Exploring the Human Roots in U.R. Ananthamurthy’s Samskara

Dr. Ajita Bhattacharya
Associate Professor of English
L L N Degree College,
Sirsa, Allahabad, India

Abstract
Samskara is a wonderful piece of fiction which shows U. R. Ananthamurthy’s concern to the deprived class of our society. In India since seasons of prehistoric distance has been going discriminally. Untouchables are as yet moving around outskirts and needed to live proudly however their privileges are denied because of just the smear of unapproachability. It is really smear on humanism. A. K. Ramanujan was a spearheading abstract figure in Indian writing in English. He fastidiously made a translation of Samskara into English. It was initially written in Kannada by U. R. Ananthamuthy and it was a magnificent novel of sixties. This exploration paper analyzes the spot of lower classes and addresses their agonies. It likewise investigates the battle among dharma and incineration of lower standing conceived Naranappa. The examination paper expresses the embarrassment of perished assortment of Naranappa and other lower conceived classes in adjoining towns of Agarahara.

Keywords- Unapproachability, Incineration, Untouchable, Plague

U. R. Ananthamurthy was respected by country's most elevated honor, the Jnanpith in 1995. He improved Kannada writing. Samsakra was first issued in the Kannada language in 1965 and the book intrigued movie producers, lastly an honor winning film was made in 1970 however it became disputable due to some issues represented in it. Following a couple of years a reputed Indian critic and literary giant, A. K. Ramanujan made a rendering of the novel, Samskara into English in 1976. He was likewise deciphered well known traditional Tamil sections into English. Samskara mirrors that upper Brahmin society of the time upheld unapproachability and denied
the lower rank individuals any noble life. The novel is set against the background of flare-up of grievous plague in Agrahara.

The tale firmly assaults upon harsh and nature of high societies and separation. *Samskara* takes the significant issue the demise function of Naranappa. The story rotates around Naranappa's demise customs and the brahminhood of Pranesharchya. At the absolute starting point of the novel Chandri has carried information on Naranappa's demise to Praneshacharya. Chandri is a courtesan of Naranappa. She belongs to a lower class lady. Naranappa had abandoned her lawful spouse for Chandri. They live in Agrahara. The town is encircled by Tunga River and Parijatapura is adjoining town. Agrahara has places of Brahmins who for the most part share leafy foods it, share blossoms and wear them yet they denied offering natural products to Naranappa. The Brahmins in Agrahara imagined that Naranappa unlawfully lives with Chandri, a courtesan. Naranappa had interest in Praneshacharya's antiquated heavenly stories. Naranappa would eat meat and drink alcohol. He never listened to the proclaimings of Praneshacharya and other upper class people of the area. The Brahmins in Agrahara normally go to one another's yard every morning to bring blossoms for love and to ask after one another's government assistance with the exception of Naranappa's government assistance. The courtyard of Naranappa is just saved for Chandri. She generally wears the blossoms of the ash–champak. The yard is exceptionally delightful and consistently loaded up with scent of champak. The Brahmins in Agrahara go to one another's home and during the summer each house put out Kosumbari-servings of mixed greens and sweet natural product drinks. They gladly organized with one another and left Naranappa desolate in light of the fact that he did not have from their lines. Naranappa is a survivor of lower rank Brahmin. He does not prefer to follow the instructions given and advocated in Manusmriti. All privileged Brahmins joined as one and reprimanded Naranappa for getting the frightened fish and in this way Naranappa's home was the lone special case for every one of these trades.

Naranappa is completely deserted by upper Brahmins in Agrahara and they call Naranappa reprobate and they accepted that Naranappa would get discipline over breaking the social no-no. Naranappa is a man of mankind. He had fraternized with Parijatipura and Muslims.
He used to fight the mastery of upper Brahmins and straightforwardly challenge them. Naranaapa is a heavenly figure who needed to get a few changes Agrahara. Naranappa has helping nature. He advises Garuda's child to join armed forces. He may have known the significance of work and education. Before the passing of Naranappa an intelligent Parneshacharya comes to meet him. Naranappa invites him as a sibling anyway Praneshacharya takes a gander at him remorselessly and feels that he is his foe. Naranappa takes his endowments however Praneshacharya irately views at him as the holy flying predator had dove sand held him its claws. In the wake of coming to Naranappa’s house Praneshacharya may have dirtied in this way immediately Naranappa noisily calls out Chandri in sickening way. Praneshacharya blew up and his face turned out to be really red. Naranappa discloses to him an account of end of outrage.

As a matter of fact the noxious seeds of distance and separation are completely overwhelmed in the personalities of upper Brahmins and they either abhor or embarrass lower class Brahmins and other people. In the event that Naranappa had shown moral educating of humankind, Praneshacharya's brahminhood would be in harm's way. He might never want to endure a lower standing Brahmin, Naranappa. As being non-universality Naranappa admits his missing philosophy. Naranappa further curarizes the ruined Brahmins in Agrahara and the creator communicates Naranappa's anxiety preposterous mentality of Brahmins. Naranappa knows very well about the secret desire of Brahminhood and censures them as horrendous heathens.

After the legal conversation among Naranappa and Praneshacharya, the irate Praneshacharya chastens Naranappa a low conceived miscreant. Praneshacharya consistently peered down Naranappa with jealousy. Naranappa would not overlay his hand before a divine being any time. As the story advances the Brahmins accumulated at the carcass of Naranappa and gazed to talk on the off chance that they do not give him a demise custom as per the Books, he will doubtlessly turn into a detestable soul. The topic of Naranappa last custom emerges in the brain of individuals of Agrahara. They know and accept that only Praneshacharya will save them. The issue of Naranappa's custom has become a vital issue for all Brahmins in Agrahara.
Similar to a savvy sage Praneshacharya assumed the liability and gazed to discover the appropriate response in his Law Books. He realizes that except if the body is incinerated appropriately they will take any food. Acharya goes through two days in discovering the arrangement of Naranappa's custom yet unfit to discover however he had examined Sanskrit in Kashi. He had sound information on Veda. For the sake of Books they attempted to show their control over society. Naranappa was passed on because of plague. The Brahmins do not know about it. They breathe easy in the course of the last ritual of Naranappa. The body is going to smell. In the event that the perished body isn't incinerated at most punctual the locals would be at serious risk. Then again Praneshacharya rehashes the Dharma book and guarantees Brahmins that he will get answer in the evening. He goes through night by and by and murmurs with himself.

In the light of Naranappa's passing the Untouchability comes in the lime light. As indicated by Books say, one will be a Brahmin exclusively by merit acquired in numerous previous existences provided that this is true, why had Naranappa tossed out his brahminhood into the drain with his own two hands.

After certain musings Praneshacharya says that the Book of Dharma had no answer for the current issue. Yet, this Book was dismissed by Naranappa as of now when he had alive. Anathamurthy brings up issue over why Pareshacharya didn't perform ritual of Naranappa? Naranappa was compromised upper Brahmins to accept Muslim. At the point when Naranappa was lying on deathbed he recited the names of Holy things to show his immaculateness Not words that emerged from a miscreant's or an outcaste's mouth. Books don't permit Naranappa to go into paradise. It is precluded to untouchables particularly. The story accepts another turn as the information on Naranappa's passing contacted lower position brahmins in Parijitapura. The Brahmins in Parijitapur were stunned and disheartened to hear the demise of Naranappa's passing in the interim Garuda is a relative of Naranappa. He needed to do goodbye to Naranappa as ahead of schedule as could be expected however he actually talked with sage Praneshacharya.
about it. He even discusses about the Books which can offer salvation to Naranappa's spirit yet the matter turns out to be most noticeably awful.

The delayed conversation over *Vedanta* actually does not mollify Naranappa's desecrated body. The Agarhara truly has gone under the dull shadow of plague yet rather the dread of plague Brahmins investigated the matter of Naranappa's ritual. Night passes still the assemblage of Naranappa is in his home. The Agrahara shook greatly by the plague. The dead body was decaying and it aggravates individuals of Agrahara. Then again Praneshacharya holds up answer from God Maruti. The creator straightforwardly censures that Praneshacharya just investing significant energy in bearing answers from *Vedanta* and the sculpture of Maruti. In the event that Maruti had responded to him, he will give last ceremony to Naranappa's dead body. Brahminhood of Praneshacharya is by all accounts vital rather a dead body of a distant. The embarrassment of Naranappas dead body goes on meanwhile Chandri ways to deal with Praneshacharya and asks for Naranappa's ritual. U. R. Anathamurthy records embarrassment of Chandri as lower social class lady.

The vigorous Praneshacharya fails to remember his Books when he lays down with Chandri. He did not take mind untouchability when Chandri gave up him however the dead group of Naranappa prompts them their upper Brahmin status. Chandri even offered her gold to Acharya to the burial service rituals of Naranappa anyway her endeavors to no end. Chandri went to Sheshappa and discloses to him that the body is decaying there, that thing, it's smelling there, it paunch swollen. That is Naranappa. It (dead body) is neither Brahmin nor shudra. It is just remains. A smelling spoiling remains. The dead body has no in reality, no position except for Praneshacharya needed to do ceremonies according to law of Books. In his eyes Naranappa had broken social restrictions. He lived low social and religious life and the most disgusting thing that he lived with a prostitute. Naranappa was a low social position man accordingly his dead body is yet to be incinerated. The cruelly picture towards the lower class in Agrahara discreetly resembles the misused Bakha and his sister Sohini from Untouchable. Mulk Raj Anand's *Untouchable* asks for the expulsion of Untouchability. The corpse of Naranappa likewise
spoke to Brahmins to let to the side the books of laws and do burial service of the dead body as an individual. At long last with the assistance of Muslim individual, Ahmad Bari the dead assemblage of Naranappa incinerated and afterward after Chandri left to Kundapur with gold trimmings.

No one thinks about it. The helpless Brahmins in Parijatipura were truly missing Naranappa. Some youngsters would consistently recollect Naranappa for his honorable gift to their dramatization group. Naranappa had altruistic nature and used to help penniless individuals. The Praijata Drama Group was set up immovably in view of Naranappa. He was an exceptional man. He used to adore acting. He would give groundbreaking thoughts regarding acting styles to young fellows of Parijatipura Drama Company. He had great heart anyway his body is as yet incinerated. Manjunatha, Shripati, Nagraja and Ganesha move to Agarahara and concluded that we will subtly incinerate Naranappa's body. As they came to Naranappa's home they realize that the dead body was not there and they accepted that Naranappa has become a soul.

The whole town was astonished and still the apparition of appetite was sticking around the neck of the Brahmins in Agrahara. They have not burned-through food since the passing of Naranappa. Consequence the dead body of Naranappa evaporated all Brahmins left Agrahara with some puffed rice aside from Praneshacharya and his significant other. Praneshacharya stays with her bed stricken spouse. He was even spooky by depression and he saw that a rodent reel ominously counter-clockwise, fall on its back and bite the dust. He was puzzled when he took a gander at the vultures sitting on many a house and he was begun by the rambunctious cries of crows. He cannot handle over his appetite and consequently he gathers a few plantains and eats. His significant other had likewise high fever and her body was getting cold. He understood that Naranappa had similar indications. No medication went down her better half's throat. At last she passed on. He went to Naranappa's home and shouted out for help however accompanied disillusioned. He strolled to Kaimara with a lamp. With the assistance of four Brahmins he incinerated his better half's dead body. Simultaneously he found that Dasacharya was no more. The Agrahara was destructive desolated by plague. Plague has gone into altogether houses in any
case standing. With the incineration of his significant other Acharya left his town. He starts another excursion anyway the pride of Brahmanism had not totally disappeared in the interim different Brahmins in Agrahara arrive at Kaimara. They had not taken any food since most recent two days. They were extremely depleted and dangerous hungry. Subsequent to coming to upon Kaimara they shower and collect on Subbannacharya's verandah. They eat hot streaming rice and saru and afterward after Subbannacharya talk with the current Brahmins that how they could propose others. It implies that the adjoining Brahmins even didn't challenge the choice of Praneshacharya. Then again Praneshacharya strolls vigorously through the dim timberland and he was eager and exhausted. His psyche was stuck down. Inevitably he comes to Mari sanctuary where a rancher offers him some foods grown from the ground. Praneshacharya's appetite was at long last extinguished.

Praneshacharya answers him erroneously he has come here for assortment. Praneshacharya is in a difficult situation and he feels that he is perched on the thistles. He conceals his unique personality and expected that in the event that they recognized him they would snicker and affront him and his brahminism. Praneshacharya got sound neighborliness from the townspeople. He left the town and moved to Melige. He strolls through the timberland. His brain isn't steady and continually stressed over he could never experienced such fear. A dread of being found of being gotten. A dread that he will most likely be unable to leave well enough alone from other's eyes. He is exceptionally scared and profoundly disheartened by his own predicament. In his excursion towards Melige he luckily meets an outcaste youngster Putta who with no assumptions helps Praneshacharya. Putta amicable asks him a few enigmas. Putta requests him to come at Melige celebration and sanctuary. In the celebration Putta demands for some espresso. Putta educates Praneshacharya that he ought not to concern to be contaminated. It is a Brahmin eatery. He even tells that there is a unique spot inside for universal Brahmins like you. The creator explains that Praneshacharya keeps alive his upper standing sense of self however he had no cash. He was parched thusly he devoured some espresso. He appreciated the Melige celebration. He had not taken feast since the demise of his significant other. Putta quietly discloses to him that the sanctuary in Melige serves dinners for Brahmins till evening. Putta even
takes Praneshacharya to an excellent whore, Padmavati and made all game plans to offer joy to Praneshacharya. The sanctuary just offers suppers to Brahmins. Putta didn't go with Praneshacharya. Over the span of celebration they came near one another. Putta loans twelve anans and said Praneshacharya that return the cash after now and again. Putta however he is an outcaste he forgets everything and approached to help with no assumptions. He is actually a guardian angel of mankind like Naranappa. He didn't stop there he demanded Praneshacharya to move into truck and said in conclusion He will meet him tomorrow. The untouchability is a revile and it was fell upon Naranappa and other lower standing Brahmins. In the end Praneshacharya acknowledged unapproachable individuals. He finds solutions when he thinks back and reconsiders it and once more.

The story at long last finishes with Praneshacharya's atonement over his off-base doings. He returned back to his Agrahara house. No one is there. His malevolent psyche makes him more restless. The town is unfilled at this point. The Untouchability may totally go route as Plague clear out the Agrahara town. Thus it can be summed up that U. R. Anathamurthy advances to upper Brahmins to treat humanly with lower standing Brahmins. *Samskara* really addresses the division among upper and lower station and desires to society that we are individuals and should live joyfully together with no segrega

Works Cited
