Chapter – II

Cultural Values

Society exists as a living place of collective free beings subjected to a system. The system may be called culture that caters to the needs of the society. Culture corrects, shapes and moulds an individual besides helping him to develop a well-defined psyche to serve as a guiding force for obtaining perfection and righteousness. Transcendence of a man from animal hood or materialism depends on his good practicing of culture with which he becomes selfless and religious.

Cultural values keep a man stay away from evil and injustice apart from being cunning and crafty but his existence with men of no-culture, makes him to struggle to attain happiness and satisfaction. Choosing his own likes and dislikes becomes tough and only his emotional balance keeps him to retain the cultural values. Emotional balance attained from reasoning capacity causes him to be cultured.

Reason distinguishes human from animals. Thomas Hobbes considers that men give excessive importance to passions where reason alone can be the guiding factor for peace. Jean Jacques Rousseau recognizes moral deterioration of his time and finds that innate reason as a remedy for redemption. Such ideas seem to have led towards the two main schools of ethical thought: Utilitarianism and Deontology.

Utilitarianism considers consequences and actions as sources of morality. If the result of an action makes maximum number of people happy, the utilitarians see it as virtuous. However, Deontology does not recognize the result of an action but the means of it. It insists on doing the right thing irrespective of the result. Both utilitarian and deontologist exist together in a society and so it becomes difficult to identify a man of perfection who has both emotional balance and reason. As perfection seems to
be the greatest aim of culture, it becomes imperative to crystallize this inflexible idea - perfection.

Mathew Arnold looks at perfection ‘as an inward condition of the mind and spirit’. It is different from individualism. He writes in *Culture and Anarchy*, “The idea of perfection as a harmonious expansion of human nature is at variance with our want of flexibility, with our inaptitude for seeing more than one side of a thing, with our intense energetic absorption in the particular pursuit”. (Arnold 49)

The pursuit of perfection rests in ‘spiritual activity’ to give sweetness, light, and life. Individualism and total freedom of action reduces a man to a machine. Therefore, “the really blessed thing is to like what right reason ordains, and to follow the authority, then we have got a practical benefit of culture.” (Eliot 83)

Insisting on perfection, culture makes the will of God prevail on earth and renders knowledge of universal values. Values are principles carried for satisfaction and fulfillment. One’s needs, ideals and aspirations force to carry values. The worth of a value states a person’s thoughts, concepts and behaviour. When the purpose, objective and vision of a value fulfill the welfare of the people in general, they may be called universal values.

Kofi Annan, a former, secretary general of UNO, in a lecture titled ‘Global Ethics’ at Tubingen University in Germany says that peace, freedom, social progress, equal rights and human dignity are the core universal values because “everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services.” (Annan)
The emphasis seems to be on recognition of individual rights through tolerance and
dialogue between or among individuals and societies both ‘from within and from
without’. It seems to be possible only when a culture of a society remains open to new
values that are universally applicable. Such values help people to live their lives
peacefully. These values derived on the intellectual plane specify certain moral
obligations. A person who strictly follows these obligations turns out to be a cultured
person.

Therefore, a person with values has defined duties that could be performed
with intelligence because dialogue and discussions are possible only on that level. In
order to practice and lead a life of intelligence one needs to be trained to follow either
impersonal habits or to imitate religious percepts. Impersonal habits are adopted from
the collective habits of the society that is, natural, automatic and spontaneous.
Whereas following religious percepts disciplines a person with moral education and
so religion becomes the foundation of morality that in the name of God accepts only
good. Religion, thus, perfects a man and turns out to be the ‘voice of deepest human
experience’. As the kingdom of God is within oneself, so seems to be culture. The
fundamental message of culture belongs to all time carrying universal truths.

However, the famous British Historian Raymond Williams presents culture as
a common factor for every human society with its own shape, purpose and meaning.
Every human society seems to institutionalize culture. To find a common meaning
seems to depend on individual’s experience. He demands that testing of these
experiences results in new observations, comparisons, and meanings. Thus, culture
gains two aspects: known meaning and directions; new observations and meanings.
Hence, he treats culture as a record of thought and feeling according to the conditions
of life.
Culture, an internal spirit for Mathew Arnold, becomes both internal and external for Raymond Williams. Culture turns out to be the adjustment of a society towards external and internal conditions of existence which help a society to make it grow larger and more heterogeneous. The sociologists call this as Cultural evolution.

Cultural evolution is the change in cultures and societies over – time. Emile Durkheim, a popular French sociologist considers that this change is a mechanical process and not intentional. When people interact with each other based on the population density and technological advancement, changes are imposed and accepted ‘with no other way of living in the new conditions’. He writes

From the time that the number of individuals among whom social relations are established begins to increase, they can maintain themselves only by greater specialization, harder work, and intensification of their faculties. From this general stimulation, there inevitably results a much higher degree of culture. (Roucher 353)

Julian Steward, a North – American anthropologist, developed an approach called cultural ecology. It defines the interaction of specific culture with its environment. He thinks that cultural development occurs sequentially in different cultures resulting in parallel changes in form and functions. According to him, “Evolution can be considered an interest in determining recurrent forms, process and functions . . . cultural evolution may be regarded either as a special type of historical reconstruction or a particular methodology or approach. (Ghosh 19)

He also said that, “Cultural evolution . . . may be defined broadly as a quest for cultural regularities or laws . . . To me it has always been an empirical search for causes or explanations.” (Ghosh 19)
Cultural evolution thus being an independent process seems to affect human nature. Durkheim calls the human nature which is social in origin as ‘Collective Conscience’. He also finds another human nature which he calls ‘Will’ that focuses on bodily needs and drives. However collective conscience checks the ‘Will’ to form a moral system built on ethical values. The collective conscience is a result of socializing process that caters love and affection governs an individual through social bond. When there is lack of love and affection in social bondage the individual seems to have free access to exploit and satisfy his desires. When collective conscience envelops a society completely, men and women engage in similar tasks, rituals, and daily activities, and thus all have similar experiences, attitudes, and beliefs.

A few distinct institutions in such societies embody the same norms and values and tend to reinforce one another. Rules and norms are universal, beyond the pale of discussion or question, and are followed absolutely. The collective conscience is so overpowering that there is little opportunity or will for individuality or deviance. But, the increasing division of labour seems to have weakened the collective conscience and, in term, weakened traditional institution like church, family and community to make the society and its culture complex with much dissimilarity in values and beliefs.

Hence, cultural evolution may be considered as historical sequence that has developed independently and for Radcliff Brown, culture becomes learning. He cites example between a Hindu and a Christian yielding to a new culture. He also says that culture becomes adaptive when man interposes culture between himself and environment for the safety and survival.

However, T.S Eliot objects the theory that culture can be consciously learned. He thinks that culture cannot be a formal education. For him, culture seems to be
largely unconscious because of the diversity of earth consisting of so many regions, religions and social classes. Constellation of cultures is sharing of a common core with enough variety to provide stimulation for each other. It becomes imperative, then, to remain stimulant; otherwise one may lose his identity and so. It becomes the duty of the sphere heads to preserve its diversity among unity.

Men cannot live without their neighbours, however different and whatever difference of opinion may occur, because the constituents of a constellation of cultures must benefit the individual and his neighbours, and thus benefiting the world. By insisting on the diversity in unity of culture, T.S Eliot stresses on objectivity without any personal observations. Then, objectivity is typical association of ideas like reality, truth and reliability where the object is presumed to exist independent of any perceptions.

T. S Eliot becomes philosophic while stating, “No culture can appear or develop except in relation to a religion”. (Eliot 27). Religion and culture become reciprocal in nature. Eliot probably echoes Mathew Arnold, who, in Culture and Anarchy writes “Religion, the greatest and most important of the efforts by which the human race has manifested its impulse to perfect itself, - religion, that voice of the deepest human experience, -does not only enjoin and sanction the aim, which is the great aim of culture….” (Arnold 47)

Though like Arnold, Eliot gives importance to religion that carries universal truths and places culture over individual. He writes,

Neither a classless society, nor a society of strict and impenetrable social barriers is good; each class should have constant additions and defections; the classes, while remaining distinct, should be able to mix
freely; and they should have a community of culture with each other which will give them something in common, more fundamental than the community which each class has with its counterpart in another society. (Eliot 50)

Eliot, thus, gives room for alternation of culture because no culture can remain static. Acculturation becomes inevitable. It has turned out to be unavoidable aspect of social development in the era of Globalization and corporate services. Multiculturalism acknowledges cultures of minority groups. It is a political term contributing to the recognition of cultural life under any political governance. Multiculturalism accepts cultural pluralism excluding discrimination and oppression. The minority cultural group degenerated from their contributions to the society on the whole, have been included with due respect and enough space to enhance as a dominant culture is also provided.

Minority cultural groups differ based on religion, linguistic, territory and race. Religious diversity is positioned on Gods they follow and the traditional patterns pursued. For example, in India religious diversity is obvious and there exist Sikhs, Hindus, Buddhists, Christians and Muslims.

With six thousand spoken languages are accessible in the world, existence linguistic diversity is common. Immigrants of a country where their native language not spoken and national minorities who would not share their language with majority, for example, the Tamils who have settled in Europe. They are national minorities with regional power in their own territory. Specific geographical location yields to the emergence of territorial minorities. Culture and tradition of this minority group may not be significantly different from the majority rule. But the geographical location makes them consider as a distinct group.
The fourth kind of group diversity of race is planted on physical appearance such as skin colour, eye colour, hair colour, etc. but it creates a multi – cultural environment only when the physical characteristic become the mark of identification differentiating them from other groups. For example,

a physical difference that is considered socially significant and therefore, creates a multicultural society/environment can be seen in the Tutsis and Hutus of Rwanda. In general terms, Tutsis and Hutus are very similar due to the fact that they speak the same language, share the same territory and follow the same traditions. Nevertheless, Tutsis are usually taller and thinner than Hutus. The social significance given to these physical differences are sufficient for members of both groups, broadly speaking, to identify as members of one group or the other and subsequently oppose to each other. (Rodrigues 3)

Taylor’s *Politics and Recognition*, Kymlicka’s *Multicultural Citizenship* and Shachar’s *Transformative Accommodation* contribute to multiculturalism. Moreover, Barry’s *Liberal Egalitarianism* and Kukathas’ *Libertarianism* along with the writings on gays, lesbians and bi-sexually women, children and animals contribute to multiculturalism.

A culture remains active only when it establishes contact with different cultures. Yielding to changes, overshadowed by a dominant culture, intercultural interactions and when alien rants replace traditional cultural pattern, acculturation occurs. Changes happen in thought, emotions and behaviors when contact is established with a new culture and when that culture stays that dominant subordinate culture and easy get influence results in culture change. There may be emotional
anxiety during intercultural interactions due to uncertainty and confusion about the 
rules of interaction which gives room for resistance.

Cultural Resistance seems to be a struggle to retain meanings and symbols 
from the influence of a dominant culture. Industrialization, Urbanization and at 
present Globalization make massive changes among the cultures of the societies 
across the world, especially among working classes. One has witnessed material 
progress through Industrialization, Urbanization and Globalisation. When some 
thinkers affirm substantial development Mathew Arnold sees only chaos. ‘Culture and 
Anarchy’ echoes

The whole scope is to recommend culture as the great help out of our 
present difficulties; culture being a pursuit of our total perfection by 
means of getting to know on all the matters which most concern us, the 
best which has been thought and said in the world and through this 
knowledge turning a stream of fresh and free thought upon our stock 
notions and habits, which we now follow staunchly but mechanically .

. . (Arnold 7)

Arnold considers technological development as anarchy and culture as the authority to 
counterbalance anarchy that seems to be threatening the world.

However acculturation does not replace the indigenous one. It demonstrates 
the relationship between cultures. Culture change never happens when two equally 
strong cultures come into contact. Acculturation asserts itself as a quest for quality 
life. Subordinate cultures which subordinate only in terms of technology and quality 
of life, welcome culture change and intercultural contact since technological 
advancements, advanced communicational systems improved transportation facilities, 
along with demographic, economic, environment and human rights assist them to
intermix and adopt one another’s products, technologies, behaviors, languages, beliefs, values. Kroeber has defined acculturation as comprising, “Those changes produced in acculture by the influence of another culture, which result in an increased similarity of the two. The influencing may be reciprocal or overwhelmingly one way.” (qtd. in Rodrigues)

That is, it may result in the extinction of one culture and not ‘counter balance’ to remain separate. Anyhow, the process seems to be gradual and not abrupt.

Acculturation, then, becomes adjustment between races with prolonged contact that may result in group homogeneity. The togetherness that has brought between such contacts may differ in degree. In some cases that the closeness remains greater, whereas in some other cases, it prevails lesser. The process of acculturation makes members of a cultural group embrace beliefs, thoughts, and behaviors of another group that may or may not be dominant. Thus acculturation continues to be reciprocal. Though persisting challenge lingers in adjusting with the host culture and customs, it becomes inevitable to modify the given life style when the demand arises but those who fail to fine-tune themselves are borne to be psycho patients, at least initially, due to culture shock. When one finds himself in culture different from the one to which he is accustomed to, he encounters anxiety, confusion and ever anger. If one tries to return to his native culture unable to withstand the culture shock, he faces reverse culture shock because of that which was recalled. Returning home remains impossible because home does not exist. “It is about re-adjusting; re-acculturating and re-assimilating in the home culture.” (Furnham)

Anyway, a sense of incompleteness stays eternal because one cannot fully integrate with demanding culture being aware of culture difference. In this context,
the researcher attempts to examine the cultures of Yoruba, Saivism and Vaishnavism, schools of Hinduism.

Yoruba, the culture of Nigeria, has its Gods and guardians with specific doctrines, rituals, and cults prescribed by law. Yoruba seem to believe that Oldumare, the Supreme Being, the creator of heavens and the earth has no beginning. Oldumare is the sky father and the creator of the universe, and also the God of peace, purity, and harmony. He is associated with white colour but not worshipped by the Yoruba. There is no shrine for Him and no sacrifices and no priest, because the Supreme Being is “Too great and awesome to be pictured and formed into a concrete mould” (Johnson)

In The Myth and Tragedy in Yoruba Culture, Wole Soyinka identifies two worlds existing in Yoruba cosmology: The human world containing manifestation of the ancestors, the being and the unborn and the world of deities together the control of past, present and future. They call the small deities created by Oldumare as Orisas. Some of these lesser deities are Orunmila who seems to be the guardian of knowledge; Obatala who seems to be the moulder of human bodies; Ogun, the God of war and iron; Sango, the God of thunder who is believed to be the human-turned-God and Yemoja, coastal goddess of water along with Sango, Osun, and Oya are believed to be human-turned-deities for the uncommon role they played when they were alive.

Irunmale, the spirit creature according to Yoruba belief, serves as intermediary between the heaven and earth. Lesser to Orisas seem to live in evil forests, mountains and other far-away places. Ancestral worship and reincarnation turns out to be strong believes of Yoruba. Besides, Egungun worship represents the collective spirit of ancestors.

Egungun appears to be the guardian of family of morality as the Yoruba believe that their ancestors come down to earth either to help them or to punish them
during the time of adversity due to ill fortune and at the time defines of family
morality respectively. The blessing and the curse of the ancestral spirits depend on the
behaviour of their survivors. Hence Yoruba believe that they have been constantly
watched by their ancestors and worship them periodically without fail as they are the
ones who can save Yoruba people from evil spirits, epidemics, famine, and from
witchcraft. To worship their ancestors, Yoruba setup an ancestor shrine for prayer and
meditation. Yoruba offer food, coffee or tea, flowers and cigars. Yoruba women do
not participate in Egungun ritual. Through the new born child, Yoruba sees certain
features of the personality of their ancestors. Therefore Yoruba believe in rebirth.

Bolaji Idowu, a Yoruba scholar, says, “Death is not the end of life. It is only
means whereby the present earthly existence is changed for another. After death,
therefore, man passes into a ‘life beyond’ which is called Ehin–Iwa–After– Life.”
(qtd. In Adeleke 158)

Wole Soyinka's *Death and the King's Horseman*, projecting the cultural
philosophy of Yoruba, is set in Oyo, the centre of Yoruba civilization from fifteenth
to eighteenth century. The hierarchical structure of Yoruba life in Oyo is similar to
that of Hindu life in Tamil Nadu. With various occupations inherited within a social
class or family, the son of the king's equestrian becomes the next king's horseman.

Elesin, the king's horseman, receives greater respect from the people. They
sacrifice another man's prospective bride to his lust. The spirit with which he
contemplates his death conveys his fearlessness and ready – to – sacrifice attitude,

...The hyena crackled loud not I,
The civet twitched his fiery tail and glared:
Not I. Not I become the answering name
Of the restless bird… (DKH 13)
Unfortunately, selfishness in him shadows his and he is also condemned because he lacks Yoruba principles.

His carnal desires demands union with the bride. He is clever enough to argue that his union with the bride can bring a more potent life into the earth because he is Egungun projected. The marketplace reminds him of all the pleasures he has had. In his words, “This is where I have known love and laughter away from the palace... (His eyes appear to cloud. He passes his hand over them as if to clear his sight. He gives a faint smile”. (DKH 40)

Elesin has given time for the colonial power to arrest him. He is, then, rejected and scolded by the world. He is accused as a traitor who has betrayed the culture. The Yoruba considers that sacrifices purify their past and present sins and as a mark of integrity of their culture. Hence, Olunde decides to die in place of his father for the regeneration of his community.

Like Elesin, Eman, the hero of *The Strong Breed*, escapes from his role. His family has served as carriers of evil by dumping objects into the sea. Eman leaves his native village to live with another tribe where he cultivates an affinity with Ifada, the crippled boy of the village. He compensates here by serving as a carrier for Ifada.

Jaguna, who arbitrates the ritual rites is encountered by Eman when defending Ifada, the original carrier. Sunma advises Eman not to harbour Ifada. Since he does not want Sunma to ridicule him he says, “He is quite happy here. He doesn't bother anyone and he makes himself useful.” (SB 116)

From Sunma's speech, one can understand that Eman has started a farm for Ifada to show his disregard for the sacrificial practices which takes him to trouble
when he says, “A village which cannot produce its own carrier contains no men.” (SB 129)

Irritated Jaguna decides to kill Eman on the complaint that Eman has added sin to the villagers. He further proposes that his sacrifice will bring meaning to the village. Jaguna’s assistant Oroge says, “. . . you ought to know that no carrier may return to the village. If he does, the people will stone him to death.” (SB 129)

Eman decides to escape from his inherited responsibility as one of the strong breed. In his attempt to embrace his call, his father explains his uniqueness to him, “Our's is a strong breed my son. It is only a strong breed that can take this boat to the river year after year and wax stronger on it. I have taken down each year's evils for over twenty years. I hoped you would follow me.” (SB 133)

Father imparts cultural knowledge and their accountability to rituals. He reminds Eman the duty of serving as a carrier, “Your own blood will betray you son, because you cannot hold it back. If you make it do less than this, it will rush to your head and burst it open.” (SB 134)

He actually wants Eman to sacrifice for his village but not to the village of Jaguna. He says, “I am very sad. You only go to give to others what rightly belongs to us. You will use your strength among thieves. They are thieves because they take what is ours, they have no claim of blood to it. They will even lack the knowledge to use it wisely”. (SB 134)
Jaguna appears to be a man with bond for his culture and tradition. He conceives: “It is a poor beginning for a year when our own curses remain hovering over homes because the carrier refused to take them.” (SB 132)

Thus Jaguna prepares a trap to kill Eman. Unable to escape, Eman behaves aggressively at being a scapegoat by asking water at that crucial time than honestly performing the duty. He yields at least to this level because he imagines his father and his duty consciousness.

Betrayed by the girl of effigy which becomes the symbolic carrier of her disease, Jaguna sets a trample in a tree for having Eman. However she appears innocent while saying, “Do you mean my carrier? I am unwell you know. My mother says it will take away my sickness with the old year.” (SB 118)

But not when reading

GIRL: Are you the carrier?

EMAN: Yes. I am Eman.

GIRL: Why are you hiding? (SB 142)

Trapping Eman, Jaguna completes the ritual.

Acculturation dominates the play The Strong Breed. People start doubting the age-old beliefs and they stay unmoved when Eman hangs. Moreover, when a carrier runs to a house for shelter, it contaminates the house, and so they used to burn the house. Now, Jaguna and Oroge, the two mediators, though present there, do not burn the house because they live in a hurry to complete the ritual. They have broken a taboo but willingly. It suggests that that they attach no seriousness to the ritual rather they feel it a compulsion to keep the ritual alive or out of
fear of what might happen if they stop their ritual practices. The leaders demand Eman's life only when his contamination becomes public knowledge hence the mediators’ underestimation of the ritual gets evidence. They represent a departure from the typical character of mediators who should have stood so firmly for the customs insisting the compromise on which there should not have been any. In any case, they wavering in Jaguna and Oroge prefigure the response of the villagers to the sacrifice of Eman. (Vedharaja 67-68)

Then, when Eman asks Sunma the part she plays in the festival, she says that she has renounced the festival, remained Jaguna's daughter only in name, “I wonder if I really sprang from here. I know they are evil and I am not. From the oldest to the smallest child, they are nourished in evil and unwholesomeness in which I have no part.” (SB 121) evidences the influence of Christian culture. Sunma, first in her village, loses interest in the New Year festival and Eman's hanging is disgusting for them, “Almost at once, the villagers begin to return, subdued and guilty. They walk across the front, skirting the house as widely as they can. No word is exchanged.” (SB 145)

The villagers have started to think the killing of a human as too high a price to bring in a new year because of the education they received from the churches and the missionaries, the evangelists too have sown the seed of European culture. Hence, the people feel guilty. The play's ending indicates that the villagers are re-examining the routine-the way they approach the scapegoat. This new perspective causes communal disharmony.
In Eman's manhood training conducted in the forest where he built a hut to sit alone, two things interrupt the successful completion of the initial rite. First, Omae, his would-be, visits against the established culture that women should not visit the novices. Then, to prevent Eman's being sent back to his community a boy, a social rather than a biological status, the lecherous tutor requests that Omae wash laundry in his hut. Both occasions reflect the willingness of the guardians of ritual to compromise their stands of the sacredness of the rites. Omae's interrupting Eman's manhood rite projects another example of a taboo's being violated, a taboo which the tutor winks at, even worsens, so long as there exist few witnesses to the infraction and these few witnesses can be bribed or otherwise silenced. The effect of the tutor's willingness to ignore desecrations of sacred ritual procedures answers to undermine the rituals involved. (Vedharaja 69-70)

Death of Eman projects the lack of will power of the society. It cannot assimilate new ideas because it is bound to set norms. To accept things with its merits and demerits, one must have freedom of choice which is denied in Yoruba. Hence they appear indiscipline.

Discipline is an important virtue to master oneself and so Aristotle says through discipline comes freedom. To practice discipline one requires will-power, positive orientation, confidence, assurance, organising capacity, thirst for knowledge, patience and persistence. It is one at the nine fruits of the spirit listed by Paul in Galatians: 5:22-23 and they are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance…” (1190). The fruit of the Holy Spirit stamps the presence of it in a Christian. Roman: 8:9 says, “ye are not in the flesh, but in the
Spirit, if so be that Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” (1151)

To survive in the image of Christ, therefore, discipline is important. Moreover, cleanliness is also an important aspect: Cleanliness of body and cleanliness of self. It helps to the well-being of oneself, that is, joy and misery one experience is out of the cleanliness of the self. It can be achieved through conscious practice. Every culture insists on cleanliness, for example, Isaiah: 1:16."Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;" (713) and Psalms: 51:10 "Create in me a clean heart, O God; and renew a right spirit within me.” (623)

These two verses state cleanliness of body and self. Besides abstaining from the deeds of evil one should not think of doing evil in order to possess a clean heart which is an abode of God. Hence, for spiritual development one must possess cleanliness. Hence, cleanliness is Godliness and in the words of Prophet Mohammed “Cleanliness is half of faith”. The Quran is more specific and Quran: 2:222 says “Truly, God loves those who turn unto him in repentance and loves those who purify themselves”. (Stacey)

It is understood that Muslims give importance to both physical and spiritual cleanliness. The phrase ‘purify themselves’ insist on the purification of heart and self, which The Bible too states. A person with will-power, patience and perseverance which are the ‘Fruits of the Holy Spirit that a person of discipline possesses’, can practice cleanliness. Cleanliness and discipline are the two sides of a coin. One must be alert in his routine life when he struggles against misfortunes because Iba Battal has said:
Striving against one's self is the most perfect type of Jihaad, as Allah, The Allah the Almighty admiringly mentions, saying (what means):

{But as for one who feared the position of his Lord and prevented the soul from [unlawful] inclination....}  (Quran:79:46)

This could be achieved through discipline of taking the conventional rules and regulations seriously because they are the words from Allah, Surah Al-shura (42), verse (15), “Be as steadfast (in pursuing your sacred purpose) as you have been commanded to be, and do not follow the desires of the people”. (Lari)

The Scripture emphasizes that steadfast discipline can help a person to relieve from any hardships of his life and success is possible amidst diversity. As a exercisable component, discipline can be worked out consciously. Only man seems to deviate from discipline when birds and beasts lead regulated life.

Thiruvalluvar says,

`Long live they blest, who’ve stood in path from falsehood freed;
His, ‘who quenched lusts that from the sense-gates five proceed.’`

(Pope 4)

as, “Those shall long proposer who abide in the faultless way of Him who has destroyed the five desires of the senses”. (http://www.valaitamil.com/the-praise-of-god-141.html)

In the daily life various forces from various directions try to operate a man. Sometimes it makes him weak and unstable but with steadfast discipline one can strengthen himself.

Greatness in any field is never achieved without tremendous inner discipline. Energy disciplined is energy increased; and in the spiritual
field, such increase is both in quantity and quality. That is the nature of all energy, physical or non-physical. The psychic energy in the human system can be raised to the highest level in quality and quantity only through inner cultivation; there is no other way, say the Upanishads again and again. (Ranganathanda 202)

The phrase 'inner cultivation' suggests that by appropriate training of body and mind one can achieve character, knowledge, culture and joys of health. Melanie wants to cleanse herself from her affair with the professor David Laurie, “A mistake, a huge mistake. At this moment, he has no doubt, she Melanie, is trying to cleanse herself of it, of him. He sees her running a bath, stepping into the water, eyes closed like a sleepwalker’s.” (DG 25)

Swami Vivekananda in chapter six of Raja yoga cites certain habits that could help for a person's success, “The following are helps to success in yoga and are called Niyama or regular habits and observance; Tapas, austerity; svadhyaya, study; santhosa, contentment; Shaucha, purify; Ishvara-pranidhana, worshiping god”. (Vivekananda 190)

Shaucha in sanskrit is cleanliness in English, like Christianity, Hinduism also gives importance to cleanliness. It is again cleanliness of both internal and external. In chapter two of Raja yoga Swami Vivekananda writes,

When there is real purification of the body, external and internal, there arises neglect of the body, and the idea of keeping it nice vanishes: What the world calls a very common face he regards as heavenly, if the spirit shines behind it. So the first sign of the establishment of purity is
that you do not care to think you are a body. It is only when purity comes that we get rid of the body idea. (Vivekananda 264)

The phrase body idea that is the root cause of all evil and sin that has been universally accepted is focused by the J. M. Coetzee in the novel, *Disgrace*. David Lurie, a Professor in Cape Technical University, seduces his student Melanie Issac to sexual intercourse. When the lover of Melanie Issac, Ryan, learns the seduction, lodges a complaint to the university authorities. After facing the trial David Lurie resigns and turns to his daughter Lucy living at the town of Salem, in Eastern Cape. When David Lurie meets his daughter Lucy, J. M. Coetzee insists on discipline and cleanliness so for discussed in the following words. “A long time since he last lived with a woman. He will have to mind his manners; he will have to be neat.” (DG 65)

Marriage is a sacred partnership between a man and a woman. Though physical intimacy is a part of marriage, marriage is something meant for procreation. The off-brings of the husband and wife must be provided for ideal home, because their growth and development depend on a spiritual enfoldment of their parents. Marriage being so sacramental, sexual morality becomes essential. The world cultures hold similar view in this aspect. To expose this cultural value probably, J. M. Coetzee’s hero, David Lurie, in *Disgrace* is left sexually immoral. Unable to control his lust, the professor copulates with Melanie Issac. Sex meant for spiritual bonding through physical closeness and passion, and it becomes sinful when one makes for lecherousness.

Thessalonians: 4:3-5 of *The Bible* (King James Authorized Version) states, “For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and
honour; Not in the lust of concupiscence, even as the Gentiles which know not God” (1205)

The body becomes 'holy and honourable' because these are considered to be the temple of the Holy Spirit. Body is a gift to man by god to experience spirituality and become one with him. When the body is treated with sanctification, it becomes the dwelling place of god and so it should not be corrupted by unlawful sexual intercourse.

The concept of marriage has evolved as a unique family system in Hinduism. Traditional Hindu family is a mark of homogeneity of parents, grandparents, uncles and aunts along with sons and daughters and their spouses. Such a set up naturally proscribes sex for pleasure alone and opens gate for sexual intercourse for procreation. It is as well as spiritual obligations are the chief components of marriage. If a person perceives sex for pleasure and selfish enjoyment, Hinduism considers it as evil and unlawful.

*Thirukkural* forty nine proclaims,

The life domestic rightly bears true virtue's name;

That other too, if blameless found, due praise may claim. (Pope 10)

The marriage state is truly called virtue. The other state is also good, if others do not reproach it.

(http://www.valaitamil.com/domestic-life-146.html)

Therefore, the sexual immorality of David Lurie makes him a sinner. The beauty of chastity is proclaimed through the truth stated by world Scriptures.

Like Yoruba Hinduism too gives importance to culture and rituals. The most ancient religions of the world, and having been existed for more than seven thousand
years, Hinduism remains as an umbrella term enveloping the “Variety of creeds, textual traditions, religious figures of authority, and religious group and organizations, Hinduism is very difficult to pin down in a definitive sense.” (Warier 1)

Since the ancient Indians showed no interest in documentation, and as their focus was only upon the spiritual development of oneself, it lasts problematic to trace the historical development and nor there is any Britains that it descended from heaven, therefore one can see considerable diversity within Hinduism, moreover, which has ‘Organically observed hundreds of cultural traditions, expressed in as many as three hundred languages.’

The central holy books of Hinduism are the four Vedas: the Rig Veda, the basic text of Hinduism, consists of about a thousand hymns praising the divinities and stating the creation of the universe. Most of the hymns are devoted to Lord Indra who is considered to be a King of Gods and Agni, the God of fire, other Gods mentioned in the hymns are Mitra, Varuna, Savitri, Soma and the Ashvins and most frequently mentioned Goddess are Ushas, Goddesses of the dawn and Aditi the mother of the Goddess along with Vach, the Goddesses of speech.

The God Mitra represents friendship, integrity and harmony which are essential for the existence of mankind. Varuna becomes the God of water, oceans and rivers. Savitri, wife of God Brahma, together with Brahma gave birth to human race. Brahma is the creator of God. Soma is a God presiding of the soma creeper whose juice used in sacrifices as offerings and also drink. He cures diseases and leads man to immortal world. Ashvins are twin brothers of Hindu mythology, sons of the sun God Surya. Their mother is Sanjna who is considered to be the conscience. Ashvins are considered as the physicians of gods. “As twins, they represent a cosmic duality of ideas such as light and dark, healing and destruction.” (Cartwright)
As Goddess of dawn, Ushas gives wealth to all people. She is sister of Agni and Indra. Aditi, mother of gods including Vishnu and Krishna supports the sky, “Sustains all existence and nourishes the earth.” (Stefon)

Vach the powerful and creative personification of ritual speech is called the heavenly King. She is also personification of sounds of nature bestowing sounds with meaning.

Indra, King of Gods, is a symbol of strength and has the character of a warrior. Agni, the God of fire is some time set to be the son of earth and sky and also said to be the offspring of Brahma and sometimes as the son of Aditi and the Rishi Kashiypa, his role in Vedic ritual is a messenger between humanity and the gods. He is also called as a domestic priest, and a sage. He seems to extend the protection to humans in many ways and grant the wealth and length of life.

The other Vedas are Sama Veda, Yajur Veda and Atharvana Veda. The Sama Veda is the Yoga of song with different and more musical chants of the hymns of the Rig Veda. If the Rig Veda is the word, Sama Veda is its song or meaning. The Yajur Veda is a ritual Veda which guides a priest in performing sacrifices during rituals. It presents philosophical doctrines besides depicting religious and social life of the Vedic people. Atharvana Veda deals with science, technology, applied social sciences and human behaviour besides dealing with subjects like Astrology, Cosmology, Medical Science, Agriculture, Military Sciences etc., except history.

However, there are seven basic dogmas accepted by Hinduism and they are Brahama, the unity of Supreme Being; Atma, the existence of an immortal self; Samsara, evolution through rebirth back to Godhead; Karma, the moral of cause and effect; Nirvana, liberation at all sentiment beings, Shristi, the universal becoming; and Dharma, duty, rich living, ethic and morals.
Brahman, the supreme reality in the Hindu pantheon, is inconceivable from which the evolution begins and into which it dissolves. This Supreme Being is both the Purusha and Shakti – Male and Female respectively. Purusha means ‘that-which-fills’ and Shakti means ‘energy’. Though Purusa, and Shakti are distinguishable they are inseparable. Therefore His nature is defined by three attributes, 

(1) Absolute Being (Sat) 
(2) Consciousness (Chit) 
(3) Bliss (Ananda) 

In order to interact with the physical universe the Brahman manifests himself as Isvara who further manifests into three fold forms as Brahma, Vishnu, and Siva. Brahma with the help of his wife, Shakti, Saraswati, creates the universe and hence registers His Being that is ‘Sat’. As Vishnu with the assistance of His wife Shakti, Lakshmi, sustains and protects the creation and thus stamps His attribute of ‘Bliss’ that is ‘Ananda’. Siva, with the aid of His wife Shakti, Kali, dissolves and recreates the universe and records His aspect of ‘Consciousness’ that is ‘Cit’. These three forms are not separate gods, but the centrifugal, centripetal and organising forces of the One Supreme Being, Brahman. However, this perception differs according to the social and the culture milieu. “Therefore Hinduism recognizes the validity of all religious experience of God and the expansion of that experience through religious devotions and practices”. (Sivan 8) 

Among the three manifestations of Brahman, somehow, may be because of the replica of the name, Brahman has no mention in the religious practices. But the Vishnu and other manifestation Siva are celebrated by their devotees under the two schools of thought: Vaishnavam and Saivam. Those who worship Vishnu come under the school of Vaishnava and those who worship the latter come under the school of Saivam. The
researcher has resorted to Sri Ramanuja and Saiva Siddhanta philosophy. *Visishtadvaita* philosophy of Sri Ramanuja and *Saiva Siddhanta* are the philosophies and the practices of the both schools.

The *Visishtadvaita* can be seen as ‘*Vishesha*’ for Ramanuja, God is Lord Narayana who is the Brahman. Sri Ramanuja systematizes God Narayana into two notes: the world, and the souls, both are seen as the extension of God Narayana who dwells and controls the both. Then, He as neither ‘*Nirguna*’ nor ‘*Saguna*’ becomes ‘*Savisesha*’. ‘*Nirguna*’, in Vedanta philosophy is Brahman without qualities like sorrow, pain, morality, change or old age in Him. He is unchanging. ‘*Saguna*’ is the Brahman with qualities of Omnipotence, Omniscience, and indefinite love but ‘*Savisesha*’ is Brahman with attributes because He contains within Himself whatever exists- The world, *Achit*, and Soul, *Chit*. Lord Narayana then becomes ‘*Andaryamin*’ meaning ‘inner ruler’, who is the real effect proceeding from a cause. The world with its variety of material forms and individual souls, subsequently not ‘*Maya*’ that is ‘Unreal’, but it is *Achit*, a non-conscious substance that can undergo ‘*Parinama*’ that is evolution having been existed in subtle state as the ‘*Prakara*’ of god during ‘*Pralaya*’. Hence the world becomes a part of god Narayana and so it is real. The soul eventually is a conscious entity being the essence of God Narayana. According to Ramanuja, Soul is self conscious and atomic and hence they are infinitive in number but with individual attributes and having evolved from Lord Narayana it is never outside Him, though the soul rejoice, the separate personal existence.

Ramanuja classifies three class of souls: Nitya, eternal; Mukta, free, Baddha, bound. The eternal lives with God in *Vaikunta*, the free having attained salvation after worldly existence lives with God, the bound caught up in the mesh of earthly interests is striving to be released. Immersed in worldliness the soul weakens its knowledge
and never expands towards ‘Moksha’, the final emancipation. Only when it attains ‘Moksha’, its knowledge expands and knows everything subsequently and gets liberated, passes into Vaikunta, the dwelling place of Lord Narayana with His Shakti Who is Lakshmi, the goddess of prosperity and attains the nature of God but not identical to Him. It lives in fellowship with the Lord Narayana without losing its individuality. Those who have accepted, follow and practise this school of thought become Vaishnavas and Ki.Rajanarayan, one of the writers selected for study is a vaishnava. And another writer Jayakanthan practices saivism.

Based on ‘Agamas’ (Ecclesiasticus), Upanishads, Tirumorais and Meykantasatras (Treatise of Truth), Saiva Siddhanta treats Lord Siva as a Supreme Being. It is a system of belief very popular in Tamilnadu, a state of South India. The ‘Agamas’, the authoritative scripture of principles and practice of Saivism, are of two types, they are The Sivabheda Agamas and Rudrabheda Agamas, that is, the Different Agamas of Siva and the Different Agamas of Rudra. Together, they constitute twenty eight Agamas representing ten to the school of Sivabheda Agamas and the remaining eighteen to the school of the Rudrabheda Agamas.

Upanishads are mystic teachings setting forth the principles of the Vedas: Self realization, karma, reincarnation etc. Thirteen Upanishads starting from Brihadaranyaka to Maitri may be called as prose renderings of the Vedas.

The Tirumorais are twelve in number, the twelve holy scriptures written by seven devotees of Lord Siva starting from Tirukadaiyappu of Tirujnanasammanthar to Tiruthondapuranam of Cekkilar.

There are fourteen Meykantasatras (Treatise of Truth) organised and logically arranged by the saint Meykandar of the thirteenth century. He seems to have produced
the basic work on *Saiva Siddhanta* of these *sastra* titled *Civanjnanapotam* and the rest of the fourteen begins from *Civajnana Cittiyar* to *Sankalpa Nirakaranam*.

Being a theistic philosophy, containing both religion and philosophy, *Saiva Siddhanta* addresses the three eternal realities *Pati, Pasu, Pasa* - Supreme Lord, Infinite souls, the Treble Bonds of *Anava, Karma* and *Maya*. *Pati* is omniscient and out of His mercy the primordial enters, *Maya*, seems to have been created when *Pasu*, the Infinite soul, enters the world, to perform its *Karma*, that is duty, without being affected by the evil, *Anava*. Once the individual soul remains away from the evil *Anava*, it gains union with the Supreme Lord *Pati*. Hence, *Pati* is an object of experience.

According to the *Meykantasastras*’ *Civajnanapotam* and *Civajnana Cittiyar*, the world is indifferent and non-intelligent. However, it creates, maintains and destructs through the *Sthularupa*, the concrete form and through the *Suksamrupa*, that is, subtle form as the world is inert, “it cannot dissolve into his casual form and also it cannot manifest again all by itself. So, the reality of the phenomenal world comes out of the ground of God whither it is resolved and whence it re-emerges.” (Kandaswamy 7)

The souls dissolve and are recreated to exhaust their *Anava*. At the end of this process the soul, *Pasu* mingles with the supreme Lord *Pati* to enjoy eternal bliss *Svestasvatara*. Upanishad says,

‘As oil in seasamum seeds, as butter in cream, as water in the dry bed of a stream, as fire in friction sticks, so is the Self (God) seized in one’s won soul if one looks for Him with fruitfulness and austerity’.

‘The self which pervades all things as butter is contained in milk,
austerity that is the Brahman, the highest mystic doctrine. That is the highest mystic doctrine.’ (Kandaswamy 21)

*Saiva Siddhanta* addresses two states of the *Pati* of which the Absolute is Siva and the Dynamic is Sakti. Their relationship is called *Tadatmya* exhibiting the two aspects of one thing. The Sakti form of the Lord does the cosmic functions. There are five cosmic functions,

<table>
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<th>Tamil</th>
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<td>1. Pataiippu</td>
<td>Srsti</td>
<td>Creation</td>
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<td>2. Kappu</td>
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<td>5. Arulal</td>
<td>Anugraha</td>
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(Kandaswamy 22)

The primordial role in Maya is the material cause of the *Pati* where His Sakti engages the souls with varied experiences to enroot *Anava*. *Pati* protects the souls, according to their karma and destructs, in order to give them rest. Destruction denotes the separation of soul from matter,

At this stage, the soul develops a sense of indifference towards the yield of *karma* and also a sense of equanimity in adversity and prosperity resulting in *karmasamya* (iruvinai oppu). So, the purpose of obscuration is meant for the maturation of *anava mala*. As soon as the power of *anava* is destroyed, the soul is open to have the vision of God. (Kandaswamy 22)

The death of *Anava* seems to help for spiritual progress of the souls. Now, the Lord seems to appear in the form of ‘Guru’ to purify through ‘*Diksa*’ or *Upadhesa* to
bestow Patijanana, Divine Wisdom towards the illumination of the Oneness with the 
Lord. This seems to be the Anugraha Sakti of the Pati.

Man goes away from god when he is bound by the treble of anava, karma and 
maya. Jayakanthan pictures the misleading power of maya in is novel Rishimulam. 
Rajaraman, the protagonist of the novel is engulfed by the web of maya is his 
incestual desire for his mother is a good example of the evil spell of maya.

Rajaraman is an abandoned child yearning for love, affection and caring. A 
servant maid nurtures him. The balatious room of his mother remains a fantasy. His 
father and the servant maid alone have access to that room. Driven by fantasy 
Rajaraman one day enters the room stealthily. Mesmerized by the grandeur of the 
room Rajaraman stands still. Unfortunately the mother of Rajaraman comes from 
bathing undressed. Perplexed and scared, Rajaraman hides under the cot. Maya 
exeutes its potency to the fullest. Lust for mother emerges the unlawful and 
unattainable lust turns Rajaraman into a sadist. At the death of his mother, on his 
father crying, Rajaraman, in fact, feels happy. The nature has denied the opportunity 
of his father that he has so far enjoyed alone. However alonged by his good self 
Rajaraman realizes his sin and so, “I cried while repenting on the sadistic thought of 
my father, as a result I applied Vibuti” (the sacred ash made out of cow dung) (RM 66)

The cultural value expressed by Rajaraman implies the truth propounded by 
Taittiriya Upanishad: “May you be one for whom his mother is a Deva. May you be 
one for whom his father is a Deva. May you be one for whom a guest is a Deva. May 
you be one for whom his teacher is Deva.” (Agarwal)
The scripture insists to worship parents, teachers and guests. As Rajaraman has failed 
in this duty and becomes sadistic on seeing his father’s suffering of the death of his
mother, immediately recognizes the sin he has committed, because service to the
parents, teachers and guests are the only essence of ‘Tarmam’. “The Lord Visnu said
to Rsi Markendeya – ‘They who serve their parents, thinking of their father as the
Lord of the Universe, and mother as a holy River Ganga they indeed are my best
Bhaktas.’ Naradapurana 1.5.53” (Agarwal)

Parents, thus, become the representative of God on the earth. This truth becomes
universal with the reading of The Bible.

In King James (Authorized) Version, Leviticus 19:3 says, “Ye shall fear every
man his mother, and his father, and keep my Sabbaths: I am the LORD your God.”

Picturing such a truth, Jayakanthan brings in goodness and light that ultimately
becomes the beauty of the culture.

When Sarada, wife of Sambuiyer, who is Krishnaiyer’s friend and from whose
home Rajaraman does his graduation, extends motherly love by stating confidently: “I
will change the ascetic Rajaraman into Kalyanaraman and doing so I challenge
Ragupathy for permitting Rajaraman to live as sage. Thus, I accomplish his father’s
duty also.” (RM 84)

Rajaraman means the kingly form of Lord Rama, one of the Avatars of the Lord
Visnu and Kalyanaraman means the Rama’s form of groom. Attempting the saying, to
change Rajaraman as Kalyanaraman, Sarada expresses her motherly love.

Marriage is sacrament and not a social contract for a Hindu because it seems
to be constituted on love for the entire family. A man and a woman come together
under the umbrella of love and affection in order to fulfill their Karma – duty.
Marriage becomes compulsory to complete the life cycle of four stages:
Brahmacharya – student, Grihasta – householder, Vanaprasta – forest dweller, and
Sannyasa – ascetic. Brahmacharya is the first stage when Dharma (Eternal Law of Goodness) is learnt with strict celibacy. Grihasta practices Dharma that has been learnt during Brahmacharya to perform social duty to fulfill his personal want and attain spiritual goal. Vanaprasta untangles himself from the clutches of the world and moves to forest expecting Moksha or Liberation. Sannyasa is the spiritual condition into which a Vanaprasta enters. Now he is totally free from the earthly needs and can devote all time to pure meditation.

Marriage enables a man to perform Dharma of his family by offering sacrifices to the Supreme Being and for procreation. In Rig Veda, The Satapatha Brahmana. V.2.1.10 says, “The wife is indeed half of one's self; therefore as long as a man does not secure a wife so long he does not beget a son and so he is till then not complete (or whole); but when he secures a wife he gets progeny and then he becomes complete”. (Achari 5)

Moreover, it remains the duty of the parents to arrange for marriage of their children. Rajaraman in Risimulam of Jayakanthan lives as an ascetic which is the last stage of human cycle. Sarada, considering herself as a mother of Rajaraman, believes as her duty to see him get married and become Kalyanaraman. The Bible in Proverbs 19:14 says, “Houses and wealth are inherited from parents, but a prudent wife is from the LORD” (689). Hence the truthfulness of cultural value elevated to the level of universal spirituality, adds beauty because it gives light to the society. “It is better to see god in man than in statue” (IATN 44)

Hinduism and Christianity consider life as sacred because both believe in the latent existence of God. Saiva Siddanta and Vasistadvaita postulate that different beings are created for God’s own pleasure. As diverse organisms continue living,
various forms of God also survive but with one aspect. The following conversation of Yajnavalkya, a Vedic sage, in Brihadaranyaka Upanishad states,

Then Vidagdha Sakalya asked him: 'How many gods are there, O Yagnavalkya?' He replied with this very Nivid: 'As many as are mentioned in the hymn of praise addressed to the Visvedevas, viz. three and three hundred, three and three thousand.'

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'Thirty-three,' he said.

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'Six,' he said.

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'Three,' he said.

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'Two,' he said.

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'One and a half (adhyardha),' he said.

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'One,' he said. (Jayaram)
Therefore, God is one He is hidden in all beings as Antar Atman, meaning, the soul. Mark 12:31 of The Bible (King James Authorized Version) echoes the same idea; ‘Thou shalt love thy neighbour like thyself’ (1026) and John 13:34-35 states, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another”. (1095)

Though The Bible does not plainly speak of Advaita, it helps to understand that one must love his neighbour because his neighbour is an extension of god who dwells in him. The physical differences between oneself and his neighbour are superficial because God remains as Antar Atman in both of them.

Jayakandan responds to the Antar Atman principle and reverberates the universal value of love as realization of God in one’s own self, to self-actualization. This spiritual connotation adds beauty to the cultural value, in Oru Natikai Natakam Paarkiral (An Actress is Looking at the Drama) “Kalyani did not know that her mother was a Devadasi and so she could not engage in formal marriage however from the very first night of being with Kalyani’s father until her death she did not turn to another man.” (ONNP 73)

Kalyani’s mother is a Devadasi (girl dedicated to local temples marry the goddess and acting as temple care-takers they perform rituals in the temple. They are also dancers and musicians who entertained the wealthy locals who later turned out to be courtesans). However she has lived only with that particular man from the very first night of her sexual experience though not marrying him. In spite of being a devadasi, she has been a pativrata. Pati means husband and Vrata is vow and so pativrata is a vow taken by a woman to remain loyal to her man. Mother of Kalyani remains loyal not out of compulsion, but for love. She has remained sincere and
dedicated to her man, in spite of being a Devadasi. She has accepted her man as she has accepted herself and is able to form a deep relationship with him. She has lived with goals and values echoing the actualized self. Ephesians 5:22-23: “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife,...” (1195)

Jayakanthan pictures the cultural value of a wife. Mother of Kalyani is no less to Tulsi, meaning goddess of loyalty. Tulsi was Virnda when she was the wife of Jalandhar who became invincible with the chastity of his wife. He became arrogant and wanted to conquer Lord Siva and become Supreme. Lord Visnu who notices the approaching defeat of Lord Siva disguises as Jalandahar and goes to his house. Virnda received the Lord and on a mere touch she realized that the man was not her husband. Now her chastity was shattered and Jalandhar became vulnerable. Virnda decided to end her life but “Lord Vishnu blessed her with a boon that She would be known as Tulsi and She would be worshipped along with Lord Vishnu. His puja will never be deemed complete without the leaf of Tulsi.” (Chowdhury)

Loyalty of a wife to her husband is so significant and having brought in the mother of Kalyani, Jayakanthan pictures cultural beauty that lies behind the truth of chastity. In addition, to remain in such a perfect state necessitates disciplined practice.

Jayakanthan has insisted on the cultural significance of charity in the novel "An actress looking at the Drama" (Oru Natikai Natakam Parkkiral). Kalyani, the heroine of the novel extends generosity to Pattammal, daughter of Sundaravalli, maternal aunt of Kalyani, considering the hand to mouth existence of her aunt Kalyani extends generosity. Pattammal lives in Kalyani's house. Kalyani is a stage actress and so she used to rehearse along with her troupe in her home. Pattammal falls in love with the ‘Tabalist’, when Kalyani turns out to be a philanthropist in seeing the young
lovers get united. Good things happen to those who live generously, thinking of the welfare of others and helping whenever they can and Kalyani is no exception. As Proverb: 19:17 tells, “He that hath pity upon the poor lendeth unto the lord; and that which he hath given will he pay him again.” (689)

Though Kalyani does not expect any benefit out of her helping tendency, she is blessed with happy married life. The wealth acquired by a person is not for him alone, but for others too. Those who spend for others is rewarded by the Almighty. Quran: 57:7, encloses this, “Believe in Allah and His messenger and spend out of that in which he has made you successor. For those who have believed among you and spent, there will be a great reward.” (Rizvi)

One would be the successor of God when he practices the dharma of giving. One has the responsibility to maintain the members of the family who cannot preserve themselves. Bhagavat Gita identifies types of giving:

A gift that is given without any expectation of appreciation or reward is beneficial to both giver and recipient. A gift that is given reluctantly and with the expectation of some advantage is harmful to both giver and recipient. A gift that is given without any regard for the feelings of the recipient and at the wrong time, so causing embarrassment to the recipient, is again both harmful to both giver and recipient. (Sugirtharajah)

So, giving without any expectations is mark of spirituality, the beauty which Kalyani owns truly.

Rigveda 10.117.1-2, 6 says
He who, possessed of food, hardens his heart
against the weak man, hungry and suffering,
who comes to him for help, through of old he helped him
surely he finds none to console him....
In vain does the mean acquire food;
it is - I speak the truth- verify his death;
he who does not cherish a comrade or a friend,
who eats all alone, is all sin. (Sugirtharajah)

Furthermore, Kalyani is a good wife also. She cheerfully serves her husband Ranga, a reporter, like serving to god. She dresses finely when he is at home. She keeps her house neat and clean and serves good meal to her husband.
Kalyani lives as Atharvaveda mantras 4/38/-1to4/38-5 states,
(a) should have conquered sensuality.
(b) hard working
(c) posing best behaviour
(d) striving to maintain home in best way.
(a) preserves and increases husband's money.
(b) spends portion of husbands earnings on yajyan.
(c) she is always working hard.
(a) she does all husband's jobs with zeal and enthusiasm.
(b) Elevates the house in a very natural way.
(c) ensure that there is no shortage of milk and milk products in the house.
(d) conserve house hold earnings.
(a) she remains happy.
(b) does not get affected by sorrow and anger.
(c) makes everyone happy with her good behaviour.
(a) toils hard from sunrise to sunset.
(b) does her work in the light of sun and does not confine herself to dark rooms devoid of sunlight. (Ramswarupji)

A wife who considers her husband as her Lord is glorified by men as well as Gods, Kalyani is such a wife. She lives up to the context of *Thirukkural* that states:

If wife be wholly true to him who gained her as his bride,
Great glory gains she in the world where gods bliss aside. (Pope 11)
If women shew reverence to their husbands, they will obtain great excellence in the world where the gods furnish.

(http://www.valaitamil.com/the-worth-of-a-wife-147.html)

According to Vishnusmirithi: 25:1-7, Besides, being harmonious with husband, a good wife needs to preserve her chastity even after the death of her Lord. Only then she can go to heaven. Such an excellent wife becomes more precious than jewels. Proverb: 31:26-31 speaks,

She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.
She looketh well to the ways of her household, and eateth not the bread of idleness.
Her children arise up, and call her blessed; her husband *also*, and he praiseth her.
Many daughters have done virtuously, but thou excellest them all.
Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth
the LORD, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in
the gates. (699)

The beauty of the character Kalyani comes to focus through the truth declared by
the Scriptures. Character being the more reliable cause of potency and vigor it must
be guided by the values of ethics. The following chapter analyses this idea under the
title Ethical values.