Fulfilment is not conclusion. Oxford Advanced Learner’s Dictionary defines “fulfilled” as “satisfied; completely happy” (478). The final part in Tess of the d’Urbervilles is entitled “Fulfilment”, in which two murders take place. So, the reader is tempted to construe it as a tragic conclusion. But fulfilment does not mean it. Hence Hardy must suggest a way out of the heroine’s misery other than death. This idea has given rise to this chapter. Both Hardy and Jayakanthan, who have dealt with woman’s love, marriage and chastity in their fiction, must have discussed the spiritual side of woman’s life and her longing for fulfilment. After all, woman as well as man loves and marries seeking fulfilment. Hence it is the researcher’s duty to trace woman’s fulfilment in her love, and marriage, and in any other facet of her life.

Hardy came under the influence of the German philosopher Schopenhauer, who considered the universal Will to be “a blind, unconscious force” ("Similar philosophies of Thomas Hardy and Arthur Schopenhauer" 1). Operating “in ourselves and in things,” the Will is “the cause of all human misery” (Durant 322). It acts in man as his will. Schopenhauer says that, if one wish is
satisfied, ten will be denied, and so the human world is a world of suffering (Durant 322). This has become Hardy’s outlook as well: hence is his tragic vision. Schopenhauer suggests a solution. The Will exercises its tyranny over humanity by appealing to human desires and aims, which man spends a life-time to gratify. He can escape from the tyranny of the Will if he is wise enough to leave his desires and aims out of sight and renounce his personality completely. Such a person “is certain of all virtue and blessedness” (Durant 339).

Jayakanthan is a Hindu (Krishanasamy 218). Rajasabai says that Jayakanthan is gifted by nature to live like the lotus leaf in water (Jayakanthan, Nanum Enathu Nanbarhalum 124). Water rolls down the lotus leaf without making it wet. Likewise, one living in detachment is free from desire.

Schopenhauer considered the Hindus to be greater than the Christians, the Buddhists and the thinkers of Europe; and defined Hinduism as “the ultimate wisdom” or “Nirvana: to reduce one’s self to a minimum of desire and will” (Durant 340).

Thus Schopenhauer is the link between Hardy and Jayakanthan. It remains to be seen whether their heroines embody this philosophy. The following analysis of the selected novels tries to show whether woman reaches
fulfilment in her love, marriage, chastity or detachment. This discussion is carried out in terms of problems and solutions. The first part analyses the problems that hamper fulfilment, and the second resolves them to discover fulfilment, if any.

**Part I**

**Fulfilment: Problems**

Hardy did not agree with Schopenhauer’s view that woman is “incapable of taking a purely objective interest in anything” and of outstanding achievements (Durant 342). Hardy’s heroines engaged themselves in a life-long search for fulfilment. But the problems that hampered it left two heroines dissatisfied and three dead. The heroines’ search for fulfilment continued through their love, marriage and chastity. Hence problems abounded in each of them since Hardy thought that happy sex relationships are rare (Cunningham 51).

Fancy Day in *Under the Greenwood Tree* was a flirt. She was attracted to three men simultaneously: to Dick for his youth, to Shiner for his money, and to Maybold for his status. When Shiner and Maybold seemed elusive, she settled for the ubiquitous Dick. But her temptation continued until her marriage since she accepted Maybold’s proposal after she had been engaged to Dick. Thus Fancy’s
nature posed problems in her love, rendering fulfilment unattainable.

Her deceitfulness continued after her marriage as well. She was "too refined and beautiful for a tranter's wife; but, perhaps, not too good" (UG 210). Dick was ingenuous while she was secretive (UG 222). Hence she would not have fulfilment in her married life. Nor would she allow her husband to have peace.

Fancy's nature predicted neither chastity nor fidelity. She was the forerunner of the heroines of worse temperament to come.

Elfride Swancourt in A Pair of Blue Eyes was immature in the beginning of the novel. Both she and Stephen were too young to fall deeply in love. Her elopement with him miscarried because of her whim (PB 109). She fell in love with Knight as the mature man. She was prepared to ignore her past. But Knight nagged her for her affair with Stephen. Her sudden journey to London to meet Knight in his room had none of the whimsical character of her unsuccessful elopement with Stephen. She had deep love for her chosen lover Knight. It took some time for Knight to realize her ingenuousness. But it was too late when he went to see her. Thus though Elfride was cut out for fulfilment in love, her lover Knight did not lend her a helping hand. Hence her love itself became her problem.
This became manifest in her wedded life. Elfride was unable to give her unalloyed love to her husband Lord Luxellian only because of her deep love for Knight. Luxellian showered his love and devotion on her (PB 370). Nothing could cure her of the harmful effect of her romantic love. Hence her marriage posed problems preventing her from reaching fulfilment in life.

Elfride was not chaste. She encouraged Stephen and accepted his proposal. Then, she fell in love with another man for good. She got married to a third man. Such a woman could not hope to attain the fulfilment that chaste women might have.

Eustacia Vye in *The Return of the Native* was unsuited for love and marriage (Ellis 248-49). Her only aim was to enjoy life fully. She toyed with Wildeve until Clym returned from her dream city of Paris. Her life-long search in the heath was for a way out of it, and not for a lover. Her wish to mix in elite society was the problem preventing her from reaching fulfilment in love.

Her marriage was an extension of this vain search. When her husband Clym had become an invalid, she felt that her marriage had become a blind alley. Wildeve’s sudden inheritance tempted her to retrace her steps. Her dance with Wildeve on the lea almost amounted to an act of infidelity to her husband. She seemed to be possessed of
a tendency to enjoy the sensations of the moment at the expense of a permanent solution. Hence Eustacia’s marriage created problems for her, and did not allow her to reach fulfilment according to her wish.

Chastity did not suit Eustacia, who was prepared to sacrifice anything for the fulfilment of her vanity. Her fickleness fitted Wildeve’s vagary. Once she had decided to seek his favour, she ought to have been prepared to commit adultery with him (Page 40). It would have saved her life. But one cannot predict how far it would have given her fulfilment. Within the framework of the novel, Eustacia did not try to reach her fulfilment through chastity.

Grace Melbury in The Woodlanders loved the uneducated Giles half-heartedly. She accepted the educated Fitzpiers’s advances on her father’s advice. Fitzpiers, on the other hand, mistook Grace for the rich Mrs. Charmond (TW 87). When he found out who Grace was, his admiration for her cooled (TW 91). Her physical attraction, however, subdued his reason (TW 95). Immediately after their marriage, he realized his folly in having subjected social advantage to woman’s attraction (Duffin 45). Hence he ran away with Mrs. Charmond. Thus love did not give fulfilment to Grace.
The *Woodlanders* is the first among the selected novels to discuss marriage in great detail. Fulfilment will be possible only if both the spouses remain loyal. Grace's childhood preference for Giles had not been deep. Her choice of Fitzpiers was based on the fact that he was her social superior in terms of birth and education, though not of money. Had he taken pains to understand his wife, their marriage would have been a success. But he was a philanderer. Thus infidelity was the problem getting in the way of their fulfilment in marriage.

Grace vied with her husband in being disloyal. When he and Mrs. Charmond had disappeared, Grace allowed Giles to kiss her, and even invited him to sleep with her. She was not fit to seek fulfilment in chastity.

Love did not give fulfilment to the heroine of *Tess of the d'Urbervilles* since her husband Angel was not prepared to forgive her lapse. Love requires the cooperation of two persons to succeed. It did not happen in the case of Tess. Thus love is seen as creating problems for the heroine, and not promoting her wish to be fulfilled.

Angel Clare did not rise to the occasion when execution was demanded of his generosity. Marital love would have been the only solution to all the sufferings of the heroine. But marriage became the biggest problem for
Tess, and, hence, fulfilment in marriage was unimaginable in her case.

_Tess of the d’Urbervilles_ is the one novel in which Hardy discusses the theme of female chastity thoroughly. Once the heroine lost her chastity, she had to overcome her guilt to attain fulfilment. When she was unable to do so, she tried to reconstruct her lost chastity through her love for Angel and his forgiveness of her lapse. Angel did not measure up to the divine role expected of him by Tess. Thus both the loss of chastity and the heroine’s effort to reconstruct her lost chastity got in the way of her fulfilment. This aspect of the dissertation has been discussed in detail in the beginning of Chapter IV.

Love created problems for all the heroines of Hardy either because of their own fickleness (Fancy, Elfride and Eustacia) or because of the cruelty of their lovers (Grace and Tess), thereby denying them fulfilment. Though marriage is not discussed at length in _Under the Greenwood Tree_, hints are given about how wobbly Fancy’s matrimonial vessel would proceed because of her fickleness. Romantic love spoilt marriage for Elfride and Eustacia while the ambitious Fitzpiers and the unforgiving Angel ruined Grace and Tess respectively. Hence marriage did not give fulfilment to the heroines. Fancy’s fickleness was no guarantee for her chastity. Elfride, Eustacia and Grace
exhibited unchaste tendencies denying them fulfilment. The misery that loss of chastity caused Tess ended only with her death. Thus love, marriage and chastity created problems for the heroines and prevented them from attaining fulfilment.

Jayakanthan too analyses whether fulfilment in woman’s life is possible in love, marriage and chastity. He discusses woman’s love before and after marriage, romantic love and extramarital affairs. All the heroines of the selected novels instinctively sought marriage in search of fulfilment. He devotes a whole novel to the treatment of chastity. He deals at length with the heroine’s effort to reconstruct her lost chastity as a means of fulfilment. The problems faced by the heroines in their attempt to attain fulfilment through love, marriage and chastity are traced below.

Lalitha in ParisukkuPo fell in love with Sarangan since she found him suited to her as an artist like herself. By then, she had been married to the freedom-fighter Mahalingam for several years. The uncontrollable romance of her love made her flout marriage morality and sleep with her lover. She, however, spent sleepless nights worrying over the propriety of her extramarital relationship (PP 209). Hence Lalitha’s love for Sarangan
created problems for her and got the better of her fulfilment.

Lalitha is an example of the women who in the name of modernity indulge in extramarital sex and spoil their name and life. The only course for her love to win was to break up her marriage. If she did so, it would be a great sin, since her husband had rescued her from sexual immorality when he had married her (PP 134). Thus marriage too created problems for her. Hence fulfilment was denied to Lalitha in marriage.

Lalitha was not chaste. As a girl, she allowed a typist to fondle her (PP 212). As a young woman, she slept with all kinds of men. As a married woman, she became disloyal to her husband. She did not make any effort to reconstruct her lost chastity, either. Thus her loss of chastity posed problems for Lalitha snatching fulfilment from her.

Ganga in *Sila Nerangalil Sila Manitharhal* was an immature girl when she lost her chastity. Her uncle Vengu declared that her rapist was her husband according to Indian culture. Hence she sought him out. Though he also loved her, he did not accept her love because he was afraid of society. Deserted by Prabu, she began to live a low life. Thus love caused problems for Ganga denying her fulfilment.
When she met Prabu, she had been fed up with her single life. Outside, she was respected for his company. At home, she felt the support that man can give to woman. But her happiness was short-lived. Her desertion by Prabu posed problems denuding her of the fulfilment that marriage could proffer.

The problems resulting from Ganga’s loss of chastity are predominant in Sila Nerangalil Sila Manitharhal. She spent twelve years in seclusion after her rape. When she could no longer tolerate the life of a “hermit” (SN 37), she pursued her uncle’s verdict and sought to reconstruct her lost chastity by being Prabu’s permanent woman. But those around her insisted on her marrying someone else. Prabu also agreed with them. Thus both her rapist and the society created problems for Ganga for her loss of chastity and prevented her from attaining fulfilment through its reconstruction.

Kalyani in Oru Nadihai Nadaham Parkiral was attracted to Ranga by his intelligence first and by his youth next. Suddenly Ranga fell in love with her romantically. He had never loved any one else so wildly, not even his first wife (ON 169). He expected the profession of the same scale of love from Kalyani. But she looked down upon romantic love as teenage weakness (ON 146). He concluded
that she did not love him. Thus love caused problems for Kalyani denying her fulfilment.

Jayakanthan experiments with married love as against teenage romantic love in Oru Nadihai Nadaham Parkiral. Kalyani thought that married love depended on virtues like honesty and sincerity (ON 167). Ranga felt that she was not able to love him because of her "self" (ON 196). Unable to accept her self, he wanted a divorce. On the other hand, her selfless love for Ranga made her say that she would be happy even in his absence by recalling the days she had spent in his company (ON 207). All the same, his separation caused her loneliness and misery. Jayakanthan thinks that Ranga’s attitude was detrimental to his marriage. He says that the happy ending to the novel was not natural but contrived (ON 12). Hence Ranga’s refusal to accept Kalyani’s self, and his belief that his wife did not love him enough created problems for Kalyani denying her fulfilment in marriage.

Kalyani’s life is an illustration of how loose living undermines the marriage prospects of woman. Until thirty-three, she had lived without any definite purpose and without chastity either (ON 52). Hence she thought that she was unfit for marriage. She approached Ranga expecting to be his keep, and not his wife. This tendency alone was responsible for her misery. When her husband
Ranga thought that her love for him was not deep, a few words affirming it would have saved her marriage (ON 156). Hence the diffidence resulting from the loss of her chastity had caused problems, which did not allow her fulfilment.

Malathi’s love for Raju in Ovoru Kooraikum Keele was her undoing. She did not wait to see whether her poor father would be able to find out a groom for her. When her father did propose Shivagurunathan as a groom, she agreed to marry him not because she suddenly fell in love with him but only because it was a social expedient. She was so troubled that she consulted her lover Raju first and her former school-teacher Packiam next about whether she was right to marry Shivagurunathan after sleeping with Raju. If Shivagurunathan had been unkind, or the society had got an inkling of her affair, her life would have been ruined. She also had doubts whether her love for Raju would not prevent her from giving her unalloyed devotion to her would-be husband (OK 50). Thus Malathi’s premarital love created problems, and so she was unable to attain fulfilment.

Malathi’s premarital affair was not only a worry to her conscience but also a danger to her future married happiness. Hence she made a clean breast of her secret to her future husband Shivagurunathan. There is no guarantee
that he would not blame her on a later date. The author does not pry into their married life as the novel ends before it. Hence her marriage could be expected to cause problems denying her fulfilment.

Loss of chastity was Malathi’s main problem. She differed from Ganga in that the loss of her chastity was her secret while that of Ganga had been made public. Hence Malathi had to face only her guilty conscience unlike Ganga, who suffered public opinion as well. Malathi was worried whether she was right to continue her affair with Raju without society’s approval in the form of a marriage licence (OK 41). She knew that she could not marry Raju so long as his wife lived. Malathi suffered until the end of the novel owing to the loss of her chastity. Thus loss of chastity created problems for the heroine, thereby keeping fulfilment out of her reach.

Sita in Sundara Gandam fell in love with Giridharan when she had been married to Suhumaran. The lovers, however, never touched each other. Her husband refused to give her a divorce. The only course open to her was to cohabit with Giridharan. Instead, she professed the idealism that she and her lover should remain separate until society was mature enough to allow young men and women to marry for no other consideration than love. Thus
the spring of love was sucked dry by empty philosophy. Love caused problems depriving Sita of fulfilment.

Sita married Suhumaran because of her father’s compulsion. She did not have sex with her husband. When she saw him sharing Meena’s bed, she sought a divorce. But Suhumaran laughed at her idea. He suggested that she live as freely with any man of her choice as he. She left him in disgust. Thus the immorality of Sita’s husband caused her problems in her marriage and denuded her of fulfilment.

Preservation of chastity ruined Sita’s life if the loss of it destroyed that of Ganga. Sita’s father was disloyal to her mother. Still, both of them lived happily. Sita might have lived with Suhumaran himself. If she was particular that she should live only with a chaste man, she should have listened to her father’s advice and fought for a divorce in a court of law. She neither did that nor made up her mind to cohabit with her lover Giridharan. Thus her chastity did not give her fulfilment.

Love caused problems for all the heroines of Jayakanthan. Marriage gave no peace to Lalitha, Kalyani and Sita while Ganga’s efforts to be married were thwarted by the society. Loss of chastity ruined Ganga, and affected the life of Lalitha, Kalyani and Malathi.
adversely. Thus love, marriage and chastity created problems for the heroines and prevented them from reaching fulfilment.

Both Hardy and Jayakanthan regard love, marriage and chastity as posing difficulties for women in their effort to reach fulfilment. Hardy's heroines spoilt their chances of happiness because of their fickleness in love (Elfride and Eustacia) while Jayakanthan's women made their life difficult owing to their love for men other than their husbands (Lalitha, Malathi and Sita). Loss of chastity destroyed the marriage prospects of Tess and Ganga.

Part II of this chapter traces present or possible fulfilment in the life of the heroines.

**Part II**

**Fulfilment: Solutions**

This part deals with only those aspects of woman's life that help her reach fulfilment. Part I of this chapter has presented problems which seem to be incapable of resolution. Since the hypothesis is that woman attains fulfilment in life, an attempt is made to locate woman's fulfilment on the worldly and spiritual sides of her life. Since sex relationship is the major concern of both the novelists and the researcher, it can be an interesting area of research in this line. On the spiritual side,
Schopenhauer’s philosophy of detachment can be another angle of research to locate fulfilment, if any.

Hardy’s society was angry with him for his frank discussion of sex (Page 15). Ellis says:

Today, perhaps, when we no longer need to rebel against Victorianism, and are able with them “to see beauty in ugliness,” we may view the psychological traits of Hardy’s women without prejudice, and even recognize in them an element of permanent veracity. (290)

In other words, Hardy’s women engaged themselves in a search for truth, in which they were “instinct-led,” adds Ellis, “in their reaction with circumstance, circumstance mostly against them” (233). Hardy’s women exhibit the longing to establish lasting sex relationships. It should be seen how far this longing takes them on the road to truth and fulfilment.

Though Fancy in Under the Greenwood Tree encouraged Shiner and Maybold, she was sincere in her selection of Dick as her ultimate lover. Her worries when Dick was late to arrive for their marriage were genuine (UG 208). However, the characteristic fickleness of the heroine was detrimental to healthy sex relationship. But the search for a lasting relationship was inherent in Fancy’s love.
Elfride in *A Pair of Blue Eyes* continued the search for true relationship that Fancy had inaugurated. Elfride was immature when she was attracted to Stephen. Knight's maturity made her fall in love with him. Afterwards, nothing on earth seemed dearer to her than her lover. Traditional morality, however, prevented her from reaching the fulfilment of her love in marriage.

Eustacia in *The Return of the Native* and Grace in *The Woodlanders* strayed from the straight line of this search for fulfilment. Eustacia's mad longing for romantic love and her effort to use any lover as a means of escape from the heath to a life of poetry and dance proved impractical. Her effort to run away with Wildeve was misconceived since he was no more than a second-rate man desiring to possess other men's wives (RN 264).

Grace in *The Woodlanders* ought to have stuck to her childhood love for Giles. She tried to reach beyond her grasp. Her husband Fitzpiers as her social superior, though poor, was not content with her rural means and looked beyond her at Mrs. Charmond and her wealth. Thus Grace was happy neither in love nor in marriage. Her moral integrity was not beyond question, either. Giles's nearness tempted her after her desertion by her husband. Neither her father nor the villagers believed in her final reunion with her husband.
Tess embodies Hardy's idea of fulfilment. Public opinion and traditional morality were against Tess for her loss of chastity. Her husband Angel fell prey to both in spite of his liberal education, and rejected her love. The turning point in Angel's life came when he met in Brazil a stranger who had viewed the matter in quite a different light from Angel; thought that what Tess had been was of no importance beside what she would be, and plainly told Clare that he was wrong in coming away from her. (TU 382)

Thus Angel learned to despise public opinion and accept Tess's solution: "Don't think of what's past! [...] I am not going to think outside of now" (TU 436).

Hardy "disagreed with the orthodox religion of the ordinary English village" (Chesterton 60). In Hardy's fiction "the Christian religion and 'Christian' morality are variously seen as stultifying and irrelevant to the complexities of modern experience" (Sanders 463).

After Angel had returned from Brazil, he learned to look beyond the destructive Christian morality at Christian mercy. He "thought of the woman taken and set in the midst as one deserving to be stoned" (TU 414). Obviously, "the woman" is the one mentioned in the Bible (John, 8,3-11). Angel's remorse was at his not being able
to rise to the standard of love and forgiveness that Christ represented as He saved the woman from being stoned to death for adultery.

Hardy depicts true Christian mercy as embodied by Angel’s parents. From Angel’s remarks, they gathered the real reason of the separation; and their Christianity was such that, reprobates being their especial care, the tenderness towards Tess which her blood, her simplicity, even her poverty, had not engendered, was instantly excited by her sin. (TU 415)

Thus the stranger’s words representing modern liberal education and the true Christian mercy embodied by Angel’s parents helped Angel make up his mind to forgive his wife Tess.

Though Tess had murdered Alec, the few days that they spent together as they were on the run from place to place for fear of detection brought fulfilment in sex relationship for Tess.

Hardy seems to have had no great faith in marriage for the following reasons. According to him, if Angel had run away with Tess to Brazil, “after a few months [...] he would inevitably have thrown her failings in her face” (qtd. in Lerner and Holmstrom 92). Tess expressed the same opinion when she said to Angel:
years hence, you might get angry with me for any ordinary matter, and knowing what you do of my bygones, you yourself might be tempted to say words, and they might be overheard perhaps by my own children. O, what only hurts me now would torture and kill me then! (TU 278)

Secondly, most of Hardy’s heroes had the tendency to desert their women for negligible lapses like kissing and hugging other men. Elfride’s deep love was wasted on Knight, who refused to marry her for her having kissed Stephen. Clym ignored Eustacia’s splendid beauty and her deep love, and never took any effort to understand her. Angel could not be expected to behave differently (Cecil 31).

Hardy was an admirer of Schopenhauer who believed that “Reproduction is the ultimate purpose” of the Will to conquer death and continue life (Durant 318). Once a man and a woman are brought together in marriage by love, they understand that love, as an attraction beyond the reproductive purpose of sex, is chimerical. Small differences seem exaggerated, and their marriage fails (Durant 320). Therefore to base one’s lasting happiness and fulfilment on the emotion of love is folly. Hardy was “aware that renunciation is necessary for happiness”
"Similar Philosophies of Thomas Hardy and Schopenhauer" 4). One who believes in renunciation cannot be expected to remain attached to anything, let alone love. Moreover, one depends on another person for fulfilment in love. That fulfilment alone will be permanent which one attains without being at the mercy of others. It remains to be seen whether Tess reached lasting fulfilment through renunciation. Hardy "explores [the] question of the Will in Tess of the d'Urbervilles" ("Thomas Hardy's Philosophy" 1-2) in order to suggest hope for mankind.

Tess was tired when she and Angel reached Stonehenge, "the heathen temple" after the murder of Alec (TU 440). This was where "they [had] sacrificed to the sun" in ancient times (TU 442). She flung herself upon an "oblong slab" (TU 441). Angel urged her to move. But she said with determination, "I don't want to go any further, Angel" (TU 441). These words signify that she had completely overcome her desire both to escape from the police and to live with Angel. Her renunciation was complete when she said, "I have had enough," as the police officers appeared on the scene (TU 444).

The question arises how Tess could have had fulfilment in the face of death. Schopenhauer holds that readiness to die and renunciation are synonymous. When one is ready to die, one denies the Will and overcomes
desires (Durant 339). According to Schopenhauer, one who attains "denial of the Will" is "on the direct road to salvation" (Durant 339). In other words, renunciation is salvation. Tess overcame her will when she refused to escape from death. George Eliot provided in her novel *The Mill on the Floss* an instance of death being fulfilment. Emery calls the heroine Maggie’s flood-death "Oceanic bliss" (219).

Tess’s search for salvation had begun “before she had eaten of the tree of knowledge” (TU 124), by which she meant the loss of her chastity. The reference is to Eve eating the forbidden fruit. When Tess remembered “the psalter” after she had fallen, she said to herself, “But perhaps I don’t quite know the Lord as yet” (TU 124). Not only her belief in the immortality of the soul but also her experience of it was ascertained when she said, “I do know that our souls can be made to go outside our bodies when we are alive” (TU 142). Her soul was able to go “hundreds and hundreds o’ miles away from her body when, lying on the grass, she looked straight up at some big bright star” and “fixed her mind upon it” (TU 142). This experience recurred involuntarily when she listened to Clare’s “strumming of strings” (TU 144). When she denied the Will by refusing to escape from death, she attained fulfilment and salvation.
Thus Hardy traces woman’s fulfilment through all his novels in spite of the overwhelming odds the heroines faced. Fancy’s fickleness hampered her fulfilment in love. Elfride was denied it by her cruel lover Knight. Eustacia and Grace spoilt their chances by over-vaulting ambition. Tess attained temporary earthly fulfilment in sexual relationship. It was because of the cruelty of men that women in Hardy usually failed to reach fulfilment. Tess sought divine fulfilment through renunciation at the end of her life and attained it.

Jayakanthan’s life and works were a continuous search for truth (Jayakanthan, Nanum Enathu Nanbarhalum 67). He also searches for feminine fulfilment all through the selected novels. He explores the possibility for fulfilment both worldly and divine. This part of Chapter V seeks to unearth feminine fulfilment, if any, in the selected novels of Jayakanthan.

It is doubtful whether love would have fulfilled Lalitha in ParisukkuPo even if she had sought a divorce from her husband Mahalingam because of her gratitude for him. Even though she had decided to give up her lover, she would retain her love for him (PP 340). Hence she could not maintain a healthy sex relationship with her husband. Lalitha was unlikely to attain fulfilment in sex relationship.
Ganga in *Sila Nerangalil Sila Manitharhal* fell in love with her rapist Prabu very deeply (SN 373). Though Prabu also loved her deeply, he was adamant that he would meet her only if she agreed to marry the groom of her family’s choice. Thus because of Prabu’s cowardice, Ganga was unable to reach her fulfilment in her relationship with him (SN 409-10).

Kalyani in *Oru Nadihai Nadaham Parkiral* loved her husband Ranga as much as he loved her. But he believed that she did not love him enough and lived in separation from her. He came back to her only to serve her in her illness in return for the services she had rendered him as his wife (ON 279). Since he did not know till the end whether she loved him as much as he loved her, both did not have the fulfilment that results from love.

Jayakanthan in *Ovoru Kooraikum Keele* discusses the problems that result from premarital sex in woman’s life, and not from love. His intention is to find out solutions rather than to lead the heroine to fulfilment. Malathi wanted to marry Shivagurunathan for social acceptance. Her doubt whether she was right in doing so was cleared first by her teacher Packiam and next by her would-be husband Shivagurunathan himself. Thus her main problem was solved. Jayakanthan does not analyse her thoughts and pursue the question of her fulfilment beyond it.
Sita in *Sundara Gandam* could have established a meaningful sexual relationship if she had the mental strength to live with her lover Giridharan. Her idealism that she would remain a spinster until society allowed men and women to marry for love was against fulfilment. Worldly fulfilment does not seem to be Jayakanthan's concern in this novel as well as in any other of those selected.

Ganga’s search for spiritual fulfilment in *Sila Nerangalil Sila Manitharhal*, like that of Tess, had begun quite early. After her rape, she lived the life of a nun (SN 37). Her efforts to reconstruct her lost chastity through her rapist’s love failed to bring about the fulfilment she craved. Ganga exchanged her strength for Prabu’s weakness and remained fallen (GE 16). Hence Prabu considered her “divine” (GE 14).

The ascetic bend of mind that Ganga had cultivated for twelve years after her rape did not leave her weak long. Jayakanthan himself did not believe in “leaving his characters forlorn, defective and injured halfway” (GE 5). Hence he wrote *Gangai Enge Pohiral*, in which, though Ganga’s “piteous plight” (GE 78) continued, she rejoined Prabu when he had become insolvent. Both settled on the bank of the Ganges and spent their days in meditation. Thus Ganga’s love turned into spirituality.
The fulfilment that results from detachment is the prominent theme in *Gangai Enga Pohiral*. Ganga admired the selfless service of her brother's daughter Dr Vasanthi and her doctor friend Arjun, both of whom "wanted to live a divine life" like "Sri Ramakrishna and Sarathamani" (GE 202). Ganga decided to leave Vasanthi and Arjun, too, and sit somewhere in solitude (GE 212). She decided that she would not return even if her mother died (GE 213). She believed that the attachment at one stage of life was not there at a later stage (GE 218).

She did not expect even Prabu to join her (GE 223). All the same she was happy when he accompanied her (GE 234).

Her last thought as she was getting drowned in the Ganges expressed her fulfilment and divine joy:

There is no more burden, stain, expectation, sorrow and separation. [...] This is death [uttered in English]. This is the divine joy called death! (GE 231)

This was what Emery would have called the ultimate "oral fulfilment" (219).

This state of mind is what Schopenhauer refers to as the divine happiness resulting from detachment (Durant 339). Her inaudible dying words to Prabu were: "Is the Ganges, overflowing your kamandal [a small ritual pot that
The fulfilment that Kalyani in Oru Nadihai Nadaham Parkiral attained was not one of love but of detachment (K.Chellappan 375). The title itself is symbolic. Though Kalyani was an actress, she looked at life as a drama. Hence she was unable to accept Ranga's "romantic" definition of love (ON 194), and gave him "inoffensive love" (ON 12). Ranga imbibed this attitude from his association with her:

[Ranga] began to watch the affairs of the world without getting entangled and losing his individuality. This was the great lesson of life he had learned from Kalyani. (ON 303)

In short he had learned to live in detachment.

Being a Hindu, Jayakanthan distinguishes between worldly life and spirituality. Love, marriage and chastity are worldly aspects of life just as the problems arising in them and the solutions reached are. Giving up all these
worldly attachments is spirituality (Muller 213). He seems to believe only in the spiritual fulfilment that results from detachment.

Both Hardy and Jayakanthan believe in woman's fulfilment and the immortality of the individual soul. Most of their women waste their lifetime searching for it in vain in love, marriage and the reconstruction of lost chastity. Hardy believes that in ideal conditions woman can attain fulfilment in sexual relationship. He makes Tess exemplify it in *Tess of the d’Urbervilles*. Jayakanthan looks at life as no more than an assortment of problems and solutions at the worldly level. Both writers believe in the spiritual fulfilment that results from detachment. Hardy’s Tess reaches spiritual fulfilment through detachment. Jayakanthan’s Ganga reaches Nirvana, which is another name for detachment.

On the basis of the findings in this chapter, the following similarities and dissimilarities are discovered.

Both Hardy and Jayakanthan make their heroines search for fulfilment in the chaos of their life. The heroines’ fickleness, society and culture prevent them from reaching it. Adulterous tendencies before and after marriage get in the way of their fulfilment in love and marriage. Both loss of chastity and its reconstruction through love
hamper fulfilment (Tess and Ganga). Men desert their women, and so women are unable to attain fulfilment in love. In spite of all the impediments that they face, their effort to reach fulfilment is persistent. Two heroines (Tess and Ganga) attain spiritual fulfilment through detachment. Neither guilt nor social ostracism can prevent them from achieving it.

The main dissimilarity between Hardy and Jayakanthan is that Hardy thinks fulfilment possible for woman in worldly life while Jayakanthan does not. Hardy seems to believe that a man and a woman suited to each other (Tess and Angel) can attain fulfilment in sex relationship in ideal circumstances. For Jayakanthan, on the other hand, life is a bundle of problems and solutions at the worldly level. He thinks that woman as well as man should transcend worldliness to attain spiritual fulfilment in detachment.

The discussion in this chapter can be summed up thus. Women love, marry and try to preserve their chastity seeking fulfilment in life. The problems they face in practical life prevent them from attaining lasting fulfilment in these aspects of life. Both the novelists believe that spiritual fulfilment is possible through renunciation. Both Hardy and Jayakanthan are the link
between the cultures of the west and the east in that they demonstrate through the selected novels that salvation is attained in detachment. The argument so far is recapitulated in Summing-up.