

Chitra Banerjee Divakaruni's Mistress of Spices: Unified Symbols and Myth with a Magical Spell

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ABSTRACT: In her novel 'The Mistress of Spices' Chitra Banerjee Divakaruni described the lifeless spices as living beings. The Indian Spices have been metaphorically interpreted by the Indo-American Woman author Divakaruni to draw on knowledge beyond science. It also portrays the portrayal of various spice-related myths, magic and history. It is shown that symbolic spices have a real, perceptible and observable relationship with the protagonist. Paradoxically, the spices occupy the space of both subject and object, being and non-being. We unify in a quintessential way the success of the protagonist Tilo. It also assesses the value of spices. It also assesses the importance of spices in the novel's socio-cultural perspective and in the protagonist's life from a psychological perspective. Chitra Banerjee Divakaruni was able to make the text and sense more meaningful by characterizing the Spices, Indian Spices as idealized, mythical beings belonging to India as non-human beings; but the other human characters for example Raven, an American; Tilo, Jagjit, as Immigrant Indians in America; many other minor characters belonging to India, but live as immigrants in America.

KEY WORDS: Characterization of Indian Spices, myth, symbols, psychology

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I. INTRODUCTION

Diasporic Indian writing is a medium to illustrate the emotional and psychological implications of the experience of refugees as well as a quest for self-definition and self-identity. Chitra Banerjee Divakaruni flourished as a versatile author among many Diasporic Indian authors. Her works are embedded with themes such as Myth, Cultural Conflict, Indian Experience, History, Magic Realism, etc. The bestselling novel by Chitra Banerjee Divakaruni, *Mistress of Spices* (1997), written in a unique style that combines prose and poetry, magic and truth. She comments her novel *Mistress of Spices* as "I wrote the book in a spirit of play, collapsing the divisions between the realistic world of twentieth century America and timeless one of myth in my attempt to create a modern fable."

She had portrayed the eternal struggle of a human mind to balance individual desires in her novel *Mistress of Spices*. With magic spells, she unified myth and symbols. This reminds us that magical powers can result in disasters as to their use and violation of these rules. She was mastered as her characters by using symbols and spices. Chitra Banerjee Divakaruni used Archetypal skillfully, which means repeated ideas, motifs, images and patterns found in a variety of works. She used some common archetypal symbols like rain, flame, colors, great mother in *Mistress of Spices*. She gave voice to the voiceless spices and rendered them as a static character

Tilo, the novel's heroine, was born as a third girl child into a lower-class family and felt burdened as another dowry debt by her father. Her parents called her Nayantara, meaning the star of the eyes, the star seer, and the flowers that emerge along the path of dirt. Once she discovered her mysterious powers and helped the villagers solve their problems and recover their missing things, she received lavish gifts in her household as a matter of thanks and appreciation.

She sent a calling thinking with a gold hook over the waters when she was a child out of frustration and dissatisfaction by killing her parents and burning the village with fire. Fire is the beginning of Nayantara's new phase of life. She served as a pirate queen for a few years, and her name was Bhagyavathi. She reviews her life as a pirate queen and wants to know her dream and give another calling thinking about the sea. As a result, the underwater snake came up with a typhoon in the water she was rescued and saved. Water represents the mystery of creation as a symbol of life, cleaning and rebirth. Whereas the life of Nayantara cleanses

She revealed First Mother and her novice when she opened her eyes. The character First Mother means as savior and guru, according to Chitra Banerjee Divakaruni. First Mother who rescued Nayantata from water and called her Tilottama meaning life-giving, health-restoring, and hope. The most beautiful Apsara in God Indra's court was about the legend Tilottama. Of all dancers, she is the most beautiful. Among women, she was

jewelry crest. She was Indra's court's chief dancer. She was warned not to give any man her love, but to dance alone. She was exiled because she disobeyed to live on Earth the seven lives of mortal disease facing, and people turned away from her in revulsion. In this novel, *Mistress of Spices*, Chitra Banerjee Divakaruni unifies the mythology, whereas this Tilottama acquired the same character in the myth. Tilo was a spice master, so the spices were speaking verbally or non-verbally to her. Their reactions conveyed by them were in the forms of sound movements showing chaos and agitation that, when in a positive phase, they were mythically auspicious, representing negative vibration.

Tilo, a fairy woman is running a grocery store. To help customers overcome difficulties, she uses spices. Not only for baking, but also for the homesickness and loneliness that the Indian immigrants had, she sells and even provides spices. She loves spices and has learned their roots, what their colour, their tastes and even their real names mean. They're running their energy in her blood, talking to her, and even guiding her at the right times. She proposed the special spice characters. The novel *The Mistress of Spices* is divided into fifteen chapters, thirteen of which are named after various spices such as Turmeric, Cinnamon, Fenugreek, Asafoetida, Fennel, Ginger, Peppercorn, Kalo Jire, Neem, Red Chilli, Makaradwaj, Lotus Root and Sesame which reveal their strength and origin. She has also shared with a blend of nature an amazing story about spices. Spices thus become an essential part of the book. It helps her to describe her splendid thoughts. It also allows her to reflect the feelings and emotions of both the author and the narrator. It also reflects the tradition of the land the spices belong to.

Turmeric, also called Halud, is used as a protection for heart sorrow, an ointment for death, and hope of rebirth. The turmeric's yellow color symbolizes enlightenment and knowledge. It is put for luck on the heads of the unborn, sprinkled at pujas over coconut, rubbed into the boundaries of fresh and even married saris. It erases blemishes and wrinkles when the turmeric is rubbed on the skin. Tilo said that when the Asuras and Devas churned for the universe's precious treasures, turmeric is supposed to come out of the ocean. Cinnamon is a friendly builder and a killer of enemies.

Asafoetida was a passion remedy. Fenugreek, the spices of Tuesday. It makes the body again sweet. It has said that shabari-the oldest woman in the world first sowed their speckled grain. Fennel Wednesday's spice averages people in the middle ages. It's as brown as mud and dark leaf dancing in a breeze of fall, smelling the coming change. Fennel keeps the breath after every meal freshness when it took a pinch of it raw and improves digestion.

Fennel gives mental strength. It cools the temperature even. Digesting sorrows has been a spice and makes it strong. It was also an equalizer. It takes power from the one when two people eat this at the same time and gives it to the other.

Amchur has been used to cure the senses of the taste and bring back life's passion. The root spices of Mahamul have been used to improve wealth and bring happiness prosperity and avert ill luck. Tulsi humility's basil vine. This slaughters the desire for power and transforms the emotions into and out of worldliness. Mythically, Red Chillies claimed that he was the son of Fire God. These Red Chillies came from Lanka whose other name is danger. Lanka-the daughter of the Fire is the purifier of the evil when there is no other way. To bring flavor to this world, Fire God lowered his finger tips to the Chillies. That's the spice on Thursday. The day of both murder and suicide was Thursday. Lanka reflects the ten million jewels headed Ravana and his city that finally turned into ash. Because chillies are the most toxic, they should only be used as a last resort. *Mistress*, as the first mother says, Tilo was against her forces. "It is easy to start a flame but not to put it out".

The conqueror of time was Makaradwaj the King of spices. It has been used to achieve elegance. When one thousand of it was mixed with milk and alma fruit and for three days and three nights slowly drank one spoon each hour to give tremendous beauty. For smoothing over hurt, sandal wood was used. Hartuki, shrivelled, womb-shaped seed helped mother bear the pain that starts with conception. Black Pepper capable of exposing certain secrets to others. To relax the throat, it was cooked and drunk.

The outward struggle of the human mind between individual desires was clearly described by Chitra Banerjee Divakaruni. Three parts of the human psyche are divided by psychologist Carl Jung. The unconscious individual contains both remembered and forgotten memories, and the unconscious collective retains our experiences as a consciousness with which we were both. Unconsciously, in the novel *Mistress of Spices*, the character Tilo fell in love with an American man Raven. Raven, who came to Tilo's shop as a customer to get the spice of his life. Tilo can't find a seasoning for him because his words bothered her mind. Raven was also fascinated by the ancient Indian beauty of Tilo; she falls in love with him. She revealed womanhood for the first time. He attracted her very much. "All my American, waiting in fear and art in love, I said to myself, maybe now I'll see that after all, he's just ordinary." She was sick of manipulating her thoughts, however. Although the spices warned her, she loses control over herself and even the spices. Eventually, in her career, Tilo wanted to move on. She decided to demolish the walls built around her by mystical spices.

It cools the temperature even. Digesting sorrows has been a spice and makes it strong. It was also an equalizer. It takes power from the one when two people eat this at the same time and gives it to the other. Crises of

Tilo with regard to her aberrations to form a new identity, besides being a Mistress of Spices, the Indian spices seemed to dissent. Her efforts to transform her seem alien in the context of mythical and traditional context to the ethical norms of Indian ethnicity.

Fire was used by Chitra Banerjee Divakaruni. Fire symbolizes creative energy, divine vision, salvation, knowledge. Tilo passed the purification ceremony by joining the fire of the Shampati. Tilo finds Old Mother's strongest pupil following purification. She was easy to learn every spell and chant, and to speak to the most dangerous as quickly as possible. Here novelist portrayed fire as a creative energy that leads to spiritual vision's wisdom. Mistress's life would be filled with exotic, mystery and danger. Once in a great time, when a mistress has become selfish and self-indulgent, her task fails. The alert was sent to her service, she must be remembered. When you reach the blaze, you'd feel it scorching and searching. She had three days to settle her affairs as a Mistress should not touch. Then again Shampat's flame is blazing for her. But this time, this law was broken several times by others but by Tilo. After touching Lalitha to console and comfort her, she was later touched by the American when she cut her finger for Haroun while cutting Kalojire. She tried many times to give Kalojire to shield Haron from the evil eyes, but every time she had to feel the pain of others and leave behind her own desires, but as soon as the American approached her, Spices started to work against her and the people they were used to. She was finally warned not to leave the shop. She disobediently walked out.

Tilo finds herself embroiled in the Spice Mistress' rules and regulations. In her life, Tilo wants to move forward, she wants to break down the barriers that mythically created spices around her. In order to form a new identity, Tilo's self-crisis regained her aberrations. Chitra Banerjee Divakaruni portrays her wife with her family set-up character, struggling against oppressive social structures. As an independent woman who finds inner peace and fulfillment as her own, she needed to prove her innocence.

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