

## Dr. U.R Anantmurthy as a Social Revolt

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### ABSTRACT

*In Hinduism, an individual is offered numerous ways towards salvation depending on his or her caste. The as it were toll to pay on this way is that of dharma, or obligation. In the event that one fulfills one's dharma, at that point one comes closer to freedom (moksa).*

*For a lady, this implies complying her spouse. For a brahmin man, this implies living his life concurring to the four life-stages (asramas) and practicing the vedic customs. Within the novel, Samskara, U.R. Anantha Murthy contrasts numerous possible ways to salvation including that of Naranappa which of Praneshacharya; at to begin with look, a heathen and a holy person. In any case, all through the novel it gets to be less clear who, in the event that either, of these two is really performing their dharma.*

*Set in modern India, Bharathipura revolves round the life of associate 'enlightened' present Indian, Jagannatha, who so as to urge eliminate his personal burdens commits a 'scandalous' act. He decides to take 'untouchables' into the native Manjunatha temple exposes the complexities of the class structure and therefore the story of social justice in modern India. Further, the novel brings to light however the present recreates and reconstructs the past to safeguard class-conscious structures rife across societies, and additionally portrays the fixing destinies of people and communities.*

### 1. Introduction

Indian literature in the modern time is impacted by factors like the freedom struggle, effect of western culture and political cognizance. Accepting various forms and philosophies, coming from a mixture of Indian and Western culture, present day Indian literature was reformist, nationalistic and evangelist in nature. Journalists like Bankim Chandra Chatterjee, U.Ve. Swaminathalyer, Vivekananda and MahadevGovindRanade gave another aspect to Indian literature. Motivated by T.S. Eliot Baudelaire and Yeats, poets like Rabindranath Tagore and Jibanananda Das through poetry, used language to impart as well as to revealon the real world. Bibhuti Bhushan Bandyopadhyay in his fiction, *Pather Panchali* presents the dying of an unsophisticated and cordial town. The give up all hope of man, the aftereffect of his vulnerability in the people arena and in the bigger circle of hinovel, discovered articulation in his works of nationality. While the impediments of the West, the degeneration of groups and the disappointment of the working classhas been described. Indian modernism , the components of humanism and trust in a better future were much present.

Unlike in the west where modernism was a disrupting endlessly from set up traditionsand conventions, in India, it was a quest for choices in contrast to existing literary forms . The thwarted expectation and the apprehension of the occasions were found in Kannada literature of the 50s through the Navya (Modernist) Movement. Started by Gopalakrishna Adiga, significant examples of this pioneer scholarly development were V.K. Gokak, P. Lankesh and U.R. Ananthamurthy. Withdrawing from the previous Navodaya (another ascent or a time of enlivening) Movement which was saturated with sentimentalism, this school investigated the importance of conventional qualities in the changed setting.

It was strife of an different kind in India. Subsequent to enduring gigantic misfortunes and untold hopelessness in the freedom struggle , the Indian people were currently confronted with another predicament, as they ended up turmoil between their strong established convention and the freshly discovered advancement.

Since no society can get away from its grip, it turns into the obligation of each society to draw in with the numerous crisis and find ways to manage them. An study of the various societies displays that *crisis* is a genuinely widespread wonder which cuts across hindrances of existence

### 2. Objectives

- To study the intention of author while writing the fictions
- To understand the tools and techniques through which the fictionist unravels his ideas

### 3. Method

Descriptive and analytical methods are employed

### 4. Scope

The study is limited to Dr. U.R Anantmurthy's fictions Samskar and Bhartipura

### 5. Development of thought with analysis of select fictions

*Samskara* is a very wellknitfiction by Dr. Ananthmurthy. The novel has a start, a center but there is no closure. The opening of the novel is sudden which happens in the place of Praneshacharya where he is bathing his wife Bhagirathi. The novelcovers the foundation of Indian culture portraying the time of sixties. It is colonized by the individuals who are orthodox followersof the social and culturalelements. The novel happens

in a Brahmin Agrahara which represents the convention, castebound individuals and submitting such exercises like Naranappa's extramarital issues with Chandri, meat-eating and different issues are the temporary components which are covered by the writer. Praneshacharya is an extraordinary pandit who procures the peak gem of information, notoriety and who needs to go under this fleeting period.

The account of Praneshacharya is the fundamental plot of the novel and other than that, there are a lot more stories like the account of Belli-Shripati, Naranappa-Chandra and Putta. The novel closes but stays inadequate. The novel starts in Praneshacharya's house and its rising activity happens when the demise of Naranappa happens. It proceeds with the hunt of the ceremonies and customs for performing the demise rituals of Naranappa. The novel arrives at its peak when the sexual relations of Praneshacharya and Chandri builds up. This is the puzzling peak on the grounds that nobody knows the connection. The conclusion begins with the demise of Bhagirathi, Acharya's significant other. It moreover portrays the wandering of the Acharya for cover and looking for a personality. It too conveys the gathering with Putta and the novel closures with the returning excursion of Praneshacharya to Agrahara. This plot clashes both: inward and outside. The inside clash of Acharya is looking for the performing passing ceremonies, the ill-conceived relations between him and Chandri and his contention to look for his character and so forth. The outside clashes in the novel are between Acharya and Naranappa, Naranappa and different characters, the contention between Agrahara and Parijatpura and generally significant between Madhava and Smarta Brahmins. The writer additionally uses the anticipation strategy since what occurs next is capricious. Whatever the peruser thinks it doesn't occur.

Dr. Ananthamurthy likewise utilizes the flashback method where Praneshacharya recalls his companion who is learning in Benaras. The methods, used in the fiction make it great. The time of the fiction goes to sixties of Indian culture where the society sticks to the social, social, strict and conventional qualities.

The characters of *Samskara* have a ton of centrality in contemporary Indian culture. They are the forms from various compartments of the various gatherings of individuals. The hero of the fiction is Praneshacharya who is an all around learned Brahmin.

Another significant character is Naranappa who is additionally a Brahmin but debased. Praneshacharya is the hero or significant character while Naranappa is the opponent or the minor character. Other than these two significant characters, there are other auxiliary characters like Chandri, Belli, Lakshmanacharya, Garudacharya, Shripati, Putta, Ahmad Bari, Padmavati, the widows and the spouses of the Brahmins.

The individuals of the town or the Agrahara brahmins are insatiable, ravenous, cowardly, love gold, deceive vagrants and widows, envious of each abandoned thing of Naranappa. Every single character in the fiction has various highlights or qualities in their conduct. Praneshacharya is an educated man of honor who consistently entertains himself with helping other people and spreading the strict idea. Naranappa enjoys denied exercises like burning-through alcohol, eating meat, fishing in purified waters and transparently living with an attractive youthful whore, Chandri, who is brought from a close by town Kundapura. These forms show the penchant of the individuals

from the contemporary period. Lakshmanacharya focuses on gems of Naranappa, Dasacharya considers food, Durgabhatta is keen on looking out which brahminical group is higher and cleaner. Putta, a baffled man who is a low conceived man is acquainted the hero with the regular universe of sex and viciousness, demonstrating him a cockfight at the celebration and presents a whore named Padmavati. Chandri is a whore but she has great cognizance and is straightforward towards her lord Naranappa. The writer has dnovelted an association of Praneshacharya and Chandri when the hero goes into the sanctuary of Maruti to tackle the riddle of the performing passing ceremonies of Naranappa. The accompanying lines clarifies how association is. Sudhir Kakkar brings up the association of Acharya and Chandri.

**6.The topical concern of the fiction is custom, religion** and a contemporary refashioning of antiquated brahminical subjects and legends. The author himself is a privileged Brahmin and he revises on the brahminical angles, the utilization of misconceptions, a discussion against the notions, customs and conventions which are running down since old time. He additionally discusses the issue of distance, rank framework, the extramarital undertakings, the inside and out misuse, and the sex. The novel is a looking through portrayal of the existential crisis overwhelming the life of its solitary valid Brahmin Praneshacharya.

The auxiliary novel describes Shripati, Belli and different characters in the fiction. These two stories are woven inside a particularly that it is preposterous to expect to isolate two stories from one another. The significant subject which experiences in the fiction is the passing of Naranappa, the transformations struck to the life of Praneshacharya and its impact on the character's close to home and people life.

**7.The subject is a social or psychological** issue which is handled in the scholarly kind. In exposition or fiction, it is the focal thought or the topic of the novel which is coordinated with a legitimate arrangement. While pondering the fiction *Samskara*, the inquiry is whether the title bears a likeness to its topic. At that point the appropriate response is in positive on the grounds that the fiction or the subject talks about the different rituals and ceremonies performed on different events. The title has a great deal of implications in the Indian setting. One of the essayists considers the title complex.

**8.The style is characterized** as the technique for semantic articulation in writing and verse. The style comprises of the selection of words, kinds of sentences, the utilization of allegorical language and so forth. The main weapon or segment of style is the language which is utilized by the author. It additionally demonstrates that the language should be fitting to the social class of the speaker and it should be appropriate or legitimate to the event. Dr. Ananthamurthy actualizes this idea of style adequately. The measures of the language in the fiction *Samskara* is reasonable in light of the fact that he enough uses the words from his primary language. Here and there he utilizes Kannada words to show the profundity of emotions and circumstance. He utilizes the language as per the characters eg. Praneshacharya is referenced deferentially by each and everybody.

**9.The class-framework** is unmistakably shown in the fiction in light of the fact that the opponent Naranappa is a luxurious and well disposed with Parijatapura Brahmins. He generally communicates his compassion because of the practical demeanor of the Parijatapura Brahmins *Bhartipura* is a socio-political fiction which covers the social and political parts of the contemporary Indian culture. The class framework is a consuming issue which is portrayed with by Dr. U.R. Ananthamurthy in this masterpiece. The significant classes which he makes reference to in the fiction are privileged Brahmins and lower class Holey, the affluent youngster like Jagannatha Rao and the laborers working in the homesteads. Governmental issues and laborers, lower class individuals have a cozy relationship since one talks through other. It likewise speaks to the two philosophies that are left-wing progressivism and the forces of convention.

**10.Also, the writer specifies a class strife identified with the rich and poor, affluent, landlord and landless, average individuals.** Jagannatha Rao is a rich youngster who re-visitations of his town in the wake of going through five years in London. During his stay there, Shripathi Rao deals with the entirety of his abundance and property.

Position framework has been performing an incredible part in each stroll of Indian cultural framework. The format of the rank framework in India has been extraordinary.

In the fiction *Samskara*, Dr. Ananthamurthy gives the social component the assistance of unmistakable and appropriate forms and happenings which are projected through the major and minor characters. The town which is referenced in the fiction is little, debauched brahminical settlement on the banks of the Tunga River. The novel centers around various positions and religions in the people eye. The hero, enemy and some different characters have a place with upper rank for example Brahmin. Though Chandri, Putta have a place with untouchables. The enemy of the fiction, Naranappa, keeps ill-conceived relations with a low standing lady.

**11.Untouchability is an undivisible** part of this rank framework in light of the fact that, since ages and hundreds of years, it is running persistently. In the four varnas, the three varnas don't contact the fourth one. The individuals who have a place with the lower layers never grant to sit or come in the place of high society individuals. Just used to stand in the veranda and tell their issues or ask food.

**The novel essentially centers around standing framework,** distance and the subject of touch. It is important to concentrate all the above realities in seeing *Bhartipura*. The author discusses servitude and unapproachability. A slave can retaliate but the distance is disguised so that it is difficult to isolate it from a person's self.

Distance is the second matter of conversation in *Bhartipura*. The hero, Jagannatha Rao, needs to weaken the structure of unapproachability. He picks the way by instructing untouchables, to start with. It very well might be another side that he was under impact of Mahatma Gandhi, that he needs to destroy the unapproachability from his town, and the entire

nation where the town is a microcosm and the nation is cosmos. He attempts to follow the strides of Gandhiji.

**12.The religion is consecrated,** unadulterated and known. Samskara is a strict fiction which is absolutely founded on Hindu religion, its standards and practices. Hinduism is probably the most seasoned religion on the planet. It is a religion having fantasies, strange notions, spiritualists in it.

Religion is a way appearing, core value but the society has harshly utilized this perspective to badger, abuse the mankind and individuals. The novel *Samskara* communicates the strictness and how it is unfeasibly executed in our general people .

**13.The dnoveltion of various characters** like Praneshacharya and the auxiliary characters show that they pursue religion indiscriminately. Naranappa doesn't follow the religion appropriately. The characters in the fiction abuse and pull out the appropriate method of religion. Dr. Ananthamurthy utilizes this social idea to lecture individuals to follow the religion in a legitimate manner. Individuals use religion as indicated by their need. At the point when Naranappa kicks the bucket, it is the obligation of religion to incinerate his body as indicated by the legitimate way, rather they affront the dead body and leave it free for decaying. The keep of Naranappa attempts to incinerate the dead body by snare or by criminal, by offering cash, adornments but nobody gets prepared to perform the last customs. The religion is utilized oppressively and Dr. Ananthamurthy displays the individuals' oppressiveness.

In *Bhartipura*, Chikki is likewise a widow who wears a white sari, lives from all the significant ceremonies of the house. Dr. Ananthamurthy pronounces himself a Marxist, a communist and contradicts the strict mindedness of Indian individuals. The families which are examined in the fiction are exceptionally conventional eg. Seetharamaiah's family, Nagraja Jois' family, Jagannatha's father, mother and Chikki, and Shripathi Rao's too. So the significant components like conventionality, Vedanta and Advaita reasoning, the karma Siddhantha are the main defenders of religion.

**14.Dr. U. R. Ananthamurthy condemns the traditions,** conventions, ceremonies and customs, legends and odd notions in Indian culture. Individuals follow them aimlessly without knowing the essentialness. The novel *Samskara* is a storage facility of all such examples since it is an analysis of Brahmin *people* who follow and make others to follow these things in their day today life. It is a fiction which uncommonly manages the rituals and ceremonies, strange notions followed indiscriminately.

The beginning of the novel is Praneshacharya's food offering scene to his bovine. A standard that starts with the shower at day break, nightfall petitions, preparing food, going to the Maruti sanctuary for venerating.

*Bhartipura* is a fine illustration of the Navya abstract convention of Karnataka of Karanth, Kuvempu, and Karnad additionally a partThe novel likewise speaks to the social, social and scholarly custom of Indian culture and tradition

The novel *Samskara* features the notions in the fiction and in the general people. Strange notions are a visually impaired conviction or contemplations and philosophies. Dr. Ananthmurthy utilizes the component managing the notions which are seen by the Brahmins and others. The novel is a looking through portrayal of the existential *crisis* overwhelming the life of its solitary genuine Brahmin Praneshacharya. There are the examples in the fiction which express the notions which are the results of contemporary Hindu society and the way of life.

The novel *Bhartipura* talks or speaks to the notions like bhoot badha or demoniacs, the notion about Shrinali baba and his marvel of vibhuti, the different kinds of bhootas as indicated by upper and lower stations, and the contamination and decimation by a dark cobra. Other than it manages the incredible notion of forbiddance of Harijan in the sanctuary passage.

### 15. Conclusion

Study of the various societies displays that *crisis* is a genuinely all inclusive marvel which cuts across obstructions of existence. A nearby perusing of the books display comparable concerns. The existential tension experienced by the fundamental characters as they fight their way through, in the

midst of the turmoil, disarray and confusion is unequivocal in all the three writings. A similar study of the two stirs hurls social worry of the creator

In *Samskara*, the social order turns astray when Praneshacharya, the scholarly priest neglects to direct the Brahmin people in the removal of one of their own who had conflicted with their unbending traditions and practices throughout everyday life. Relief comes from the dead man's concubine. After a futile attempt to get the Brahmins perform the burial rites he reserved an option, she arranges the body with the assistance of a Muslim who was obligated to her lord.

The idea of the crisis, its effect on the characters and thus the effect of the *crisis* on the working of society will be investigated through a printed translation of the three literary works of art.

The novel *Bhartipura* is a fiction of thoughts and a fiction of extremist reforms. The two Gods are energized and politicized as Lord Manjunatha for high society and Bhootharaya for the lower class. The novel gives a message that these divine beings are images or manifestations, the characteristics which they have. It is important to follow those characteristics. It manages Dalit liberation and giving equivalent status. At the point when the uniformity is spread then just the expectation of the author will work out. The pragmatic application is essential and a similar impact or result gets in Karnataka.

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