
Gurazada Apparao: Structure, Magnitude and Treatment of the play 'Kanyasulkam'

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Abstract: Religious dogmatism has been handled in a dramatic vein by GURAZADA APPARAO in kanyasulkam. Religion is at fault when it becomes deductive. This didacticism advocates and critics in the drama. The present paper attempts to bring forth these aspects of Hinduism through its study of the protagonist in this drama. Girisam dares tradition. Gurazada sets about diagnosing and treating old beliefs that more damage than build via Girisam voice. Gurazada calls for the much-needed change in the costumes and beliefs that are to him and he is mouth piece protagonist nothing more than meaning less pageantry.

Key words: Legacy, Humanism, Mutyalasaralu, Vernacular, Taboos, complexion, retirement

Mine is movement of the people, for the people. I shall not give it up to please any one, whoever it be Appa Rao. Once in a way, in the life of a people or a Nation one man arise and colours the thought of his contemporaries. To him goes the credit of giving the Andhra's language living. He it was who has endowed us with the courage to face opposition to reform—social political or cultural, from whatever quarter it may be.

GURZADA social play "Kanyasulkam" written unhealthy social practices are mercilessly exposed has now attained the status of a classic. His attitude to life was essentially poetic only, he was a dreamer as well as a man of action. He used his poetic talent for a purpose and achieved in a few lines of elegant verse what several, pages of elegant verse what several pages of eloquent prose by others may not have achieved. Lines like the country is not a handful of earth. Have inspired and are inspiring classes in Andhra to a wider sense of patriotism than more idealistic worship of the land of one's birth.

Mutyala saralu a metre with a pleasing lilt evolved by AppaRao from a folk song may be regards as every first major attempt to infuse modern thought, and major attempt to infuse modern thought and modern imagery into an almost decadent literature that glory merely the echoes of the past glory.

His next poem 'DESABHAKTHI' is not just a patriotic poem. It is much wider than love of one own country. It is perhaps the very first fervent appeal in Telugu advocating universal love and equal opportunities for all. Apparao love for man was so great and his sense of justice so acute that he could not tolerate class-discrimination in any form particularly against Harijans.

In a very powerful poem entitled 'MAN' Gurzada appears an iconoclast in many ways was intensely fond of the classics. He made a assiduous study of Sanskrit words as well as Telugu

Prabandhas. He was a highly discerning critic. He was meticulous about the proper use of words. He could not tolerate sacrifice of sense for the sake of sounda not uncommon defect in classical verse.

Apparao was very studious by temperament. Indeed, he remained a student all his life. He was voracious writer. One must have eyes to read from nature. The book of Nature is ever open before us and is more educative than a whole liberal of oriented volumes. There is no limit to the happiness one can derive from a study of nature; no limit to the knowledge one may acquire through communication with nature.

It was a favourite pastime of Gurazada to observe people very keenly and mentally classify them into various categories and types. Sometimes he would come home and make elaborate notes about the people he met. Among those he met, persons who acted from blind belief merited his severe censure. One may be smothered with doubts, of tyrannical custom. The atmosphere then becomes indeed, stifling. But, it is a sign of cowardice to submit it to blind belief. Someday, perhaps in the near future, someone may write a detailed biography of Gurazada. someone may do some sort of justice to the myriad –faced genius of this great man who lived a full time life –in spite of his weak health who as Kipling described, could but could not make thoughts his aim, could talk with crowd of his virtue or talk with kings nor lose the common touch and who could fill the unforgiving minute with sixty seconds worth of distance run. Till such a biography is available to us, a few extractions hidden. Diaries may help us to form an idea of the real man; I cannot appreciate the crude sense of humour of the Chennai audiences. The play Sakuntalam as presented by his troupe is full of ribald jokes and utter incongruencies. The clown with his crude humour butts in at the most inappropriate moments. Even a tragic scene is not free from his ill mannered onslaughts. Sakuntala and Dushyanta what a dialogue. What a rain of questions. Audiences in Chennai appear to be inordinately fond of never ending monologues, hundreds of songs and blasting music .What chance would a poor prose –play have before such an audience.

I am afraid one of the greatest tragedies of our present-day student life is the most important and most of our students are married very young. They cannot take their trouble lightly and present a Today I met I met sri vedam venkataraya sastry .He said to me I am not bothered about modern trends in Telugu. I honour him for being the originator of a definite trend in our modern literature and for the great Movement for social reform initiated by him. This is superb human task. I firmly believe that the blood of great Andhra warrior –chiefs runs in his veins. Hence his darling and his immense determination.

This capacity to raise a laugh against one-self is indeed a rare gift. One entry is very characteristic of the great servant; I want leisure. TO do literary work is my aim. But I should prefer to work independently’.

The last days of the poet and pioneer Gurzada Apparao were however marred by ill-health. In spite of the best medical care, his frail body had to fail him, physically. But, even at the moment of death, he kept up his cheerful mood. Beckoning to his son who was in attendance, Apparao asked for his customary drink of Cocoa-wine and his favourite;” Pan-supari” The son looked at the Doctor for assent. Enjoying his pan-supari and relishing his drink, Apparao said; when I got well, I will write a treatise on the ill health giving qualities of these two great tonics.

Then ,he smiled. That was his last smile. The great Poet- Philosopher of modern Andhra , the great Karma-vira died with a beatific smile on his red lips.

“I have great faith in work, work as the carver of a path uphill . work as the means of imparting conviction to the minds of those whose approbation we want. I have no sympathy for people who whine for want of advancement, while lapsing into indolence, -----With me work has become a habit , an end in itself.”

Conclusion:

Gurajada Aim was to abolish child marriages and reform the people for introducing the widow remarriages.

References:

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