

Women's Beauteousness, Intelligence, and Empowerment in Sudha Murty's *Mahasweta*

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Abstract

Sudha Murty a valiant and prowess Indian woman writer demonstrates the reality ensuing in mortal life. Her novel *Mahasweta* exemplifies the psyche of man's urging temperament to wed an enchantress beauty. Pursuing triumph by marrying a charming, serpentine beauty makes man's head held high with a sense of prideness and gratification. When he explores his wife afflicted by leukoderma he becomes impertinent. It's an ignominy act committed by a man by betraying their wife for vanishing beauty. Sudha Murthy reinforces the afflicted victims and manifests glaring light for those subservient souls. She emphasises that education is the key for a woman to invade the portal of enlightenment and emerge as a liberated woman from the hurdles of man.

Keywords: Beauty, Psychology, Empowerment, Education, Affliction, Inner Soul, Victim, Society.

Sudha Murthy has a disparate identity of her own as an philanthropist, engineer, writer and social worker. She is currently the chairperson of Infosys foundation which focuses to work on making a pragmatic change in the society through pedagogic endeavours. *Mahasweta* is an encouraging anecdote of valour and resilience in a universe substantially driven by illusions and perfidy.

" Beauty is how you feel inside and it reflects in your eyes. It is not something physical" -Sophia Loren

In a patriarchal society men are apprehensive about a woman's fecundity, for which beauty and youth serve as benevolent cues. He aspires for a woman with exorbitant sexual attraction and beauty. In Sudha Murthy's novel *Mahasweta* Dr.Ananda, son of Radhika is sensually smitten towards Anupama, the protagonist of the novel. His hunt for a fairy queen debelitates his character as a wealthy man hankering for beauty. His fraility for exterior beauty induce him to entreat Anupama as a commodity. He joins hand in harmony with Anupama stunned by her startling beauty with her large eyes, exquisite complexion, dimple cheeks and her jet-black hair. He is a man who doesn't perceive the beauty of a woman, as Kahlil Gibran states " Beauty is not in the face; beauty is a light in the heart".

Anand is apprised about his wife being afflicted with leukoderma. As a doctor he is aware about the disease which causes loss of skin pigmentation and skin whitening. But he is a man who mulls over his wife's physical beauty. He is not perturbed about the psychological trauma endured by his wife instead feels embarrassed to visualise, and contemplates her as an filthy creature. As a husband he doesn't discern the torments encountered by his wife. "A small white patches had appeared on her arm. It was the death knoll for her happiness; a sign that she should abandon all hopes of a cure. She felt as if she had caught a thief stealthily entering the house. The patches would spread rapidly over the rest of her body.. and the doors of her mother-in-law's house would remain shut forever" (73).

Dr. Anand a misogynist husband treats Anupama as an alluring object and when he perceives about the injury happened for the gorgeous object made him abandon the object. A woman is not a magnetic personality to be coaxed and cajoled by man. She is not a beautiful object for man to be possessed and vaunted. Men should understand the inner soul of a woman, which is a profound ocean of secrets. Simone de Beauvoir in her *Second Sex* claims that man is the "Subject" and woman the "Object". "She is determined and differentiated in relation to man, while he is not in relation to her; she is the inessential in front of essential. He is the Subject; he is the Absolute. She is the Other" (26).

A narcissistic husband is consistently seeking for a triumphant and prosperous life. Anand an egocentric and narcissistic husband is impuissant to comprehend the mindset of his wife. His inclination made him abscond Anupama from scathing situation as he is not distraught about the psychological urge of a woman. He is ambitious about his existence and is not agitated about his wife's plight. "Anu iam giving you my heart today, please keep it safe"(36). He has treated her as an object it personal accessory to boastfully display before his friends, comrades and relatives. Anupama was a woman who capitulates her intelligence, psyche and body for her husband. She was a candidly malleable women as Anne Desclos decries "A truly submissive woman is to be treasured, cherished and protected for it is only she who can give a man the gift of dominance". Dr. Anand hooked on her for life and his love was only superficial. The emergence of white patches which escalated gradually over her face made him rebuff the original "Mahasweta".

Anupama feels distressed and stigmatized by her plight. She is subjected to criticism, hostility and humiliations. She is not anxious about the throngs who antagonized her. But she endures psychological crisis, as

Anand the only soul soothing companion she convinced to be abandoned her. She appraises men as the King of Kings and has a intense natural dependency towards her husband. " God has given strong Arms and courage of a lion to a man? So that he can rescue helpless women the distressed, and the forsaken, was the reply" (78). Woman's psychic and materialistic tolerance on man made her remain a serf.

Exhausted by the torments undergone made her utterly oblivious of her environ. She is ignorant of women's idiosyncratic potential to gaze at the universal issues, and is unwisely whimpering for a cold-hearted man. " Anand had come to India but had not even bothered to contact her ! How could he have been so heartless?(76) As a doctor Anand knew leukoderma or vitiligo is not infectious or contagious. The forsaken woman procures robustness, footing on the tump to perpetrate suicide. It is the prohibitions of a prejudiced unconcerned society amalgamate to smash her soul impelling her to kill herself. At brim of her life something awakens her deep soul. This arousal is the outcome of her enlightened spirit. Anupama determines to flee away like the Falcon fluttering out of its roost in forage of food. She emerges as a liberated woman with a perception about the meaning of life. " She was now ready to face the world, determined to stand on her own feet and build a new life for herself" (79).

Betrayal is occurring in a patriarchal society for diverse reasons. The Psychologist Joshua Coleman claims "Romantic Betrayal is traumatizing". In *Mahasweta*, Anupama is betrayed by her husband for the white patches 'leukoderma'. She encounters boundless vexation and mortification which patriarchy manifests itself. It's arduous for a woman to exist solitary in a male-dominated society. Some men with lustful eyes are venturing in this universe to grab away the chastity of such woman. " I first saw you. All I see in my dreams you. Why are you waiting for your foolish husbands? Do you think he will ever come back to you? You are wasting your youth instead of enjoying it. Anu, we can be together without anyone ever coming to know about it. I will protect you, what ever the circumstances" (87). Anupama smacks the man and ridicules at his edifying characteristics. She was aghast about her predicament and begins to weep unruly. She perceives as though climbing a precipitous mountain face clasping to a cord for help, and then explores the rope being turned into a snake. She discerns the serpentine nature of a man who is prepared to guard woman at any situation if she gladly satisfies the lust of the man.

Education assists to individual's emancipation. Maya Angelou in her "Graduation" divulges the strength of knowledge which empowers people to liberate from their minds and reach their goals. The same notion is expressed by Paulo Freire "The greatest humanistic and historical task of the oppressed: to liberate themselves and their oppressors as well. (...) Only the power that springs from the weakness of the oppressed will be sufficiently strong to free both." An empowered woman is economically and emotionally independent. This self-realization of woman will strengthen her inner soul to liberate from the shackles of her family life.

The hardihood and credence ensues to a woman nimbly through education. It illuminates her soul to take a precise resolution in life and achieve her goal. She is intellectually unready to reconcile with the man to rejoin in harmony. "How can you possibly expect a burnt seed to grow into a tree? Husband, children, affection, love... they are all irrelevant to me now" (148). She is contended with the entity in Bombay and the unconditional adoration showered by her students. Anupama emerges as an empowered woman and a liberated soul.

Thus male supremacy and patriarchal mindset among mobs can be banished in our Indian society by women's empowerment. Swami Vivekananda claims "There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on only one wing". Education is the key for women to reinforce their soul and triumph as the absolute being in this universe.

References

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