

## MALGUDI AS A PLATFORM IN R. K. NARAYAN'S WORKS

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### ABSTRACT

*R. K. Narayan is known as the best story teller of human behavior in Modern Indian literature. He has a good knowledge of the life of middle class Indians. The tension, conflicts in human relations within the domestic circle of this class are thoroughly described in his novels and short- stories. He is one of the most popular literary figures along with Mulk Raj Anand and Raja Rao. These three Indian novelists have the credit of bringing Indian English Literature into world's notice.*

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### Introduction

R. K. Narayan an award winning novelist, essayist and short story writer is generally considered one of the greatest Indian. He is popularly known the creator of the **Malgudi Society**. Malgudi is located in South India. R. K. Narayan presented a glimpse of India in Malgudi. He showed life is very hard in Malgudi and there is very little human happiness. He said in his works that poverty and lack of education, prejudices are the cause of lack of happiness.

### Myth in Malgudi

*The Man Eater of Malgudi* based on myths. The story of the peaceful Printer Natarej who must overcome the demon like Vasu is structured very much like a myth. There are presented various Hindu myths in this book. The battle between Vasu and Natraj is framed perfectly in the context of myth. The action that occurs in the novel have many similarities to other myths that is in Ramayana and the Bhasmasura.

**In The Quite Town of Malgudi**, there lived Savitri and her husband, Ramani. They have three children- Babu, Kamala and Sumati. Here also showed some traditional values which came into internal conflict between husband and wife.

*The Guide* it is also set by R.K. Narayan in his fictional town Malgudi. Here also showed the conflict between the modern and the tradition. It begins with realistic settings and everyday happenings in the lives of a cross section of Indian society with characters of all sections. Here showed the fate and fortune of Malgudi peoples. The characters accept their fates with an equanimity that suggests the faith that things will somehow turn out happily. This, in a way implies the basic viewpoint of the novelist and depicts the approach towards life he seems to advocate. Raju, like a leaf drifts away with the wind of circumstances, reaches his lowest point when he gets imprisoned, is given a second chance and then hopes for a better tomorrow.

**Malgudi Days** it is a collection of 32 short-stories. All these stories set in the fictional town malgudi. All stories showed the fact, myth and life of Malgudi.

### The New York Times

Described the virtue of the book as "everyone in the book seems to have a capacity for responding to the quality of his particular hour. It's an art we need to study and revive.

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'The Swami and Friends' is the simple and charming story set in the 1930s of ten-year old Swami Nathan and his experience of growing up. Swami lives in a world of "bossy adults" parents and teachers, as well as his friends in school. Pleasing his demanding peers as well as the adults is a tough job indeed. But Swami tries to manage. Swami is impulsive, mischievous and innocent. And he has a very warm heart. Through his eyes reflected a complete picture of South India during the pre-Independent era. We come to know how simple folk lived in the colonial days and how it affected their uprisings.

**Bachelor of Arts**, set in Malgudi, is the second novel by Narayan in his literary works. It is a story about a young man, Chandran, tracing his college days, a failed love, a flight, a stint of asceticism, a revival and return, employment, and finally his marriage. The novel deals with the theme of Chandran's love affair with Malathi. It underlines that Malgudi does not allow Chandran to communicate with Malathi before marriage. When Chandran decides to marry Malathi the mismatch of horoscope becomes the great problem. In this novel showed the customs and traditions of Malgudi.

In **The Dark Room** Narayan has realistically drawn the picture of Indian middle-class family with all its complexities. He has displayed the husband- wife relationship in a simple manner. It is a picture of a traditional Hindu house-wife, her silence during the suffering. Savitri said in the sense self-evaluation: **"We are responsible for our position. We accept food, shelter and comforts that you give, and are what we are...I don't possess anything in this world."**

#### **A Tiger For Malgudi**

It revolves round Raja, a tiger who spends most of time in captivity, and later part of his life in serenity, on the hills. Raja recounts the time he was captured by the owner of a circus, and how he would manage to escape. Then he enjoys his youth in the wild jungles of India. R.K. Narayan not only presented human beings of Malgudi but so many other things also. In this novel showed how Raja captured by hunters and circus men and forced to perform some tricks in the circus. R.K. Narayan presented the hardship of the lives of Malgudi. It presents an insight into the animal world.

Malgudi is a set where people are not brave. There is no one in charge of over the procedures but it seems as if they have power over the whole thing. They are absolutely unable to help creatures torn by yearning. There is an earthly force scheming the characters of the fiction. Chandra of *The Bachelor of Arts* at last runs away from home. Mr. Sampath is encouraged by destiny and at last vegetation Malgudi everlastingly. The English Teacher finds contentment in the humankind of emotional state after the passing away of his wife. The Guide dies as an insolvent man not since he requirements to work against death. The condition is not compassionate and he decides to be an enthusiastic sufferer for a cause. The people of Malgudi are mere puppet in the hand of destiny. The eventual providence seems to be the decider for the contentment or despondency of the dweller of Malgudi. The poles apart typescript of the fiction is spokesperson information Malgudi. The lettering prefers to become sanyasi if they are overpowered in life. If they become conscious that the condition is not encouraging, they lay down your arms the eventual force of the cosmos. Narayan has given resolution for the troubles of life: "If you are defeated, run away." Narayan underline the everlasting superiority of Malgudi in bad feeling of turbulence and changes surrounded by and outer surface. His craftsmanship lies not only in the traditional unadventurous life of Malgudian India, but in the affectionate attentiveness he devotes to building up a real representation of Malgudi and its population. Malgudi has its maximum typescript with its Mempi hills, tiger-haunted jungles, Natraj printing shop, Jagan's sweet emporium, Jonsonian human typescript like Mr. Sampath. Narayan finds abundance of funny side in the ordinary life of Malgudi without a Vasu to make matters worse it. There is a mump malgudi Bus depot. There is 'Mahaut' to plead your case the elephant to walk to Malgudi. There is a poet at war with 'all disyllables.....polysyllables in his great Krishna poem. There is uncharacteristic stand-up comedian individuality of 'The Man Eater'. Still Narayan's come within reach of towards Malgudi remainder affectionately undecided. He loves to portray the conventional life of Malgudi with all its backwardness and peculiarities. But he treats it with moderate mockery and downhearted sympathetic. The management of the psychology of the typescript is understated and good-looking.

#### **Conclusion**

It is clear that the themes of R. K. Narayan's works move around Hindu myths and legends. And vivifies Indian social reality. He has an extraordinary power of presenting the multiple facets of life. Though not a critic of society, he is certainly a keen observer of life and manners. His novels present problems and conflict of day-to-day-life of contemporary society. It is not the struggle in the experience of protagonist life. It is day-to-day experience of all suffering humanity. We feel too close to men and

women facing life and challenges in his novels that it creates a feeling of identification the modern world. Most of the brief tales in *Malgudi Days* are remembered from previous times, ranging from not long ago to decades earlier. These little stories seem naïve and simple. Here, however, is where their strength may lie. They do not pretend to be anything other than what they are. In their clean prose and simple attitudes, they may well achieve a power and a truth that many more fashionable works miss.

Narayan's characters adhere to or violate the ethical and moral system which is the major component of Indian philosophy and thought. R.K. Narayan is one of those great writers, few in numbers, who have achieved recognition and acceptance. He believes in 'art for art's sake', but it does not mean that he is a writer without any vision of life.

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