

EXPRESSION OF PAIN OF REBUFFED LOVE IN MARQUEZ'S LOVE IN THE TIME OF CHOLERA AND KALKI'S SIVAGAMIYIN SABATHAM

A Study of Repression

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Abstract

To find the Repression in Characters Florentino Ariza and Sivagami from Marquez's Love in the Time of Cholera and Kalki's Sivagamiyin Sabatham respectively using Sigmund Freud's Theory of Repression.

Keywords: Rebuffed love; Sigmund Freud; Repression; Repression through art; Sublimation

ரொம்ப காதலை இந்த பூமி
கண்டிருக்கும்/
பல மாற்றங்கள் வந்து வந்து
போயிருக்கும்/
இந்த உலகத்தில் எவருமே ராமன்
இல்லை (Harris Jayaraj, P. Vijay)

Are the lines from the song June Ponal July kaatre. (Translation: This world should have witnessed so much of love and so much change in the hearts of the lovers. Nobody in this world is Ram). Ram is a mythological figure who is known for having loved only one woman all his life. As the lyricist suggests that 'no one in the world is Ram'

the lovers of the protagonist of the novels selected for this paper rejected their love (reasons apart). But even Ram had suspected Sita for infidelity after she was rescued from malicious Ravana. These protagonists whom I compared with Ram also possess such quality. Sivagami, for instance, suspects Narasimma Pallavar, her lover when rumoured about him— those are the time when the prevailing situation confronted them from meeting each other. Whereas Florentino Ariza who after getting rebuffed by Fermina Daza whom he loved with all his passion started finding solace with other women. Nevertheless, he proclaimed that he loved Fermina Daza and even claimed that

preserving his virginity for his love. "...Florentino Ariza did not accept: he was a virgin, and he had decided not to lose his virginity unless it was for love" (LITOC 63). What is the reason for Sivagami suspecting her lover despite claiming she loves him the most? What is the reason for, despite proclaiming that he loves only Fermina, Florentino went in search of other women? This, the researchers want to analyse in psychological perspective: the repression. One can find that both these protagonists are repressed by desires of love. Sivagami was repressed when she was rescued from Pulikesi which she wanted to resolve by marrying Narasimmar. But when she comes to know in the course of nine years Narasimmar had married to another woman she had renounced and she dedicated herself to art (Bharathanattiyam) and Lord Shiva unlike Florentino. Sivagami might have approached Mamallar to marry her as his second wife as the culture of those time allow the king to have multiple consorts. This paper attempts to study specifically on how the repression (Freud) of rejected love is expressed and moreover how repression is expressed through art as both Sivagami and Florentino are artists.

The father of psychology Sigmund Freud segregated the human mind into three parts: The Id, The Super Ego, The Ego. The Id is the 'unconscious' which works on 'Pleasure Principal' is the 'devil part' of the mind. The Id acts as a reservoir of repressed thoughts which "if expressed can lead to guilt" (CLACT 94). Freud theorized that these repressions are expressed through dreams, art and jokes.

what is repressed does not always stay repressed. The unconscious emerges in particular moments as images, dreams, jokes (famously termed Freudian slips, or technically, parapraxes) and even art. The psychoanalyst explores these images and uncovers those desires that have been repressed... Freud was proposing that art draws upon the unconscious for its themes and images. (94-95)

கனவுகள் வருவது விழிகளின்
விருப்பமா/
கவிதைகள் வருவது கவிஞனின்
விருப்பமா/
குயில்களின் இருப்பிடம்
இசையால் அறியலாம்/
மலர்ந்திடும் மலர்களை வாசனை
சொல்லலாம்/
குயில்களும் மலர்களும் அதிசயம்/
கனவுகள் கவிதைகள் ரகசியம்
(Ilayaraja, Palani Bharathi)

The researchers quoted the above lines by Palani Barathi, a lyricist to substantiate Freud's argument of repression is expressed through dreams and art. The lyricist questions the reader whether poetry and dreams comes with wish of the reader/dreamer. Then the poet compares dream and poetry to Koel bird and flowers. One can feel the presence of koel bird without even seeing it by its song and one can find that there is flowers around him from its fragrance without even seeing it. Then the poet concludes the stanza that Koel and flowers are wonders; dreams and poetry are secret. Now, going back to the first line of the stanza: the question whether dreams and poetry comes with wish of the

dreamer/ poet. In this poem it is a 'Rhetorical Question' that is the question itself has got the answer that dreams never appear with the wish the dreamer and the muses never come when the poet wishes as Wordsworth defined poetry as a 'Spontaneous overflow of powerful emotions'. So dreams and poetry are secret which means that which are expressed through dreams or poems are confidential things hidden in mind— those—the researchers consider repression. In the paragraph that follows the researchers are going to apply Freud theory of repression and discern how it worked on Sivagami and Florentino.

Sivagami and Mamallar were longing to meet each other. They had not met for a long time. To make the matter worse Mamallars father, Mahendra Varmar, the king of Pallava empire has ordered him not participate in war and to stay inside the palace until the war ends. Fortuitously, before the beginning of the war they both happened to meet in Navukkarasar's shrine. Since, their relationship is secret, with others around them, it was impossible for them to even exchange greetings. (They have the habit of meeting in a private place and have their romantic moments). When she was asked to dance her repression was expressed:

பாடலை ஒரு முறை முழுவதும்
பாடிவிட்டு, மீண்டும்
ஆரம்பத்திலிருந்து அபிநயம்
பிடிக்கத் தொடங்கினாள்
சிவகாமி. அப்போது பார்த்து
கொண்டு இருந்தவர்களுக்கு
Njhd;wpa நாளிலிபந்து பெண்
உள்ளத்தில் அரும்பி மலர்ந்த

காதல் உணர்ச்சியே ஒரு உருக்
கொண்டு அவர்கள் முன்னாள்
நிற்பது போல் தோன்றியது.
முதன்முதலில் ஒரு இளம்
கன்னிகையின் இதயத்தில் காதல்
உதயம் ஆகும் போது அதனுடன்
பிறக்கும் நாணம் கலந்த இன்ப
பெருக்கை அவர்கள் கண்
முன்னால் பாஹதர்கள். காதல்
வளர்ந்து வரும் ஆரம்ப
தினங்களில் காதலனுடய
பெயரை கேட்கும்போதும்
அவனுடைய இருப்பிடம் முதலிய
வரலாறுகளை அறியும் போதும்
அவனுடைய குணாதிசயங்கள்
வர்ணிக்க படும்போதும் பெண்
இதயத்தில் பொங்கி ததும்பும்
ஆனந்த குதூகலத்தையும்
அதனால் அவளுடைய மேனியில்
ஏற்படும் அதிசயமான
மாறுதல்களையும் ப்ரத்யக்ஷமாக
பார்த்தார்கள். நாளடைவில்
அந்தக் காதல் முற்றும் போது,
எப்படி அது சித்தப்ரமையின்
சுபாவத்தை எய்திக் காதலியை
பித்து பிடித்தவள் ஆக்குகிறது
என்பதையும் அந்த நிலையில்
காதலுக்காகவும் பெண்ணானவள்
எப்பேற்பட்ட தியாகங்களை
எல்லாம் செய்யச்
சித்தமாகிவிடுகிறாள்
என்பதையும் கண்டார்கள். பெற்று
வளர்த்த அன்னையும்
அப்பனையும் விட்டு விட்டுக்
காதலானோடு புறப்படவும்
காதலுக்குத் தடையாக நிற்கும்

சமூக ஆசாரங்கலையெல்லாம்
புறக்கணித்து ஒத்துகவும்
ஊராரின்
நிந்தனைகளையெல்லாம்
பொறுத்துக்கொள்ளவும் எவ்வாறு
அந்தப் பெண் மணந்துணிகிறாள்
என்பதையும் நேருக்கு நேர்
பார்த்தார்கள் (SS I 206)

This excerpt from *Sivagamiyin Sabatham* shows the reader how Sivagami, a prodigious Barathanattiyam dancer, expressed her repression through her dance. Barathanattiyam is an art in which like pantomime everything is showed through facial expressions and bodily gestures. It is called 'Abinayam'. (There are totally 108 'Abinayas'. Sivagami's father Aayanr who is renowned Sculptor in this novel had the life time goal of sculpting all the 108 positions of Abinaya by making his daughter dance and stopping her in between when he finds the position perfect for his sculpture). In the above excerpt the author describes how the audience received while she danced. For them it was as if the feeling of love that had bloomed in the heart of all women since the beginning of the world had taken the form of one woman and presented in front of them. It is important to note that she was dancing for a song which expresses human love towards Lord Shiva but in her mind she had her lover. Sivagami used all her 'libido' and displaced it totally into her dance which exhausted her and made her faint at the end. This is what Freud calls 'Sublimation'.

The sexual and aggressive drives contain in the id are irrational and anti-social. If rationality and society are to survive, these

passions must be controlled. The rational component of the psyche (the ego) is by itself capable of containing the explosiveness of the id, so it must ally itself with the harsh irrationality of the super ego. (For this alliance the psyche pays a high praise in terms of unconscious guilt). Together they form a barrier that blocks the animal drives and returns them to their source. They are 'deanimalised' and redirected into socially acceptable forms of creativity: art, religion, philosophy, law, science and morality—"higher culture". Freud calls this process Sublimation. It produces a cultural product that is substitute gratification for the primary aim from which the drive was deflected. (DTCH 389)

Now, the researchers are going to discuss how repression worked on Florentino Ariza, protagonist of *Love in the Time of Cholera*. Florentino, after suddenly getting rebuffed by Fermina Daza without proper reason he was subjected to a great depression. When they heard that she was going to get married to Dr. Juvanel Urbino, he was asked by mother Transito Ariza and his Uncle Leo XII to go away somewhere else to work. But Florentino returns back to home. He could not forget Fermina Daza. Two years passed by and now Fermina Daza returns after a long honeymoon spent in Paris. To add insult to his injury she was six months pregnant. As soon as he saw her, he developed a determination to work hard and become a wealthy person so that he would be worthy to marry Fermina Daza. And the end of the novel he becomes the owner of a River company. He also wanted her husband Dr. Juvanel Urbino to die— not by any violence but of natural cause. This is how sublimation worked on Florentino.

The day that Florentino Ariza saw Fermina Daza in the Atrium of the Cathedral, in the sixth month of her pregnancy and in full command of her new condition as a woman of the world, he made a fierce decision to win fame and fortune in order to deserve her. He did not even stop to think about the obstacle of her being married, because at the same time he decided, as if it depended on himself alone, that Dr. Juvenal Urbino had to die. He did not know when or how but he considers it an ineluctable event that he was resolved to wait for without impatience or violence... (LITOC 165)

Moreover at the time of his waiting for her husband to die of natural cause for 51 years 9 months and 4 days, he had helped many lovers by writing love letters for them. When he asked to write a business letter he could not do it. He even wrote business letters like love letters.

...he offered it (love) to unlettered lovers free of charge, writing their love missives for them in arcade of the scribes...sometimes at very late at night he would encourage the hopeless with letters of made adoration. At time to time he would be approached by a poor women who had a problem with one of her children, a war veteran who persisted in demanding payment of his pension, someone who had been rob and wanted to file a complaint with the government, but no matter how he tried, he could not satisfy them because the only convincing document he could write was a love letter. (171)

So far it was discussed how repression was expressed through art by different characters.

Now going back to the question that was arouse in the introduction part that why Sivagami after getting rebuffed did not go in search of other men, or not even her lover who could marry her lover who at the time of her rescue was the King of the Pallava empire and he allowed to have multiple consorts. But Florentino who first tasted lust at a river boat and continued to have multiple affairs till he reconciled with Fermina Daza. Things that are repressed are considered anti-social. Looking through the lenses of history— Florentino Ariza lived in 19-20th Century Columbia whereas Sivagami lived in 7th century Tamil Nadu. There are lot of difference between 7th century Tamil Nadu and 20th century Columbia. Even culture plays a pivotal role in the expression of repression. Florentino was able to find multiple sexual partners because at that time Columbia was divided into the Conservatives and the Liberals. Florentino himself was a son of a liberal born out of fornication. The time of Florentino permitted him to walk out into the street, seduce random women he finds attractive and have sexual relationship with them if they succumb to his seduction. But in the time of Sivagami, even if one thinks to do such things their 'ego' will stop them. Even the expression of repression has to do with culture and its influence on people.

This paper concludes by giving exposure to the societal repressions which is swayed by cultural arena. It further opens up the scope to study psychological repression in the view point of New historicism.

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