

संशोधक

• वर्ष : ९१ • डिसेंबर २०२३ • अंक ४



प्रकाशक : इतिहासाचार्य वि.का.राजवाडे संशोधन मंडळ, धुळे



इतिहासाचार्य वि. का. राजवाडे संशोधन मंडळ, धुळे
या संस्थेचे त्रैमासिक

॥ संशोधक ॥

डिसेंबर - २०२३ (त्रैमासिक)

● शके १९४५ ● वर्ष : ९१ ● अंक : ४

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इ. वि. का. राजवाडे संशोधन मंडळ, धुळे ४२४००१

दूरध्वनी (०२५६२) २३३८४८

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विशेष सूचना : संशोधक त्रैमासिकाची वर्गणी चेक/ड्राफ्टने 'संशोधक त्रैमासिक राजवाडे मंडळ, धुळे' या नावाने पाठवावी.

मुखपृष्ठ चित्र : G-2 भारत २०२३

महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळाने या नियतकालिकेच्या प्रकाशनार्थ अनुदान दिले आहे. या नियतकालिकेतील लेखकांच्या विचारांशी मंडळ व शासन सहमत असेलच असे नाही.



Naipaul : A Great Critic and a Seer

- Dr. Chaturanand B Kedar, Anjangaon Surji
- Dr. Aniket Rajendra Bhuyar, Anjangaon Surji

Abstract :

Naipaul is one of the greatest literary artist, critic and seer in the literally world of the 20th century. He is a scholarly analyst of the past as well as present scenario of the world. He is a meditator of the world who meditates on the long journey of sociocultural and religion-political history of the world and reviews the inter-relationship of the different countries in the world. He is a great researcher of the rise and fall of the various civilizations of the different nations in the world. He toured to almost all the continents. Europe, North America, Latin America, Asia, Australia, and Africa, all have been visited by Naipaul. He visited colonizers as well as colonized countries; multiethnic, Islamic and Thrid World countries and brought a well judged scholarly analysis for the readers in the world.

Keywords : Critic, seer, analyst, socio-cultural, religion-political, civilization, cosmopolitan

Naipaul is a great reader of the books and a prolific writer of hundreds of fictional, non-fictional, critical and research works. His wide reading and as extensive writing has developed deep sensibility, profound knowledge and critical aptitude in him. All this expanded vision and perception in his has made Naipaul, a man of cosmopolitan view, global vision and universal appeal.

Naipaul's trilogy on India is an account of the socio-cultural and religio-political journey of Indian life through an eye of a highly intellectual and scholarly critic. It is a critical analysis of rise and



fall on Indian civilization which had undergone through revolutionary changes in the course of the time. Naipaul's travelogues on India presents an overview of socio-cultural history of Indian civilization of around two and half millennium which Naipaul begins from the ancient times of Mahavira, Buddha, Maurya and Gupta and ends towards the last decades of 20th century of million mutinies in Indian socio-political scenario. Naipaul ponders on this in his second book India. A Wounded Civilization in following way.

"There in what would have been forest, he sees enacted an episode from the Hindu epic of the Ramayana, which partly reflects the Aryan settlement of India (perhaps 1000 BC) Later the Buddha (about 560-480 B.C.) comforts a woman whose child has died : 'Bring me a handful of mustard seed from a house where no one has died.' The philosopher Shankaracharya (AD 788-820) preaching the Vedanta on his all India mission, founds a temple after seeing a spawning frog being sheltered from the sun by its natural enemy, the cobra. And then the missionaries from Europe come, and the merchants, and the soldiers."¹

In the same book, Naipaul describes the turmoil and wars imposed by the foreign invaders in middle and modern ages in India. He writes :

"No civilization was so little equipped to cope with the outside world, no country was so easily raided and plundered, and learned so little from its disasters. Five hundred years after the Arab conquest of Sind, Moslem rule was established in Delhi as the rule of foreigners, people apart, and foreign rule- Moslem for the first five hundred years. British for the 150 - ended in Delhi only in 1947."²

On many occasions in his travelogues, Naipaul appears as a seer of the past, present and future. In other words, Naipaul appears as a detached observer of an endless cycle of life on the earth. In the last part of India : A Wounded Civilization Naipaul, like a great



seer, meditates on India's contemporary condition :

"India is without an ideology - and that was the failure of Gandhi and India together. Its people have no idea of the state, and none of the attitudes that go with such an idea : no historical notion of the past, no identity beyond the tenuous ecumenism of Hindu beliefs, and in spite of the racial excesses of the British period, not even the beginnings of a racial sense. Through centuries of conquest the civilization declined into an apparatus for survival, turning away from the mind (on which the sacred Gita lays such stress) and creativity (Vinoba Bhave finding in Sanskrit only the language of the gods, and not the language of poets), stripping itself down, like all decaying civilizations, to its magical practices and imprisoning social forms. To enable men to survive, men had to be diminished. And this was a civilization that could narrow and still appear whole. Perhaps because of its unconcealed origins in racial conquest (victorious Aryans, subjugated aborigines), it is shot through with ambiguous beliefs that can either exalt men or abase them."³

In the last book, India : A Million Mutinies Now Naipaul witnesses an 'awakening and 'rebellious' India with her million mutinies. He says :

"In the 130 years or so since the Mutiny - the last 90 years of the British Raj and the first 40 years of independence begin increasingly to appear as part of the same historical period - the idea of freedom has gone everywhere in India. Independence was worked for by people more or less at the top; the freedom it brought has worked its way down. People everywhere have ideas now of who they are and what they owe themselves. The process quickened; what was economic development that came after independence what was hidden in 1962, or not easy to see, what perhaps was only in a state of becoming, has become clearer. The liberation of spirit that has come to India could not come as release alone. In India, with its



layer below layer of distress and cruelty, it had to come as disturbance. It had to come as rage and revolt. India was now a country of a million little mutinies."⁴

References :

1. Naipaul, VS, *India : A Wounded Civilization*. Penguin Books, 1977, p. 24
2. *Ibid*, p. 07
3. *Ibid*, p. 169
4. Naipaul, VS. *India : A Million Mutinies Now*. Vintage, The Random House Group Ltd., 1990, p. 517



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