

I. *The Company of Women*, Khuswant Singh and Psychoanalysis

This thesis analyzes Khuswant Singh's *The Company of Women* from the perspective of psychosexual desire of the characters which depicts the sexual repression of the protagonist, Mohan Kumar. It exhibits the terrible effects of psychological repression of the character where he suffers from humiliation, nightmare, fragmentation, melancholy and eventually it results into death. This study highlights how the protagonist Mohan involves himself into sexuality and brings his life into destruction by himself. Borrowing the ideas from Sigmund Freud and other psychological thinkers, this research explores the negative impacts of sexuality which has brought Mohan and other characters into the pathetic situation. Furthermore this project digs out the unproductive lives of the characters because of the evils of sexual repression. Mohan dies of HIV due to his unsafe sexual contact with various women company as he is guided by extreme sexual desire that he is obsessed forgetting about the consequences.

Mohan is academically brilliant and handsome man. Unfortunately though, his insane sex drive is the plague of his life. He enjoys every minute of satiating his libido. In that sense, the novel is the story of a man's sexual obsession, and how it defines his life. As a young academic, he is sent abroad to study, and thus begins his sexual experiments in the company of women. After losing his virginity with the seductive Jessica Browne, there is no stopping Mohan. His next encounter is with a Pakistani, Yasmeen Wanchoo, who teaches him the exhilaration of satisfying older women, who are known to be notorious for their heady lust for younger men. Coming back to India, he is forced to settle for a marriage with a woman he has absolutely no interest in. Sure, the wife was ill-tempered, but Mohan wasn't exactly a loyal husband. From sexual relations with the maid Dhanno, to their baby's nurse, Mohan's carnal desires

knows no bounds. Very soon, their marriage disintegrates. Thus, having found his single status again, he must overcome his loneliness, and thus begins a string of affairs. While this story may seem like the racy tale of a young man who just could not keep his hormones at bay, it does have a twist in the plot. Mohan's relationship with his father, and the change in his character after his death gives the image of the protagonist in the minds of the readers' as an otherwise immoral man.

Mohan gets a scholarship to Princeton. Never truly at home in the US, his love and loyalty to his widowed father makes him reject the Green Card option and return home. He gets into import-export and, before the readers know it, owns a whole house in Delhi's Maharani Bagh. He is, though, old-fashioned. He is unfailingly polite, treats women as ladies, and thinks a good night out is going to the Delhi Gymkhana or the India International Centre.

Since its publication in 1999, Singh's *The Company of Women* has been analyzed from different perspectives by a number of critics. Dhanaji Nagane in his article "Assertives in Khushwant Singh's *The Company of Women*" highlights over the use of assertive sentences in the novel. He argues:

Assertive speech acts are abundantly used by Khushwant Singh in his widely appreciated socio-cultural novel, *The Company of Women* to advocate the behavior, relationships, attitudes and intentions of the characters [. . .] The novel, *The Company of Women*, demonstrates the multidimensional aspects of the implicit and explicit propositions generated by the characters via their loaded utterances. (134)

Here, Nagane claims that the novel is full of assertive speech acts that make the novel as a socio-cultural one. He further claims that the utterances of the characters in the novel reveal the multidimensional aspects of the characters.

On the other hand, Basavaraj Naikar takes this novel as a tragedy of lust. In his article “*The Company of Women: A Tragedy of Lust*”, Naikar talks about Mohan’s tragic life story. Naikar writes:

The death of the father and the departure of wife and children from home aggravate Mohan’s sense of loneliness to a great extent. Life appears to be blank and meaningless. He longs for companionship and suffers from an acute sense of sexual starvation appetised further from the memories of his premarital sexual experiences with Jessica Brown and Wanchoo. (32)

Naikar claims that the death of his father and the departure of his wife and children from his life results into his tragic life. When he is traumatized by all these things, he wants to get rid of his trauma. His haunting memory of his premarital sex-partners drags himself into sexual world. As a result he has to pay a lot for the so-called pleasure. Naikar further writes:

One may easily see a moral pattern in this so-called pornographic novel. Mohan who has overindulged in sex has to pay a very heavy price for that. He feels that he cannot have erection now. He fears about the possible impotence [. . .] Although he bought a variety of sexes with money, he realizes how, rather belatedly, that money cannot save him from the monstrous disease, AIDS. Mohan knows that none but himself is responsible for his downfall. He suffers from a deep sense of loneliness like a tragic figure. (39)

One may enjoy his life with money, but only for short period of time. Mohan can enjoy his sexual life with the girls of his desire only for certain period. But he gets back the fatal disease, AIDS as a result of that. His later days are really tragic and pathetic like that of a tragic figure.

Likewise Gillian Wright, in her review, “Sexual Ceaser” describes the novel as a sexual romp. He argues that it is a sexual biography of the protagonist.

Highlighting over the title of the novel Wright opines:

It should not surprise anyone that a book by Khushwant Singh is called *The Company of Women*. The title is apt, as this is a rollicking sexual romp through a whole company of women by the chief character, Mohan. You could ask why, at 84, an author who can write a scholarly history of the Sikhs, and knows so much about natural history, and writes so elegantly and with such ease, should limit himself to this kind of novel. [. . .] This is, after all, a sexual biography. The sexploits don't start until he's a student in the US where he scores with scores of women, partly due to his reputation for having the largest penis ever seen. (i)

Wright takes the novel as a sexual biography. In the novel the central character Mohan makes companionship with various women from the different regions of the world. He spends his whole life with recruit women till the end. So the whole novel is the biographical account of Mohan in the eyes of Gillian Wright.

BastabChakraborty, in his “Book Review: *The Company of Women* by Khushwant Singh” claims that it is because of this novel the novelist is regarded as the dirty old man. Chakraborty argues:

The Company of Women by Khushwant Singh might be one of the reasons the critics used to mockingly call him the ‘dirty old man’ of Indian journalism [. . .] In this novel, the author has portrayed the life and times of a certain Mohan- a womanizer and sexual maniac- of his university days in the US, his failed marriage and his many affairs before, during and after that. (i)

Chakraborty takes the novel as a dirty one as the writer has presented the sexual life of the protagonist. He calls Mohan as a womanizer and sexual maniac who cannot live without the company of a woman.

The issues of this novel have been analysed from the multiple perspectives by the various domains of interpretation of the critics and scholars. Nevertheless, while viewing this text, I found this text more psychological, and which appears to be original topic for my research. So, this study has been concerned to observe the text from the perspective of Freudian concept of psychoanalysis of the character Mohan and its impacts on him. The basic target of this project is to show the negative effects of repressed desires in the society of the late twentieth century in a psychosexual narrative like *The Company of Women*. The project aims to analyze why Mohan is interested in involving himself into the world of sexuality. The project also aims at critiquing on the Elitist ideology of the state and its bad effects on the society.

Khushwant Singh is regarded as one of the best Indian writers of all times. Educated at the Government College, Lahore and at King's College, Cambridge University, and the Inner Temple in London Singh practiced law at the Lahore High Court for several years before joining the Indian Ministry of External Affairs in 1947. He began a distinguished career as a journalist with the All India Radio in 1951. Since then he has been founder-editor of *Yojana* (1951-53), editor of the *Illustrated weekly of India* (1979-80), chief editor of *New Delhi* (1979-80), and editor of the *Hindustan times* (1980-83). His Saturday column "With Malice Towards One and All" in the *Hindustan times* is by far one of the most popular columns of the day.

Shakti Batra in his article, "Two Partition Novels" compares Singh with another partition writer Malgonkar. He argues that they both deal with the independence of India and the holocaust. He writes:

Khushwant Singh and Malgonkar deal with India's independence and the holocaust that followed in the wake of the partition of the country. They seek to portray how mass passions were aroused during those fateful days that preceded and followed the Sunrise of our freedom. In addition to large scale arson and riots in various parts of the subcontinent, many a train during that terrible time was halted by armed bands of men, systematically killing the unfortunate passengers. (83)

Here, Batra highlights over Singh as a partition writer and his depiction of the condition of independence of India and the holocaust. He further highlights over Singh's choice of the character from village, "Khushwant Singh's characters are the village-folk. They belong mainly to two communities -Sikhs and Muslims" (87). So, Batra focuses over Singh's choice of the characters.

Khushwant Singh's name is bound to go down in Indian literary history as one of the finest historians and novelists, a forthright political commentator, and an outstanding observer and social critic. In July 2000, he was conferred the Honest Man of the Year Award by the Sulabh International Social Service Organization for his courage and honesty in his brilliant incisive writing. At the award ceremony, the chief minister of Andhra Pradesh described him as a humourous writer and incorrigible believer in human goodness with a devil-may-care attitude and a courageous mind. The Indian external affairs minister said that the secret of Khushwant Singh's success lay in his learning and discipline behind the veneer of superficiality.

Among the several works he published are a classic two-volume history of the Sikhs, several novels (the best known of which are *Delhi*, *Train to Pakistan*, and *The Company of Women*), and a number of translations and non-fiction books on Delhi, nature and current affairs. The Library of Congress has ninety-nine works on and by

Khushwant Singh. Singh was also a member of the Rajya Sabha, upper house of the Indian Parliament, from 1980 to 1986. Among other honors, he was awarded the Padma Bhushan in 1974 by the President of India.

The characters in the novel, *The Company of Women*, are haunted by the psychosexual desires especially Mohan which has created the psychological disorder and imbalance in his life. He tries to buy happiness but fails and it moves towards his own destruction. His life becomes unproductive. The more the characters in the novel try to escape from their loneliness, the more they are caught in it. The present research investigates why the characters in modern age are compelled to encounter with such evils of repressed desires and how their life is pathetic.

The present research is based on the intensive study of the text using psychoanalytic study of the characters and their behavior based on the theory of Sigmund Freud and other psychoanalysts. Psychoanalysis is the dynamic form of psychology that is also a means of analysis and therapy for neuroses is developed by Sigmund Freud (1856-1939). Psychoanalysis is the therapeutic method applied in the medical field in the treatment of patient of mental illness especially neurosis and hysteria in the early decades of 19th century. Its basic purpose is to see how neurotic personality develops in individual and determine a sort of treatment. But today's widespread psychoanalytic critics since 1920s, where premises and procedures were established by Freud is extended form of psychoanalysis. Its increasing expansion to account for many developments, like religion as well as literature and other arts took the form of psychological literary criticism. In the broader sense of psychoanalysis, Freud does not limiting in the treatment of neurosis: "The use of analysis for the treatment of neurosis is only one of its applications; the future will perhaps show that is not the most important one" (qtd. in Rieff 32).

In Freudian psychoanalysis dream has important values. According to ‘Freud in the Interpretation of Dreams,’ dreams are symbolic fulfillment of repressed wishes. These wishes repressed directly in unconscious. Because they are forbidden, so they come out in dreams with strange way that often hide or disguise the true wish behind the dream. Dreams use two mechanisms to disguise forbidden wishes; condensation and displacement. Condensation is whole set of images packed into a single image or statement, when complex image condense in to simpler one.

Condensation corresponds to metaphor in language where one thing is condense into another. Displacement is where the meaning of one image or symbol gets pushed into something associated with it, which then displaces. In the original image, displacement corresponds to the mechanism of metonymy in language where something is replaced by something else. An example of metonymy is when you evoke an image of a whole thing by naming a part of it. When we say, “the crown” to mean the king or royalty. The creative writer, by using different symbol and image, express his repressed wishes.

Freud, inventing the new science of mind, vehemently challenged the hitherto internalized rational and Compassionate human image and exposed to the world the darker side of human psyche that is dominant in his action and behavior. Tyson reads the idea of Freud in *Critical Theory Today*, as a literary approach, in the following ways, “Psychoanalysis is a critical theoretical approach, it is helpful to understand the behavior of literary characters because literary characters are not the real people, and, therefore, do not have psyche that can be analyzed. But it is legitimate to psychoanalyze literary character as if they are real people.” (34) Here, Tyson means that psychoanalytic concepts are not only limited to examine the human psyche rather it explores the literary characters ‘psychodynamics’. Fundamental focus on the object

relations framework is on the relationship of the person to his human environment as he perceives, experiences, or structures it.

Philip Rieff argues that, an individual is the agent of his instinct and he always seeks means of expression. The individual conceives self not as an abstract entity, unitary experiences and cognition, but as the subject of struggle between two objective forces. There is struggle between the existing norms and values of the society and person's ego. There may be compromise but never resolution, since the individual can neither extirpate his instinct nor wholly reject the demands of the society. Philip Rieff in his book, *Freud, Moralist of the Mind*, argues:

[...] by defining the individual as the agent of his instinct, seeking a means of expression for them. His concept of the unconscious as attempting to break through the denials of consciousness of the superficialities of civilization has a similarly polemical intent; the unconscious, as he saw it, serves as the individual's deference against a repressive culture. (28)

In these above lines, Rieff, analyzes Freud's idea of unconscious, and argues that the individual's unconscious is against the rules of the society. The 'id' disobeys the strict moral rule of the society and seeks the means of expression to fulfill libidinal wishes. The unconscious of a person is always in the defensive position to the repressive culture of the society. The activities that restricted in society are repressed in unconscious and seeking possible outlets.

In psychoanalysis, the 'unconscious' is the mental realm into which those aspects of mental life that are related to forbidden desires and instincts are cosigned through the process of repression. The unconscious is absolutely unknown to the 'subject' except where it exerts pressure on conscious life, as when repressed object refuses to remain repressed. The instincts and desires it contains are usually disguised

through a repressive censorship that turns forbidden ideas into different images by the process of ‘condensation’ and ‘displacement’ (In Freud’s words), where they become metonymies and metaphors in Lacan’s words. These censored images seek to re-enter ‘consciousness’ through dreams, memories, visions, day dream symptoms, and verbal and physical tics.

In Freudian concept of id, ego and super ego, critics Keith Green and Jill Lebihan have presented that the id is such dominant factor of human psyche which is always in the way of satisfies the latent desire. Id always contradicts with the morality of the society. Unresolved wishes are reserved in the unconscious mind. They, in their book, *Critical Theory and Practice* argue:

[...] the id wants its desires and needs satisfied; this places pressure upon the ego which bears on itself the imprint of what is unacceptable operations of super ego. There is not just an instinctual force trying to penetrate the ego, but there is another force-the super –ego-working to prevent it; a kind of ego sandwich. Memories of this conflict-the conflict of the wishes of the id with the requirement of the social world-become charged with distress of ‘unpleasure’ and have to be barred from consciousness in the process of repression. (148)

In the above mentioned quote Keith Green and Jill Lebihan argue, that ‘id’ is such component of human psyche which demands animalistic passion. But it is checked by morality of society. For the civilized behavior, it needs to be checked by the ‘super ego’ or morality principle. If the impulses of ‘id’ are not fulfilled, it goes under the process of repression in unconscious mind. Those unfulfilled wishes of the ‘id’ create a conflict in psyche. The ‘id’ impulses cannot fulfill the demands of society which is civilized. The society demands high morality but the ‘id’ impulse of human mind

behaves in animalistic way. Thus, there is always conflict between these two forces. To bring balance between these two forces, there is need of balanced principle, but the protagonist of the novel is blind towards social morality. So, his life cannot move in harmonious way because he runs after economic prosperity rather than mental satisfaction.

Freud influences many other thinkers, those influenced thinker are Jacques Lacan, Carl Gustav Jung, Julia Kristiva and so on. Lacan develops different psychoanalytical view twisting the Freudian view. Lacan describes psychoanalysis in his book *Ecrits* as:

Psychoanalysis is the science of the mirages that appear within this field. A unique experience, a rather object one after all but one that cannot be recommended too highly to those who wish to be introduced to principle of man's follies, for, by revealing itself as a kin to a whole gamut of disorders, it throws light upon them. (119)

In the above quoted line focuses Lacan views psychoanalysis as science of mirages. Mirage means only the confusion to viewer. Whatever the viewer thinks as real and approaches to perceive real that escapes and again appears mirage in the distant. According to him, psychoanalysis is unique experience only. Psychoanalysis throws light upon the miraculous psychic apparatus of each individual.

Jacques Lacan, a French Psychoanalyst was originally trained as psychiatrist, and in the 1930s and 1940s worked with psychotic patients. He began to develop his own version of psychoanalysis in the 1950s based on the ideas articulated in structuralism, linguistics, and anthropology. Lacanian psychoanalysis aims to understand the unconscious of human mind in regards with language, which he derives from the growth of infant to adulthood. Lacan divides human growth into

three phases in his psychoanalysis: Imaginary, Mirror and symbolic. These three are the phases in the constitution of the psychic subject.

Lacan rewrites Freud's account of unconscious using linguistic terminology and posits three states of human mental disposition. They are the 'imaginary order', the 'symbolic order', and the 'real'. The imaginary order is a pre-oedipal phase where an infant is as yet unable to distinguish itself from its mother's body or to recognize the lines of demarcation between itself and objects in the world. So, the imaginary phase is the unity between child and its surroundings and of immediate possession of mother and objects. In the mirror phase, the child can recognize itself and its environment in the mirror. This mirror phase breaks down the imaginary phase pushing the child into symbolic order which is the world of predefined social rules and gender difference, the world of subject and object, the world of language.

As Freud forwards the notion of two instincts that are the play in human. These two instincts Eros and Thanatos are the forces operating in human being's life. According to Greek mythology, the first one denotes the life force and the later denotes the force of death. The instinct of Eros perpetuates the life of an individual and the motivating force of life of an individual is libido which means I desire in Latin. In this regard Lois Tyson argues; "our sexuality is a part and parcel of our identity and thus relates to our capacity to feel pleasure in ways that are not generally considered sexual"(24). Tyson shows the importance of sexuality which has multi-dimensional aspects. Eros is like fuel to run individual's life.

Similarly, Thanatos is death instinct that is located under beside the life instinct as claimed by Freud. Freud views death is biological drive which he called death drive or Thanatos: Because of this death drive every human being follows the path of death. One the Freud's concept of Thanatos, Tyson explains:

Freud's attempt was to account for the alarming of self-destructive behaviour he saw both in individual: Who seemed bent on destroying themselves psychologically if not physically, and in whole nations, where constant wars and internal conflicts could be viewed as little other than a form of mass suicide. He concluded that there must be some things in our biological makeup as a species to explain this death work, this psychological and physical self-destruction. (22)

Tyson argues that death wish is the product of biological make up, because of this instinct people go to the extent of psychological and physical self-destruction. When the life is painful and exhausting death instinct starts activating. The feeling and behaviors of human being such as aggressive behaviour, destructive will and revenge and hostility motive reveal death instinct.

Another Freudian concept is obsession. Obsession is the state in which a person's mind is completely filled with thought of one particular thing. In this state, person cannot think other thing; such recurring thoughts into the mind cause loss of control over the mind. Great degree of frustration that, causes phobias or obsessive compulsive behaviour. This obsession dominates the behavior of individual. He is obliged to think or perform it again and again and it becomes his/ her way of living.

To sum up, this research work has been divided into three chapters altogether. The first chapter includes the brief introduction of the project, writing technique of the novelist in general, some critical views on the novel, departure made by this researcher from those critics, the hypothesis of this research, a brief introduction to the tool and an outline of the whole research work. The second chapter is all about analysis of the text from the theoretical perspective mainly from Freudian concept. And the third chapter is the conclusion of the whole work in brief.

II. Psycho-Sexual Obsession in *The Company of Women*

This research is a critical discussion of Khuswant Singh's *The Company of Women*, from the light of Freudian psychoanalysis. Mohan is the protagonist of the novel who performs various activities that reveal his repressed psychosexual desires. This project deals with the extreme desire of the protagonist for the fulfilment of his sexual desires. It further questions the modernist world that guides Mohan to perform such activities for the fulfilment of his libidinal desires. This project also focuses on how the modern society psychologically makes obsessed the mind of common people like Mohan who dies ultimately in course of fulfilling his sexual desires. It endeavors to investigate about how erotic desire affects in the protagonist, Mohan in particular and in the whole human activities in general. The present researcher has tried to study the inner psyche of the character, Mohan. The study examines the novel from the perspective of Freudian psychoanalysis.

According to Freud, there are two forces at work in human beings. They are Eros and Thanatos. According to Greek mythology the first one denotes the life force while the latter denotes the force of death. The instinct of Eros perpetuate the life of an individual, and the most motivating force of life is libido which means "I desire" in Latin. Freudian clinical experienced led him to view sex as the most of all social needs. Sexuality for Freud means not only sexual intercourse but all pleasurable sensation from skin. Eros works in keeping with the id. Explaining Eros, Tony Thwaites argues:

Eros- which are characterized by their tendency towards an ever greater synthesis, continuity, inclusiveness, and union. These include both the sexual drives and the ego drives, which for all of their earlier opposition are, after all,

both concerned with synthesis and continuity: one perpetuates the species, the other preserves the individual. (80)

Thwaites views Eros as a combination of both sexual as well as ego drives. He further describes that Eros give continuity to life and unity in a society. It seeks to fulfill the sexual need of an individual by maintaining personal identity in a society. There is peace, harmony, tenderness etc. when one is guided by Eros or life instinct. In the context of the novel, in the very beginning when Mohan's wife leaves him, he gets extremely happy as he expects freedom of getting the love of many other girls in the coming days. Singh writes:

His wife had at long last decided to leave him: despite the months of bitter acrimony that had preceded it, she agreed to give him a divorce provided she had custody of their two children. He was so anxious to get his freedom, that besides the children, he agreed to give her whatever else she wanted in the way of alimony: jewellery that he and his father had given her, furniture, pictures- anything she named. (1)

These lines reveal Mohan's libidinal desires that he longs to fulfil his sexual desires with more girls rather than having sexual life only with his wife. He thinks his wife as an obstacle in his sexual life with other girls.

Similarly, on the other hand, Thanatos is the death instinct that is located under and beside the life instinct as claimed by Freud. Because of this Thanatos every human being follows the path of death. The feeling and behaviors of human being somehow reveal death instinct. The aggressive behavior, destructive wills, revenge and hostility motive manifest in death instinct. Death promises release from struggle when life is painful and exhausting. Here the following lines by Tony Thwaites are relevant to quote:

The dangerous death instincts are dealt with in the individual in various ways: in part they are rendered harmless by being fused with erotic components, in part they are diverted towards the external world in the form of aggression, while to a large extent they undoubtedly continue their internal work unhindered. (82)

Thwaites analyzes these death instincts or Thanatos as dangerous aspects of life. These instincts tend any individual towards death. The critic further clarifies death instincts that are related within the individual in three ways. Firstly, death instincts are harmless by being merged with sexual components. Secondly, Thanatos are distracted towards the external world in the form of aggression and finally, to a large extent Thanatos obviously give continuity to their internal work unhindered. Mohan seems to be guided by his destructive nature or Thanatos. He is being guided by his selfish part of psyche which Freud called id, forgetting all his duties and responsibilities. The novelist writes, "One evening remained etched in his memory. She overheard him talking to one of his women friends on the phone. She accused him of having a liaison with 'that whore'. She called him a lecher. He lost his temper and slapped her across the face" (5). Here, a question is likely to arise: what is his responsibility towards his wife? In this situation the following lines by Lois Tyson are relevant to quote: "The id is devoted solely to the gratification of prohibited desires of all kinds –desire for power for sex, for amusement, in other words, the id consists largely of those desires regulated or forbidden by social convention" (25). From the above citation, we can say that when an individual is guided by his id instinct he forgets all his position and post. What he remembers is only how to fulfill his unconscious desire that is mainly sexual. Thus, we can easily evaluate Mohan and his activities in are guided by id part

of his psyche. In fact, his job of slapping his wife is not only because of forgetting his duties and responsibilities towards her but also because of his sexual desire.

Helene Cixous talks about male's repression of females: "The female body, that has been repressed historically by the apparatus of male theology and philosophy, social system, and even psychoanalysis" (704). According to Cixous, female sexuality and body has always been conceptualized on the basis of masculine parameters. In the masculine culture, traditionally women's body has been repressed by male because history has been written in male language by male. In patriarchy, women's body has been considered as pleasure giving object for male. They only need women's body for their pleasure because history has not been written in women language by women so they are powerless. As a result, their body has been repressed historically by male theology and social system. In the novel, Mohan takes, a hires Dhanno to have sexual relation in money. She has to satisfy his desires as per his desires not as per her free will. The novelist writes:

Morning sessions with Dhanno became a bi-weekly affair. She was docile, ever willing to cater to his needs. He grew familiar with every contour of her body, down to the large sunburn mark on her right thigh which he always felt with his fingers and kissed before he kissed her eyes and lips. Sex, though still pleasurable, began to lose its novelty. She resisted his attempts to change postures. When he tried to reverse the roles and asked her to get on top, she demurred- 'No, sahib! I will never have you beneath me. You are my maalik (lord).' He did not persist. He had made a good bargain and Dhanno was fulfilling her part. (19)

These lines show that Mohan as a male satisfies his sexual desires manipulating Dhanno, a female. Female body works as a means to fulfil the desires of a male in this novel too as it happens in a patriarchal society.

A work of art as a representation of the protagonist's repressed desire is the next significant concept that is applied in this project. According to this Freudian concept, human beings have innumerable wishes and desires those cannot be expressed freely due to social boundary, morality and other restrictions. In this regard Pamela Thurschwell argues, "The id is inseparable from the unconscious-id wants and desires in here and now, it doesn't make plans for the future" (82). This citation clarifies that id only seeks pleasure that is mostly sexual. If anybody is guided by id he doesn't concern about social norms and values. His/her psyche always demands to catch the day. The desires remain suppressed in our unconscious. Artists, in such situation, take the help of writing to manifest their repress desires. For this, artists inhabit the mind of their heroes. Singh writes:

Mohan thought over the relationships he had had with various women before he married Sonu. Most were with Americans or Europeans- and one Pakistani. They were not meant to be enduring no strings attached. Great fun while they lasted. He felt they were better than being caught in the vice of one demanding woman who deprived him of the company of others. All said and done, a man or a woman had only one life to live; neither should waste the best years of their lives with someone with whom they had little to share occasional, loveless sex. (6)

The above citation reveals Mohan's desire for freedom from his wife and fulfilling his sexual desires with the girls like he had met before his marriage with Sonu. These

desires are repressed in his mind and they get expressed when unbearable. His psyche is dominated by the id instinct.

Philip Rieff, in his book, *Freud, Moralist of the Mind*, claims that unconscious mind always struggles with the conscious one. It has abnormal attachment to the past. It is not unified will and it is arbitrary. His argument is supportive of Freud's idea of 'id'. Philip Rieff argues:

Freud thought of unconscious as somewhat liked a hidden god-indifferent, impersonal, unconcerned about life of its creation. It is inferred always in negative terms..., instincts fill the unconscious with energy. "But it has no organization, no unified will..., the law of logic-above all the law of contradiction" do not apply to it; it knows values no good and evil, no morality. (35)

In the above given extract, Rieff claims that the unconscious is such force of human psyche, which is lawless but active. So, unconscious is checked by the social morality principle. It is natural will but not the cultural. Natural spirit is checked by cultural spirit. For the civilized society there is need of morality rather than irrationality. The basic instinct of human being is the biological and it has great power to formulate the human behavior.

Philip Rieff argues that, an individual is the agent of his instinct and he always seeks means of expression. The individual conceives self not as an abstract entity, unitary experiences and cognition, but as the subject of struggle between two objective forces. There is struggle between the existing norms and values of the society and person's ego. There may be compromise but never resolution, since the individual can neither extirpate his instinct nor wholly reject the demands of the society. Philip Rieff in his book, *Freud, Moralist of the Mind*, argues: "Relating the

method of the mechanist psychology in which trained, Freud at the same time transformed the mechanist notion of impersonal objective forces within the individual's chief mode of the defense against the world..." (28). Rieff, analyzes Freud's idea of unconscious, and argues that the individual's unconscious is against the rule of the society. The 'id' disobeys the strict moral rule of the society and seeks the means of expression to fulfill libidinal wishes. The unconscious part of a person is always in the defensive position to the repressive culture of the society. The activities that restricted in society are repressed in unconscious and seeking possible outlets.

The id is reservoir of unconscious wishes and drives. It is immoral and lawless. It has no concern with logic, norms, morality and social manner. Freud explains it, in his book *The Essentials* and argues:

It is obscure inaccessible part of our personality, as a chaos, a cauldron of seething excitement, no organization and no unified will, inborn part of unconscious mind that uses the primary process of satisfy its needs, only an impulsion to obtain satisfaction for the instinctual needs, in accordance with pleasure principle. (129)

Freud claims that the 'id' has not any concern with logic, norms, morality and social manner. 'Id' is underlying storeroom of buried thoughts, feelings, desires and experiences that are repressed and prohibited to come on the surface. It is always in the process of satisfying primary need but not the social and moral demands. So, it always inspires the human being to fulfill the animalistic instinct rather than the civilized action.

Jacques Lacan and Andrew Michael Roberts see contradiction in the desire of human beings regarding its fulfillment which ends in death. They explicit that one postpones the abandonment of his desire because it would mean his own death. As

Lacan argues, “One can never fulfill one’s desire but this desire is repressed” (165) and another critic Robert argues, “desire is an endless chain and it never finds its object” (224). *The Company of Women* is a psychological novel in which the novelist explores the repressed psychosexual desires of the protagonist. Mohan in the novel dies in course of fulfilling his desires that are libidinal and psychosexual ones. He really wants to get pleasure from the sexual life as his ultimate desire is to get happiness and pleasure in life, he cannot be happy as he discovers himself the victim of HIV. At the same time, his desires are endless ones as he longs to get in relation with women throughout his life.

Singh presents many evidences to show how Mohan leads sexual life. When his wife leaves him and goes to her maternal home, Mohan calls for applications of women for giving him company through a reputed international newspaper. At this point, he forgets the moral values of the society and lives completely in the world of pleasure and sexuality. Singh writes:

Forty-year-old product of an Ivy League College (USA) living separately from his wife and two children. Divorce petition filed. Seeks a live-in companion for a mutually agreed time-duration. Willing to pay air fare to Delhi and back and Rs 10,000 per month for expenses. Free board and lodging in comfortable home with three servants and chauffeur-driven car. Religion no bar. Relationship to be without strings attached on either side. If interested, enclose photograph and biodata.

Correspond box no. _____. (9)

This advertisement shows that Mohan is leading a capitalist and Western mode of life. His concept that money can buy everything can be taken as the capitalist way of his life. Poor and working class people cannot do this because they don’t have money to

do this. Mohan has enough money that he can spend in anything he likes. He wants to enjoy a luxurious life and for luxury he wants to hire many girls for sex. But he is unaware what consequence it will bring for him in future.

The concept of unconscious occupies a central position in psychoanalytical discourse. The unfulfilled wishes of the person are stored in unconscious.

Unconscious is store house of painful experiences and dark wishes. And those painful experiences and dark wishes seek outlets to get psychic solace. Due to social norms and values, libidinal and animalistic desires of the person remain repressed. The unconscious come into being when we are young through repression. However, repression doesn't eliminate our painful experiences and emotions. Rather, it gives them force by making them the organizers of our current experiences.

We unconsciously behave in a way that will allow us to "play out" without admitting it to ourselves, painful experience and repressed emotion. Freud's first major premise is that most of the individuals' mental processes are unconscious. The second premise is that all human behaviors are ultimately motivated by sexuality. Freud's third premise is that many of our desire and emotion are repressed because of the powerful social norms and values. In short, our actions are regulated by the unconscious mental process with the help of sexual energy but such spontaneity of inner desire is prohibited by the social standard of morality. In his psychoanalytical study, Freud presents three psychic zones; id, ego and super ego. Id is entirely unconscious and only the small portion of the ego and super ego is conscious. Id is reservoir of the libido, the sexual and primary source of psychic energy. It is guided by pleasure principle and does not count social and moral restriction. Moreover Freud says:

The law of logic does not hold for processor...., the id is the source of all our aggregation and desire. It is lawless asocial and amoral. Its function is to gratify our instinct for pleasure without regard for source of convention, legal ethics and moral restriction...., its concern is purely for instinctual gratification, heedless of consequences. (102)

Freud argues that 'id' is reservoir of libido, the sexual and primary source of psychic energy. 'Id' is totally blind towards social morality. It is animalistic instinct of the person which is against social and civilized behavior. Id's dangerous potentialities is checked by ego; a regulating agency. As Freud points that ego stands for reason, while the id stands for untamed passion. Freud argues that the id plays prominent role in thought pattern of a person. The basic function of unconscious is to gratify the animalistic instinct of human psyche. It crosses the boundary of morality, law and ethics. Here, in the novel, after his wife leaves him, Mohan starts enjoying his libidinal desires through various activities like drinking alcohol and urinating in open garden. Singh writes:

The scotch tasted mellower and the taped Western classical music was pleasanter to his ears. He had something to look forward to. That night he celebrated his newfound freedom by going down to the garden and urinating noisily into the shrubbery. This was something he had always wanted to do-piss in the open every night in different corners of the garden, like a dog marking its exclusive ownership over a piece of territory. Now that his wife and the children were not around, he could at last do this. (11)

The above citation reveals Mohan's immoral and asocial behavior that he urinates in the open garden in the drunken condition after he feels free of burden of his wife and

children. His act of drinking alcohol and urinating in the socially restricted area is the symbolic representation of the fulfilment of his libidinal desires.

Similarly, Mohan forgets his religious and cultural values and tradition in the name of fulfilling his libido. When Mohan returns back to his home after getting his degree from the USA, he has forgotten his Indian culture and Hindu religious practices, and has adapted himself to the American culture. But the father is strongly supporting his own Hindu Indian culture. Khushwant Singh writes:

‘...Do you drink or smoke?’

‘I don’t smoke! But I do drink a glass of beer or wine with meals. I’ve also tasted Scotch. It’s a little too strong for me.’

‘And meat? I hope you didn’t touch badaamaas?’

‘That is hard to say. In the West they put all kinds of meat concoctions in soups and stews and one never knows whether it is beef or pork or mutton.’

(95)

The above conversation of the father and son clearly shows how asocial and immoral Mohan gets in the name of enjoying his pleasure principle. By involving in alcoholism and eating beef and pork Mohan tries to follow Western culture forgetting his Hindu norms and values. But the case with one of his female company, Yasmeen is different than that of him. Mohan narrates:

She wore a silk salwar-kameez[. . .] inscribed a verse from the Koran. [. . .]

She went to her bedroom, put her prayer mat on the floor and stood facing

Makka. I poured out a Scotch for myself. While I sipped it, I saw her going

through her genuflections. She sat a long time on her knees with the palms of

her hands open in front of her face as if reading their lines. (84)

These lines clearly show that even though she involves in the act of sexuality, she never forgets her religious principles and her duty towards God. It is only Mohan who forgets his religious values and tradition in the name of fulfilling his sexual desires.

This research, by using Freud's innovation 'id' instinct, endeavors to dig out the internal feelings rooted in an individuals' psyche. The id of human mind always guided by wildly passion or animalistic instinct. It is a basic instinct of human mind which demands to fulfill the libidinal passion of unconscious mind. Regarding 'id', Sigmund Freud argues that it is animalistic force of human mind which violets the morality of the society. In this context Freud says: "The id is devoted slowly to the gratification of prohibited desires of all kind-desire for power, for sex, for amusements, for food-without any eye to consciousness" (Freud 25). Freud argues that the id of human mind is lawless. It inspires human being to cross the social and moral boundaries. It is always in the process of gratifying the latent and prohibited desires. It is basic and animalistic instinct in human mind which is blind to rules and regulations of society. For the just society, there need to be balance between pleasure principle and morality principle. But here in the text, Mohan is fully under the control of pleasure principle or the 'id'. Defining 'id', Tony Thwaites argues:

The id is the dark, inaccessible part of our personality; what little we know of it we have learnt from our study of the dream-work and of the construction of neurotic symptoms, and most of that is of a negative character and can be described as a contrast to the ego. We approach the id with analogous: we call it a chaos, a cauldron full of seething excitations. It is filled with energy reaching it from the instincts, but it has no organisation, produces no collective will, but only a striving to bring about the satisfaction of the instinctual needs subject to the observance of the pleasure principle. The logical laws of thought

do not apply in the id, and this is true above all of the laws of contradiction.

(38)

From the above citation, we can claim that 'id' is the dark aspect which is hidden in our psyche. Unlike ego, it only endeavors to seek pleasure which is mainly sexual. Without consulting social norms and values, 'id' tries to fulfill its satisfaction and acts according to the pleasure principle. In the context of the novel, Mohan is guided by his id. He is guided by his pleasure principle to the extent that he cannot distinguish what is wrong and what is right when he has sexual relation with Dhanno. Singh writes:

Mohan took off his shirt, then pushed her onto his bed. He started making love. When he tried to slip on a condom, she held his hand. 'After my third child, I had nasbandi; you will enjoy me more without this thing on you.'

Each time Mohan made love to a new body, it was like exploring a new landscape. Women were much the same in their essentials but enchantingly different in detail. Dhanno's body had a musky odour unlike his wife's which always smelt of French cologne. [. . .] Mohan felt triumphant and proud of his manliness. (18-19)

These lines show that Mohan is not worried about what is wrong and what is right but he is obsessed to get physical pleasure at present since he has sex with other woman than his wife without using condom that is regarded as safety way of avoiding sexually transmitted diseases. He never worries about future whether it affects his health or not. He is shortsighted obsessed fellow enjoying only at the present.

Freud in the same context argues id as, "inborn part of unconscious mind that uses the primary process to satisfy its needs and that acts according to the pleasure principle [. . .] the attempts of the id is to seek immediate pleasure and avoid pain

regardless of how harmful it might be” (466). In the novel, Mohan enjoys his pleasure principle to a great extent. It ultimately leads him to get infected with HIV. The following conversation between a physician and Mohan reveals this fact:

‘It’s important, Mr. Kumar, that I know this. When did you last have sex?’

‘More than six months ago in a Bombay hotel!’

‘Did you know the woman? Did you use a condom?’

‘I don’t know who she was; she refused to tell me her name. The room bearer brought her- through a pimp, no doubt. I had to pay her handsomely. I didn’t have any condoms because I wasn’t expecting sex till the urge overcame me. Anyway, she looked clean and healthy. Doctor, what are you driving at? Have I contracted some venereal disease, syphilis or gonorrhoea?’

‘Both are easily curable these days. I’ll be blunt, Mr Kumar. Your blood test shows you are HIV positive. (227-28)

Here, why Mohan gets HIV is because he is guided by id. In course of getting sexual pleasure, he forgets to think about the consequences it will bring in future but continues to satisfy his libidinal desires. He is never conscious about his reality but always flies in the world of fantasy and pleasure seeking activities. As a result, he has to face this catastrophe.

If uncontrolled, the id would always seek instant satisfaction of primitive irrational and pleasure seeking impulses. Likewise, Freud innovated another psychic zone called the ‘ego’, which is our ordinary self that thinks, decides, feels and wills. It is a rational governing agent of psyche, which deals with sexual and aggressive impulses originating in the ‘id’ at the unconscious level. Defining ego Benjamin B. Lahey opines, “The ego operates according to the reality principle. This means that it holds the id in check until a safe and realistic way has been found to satisfy its motive

[. . .] the attempts by the ego to find safe, realistic ways of meeting the needs of id” (467). Thus, ego is the organized realistic part. Unlike ‘id’, it tries to function as a reality principle.

Identity crisis takes place when an individual gets challenged by unacceptable reality about one’s health condition or some tragedy. Defining an identity crisis as a sign of maladjustment Spencer A. Rathes and Jeffery S. Nevid claims, “When self-identity is threatened by disease, tragedy, or awareness that our behavior is incompatible with our self- definition, we may experience anxiety, panic, and alienation- feeling of being cut adrift from life’s poses and meaning.” (76)The above lines tell us that, identity crisis is the sign of maladjustment. If we successfully adjust our stress, it helps us to maintain a stable sense of identity. Here, the novel is all about lamentation of Mohan after discovering about his reality in health. Mohan is not happy with his present situation when he discovers that he has got HIV. Singh writes:

The second blood test confirmed he was infected with the HIV virus. He had to have regular treatment to keep it under control. [. . .] The prospect of dying a horrible painful death continued to haunt him day and night. He kept awake at nights brooding over it. [. . .] Mohan had never suffered from insomnia.

Now, he could not go to sleep without the help of a sleeping pill. Sometimes he had to take another at midnight, and felt groggy till mid-morning. (229)

From the above lines, we can say that, the novel is motivated by a crisis of identity related to disease and death. So, due to unsure of his identity, Mohan feels lost, lonely and emotionally orphanized. He is unhappy because he gets HIV which has left him in alienated condition. And it has made him difficult to adjust in the society. As a result, he faces identity crisis.

Another regulating agency to protect the society from unconscious is the super ego. It is based on morality principle. So it is representative of all moral restriction.

Super ego serves to repress the drive of id. It blocks the unconscious impulses, sexual passion and oedipal instincts. In "*The Anatomy of Mental Personality*" Freud argues:

The superego is the representative of all moral restriction, the advocate of impulse towards perfection; it is as much as we have been able to apprehend psychologically of what people call the higher 'thing in human life'. The super ego serves to repress or inhibit the drive of Id. It pushes up to block off and trust back in to the unconscious, those unacceptable impulses over aggression, sexual passion and oedipal instincts. The super ego is dominated by morality principle. Where the id makes us devil, the super ego makes us behave as angels. It is ego that maintains a balance between those opposite forces. (105)

In the above given lines, Freud emphasizes that superego demands high morality and id demands irrationality. Ego is based on reality principle. So it is essential to bring the balance between these forces. Thus ego is necessary elements of human psyche that makes society adjustable for human beings. In the case of Mohan, the following quote shows his loneliness and regretful situation:

Mohan should have been celebrating his newly won freedom from his nagging, ill-tempered wife. But as he sat in the balcony of his double-storied bungalow, his feet resting on the railing, smoking a Havana cigar, he felt empty inside and shrouded in loneliness. There was an all-pervading silence. No screaming of children fighting with each other; his six year-old daughter rushing to him complaining of her elder brother's bullying and he gruffly ordering them to behave and not disturb him. Their squabbles had often irritated him. Now he missed them. The house suddenly had far too many rooms, and the night too

many hours. He was weary. (1-2)

These lines show the emptiness that Mohan feels after his wife leaves him as he is guided by superego. His bungalow, Havana cigar and nothing can give pleasure. He misses his own old family life which he cannot get back. But this sense of loss and regret does not last for long time and he starts feeling happy and free shortly after.

Freud postulates two types of instinct in the psychic complexity. They are 'life instinct' and 'death instinct'. The former is associated with 'Eros', a Greek word for love, while the later is related with 'Thanatos', a Greek word for destruction or death. The dualistic function between these forces regulates human life. Life instinct is instinct of self-preservation. It carries the instinct of both pleasure and unpleasure. It stimulates human organism to be united with opposite sex and gain optimum sexual satisfaction. Freud views these two forces are always engaged in a constant struggle that shapes mode of living. Lois Tyson, in his book *Critical Theory Today*, argues:

In suggesting that human being have a death drive, Freud's attempt was to account for the alarming degree of self-destructive behavior. He saw both in individuals, who seemed bent on destroying themselves psychologically if not physically, and in whole nations, whose constant wars and internal conflicts be viewed as little other than a form of mass suicide. (24)

Regarding the meaning of death, it is matter of relating that the fear of death is not merely fear of biological death but it is translate into fear of loss in general. The psychological death most of us suffered first and we felt abandon by someone nearest.

Repression is one of the selective materials of unconscious associated with conflict and stress. This repressed material is not lost, but rather stored in the unconscious. In this context, Freud postulates two types of repression. The first type is prime repression in which values a denial of entry to conscious of threatening material.

Freud defines repression as, "..., the process by which mental act capable of becoming conscious is made unconscious and force back into unconscious system" (63). Repression is also being described as reversion to an earlier and lower stage in the development of mental act.

Desires are libidinal and infantile, collected in the unconscious state which is not erased. Unfulfilled wishes are repressed in the psyche of the person. Social and moral restrictions are the hindrances of person's animalistic instinct. The repressed desires of a person come out through different medium like dream, eye contact, day dreaming. In the regards of repression and libidinal desire, Freud, in *The Interpretation of Dreams* argues:

When our wishes, desires or fantasies are not fulfilled, they are repressed. They stay in the unconscious mind waiting for an outlet. These repressed desires come out in different forms: dreams, tongue slip, eye contact, mistake, lapse and literary works. The satisfaction at the fulfillment of repressed wish may turn out to be so great that it counter balances the distressing feeling attending to the day's residues. (596)

Freud argues that our unfulfilled desires are repressed in the unconscious mind and seek possible gateway. Our basic desires are libidinal and animalistic so these desires are blocked due to moral value of the society. The society does not allow those desires in activities and those desires undergo repression. If those repressed desires are further repressed, they disorders the human psyche. Thus, the id is reservoir of the libidinal and animalistic desires. The veritable storehouse of energy we called the libido. Due to morality of society a person compels to suppress those desires but they are not deleted from the unconscious level of human mind.

The subconscious level of his mind is damaged due to the loss of the loved object. According to Lois Tyson, death is not necessarily biological, but it is more psychological one. The fear of death is not for biological death but fear of psychological death. The fear of abandonment from dearest one results in fear of death. Lois Tyson taking Freudian concept of death, in his book *Critical Theory Today* argues:

If we complicate matters by releasing that our fear of death is not merely fear of biological death but translates for most of us into fear of loss in general..., loss of my mates attention, loss of my children's attention, loss of my health, loss of my job, loss of my looks, loss of my money..., and if we relies that our first experience of death is not biological at all but psychological "death". Most, of us we felt abandoned by parent; here we can see the ways in which our early experiences of abandonment created our fear of death. (25)

Tyson argues that the fear of death is not the fear of biological death but the fear of losing something that is loved. The psychological death is related with the fear of being abandoned from someone loved. In the novel, when Mohan discovers that he is going to die soon due to his HIV, he gets afraid of death as shown in the following lines:

. . . he followed with great interest and greater hope the progress of doctors all over the world as they struggled to find a cure for AIDS. He was careful about his diet. [. . .] Mohan tried to take the verdict manfully. For the next week, he recited the Gayatri Mantra from sunrise to sunset. He started reading the Bhagavad Gita. [. . .] but the passages on death confused him. 'There is no death,' Lord Krishna said. 'The eternal in man cannot die.' (231)

These lines reveal the fear in Mohan about his death as he expects remedy of the disease and follows religious rules and regulation reading the words of Lord Krishna about death.

In the regard of life instinct and death instinct, Frank J. Sulloway in *Freud, Biologist of the Mind* argues:

Freud postulated that human being is dominated by two basic instinct “Eros” (the sexual desire or creative life force) and ‘Thanatos’ (the death force or destructiveness) the mythical character of Eros and Thanatos were used by Freud in his formation of drive. They represent the two primary outlets of biological energy. Eros represents life, creativity, growth and increase in tension; and Thanatos represents the movements towards dissolution, negation energies and death we are constantly stimulated and drives into action by a balance of these. (12)

In the above extract, Sulloway claims that human beings are under the domination of two forces; ‘life force’ and ‘death force’. These two forces represent the primary outlet of biological energy. Human life cannot be harmonious without balance between them. Mohan is a common man. He does not use his reason; his thanatical desire manipulates his reason as its instrument. Here, he involves himself into sexuality not because of his own reason but because he is taught to that by his death instinct or thanatical desires. He involves into sexuality in the name of pleasure but gets HIV and loses his sex drive as a result. The researcher quotes from the novel:

The most difficult thing Mohan Kuman had to deal with in his adult life was the loss of his sex drive. [. . .] Even when he fantasized about the women he had enjoyed and others he fancied, there was no stirring in his groin. He tried

the wildest of fantasies and looked at pictures of naked women in *Playboy* and *Debonair* to induce erections. There was no response. (219)

It highlights that the thanatical desire in an individual always manipulates the rationality. Here, Mohan loses his sex drive a result of his own libido. He takes the sexual life as pleasurable activity and happy mode of life, but this ultimately deceives him.

Thus, this analysis of Mohan's psychosexual, obsession, repression and melancholia shows that the individual is under the dominance of 'id', the pleasure principle. A person cannot employ his psychic desire spontaneously in his activities. Person's libidinal and animalistic instincts are blocked by the existing social norms and values. So, he compels to repress his wishes. But those repressed desires are never deleted or eliminated from unconscious mind. Those repressed desires are always search for sublimation. Those unfulfilled and suppressed wishes create disorder in person's psyche. The repressed desires of a person always affect the activities in one's life. The repressed desire of Mohan always seeks possible outlets. So, he tries to fulfill his libidinal desire by having sexual relation with a number of women and ultimately gets infected with HIV, drowns himself into mourning and dies of the fatal disease at the end.

III. Death as the Result of Psychosexual Obsession

This thesis has come to the conclusion that the obsession of psychosexual desire results into lamentation, mourning and death in an individual. Mohan dies because of his obsessive desire for fulfilling his libidinal desires and because he is too much guided by his thanatical instinct. The psyche of the protagonist Mohan is disordered due to repressed psychosexual desire. Psychological disorder is such state of mind in which a person's mind can't work properly as the social morality demands. The psyche of the protagonist in *The Company of Women* is affected by psychological disorder because of unfulfilled desire and loss of loved object from his life. Multiple women are the loved objects of Mohan towards whom he is sexually attracted but his desire cannot fulfilled due to various social factors that creates psychological disorder in his psyche.

Mohan is guided by irrationality and abnormality, thereby sharing the unconscious dark psyche in case of love sex and other social behavior. Social restriction, sex and sexuality plays vital role in his life. His action and behaviors are either directly or indirectly guided by instinctual drives. Life instinct 'Eros' dominating in his early part of life and death instinct 'Thanatos' is dominating in middle part of his life. This research finds that Mohan under is domination of unconscious and irrationality which is primitive and biological necessity. The conflict between libidinal desires and social morality generate psychic tension to regulate his behaviors, speeches and actions.

By repressing the individual sexual freedom, society dehumanizes the protagonist in society. Mohan is sandwiched between the pressure of social morality and his own sexual instincts. From the beginning, protagonist is entangled in his quest for pleasure, but the social restriction pushes him to repress his feelings and desires in

unconscious level. Material prosperity brings temporary satisfaction in his life but his psychic wound cannot be healed so, he faces marginalization in the society.

Thus, the analysis of the protagonist Mohan suggests that, his life is ruined due to the dark psychic formation of the mind. Material prosperity does not give libidinal satisfaction. Mohan's repressed desire to get the company of various women turns out to be the very cause of his death since it curses him with fatal HIV. Mohan's libidinal wishes are infected by conflict between social norms and his biological and psychosexual demands in the 20th century Indian society. Mohan neglects his familial responsibility which is against social norms and values that makes him irrational in the eyes of society. He has wife and children at home but he wants to get rid of them to fulfil his sexual desires with various women companion which is irrational activity in Indian society. He neither consoles his mind by living with his wife and material prosperity nor is able to marry any of the women he has sex with but gets infected with fatal HIV ultimately and dies.

Works Cited

- Batra, Shakti. "Two Partition Novels". *Indian Literature*, Vol. 18, No. 3 (July-Sept. 1975), pp. 83-103 URL: <http://www.jstor.org/stable/23330821>
- Chakraborty, Bastab. "Book Review: *The Company of Women* by Khushwant Singh". *Between the Lines*. 5. Jul. 2016 <http://betweenthelines.in/2016/07/book-review-company-women-khushwant-singh>
- Cixous, Helene. "The Feminine Libidinal Economy." *Writing and Sexual Difference*. Ed. Abigail Bray. Palgrave Macmillan, 2004. 51-53.
- . "The Feminine." *Writing and Sexual Difference*. Ed. Bray. 55-56.
- Freud, Sigmund. *Mourning and Melancholia*. trans. James Stretchy. The Freud Reader, 1989.
- . *The Anatomy of Mental Personality*. Literary Licensing. LLC. 2005
- . *The Interpretation of Dreams*. Ed. James Stretchy. Harpes 1998
- Green, Keith, and Jill Lebihan, eds. *Critical Theory and Practice*. Routledge, 1996.
- Hill, Philip. *Lacan for the Beginners*. Orient Langman, 2007.
- Lacan, Jacques. *Ecrits: A Selection*. Trans. Alan Sheridan. Routledge, 1977.
- . *The Four Fundamental Concepts of Psychoanalysis*. Ed. Miller, Jacques-Alain. Trans. Alan Sheridan. W.N. Norton, 1978.
- . "Sexual Relation." *Feminist Education*. Ed. Elizabeth Grosz. Routledge, 1990. 115-22.
- Lahey Benjamin B. *Psychology: An Introduction*. The McGraw Hill, 2001.
- Michael Robert, Andrew. "Psychoanalysis." *Romanticism*. Ed. Nicholas Roe. OUP, 2005. 210-24.
- Murphy, Gardner. *An Introduction to Psychology*. Oxford Book Company, 1964.

Nagane, Dhanaji. "Assertives in Khushwant Singh's *The Company of Women*"

LangLit: An International Peer-Reviewed Open Access Journal .Vol. 2 Issue 3.

Feb. 2016. pp. 134-44.

Naikar, Basavaraj. "*The Company of Women: A Tragedy of Lust*". *Indian Writing in*

English. Vol.1.Ed. Rama Kundu.Atlantic Publishers & Distributers (P) Ltd.

2003.

Rieff, Philip. *Freud: The Mind of Moralists*. Chicagos: University of Chicago Press, 1959.

Singh, Khushwant. *The Company of Women*.Penguin Books. 2009.

Sulloway, J. Frank. *Freud, Biologist of Mind*.CUP, 1992.

Tyson, Lois. *Critical Theory Today*.Rutledge, 2006.

Wright, Gillian, "Sexual Caesar". *India Today*. Aug. 30, 1999. pp.1

Yalon, Irvan P.*Existential Psychotherapy*. Basic Books, 1980.