

## Chapter 01.

Set in the fictional district of Malgudi, *The Vendor of Sweets* in a satirical vein brings us the story of Jagan (55) the Gandhian who lives a simple life but amasses great wealth through an unjust and corrupted business although it involves selling traditional Indian sweets.

A man close to sixties 55, Jagan is a man who still is attached to life, He loves his son ardently and spoils him with his petting and giving him all Mali wants. He is so much attached to his business and loves counting and handling money and secretly counting his savings.

He presents to be an ardent Gandhian but still violates Gandhian rules of living and sometimes takes them to an absurd extreme.. He makes his own clothes but sells most of them and is overjoyed to fondle with that money. He used to make shoes from cow hides; a smelly business that cost him his marriage almost. He is averse to anything Western, specially medicine and sciences and it is one reason according to his son for his wife's death, his life's regret and for Mali to distant himself from Jagan. He is constantly seen reading the 'Bhagawat Geetha' but paying more attention to what goes on the kitchen and the shop front. The novel opens up with his philosophy; 'Conquer Taste and you will have Conquered the Self.' Which he follows in his own hypocritic way by giving up rice but eating wheat, giving up salt but using natural salt and giving up sugar but using honey. Jagan thus presents him to be deeply religious and philosophical on the outside but so unwilling to let things go and deeply attached to life and all its indulgences quite unlike the life he is expected to live as a true Hindu at that age.

A Hindu is expected to live a life of renunciation and detachment in the latter part of life in order to find happiness ;that of an ascetic and we see that Jagan's life is far from it although he pretends to be giving up things in a self-deception, which only leads him to more and more misery. But as the story develops and he meets disappointment after disappointment in life these . takes him towards detachment and conquering taste

As the cousin asks probing questions about the philosophies that Jagan follows, he is rendered speechless and gets provoked and it shows how Jagan's religiosity is a bogus fake and a pretence.

The worshipping of Laxmi along with the reading of the Gheetha shows how Jagan is so much attached to money at the same time it brings out Hindu culture along with the idea of using Ghee to fry things.

The cousin although nobody knows how he related to the others is a vulture like person who feeds on others' benovelence and goodwill. He feeds on Jagan's sweets and in return flatters him but most importantly he never becomes a slave to any but offers his own subtle criticisms of Jagan and his absurdities and hypocrisies along with his advice on family life and business.

The narrator looks on the antics of Jagan with so much of satire and in a sarcastic tone that Jagan becomes almost a clown in our heads as we see his religious pretenses and greed for money, but as we learn about his wife's death and how devastating it was for him and how the son and father had got estranged after that and how Jagan does all to please his son as if to make up for the loss of the mother, we begin to feel sorry for him.

His character is seen caricatured and exaggerated for satirical effect by Narayan as we see long details of his preparations of the hide to make shoes, about his spinning clothes and selling them, the counting Hour and specially the pains he goes through to secure his premises and his money box using an old and huge lock.

Despite his age and the assumed religiosity, how he keeps two ledgers to avoid tax and how he uses today's leftovers to make new sweets the next day in a different shape show that he is a crook and how dishonest his business is; one reason for his business to thrive.

He is an odd eccentric character that shows both positive and negative qualities. He uses today's leftovers to make tomorrow's sweets but insists on using pure ghee and colorings from Germany. He hoards money yet still gives up little things and shows the potential to renunciate. So we see Jagan as quite a complex character.

The Cousin is full of flattery towards Jagan in return for his free consumption of sweets but still makes use of every possibility to tease and question Jagan and put him in tight spots and in fact derives so much perverse pleasure from seeing Jagan suffer under his probing and penetrating questions that expose Jagan's weak spots and his hypocrisies.

Mali was a happy supporter of Jagan's tannings at first and we see that they were a happy duo together but all that changed after Mali saw the doctor rebuking and scolding Jagan with regard to Jagan's treatment of Ambiga where he was denying her the use of Aspirin. The boy misunderstands the doctor's gestures and begins to harbor anger and hate for the father regarding him as responsible for the mother's death which finally creates a chasm between the two and which later makes Mali do the exact opposite of Jagan's expectations in order to hurt him.

## Chapter 02

Jagan has written a book on natural diet and natural healing and Naryan sarcastically refers to it as 'Magnum Opus' the greatest work of Jagan and we see that this natural healing has almost cost him his dear wife as well. On the other hand it could be the result of the influence of his father's and Gandhian principals.

The love for his son dominates Jagan's world. So we see how jagan resists the temptation to visit the printer and hurry home. He is so preoccupied with Mali's food and his well being as a devoted father but the problem is that he has spoiled Mali and made him stubborn letting his son do whatever he pleases.

Jagan has to put his house in order and need to focus on getting Mali on track but we see how he unnecessarily focus on worldly matters and gets carried away with them. For example, we see that seeing the vagrant waiting for leaves makes him think of national improvement and doing a research on the habit of eating off leaves, which evokes a lot of humour.

Jagan has a special adoration and respect for Margosa and calls it 'Amrita' and seems to have gone to extremes with his attachment for it. How ever his loyalty to Margosa turns things bitter as his first clash with his wife starts as he instructs her to use Margosa to cure her of her terrible headaches and refuses her the use of Aspirin. However his love for his wife is so well evident as he goes in search of the pills and gives them back to her.

Mali from the beginning is seen a child not much interested in education and stubborn. He is one who wanted to have his own way. So we see him getting a room for himself from the early days and also interested in mother's medicine.

A very realistic setting is preented of the town with all its noise and the plying of Jutkas and the cultural aspects referring to the Vagrant waiting for the dinner leaves.

As he comes to the Lawley Square and the statue of Sir Fredrick he anticipates to see his son among the young men gathered there. He spotted Mali and feels proud to see him grown big and strong. We see how he is so obsessed about his son's diet and growth as he is playing both mother and father since Ambiga's death. His attachment and love for the son is so evident here and we see it has become an obsession and he does not do anything to antagonize and annoy his son thinking that it would jeopardize their already frail relationship. He feels that his son hates him for some reason and as a result the son cares not for him and only thing to keep the relationship going would be to do as he wishes rather than trying to correct him.

Influenced by his father's beliefs Jagan values nature cure and specially Margosa regarding it as life giving 'sanjewani' and 'ambrosia' and goes to extremes with it which leads to family disputes as well. He uses margosa twigs to brush teeth and consumed it once a week fried in ghee. We see that it is connected to his anti western values as well.

Although he desisted from giving aspirin to his wife at the beginning insisting her to take margosa later he gives in feeling sympathy towards her.

## Chapter 03

The first crisis in the relationship between Jagan and Mali comes when Mali says that he does not want to go to school. It comes as a shock to Jagan as he expects Mali to at least get a degree that he could not achieve. Instead of reprimanding and being stern on him, Jagan tries to pacify and appease him in fact Jagan seems afraid of his son who acts aggressively and rudely.

When Mali had refused to take food to school that Jagan had made, Jagan was so upset as he was so obsessed about the child's nutrition. So we see how Mali gradually dominate his father and tries to have his way. Mali refuses to take the breakfast that Jagan makes and eats at Jagan's business rival's shop; Ananda bhawan and we feel that he does it to hurt jagan as well just as he gives up studies to spoil Jagan's dream of seeing his son become a graduate. All such actions are subtle ways in which Mali tries to take revenge of his father for being responsible for his mother's death as he feels that Ambiga dies due to Jagan's not allowing her to have aspirin which is nothing but a pain killer.

IN a quite un-father like move, Jagan asks the cousin to intervene and see the reasons behind Mali's determination not to go to school. This action shows him as a weak father who does not perform his role properly. However it pleases him to know that Mali plans to be a writer which would promise both fortune and fame. Jagan feels that he could not afford to offend his son by asking questions on giving up school and thinks such questioning would damage the already weak relationship between them. So he decides to pay along and even help the son in his project

There is a silence and a strain in their relationship as the son does not speak to his father and Jagan does not want to spoil things between them. If Jagan had earlier explained what the doctor had said and cleared himself and show that the mother would have died anyway due to her tumor, Mali would not have distanced himself with a prejudiced mind. But not it seems too late as Mali had already begun to hurt and hate the father.

Jagan is shocked to hear his sons ambition as he thinks that Mali wants to be a clerk; an insignificant job in his anti colonial view to be a victim to Mccaulay s project, but the moment he realizes that Mali wants to be a scribe he begins to feel proud about it and in fact boast about it with the cook and all that he meets on the road. It is humorous how jagan justifies and defends the wrong decisions taken by Mali to give up studies for whatever reason and take up writing which he is not good at or possessing experience to do so.

After giving up the school or college Mali seems to be avoiding Jagan as he must be feeling guilty of doing something wrong. However he confines himself in to his locked room and begins to spend his time mostly there. From what Jagan sees from the keyhole we can conclude that Mali is not competent and inspired to write a novel even if what spurs him is a prize money of 15,000 rupees.

If Mali is inspired by the prize money to write a novel we see that he too has the qualities of the father, that he too is greedy for money and it spells no good for him and later we see that his decisions are very much influenced by monetary interests such as coming home to start a business and 'marrying' grace for 2000 dollars. How he acts in defiance of the age he should be or rather be interested in money when he should be diverting all his energies on studies according to the Vedha scriptures spells trouble for him.

Finding that he has no courage to fight the boy's resolution to give up school, jagan begins to support it and even claims that he is willing to spend money to help Mali have a new table and other things.

We learn about Jagan's wife's illness and consequent death and how from then onwards Jagan has been more and more caring for his only son, but at the same time a gulf occurs between them. However we see that instead of trying to put some sense in to Mali and make him go to school, Jagan in his complacent and cowardice way allows Mali to have his way and do what he wants and settle his mind to admire what his son decides to do in his stubborn way.

The writer presents to us in a flashback the incident that started the wedge and the gulf between the father and son. Jagan starts to cry hugging small mali when the latter asks what the doctor had said. Mali gets the wrong impression that his mother could have been saved if not for the nature cure attempts by his father involving Margosa and denying Aspirin. Jagan never tells the son that the doctor had given up on her and asked him to spend the last remaining hours with the wife which suggests that she was incurable. This reticence from Jagan leads to a misunderstanding that creates a wedge between the father and son and makes Mali hate his father and demonstrate the hatred by not much talking to Jagan and doing the opposite of what Jagan expects. Jagan however does not know the reason that distances his son from him and does all to appease him thinking it would help him to make the relationship normal again.

We see how Cousin asks probing questions that puts Jagan in tight corners such as if Jagan is so in to simple living why would he take trouble to keep a business going, make money and accumulate it. Jagan's hypocrisy is revealed what he says that he does not accumulate money but it grows naturally.

Jagan begins to feel proud that his son is going to be a writer and begins to tell all he meets about it he derives a thrill of speaking about it in such admirable terms. But we see Mali has no competence to do so and we see that he has a monetary interest in the so called project of writing a novel.

It is quite doubtful why Mali starts a project to write a novel to win 25,000 Rupees. We see his attempting to write it burning midnight oil but never really writes it by the deadline which makes Jagan feel despondent. It could have been a ruse to lead the father away from him and it is never a reason to give up schooling.

## Chapter 04

The father son relationship is almost non-existent as Mali does not speak to his father and Jagan too does not speak fearing that it would irritate the son and make him worried and worsen the tension between them. The only bond between them is due to money; a five rupee note.

Mali is acting stubbornly but Jagan takes pride in it telling himself that Mali is pursuing a fresh course. We feel sad as he tries to see the good in all the nasty things that Mali does regarding that Mali plans to do a service to the people by writing a book although he has doubts if Mali has enough experience to write such a thought-provoking work of art. Jagan has so much faith in his deceptive son and it evokes so much pity.

We see the influence of Gandhian philosophies about the importance of work and being a service to mankind in how Jagan looks at Mali's work or rather how Jagan uses his philosophies to defend and justify Mali's conduct. We see how he looked at his prison life too as a 'service' serving the nation in its struggle for independence. So it suggests how Jagan does not have a very proper idea of what a service is and just uses a philosophical idea for his advantage; in this case to console his heart against his son's obstinacy.

Although the deadline is passed there is no sign of the novel and Jagan was curious to know the outcome of Mali's pursuits and although he wanted to knock on Mali's door and ask him what is happening, he DARED not as a cowardice father who spoils his son by letting him have no control over him. So we see how Jagan seeks the services of Cousin again as a mediator to know what had happened to the novel that Mali was trying to write.

Jagan gets the shock of his life to learn that his son has planned going to AMERICA in order to study the art of novel writing and actually has even booked a seat on the plane with the help of a friend with the use of his father's money which he has not asked for but has gained through stealing. The shock of the knowledge that his son has stolen his 'hard earned' money quite unnerves Jagan and still he keeps silent about the whole thing feeling as if he had done something wrong.

When Mali wanted to stop schooling and 'write a novel', Jagan had allowed it without restraining him and the consequences of such a policy of appeasing and defending his son has led to this situation of Mali stealing from his own father to serve his self-interested and aimless plans. Jagan should have stepped in and intervened to stop Mali in his wayward tracks but still this cowardice father does not do so, fearing he would offend his son.

Mali's stubborn plans hurt Jagan, whatever his national pride is. His comment that Mali should have learnt the art of story telling from a village granny is humorous but still carries truth as the art of story telling is mastered by the village folk and they know how to tell a long winding story like Ramayana without losing interest. Thus we begin to see another difference between the son and the father as well. Although the father is a nationalistic and Patriotic Gandhian who values local things and skills, the son belonging to the next generation values what is in the west and believes that ideal life and knowledge is in the WEST. This clash of civilizations would drag part of the father and son further apart in their relationship. Since we have seen how these two acted together during tanning activities when Ambiga was alive suggests that Mali's westernization is a reaction against his father's patriotism only intending to hurt the father.

Mali is seen as a young man with romantic wishes of living a western life and the novel writing thing seems to be an elaborate lie to get away from what he is not interested in and to get himself off the shores of India to taste and experience the western life, but at his father's expense.

One after the other , the news that cousin brings shocks him beyond his endurance. He is horrified to find that his son has planned the trip to America behind his back at the Library and even had sneaked away and gone to Madras for a few days without telling him or without his knowledge.

With the shock of betrayal, still Jagan admire the young ruffian claiming that Mali is a boy with practicality and an admirable self reliance. We are disgusted to see Jagan thinking so and defending his son when he has done the indefensible.

We feel so sad and sorry for Jagan as he claims that he would not be able to spend a night in that house with the feeling that Mali, his beloved and pampered son is not inside the house. The very thought depresses him and we see how he begs Cousin to prevent Mali from his plans of leaving for America.

In the dead of the night he searches for his money only to discover that 10000 of his saved money has been taken and it disappoints him to think why Mali could not ask for the money. For us the answer is obvious as we see that Mali can not ask for his money as he is doing what he wants in an arrogant and stubborn way and as he knows that he is going against Jagan's wishes.

Ironically Jagan who is robbed by his own son feels that he is acting like a robber as his son enters the house while Jagan is counting money. So we see how Jagan acts in such a manner not to spoil or dismay his son but ironically he is not really doing a service to Mali with his patronizing and method of appeasement and allowing Mali to do what ever he wants without exercising Fatherly control over this spoilt child.

## Chapter 05

Jagan's relationship with Mali seems to bring him a continuous flow of disappointments. Earlier he was so worried that Mali gave up school and the novel writing competition and then leaving him alone to go in search of his fortunes to the USA. Here we see him bringing Jagan more misery and heartache as he announces acting against Hindu values by consuming beef, coming home with a casteless girl claiming her to be his wife and marrying her without father's permission. It seems that Mali does all these intentionally to hurt his father and as we reach the last stages of the chapter, we see Mali revealing why he is actually in India; to lay hands on father's money to start a business of his own which has no grounding and appeal to India.

We see Jagan's love for his son makes him a hypocrite and a liar. He is against the colonial powers but he admires the west as his son is in the west is proud to tell all that he has a son studying in the west and later to see him looking a gentleman and feels like almost calling him 'Mali-ji' he does all to lease Grace as well.

Although Jagan hates whatever that is foreign, from the day Mali goes to America he begins to admire everything about the US. He begins to regard that something grand has happened. He could not prevent Mali from staying in India and the stubborn young man had his way. He thus begins to boast of his son and talk with so much authority about America after reading the contents from the letters from his son that people begin to avoid him considering that he had got the 'talking disease'.

His extreme conduct in talking to anyone he meets on the streets about America creates humour and Narayan treats his absurd and extreme behaviour as comic but at the same time we see how much he loves his son and we are saddened to see that love is not reciprocated by his only son who sends him a delayed letter and those even written not by him, which becomes a big blow to Jagan filling him with despair.

We see how much he loves his son and how proud he is to have his son studying in the US, defying all Gandhian principles and his anti-western ideals. His excessive behavior at this point in getting everyone to listen to his ravings about the US brings so much humour. It runs parallel with his earlier habits of tanning and the nature cure regarding 'NEEM' as 'sanjeewani'

He gets so excited to receive the first AIRMAIL letter from Mali that he tears it in the wrong way to get it open in all his excitement. Letter is so brief and just giving a bit of information and carries no sentiments or emotion. But Jagan savors it and believes that his son has become more communicative in the letter writing mode. He even admires the son for being thrifty in sending a letter than a telegram which would cost more. yet we see that it is sent for the sake of doing so as a duty. That is why his letter looks like a telegram and has more details about American infrastructure and traffic than Mali's personal feelings missing India or his father.

Narayan creates so much humour in his satirical mode of narration as we see how it irritates Jagan when all ask about his son not sending a telegram but a letter as the first form of correspondence to inform that he had arrived safely in the US. The reference to the lawyer friend who was also a Gandhian but cleverly avoided going to the prison for civil disobedience creates humour. Unlike the others it is the cousin that proves to be the faithful listener and the complimentary commentator who deserved all the sweets that he eats for his listening capacity and not being so self interested to ask questions about the exchange rates of currency.

We see how the blue mail grew in to a file and how Jagan collected all the letters sent to him by Mali and how he time to time read paragraphs to others from these letters. We see his love for his son, his devotion to Mali but at the same time we feel that such attachment augurs nothing good but pain and misery as well. We learn of how his reading of Bhagawath Geetha too is replaced by the reading of the Blue Mail from the USA which shows his attachment to the child as well as the vanity of his of

having his son in a western country. His hawk like perusal of a familiar face to reach choice paragraphs from Mali's letters and reading about Grand Canyon to the Vagrant and then paying him for the labour of listening shows how Jagan's obsession has reached a point of absurdity and excessiveness only creates humour in the reader as the writer has treated that conduct so sarcastically. Jagan became gradually silent and less obtrusive about letters as they came to embody the unfavorable and the unmentionable as Mali had written about his taking up the habit of eating beef and encourages Jagan to do so in a quite shockingly un-Hindu like manner and as he mentions coming back to India with another person ;an idea that Jagan withheld from the Cousin as well as it might lead to a lot of bad gossip all over the village and he had deep misgivings about this companions and his fears came true as Mali comes in the train with a lot of luggage and a Chinese looking girl that he calls, 'Honey' but introduced as , 'Grace' This is one shocking moment in Jagan's life to get the idea of having an un-Indian daughter in law which is an unbecoming thing for an Indian nationalist, let alone a Gandian.

Grace turns out be a girl charmed by India and she goes on admiring everything she sees. It is obvious she is intimidated by seeing Jagan dressed in Gandian cap and dhoti; traditional dress fearing that a girl of mixed origin would have no place in this highly conservative society. However Jagan's love for the son extends to the girl as well and she is welcomed in to the family. Soon Jagan and Grace stick a healthy relationship and Jagan becomes fond and caring for the girl for many reasons. Firstly she seems to be adapting to Indian conditions shedding her western identity. On the other hand she is the only one who listens to Jagan's nature cure ideas and value and respect them and look forward to reading his book on the same topic. It is hard to define at first that Grace's caring attitude to Jagan is genuine or a presence spurred by Mali with an ulterior motive. However after many years we see Grace bringing Jagan some happiness in family life as his only son had brought him nothing but misery.

Mali introduces Grace as his wife and openly claims they are married which turns out to be a blatant lie as they are never married. He does so to get the approval of his father as he needs such approval to lay his hands on Jagan's money. Mali has never had a good relationship with Jagan after Ambiga's death. We recall that it is only a five rupee note that kept their relationship pulsating after Ambiga's death. In such a context we see that the relationship is non-existent, yet he comes back strictly because he has no money of his own to launch his ambitious but unrealistic project.

When Mali gets the chance to introduce his scheme and plan to Jagan as he does so with so much elaboration and eloquence, Jagan is so impressed and awed. He goes on admiring his son and loses the sense of what he is saying and it is proof of his love for his son. It is such a moving scene as it is the first time ever that Mali speaks to Jagan in sitting down in a conversational mood but the irony is it is done not with any love for his father but with love for money in his mind.

## Chapter 06

In this chapter we see the constant demands and naggings of Mali and his wife and the consequent disappointments push Jagan over the top and make him act with desperation as ways of showing his resentment towards how he is being cornered trapped and his achievements disregarded.

Jagan avoids talking about Mali and Grace and their affairs as it is not what he expected for his son, although he feels an affection for Grace who values what is Indian and tries her best to adapt to the Indian ways of life.

The Cousin expects to hear Jagan talk about his worries as he gets a pleasure to see Jagan in agony but still gets no chance so he goes on flattering Jagan and his trade as honest, although it is not. Cousin gets a perverse satisfaction to see that Jagan knows nothing about Mali's scheme to manufacture story writing machines. Jagan in vain lies to hide that he knows about it and to pretend that things are rosy between the father and the son.

Jagan is proud that finally his son is going to plan and discuss something concrete and serious on the other hand he thinks it is good to for Mali to be diverted with such a project to make him forget about the untimely death of Jagan's wife.

Jagan is shocked to hear from Cousin that Mali plans to manufacture Story writing machines with help from some American associates.

Mali insults and undervalues India in a snobbish manner and Jagan defends his country in his own way and we see how little Mali knows about Indian ability in making stories with out the aid of a machine to give drafts and recipes. His business is not grounded on the realities of Indian soli as he himself has become a stranger to the ways of Indian life valuing what is western. He represents thr Western ideas of commercialization and industrialization and does not see story writing as very much a human faculty involving imagination that no machine can match.

Jagan is terrified to get the idea that Mali needs over two lacks in Indian rupees and was expecting him to provide that money for this investment. He does his best to avoid this demand as he feels the scheme is to make him go bankrupt. In a comical manner he avoids Mali and Grace in a cat and mouse game but not for long. He feels annoyed to see his name in the prospectus without any permission from him. We see how Mali takes Jagan for granted and does what he wants without any consultation and advice from his father while expecting Jagan to provide over 2 lacks for the business to start. Forgetting the traditions, he posts a prospectus to his own father rather than handing it over and offering it with respect. Jagan is hurt and feels insulted to received a document by post by his son and feels outraged but still he does not do anything to correct the son or to show them that he has had enough of Mali's stubborn haughty deeds.

Mali seems so capable of planning in his speeches but we see his business is not planned on money he has gathered by himself . he is using 2000 Dollars that he deceivingly gets from Grace and expects his father from whom he has robbed to provide him with money with so much audacity.

Cousin seems to be a dogooder and a crusader to help all in distress but he derives a perverse pleasure in learning about others affairs and also in seeing them getting distressed over whatever the problems..

Even at this juncture Jagan pretends to have a healthy relationship with his son claiming that Mali had told all about his plans but we see that he is struck to discover the scheme to manufacture story writing machines.

It is horrifying to see a father waiting like a customer for an appointment to meet his son but things have come to such a pass with Mali and Jagan as Jagan does not assert his authority, calls a spade a spade and stop all this fanciful enterprise

Mali looks a weak personality as all his impressive looks and plans are based on another culture and money stolen from his own father and on the other hand he further continues to harass him and demand 2.5 lacks from his father in the most disappointing manner abusing his wife as well.

Jagan plans to use his Gandian nonviolent ways of non-corporation to deal with Mali's demand for money which comes in subtle ways using Grace and her charms. For example Grace meets Jagan at the door and utters something related to the business. How dresses Indian and draws patterns on the floor on Fridays may also be part of the plot to lure him. He is determined to avoid the two as much as possible so that the topic would not arise but it does not happen like that.

Fed up with all the indirect ways of avoiding Mali's demand, Jagan gets tired of everything and gets so resolute to give up everything. He tells Cousin about his idea to give up all claiming that money is an evil thing. The sudden change of Jagan terrifies him and the Cousin asks Jagan to take a trip to divert his thoughts. However Jagan is resolute to search a new path to find happiness and relief; a path of detachment. So, we see the early signs of such attitudinal change is how he gives away sweets free to the children and also insists that the Cousin should not talk to Mali on his behalf whereas he always depended on the Cousin as a mediator. Thus we see this chapter brings on a turning point in Jagan's conduct and attitudes. He may still take the money in the tin but he has lost the craving for money as he sees money as the root of all evil and specially that there is no purpose in amassing it as his son is not interested in taking up his business and has a very low opinion of his efforts to build a thousand rupee a day business.

Jagan seems resolute to bring about a change in to the situation as a mean of getting himself rid of all the worries that plague him. The lines "in a day or two some changes are coming", suggests this in a foreshadowing. He has left things drift too long and he is now determined to rectify things he has made go wrong and this chapter marks a shift in Jagan's attitude to a more resolute approach. Thus gradually a different Jagan emerges who is more resolute and determined and no more in need of a mediator to deal with his spoilt son, Mali.

Mali seems driven by selfish opportunism to get what he wants bullying and almost intimidating his father and using Grace as a lure. All along he never had a good relationship with his father and scorned and condemned his ways and business all along. However he initiates a business without any money in his hand almost robbing Grace of 2000 dollars and expecting his father to invest in it without a word of inquiry as the latter had succumbed to Mali's whims all along just to humour him.

Jagan's sudden proclamation that from the next day prices of all sweets would be reduced seems an impulsive act but more than that we see it is an act of frustration at seeing how his life time work is not recognized and respected by his own son. It not a act out of concern for people but very much an act driven by personal reasons. When Jagan says 'I have had enough of everything' it explains the degree of frustration that he goes through as a result of his son's disrespect towards him.

When Jagan claims that he does not any more need Cousin to speak on his behalf to Mali and he will be direct with his son we see it hints at what is to come when Jagan would find strength to speak out his mind and the role Cousin has been playing as the Mediator will become redundant and gradually Cousin will lose his influence over Jagan as Jagan would start to make his own decisions.

## Chapter 07

This is a crucial chapter in the story as it presents an important meeting that decide the direction of Jagan's life. Here we see how the protagonist meets the bearded dye maker who was earlier a sculpture of statues at Kovils. It occurs as a random circumstance but brings significant impact in Jagan's life as it brings him to the verge of a new 'Janma'

The episode started with lot of commotion at Jagan's sweet shop as people were clamouring to buy sweets which are being given at a reduced price surprising even the workers and creating uproar among fellow businessmen.

The incident is no surprise as we have seen hints of such capacity in Jagan to give up worldly things from chapter one itself as there was mention of him giving up rice, salt and sugar. Although it happened at a insignificant proportion when Jagan is expected to give up all worldly attachments and enter an ascetic life as prescribed by the holy scriptures, only thing that is needed to trigger such a drastic reaction is a disappointment that would affect him profoundly. Earlier we see it happening as Mali refuses to take up Jagan's business and vehemently wants Jagan to invest in his story telling machine business.

Jagan continues with giving his sweetmeats at a reduced price feeling truly concerned with the welfare of people that it leaves the workers guessing. He does find some satisfaction in seeing how people throng to get them. A new aura of relaxation comes in to the sweet shop that Jagan tries to use the now available free time to reflect on life seriously as he himself has the capacity for thinking at a higher level as a Ghandhian follower. He wants this situation to be used for people to learn discipline and his own staff's spiritual upliftment as he begins to read Bhagawat Geetha to the workers, although they are not in a mood to do so.

The reduction of the process bring his business rivals to Jagan's house and we see how Jagan confronts them boldly claiming that he keeps the business now for his servants' sake and frustrates them by his arguments which emnates for a heart that is gradually being detached from worldly things. We see that he has reduced prices so as not to receive any profit for himself and gain an income just to get the business going and keep the workers paid. When Sivaraman inquires if they should make more sweets to cater to the demanding crowds, jagan asks '...but what for ? ' it illustrates how he seeks no benefit for himself from the business, now specially since he kept it flourishing for the sake of his son. From the moment Mali speaks in a derogatory manner towards business, he loses heart in the business and seen no reason in thriving it and accumulating money through it. However later when he realizes that his rivals are taking advantage of the situation, he sets the prices back to the normal rates.

The dye maker's return surprises him, but jagan welcomes him and gets in to a conversation in which the bearded man reveals about himself and invites him to see the compound where he hewed stones with his master till the latter's death.

The conversation with the Dye maker reminds how mundane life has rolled for Jagan, despite he has been reading the Gita always. He recalls how a spiritual life has gradually slipped away from his with his preoccupation with earning money

The story seems to be moving more towards Spirituality at this point as we see Jagan meets the Bearded man who was once a sculpture and now a maker of Hair dye. As they talk, the topic turns out to be gods and sculptures and they even get to singing devotional songs as well.

The Bearded man comes with the disturbed salesmen of the area whose business have been affected by Jagan's reduction of prices. Jagan handles them with so much wit that they go speechless and they seem to believe the price reductions are a part of a canny promotional plan.

The bearded man plans to take Jagan to the place his master resided after seeing the 'good' side of Jagan how he is capable of letting things go with no self interest.

The bearded man becomes a bit of a mystery as he hides the true reasons why he comes at this point. His background also arises suspicion as he claims that once he was a sculpture and now he does nothing of the sort. However it seems that Jagan tends to like the company of the bearded man and takes interest in him

This chance meeting is important as it would take Jagan away from the mundane world of sweetmeats and pandering Mali so that he will be seriously thinking of the path towards liberation that he should be taking.

## Chapter 08

This chapter is important as it becomes a turning point in the plot as well as his life as it offers him a way out of all his worries and it sheds light on the path that he should have taken long ago towards renunciation. It also tells us the reasons why the bearded man has taken Jagan to this place and what he expects from Jagan.

As the bearded man or the Dye maker takes Jagan to the land of the Master Sculpture, it turns out to be a novel experience to Jagan and it takes his mind off all the worries and brings a soothing calmness and serenity to his troubled mind which was looking for an escape from all the troubles.

The place is the one where the master sculpture had been working before his death and where the bearded man was living with his master, it has such a calmness although the bearded man complains of it being urbanized because of the highway. It has a pond with blue lotus and lots of hewn stones suggesting it has been a sort of a workshop where the 'Periya Dorei' and 'Cinna Dorei' were making sculptures of Hindu deities. Thus the place has a spiritual aura that is intensified by the surrounding calmness that captivates Jagan at the first entry.

Jagan is completely taken by the sight and the atmosphere that has the murmur of the sea waves coming through the Casuarina trees. The atmosphere is ideal for a life of detachment in search of inner peace. We see that the master of the bearded man too lived such a life fully engrossed in a simple life of religiosity. He has not married and lived in a cave with simple way of life.

The master is seen as an ascetic who was never interested in lay life with family and a wife and seems to find a pleasure of a higher plain of spirituality in his work sculpturing the replicas of gods and goddesses. Thus we see how a theme of spirituality that leads to serenity and calmness sets in gradually to which Jagan is attracted with so much ease irresistibly.

There is subtle humour even at this point of the story as Narayan refers to a 'passing Concubine' of the master being the mother of the bearded man also as Jagan looks for a point where Gandhi had told about tax and paying them so honestly.

Just like Jagan who advocates nature's medicine, the Master seems to be a nature's man who lives with nature than trying to conquer or control it. It is also one reason why he seems attracted to the place and the activities that had taken place in that compound.

As the bearded man looks for the stone that was to be carved into a five faced Gayathri and as Jagan sees the former's earnestness and the zeal for his work and his desire to complete the statue as a tribute to his master Jagan is further attracted to the place and it becomes an irresistible temptation.

The total engrossment on an issue related to a different sphere than the mundane life of sweets making and avoiding the demands of an obstinate son, eases Jagan's mind and brings comfort to him and he begins to like the issue.

The bearded man flashes a new world into Jagan's view. A world of spirituality that Jagan has been avoiding with his worldly attachments. He is so amazed by his experience and he feels that he has had a new life or 'janma' and wishes to have one with no money making and a spoiled son, which creates some extent of humour. It shows that he has become tired of the life he has been perusing with the realization that such pursuits have not brought him any expected joy or happiness.

The activities of looking for the statue leads to singing Sanskrit devotional songs and the bearded man reveals his mind why he has brought Jagan to see this place and informs him how he wants Jagan to buy this land and finish the statue with his as the sculpture since he himself has no fanatical strength to do so.

Jagan is shocked to hear the mention of money and that he is expected to fund the project of creating the sculpture. We see that Jagan's act of reducing the prices is interpreted by the bearded man as an act of generosity and an act that implies that Jagan is capable of renunciation which would eventually lead to selfless charity. The generosity at giving sweets at a reduced price has prompted the Dye maker to ask for Jagan to buy the land and restore the statue. Jagan acts in the expected resistance to spending money on anything regarded as not 'practical'.

Thus we see Jagan faced with two choices; investing money on Mali's very commercial and unindian project and the bearded man's financially unprofitable spiritual project of raising the statue of Five Faced Gayathri. At this moment it seems that both seems appalling prospects as they involve spending his hoarded money.

Although at first thought Jagan resists Bearded man's idea he confesses that he does need a retreat to find peace and serenity in his life and to get away from all the woes his life has brought him. We see his potential and instinctive capacity to be more than a materialistic and greedy and crooked vendor in his eagerness. The bearded man too advocates and supports the idea claiming that it is also mentioned in the scriptures that one should detach one self from all worldly things and disappear in to the jungles to meditate and find the elusive peace. Jagan knows this idea but his love for Mali and for money has made his eyes clouded and not being able to see the banes of materialism.

Jagan feels that worldly life with all its attachments is a hell on earth and wanted to get rid of it and it may be that he would consider the bearded man's suggestion an ideal opportunity. However, we see that this encounter with the bearded man and the visit to the place with the pond certainly changes the mind of Jagan and drives him to take extreme and firm decisions what may be the cost of the worldly attachments and to realize that happiness lies not among the luxuries but in detachment from all worldly matters as said by the Upanishads and which he already know but has failed to perform fully with total commitment than the occasional giving up of things like sugar and salt.

Although he realizes that he is badly in need of a retreat and this place seems an ideal place to make him forget all his worries, still he is hesitant and reluctant as it is difficult to get away from his dearest bonds in life so easily. He is still governed by greed and he will need more inducements to make a firm choice towards a life of spirituality. He still does not see it as a profitable investment, so that means still he needs more strong reasons to swing his pendulum to the side of spirituality.

Thus we see the meeting with the bearded man is going to have a serious and profound impact on Jagan's future decisions; the moment he is able to suppress his greed for money and is able to give up his prized possessions in life; money box and Mali, he will be leaving for the retreat in search of salvation and contentment.

## Chapter 09

Jagan goes through a serious spiritual transformation after visiting the retreat with the bearded man and yearns for an opportunity to get away all the sores that hurt him giving pain and disappointment, specially his spoilt son who has become a sore in the eyes and the home that resembles a trap which is ready to prey upon his hard earned money. After visiting the retreat he feels he has entered a new 'Janma' and he begins to see himself as a new person capable of what he should be doing at that stage of life; renounce all worldly things and enter a life of an ascetic.

Although it is bit comic we see how Jagan separate himself from the couple and avoid them as best as he could , since they have begun to pester him after money.

Jagan taking a bath and spinning thread in the spindle signifies how disturbed and agitated he is in the mind as a result of his son's demand for money for a fanciful project,(when he is ready to leave all his 1000 rupees a day business to his son )

Letting his mind wander as he spindle, he sees the significance of the meeting with the bearded man who is seeking his help to restore the Five Faced Gayathri on the pedestal. It appeals to him so much and thinks it is an effective diversion from all his ills. Although he is still attached to his business and the shop( he should not be ,at this stage of life according to Vedas) he thinks he is undergoing a serious change towards detachment and renunciation.

He finds the whole situation ironic .although the bearded man wants his help financially to install the statue , he feels that he is the one being helped by the bearded man by showing him the path towards solace and peace in life. He is ever thankful for the sudden unexpected presence of the bearded man at his shop.

Wondering if the bearded man would take to sculpturing full time leaving the dye making business also in his hands to be carried out at a larger scale, he feels so worried that such occupation in further money making would ruin his son further . this is important as it signifies that he has become tired and fed up with money making that has taken away all consolation and simple joys from his life, making him be hounded by his own son hungry for money.

He is wondering why Natraj has taken so much time to print his book on nature cure but printed mali's prospectus with so much alacrity. He little sees it is the power of influential persuasive speech of his son that had done the wonders rather than his routine ramblings with the printer ( after all, Jagan has more money to offer)

In his mind he is gradually distancing from the role he has played all along; the gatherer of money and the father of Mali and he feels it is foolish to resist this transformation as it happens according to the natural course of time, what he fails to fathom is that he is indeed behind scheduled and by this time he should have entered the ascetic state of sanyasihood and all his worries is due to his being hanging on to worldly things with greed for money and his child.

Mali makes a desperate bid to get the money from his father and visits him in Jagan's room. Despite the awe with which he held his son all along, he begins to treat him accordingly without being intimidated.it is due to his new personality he has acquired thanks to the guidance of the bearded man who took him on a path of spirituality and renunciation. Jagan is no more afraid of antagonizing his son and losing him in return ( although he lost his son many years ago along with his wife's death) A marked development is thus seen in Jagan's relations with his son and we see him showing a strength of character that he should have shown many years ago when his son stopped schooling.

Although he wants to be tender with his son and be kind to him . when Mali demands money ( not in direct words but claiming that he wants to know if the business is proceeding or not) Jagan rises to the occasion with a kind (no more intimidated by the son's high flying big marketing words) reply saying that he would leave all his business with Mali which is a polite way of refusing to comply and agree to Mali's demands. Not only Mali rejects Jagan's offer but also speaks in a condescending manner claiming it is worth nothing as Jagan has reduced the prices, not realizing that it is a business that will not lose its worth even after another decade.(only thing that does not happen now is that Jagan had stopped receiving excessive profit with its usually high prices)

When Mali describes his fiction writing machine , earlier jagan could not concentrate as he was so excited that his son is really speaking to him after ages , but this time he pays little attention, not because of growing excitement but due to growing disinterest in the whole scheme. In fact what occupies his mind is the absence of Grace which would turn their conversation to another course.

Mali is almost threatening his father asking for money ( now that he cannot rob the money as he had done earlier) Jagan as the new personality dwelling at a higher spiritual plain is not intimidated and cowed down as he had been before. He speaks in an equally challenging tone to suit the threat and asks “ what will you do if I say no?” which not even the reader would expect, let alone Mali. So we see that jagan's days of subdued and intimidated by the son are over as he has grown over the attachment to the son and no more greedy for his approval and recognition.

Mali's reaction truly baffles Jagan as he connects Jagan's refusal to invest money to Grace's presence in India and claims that in that case she has to go back to the USA and Jagan has to buy her a plane ticket. It is annoying to see Mali's insolence as he expects jagan to bear the expenses that Mali should bear as if it is his decision for her to leave, the expenses should also be his responsibility. Instead of stealing like he did before we see now he is resorting to threats in the most despicable manner.

The truth about Mali's relationship with Grace would come to light later as Jagan would have a little conversation with Grace. But from what is being said now we get the first glimpse that her presence in India is strictly connected to the business and it has little to do with a marriage. It goes against Mali's earlier proclamation that they are 'married' and thus Mali wanting his wife to go back in case the project is not lifting off the ground is confounding to Jagan and the reader.

How he later talks of his 'wife' is quite irritating and infuriating. He speaks in a callous and regardless manner that shocks Jagan who is not used to think of marriage and his wife in such a debased uncaring casual manner.

We see how uncaring and callous Mali is and it does not reflect him as liberal or broad minded because after all he has bought her to India promising her of a marriage according to Indian traditions and not promising a liberal life any way he turns out to be a hypocrite as earlier he presented her as his wife which indirectly means that he is accepting to care for her as a husband should and evidently he is not acting like a husband.

We see Mali making use of every opportunity to degrade what is local and hurt Jagan as he claims that grace is not like the daughters in law of miserable India. But the irony is Grace is nobody's daughter in law and is a helpless girl having no family protection.

Mali is counter arguing everything that jagan says and claims that Grace is in India to 'work' and it suggests that she is brought here more as a business associate and partner and less as a bride and wife and it proves that he was lying through his teeth when he said earlier that they were married.

Whatever Mali says is counter to the value system that Jagan cherishes and holds on to and it devastates and confuses Jagan to a great extent as he could not understand what Mali was actually implicating

Jagan is seen sad and feeling a serious lacuna in his life as he misses Grace's company who had shown care for him ( even in a pretense) in his lonely life.

## Chapter 10

Jagan is so troubled and perplexed to find out that Grace is not at home with her husband and Mali wants to send her back home. He is bewildered to hear Mali associating his wish to have her gone with the Jagan's decision not to invest in the business. Jagan is so intrigued and worried about the nature of the relationship between Mali and Grace

Jagan feels that Grace is avoiding him. He feels that it could be due to some thing he had done but we see on the contrary it is due to some other reason.it could be due to a bad guilty conscience and it could be true as she had many reasons to do so ranging from the fact that she had been an accomplice in Mali's plot to coerce Jagan to give money for the project and her caring attitude could have been a deception just to win her over.

He becomes desperate to learn the truth about the reasons for the status quo between Mali and Grace and seeks the help of Cousin as usual as he has no other to tell his worries. During the discussion Cousin reveals how he had got to know that she is going back on business, but Jagan knows better and he knows there is something deeper than that and wants to get to the bottom of it

Jagan tells all his worries to Cousin and it makes Jagan dependent on Cousin as a mediator and this situation gives Cousin a superior position and it is this sense of superiority that Cousin cherishes and it is why he continues to ' help' others.

The moment he realizes that he could be made a fool of by his business rivals, he gives up the reduction of prices claiming that there is no point in upsetting the balance of things. We see that Jagan is no fool. He reduced the prices as a reaction to the disappointment he felt as the son rejected having anything to do with sweet vending.

We see how Mali has been successful in convincing almost everyone in the village to invest in his business getting them to believe it is a lucrative investment but we see that it is not a business that is providing a true service that the Indian people require as they are capable of making their own stories as story telling has been a part of their heritage including Ramayana and Mahabharath and Panchathantra. It is business cleverly advertised and promoted among people using western business models.

We get a glimpse of Jagan's 'Sathyagrahi' days and how much an ardent follower he was and how he had suffered due to trying to pull off a British flag and restore an Indian flag which brought him a prison term and a cracked skull. We see how daring and impulsive he had been and he could be. We see the same determination creeping in to him as Mali's actions brings him discomfort and an unsettled mind at this moment as he feels that something is wrong in Mali- Grace affair. Under Cousin's advice Jagan goes home to meet Grace and he is determined to talk straight and find out what is wrong in their relationship. We see how unsettled and troubled she is when he inquired if she wished to go back home on her will, as the question would bring a whole series of ugly truths.

This chapter carries of the turning points of the novel that cement Jagan's desire to walk away from all the worldly things as he realizes that his house has been tainted as a result of his son and Grace living in sin without being married.

Grace's outpour shows how hurt , disappointed and in pain she is as a result of Mali's behavior . Her revelation points out that they have been not married partners but she is regarded by Mali as a business partner and Grace was actually regarded an investor in the business investing 2000 Dollars in to it. We also see that she has come to India under the impression that they would be married

under Hindu traditions. Thus it becomes clear that she has been cruelly deceived and abused and robbed of her money by Mali and now she is of no more use, she is to be discarded as no more useful.

It is clear that her attraction and fascination to Indian culture was not just a pretense but she was actually attracted to it. Thus she was not just acting Indian. It may be due to her mixed origin and her desire to wholly belong to some culture and find value in her image. (may be in America she may have had no recognition as of a mixed blood) On the other hand, she could have been charming and caring towards Jagan under the influence and direction of Mali and she had no choice but to obey him as her dreams depended on pleasing him. However, all revelations present Mali in a highly negative manner as a disgusting abuser and a deceiver.

Jagan is devastated to learn of what has been taking place. He feels that his house is sinned against and polluted. We see that he cannot accept such immoral conduct as he places high moral value in marriage and the treatment of a wife. He himself had been caring about his wife throughout and never was able to think of her (even when she was invalid) as 'of no use now' as Mali thinks of Grace.

When informed of this new revelation to Cousin he acts as expected in a flattery manner telling what he thinks as would comfort Jagan; he would take steps to find a proper bride to Mali. He says so knowing that Mali has been living with Grace for some time. It shows how Cousin has no scruples and no morals but his only principle in life is to get whatever he wants by pretending to serve others and flatter them. However finally Cousin gives a sane advice to get them married without any fanfare in the traditional way by visiting the hill temple for which Mali never agrees.

Cousin in his relationship with Jagan knows that even when Jagan is expecting help he is not totally open and does so by revealing the minimum but he is so comfortable with it as he knows how to get the information around somehow and as eventually it all will be out in the open. It shows that they do not have a genuine and mutual relationship and it is driven very much by selfish sentiments on both sides.

There is humour when Jagan refers to his Grandfather's brother and his extra marital affairs having more than one relationship.

This revelation is important as it further disappoints Jagan of his son seeing him as incorrigible and totally corrupted. It hastens his renunciation and leaving almost everything for a 'sanyasi' life of detachment.

## Chapter 11

Jagan tries to continue his life away from the sinful atmosphere created by the union of his son with Grace. He acts in the most absurd and extreme way barricading doors and even closing air vents to see that his life is not polluted by the presence of sinners in his house; the evil radiation of the unmarried couple in his house. He even begins to use an abandoned route to go to the town from the house thus creating subtle humour with such extreme actions.

Through the flashbacks relating to his childhood and his correspondence with his sister and brother, we see how Jagan is alienated and ostracized from family firstly for him being an Ghandian disregarding things like the caste system deeply rooted in the orthodox India and for Mali's marriage to a beef eating white woman and for the way Mali had turned out to be. The blame duly goes to Jagan for spoiling the son.

The relatives blame that Mali had turned out to be like Jagan and we see that there are similarities between them two; both act in violation of what they are supposed to do according to the ancient vedas or 'puranas' Mali was not interested in studies when he should be and was concerned about writing a novel to earn money just as Jagan was interested in making thousand rupees a day when he should be detaching from all worldly things and entering in to a sanyasi life. Both have violated the hindu life in various ways.

Jagan is elated to hear Mali calling him loud as father, but we see it is that Mali does so only for an appearance sake as their neighbor was watching them and looking for some gossip. However we see how Jagan is so delighted to have a true conversation with his son and to hear him call jagan as father, yet we see he is not any more ready to please the son and do as he wants and to justify what Mali does. Jagan continues to query where Grace is and insist that he should get married at a temple.

Looking in to where Grace is, Jagan learns that she is not living in the house but with some friends.

Jagan acts in a rather direct manner at this point to claim that he is not driven by gossip but by what he first hand had heard from Grace herself that they were never married and Mali wants her to go back. Mali rejects Jagan's pleas that they should get married at a temple.

Mali claims that Grace is in not right mind and should be sent to a psychiatrist and she has been acting strangely with 'funny notions'. His reference to send her back 'pack off some weeks ago' sends shockwaves through our spines too as we see him as so selfish and opportunistic. After getting all her money he wants to dump her and get rid of her. He has not acted in a responsible manner towards her by recognizing the sacrifice she has made to marry some spoilt Indian. We see how stupefied Jagan is with the reference to consulting a psychiatrist for Grace as the Indians would never tell one's own personal problems to another if they could afford to.. We see that even Jagan hides a lot from cousin although he wants to get the help of cousin in family matters to talk to Mali and to see what he was up to.

Grace has been getting 'funny notions' according to Mali and that is one strong reason to dump her. We can assume that her craving for an Indian way of life and also to lead a established life away from western liberal thinking had infuriated him and make him think of disassociating with her and thinking of getting rid of her after exploiting her.

Mali continues to find fault with Indians and Indian way of life as he calls it a back wood where nothing is known for Jagan's lack of knowledge of what a Psychiatrist was but we see their lifestyle

does not demand the services of such a person as the extender family seniors would function as councillors and would give you the remedies for the problems that would crop up and the scriptures would guild you along the way.

We see how Jagan is totally confused as he cannot believe who is telling the truth and who is the villain in this affair, whether it is Mali treating unjustly Grace or otherwise.

## Chapter 12

Jagan is devastated and worried to see his only son turned into a sinner and living a sinful life and polluting his house. It makes him further get detached from Mali and Grace. He mechanically goes through all the routine activities of life and it shows the extent of devastation caused by this unexpected discovery.

Seeing his house in utter darkness both literal and spiritual, his mind goes back to the times when it was full of light, joy and liveliness. He recalls how he married Ambiga and how after ten years of expectation they had Mali, leading to further celebration.

The recollections carry bits of humour as usual but also show the rich culture associated with marriage in India and shows how marriage is regarded as a sacred bond though aimed at procreation. It contrasts with the westernized attitude to marriage where its sacred nature is disregarded and undermined which we see in Mali's decision to live together with Grace and wants to get rid of her as she is getting, 'strange notions'

We see that Jagan was so attached to his wife at the beginning as she was so beautiful and would even neglect his academic work as a result of this excessive attachment and desire living in the perfect intoxication of husband hood.

The issue about dowry and the little resentments as what is promised was not given and the tensions created by the delay of a pregnancy and how the blame lies often with the wife, such typical conflicts that occur in an arranged marriage is referred to creating humour.

Ambiga proves both strong and witty as she deals with the accusations and insult of infertility at her. She refers to the family picture of 103 members, asks Jagan "afraid of what" and orders him to use his brains to pass the examination.

We see how Jagan lives in an extended family and how the adults intervene in their marriage at crucial occasions with good intentions; one is when the father orders Jagan to get two days leave to go to a temple to make a vow so that they will have a child.

The chapter is important not only to reveal the cultural aspects of Indian life but also gives reason why Jagan dotes and treats Mali as a treasure and pampered him all along although it spoiled Mali. We see that they had waited 10 years to have Mali and thus he was treasured.

When Mali was born there was great joy and pride in Jagan and others, little had they expected that Mali would turn out to be a source of shame to both families.

The contrast between Jagan's marriage and Mali's 'marriage' shows how tradition is important and helps to add colour and vibrancy to your lives, which otherwise would be spent in a colorless routine. It also gives an aura of solemnity and seriousness to the marriage making the married partners regard marriage as a sacred thing.

The chapter shows why it is hard for Jagan to detach from family and specially Mali and can not stop worrying after him as he is special and treated a treasure and so treated with utmost care and love. As long as he is thus attached to his son and would not try to correct him, it will not only lead Mali to ruin but also would not give Jagan any satisfaction.

## Chapter 13.

Jagan is seen falling asleep at the Lawley statue reminiscing the past; specially about his happy bright life before the marriage, the marriage to Ambiga and how Mali became a god given treasure being born after ten years of Marriage after the visit to the Badri Temple. His mind is full of regret that joy and true happiness will not return to their house with Mali and his partner living in sin and disgrace(if ever they live together respecting the sacredness of a marriage)

He feels probably Mali does not want him there in that house and would be happier without him in the house. We see gradually the desire to remove himself from this surrounding dominates his thinking and will gradually lead to final renunciation

In this chapter we see how Jagan is resolved to move away from the house to the retreat to live a Sanyasi life away from all the worldly interests although it would be hard, in order to find happiness.

He feels both his son and Grace are not the one's to make his home bright as they do not value marriage as sacred and as they are believers of a totally different value system. Flash forwarding in to the future when Mali would be eighty years old, Jagan feels much would not change and Mali would not bring light to the house with his unhindu ways and feels it would be better if Grace is gone as it would save her from further misery.

He recognizes that he is sixty and it is time for him to enter a new phase or a level of life; a more spiritual type of a life where one is detached from all worldly worries and is bent on meditation and preparing oneself for the next life. A life of retirement entering a new 'Janma' begins to appeal to his weary mind. He feels that he has outlived the purpose of life in the worldly life his rest of the days needs to be spent on a different or rather a higher phase of life. He feels he needs to enter a new 'janma' as proposed by the scriptures that he has been reading throughout but not taking heed of. Thus, we see Jagan ready for a life away from all the mundane routines and monotonies of life.

From the beginning, we see Jagan as giving the hints that he is capable of lifting himself above the mundane life he has been living as he strives to live a Ghandian simple life, uses ghee in his products, believes in naturalism and nature's medicine and also giving up salt and sugar in his food habits. Thus we see him resolving to act as prescribed in the Holy scriptures and the Bhagawat Gheetha. Thus we see him leaving the house carrying his stuff in a small sack along with his 'Charka'.

He is shocked to find from Cousin that Mali is in Jail for keeping alcohol in his possession. So Jagan finds his son involved in all heinous and unpardonable sins from adultery to alcoholism. We see how Mali brings Jagan nothing but misery and disappointment throughout his life. The abandoned schooling, stealing money, going abroad against his wishes, marrying a castles woman without his blessing, living in sin with a woman without marriage and now alcoholism. We see how jagan was sobbing with tears in his eyes at this latest discovery of sinful conduct.

Cousin comes up with all sorts of preposterous and hardly credible motives and try to convince Jagan that he too is involved in the incident but Jagan is not convinced and nothing and not even cousin seems able to shake the resolute purpose in Jagan and his resolve to leave the house for the retreat.

It initially disappoints and shocks him but gradually he gets over it and believes that a jail term also could serve well to mould one's character and specially it would do Mali good giving him a chance to judge the way he has been living and reflect on his conduct.

There is lot of humour as the Cousin falls from the bicycle and still jagan wants to keep the key to the house in his possession as he leaves for the retreat and also as jagan believes that the automobile

is the root of all evil and as the cousin comes up with preposterous motives for the police men to get Mali charged for having alcohol in his possession.

Jagan is resolved and determined in his journey to the retreat despite what happened to Mali and also despite all the malicious words spoken by the cousin against the Bearded man claiming that he is a sorcerer. He feels that the world may turn without him and that what is essential is his detachment from all that worries him.

Jagan won the earlier test about the business and attachment to money; he was able to reduce the prices and operate without any profit and this seems his ultimate test if he could ever get over his attachment to Mali. We see how he wins this ultimate test as he is not ready to lie at the courts and give false evidence to save his son concocting absurd evidence. He becomes quite impressive as not even Cousin and his arguments can shake Jagan's purpose. Thus we see Jagan emerging through all the hurdles that has hitherto prevented him from finding true happiness that should come with his age and renunciation.

We see a great difference between Jagan's jail sentence and that of Mali's. While Jagan went in to the jail for civil disobedience aimed at a nobler cause – a fight for freedom, we see that Mali is in the jail for self gratification and extreme indulgence which server him right, according to Jagan's view.

Jagan will not go to the jail to bail out Mali but gives the required money and even is ready to do what ever needed for the future of Grace. One may find fault with Jagan's mode of renunciation going in to the retreat carrying a cheque book and the back door key but it can be excused as he is doing so, not in Vedic age when the purana's were written but in the mid 20<sup>th</sup> century and Jagan managing to ever walk away from all these bonds to this extent is quite impressive and indeed an achievement on his part.

The novel ends in a positive note with Jagan sticking to what he should be doing at his age of 60 and not being lured in to misery by further attachments. The change in him is so firm and resolute that even Cousin is intimidated and perplexed by his failure to influence Jagan.

Jagan's misery in life is due to his extremities in nature cure and Ghandian ideals and indulging his son out of love and letting him do whatever he likes without any proper guidance.

On the other hand we see the cost of absorbing western values on Mali as it finally lands him in a disgusting country jail bringing him shame and disrepute.

Jagan seems truly happy after almost half a century truly finding liberation in life and is earnest to be free and find joy in such a bond free exisitance.

Vendor of Sweets R.K.Narayan

Setting	The imaginary village of Mulgudi
Subject	Jagan's relationship with Mali and the tensions it creates on Jagan's mind
Style	Third person narration
Conflict	Jagan wants to mould his son according to his wishes and Indian ways but mali embraces Western ways
Tone	Satire
Techniques	<p>Flashback - Jagan's marriage</p> <p>Contrast - western ways of Mali vs Indian ways of Jagan</p> <p>Irony - Jagan gives up sugar but sells sweets</p> <p>Satire - Jagan's ways sometimes ridiculed ( natural salt)</p> <p>Simile -</p> <p>Metaphor -</p> <p>Analogy - bearded man like Jagan offer services that they do not make use of</p> <p>Symbolism - Luxmi - Love for money</p> <p>The retreat - bliss of detachment</p> <p>Bhagavat Geetha - a spiritual life</p>
Intention	To show how true happiness for a Hindu lies in following the way of life prescribed in the Holy Scriptures and acting according to the stage of life one is in.
theme	Renunciation and detachment as the root of Happiness and true liberation
Sub theme	<p>Aspects of Hindu Marriage</p> <p>Ghandian values prevailing in India</p> <p>Influence of the Western ideals on Indian traditional life</p> <p>A life of a Hindu as going through stages</p>