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R.K. Narayan' The English Teacher: Krishna's Quest For Inner Peace And Self Development

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Abstract

R.K. Narayan, the prominent Indian writer, was a writer of the common individual man. Narayan was famous among Indo Indian writers who mostly wrote pensive comedies. This paper shows the journey beyond life and death. This essay is a critical attempt at RK Narayan's autobiographical touch in this novel. Krishna was an English teacher at Albert Mission College but he is not satisfied with his college and routine lifestyle the English teacher dedicated to Rajam is the story of Krishna's inner peace and self-development the theme of the novel is the demise of Krishna's wife Susila in the first half of the story while there is the resurrection of Susila in the second half.

Key Words: death writer resurrection spiritual love autobiographical tradition

The English Teacher is an autobiographical novel in which he shows real incidents of his own life. This novel is a tribute to his wife Rajam and he believes that the incident in the life of Krishna (the protagonist of the English teacher) is similarly related to the happenings in the life of Narayan. The death of Rajam is just like the death of Susila. There was no permission for Leela (Krishna's daughter) in her mother's room during illness; the same was for Hema (Narayan's daughter). Narayan portrays himself in the character of Krishna.

The English teacher is the last novel of Narayan before independence. The novel is full of Hindu customs and traditions at that time. He frequently portrays the sketches of incarnation, renunciation, rebirth, the laws of Karma and death, etc. Indian myths are shown in his novels. Almost all his characters are deeply divided by the Hindu tradition and idealism of India in his novels. Mohit K. Ray writes in this reference: "The most noticeable aspect of R.K. Narayan's novels is perhaps his commitment to Hindu ideals. Religious identity in general and caste

identity in particular form an ideological matrix from which Narayan appears to operate his consciousness. And therefore, he speaks as though from within the four walls of conflicting culture which is opposed to the all-inclusiveness of Indian culture where private (or communal) are treated as more essential than the public (or national)".

Narayan is deeply focused on the pathetic condition of women in the orthodox Hindu families and he honestly characterizes his male characters like Raju. Raju is right in saying: "Even Sita who is recognised as the ideal woman in The Ramayana faces similar cruelties and injustice in the hands of her husband. The cruelty of Ram is seen during the pregnancy of Sita. With the malicious gossip in the town that Sita must have conceived from Ravana while she was in Lanka". (The Guide, 81-82)

The novels of RK Narayan show the development of Indian women from submissive, traditional, caring, housewives to modern and educated women. The modern woman in the novels of Narayan appears in the characters of Rosy in The Guide, Grace in The Vendor of Sweets, and Bharati in Waiting for Mahatma.

The English teacher paves the way from natural to supernatural. The philosophy of life and death which he firmly believes is also shown in this novel. What he has experienced in his own life and his wife's death similar Krishna feels after Susila's death? In 'my days' Narayan has written about how he has been assured by the spirit- "The lady wants to assure you that she exists in different states; she wants you to lighten your mind too, and not to let gloom weigh you down. She advises you not to let anxiety develop about the child. She is well, and she will grow up well. I watch her. I now see her in a room, wearing a blue skirt, and playing with another child; they have three dolls between them. The lady says goodbye until next week". (My Days, 160 – 161) Krishna is a typical Indian husband who cares for his wife Susila and his daughter Leena very much. Narayan portrays the supreme theme of Indian traditional love after marriage. Krishna was an English teacher at the Albert Mission College in Malgudi so he wanted to settle his family there. He manages all things before coming of his wife and daughter and also worries about the problems that Susila has to face in train and station. He is waiting for his wife and daughter at the station very eagerly- "...I was facing the little Malgudi railway station in great agitation. I had never known such suspense before." (The English Teacher)

Self-assessment and self-development are the resurrecting themes in the novel. The English teacher was first launched in 1945 before independence. There was a trilogy of Narayan's novels 'Swami and Friends' (1933), 'The Bachelor of Arts' (1937), and 'The English Teacher' (1945). Krishna was an English teacher at Albert Mission College but he is not satisfied with his college and routine lifestyle. The English teacher, dedicated to Rajam, Narayan's wife, is the story of Krishna's inner peace and self-development. The theme of the novel is the demise of Krishna's wife Susila in the first half of the story while there is the resurrection of Susila in the second half. A statement relevant to the theme is Paradise Lost being followed by Paradise Regained. Krishna is a young, idealistic, and thoughtful person in the novel. Susila becomes ill with suspected malaria which turns out to be typhoid. Krishna calls the doctors who become more friendly, human, and natural with Krishna's family.

The health of Susila continues to get worse and she is visited by both the exorcist and the medical specialist. Eventually, Susila dies and is cremated.

Now the life of Krishna is full of sadness but he engaged himself in the care of his daughter Leela. Narayan says that everyone has to face death and after death a new journey of spirit is started. This is an autobiographical and fictional novel. The novel is divided into two sections; the first half is about Susila's death and the second half is about Susila's resurrection.

The novel tells the story of Krishna, an English teacher who plays an important role in protecting the Indian culture. It is based on the pattern "order-disorder-order". It is the reinforcement of Indian style, beliefs in life after death, and reincarnation which are in contrast to the Western scientific tradition. He works mechanically without any real pleasure. Mr. Brown, the principal, convenes meetings for English faculties to maintain purity and perfection in the language. He was under the pressure of the imperial rulers in the college. Mr. Gajapati another faculty supports and agrees with Mr. Brown. At this Krishna is irritated and retorts: "Mr. Gajapati there are blacker sins in this world than a dropped vowel... let us be fair."

He presented the protagonist, Krishna as a married man working as an English teacher in the Albert Mission College. He touched upon the void in his life, his frustration to realize his real goal, his deep love for his sick wife, and his continuous urge to draw solace and fulfillment. The Novel starts with a college hostel in Malgudi where Krishna had been living from student life earning 100 rupees by teaching but he is not happy with his boring routine of job as a teacher. He teaches the same poems throughout the year to his students. He wants to become a poet and wants to write interesting poems.

The letter from his father is a turning point in the novel. His wife and daughter are coming to Malgudi to stay with him. So his carefree days of life end and a new responsibility has come to him. Everything is going well in his life then the story takes a strange turn with the sickness of Krishna's wife. He focused his concentration on the illness of Susila and forgot all the thoughts of writing poems, buying a house, and enjoying marriage bliss.

R.K. Narayan talks about a journey from Natural to Supernatural. But this journey of Supernaturalism is not just like Coleridge's concept of 'willing suspension of disbelief.' Coleridge's Supernatural Man deals with power while Narayan's Man deals with love. Narayan firmly believes in the philosophy of life and death, and he proves his reunion with the soul of Susila. What he has experienced in his life after the death of his wife, here in this novel Krishna feels after Susila's death.

When late Susila reassured Krishna about Leela, there is almost the same emotional communication: "You worry too much about the child." Have no kind of mercy about her. When you are away from your college, you hardly do your work with a free mind, all the time saying to yourself, 'What is Leela doing? What is she doing?' (The English Teacher)

R.K. Narayan dealt with the spiritual love between Krishna and his wife Susila. He was a professor of English literature and earned a hundred rupees in a month lecturing on Shakespeare's King Lear and Milton and so on to the college students. The main part of the novel centers on the love between Krishna and his wife Susila. They were enjoying a happy life. RK Srinivasa Iyengar said: "The story of their wedded life is a prose lyric on which Narayan has lavished his best gifts as a writer... this is a chastened Romeo married to a sensible Juliet, this is a lower-middle-class Ferdinand enacting married love with a rather in exotic Miranda."

Krishna was very anxious about his wife and daughter when they got off the train at Malgudi station "No time to be sitting down; give me the baby, I said she merely smiled and said: I will carry the baby down. You will get these boxes. That wicker box, bring it down yourself, it contains the baby's bottle and milk vessels. She picked up the child and unconcernedly moved on. In the middle of the crowd, she hesitated for a while before saying, "Way please," and they made a space for her. I cried: Susila mind the door and baby." All the things I wanted to say on this occasion were muddled and gone out of mind."

The reunion between Krishna and Susila was realistically shown by Narayan. "I wouldn't have cared if the train had left now. The mother and child stood beside the trunks piled up on the platform." I looked at my wife, who looked radiant and youthful with flawless hair, a wrinkle-free outfit, and a youthful expression devoid of any signs of weariness. Her go-to silk saree was the color of indigo.

Krishna's daughter Leela had completed 3 years and now they wanted to buy a house of their own. On a Sunday morning, Krishna decided to search a house or a site at Lowley Extension. Susila got ready beautifully and appeared before Krishna clad in her Indigo saree and her hair shining under Jasmine's cover. Krishna was astonished seeing her wife and smiled himself. Then followed the following conversation:

"She noticed it (smiled) and asked
'what's that'

Nothing, nothing I said with a cold damp in my nose. My voice was thick. 'what is wrong with the saree? it is as good as another, she said.

'yes, yes' I replied.

Her eyes shined with delight as she dispersed the scent of jasmine more broadly than before.

'The divine creature!' I reflected within myself, looking at her tall, slim figure. "

They left Leela in the care of a maidservant and went to explore a home. First, they went to the market road where many students greeted Krishna. They walked along the Saryu River after that they went to the Lawley extension. Then they went to the temple where Susila held up a coconut, a packet of camphor, plantain, and betel leaves. Krishna watched Susila worshipping: "Her lips moving in prayer, I felt transported at the site of it. I shut my eyes and prayed "god bless this child and protect her." (Page number 64)

On the same evening, Susila fell ill and it proved to be typhoid. Susila's parents arrived but doctors could not save Susila and she died. Krishna's happy married life collapsed. Iyengar comments "The description of Krishna's married life- the first few years of happiness, the excruciating agony during the weeks of Susila's

illness the 'last journey' to the cremation ground is one of the most moving and flawless pieces of writing in modern English fiction."

It is appropriate to refer to Narayan's "The English Teacher" as an autobiographical fictional work. Narayan revealed that it is divided into two halves. "That book is divided into two sections: the "spiritual" half and the domestic half. Many readers have read the first half with curiosity and the second half with confusion and even anger, possibly believing that the domestic image had tricked them into tragedies, fatalities, and vague, unfeasible theories. The fact that the book is dedicated to the memory of the author's wife should hint to the reader in part that it might not be entirely fiction, yet most readers instinctively reject the idea of passing from this life to the next (My Days 135).

The first fictitious section sounds authentic and unique because of Narayan's artistic alchemy. Events have a premonitory nature. When Susila and Krishna visit Lawley Extension to see a home they plan to purchase. She goes into the bathroom where there are a lot of mosquitoes and is bitten on the lips. "The door was bright...she replied softly. "I thought it'd be clean inside too... but I couldn't come out after I went in – the door shut by itself with a bang" (The English Teacher 72).

Nearby is a temple that appears to have been built for their convenience. It is the shrine of Srinivasa, who Susila describes as a beneficent god who bestows blessings on all people and provides boons upon all their endeavors. She offers fervent prayers to Lord Srinivasa. Heartbreaking is the premonitory portion of the entire incident. "What a lovely image!" Susila remarked. She clasped her hands together and shut her eyes. I observed her from a distance. After breaking the cocoanut, the priest set it and the other items down at the image's feet. He rang a bell, ignited the camphor, and moved the flame around the picture. I watched my wife as the image took on odd shadows in this flickering light, appearing to stir and move in a blessing-giving manner. For a brief moment, she opened her eyes. They glowed with otherworldly brilliance as they caught the light of the camphor flame. Her cheekbones radiated, while the remainder of her figure vanished into the temple hall's shadows. She was praying with her lips. I was taken to another place when I saw it. I closed my eyes and prayed "God bless this child and protect her" (The English Teacher 74-75).

Narayan's claim that "The English Teacher" is entirely autobiographical lends his psychic and otherworldly experiences a sense of uniqueness and authenticity "I have described this part of my experience of her sickness and death in The English Teacher so fully that I do not, and perhaps cannot, go over it again. More than any other book, The English Teacher is autobiographical in content, very little part of it being fiction. The "English teacher" of the novel, Krishna, is a fictional character in the fictional city of Malgudi; but he goes through the same experience I had gone through, and he calls his wife Susila, and the child is Leela instead of Hema. The toll that typhoid took and all the desolation that followed, with a child to look after, and the psychic adjustments, are based on my own experience" (My Days 134-135).

Krishna arrives at "the spiritual catharsis of despair and salvation" in part because of his optimistic outlook on life, spiritual development, and the union of two souls. Krishna acknowledges his loneliness and the reality of mortality. The law of life is to accept death and loneliness. They are the two innate mediators of the human connection. He realizes there's no getting out of the separation and hopelessness. He said that the institution made up of a spouse, children, siblings, guardians, and friends is temporary rather than permanent. Every one of these people departs from us as we depart from them.

This is the optimistic outlook on life and the accomplishment of Krishna's spiritual and religious growth. Narayan portrays a rebellious spiritualist. The final insurrection led by Krishna is regarded as a continuation of the spiritual rebellion. Krishna's resignation serves as evidence of his discontent with his teaching position. Krishna's decision to "join the headmaster's school "Leave Them Alone" and his act of resigning from his teaching position appear to be manifestations of his disobedience. He believes that the British educational system has muted students' capacity for inventiveness; hence he has high expectations for social freedom and mental independence. "Leave Them Alone" is a God-sent assignment that allows him to do the work of his choosing. "I'm seeking a greater inner peace, and I find that I can't attain it unless I withdraw from the adult world and adult work into the world of the Children,"(211) is Krishna's admirable statement regarding his decision.

The worldview of Moksha in Samsara is confirmed by the author in *The English Teacher*. According to Prasad (106), it has been confirmed that "The self does not withdraw from the network of socio-familial obligations." Put another way, Krishna finally understands the meaning of human life about the law of Karma through Leela. "Life's law cannot be evaded. Our attempts to stop it are the source of all hardship and suffering. The only thing that is true in life is profound, absolute loneliness. Everything else is untrue. (*The English Teacher*, Narayan 203).

It is thought that the writer's personal experiences served as the basis for much of the second half of the work. By clearly identifying the phases that his singular revolt goes through as it develops, the novelist argues his point. Remarkably, right from the start of the book, Krishna expresses a restless and persistent sensation of missing something important, even though he has nothing to complain about in the material world. Krishna also has a faint sense of self-doubt and believes he is working on the wrong project. After it is first presented, the protagonist's rebellious mindset persists throughout the entire book until it is resolved and she can properly comprehend the mysteries of life and death.

The English Teacher's uprising stems from Krishna's deep discontent with the colonial educational system. He even spares himself and lets out his frustration because he is a byproduct of the same system; hence, if "they paid me the same one hundred rupees for stringing beads together or tearing of the paper bits every day for a few hours, I might be doing it with equal fervor" (106). The poet's inner yearning for a life liberated from distracting illusions and hysterics, perceived by Chandran, may be interpreted as Krishna's perplexingly bothersome sensation of missing something crucial and his happiness with himself. However, it appears that the teacher's inner desire was momentarily ignored as he contentedly immerses himself in his wife's loving love. It's possible

to think of Narayan's conception of the perfect marriage as found in *The English Teacher*. Krishna, who is essentially a poet, is acknowledged as the most devoted and kind father and spouse.

.When Krishna arrives at the small Malgudi station to welcome his adored wife and his lovely (baby) daughter, one witnesses him facing the station in "great agitation." Beneath the scenes overall Narayanesque comedic quality is the sensitive teacher's painstakingly sincere human concern. Especially throughout Susila's illness, Krishna showed himself to be a loving spouse and a cherished "daddy." (Especially after Susila's death).

The English teacher's novel is about polyps and finding happiness again. In the first part of the book, Krishna's marital life fell apart when Susila passed away; however, in the second part, Susila returned to live with him forever. The tale presents the issue of crisis followed by reconciliation on a supernatural dimension. Krishna was involved in establishing, after a lengthy practice, a psychical link with spirit. Gradually, he realized that a profound UN-tempered loneliness was the only truth of life does. Krishna raised Leela as both a mother and a father.

The theme of the novel is Susila's death in the first half and her resurrection in the second. Narayan combined the first and second halves of the novel organically and made it in an artistic hole. Abhigyan Shakuntalam Similar to how Dushyant lost Shakuntala and later found her again in the Marichi ashram, English instructor Krishna likewise briefly lost Susila but eventually found her again on the last page of the novel, where she remained for eternity. To become a kid teacher under the idealistic headmaster of Albert Mission College, Krishna left his position as a lecturer at the college.

The college planned a final goodbye celebration. When Krishna returned home with the jasmine garland, he suddenly realized that Susila would not be there to receive it. He went back to his lonely room office house and sobbed, "My wife, my wife, my wife, now the miracle happened because she was beside you here, I am here, have always been here, I said up meaning on the floor page. one might wonder if it was anything more than a physical projection of Krishna's psychic ecstasy Krishna concluded it was a moment of rare immutable joy a moment for which one feels grateful to life and death the English teacher is the song of love in marriage".

The English teacher is both an example of a married life ideal and a story of life resurrecting from death. The majority of the two incidents in the novel are from the life of Narayan, who was a witness to the experiments and regretted that the reviews had failed to recognize that Elizabeth Bhavan's comments were as ideal as anything he had encountered in recent modern literature.

it was distinct in R.K. Narayan's major novels. It came full circle and was acknowledged that the most difficult thing for novelists to convey is the incredible ordinariness of human happiness. Among them are Jane Austen, Suzuki, and Checko, who bring it from Narayan.

This article illustrates the status of women both before and after independence. During that time, women were viewed as men's puppets and subordinates. R.K. Narayan depicts the position of women who are viewed as men's slaves. While the younger women in Narayan are not limited to men, the older women adhere to outdated traditions and conventions. Women are denied the right to free expression and choice. Narayan's works aim to establish new guidelines for women. The main issue highlighted by Narayan is that women in patriarchal societies adapted to suit the preferences and tastes of males. They lost sight of the fact that they exist as well. They act and conduct in a way that is consistent with a society ruled by men.

They gladly accept the ideas and values that the patriarchal society has forced upon them. The widows themselves did not find it unusual that their husbands burned them on funeral pyres, that they wore white garments, or that they refrained from eating cooked, spiced food. Narayan stated in his autobiography "My Days" that he wished to see a new shift in the status of women."I was somehow obsessed with a philosophy of Woman as opposed to Man, her constant oppressor. This must have been an early testament to the "Women's Lib" movement. The man assigned her a secondary place and kept her there with such subtlety and cunning that she began to lose all notions of her independence, individuality, stature, and strength. A wife in an orthodox milieu of Indian society was an ideal victim of such circumstances." (119).

R. K. Narayan comes from a deeply religious family that follows the Vedic precepts. He consistently incorporated the Vedic viewpoint into his books. The fundamental idea around which the entire Vedic literature is based is the query, "Who am I?" The novelist Narayan repeatedly poses this thought-provoking subject. The English Teacher similarly presents the same concept. Of all of Narayan's novels, this one is without a doubt the most intimate and authentic. Krishna certainly loved his wife, and her loss caused him much suffering. Indeed, the novel revolves around the necessity of comprehending and realizing that life and death are two distinct states of existence with two completely different value systems. The book intentionally draws a contrast between the visible human body and the invisible realm of spirits and the afterlife. He proves the universal reality that factors greatly outside the control of humans will severely restrict the ability of man to realize his goals and objectives. (Jothilakashmi)

In *The English Teacher*, Narayan pays tribute to his late wife Rajam, who passed away in 1939, leaving him and their three-year-old daughter Hema. Six years before, they had met, and Narayan himself says the following about that experience: "While I was standing at the corner of the equivalent of a big city mall there, I saw a girl about eighteen. She was tall and slim and had classical features, her face had the finish and perfection and sculpture. She walked past me as in a dance... it was spring and I was twenty-eight". *The English Teacher* published in 1945 is an autobiographical novel depicting the spiritual love of the protagonist. "The Mission School is already Albert Mission College from which the hero of Bachelor of Arts graduates and in which the hero of *The English Teacher* lectures on English Literature. Singaram the old peon in the Mission School survives to receive a tip from Krishna the English teacher when he leaves the hostel for good to set up a house with his young wife and child" (Iyengar 362)

For several months, Krishna and his wife Susila lived a joyful and contented life. However, Susila gets bitten by a flea, suffers typhoid, and passes just a few days later. Krishna is quite shocked by it. He becomes depressed and loses all motivation for his career and life. His young daughter Leela is the only thing that interests him. Often wandering about a lotus pond, he encounters a Sanyasi who can speak with the dead. He enables Krishna to speak with his deceased wife's soul, which makes him happy and makes him want to live again.

She is on Krishna's side, so the miracle occurs: "Susila! Susila! I cried. You hear? Yes, I'm here, have always been here" (Iyengar 370). Here, Narayan emphasizes that although the human body is disposable, the spirit is immortal. He makes this point clear when he describes how Krishna can speak with his wife's ghost. Narayan had his own beliefs regarding birth, death, aging, illness, and other topics that a person cannot overcome. In discussing the feelings of isolation and bereavement brought on by his wife's unexpected passing, Narayan brings up the idea of the soul, which is the body's natural keeper. He asserts that there is no way to overcome separation and loneliness. "Wife, child, brothers, parents, friends ... we come together only to go apart again. It is one continuous movement. They move away from us as we move away from them. The law of life can't be avoided. The law comes into operation the moment we detach ourselves from our mother's womb. All struggle and misery in life is due to our attempt to arrest this law to get away from it or allow ourselves to be hurt by it. The fact must be recognized. A profound unmitigated loneliness is the only truth of life. All else is false" (Narayan The English 177).

The same concept, "No relationship human or other association of any kind could last forever," repeated in *A Tiger for Malgudi*. The law of life, from the mother's womb onward, is separation. (Tiger Narayan 174) Susila, who has passed on, attempts to use a medium to communicate with her husband. This demonstrates that although her body has been destroyed, her soul has not. "A person who has given birth is certain to die, and a person who has died is certain to give birth again. Thus, you should not be sorry for the unsatisfactory performance of your duty (Narayan the English 110-111). Krishna makes an effort to learn more about the afterlife. He receives confirmation that the soul never dies from Susila's spirit. Because Indian English fiction incorporates intellectual and spiritual ideas of life, The English Teacher gains even more popularity with readers.

Krishna seems to be a totally lazy guy at the start of the book, living "the life of a cow," making plans for minor activities that he never follows through on under the deceptive pretense that he is too busy. He resides in the segregated, well-run microcosm of a British colonial college, where he taught English literature before becoming a professor. Up until then, his life had been entirely predictable and under control because he had studied for the majority of his time in college, giving him a safe haven from responsibilities and reality at the expense of boredom and a feeling that something was lacking.

He soon gets a letter telling him that his child and wife are moving in with him. Since he is afraid of responsibility, Susila's return to Krishna's life marks the beginning of a change that he did not choose for himself but had to accept by force. In the novel, his wife assumes the role of a catalyst as she progressively transforms into the driving force behind him. At first glance, their marriage appears to be an ordinary, arranged Indian marriage,

and their relationship is shallow and uninteresting. However, in the end, we are shown that there is a love between them that is unquestionably stronger than life and death itself because these factors were not shown to be strong enough to keep them apart. Consequently, love demonstrates to be a more powerful force than Krishna can resist and one that ultimately gains control over him.

Since the novel is somewhat autobiographical, Narayan, the actual Krishna, doesn't seem to have any idea where the story is headed, which makes the novel itself surprising. The reader is initially taken aback to learn that Krishna is a married man with a child, something he had not previously disclosed. However, the biggest surprise of all is Susila's sudden death and her even more unexpected reappearance in Krishna's life through the afterlife, leading to the most intriguing plot twist in the book: psychic communication sessions during a time when Krishna had predicted there would be "no more surprises and shocks in life." Many Western critics have attacked Narayan for this plot twist, arguing that it was out of place given the rest of the book's seeming more realistic tone. However, this is how the novel's complete unpredictability is established.

Krishna struggled to settle into his new family life. Susila got rid of his annoying alarm clock, which went off at various times during the day, and that caused him to have his first connected outburst. Just as he lived under the clock's suppression, he used a literary tome to mute its unpredictable nature, just as he utilized a literary outlook on life to keep himself from absorbing its surprising realities. The fact that Susila sold it represents her liberation of Krishna from oppressive beliefs, such as the colonial beliefs he encountered at college, as well as the things he was unable to let go of and move on from in his life. Let's start with a material object like the clock, which represents time and its power over people's lives. As soon as Krishna realizes that there is always a limit to what can be achieved through anything knowable and predictable, this marks the official transition in his life from predictability to the unpredictability that Susila brought into it. This is something that he cannot control again, but it eventually proves to be a source of inspiration and delight.

When they go for a walk to look for a new house, for instance, Susila goes the extra mile to wash her feet in the river, whereas Krishna would have followed the logical path. The greatest twist in the tale, though, comes from this unpredictable element when Susila becomes trapped in a dirty restroom and finally becomes ill, a diagnosis that neither Krishna nor the reader could have predicted. This is in opposition to the prearranged plan Krishna had in mind for purchasing the house and the likelihood that Leela would have suffered a negative outcome while they were away from home. Both the doctor and Krishna attempt to manage Susila's illness; the doctor anticipates that everything will go according to plan, saying that Susila's fever "goes strictly by its own rules" and "follows a timetable". To everyone's amazement, Susila passes away despite the false impression that everything is going according to plan with a "completely normal course, no complications." Here, it is made clear how powerless man is in the face of illness, an unforeseen circumstance, and the unavoidable facts of life and death.

Narayan also makes the argument that we cannot control everything and expect things to go according to plan since there are larger forces at work in our lives than what we perceive and believe. The headmaster's faith in an astrologer's prediction of his death serves as another illustration of this. Even when every day unfolds exactly as he had imagined, death does not arrive on the last day. Narayan continues by demonstrating how because both science and mysticism ignore the element of the unknown, laws and assumed truths might be disregarded by forces beyond human knowledge. Through Krishna's journey throughout the novel, the reader comes to understand this inevitable truth of life as well. Rather than idly philosophizing about it and living it through literature—a medium that portrays other people's experiences and which he uses to predict his own—Krishna gradually learns to face life itself.

Krishna finds that children can be very helpful guides in his quest for realization, as their inherent perfection and exciting spontaneity inspire him. They are excellent representations of what Krishna wants to become: a person who liberates himself from all the belief systems that colonial rule imposed on him while he was attending college. Later, he attempts to leave the college when he is prepared to be liberated from the "knowledge" he was raised with and the stable life he had previously led. By leaving behind the traditional "successful" job with a reliable income in favor of an unstable job at the nursery with a much lower salary and an uncertain future, he can rebel against the Western thought conventions that had suppressed him and attempt to define and forecast his path in life.

In the end, he believes he is in control of his destiny at the start of the book, but he is incredibly misguided because he is completely obedient to colonial rule. As the story goes on, he discovers what it's like to live outside of the college's confines and microcosm. In order to finally break free from within his mind and be able to see and communicate with Susila from the afterlife, we witness him taking some serious action toward the end of his journey and, for the first time, making decisions for him. He does this by risking everything he held dear and by defying logic. This was the true purpose of his journey: to take control of his own future by accepting the unpredictable nature of life and its hazards and acting despite the knowing that things might not go as planned.

Conclusion

It should be mentioned that grahasthashrama is used in *The English Teacher* to realize the insurrection. It's possible to agree that Krishna is the first three-dimensional figure created by Narayan. As he moves from hopelessness and uncertainty to belief and optimism, his growth is realized. In this way, the story is imbued with a passion that may stem from a deeply felt attachment. Its subject matter is based on the necessity of understanding life and death, which, as Narayan points out, is in the understanding that "life" and "death" are but two distinct realities—one being mostly material and the other profound.

The reader is informed by Narayan that his deceased wife's spirit informed him that "in your plane, your handicap is the density of the matter in which you are encased" when he had the opportunity to establish a deep fellowship with her. Here, in a new medium, we exist in a more refined form (Narayan, My Days 146). The author also agrees that the book had a depth to it that was not apparent in his previous works of fiction, but he would only say, "It just happened that way," as an explanation. Narayan, who is still widowed, refuses to acknowledge modernity as a reality and an unavoidable conclusion. In conclusion, as it can currently be understood that this story is personal, it is possible that the character Krishna is connected to the author.

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