



## **Yashwant Chittal's story is missing in literature**

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Although Chittal's literary cultivation began in the modern period, Chittal is one of the rare writers who wrote beyond the philosophy of modernism. Most of the characters in Chittal's stories are repeated in many stories and novels. So are the regions. The facts of Chittal's life experience are formed in the stories as sensations. The stories are woven around the two centers of Hanehalli and Mumbai. Chittal has tried to understand the complexity of human relations by bringing past memories in the present. Chittal has understood human behavior in the context of person-centered thinking, which is the main trend of modernism.

Chittal's move to integrate both village and urban societies is innovative. Things that come in the stories once sit in Hanehalli and tell the story of Khetawadi, Khemaraja Bhavan, Mumbadevi in Mumbai and again sit in Mumbai and introduce Kumate, Chakrakhandeswara Temple of Hanehalli, Danpe. Chittal's story has invited the world of Hanehalli and Mumbai. Hanehalli is embodied as a consciousness, a yardstick, a value.

Nothing affected Chittal's mind as deeply as death and cruelty. Various aspects of death have been introduced in the stories. Chittal expresses the idea that literature should help man to fulfill his life as much as possible. The main and ultimate aim of literature is to make human life bearable.

In Chittal's stories, the fear created by the society, the cruelty of the human world, the cynicism of man, suicide, disappearance, the suffering of the innocent, murder, suspicion, wind news, mystery, all these things are always swirling around the center of his story.

In the literature of Chittal's story, the missing things always recur. 'Disappearance' means to disappear or disappear suddenly. Cases like these herald the continuation of the story. Also they allow the reader to have many assumptions, ideas, doubts. The novel 'Kendra

Vrittanta' is the best example of this. This story began in an incident that we all know is very trivial; A girl named Rekha from our third house ran away with someone one night without telling anyone.<sup>(1)</sup> Rekha's disappearance not only gives rise to many doubts but also adds dimension to the pace of the story. Rekha's disappearance leads to much discussion, controversies, suspicions in Khemaraja Bhavan; Self: Rekha's family life will be disrupted. As if a strange incident happened in your life, even though you have no connection with it, you seem to have a strange desire for it.<sup>(2)</sup> Due to this incident, Rekha's family has to leave the town. An unscrupulous philanthropist like Mukunda Rao ventures into the perversity of communally painting Rekha's disappearance. These missing cases may bring unimaginable events before us; They can be sad, happy, surprising events.

The unexpected arrival of Anna, who is missing in the story of 'Adrishta', stirs up excitement in Pokka.

“A-anna, ba-m-da-ne.”

“Which brother? Shivanna?”

“No different Ann?”

“Who is Jananna?”

“A new brother He is like a different brother. Just like our older brother - Doddanna. This is what came now.”<sup>(3)</sup>

“Amli Agalala ‘Bepatte’ is one of those that shows its constant quality that appears again and again within the urban womb of Chittal's narrative literature.”<sup>(4)</sup>

Chittals recognize that these searches have taken place everywhere, regardless of city or village. More visible in his urban narratives that means they manifest in a fixed form. If these searches happen in the background of property, money and other material reasons, then we see that some of them are caused by mental cynicism, desperation, love affairs and other reasons. The perverts of the world, who see women as objects of pleasure, have displayed their sensuality through lust. Are we human beings who look at women as commodities here? Raises the question repeatedly.

Nagaveni, who comes from the story ‘Puttana Pati Kanhodila’, is fooled by the charm of city life. We observe many instances of women falling prey to the allure of the urban world.

Nagaveni falls victim to Purusha's lust after being fooled by the city's delicate and classy life and lust. Jagdeesha Pandit's sister who falls victim to Belarama's stubbornness in the story of 'Siddhartha'. Countless examples can be given. Thus, there is no end to the innocent lives that fall prey to perversions in Chittal's stories. Also, we see that the people of the society have created and painted many imaginary images in their imaginary world according to their attitudes. This is the nature of the images that arise around Nirmale and the photographer Rangappa in the novel 'Muru Dari'.

The disappearance of Nagaveni and Matthava, which comes in the story of 'Puttana Pati Kanhodila', is not found even at the end of the story. Nagaveni's disappearance creates wonderful romantic worlds due to the stupidity and ignorance of the villagers, leading to various rumors among many in the village. Such is the curiosity of the villagers about Mayanagari like Mumbai. If you look at it, the object of this search is the object of thought in literature from the beginning. Is that Mayanagariappa your Mumbai? Is our Nagaveni Pori too evil to be allowed in the village? Tell me Roy If you know, you say no."<sup>(5)</sup> ObIt is understood that the village artisan is aware enough to know all the perversity and artifices of the urban world.

In the story 'Hudukata' Rao Jee Bhai's missing three-year-old child is found after thirty years; As time goes by, different reactions are expressed in the public mind about Rao Ji Bhai. Apart from that, it is understood that a big network of child trafficking has taken root in a city like Mumbai. The civilized, urban world has become quite distorted. A genocidal system where man lives by killing man is raging there. It is unfortunate that the missing woman is the commodity of the meat trade.

'Densely populated Havu Kerigall of Mumbai was once plagued with kidnapping of young children. They gouge out their eyes or amputate their limbs and make them beg; If they are girls, they are used for prostitution as soon as they come of age"<sup>(6)</sup> This is a mirror of the cruel society. It is surprising that Rao Jee Bhai becomes a legend in the band stand population, who goes missing at the beginning of the story in search of his missing son.

Even the search for Indirakka's lover Pottamiseyava in the story 'Mukhamukhi' does not show any trace of discovery even at the end of the story. He comes to the conclusion that the narrator may have committed suicide. "The person who fell in the well of Kasaragod and died is himself and I am the one who proves it with direct evidence."<sup>(7)</sup>

In the stories of Chittal, we see that the barriers of caste and caste are the main reasons for the love of the loved ones. It can be seen that many characters have brought to mind that even if they are not missing, they should be missing. In the story 'Mukhamukhi', even after five years of Indirakka's marriage, Kinchit has not lost his love for her, but Pottamiseyava expresses in Indira's presence that there is no reason for his sudden disappearance. But our social inequalities, these inequalities are persistent if we want to continue like this, the reader is left to speculate that the vested interests may have worked behind Pottamiseyavan's disappearance. Apart from having an anti-life stance, these Terana searches leave no trace of detection.

The protagonist of the story 'Visaarjane' Srinivas Yane Santhappa, "distributes his possessions and joins the sea with the 'terrible' thing that has caused all his misfortunes. There is a voice in it that even though the light is seen at the end of the story, it is not the final truth. When both men looked at the locked trunk at the bottom of the unfathomable deep water and the shroud attached to it, as the symbols of the mysteries belonging to another realm of life, a regret that they had never felt before began to overwhelm them. Santappa's disappearance with the secret of the trunk is symbolic."<sup>(8)</sup>

The disappearance of my father's bed is due to social fear that if my husband's thieving business comes to light, what will happen to my dignity in the society. In the end it is TrunknoA who drives the whole story and leads to many twists and turns. Santappa goes missing for the same reason. The wind towers built by society i.e. people not only make people live in fear and anxiety but also end up with suicide.

Although 'Ivalava Janakarayan's daughter' is a story centered around a woman, the love of life and the importance of human relations that the story weaves is a symbol of the recognition of the networks of humanity in the urban world. The fabrication of Janaki's life to Parvati's greed for money reflects her greedy nature. As Parvati worked in Subburaya's house for many years, he had unwavering faith in Parvati but Parvati failed to keep the faith.

One can understand that a large network of child abductors has spread in such a big city of Mumbai when one observes the children's show 'Kilaibilai' which is telecasted every day on television. By promoting missing children on television and so on a method of police-assisted return of children to parents. It seems that we are at the point of thinking that humanity has reached the point where children are mercilessly sold.

The story of 'Nammlera Sundari' begins with the disappearance of Sundari, the daughter of Liankara Raya. In Aarabha, she does not give away any traces of her disappearance till the end. This story is different from other disappearance stories and looks like a village's concerted effort to eradicate social inequality. A number of coincidental events take place unrelated to her disappearance in the beginning of her disappearance.

When Mhankali told Sundari's mother Padmavati the story of the appearance of a spoiled leopard in Murkundee hill, our beautiful girl is a girl who knows nothing, forgive her rashness, Nagappa! Gandataradi's protection', "whosoever one runs away with"<sup>(9)</sup> adds to the feeling that caste, creed, customs, practices, norms and traditions are inferior to life from Padmavati's mouth. Before this incident, Kani Gowda's grandson Bir brings another present about Sundari's disappearance. Suspecting that the stink near the well is that of the dead beauty, he touches it to Sankara Raya. Then the villagers may have found some beautiful animal. They come to the conclusion that no matter who they run with, it is enough if they do not fall into the well.

To justify the above two coincidences, Dhuttane appears in the worship of Satyanarayan as Madadi of Vidyavantha Somnath, the son of Ura Chammara Vomu. This is a revolution in a village A change is a fact. This is a progressive stand with the approval of the town and society. It is ironic that the cult is about the safety of the missing beauty. In the end, the story of Sundari's search has a happy ending.

Another story of Chittal who had a happy ending in the disappearance case is 'Kindarajogi who came to Kumate' Vishina and Govinda are two close friends Peers. They belong to the same street in the same town. Both social and although the economic conditions were different, they lived as one body and one soul. Curious about life secretive. Seeing the friendship of these two, there were more people who celebrated than those who were shocked. Perverse minded people like Venkata Balgi exist in every society. The purpose of this sage is to separate them both. Both Vishnu Pai and Govinda Bhatta are educated for a noble cause when the two suddenly write a letter and go missing. The news that Vaikuntha Balgi is responsible for this disaster spreads in the mouths of the people of the village. After three years he appears and then disappears again within three days In the meantime, a marine astrologer discovered in these three days, on the insistence of his parents, looked at the hands of both of them, "Both of you are worshipers of light, you are very curious about the mystery of light.

Your young age is not enough for this, yet it is this curiosity that draws you closer. Twelve years above A's today, both of you will achieve greatness in this field. Your friend's knowledge of Sanskrit, your science will help in this.”<sup>(11)</sup> The astrologer's words fill these two who do not believe in God with self-confidence. The ideas presented by two friends at the prestigious Princeton University in America about the nature of light seem to be literally true.

People believe that this achievement was possible only because of the glory of Jatkadeva of Chitrigi. “Painting; somehow old in the temple-names of the deity Jatka, which were ruined on the way? It was like the birth of this town that the new, the moment it arose, brought the luster of the old. How could the story episode that I am going to tell above escape from this action!”<sup>(12)</sup> The art of exploring the past in the context of the present is inherent in the writing of Chittal's story. The author not only tries to bring the Chitrigi Jatka God, who is a target of ignorance in the eyes of the people, to the mainstream, but also makes the origin of the story. It is to this god that people pray for the safe arrival of Vishnu Pai and Govinda Bhatta.

The worldly life of samsara sukha is a hindrance to achievement. Govinda Bhatta and Vishnu Pai, who are like Lava-Kushara, are role models for being far away from their parents and relatives and they can achieve whatever they want if they have the courage to do so. At the time of his disappearance, Venkata Balgi died an unnatural death, and if Venkata Balgi was killed by these two people, even though his son did other things in front of the villagers, the people will come to the conclusion that they are not the killers. Thus, the missing person case seems to have a happy ending.

The story ‘Kuntanmane Beera’ is a humorous story modeled on Masti's story. This story is the focus of the story of the protagonist ‘Beer’. He is food for the mouths of the people of the society as he wants to pay tribute to the nickname Kuntanmane attached to his family. At the end of the story, Beera's true identity is revealed.

“This is a lafada related to a female but the female who caught him must be very berky. My friend does not do such bad things by himself.”<sup>(13)</sup> Even though the society, as well as his parents, talks lightly about Beera's personality until he is found, the narrator has an indomitable trust and faith in his friend, but Beera does not fake that belief. Considering Beer's courage and self-respect, the narrator assumes that he might have joined the military when he disappeared. The reason for Beer's disappearance was to remove his self-respect, family's reputation. Beeri

also loves when he sees Kempfi; that is, the doubt, fear, and immaturity of age prompt him to search for where Kempfi's dismemberment will perpetuate the name of my family.

### End notes

1. Yashwant Chitala - Central Chronicle, p. no. 21
2. Yashwant Chitala - Central Chronicle, p. no. 38
3. Yashwant Chitala - Complete Stories, No-01. P. No. 236
4. Rajendra Chenni edited by Yashwant Chitala, Sahitya Lok, p.No.196
5. 5 Yashwant Chitala, Little's Footsteps Can't Be Seen!., P. No. 88
6. Yashwant Chitala - Complete Stories, No. 01 p.No.507
7. Yashwant Chitala - Collected Stories, Vol-01 p.No.371
8. Rajendra Chenny, ed., Sahitya Lok of Yashwant Chittal, p.No. 200
9. Yashwant Chitala, Little's Footsteps Can't Be Seen!, p. No. 26
10. Yashwant Chitala, Little's Footsteps Can't Be Seen!, p. No. 28
11. Yashwant Chitala, Kindarijogi who came to Kumate, P.No.100
12. Yashwant Chitala, Kindarijogi who came to Kumate, P.No.94
13. Yashwant Chitala, Little's Footsteps Can't Be Seen!, p. No. 75

