

A Move To Upkeep The Contemporary Humanoid Relations

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Abstract

Love a desire that makes the humankind to be pure, honest and loyal to others. It is an intrinsic thought which emphasis in a pure soul that assimilates moral virtues for the well-being of the society. It is the basis for the formation of living beings – the love of God. A bondage built by God with his creations is in turn reflected by the human beings. So, where there is love there is the presence of God. We personify God in human- his attitude, behavior, loyalty, friendliness, empathy, compassion and civility. All together the thought of pure mind and pure body that works for the well-being of the others is said to be a man of virtues. So, one who embodies good virtues always have the passion to lead a peaceful life. They thrive for the well-being of the others than self. Since antiquity many writers have focused on different a concept that reflects the society. Among the ideas concentrated by them, the most important is human bondage. What is the base for human bondage? Do we need to be consanguine and to show love? To answer these questions, I have made an attempt to analysis the novel Sister of My Heart (1999) written by Chitra Banerjee Divakaruni to find out the inert bondage of human beings.

Key words: love, human bondage, empathy, friendship

Introduction:

The writer's focus is to reflect the real situation prevailing in the society in order to educate the readers about where the society is heading towards. They project their ideology through different characters, cultures, religion and so on. As a reader we read, analyze, criticize and appreciated the writings of both the man and female writers though we find some disparities in their presentations. Sometimes we read for pleasure, whereas sometimes we read for knowledge. Whatever may be the perceptions we get from through reading, the writers only notion is to mirror the real things.

An Insight into the Persona:

Sister of My Heart (1999) moves around the lives of women folk's life style in Calcutta and an immigrant in America. The writer has made an attempt to bring out the amorous relationships in Indian traditional family system that could overcome the perils in the society. The story reflects the true Indian culture and human bondage that unites the people in the society. The orthodox belief of the people in Calcutta- the description of Bidhata Purush the deciding force of fortune of the newborn babies shows the customary belief of the people on the supreme power. The belief of god is the belief of truth; truth means virtues, virtues means happiness. The happiness in belief, the happiness in customs,

the happiness in festival, the happiness in religion always gives way for developing a healthy relationship with the others.

The Chatterjee family is known for their goodness, effort and hard work. When Gouri the wife of Bijoy questioned him to check the honesty of Hari-kaku, he in turn said that it would be an insult for him. “We Chatterjee have never done things like that.” (30) Bijoy said that Hari-kaku had been with his family for the past thirty years, who had carried him around his shoulders whenever he went to village as a little boy. “He would never do a thing like that.” (29) Through his words we come to know that though Bijoy knew very well about the happenings, he doesn’t want to question him about the revenues, as he respect human than material. Bijoy said “I can’t go snooping around for the sake of a few rupees.” (30)

Gouri the better half of Bijoy, never went against her husband’s words. She is a true replica of traditional Indian wife. Her liking, love, caring and sharing always is being admired and welcomed by the inmates of the family. “She was the perfect wife, your Aunt Gouri, and her perfection was beautiful because it sprang from a source of goodness deep in her heart.” (30) Both Bijoy and Gouri welcomed Nalini and Gopal into their house and treated them as their own sister and brother. Though they are not a descendent of Chatterjee’s, they treated them well whole heartedly. Gopal a swindler though being identified as a man of masquerader was welcomed with open arms by Bijoy. The kindness and forgiveness of Bijoy changed Gopal into a man of good thoughts. “If Bijoy could accept me in spite of my shortcomings, if he could see something worth loving in me, perhaps I could too. This would be the treasure, more precious than a hundred rubies, with which I’d start my new life.” (327)

The Milk of HumanKindness:

Nalini was treated as the member of the family after the death of her husband. Gouri had seen that Nalini and her daughter Basudha receive everything to lead a happy life. Basudha was treated equal with Anjali daughter of Chatterjee’s. Both grew hand in glove with each other and enjoyed being together. Many of the friends and relatives felt jealous of their intimacy. They sometimes tried hard to throw stones on them to sift them. “One time a neighbor lady said to me, ‘you’d better not waste all your time with that Sudha. You should be making friends with girls from other important families...’” (15)

Anju and Sudha lived heart and soul with each other. Their intimacy grew day by day. Though Sudha was more beautiful than her, Anju always loved her. “But never Sudha. I could never hate Sudha. Because she is my other half. The Sister of my Heart.” (12) Sudha on knowing about the clandestine of her father from Pishi, Sudha dare not to share the bitter things with Anju and put her troubles. She always felt happy when her Anju was happy. “When had I promised myself that I would spend the rest of my life making up to her for the way in which my father had deceived hers? (60) Sudha is the girl of sacrifice and the queen

of sword for the evil. She sacrificed her love for Anjali and decided to marriage Ramesh. She always wished that Anjali gets the best in her life.

Pishi, the only sister of Bijoy, who became widow at a very young age, moved to brother's house for shelter. Pishi, a loving woman and an elder person in the Chatterjee's family always welcomed the outsiders with open arms. Though brought up in the traditional way she never ever imposed it on the younger generations. She is the woman who welcomed the changes and always accepted the reality. After Sudha has left her husband, Pishi welcomed her and her daughter whole heartedly without any hesitation. She is the one who decided to sell the ancestral house to feed Sudha and her daughter well.

Making a Dependent, Independent:

Anjali is a bold and an intelligent girl. From the young age onwards whatever the gifts she used to receive from her mother, she shows to Sudha and admires her when Sudha enjoys wearing it. After marriage she settled in America. When she came to know that Sudha got separated from her husband, she worked round the clock to save money to get Sudha and her daughter to America. Anjali felt that America would be the safest place for an independent woman to lead a happy and peaceful life. Though Sunil didn't support Anjali, she decided to save money to get Sudha on to America. She started to do part time job's to save money for Sudha's ticket. "I'm saving for her ticket. I had to do it this way because you didn't want to help." (294)

Gopal disguised as Singhji, saved and guarded the family from all the evil like a serpent guarding the prince. He became a driver and worked for them, sometimes guided Sudha when she was in trouble. Ramur Ma, obedient maid servant entourages Sudha and Anjali from the school to home. They both served the family and worked hard for the well-being of them.

The characters of Bijoy, Gouri, Nalini, Gopal, Pishi, Anju, Sudha, Singhji, and Ramur Ma are the true replicas of Indian values. Bijoy a good humanitarian always struggled for the well-being of the others. Gouri, a disciplined woman, who worked hard for uplifting the family in the society, never did or said anything against her principles. She is the woman of virtues. Pishi an elder woman in the family always strived hard for retaining the happiness in the family. She hid the bitter truth of her brother's death in darkness and lit the light of happiness to the family members for their growth and success. Anju and Sudha are the symbol of true friendship and love, always geared up to leave anything behind for the well-being of the other. Singhji the man in disguise remains to be the savior of the family from the evils. Ramur Ma, the obedient servant always on the heels to get the things done for the family.

Conclusion:

Chitra Banerjee Divakaruni has made a beautiful attempt to depict the traditional values of Indian society through her novel *The Sister of My Heart*. The writer has correlated the lifestyle of the people of Calcutta, a developed city with that of the traditional mindset of elders, and the modern thoughts of the younger generations. We can find through this novel a true depiction of three generation people, their belief, customs, faith and culture. We can find the acceptance of reality, rejection of suppression, enjoyment of life, sacrifice of happiness. A true bondage cannot be built at a stretch, as it needs to be built on a brittle glass. Situation or the circumstances can make a man fragile to stand and make him think more self-centric. But when he could sustain himself in the weak situation and get through it, he succeeds in maintaining a true relationship that it ever lasted in the minds of the others. Bijoy's kindness changed Gopal, Gouri's humbleness silenced Nalini, Pishi's forgiveness bridged the unity, and Singhji's dedication fetched glory. So, all the characters worked hard for the wellbeing of the other.

As we say India is known for its unity, we can also sense the same in this novel too. The writer has carefully structured the characters by linking them with the past, present and the future and sending a message to the readers that human bondage is built only based on love. When man is conscientious of his self, he becomes good but when he is conscientious of the other's he becomes a good human. Things can't be learnt or trained within a day; it needs to be cultivated in the young minds which in turn dissimilate to the future generations. Like Anjali and Sudha the true descendants of love were the replicas of Bijoy, Gouri and Pishi. Sharing of love and affection with the other do not need to be blood related. If we consider others as a human being who deserves or needs care, affection, respect like us, the society flourishes with rainbow colors. So, the base of life is love, share the love that share happiness to all.

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