CHAPTER- 2

ANAND: THE MAN AND HIS ETHOS
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Indian writing in English can boast of a number of reputed novelists. Mulk Raj Anand remains amongst the pioneers in the field. He started his career as a novelist with a certain socio-political commitment. Karl Marx was a source of inspiration to him as to other intellectuals of the age. Anand discovered on his return from Europe that in India too there was a great deal of exploitation of the weaker section of society. Anand avers that Indian social system was hostile and against a particular class of society. Indian social system, believes Anand, is very much responsible for the misery, starvation and exploitation of the ‘have-nots’. Untouchability and the plight of the untouchables constantly vexed Anand. He had a special place for the sweepers in his affection and has portrayed their misery in his “Works with telling effect. His novels carry within them the spirit of social reform and for this reason have often cynically been dismissed as propaganda novels.

Karl Marx wrote in 1953:

All the civil wars, invasions, revolutions, conquests, famines strangely complex, rapid and destructive as
their successive action in Hindostan may appear did not go deeper than its surface. England has broken down the whole frame-work of Indian society, without any symptoms of reconstruction yet appearing. This loss of his old world, with no gain of a new one, parts a particular kind of melancholy to the present misery of the Hindoo, and separates Hindostan, ruled by Britain, from all the ancient tradition and from the whole of its past history.¹

Karl Marx made this comment in 1853, but Anand discovered its truth even in the 1930s. As one of the characters in Anand, Harnam Singh, laments there was a time when our countrymen enjoyed peace and prosperity. But now the situation has changed. There is no peace for joy and there is no hope in the life of people. They are obliged to embrace only pain, paupery, misery and disease. For them spring will not come even after winter:

*Oh, Hindostan: Hindostan....This country is like a lean bullock that has been reduced to the bone by the Angrezi loin. Each day the loin awoke and gnawed a chunk of place of the bullock's body and left it weaker but still standing.' And then the other beasts of the jungle came and set to- the local jackals and the foxes took their toll.*²
Anand emphasizes that modern age is divested of compassion, universalism and tolerance. Money has become sumnum-bonum of the life of our people. The 20th century generation, says Anand, has come to be known for its voracity, selfishness and lack of moral virtues. He subscribes to the view that in India "unenlightened" men have refused the understanding of their true place in Nature. They are still following the old unjust and degenerate social order. Anand believes that all the problems of the modern man issue from his background of feudal economy. Imperialism is one of the factors responsible for the age long social bondage. Indians are of the view that India is a storehouse of spiritualism and the western countries are materialistic, but Anand declines to accept this hypothesis. Anand supports the view that British Nationalism was dominated by a "machine monster, hungry and greedy, not only for the fruits of the earth but (also) for human flesh and blood". Anand, unlike Rabindra Nath Tagore, believes that there was nothing of the divine in this Goliath of a modern man. Anand found that the plains were bleaching with the bones of the peasantry and craftsmen generation after generation. When the British brought the old Indian society within the residual cash-nexus system of the west, every individual in India, became subjected to "the fluctuating laws of the
capitalist system, which had already begun to dominate all the processes of life in the west. The class system of Europe was superimposed on the caste system of India”. 4

A modern man finds that the old accepted values were of no use. The facts of natural science, technology and psychology opened the eyes of man in the twentieth century. He finds himself unable to effect, “strength and a heroism” in the face of a conflict going on in him:

……not as big quantitatively as the struggles which engulf humanity, but a miniature tussle reflecting the same contradictions between the old and the new, the past and the future, between all the ‘faces’ which have occurred to me and the present destiny. 5

Anand believes that the mind of man is a rich tapestry. His mind learns a lot from the preceding generation. But his mind is superimposed by ‘the colours refined by the play of intellect and imbued by the tone of will’. Anand charges the British of having discouraged the yew individuals who desired to go beyond feudalist India. He expresses this view in the private of Indian prince (1953), through Dr. Hari Shanker, a mouth piece of Anand. Dr. Hari Shanker opines that the confusion arising from the clash of all the centuries with our own, in India, is bound to become worse confounded unless we seek a synthesis of Europe and India, unless we evolve a new
sense of values to live by and generally know the direction we are going.”

Anand, paying a glowing homage to Rabindra Nath Tagore, stresses the fact that,

*Tagore went to the people for inspiration, because the intelligentsia of his time, as well as of our own, shows a tendency to despise the only integral tradition of culture which has survived among us to any extent, the culture of our primitive closely knit communities on the basis of which alone a renaissance can be built up.*

Unlike Thomas Hardy, a Victorian novelist, who was of the view that a novelist should depict what he sees with his own eyes, the poets and the novelists are “to show the sorriness underlying the grandest things, and the grandeur underlying the sorriest things”; Mulk Raj Anand supports the view that the true criterion of the beautiful in a work of art is to describe reality. A novelist should be loyal and faithful in painting the agitation, squalor, and misery of contemporary society. He generally chooses to ignore the magnificent in life and the subtler and finer qualities of human head and heart. Anand never Endeavour’s to describe a world which is unrealistically beautiful. He portrays the untouchables, the coolies, the planters. He does not boggle at the scavenger carrying the scum Anand
is sometimes harsh. He follows Marxist practice as enunciated by I. Kataey:

Will our art the miseri cordious, toothless, pacifist? No, no and no: To live with all creative generation in socialism, see it before oneself always—this does not mean to go away from the world today, from the cruel, unretreating battle. No let's have harsh opinions, intolerance, frankness, grim selection of ideas and feelings.  

A serious writer's productions positively possess a view of life. But this view of life emerges from the novel and it does not stand there for the novel to cover itself round. But sometimes a reader is bound to contemplate that the novels of Anand are the distillation of his social and political ideas. An Anand character acts like an elucidator and amplifier.

It is argued, and sometimes justifiably so, that the actions and musings of characters in the novel should be regarded strictly their own attributes and not reflecting the private convictions of the novelist. But this vindication cannot stand a close scrutiny in the case of Dr. Anand. The vein of systematic and manifest radicalism can be seen through Dr. Shankar, Ananta, Dhooli Singh, Lal Singh, De La Havre, Colonel Mainers, Sirshar, Sauda Sahib, and others—his favourite characters. Not only this have these
characters demonstrated of the nature and pitch of Anand’s personal philosophy and bias. Of course in his picture gallery we view many others like Lala Birbal, Lala Balmukund, Sir Reginald White and Croft-Crooke all capitalists; Harbans Singh and the Nawab of Nasirabad representing land-lordism; Gandhi, Patel, Nehru, Onkar Nath, Ladli pershad-congressitis. But they and others serve only as foils for the exponents of Marxism.

Not unlike Hardy, Anand is the victim of that decade of agricultural culture which gave men bad religion and oblique philosophy. Anand describes the problems of the so-called "superfluous people". These people of Indian villages have either no land or little land. Although they sweat throughout their whole life, yet they die of starvation. Anand’s peasants are farmers crying under the wheels of debt and disease. They harvest little grain but reap an immense crop of troubles throughout the whole year. He, like a realist, depicts the burden of the down trodden and the pains inflicted by hydra-head ‘capitalists:

*The turban, the three yards of home spun, which is the symbol of dignity, has been coming undone on the peasant’s head for a long time. And it is about time he restored its folds so that it is set alike a crown on his brow... it is time that the half-dead riot,*
kicked about by the Rajah and spat upon by the Bania, began to hit back.\textsuperscript{10}

Dr. Mulk Raj Anand found that villagers were leading a tragic and pathetic life. The villagers were ill-disposed towards all reforms and innovation. Anand does not see any bright future for the peasants because they were inactive and lethargic. Not only this Anand’s farmers are petty-minded, superstitious, coarse, disunited and voracious. Anand realizes that ‘in spite of their brave gesture~’ they have been ‘half dead these many years’ stricken with famine, they just lie down and let the vultures come and pick their bones. Hoping against hope, he demands the cohesion necessary for pushing the weight off their shoulders and warns against disunity for “that way lies disintegration and death”.\textsuperscript{11} This fact has been mentioned by Dr. Mahindra who does not foresee any advantageous consequence from his telling “the dead-hearts” in Adam Singh’s village.

Dr. Mahindra, a mouthpiece of Anand, does not find any hope to build the new life on this earth “here and not in heaven”. The villagers can not be persuaded to leave their age-old habits. They are not ready to embrace ‘the greatest good built on the deepest human being, the whole man’, and will only consider him “an irreligious, wanton Sahib, spoiled by the life in Vilayat and they will not
easily give up their religion and their servility to the new god of money”.

Anand’s navels reveal the stagnant and dull life of the villages, where untouchability, casteism, superstition are rampant. An Anand hero is fed up and fails to find any solace in the villages. He leaves his village and runs fast to the clamorous Indian cities to taste a change in his life. But alas’ in the cities too these simple village folk experience only new and fresh horrors of hunger, cold, incompatibility and absolute isolation. They are duped and cheated by cunning and shrewd people of the city. There, too, they find a tug of war among labourers. In the cities, Anand laments, these village folk fail to get their bread because there ‘only thieve and robbers’ are prospering. In ‘KALI YUG’ honesty is not a virtue, but a vice, thinks Anand. He is of the opinion that honour and profit can not co-exist in the same dish. Anand paints a horrible sight of the cities where merchants and Sahukars are all plundering and thugging innocent people. Babu Nihalu says:

*Everywhere one goes in the town it is the same. At the courts, in the bazar, in the wholesale market. The pleader thugs you, the Seth counts so quickly, you can not tell the figures, and the policia wants his palm greased before he lets the cart go past the customs God save us from them.*

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Mulk Raj Anand, a social realist, made this comment in the fifties. But the astonishing fact remains that the lawyers, thugs, polica, all are still going as usual without even a slight transformation.

Anand finds that people have become materialistic and 'God' has been replaced by 'gold'. He finds that rusties, whether living in the village or city, are victims of phony mysticism, non-resistance to evil and fatalism. They are constantly voicing against the "power of money". Narain (Two Leaves and a Bub) finds in Gangu's rusty soul that Gold is the crux of the universe:

Gold has the glitter which no sword has, brother, for it is gold that conquers understanding, and understanding that Achieves gold, so that in this wonderful world god and understanding are but conditions of each other. Every absurdity appears agreeable in a man on whom gold has smiled, even though he look like a dog and think like a donkey.¹⁴

Anand is cautious not prove himself merely a writer of the 'upper ten thousand' suffering from over stoutness. In his novels he paints the masses- millions and tens of millions of workers. He considers these workers 'the flower of the country, its strength, its future'. He finds that the poor are suffering, dying, and the rich amassing wealth, after sucking the blood of the poor:
On the one hand the vast masses, prisoners of so many chains, bearing the physical signs of grief, of lassitude, even of death, and on the other hand, the supercilious rich, wrapped up in their self-assurance and complacency, never once questioning the ideals of glory and power and wealth.¹⁵

Anand, a socialist, wants to remove the gap between the ‘haves’ and ‘have-nots’. Lal Singh cherishes the desire to bring capitalists and landlords off their perches, deprive them of their land and money. He wants that the landlords should slip into the mire of underworld where peasants and labourers strive. If these landlords taste the labour and toil of the toiling labourers they would realise the relevance of human labour. He says that they should “taste a bit of their own medicine and then be made into human beings who could be given their due share of land to cultivate”.¹⁶

Anand, very vehemently, castigates the modern social system which is very defective. He says that the land is crying due to the burden of new factories, being established every day. The cities and workers are getting darker and darker in the smoke of the factories but these workers are spending slumberless nights in the chill-cold as they are totally naked. In the present social system the rich are being made richer and the poor—poorer. We are all
shouting empty slogans of socialism. Anand debunks the present set up when he says:

The presence of a few rich mill owners and businessmen and film stars with showy American cars, and cheap women's magazines to boost them gives a picture which is entirely out of focus as the contrast with jupda hutments, running open sewers, litter-ridden streets and pestering beggars, bring home the real truth about ourselves.17

In one of his novels Anand illustrates this theme. A character in The Big Heart (1945), Ananta, leaves his village and reaches Bombay with the expectation that he would be in a position to lead a better life there. But there people are selling their souls to 'pluto' for the sake of money. The mill-owners of 'Bombai' and Ahmedabad have become city magnets because they were clever banias" who not only tilted the scales and measures but thieved large profits from food stuffs, while corpses lay in the country side".18 The rise of big business in contemporary India is not a symptom of the country's financial good health but a form of feudalism with its characteristic gestures of piety and convenient political labels:
The high priests of this new religion, the Directors of Monopolies and cartels, the controllers, and contractors, the black marketeers have inventories far more intricate than the Brahmins ever kept, account-books in which soul is made to show a long series of items on the debit side and preferably nothing on the credit side. The tyranny and the fear they inspire to the multitude has within a few generations destroyed the self-sufficiency of the village communities and reduced men to the status of dead souls.\textsuperscript{19}

Anand, unlike Mahatma Gandhi, considers industrialization a curse not only because it has discouraged cottage industrial but because of industries and factories have killed cottage industries and the clever artisans are obliged to take shelter beneath the dark shades of big machines. The dejected independent workers are now the slave of machine. They are deprived of freedom, self control and free will. Now they are controlled and governed by the overseer. These overseers are exploiting, duping, harassing and blackmailing the innocent workers. The study of Coolie brings before us the exploitation of poor ‘Munnu’. Sauda the “trade unionist” in his address to the cool of Sir George White Mills, Bombay vehemently denounces the employers:
They are the robbers, the thieves, the brigands, who live in palatial bungalows on Malabar Hills, on the money you earn for them with your work... They eat five meals a day and issue forth to take the air in Rolls Royces.²⁰

Labourers are very clear in their mind that a bare living is begrudgingly allowed them with which "you can hardly pay the rent, buy food, clothe yourself or pay your debts. You work for while and then go away to die in the old village and other men come to take your place".²¹ As soon as a coolie, or a labourer in Sir George White Mills, is given his wages, he is obliged to part with it to satisfy his creditors: he lives in perpetual debt. Fazlu is harrowed by the apprehension that the "Lallas have built gentlemen’s houses for themselves near the cotton mills and talk of self-government, while the looms of us village weavers are being sold as tops for the games of city children".²²

Despite these defects Anand fails to reject the significance of these machines. He argues:

*The machine is already here, a machine, which is a great improvement on the earlier tools of human society, the 'charkha' the loom and the plough, and the problem is not how to set about non-cooperating*
with it, but how best can man utilize it, without being mastered by it.

Under the conditions of the modern world it is also inconceivable how a country of four hundred millions can arise its standard of living without a soundly planned industrial-cum-agrarian economy.23

Mulk Raj Anand is of the view that it is not proper to recoil in horror from every machine tools. He has keen desire to integrate the culture of the 3rd century B.C., the 4th century A.D. and the medieval periods with the machine civilization of the 19th and 20th centuries. He says that in the modern age it is of no use to invoke Shankara or patan jail: but we must address ourselves to the flux itself, here and now if “the fight is in us still and the flame burning Anand expects that the great truth will dawn on us that "the elements, fire, water, steam and air can be harnessed to produce wheat and rice; that tractors give life; that our smallest rivers are the reservoirs of some of the greatest power on death”.24 Anand advises the farmers that they should leave old methods of farming. They should try to march forward and embrace the significance of machine tools. Tractors and other machines are of great significance to a modern farmer. But he says that science and technology should not be misunderstood. The industrial revolution should be treated as teeth not fangs. Anand very
explicitly states: "In spite of a slower adjustment, it is important to use science than be used by it".  

Anand in his famous novel *The Big Heart*, (1945) describes the rapid growth of scientific advancement and machine tools. In the beginning of the modern age, a village artisan was earning his bread and butter with the help of his cottage industry. Thathiers and blacksmiths use furnaces and hearths to produce the articles. They used these things as and when they needed. But now in Billimaran (cat killer’s Lane) a reader hears incessantly the death rattle of "the new song of machine, urgent but already fixed as a classical tune". Anand is very explicit in stating that people should think twice before they condemn, blame and castigate a dead instrument machine:

*Like the fashionable Vilayati bride we have accepted, we ought to accept the dowry of machines she has brought, and make use of them, provided we keep our hearts and become the masters. Machines don't think or feel, it is Men who do.*

Mulk Raj Anand attached great importance to the SW3,deshi Movement of the Indian National Congress. Much as Anand was impressed by Gandhi, he had his own reservations regarding some of Gandhi’s views and opinions. His position stands in contrast to some of his noted contemporaries such as palme Dutta, Raja Rao and
R.K. Narain. To sample some of the views of Gandhi first: Gandhi emphasized again and again that we could not attain true socialism unless there was development of village industries. He said that the village development was the only means of bringing peace and prosperity to the country. Gandhi himself had visualized that in free India heavy industries must exist side by side with village handicrafts Gandhiji never stood for conservatism, isolatism or obscurantism. Gandhiji embraced and welcomed every culture and is on record as having said, a My resistance to western civilization is really resistance to its indiscriminate and thoughtless imitation.29 Also constant development is the law of life, and a man who always tries to maintain his dogmas in order to appear consistent drives himself into a false position.30 In his speech as a President of the 39th Congress in 1924 at Belgaon Gandhi noted, “Machinery has its place, it has come to stay. But it must not be allowed to displace the necessary human labour”.31 But Anand does not support Gandhi’s anti-machine stance. His heroes like Ralia and his friends are of the view that they are doomed because of the machine. Ralia and his group aver that “the teaching of Gandhi Mahatma is against the machine. So every one should be against the machine”.32 The count in The Big Heart (1945) mocks at the Mahatma’s words, “The
spinning wheel... the spinning wheel... I say unto you... the spinning wheel is the cure of all our ills in this destructive machine age..." He further goes on to say:

*I am quite sure Gandhiji knows that we are the blind bullocks who could be yoked to go round the oil mill. Don't you see that he is an ingenious Gujrati Bania, with the shop-keeper's sure instinct for making money. There is a sound basis for his spinning wheel idea from the point view of the townsmen.*

Anand not only opposes socialism of Gandhi but he is obviously anti-congress in the field of political thought as well. He is angry and describes Gandhiji with gall and venom: “There was a Quixotic smile on his (Mahatma Gandhi’s) thin lips, something Mephistophelean in the determined little chin immediately under his mouth and the long tooth-less jaws resting on his small neck”.

Gandhiji knew that spinning wheel was a good slogan, but he winked at the mill owners in the version of his provided by Anand:

*He winks at the factory wallahs to go ahead with their plans. All that is necessary to cover up the double-dealing is a mystical phrase.... So to speak his right hand, the river of blessings, does not so what his left hand, with the bags of gold is doing.*
Gandhiji was against communist ideology that is perhaps why he has been tampered with by Anand. Gandhiji felt that in a capitalist society, the moral standards are vitiated. If any state is controlled by strict regimentation and orthodox beliefs, people fail to cultivate religious impulse. According to him the communists should be praised for 'discovering the dialectics of economies', but they are at mistake in accepting all its ramifications:

*In their zeal to concentrate forces they condemned all non-economic, and their social order was nothing peculiar than the acquisitive capitalism. Such social order might have succeeded in extirpating capitalism but strangled the man in whose name it was established.*

Gandhiji openly declared that Marxism will never find any place with the Congressites and the Indian temperament in general. The result was that he annoyed the hornets resting and reposing in their nests. Rahul Sankrattyayana criticized Gandhiji and Gandhism in ‘Manava Samaj’ as a “double edged shield” of capitalism. R. Palme Dutta, another noted Indian Marxist, describes Gandhiji in these words:

*This Jonah of revolution, this general of unbroken disasters, who could unleash just enough for the mass movement to drive successful bargain for the
"bourgeoisie" and at the same time save India from revolution.\textsuperscript{38}

But Raja Rao has a very high opinion of Gandhiji and considers him the Samson of the dumb and semi-stared millions scattered allover the motherland:

\textit{Gandhiji is a bewitching man, a saint, you know. He looks beautiful as the morning sun, and he wears only a little lion cloth, like a pariah. And they say he is an incarnation of God that is why everybody touches his feet, even Brahmiris.}\textsuperscript{39}


\begin{quote}
On the 15\textsuperscript{th} of August when the whole country was jubilant and gathered here to take part in the Independence Day festivities do you know where Bapu was? In Calcutta where fresh riots had started. Bapu said his place was where people were suffering and not where they were celebrating. He said that if a country can not give security to women and children, it's not worth living in.

He said it would be worth dying if that would make his philosophy better understood. He walked through villages barefoot on his mission. He spoke kindly to those who had perpetrated crimes- he wept for them.
\end{quote}
and they swore never to do such things again, I have seen with my own eyes aggressive rowdy looking men taking a vow of non-violence and a vow to protect the opposite faction.\textsuperscript{40}

India became free in 1947 and the British Paramount Power was gone forever, Indians hoped to lead a better, prosperous and elated life but observes Anand-treachery, betrayal and nepotism became the order of the day:

\textit{The Princes had to accept the Suzerainty of the bourgeois national government of Delhi, and let the Praja Mandal leaders rule over their states, themselves retaining their money and being further reinforced in their dignities and powers by the revival of ancient Hindu titles. The neat little captions under this change was wrought were “Democracy; “Freedom” and “Responsible Government”, the ever ready stock-in-trade of the money-power state.}\textsuperscript{41}

After Gandhi’s assassination, Anand found his sights on Jawaharlal Nehru. One of Anand’s characters refers to Nehru in the following words:

\textit{Some days ago, in one of the villages in Gurgaon District, a certain star was seen through another star’s tail. And a deputation of women came the next morning to my wife to ask which particular day of}
Anand never believed that the British regime was an enemy of the Indians and he noted in *The Big Heart*:

Rough necks in London and touch-necks in Delhi have uniformly decreed laws and ordinances, ordered flogging and whipping, detention without trial, mass fines, mass imprisonments and - Oh, even the machine-gunning crowds from the air, the sowing of a harvest of death among the ripe generations of our Compatriots whose only crime is in other places a noble ideal.\textsuperscript{43}

Anand remained a strong supporter of the Communists. He says that communists are genuinely interested in elevating the status of the downtrodden. Lalu in the Sword and the Sickle observes:

\ldots\ldots in a far land called Roos, too the peasants once suffered as you do, and then they set up their own Raj. And now the peasants and workers are ruling there, and all men live there like brothers.\textsuperscript{44}
The First World war created a havoc all over the country and people were “unhappy”, “tormented”, “sad,” agonized”. Countless people were uprooted and became homeless, except in Russia, “where Lenin and the Bolsheviks upturned the Czarist Empire and wiping out much feudal decay, began an experiment in a new kind of community living in which men were to be united”.\textsuperscript{45}

Despite the fact that Anand has no substitute to offer for institutionized religion, he believes that by nature man is zealous and strives to attain a better station in his life. “But the continuation and development of the history of nature was only interrupted for long periods by the attempts at synthesis with the superstructure of new faiths and beliefs”.\textsuperscript{46} He has little doubt that literature, music and art are better able to fulfill the requirements of our time than religion. Beauty should be worshipped, not God or Deity. Anand has grave doubts in the existence of God. He says that he can not accept God. He saw his cousin Kaushlya’s pre-mature death and it proved a great shock to Anand. He considered Kaushlya innocent. Anand’s protagonist Magbool Sherwani comments: “The question of whether there was a God or not, has always oppressed him. The death of innocents had proved that there was not God”.\textsuperscript{47}
Mulk Raj Anand does not believe in dualism. In this respect he is another Gorky. He says that there is no ladder to take us from the earth to heaven or hell. He holds the view that there is nothing like heaven or hell. To him, God is a fabrication. But Maxim Gorky goes one step farther and maintains:

*God has been raised high above humdrum life, because men's and women's finest qualities and desires found no place in the realities of life, which was the scene of an arduous struggle for a bare subsistence. We see that when those in the van of the working class realized how life should be refashioned so that their best qualities could find untrammled development. God became a superfluous thing that had outlived itself.*\(^48\)

Anand makes a similar point in *The Sword and the Sickle*. Count Rampal Singh, a mouth piece of Anand, says that communists do not say that there is no religion, but that elucidate how religion came into being:

*They deny God, because they understand history. They do not need the drug of religion; they can discover the capacity to live intensely in the new world which they wish to create, to live as a part of the whole of things.*\(^49\)
Anand accepts the old and traditional concept that Man is a kind of nothingness weak, poor and dwarfed into insignificance. Man remembers very well how he lost privilege when God threw him from Eden into this universe. Anand says that the world is neither spiritual nor material, it is purely evolutionary. Anand feels that in this world, "the idea of a supernatural origin has survived only as a metaphor, a figure of speech of the early bards. Thus the categories spiritual and materials are strictly redundant". He is not even convinced that nature shows a design which could not have come into being without a creator or God:

...Life is continually bursting from the contours of the well known world in the most unforeseen and wanton manner & and that whereas the God who created such a universe piled up evil and pain, science and human knowledge seek to limit them.\(^\text{51}\)

Anand is a realist through and through and he considers Reality, a God. Anand says that a modern man is reluctant to accept the existence of God, because he is au-fait to the theories, propounded by Darwin, T.H. Huxley and Einstein. The researches in Biology have proved that there is no relation and kinship between religion and science.
Anand does not believe that the death opens a door to unending vistas. He holds the view that people are feeling intoxicated because they are taking religion as an opiate. Anand's people are blind supporters of padres and priests and the shrewd priests always favour the 'owning class'. They are unable to understand anything and have become a small screw of the gigantic tyrannical machine.

Anand blames the Christian church for having separated the two motifs of human action, hunger and love. The Christian missionaries were a total failure in India because they preached a lot and did virtually nothing for the poor and downtrodden. Anand avers that Christian missionaries in India constantly preached that love integrates and unites human beings, but did nothing very much to help the poor flock in its struggle to satisfy the hunger motive\textsuperscript{52}. Christians became escapist from the servitude of the caste order - They believe that man is born in sin. But Anand calls this presumption a rubbish- In Apology For Heroism Anand maintains his idea about Salvation Army Officer's preaching that his whole preaching seemed to him to be Man arid, meaningless discourse, insisting on the unique God-hood of an ugly tortured image on the cross".

Anand is a strong critic of Christians and Christianity. He opines that the well-fed Christian padres,
like other English officers seldom talked to Indians and considered themselves very superior. He does not consider Christianity as "a religion at all, but as some mysterious convention of the Sahibs which was observed as Sundays at which these priests officiated".  

Anand's mouthpiece Prof. Varma holds the view that Hinduism is no religion apart from the social organism of caste: "Anyone professing any belief is a Hindu, so long as he is born to one of the castes: And all this ritual is a good Brahmin trick to keep people where they are and to coin money through conducting ceremonials".  

Indian Hindu and Muslim priests are divested of any knowledge. They shoot their arrows in dark. They have a set of dead formularies and do not know any method to elevate humanity. Anand attacks the confined rites and doctrines of Hinduism, its ignominous caste-system and its spineless philosophy of Karma. In Untouchable Anand comes before us as an angry man scolding wily Brahmins. His mouthpiece, Mr. Iqbal Nath Sirshar, the communist "intellectual" harangues:

'It has not been for the wily Brahmins, the priest craft, who came in the pride of their white skin, lifted the pure philosophical idea of Karma that deeds and acts are dynamic, that all is in a flux, every thing changes, from Dravidians, and misinterpreted it
vulgarily to mean that birth and rebirth in this universe is governed by good or bad deeds in the past life, India would have offered the best instance of a democracy. As it is, caste is an intellectual aristocracy based on the conceit of the pandits.  

Anand makes Maulvi Muhammed Ali a symbol of superstitious beliefs, a man who is surrounded by “the devil and his ghosts”. He is a frightened looking man with orthodox views.

He warns the FAKIRS that on the Judgement Pay the prophet will have nothing to do with the infidels a The prophet Muhammed was the special messenger of God and he will only intercede on behalf of those who have accepted his faith, while others will suffer the tortures of helln.

Mulk Raj .Anand opines that troubles in India can not be eradicated by Fatalist tendencies, religious beliefs, and social customs. Lalu says that it is humbug to squander money lavishly in the marriage. Lalu does not want at all that his family should be spending “all their money on feeding an ungrateful brotherhood and holy men as greedy as dogs”. Anand believes that superstition and theology are more dangerous than commerce. He opines that the prevalent rituals have no relation with the inner life of man. He expresses shock and indignation that the
three hundred millions of Hindus have not the least repugnance to the cultivation of a feeling of pride and dignity befitting a master race at the expense of sixty millions of untouchables whom they exploit without obligation. Bakha, a protagonist of Anand, finds that he is unable to break the social barriers that separate him from the rest of the countrymen:

*There was futility written on his face. He could not over step the barriers which the conventions of his superiors had built up to protect their weakness against him. He could not invade the magic circle.*

As a humanist Anand adopts a very sympathetic attitude towards women. He says that the untouchables and women are victims of the tyranny of society. The society has very poor view about women, whose position is still governed by *Manu Smriti* and the *Hindu Mitakshara Law*. Anand holds the view that the slaves have been liberated, but women still have to live down Tennyson's view:

*Man for field and women for the hearth Man for the sword and for the needle she Man to command and woman to obey All else confusion.*

In *The Sword and the Sickle* Anand gives his views regarding women, who are suffering from the very beginning. Women are considered only child breeding
machines. It is count Rampal’s “bitter experience” that “a woman is a thing of nerves. And the only way in which she manages to hang together is by hanging on to men”.

Maya seems to Lal Singh to exist as something outside him- to be exploited for his own purpose. He was impatient with her because “he had seen in her many of his own impulses to flourish- of his adolescence, his own confusions, vanities and vapidities”.

Women have been assigned very low status in society. They were inferior to men as they were weak and frail. The hypocrite priests lay down laws, supported by all. And as Rafique Chacha observes: “Allah Mian seems to be on their side, custom seems to be on their side. And our women seem by habit, to be on their side”.

Women in Anand’s novels are not only the old women of Tennyson, confined within the four walls of the house. Women as noted Anand are awakening and they are combating for their place and position in society. They are no longer docile cows to be tied anywhere the master wants. Now women like Gauri (The old Woman and the Cow) are defiant and self confident. They are ready to contend with the master and headless and heartless forces operating against them. Gauri tolerates inhuman treatment for sometime, but she revolts very soon against the inhuman treatment. Anand says, “Women were obstructed
by the twin forces of an alien government and stereotyped orthodoxy in their efforts to reform”.

Anand says that the important task of liberation of women is very gradual and it should be done on a large scale. He says that Indian renaissance is only a dream unless we really and seriously bring a change in the status of women in the country:

...the platitude must be repeated again and again that 'no peoples are really free who keep their Women enslaved'. And we cannot go on practicing the two nation theory which gives privileges to the male far in excess of his deserts and condemns the second half of the nation, the female, to disabilities of the most iniquitous and most heinous character.

Anand holds the view that it is essential to reconstruct social system and values. Every man has to transform his views about religion if we want to progress. Anand as a humanist pleads that every man and woman should be given freedom of conscience. Anand avers I that something unconquerable in the spirit of man, which is proof against perversions, untruth, social injustice and oppression”.

Anand is a social realist in toto. He supports the view of Maxim Gorky in this respect f Once Gorky wrote an open letter to Messieurs J. Richard, Jules Claretie, Rene
Viviani and other French journalists. He wrote that as a social realist "the love of a bourgeois" is offensive through and through:

_We are enemies, and implacable enemies. I am certain. An honest worker is always an enemy of society, and even more an enemy of those who defend and justify greed and envy, these base pillars of the modern social organization._

66

Anand too thinks on the similar lines. He holds the view that there was no division of society on the basis of caste. In theory _people_ were English, Hindu, Christian, Sikh, Muhammedan, black or white, yellow or brown, not in practice. From the very beginning of the creation of this world there were only two races: the 'haves' and 'have-nots'. Lal Singh, a mouth-piece of Anand, openly confesses that there were no black or white people- "not even Francis’s and Germans, and English and Hindustani, and Chinese and Japanese, but there were only two races and religions in the world the rich and the poor". 67 Anand opposes the laws of capitalism and he says that the light of socialistic knowledge can remove the suffocating and choking darkness. Only socialism would bring peace and prosperity to society. Anand pleads that every worker will have to think about himself. He will have to fight for his right. Only by fighting against the parasites the worker
will lead a life, free from suffocation, slavery and tyranny. Mulk Raj Anand says that various religious sects like: Buddhism, medieval Hindu system, Islam, Brahma Samaj, Gandhism and M.N. Royism did a lot to eradicate the social inequalities, but unfortunately they are now extinct and defunct. These sects followed humanism and aimed to provide better life to the society. Anand himself is at variance with the accepted notions of a conventional humanist, who generally supports a catholic tolerance for others. Herbert J. Muller opines that a catholic commits himself to "no exclusive dogma, no one scheme of conception, but will adopt his values to changing conditions of life, recognizing that any live tradition must be rooted in the present as well as the past".68

Anand believes in the boundless energy of man who is creative by nature. A man can change and adjust himself, in the tireless mental and physical energy with which "he can, often in the face of great odds, raise himself to tremendous heights of dignity and redeem the world from its misery and pain".69 Anand's humanism demands, "the cultivation of the heart and the brain, and the intensification of the sensibility and imagination rather than the mystical test or the search for the eternity behind phenomena and the love of infinities".70 Anand asserts that
whatever knowledge man gains from various sources should cater the taste of the man.

Anand hopes that no country can attain beauty, joy and perfection unless all men are provided equal status, and paupery is absolutely eradicated and uprooted. But again the question is, how? The present social system is so defective that the aid that is given only to those who are themselves in a position to give aid. A needy is always needy. Anand expects that men and women are sure to avail and enjoy self-respect and genuine freedom-social, economic, political, intellectual and emotional.
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