DECLARATION

I declare that the thesis entitled "PORTRAYAL OF KAR³ A BY VY¡SA AND VILLIPUTTURAR" - A CHARACTER STUDY submitted by me for the degree of Doctor of Philosophy (Ph.D) is the record of work carried out by me during the period from 2007 April to 2013 April under the guidance of Dr. Meera Sarma and has not formed the basis for the award of any Degree, Diploma, Associateship, Fellowship, Titles in this University or any other University or other similar institution of Higher Learning.

CANDIDATE
ACKNOWLEDGEMENT

The present thesis entitled PORTRAYAL OF KARṇA by VYŚA AND VILLIPUTTURAR-A CHARACTER STUDY represents the research work completed under the guidance of Dr. MEERA SARMA, Professor, Department of Sanskrit, University of Madras, for the Ph.D. Degree of the University of Madras.

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R.SEETHA
PREFACE

Mahābhārata is one of the two great epics of India. It portrays human beings with all its fallibilities and sterling qualities and no character is beyond reproach by an absolute yardstick that could be applicable in the earlier yugas including Dharmaputra. Kar´a is however one person with whom one cannot but sympathize and feel sorry as the circumstances surrounding his birth leads him align with a personality who seems to be using Kar´a to achieve the objective of attaining absolute suzerainty.

So far nobody has done a research on Kar´a's character as seen by Vyčsa or Villiputhurar and hence I have chosen to do my research on this topic. Though Mahābhārata is written in various languages across the globe, I have examined works in Sanskrit, English, Tamil and Hindi which are the languages known to me. In Vyčsa's magnum opus Kar´a's valour and bravery are glorified. Villiputhurar expounds Kar´a's generosity and benevolence in the
episodes of his parting with the divine Kavacha and Ku´² alas to Indra and handing over all his merits to Lord K¨¾´a himself. While the Hindi poet Sri Ramdhari Singh in his work Rashmirathi wonders that while humans seek boons from God, it is the gods who beseech Kar´a; as Indra did while he asked for the Kavacha and Ku´² alas from him. Hence he says Kar´a is superior to Devas in his charity. He also recounts the incident when Kuntα confronts Kar´a with the truth of his birth and pleads with him to join the P¢´² avas whence Kar´a says,"while death is decided at the moment of birth, I will die even if I join you, so I will as well give up my life for my friend (Duryodhana) to repay gratitude I owe him." ¹ri Ramdhari Singh says Kar´a's sacrifice and generosity mutes him the new leader for the human race, born resplendent for winning hearts and battles.

As Kar´a is born with the divine armor and earrings (Kavaca-Ku´² alam)which protects his life he is vested with invincibility. Added to this he was person who without a thought parted with things unthinkable to others and hence had accumulated merits that buttressed his invincibility. K¨¾´a tells Arjuna in one place, "Neither me nor Devas like Indra not even you can vanquish Kar´a in combat." Because of his relations with inimical forces his strengths are attenuated. K¨¾´a tells Kar´a in one place, "I am responsible for your debacle at every stage'.

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The present thesis is on the portrayal of Kar´a because from my school days onwards. I have a liking for the character D¢navra Kar´a. Not only me, all who have interest in reading literature admire him. Nowadays also the common topic for debate or drama is about Kar´a, since it attracts the public as they want to know more about Kar´a. Knowing Kar´a is like crossing the impossible task of pacific ocean by swimming. It demands me to read so many books and analys his character. When I came to know that so many authors have written Mah¢bh¢rata, composed texts, based on the character of Kar´a I wondered how much they have been attracted by this literature.

This thesis contains Six Chapters in all such as Introduction of Mah¢bh¢rata, Portrayal of Kar´a by Vy¢sa, Post Mah¢bh¢rata dramas and K¢vyas, The Theory of Rasa , Influence in Tamil later Literature and conclusion.

Introduction of Mah¢bh¢rata: Mah¢bh¢rata is the illustrative of the divine knowledge contained in Vedas and Upani¾ads. Mah¢bh¢rata teaches many aspects of life namely philosophy, dharma, wisdom, economic and social values. It clearly explain to us the fact or hard truth that the goal of life (mok¾a) or perfection can only be attained through pain and suffering. Pain is the means through which man is
moulded, disciplined and strengthened. The *Mahabharata* is the
message of Truth and Righteousness.

**Portrayal of Kar`a by Vy`sa:** This chapter narrates the Kar`a's
biography. This chapter describes his birth and the unique features of
Kavacha and Ku`z`ala. It also describes Kar`a's praise worthy
characters, his skills in archery, mighty warrior, kind heartedness, his
respects to parents and his commitment to friendship and talent in
weapon handling. His inner qualities namely his intelligence, honesty,
righteousness and self respect are proved in many occasions. His
divine quality was evident when he was born with inseparable unique
armor and ear rings.

**Post Mahabharata Kar`a in selected dramas and Kavyas:**
Citations from Dramas, Kavyas and poems from Sanskrit and Tamil
have been used in this Chapter apart from the epic *Mahabharata*.
Poet Bhasa's *Pacartram* and Kar`abharam describes Kar`a's qualities
and Kar`abharam Portrays him as a Hero. The poet Bhattanarayana
in Venisamharam describes Kar`a as honest and righteousness warrior
and colours him as wise, brave and intelligent friend of Duryodhana.
The other Kavyas referred are *BhratamaJayari* by KShemendra,
*P`avacaritam* by Devavijayagani and *P`acavaritamahCkCvyam*
by DevaprabhaarC.
The Theory of Rasa: Various rasas such as Santarasa and Karu´arasa are briefed in fourth chapter. ¡la–kçrikas described antarasa and its sthçyibhçvas and this rasa is rendered predominant in *Mahçbhçrata*. Striparva is full of Karu´arasa. Nçºyaºçstra, ¡lambanavibhçva of Karu´arasa are separation from dear ones, loss of wealth, captivity accidents or anyother misfortune. Karu´arasa is described in various stages of Kar´a's life.

Influence on Tamil later Literature: Villiptturar in his Villibharatham equated Kar´a to Cintçmani who gives everything to his well-wishers. It also refers to an incident wherein Kar´a proved Kuntç as her mother by making her wear the saree which was wrapped on his body by her during his birth and which was kept inside the box and floated on the river by Kuntç. Kar´a realized K¨¾´a as Paramçtma. References are also given from other Tamil Literatures about the life of Kar´a.

At the end, it is described that Kar´a's qualities are incredible. His life can be the motto for every human being.
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