

ECO-CONSCIOUSNESS IN THE WORKS OF RUTH PRAVER JHABWALA AND R.K. NARAYANAN – A CRITICAL COMPARATIVE STUDY

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Introduction

"In general terms the ecological consciousness is understood as a reflection of the psyche of a variety of man's relationship with nature"

According to Hindu mythology there are Eighty Four Lack yonis (living bodies) on the earth. They all have their own ways of life. No one interferes with each other. When they are born, they follow their own eco-system, to be grown-up and to be well developed. Every living being looks after their own well-being Human beings have been searching hard to have a more beautiful and worth living habitat in the universe but their all efforts have come to nothing. Nothing is better and wonderful to occupy for habitat if compared to the mother earth. The earth is blessed with variegated flora and fauna, multiple animals to contribute to the charm of the earth. The nature has her own system of purification of reinstating her own pure and untainted form.

Though other animals know their limits, it is the human beings, having cognizance of all advantages and disadvantages, always ready to poke his nose in other's habitat. Right from Wordsworths to R.K. Narayanan umpteen number of writers, poets have been raising the issue. The present paper tries to seek out the concern of R.K. Narayanan Ruth Praver Jhabwala about surrounding nature and its impacts upon the habitant who survive it.

Human being live in two worlds first one is the world he / she receives in inheritance and the second worlds i.e. outside which shapes his / her inner world. Both worlds affect each other to deeper extent. The first world consists of his/her cultural upbringing, collective consciousness, the norms, the customs and the mores set by his / her society where he / she lives in. The second world is made of outer entities that is ambience

of surrounding environment. Both worlds are inseparable parts of human body, mind and soul. Man always perceives the world through the lenses of inbuilt personality. Whatever teaching and preaching he / she receives moulds his / her perception to look at the surrounding world.

Literature is the store house of various kind of genres, those reveal the ways to many living- worlds. When a child grows up in the world he / she is exposed to the world of flora and fauna. When he / she moves around, he / she comes across various kinds of animals, birds, insects, flowers, trees and many more living beings that strive to survive and lead a good life. Sometimes the world of these different species becomes the central axis of attraction of the child and it seeks its own reflection in that world.

When we move in the world of Malgudi created by R.K. Narayanan and the world developed by Ruth Praver Jhabwala, we happened to meet number of characters who have developed themselves according to the environment they reside in. In the world of Narayanan mother nature is respected, revered duly looked upon while keeping the space with modernity. Being a Hindu-cultured man Narayan's characters bear the marks of Hindu religious philosophy. In this context following lines from, 'The Financial Expert are worth quoting-

"When the Goddess wants to help a man she sends him where all things are available : and who would have thought there was a deserted garden----"

(Legal Heirs of R.K. Narayanan, 'Financial Expert P.N. 70)

Here Marggya the protagonist running after the ideas to search a path which leads to boundless treasure to enjoy the riches. But still he realizes without the help of mother nature 'Working-wonder' is not possible that is why he comes out of his home to find lotus, grey cow's and many more sources that may help his mission to be successful.

When Margayya arrived at the pond what he found there a lonely and uncared place. Polluted water, dilapidated and deserted 'Mantap ' visited by unknown passersby once in a blue moon, left dirty and unaccommodating. Naryan herby implicitly says, we people are too self centric and petty creatures to look after and take care of our bountiful surrounding. Nevertheless the nature has copious gifts to offer us in form of lotus in

greenish means polluted water. The reflection of Margaayya become more suggestive and imperative, when he contemplates.

"In the middle of the pond there were lotus flowers lotus flowers – red as the rising sun. They were half closing their petals." They know better than we do that it's nearing sun-set." (Legal Heirs of R.K. Narayanan, 'Financial Expert P.N. 62)

What does it mean----- ? forthcoming events can be predicted if we follow paganism the true creed of Wordsworthian worship. That requests us to be in tune with the surrounding nature.

The world of Ruth Praver Jhabwala is a world of contrast to Malggudi. In her Heat and Dust she perceives the surrounding nature as dusty and unhealthy. She feels the change brought to Indians. The dirt, the filth, the garbage, the smell of urination, the waste thrown by the residents of the place show how people are unaware to the changes being brought about in around the world. Delhi though the capital of India not exception to it.

Conclusion

R.K. Narayanan and Ruth Praver Jhabwala both are Indians writers. But looked at India from different perspectives. But so far ecological aspects are concerned both depicted Indians with same brush of acerbic-colours. In India Nature worship is next to the God. Indians are Pantheist, search God everywhere. Even in Gitanjali, Tagore explores the unlimited ways to seek Godliness in every corner of the nature. Though there are stray glimpses of nature her healing-power and her degrading state in the modern materialistic world found in the works of both writers, these are symbolic and suggestive to frame our life in future to come.

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