

THE MANIFESTATIONS OF MYTHOLOGY IN GITHA HARIHARAN'S *THE GHOST OF VASU MASTER*

Dr. Selvakumar Samuel

Senior Professor, Asian Pacific University of Technology, Malaysia

Abstract

In her novel, The Ghosts of Vasu Master, Gitsha Hariharan explores the journey of a retired faculty teacher, Vasu Master World Health Organization has educated for forty years in P.G. Boys faculty, Elipettai, and metropolis. The novel deals with the varied grave issues of our Indian education system. During this novel, Gitsha Hariharan queries the drawbacks of our Indian education system which is meant to make the backbone of our nation. The novel begins with its protagonist, Vasu Master a patient, mild, soft, faculty teacher. Generally, any novel begins with the start of a profession however this novel begins with the ending of a profession. It could be a complicated novel however not the tough one. In different words, it is complicated however if devote we will perceive numerous aspects of it. We tend to area units ready to realize numerical links as there are not any numbers given to chapters. There is a unit of forty-eight chapters within the novel however there's no logical link between the events in a very chapter. The one-chapter appearance freelances one. It is sort of a monologue.

Keywords: Retirement, Organization, Ayurvedic, Experienced, treatment

Gitsha Hariharan has exploited the zig-saw-puzzle narrative strategy during this novel. She has represented the emptiness, ennui and psychological state of a retired faculty teacher World Health Organization, currently being a retired person, ponders the deserves and demerits of the education system, through the reminiscences and reminiscences of the past. Concerning these recollections and reflections, the remark of Vasu is kind of noticeable.

Vasu, while teaching Mani, remembers his deceased father he has been deeply connected associated with who had been a piece writing therapist all his life. He had enjoyed a real friendship along with his father. His father instructed him in Sanskrit and English, ne'er compelling him to find out his profession of medicine. Vasu spent his childhood on his bed observance he brews his Ayurvedic potable. His father had been a celebrated adept in Ayurvedic medication and had reworked his area into the Ayurvedic clinic wherever folks from faraway places were accustomed to visiting him for his or her treatment. He had planted several healthful saplings and accustomed manufacture his medicines at his place.

“With Mani, however, everything was different. No well-worn assumption or strategy seemed to apply. By the end of the second week, I was beginning to

wonder: did he need a teacher or did he need someone who could demolish the wall of silence around him, brick by brick, someone, my father would have called a truly pragmatic healer". (GVM- 14)

His father accustomed believes that almost all of the issues concerning our body were created because of the ill-function of our systema alimentarium. If our systema alimentarium is in a very condition no aliment will hurt our body. He advises his son that one will serve one`s country well once one is healthy and free from diseases. Therefore, anybody WHO desires to serve his country, ought to initial nourish his own body well. A nation with its weak voters will never be robust enough to contend with alternative nations. For the betterment of the Asian nation, it is imperative that its voters ought to be freed from impoverishment and diseases that weaken and hamper a country`s progress. Any reasonable weakness is of no use in a very country that has recently earned its freedom from while of slavery. The Asian nation is often served best once its youth are free from ailments and afflictions whether or not mental or physical. He never believed in regionalism further as casteism or any style of dividing forces that had been quite dominant in his lifetime. He says that we tend to all live in a rustic that has lost its means, wherever folks preach at one another and throw rotten garbage out of their windows, wherever folks shit outside every other`s temples as a no secular argument, what does one expect. He never let communal or no secular sentiments divide folk`s insects. He believed that the Asian nation had earned its freedom due to the joint effort of each non secular community whether not Hindu or Muslim. Its freedom had been a collective effort of freedom fighters fought while not considering the caste and creed of every alternative. Once while having a conversation along with his Vasu on applies of discrimination among Indians, his father asserts boldly.

Vasu has been thus on the point of his father that even once his father is not a lot of, he still seeks his recommendation on numerous advanced problems with life, imagining, what his father would have tired that condition that Vasu himself is facing. As Mani offers no response to his ancient strategies of teaching, he naturally worries about taking suggestions from his dead father as what his father would have done whereas giving his treatment to the Mani UN agency is just too reluctant to be told. When a lot of contemplation, he decides to play the job of an expert instead of being his tutor of Mani. He like his father tries to heal Mani`s mind to show him properly and therefore the best type of healing that he will do is with the assistance of the fascinating stories. Thus, the real teaching of Mani begins with the parables, fables that offer comfort to Mani`s agitated, stubborn mind. Vasu tells Mani the stories of crow, mouse, spider, firefly, and wasp to

supply good judgment to Mani. Mani starts taking interest in them and his real traveling of learning begins.

While teaching Mani Vasu analyses the connexion of teaching strategies that square measure usually employed in faculty for educating kids. In line with Vasu, a tutor has got to be an expert to show his students well. As a result, solely an expert is aware of wherever the difficulty is and he treats it together with his nice talent and care, likewise, a decent teacher is aware of the issues of his students and wherever his students square measure committing mistakes.

“Though I had never been a full-fledged figure of authority, though my life had been demarcated by the whims of principal, teacher, healer—I knew the healer's ideas and techniques could vary; one physician could differ from another. But what makes him a healer—his system or his person? If the patient does have faith in the healer he has chosen, or in the healer assigned to him by chance, does he have the remotest chance of a cure”? (GVM-152-153)

Vasu belongs to those classes of lecturers UN agency dedicate their whole life to teaching and learning, invariably encouraging their students to realize information in their various fields. They regard their students as their kids, treating them with compassion and fondly. Thus, with the assistance of fascinating and motivating stories, Vasu tries to infuse in Mani those values and manners that square measure essential to anybody for living his life with success. And teaching Mani with the assistance of parables and fables imparts information about the planet Mani. A profound study of the novel provides an Associate in nursing consolidation of assorted varieties of conflicts that create this novel quite relevant to modern times. The novel's protagonist Vasu Master UN agency has been a tutor all his life, currently when his retirement, sitting in his schoolroom, feels that the adjectives like a patient, delicate and soft-spoken are attributed to him by his principal of college Veera Naidu, have extremely some importance in a very teacher's life or they are solely superficial words having no importance in the least. And thus, the novel foregrounds a conflict between tradition and contemporaneity.

Traditionally for a tutor qualities like patience mildness and humility are indispensable to becoming a no-hit teacher. Qualities like patience, mildness, politeness, softness, and kindness, build a tutor no-hit in his teaching career. From time out of mind, lecturers have enjoyed arbiter over society with the assistance of those extremely outstanding virtues. All of them have enlightened the trail of society by spreading the data among individuals. In ancient times, the place of a tutor has been a lot of revered than that

of a king. R. S. Pandey comments relevantly on the categorization between the traditional past and also the modernized gift within the teaching profession.

Vasu Master, once his retirement, ponders the connectedness of those virtues. By questioning his colleague Venkatesan regarding the connectedness of those virtues, he analyses whether or not these qualities are strengths or weaknesses in his forty years of teaching career. Vasu currently feels that qualities like patience, mildness, and politeness don't have any positive role in a very teacher's life as time has utterly modified and teaching has become quite skilled. Throughout his life, he has been considered a perfect teacher by the complete community of lecturers. Vasu has experienced these qualities in his lifetime and has incontestable them bright in his career of teaching.

Vasu, once his retirement feels that once-living his life on these ideals, at the tip of his profession, he has developed a robust sense of meaninglessness and hollowness for the remainder of his life. Once living a life of a no-hit teacher, he's compelled to believe the importance and connectedness of those qualities of a tutor nowadays. At this stage, he realizes that though he has earned a way of self-fulfillment and satisfaction in his profession, currently nowadays is it potential for a tutor to measure his life solely by cherishing these virtues. Qualities or virtues that, at a time, are indispensable tools for lecturers became a logo of weakness now. With these qualities one could reach a tag of a nice teacher however a tutor is a locality of society and being a locality of society, a tutor also expects one thing reciprocally from the society. a tutor sacrifices his life for the sake of the welfare of others. However, just living a life supported by these virtues somewhere creates doubts and conflicts within the mind of a tutor once he retired, he feels that he has achieved nothing once living a life of a no-hit teacher. He struggles along with his own identity as a tutor and gets dejected and annoyed once unable to seek out the answers to his queries. And currently once his retirement, Vasu Master analyses what he has achieved as a human being, as being a part of the society, not as a perfect teacher. A tutor denies his existence to be a task model in his society. And during this method, he sacrifices his dreams, desires, and desires by living a life of abstinence and morality. At the tip of his profession, once he realizes what he has achieved and what he has lost, this generates a way of hollowness and meaninglessness in his life while comparing his profession to different professions. Comparing the ancient Gurukula system of education to our trendy system of education, Vasu feels that there was a healthy atmosphere in the Gurukula system for teachers and schools.

The conflict of his real and his unreal marks a distinction with considerably their mutual participation in an exceedingly larger one. Vasu is gripped together with his hole

till operating with Mani allows him to vary his stability to understand. This geographic region of pictures does not hand over the hope of reaching knowledge. Mani could be a boy who plays the reader's role. He becomes plain Vasu, as within the dream wherever he finds himself within the field together with his categories. That dream story is regarding giving up the master's discourse and turning to the rhetoric of fables, stories, and open-minded exams. Early within the novel, he will see his own mangled body within the mirror of Mani's eyes that is that the mirror of his youth, suppressed for hours at a time in his authoritarian father's office. A touch later he finds his dead wife's mirror wherever he sees himself as an unpleasant alien, with a scarred face, and hounded animal. Thus, Githa Hariharan has artistically woven numerous forms of conflicts into the thematic texture of *The Ghosts of Vasu Master*, in an exceedingly manner that compels the reader to ponder.

Works Cited

1. Hariharan, Githa 1994. *The Ghosts of Vasu Master*, Viking Penguin.
2. Jain, Jasbir 2004, 'Men in the Minds of Women: Women Writers and Male Narrators in the Fiction of Nayantara Sahagal, Anita Desai and Githa Hariharan', *Desert in Bloom: Contemporary Indian Women's Fiction in English*, edited by Meenakshi Bharat, Pencraft International.
3. Mohanty, Chandra Talpade 1991, 'Cartographies of Struggle: Third World Women and the Politics of Feminism', *Third World Women and the Politics of Feminism*, edited by Chandra Talpade Mohanty, Ann Russo and Lourdes Torres, Indiana University Press, pp. 1-47.

