PREFACE

Among the various modes of literature, short story and novel have the maximum of popularity. Litterateurs like Devkinandan Khatri and Premchand’s participation remains special in making Hindi short story and novel popular. The multifaceted development of Hindi fiction has been seen after Premchand. From the view of narration and art, Hindi literature has achieved adulthood. In this view psychological novel is important. The effect of the western fiction has been seen in Hindi. Along with idealism and realism, modern ‘ism’ like existentialism has made entry into Hindi. The views of western philosophers like Adler, Freud, Sartre and Kafka are also observed in Hindi novels. I was very much influenced by Ajneya’s novel ‘Apne Apne Ajnabi’ when I went through it during seventies as a student of degree class. The horrible situation of Selma and Yoke, trapped into a wooden house under ice compelled me to think. I started to think myself in place of Yoke. Ajneya became my dearest litterateur. In following years I studied the other novels by Ajneya with much enthusiasm. ‘Apne Apne Ajnabi’ is mainly a novel on consciousness of death. Not only in ‘Apne Apne Ajnabi’ there are also views related to consciousness of death in his novels ‘Shekhar: Ek Jivani’ and ‘Nadi ke Dweep’. How many changes come into the character of a human being after facing death or death-like situations in front, that have been shown in this novel.

After the study of Ajneya’s short stories it seemed to me that most of his short stories are based on consciousness of death. I felt that the centre-point of Ajneya’s fiction is ‘consciousness of death’. Therefore I became
enthusiastic to do research on this subject. Thus I made 'Consciousness of
death in the fictions of Ajneya' as my subject of research. In Hindi a number
of analysts have made discussion over Ajneya as a psychoanalytical fiction
writer. Among these analysts the names of Dr. Devraj (Adhunik Kathaa Sahitya
Aur Manovijnan), Dr. Dhananjay Mandhane (Hindi ke Manovaijnanik
Upanyas) are important. Among the other analysts Dr. Sushma Dhawan, Dr.
Ranveer Rangra, Dr. Ramdarash Mishra, Dr. Satyapal Chugh are important.
Analysts like Veenu Bhalla (Hindi Upanyas Aur Astitvawad) have tried to
examine Ajneya's fictions through philosophical eyes.

The gruesome killing of human beings in the First and Second World
Wars compelled the people to think. People started to feel a sense of terror,
perplexity and solitariness. Such situations gave birth to existentialism in the
West. In India, the terrible communal clashes in post-Independence period
after the struggle for Independence against the dominating policy of the British,
produced anarchy in the mindsets of the Indian people. Among the Hindi fiction
writers Ajneya presented these effects in his fictions. Ajneya's fictions and the
consciousness of death have remained still relevant. Well, I have divided this
thesis into five chapters.

The title of the first chapter is 'Consciousness of Death — Definition
and Characteristics'. In this chapter I have tried to ascertain the nature of
'death' and 'consciousness or sensitivity of death'. After discussion over the
Indian and Western viewpoints related to death in detail I have presented the
differences between the two. After discussion over existentialism born in
Europe I have discovered that the importance of consciousness of death is
found in existentialism.
Actually existentialism may be said to be 'philosophy in psychology' where fear of death influences the thought of the analysts. Novel like 'Apne Apne Ajnabi' is mainly based on consciousness of death. I have mentioned about the prominent signs of consciousness of death in this chapter. It has also been tried to make it clear that no living being is free from thought over death. Great philosopher Freud has given recognition to the important tendencies of human being — eros and thanatos. Therefore the thought of death or consciousness of death is a natural thought process of human being.

The second chapter of the prepared thesis is — Ajneya — Life, Personality and Literary Works. The effect of the life and personality of the litterateur usually falls on literature. This effect is seen more on psychological literature because the psychological litterateur gives more stress on picturisation of the inner life of a person rather than his outer life. While analysing the character of his own creation the psychological litterateur takes help of his own personal life. This is why it has become necessary to analyse the life and personality of psychological litterateur Ajneya, because in comparison to other litterateurs in Hindi the image of personality is more prevalent in the literature of Ajneya. I have analysed the life and personality of Ajneya with special attention on the basis of the available information.

It is a very difficult task to understand an introvert and controversial litterateur like Ajneya. In understanding the fictions of Ajneya the study of various personalities in the building of Ajneya's personality works as a great help. In the last part of this chapter the Ajneya's point of view related to death has been analysed. Ajneya has not only special knowledge over the western view related to death, but there is also special influence of the Indian view on him.
The title of the third chapter is — **Psychological and Philosophical Fiction of Hindi Literature and Ajneya.** In this chapter at the earliest the nature of psychological novel has been briefly explained. It is accepted that the psychological novel emerged in Europe. In this psychological novel the philosophy on death comes in the form of a special point. From Europe’s Marshal Proust to the prominent novelists of later period have been discussed. In the same way the development of psychological short stories has also been discussed.

In Hindi the fictions of Jainendra Kumar, Ilachandra Joshi and Ajneya have been discussed. Although psychology is seen in the fictions of preceding writers like Ilachandra Joshi, but it is in Jainendra and his succeeding psychological litterateurs that we get analysis of different sides of psychology.

Ajneya has the maximum contributions to the Hindi literature as a psychological philosopher. After a brief analysis of his fictions, the fiction writers after Ajneya have been discussed. In such discussions the place of Ajneya is proved to be unique.

The fourth chapter is — **Consciousness of Death in the Novels of Ajneya.** In this chapter all the three novels by Ajneya have been discussed on the basis of the signs of consciousness of death. If in ‘Shekhar: Ek Jivani’ Shekhar, who gets death sentence by hanging, after seeing death in front of him, tries to examine his life on the level of value living the life again, then his ‘Nadee ke Dweep’ is a novel of grief and sorrow. In the last novel it has been tried to examine death through both the existentialist’s viewpoints — religious and artistic. Clearly the main centre-point of Ajneya’s novels is thought over death where the signs of consciousness of death are seen.
The last chapter of this thesis is **consciousness of death in the short stories of Ajneya**. As like as the novels most of the short stories by Ajneya are based on consciousness of death. How horrible situations compel the human beings to think, answer to it is there in Ajneya’s short stories. Various terrible situations are present in the short stories by Ajneya. These short stories have been examined on the basis of signs of consciousness of death.

In the **conclusion** after examining Ajneya’s fictions on the basis of the major signs of consciousness of death what extract is found that has been briefly presented. After analysis of Ajneya’s fictions we come into the conclusion that the three novels and about two dozens of short stories by Ajneya are the produces of the writer’s thought or philosophy related to death. If Ajneya has presented his well-thought view related to death through his own articles, reviews and literature of inner process, then the practicality of consciousness of death is observed in his fictions. After the study of Ajneya’s fictions on the basis of signs of consciousness of death, answers of many queries related to Ajneya are definitely found. Let it be so.

I have done this research work independently. Gauhati University has given me permission to prepare the research work on this subject independently for which I am thankful to the university. For various kinds of help and courage I am thankful from my heart to Dr. Achyut Sharma, Dr. Lakshananda Pathak and Dr. Dilip Kr. Medhi of the Department of Hindi and Dr. Deepak Sharma and Dr. Mukta Viswas of the Sanskrit Department of Gauhati University.

There is also reference relating to philosophy (death) in this thesis. During thorough investigation in this regard I received full support from the Professor of the Philosophy Department of Cotton College and my dear friend Shri Pradip Khatoniar. I am also thankful to him.
It could not be possible to complete such kind of tough work without the help from the big libraries of Gauhati University and Cotton College. I received complete support from the employees of both the libraries for which I am thankful to all of them.

During the completion of this research work I have received much help from my dear student Shri Rajesh Gupta. Therefore I am also thankful to him.

This effort of mine to observe the fictions of Ajneya on the basis of signs of conscious of death has been presented for your consideration.

If there is any mistakes in this thesis, I am only responsible for that.

Sincerely yours

Narayan Chandra Talukdar

Hindi Department
Cotton College, Guwahati
Phone No. 9435818939