमार रात्रा रात्रा हैं—हमें शोषण की जानी रखना है। हां, हमारे एक शाह चढ़े गये दूसरे शाह दूसरे इसी प्रकार तीनें। अमेरिका की अपनी आयाम के लिए यह यह तक चढ़ा चढ़ा पड़ गया था, चीन के स्वतन्त्रता-संघ ने नार्यें क्रम में प्रेरित किया है। हमारे लड़रों का रो अभी पहिला ही शाह खतन हुआ है।"

This was published after six months of the publication of the first one.

3) Azadi Ke Sainikon Ke Naam - Tisra Patra. Here

(1) Ramvriksha Benipuri: Jay Prakash Ki Vichardhara. PP 150-51.
Narayanjee speaks of the method of freedom struggle.

The title of the fourth part is - "America Ko Ofsaron Aur Sipahiyon Ke Naam." Jay Prakash Narayan went to America as a student and spent seven years there. He acquired knowledge not only of the university but also the knowledge of agriculture and industries there.

Here in this part, Jay Prakash Narayan wanted to inspire the student community to become fit citizen of the country; so that they can make the country living and develop it. He also wanted to get help from the students in achievement of freedom.

The third part of 'Jay Prakash Ki Vichardhara' contains following articles :

I) Dewali Ke Mashur Khat;
II) Kya Yuddh Avibhajya Hai ;
III) Lahore Kile Ki Yantranayen ; and
IV) Kuchh Futkar Chijen .

When Jay Prakashjee was in the Dewali camp and met his wife Prabhawati, he wanted to send some letter out of the jail. But his letters were seized. As a result, he was going to be declared as the conspirator No.1 of India. His letters were widely published in almost all the newspapers and broadcasted from all the radio centres.

The article 'Kya Juddh Avibhajya Hai' was sent by Narayanjee from the Hazaribag jail secretly and was published
in several news papers in the name of 'Ek Samajwadi Ke Naam Par.'

The 'Lahore Kile Ki Yantranayen' is the description of the suffering of jail life in Lahore while in the 'Kuchh Futkar Chijen' the ideals of Narayanjee has been expressed.

The title of the fourth part is - "Azadi Ko Bad."
It contains the following four articles:

I) Jan Rajya Ya Hindu Rajya;
II) Bapu Ki Hatya - Jimmedar Kaun;
III) Congress Mar Goye; and
IV) Tab Hamara Swarg Hoga.

In this manner, Benipurijee not only inspired the young generation of India with the ideals of Jay Prakash Narayan who is one of the expounders of Indian Socialism; but also warned the cultivators, labours, mill-owners, industrialists and the businessmen of their duties. He also expounded Narayanjee's ideals and compared them with those of American, Russian, Japanese and Chinese socialism.

Vidyapati Ki Padawali:

In the 'Vidyapati Ki Padawali', Benipurijee has given an elaborate introduction to Vidyapati, and then interpret the whole 'Padawali'. He has classified almost all 266 Padas of Vidyapati into several classes, after the 'Kavi Parichoy', like Vandana, Vaya-Sandhi, Nakh-Sikh, Sadya-Snata, Prem-Pranang, Duti, Nok-Jhok, Sakhi-Sixa, Milan, Sakhi Sambhasan, Kautuk,
Abhisaar, Chhalna, Maan, Maan-Bhang, Vidagdh: Vilas, Basant, Virah, Bhavollas, Prarthana Aur Nachari, etc. etc. He also added meaning of the difficult terms. Like the Bihari Satsaye annotations, from place to place, simple meaning of the Padas with addition of necessary notes on them were also given here.

**Bihari Satsaye Ka Tika:**

'Bihari Satsaye Ka Tika' was written when Benipurijee was editing the 'Balak'. It is another very important work of Benipurijee. Till the writing of this book no annotation on the 'Bihari Satsaye' was available which could be helpful to all to understand the Satsaye Acharya Ram Lochan realised the need of such work and he entrusted it to Benipurijee. About the work Benipurijee.

**Lal Cheen:**

It was published in 1939. It is based on the 'Red Star over China' of Edgar Snow. First Jay Prakash Narayan wanted to render it into Hindi; but later the work was entrusted to Benipurijee. He took the troubles of collecting other things relating to this book and the author, and finally published it in Hindi in 1939 from Patna.

Although the source of this book was the book of Edgar, yet Benipurijee arranged and edited it in his own way. Benipurijee himself was glad to write this book as it deals with revolution and revolutionaries.

(1) Ramvriksha Benipurijee Lal Cheen: Lokhak Ke Do Shabda, Patna
China was also an agricultural country like India but it was under imperialist powers.

After getting rid of feudalism and even after the establishment of democracy there, China had to come to terms with imperialist world, particularly with Japan and had to try to save itself from the jaws of such powers. Since 1911, nationalism had been dominating the political scene. But imperialism grew out of that nationalism and finally there was a controversy between them. This book illustrated how this controversy grew and how it came to an end.

Marshal Tsang-Ki Shek with his government tried to crush the Soviet. But was not successful. In the meantime the socialists established their regime in China. Unfortunately China and Russia could not spread their views of socialism through out the world properly.

Benipurijee read several books and wrote this book on the living history of China to make the Indians aware of Socialism.

'Lal Cheen' contains 237 pages with some illustrations. It is divided into four chapters:

i) Sangharsh;
ii) Netritwa;
iii) Swarup; and
iv) Sanyukt Morcha.
Of these chapters, Benipurijee wanted to attract the attention of the readers towards the second chapter - the Netritwa i.e. leadership. Because for any successful revolution, leadership is an indispensable condition. He himself wrote in its preface:

"में अपने पाठकों—काले कर राप्त्रेवकां—का ध्यान इस्लामी 'नेल्युद्धअध्याय की ओर ध्यान करें। फिर कैसे कालिति के लिए राप्त्रेवक एक भावुक दर्शक दर्शा है। 'काल सीता' द्वारा उन्नत काम हो मुक्ति और जिन्दा रह सका कि उसे मार-मार-मार, चूर-चूर, हैंग-हैंग-कादर, यु-हुआँ-यु-यु, घों-घों, गाउ-गाउ-कादर, फिस-फिस वसे तेला मिले। जगा इस कालिति पर हम अपने की सीता, हो। 'कालित-कालित' विल्लाने से क्या होगा है !—हम अपने दिल में हो कालित विदार और जिन्दगी में हो रहे उतारें।""

In the last cover page of the 'Lal Cheen,' there is a reference to a book - 'Khuni Japan' written by Benipurijee. But unfortunately the book is neither published nor its manuscript is available now.

Translated Books:

During his last imprisonment Benipurijee was kept in the Hazaribag jail where he could write some books peacefully. He translated a number of books of foreign writers here.

He translated the 'Quiet Flows the Don' into Hindi in an abridged form under the title 'Don Ke Kinare'. In the same manner, the 'Roos Ki Kranti' is the abridged form of Trotsky's writings on 'Revolution in Russia' which Benipurijee

(1) Ramvriksha Benipurijee: Lal Cheen: Bhumika (Do Shabd), Bhumika
(2) Interview with Dr. Prabha Benipuri.
translated into Hindi. He also translated 35 selected poems of Rabindra Nath Tagore under the title 'Ravindra Bharti.'

Text-books for Children:

During 1930-36, Benipurijee wrote a number of reference books for the children since these books are very much indispensable along with the text books. These are:

i) Sahas Ki Putle;
ii) Jhopandi Se Mahal;
iii) Bahaduri Ki Baten; and
iv) Kya Aur Kyon.

Letter Writing:

Letter writing is not considered as a branch of literature. This writing is used for day-to-day life to express our views and communicate our ideas. But if the letters give the descriptions of those things which have got importance in literature, these become a part of literature.

Dr. Raghuvarsh writes —

"साहित्यः पत्र साहित्य के अन्तर्गत रचना के रुप में नहीं लिखा जाता, उसका उपयोग व्यावसायिक जीवन के लिए ही माना गया है। इस पत्र-शैली का प्रयोग कमांड पर आधारित लिखाओं में अज्ञात शैली के विकास के लिए लिखा गया है। परन्तु जिन पत्रों का लेखन-कला-निर्माण की समझ-सैलूँट, समाजविद्या साधनीक शिक्षण के रूप में स्थायी भावना का द्वार है और यथा ही उनका एक्ष्य-शिक्षण विद्यालय और उत्तरधारी दृष्टि से हो सो उनके साहित्य के रुप में स्नितर लिखा जाता है। साहित्यिक रेती में विचार तथा भाषा के समृद्ध समानय के रूप में पत्रों का लेखन उन्हें रचना के रूप पर स्नितर दिखाया है। इस पत्रों में रससादर के जीवन, नवीन निविदा गहिरा और मंफात का महाकाव्य, साहित्य तथा ग्रंथिका से महत्व लिखा जा सकता है, समय आ मला है।"

A large number of letters of Benipuri are available. Some of these have been published in 'Naye Dhara Smriti Ank' and some of these are preserved by his family members, friends and relatives.

From these letters the reader easily gathers the viewpoint of the writer, the glimpse of journalism of that period, conflict over language and his broad-mindedness towards his children. A part of few of these letters are presented here—

"वह तार रखते 'नई धारा' मुद्राओं अपनी पत्रिका है। यह धारा, तैयारी, इसके प्रकाश और प्रकाश के लिए केवल धारा गृहस्थ परम तत्त्वक है।"

(2) Ibid, PP-432-33.

Now therefore, it is seen that Benipurijee is a voracious writer in prose. He had mastery over almost all forms of prose writing and thereby he enriched the treasure of Hindi prose literature.