

CHAPTER 6

THE BIG HEART: THE ONSLAUGHT OF INDUSTRIALISATION

Introduction:

India was self-sufficient in the production of various textile, metal, jewellery products till the colonisation of the country by the British. With the coming of the British and subsequently their assumption of the political power in India, the Indian cottage industries suffered from severe competition with the factory made goods. The cottage industries of India were the source of employment and livelihood for the common Indians. The peasants in the villages were engaged in various activities related to the cottage industries, and at the same time, they also worked in the cottage industries for getting extra earnings. The peasant-turned artisans were poor and so they could not buy raw materials for their industries. The artisans were forced to depend upon the wealthy merchants, intermediaries, and moneylenders for the necessary patronage. The moneylenders lent money at very high rates of interest making it very difficult for the artisans to repay the debt. Big merchants paid the artisans in advance for the finished products so that they could get much profit. However, the artisans suffered for such practices as they got limited option for selling their products.

It was in such a difficult period, the cottage industries also lost the patronage of the royal courts and prominent aristocratic Indians. The cottage industry products lacked the quality and excellence of the machine made products. The decreasing popularity of the cottage industry products created severe livelihood crisis amongst the artisans. They were forced to stop working in the cottage industries in which they had been working for generations. Encouraged by the success of machine run industries in the west some

wealthy Indians established industries. Only skilled Indians who had the knowledge of machine could expect to get employment in the industries run by the machine. In such a situation, the village artisans did not have any other option left for them, but to leave their ancestral profession. Some of them turned to already over populated agricultural sector as landless peasants and some others migrated to industrial cities for working as labourers and menials.

It is in such a critical period that Anand situates his novel *The Big Heart*, which deals with the lives of the thathiars. The thathiars were living a simple life working in their cottage industries producing utensils. But when a machine run industry was established in their locality, everything changed forever. It is against such a background, that the impact of industrialisation as the cause of growing discontent in the minds of the thathiars has been analysed in this chapter. The focus shall be on the difficulties faced by the thathiars due to the establishment of the industry in their locality. Though industrialisation is a much-needed modern proposition, yet the unemployed thathiars staged a rebellion against the setting up of the industry, which ended in bloodshed. Contrary to such a violent means to fight for the rights of the thathiars, there was also attempt to organise a Trade Union to negotiate with the industrialists regarding the demands of the thathiars. This aspect is also analysed in this research endeavour.

Outline of the Novel:

TBH revolved around Ananta the man with a big heart. He was an orphan who was brought up by Karmo, his stepmother. However, he did not show any love or respect for her. His growing up was such that he became careless in his activities. He was very strong physically for which village children used to call him as the holy bull. Ananta

worked in Bombay Naval Yard and in Ahmedabad Cotton Mills. It was in his stay in such big industrial cities which changed him completely. He noticed pain and suffering in man and understood the value of tenderness and love in the midst of such bleak atmosphere. He was living with Janki who was a beautiful young widow. Though she was suffering from tuberculosis, he loved her very much. When he returned to Amritsar along with his beloved Janki, he was much pained looking at the pathetic condition of the thathiars. His anger and strength became his valuable assets in leading the meek thathiars to struggle for their right.

The thathiars were skillful in transforming metals into utensils. However, there was fighting inside the community because of monetary considerations. Murli Dhar who was a well-to-do thathiar, took the help of a rich kaseras Gokul Chand, to establish the new factory to produce utensils by using machines. But while doing so, they also deprived the members of the thathiar community from the jobs and craftsmanship in the factory leaving them in a hopeless situation. Both the communities-kaseras and thathiars were Rajputs. Kaseras were related to the selling of the utensils, whereas, the thathiars manufactured the utensils in their smithies. Kaseras regarded their caste superior to the thathiars. Factory owners Gokul Chand and Murli Dhar were against the thathiars like Ananta, Ralia and Puran Singh Bhagat. They were fully aware of the activities of these thathiar leaders. Because of such hostility, Murli Dhar did not consider to invite his community members—the thathiars into his son Nikka's betrothal ceremony. The thathiars came to know about this and consequently they grew even more hostile towards these factory owners.

Ananta had his own principle and ideas in fighting against ignorance and poverty of the thathiar community. When he returned to Amritsar, he began working in his hereditary

vocation of making utensils. However, soon he realised that it was difficult to earn livelihood by making utensils due to the setting up of a factory in his locality. Machines brought about unemployment and misery to the thathiars, and they realised that their problem was due to the introduction of the machine by the local industrialists- Murli Dhar and Gokul Chand. Introduction of the machine was a curse to them. The situation was so grim that the thathiars were unable to find any solution to their problems. Ananta also suffered from the same predicament but he could discern the progress of the outside world, which made him aware that the introduction of the machine was inevitable. Therefore, Ananta realised that his thathiar brothers should accept the machine to make their life happy. He wanted to unite them to bargain with the factory owners to give them job. However, they laughed at Ananta's appeal and did not give any attention to it. Ananta's relationship with Janki was the main reason behind the thathiars' reluctance to regard him as their leader. The thathiars behaved in this irresponsible manner because of their illiteracy, ignorance, and poverty. But Ananta wanted to do his best to improve the living standard of his thathiar brothers. In spite of his love and concern for the thathiars, Ananta had to sacrifice his life for the sake of his community.

Social Discontent and Subdued Spirit of Rebellion in *The Big Heart*:

TBH is about the experience and incidents of a day in the life of the protagonist Ananta. The action of the novel took place in the cat-killers lane or Billimaran. Ananta was living with Janki without marrying her, and by doing so, he broke traditional social norms. Ananta did not consider it something serious but his community took it as transgression and harmful for the society. So both of them were considered outcasts in

the thathiar community. Such a daring act on the part of Ananta prevented him from mixing freely with his thathiar brothers.

Ananta and many other thathiars lost their livelihood because of the industry established by Gokul Chand and Murli Dhar. Ananta possessed the necessary skill and experience to be employed in the new factory. But he was refused a job in the factory established by Murli Dhar, the head of the thathiar community. Both the factory owners Gokul Chand and Khushal Chand noticed the difficult condition of the thathiars. They wanted to offer jobs to the thathiars, but their partner Murli Dhar had contrary opinion regarding the thathiars. He was totally against thathiars like Ananta and Ralia. Murli Dhar had different view regarding Ananta because he considered Ananta a rival to the success of his son. For Murli Dhar, Ananta was a rogue who instigated the thathiars against him and his factory. But his suspicion was baseless. Such injustice infuriated Ananta, but he subdued his anger by considering it something insignificant. However, Ananta regarded these wealthy kaseras and thathiars- Gokul Chand and Murli Dhar responsible for the unmitigated misery of the thathiar community.

Ananta knew that technology and development were two issues running side by side. Without technology, man would not have been able to progress to the height of civilization. He accepted the machine but could not approve of the attitude of the factory owners as they refused to employ the jobless thathiars in the factory. He was aware of the discontent of Ralia and his unruly companions and their hostility towards the factory. He requested Ralia and his companions to find some work so that they could earn for their children. He told them that in such a critical period of their life they must do their best for the survival. But, he did not find fault with them because they were illiterate and naïve enough to understand the technological development

throughout the world. He also knew from his experience that without unity amongst the thathiars shrewd businessmen like Gokul Chand and Murli Dhar could not be forced to give the thathiars employment in the new factory. Therefore, he insisted on the need to put pressure on the factory owners to employ them in the factory not out of sympathy but as a right. But at the same time, he was also aware that he could not persuade the thathiars to accept his suggestions because of his scandalous relationship with Janki. So, he was helpless as his fellow thathiars were sticking to some non-issues like his staying with Janki, and his disregard to traditional rituals etc. They considered him a notorious social rule breaker who dared to live with without marrying Janki. Such callous indifference of the thathiars to his suggestions made him disheartened.

Ananta was conscious that man of his nature could hardly act following the customs of the society. He had a discussion with the poet Puran Singh Bhagat and told him the reason for the perplexity of the thathiars regarding their action—“They haven't been able to make up their minds, Sardarji, whether they hate machines too much to take jobs in the factory or whether they are really looking for jobs there...” (Anand, 1945, p. 82). He was aware of the exploitation of the government agents and so he remarked, “It is those respectable people who, having no strength, enter Government service, who are responsible for oppressing people everywhere! I am much more concerned about those ‘doots’ than about the ‘doots’ of hell!” (Anand, 1945, p. 84). He could well discern the misery of his fellow thathiars and the pitiless behaviour of the government and its agents, and was ready to bring about the necessary change. Therefore, he declared, “I would take the plunge into the ocean. After all, men have gone to their deaths with a song on their lips, and here is the promise of an abounding life, certainly of struggle. Let the storm rage, I say!” (Anand, 1945, p. 85).

Ananta wanted to accept the best elements of the machine because machines could change the fate of his community of thathars to which he belonged. He realised that the sense of a traditional life was also very essential for understanding of the present condition, which could be done by accepting the good things of the past. Because he earlier lived in cities, he was aware of the technological developments which could help man in living a comfortable life. He understood the advantages and the disadvantages of the machine. But, for the coppersmiths, the machine was the real monster, which deprived them of their legitimate livelihood. Ananta's call for accepting the machine as the harbinger of new age and new thinking went unheeded. They were unable to understand Ananta's preaching:

This is the machine age, son,

This is the machine age

We are the men who will master it. (Anand, 1945, p. 19)

Ananta had positive outlook on life, and he used to speak: "There is no talk of money, brothers; one must have a big heart" (Anand, 1945, p. 19). He understood the difficulties of the coppersmiths in earning their livelihood after the introduction of the machine. And therefore, he urged them to accept the machine as their savior, but not as their enemy. It was apparent, Ananta was guided by what Anand (1986) said in *Apology for Heroism*—"What is needed is the big, the understanding, the generous, wise heart, informed by passion and schooled by a knowledge born of love" (p. 156). In the novel, Ananta was not suffering from inactivity as he understood the importance of solidarity and brotherhood. However, the members of his community were suffering from poverty, ignorance, and hatred. They were unwilling to listen to others. Ananta understood the necessity of the trade union to safeguard the interest of the labourers,

which led Margaret Berry to comment: “In no other novel has Anand so attempted to organize a whole social, economic and political picture” (Cawasjee, 1992, p. 143).

When he observed some of the thathiars—Ralia, Viroo, Arjun, Dina etc. waiting in front of the new factory gate in the hope of getting job, he approached them and talked to Ralia. He wanted to bring change into their lives through revolution. His experience of working in Bombay and Ahmedabad, and his exposure to the ways of Trade unions in those places, led him to put his belief in revolution to bring in change. However, at the same time, he was also wondering at his sudden attraction towards revolution. Earlier, he was not much concerned about others as he was busy enjoying his life eating and drinking freely. He had a very selfish attitude regarding life. He realised that the root of his love for revolution was due to his sheer selfishness in his youthful days: “... his sudden love of ‘Revolution’, was due to the disgust he felt for the selfishness of his youth” (Anand, 1945, p. 21). But slowly things changed and a feeling of failure came over him making him restless when he observed the suffering thathiars. The miserable condition of the workless thathiars made Ananta introspective. One day, while returning home, he observed a heart-rending scene of a woman giving birth to a child by a rubbish heap. The scene forced him to ask himself about the reason of the terrible sufferings of the thathiar community. Though he was very tired, he decided to do his best for the betterment of the poor thathiars. Such a miserable plight enhanced his doubt regarding the existence of God:

O God, O God, O God, as Gautam Buddha once called as he contemplated the misery of Kapilvastu before renouncing the evil. Dizzy with the heat and perplexion, he determines to do something for the welfare of these suffering

people. No God, he felt, could make such a world and consign it to such suffering. (Anand, 1945, p. 68)

Ananta was apprehensive of a great disaster approaching the community due to the growing discontent of the thathiars. Even in his dream also, he had symbolic vision of such disaster proceeding towards them. He was aware of the atmosphere of hopelessness due to hunger and poverty and wanted to save his coppersmith brothers at any cost. Ananta realised his worth as an avant-garde to bring in revolution for the greater benefit of the thathiar community. Therefore, he compared the need of the machine with the necessity of revolution. He remarked that a switch could control the machine, so the controlling switch of the revolution must be with the revolutionaries. Therefore, he decided to organise the thathiars into a Trade Union and fight for them by bringing in revolution. Ananta Said: “I have no doubt that I want to do something, but I was not sure until now what to do” (Anand, 1945, p. 93). To make a revolution possible, Ananta ambitiously proclaimed that he would go to Roos and meet their revolutionary leader for the better understanding of the revolution.

Ananta told Ralia that first they should unite themselves into a union and then they should demand jobs inside the factory. He expressed the strength of the union by citing examples from his experiences in the trade unions of Bombay and Ahmedabad. However, the poor and illiterate thathiars like Ralia did not possess the necessary wit to understand the importance of the union. To make him understand the necessity of unity, Ananta told Ralia—“If you have asked Channa whether he can give you jobs and he has said no, then resolve to get together as men. It will make us brothers and make our voice irresistible...” (Anand, 1945, p. 29). But he failed to impress Ralia and his companions because they did not want to do any thing following his advice. It is

evident that their only concern was to get a job and then to have wages in cash. One of Ralia's companions, Viroo was afraid of the machine and he referred to Gandhiji's comment that those who believed in machine would definitely be destroyed by it which came to be true in Ananta's case.

Ananta's plea for accepting the machine did not make much impact on the unruly thathiars. Ralia was furious about the machine and Ananta was unable to make any impression on him. He frankly told Ananta that they were not impressed by his talk because they were not convinced about the worth of his stay in Bombay and Ahmedabad. According to Ralia, the machine was nothing other than a bloodsucker of the workers who worked with it. Out of sheer anger and frustration Ralia even slapped the foreman of the factory Channa for not complying with the demands of the thathiars. Such a hostile atmosphere made Ananta restless, as he could not convince his thathiar brothers about the importance of accepting the machine.

It was a very difficult time because the workless thathiars were very much agitated. They were willing to fight against anybody who would disregard their demand of employment. Lack of money led to lack of food, and the thathiars were suffering intolerably from hunger. Ananta understood this problem and therefore, he urged the thathiars to accept of the advent of machine. He remarked about the worth of the machine in this way: "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. Machines don't think or feel, it is men who do" (Anand, 1945, p. 40).

The ignorant thathiars could not understand such simple facts about the usefulness of the machine. However, they were skeptical about Ananta's activities- that he might

have secret link with the owners of the factory. His attempt to form a Trade union for the thathiars also went futile because of such suspicion. Ananta argued that if they could form the Trade union, then the thathiars would be able to bargain with the factory owners. But as they misunderstood him, it was painful for him to remain a mute bystander to the sufferings of his fellow thathiars. Ananta remarked:

Ralia and Company think that I like the machines which have come into the lane and that these machines are the cause of their doom. They say that the teaching of Mahatma Gandhi is against the machines. And I don't know which way to begin to make them see. (Anand, 1945, p. 40)

He was aware that he could not lose heart at the moment of adversity. He remembered what Puran Singh Bhagat told: “Never Surrender to fear—never, never, never...You will be so strengthened that you will go a long way—To oneself and others” (Anand, 1945, p. 69). He realised that the life was contaminated with injustice, cruelty, dishonesty, and in such a situation it was difficult to find out the actual path of life and proper course of action.

In such a hopeless situation, Ananta decided to meet the poet Puran Singh Bhagat whom he regarded as his guru. The poet had been to different countries like Britain, China, Japan and Russia. He ran a charity house Sant Harnam Das where there was provision for free and frank expression in discussions. In one such discussion, Ananta argued in support of the machine and its benefits. He advocated for an organisation which could embrace all the thathiars into its fold and then to wage a forceful war against the factory owners. But Ralia opposed Ananta and he raised his voice against the machine and the factory owners. Ralia's friend Viroo regarded the British

responsible for bringing machines to India. In this context, he said: “They all wanted to eat dung and drink urine in that very factory this morning!” (Anand, 1945, p. 57). Both Ralia and Viroo supported the revolution propagated by Satyapal. They were against the wealthy thathiars who established the factory. Ananta requested them to think about their own contradictory attitudes i.e., they wanted job in the factory, but at the same time, they had hatred for the factory. Such contradiction was detrimental to the well-being of the thathiars. So, Puran Singh Bhagat told them to remain cautious while using words against each other. He was sticking to the idea of forming the trade union. He said:

Test a friend in trouble, brothers. In addition, I beg you with my joined hands to see that if we want to prosper, we must not fight amongst ourselves I tell you there is no hope for our land except in Revolution. However, that requires devotion and thought. (Anand, 1945, p. 62)

On Puran Singh Bhagat’s advice, they even went to meet a lawyer Mr. Latif who could inform them about the procedure of forming a Trade Union. They wanted to know the process of staging a revolution to safeguard their rights. It was a hopeful beginning of forming a trade union but unfortunately, their attempt went in vain, as they were unable to meet him. The disheartened thathiars almost lost the interest in forming a Trade Union after this.

Other characters like Satyapal and Mahasha Hans Raj were against the machine. Satyapal was a selfish student leader who wanted to misguide the angry thathiars against machine and the factory. He also forcefully asked the thathiars not to seek job in the factory. From his speeches, it was clear that he gave primary importance to his

selfish personal gains rather than the interest of the suffering thathiars. He talked against communism and to gain ground on his logic he gave instances of Roos and China where misuse of power had been rampant. He openly criticised Ananta for his inclination towards the revolution. He wanted immediate result by raising a violent revolution. He believed that to make a revolution it was essential to take resort to violence. He said: "We will have some blood-letting soon, and shoot all the traitors who have joined hands with the Sarkar" (Anand, 1945, p.153). He did not show any respect for the idea of forming the Trade union because it would only lead to consumption of time. Satyapal opined , "There is no time to form the union. You must act if you are to make an impression" (Anand, 1945, p. 154). Unlike Ananta, Satyapal disregarded the power of unity.

Like Satyapal, Mahasha Hans Raj was also against the machine. He claimed to have the influence of Arya Samaj on him because of his upbringing in such environment. He preached about Gandhian thoughts and requested people to follow it. His opinion was that there would not be any mental satisfaction with the people who worked inside the factory. He was sceptical about the intention of the British in introducing machines in India. He was a staunch believer in Gandhi and religion. He expressed: "I say, what Mahatma Gandhi has always said, that man is not all belly but also belief, that whatever you do you must do it in accordance with our Hindu dharma" (Anand, 1945, p. 147). He opposed the use of machine and regarded religion essential for truthfulness and honesty.

Unlike Satyapal and Mahasha Hans Raj, Ananta's understanding of the problems of thathiars was not theoretical. Satyapal was educated and he possessed high oratorical skill supported by knowledge of the books. Mahasha Hans Raj championed the causes

of religion and morality. Ananta's knowledge of the problems and sufferings of the thathiars was practical and was based on his first hand knowledge of the problems of the thathiar community. He even organised the panchayat meeting in his shop to discuss about the problems of the thathiars. He requested Puran Singh Bhagat to attend the panchayat in his shop. He was hopeful that "Revolution" would possibly abolish sufferings of the thathiars and bring about happiness:

...taking the plunge into the struggle for 'Revolution' he had entered an arena where only the hardest search would yield a way among the thorny paths of the tiger-infested jungle of this world...And that required first that one must become a man oneself, to battle with the despairs which assailed one, and to believe in happiness and the possibility of abolishing unnecessary suffering, to settle one's doubts patiently in fact to believe in 'Revolution' as a new kind of religion. (Anand, 1945, p. 139)

Later, he even criticised Puran Singh Bhagat as the poet had doubt regarding his ambition to stage a revolution. He said candidly that people like Puran Singh Bhagat could only think:

There is no solution.... You force yourself to fear the truth by talking aloud to yourself as if you were making an effort to believe that you can do something. And all the time you want to do nothing! The trouble with you learned folk is that you spend so much of your time looking at your own feelings and at the end you are too weak to act. (Anand, 1945, p. 93)

His conversation with the poet was a good example of his maturity to take big decision on his own.

Then, Ananta explained the need of the hour by saying that the situation demanded immediate action as it was the question of belly not the soul: “A well fed man needs religion, Mahashaji; it is a question of the belly! The soul is with us all the time, because we are ourselves according to the Hindu faith” (Anand, 1945, p. 155). Therefore, he repeatedly exhorted the thathiars to join the union and to indulge themselves in the revolution for their existence. While working for his community, he even forgot to look after his beloved Janki. It was his concern for the revolution, which forced him to remain unmindful of Janki’s health.

In the Panchayat meeting, there was an intense attempt to decide the future course of action regarding the miserable condition of the thathiars. Puran Singh Bhagat, Satyapal, Mahasha Hans Raj and Ananta had their distinctive viewpoints and suggestions but there was no consensus. Puran Singh Bhagat wanted to get support of everybody for he believed in the strength of collective action to achieve success. He was against Satyapal’s concept of revolution and tried to infuse the necessity of revolution into the minds of the thathiars: “I certainly don’t believe that communists want to destroy personality or the soul. They wouldn’t have beaten the Germans off in this war if they had no souls and had no respect for human beings” (Anand, 1945, p. 148). Like Ananta, he was also in favour of peaceful revolution and therefore wanted to inform the jobless thathiars about the necessity of forming a Trade union. He told them:

That is exactly why I came here to beg you and Lala Anant Ram not to encourage these brothers to do anything, which may disturb things. After all, at the moment all members of our nation, whether they be employers or employees, together worthy of respect, are equal partners in the struggle against evil.” (Anand, 1945, p. 149)

He requested the thathiars to inspire themselves by the teachings of Guru Nanak: “Only a revolution will complete the information of Guru Nanak” (Anand, 1945, p. 150).

However, it was Ananta who requested Ralia and his companions to take part in a peaceful rally to the factory. He said:

The Revolution is not yet. And it isn't merely in the shouting It is only through a great many conflicts between then employers, authorities and the workers, in a whole number of battles which our comrades elsewhere are fighting, that there will come the final over-throw of bosses.” (Anand, 1945, p. 209)

But Ralia and his friends opposed such non-violent protest. As they were influenced by Satyapal, they wanted a violent revolution and decided to go for a strike with Satyapal.

There was no consensus amongst the thathiars, Ralia and his friends decided to go on a strike. Satyapal and Prof. Mejed accompanied Ralia and others in their march to the factory to attack and destroy it. Prof. Mejed incited the poor thathiars to attack the factory because, “The real enemy is hidden there, that factory, which is going to convert you all from feudal slaves to wage slaves” (Anand, 1945, p. 209). Ralia led from the front and he went on destroying the factory at will. He threatened the factory workers to get out of his way if they had any intention to save their lives. Instigated by Satyapal, other thathiars also took part in destroying the factory. At the time of such mayhem in the factory there was nobody to dissuade them from such destructive activities. Unfortunately, at such a crucial moment, Ananta was not there to intervene as he went to meet Gokul Chand and Murli Dhar to achieve a settlement for the thathiars. He was unable to foresee such a sudden change of the events at the factory site. Meanwhile, at

the factory site, Ralia completely changed himself into a destroyer uttering such words as:

This is the Kaliyug, they say, Han, the Kali Yug!...Acha, then, I am the destroyer of this madarchod age, Shiv!...Come, bothers, I am Shiv.' 'Fire and steel are good servants, but evil masters! I will destroy them and laugh as they used to laugh Ha, ha, ha!' '...I will become a bigger machine with this hammer, a bigger master, greater than your...*Ho, ho, ho.*" (Anand, 1945, p. 214)

When Ananta became aware of such untoward happenings, he rushed there to dissuade Ralia and his companions from the destruction of the factory. Though he faced stiff opposition from Ralia, he overpowered Ralia and seized the hammer from his hand. But demonic Ralia struck Ananta on the head with a hammer and killed him instantly.

Thus, Ananta sacrificed himself for the sake of the welfare of his thathiar community. When Puran Singh Bhagat heard about this tragic incident, he came there to meet Janki. According to the poet, Ananta was a martyr because he sacrificed his life for the sake of his thathiar brothers. Puran Singh Bhagat prophesised that a day would come when the poor thathiars would be able to recognise Ananta's sacrifice and would remember him with love and respect. He said, "Why, they may even recall the wise things he said to them now that he is dead. For what can be more persuasive than the death of a man who was so sincere in his love for them" (Anand, 1945, p.229). He requested Janki to forgive Ralia and his companions for the crime they had committed.

After the demise of Ananta, Janki found herself nowhere. She felt as if she was in a vortex. Janki decided to become a revolutionary following the ideals of Ananta. Janki regarded it her sacred duty to fight for the same cause for which Ananta sacrificed

himself. Puran Singh Bhagat assured her of his support when she would be able to come forward for that noble obligation. He said, “One has to take risks...in order to prepare for the new life. That is the only way in which we shall learn to become new men and women” (Anand, 1945, p. 230). She made herself ready to accompany the poet in her new destiny. Though Ananta was no longer there in Billimaran, the preparation for the revolution must go on and Janki took the responsibility along with the poet Puran Singh Bhagat for it.

Thus, from the above analysis, it can be observed that in *TBH* the thathiar community is discontented against the introduction of machine. *TBH* is marked by the conflict between hereditary thathiars and the capitalists. The use of machine might have helped the thathiars immensely if they had accepted it. But on the contrary, the thathiars destroyed the industry. In the process, Ananta had to sacrificed his life at the hands of Ralia. In fact, Ananta became a martyr for the cause of the machine. Except Ananta and the poet Puran Singh Bhagat, other thathiars did not give any importance to the power of unity. In fact, they were against the formation of a Trade union. Unlike the other characters of Anand, in *TBH*, Ananta, from the very beginning, gave due emphasis to the much-needed unity amongst the thathiars.

Summing Up:

In *TBH*, it is observed that almost all the characters in the novel actively expressed their discontents regarding the establishment of the industry by the wealthy industrialists Murli Dhar and Gokul Chand. The thathiars can be divided into three groups—the first group is the labourers working in the industry. The the second group can hardly be regarded as a group as only Ananta is the member who supported the establishment of

the industry. Amongst the thathiars, only Ananta could realise the advantage of the machine for which he advocated in support of the industry set up by Gokul Chand and Murli Dhar. His logic was that in modern world, the rise of the machine could not be obstructed for a long period. Hence, it was necessary that the thathiar should accept it whole-heartedly. Therefore, Ananta proposed for uniting the thathiars into a Trade Union to fight against the industrialists under the aegis of the Union. Ananta had previous knowledge regarding the usefulness of the Trade Union movement because of his experience of working in Bombay and Ahmedabad. The last group is the most prominent as all the disgruntled and unemployed thathiars are in this group and Ralia is their leader. These thathiars wanted immediate action and therefore rejected Ananta's proposal. The student leader Satyapal incited these thathiars for a bloody rebellion and they were impressed by such an appeal. They wanted to destroy the industry, because, according to them, they were unemployed due to the industry. Apparently, it was the reality but such an action on their part could not bring happiness to both the sides—the industrialists and the thathiars.

On the basis of the foregoing analysis, it is clear that Ananta was aware of the necessity of solidarity and unity and therefore, he was insisting on uniting the thathiars into Trade Unions, and then wanted to lead them to a peaceful revolution to bring about a certain change in the lives of the thathiars. Riemenschneider (1967) commented: "While Lalu has discovered, after a painful process, that living in harmony with oneself is the prerequisite for success, Ananta possesses this knowledge right from the very beginning. His problem is the realization of his ideas" (p. 15).

The labourers of the newly established industry were not discontented as they got wages in a difficult situation while most of their fellow thathiars lost their livelihood

because of the industry. Ananta was discontented because he could not convince his fellow thathiars to organise them into a Trade Union. He was aware of the power of the revolution and he along with the poet Puran Singh Bhagat did their best to help the thathiars by making them understand the power of the revolution. Ananta was in favour of peaceful revolution without any bloodshed. He wanted to force the industrialist duo Murli Dhar and Gokul Chand to take the thathiars into their industry as workers. Ananta, as a conscientious thathiar accepted the introduction of machine and asked his fellow thathiars to use it for their own benefit. But discontented thathiars like Ralia, Dina and others were totally against the industry. They were vengeful because the industry had destroyed their ancestral profession. When the student leader Satyapal incited them against the machine, they gladly accepted it. In sheer anger, Ralia along with his friends destroyed the industry. Ralia's revolt against the machine went too far. His anger destroyed the industry but at the same time, it also destroyed Ananta, his friend.

Ananta's death at the end served as a revelation for the violent thathiars. After committing the crime, Ralia became dumb with terror, as he did not kill Ananta in cold blood. However, his discontent was so overpowering that he could not restrain himself from such a heinous action. Riemenschneider (1967) commented in this regard:

Anand has created a symbol in Ananta, which triumphs over death. Ananta has attained the status of liberty, which is necessary to fight constructively against the evil system of society. His outward failure is an inward triumph and is not a consequence of his imperfections. (p. 16)

Anand was aware of the difficulties faced by the coppersmiths because of his first hand experience of knowing them when he was in Amritsar. C. D. Narasimhaiah (1969) expressed:

Anand has fused the personal issue into the public one of the leadership of the coppersmiths and has posed the issue of the suffering in store for a leader whose lead is questioned because of certain social injunctions interfering with the holiness of the heart, sacred to the leader, as an individual. (p. 132)

With the martyrdom of Ananta, it seems that the issue of modernisation becomes a matter of great consideration for his followers. By sacrificing his life, Ananta becomes a revolutionary for the greater benefit of his community.

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