



The State of an Upper Crusher and The Untouchables in U. R. Ananthamurthy's Samskara: A Rite for a Dead Man

Saravanan M^{1*}, Dr. M. John Suganya²

Department of English

^{1*,2} PSG College of Arts and Science, Coimbatore.

^{1*} sharan250898@gmail.com

² suganyajohn@gmail.com +91 9994924381

Abstract

This paper examines how to properly analyze social groups and the blue-blooded individuals who draw Harijan's blood in the modern world. This research into the caste system challenges its ardent adherents and convincingly demonstrates that it still has a place in contemporary society. The deconstruction of many symbol-related myths is also discussed in this study, along with the illumination of philosophy, dominance, and internal psycho-hierarchy. This concept focuses on the social sector globally and how it deals with the threats posed by doctrinal extremism and its effects on laws and orders by rather than humanity. Additionally, it aims to teach Indian society a lesson about the dangers of putting tradition before compassion. The article's main objective is to examine how the caste system in India has benefited them and what factors contributed to the development of this system. Giving up all forms of rituals and activities that are traditionally connected to Brahminism is the main remedy to the orthodoxy of Brahminism and the casteism that results from it.

Keywords: *Psycho-hierarchy, Myths, Modern civilization, Caste system, and Humanity.*

Introduction

The conditions of the Indian social variables touching the Dalits and their interactions with Dalits and Non-Dalits are covered in the holy works of Indian literature. It examines the Dalit community's fight for freedom and equality. Rajagopalacharya Udupi Ananthamurthy is a contemporary writer from India who writes in the Kannada language and was a forerunner of the Navya Movement. became the sixth author from the Kannada language to get the Jnanpith Award, India's highest literary honour, in 1994. Earned the Padma Bhushan honour from the Indian government in 1998. The works of this author, who was a nominee for the 2013 Man Booker International Prize, include *Prashne, Aakasha Mattu Bekku, Samskara, Bhava, Bharthipura, and Avasthe*. A number of his books and short stories have been adapted for the big screen. The majority of Ananthamurthy's literary works reveal the psychological characteristics of humans in various situations and stages. *Samskara: A Rite of the Dead Man* is recognised as the pinnacle of contemporary writing among all of these masterpieces. From the time of its release in 1965, the novel was widely read and incredibly well-received and well-reviewed. This popularity ensured that a film adaption of the novel, which was released in 1970 and was widely acclaimed.

Glimpse of the work

Praneshacharya, Madhava Brahmin & well-educated in Durvasapura, marries an invalid girl, Bhagirathi in order to render disinterested service and earn salvation. Chandri, a Dalit woman brings the news of Naranappa's death. Naranappa, no ordinary reprobate, eats Chandri's food, meat, liquor and abuses Agrahara Brahmins. No one is ready to do ceremony. Even his relatives Garudacharya & Lakshmanacharya refuses. Because, they believe its sin to touch his body. Chandri's offer of her gold jewels for Naranappa's cremation. Praneshacharya makes reference to the Sastra, yet it is utterly useless. The Agrahara Brahmins are also forbidden from eating until the body has been burned. Hanuman is prayed to but he receives no response. From the temple, he emerges. Praneshacharya goes to the dark jungle with Chandri, and he uses Chandri to state his physical hunger.

In the second part, The awakening of Praneshacharya in the jungle is brought back in the following with a lot of misunderstanding. Praneshacharya says, "I am not a superhuman. A weight has gone off me, the weight of playing the guru." Like the rest of you, I am a person with all the attachments and aversions that come with being a working human. *Is this public confession of a sign of humility or of the fall of pride or the first lesson of my life? - He wonders. I'm the sin, I'm the sinner (Papaham, Papakarmaham)*. He orders to burn Naranappa's body, hand over the gold to Mutt, as Naranappa has died heirless. Brahmins leave & Praneshacharya visits the village river and swims, his nostalgic thoughts. He walks out from Agrahara after his wife's cremation who has caught the plaque and is soon dead. Praneshacharya's wanderings towards Kundapura and meets Putta belongs to Malna caste who follows his like the sin of his previous birth. He takes Acharya to the temple festival at Melige, Padmavathi's farmhouse and temple feast. The novel ends with Praneshacharya journeying back to Durvasapura in anxious expectation.

Impact of events in Caste system

India's caste system is one of the oldest still-practicing social stratification systems in existence. The four groups that make up the caste system are Brahmins, Kshatriyas, Vaishyas, and Shudras. The majority of them think Brahma, the Hindu creator god, is responsible for awakening the classes. The Brahmins, who are mostly educators and intellectuals and are thought to have originated from Brahmin's head, are at the top of the hierarchy. Kshatriyas, or the warriors and kings, who are said to have come from his arms. Then, from his thighs, sprung the traders or Vaishyas. The Shudras perform all the menial tasks at his base, starting at his feet. Brahmins do not accept the food from Shudras like Chandri's cuisine in this novel because rural groups still maintain segregated colonies. The water sources are private. They can only get married within their caste. Additionally, it is divided into 3000 castes and 25000 subcastes, each having their own businesses and social organizations. With reference to the article Identity crisis in Dalit Literature by Priyadarshini S and M John Suganya, this article explores The State of an Upper Crusher and The Untouchables in U. R. Ananthamurthy's *Samskara: A Rite for a Dead Man*.

Louis Dumont defined Homo Hierarchicus as the principle by which the components of a whole are evaluated in relation to the whole, with the understanding that the ranking will therefore be religious in nature because in the majority of societies, religion is what offers the view of the whole. L. Dumont 1980 The Agraharians and Muslim community are ranked in this order in Samskara. Highlighting some passages in M.N. Srinivas' 1972 essay "Caste in Modern India" Caste's role in the democratic governance and educational systems of contemporary India. Praneshacharya had his Vedic studies at Kashi, receiving the title of Vedanta Siromani, The Crest Jewel of Vedic Learning. The conclusion of Marc Galanter's study states that the legal concept of caste may be deemed to have undergone Sanskritization during the British era. Caste is a style of life that divides society into smaller groups, each of which lives somewhat differently from the others, according to Taya Zinkin in 1962. There is no need to perform the tasks performed by their ancestors. In their article Hidden Apartheid, published in the UNESCO Courier in 2001, Gopal Guru and Shiraz Sidhva criticize the Indian caste system for continuing to expose millions to oppressive poverty and violations of their human rights. Despite attempts by the government to bring about change, attitudes persist. Most Indians marry within their own communities and lose sight of caste. The assertion made by Calcutta-based software engineer Anidhrudha, 20, His inter caste union is of no great significance. But he acknowledges that there are boundaries. He claims that my family would not have been able to cope with society if he had wed a Dalit. 2010 The Economist.

It is obvious that U.R. Ananthamurthy is attempting the Brahmin fundamentalisms and dominance that throw the world out of balance. The author here focuses on the rules that people who think their own social beliefs are dominant and others are pointless follow. In his book *Untouchable*, Mulk Raj Anand depicts the life of Bakha, a young sweeper from an untouchable family. Bakha's father is made to clean his toilet by the high caste man. The local priest sexually abuses his sister. Chandri is treated like a plaything in this situation and is powerless to block off all of the rays from the other sex. It tells the story of a society that faces a social conundrum. In *Seasons of the Palm*, Perumal Murugan focuses on the untouchable neighbourhood and employs them as field labourers for the rest of his life. He experiences oppression, humiliation, and various forms of injustice. Bhagirathi, the wife of Praneshacharya, is a disabled child. The female Brahmins are indifferent to all emotions and unable to experience even the most fundamental human feelings. As a result of the aloofness of Brahmin women, Brahmin men turn to prostitutes for sex. (*Samskara 134*)

The monolithic interpretation of Hinduism and caste system flaws. The famous prayer in *Brihadaranayaka Upanishad* says:

Om asato Maa Sad- Gamaya I
 Tamaso Maa Jyotir- Gamaya I
 Mrtyor- Maa Amrtam- Gamaya I
 Om Shantih Shantih Shantih II (Brihadaranayaka Upanishad 25)

The above prayer can be translated as:

Om, Lead us from unreality of *transitory existence* to the reality of *self*
 Lead us from *Darkness of Ignorance* to the light of *spiritual knowledge*
 Lead us from the *Fear of Death* to the *Knowledge of Immortality*
 Om Peace, Peace, Peace. II (Brihadaranayaka Upanishad 25)

Only 5% of Indians are blue-blooded, whereas 95% are educated (web). The majority of the liberal Indians who founded the social and religious reform movement are educated Brahmins. They offer themselves to the specialised organisation and set the bar over the formality of the system. Even now, Brahmins maintain their higher standards and are seen in all spheres of society. The irony of the caste system is that those who perform important and relevant work, such as cleaning toilets, agricultural labourers, construction workers, and carpenters, are classified as low caste individuals, whereas those who converse about fictitious matters, such as devotional tales about Gods, and recite mantras in front of idols, belong to the high community. Society still places faith in superstitious beliefs and the notion that only Brahmins are capable of carrying out these rites. Hinduism includes the ideas of rebirth and karma. A person born into a lower caste believes they were a sinner in their previous existence and respects Brahmins, while a person who belongs to the Brahmin society believes they led a spotless life in their previous birth.

Conclusion

Through comments, the Brahmin Praneshacharya expressed his viewpoint on the customs and beliefs. He may have rejected brahminhood, but it never truly left him, to start with. He was never formally excommunicated. He did not pass away as an outcast; hence, he was still a Brahman in death. His body can only be touched by another brahmin. If we allowed someone else to handle it, we would be defiling brahminhood. (*Samskara 144*) In India, social grouping is still common. Caste-based segregation was used to divide the communities. They were designed to reside in distinct colonies. Due to education and the development of society, the impact of caste is still decreasing today. People from many social groups coexist side by side, promoting intercaste marriages as a norm. In order for people to properly understand and experience democracy in the nation, writers and other social activists eliminate in books and in people's imaginations. The society rejects traditional views that have been passed down from generation to generation and is devoid of social groupings. The development of science, technology, and education in India has made people more conscious of this atrocity.

The impact of the caste system has significantly diminished as industrialization and urbanisation have spread. The pervasive impact of the caste system is now greatly waning because to

improvements in education and government initiatives. The government is creating numerous laws, ordinances, and bans to end the caste system. Once cleaned completely, it will embrace ultimate freedom.

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