

## Dr. U.R. Ananthmurthy's "Bhava" a Sociocultural Novel

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### ABSTRACT

As a rule, society is a coordinated type of structure which unites its people to shape a unit, and individuals share their relations and help out each other. It is by uprightness of these connections that society turns into a huge reason for human existence. "Society is a term for assigning the whole organization of social connection between people, regardless of whether inside or without gatherings, between gatherings, or among people and gatherings".

Change is the law of nature and it is intrinsic in different social statuses. The slowimprovement of social conduct prepares for both social solidarity and assortment, a typical highlight of a general public being worked on. Social advancement outgrows different degrees of human improvement which brings individuals over the degree of the lower type of living creatures and subsequently delivers in them dignity and good mindfulness. As indicated by E.S.Bogardus, "Development is a cycle of slow change Thus various frameworks of workmanship, thoughts, social shows and structures showed up however they didn't generally insight upbeat and solid associations among each other. U.R.Ananthmurthy is a voracious writer with an intension to reform, transform and bring sea change in society.

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### 1. Introduction

Sociological research expresses the idea of networks existed directly from the ancient days when individuals appear to have coordinated themselves into families and clans. As Edward B. Tylor, English anthropologist recorded when speaking about Europe, "humanity can never have lived as a simple striving swarm, each for himself. Society is continuously comprised of families or families bound together by benevolently ties, constrained by rules". Without formal law and equity, pre notable men followed a bunch of customs and restrictions to keep these clans together. "Indeed, even among the rudest of groups, a standard of family ethics is known and lived by. Their propensities ... are hard and coarse, yet the family tie of compassion and basic interest is now framed and the establishments of moral obligation previously laid, with regards to home, their day by day care for the little ones, the friendship of siblings and sisters, and the shared avoidance, support, and trust of all.

This feeling of family was felt in the clans of Europe as well as in different pieces of the world too. With religion and wizardry being powerful powers in the life of early man, "there was exceptional correspondence, sharing of basic qualities and mores and a necessary gathering life" (S.Modi 243).As economy and exchange created, the region of correspondence augmented, prompting the introduction of another common state administered by a political, social and financial framework which carried with it various difficulties to the current social request.

Mainstream esteems expected new significance and religion offered path to the quest for information and experience. The ethical culture of fraternity which bound a gathering together in view of its geological limits changed with the headway of science and innovation, making limits fanciful and prompting an "time of bounty" overwhelmed by "wealthy

social orders" and bringing about old social establishments getting old. The world started to slowly offer route to the political and business man, a measure which gave off an impression of being the reason for the "upset of man's ethical equilibrium, darkening his human side under the shadow of soul-less association."

Indian writing went through a great deal of changes from old occasions to the present age. The scholarly works of the early journalists not just portrayed the rich socio-social legacy of India, but assumed a significant job in changing the society and enhancing the Indian culture. Starting with the Vedas which was made out of hallowed writings for strict ceremonies and ideas, Indian writing was improved by Sanskrit writing, one of its most unmistakable essayists being Kalidasa. Following the Vedic period, Indian composing was for the most part in the Pali and Prakrit , thought about the sacrosanct languages of the Buddhists and the Jains.

Man can discover a reason for living simply by testing the crazy. Living in a culture which hangs on unequivocally to its customary convictions and having been presented to a culture which depends generally on explanation and rationale, U.R. Ananthamurthy, a notable author of the Navyaperiod explains the issue of people got between the call of advancement and the solid foundations of convention. Through his books, Ananthamurthy endeavors to demystify certain customs and the ethical predicaments of the postcolonial condition. Bhava is a convincing story of secret, enthusiasm and profound investigation of seventy year old Shastri. The epic Bhava additionally presents that Sitamma doesn't contact Dinakar for following the touch and keeping contamination. The dread of contamination, fixation and decontamination go hand in hand. The scene of Saligrama frees the expectation from the hero that he needs to make the pariyas courageous, to enter the sanctuary and to contact the god. So he requests to contact them the Saligrama which is the house lord of Jagannatha

Rao. He concentrates and the Pariyars or Holeyas on liberating the explorer town from the fortification of its occupant divinity Lord Manjunatha. He begins this revolt of liberating the society from the grip of Lord Manjunatha and he began this by instructing them, by giving them the garments like upper standing individuals and by contacting the Saligrama. At the point when individuals are in-house, he brings the symbol from the Pooja room and requests to contact it.

"Contact it! Contact it! Contact it! he shouted. Staggered by the squeezing, puncturing holler, the Holeyaru ventured forward precisely, made a custom of contacting whatever Jagannatha was holding out of them, and ventured back rapidly."

## 2. Objectives

The paper has the object of exhibiting the sociological combinations for the better understanding of life situation

## 3. Method

By study of such a novel one ca conditure

## 4. Scope

The paper covers the topic related to murty's novels

## 5. Class qualification

The distinction or recognizing rule between these two orders or classes have been repeated from the contemporary society of Dr. Ananthamurthy. This is a significant element in his books that he has attempted to choose this distinction, the distinction, between the two classes, two factions and two sorts of philosophies win in the society.

At the point when Vishwanatha Shastri goes in the railroad compartment, he runs over a co-traveler who is in a similar compartment. While Dinakar and Shastri talk about themselves, the co-traveler hinders and he tells that he knows Vishwanatha Shastri well and he listens his harikathas commonly.

The Class-struggle between Madhava Brahmin and Smarta Brahmin is a state of conversation. In Samskara additionally, the issue among Madhava and Smarta Brahmin in the type of Praneshacharya and Parijatpura Brahmins have been talked about.

Another contention which is noticeable in the novel is financial or upper and lower class or acquiring class. The characters like Vishwanatha Shastri, Narayan Tantri and Tripathi of Banares have a place with the high society while Gangu, Prasad and Charvak have a place with poor or lower class. At the point when Shastri's little girl Mangala weds Charvak, he doesn't acknowledge the connection. He has a place with upper Brahmin class while Charvak has a place with lower class. The class and standing clash come against in the status of Shastri.

## 6. Standing framework

Right off the bat, the standing framework or subject of rank assumes a significant part with the characters Gangu, Prasad and Charvak. Other than these characters, individuals like Radha, Chandrappa are likewise a significant representations who spin around this subject.

Every one of these characters have a place with the untouchables. Prasad is child of Gangu. Chandrappa is husband of Gangu, Radha is a special lady of Vishwanatha Shastri and Charvak is the child inlaw of Shastri. Mangala is the little girl of Shastri who flees with Charvak, stays for a half year some place, weds with him and carries on with a different life. Charvak is lower position kid and the upper rank individuals don't acknowledge the lower class kid or young lady.

As talked about before the connection of Radha and Shastri likewise has constraints since he is an upper rank Brahmin and Radha is a lower standing whore. Radha is likewise a shudra and he keeps the relationship with her. The opposite side is that the relations are utilized with the end goal of every day needs

Another huge model is of Sitamma and Gangu. Sitamma is mother of Narayan Tantri. Dinakar thinks of her as his mom and she loves and cares him as her child. Gangu is associated with these two. She lives close to Sitamma's home. She is additionally an unapproachable but recognizable and dear to Sitamma. She satisfies to look her and notices her cautiously but she carefully follows the unapproachability. She never permits her to enter in her kitchen and at whatever point she offers something to Gangu, she gives her by not contacting her keeping some distance.

As talked about before the connection of Radha and Shastri likewise has restrictions since he is an upper rank Brahmin and Radha is a lower station whore. Radha is additionally a shudra and he keeps the relationship with her. The opposite side is that the relations are utilized with the end goal of day by day needs. Radha herself frees the clouded side from the society.

## 7. Religion

It is known conviction that the writer is an image against unreasonable acts of rank, religion, the notion restrictions, mysticism, and human relations. He is a socialist and consistently has gone past the religions and communalism. His books present a similar philosophy. Indians trust in transgression, excellence, the great and awful and the pattern of birth-demise and resurrection and so forth

Prasad is a character who suggests this conversation starter and he asks this inquiry to his mom. He additionally reflects to find the solution of this inquiry. The author brings up this issue through the strict perspective and he makes the character. The religion has separated human's existence into four Varnas and the novel features the fourth Varna of Sanyasa.

## 8. Mystery

### Customs and Traditions

The epic portrays the traditions and customs from the contemporary Indian society. The tale is profound just as strict in tone. Because of this note, the novel peeps through the traditions and customs continued in our day today life. The characters in the novel speak to the different traditions, various exercises and the conventions which they follow. They have been spoken to through different scenes and the happenings in the novel. eg. keeping quick on Ekadashi, keeping quick on some extraordinary events, making food in a unique way, bowing head before somebody deferentially and so on

## 9. Rituals and ceremonies

He says that a craftsman looks towards the exposed body as an object of workmanship but the individuals who play out this custom, they look towards it as a holy custom which is an awful propensity of those individuals. He condemns this contemporary custom. In the novel *Bhava*, the Pundit requests that Vishwanatha Shastri play out this bare love by his significant other Saroja. He proposes them that if such custom or custom is performed, she turns into the mother.

The social, familial and social climate of the novel has noticed rituals and customs which are seen on exceptional events, merry seasons and different services. Dr Ananthamurthy utilizes these ceremonies to make the circumstance near Indian individuals and heart. The utilization of the customs and ceremonies is exceptionally minor but it makes the novel, its characters and scenes extremely viable. eg. On bubbly seasons, we enhance the houses with blossoms and leaves. He utilizes the equivalent in the novel and attempts to show the local Indian culture.

## 10. Fantasies

Fantasy is a significant component which speaks to the deep rooted Indian culture and foundation. Dr. Ananthamurthy uses the different fantasies in this novel to mean the horde of legends in Indian cultural and social pecking order. The significant fantasies bantered in the novel are the fantasy of Veda Vyas, Lord Bhagvathi, Vijaynagar domain, Trivikram, Sage Shukamuni, Mother Kali and Ramakrishna Paramahansa and Adishankara, and so forth

In Mahabharata there is a secret about Karna. Individuals imagine that Karna is the child of a chariot puller but initially, he is the child of Sun God. Sitamma says to Vishwanatha Shastri that Dinakar doesn't think about his folks, he thinks about the God as his dad.

Also, he replaces the fantasy of Lord Bhagvati through the personality of Vishwanathi Shastri. At the point when Shastri is in an issue about the parental data of Dinakar, he precedes Goddess Bhagvati and solicitations her to assist him with reaching resolution that whose child is Dinakar. Regardless of whether he is simply the child of Shastri or Malayali Pundit. He prostrates before her to address this magical component in his life-cycle.

Next Dr. Ananthamurthy talks about the legendary character master Trivikrama. He is otherwise called the Vamana from Hindu folklore, who is the fifth manifestation of God Vishnu. He embodies to proportionate the intensity of Asura king Bali over the universe. He involves the earth, the sky and the head of Bali in three steps.

## 11. Strange notions

Dr. Ananthamurthy manages the notions in Indian society in the novel *Bhava*. We realize that we have numerous notions which we do trust in indiscriminately. This is a social component which centers the Indians' inclination and their conviction on the day today strange notions. The characters like Vishwanatha Shastri, Saroja, Karunakara Pundit, Sitamma and Dinakar show the different notions and the noteworthiness they give

The novel talks about the nonsensical acts of tantra and soothsaying. At the point when Vishwanatha Shastri meets

Karunakara Pundit, he says that he has taken in the information of tantra vidya, celestial information and he can handle each circumstance. At the point when he goes to Shastri's home, he encounters the appearance and presence of evil there.

## 12. Governmental issues

Because of the misuse, he acknowledges and follows the socialist belief system. The communalists consistently restrict and assault Brahmins for their command over the society. Mangala underpins the belief system, the contentions and his perspectives against the Brahmin grasp.

And in conclusion, the novel involves the position based governmental issues. The epic stresses that the relations one builds up thinking about the station, class and shading. Vishwanatha Shastri's girl, Radha weds with a lower station man named Charvak. The dad doesn't acknowledge the connection.

## 13. Sociolinguistics

The language of correspondence of the characters is Kannada but it contrasts from individual to individual, character to character. The language of Brahmins has an extraordinary status and it is the image of their insight and education. It shows the complexity of their conduct. Other than this, there is an atmosphere of languages in light of the fact that there are such countless languages eg. Kannada, English, Hindi and Urdu and so on Likewise, there are two significant characters who talk genuinely and with the assistance of non-verbal communication

## 14. Clothing

The clothing has a unique centrality here in this novel. The characters have a place with various social classes and they convey that specific impression with them. These extraordinary characters are Vishwanatha Shastri, Dinakar, Sitamma, Charvak and other significant characters in the novel. Vishwantha Shastri is a Brahmin and wears dhoti, kurta and other significant garments. He is a scholarly savant of Hindu religion and have the information on strict functions. Dinakar, a TV star, is appeared in an alternate clothing or outfit.

## 15. Sensuality

The tale fundamentally discusses the **Sensuality** of the characters. The characters like Vishwanatha Shastri, Saroja, Dinakar, Narayan Tantri, Gangu, Ranjana and Mahamata have a ton of needing for actual joy. They are a lot of arousing for getting fulfillment from the other gender. The epic features numerous occasions and their immediate connection for the actual delight. These characters are the models from the separate society.

## 16. Greed

The epic conveys two sorts of **Greed** over the span of depiction. Right off the bat, the writer manages the avarice of cash, riches, gold and besides, he discusses the ravenousness of influence and governmental issues. The voracious characters for gold are Vishwanatha Shastri, Saroja, Karunakara Pundit, children of Tripathi at Hardwar. Narayan Tantri and Gopal are covetous for power and a spot in city governmental

issues. Shastri's sibling experiences asthma. Their progenitors have a place with the Vijaynagar realm.

### 17. Conclusion

As the society is gathering of people engaged with relentless social connection or an enormous social gathering having similar topographical or social domain where various characters are discovered to be seen (Goswami, 1999). Moreover, the hindu society is additionally framed among its

constituents of individuals with its particular social and social conduct which likewise have distinctive social conduct, qualities and standards. The Hindu people group has brilliant clothing types, they have various celebrations and festivity like, furrowing, rice development, cooking and so on, through various work culture and additionally with standard principles and guidelines which are the social photos of the novel where the Bodo society has proceeded to lives in .

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