



AVASTHE: ETHICS AND POLITICS

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ABSTRACT

Avasthe is organized in three different parts. In the first part, it is about the neatly filtered life style and values of the protagonist Krishnappa. The characters of Praneshacharya and Jagannatha from Samskara and Bharatipura respectively do not have values that are imbibed. For Praneshacharya, he was the hire of the culture he elieved in and Jagannatha gained them from the Marxist influence. Unlike them, Krishnappa is a self made man and is very close to the modern culture and so becomes the highlight of the novel.

INTRODUCTION

In the first part of the novel, Krishnappa's life is influenced by four like-minded people. Maheshwaraya was one among them, who had been noticing inequality from a long time. Back then, Krishna was a boy who looked after the cattle. He was told, "Dumb boy, you couldn't realize who you were all these days.

"Come behind me." and since then, helped him get better than anyone else from his surroundings. He was told to toil and work hard and grow strong in his village. He was given titles such as, romantic and stoic. But still the respect Krishna towards him was abundant.

Annaji was the other person who had influenced Krishna. He lives the life of a revolutionary, amost opposite to the style that Maheshacharya followed. He used to fill in ideals like "You should be a mass man. You should stand against caste discrimination, forget the communist, you will build a revolutionary party that has understood the history of the place". In a normal



peaceful routine, meeting Annaji was like a shock treatment. “Shut up, don’t talk with pride, who do you to consider yourself superior to life? What is not destructible?”

Annaji had illegal business with Channaveeraya and Ume. Though Krishna didn’t like these, they had influence on his thinking strongly. Though not as strong as these two strongly as these two, an old man on the hill who lived in caves had also influenced Krishna in molding the reason of his life. Krishna tries to differentiate the mystery. Eyes, ears, nose, skin always lets the outside element get inside. This makes the bond between inside and outside stronger. What else has he found out in this? Eremite question the completeness and feels jealous. But at the time when dog fights with the serpent in the cave, the eremite’s cracks in the completeness are found and suspicion grew up. He comes to the conclusion that giving up before trying is not good.

Apart from these three, GowriDeshpande has very uniquely influenced and given clarity to Krishnappa’s plans. Though he finds here equal, he fails to build a strong relation with her. But due to their past and differences in gratefulness, they had taken different routes. Deshpandey had dreams, “I wish to travel around the world, read lots of books, meet different kinds of people,” and hence, started roaming in America. But to get firmer roots in the soil, Krishnappa leaves school and goes to village.

Even though the four characters are close to him in some way or the other, he doesn’t find a complex life. Nobody even looked at his ideal that “we should know to wittily co-ordinate through all opportunities”. Even in such situation, the reason he selects, life style, the relation he had with people and the research methodology attracted attention. This gives him the importance which other characters of Ananthmurthy do not have. In the present, the ideals that he has helps build a better relation in the real life too if followed. In this angle, *Avasthe* is a model. The two realities try to influence each other like the poles of a magnet. This is one of the specialties of the novel.

As a part of the modern culture, *Avasthe* portrays the most important violence, in the novel. We can find this in the second part of the novel. Jagannatha in Bharatipura fails to come out of the imaginary world and his plans end as a disaster. On the other hand, Krishnappa in search of Annaji, finds the true relations and meaning in life. “A cowherd once brought a frightening story. I went there to see pieces of my father between the bamboo trees “. The torture given in police station is a kind of initiation for Krishnappa Warangal. It is a test of strength through the events that occur there. “The ‘Uncontrollable pain’ in waiting is not so uncontrollable when really experienced” is what he found out about the character of pain. Human is normally disturbed by fear, but one question remains. “Whatever we gain, in the dust of this land, in this humidity, everything is centralized. I think I can win this”. Though



there are two important flashbacks, most of the events in the end of the novel is the present life of Krishnappa. The first one is the protest that he held to help the farmers of Huliyyuru against exploitation, after he returned from Varanga. This helped him get into politics. The other one is the experience he got with Lucina, which is his private life.

Except these two references to the past, the novel focuses on the present. Krishnappa faces a near death experience due to the paralysis and to recover from the shock, he begins self analysis. Even with the huge respect among people, his popularity, success in poilitics, power and the title, 'Farmer's Leader' does not make him happy, because he realizes, he is not complete from inside. He wanted to understand where he cracked before he died. Immersed in this introspection, he feels, 'Am becoming weak, am rotting from inside'. The deals he made with Veeranna carefully, political tactics which he learnt with Nagaraja, his love towards success in politics all hit im in the same intensity as his paralysis and made a part of him immobile. He had to choose between becoming a chief minister using the situation or stay happy, away from the politics and black money.

Along with these, he had another important change in his life. This time, it was the evolution of his humanism. He helps Jyothi, the nurse who was appointed as his caretaker, without expecting anything from the good deed. He also takes Veeranna's help to make Jyothi's life better. He thinks upon the statement given by Nagaraja that he was an individualist. "Nagaraj you are an idiot, a big idiot. You don't the minute elements of life. I want love. There can be no revolution made after losing love. Whats the use even if it is made?" He said this after he foundout the basic values of life. The ethicality of resigning from the assembly and accepting his defeat, showed the commitment he had for both. "I don't think I will survive as a whole" he said showing his heart, "Integrity is impossible even here". He pulled out his hand to talk about the world of politics. "There is no integrity even there" and sighed. "The best thing I can do now is, trying to stand with the help of a stick". It becomes important to notice that the failure of Krishnappa is qualitatively different from that of Jagannatha. To convey it in simple words, the desire of work for Jagannatha was an obsession and not an idea. We can find mistakes in his character. Turpitude is his obsession. This included the meaningless thrashing he did to his wife and his lack of humanism. "I have 2 wishes. I must sit at the roots of peepal tree and enjoy the continuum of time. The second is that only diurnal can get enlightenment. Anger and truptitude burns the society. I must see it." Here Ananthmurthy's novel shows an uncommon character as the lead. But, according to T.P.Ashok's criticism, there is no ideological difference from one novel to another in URA's writings. As told before, *Avasthe* proves the Ideal-Real dialect which is not to be found in other novels.



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