

**LABYRINTHINE EMOTIONS TROUNCED BY TWO
INCONGRUENT WOMEN IN RABINDRANATH TAGORE'S
*THE WRECK***

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ABSTRACT

According to Rabindranath Tagore the image of woman is a symbolizing the sensitivity and oomph of Prakriti, the Universal Mother, certainly not the sensual nymph of a hedonistic society. The present paper scrutinizes the labyrinthine emotions trounced by two incongruent women in The Wreck. Hemnalini and Kamala are the two unlike women. They belong to the opposite trimmings of the social milieu. Hemnalini falls in love with Ramesh. When he calls off their marriage, her embedded-trust is broken out. This despondency slots in her life with the great agony. The unfortunate wreck escorts Kamala's survival with Ramesh. Then she ensues to surmount the vicious gust that he is not her actual husband. Though both Hemnalini and Kamala suffer a lot, nature and fate fetch contentment in their life. Ultimately it facilitates to figure a mutual relationship between them. This novel exposes such a byzantine human relationships with power and feeling.

Key words: *Labyrinthine, embedded-trust, despondency, surmount.*

1. INTRODUCTION

Tagore's heroines are trussed with their ethnicity and rituals. Virtue is highly portrayed through his women characters. This is so, because they have the enormous respect in their traditions. In *The Wreck* Hemnalini and Kamala are naturally allied with their morals and customs. Though they suffer a lot their virtues assist them to tussle against their torments with audaciously and it brings cheeriness to them.

2. METHODOLOGY

Tagore's *The Wreck* deals with afflictions, complex web and convoluted emotions. Convoluted emotions arise in the character of two different women, because of the struggle

between nature and custom. In Tagore's *The Wreck* nature grades in fierce and it pilots the life of two dissimilar women through immense torments. Customs persist them to experience the consequences of nature. And destiny carries the happiness at the end. Nature and destiny are the inter-connected terms. Here they turn into paradoxical. Though nature stands for pessimism, destiny stands for optimism. Hem suffers with trepidation of emptiness in her life and Kamala suffers with mistaken identity. Both trepidation and mistaken identity are the reasons for arising convoluted emotions.

2.1.1. SENSITIVE NATURE OF HEMNALINI

Hemnalini is a charismatic girl and also an erudite woman in Calcutta. One of her neighbours is Ramesh, an intimate chum of her brother Jogendra. Both Hem and Ramesh fall in love with each other; but they never articulate their love to one and another. In the course of time Ramesh has to depart with his father to his indigenous place. After a several days Hem congregates Ramesh in Calcutta. But he doesn't perceive her glance, it generates fuming in her. Afterwards she learns that his father is no more through his words. She thinks apologetically:

"I did Ramesh Babu a wrong. He was distracted by sorrow at his father's loss and by all the worries it entailed. He may be still grieving over it."(p.38)

Thus she turns into very meticulous to the fatherless youth. This confirms that she is very sensitive.

2.1.2. BLIND LOVE

In a little while Hem and Ramesh befall very intimate; so Hem's father Annada Babu orchestrates their nuptials. But Ramesh puts the wedding off for a few days for his essential dealing. Hem is staggered with a boorish shock to hear this. She revolves pasty and endures the immense pang in her heart. She becomes an immobile figure. But Ramesh assures her that he will come back within a week. Then she develops into light-heartedly towards him. An implicit trust has entrenched on him.

"Of the veil with which lovers seek to shroud their ways not a shred remained! The bond between Ramesh and Hemnalini – a bond which in their fond hopes would grow more intimate with the passage of time till it created for the two a world apart – had become a target for the missiles of unsympathetic outsiders."(p.102)

The inception of the hurricane disconcerts Hem that she shrivels even from the vista of her acquaintances and relations. She squanders the rest of the day in the segregation of her room.

2.1.3. ONEROUS EMOTIONS OF HEMNALINI

Jogendra traces the truth and divulges it to Hem that Ramesh has already married a girl, Kamala.

“She had turned strangely pale...Next moment her head fell forward, and she sank unconscious to the ground.”(p.128)

This shows that Hem is very susceptible. That’s why she couldn’t abide the real fact of Ramesh. When she attains her consciousness abruptly her eyes are crammed with tears. The colour has left from her cheeks, and there are gloomy rings round her eyes. Though love has sustained Hem’s faith in Ramesh, it could not allay the voice of reason altogether. In the seclusion of the night-watches her faith has destabilized. She could not, to notify the truth, envisage any plausible elucidation of Ramesh’s bizarre deportment. She labours to bar out inkling from the throttlehold of her faith, yet qualms drizzle wafts on the postern.

“Like a mother who endeavours to protect her babe by claspng it to her breast, she clutched her trust in Ramesh to her heart when assailed by the damning evidence against him.”(p.142)

She descends down in the corner of the roof, conceals her face in her hands, fissure into sniffles. She has passed the squirmy hours of darkness. She wants to be alone. When her brother insisting the reality to her, she says:

“I said nothing about marriage. Break the engagement or not just as you think fit; but you needn’t try to break my resolution.”(p.145)

2.1.4. RECLAMATION OF HEMNALINI

Few days later, she transpires a typical state and she regards for her father’s ailing health. Even if she becomes normal she has a twinge of loss in her heart. One day she has visited to heed the lecture of Nalinaksha, a doctor and also an ascetic. His address is about the ‘Loss’. On hearing his homily Hem undergoes revivify in her.

“If when we suffer loss we can bow our heads, clasp our hands, and pronounce the words, “It is a gift – a gift of renunciation, a gift of sorrow, a gift of my tears,” then the

merest trifle acquires significance, the transient becomes the eternal, and what was a mere instrument of our daily use becomes an appurtenance of our worship, stored up everlastingly in the treasure-house of the temple of our heart.”(p.305)

These words have primed a unfathomable impression on Hem. It facilitates to triumph over her arduous emotions regarding Ramesh. She overlooks her past and switches on to subsist in the present. Soon Nalinaksha turns out to be a tenant of her near domicile. Both Hem and Nalinaksha grow to be friends. He forcedly betroths Hem; then he breaks it. At the end Hem ascertains that Ramesh is innocent and irreproachable through his epistle and makes tracks to Calcutta.

2.2.1. KAMALA AS A CLASSIC INDIAN GIRL

Kamala is a fourteen years old, gorgeous girl. She is an uneducated girl. She resembles the image of goddess Lakshmi. Her parents are no more and she has grown in her uncle’s abode. Her wedding ceremony takes place on the yacht. She has never seen her bride-groom’s face. After her marriage is over there is a dynamically sizzling detonation of wind tumbles down on the yacht and in some inexplicable way capsizes the yacht and leaves no trace of it. She lies down in the river bank.

2.2.2. ERRONEOUS IDENTITY

When Kamala gets her consciousness, she perceives Ramesh in the bride-groom’s attire and mulls over him as her husband. Ramesh brings her to his native place. Then he identifies that Kamala is not his real wife through her unfolding of her past. So, he takes her to Calcutta and admits her in the school. After a few months, he picks up her from the school during the holidays. Then both of them start off their train journey without deciding their destination place.

2.2.3. KAMALA QUALMS ABOUT HER CURRENT STATE

During this journey, Ramesh circuitously verbalizes to Kamala about his state through the yarn of the King, Ranjit Singh. She ignores it. But there is a monotonous ache in her heart, the cause of which she could not celestial. It carries solitude to her. She senses,

“She was quite aware that in his dealing with her he drew a line, and that he never overstepped it in the direction of familiarity. She had never sat at a mother-in-law’s feet and

learned the usual lessons in deportment – when where modesty prescribes the use of the veil.”(p.178)

These words illustrates that she wishes to be a self-governing. So, she makes her mind up to go to Ghazipur with Chakrabarti, a stranger in the train and Ramesh also concurs with her.

Kamala doesn't know about her husband's worldly position and family history. She never has a leeway for a heart-to-heart talk with Ramesh about his affairs. Almost she knows zilch about her husband. She has presented her conjugal life that it is a sheer pencil outline, curtailed in parts and utterly uncoloured.

Ramesh and Kamala rent a bungalow in Ghazipur. She assumes herself that she is the ruler of her house.

“It was the first time that he had beheld her in the guise of housewife; she had, as it were, come into her kingdom and something of dignity was added to her beauty.”(p.247)

2.2.4. STRENUOUS EMOTIONS COUNTENANCED BY KAMALA

She discovers that Ramesh is not her actual husband through the missive, which is written by him to his lover Hemnalini. Then she leaves him and sets out to the river bank of Ganges alone. She toddles far along the river bank till she gets pooped. She meets Nabinkali, an old lady in the river bank. The old lady fetches Kamala to her residence as a servant. Kamala's life in Nabinkali's house resembles that of a fish incarcerated in a shallow and mucky pond. Her only recuperation lay in escape, but escape is out of the question so long as she has no palpable goal for flight. Her recent jaunt has taught her how menacing the outside world materializes by night, and she wilts from once more entrusting herself to the unknown.

“She had just arrived at the conclusion that the world is a joyless place and life a burden.”(p.399)

Nalinaksha disembarks at Nabinkali's domicile for her curative. Kamala has witnessed her real husband, Nalinaksha for the first time.

“Kamala's lungs seemed to be on the point of bursting; she tottered to a position on the verandah which offered her a clear view of Nalinaksha and sank down there to allow the tumult in her bosom to subside. Her throbbing heart combined with the piercing cold to set her quivering from head to foot.”(p.408)

These expressions picture that Kamala is a typical Indian girl, who befalls jumpy on seeing her husband straightly for the first time. She doesn't articulate to him that she is his wife, because so far she has lived with Ramesh. Though she is pure with her chastity, she will be suspected by the society.

One day Kamala has escaped from the reformatory house of Nabinkali and takes residency in Chakrabarti's abode again. She divulges a fortuitous truth of her life to him. Then he brings her to Kshemankari, the mother of Nalinaksha. He introduces Kamala in the name of Haridasi to her and he is off alone from there. Haridasi does the toil of household in Kshemankari's house. She flourishes the heart of Kshemankari. She acclaims Haridasi as a housewife. When Nalinaksha betroths Hem, Haridasi says in the mawkish state,

"I cannot continue to watch over him when Heaven has deprived me of any right to do so. I must prepare myself to give him up altogether. Nothing is left but the small opportunities I have to serve him from time to time, and these I shall do everything in my power to retain. God grant me strength to perform these duties with a smiling face, and never even to aspire to anything more! It cost me dear to achieve even this much. If I cannot do cheerfully what there is to do, if I go about my work looking dismal, then I must give up everything."(p.468)

After his engagement with Hem is kaput out, Haridasi unveils the truth to Nalinaksha that she is Kamala, his wife, who he has mislaid in the wreck after his wedding with her.

"She trembled in every limb and her head fell forward; she could not stir a step and yet flight seemed her only salvation. She had expended her whole strength and staked her all on the utterance of those three words, "I am Kamala," and on her prostration before Nalinaksha."(p.516)

Ultimately Kamala acquires her trouble-free life among ecstatically with her actual husband Nalinaksha.

3. OUTCOME

Faith, love, friendship, nature, concern, misunderstanding, individuality, liberty, morals, rituals, sentiments, wisdom, emotions, mental conflicts, customs, agony, sufferings, virtues and chastity play its role shrewdly in this novel. Tagore binds his heroines Hem and Kamala among these things. He is a renowned writer to picture the characters with balancing



emotions. Though his heroines experience miseries they equally taste the spirit of happiness. Thus Tagore's heroines bravely face their emotions in the novel *The Wreck*.

4. CONCLUSION

Tagore reveals his philosophical thoughts in his novel *The Wreck* which have clearly conveyed to the readers. Sun-rise brings brightness and at the same time we could not able to avoid the dimness of sun-set. We have to wait patiently for the sun-rise. Likewise happiness brings brightness in our life and at the same time we couldn't able to avoid the miseries of our life. So we have to tolerantly wait and pluckily defeat the miseries of our life for welcoming the happiness. Anything will be changed by the time in our life. Thus Tagore expresses his notion through his heroines Hem and Kamala that life is full of happiness and miseries.

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