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INTRODUCTION
Khushwant Singh’s major works often present us information to the readers and examined the relevant subjects and myths of partition, Quit India Movement and its influence on society, social, political and cultural life of Sikh’s community at Delhi, love and sex, sexual relationship of the hero, Mohan Kumar, with his wife Sonu, the company of women in New York and India are distinctly illustrated by the author. This introduction also examines given us Khushwant Singh as a man and writer of 20th Century. This is well-established by his wonderful description of ideas in the form of various significant subjects and myths in all his works.

The Search of Myth in Train to Pakistan (1956)
The national movement known as partition is an important event occurred in Indian history. The events are clearly examined by Khushwant Singh in Train to Pakistan which it differs from other works in presenting ideas in detail. The progress and development of the events in the work has followed time, place and action in which there is a blend of human compassion and love in it. Peace and communal harmony is disturbed by other forces to join hands with the government are being examined by Khushwant Singh in detail. The work, Train to Pakistan evaluates the subject and myths of partition. Millions of people were on fight. One million people lost their lives. Khushwant Singh observes this situation: “…when the creation of new State of Pakistan was announced, ten million people - Muslims, Hindus, and Sikh’s were in flight… The only remaining…village was Manomajra.” (TP, pp.1-2)

The train is an important symbol personified in the work, Train to Pakistan which stands for the daily and routine life of Manomajra before independence and the arrival and departure of train is portrayed remarkably by Khushwant Singh in detail. The author observes: “…As the mid day express goes by Manomajra stops to rest….When the evening passenger from Lahore comes in every one gets to work again.” (TP, pp. 4-6)

The partition has created two political states namely India and Pakistan respectively. It has brought the withdrawal of people from both states at once. Khushwant Singh and Manohar Malgonhgar were successfully examined in presenting historical ideas in their own techniques and style. O.P Mathur remarks:

ABSTRACT
This study examines the various subjects and myths of Khushwant Singh and emphasis is laid on to analyse partition, Quit India Movement, cultural, social and political life of Sikh’s community and their familial relationship, love and sex, have been presented with immense talent and skill in detail. This is evident in the style of his writings. Khushwant Singh has followed the techniques of myths and stream of consciousness in portraying characters in a unique and impressive way.

Objectives: To motivate and create interest among students in the learning process to improve skills. This analysis examines the important myths and its subjects in the major works of Khushwant Singh in detail.

Methods: This analysis of myths and various subjects in the major works of Khushwant Singh reveals the uniqueness and style of his writings and the method of examination is distinctly illustrated by him.

Findings: All Indo- Anglian writers have examined different subjects and myths related to their works. Khushwant Singh has examined the myths of love and sex, sexual relationship of the hero in the company of other women, partition, Quit India Movement and its influence on society, social, political and cultural life have been presented immensely by the author. The events and incidents in his works are illustrated by him in simple style.
“Singh’s deep love…makes him to work for twenty years…to writes a work of its past.”\(^{(O.P Mathur)}\)

**The Search of Myth in I Shall Not Hear the Nightingale (1942)**

The work, *I Shall Not Hear the Nightingale*, attempts to portray the subject and myths of freedom struggle from 1942 - 1943. It does not evaluate any political thought or idea during the period and gives us some information and details about people’s desire for freedom. Some young men are preparing to free the nation from British rule.

The work, *I Shall Not Hear the Nightingale*, presents an important subject and myths to illustrate ‘Gandhiji’s Satyagraha’ movement based on ‘non-violence’. Emphasis is laid on to establish unity of social, political, moral, spiritual forces which have been examined with skill and knowledge by Khushwant Singh in detail.

The work, *I Shall Not Hear the Nightingale*, is a historical document which deals with the major subjects and myths of prayer, help in the form of giving charity to the poor people, spirit of worship in Guru Granth Sahib, victory over tyranny, dishonest trick, double-talk, double-dealing, violence and crookedness are amply examined by Khushwant Singh in a unique way.

Sabhrai tells, Sher Singh that she would not hear the song of the nightingale and that she is about die and she would not hear the dawn of independence and it is a happy moment for the people of the country to enjoy freedom. This is the significance and meaning illustrated by Khushwant Singh in *I Shall Not Hear the Nightingale*.

Faith in Sikhism is the major subject and myths of the work *I Shall Not Hear the Nightingale*, in which Sabhri is delineated as a pious, religious woman and submits, herself to God, Guru Granth Sahib. She has devoted her life for the family and release of her son from jail, facing the charge of murder. She has proved to be a true mother in the work, till the end. This work reveals the subject of motherhood, love and affection, and humanism in an impressive way.

The subject and myths of love and sex in *I Shall Not Hear the Nightingale* by Khushwant Singh examines the relationship between Sher Singh and his wife, and presents her sexual urge in the following words of the workist: “She lay-like a nude model posing for an artist; one hand between thighs covering her nakeness and other stretched away to expose her bust.”\(^{(ISNHN, p.18)}\)

**The Search of Myth in Delhi (1990)**

Delhi, Khushwant Singh’s third work examines the subjects and myths of history and its past, evaluates through a tourist guide almost connected with known and unknown places, Muslim period ruins, mosques, domes and Muslim related India which have been presented by him keeping in view with the foreign readers to know more details about India.

The main subject of the work, *Delhi*, analyses not only the past history of India but also illustrates immense and vast travel experience, meeting with people of others countries, variety of food items, behaviours that have been found to be useful to know more about India, his knowledge of English, literary bend of mind creates interest and taste among readers. This is evident in the presentation and style of his writings.

The subjective and myth analysis of the work, *Delhi*, has dealt with Delhi and Bhagamati in his own narrative techniques and style. The author says: “I have two passions in my life… Delhi and Bhagamati…have two things in common… lots of fun… are sterile.”\(^{3}\) (Delhi, p.30)

**The Search of Myth in the Company of Women: (1999)**

The work, *The Company of Women*, deals with the life of the hero, Mohan Kumar, his relationship with women in New York and in India, relationship of his wife, Sonu, and also relationship of Sarojini Bhardwaj, Molly Gomes, Mary Joseph and Susanthika are interesting and impressive to read which is fascinating, interesting and charming to the readers.

Mohan Kumar illustrates his life in the States and life in India and observers: “In America I had got all the sex I wanted, without long - term commitments. In India it was not so easy, I did not relish the idea of visiting prostitutes or looking for call girls. Even I succeeded in persuading a working woman to share my bed, there was no place I could take her to; Indians do not believe in privacy…”\(^{6}\) (CW, p.139).

Mohan Kumar is addicted to regular sex with women. He has devoted all the time with women and enjoyed sex. His sexual experience with his wife is entirely different from what he had enjoyed in New York. They have children and their love is mechanical and trivial, their interpersonal relationship and misunderstanding of each other leads to divorce.

Mohan Kumar enjoys fun and keeps company with women at Haridawar. He enjoys the physical beauty of women when they were naked taking bath, thinks of bra, the breast and between the legs and of his new relationship with Susanthika, and loses, the reasoning power and decency. Mohan Kumar, the hero of the work, says: “I am not a sex maniac to go after every pussy.”\(^{(CW, p.82)}\)

The work, *The Company of Women*, is divided into three section, the first and the last is the reminiscences and observation of his life. The second section of work, The Company of Women deals with Mohan Kumar’s health condition which deteriorates and becomes impotent. He develops AIDS and meets death. The end of Mohan Kumar’s life is presented in the last section. Mohan Kumar himself says: “But now I am unwell and suddenly alone, I seek solace in memory, in thoughts of all the women, I have known.”\(^{(CW, p.85)}\)

*The Company of Women* is considered a masterpiece and a great myth of Khushwant Singh which explains the causes and the effects of the fatal disease called AIDS. It gives warning to all in a vivid and distinct way. It also examines the character of the hero’s activities, actions and deeds which leads to his death at the end.

**CONCLUSION**

The study of the major works of Khushwant Singh in search of myth- making helps the students of Engineering to learn more about Indian culture and tradition. This self - study helps the students to know more about Indian literature in the form of fiction. Moreover, the students develop not only their originality of language skills which is engrossing and enduring.
References


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