CHAPTER III

Section - I

KRISHAN AND HIS EARLY WORLD

In this chapter a study of the first two autobiographical novels Seven Summers and Morning Face is undertaken. This section attempts to trace the life story of Krishan Chander in relation to his family background, and society as depicted in the above autobiographical novels. In tracing Krishan's growth from early childhood to young adolescence the study tries to articulate the social, cultural, traditional and religious aspects of Indian life.

Krishan's Family and Background:

Young Krishan's immediate world consists of his parents, Babu Ram Chand and Sundari, his brothers Harish, Ganesh and Prithvi. His early childhood is largely spent in the cantonments of various north-western cities of India, along with the 38th Dogra Regiment in which Babu Ram Chand is employed as a Head clerk.
Babu Ram Chand traditionally belonged to a community of Ismaili-Hindus in Amritsar, who were coppersmiths or silversmiths by profession. After matriculation he had, instead, opted to join the army. Krishan's mother belonged to a traditional sikh family of peasants from the Daska village. She was married at an early age and since then her life was devoted to looking after her family.

Krishan is about five years old at the beginning of the Seven Summers. He is the third and most indulged son of his parents. His apparent 'sunshine nature', mischeivous pranks, and innocent boldness make him very lovable. Harish² is the eldest towards whom Krishan feels 'idolatrous'. Prithvi³ is still a baby with whom he vies for attention from mother to be able to suck at her breast. Unfortunately, Krishan can only feel dislike and jealousy towards Ganesh and, therefore, often feels lonely and companionless.

1. The Ismaili-Hindus swore allegiance to Aga Khan, who was believed to be an incarnation of Lord Vishnu, Lord Krishna and Lord Rama on one side and the Prophet Muhammad on the other.

2. Harish is married to Draupadi while he is still studying, to become a doctor. He has to give up studies to be able to support his wife. Babu Ram Chand secures him the post of Assistant Jailor in Ludhina.

3. Prithvi who is a sickly child, dies. Later Shiv is born to take the place of Krishan's younger brother.
Krishan idolises his father who signifies to him the 'avatar of Raja Vikram' or 'Arjuna'. This feeling about father is not just a naive hyperbole in Krishan's mind, but is laced by a child's understanding of father's position in the regimental environment. Babu Ram Chand was the only 'literate man' in the whole regiment, he loaned money to the lower castes, and was greeted with 'I fall at your feet' by his relations. Towards his mother Krishan has a possessive affection identifying her with the 'sweet smell about her neck and her face, like milk and sugar'. Sundari also dotes on her third son and affectionately deifies him into godhood of his namesake, Lord Krishna.

**Krishan's Religious Influence**

Krishan's first impressions of religion are through mother's religious practice and understanding. He joins her in praying before her mandala of Gods. Sundari worshipped on a 'platform which served as her shrine', little brass images of various Gods on it. There was an image of Lord Krishna with Goddess Radha, Ganesha, Vishnu, Yessuh Messih, Buddha, a photograph of Aga Khan along with small images of 'other minor Gods'. Together with these were the holy books: the Bhagavad Gita, the Japji, the Bible, and a symbolic copy of the Koran. She also
believed implicitly in seances, jinns, bhoots, fakirs, saints, black magic, curses, charity through giving alms, and feeding the brahmins. Her religious philosophy was an unconditional belief in the Hindu tenets of rebirth, the Karma theory, and universality of religions imbibed from the popular understanding and interpretations of her times. She also observed the rules of the caste system, and practised untouchability.

Babu Ram Chand, however, mocked at all that his wife held in religious sanctity. He had joined the Arya Samaj, and was the president of the local branch. Sundari too is highly critical of her husband's religion and belief in the Arya Samaj, which had by then degenerated into a kind of social club. Her criticism takes a piquant edge when Babu Ram Chand has no qualms in dissociating himself completely from the Samaj, for fear of displeasing his British superior.

It is in this atmosphere that Krishan grows up to religious awareness.

**Krishan's First Understanding of the British in India:**

Krishan notices that his father and mother have vastly different attitudes to the British presence in India. Babu Ram Chand's life revolved around the white sahibs for whom he toiled.
It was his ambition to secure a pension, and his dream to be worthy of the honorific 'Rai Sahib' in return for loyal services. He also knew that his livelihood depended on the salary that he received. He was therefore, under a mortal fear of displeasing his superiors and was very careful, not to jeopardise his position under any circumstances.

On the other hand, Sundari came from a Sikh family which had fought against the British in the last Sikh War. Her father's allegiance to Maharaja Duleep Singh had led to the confiscation of his lands. The injustice of British political clout had instilled in Sundari a sense of hatred against their presence in India. It was, therefore, a matter of great unhappiness to her that her husband had turned out to be a 'servant of the sahibs'.

Babu Ram Chand's continuous worship of the British officer's 'exalted status' had made them into Gods in the eyes of Krishan. Consequently, he looks down upon the 'low level status'. Krishan begins to appreciate the significance of 'status' at this young age and nurtures an ambition to achieve 'Sahibhood'.

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Krishan's First Introduction to Aunt Devaki and Uncle Partap:

Krishan takes an instant liking for aunt Devaki who has come on a visit, and desires to go back with her to Amritsar. His mother, tries to wean him away by telling him about Devaki's loose and bad character and hopes to deter him from liking her. However, Krishan ignores his mother's advice and is unhappy with her 'talk' against aunt Devaki and uncle Partap.

In course of time Krishan begins to connect his mother's critical attitude towards aunt Devaki and uncle Partap with her disgruntled feelings about the family's ancestral property: Babu Ram Chand had joined the army against the wishes of his mother who had cut him out of the right to inheritance. Indeed, the property had gone completely to his younger, fun-loving brother, Partap Chand. The denial of property, added to by the spendthrift ways of Partap Chand, continues to cause severe heartburn to Krishan's parents who were in complete agreement about the injustice done to them.

Krishan begins to attend school and is quick at learning. Babu Ram Chand praises his son and asks him to 'study hard, pass and increase the izzat of the family'.
A series of incidents and developments that take place on the Indian political scene greatly disturb Krishan's father. The first of these incidents is a bomb discovered near the Viceroy's house, suspected to be put there by members of the Arya Samaj. Simultaneously, news spread that the Pathans have looted seventy rifles from a magazine. Thirdly, the incident of a bomb attack on Lord Hardinge in Delhi by Arya Samajists make Babu Ram Chand panicky and nervous: He fears that his enemies in the regiment may use the situation to 'poison' the ears of the Sahibs against him, owing to his membership of the Arya Samaj. In order to guard against this possibility he severes all connections with the Samaj, after his superior expresses disapproval of his membership, if he 'valued his job'. The implied disgrace arising from this disassociation with the Samaj (which he visited every evening) made him not only tense but hard on the children too. Krishan recalls that after this event his father began to absent himself from the evenings after dinner when he normally sat down to coach them in their studies. Further he also began to go frequently on week-ends or on leave to 'Peshawar or Amritsar' during whose
absence 'mother often cried herself to sleep', Krishan resents the change that his father's attitude brings into his life.

At the end of Seven Summers, Krishan expresses a clear resentment to 'parental authority', and demands of obedience. He feels as if this authority is suddenly thrust upon him and the contrast it provides to his former pampered status is not a happy one. Nevertheless, Krishan continues to feel a child's love and affection for his father. The book closes with the news of the outbreak of World War-I. Babu Ram Chand who has to report for duty at Malakund Fort, decides to leave his family at the ancestral home in Amritsar. This development is welcomed by Krishan, who is happy to be able to live near his aunt Devaki, uncle Partap, and their young daughter, cousin Kaushalya. The narrative now moves to the second autobiographical novel, Morning Face.

Krishan's Feelings About His Parents Attitude to Property:

Krishan is very unhappy to witness the unpleasantness caused by his parents' obsession with ancestral property on the very first day of their arrival at Amritsar. He is hurt by mother's near quarrel with uncle Partap on this issue. He is further saddened by her instruction to keep away from aunt Devaki and uncle Partap:
'
.... you are to beware of the influence of your uncle. He is a drunkard and keeps prostitutes! And you are not to be led astray by him. And by Devaki either - She drinks and plays cards and eats betel leaf; - Don't be lured by her even if she tries to win you over by giving you sweets or paise'.'" 
(MF, p.12)

But Krishan's quick eye has noticed his father's partiality to Devaki and he feels that his mother's criticism of his aunt is an 'instinctive feeling against father's bias for Devaki'. He decides not to heed mother's advice, since he was 'certainly in love with the Motia and Molsari perfume of my aunt'. Meanwhile Krishan begins to feel that while his mother is vociferous and open about her desire for property, his father is subtle and cunning. Moreover, Krishan feels that his mother's aspersions on the character of uncle Partap and aunt Devaki arose from her heartburn at being denied any share of the ancestral property. Therefore he begins to doubt the credibility of his parents attitude regarding people.

The Influence of the Dutts:

Dev Dutt and Bhagvan Dutt are two brothers, who are neighbours in Amritsar. Their education, and strong Arya -
Samajist beliefs earns them a superior status in contrast to the rest of the illiterate coppersmith brotherhood in the Kucha Makir Khana. Babu Ram Chand thinks highly of the Dutts and encourages his sons to learn from them. In fact he requests Dev Dutt to tutor and coach Krishan and Ganesh before leaving for Malakund Port.

It is under the influence of Dev Dutt that Krishan discerns the lacuna of his mother's understanding of religion and the compromise of his father's attitude and style of life. At the beginning of Morning Face Krishan already finds father's attitude to religion more sensible compared to mother's superstitious and emotional approach, however he wonders:

"... which of them was right, mother who believed in the Gods or father who mocked at them". (MF, p.21)

Under the influence of uncle Dutt's Arya Samajist beliefs, Krishan begins to disregard mother's interpretation of religion. The Dutts try to wean the boys away from the religious practices of the illiterate coppersmith brotherhood, by telling them about the 'pure religion of the Aryans'. Unfortunately uncle Bhagwan Dutt's complicated explanation of the principles of the Arya Samaj leaves Krishan 'more confused than ever'. Nevertheless, he finds the Samaj's critical attitudes to superstition more sensible and is inclined to believe in its tenets.
The Death of Cousin Kaushalya:

Cousin Kaushalya takes ill and her condition begins to deteriorate steadily. When medication fails to help Kaushalya, mother begins to talk of the efficacy of organising a seance. Father who had come down on leave, 'shouted against such a "pakand" saying that he did not believe in superstitions as a confirmed Arya Samajist'. Krishan is also very critical of his mother's and aunt Devaki's methods of procuring divine help, when they report that Goddess Laxmi had appeared before them and agreed to intercede for Kaushalya's life. They also report of an increase in the number of coins kept before the Goddess as forecasting prosperity for the family. This news together with the rumour that uncle Partap had lost a huge amount of money in gambling that very night makes Krishan observe:

"The logic of these contradictions was not lost on Ganesh and myself and we agreed with uncle Dev Dutt that gods and goddesses did not come and go in answer to everyone's prayers". (MF, p. 88)

On the other hand, the sudden death of Cousin Kaushalya jolts Krishan out of his 'beautiful world of happiness'. He begins to ask questions about life, death and God. In fact, Krishan
First Lessons in Nationalism:

Apart from influencing Krishan's attitude in religious matters, uncle Dev Dutt also rouses his feelings of patriotism and national pride. Krishan knows that the British have unjustly occupied India but this feeling is eclipsed by the superiority and status of the White Sahibs. From Dev Dutt, Krishan learns about the glory and wisdom of ancient India. The call for India's freedom and denunciation of British dominance by Lella Rajpat Rai, Ajit Singh, Lella Hardayal thrill him. He is told of the first war of independence of 1857, the Satyagraha movement and the Budge-Budge riots. The intense feeling of patriotism and sacrifice for the motherland makes Krishan feel the need to become an 'Indian at once and to worship the new hero, "Freedom".

Krishan's growing awareness of the political situation in India contrasts with the views held by father as a 'servant of the Sahibs'. Despite his reluctance to be critical about father, Krishan sees that he can no longer accept father's views.
"The world of father in the cantonment of Nowshera, built on the authority of the white Sahibs, was a false world, because it opposed the wisdom of Lalla Lejpat Rai and Hardayal and uncle Dev Dutts—" *(MF, p. 124)*

Increasingly this results in Krishan becoming ashamed of the compromises in his father's life.

**Acquaintance with the Life of Uncle Partap:**

Krishan's acquaintance with uncle Partap and aunt Devaki leads to his acceptance of a life of fun and happiness, symbolised by their lifestyle. He frequently visits the shop of uncle Partap eager for some gift of money or sweets. Here, he meets the questionable Ananta and the gambler Haria, who are uncle's friends, in 'drinking, gambling and whoremongering' according to his mother. He is overcome by their friendliness and finds uncle Partap's explanation about life, convincing:

"... We are not very good men of religion, but we work .... One must keep laughing to forget the miseries of the world". *(MF, p. 54)*
Erishan realises that he too believes in the 'poetry of the happy life' and acknowledges his own 'instinctive bias for pleasure'. Erishan is constantly reprimanded by mother as a boy 'who was fast going to the bad, under the influence of uncle Partap, aunt Devaki and rich school friends'. But he feels that she cannot understand his desire for happiness. Her injunctions forbidding him to visit his uncle therefore fall on deaf ears and he secretly resolves to taste all the 'forbidden fruits'.

**Krishan's Opinion of the Dutts:**

It is the Dutts, especially uncle Dev Dutt who finds approval in Krishan's mind compared to his opinion of other people. However, he is not able to accept the Dutts completely either. The jarring note in the Dutt's household is struck by Krishan's acquaintance with aunt Parvati, uncle Dev Dutt's wife. Krishan learns that she is a child widow married to Dev Dutt in conformity with Arya Samaji beliefs. Later, her illness became a source of great irritation to the family who avoided and looked upon her as an ill omen. Krishan also feels that the Dutts desired to rise above the others and become political leaders. Therefore they were equally part of the
race to excel others like his father. He notices too that the Dutts disapprove of uncle Partap and aunt Devaki's life style. In effect, Krishan has differences with the Dutts too.

The Question of Untouchability and Caste:

In *Seven Summers* itself Krishan is hurt by the inhuman attitude of his society towards the lower castes. In fact, his mother's practice of untouchability and her attitude towards his sweeper friend Bhaka leaves him indignant. In *Morning Face* Krishan again faces the situation in the case of his sweeper friend Gughi, and begins to ask questions:

"Why the outcastes were condemned to live as untouchables, whether there was such a thing as Kismet or fate, and why "bad" deeds became "good" deeds because the higher orders did these things, and wicked if the poor did bad deeds?". (MF, p. 138)

Krishan fails to understand why Gughi is forbidden from attending school. He is even more confused to know that by converting himself to Christianity, Gughi will be allowed to attend the same school. The existence of caste differences, untouchability, a God who punishes for bad deeds, the sanction
of any practice given to the upper caste brahmins, makes Krishan begin to 'suspect the existence of the Great God'. The fact that he is not struck dead for thinking so makes him feel:

".... I felt that there was really no Great God. And that the whole world was confusing, without much meaning ....". (MF, p. 138)

The cumulative effect of all these influences, and his own understanding of the situation, turns his 'campaign against the elders, against the supreme God, and against my father' into an 'insidious fury'. Thus Krishan articulates feelings of revolt against the elders when he turns bitter:

"'All you grown up people, you all seem to know what is good for young people! .... I don't care what you think about 'what I must do and must not do'". (MF, p. 141)

In this reaction is articulated Krishan's first disapproval of the way of life sanctioned by the elders. Similarly, Krishan's doubts about untouchability and caste make him to question the existence of God. At this point in the autobiographical novel, Krisha and Ganesh move to Ludhiana to stay
with their eldest brother, Harish and sister-in-law, Draupadi. Mother leaves to join Babu Ram Chand at Malakund Fort, at his behest.

Krishan’s Reactions to the Change:

Krishan is most unhappy with this shift to Ludhiana. The absence of his mother is unbearable, especially because he dislikes Draupadi. This attitude makes him lose Draupadi’s sympathy, who bestows her affection on Ganesh, making it all the more unbearable for him. The situation becomes singularly unhappy when Krishan comes under the wrath of Master Budh Singh at school. The teacher strikes terror in the minds of his students never hesitating to physically punish them. Krishan is the recipient of many a punishment at school, often for no fault of his. Thus the situation both at home and school makes him feel most dejected.

Krishan also sensitively perceives the obvious tension and unhappiness at home between Harish and Draupadi. Soon he learns (from Draupadi’s emotional outbursts) of the presence of another woman in Harish’s life. He realises that Harish seeks happiness in the company of this 'evil' woman and decides to meet her. He is drawn to do so as he was 'attracted by evil because everyone despised it'.
Krishan, Mumtaz and the Influence that it Entails:

Krishan cunningly forces Harish to take him to the 'forbidden' house of Mumtaz, where he is overwhelmed by the attention and affection showered on him. Krishan witnesses the happy camaraderie in Mumtaz's house and sees the utter happiness of spending time with music, dance and good food. He begins to dream of the happiness of having Mumtaz as his sister-in-law. Therefore, he is indignant that she can be only 'mentioned with shame in society'. However, he decides to disregard the moral issue since the 'warmth' of Mumtaz was overwhelming.

The Death of Uncle Partap and the Ensuing Developments:

Krishan is jolted from the happiness of the world of Mumtaz, when he hears the news of the sudden death of uncle Partap. His sorrow at the loss of his uncle deepens when he hears insinuations against his beloved aunt Devaki as the suspected murderess. But nothing pains him more than the development that Ganesh is to be given in adoption to Devaki. Krishan feels that his father is furthering selfish motives by securing Ganesh's adoption. In fact he sees the move to accept a betrothal proposal for Ganesh in the name of Devaki.
as a strategy to force her to incur the expenditure of his marriage.

Kirishan begins to think that with the death of uncle Partap his father has become more obsessed with the ancestral property held by Devaki. He also notices how father overlooks Draupadi's plea to instruct Harish against visiting the house of prostitutes. He feels that Babu Ram Chand 'glosses over the real problems' of his dependents and accuses him of the most severe moral standards:

"It seemed to me that, like most Indians, he believed in the doctrine of a wife by arrangement and a "keep" for pleasure". (MF, p. 251)

Some Conclusions that Kirishan Articulates:

The developments arising from uncle Partap's death makes Kirishan singularly unhappy. The 'tendency to philosophise' leads him to question once again the concepts of Karma, Kismet, Bhagwan, and the world as Maya. Ultimately arguing with himself, he declares that he 'clearly began to doubt the existence of the omnipotent Almighty God'. He is re-inclined to believe that 'perhaps the teaching of uncle Dev Dutt was the only right course to adopt'. He therefore decides to:
".... somehow, one day, I must know the whole secret of life and death, I must devour books. I must be single hearted in my pursuit of every clue in the new primer of philosophy that had opened before me".

(MP, p. 283)

Subsequently, in his conversation with Mumtaz, Krishan reveals that he has decided to go to 'Vilayat when I grow up and marry for love'. He also articulates his ambition:

".... 'I want to go away from here', "...

"and read and become clever - away from all the silly old customs and conventions here! And the dead life! I want to go somewhere far away .... I want to fly like a bird ....' " (MP, p.290)

At this juncture Krishan also makes the decision to be a 'real poet', so that 'I could divert the flood of my feelings of disquiet into the loveliest words and the most haunting refrains'. (MP, p. 293)

After Babu Ram Chand's return from Malakund Fort, Krishan joins his parents at Jhelum cantonment. At this stage he is in the eighth standard at school. Krishan learns from Ganesh that Devaki is planning to donate a well in the memory
of her husband, to a mutt in Kanoon. Though Ganesh does not want to reveal this news to his parents, Krishan decides to do so:

"I wanted the truth to be out, even if it should cause trouble. And the more trouble the better, because I would have set it off and would, therefore, become important." (MF, p. 319)

The repercussions of this news is exactly as Krishan had visualised. Babu Ram Chand immediately sets out to dissuade Devaki, but finds that the work has already begun. However his frequent trips to Amritsar lead to a great quarrel with his wife, who suspects his intentions with Devaki. He tries to explain that he went to 'get back some of the property, Jewellery and money' before Devaki spent it all on the well. He also says that Devaki is 'with her cousin Ananta so the question of his putting a "chaddar" on her does not arise'.

Krishan begins to surreptitiously read the novel 'Mysteries of the Court of London' by George W.M. Reynolds. He is shocked at the 'cuddlings and kissings' described in the novel and begins to have 'fantasies and dreams' visualising
the 'image of the naked body of my aunt Devaki', or that of Mumtaz. His fantasy comes to an abrupt end when he is caught reading the novel by his father who admonishes him.

The Incident of Harish's Corruption:

Harish is caught when he is trying to steal twenty thousand rupees worth of bales from the jail where he is employed. He confesses his crime to father and implores to be saved from the situation. Babu Ram Chand makes up the story that Harish is being framed by his enemies and uses his influence to 'save' Harish. Later he orders the rest of the family to stick to the story. He further mocks at his wife's explanation that God has answered her prayers for Harish, and asserts that it is the result of his manipulation. Krishan, who witnesses the whole incident feels that in this 'false life' his mother had more conscience and morality than his father.

Krishan Visits Kanowan:

Krishan is happy to be able to spend his holidays with his beloved aunt at Kanowan. He is, however, embarrassed by her suggestion to pay respects to the Guru of the Mutt because 'nourished on the straight lines of free thought' he had 'no respect for the custodian of the shrine'. 
At Kanowan the experience of attaining puberty takes Krishan unawares and he turns to Ananta for advice. Ananta tells him to 'think and feel what you like' against the elder's dictum to 'keep thoughts clean and your heart pure'. He also says that it is better to use up a desire than to suppress it. Krishan accepts a little whiskey from Ananta rationalising 'I hear wine is good for poetry'.

Krishan begins to be obsessed with the 'physical form of women'. He realises that he cannot think of mother in the same way because she is 'sacred' but his mind's eye turns to the other women. Krishan begins to dwell on the physical form of Devaki and tries to express his feelings by painting her picture and later by writing poetry. He finds that his feelings for Devaki has given him impetus to create the world of poetry and beauty. He is confused, however, because he has learnt at school that the beauty of poetry 'had very little to do with the object which inspired the words'. He resolves this confusion by deciding to write a novel instead of poetry. Krishan also realises that he is touchy about the gossip connecting Devaki with Ananta. In fact, he gives up writing the novel because he did not have the 'courage to acknowledge and
forgive' what he knew about Devaki. Krishan then hopes to grow up one day to be able to distance himself from personal involvement in the situation and thus write about her.

**The Influence of Dr. Chuni Lal:**

Krishan makes the acquaintance of the physician attached to the regiment, Dr. Chuni Lal and his wife Shakuntala. Being an Arya Samajist Dr. Chuni Lal sincerely tries to practise its tenets in everyday life. Krishan begins to frequent the house of the doctor and is again roused to feelings of patriotism after learning about the continuing efforts for India's independence. The gaining momentum for India's freedom, in contrast to the subservient world of his father thoroughly confuse Krishan. He decides to bare all his confusions to Lalla Kedar Nath, (the younger brother of his school teacher who seemed to be inclined towards "Revolution") and sort out his problems.

**Serious Conversations with Lalla Kedar Nath:**

Krishan opens up his confusions to Lalla Kedar Nath about the revolutionary struggle. He is, however, not able to really understand Lalla Kedar Nath's explanations. He ventures once again to meet him but this time it is for knowing, 'What is philosophy?' In asking this question Krishan is trying to get answers for the various problems that are before him:
"You see ever since my little cousin Kaushalya died and my uncle Partap passed away, I have felt frightened. I know every one has to die. But why was man born only to die? Is there a life in heaven, as mother says, according to one's good and bad deeds? And is there a God who has created all this or did it all come about anyhow? These questions affect me, I feel alone as though I am the only person who wants to ask these questions, while the others just accept things as they are, like animals." (MF, p. 431)

In seeking answers to these questions from Kedar Nath, Krishan is leading towards the basic quintessence of Indian thought:

"What I want to know is about my soul — according to your own experience of your own soul?" (MF, p. 431)

Lalla Kedar Nath says that similar questions prompted him to take up the study of philosophy at the University. But the academic course 'evaded the main issue' and instead asked questions like: 'What is Reality?' and 'How do we know it?' He tells Krishan that the questions about soul, its bearing on real life were frowned upon and ignored by academic philosophy. Krishan is relieved to 'be able to communicate his
feelings and to find another who thinks similarly' Kedar Nath tells him that he began to find some answers in the Upanishads of ancient India. He opines that he is inclined to believe in the Upanishadic answers.

Krishan however believes that the Upanishadic answer entails a belief in Karma and the cycle of birth and death. This in turn means (according to him) no solution for the illiterate, and ignorant, and the lower castes like Bhaka, to liberate themselves. Thus 'there was no hope for many of us in this way'. This argument convinces Krishan to reject the answer provided by Lella Kedar Nath, and he is therefore not ready to study the Upanishads.

The Visit to Amritsar: Learning About Gandhi:

Krishan meets uncle Dev Dutt at Amritsar when he goes there for Ganesh's wedding. Here Krishan learns for the first time about Gandhi, non-violence, the Rowlatt Act, and the Hind Swaraj. He feels deeply moved by the book and observes:

"I did not know then that it would turn my life upside down". (MF, p. 441)

However he is honest to admit that he is no where near Gandhi's ideals, and decides:
"Still, one day, I said to myself, I may be able to cultivate truth and soul-force and then I may be able to follow Gandhi, ..." (MF, p. 442)

He is sorely disappointed and disgusted with his father's attitudes, in the changed atmosphere of patriotic movements taking place all over the country at that time (in 1919). He also witnesses the petty quarrels at home on account of Ganesh's wedding. This leaves him desolate, and he is 'impelled by the misery at home to escape for a while'. He wanders into the streets of Amritsar, unaware that a curfew has been clamped and is put in jail along with many others. Afraid of the consequences Krishan is ashamed of himself when he reveals the army connection of father to 'protect himself' from the police. He receives seven stripes for breaking the curfew and is let off.

The sensitive political scene and various developments throughout the country culminate in the Jallianwallah Bagh tragedy. Krishan witnesses the direct consequences of the tragedy in the death of persons from his own lane, and his 'soul is on fire'.

Krishan learns that Dr. Chuni Ial has decided to quit the service of the Sarkar in protest against its atrocities. Krishan takes a vow that he will 'fight against the Angreji
Sarkar' till Swaraj is won, in Dr. Chuni Lal's presence. After the doctor leaves Jhelum, Krishan feels increasingly lonely in the face of his beliefs and confusion. He fervently hopes that the Court-Martial inquiry instituted against his father, or the intrigues of Babu Ram Chand's enemies against him will result in his father's resignation from the Sarkari job. He then hopes to feel 'free to do and say and think what I liked, without anyone reporting to the Sahibs that Babu Ram Chand's son was a seditionist'.

Participation in an Anti-British Procession:

Krishan runs out of school to take part in the procession organised for Lalla Lajpat Rai. He is arrested and rusticated for his involvement. Krishan makes an attempt in the face of his father's wrath to defend his views by reminding him of his own membership of the Arya Samaj. However, he has not answer to his father's counter to 'go and earn your living by beating sticks like those beggers', since he will not be allowed to take the matriculation examinations.

Later, Krishan without any qualms accepts father's attempt through the influence of the sympathetic Ajitan Sahib to revoke the rustication order, and is happy to be back in
school. Krishan still does not in theory accept father's attitude but in actual practice abstains from enraging him. But soon another clash occurs when Babu Ram Chand shouts at Krishan, when he hears of his ambition 'to be a poet', calling it 'egotism of adolescence', 'the wild goose chase of words'. Father's censure makes Krishan angry and bitter.

**The Closing Mood of Morning Face:**

Krishan accidentally meets Helen, the Regiment's band master's daughter. Sitting by her side he is compelled by the 'suppressed amorousness' to whisper 'Be my marigold flower, Helen'. He is filled with joy to receive the answer 'If you be my God, Krishan'.

Krishan begins to feel the pressure of his differences with his family, and wishes:

"... I suddenly wanted to be able to fly away, far far away from my family and from my father's plans for my future ..... 'Is there a door', my soul repeated my old, old wish, 'through which I can fly from the abuse, exhortations and dictums, which are bound to come like mountains of advice on my head, to be respectable, and
In retrospect he feels 'I loved Helen, with a poet's love ....' He is struck by the poetry of the feelings expressed in their lines to each other and believes it to be his first poem. This makes him aware of the 'creative fire' in him urging him to new horizons as a poet. The novel ends with Krishan's prayer to Goddess Saraswati, invoking Her blessings to fulfil his ambitions as a poet, as a rebel for freedom, in his quest to make himself into a man.
Section - II

THE MAKING OF A REBEL

The previous section articulates Krishan Chander's growth and development and traces his individual response to his family, society, and religion as depicted in Seven Summers and Morning Race. In turn, his response personifies rebellion and a rejection of the way of life in Indian society. This section attempts to examine the reasons for which he decides to take up a rebellious attitude: What makes Krishan feel strongly about the life around him? What is it that troubles his conscience? Why can he not accept the commonly accepted norms? Does he seriously consider the traditional view before rejecting it? Does he have an alternative for that which he rejects? In answering these questions this study proposes to identify and understand Krishan's position as a rebel.

At the beginning of Seven Summers young Krishan is ensconced in the happiest of surroundings: a doting mother, an affectionate father, combined with an obvious parental partiality fills his cup of happiness. In the course of time
small voices of bitterness seep into Krishan's feelings against his parents. He begins to resent the use of 'parental authority' and the obedience commanded by his father. He is also hurt by his mother's attitude towards aunt Devaki. Nevertheless Krishan's disgruntled feelings is an undercurrent not strong enough either to botch his happiness or to curtail a child's affection for his parents.

In the Morning Pace, however, Krishan's attitudes begin to change in a decided manner. In fact, his inclination stands diametrically opposed to that of his family, and in some issues with that of the accepted norms of his society. Thus, at the close of Morning Pace he rebels and feels the need to 'fly away from my family' or otherwise be crushed 'to death under their burden'. The study will try to understand this change by examining Krishan's individual response to religion, to his society and his family separately.

Examining Krishan's Individual Response to Religion:

Krishan grows to religious awareness in a household where there are apparently two different and distinct attitudes to it. On the one hand, his mother symbolises a popularly prevalent idea of Hindu religion. On the other hand, his father
mocks at the popular interpretation and alternatively professes religious faith in the principles and teachings of the Arya Samaj. Accordingly his father combines a practical, logical, no-nonsense attitude to religion in contrast to his mother's emotional, superstitious and ritualistic approach. In Seven Summers, Krishan passively accepts his mother's understanding of religion, but by the beginning of Morning Face finds his father's attitude more 'sensible'. Nevertheless, he is beset by doubts and wonders who is right, - 'mother, who believed in the Gods or father who mocked at them'.

Krishan's doubts about his parent's religious beliefs gets temporarily cleared under the influence of the Arya Samajist neighbours, the Dutts. Babu Ram Chand's personal involvement in the Arya Samaj also reinforces Krishan's faith in it. Almost immediately this influence can be seen in Krishan's critical reaction to his mother's and aunt Devaki's claim that the Goddess Laxmi had appeared before them. He is able to appreciate uncle Dev Dutt's logic 'that gods and goddesses did not come and go in answer to everyone's prayers'. This shows that Krishan is inclined to accept the religious instruction of the Arya Samaj in favour of that which his mother
symbolises. Considering this inclination, it is disappointing that he does not make an attempt to understand uncle Dutt's explanation of the 'pure religion of the Aryans', but is satisfied to express only his confusion. Krishan, who sensitively discerns the contradiction of his parent's attitudes and admits to being confused surprisingly makes no effort to clear his doubts.

It is in the above frame of religious understanding that Krishan witnesses the death of cousin Kaushalya. His religious faith is put to trial but his confused understanding cannot provide any answer for the untimely death of a loved cousin. The idea that Kaushalya was punished by God is unacceptable because he cannot find any fault in her life that calls for such an extreme punishment. He is again perplexed because 'a God who gave life .... also took it away'. These inexplicable reasons formulate his first doubt about the existence of God. However he resolves 'never to rest until the question had been answered'. It is, therefore, surprising that he help neither seeks father's nor questions uncle Dev Dutt about his confusions. In fact, he does not make a single effort to clear his doubts.
Against this background, it is important to articulate Krishan's perception of a religious life. It has already been seen, how Krishan sees an apparent difference in his parents' attitude to religion. Moreover, his father's religious faith in the Arya Samaj seems to be dependent on the permission of his British superiors and not on his own religious convictions. Together with this, Krishan finds an obvious disparity in what his parents preach and what they practice in real life. Their greed for property, their displeasure at being denied inheritance, their attempts to try and secure some of the ancestral property entails questions of morality because Krishan feels that his parents desire for things that are obviously not theirs. Individually, his mother also appears to stand for aspects which Krishan cannot accept in a religious perspective. Her obvious spite and venom against uncle Partap and aunt Devaki, her unending gossip about Devaki, her participation in seances, her practice of untouchability, her explanation that Kaushalya's death and aunt Parvati's illness were signs of God's punishment seems to be unacceptable in Krishan's idea of a religious life. Accordingly, his father too has faults: His alternating position with the Arya Samaj, his compromises in real life to obtain favour from the
British officers, his immoral trips to the pleasures offered in the bazaar's of Peshawar, his drinking and meat eating, his obvious partiality for aunt Devaki much to mother's consterna-
tion, again cannot fit into Krishan's concept of a religious life. In contrast, the Dutt's appeared to symbolise an acceptable understanding of religion and a more moral way of life. However, Krishan is disappointed by the treatment given to aunt Parvati. Therefore, he finds that the Dutt's like his parents leading a life where theory and practice do not sustain each other. This leaves him 'confused and depressed and wretched'.

The incident of Kaushalya's death precipitates the confused vision of a religious life and Krishan begins to doubt the existence of God. This doubt gains strength when he sees the illogic and the inhuman practice of untouchability. His friendship with Bhaka and Gushi reinforce his indignation. Krishan cannot accept a belief which derives sanctions for inequality and ill-treatment from religion itself. He begins to feel that the world is a 'confusion without much meaning, where the elders lied, the Brahmins ate other people's food, and people just hurt each other in order to be superior to others. Once again Krishan is beset by metaphysical doubts and he hopes to find answers:
"Was there a God? I must know". (MF, p. 132)

However it is once again disappointing to see that he does not make any effort to seek answers. In fact he wonders 'how was I to embark on my metaphysics if there were not enough books from which I could read ...', without a single move to find a few books. In effect, Krishan remains 'confused and depressed and wretched'.

Krishan continues to maintain these attitudes against God and religion to the end of the autobiographical novel, articulating them repeatedly. The death of uncle Partap provides another moment of reckoning. His tendency to philosophize involves him with the concepts of God, Maya, Karma, Kismet, and life and its meanings. But in Ludhiana, Krishan has nobody to guide him, nor is Harish capable of being a parent to his younger brother. Krishan also does not attempt to clear his doubts by meeting people or by reading authentic texts. Thus he is once again caught in the quagmire of his own understanding and confusion. At one moment he is inclined to accept his mother's explanation that the difficulties, problems and unhappy situations of his life had arisen from the bad deeds of his previous life. Therefore he feels that his own life, made unhappy by such events
as the death of Kaushalya, of uncle Partap, the presence of Draupadi, or the tyrant teacher at school may be a punishment given to him for his 'crimes of my previous birth'. However, he immediately rejects this possibility because he had previously doubted God's existence and his mother's belief presupposes the existence of God who sits in judgement over men's actions. Moreover, his opinion that there seemed to be no credit for the good deeds of the present life, and that innocent Kaushalya (who offered prayers twice a day) was unjustly given the punishment of death, convinces him of the validity of his argument against the existence of God. Thus in an identical manner to his previous one Krishan begins to conclude:

"If there was any stage in my young life when I definitely and clearly began to doubt the existence of the Omnipotent Almighty God of orthodox religion, the providence, who is said to be just and merciful, it was now in Ludhiana..... And it was mainly through the obvious injustice of God's justice that I revolted against him ....." (MF, p. 281)

Nevertheless, Krishan still has the 'deeply ingrained fear of God' and leaves a 'small margin of room for the fear that he
might be*. At this stage he redecides to adopt the teaching of uncle Dev Dutt. However, Krishan makes no attempt to study the Arya Samaj's tenets and beliefs for a deeper understanding of its faith and thereby clear his confusions. Therefore, this decision makes no significant change to his religious understanding.

It is almost at the end of the Morning Race that Krishan visits Lalla Kedar Nath, to clear his doubts about the freedom struggle but ventures to reveal his confusions. Indeed, his conversation with Kedar Nath is, first conscious effort to find out a solution to his doubts. Confused and perplexed with the world situation, the national scene and his family dichotomies, Krishan bares his uncertainty to Kedar Nath in full optimism of definite answers. It is Kedar Nath's opinion that the Upanishads will contribute to an understanding of Krishan's situation. By suggesting the Upanishads for study, Kedar Nath gives Krishan, an important and possible answer for consideration and thought. The opinion is significant because Kedar Nath admits that he was also beset by similar doubts and had failed to find answers for them in academic philosophy. Thus his opinion is a culmination of his own search. Unfortunately Krishan cannot accept Lalla Kedar Nath's advice because the
The above arguments explains the reasons why Krishan rejects a consideration of the Upanishadic answer. However, it is difficult to accept that Krishan connects the idea of untouchability with the Upanishads. It is even so because Ialla Kedar Nath does not point out this fact to Krishan but lamely accepts this joining of unconnected issues. In the Indian classical tradition, it is the 'transcendental unity, oneness and stability behind all the flux and variety of phenomenal life', which is the basal idea of the Upanishads. Not only is Krishan ignorant of the Upanishads in this perspective, but also disregards a serious contemplation of its possible answer, without a personal study of the scriptures. Alternatively, if Krishan had to take note of this Indian thought, and then and then only, reject it by raising points of objection, his opinion would not seem to be the presumption that it appears to be.

4. Emphasis mine.

On the other hand, Krishan's main premise of argument against religion and God in the context of untouchability seems to be most ironical, considering his faith in and affiliation to the Arya Samaj. It is well known that a rejection of the practice of untouchability is one of the inherent beliefs of Dayanand Saraswati's principle tenets. The Arya Samaj called Indians back to a vedic life by denying the practice of caste differences and superstitious beliefs. It is, therefore, extremely bewildering that Krishan uses the very issue to question religion and God. In this act, Krishan appears to be totally ignorant of the views of the Samaj, and it is unforgivable that he makes this ignorance a basic premise to build his point of view. Despite his young age, Krishan appears to lack a sense of seriousness and commitment that one expects in such a soul searching endeavour. This opinion is seconded by his continued inertia either to discuss the issue with the Dutts or make an attempt to read himself into the other point of view.

6. "The Arya Samaj regards untouchability as un-Vedic. It has invested lac of 'untouchable' with the sacred thread and thus made them honourable members of the Hindu society, enjoying the same social rights as the so-called caste-Hindus. The portals of the Vedic Church have been thrown open even to non-Hindus". As quoted from: Haridas Bhattacharya (ed.), The Cultural Heritage of India, (Calcutta: The Ramakrishna Mission, 1983), p. 535.
In the final analysis Krishan's individual response to the religious tradition appears to be based on his understanding and personal interpretation. It is obvious that he makes an assessment of the meaning of religion in terms of the people whom he meets or is in close contact with. However, it is also clear that the people whom he takes as examples for his opinions are themselves men and women whose commitment to religion is weak or at best superficial. Krishan's attempt therefore, to define religion in their terms will therefore be based on a travestial understanding and interpretation of a religious life. It is also negatively influenced when he does not make an effort to either read serious books or talk to other people. Therefore, Krishan's investigation to understand the meaning of religion in the Indian context is at best a fragile effort. The credibility of such an effort leading to question the very existence of a force called God, appears to be most inconvincing.

Individual Response to Personal Relationships:

Krishan's development in relation to his family especially with regard to his father is influenced by his awareness of the political situation in India. Krishan's growth to
political awareness is timed at a juncture in Indian history which is both emotive and unique. The call to freedom had been gathering momentum and support from the people of India. This perception has lasting consequences for Krishan who begins to be critical about his father’s attitude and way to life. This also begins his detachment from familial relationships.

Uncle Dev Dutt’s charged account of the sacrifice of patriotic Indians like Lalla Lajpat Rai, Hardayal and Ajit Singh, kindles the first feelings of national pride in Krishan. He begins to feel the need to turn ‘Indian’ and to fight for ‘freedom’. It is in this context that Krishan begins to doubt the meaning of his father’s life. He knows that his father is mortally afraid of displeasing his British superiors and is obsessed about his job, his salary and his pension. The point is driven home by uncle Dev Dutt’s criticism of Babu Ram Chand’s attitude:

"Your father worships the authority of the White Sahibs because he can thus get a little pension and an honorific 'Rai Sahibship' and shine above the illiterate coppersmith brotherhood". (MF, p. 122)
On reflection Krishan feels that the prime motto of Babu Ram Chand's life is to compromise anything for the sake of his job. Thus he probably becomes ashamed of Babu Ram Chand's disassociation with the Arya Samaj at the instruction of his British superior. Father's venom against the Britishers in the privacy of his home stands contrasted with his open and vocal subserviance to them. Krishan therefore begins to believe that his father's ideals are much lower than the high ideals preached by the Dutts. In a tentative way the feeling that father was being unpatriotic and sacrificing the motherland's interests for his own selfish gains begins to take root in Krishan's mind.

In the unique circumstances of India's political scene it is understandable that Krishan desires ideals of patriotism and sacrifice from his father. Nevertheless he does not seem to take note of the fact that father's attitude is partially influenced by his responsibility to his family which binds him to be subservient to the British. However this disenchantment with his father's attitude to life in relation to the freedom struggle, becomes more deeply set by what Krishan thinks in Babu Ram Chand's attitude to property. Krishan is
of the opinion that by giving Ganesh in adoption, his parents are ensuring that the ancestral money comes back to them. He thinks that after uncle Partap's death Ganesh is given in adoption because his marriage is soon to be fixed and that will in turn expedite Devaki's expenditure towards the family. Thus he is ashamed by father's plan to turn Devaki's sorrow and loss into his own monetary gain. This disgust of his father's attitude however does not stop Krishan from intentionally divulging aunt Devaki's plan of donating a well in her husband's memory. It is difficult to accept Krishan's seriousness and the truth of his claim that he is disgusted by his parents' attitudes to Devaki's property, in the light of his argument to 'cause trouble' by informing them about Devaki's plans. On the contrary he should have realised that he was not behaving according to the conscience of his own convictions in this case. His idea of becoming 'important' by being the cause of the trouble seems divorced from his theoretical ideal to disregard matters of property. Nonetheless it is with just such an ideal in mind that he becomes critical and ashamed of his father.

Krishan's difference with his father also arises from what he believes is Babu Ram Chand's attitude to women. He
thinks that his father is inclined to be partial to aunt Devaki. He also knows that his father often visited Peshwar or Amritsar for questionable pleasures, despite causing pains to mother, who 'cried herself to sleep'. Further he sees how Babu Ram Chand glosses over Draupadi's objection to Harish's indulgence in the pleasures of life. At this juncture Krishan labels Babu Ram Chand with the most severe moral double standards ('... believed in the doctrine of a wife by arrangement and a "keep" for pleasure). Accordingly he feels that father is a moral defaulter, and a hypocrite professing surface allegiance to religion. In effect, therefore, Krishan's image of his father as a 'hero' in his eyes in Seven Summers reaches a nadir in Morning Face: Father symbolises a pharisee to Krishan's moral sensibility and he cannot accept Babu Ram Chand's unpatriotic, silently irreligious life of double standards. In its totality therefore he can no longer accept the father figure in Babu Ram Chand in a moral perspective.

Against this background, however, it is ironical that Krishan does not apply the same principles of morality to other personal relationships, especially with respect to uncle Partap and aunt Devaki. Krishan who is predisposed to believe
in his parent's 'unhealthy desire' for ancestral property, believes that mother's criticism stems from her heart-burn at losing all the ancestral property to them. He is therefore not ready to consider why their (uncle Partap's and aunt Devaki's) life style is generally disapproved of. On the contrary, he is inclined to believe that it is a life of happiness, with a pure desire for fun. In fact, uncle Partap's argument that he indulges in the forbidden things of life to 'forget the miseries of the world' appears to convince Krishan of the need for such a life. He therefore decides to taste all the 'forbidden fruits', since he himself has desire for happiness. On the other hand Krishan does not consider that the Dutt's also disapprove of uncle Partap's and aunt Devaki's life style. Krishan knows that the Dutts have no vested interest (as he believes his parents do), therefore, Krishan should have tried to find out the reasons for their disapproval. In fact if he can morally censure his parent's desire for property or father's attitude to women he should also be able to see the moral question involved in uncle Partap's life style. However, Krishan turns a blind eye to such a possibility reiterating his belief in the 'desire for the gay life in a
sweet secrecy in my heart'. Thus his understanding appears to be inconvincing because he uses a moral sensibility to criticize his father's lifestyle but very easily overlooks morality in his inclination for a happy life. In effect, Krishan fails to see that happiness is not always moral and he refuses to consider this viewpoint by an outright rejection of religious and social objections against his aunt and uncle.

Krishan's relationship with Mumtaz and his attitude to a life symbolised by her is an extension of his acceptance of a life typified by uncle Partap outside a moral consideration. His instinctive desire for happiness and pleasure is further consolidated by his vision of the life that Mumtaz symbolises. In addition, Krishan's argument seems to identify Mumtaz with happiness and therefore with goodness. He completely overlooks once again, the social and moral implications of a life symbolised by Mumtaz. This argument is again connected with his instructive feeling:

"Somehow, I was attracted by 'evil' because everyone else despised it" (MF, p. 191)

In this above reaction Krishan admits that his personal desire and inclination are the parameters that will influence his life.
Simultaneously, the moral, religious and social issues appear to him as restrictions and obstacles to a life of happiness. This is evident when he tells Mumtaz that he will 'marry for love' and be 'free like a bird'. Krishan's decision probably arises because the arranged marriage of Harish forbids him from marrying Mumtaz, though he is unhappy with Draupadi. Moreover he feels that Ganesh was used as a pawn by his parents to get back some of the ancestral property from Devaki. Both these situations appear to him to bind a person against their own inclinations, because neither the marriage of Harish, nor the adoption of Ganesh was arranged with their consent. Therefore, Krishan who is already strongly inclined to the pursuit of his own happiness, decides to reject the traditional way. 'Vilayat' signifies to him a world of freedom and he decides to go there and 'marry for love' and be 'free like a bird'.

In view of his above decision Krishan obviously feels 'embarrassed' to pay respects to the priest in keeping with traditional norms. He reiterates that his 'soul nourished on the straight lines of free thought' has only contempt for the 'hereditary custodian' of the shrine. Krishan therefore again articulates his desire for freedom from traditional practices.
The same point of view is emphasised in his conversation with Ananta after attaining puberty. Krishan accepts the advice with alacrity and does not try to contemplate or discuss Ananta's views with any other person, in an effort to seriously consider it. In fact his ready acceptance appears to be a sanction needed for a mind that is already made up to taste the 'forbidden fruits' of life. It is not surprising therefore that Krishan begins to dream the fantasize about the physical form of women including aunt Devaki. He however, feels that he cannot think of mother in the same way because she is 'sacred'. But Krishan does not appear to see that aunt Devaki, who is almost like his mother should also be considered sacred. In fact neither does he explain why he thinks his mother is sacred nor does he try to find out the reasons that tradition puts forward to label his fantasies as sacriligious. Once again Krishan rejects the traditional objections without a serious and deep consideration. Moreover the rejection of traditional norms, customs and practices appears to be based on the lives of people who are themselves weakly committed and superficially traditional. Therefore Krishan's rejection takes objection by arguing against the travestial and not the ideal understanding. Based on this argument Krishan's individual response to personal
relationships in a rejection of those who symbolise restrictions and an acceptance of those who advocate freedom from such restrictions. In effect, Krishan thus lays his foundation for freedom as symbolised in 'free as a bird'.

**Krishan's Individual Response to Society:**

Krishan's disenchantment with his father begins on the issue of what he believes is father's irresponsibility to Indian society in the freedom struggle. To participate in the freedom struggle despite sacrifices, and therefore, to pay one's due to society became the ideal for many Indians. It is, therefore, understandable that Krishan should expect, not only father's involvement in the freedom struggle but also to nurture a wish to do so himself: How does he therefore live up to this ideal?

In this context the influence of uncle Dev Dutt is similar to that of Dr. Chuni Lal. However, it is uncle Dev Dutt who first introduces Krishan to the idea of India's struggle for freedom. Krishan is much older when he meets Dr. Chuni Lal and is therefore able to appreciate the national situation in better light. Needless to say, Krishan begins to feel strongly for the nationalist cause.
However, despite Krishan's intense feelings for the freedom struggle, his actual participation amounts to a single incident of joining the procession for Lalla Lajpat Rai. It is clear from the text that his arrest in Amritsar before the Jallianwala Bagh tragedy is only an accident and is not a conscious anti-British defiance. However, Krishan takes a vow in Dr. Chuni Lal's presence to fight against the Angreji Sarkar. This suggests that Krishan may join the freedom struggle which in turn means that he will either sacrifice his academic studies or quit his home. This then would provide him the opportunity to practise his ideals away from the wrath of his father and in turn protect his family from official persecution. It is ironical, therefore, that Krishan hopes for his father's dismissal from the Sarkari job, so that without any personal sacrifices he (Krishan) will be free to participate in the freedom struggle. In expressing this wish, it is as if he wants providence to provide the easiest way to achieve his goal!

Similarly, Krishan's depth of national feelings becomes suspect, when he readily accepts his father's attempts to get him reinstated after his participation in the Lalla Lajpat Rai
procession. It therefore appears that Krishan is hesitant to tread the path, that he theoretically idealises, and does not live up to his convictions. Nonetheless his critical attitude about father's unpatriotic behaviour is as severe as ever. However Krishan does not appear to see that his patriotism is as bad, if not worse than, that of Babu Ram Chand. In fact, it is worse because unlike his father Krishan has no responsibility of a family and thereby has no excuse in that sense. This is not to suggest a justification of his father's attitude but to point out that Krishan also takes a compromising in his own life. Therefore it becomes clear that just as father is unpatriotic so is Krishan.

The foregoing discussion has attempted to identify Krishan's individual response to the way of life in Indian society. It is in this context that his response to Gandhi needs to be considered. Krishan learns about Gandhi and obtains a copy of the *Hind Swaraj* from uncle Dutt, at a time when he is overwhelmed by confusions about life. It is well known that the issues raised by Gandhi and the thoughts discussed in *Hind Swaraj* have a direct bearing on Indian life about which Krishan is perplexed. It is therefore surprising that he
neither makes a deep study of the text nor does he make an effort to discuss the issues raised with uncle Dutt. On the other hand he postpones his involvement to a later day:

"Still, one day, I said to myself, I may be able to cultivate truth and some-force and then I may be able to follow Gandhi..." (MF, p. 441)

In this reaction Krishan does not seem to be as troubled as he claims to be. On the contrary an examination of Gandhi's ideas and a logical objection to his point of view would have established Krishan's serious concern about understanding Indian life. Thus his earlier rejection of religion and tradition based on non-serious persons appears to be expedite in relation to his reaction to Gandhi. In Gandhi, Krishan for the first time comes across a serious person but reacts by postponing his involvement. By this action he appears to shy away from facing the real issues, despite claiming to be a rebel.

Against this background an overview of Krishan's individual response suggests that his father and mother who symbolise restraint through parental authority and religious sanction become obstacles in the path of a desire for freedom.
So also does religion which calls for control, restraint and sacrifice. On the other hand aunt Devaki, uncle Partap and Mumtaz symbolise a denial of restrictions and therefore freedom and happiness. In this equation Krishan finds it hard to overlook the call for freedom struggle which he therefore champions. However, Krishan cannot make the sacrifice that such a struggle entails, and he finally appears to embody a direction which he articulates at the beginning of the Morning Face:

"I had become a free, even wild, boy, who wanted to taste all the forbidden fruits, from some inner compulsion of exhuberant rhythm in my being, and also because they were forbidden". (MF, p.80)

In the final analysis the Morning Face closes on the note of Krishan's rebellious response to the Indian situation. The sudden introduction of Helen, and the equally sudden texture of his feelings for her takes the reader unawares. But it is Krishan's decision to 'fly away from his family' that will concern the direction of this study. This finds further articulation in his prayer to Goddess Saraswathi to lead him in his endeavour to be a 'supreme rebel' a poet and a nationalist,
as a last entry in the autobiographical novel. The contradiction in expressing faith ("...One of the few in whom I believe") in Goddess Saraswathi while doubting God's existence throughout the Morning Face appears as a glaring antithesis. In fact it is just such a contradiction that characterises his personality as a rebel: He uses morality and idealism to criticise his parents life, but the pursuit of a life of happiness does not arise from the same threshold; he theoretically idealises patriotism criticizing father's cowardly life of compromises best in practice is equally compromising; he insists on confusions about life and metaphysical issues but rejects a suggestion to find answers in the Indian classical texts and postpones a serious consideration of Gandhi .... Nevertheless to pass a final judgement on Krishan's reactions, beliefs, and attitudes is to overlook the fact that he is still too young to be yoked with the responsibility of his decisions. In the next autobiographical novel the Confessions of a Lover, Krishan's individual response however will be that of a college student, and he will be expected to know the implications of his stand. In the final analysis, Krishan shows all the signs of a rebel in the making. What he actually rebels against and how he does so, will define his attempt to propose the 'contemporary myth of man'.