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APPENDIXES
APPENDIX 'A'

209 Enchanted Parkway 2A
Manchester, MD. 63011
U.S.A.

June 16, 77

Dear Mr. Arulanandam:

I was looking through my file of letters and I feel unsure whether I answered your letter of 25.2.77. I have, however, answered your letter of 13.9.76 and thanked you for your well-written articles. I have also answered your questions.

Your question about the very limited number of children my characters have. I think you are right when you suggest that there was a social purpose behind it. It could be that the purpose was rooted in my subconscious thought. I don't think it was just accidental or a matter of technique. But let me stress the point that much of my writing comes from my subconscious awareness. To find a logical explanation, I have to be psycho-analysed!

.

A new clothbound edition of He Who Rides A Tiger was published a few months back by Arnold-Heinemann in N. Delhi. Also, a book titled Glimpses of Indian History was issued by Sterling, N. Delhi. Orient Paperbacks is about to publish a new edition of So Many Hungers.

With all good wishes.

Cordially,

ad/-

(BHARANI BHATTACHARYYA)
APPENDIX 'B'

209 Enchanted Parkway 2A
Manchester, MD 63011, USA

Nov. 13, 1978

Dear Arulandram:

I am happy to receive your letter of Oct. 20 but sorry to know that you will not be coming to the States. My own proposed trip to India stands cancelled for several reasons.

As for your statements and your question, "Am I correct?" my plain answer is that you are absolutely right.

.

By this time Macmillan may have issued a DREAM IN HAWAII. I shall be happy to see this novel commented upon in as many academic and literary reviews in India as possible. I shall await your own reactions with much interest.

It seems you now have a better teaching job. All my best wishes in your new department.

Sd/-

(BHARANI BHATTACHARYA)
APPENDIX 'G'

Questionnaire submitted to Bhabani Bhattacharya:

1. Wars destroy human values - Could you tell me the impact of World War II on you and how it destroyed human values?

2. How did your education abroad widen your humanistic outlook of life?

3. You show interest in Marxist principles. But yet you prefer a democratic form of Government. Is it because of your feeling that Man should enjoy liberty and freedom in all walks of life?

4. Soon after your visit to Russia, you terminated your contract with The Illustrated Weekly of India, as they wanted an anti-Russian article from you. Was it merely because of respect for truth or love for humanity?
5. Love – marriages are foregone conclusions in your novels. Is it a healthy step in creating a casteless society at the national level? If so what about the intercontinental marriages (see the East-West Centre in A Dream)? Would it help in building a world community?

6. What is your idea regarding the humanist's 'open or free society'? Do you think such a society will promote Man's worth, dignity and welfare?

7. What is your idea of world community? Could it be established through inter-culturation, synthesis, and peaceful co-existence?

8. With all these, Man does not live by bread alone. He needs spiritual nourishment to lead a full life. This seems to be your basic concept. If so:

   (a) What is religion?
   (b) What are its functions?
(c) How could religion and belief in God help man to lead a better life?

(d) Should a religion be man-centred or God-centred? That is, \[ \frac{\text{Man}}{\text{God}} \quad \text{or} \quad \frac{\text{God}}{\text{Man}} \] Which is given the prime importance?

(e) Should there be a religion, do you advocate 'the universal religion' as envisaged by Tagore - his 'Religion of Man'?

(f) What aspects in religion interest you most?

(g) Could a man negate life; seeking sanction from the religion? (Ex. Swamijis and Yogis.)

(h) How could we find some basic tenets in diversity of faiths in various religions - can we find a basis for unity in a diversity of religions?
(1) Could I call your humanism — your philosophy of life — "Indo-European Humanism" as it is a synthetic product of Indian and Western philosophies of life?
APPENDIX 'D'

Reply from Bhabani Bhattacharya:

BHAHANI BHATTACHARYA

"Sonali"
8/2A Alipore Park Road
Flat 4C
Calcutta 700 027

Feb 29, 1980

Dear Arulandran:

I'm not fit enough to work yet, but I shall try to answer your questions in view of your urgency.

1. *So Many Hungers* is a plain dramatization of the multiple ways by which World War II wrecked almost every human value that has gone into the making of man through the centuries of struggle to attain civilized norms. I personally witnessed the wreckage on the streets of Calcutta. Even so, I also saw in the deep dark sunbursts of the richness of the indestructible spirit of man. You must have noted those episodes, which are as significant as the H ungers. While many values got lost, many nonvalues held sway, the humanity in man never died altogether. That is the essential element in the novel.

2. When I was a student in London, I was lucky enough to come into close contact with certain British liberal thinkers. Some of them were even conservative-minded but I got on well with them. An example was Col.
F. Yestes-Brown. (Tagore gave his work BENGAL DANCER almost lyrical praise in a review-article.) During my second year in London I sent an article to The Spectator, which Y-B was then editing. Imagine my surprise when response came by was of a phone call from the great Editor - he had liked my article and wanted to meet me at lunch! That was the beginning of a warm friendship. Y-B gave me this advice: "You have to seek self-expression by writing in English, which is an international language; that way you can speak to the world." For a young student it sounded like tall talk, but I did take the advice. Later, when I met Tagore in London, he was very pleased about my contact with Y-B.

I also met liberal intellectuals of a very different type. One of them, Ralph Fox, who had a brilliant career at Oxford, gave his life on the battle-field of the Spanish Civil War.

3 & 4. Yes, I was strongly attracted by Marxism. Later, during the War, I was bewildered by the contradictions. I hated the anti-intellectualism. But my interest in the Soviet system continued. I was a member of the first Indian Cultural Delegation invited to the USSR - we travelled 20,000 miles in the country. In consequence, as you know, I had to part company with the I.W. You ask why that happened. The simple answer is that I believe in being free to write as I wish. The Russian reader has welcomed my writing. Three novels of mine had a total sale of nearly a million copies in Russian translation.
5 & 6. I have no patience for artificial barriers in human relationships. I do not understand casteism and things of that kind. Nor do I understand narrow chauvinism of any calibre. The world is shrinking so fast — during my twenty years spent abroad I have seen how technology changes the human psyche. India cannot keep away from the winds of change. Not that I want the country to accept the evil with the good. I have tried to say that in SHADOW.

7 & 8. My daughter has told you about some of my personal belief in the area of religion. Tagore said, "Unity does not imply uniformity." How true!

Yes, "Indo-European Humanism" should aptly describe my vision of life.

Finally, I have always believed in the simple lines written by a village poet in Bengal in the 15th century:

"Listen, O Brother Man
Man is the Truth above all other truths
Higher, there's none."

That seems to me the ultimate in humanistic thinking. My best wishes for your success in the present endeavour.

(sd) B Bhattacharya
APPENDIX 'B'

252B Glandore Drive
Manchester, MD 63011
USA

June 23, 1980

Dear Arulandram:

Thank you for your letter of June 12.

No, I am not writing a new novel. I have been engaged on a research project titled "America-India: Some Bridgeways of Thought (1820 - 1970)". In fact, I went to India last winter in connection with this research; the visit was sponsored by the American Institute of Indian Studies and Indian Council for Cultural Relations. The theme is transcultural communication between the two countries over a period of a century and a half. My research was hindered by illness -- twice I had to be hospitalised. I am now taking a pause before I decide whether I am fit for the strenuous work of writing this research-based book -- much work in American libraries will have to be done.

My best wishes for the success of your thesis.

Yours sincerely,

Sd/-

(NEHARIKH BHATTACHARYA)