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'RESURRECTION FROM IMPERFECTIONS' IN SUDHAMURTY'S NOVEL MAHASHWETA

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ABSTRACT

Sudha Murty is one of the well known Indian writers who have contributed to literature in Kannada and English. Being a philanthropist, she has created awareness about Leukoderma disease through her novel 'Mahashweta'. As a woman, she has vividly portrayed the burdens placed on the women's shoulder in the Indian society under the mask of male chauvinism. Anupama, the female protagonist of the novel 'Mahashweta' serves as an embodiment of renunciation which has been imposed on her as an outcome of lack of pigmentation in her skin. While pursuing MA, she has her own identity as an artist but once she is married everything in her life has changed upside down. Her free will is completely curbed and the meaning and purpose of life only becomes her husband Anand. Her physical beauty has been adorned and appreciated by Anand till Leukoderma affects her. The tornado named 'vitiligo' has driven Anupama to her father's house back as replica of bad omen. She is dually identified as an abandoned wife and Leukoderma patient by the society. Anupama questions herself about her existence in this world and as a consequence of her pondering, she moves on to Bombay in search of her distinctiveness. She has accomplished in resurrecting her identity as a Sanskrit lecturer and successful director of plays. Through art and literature, her existence in this World has been revived through tireless efforts against the imperfections that occurred in her life.

Keywords: Leukoderma, Vitiligo, Mahashweta, Resurrection, Identity.

Anupama, the soul character of the novel 'Mahashweta' takes on a journey as an imperfect and abandoned wife towards independence, identity, empowerment and happiness in her life. The novel introduces Anupama as a 'Mahashweta', the heroine of the play and her successful love with Pundarika is pictured on stage. In the play, she renounces the entire World for her lover Pundarika but in reality Anupama has been detached from her own husband Anand by leukoderma and forced to prove her existence in this World.

The reality faced by women in contemporary society varies from our old Indian

mythical tales. The reality of life is emulated through mythical stories and art plays a pivotal role in reproducing the facts of a society. In the play 'Mahashweta', the female protagonist revived her lover's life from the hands of death but in contrary to this Anupama has been induced by her own fate and social stigmas to resurrect her life. This rebirth becomes possible only after the appearance of the small white patch (Leukoderma) on her skin. As a patient, Anupama longed for her husband's love but he has never turned up to her. Abandonment of the society slaps her and opens her eye representing the truth that the modern society adores only the

beautiful Mahashweta, not her blemishes and drawbacks are accepted.

As French philosopher Rene Desacartes says, "I think, therefore I am (exist)" and with the same assertion Anupama has decided to move on to her friend Sumithra's house in Bombay to find a job for her survival in this mass crowded World. Initially she starts her career as a clerk and later on places herself as a Sanskrit lecturer at a college in Vile Parle, and "... as a lecturer she soon became confident and self-assured. She had removed her mangalsutra – it had weighed down on her heavily, in more ways than one (Mahashweta, 94). Her miseries are gradually forgotten but she is not able to shed off her regretful memoirs about her husband.

After that, Anupama has started her journey of life with new hope but an accident ceases her movement for sometime but gave her two friends Dr. Vasant and Dr. Satya. She understands that perfection and bliss is not possible always but every confrontation makes her to revive stronger than she is ever before. Sudhamurty presents the imperfection of human life through one of the Sanskrit poems.

There is no perfection in anything in life
Even in the greater river Ganga there are
black serpents
The beautiful Saraswathi has jet – back
curls
The moon has a dark spot
Because even in nature perfection is not
possible. (Mahashweta, 99)

For Anupama, her marriage with Dr. Anand is the most awful imperfect thing happened in her life. She always learns to step up from the disasters occurred and her stern fight towards leukoderma shows off her strong intention to battle against the odds of life. She withstands among various hindrances with her conscience and says "My conscience is my guru and it guides me well" (Mahashweta, 116). Her conscience ponders over many imperfections present in human life and induces her to blossom as a director of the play to lead her students.

After a long gap, Dr.Anand met Anupama finally as a director of the play 'Swapna Vasavadutta' and witnesses Anupama as a real 'Mahasweta'

whose face is brimming with confidence and dignity. She denies Anand's request to reunite with him to start another life because she never wants to evict the new Mahashweta who has resurrected her soul from many imperfections and misfortunes in her life. The imperfections teach her to accept life as it comes without any regression towards it. The ultimate success of the novel is that the real Mahashweta (Anupama) is going to direct the play 'Mahashweta' not only as a Sanskrit lecturer but with the pride of being achieved the status of a victorious woman folk in the Indian society. She has emphasized her existence by exhibiting and grooming the theatrical qualities of many students with the aid of art. All the misfortunes and white patches in Anupama's life are overcasted and vanished before the achievements accomplished with her histrionic talents on stage.

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