

## Literary relativities of Gandhian Thoughts to Sketch the Contemporary Societal Architecture

By

Nita M. Patel  
M.A., P.HD in English

**Abstract:** Gandhi is symbolic figure in creation of situations of getting freedom through the way of diligent unarming to others or stability of power not only in India but in all over the world. He is the foremost encouraging roll-model for the all aged people. In Indian English literature, the writers have framed him as a great influential personality. His life and works attract the all generation writers. Leading figures in the world follow Gandhian views in their routine life. R. K. Narayan as a writer and as a citizen of India proudly writes his views in his novel *Waiting for the Mahatma* and makes him as a character in his novel. Throughout the novel, Bharati and Sriram await for him to get his blessings for their new life. The waiting is symbolic because it points out that Gandhi's thoughts and blessing are very important to start a new life for everyone. The novel symbolically tries to present the Gandhian life style of 'Simple Living and High Thinking.'

**Key Words:** Gandhian Thoughts, Truth, Non-violence, Ahimsa, Indian Youth, Inspirations, Gandhi as Character of Narayan's Malgudi.

Contemporary society is inflected by number of hardships and evils. The thoughts of Gandhi must be proved a great healing to overcome these wounds in disastrous situations. Contemporary political, social and religious system and people's mind set is very awkward to understand. The proper way of art of living with the sentiments of 'Vasudhaiva Kutumbkam' is far away from present youth. So the Gandhian thoughts can be turned their power in right way of living healthy and grand life.

Gandhi was himself within a school of discipline and highly motivated principles. His life is an example for the people who are associated with different fields. It is the most admirable thing that his thoughts are adorned with full heart by the poets and writers of Indian English writing. Many writers have written the thoughts and struggles of Gandhi for the nation. R. K. Narayan's *Waiting for the Mahatma* is one of the best pieces of Gandhi's presentation. The novel was written in 1955. Narayan has taken Gandhi himself as one of the characters in the novel. He deals with Gandhi's impact of thoughts through the leading characters of Bharati and Sriram. It is the story of a young man that how he turns to the nationalism and ready to serve his nation. All the process of his transformation is relied on the purity of Gandhian thoughts.

In *Waiting for the Mahatma*, Narayan tries to present a frank partiality towards anti-colonial struggle and its impact on the Indian masses. Here many more Indians are making of the Freedom Movement whatever suits their private narrow ends: men eager to revere Gandhi as a mahatma, eager to be touched by his aura of holiness, while remaining indifferent to, or simply uncomprehending of, his emphasis on developing an individual self- awareness and vision.

There is the corrupt chairman of the municipal corporation who has replaced, just before Gandhi's visit to Malgudi, the pictures of English kings and hunting gentry in his house with portraits of Congress leaders; he then worries about the low-caste boy Gandhi talks to sully his "Kashmir counterpane." There is the novel's chief protagonist, Sriram, another feckless young man in Malgudi, who joins the 1942 Quit India movement after falling for Bharati, an attractively gentle and idealistic young woman in Gandhi's entourage.

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Sriram drifts around the derelict, famine-stricken countryside, painting the words “Quit India” everywhere, arguing with apathetic and hostile villagers about the need to throw out the British. His weak grasp of Gandhi’s message is confirmed by the fact that he lets himself be persuaded by an arrogant terrorist to become a saboteur. He is arrested and spends years in jail, longing for Bharati. His abandoned grandmother almost dies and then goes off to live her last years in Benares; and then Gandhi himself, devastated by the massacres and rapes of Partition, is assassinated on the last page of the novel.

Even before his death, as *Waiting for the Mahatma* shows, Gandhi’s spirit had been absorbed into the ostentatious puritanism of the men who came to rule India, the uniqueness of his life and ideas appropriated into the strident Indian claim to the moral high ground a claim first advanced through Gandhi’s asceticism and emphasis on nonviolence, and then, later, through the grand rhetoric of socialism, secularism, and nonalignment.

In fact, Gandhi alone emerges as the active, self-aware Indian in the novel, struggling and failing to awaken an intellectually and emotionally torpid colonial society, a society made up overwhelmingly of people who have surrendered all individual and conscious choice, and are led instead by decayed custom and herd impulses, in whose dull, marginal lives Gandhi comes as yet another kind of periodic distraction.

The one other person who embodies individual initiative and positive endeavour in the novel and he makes a fleeting appearance turns out to be a British tea planter; and Narayan makes him come out very much on top in his encounter with Sriram. He is friendly and hospitable to Sriram, who has painted the words “Quit India” on his property. Sriram, unsettled by the tea planter’s composure, tries to assume a morally superior position. Narayan shows him floundering, resorting fatuously to half-remembered bits and pieces of other people’s aggressive anti-British.

In short, the Indian English writing is enriched through Gandhi’s thoughts. His ideology and principle of living life boost the writers and readers towards the path of ‘Simple Life and High Thinking’. Contemporary youth should be followed the principles of Gandhi and encourage the society to do so. By and large, it is one’s duty as Indian that if the foreign countries believe in Gandhi’s principles of truth, non-violence and equality so why should his own children not?

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