Chapter-VIII

Conclusion

In the light of the study pursued in the preceding pages under subsequent headings it may be stated that literature in translation transcends socio-religio-cultural boundaries. This transcendation is a gateway to a global culture which is the need of the hour.

The different novelists involved under the review do not belong to a region or nation, but indelibly to world literature. The translators, being immaculate in their creative outputs, have recreated the glory of Indian life in the Bengali cultural scenario. It is worth mentioning in this connection that the novels undertaken cover a long span of Indian life in its varied aspects.

Decades and centuries have gone into the journey from the eighteenth century to the present times. Many significant changes have occurred in the Indian life during this period, of which some can be perceived prolifically and some faintly. A significant contribution of the literature in translation is reflected in the meticulous account of the continuous systematic changes that have occurred during the period under review.

All fiction is not mere imagination. The soul of a work of fiction lies in the inspiration shared and borrowed from reality. One’s social life, relived and redrawn
is what constitutes fiction, transferred or transported from one generation to the other. The material supplied to the writers by real life is what pens a picture of glorious or gloomy past for the generations to come. Translated literature from various lands of the world enlivens the life, culture, society, economy, the human community and its engineered life span. With so much of knowledge– both true and bitter, realisation, self-actualisation to bask in – one may even attain enlightenment, treading upon the descending glorious past and ascending on the miraculous life amputating the mechanical materialistic chains of intellectual bondage.

Reflection of Bengali culture bears witness to an immense respect and inclination for one’s motherland, culture, and society as a whole. Each one strives for an individual existence. Yet, there is a marked urge to discover one’s deep inner self in the sunbeam of basking bright cultural values, beliefs, and traditions. Beliefs in a religious gesture or traditional customs are staunch. All believe strongly in customary religious celebrations and do their utmost to live up to soulful spirit of festivities.

Each and every relation examined closely holds one golden rule – true love. It remains the driving force in every relation. Irrespective of any relation or connection, love runs in the veins of each one, whether it is love for one’s own motherland as fiercely evident in Shanti, Jibandas, Mahendra, Kalyani and Swami Satyendra; pleasure of succumbing to one’s flaw as showcased by Shaila; love for
the soul-mate veiled by respect and chivalry is personified by Shashi and Kusum or the resplendent, unattainable aching love of Indrajit for Manasi, bound by the invisible chains of social annals.

This journey through the intellectual scene of Anandamath, House of Cards, Song of the Road, The Puppet’s Tale and Evam Indrajit caters to our tempestuous fervent – both cognitive and corporeal. The study culminates at a concatenation of values drenched to the fullest in culture and tradition. The moral values present a true perspective of the development of any society or nation. They tell us to what extent a society or nation has developed itself. Values are virtues, ideals and qualities on which actions and beliefs are grounded. These are the guiding principles that shape our world outlook, attitude, and conduct. Values, however, are either innate or acquired. Innate values are our inborn divine virtues such as love, peace, happiness, mercy and compassion as well as the positive moral qualities such as respect, humility, tolerance, responsibility, co-operation, honesty, and simplicity. Acquired values are those external values that are adopted at our ‘place of birth’ or ‘place of growth’ and are influenced by the environment we dwell in. Our cultural customs, traditions habits and tendencies are the values that we acquire as a progeny of our cultural genitor – the motherland.

The exemplar of Shanti’s indomitable courage and self-confidence is worth emulating. Today’s inundate youth who is caught amidst turbulent tidal waves of stress, angst, competition, compensation, and subsistence, renounce all hopes of life.
An unprecedented threat haunting modern minds is a clear symptom of lack of respect for the sanctity of human life. Ailing minds lead to an uncanny extinction of existence. Shanti’s determined soul, in spite of the dire sorrows of her life, could not rob her off her zeal to serve her motherland. Her mental strength and demeanour never let her pose an impediment for her husband in discharge of his duties towards Mother India. Her unflinching devotion to serve the motherland was her greatest pleasure despite of a barren life of hers.

Kalyani, the embodiment of chastity, a virtuous wife and an affectionate mother is an emolient ensemble of a woman. She can easily pacify the yearning souls of women who surrender abjectly to the adversities of life. Shaila and Kusum exemplify the need to recognise one’s own errors. The reader can easily connect with their undaunted spirit that calls for atonement and redemption.

Mahendra, Jibandas, Maharishi Satyendra are the astonishing warriors, children of Mother India who never meet her demands empty handed. Their insatiable zest for freedom usher in true patriotism in us by paying back the gratitude that we’ve earned from our Mother land who sustains us. The knowledge that we gain, we need to share with the people around us, to ensure a blossoming future for the coming generations.

Shashi is the epitome of an amalgamation of innate and acquired values. A dignified doctor, with his youth in full bloom is an ardent romantic, yet a man of practical wisdom and principles. His life is not all milk and roses. His continuous
battle in strife inspires us in restraining ourselves from falling a prey to circumstances when our sensibilities seem to be blunted.

Bhabani Bhattacharya asserts emphatically that, “a novel must have a social purpose.”

Thus these five narratives are not only a plot or a storyline, but are poignant social document. These are the chronicles of social change and relocation of the values of life – a reflection of Indian Bengali society in transition, transformation and regeneration culminating in an amelioration of Indian social life. According to McIver and Page, “Social change is a process responsive to many types of change to changes in the attitude and beliefs of men, and to changes that go back beyond human control to the biological and the physical nature of things.

The catalyst of this social change is human social behaviour. As penned precisely by Pascaul Gilbert that “Man is not the mere plaything of circumstances but the protagonist of his own drama” thus, he remains a dynamic component of change, regeneration and rejuvenation of human society.

We can model ourselves on Indrajit, a dynamic being who competes with his own beliefs and convictions and replies to his emotive self unequivocally. He

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grows, decays, renews and reorients himself to the just conditions and undergoes a vast change along the time flux.

Thus _Anandamath_, _House of Cards_, _Song of the Road_, _The Puppet’s Tale_, and _Evam Indrajit_ enable us to trace the gradual evolution of the Indian society from pre-independence to the present. These translated works can serve as a panacea to the materialistic and conflict-ridden lifestyle of the modern age. The rich Bengali literature is a treasure which offers limitless pleasure to its readers. The canvas that it lays forth would help to transform the colour of egoism to altruism, to add to the magnanimity and security of life by such invaluable gestures as lending a helping hand, sharing a word of cheer and smile, supporting the trembling feet and sore hearts of those in agony, thereby making life both meaningful and smooth.