

## **STUDY ON NOVELIST AS REFORMER AND SPREAD OF THE WESTERN LOGICAL AND PHILOSOPHICAL THOUGHTS**

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### **ABSTRACT**

*Indian novel in English uncovers that the soul of reform rises out of tolerating the great and the excellent inherent in both the interacting societies. The ,youngman alluded to in this previous extract experiences the limits of visually impaired impersonation of the West. The comprehension of this angle in the contemporary social life had propelled the novelists to pass on the thoughts of amalgamation of societies and a reasonable way to deal with the approaching rushes of progress. They attempted to uncover the disasters existing in the traditional Indian life just as in the unmeditated impersonation of everything Western. Simultaneously, they showed the great and delightful perspectives in both the way of life. In this way, in assuming the part of the reformer, the Indian novelists in English of the nineteenth century performed a social obligation.*

### **Keywords:**

### **INTRODUCTION**

#### **The Novelist as Reformer**

The happening to Christianity to India, presentation of English education and the spread of the Western logical and philosophical thoughts immensely affected Indian life. The informed working class, which was presented to these groundbreaking thoughts and encounters, expected initiative in achieving' a socio-religious in the Indian brain. This course of enlivening was additionally sped up by the presentation of the print machine, reporting and different gadgets of new innovation. Maybe India was gradually awakening from its trance.

Raja Rammohun Ray, KeshubChunder Sen (1838-84), Iswar Chandra Vidyasagar, Swami Dayananda Saraswati (1824-83), Swami. Ramakrishna Paramahansa (1836-86), Swami Vivekananda (1863-1902) and numerous different masterminds and social reformers assumed a huge part in reestablishing the genuine quintessence of religion and the religious practices. The Brahma Samaj{1828) established by Raja Rammohun Ray, the Arya Samaj(1875) established by Swami Dayananda Saraswati, the Theosophical Society(1875) established by

Madam Blavatsky (1831-91) and Col. Olcott which made progress in India under the initiative of Annie Besant (1847-1933), the PrarthanaSamaj which was established in Bombay in 1867 and numerous other religious gatherings endeavored to purge the contaminations which had crawled into Hinduism and were chewing it at its center. Although the nineteenth century there had been religious movements with the end goal of carrying religion nearer to the everyday person by making it liberated from an excessive number of customs and offbeat practices. For instance, Lord William Bentinck couldn't have declared the Act against the suttee — the practice of copying the widow on the fire of her better half — in the event that he had not got the help of a learned Hindu like Raja Rammohun Ray. The British made it conceivable to debilitate youngster marriage, human forfeit and empower widow remarriage by ethicalness of enactments

It is an intriguing part of any social movement in the Indian history that it is constantly identified with religion. Viswanath S. Naravane's view in this setting might be relevant:

*In the west, scholarly revolutions have typically occurred contrary to religion. In India each part of this modern enlightenment, and each movement through which it has been communicated, uncovers the fundamental job of religion.*

As before, in the nineteenth century additionally otherworldly pioneers took the social movements in their step and introduced another time. The interaction among Hinduism and Christianity led to a more liberal and reasonable tone to the former. Disregarding the vehement resistance of the fundamentalists an exceptional influx of reform blended the social life. Through reformation and recovery, the nineteenth century Indian psyche advanced toward a combination. The mentality of experience offered spot to the soul of absorption. The accompanying words, alluding to the mentality of a profound pioneer like KeshubChunder Sen, clarifies this perspective:

*Keshub looked for the reason for East-West seeing solely as far as religious compromise as opposed to in social, political or even philosophical agreement.*

Gopal Krishna Gokhale (1866-1915), the notable political pioneer and author, summarized the soul of absorption and interaction of the two powers in a paper introduced by him at the Universal Races Congress held in London in July, 1911. The accompanying extract from his paper gives the circumstance exceptional knowledge:

*The principal impact of Western educating on the individuals who got it was to lean them emphatically In favor of the Western perspective on, and under this impact, they bowed*

*their energies, in the primary occasion, to a reconsideration of the entire of their antiquated civilization - their social uses and organizations, their religious convictions, their literature, their science, their craft, in fact their whole origination and acknowledgment of life. This carried them into brutal crash with their own general public, yet that very impact drove them nearer to the Englishman in the country, to them they felt profoundly thankful for bringing into India the liberal thought about the West, with its dissent against station or sex handicaps and its acknowledgment of man's nobility as man — a showing which they regarded as of the greatest worth in serving both as a restorative and an energizer to their old civilization,*

As mentioned before, the Indian author has consistently expected the job of a teacher. He makes an ideal world in his literature which his readers ought to endeavor to accomplish. Rama, Krishna, Arjuna, Yudhisthira, Sita and numerous other significant characters in Indian mahakavyas and puranas are for the most part obviously brought about by their authors and address a flawlessness to be imitated. These writers are viewed as holy people or rishis and their functions as sacred writings. Indeed, even in the nineteenth century, Bankimchandra Chatterjee proclaimed : "I'm a teacher or nothing" Aurobindo Ghosh, also called Sri Aurobindo, the fear monger turned-holy person and artist clarifies this unconventional status of the Indian essayist in the accompanying way:

*The legend, the Rishi, the holy person, are the normal fruits of our Indian soil; and there has been no age where they have not been bom. Among the Rishis of the later age we have finally understood that we should incorporate the name of the one who gave us the restoring mantra whiich is making another India, the mantra Bandemataram.*

## **OBJECTIVES OF THE STUDY**

1. To study on the Novelist as Reformer
2. To study on The Novelist as Mystic

### **The Novelist as Mystic**

Religion assumes an exceptionally predominant part in all activities of social life in India. Hindu perspective on life oversees and directs both individual and social lead and conduct. Each activity in life from birth to death is affected by obvious religious standards. Maybe no other society is such a lot of religion arranged as India is. It is on the grounds that religion has

been acknowledged in India as a lifestyle since the soonest times. Hindu perspective on life, which has arisen out of the regulations and standards given by the profound scholars and soothsayers down the ages, impacts both the action and the inaction of the individual and the local area

The Vedas, the Upanisads, the mahakavyas, the puranas — even the tales and stories — contain in them the core of the Hindu perspective on life. Hindu traditions and customs and the responses to the singular's close to home and otherworldly inquiries discover their sources in these works. There is an exceptionally dainty, line of boundary for sure between our sacred texts and our abstract work. As such, Indian literature generally presents an otherworldly perspective. The authors of Indian works of art, both in Sanskrit, and the local languages, have been viewed as soothsayers and teachers. Vyasa, Valmiki, and the authors of the suktas and shlokas of the Vedas and the other Sanskrit works, have been acclaimed as rishis or sages. The authors of sagas and puranas in territorial languages are additionally respected with adoration. Sarala Das and Jagannath Das in Oriya, Tulsi Das, Surdas and Kabir in Hindi, Kamban in Tamil and Krittibas in Bengali and Vidyapati in Maithili literatures are called holy person writers. It would be? thusly, right to say that mysticism is related to literature and authorship in India generally. Indeed, even in the nineteenth century, Raja Rammohun Ray, Bankimchandra Chatterjee, B.R. RajamIyer and numerous others were viewed as holy people. Fakir Mohan Senapati, the dad of modern Oriya fiction, was called Vyasa Kavi, RabindraNath Tagore was Gurudev and Gandhi was a Mahatma. AurobindoGhose was viewed as a siddha purusha or an illuminated soul. So, scholarly authorship in India is frequently connected with otherworldly attainment and readers anticipate magical revelations and practical insight in literature.

This nearby friendship of literature with otherworldliness in India is a significant factor which can't be ignored in any event, when one makes a perusing of the Indian English novel of the nineteenth century. The fundamental Hindu character of the Indian novel in English can be found in the novelist's perspective which is pretty much a continuation of the standards and convictions of the past. The adaptability and versatility of the profound life of India acknowledged the western impact and attempted to absorb in itself its harmless angles like universalism, humanism, and progressivism in another way. The profound pioneers and reformers of the nineteenth century had the foreknowledge and comprehension of affecting social and religious changes without influencing the fundamental soul of Hinduism. Religious and social movements of the nineteenth century normally affected the literature of the age. Along these lines one can see the spiritualist element of traditional Hinduism in the Indian English novel of the nineteenth century.

In the Hindu custom, the world has been imagined as maya or dream. Radhakrishnan, in his translation of Samkara's principle of maya, keeps up with: "Maya has the two elements of concealment of the genuine and the projection of the stunning. The universe of assortment

screens us from the genuine" The idea of maya is "personally related with that of avidya" or obliviousness. The majority and the impermanence of the observational world sustains the obliviousness of man and exclusively by accomplishing jnana or right knowledge man can accomplish Jivanmukti. To cite Radhakrishnan once more:

*Samkara recognizes jivanmukti, or the condition of delivery, while one is alive, from videhamukti, or the delivery acquired when the freed shakes off his body. The presence of the body has no effect to the condition of delivery, which is fundamentally one of independence from common securities. The condition of delivery comprises not in the ingenuity or demolition of majority, but rather in the insufficiency of the pluralistic universe to deceive us.*

The disappointment of the unbeliever in separating among the real world and appearance is avidya. It brings about want. The Upanishads, the regulation of Buddhism, and the Bhagvad Gita lecture that want causes blind energy and at last prompts languishing. Just the atman is genuine. So the point of an individual ought to be the 'fixing to the causes which lead to limited presence"

Indian religious practice recommends four ashramas or phases of life:

*The four phases of brahmacarya or the time of preparing, garhastya or the time of work for the world as a householder, vanaprasthya or the time of retreat for the slackening of the social bonds, and sanyasa or the time of renunciation and eager holding up of opportunity demonstrate that life is a journey to the everlasting life through various stages.*

Albeit the Hindu custom inclines toward a singular driving a day to day life, it accentuates on his detachment. A life without attachment or want is the Hindu ideal. The notable implication is that of a lotus leaf: it lives in water, yet water can not touch it. Man might carry on with a common life, however he ought not be connected to it; he ought not be engaged with interests and wants, euphoria and distress — not even in birth or passing or illnesses. The atma or the spirit is genuine and indestructible. The body passes on, not the spirit.

Vasudeva Sastri in B.R. RajamIyer's novel True Greatness or Vasudeva Sastri (1896-98) is by all accounts a character addressing the goals of the Gita. He is a family man yet revolts have any passionate attachment to life. Sanyasi Narayan in Kamala : A .Story of Hindu Life (1892-94) by KrupabaiSathianadhan carries on with the life of vanaprastha. BabajeeBissonath in ShosheeChunderDutt's The Young Zemindar (1885) is a sanyasi who

has accepted the job of a teacher(1896). The siddha purusha in Kshetrapal Chakravarty's Sarala (1896) is a savvy who carries on with the life of renunciation. He has accomplished siddhi. or then again flawlessness and in this way he is all-knowing, supreme and ubiquitous. Indian English novel of the nineteenth century has its a lot of holymen — sanyasis, siddhas, Babajees, Beragis, Beraguns, Fakirs, ministers, sepaets, intellectuals, mullas and sadhus. These characters have large amounts of tpe Indian English fiction even presently in light of the fact that they truly assume a significant part in the Indian culture. With regards to the nineteenth century Indian English novel they should be even more intriguing toward the Western readers.

### **The Novelist as Critic**

The nineteenth century Indian English novel was frequently utilized as a mode of analysis of the general public. The novelist's developing attention to the world and his self inflicted social obligation made his work a vehicle for the accomplishment of an optimal state of life. Accordingly, the Indian English novel turned out to be more unbiased than emotional. It was more associated with the world without than the world inside

There was not really any novel, either in Indian English or any Indian language, which didn't communicate the novelist's Bagemess of a social reason. The pride of the novelist in his mbtherland and the disgrace over its overarching state introduced a conflict in his brain. He attempted to distinguish the threatening parts of the current social structure with the goal that his fantasy of a superior society could be figured it out. Hence he turned into the pundit of the norm. This clarifies the cognizant undertaking of the novelist to condemn the general public he lived in. ShosheeChunderDutt, a significant novelist of the age, has conceded that the reason for his writing was "to give an honest composition of the condition and incapacities of his race, with all fl their orderly environmental elements.

It has effectively been talked about how the novelist acknowledged the job of the reformer and attempted to show his countrymen the shades of malice existing in the actual system of his own social and religious practices. One more expression of his enthusiasm was clear in uncovering the bad and low practices in organization.

Dutt is the most blunt of the multitude of novelists of jiis time. His work frequently bears an overstatement of his enthusiastic beliefs. We have inspected in the prior parts how he has sincerely and honestly uncovered the defilement in the regulatory hardware and the bad form distributed to the local subjects. His Realities of Indian Life; Or Stories Collated from the Criminal Reports of India, to show the Life, Manners and Customs of its Inhabitants (1885) gives a valid record of the legal executive under the British standard. Memories of a Kerani'sLife(1873), no doubt dependent on the author's very own insight as an assistant in the Bengal Secretariat, gives a distinctive image of the predominant managerial framework and



practice. The author composes how an European official was qualified for a compensation multiple times higher than that of an Indian for a similar sort of work. The storyteller asks his European associate, "Wouldn't you say that to be to some degree uncalled for?"

This isn't the main model. The divergence between the Indian and the Englishman was not restricted to pay or administration conditions as it were. Dutt's Reminiscences tells how an English Accountant gave "a tremendous canning\*", even to an associate. Dutt composes that in issue of advancement or appointment, nepotism and pay off were regularly the standards — not the ability, experience or nature of the individual. Every one of these occurred, Dutt says,

*... under the very nose of the government, the nose gets the smell, and just attempts to keep it off with 'hanky and Eau-de-cologne; the eyes are helpfully shut, the holy person appears to be invested in supplication, and the thing is finished.*

Dutt's Shukur : A Tale of the Indian Mutiny of 1857 has a scene identifying with two criminal English fighters who assault a lady who had given them food and sanctuary. They are entranced by "the dark excellence" who is "lost on a nigger(III) .Dutt, in his endeavor to draw out the insensitive and corrupt character of the officers, composes the accompanying discourse :

"Indeed, she had done us a decent assistance, assume we do one to her consequently, and take her away from her orang-outang? That would not be a misfortune to her to sulk at, doubtlessly? "Be that as it may, how will we manage her? We can't well share her practically speaking between us, you know." "Why not?", said Mackenzie. "There is no damage in that when the lady is a nigger, you know! It would be something else in case she were an European. "

This extract mirrors the overall mentality of the English fighters back then. In civil organization additionally, there was an element of dread and doubt. There was, in law likewise, a demeanor of segregation. Dutt has portrayed various instances of the segregating corrective framework in Realities of Indian Life. He has likewise consolidated this part of legal executive in his novels in significant circumstances. We might take a case from his' novel The Young Zemindar( 1885).

## CONCLUSION

Each activity in life from birth to death is affected by obvious religious standards. Maybe no other society is such a lot of religion arranged as India is. It is on the grounds that religion has been acknowledged in India as a lifestyle since the soonest times. Hindu perspective on life, which has arisen out of the regulations and standards given by the profound scholars and

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