

“THE WIFE’S LETTER” BY R.N TAGORE, A WOMANISING CONSCIOUSNESS SPIRITUAL SOUL.

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Abstract

Human life contains an impressive intellectual philosophy of life. Rabindranath Thakur is metaphorically compared to enacting a variety of roles on a dramatic stage formed by the world. An overall sense of melancholy or pathos is evident because we are emphatically reminded that life is a short transitory affair and it leads certainly to death. Mrinal crosses the confines of her married life. She establishes her self-identity in the society and finds the meaning of living. R.N. Tagore deeply analyses in Indian perspective philosophical emancipation of womanhood from the bondage of the society. She is represented as a whole human citizenship of this universe the idealistic philosophical pursuing of struggle and commitment of life. Time gifts everything one by one and takes away from time to time; so time is money. . Where we may try to regulate our mind in peaceful it is obviously necessary to exercise Platonic love all the supreme creator of this universe. i.e. God. But hedonistic, nihilistic, cynicism like grim carpediem motive never are accumulated through the universe in perpetual manner structuralism colonization and and globalization express realization but lack of dues ex – Machina type of renaissance in mind will never be fruitful in our contemporary society. The omniscient and omnipresent powers evaluate everything through sense of humour .Introspectiveness, utilitarian unauthoritative natures are life tales told by an idiot. It attributes the loss of this terms vision to a spiritual sleep. It depends on beauty of body below beauty of mind and below beauty of mind below beauty of character. Devotee for the society’s improvement and all the inherent spirit us will burst forth from within at the electrifying touch of individualism in stoic acceptance. According to R. N . Tagore the true home of the human soul is in the eternal would o God and at death therefore, the soul just returns home to be reunited with God.

Key Words : Social injustice, conflict material life and transcendental world .

Introduction:

Feminism or Feminist concept is the modern epoch making sensation of life. This is not confined in single biological variation that the imbalance relationship between man and woman in patriarchal emotional reality of their potentiality of the society .according to Simone de Beauvoir and the second wave are fully distinguished about unquestioningly heterosexism, lesbianism , gynocriticism , misogyny and de Beauvoirs anti –essentialism of ancient western and Indian philosophical thought of expiations .Neutral project of gender issue is vital for its utopian maladjustment of their emancipation of self-identification. Sex of the second it is colloquial contemporary evolution of the society. Marx’s class distinguishing features of inequality their cultural point of human nature. On such various complex civil ideologies inequality feminism R. N .Tagore explain about not to purifying society but hankering after spiritual thirst. . Mrinal always stands against what is unjust. She anti – feminist , auto essentialist, and transcendental point of realization shares by her. In ancient fact of mysterious the man is eternal. Sri Aurobindo , Mahatma Gandhi ,Swami Vivekananda try to explain about relish , delight and meditation or self –discipline .R. N. Tagore clearly presents the story of a wife through the epistolary form of letter written by the wife herself.

Life is point of devotion which is infinite long journey for rationalist intelligence. This method helps Mrinal to express everything which she perhaps could not express. Mrinal a country girl because of her beauty got married and caged. She felt her motherhood for her daughter’ panic incident. She finds suffocation and smells the bondage in life. She was intelligent enough and so her enlightenment spirit tried to make a protest against the impostures of the family and the society around. So, R. N. Tagore analysed “the strength of the surplus “and another “the impertinence of the flesh”. The wife’s letter therefore is a perfect short story which because of its epistolary appeals the readers most. Mrinal means the stem of the lotus neatly explain would be sheltered by the feet of her husband and the family on the contrary reflects simplicity , feminine tenderness ‘stem’ will convert as blossoming flower in her spiritual right . She was no doubt beautiful what Rabindranath means to say is that in the 20 th centuries the condition of the women was degrading. They were thought as the furniture of a family. They may be beautiful or not but must be intelligent. Mrinal through a letter describe as her new journey for a new life as well as her efforts to establish herself fidelity. Mrinal’s life has natural death and live the

allotted span of life. We cannot no longer give free to confidence and determination on the cultural front as we see it biological survival economic determinism, affluence and efficiency are not expecting in life. As we secured a place or our self-man should express his deeper self-i.e. the law and impulse of nature. Tagore rightly explains - "Man has a feeling that he is truly represented in something which exceeds himself". We want to reach heaven of freedom where we may say that crisis in civilization proceeds has thrown poem an evolution route i.e. the transcendental world which effects the way of truth reflections of Vedas culture in ancient culture .Societal problems of power ,conflict,ex-ploitation are affected her continuously. She as an iconoclast heroine. Man should maintain tranquil restorative mood of the highest evolved consciousness. Mrinal eternally visualized those creative overflows the boundary of time and space restlessly pursuing its adventure of self-expression in varied forms of self-realization .i.e.-at journey's end man is happily united with, the supreme authority. The conflict starts basically from the very beginning of the society but reaches its climax concerning Bindu . Bindu, Mrinal's elder sister-in-law and other women are the by-product of the society. They cannot stand against the ills of society. They like the dumb animals carry the load never raise a finger .Bindu was ugly by standard and after the death of her mother was driven by her cousins .She loved Mrinal and that made Mrinal to glimpse a true image of herself –the image of her free self.Bindu's physical appearance is mostly judged by never rethink about her living entity as specific human identity but her hopeless aspiration transform into darken universe of such her humanistic philosophy tries to revolve Mrinal as a consciousness social able woman but Bindu's inner beauty is never are praised others so Mrinal took responsible for her judging authentic quality by her philanthropic optimistic attitude in life and tries to search for helpful world.Bindu loved Mrinal .Bindu had to work from dawn to dusk for her livelihood even in her own sister's home and the treatment was as usual as to a wretched helpless girl . Bindu got married to an insane man and finally she set fire on her clothes to save herself.Mrinal was ready to face everything even her husband, "My heart burst with pity for Bindu, but I could not contain my shame for you. She called her brother Sharat to rescue Bindu from her husband. She determined to take Bindu to Puri inhabitant of sri Jagannath Thakur .But it proved a failure the d premature death of Bindu.Opened the eyes of Mrinal she become stoic Philosopher that "No man cannot be living for ever we must have satisfied –Riders to the sea by James Joyce. She realized that "your feet were not large enough to tread her life under foot for ever at your wish and by your custom". Our span of life is very brief .She spoke here of her pursuit of experience. But this experience as gained by her, though rich and varied, is not all and final. She had only a few more years to live and she would make the best use of this remnant of life left to her. Even if she would have possessed a series of lives she would not be able to reach the goal of his life. So every hour spent in acquisition of knowledge is much time saved from death. Every hour of human life is valuable since it adds fresh spiritual experience to life. Schopenhauer rightly remarks that 'the miseries of individuation'. There is no place of imaginative sensation or emotional sensitivity.

Bindu was the slighted, humiliated, orphan daughter of a Bengalese home .She was the helpless young sister of her cruel, selfish cousins. She was also the victim of a fraudulent marriage with an unknown mad person. But her death has put an end to all those stories of neglect, tyranny and deception. She is now mingled with a state, beyond any human control and conception. She has become infinite is death, unapproachable, untouchable by any finite power, however cruel or oppressive views. This psychological analysis is a highly impulsive, philosophic and, to some extent, poetic speculation of death in all its triumph over human pettiness and meanness. Mrinal is here sharply critical. Through her is heard Rabindranath's voice, remonstrating against the deliberate neglect and injustice to helpless women in the conservative Bengalese homes. But Mrinal has no support for an approach of despair and negation. She does not wish to die to evade her womanly desperation and helplessness. She is here different from other women, who are unable to bear the painful strain of womanly wretchedness. Mrinal's expression bears out her sympathy and fellow feeling for those who are the unfortunate victims of the men-dominated social order, At the same time, her challenging spirit and zest for life are no less patent here. She realizes hr own personal self, beyond her confined status of the 'Mejo Bou' of her family. Her beauty , a key matter for her selection as the new bride of the family , was soon slighted and forgotten amid the hard core orthodoxy and the drab domesticity of her day –to day living . Her individual entity ceased and reduced to a mere family 'Mejo Bou' . Now she finds out what is supreme, majestic beyond all material concepts. Her beauty is no mere match –making factor. This is now an absolute beauty, opened for the pleasure of His Lord, who is all Beauty and grace. He is ever present, ever grazing at her beauty. His loving interest never pales decays or changes to exist for ever. There is a transformation in Mrinal from the conventional 'Mejo Bou' of a conservative Bengalese family to a spiritual visionary of joy and freedom. The transition is a quite illuminating one –from mechanism, drabness and conventionalism to eternal life, truth, beauty and joy.

Similarly, king Yudhishtira reigned justly and piously in his kingdom, and material subjects, who loved him devotedly, lived in peace and happiness .The fact of R. N. Tagore's philosophy was that the God had indigestion after eating the numerous offerings at some great sacrifice. It reflects the insignificance of an individual in the vast universe .An individual is only a very small part of this enormous universe. While an individual is guided by time and the rhythm of day and night, the universe is beyond this. Individual correspondences with the universal. The short story deals with the insignificance of a human life in the vast universe as well as the relationship between all entities working organically. The period of human existence is only a small period in

the eternity of time. We are understood that we are bound by a cosmic force. But we can neither explore the truth nor explain the cosmic force because of lack of knowledge. Our life and existence is governed and regulated by cosmic laws. In this sense, the universe and humanity are intertwined and hence before, the senses are superior to the body as a whole. Bodily action means the functions of the senses, and stopping the senses means stopping all bodily actions. But since the mind is active, then even though the body may be silent and at rest, the mind will act –as it does during dreaming. But above the mind is the determination of the intelligence and above the intelligence is the soul proper. If, therefore, the soul is directly engaged with the supreme, naturally all other subordinates, namely, the intelligence, mind and senses, will be automatically engaged. With intelligence one has to seek out the constitutional position of the soul and then engage the mind always in spirituality. That solves the whole problem. A neophyte spiritualist is generally advised to keep aloof from the objects of the senses. But aside from that, one has to strengthen the mind by use of intelligence. Mrinal is just not only a royal progressive housewife's eventful mentality but also a representative of self-consciousness 'Mejo Bou'. She tries to live with the blessings of supreme authority above all He. Her realization is the modern sense old fashion but it is everlasting human psychological analysis of self-identified world where various struggles but everything dependable on Him. Her realization about life is not Indian ancestral culture but whole universe controlling same passion we timely forget timely remember of its proper authentication. She has given explanation about life that it not a journey of a struggle but emancipates new thinking and conception which transform into another peaceful world. Bindu was appeared in her life as a epoch making power for realization of an ephemeral existence. Her shocking rebound life transform into stoic acceptance of life. If Bindu was not seen her life she will spent her whole life another common people's panoramic view, she will never able to taste of real spiritual life and not able to mingled with Lord Jagganath at Puri, so it is one kind of absolute journey of life like Vishma in Mahabharata, Sri, Aurobindo was able to same kind of philosophical strategy of life another people think he was not able to accept joyousness of life but actually he was modern cyclonic monk of universe he was engaged everything like Indian freedom movement and common men's attachment but always praying the Gita, Upanishad & Vedic scripture etc. The mind is a dynamic self – adjusting and self –learning force which needs proper guidance for whole some growth and development. Thus, modern education seeks to develop the mind according to its inherent capacities in a social environment.

Tagore has emphasized that among human beings, nature and international relations there exists a basic unity and love. Hence, true education should promote this fellow feelings and love in all the present things. Education prevalent in the days of Tagore was rigid, logical and so lifeless that it did not confirm to needs of individual and demands of society. Tagore believed that during education, a child should enjoy freedom. He should be free from all compulsions and restrictions otherwise he will remain sitting in the class like an exhibit of museum. Hence, like Rousseau, Tagore also upheld nature as the most effective and powerful teacher from childhood to maturity. Tagore was a great philosopher and educationist. He expressed himself in these capacities by his own efforts. He was born in a family which was well known for its progressive views, social and cultural attainments, political awakening and also a centre for the struggle of independence. Artists, poets, dramatists, musicians, Scientists and philosopher belonged to this family. He studied thoughts of western philosophers and educationists as well as imbibed the best in them to develop his educational views. According to S. G. Sarkar – "He discovered for himself all the theories and principles of education which he was later to formulate for himself and use in his shantiniketan experimenter. N. Tagore has not written any book on education, yet from his writings and speeches, one can find out that aims of education which he prescribed were almost the same as were advocated by our ancient seers and saints. Being idealist, Tagore emphasized that the third aim of education should be to promote moral on a number of moral and spiritual values which should effective self –discipline, tolerance, courtesy and inner freedom. He firmly believed that the solving all problems with the help of self – development, self –experience and self –expression can only be reinforced by individual experiences. Through Tagore was an individualist, yet his individualism did not cut across his socialism and even internationalism. To the extent he emphasized individual development; to same extent he advocated the development of society and whole human race. The letter comes to its conclusion. Mrinal's view is all clear. She has no illusion about anything. She realizes the triviality of her day to day domesticity. Yet this triviality counts much and the great glory of creation is little to all meanness and wretchedness in day to day domesticity is nothing before the power of death. Mrinal and prejudices. She exists in herself not a particular member of a particular family. She now feels herself under the loving care of her Lord and His boundless glories. She is not to die, but to live, abundantly live in absolute freedom and fearlessness, under the abundance of love and kindness from her dear all loving Lord. Rabindranath's heroine emerges here singularly as a protest incarnate against wrongs and injustice done to women and wives. She does not die like Bindu to end the desperation and frustration of her wifely existence. She continues to love life and lives abundantly not in narrow domestic bounds, nor in the reckless violation of the moral codes of society, but rather in the spiritual conviction of God's shelter for those who are helpless, turned destitute by human inhumanity. The reference to Mirabai reflects a spiritual illumination amid the mundane affairs for day to day life. She retains even in this world her inheritance of heavenly bliss. She has inside into ultimate and eternal reality (the eternal deep). She feels the presence of God all around Him. She knows those truths (i.e. the immortality of soul) which we are struggling to discover all our

lives. She is dominated and controlled by the consciousness of her heavenly life. She is perched on the highest height of spiritual freedom. This being the case, it is really strange why she should, by imitating grown-ups, make herself slaves of customs and conventions which will this spiritual freedom.

Conclusion:

The centre cannot hold and absolute anarchy has been loosed upon the world. Traditional and aristocratic values of life have been damaged beyond repair. The best people do not know what is good for them; the worst people are full of passion and intensity. In other words, an atmosphere of fanaticism and violence has over taken everything. Man in his prosperity tends to forget his creator. Man enjoys the blessing of beauty, strange, honour and pleasure, and he becomes so engrossed in these delights that the thought of God never comes to him. It is only when she feels tried and restless that she turns to God to seek some comfort from Him. The short writer has in this way beautifully conveyed to us the moral which she had in mind. The epistolary form of writing is short but it is loaded with meaning. The speaker wishes she could give voice to her sad thoughts and her memories, to move and speak like the sea and others around him. Its deeper interest is in the series of comparisons between the external world and the Mrinal's internal world. The outer world is where like happens, or where it used to happen the speaker. The inner world is what preoccupies her now, caught up in deep pain and loss the memories of a time with the one who is gone. The speaker appears frustrated that the sea can keep moving and making noise while she is unable to utter her thoughts. The sea's loud roar its ability to express its energy, is something her lacks.

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