

**LIBIDO-WRAPPED DOUBLE BARREL CRIME IN PANDEY'S NOVEL 'DANDA MATHIKO GHAM' A STUDY WITH PSYCHOANALYTICAL LENSES**

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**ABSTRACT:** *A novel, titled Danda Mathiko Gham, by Hari Prasad Pandey, succinctly highlights double barrel and multifold crimes, which are germinated and further fueled because of unmanaged libidinal instinct of individual. The author ascertains that such crimes based on incorrect address of libido may keep inviting round or series of other crimes ahead and ultimately spoils the individual in total; and his novel well endorses it. This paper unveils the very aspect on the novel's plot.*

**KEYWORDS:** Libido-wrapped, Double Barrel Crime, Pandey's Novel, 'Danda Mathiko Gham,' Psychoanalytical Lenses

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## **INTRODUCTION**

Natural it is to all of humans have various needs and desires; and many of them remain irrefutable and beyond control as well. Managing them makes people balanced whereas failing to manage drives in wayward way. Incontrovertibly true is that the variation of desires and dreams may invite conflict of interest from person to person; and those go being ballooned by different external variables and psychotic status of the respective person too. Since inception of human origination, human desires and dreams are on very route. Trend of higher level academic studies and discussion- in name of either psychoanalysis or other terms- related to human dreams, desires and subsequent outcomes are inviting and engaging scholarly pursuit now, in different places. Various schools of thoughts are set up and revisited frequently in relation of it. Safe and sound life with smooth supply of foundational necessities i.e. fooding, lodging and clothing may be the first domain of human need. Many people assimilate the same way. The very aspect even stands to keep in drawing the limelight of whole state mechanism and works on creating an urgent pressure and consistent umpiring to the world. Besides those, needs of social security, psychological and physiological satisfactions are other important lists that control people a great deal; and infallibly these are documented in most of the literatures, which have aimed to encapsulate about humans' dreams and desires.

Besides others, physiological desire or dream- basically related to libidinal instinct or lust- is such an explosive one that can be neither totally repressed nor be openly expressed, in any way,

at all. Taking any of modes, either impractical repression or expression, invites a series of problem. Failure to manage it with certain set of codes and behaviors, which are supposed to be admissible, acceptable and accountable, leads the person in anxiety, stress, and unrest then drives most probably in an illicit mode of living with fear and mass defamation ahead.

World-widely, the libidinal instinct and needs or sensations in relation to the particular domain of human sex or lust is supposed to be most powerful force to influence people that may cause either peril or progress of individual. Even it is said that human mind is most inseparably governed and driven with sense of libido. Web information reads that Freud, redoubtable thinker in psychoanalysis, argues, “the sexual life of an adult is a “dark continent” for psychology” and “the behaviour of human being in sexual matters is often a prototype for the whole other modes of reaction in life” (web). These consecutive statements justify that human sexuality is neither understandable nor excludable; rather every activity revolves around the same drive and all other reactions in life are reflection of human lust, which is core study area of psychoanalysis, besides other aspects. Bolles’s assortment “the psychic energy - specifically called the libido- is sexual in nature” (111) too supports the idea that psychoanalytical studies is primarily based on libidinal composition and its effects to human kind. Deeming sexual connotations as almost indispensable features in literatures, Felman too agrees with the idea and regards psychoanalytical interpretation as ‘an explicit art of readers’ than overtly transparent expression in the text. To the same, Wright points as ‘the key psychoanalytic practice’. These statements verify that psychoanalysis can be a most used tool to critically observe and analyze a text of literature.

Managing the psychosexual drive, where psychoanalytical criticism lays a huge interest, in correct and cultured way leads people pitch the avenues for admirable and accomplished living whereas mismanaged and unmanaged steps on those drive people to dive into ditch of defamation and defilement. In Hari Prasad Pandey’s novel *Danda Mathiko Gham*, the major character Gopal suffers a lot and commits rounds of crimes as well as gets wrapped in defamation in reference of ill-managed libido or lust.

### **Textual Analysis**

Pandey has well-versed presented that the unmanaged libidinal activities and unsanctioned consummation venture as source of double barrel sin and criminality. Theorists endorse that those people who exhibit and release libido or lust in incorrect and inadmissible way, sooner or later, succumb to sin; and such modes of living will abet to promote crime, breed violence and practice terror in society. Ill-managed lust wraps double folds offense as it is a misdeed in itself then it generates new modes of crime ahead. Noting many of ‘sexual and gendered based violence’ as an outcome of unmanaged libido, UNHCR’s report writes “It includes acts that inflict physical, mental or sexual harm or suffering, threat of such acts, coercion and other deprivations of liberty (9) and points that such violence is felony in self. GFHR’s report notes women as ‘prime and regular victims’ of such brutality and Heise reveals that sufferers have

been facing tortures from ‘mass rape to genital mutilations’. Yuan and et al too uncover ‘severe and chronic psychological symptoms’ and ‘post-sexual assault distress’ on victims. Hinduja & Patchin discover many ladies ‘committing suicide’ on not being able to resist and face violence either. Bailey & Hanna unearth it normally to have onset at ‘pre-teens’ and Lippy & DeGue note such victims being ‘alcoholic and problematic’ for society too. Many of them act violently to avenge the perpetrators or corrupt the rest of society as well whereas perpetrators commits other crimes and wrongs wishing to diffuse the proofs of earlier crimes. Thus lust-induced sexual violence is not only a crime in itself even creates further series of crimes too. This reality is clearly portrayed in Pandey’s novel as well.

Pandey’s novel exhaustively suffices to examine, investigate and explore out the elements of libidinal horror, crime, sin, irrationality- as high-level theory containing various sub theories for crimes ( 21) used by Farrel to define the word psychoanalysis- generated because of unethically mismanaged libido.

Lines, “...saw that Gopal Pandit and Bhunti, daughter of Kale Sarki were busy in intercourse. He could not dare to see around. Wife is so very sick in home but this man indulges debauchery like this” (trnas: 19) signals an episode of sin. The lead figure of novel, Mr. Gopal, falls in a sin of post-marital unethical sex. Even to escape of it he thinks of killing both Bhunti, whom he seduced to gain the bliss of intercourse and even Situala Baje, who has witnessed it. Here, the unmanaged libido has driven him in acting for episodes of misdemeanor one after another. Further than this, Chandrakala’s monologue...

“our father hates and acts in against of such good person, why? It is rumored that even our father reached to jungle when Sumitra had gone there to collect the fodder, a day. He tried to seduce but she paid no interest at. Then he tried touching her, she slapped on his cheeks and ran away leaving the sickle and baskets on the very spot” (trans: 39)

...further justifies the next mode of sin, Gopal pandit commits. He grows ferocious and attempts to cultivate irrational irritation and enmity with every one because of his unmanaged libido. So is the case even with Sumitra, daughter of Sitaula. He dives in crime one after another because of unmanaged and inadmissible release of libido. Had he not attempted to tempt her for sex, neither she would have slapped her nor would he have endeavored to act in that criminal way. Human Right Watch feels sexual violence as one of severe crimes in world whereas Vann deems it more prone to the displaced and poor people whereas Ward notes series of post-sexual crimes made from both victims and perpetrators. The study concludes that weak and female have been more suffered in such misdoings. Lately radical development of information and communication followed by easy access of majority of people on those tools has further fueled series of such violence.

Bushman & Huesmann accuse ‘televised violence for commercial purpose’, which encourages people for vulgarity. Research by McCarthy & Howard estimate such impacts to hamper 130 million consumers a year and Zillmann points that many ‘Sexual ads with pernicious effects ahead’ on Medias are really tempting people for offences. Alvarez decries emergence of social Medias including social networking sites, online social networks, cyberspace, and cybertools as platform for promotion of such efforts through alike Baughman considers uses of technologies as quite often and handy tools to threaten, harass, track or control the victim. Bluett-and et al feel technologies as an ‘alluvial frontier’ to cultivate such felony in reference Cohen & Shade call today’s people as ‘digital people’ and Kee highlights ‘sexting and cyber bullying’ as tools to practice and propagate sexual violence through media and technology. Maltzahn calls it ‘virtual sexual assault’ then warns people for digital danger. But even in absence of sound technological progress, violence in person has not eliminated in countries like Nepal as crimes always get an outlet in any form. Pandey’s text exhaustively and vividly highlights it in text though technology as like claims of many foreign authors has never existed.

Humans reel with different sensations; and desires, fears, needs and conflicts are some instincts that every human infallibly has a feel on. Such senses are ingrained and indelible qualities of human beings then cause them to produce a particularly specific mode of behaviours and unique set of response or reciprocation towards the society. Davis and et all have argued for ‘synergetic efforts’ to prevent it but society still seems lagging behind.

Often and mostly, the behaviours, which people generate because of such drives, don’t meet and go acclimatized with sets of social norms and admissible values. Rather these traits result in outrageous sin, horror and violent mood what is called ‘Dionysianism’ by one of the much renowned think-tanks and philosophers Nietzsche. And same has happened to Gopal Pandit as well. He failed to track his demeanors correctly and set them in an admissible lick and pattern then as outcome happened to commit many other sins when he thought of escaping of one. So, double barrel or multi barrel crimes, wrapped in libido, can be easily sensed in Pandey’s text.

“Putali and Gopal were already mingled in each other. Guithe was having better and easy life. He was right hand person of Gopal, but he didn’t have sensed any about illegal and illicit relation between Gopal and Putali” (trans: 83) reads there is another episode of sin and the root of it is again an unmanaged libido. Indicating such affairs as clues to generate crime and violence, Dahal, writes,..

“More than those, the other social troubles i.e. ageing, pre or post marital affairs and sexual crimes, family discords, misgiving and doubts are pervasively ventured with trend of foreign employments; and they have made society morally weak and practically depraved. Foreign employment has been humdrum rather. Less reward or more risk! Few benefits and bountiful betrayals!” (7).

Complying with the feelings, it clearly makes a hint that post or extra martial cases obviously lead people in sin then it drags society in mode of corrupt culture. And the relation between Putali and Gopal Pandit infallibly incurs the same situation: temporary bliss but totally below standard and depraved practice. That is a crime, generated because of extra-marital affairs of both the characters. Since Greco's pointing of 'acute deficit between policy and practice' exists in society, it inhibits crimes. Like Keeley has often found that mostly rich people making sexual violence over poor, so has Gopal done.

Taking about the different observations that psychoanalytical criticism should delve on, Tyson says: "another area of psychological experience that has tended to elicit abstract explanation – and as we saw above, this points to its frightening power in our lives- is human sexuality" (24). The extract means that to note human sexuality, libido and its subsequent impacts is one of most significant points for psychoanalytical interpretation of text. Adding on points, Berry also writes, "They demonstrate the presence in the literary work of classical psychoanalytical symptoms, conditions, or phases, such as the oral, anal, and phallic stages of emotional and sexual development in humans" (105).

To infer from these arguments, besides death, fear, anxiety and other drives, human sexuality too is stronger and unfettered one that people can hardly overcome but most commonly yield to it. Similarly, Gopal Pandit's mind is filled with the same instinct every time. Situala, one of the major characters of the text ironically introduces Pandit "he has adequately helped to satiate the daughters and daughters in laws in the village" (trans: 58) and makes a hint at wild and unsociable sexual activities exposed by Mr. Pandit.

Stressing further on psychoanalytical studies, Tyson makes correct support and justice to the all explanations made above as that humans have desires and most strongly the striking and incontrovertible desire, which often controls people mind hence appears in subconscious way, is sex. Studies of such domains in the text are the infallible markers psychoanalytical observation. Statement "the manifest of the forbidden mainly of sexual desires wishes come into conflict with..." (Abrahams: 248) heralds further support over the claim.

"Some may have trafficked you provided you have come in emotional counseling of any one. So save yourself from accident in life by sharing every fact with us" (trans: 92) and " I was trying to have faith on that woman, you need to go on work by tomorrow, she said" (trans: 136) highlight the situation of sex based business and reflection of crime related to sex, which have been flourishing illegally in different nooks and corners. Synchronously, these lines ideate that those girls were ripe enough to have taken as sex-worker, who could be of fresh taste and new experiences to brothel hunters. And in both sentences, the person, who tried to persuade them, seems to have projected these girls as most fertile and virile enough for the business. Only the

lenses of human sexuality and libido-crept nature are used to perceive them. Engaging them in prostitution would be crime itself and obviously post-brothel status would promote many other twigs of crimes in their lives. Elman notes the person with un-education and other disabilities to be prone to victims. Goodman and et al rates ‘homeless people to involve’ and ‘homelessness’ as outcome of such affairs and very same has happened into the plot of Pandey’s novel.

On the series of discussion about psychoanalysis and taking it into mode of more plain exploration and enumeration, Habib writes, “Free association and skilled interpretation allowed psychoanalysis to make another breakthrough[...] way into consciousness via the dream” (577). Thus, he focuses on ‘interpretation of the dream’ as the base line of psychoanalysis. Relating the interpretation of dream with psychoanalysis, a next set of authors write, “The same rule that he prescribes for dream interpretation [...] nonetheless permits it to achieve release or expression” (Rivkin and Ryan:125). Like earlier author, the statement by Rivkin and Ryan stresses on interpretation of dream as one of foundational clues for psychoanalytical studies. Roth’s remarks on psychoanalysis “condensation results in the dream’s multiple layers of meaning; the censorship is served by the apparently superficial association through which the composite figures are formed” (47) makes a good venture to cement the idea further.

Even the novel has so many dreams that appear in texts and make similar types of successive results. “Geeta, why fleeing away, I am here, they can harm none to you, wait please, wait. He followed Geeta saying so. Geeta entered busy jungle, Kishor too was about to creep into. In meantime, he fell on road being hooked by root of a plant at the side of road. He woke up suddenly from sleep after falling from the bed” (trans: 61) remarkably governs the upcoming events. “Motorcycle veered off about 200 meters down from the road. Geeta got up suddenly from the sleep. Ooph! What terrible, I dreamt, she said and drank half jug of the water” (trans: 68) is a next substantial point of dream heading at mode of interpretation. These series of dreams even have helped the author to develop plot related that wrong and evil fated incidences which followed life then deserted the future. Later to dream, tragic destiny handed such a heartrending obligation to Kishor and Geeta that they could have no union as planned. Rather Kishor had to bid adieu to the earth. So, author has been able to pre-predict the possible future with hint in a dream; and the very section in text can be a psychological subset for studies.

Out of many such factors that cause people to have forms and categories of fear i.e. death, anxiety, threat, one of the most powerful is drives of libido. People neither can release the drive nor address as per their unconscious mind raises nor feel able to delete it totally from the mind. Hence the continuous and consistent struggle in people about accepting and negating the idea of ‘libido’ causes stress. Statement “Energy that Freud characterized as combination of sexual libido [...]secondary process of the mind, lodged in the ego and super ego ...” (Rivkin and Ryan: 121) explains that such libidinal desires and anxieties often cause people to drive in irrational

way. And the studies made from location of psychoanalysis should at no excuse and cost miss to eye upon. Such elements are rife in Pandey's novel.

But other set of people i.e. Chandrakala and Mangalram, Manmaya and Manbire had never to face such social hazards and stress. They had to never reel under sin prone for more crimes ahead because they were able to manage their libidinal instincts until they had suitable time to consummate it ethically despite being in strong bond to each other. They were awarded joyous and memorably sweet life because of managing their libidinal drive where as Gopal Pandit faced stressful life and hellish end because of unmanaged libidinal practices.

## CONCLUSION

Thus, Pandey's novel boldly embodies the psychoanalytical features with blend of at least two strong characteristics: they are (a) irrationality, unjust, madness and sin, horror and crime resulted as an outcome of unmanaged or ill-managed libido and (b) dreams as hint of upcoming realities, respectively. Pandey has succinctly presented unmanaged libido as an agent to generate double barrel sin and crime in society.

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