

A Deeper Insight on Social Apprehension and Humanity – A Critical Evaluation of Vizai Bhaskar’s Ruthwik

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Vizai Bhaskar’s drama '*Ruthwik*' analyses an inexorable requisite of principled living in the modern framework. It is centered on the theme of human being’s liability in living with principles and perception. Consistent Society is Vizai Bhaskar’s aim and he wants that the human beings should not be dither in reaching the target in the name of class, doctrine and faith etc., through the central character Vizai sarcastically shows the common vices of the society for the greed of money. So, *Ruthwik* represents how the society is losing blood relations, hereditary, love and affection in the name of lust and greed of money.

Keywords: Faith, Honesty, *Ruthwik*, Spiritual Thinking, love and affection

Introduction

Amalgamation of Truth and Mythology

Vizai Bhaskar occupies a predominant place among the contemporary play wrights of Telugu theatre. He mainly focuses on virtues, values that are essential for survival and question on deprivation of human values in the contemporary society. Through his plays, Vizai Bhaskar acts as a proponent for truth lovers by blending Vedic Culture, Human Philosophy with that of modern man’s artifact for mental satisfaction.

In his own work, he has intricate socio-political issues and the idea of social justice using Vedic, Upanishadic and Puranic references, and popular religious symbols and metaphors to convey his message of emancipation.

A Virtuous Play

Vizai Bhaskar's play *Ruthwik* deals with disorders that are so common in the life of the contemporary gentleman who agonizes from the longing of power; money etc., It advocates the people to live amicably by keeping dharma which in turn safeguards human life. The emergence of new affinities and modes upsetting the ingenuous way of human life is the crux of the story. By creation 'spiritual anchor' *Ruthwik* a character in the play, Bhaskar succeeds in presenting the anxiety and uncertainty in the modern man life.

A thought provoking and Modern Family Portrait

The play *Ruthwik* is organized into two scenes offers the generous and ultra-modern family with their fashionable affinities of ravenousness towards money. The writer succeeded in bringing the anxiety over the craving of spending money among the members of a middle class family of Manmadharao. He has a frailty for which he deceitfully lives. His drifter son Sekhar who is a personification of all modern tribulations has no care on domestic relationships. It is evident in one of his utterances.....

*"If it is not this father, I would have born to some other Father!
It may be a Royal family! Who knows? Leave it!" (Ruthwik, P38)*

Manikyam, wife of Manmadha Rao is also a selfish woman and tries to be more practical. She seems to be benevolent and generous in the very beginning of the play but, when money issues rise, she becomes too rigid and dissipated as it is said in her own discourse...

“May God forbid! If something odd happens to you tomorrow due to my misfortune, will anybody around me come to my rescue and allow me to enjoy the property? How am I to survive? On whom shall I depend in my last days, except my daughter? And, if I am to seek my daughter’s shelter, I must be good to her! Isn’t it? If I allow her building to be disposed of now, will she be kind to me tomorrow?” (Ruthwik, P48)

To sustain the resentment the writer created an opportunist called Abbulu, who is a brother of Manikyam. Though he is surviving with the grace of his brother-in-law Manmada Rao, he tries to deceive him to grab money. His attitude is evident to the reader through the following dialogue.

“No more sharing hereafter Mr. Ramamurthy! Management comes into my hands! Brother-in-law will not recover from bed in near future! So, no need for manipulation and no scope for your share!” (Ruthwik, P22)

Ruthwik, a Spiritual Anchor

Spiritual aspect of the play has been highlighted by the Ruthwik and has become the name of the play. Ruthwik highlights the value of spiritual living and truth loving in human life now-a-days. He entwines the play with ethical motive and sermonizing with a Sanskrit verse thus

*“DurjanoParharthavyoVidyayalankruthopisan aninaBhushithassarpa:-
Kimasow Na Bhayankara:!” (Ruthwik, P03)*

Ruthwik invokes the inward morality of the readers to think about the dilapidate human relations and de-tracking virtues for the cause of power, money, greed etc., He also advise that we are losing faith in world peace. He demands us to enquire the root cause of this prevailing unrest everywhere as....

“Man is losing his Power and Promptitude in triple ways! Repentance and discontentment for the deeds of Yesterday! Panic for Tomorrow’s uncertainty and waver for Today! Why these fears and frustrations? We have to probe! Yes!!” (Ruthwik, P04)

He clearly state that the human race is now addicted to great diseases called jealousy, greed and they are creating problems to others. Therefore Ruthwik request us to follow the policy live happily and let others live. He also inform the reader that the Home must be an ideal place for practicing harmony but not the battle field. Ruthwik reinforces the notion of responsibility when Manmada Rao collapses after having an argument with his wife, and defines home as.....

“H O M E means not a hotel to satiate your hunger or a Guest-house to quench your lust! It is an alma mater which imparts your duties! A pious Cottage which prepares you to perform the Matrimonial Yagna! It is a Meditation Hall which stimulates your inner Spirit! It’s a Temple of Wisdom which makes room for introspection! It’s a Mother’s lap which cajoles you to the ecstasy! The Sanctum Sanctorum which blesses you with Salvation!” (Ruthwik, P20)

Bhaskar also criticizes the unethical practices of modern man for the sake of safeguarding themselves. Being the anchor of spreading inwardness, Ruthwik strongly attacks the modernity by saying....

“In one’s own Life, when fear-complex captivates, any amount of cruelty looks logical for him!” (Ruthwik, P41)

He also asserts the evil plans of modern man as.....

“For a good project, there may be only one path! But, for executing an ugly plan, there are hundred and thousand ways!” (Ruthwik, P42)

The Concept of Unity and Integrity

The anchor of the play keeps highlighting importance of unity and family relations to the reader. The apprehension of ecological principles would guide us to join as one large global community as....

My dear participants of tis great universal yagna! I only remind you that we can livelonger if we eschew lust, loath someness, fury, jealousy, etc., and if we cultivate the elements of love, generosity, forgiveness and universal fraternity. (Ruthwik, P56)

The idea of unified community would act like a guiding principle to understand the inherent beauty and value of all living creatures. Likewise Vizai through the play wants to see the world like a family without any distractions. It requests the peace lovers and humanitarians to find out the reason for unrest among all the Nations at present.

Significant Exploration of Truth

The writer is not against the change that is happening in the whole world instead, he suggesting to move ahead along with values and principles. Ruskin Bond, India's short story in English, comments on the lack of belongingness as

The truth is, what we commonly call life is not really living at all.

.....They tie us down to the trivial and monotonous, and we will do almost anything to get away, ideally for a more exalted and fulfilling existence, but if that is not possible, for a few hours of forgetfulness in alcohol, drugs, forbidden sex, or even golf. (Bond Ruskin P101)

Ruthwik also belongs to this category of experimental plays which has adopted a technique of alienation through which it has undertaken a serious research about the validity of truth. It may also be succeeded in promoting dharma that keeps the society intact. It also announces the dharma of past would not remain the same. The dharma of past would be observed as it would be fitting to those conditions and with the time, life style, and with the hopes and expectations of human beings, dharma would also be changed positively. For example, once upon a time the practice of untouchability was observed in the name of cleanliness as dharma and now it is known as adharma. So is sati, child marriage, kanyasulka etc.

To highlight the characterization Vizai Bhaskar employs the elements like dialogue, contrast, parallelism and irony. He has used those strategies to develop the plot and structure. The play 'Ruthwik' has been depicted with great psychological depth.

Conclusion

Ruthvik plays the vital role by supplicate the consciousness of the audience. It satirically points out on the dissipated living conditions of the modern society. The 'Alienation Effect' technique which 'antagonizes' the audience and thrusts them to question the social authenticities of the situations is successfully employed in this play. The play being didactic imparts a moral lesson and thrives by ridiculing the modern evils.

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