In every creative writing there are explicit or inexplicit traces of the writer’s vision of life. It is a known fact that art is the medium of self revelation. Drama, novel, short-story—all are included in the category of arts. A novelist also reveals himself through his novel. The vision of life of the novelist is that idea through which the novelist reveals the life and the universe.

The novelists’ vision of life may be revealed through two ways in a novel. In some novels, it is seen that the novelists express vision of life which is absolutely basic or fundamental. The novelist can gain this vision from his own experience in life. Every writer adopts a view or theory of life—. The effect of the work is always to persuade the reader to accept the view or theory. Along with the revelation of basic ideals of life, sometimes the novelists reveal the vision of life which is attained after being influenced by great philosophers.

There are two types of method through which novelists divulge the vision of life. Firstly, the novelists can use indirect method to reveal their vision of life. In this method, they like dramatists reveal their own ideals by depicting the real life. Almost all the prominent novelists apply this method to create impersonal story and from there the reader can comprehend the attitude related to life. They cite short views of their thinking regarding life through the selection of events and analysis of characters. Later on, critics establish well disciplined notion regarding the novelists’ ideals of life from the ideology and vision existed in the novel.

Some novelists use direct method to express the vision of life. In this method, they reveal their view of life through their own dialogue. They can
remark their own views on the events that they have introduced in the novel or they can make us understood of their own generated world.

American novelist Ernest Hemingway and Indian novelist Birendra Kumar Bhattacharyya have skillfully and proficiently revealed their vision of life and philosophy through their novels. These two novelists represent an age in their respective country. Both of these renowned novelists of the 20th century highlight through their fictional writings, the politics, economy, religion etc. of their society and how these aspects are related to people’s life. William Henry Hudson says—

*The novel is concerned directly with life with men and women, and their relationships, with the thoughts and feelings, the passion and motives by which they are governed and impelled, with their joys and sorrows, their struggles, successes, failures.*

The novels of Hemingway and Bhattacharyya are also concerned with the people and their thought, feelings, joys, sorrows, struggles, successes and failures etc.

Literature is the mirror of society. Like every human being, an author too is influenced by the society where he resides. Every author can apply his imagination and creativity in his writing to enlarge his vision of life. An author’s writing is the expression of his own personality. Therefore, literary work comes in to light not only from society and nature, it also emerges from the inner world of the artist. An artist’s own feelings, emotions, ideas etc. are always expressed in his works. In the novels of Hemingway and Bhattacharyya, their emotions, feelings, ideas and even their personality are highlighted very clearly. Allan Watter says in this regard—

*A good novel is always the revelation of the novelist’s own self discovery.*

Along with their personalities, various aspects of their ages, societies and environment are also explored in their novels.
Both Ernest Hemingway and Birendra Kumar Bhattacharyya are primarily artists and as artists they always try to present their impression on life in a detached and objective manner. In this respect, both the novelists are similar to the great English novelist Thomas Hardy. This English novelist, Thomas Hardy, always endeavors to present his impression of what he gathered from life in his literary works. In the Preface to *Tess of the D’Urberville* he says-

*A novel is an impression, not an argument. A tale-teller writes down how the things of the world strike him without any intentions whatever.*

The quality that Hardy recommends for the novelists also exists more or less in the two novelists, Hemingway and Bhattacharyya.

As a novelist, Ernest Hemingway appears in the period of disillusionment, utter disappointment, frustration and disenchantment. He represents that period of tension which was full with many wars, civil and domestic violence. The social, political, economic spheres of life were totally unstable at that period. Hemingway in his life witnesses most of the big and small wars like First World War, Second World War, The Greco Turkish War, The Spanish Civil War etc. The impact of these wars has a deep imprint on his literary work.

Like Hemingway, Birendra Kumar Bhattacharyya has also witnessed many civil and domestic violence. For instance he experiences the instable and chaotic situation of Assam and India as well created by the Second World War, Independence Movement of India, etc. Like the events that are placed in the stories and novels of Hemingway, Bhattacharyya’s novels are also full of political, social, economical events which influenced the national life of Assam or India. Of course, in this respect, there are some differences between the two novelists. In respect to Birendra Kumar Bhattacharyya, it can be noticed that he has observed the events that took place during his period and use them as the
resources of his novels. But apart from observing the political events of his time, Ernest Hemingway has involved in many wars, movements etc. many times. The evidence of his involvement in the First World War, the Second World War, reporting in Spanish Civil war, collecting money to support loyalist party etc. are found in his biography. Different types of experiences that the writer achieved in his real life are presented artistically in his novels. But Birendra Kumar Bhattacharyya has presented the events which he observed during his life time. He has never actively involved in any war or movements like Hemingway. The adventurous acts, which are seen in the characters of Hemingway, cannot be observed in Bhattacharyya’s characters. Even from his biography, it is known that he left Manipur during the Naga extremist movement. Bhattacharyya debarred himself from active participation in any kind of meeting from his childhood. He accomplishes every kind of activity – the literary activity, social activity, political activity etc. silently. Bhattacharyya was indirectly involved himself in the 1942’s Mass Movement which touched everyone of India. He had not directly joined the Indian Freedom Movement even though he was a member of Indian National Congress or attracted too much to Socialism. Though he was not associated with war like Hemingway, he was indirectly involved in war-like activity. Bhattacharyya was fascinated by the do or die attitude of some Congress hard-line workers during the Quit India movement in 1942. Moreover he was an eye witness to extremist activities of Naga extremist movement under Angami Zapu Fizo. It is an eye opener to him that Indian National movement was challenged by a section of Naga youths who were under the influence of some basic tribal life of self rule. Though sometimes Bhattacharyya supported the extremist works of the revolutionists, but basically he was a man who believed in non-violent way. Therefore, he accepted the path of ‘Satyagraha’, the passive non-violent movement adopted by Mahatma Gandhi, the Father of the nation. Whatever novels either political or non-political both
Hemingway and Bhattacharyya have written, the basic aim of both these novelist is to highlight the humanitarian view. Every writer’s prime concern is to disseminate humanistic attitude as all types of creative writings are influenced by humanistic outlook. Hemingway and Bhattacharyya also divulge the natural characteristics of human life such as truthfulness- falseness, love-jealousy, forgiveness-sacrifice, acceptance-non-acceptance etc. through their social, political novels. They express beautifully their vision of life in the novels through limited sentences, simple-easy journalistic style through some ideal characters in their novels. Hemingway’s code characters like Robert Jordan, Santiago of Hemingway’s novels and Gossain, Richang, Jiban Master, Giasuddin of Bhattacharyya’s novels have explicited the vision of life of the writers. In *For Whom the Bell Tolls*, it can be noticed that Robert Jordan participated in the war for the defense of humanity. The novels reflected the theme of brotherhood and human solidarity for the cause of human beings involvement in a common humanity. Even, the novelist considers the Fascist as well as the Republicans as equal part of mankind and their death was considered a loss to mankind. Therefore, through many characters Hemingway tries to raise the voices against killing. In the words of his characters- *to me it is a sin to kill a man. Even Fascists whom we must kill — I am against all killing of men.*

To Hemingway all human beings are brothers. In *The Oldman and the Sea*, it is seen that Santiago, the old fisherman feels a sense of brotherhood not only for the human being, but for the entire creation of God. The humanistic attitude that these two characters reveal is not only of their own, but of the novelist’s.

Like Hemingway, Bhattacharyya also reveals such type of attitude through his novels and short-stories. His humanistic attitude is prominently expressed through the speeches of the character Gossain, the protagonist of *Mrityunjay* when he says—
True religion is humanism. Buddha became an avatar by seeking to relieve human misery. Chaitanya Mahaprabhu and Saint Sankardeva emphasized the importance of love. God is in everyman. Even Buddha did not leave any edicts on religion. He merely said that the welfare of the masses and their happiness was his religion. After being away for fourteen years, I have realized that only the priests, moulavis and bishops abide in temples, mosques and churches. God abides with the poor people. He is ‘Daridranarayan’. To love the people of the country and to make the supreme sacrifice of one’s mortal frame in their cause is the true dharma of this age.6

The story of war is as old as human history. Human history is full with war story. The American Revolution that took place between 1765 to 1783 is the first freedom movement in human history. After this, there is the French Revolution (1789-1799) which preaches for Liberty, Equality and Fraternity in the whole world. Then there is the struggle for freedom carried out by various communities from Asia, Africa, and Latin America etc. The consequences of World War I and World War II are also included in the history. Many writers have created excellent piece of literature based on the stories of wars or movements. Writers like Charles Dickens, Tolstoy, Benjamin Dizraeil, Albert Camu, Winston Churchill, Borris Pasternak, Margarett Mitchell, Maxim Gorky etc. became universally renowned by writing books on some famous political events and stories of war of the world. Both Hemingway and Bhattacharyya are highly appreciated for their writing on such events. Though they write novels on the stories of war or movements, they are not clear about its utility in regards to the welfare of the human race. Sometimes they feel the necessity of war, movements or strikes. At that time they give argument that people might have engaged themselves in war or war-like events to get rid of the torture of the opposition party or to have the right to get the things needed. Jogesh Das one of the great Assamese novelists feels about the necessity of war and
War is necessary. — *Let Hitler to conquer France means sacrifice civilization.* (Trans.)

Necessity of war cannot be denied in the day to day life of the people. It is proved by a very common dialogue used in our daily life—"Life is a battlefield." Yet war is always dangerous. No one wishes for war specially of that kind of war which takes the life of the people. Now the question arises – is there any war which can be fought without any causality. Therefore, those who write literary works on war always suffer from inner conflict regarding the necessity of war. This inner conflict also exists in Bhattacharyya and Hemingway too. Though they feel about the necessity of war sometimes, yet they are seen stand against war for its horribleness, destructiveness and in human qualities. Both these writers give emphasis on establishing peace in the society.

Almost all the writings of Hemingway are based upon the themes like destruction, death, sufferings, terror etc. which create bad impact on the people. Behind these Hemingway’s lone ideal is to establish peace in society through his novels. Hemingway always wants to convey the world a message of non-violent, though most readers would consider his writings related to conflict rather to peace. In his novels, *A Farewell To Arms, For Whom the Bell Tolls*, he describes the fearful, brutal scene of wars very minutely. But his actual intention is to get the people realized how destructive war is. He also endeavours to employ such war situation a lesson for people from which they can learn about the horrific experiences of it. It is also mentionworthy that both the novels have war and love theme as well. Hemingway’s prime intention is to show the readers the huge contrast that exists between war and love. Through this juxtaposition the novelist tries to establish the fact that amidst the inhumanity and ferocity of war love works as the sole consolation for people. In order to live a peaceful life, love must prevail in a society and hence the novelist also tries to establish peace through love. M.G. Meshram comments—
Though Hemingway deals largely with war, his quest for peace continues. He hates violence. To him war is stupidity and misuse of the government machinery and power. Although war appears as a major theme in his writings Hemingway experiences his special sympathy for those who are the victims of war.\(^8\)

This kind of attitude towards war is expressed through the dialogues, feelings, conversations of different characters at different times. This is the attitude in which his philosophy of life is expressed. Hemingway’s characters fight with but they do not accept war by heart. His characters never accept the act of killing of people by war.

Like the characters of Hemingway, some of characters of Bhattacharyya also engage themselves in many movements, strikes, or in warlike situations for the greater interest. But these characters are not in support of killing people or destroying the human race. Being a political activist, Bhattacharyya creates his characters on the settings of political revolutions, movements etc. The opinion of Albert Camu that ‘the writers should take part in war’ is applicable in case of Bhattacharyya. Looking at the history of the world literature, it is seen that most of the well established writers are also the proficient politician. In this regard mention may be made of Benzamin Dizraeil who wrote *Young, Duke, Lathair, Endymion* etc; Political leader Winston Churchill, a Noble prize winner in literature, who wrote *World Crisis* in which he narrates about the history of the First and the Second World War. Renowned Assamese writer and historian Benudhar Sharma wrote *Congressor Kasiyali Rodalooi* for which he was awarded the Sahitya Academy award. Bhattacharyya sometimes feels the necessity of revolution, movements, struggles etc. as his characters do. So, he says, through the dialogue of his characters –

\[\text{one has to take part in politics to eradicate the sufferings of the minds of the people through revolution.}^9\] (Trans.)
So he desires to take part in politics for the demand of genuine rights and for the betterment of the people. Lokomanya Bal Gangadhar Tilak shouted undauntedly—“Swaraj is our birth right”. Same thing expressed by Bhattacharyya through his novels. Each and every Indians irrespective to caste, community, religion etc., joins in the India’s Freedom Movement in order to get the birth right. Bhattacharyya engages himself in this movement too. In the note of Mrityunjay he writes—

_It is hard to assume that there is another speedy and arduous practice to stir the whole entity and mind rather than the concept of the liberation of human beings._¹⁰(Trans.)

Bhattacharyya is in favour of movement but without violent activities. In this context one of the renowned Assamese critics says—

_Novelist Birendra Kumar Bhattacharyya is against the adoption of violent method by words and deeds._¹¹(Trans.)

Bhattacharyya has wanted that type of movement which was introduced by Mahatma Gandhi in the first half of the 20th century. Bhattacharyya who has taken Gandhiji’s ideals as his own, says through his character- _we can’t do anything with violence._¹²

It is not that all the people of India could feel the essence of Gandhiji’s non-violent movement or proceed forward to join the movement by undertaking the path of non-violence shown by him. Right from the beginning of the 20th century, the emergence of terrorist movement can be seen. Specially this kind of movement accelerated in Bengal at first. During that time a huge section of Indian people were attracted by Indian National Army led by Netaji Subhas Chandra Bose and subsequently a large number of people joined Indian National Army. India National Army even adopted the guerrilla technique to fight against the opposition and carried out many violent activities as a part of their movements. Bhattacharyya wrote many of his novels on the basis of this kind
of events. In his *Mrityunjay*, description of a violent activity carried out by a revolutionist guerrilla party in the freedom movement at Mayang in Nagaon can be witnessed. For the sake of getting freedom people like Satradhikars, Vaishnavite devotees who preach Bhakti among people for the whole life actively are seen participating in the Independence movement under Gandhi’s leadership. To cut short the ways of achieving freedom they distracted from Gandhi’s non-violent means and proceed through the violent activities. Certain circumstances compelled them to do so and they, during that time, believe that —

*the battle for human liberty could not be fought non-violently. If that were possible, India would have won her freedom by this time. But independence had not come to India. Was not Mahatma Gandhi the cause of this failure? Subhas Bose was right. You had to fight. Joyprakash and Lohia were showing the right path. We had to take up guerrilla warfare.*

It is not possible to fight without causality. It seems that both Bhattacharyya and Hemingway feel about it. So their characters sometimes say—*Who has ever fought any battles without killing?* Or in other times some characters say – *To win a war we must kill our enemies. That has always been true.* But, the characters sometimes get depressed or suffer from inner conflict after doing some violent activities. Hence Hemingway’s characters resolve to take the non-violent ways by quitting the violent means in future. Like that one of the Bhattacharyya’s characters utters—*If I live later, I will try to live in such a way, doing no harm to any one, that it will be forgiven.*

Suffering from inner conflict, another characters of Bhattacharyy says—*Perhaps his mind would have found peace only if they had been able to achieve their goal through the force of love without killing anyone.*
The ideal that is expressed through the dialogues, feelings, thoughts, etc. of the characters of the novels of both the novelists is, indeed the reflection of their vision of life. Both these novelists give farewell to war from their hearts and try to establish peace. Regarding the evil impact of war one of the Hemingway’s characters expresses the novelist’s view on war through his character - _all wars were exceedingly cruel and it was no different with guerrilla warfare._ Both the novelists understand that war leads us to death, destruction, violence, brutality, havoc, nightmare, envy, hatred etc. War can never make good of anything but destruction. Therefore, both Hemingway and Bhattacharyya wish for a peaceful world by eradicating all the remorse, instability, destructiveness etc.

Hemingway and Bhattacharyya are men of opposite nature and different personality. As an individual, Hemingway is known as an adventurous, stylist from all directions, a man of having very good dress sense. He was a multifaceted personality and fond of shooting, boxing, hunting, fishing, and was a soldier and sportsman as well. On the whole, the life style of Hemingway made new experiments day by day. Like that he made different kind of experiments in his personal life. For these kinds of characteristics the readers have the never ending curiosity regarding him like those of his writings.

But the living style of Birendra Kumar Bhattacharyya was always of the type of quite simple and easy-going. He believes in simple living and high thinking. He used to talk less and so much grave a man he was in proportion to age. In this regard, a critic says—

_likeli Bhattacharyya's simplicity of dress code which seemed to be contrary to that of his age or social status of that time, thus his graveness and less talkativeness were little bit unnatural in proportion to his age._ (Trans.)
Though he was not interested, like Hemingway, in fighting war, shooting, watching bull fighting, enjoying boxing, going for hunting, fishing etc. yet he was extraordinary. Unlike Hemingway, Bhattacharyya was so much ambitious in regards to his ideals. In this context Birendra Kumar Bhattacharyya himself once told his wife—

\begin{quote}
You are the daughter of the head clerk of the tea estate and I am a son of an employee of the factory of the tea estate. It’s not that I do not have ambition; but ideological.
\end{quote}

He is touched by the sufferings of the poor people of the society. Bhattacharyya, who is very much inspired by the socialist idealism appeals the people to establish such a society where all the people irrespective to cast-community-religion, poor-rich etc. can live in. In his personal life, Bhattacharyya is so much simple but he is socially and politically quite conscious, responsible and is having an attitude of struggling, for the sake of society, in his public life. In most of his writings he beautifully highlights his responsibility and consciousness for the society as well as for the nation.

These kinds of aspects that are seen in Bhattacharyya’s life can never be seen in the life of the stylist and adventurous writer Hemingway. Hemingway was never a socialist and even it was not that he was politically a very much conscious writer. However, he always advocated for the universal humanism through his novels. Yet, there have always been dissimilarity in between these two writers so far as the political and social idealism are concerned.

Despite the dissimilarities exist in their personal or public life, both the novelists are similar in regards to the view on life. It is noticed that both the writers have struggled in their own life so much. The life of Hemingway is quite different from that of ordinary human beings. He always involved himself with the difficult tasks as he was having an adventurous mind. In his whole life he faced many critical problems. Even to establish himself as one of the best
writers of world he suffered very much. There were many enemies, literary rivals, critics of Ernest Hemingway. But it is his great will power, for which he succeeds to achieve his goal after struggling a lot. Birenndra Kumar Bhattacharyya also, like Hemingway, has to struggle in his own life. When Bhattacharyya was a very young boy his father died. After the demise of his father Bhattacharyya and his siblings had to struggle with poverty for surviving in the world. To establish himself in this world, he faced a lot of problems. Bhattacharyya had also a strong desire which urged him to overcome every hurdle. It is evident that both Hemingway and Bhattacharyya believe that human beings are having the undefeatable person on the influence of which men get destroyed but not defeated. In the words of a Hemingway’s character- *A man can be destroyed, but not defeated.* The old hero Santiago, the fisherman does not lose his mental strength even after fighting against his powerful opposition in the midst of the sea. This is because he is the human being and so he has the ability with an undefeated power. He will be fighting, ready to die on the demand of situation, but would never give up his ideology. For this kind of ideals, he is the winner even though he is defeated.

Bhattacharyya, like Hemingway, believes that death is not the important matter but the mental strength is. This type of philosophy of life is seen in his characters when one of them say-*Fighting with death is the main objective rather than accepting death.* This ideal is seen in almost all his novels. In *Pratipad*, it is noticed that the common employees and labourers of Digboi Oil Company stand against the powerful English authority even there was the fear of death. Carrying on this Labour Movement, a lot of them had to sacrifice their lives. Yet their ideals remain intact. A few of them have been destroyed but did not accept the defeat. Like that in *Mrityunjay*, a set of heroes and heroines engage in war against the powerful opposition where the chances of death are so high. But they never mind about death. Thousands of people had to lay or
destroy their lives but did not give up their spirit. The opponents could not defeat them. The novelist expresses his ideals through the ideals of Rishang in *Yiaruingam*. Rishang, the non-violent activist has been arrested by the leader of the opposition party, Videshelly towards the end of the story. Jiban Master, the friend of Rishang is killed by the opposite party, still Rishang is with his own ideals. He did not feel his arrest in the hands of Videshelly as his defeat which is proved by history later on. For all these characters the ideal is that, ‘a man can be destroyed, but not defeated’ and with this ideal all the characters take part in different wars of their lives. This ideal is purely Bhattacharyya’s own ideal. This ideological similarity brings both Hemingway and Bhattacharyya too close.

Ernest Hemingway and Birendra Kumar Bhattacharyya offer their own views in their respective novels which are written on the basis of the sources of contemporary, political, economic, social events. Apart from the expression of their thoughts and emotions, both of them are similar in another attitude. Whatever acts or deeds done by their character or whatever situation they face, their main motive is to prove that they do not go beyond their biological instinct. The trend of this biological instinct must have been accepted to continue the trend of existence of human race. This philosophy of life is rooted in the characters of the novels of Hemingway and Bhattacharyya. In Hemingway’s *A Farewell to Arms*, the two lovers Frederic Henry and Catherine Barkley plan for getting married, they continue their physical relationship. It is seen, in *For Whom the Bell Tolls* that Robert Jordan who always tries to get rid off woman, cannot do so in fact. Even in the atmosphere of war, he involves in the physical relationship with Maria freely inside the guerrilla camp and dreams for their future conjugal life.
Like the characters of Hemingway, Bhattacharyya’s characters also wish to fulfill their biological instincts. In Pratipad, the industrialists by taking the help of capitalist government slashed the Labour Movement. Giassuddin, who devoted his life for the healthiness of the labourers, sees that the happiness of his personal and ideological life has been finished. Even then he does not loss his natural instinct of thinking about his heir by giving birth to a child. So he does not hesitate to accept Pannu even in such an adverse situation. In Yiaruingam too, Rishang married to Khutingla in the midst of horrible, chaotic situation of the Naga Revolution. They dream about their future generation through their biological child. This is exemplified in the following lines-

\[
\begin{align*}
\text{Peace came to the disturbed mind of Richang all of a sudden. After his death, there will be a man of his flesh and blood who will survive as representative. He will also have children, grand children. There will be getting birth one generation after another; and from their works human peace will be emerged} — .^23
\end{align*}
\]

In Mrityunjay, Dhanpur wants to have a kiss from his beloved Dimi just before taking the last breath. This kind of hopes and aspirations of the characters provide the readers information about the necessity of the biological relationship in the life of human beings. Both Hemingway and Bhattacharyya acknowledge that the ultimate meaning of life exists in this kind of biological relationship and this is what the philosophy of life of these two novelists which is reflected in their novels.

It is observed from the above discussion that though Hemingway and Bhattacharyya belong to two different countries, cultures and languages, yet they resembled each other in regards to their vision of life that are expressed in their novels. Both the novelists have struggled in their personal life in different matters. But no struggle, hardship or obstacles could stop their mission of life. They, with their indomitable spirit try to achieve their goal in life. Because
both of them believe that man can be destroyed but not defeated. This common
attitude of life of these two novelists is also noticed in their novels. Their
characters struggle against the hardship of life to achieve their goal. It is also
noticed that both the novelists have witnessed and experienced the sufferings,
disillusionment of people which are caused by political upheavals or war and
war-like circumstances. Having experiencing such pathetic condition of human
beings, they are very much affected. As both of them are basically humanists,
their prime job is to bring the welfare for humanity. Therefore they give farewell
to the war from their hearts and tried to establish brotherhood and peace in the
world. This vision of life is also reflected in the novels of these two writers. At
length, inspite of many dissimilarites between these two novelists, such type
of common visions regarding their life brings them close to the similarity.
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