



A STUDY OF MORALITY, TEACHINGS AND GAIETY IN KHUSHWANT SINGH'S WORKS

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Abstract

One of the most well-known prose writers in India, Khushwant Singh has authored numerous proverbial maxims, fictional masterpieces on post-colonial themes, and columns on a variety of subjects for reputable newspapers. Being a true emblem of secularism in this socially sensitive country, he reflects on topics of identity crisis, tradition loss, the repercussions of colonialism, and other concerns with a clear insight and concentrated attitude. This essay discusses his chosen columns and writings that have appeared in different newspapers. Typical of the ways in which suffering, hypocrisy, and superstition bind the characters. In addition, he offers sensible fixes to resolve these issues.

Keywords: Emotions, Partition, Communal, Secularism.

Introduction

Khushwant Singh is a highly recognized author. Born in Hadali, Punjab (now in Pakistan) in 1915, he has accomplished everything. He studied law at King's College and St. Stephen's College in London before enlisting in the Indian Foreign Service and was recruited as a journalist in mass communications at All India Radio. He can tell what the reader wants because of his forcefulness, keenness, and penetration in thought, language, or intelligence. Several notable books, including Train to Pakistan (1956), I Shall Not Hear the Nightingale (1959), Delhi (1989), Many Faces of Communalism, and A History of Sikhs, have been written by him. He has the ability to talk about his own thoughts because he is essentially a journalist. He is currently ranked among India's best writers.

DISCUSSION

One of the best historians and social critics, he has established a rapport with his readers through his open and distinct writing style. He also exudes an unrestrained spirit, which his concavity measures. He has gained recognition for his caustic critique of Punjabi terrorism and his call for secession, as well as his condemnation of the State apparatus during the 1984 Delhi Sikh riots.



Thus, he conveys in these works the idea that man ought to be free from all obstacles, natural or man-made. Khushwant Singh plays a man with all of his primal and sensual urges in "The Company of Women." The main character of the novel, Mohan Kumar, completes his schooling in the United States and then returns to India. His father arranges for him to wed the daughter of a prosperous businessman. The irritable wife of Mohan Kumar detests having her father-in-law live with them. Mohan Kumar resolves to start again after deciding that his life is too difficult to handle after having two children. He files for divorce from his wife. Persuaded that passion lies at the core of love, he posts ads seeking a roommate and embarks on a sexual adventure with several women, beginning with Sarojini Bharadwaj. An erotically charged and unrestrained portrayal of Mohan Kumar's sexual life is presented by Khushwant Singh. According to the author, married men and women take advantage of any opportunity to cheat, especially if it involves keeping the affair a secret from others. In a similar vein, Mohan Kumar looks for a live-in partner following his divorce from his spouse. Singh adds that since genuine love is the cornerstone of each marriage, Indians talk about it frequently. However, the matrimonial articles focus on factors like money, fair skin, caste, and if the bride is a virgin, which exposes the people's hypocritical mindset. In order to elevate and refine his fortune, Lala Achint Ram was eager to have a highly educated boy who had returned from America as his son-in-law. Mohan Kumar states, "As soon as I sensed a feel getting emotionally involved in me, I dropped her." He does not wish to get involved with any specific woman. This demonstrates that, like the majority of his American peers, he is unrestricted by a single lady and is simply interested in lust.

Khushwant Singh is fundamentally a comic book writer. He creates scenes that make people laugh by using his wit, satire, and sense of humor. Even his somber and contemplative tales are enjoyable and captivating. For instance, in Karma, we mock Mohan Lal's plight due to his Anglicized elitism. He was pleased with his English. In his opinion, it is better than Indian culture. Being an aficionado of Oxford, he takes great pride in his flawless English accent and upbringing. In the same train, he rides in the first class compartment while his wife—a real Indian woman—travels in the ladies' compartment. The sight of two English soldiers approaching his compartment makes him pleased. However, they enter and discard Mohan Lal's bags on the platform. Mohan Lal was also beaten and pushed out of the compartment when he objected. It's a humorous incident. In Kusum, we grin at the hawker's actions. Kusum reprimanded the young hawker for being blind after he crashed his orange cart. The mischievous vendor shut one eye and claimed to be blind in that one eye only. The remarks made by the kids about Gunga Ram's superstitious beliefs are then humorous in The Mark of Vishnu. Gunga Ram lowered his head before the snake and placed the milk saucer in front of it, asking for forgiveness and prayers. The fact that the instructor topples over his chair as the cobra emerges from the tin is also amusing.



How the Indian government is run in Man! According to the author, government office representatives only put on a good front. Similar humorous themes may be found in these stories, such as the unexpected actions of the insurance agent in Insurance Agent, the irony in Voice of God, and the author's grandmother's love of animals in The Portrait of Lady, among others. Khushwant Singh's short stories are humorous. In Man, How the Government of India Runs, for instance, Khushwant Singh assaults a government office assistant. It is said that the only way to succeed is to gain the boss's favor and carry out his requests. In the narrative, Sundar Singh appears extremely exhausted but does not spend any time in his office. In an ironic statement, he claims that "How the Government of India would run" if he didn't work hard. He parodies the flawed electoral process in democratic India in The Voice of God. Similar to this, Karma parodies the Anglicized's snobbery. Furthermore, Khuswant Singh makes fun of Indian superstitions in The Mark of Vishnu.

Love and sex are yet another recurring element in Khushwant Singh's writing. Love and sex, in Khushwant Singh's opinion, are fundamental elements of existence. Sex is a major theme in his story, The Rape and Black Jasmine. The element of sex colors the other story, Kusum. Kusum is a short, dark, and typical girl. Not one man gives her a glance. She stays quiet, doesn't wear makeup, and is aware of this as well. She crashes her bicycle into a hawker's cart one day. He makes lewd gestures at her when she challenges him. This makes Kusum feel sexy, and she begins applying makeup to look put together.

Khushwant Singh provides a detailed account of life, death, and most things in between in his book Absolute Khushwant. He discusses how death is inevitable. At 95 years old, I do think about death. I think about those who have passed away and I wonder where they are. Where have they gone? Where will they be? I don't know the answers: where you go, what happens next. To quote Omar Khayyam, "You may or may not doubt the existence of God; you can't doubt the certainty of death."

*"Into this Universe and Why not knowing
Nor whence, like Water willy-nilly flowing..." and,
"There was a Door to which I found no
Key There was a Veil through which I could not see
Some little Talk awhile of
Me and Thee There seemed—
and then no more of Thee and Me."*

All his friends and family have died, he declares, adding that he does not want to be bedridden, in a vegetative state, or dependent on his daughter Mala. If death is inevitable, he demands that it come quickly and painlessly, and until then, he wants to live every moment to



the fullest, until the final sixty seconds of his life, he wants to "RUN." He agrees with Tennyson's statements:

*“Sunset and evening star,
And one clear call for me
And may there be no moaning of the bar,
When I put out to sea...
Twilight and evening bell,
And after that the dark!
And may there be no sadness or farewell,
When I embark.”*

He adheres to the Jain belief that death should be embraced. In the past, he used to visit the cremation grounds anytime he felt down or angry. It was therapeutic for him and had a purifying impact. He had already composed his own epitaph years prior:

*“Here lies one who spared neither man nor
God Waste not your tears on him, he was a sod
Writing nasty things he regarded as great fun
Thank the Lord he is dead, this son of a gun.”*

HIS TEACHINGS

The most important thing is to be well. You can never be happy if your health is poor. Any illness, no matter how minor, will take away from your joy.

A strong bank balance comes in second. It need not be in the crore range, but it should be sufficient to cover basic expenses and leave some money for leisure activities like traveling, eating out, watching movies, and taking vacations in the mountains or by the sea. Lack of money can be extremely discouraging. Living on credit or taking out loans degrades oneself and makes them feel less worthy.

Thirdly, your personal residence. You can never fully experience the security and comfort of a permanently owned home in a rented space. Better still if it has garden area. Create a bond of kinship with your own trees and flowers by planting them and watching them grow and bloom.

The fourth thing you need is a sympathetic friend or spouse. Your peace of mind is stolen when there are too many miscommunications. Being divorced is preferable to constantly fighting. Fifth, quit feeling envious of people who have achieved greater success in life than you, whether it be in climbing the ladder, earning more money, or becoming more well-known. Ignore comparing oneself to others; envy corrodes.



Sixth, resist the urge to let folks come over you for gupshup. By the time you get rid of them, their gossiping will have poisoned you and left you fatigued. Seventh, develop one or more fulfilling hobbies, such as gardening, reading, writing, painting, playing an instrument, or listening to music. It's a terrible waste of time to go to parties or clubs in hopes of meeting celebrities or getting free drinks. It's critical to focus on something that gives you meaningful occupation. My friends and family devote their entire day to providing food and medication to stray pets. Some people operate mobile clinics where they provide free medical care to ailing humans and animals.

Eighth, spend fifteen minutes reflecting each morning and evening. Ten minutes should be dedicated to mental stillness in the morning, followed by five minutes to make a list of all the tasks you have to complete. You should allot five minutes in the evening to relax your head and ten minutes to review the things you had planned to do.

Finally, try not to lose your cool. Try not to be resentful or easily angered. Simply move on, even if a friend has mistreated you.

Above all, one should pass away like a man, with no regrets and no grudges toward anyone. In a lovely Persian couplet, Iqbal stated it like way: "You question me about the signs of a man of faith? He has a smile on his lips when death approaches him.

Conclusion

Research on Khushwant Singh demonstrates his complex nature; he is a master craftsman as well as an erotically charged, unrestrained writer. The author is a blend of simplicity, creativity, and diversity. He presents a very realistic picture of the actual India, which is not at all hunky-dory, and aims to educate, raise awareness among Indians, and help them fight for their rights. He presents in a really creative manner. The vocabulary is informal. The story's climax is outstanding toward the conclusion. The stories taste better when wit, irony, and satire are used.

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