

Journey into The Psyche: Decoding Dreams in Chitra Banerjee Divakaruni's *Queen of Dreams*

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Abstract

Chitra Banerjee Divakaruni is one among the famous South Indian writers. She has concentrated in many areas such as diaspora, immigration, alienation, frustration, cultural clashes, myth and miracles. This research paper helps to guide the readers in a different aspect of entering into the dreamy world of Chitra Banerjee Divakaruni through the novel *Queen of Dreams*. Most of the researchers have focused on the familiar themes of Chitra Banerjee Divakaruni. But this article analyses the parallel study of Freud's *Interpretation of Dreams* and Divakaruni's *Queen of Dreams*. The concept of dream, similarities and dissimilarities, ideas relevant to dream, pros and cons of dream, how dream plays a psychological impact in the lives of human beings are explained in a crystal clear manner. The first generation immigrants are the people who moved to a new country and are the first in their families. They face many challenges adjusting to a new culture, language and societal norms while preserving their own heritage. The second generation immigrants are the people who are born in a new country to immigrant parents. They reveal the cultural influences from both their parents' heritage and the society in which they are raised. The psychological sufferings of first and second generation are going to be dealt in this paper. The longingness and nostalgic memories affect present life as well as their career. One should maintain equanimity and mental balance to take great effort to achieve success in one's own life. One way or the other way people try to chase their dreams and to attain wish fulfillment. The dream is driven by unconscious wish fulfillment. Freud explains that dream as a manifestation of one's deepest desires and anxieties which are relating to repressed or oppressed childhood memories. Dreams are nothing but the stories and images of a mind which are created during the sleeping time. Dreams reveal the contents of subconscious mind. In the novel *Queen of Dreams*, the dreams and meanings of Mrs. Gupta play a vital role.

Keywords: Dream, Psychological alienation, Psychological disappointment, Mental agony, Longingness, Nostalgia

1. Introduction

The novel *Queen of Dreams* depicts about the main character or protagonist or dream interpreter, Mrs. Gupta. She warns the people to do the right attitude in their life unless they have to reap what they have sown in the name of sin. Most of the immigrants used to meet Mrs. Gupta to have a discussion of their dreams. At the same time she maintains distance with her family members, only then she could interpret their dreams and she can concentrate more on her career in a dedicative manner. Rakhi, her daughter, suffers psychologically when she tries to search her own identity in the alien land. She also wishes to become a dream interpreter like her mother. As a first generation immigrant, often Mr. and Mrs. Gupta experience mental agony whenever they are caught by the nostalgic memories of India. This research explores Rakhi's journey into her psyche in a deeply introspective manner. It delves into Rakhi's struggles, dreams and identity. It is also a rich exploration of cultural heritage, familial ties and the complexities of self-discovery.

2. Review of Literature

There are many studies conducted in the theme of dream psychology. The study of Lewin explores to apply some of our knowledge and theory about sleep and the dream to an understanding of the analytic situation. The analytic situation is a hypnotic situation. The analytic patient takes his origin from the hypnotic patient. Freud's patients were attracted to therapy by their knowledge of cures due to hypnosis (Lewin, 2017).

The study of Wright and Tuska explains the concept 'From Dream to life in the psychology of becoming a Teacher'. Nearly half the students who begin teacher training abandon their programs before graduation. Many of them abandon teaching after a year of experience. Surveys reveal the attitude change during training and beginning teaching. Unfortunately they fail to clarify the effects of training. Some studies report that student teacher feel more permissive and supportive toward children after the practice of teaching (Wright and Tuska, 1980).

The study of Milton and Roy explains about Dream psychology and the new biology of dreaming. It focuses of the classical views of the dream and on the current attempts of exploring the contempt of dreams. It also explains the theory and technique in dreams psychology. It also describes the theory and technique in dream psychology (Milton and Roy, 2016).

The study of Dallett describes the concept of the theories of dream function. It also explains some contemporary and psychoanalytic theories of dream function particular attention is given to Jung's model of personality and theory of dream function. Contemporary theories focus on the function of environmental mastery viewed from the perspectives of problem solving, information processing and ego consolidation (Dallett, 1973)

The study of Silberer explains the concept of Introduction to the psychology of dreams. Silberer's intention was not to give a full blown theory of dreams and their interpretation. The main stress was on the demonstration of the elementary phenomena where the forces governing the drams could easily be analyzed and taken apart for observation (Silberer,1919).

The study of Lewin explains about phobic symptoms and dream interpretation. It also explains about Freud's discovery that the interpretation of dreams and the interpretation of neurotic and psychic symptoms were merely applications of the same depth psychology (Lewin, 1952).

The study of Marie Mageo explains about dream play and discovering cultural psychology. Dream play is a method of dream analysis of performance; this method combines elements of Gestalt role playing and Jungian active imagination. The author discovers a bipolar constellation of ideas and feeling that reveals pivotal aspects of post-colonial and psycho cultural dynamics (Marie Mageo, 2008).

The study of Haskell reveals the dreams of dreaming is an area of research that seems either to stimulate almost boundless. Theories regarding the meaning and function of dreaming or conversely it stimulates an equally boundless and irrational skepticism, denying any meaning or function to dreaming what so ever (Haskell,1986).

3. Research Methodology

3.1 The Role of Dream and Dream Interpreter in *Queen of dreams*

The methodology section deals with the theory of famous psychoanalyst Sigmund Freud. He has written a number of works in the field of psychology. This section attempts to substantiate the text *QUEEN OF DREAMS* with Sigmund Freud's *Interpretation of Dreams*. Many studies have been undertaken in the book of *Queen of Dreams*. But no such study has been conducted to compare and analyse with the point of view of Sigmund Freud. His dealing with the concept of dream is exactly apt to justify text of Chitra Banerjee Divakaruni's *Queen of Dreams*.

Rakhi, a second generation immigrant has not travelled to the land of her ancestors. They are Bengali immigrants who have settled down in California. Rakhi couldnot understand her mother's rituals and dream journey. "A dream is a telegram from the hidden world, I heard her say once. Only a fool or an illiterate person ignores it" (Divakaruni, 2004, p. 34). Freud has suggested yet another meaning for dream. Freud tells that wish-fulfillment is the meaning of every dream, so that there cannot be any dreams other than wish-dreams. Mrs. Gupta's passion is to interpret the dreams and analyses the problem of immigrants and give them right solution to solve their mental agony. She cannot assimilate herself in the alien land. She finds hard to prove her true identity in the alien land. Rakhi faces number of problems in assimilating and adapting herself to the American culture.

Everyone faces their own mysterious way in this novel. When we look into the life of her mother, Mrs. Gupta selects a convenient place for her to sleep and dream. She isolates herself voluntarily to enter into the dreamy world. She does not allow anyone to enter into her room. Mr. Gupta has revealed the truth that she never loves him. She loves only her profession of dream. Divakaruni states that the place right at the centre of her-that was reserved for her dream gods or demons, whoever they were. She never shared that with anyone. She wants to immerse herself in the thoughts of dream and so she chooses such an isolated place. Freud points out that the transformation to which the dream-thoughts are subjected because the expectation is put into the present tense. Mrs. Gupta meditates over the thoughts and expects to receive something beyond the supernatural fortunes.

In the same manner, Rakhi is also dedicative in her job. Rakhi leads her life in a lonely manner. She is separated from her husband. She is running a coffee house named 'Chai House' with her father. Her friend Belle helps her as an assistant in the coffee house. The immigrants find it as a meeting point to discuss their psychological problems and mental agony and also their nostalgic memories about India. Rakhi has decorated and painted beautifully in the walls as she loves her job most. Like Mrs. Gupta, she too dislikes of her mother intervening in her business. She also expects job security. How her mother dislikes anyone to intervene in her dream or intervene in writing the concept of dream journals, Rakhi has also followed the same. Both of them are doing their duty in a dedicative and divine manner. According to Freud, The ancients regarded dreams not as a product of the dreaming mind but as something introduced by a divine agency. In the novel *Queen of Dreams*, the healing comes from the correct interpretation of significant dreams. Thus Mrs. Gupta helps for the immigrants to solve their mental agony and trauma.

Rakhi's mother is giving very much importance to welcome the dreams. "The Dream comes heralding joy, I welcome the dream. The Dream comes from heralding sorrow, I welcome the dream" (Divakaruni, 2004, p. 301). Freud has a statement about the dream which insists that a statement, concerns the dream which seeks to explain as many as possible of its observed characteristics from a single point of view. Divakaruni has portrayed the theme of dream in the novel *Queen of Dreams* in a crucial manner. She has used poetic language to describe the beauty of dream. The language is adorable and admirable. Dreams always focus on the future and prosperity or adversity. But

paintings are trying to preserve the past and golden moments or events that had happened in the history. Divakaruni states that, "Dreams look to the future and paintings try to preserve the past" (Divakaruni, 2004, p.31). But some of the people are not accepting the dream as the storage of sub conscious mind's unfulfilled desires rather they think it as a mental deficiency.

Mrs. Gupta defines about her hardship towards the job of a dream interpreter. She also suggests that dream interpretation is not an easy job. Being a dream interpreter is not as glamorous as others think. She reveals her own dedication towards her job. "I don't sleep with you or your father because my work is to dream. I can't do it if someone is bed with me" (Divakaruni, 2004, p.7). She is able to dream the dreams of other people and she can help them to live their lives in a happy manner. Freud has rightly observed the duty of dream interpretation. Dream interpretation is considered as capable of yielding information concerning the structure of our psychic apparatus which we have hitherto vainly expected from philosophy. Mrs. Rakhi instructs the people and guides the people and also warns the people to make them walk in the correct path of life. "Mr. Raghavendra, my mother said, I'm calling to inform you that your life is in danger. One of the people living in your house is planning to kill you" (Divakaruni, 2004, p.40). People get alerts from Mrs. Gupta. Her spiritual journey is revealed through her dream.

Divakaruni has portrayed the theme of dream as a parallel study with the problems of immigrants through this novel *Queen of Dreams*. Rakhi's mother started talking about Freud's *Interpretation of Dreams*. She finds it too difficult to understand the information about the dream. She also feels fed up with the western philosophy and methodology. "She started Freud's *Interpretation of Dreams* but lost interest because it focused too much on Western methodology" (Divakaruni, 2004, P.49). She reveals a lot of cultural clashes between Indian and American's attitude, behaviour, culture and habits. She reveals a very good opinion about love. If love is very strong and pure, it can overcome all barriers. That is the kind of love that she has possessed with her daughter. She expressed like that. She doesn't wish her daughter to learn the meaning of dream and she is not supported that her daughter to become a dream interpreter. "I kept thinking of what had almost happened the last time, when I'd been trying to teach her to read dreams. How I'd almost lost her. Yet how could I abandon my daughter to her terror?" (Divakaruni, 2004, p.51). Dream interpretation is not an easy one. It has its own symbols and meanings.

The mother and daughter relationship and bondage are very strong in this novel. They both feel the sufferings of each other. She cannot teach or warn her to be aware of the disasters of her life. "When Rakhi awoke weeping, I was weeping, too. It was a hard fact to come to terms with-that I, who interpreted dreams for a world full of strangers would never be able to explain to my daughter what her dreams meant. I'd never be able to warn her away from the disasters of her life" (Divakaruni, 2004, p.52). Freud has stated that the Dreams of persons suffering from the diseases of the heart are generally very brief, and end in a terrified awakening. Mrs. Gupta's words depress Rakhi. She also believes that a dream teller's powers would have protected her from the banal infirmity of aging.

There are so many meanings for various kinds of dreams. Mrs. Gupta has given a long list for the meanings of dream. If a person dreams of a closed door, the person will ultimately be successful in gaining what he desires, but it will take much effort. The dream of milk means, the person is about to fall ill. A mirror stands for a false friend. A pair of scissors indicates a break in marriage. A double ended drum means for recognition and renown. An iron wheel means for ill fortune coming to the person from all the direction. If a person dreams of grinding salt, he will solve the problem that is overwhelming him. But he must be ruthless in his pursuit of the solution. In the dream, if someone presents with sugar, beware; such person is not to be trusted. If a person dreams of a thorn, he will move ahead in his career. If he removes a thorn from someone else's foot, he will change an enemy into a friend.

Divakaruni has used Mrs. Gupta to describe the interpretation of various dreams. If a virgin dreams of a thorn, she will marry a distinguished family. If the woman is not a virgin who dreams of a thorn, she is pregnant. If a person dreams of a monkey, he will face challenges in business, which is he handled well and effective manner that will lead to great benefits. If a woman dreams of the same monkey, she will give birth to deformed child. If a single person dreams of a monkey, he will marry a person with a terrible temper. If a tree appears with glossy green leaves in the dream, a patient's health will improve. If a tree is cut down in a dream that means a big expenditure is about fall upon the person. In the dream, if a palm tree passage appears that will bring good luck especially if the person climbs it. If the person climbs down with the fruit of the palm in his hand, he will be eminently successful. If a banana tree appears in the dream, it will bring an inheritance. A date tree warns that one must undertake a pilgrimage. A banyan will face with a complicated moral decision. If a person sees an Oleander in the dream, he has to be prepared to mourn.

Mrs. Gupta has connected all the relevant dreams to a meaningful one. She has insisted that all kinds of potentialities and abilities are only within the person. So, one should not merely or blindly believe on the words alone that she has suggested or warned. "Reach into the well of yourself and draw up the necessary meaning, for the meanings of all dreams are ultimately inside you, and not in the words I speak. That is why, as I warned you in the beginning" (Divakaruni, 2004, p.78). Freud tells that, the Interpretation of Dreams is the royal road to the knowledge of the unconscious activities of the mind. The meaning of the dream is unconsciously connected with the human mind, so one can draw up the necessary meaning. Freud also conveys that, "What is common to all these dreams is obvious. They completely satisfy wishes excited during the day which remain unrealized. They are simply undisguised realizations of wishes.

Rakhi has faced a number of psychological disappointments with her familial life. She is overthinking about all her problems and panic in her life. She herself allowed such nuisance to be happened in her life. She has felt terrific fearfulness. "I was disappointed-I'd been day dreaming about Rio for months-but Sony was downright angry. His theory was that I subconsciously made these 'accidents' happen because deep down I was terrified of trying something new" (Divakaruni, 2004, p.79). Freud has rightly observed that, the gratification in respect of the fulfilment of the repressed wish may prove to be so great that it balances the painful affects adhering to the day-residues;

the dream is then indifferent in its affective tone.

Rakhi's mother wants her to become like a fox. Her mother says that she can learn to dream what the fox dreams. She wishes to start with foxes because they are very intelligent and suspicious so that, their dreams will not be like their own thoughts. Then she asks her to dream like birds and snakes and also fish because these creatures are far more complex than they are led to believe on the dreams. "I want you to become like a fox" (Divakaruni, 2004, p. 143). As a dream teller, she does not wish to get the love of humans. "How little I knew myself, to think that I would not desire human loving. To think that my longings would be always in my control" (Divakaruni, 2004, p. 146). Dream teller should be controlled by only dream spirits. Their body will be their own. No one can invade it except their dream spirits and they think that is a blessing. Mrs. Gupta can recollect the words of her aunt who is her first teacher in the way of dreams. She has told that one life is too little to be divided between the outside world and the inner one, the world of daylight and that of shadow.

Mrs. Gupta has mentioned that dreams too affect the waking life or the present life which they are living. "Dreams, the elders said, continue to affect the waking life, even after the dreamers are gone. We were to examine the patterns of these old dreams and determine their effects on the city's future" (Divakaruni, 2004, p.148). But Freud tells that dreams are the guardians of sleep and not its disturbers. Mrs. Gupta has also insisted that as dream tellers they are not wearing uniforms because dream tellers do not believe in external marks. She mentions that living among dream interpreters for three years, she has grown used to intensity. Rakhi has faced a number of problems in her family. These problems give her mental agony. The money which is received by her mother not enough to run the household and to take care of her father. Against all her wishes, she had let her work at the tea shop. Her mother also fears that her studies may get affected.

Rakhi's mother has mentioned in the dream journals that she was determined to marry and move across the ocean to America with the man whom she met at Victoria memorial, chaos broke loose at the caves. She reveals her wayward mind and she is torn between the outside world and her inner world. "This was the safest and happiest of the three choices, they told me, for it was clear that I had a wayward mind and the outside world would present me with temptations too strong to go withstand" (Divakaruni, 2004, p.175). Freud rightly observes that, the unconscious is the real psychic; its inner nature is just as unknown to us as the reality of the external world and it is just as imperfectly reported to us through the data of consciousness as is the external world through the indications of our sensory organs. She has noted that places also occupy a vital role in the world of dreaming. When she is settled down in California, she has not dreamed anything. As it is a new place,, she could feel different kind of presence. "Dreams would not come to me in California because it was too new a place. Its people had settled there only a few hundred years ago, and neither its air nor its earth, the elements from which we most draw sustenance, was weighted yet with dreams" (Divakaruni, 2004, p.177).

Mrs. Gupta intuitively gets affected by the dreams. She has longingness to enter into the dreams. She needs to dream. She wants to enjoy the presence of the dreams. "I awoke with a sore own small life—I could sense their presence, but they wouldn't come to me. My husband awoke with a headache, and a complaint that his sleep had been filled with terrible images, blood and rubble and dying animals" (Divakaruni, 2004, p.177). She also reveals that dream tellers cannot squander their nights as ordinary women spending. During the time of dreaming, she could recollect the thoughts and feel that she has possessed. When she could hear the bad dreams of her husband, "Almost before I had closed my eyes, a dream descended on me. It spoke to me in a raven's voice, giving instructions. It told me whose dream I was dreaming, and where I must meet him the next day, and how to help him" (Divakaruni, 2004, p.178). She could feel the power of the dream flow into her until her bones grew phosphorescent and her blood buzzed.

Rakhi has played a number of significant roles. Those roles are considered as the problematic roles of her life. Rakhi is an insecure mother, needy friend, blocked painter, stumbling businesswoman, blind dreamer, grudging daughter, possessive ex-wife. Rakhi is dreaming. But she knows it is not her dream. She has never dreamt from her childhood, she has dreamed in those bright, finger-paint colors. It is Jona's dream and she is also dreaming it because in sleep their heads have shifted so that all three are touching. She is telling that the man has no dreams inside him but only a cacophony sound. In her dream the mother calls out in her dream. She is trying to warn the little girl but she is making only a strangled, meaningless sound. She gives an explanation for the dream. It is only a dream. "It's only a dream if you don't know the connection between the moon and the sun, between water and air, between fullness and annihilation" (Divakaruni, 2004, p.205). Freud reveals that the dreams are the royal road to the unconscious.

A Dream is stitched together from images thrown up by an agitated mind, worries which surface when the body is still. But those dreams are the dreams of ordinary beings and need not concern anyone though much of the life will be spent in explaining them. Sometimes warning will be given in the dream to convey to the person it is meant for, a person whose mind is too thick for the dream spirit to pierce. But often such a person will not want to hear what the dream interpreter is saying. That is not the main purpose of the dream teller. "The dreams that are most important come from another reality—you might call it another time, for want of a better term in our limited speech. This is the time of the dream spirits" (Divakaruni, 2004, p.208).

As a dream teller, when there is a progress in the path of dream telling, the person can realize that he/she will be given a guardian spirit. If the person is fortunate and careful, the love between the person and the spirit will grow into a great and wondrous thing. Through the dreams the spirits will tell the person who he is really. The spirit will speak many times before the person is learning to listen. The most fortunate among the person is blessed by the dream. He will live long in the world after and help for so many people. But for other persons, the message will come at the moment of death and that will be inseparable from it. Those who need extra guidance, a messenger may appear at the time. That will be the last chance to grasp the truth of dream time. Mrs. Gupta wants to live a virtuous life, but unsuccessfully, caught between the two worlds that define virtue in opposed ways. She is worried and annoyed about her life. "Worst of

all, I have not loved anyone fully, not my husband or child, not the suffering souls that have come to me for help. Try as I might, the core of my heart remains moldy and desolate. Even the dream spirits have been able to fill it. My only hope is the messenger—will he ever come?” (Divakaruni, 2004, p.209).

Rakhi can understand more about the lives of her mother through the dream journals which is written by her mother when she is alive. Rakhi is recollecting that her mother has chosen the wrong decision to come to America with her father. She could understand her mother's regret, her longing for community, her fear of losing her gift. It is ironic that her ability to tell dreams stayed with her. It is love that she has lost. Rakhi has thought her mother as a serene person and she denied sadness. Her mother has believed that loneliness is her strength. It is too painful to think of the past. Freud exactly says that dreams are constructed from the residue of yesterday. Rakhi feels great pity on her mother. She must be too tired to get angry, because all she feels is depression. Each and every character experience psychological depression in their way.

Rakhi feels very upset. She is not ready to eat anything. She is not spoken to her mother, because her mother has not taught her to interpret dreams because she wanted to keep her gift in a selfish manner. She is selfish in a different way. Rakhi has tried to learn the dream. Rakhi's mother has placed her in her lap, she looks into her eyes and she holds the dream in her daughter's mind and asks her to tap into it. Finally she has left me with a mix of disappointment and relief. Rakhi's mother has probed her mind and there are no dreams. She has not dreamed anything since the morning she has bought her nightmare from her. Rakhi's mother tries to receive the power of the dream. “I shut off all outer sounds. I focused my attention on my awareness, that power that allows me to receive the dreams of others. After some time, it appeared as a speck of light in the center of my chest” (Divakaruni, 2004, p.231). According to Freud, the concentration of the dream should be observed; there was nothing superfluous in it, every word was a symbol. She has concentrated more and she has felt with effort to direct her forehead to touch Rakhi's. She has visualized her awareness as a similar speck. She could feel warmth against her skull. She recollects that in the caves that she interprets a dream so excellently that the other novices rise to their feet in admiration.

The dream journals of Rakhi's mother help her to open her third eye. She has come to know a lot of information about her mother and her dreamy world and also her mother's opinion about her father. Mrs. Gupta has referred Mr. Gupta as a good soul in her dream journal. “Her journals have given me glimpses: illness, murder, suicidal depression, schizophrenia. Sometimes at night, I worry about her dream people, whether they've been able to find a new interpreter” (Divakaruni, 2004, p. 239). After the death of her mother, she realizes many things in her life. She is worrying about the dream people who have received warning and instructions from her mother. Mrs. Gupta has revealed about the nature of dreaming and its relationship to waking lives. “We spent many afternoons in the dim sand cave assigned to her, examining dreams that, correctly interpreted and faithfully followed, had transformed lives and nations” (Divakaruni, 2004, p.246). Freud rightly says that dream is the dreamer's own psychical act.

Mrs. Gupta has mentioned in the dream journals that as a dream teller, she comes to know much information and she knows her ignorance. She has not realized her power. She has shattered her hopelessness. She shooes away all her innocence and ignorance. She feels that dream interpreter is a blessed job. “I'd blessed the day I'd been accepted here to become a dream teller. It had allowed me to escape the hopelessness of my life in the slums. It had opened for me a world I'd been ignorant of, had stirred within me powers I'd barely guessed at” (Divakaruni, 2004, p.261). Rakhi comes to know the birth of the dream and the connection of Swapna Lok from the dream journals. “In the caves they told us that when dream tellers work in their sleep, they each throw out a thin, invisible thread, as a spider might, from their navel. This thread reaches all the way to Swapna Lok, the world where dreams are born” (Divakaruni, 2004, p.280). When the dream tellers live alone, the thread is thin and weak, easily broken. But when the dream tellers live close to one another, their threads combine to form a powerful rope that can bear the weight of even the most difficult dream. That is why dream tellers should not travel too far from their community.

Mrs. Gupta can find the difference in the way of dreaming in Calcutta and in America. Her ability to dream is weakened in Calcutta. In her early and dancing days, she has not paid attention. She thinks that sleep is not necessary for dreaming. But in America, she finds her nights as stagnant as the Sargasso sea that she is forced to face the magnitude of her problem. She does not know any other dream teller in America. “How can I put into words the emptiness of being without my dreams after I'd tasted them again, after I'd used them to help people? I could't eat, I could't sleep” (Divakaruni, 2004, p.281). Dreams vary from person to person. Freud reveals that virtuous man contents himself with dreaming that which the wicked man does in actual life. Dreaming as an individual is also different from dream interpreters. Many people are getting fear for the dream tellers. Many people are thinking them as unnatural. She does not want to take risk losing his love; she has given up a lot of things for it. She has revealed her own misery. She has quarrelled with her husband for the slightest reasons. She has experienced psychological sufferings. “Thoughts of suicide filled my brain like rain clouds till everywhere I turned I saw only blackness” (Divakaruni, 2004, p.282).

Rakhi's mother is stubborn to live a life of serenity with her dream spirits alone. She is not ready to spend her time with her husband or child. She needs a separate place to communicate with the dream spirits. She is living in this world only. But at the same time her soul is fully connected with the dream spirits. She wants to be a good wife but that is an impossible one to satisfy the dream spirits as well as the worldly persons. She is afraid of losing her spiritual power. “I wished to be a good wife, but that was impossible. I did not dare to sleep with my husband again. I was convinced that if he touched me in desire, I would lose the faint power I'd regained. I could not explain this to him” (Divakaruni, 2004, p.296). Freud aptly says in *Interpretation of Dreams*, the dream is the liberation of the spirit from the pressure of external nature, a detachment of the soul from the fetters of matter.

4. Discussion

There are so many studies which concentrate on the dream. In this section those studies are correlated and evaluated with Chitra Banerjee Divakaruni's *Queen of Dreams* in the perspectives of dream psychology. The study of Abdullah analyses that *Saffron Dreams* is a tale of love, tragedy and redemption. From the darkest hour of American history emerges a mesmerizing tale of tender love and faith. The novel is about struggle, survival and redemption of race. It reminds that amidst tragedy, our dreams can become a lasting legacy. Similarly in the novel *Queen of Dreams*, Rakhi plays a vital role to prove her identity and her struggle for survival.

The study of Joseph Schraibman explains that the dream phenomenon has perplexed and mystified man since rimitivetimes. Malinowski the famous anthropologist discusses the nature of dream belief in his studies of the Trobriand primitives. The study reveals the importance of dream in the lives of the natives of New Guinea. In the novel *Queen of dreams*, the author reveals the dedication of Mrs. Gupta towards her view about her dream belief.

Through the discussion section, it is easy to understand how the dream psychic level is varying from person to person. The paper clearly explains the similarities and dissimilarities, connection between the soul and dream, things which we see and realizing the vision in dream. Chitra Banerjee Divakaruni's text *Queen of Dreams* is correlated with the work of Sigmund Freud's *Interpretation of Dreams*. Both of the authors' concepts are clearly analysed about the concept of dream and its psychic level.

5. Conclusion

Chitra Banerjee Divakaruni has explained the significant role of dreams in the novel *Queen of Dreams*. This research article focuses on the importance of dream, relationship between dream and reality, relationship between consciousness and unconsciousness, images and symbols, lives of dream interpreters and also the comparison of similarity and dissimilarity of dreams in Freud's *Interpreter of Dreams* with the novel. The scope of the present article is in the theme of dream, parallel study of dream can be conducted with some other novels. The poetic language of Chitra Banerjee Divakaruni in her novels can be chosen by the future researchers. It can create interest and illumination among the amazing readers and researchers.

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Authors' contributions

Dr. C. Jothi, Research supervisor of Kalasalingam Academy of Research and Education and Dr. B.R. Aravind, Assistant Professor of Kalasalingam Academy of Research and Education were responsible for study design and revising. Prof. Dr. C. Jothi was responsible for proof reading and organizing ideas. Prof. Dr. B.R. Aravind provides me constant support and motivation to publish in this esteemed journal. I whole heartedly thank them for their ceaseless efforts amidst their busy schedule. I personally thank the editorial assistant Joe Nelson sir and the reviewers who have provided hidden support and help to publish this dream article in reality.

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No additional data are available.

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