

**HISTORY, LITERATURE AND REPRESENTATION: A STUDY ON
MUDRARAKSHAS IN LUCKNOW
SUMMARY OF DISSERTATION**

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SUMMARY

The Great Hindi writer Subhas Chandra alias Mudrarakshas (1933-2016) who had been an inspiration for many Hindi readers and for those who are striving to fight against Brahmanism. He wrote extensively on problem of Brahmanical Varna system which further leads to the caste system. This study would emphasise on the intellectual context of Mudrarakshas, basis of criticising Brahmanical ideology and his comparison with his predecessor of non Brahmanical tradition of Modern India. This study would also put significant light on the important theme of his writings in Hindi literature. He has always acknowledged himself as an OBC (other backward class) writer in his numerous literary work and because of his relentless fight against Brahmanism and positive constructive contribution in development of non Brahmanical ideology he was bestowed with many titles such as title of *Shudracharya* from *Shudra Mahasabha* and *Dalits Ratna* from *Ambedkar Mahasabha*. Mudrarakshas was not only a prominent Hindi writer but was also an adroit director of play in Hindi language for which he was bestowed with *Sangeet Natak Acedamy* award in 2008 C.E. by the then President of India Shrimati Pratibha Devi Singh Patil.

Mudrarakshas was a non Brahman Hindi writer who stood against the Brahmanical ideological hegemony through his literature and he comes in the same series of non Brahman personalities such as Jyotiba Phule, E.V.Ramaswamy Naicker, and Dr. Bhim Rao Ambedkar for emancipation of lower caste.

The source of inspiration was idea generated from French revolution, enlightenment and renaissance. The idea such as liberty, equality and fraternity from French revolution, emphasis on human reason for reaching truth rather than accepting religious decree, scientific temperament ,socialism, secularism, social contract etc.

He was great admirer of Christian culture because it was his belief that Renaissance, Enlightenment, Scientific invention and discovery had happened in Europe and the basis was Christian culture which was providing great space of individual independent thinking rather than any other culture or religion.

He was great admirer of Karl Marx's socialism that was the reason why he wrote novel *Dandavidhan* (1986) where he has explained the communist revolution of Dalits against the upper caste land owner.

The historical vision of India's past was that the Brahman as a community has come from outside India and subjugated the Aryan Kshatriya elite. In order to strengthen his assertion he claimed that Brahmin named Parshuram has had defeated Kshatriya at various places (this story is present in various Brahmanical text) and latter Kshatriya have accepted the supremacy of Brahmin thence *Chaturvarna* system and caste system was created.

The alternative vision of society against Brahmanical society for Mudrarakshas was socialist society where there would be abolition of private property and nationalization of industry and where means of production would not be in the hand of few (that is capitalist and landowner) rather in the hand of society as a whole.

The approach of writing novel and non fictional book was Marxist and subaltern and history from below. For example, he claimed that national movement of India was predominantly a upper caste Hindu movement whose sole objective was to liberate India from the rule of British whereas lower wanted to liberated themselves from upper caste, unequal distribution of agriculture and Brahmanism etc. This is clearly a subaltern approach which differentiates between objective of elite class and subaltern class. He claimed that practice of non violence in national movement by Gandhi was to protect the Zamindar from peasant and capitalist from

labour. This is clearly a Marxist approach which encourages the revolution of proletariat class against the capitalist and landlord. He claimed that Sanskrit writer have had written about kings and their expedition, God and Goddess, their content only reflect the deeds of elite society rather it should have reflected the true picture of status of women in the society, plight of lower caste people in the society, plight of slaves in king's reign etc. This clearly shows the history from below approach or grass root history or people's history approach which emphasis upon the writing of history from the point of view of peasant, working class, women, minority which are absent in the political history or history from above.

The Mudrarakshas was greatly influenced by the Awadh culture particularly from local folk drama that is *Nautanki*, *Swang Saperas*. He used to visit and watch the *Nautanki* in his village apart from that his father was expert in the special type of folk drama that is *Swang Saperas*. He has praised the *Nautanki* by claiming that *Nautanki* transmit the direct message to the people which directly goes into the heart of the people. Mudrarakshas has not only written the play but also acted and directed the play although in Hindi language but touch of Awadhi was always present in the play.

The theme of his writings were non Brahman thought, he has criticised the Bhagwad Gita for its divine legitimization of *Chaturvarna* system and for greatly emphasizing on devotion rather than rationality. He criticised the Manusmriti for its hate filled verses such as Brahmin should keep themselves away from doing service because service is a character of dog and surprisingly they also state that service is a profession of Shudra Varna ultimately it means that dog and Shudra does not have any difference because both have the same character of service. He criticised that Sanskrit writer were only writing for God and Goddesses, king and their expedition and cutting themselves always from general public because they patronized by the kings and for all their need they were dependent on the kings. He also criticised that upper caste Hindi writer were

also following the same tradition of Sanskrit even if they were writing about the Dalit ,nevertheless to show superficial sympathy towards them .Their main concern was the upper caste theme such as God and Goddesses, Lord Ram, important upper caste Hindu personality. So the main themes of his writings were non Brahman thought.

Political vision of Mudrarakshas to create the socialist and secular country which he thought was not in practice. Social perception of Mudrarakshas was to eliminate the casteism among dalits and unite them with other backward class to improve the social political and economic status. Cultural vision of Mudrarakshas was that Indian culture particularly the Brahmanism has created large number of backward class people, Sanskrit literature was always elite in the nature and devoid of mentioning of plight of lower caste, women, peasant, general people. Yoga was invented for higher three Varna because Shudra were already performing the physical work so they do not need any yoga practice of keep them physically fit.

HYPOTHESIS

My hypothesis regarding the dissertation is that Mudrarakshas was the intellectual critique Brahmin ideology and its hegemony. Mudrarakshas has written sixty books in long span of his literary carrier, he devoted his attention towards criticising the Brahmin ideology and inculcating his own counter non Brahmin ideology which is conspicuous in his writings. This hypothesis is generated through smattering view of his books such as *Dharma Grantho ka Punarpath*, *Alochna Aa Samaj Shastra*, etc, which apparently exhibit his zeal for acquiring a counter of the society envisaged by Brahmin scripture. He has read Brahmin text in his early childhood days because his father was an activist of Arya Samaj. He had the access of most of the Brahmin text during his school and college days through which he came to know about Varna system, caste, profession of Varna, etc. He was already aware of his lower caste status since his childhood days

but after reading the Brahmanical text he felt gloomy of his state in Brahmanical social structure this has paved the way for his intellectual inquiry. This intellectual zeal has culminated into writings of sixty books in all field of literature exhibiting plight of Shudra varna and Dalits in Brahman social structure.

OBJECTIVE

Every research has its objective to be ascertained, so this present dissertation also has an objective. Objective always gives the direction to the scholar as to what set of information he has to select and reject, keeping in mind about the pre-decided objectives. These objective abstain the scholar from falling into the ocean of unrelated information.

My first objective is to accentuate the non Brahman ideology of Mudrarakshas and his process of inculcating that ideology. Prior to Mudrarakshas (1933 – 2016) there are other prominent personalities such as Jyotiba Phule, Dr. B.R. Ambedkar, E.V. Ramaswamy Naickar who also have developed the non Brahmanical thought and posited the new challenges to the Brahmanical aristocracy through their writings, movement and act. So here it becomes inevitable to compare Mudrarakshas ideology on Brahmanical thought with his above mentioned predecessor. My second objective is to compare and contrast Mudrarakshas non Brahmanical ideology with Jyotiba Phule, Dr.B.R. Ambedkar, and E.V.Ramaswamy Naickar. My third objective is to comprehend the major theme of his writing in Hindi literary world in connection with non Brahman thought. My fourth objective is to ascertain his view of egalitarian society and his alternative to Brahmanical social structure. My fifth objective is to ascertain the vision and perception of Mudrarakshas in socio-political and cultural domain. My sixth objective is to ascertain the religious inclination of Mudrarakshas. My seventh objective is to ascertain the source of ideological inspiration of Mudrarakshas. My eighth objective is to ascertain the historical perception of India's past of Mudrarakshas. My ninth objective is to find out the Awadh cultural influence on Mudrarakshas.

RESEARCH METHODOLOGY

This dissertation is a historical study on Hindi writer Mudrarakshas, his non Brahman ideology, his comparative analysis with previous non Brahman thinker etc. So in order to construct the true historical disposition of Mudrarakshas, I have depended upon the primary sources and secondary sources. The primary sources are the books written by the Mudrarakshas himself, he has written almost sixty books but I have only selected those books which were connected with my study of non Brahman thought of Mudrarakshas. So far as secondary sources are concern, I have consulted Rommel Mudrarakshas's book (son of Mudrarakshas) on Mudrarakshas and other books written on him by other. Online sources such as article written on him by forward press, his interview published in forward press magazine etc have also been taken into account.

I have devoted one sub chapter geo-cultural background of Mudrarakshas which is one of the important tenets of annals school of historiography. It claims that history should be written from interdisciplinary approach where subject like sociology, economics, geography etc should be used to write history. So I have used geography as a subject to give geo-cultural background of Mudrarakshas.

I have used history from below approach as whole dissertation is on non Brahman thought of Mudrarakshas. This approach claims history should be written from the people's perspective not from the elite perspective. The view of poor exploited people should come into the history to make history complete.

BRIEF CHAPTERIZATION

This dissertation has been divided into five chapters. Chapter one is the **Introduction**, it is comprised of brief information about Mudrarakshas, short biography of Mudrarakshas, hypothesis, objective, research methodology.

Chapter two entitled **Intellectual context of Mudrarakshas** attempts to understand the sources of ideological inspiration of Mudrarakshas, geo-cultural background of Mudrarakshas, his ideological comparison with his predecessors of non Brahmin thought and his egalitarian alternative view in the front of Brahmanism.

Chapter three is **Literature as protest** tries to comprehend the non Brahmin thought of Mudrarakshas in literary domain and his early interest in the Hindi literature.

Chapter four is the **Vision, Perception and Opinion of Mudrarakshas in socio-political and cultural domain**. As the name suggests itself, this chapter tries to understand the view of Mudrarakshas in socio-political and cultural domain with respect to India. This chapter comprehend the Dalit issues, secularism, yoga, socialism in India.

Chapter five is the **Conclusion**; it is the summary of dissertation and findings of the objectives of the dissertation. It is the crux of the dissertation and the answers to the all the objectives mentioned in the first chapter.