Chapter - IV

TRAIN TO PAKISTAN
PART TWO: FREEDOM STRUGGLE AS A DISILLUSION

R. P. Chaddah aptly observes “At the first stroke of the zero hour on August 14, 1947, India became independent of British Rule of about a century and a half... With ending of a period of ill fortune came the partition of India.”¹ This amounts to saying that Indian freedom struggle gave birth to twins namely Independence and Partition.

In reality, partition was a pre-condition to the award of freedom to India. But the impact of partition on the harmony of Indians is too difficult for one to describe in words. To quote Chaddah again “What was achieved through non-violence, brought with it one of the bloodiest upheavals of history. Twelve million had to flee in a state of despair, leaving behind their homes and hearths; nearly half-a-million were killed.”²

If partition has caused a holocaust to the people of India, the reason lies nowhere but in the decision of the nationalists or freedom fighters for they regarded partition as a “lesser evil. Partition was bad, but alternatives to partition were worse continued slavery, civil war, chaos and what not. It was also not an ‘unmixed evil’. India was at long last free”.³

It is true that Independence to the Motherland is a must and from the point of view of the nationalist’s partition may be lesser evil than slavery. But for the victims of the holocaust of partition anything else would have been lesser evil than partition. Those who have been directly affected by the impact of partition curse none other than the forefront leaders that freedom struggle and regarded that freedom struggle is not a triumph but a disillusion. Hence the partition novels that deal with the holocaust are, in a way, related to the theme of
freedom struggle. Since the partition is realized as a disillusion of the ideology of freedom struggle as a disillusionment.

In this part, Kushwant Singh’s *Train to Pakistan* is probed in the ensuing chapter Four. In chapter Five Chaman Nahal’s *Azadi* is interrogated followed a brief note, by way of conclusion is given the perspective these novelists on the theme of freedom struggle.
Khushwant Singh is a multi faceted personality. He has laid his hands on such varied fields as Journalism, Novel, Short story, translations and non-fiction etc. Dr. P. Balaswamy notes Singh's career as: "The novels and short stories produced by Khushwant Singh and his place/worth as a creative writer have to be evaluated against this background. He had gained international recognition as a journalist, editor of some prestigious national magazines like the *Illustrated Weekly of India*. His accomplishment in his job as the editor must have made him confident of his success as a creative writer, too. The result is four novels,... about twenty non-fiction authored books, ten edited works, and eleven translations." His works include *Mark of Vishnu*, *Sacred Writing of the Sikhs*, *I shall Not Hear the Nightingale*, *A History of the Sikhs* in two Volumes, *Ranjit Singh: Maharaj of Punjab*, *The Fall of the Sikh Kingdom*, *Khushwant Singh's India*.

The narrative of *Train to Pakistan* is woven around the holocaust in Mano Majra caused by partition of India-Pakistan on the advent of Independence to India on 15th August 1947. Yet it creates an impression that the notion of freedom struggle as a disillusion because partition is viewed as out break of the nationalists' acceptance of the two nations theory imposed by the colonial rule as a precondition. On the basis of
this assumption, an attempt is made to trace the adverse effect of partition on the life of the people of India in general, and the people in particular in Mano Majra in *Train to Pakistan*.

To begin with, the narrative portrays Mano Majra as being exceptional with regard to the violence, which breaks out across the nation on the day of partition. There are instances of riots, violence and disharmony all over the country but Mano Majra remains peaceful and unaffected by this national political calamity.

The communal disharmony emanated from the partition is noticed first in Calcutta in the narrative. It is described in the first page itself:

The summer before, communal riots, precipitated by reports of the proposed division of the country into a Hindu India and a Muslim Pakistan, had broken out in Calcutta, and within a few months the death roll had mounted to several thousand.\(^5\)

It suggests two important factors which suppose that the foul lies in the agreement between the outgoing British and the nationalists. First it implies that the proposition of two nations theory had already been accepted by our nationalists. Second, the proposal is against the will of the people of the nation. As a result revolt against such decision is manifested in the communal disharmony between the Hindus and
the Muslims who blame each other for the death roll of several thousand. It is portrayed:

Muslims said the Hindus had planned and started the killing. According to the Hindus, the Muslims were to blame. The fact is, both sides killed. Both shot and stabbed and speared and clubbed. Both tortured. Both raped.⁶

Though the Hindus and the Muslims accuse each other for the unfortunate riots, there is subtle suggestion about the root cause for this chaos. When viewed from the perspective of cause and effect, the violence has to be understood as effect only for the formula division is the cause which has forced the people belonging two different religions namely Hinduism and Islam to react to the cause in their anticipation of loss of many things. If this communal disharmony is seen as the expression of the people’s displeasure with the two-nation theory, the origin of the disharmony is traced in the British who proposed it and the nationalists who agreed with it.

The riots which erupted Calcutta, spreads across the country instantly. Its spread is graphically depicted in the narrative:

From Calcutta, the riots spread north and east and west:

to Noakhali in East Bengal, where Muslims massacred Hindus; to Bihar, where Hindus massacred Muslims.
Mullahs roamed the Punjab and the Frontier Province with boxes of human skulls said to be those of Muslims killed in Bihar. Hundreds of thousands of the Hindus and Sikhs who had lived for centuries on the Northwest Frontier abandoned their homes and fled toward the protection of the predominantly Sikh and Hindu communities in the east.7

Except South India, the communal violence has spread across the country. The author’s realist stance is observed in this regard because partition of India into Hindu India and Muslim Pakistan means little and makes no difference to the people South India who identified themselves rather with the regional culture and language than with their religions. The Hindus and the Muslims prefer to be Tamilians, Keralites, Kannadigas and Telugus to be Hindus or Muslims. One more place, which is aloof from the impact of partition, is ‘Mano Majra’ a factitious place which is the backdrop of the narrative of Train to Pakistan. The author distinguishes Mano Majra from the rest of the nation so vividly and skillfully as:

The riots had become a rout. By the summer of 1947, when the creation of the new state of Pakistan was announced, ten millions people-Muslims and Hindus and Sikhs-were in flight. By the time the monsoon
broke, almost a million of them were dead, and all of northern India was in arms, in terror, or in hiding. The only remaining oases of peace were a scatter of little villages in the remote reaches of the frontier. One of these villages was Mano Majra.

Peace amidst riots

The author's view of freedom struggle is one which is a sort of disillusion. His regard for non-violence and the spiritualistic stance as the mode of freedom struggle ends up with a great amount of disappoint on the eve of Independence since it is resultant of the acceptance of partition of the Indian subcontinent which is subsequently responsible of human tragedy in enmesh. To expose the flaw in our struggle independence and its subsequent disaster in the communal harmony, he tells a story of the spread of evil of partition in Train to Pakistan.

After having described the spread of riots elsewhere, the story dwells upon how Mano Majra is insulated from such riots at the beginning and how it falls becomes an inevitable prey to the pangs of non-violence caused by partition to prove that the disharmony becomes total in the country. Mano Majra is a small village in Punjab on the bank of the Sutlej river. Its social structure is characterized pluralism as
it consists of different communities. Thus it is a miniature of India in a sense. There are two major communities. The first is that of Muslim, the members of which are almost the tenants. The second is that of Sikh, the members of which are the landlords. The members of these two communities have lived in harmony for several years and the sense of unity and integrity is manifested in their faith in the local deity called ‘deo’ irrespective of their religions as Hindu, Sikh and Muslim or Pseudo-Christian. The author depicts the harmony among various communities in their acceptance of the common deity, which is described as:

This is a three-foot slab of sandstone that stands upright under a keekar tree beside the pond. It is the local deity, the deo to which all villagers - Hindu, Sikh, Muslim or Pseudo-Christians - repair secretly whenever they are in special need of blessing. 9

This instance is manifestation of not only the unity among the different religious communities but also that of how this village is free from the external communal imbalance.

Further, the peace in Mano Majra is exhibited in the life style of the inhabitants of this village. They are far from the impact of political unrest caused by the partition. Their consciousness is governed by the
movements of trains. While their liveliness and force are identical with the fast trains, their regular activities are in consonance with train time table-i.e. - the coming and going of the trains.

The blowing whistle of the train to Lahore is like an alarm of clock. It is so because, the sound of the whistle awakes the people in Mano Majra in the dawn. Subsequently being their day-to-day activities. It is depicted vividly as:

... Mano Majra very conscious of trains. Before daybreak, the mail train rushes through on its way to Lahore, and as it approaches the bridge, the driver invariably blows two long blasts of the whistle. In an instant, all Mano Majra comes awake. Crows begin to caw in the keekar trees, Bats fly back in long silent relays and begin to quarrel for their perches in the peepul. The mullah at the Mosque knows that it is time for the morning prayer. He has a quick wash, stands facing west towards Mecca and with his fingers in his ears cries in long sonorous notes, “Allah-ho-Akbar”. The priest at the Sikh temple lies in bed till the mullah has called. Then he too gets up, draws a bucket of water from the well in the temple courtyard, pours it over himself, and
intoned his prayer in monotonous singsong to the sound of splashing water.\textsuperscript{10}

After this, a passenger train arrives from Delhi at 10.30 with which the villagers commence their daily work. In the midday one more express train passes by Mano Majra during when they break their work for a brief rest. When the evening arrives at Mano Majra the people return to their work again. Finally, when the goods train passes through Mano Majra, they call it a day and go to bed. Thus the oscillation train is employed as a symbol to paint the life pattern of Mano Majrians in \textit{Train to Pakistan}.

In the above, one can infer two aspects which are pertinent to the subject of the proposed study. First, the people of Mano Majra are in peace without being disturbed by the external violence. Second, they seem to be unaware of and least bothered the politics of freedom and partition. These factors are reflected in the words of the lambardar:

As is well so far... No refugees have come through the village yet. I am sure no one in Mano Majra even knows that the British have left and country is divided into Pakistan and Hindustan. Some of them know about Gandhi but I doubt if anyone has ever heard of Jinnah.\textsuperscript{11}

Until this phase, everything goes well and peacefully in Mano Majra. At this juncture, the narrative takes a turn and begins to depict how
Mano Majra is drawn to the non-violence gradually and death of peace, which is a national phenomenon, in Mano Majra.

**Death of peace in Mano Majra**

The first set back to peace in Mano Majra is caused due to the internal problem in the village. Lala Ram Lal – a Hindu moneylender – is murdered by Malli and his gang. As a result, the even tenor of life is disturbed in Mano Majra. Simultaneously two more incidents occur to deteriorate the situation in the village further.

The first of them is the arrest of Juggut Singh. He is a notorious robber and has been warned by the police not to leave the village after dusk. Yet he goes to the field after sun set and makes love with Nooran with whom he is in love. This is regarded as violation of the police order and he is subsequently arrested. This worsens the clime of Mano Majra.

The second of them is the arrival of Iqbal, who is stranger, at Mano Majra. He is a social worker but the ambiguity in his name – Iqbal Singh or Mohammed Iqbal creates suspicion among the people of Mano Majra about his motif in arriving there. Hence it creates complication to the atmosphere in the village. Though he is a social worker in actuality/reality, he is mistaken for a cadet of Muslim League. Eventually he is also taken into the police custody.
The arrest of Juggut Singh and Iqbal causes internal peace in Mano Majra which has had enjoyed a solemn peace so far. This internal disturbance is also used as a symbol to forecast a wider and more serious set back to the harmony in Mano Majra in the future. Tarlochan Singh Anand endorses this assumption by noting it as: “a prelude to the heinous crimes that committed against the people in flight from their homes.” The complications through the arrest of Juggut Singh and Iqbal breed greater complications to the people of Mano Majra with communal disharmony, which has already spread outside this village.

Spread of the Impact of Partition Mano Majra

The author deploys ‘train’ as a symbol again to suggest the forthcoming disharmony in Mano Majra. The regularity of the movements of the train via Mano Majra is disturbed. The trains, which used to pass regularly, arrive either early or late or are sometimes cancelled. This irregularity occurs early in the month of September. The people of Mano Majra wonder why it happens.

At this juncture, the something unusual takes place, which is manifested in the arrival of Sikh soldiers with machine guns and of a ‘ghost train’ from Pakistan. The ghost train is called so because it carries the corpses of Sikhs and Hindus who were killed in Pakistan. The Sikh soldiers are security men who have accompanied the corpses
to Mano Majra for the subsequent burial or cremation. It is an outrage of Muslims in Pakistan on Indians to mark their spirit of nationalism. According to them Pakistan is the land of Muslims and evacuated the non-Muslims from Pakistan by killing them. The fundamentalist tendency of Muslims becomes explicit in considering the corpses as their gift to India.

The instance of provocation of dislike for Muslims occurs for the first time on the arrival of the police Inspector and Mr. Hukum Chand who is magistrate and deputy commissioner of the district. They come to stay in the Rest House in Mano Majra in connection with the dacoity there. From their conversation, the mutual massacre between Muslim and Sikhs is revealed:

"You haven’t had convoys of dead Sikhs this side of the frontier. They have been coming through at Amritsar. Not one person living! There has been killing over there." Hukum Chand held up both his hands and let them drop heavily on his thighs in a gesture of resignation. Sparks flew of his cigarettes and fell on his trousers. The sub-inspector slapped them to extinction with obsequious haste.

"Do you know," continued the magistrate, "the Sikhs retaliated by attacking a Muslim refugee train and
sending it across the border with over a thousand corpses? They wrote on the engine 'Gift to Pakistan'!”

Meanwhile Iqbal arrives at Mano Majra and stays in the Sikh temple. He is suspected by the police to be a Muslim party cadet and is arrested subsequently. In course of time, Iqbal is understood as innocent and released.

At this juncture a train arrives at Mano Majra. It appears to a train of peace for there is no sign of refugees from Pakistan. In reality it has carried the dead bodies of non-Muslims-Hindus and Sikhs - who were killed in Pakistan. Its impact on the villagers is portrayed: "The arrival of the ghost train in broad daylight created a commotion in Mano Majra.”

The people of Mano Majra are not aware of what the train contains. They presume different things about what the train contains. This ignorance is reflected in the words of a young man:

We are not going to die just yet. We will soon know what is going on. It is a train after all. It may be carrying government treasures or arms. So they guard it.

Haven’t you heard, many have been looted?”

In the ensuing discussion among the villagers, a speculation about the train as being a bad omen emerges. It causes a sense of unrest among them for the first time. It is shown in the following:
"I have heard", said Imam Baksh, slowly combing his beard with his fingers, "that there have been many incidents with trains."

The word "incident" aroused an uneasy feeling in the audience. "Yes, lots of incidents have been heard of", Meet Singh agreed after a while.

Without informing the reason, Banta Singh asks the villagers to bring the wood from their houses to the motor trucks which are kept near the station. After a while, wood and oil are brought and transported to their camp of the Sikh soldiers. The villages are kept in ignorance about the proceedings. At night, the smell of burning, kerosene, of burning wood and of burning flesh is experienced by the villagers. The mystery of the train gets unfolded now. People realize that the train from Pakistan had brought the dead bodies of non-Muslims. The artistic skill of the author manifests itself in not revealing the truth about the train anywhere so far.

The serious implication of the mass death of refugees in the train is first exhibited in the feelings of Hukum Chand. Indeed witnessing death is new for him. He has seen the death of his aunt, and the death many in the cremation ground near the university. He has become to accept that the absolute truth death. Hence he is least bothered about death. But the death scene in the present takes him unaware because it
is unimaginable in terms of non-violence and magnitude. It is portrayed:

There were women and children huddled in a corner, their eyes dilated with horror, their mouths still open as if their shrieks had just then become voiceless. Some of them did not have a scratch on their bodies. There were bodies crammed against the far end wall of the compartment, looking in terror at the empty windows through which must have come shots, spears and spikes. There were lavatories jammed with corpses of young men who had muscled their way to comparative safety. And all the nauseating smell of putrefying flesh, faeces and urine. The very thought made vomit come up in Hukum Chand’s mouth. The most vivid picture was that of an old peasant with a long while bread; he did not look dead at all. He sat jammed between rolls of bedding on the upper rack meant for luggage, looking pensively at the scene below him. A thin crimson line of coagulated blood ran from his ear on to his beard. Hukum Chand had shaken him by the shoulder, saying, “Baba, Baba!” believing he was alive. He was alive. His cold hand stretched itself grotesquely and gripped the
magistrate's right foot. Cold sweat came our all over Hukum Chand's body. He tried to shout but could only open his mouth. The hand moved up slowly from the ankles to the calf, from the calf to the knee, gripping its way all along. Hukum Chand tried to shout again. His voice stuck in his throat. The hand kept moving upwards. As it touched the fleshy part of his thigh, its grip loosened.\textsuperscript{17}

After this, there is break from the scenes of death for a while. There is a long description of the monsoon and its properties. Then it rains in Mano Majra. Again the symbol of rain suggests unfortunate forthcomings. In the next morning, the loss of peace in Mano Majra is reported to Mr. Hukum Chand by the police Inspector which reads thus: "... I hope all is well". "These days one should be grateful for being alive. There is no peace anywhere. One trouble after another..."\textsuperscript{18}

At this juncture the migration of Hindus to Mano Majra and Muslims to the refugee camps is reported. But the Muslims in Mano Majra do not opt for moving the Muslim refugee camps. It reflects the fact that they belong to Mano Majra though they are Muslims. They do not consider that Pakistan is their state. A strong of integrity is exhibited in their stance.
But the knowledge of violence on Hindus and Sikhs by Muslims in Pakistan arouses distaste among a few Sikhs and Hindus for the Muslims in Mano Majra. Subsequently the Muslims are panicky about undue atrocities on them by the non-Muslims. Both these tendencies suggest that the Muslims should leave Mano Majra and migrate to Pakistan. Though people like Meet Singh are not in favour of evocating Muslims the migration does take place. Thus the peaceful atmosphere suffers a set back.

The Muslims are to be shifted to a camp at Chundunnugger. Prior to that they call on their Hindu and Sikh friends in the village and bid them an emotional farewell. Nooran, with Juggu’s child, pays a visit to Jugga’s mother to take her leave before moving to the refugee camp from where the Muslims are to board to Train to Pakistan. Hukum Chand’s Haseena is also one among them. At this juncture, Hukum Chand releases Jugga for a vested interest. Subsequently Jugga learns that the Hindu and Sikh fanatics have hatched a plot to destroy the train. When it crosses the bridge on its way to Pakistan. Jugga decides to prevent it. Thus without worrying about his own safety, Jugga climbs up the steel spans of the bridge and starts slashing at the ropes connecting the dynamite to the bridge. The leader of the saboteurs fires at him. Yet Jugga clings to the rope with his hand and manages to cut it. But in the process, he falls down and is run over by the train.
The analysis reveals disharmony at two levels generated by the partition. First, there is a communal disharmony across the subcontinent of India with bloodshed, rape and atrocities. This is depicted to have erupted on the eve of the partition and to continue even after the division of and freedom to India. The communal violence, which begins first in Calcutta spreads to the major parts of country. They include Noakhali, Bihar, Punjab etc. In Pakistan, the communal violence has taken place in such places as Rawalpindi, Multan, Gujranwala and Shikharipura. A large number of been killed, attacked and molested on both sides. A sort of anarchy and chaos seems to rule the roost during this phase. This mutual massacre seems to believe in the doctrine of “eye for an eye and a tooth for a tooth.”

While the Sikhs and Hindus have killed the Muslims in India and sent the corpses to Pakistan as their gift to ‘Pakistan’, a ghost-trains its full load of Sikh refugees from Pakistan to India. Thus retaliation emerges the philosophy of the two independent nations Hindu India and Muslim Pakistan – divided on the basis of religion. In a sense the division is synonymous to destruction. Besides, it also reflects upon the principle of freedom struggle too but as a total failure. It is so because the happenings are contrary to the vision of our nationalists about freedom to the subcontinent. Whereas our leaders looked forward to
witnessing integrity at the advent of free India, disintegrity is bred everywhere in reality.

The author emerges triumphant in exposing the futility of freedom struggle in the portrayal of the nation wide riots on and after eve of partition. He has taken an objective stance in the depiction of it. The author puts the blame on both the Hindus, Sikhs and Muslims, for the undue events or riots. In addition, he makes the government officials of both India and Pakistan party to the non-violence. Above all, he considers that there is a fallacy in the decision of national leaders too. In this regard K.K. Sharma and B.K. Johri observes:

The depiction of these developments fairly reveals the inhuman drama enacted during those tragic days of the partition. It constantly reminds the readers of the bloody history that followed Independence. Even the hearts of the people, who were entrusted with the task of maintaining law and order, were burning with the fire of communal hatred. The magistrates and the police were indulging in ruthless cruelties in both Pakistan and India.20

Second, the social disharmony is generated among the people of Mano Majra about whose social fabric for several generations is aptly
noted by Saroj Cowsajee thus: “A little village, Mano Majra, close to the Indo-Pakistan border, provides the setting for the novel. It is a village where Hindus and Muslims have for centuries lived together in peace.”

Mano Majra is Khushwant Singh’s vision of India which stands for non-violence, peace, integrity, harmony and Gandhian ideals. It is a village where all sorts of religious and social sections of people live together in peace. They are neither influenced by the politics of freedom struggle nor are they overwhelmed by the communal suspicion prevalent on and after the eve of Independence or partition. While the whole nation witnesses riots everywhere, Mano Majra remains unaffected by the external communal hatred between Hindus and Muslims. When the ghost train arrives there packed with deadbodies of Sikhs from Pakistan, the social harmony remains intact. When a youth provokes the people to retaliate to the massacre of Hindus elsewhere, the people of Mano Majra exhibits a great degree of patience. It becomes evident in the fact that none is reported to be killed in Mano Majra as a reaction the communal violence generated by the partition. There is only the murder of Lala Ram Lal but it is just an instance of dacoity.

On the contrary, the social fabric in Mano Majra remains secular and healthy. This is manifested in the depiction of two love episodes.
The first is about the love between Jugga Singh a Sikh and Nooran a Muslim. In their relationship as lovers, Nooran becomes pregnant and is prepared to bear a child for him. Jugga, on the other hand, sacrifices his life in his endeavour to save her by defeating the plot of anti Muslim activists.

The second is about the love between Hukum Chand a Hindu and Haseena Muslim. Hukum Chand is a magistrate of that district and womanizer. Haseena is a dancer and brought to him as a prostitute. Hukum Chand’s passion for Haseena is not characterized by lust unlike his passion for the previous women. It is governed by a genuine affection owing which he releases Juggu so as to enable him to defeat the plot of Hindu activists to destroy the train by which Haseena is leaving for Pakistan. Thus Mano Majra stands apart as an unaffected village from partition riots.

Yet Mano Majra is spared by the impact of partition. Though it has sustained itself from nation wide communal crisis for quite a long time, it falls prey to it at one stage. The Muslim tenants who have been regarded as the children of Mano Majra and as the members of fraternity are made to evacuate their village against not only their will but also the will of such senior men as Meet Singh and Lambardar.

It causes separation of the people of Mano Majra at two levels. First, the Muslims are separated from their Hindu and Sikh brotheren.
In a way it is a set back to India’s virtue of fraternity. Second, the lovers are separated. The emigration of Muslims from Mano Majra affects the lovers because among those who are evacuated from there Nooran and Haseena are members. Nooran and Haseena are separated from their lovers Jugga and Hukum Chand respectively. Thus Mano Majra’s long-term integrity is disturbed by the partition. In this regard, Cowsajee aptly notes: “But even this tiny village (Mano Majra) is engulfed by the bitter and bloody communal conflict generated by the partition.”

The author hits two birds at a single stroke in The Train to Pakistan. On one hand, he exposes the communal riots that been taking place across the nation from the eve of partition and the ruin of social harmony in Mano Majra on the other. Both indicate that the principle of non-violence and integrity that were sown by our nationalists are betrayed.

Train to Pakistan as a Disillusion of Freedom Struggle

The narrative of Train to Pakistan suggests a theme, which exemplifies freedom struggle as a disillusion in a subtle manner. There are more reasons than one for a conclusion. The foregone discussion has clearly revealed that the narrative exposes the holocaust of partition. Yet the partition has to be seen in the context of and accompanied with the freedom struggle for they are born together.
There are several instances to regard partition as a partner of the freedom struggle.

To begin with, the narrative has origins in the pre-independent phase. 'The summer of 1947.' Though this period corresponds to the end of freedom struggle, its implications are intertwined with the following partition. The riots in the undivided continent is the expression of the people's displeasure over the nationalists' approval of the partition about which K.K. Sharma and B.K. Johri aptly remark as: "The partition was the result of the communal suspicion sown by the leaders... He referred to the tragic scenes of horrible killings in Pakistan and regretted the utter ignorance of the leaders preaching non-violence."

There is no gain saying that Mahatma Gandhi transformed the freedom struggle of a few leaders into a peoples' or Mass or National Movement with his spell binding principle of non-violence - ahimsa. This has been glorified in the themes of such novels as *Kandan the Patriot*, *Kanthapura* and *Waiting for the Mahatma*. But the nation is portrayed to the ground of non-violence even before attaining freedom and that too before the eyes of Mahatma Gandhi who popularized the doctrine of ahimsa across the world. The instance of massacre, riots, mass rapes and atrocities among the people of Indian themselves whom Mahatma united by his mantra of ahimsa is but a definite set back to the
freedom struggle which Mahatma Gandhi himself led for about three decades. It is subtly and ironically manifested in the following:

...What do the Gandhi-caps in Delhi know about the Punjab? What is happening on the other side in Pakistan does not matter to them. They have not lost their homes and belongings; they haven't had their mothers, wives, sisters and daughters raped and murdered in the streets. Did your honour hear what the Muslim mobs did to Hindu and Sikh refugees in the market places at Sheikhupura and Gujranwala? Pakistan police and the army took part in the killings. Not a soul was left alive. Women killed their own children and jumped into wells that filled to the brim with corpses.24

The holocaust due to the division of the Indian subcontinent into two nations on the basis of religion has been regarded as a 'national tragedy' by a number of people. In particular, it is a setback to the national movement for the principles of the National Movement are found at cross road and betrayed. The justification of relating the tragedy caused by the partition to the disillusion of freedom struggle is suggested in the observation of D.K. Chakravorty who states:
Just on the eve of independence India was partitioned causing a great upheaval in the whole continent. Independence brought in its wake one of the bloodiest carnages in the history of India. The upshot of this was that twelve million people had to flee, leaving their homes; nearly half a million were killed. It is also on record that over a hundred thousand women, young and old, were abducted, raped, mutilated.

This unprecedented exhibition of inhuman violence shook Mahatma Gandhi’s faith in the principle of non-violence, a faith he had cherished and practised throughout his life. During the last phase of life he became a dejected and helpless.25

In depicting the national tragedy of massacres and non-violence among the innocent people, *Train to Pakistan’s* stance to view the freedom struggle as a disillusion is explicitly clear.

There is yet another instance in the narrative, which exposes the claim that *Train to Pakistan* regards the freedom struggle as disillusion. This is found in the incorporation of Jawaharlal Nehru’s address to the people of India on the dawn of Independence. Hukum Chand quotes it which is portrayed with a pinch of satire as:

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He is a great man, this Mr. Nehru of yours. I do think he is the greatest man in the world today. And how handsome! Wasn't that a wonderful thing to say? 'Long ago we made a tryst with destiny and now the time comes when we shall redeem our pledge, not wholly or in full measure but very substantially.'" Yes, Mr. Prime Minister, you made your tryst. So did many others - on the 15th August, Independence Day.26

This instance in the narrative exemplifies the author's attack on the nationalists like Nehru for their failure to contend the tragedy generated by the partition. Nehru as a nationalist is depicted to have betrayed the promises of security to the nation put forth by the strugglers of freedom. While he speaks about redeeming the pledge of the nationalist in Delhi, the riots are let loose across the nation preying on the innocent lots. He has failed utterly to restore peace in the nation, which exemplifies the betrayal of such nationalists as Nehru. Therefore, the holocaust caused by the partition is originated from the fallacy in the decision of our freedom fighters and *Train to Pakistan*, in a way, regards the freedom movement as a disillusion. This is manifested in the portrayal of the people as being "disillusioned, dejected, thirsty and sweating". 27
It clearly suggested that the whole nation is bereft all hopes nursed during the freedom struggle. Though the narrative focuses more on the undue consequences of the partition on the people of both religions, there is an inherent suggestion that the true mission of freedom struggle is not attained. Therefore *Train to Pakistan* reflects freedom struggle as a disillusion as it shows the partition as a national tragedy. This is endorsed subtly by Gobind Prasad Sharma who observes the narrative of *Train to Pakistan*: "The story is critical of the way the nation won freedom when it shows the bias and inefficiency of the administration in handling the unfortunate situation. It also deprecates the part played by the educated people of the country in fanning the situation and causing the devastation, making an irony thus of the whole movement for freedom."
REFERENCES


2. Ibid, 33.

3. Ibid, 33.


20. Ibid. 69.
22. Ibid. 163