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Patterns of Male Domination and Woman's Struggle for Liberation in Jai Nimbkar's 'Come Rain'

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ABSTRACT

The novel *Come Rain* deals with the subservient status of woman against man's ruling one. The present paper is a study of Ann, a female protagonist in Jai Nimbkar's novel, *Come Rain* (1993). It points at investigation of the character of Ann, projected as an idealistic and rather unconventional American girl highlighting an internal and external relationship with her Indian spouse and his family. The center of the novel is on the patterns of male domination and woman's battle for her liberty from rigid shackles of society. This novel is a reflection of woman characters which reflects their individual stance on man-woman relationship. Jai Nimbkar presents her contention that a woman has been given a disparaging position in the Indian society. Whereas man is allowed to disregard social propriety and pedantic ideas of morality, then, why should a woman be continuously expected to confine herself to certain fields of life? The author investigates the various aspects that delineate the cutting edge of woman's rights. Nimbkar highlights the unequal treatment given to women on the basis of gender.

Keywords: *myths, symbols, Legends, folklore*


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FULL PAPER

Introduction

Every religion has its own mythology and it is necessary to have such roots in our life. Indian religious scriptures were a great source of knowledge not only for Indian's but also for the world. Number of myths and legends in Tagore's poetry are largely from Ramayana and Mahabharata. It is found that poets sang about the glory of the scriptures in their literature and Tagore is one of them. Tagore symbols are related with natural themes like flowers, rivers, stars and all the natural scenes.

Nature Myths

Tagore is the foremost myth maker among all Indian writer. We can compare him with Shelly. He used figure of speech named as personification and non-living things has given such an importance as it seems that they are living things that they are living. Myths as name shows, sometimes mean as a mythology, but on a larger scale, the phrase has a deeper meaning. Like Wordsworth, Tagore observes minutest details and happenings in the nature and describes nature-myth in a simple way. He evoked philosophy of life through these myths. Flower girls describes by Tagore symbolizes as a morning and a maiden with a pitcher on their head is symbolic of evening. He uses number of symbols and myths while he prays to God.

Myths about Lord Shiva

His poetry has mystical significance as his poetry had universal appeal acclaimed by critics and writers of English literature. He explained problems of daily life in a straightforward and simple language and symbols. His nature myths freshened and childlike frolics. It is a means of expressing his philosophy. Almighty has humanized as a lover, bridegroom a stranger, a boatman etc. He uses symbols of lover and beloved yearning for the union with supreme soul. He expressed this thought in a line "Flowers has been woven and garland is ready and bride is waiting for his Lord in the Solitude of night" ultimately, Tagore in the form of beloved waiting for the union supreme ruler of the universe. Such symbols are a part of Gitanjali. This theme persists in the remaining verses of his poetry. He transformed and gave greater significance to the older myths described in our mythology. He picked up these older myths and renovate it in a new way. Myths related to Lord Shiva, Ahilya and Urvashi are one of them. He doesn't worry about meter and wrote in a free verse. In Indian mythology, God Shiva, the god of gods or



the great God is called as a destroyer in the same way Brahma is called as creator and Vishnu as Sustainer. Everyone has its own duties to be performed. But Lord Shiva is different from others as his appearance, life style and simplicity of living is incomparable. He is ascetics God who Uma tries to seduce, but failed. Later on, she did penance which moved him and accepted her as his wife. He had imprisoned Ganga in his locks, when his heart melted by prayers, he let flow the Ganga River. It is said that he brought Ganga from the heaven to the earth

Myths about Radha and Krishana

There was a great impact of Vaishnav poetry and philosophy on Tagore. They assumed that Vaishnav means Vishnu who is sustainer is an ultimate truth of this universe. Sometimes, they mentioned tale of Radha and Krishna, eternal lover eloped with each other's from ages. This theme was mostly described in the writings of then Bengali writers. It is based love story. Radha in search of her lover wander here and there and always ready to face danger. She is in constant search of her lover. So, the myth of Radha and Krishana revolving round in the whole verse of Gitanjali. Readers are enchanted by the unending love story of these two. It is vibration of that period which is mostly liked by the readers. Love of Radha and Krishana in Vrundavan is Gods Lila. Radha devoted her whole life for the love of Krishana symbolizes human soul. When divine Shepherd plays on his flute, she forgets everything and feels madly in love with Krishana. This is mystical story which has larger significance mere than lover and beloved whose soul searches for physical aptitude. But their love story has a larger importance and meaning as described by the saints, seers and sages of Hindu religion. There was such a mysterious story behind this and they are eternal lover. Her the call of flute by Krishana symbolizes as a call of infinite to the finite.

The rainy season, its mystical significance

The rainy season describes by a Tagore in a mystical way. It is dark and lonely nights in the rainy season that one feels loneliness and desires to meet his beloved. This loneliness and thoughts of union are characteristics of life. The stars wanders and clouds feels the pangs of separation Says Sen Gupta "The pang of separation which the stars feels as they gaze at one another becomes lyric among rustling leaves in the rainy darkness of July. In the busy moments of noon tide work is the poet with the crowd, but on dark lovely days when clouds heap upon clouds, it is only for the far-away lover that his soul pines in pensive loneliness."


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Ahalya Myth

Ahalya who devoted all his life for the husband whose story described in Ramayana who was transformed into the stone by the curse of her husband, but was to be brought back to life by the touch of Lord Rama's feet symbolizes the fact that life has come out of the matter a fact recognized by the science. It symbolizes the harmony of the spirit and matter that purgation of the soul and its regeneration is brought about through suffering and penance. In short, we can call Tagore as a perfect mystic. Though his poetry seems simple and direct at the same time it has more mystical significance.

Urvashi Myth

Urvashi, the fairest of women, came out of the sea when it was churned by the Gods, she was taken to heaven by Indra, made dancer to the gods and blessed with eternal youth. She symbolizes the who scatters manifold beauties of nature as she dances. She is a symbol of eternal beauty, for the union with eternal. She also symbolizes the spirit of freedom and joy which sways the heavens, earth and the world of man, she symbolizes the creative spirit which makes the earth shiver with flower and fruits which gives light to the stars and causes the frenzy of desire in the heart of man.

In his poem Urvashi, Tagore has modified the ancient myths to suit his purpose, Says Sen Gupta "He represents Urvashi as the bearer of goblet of celestial nectar, he also makes her the purveyor of poison thus completing the picture of beauty which, in all places and ages, gives man his richest experience but also has full potentiality for destroying him. The legendary story helps the poet to make of Urvashi a marvelous creation of symbolist imagination, she is a beautiful woman who sprang out of the foam on a particular day and has been sending a thrill of rapture over the universe ever since, and yet in her unfading youthfulness and power of enchantment, she is less than an individual than the embodiment of the poet's idea of the principle of beauty. Nowhere else does an ancient myth pass so unobtrusively into a modern symbol. Tagore's Urvashi is the essence of pure beauty, timeless and eternal as God himself."


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