

The Guide

classmate

Date

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Unit-IV

Topic - Critical or theme
of The Guide

Lecture - or

Critical Appreciation of The Guide

or

Theme of the novel The Guide

The major theme of the novel precipitates the moral that immortality does not pay nor does the over commercialized modern instinct in man. The fall of the tragic hero is due to the latter condition with its roots going deep into the former. The progression of theme takes place with evolved sequences with the withering in of the heroine and the amorous development with her by the hero. On the surface the theme appears to be fascinatingly romantic. It has both love and sex set against a psychological background. But a deeper analysis reveals that the novel is also about the destiny of man. Man is too small to measure up to the complexity of life. It is this feeling that makes the novelist refer to fate recurrently. Raju says, "I was a

guide for the same reason that some one else is a singaller, porter or guard. If is fated then", Rosie remarks, "I felt all along you were not doing right things. This is Karma. What can be do?" Raju himself declares with authority.

"What must happen must happen; no power on earth or heaven can change its course just as no one can change the course of that river.

These assertions indicate how limited the capacity of man is. They also suggest the philosophical realization of the inscrutability of the universe. Man can attempt, even at the cost of his life, but will not understand the mystery of life.

The movement of the novel from Raju's childhood to his death symbolises the journey of a common man from ignorance to knowledge from selfish love to altruism, from materialistic involvement to spiritual detachment, and also from vanity to modesty. The story of Raju's life moves in time and space, but it also suggests the circularity of being from birth, through childhood and youth to death. This is the maximum that human life can expect, enjoy a moments freedom, from care in childhood, a moments experience of physical love and finally a moments' experience of ecstasy of the merger of the soul with the Maker. Narayan would not exalt one at the cost of the other. These are stages through which man attains

personal salvation, although born ignorant he
ekes out maturity, but Narayan, the ironist,
could also suggest that this personal know-
ledge would not do much for the sons of
Adam. Saviours are born and dead, but
humanity lives. Life can be made purpose-
ful by sacrificing it for the well being
of the poor and the weak.