CHAPTER - II
PORTRAYAL OF KAR³ A BY VY¡ SA

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KAR³ A'S BIOGRAPHY

Birth of Kar’a

Kuntª was the sister of K³r³a’s father Vasudeva. Her real name was P”th¢. She was matchless in beauty on earth¹. She was a very patient lady and had a great respect for elders. So she was appointed to serve the Brçhma´as, ¤öis and guests. Vasudeva and P”th¢ were the children of king S¦rasena and Y¢dava dynasty. King Kuntªbhoja was the son of S¦rasena’s sister. He had no issues. By S¦rasena’s promise, P”th¢ was given to Kuntªbhoja who was childless cousin and favour seeking friend, and Kuntª was brought up in his palace². Once sage Durvçsa visited Kuntªbhoja’s palace. Kuntª was appointed to look after the hospitality to the sage³. Pleased at her behaviour the sage taught her a mantra and blessed her to the following effect. ""You invoke whichever deva you like and you will be blessed with the power of respective God.""
Boon is that if she pronounced the Mantra towards any God repeating more than once, the God would manifest himself to her and bless with a son, who in future will be as glorified as the God himself. But Durvṣa as very clever to the usage of Mantra and it was only for five times.

Kunti’s anxiety in testing the boon

She wanted to test the boon given by Durvṣa out of curiosity. She invoked Sun God in the Mantra. The Sun God promised to gift her a son. She was very much shocked and felt guilty to have a son before marriage. She burst in mixture of emotions on how to handle the situation. On understanding her problem Sun God embraced her and consoled her that she would never lose her virginity even if she bore a son from him before her marriage. Sun God blessed her that she would remain a virgin after the child birth.

Śṛya convinced Kunti, “your son will be born with Kavaca and Kuṭalas. He will be the image of me. He will be a great archer. In goodness of heart, no one will equal him. He will be famed throughout the world as the greatest of all givers. He will never be able to refuse anyone anything. His fame will live in this world as long as the Sun and Moon move in their appointed orbits.

As blessed by the Sun God, the son was born with Kavaca and Kuṭalas. As she was not married she was not in a position to disclose
the birth of the child. She had decided to depart the child. She took a metal box and folded her saree to make it as a bed inside the box, layed the new born child inside and floated the box on the river Aºva. The river Aºva entered the river Yamunç and Yamunç entered the river Ga¬g¢.

Upani¾ads proclaimed that the power of Sun will get increase with the association of water. We also see that life is sustained mainly with the existence of water and S¦ryaºakti. Kuntz must have, probably with this thought, left the child in the water.

Adoption of Kar´a by Adhiratha and R¢dh¢

Adhiratha, a charioteer to Dh¨tar¢Ša was passing by the river side chanting the prayer and longing for a child. They had no children even
after many years of their marriage. Accidentally he saw a box floating on the river and without any hesitation he plunged through the river to catch it\(^9\) and was very happy to see a blessed child born with Kavaca and Ku´²alas. He was granted for his prayers with a blessed child. He decided to take himself and bring up as his own son with all comforts and affection.\(^{10}\) He named his son as Vasu¾e´a, because he has born with wealth.\(^{11}\)

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**Meaning of the Word Kar´a**

Though he was named as Vasu¾e´a by his adopted father he was popularly known as Kar´a because of cutting Kavaca and Ku´²alas and donate to Indra.\(^{12}\) The etymological meaning of Kar´a that he was born with Ku´²alas (ear-rings) in his Kar´as (ears) he was called Kar´a. In the meaning of Kar´a - HŠÌV U L ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì ì. He also named as V¨¾a, V¨¾a means - To rain or shower down. This is Indra's name. How Indra gives rain like that is Kar´a's uncomparable generosity. So Kar´a is also known as V¨¾a. He is the son of S¦rya. So S¦ryaputra etc.

**Education of Kar´a**

Kar´a grew up in the house of Adhiratha. When he attained the
age of a boy, Adhiratha sent him to Hastinapura to learn from Dro’a. The great bowman, Dro’a, in delightful heart, accepted the Kurus, the sons of Dh¨tar¢³ra and P¢´²u as his pupils. Kar´a also learnt the basic warfare from K¨p¢c¢rya and Dro´¢c¢rya.

Kar´a a man of Warfare

Kar´a was very much interested in learning all tactics of warfare. He was an expertise in handling weapons. Though he was brought by a charioteer his royal blood motivated him to learn all the warfare.

After completing the education of warfare, Dro´a wanted to test the knowledge of his pupils by conducting a tournament. Kar´a also participated in the tournament and displayed skill in archery equal to Arjuna in all respects. Finally he wanted to excel Arjuna and called him for a dual fight.

P¢´² avas side insulted Kar´a

Kar´a was prevented to proceed by showing the reason by K¨p¢c¢rya that he was not born on the royal family. This incident caused a great scar in the mind of Kar´a onwards his enmity towards Arjuna started developing. Kar´a became desperate. When Kar´a was
insulted in the presence of everyone, Duryodhana came to the rescue of Kar´a. He appreciated the skill of Kar´a.

Kar´a became the King of A¬ga

Duryodhana told that the sources of heroes and rivers are same, both always unknown. He also told Kṣṛthikeya's birth, K¨pa's and Dro´a's birth etc. He knew also about their birth.14 Can a deer give birth to this tiger, as effulgent as the Sun, born with a natural armour and ear-rings and possesing all auspicious mark?15

In order to avoid this unpleasant situation later Duryodhana installed Kar´a the king of A¬ga. He was given all royal insignia. This action of Duryodhana made Kar´a to be greatful to Duryodhana till his death. Kar´a and Duryodhana became thick friends and became a role model for great friendship.17

Kar´a wanted to continue his learning with Paraºur¢ma. As Paraºur¢ma was a hater of K¾atriya, Kar´a approached him in guise of a Br¢hmin and learnt all aspects of archery. Paraºur¢ma had taught him all the astras, even the Brahm¢stra and the powerful Bh¢rgav¢stra.
PRAISEWORTHY QUALITIES OF KAR³ A

Kar´a's Personality

In the Dro´a parva Kar´a was going to the battle field with Bh¤¾ma's blessing. At that time he was described the mighty warrior Kar´a with a handsome appearance and effulgent like fire, riding on his own auspicious chariot resplendent like fire. The Bowman Kar´a shone like Devar¢ja Indra.\textsuperscript{18}

Kar´a's dynasty was not described here. Kar´a's father S¦rya and mother Kuntª He was brought up by Adhiratha. But Kar´a's figure, valour and tejas equal S¦rya.\textsuperscript{19} The strength of the body and hight equal to S¢lav¨k¾a. He had broad-chest, mighty armed.\textsuperscript{20}

After the installation as Commander in Chief Kar´a unparalled radiance surpassed all the beauty and splender like a second Sun.\textsuperscript{21} Charioteer ¹alya with Kar´a looked like the Sun on the mount Mandara.\textsuperscript{22}

Kar´a's head like a lotus of a thousand petals and like those of the thousand eyes Indra.\textsuperscript{23} He had broad chest, lotus eye and looked like golden shine body.\textsuperscript{24}

His face was shined as deva by the Kavaca and Ku´² alas. He was the son of S¦rya. So equal the shine. He was armed in his natural coat of armour, his face was brightened with his ear-rings, his bow was in his hand and his sword in his lions. He entered like a walking cliff.\textsuperscript{25} He was with large eyes as Kuntªs eyes.\textsuperscript{26}
His power and energy were like those of lions, the bulls or the best of elephants. He was like the Sun in splendour, moon in loveliness and fire in effulgence. Being born of the Sun, he was tall like golden palm; he was a youth who could slay lions. He was handsome and possessed countless accomplishments.

Kar’a’s generosity

Kar’a’s another name Lord of giving (Dåna Våra). In this world how the king Hariºcandra and the king Yudhîºhira were the famous for truth speaking like that Kar’a was famous for generosity. He cannot say “no” to anyone.

Having heard Kar’a’s generosity specially his life also, Indra in guise of Brçhma’a begged to give Kavaca and Ku´²alas for the victory of Arjuna.

Ku´²alçbara’am

In ¡di Parva To Kuntå was born of Sårya the mighty Kar’a. Even at his birth he was adorned with an armour over his body and rings in his ears. Sårya had ordained that as long as Kar’a wore the armour and ear rings he would be unconquerable. Indra knew this and wanted to get Kar’a rid of these so that Arjuna, his son, might gain a victory over Kar’a. Kar’a was reputed for his charity and Indra under the garb of a brahmin went to Kar’a and begged of him his ear rings and
armour. The Sun God had already warned him in a dream that Indra would thus try to deceive him. Still Kar’a could not bring himself to refuse any gift that was asked of him and so he cut off the ear rings and armour with which he was born and gave them to Brhma’a. The only request that the noble Kar’a did make that in separating the ornaments from his body no wound should be made. Kavaca and Ku’2 alas would protect him like Am’ta throughout his life. Indra asked Kar’a for any boon wanted. The Sun God had also advised him to ask a good weapon in return in case he gave away his assets and so he requested Indra the best of the weapons he possessed. Kar’a’s Kavaca and Ku’2 alas will protect for his life, but Indra’s akti will kill the enemy only one time. Never equal both of them. At that time Devas, D¢navas, people were making musical sounds showering flowers on Kar’a’s head.

Kar’a’s kind heartedness

One day Kuntा went to meet Kar’a to tell him the truth that he was her son. When she met Kar’a he asked her back why she did not disclose the truth at the time of tournament where Kar’a was insulted as Sìtaputra. Kuntа became emotional and cried, she could not tell the truth for reasons known to her only. Kar’a also became emotional and enjoyed the presence of his mother for few minutes at last. He was with mixed emotions. He could not leave Duryodhana to join the P¢’2 avas. He tells the reason in Villibţratam. Kuntа asked Kar’a for two boons
by the first one he should not kill four Pṇavas other than Arjuna. By
the second boon Kuntī requested Karʿa to aim Ngastra only once
against Arjuna. Karʿa said to Kuntī "You will have Rṣdheya and no
Arjuna or you will have Arjuna and no Rṣdheya. You will still be the
mother of five sons." Go back home, my beloved mother.

These examples of Karʿa's kind heartedness and generosity.

Respect to Father

Droʿa arranged a special day to showcase the expertise of the
princes (Paṇvas and Kauravas) in a rāgamanḍapam. First Arjuna
displayed his skills and then Karʿa entered the arena to do the same.
Then the question about his lineage and royal line came up during
which time Duryodhana crowns him as king of Agadēam. At that time
Adhiratha (Karʿa's father) came to the arena trembling. Karʿa
immediately dropped his bow and arrows and came down towards his
father and fell on his feet. He embraced Karʿa and made his head wet
with tears on top of the water sprinkled on his head as part of the
ceremony in becoming the king.

Even after becoming the king of the throne, his love towards his
father did not change. He never thought about it that way. The world
might laugh at him for this reason, but he fell on Adhiratha's feet and
paid respect with pride.
In U² yoga parva, Lord K"¾a tries to join Kar´a as part of P¢´² avas in many ways. K"¾a tells Kar´a about his birth secret. There are two types of births resulting from being born to a virgin mother namely Kan¤na and Saho² ha. Kan¤na is when baby is born before marriage and Saho² ha is when the baby originates before marriage and born after marriage. Based on ¹astras, whomever the mother marries becomes the father of the child. Lord K"¾a says since he is born to Kunt¤ Kar´a is the son of P¢´² u.

Kar´a says ""Ma²hus¦dana Adhiratha eventhough he is a charioteer, he showered me with love and I think of only him as my father. He named me Vasu¾ena and made me J¢takarma from br¢hma´a and he got me married at a young age to a girl from my caste. Kar´a further said to Govinda, this earth is not everything and it is not fully gold and wealth, I don't want to live in a false life due to fear or happiness. Let the secret behind my birth be hidden and that way it is good for every one.""

Kar´a due to immense respect for his father, he decided to keep this secret from Adhiratha and R¢dh¢. He did not have any unhappiness because of it and his affection towards them never changed. From this, it is very clear about Kar´a's Pit¨bhakti.

Respect to Mother

Kunt¤ came to Ganges shore and met Kar´a when he was performing S\-ryop¢sna, he introduced himself to Kunt¤ as R¢dheya (the
son of Rṣdhṛ and Adhiratha) eventhough he knew about the fact that Kuntś is his mother which he found out through Lord Kività. He asked why have you come here? What shall I do for you.

Karā never forget his affection towards Rṣdhṛ who has nurtured him as a child. Karā said to Kività, "Kuntś left me in the river as soon as I was born when Adhiratha took me to Rṣdhṛ's hand with a lot of care and affection. At that time, Rṣdhṛ expressed upmost motherly affection for me, She too got milk in her bosom and she held my urine and excrete.

So any one who is based by dharma will not sacrifice the relationship with such a mother. He should be indebted to his mother always. Karā's Matbhakti is extraordinary.

Karā considered his adoptive mother better than the actual mother. It is because they had done everything to bring him up as a child in this world. Even though he knew about his birth well and he learnt from Lord Kività that he had the opportunity to be part of the Royal kingdom, he was not ready to give up his adopted parents.

Throughout his life, Karā was caring towards his parents. He never felt unhappy about his birth. He never mentioned to anyone that he was Kuntś's son. Bhima, Draupadī and Ālya thought of him and insulted him as Śitaputra. Karā didnot reveal the truth about his birth at anytime.
Friendship with Duryodhana

When someone is a lone person far away, helping and aiding time to bring him at par with the rest of the society is what is known as friendship. Whoever does this to someone is his true friend. Friendship is pure and sacrifice should be there at both sides. Kar`a's friendship was on these lines. It is for Duryodhana, Kar`a always was ready to give his life towards his happiness and welfare. As we know in the 12th parva. When everyone was avoiding Kar`a, his friend Duryodhana offered him the throne towards being the king of Agadeṣa. Duryodhana said, "Kar`a, I cherish your friendship to eternity and there is no end for this," Kar`a said, "I agree and I feel the same way".47

Kar`a was ready to sacrifice everything for the sake of friendship with Duryodhana. To clarify this, the following was told by Lord Kṛṣṇa. "The five Pṛśavas, the five sons of Draupadī Subhadra's son Abhimanyu, all of them will worship you. Pure hearted family priest Daumya will perform Ṛṣyābhiṣeka for you with the Brāhmaṭs chanting the four Vedas and Homa.48 The heroic men namely five brothers, Pṛśas, cedis and others including me will honour you as the Emperor. Yudhishṭhira will be behind you as yuvarṣa. The mighty
Bhima will hold the white Royal umbrella over your head after Rajyabhiseka. Kunti will be so delightful to see you. Like the star with the moon, you rule the kingdom with your brothers.

Kar’a went on to say that you are born to Kunti and tried to join him with the Pavana. He further said "beyond that, Draupadi will also accept you as sixth." But Kar’a was not ready to give up his friendship. He said to Kar’a that for a fear of being slain, for a fear of being captured or from covetousness of for greed, I will not be disloyal to Duryodhana.

Kunti said to Kar’a, "you are doing too much service to Duryodhana, without recognizing your brothers owing to ignorance, It is not proper and especially for you, my son."

She also said "you should be with your five brothers the same way Brahma is surrounded by Devas on the dais in the sacrificial ceremony." Kar’a answered back to Kunti "I donot like your gainful advice."

Thus Kar’a expressed how important his friendship to Duryodhana is inspite of everything said to him. After finishing his mission Kar’a told Kar’a to join the Pavana will get kingdom because he was a first son of Kunti.

Kar’a thought that Kunti why didn't identified in the tournament time when he had Kavaca and Ku’ala. Also why Bhrgava with his
inner eye must have known who he is? That is why Bhṛrgava cursed him?

Rṛdheya told that even if he will get this large and prosperous kingdom, he will offer it to Duryodhana alone. And he requested Kṛṣṇa that he should keep secret till Karḍa's death. He believed that Pṛśavas were going to win the war.

Karḍa carried away Kaliṅga Princess for Duryodhana

In the antiparva - the period of mourning Yudhīśṭhira wants to know everything about Karḍa's birth. Nṛrada told - The account of Karḍa's life - Droṇa's rejection - Karḍa becomes Rṛma's pupil - Karḍa's trail - Jṅmadagni sleeps on his lap - His thigh is bored - Jṅmadagni's curse - Swayamvara of Citrṛgada's daughter - Karḍa's success, etc.

Duryodhana wanted to choose the girl in the Swayamvara taking up that maiden on his car, carried away forcibly. So other kings fought with Karḍa for Duryodhana. As they pursued them Karḍa struck down their bows and arrows on the ground each with a single arrow. Amongst them some were deprived of bow, some rushed bow in hand, some were on the point of discharging their arrows, and some pursued them, armed with darts and maces. Karḍa assailed them all. He defeated many charioteers and kings. They turned away from the battle with depressed hearts. Protected by Karḍa, Duryodhana also came away,
with a gladdened heart, bringing with him the maiden to Hastinapur.

Valour and Bravery

In Mahabharata, a tournament was arranged in order to display the weapon handling skills of all the princes. Arjuna displayed his profound skill in the use of bow, sword and club.

Kar’a said to Partha, "I will now show how better I can do and so don’t be prou2." Then Kar’a exhibited his extra ordinary skills with Dro’a’s permission. He displayed as well as Arjuna Īgneystra (fire), Vṛunstra (water), Vṛavystra (hurricane) and Parjanyastra (clouds). Then Kar’a challenged Arjuna to single combat and said that if he refused he could cut off his head, in the presence of the preceptor Dro’a Kṛṣṇa asked Kar’a to introduce his family and his heritage and he mentioned that the son of kings should never fight with someone from an inferior lineage.

Kar’a studied in the same Gurukula as the princes and Kṛṣṇa praises his character at many occasions, inspite of that, this situation has arisen. Because of this, Duryodhana made Kar’a the king of Aṅgada equivalent of great warriors and commanders. This is how he created a strong bond of friendship with Kar’a. Bhima clarified Kar’a as an Ardharatha. Age, wealth and friends are not counted in Mahabharata.
Kṣatriya to be included in the category. It is well known Kṣatriya in strength, Brāhmmins in learning, Vaiṣṇavas in their wealth and Śudrās of their service. Karṇa believed in his valour and strength and told Bhṛṣma that he can Arjuna himself.68

In order to curtail his self respect, Dārśāya asked Karṇa his ancestry and questioned him about Kṣatriyadharma to save the life left the battle field and reduces his confidence.69 But in fact, Karṇa gets encouraged by it.

For Kṣatriya, there are two types of war namely Victory or Defeat. Karṇa came back many times from war without defeating Arjuna. He got weaker and lost his chariot and weapons. In the āpaddharma parva Bhṛṣma told - one should protect his life only when can combat enemies. He should not get caught in enemy's hands. Karṇa followed this āpaddharma.70

Duryodhana performed Rājasya yaga after Goṣṭha yattr. Karṇa went Digvijaya yatra for Duryodhana's sake. First Karṇa went attached the beautiful city of Dvārapāda. After a great battle Dvārapāda paid tribute and give silver, gold and Jems.71

He Vanquished Bhagadatta and brought under subjection all the kings (North side) and he made them pay tribute. He conquered Nepal King also. He conquered Vaṇgas, Kali-gas (southern) Mithilas,
M¢ghadhas, Karkakha´² as, ¹ vaºr as, Yodhas, Ahik¾atr¢s (East side) and Vastabh¦mi etc. Having Won Vatsabh¦mi he conquered Keval¢, M¨thik¢vat¤m, Mohanam, Pattanam, Tripur¢ and Kosal¢.

In south side he attacked Rukmi with terrible fight. Rukmi praised Kar´a for his valour. 72 Rukmi said - he was delighted by his bravery and valour and praised that he will not trouble him in anyway and follow K¾atriyadharma. After this Raja Neelan, Venud¢ri’s son and other kings defeated in the south. He won over the son of ¹iºupala the king of Cedideºa and king of Parsvastha and brought them under his control.

On the west side, King of Yavan¢, parpara and the people on the west side and brought tax from them. He won over everyone on all sides of the earth namely Mleccha, Vanavasis, mountain tribes, Bh¢tras, Rohitak¢s, ¹ grey¢s, M¢lav¢s and all tribes in the region.

Therefore Kar´a won all the Mah¢rath¢s including Nagnajit and captured the whole of Earth. 73

Kar´a's hands are equivalent to the strength of ten thousand elephants. 74 Among k¾atriyas in order to separate them into Radha and Adhiratha. Their was fighting skills and valour based on their caste. A single soldier on knief point as shown in Ithih¢sa. Understanding the holes in Justice (Hy$Q>Zr{V) one could become and Ithih¢sa puru¾a. More
than what we praise the soldiers, they should be praised from the heart by enemies also. Kar’a is an example for this.

Kar’a is remembered not only for his generosity but also for his valour for so many years. For the effort he put in, result was obvious. Even when Dro’a and Bharna tried to bring down Kar’a’s prowess, because of Kar’a’s Digvijayayatra his greatness was known.

Avatthamanta while making Kar’a senapati said, having Kar’a as the commander of our force, we shall be in a position to destroy all the enemies. He is possessed of immense strength and fully capable of using weapons, who cannot be defeated and he is irresistible, and subdue the enemies in the battle fully. When asked by Duryodhana as to how long it will take for his victory, Kar’a answered that he would achieve victory in five nights.

Karna knowing the greatness of Rđheya said that, as long as he had his Kavaca and Ku’ alas, or if he had 1akti weapon no one, not Indra, Varuna or Kubera could withstand him in battle. He also said, Arjuna’s Gḍvaja and Sudarṣanacakra could not harm Rđheya.

When Kar’a lost his Kavaca and Ku’ alas to Indra, he became and ordinary man without his 2akthi weapon. This was the only opportunity to attack Kar’a. When the wheels of his chariot got sunk in the earth, Karna told Arjuna that he could avail the opportunity to slay him. The same hero cannot slay Kar’a when he is armed with weapons.
Yudhiṣṭhira (King)
The Supreme Commander

Arjuna
Senapati

and

Kṛṣṇa
Controller and adviser of Arjuna

Dharmadyumna
Sarva Senapathi (head of seven)

Senapati
each commending one Akṣauhinī

Dūpa, Virūḍha, Śtyaki, Dharmadyumna

Dharmaketu, ihkhandi, Sahadeva
THE KAURAVA ARMY

This army had eleven Akṣauhinīs of soldiers and many kings and feudal lords.

Duryodhana
Commander

Bhāma
Senapati

First day battle it appears that the following kings were appointed as the commanders of the Akṣauhinīs (Bhāma parva - 17 chap)

1. ¹aibya 2. Aºvattham¢ 3. ¹¨tayudha 4. Citrasena
5. Purumitra 6. Vivimºati 7. ¹alya

Kar´a (He) decided not to go for the war till Bhama remained as the senapati (Bhāma parva - Chap. 154)
In the *Mahabharata* war both side arranged the army form from the *Vysabharatam*.

In Paña side - Yudhishthira announced to the army that Dhṛadyumna was chosen to be their commander. The seven akṣauhini's were divided up among the heroes, Bhima, Nakula, Sahdeva, Dhṛadyumna, Śtyaki, the sons of Draupadī and Abhimanyu.

The heroes who had assembled were many. The Kekaya brothers, Dhṛaketu, Sreniman, Vasudēna, Vira, Sikhaṇḍa, Drupa, Sudharma, Kuntibhoja, Dhṛadyumna, Cekitana, Śtyaki, the Pañcavaśas and their sons.

In Kaurava side - There were Kīpa, Drośa, १ alya, Jayadhratha, Sudakṣana, Kṛtavarma, Auvatthcmţi, Rødheya, Bhṛiṅravas, १ akuni, Bahlika and Somadatta. These were the heroes who had been appointed to lead each Akṣauhina.
In the midst of the kings who had assembled, Duryodhana approached Bhima. Vāsena, the son of Karʿa is one of the foremost mighty chariot warriors on Kaurava side.

Villiputturar describes the army formation. Pṇavās side-

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Droṇḍhyāya mentioned that the Kuru princes after completing their education showed readiness to prove their proficiency.

Karṇa as we know has immense skills in handling various astras from which we know his weapon handling proficiency is very obvious to us.

In the battle of Ghaṭotkaca and Karṇa, Karṇa involved the celestial weapon due to which Ghaṭotkaca was thrown and became invisible. But then, as a Rśkṣāsa produced blue cloud decked with the rainbow and began to cover Karṇa with the fierce shower of stones. Then Karṇa, aimed the Vṛtyāvṛstra Weapon and destroyed the blue cloud when Ghaṭotkaca aimed arrows on Karṇa from the sky, Rṣdheya sent Aindrastra to clear cloud of arrows, Ghaṭotkaca angered by Karṇa, attacked him by an Aṇani of dreadful appearance consisting of eight wheels and tremendous height manufactured by Rudra and is equal to 1 1/4 Karṇa jumped out of his chariot and covered all directions with diverse weapons.

One could see only showers of arrows and no creature could be distinguished Karṇa with his enormous skill, aimed his arrows and the whole sky was darkened with his shafts. This proved Karṇa’s weapon handling skill and the lightness exhibited in using his weapon.

After Ghaṭotkaca’s death Kṛṣṇa praise Karṇa to Arjuna. Karṇa always ready with his bow like a lion in the forest of elephantine heads of their pride
Kar´a is defeating mighty chariot warriors appeared like the mid day sun. K´¾´a described him as autumnal sun when fighting and discharging his arrows as part of kaurava army. In the autumn season the Sky is clearly seen with thousand s/rya kira´ as. Kar´a while shooting showers of arrows resembles passing could in the rainy season charged with celestial weapons. He was superior to devas with his shower of arrows on all direction destroying and discharging.

Death of Gha°otkaca / K Q H S d Y :

At the time Gha°otkaca vadha the army was caught in the grip of terror. The kaurava soldiers were speechless with horror. They could not even stand there.

But now that ¹akti named vajayanthi that terrible missile that looked like tongue of death, had to given up since the army had to be saved with a great sigh like the last breath of a dying man. R¢dheya whose body like the foot of vindhya hill, took up the ¹akti in his hand. He looked at it for a movement. His tears blinded him.

There was a great commotion in the sky and on the earth as the ¹akti sped like a streak of lightning. Then seeing that in the grasp of Kar´a all creatures, in the heavens, began to utter loud wails. Fearful winds began to blow and thunder with tremendous clap began to fall on the earth, It pierced through the cloak of maya which was covering up Gha°otkaca. The son of Bh¤ma knew that he was to be killed. The ¹akti entered the mighty chest of Gha°otkaca.
Having fought with various kinds of weapons with numerous warriors and Rṣkṣasa, Ghaṭātkaca then uttering various dreadful roars, fell deprived of life with that dart of Indra. Exuding flesh and blood profusely. Thus Kṣiṣa in his own words speak high of Karʿa's valour and talent.

Makaravyuha

The sixteenth day of the great war Karʿa arranged the army in makara vyuha.

Makaravyuha's formation

The mouth of the makara was Rṣdheya. The eyes were Ḡakuni and his son Uṛka. At the head was stationed Aṇvatthmć. The neck was made up of the sons of Dhatarśira. At the center could be seen Duryodhana with his serpent banner. The left foreleg was made up of Ktàvarma and his army. The right foreleg was made up of Kṣpa and his army. The right hind leg was in the keeping of Suṣena, the son of Rṣdheya. The left hind leg was in the charge of Ḡalya. The tail was made up of someother brothers of Duryodhana. Having arranged makaravyuha started against Pṛśavas for Kauravas victory.

Yudhīśvara said that in makaravyuha, Karʿa was shining brilliantly because of his highest skill using weaponry and stood out.

He went on to say that Karʿa could not be defeated by the three worlds, along with Gods, Asuras, Gandharvas, Kinnaras and Nāgas.
Kar´a in his fierce fight towards P¢®c¢las, there was a huge uproar against P¢´² avas.

Kar´a's battle description

Kar´a was described in the battle field as the most powerful man covering the entire field as wheel circling around during the mid-day sunshine.

Elephants were running in different directions getting caught in the fire burnt, body parts (head) severed and fell down with their armour and tails.98

There were numerous horses running in all directions with their ornaments scattered in the field among the broken chariots, chariot warriors and other weapons, in Kar´a parva.

For Dh¨tar¢¾°ra's understanding of the happenings of the war, Sa®jaya narrates the yuddha which is extremely ferocious and dreadful.

Kar´a is described as resembling Indra as he was seen tirelessly and continuously shooting arrows in large numbers towards the enemies in the great Warfield.99

Then Kar´a attacked best heroes among the army of P¢´² avas, Yudh¤manyu, ªikha´², the sons of Draupad¥, all Prabhadrak¢s, Uttamanjas, Yuyutsu, Nakula, Sah¢deva, D¨¾°adyumna, the Cedies, the Kar¦¾as, the Matsyas, the Kekayas, Cekitana, dharmar¢j¢ Yudhi¾°hira and
their chariots, horses, and elephants as well as foot soldiers, possessing fierce strength.\textsuperscript{100}

They all having surrounded Kar´a on all sides, poured forth showers of numerous kinds of arrows upon him.

How the violent storm uproots the tree that stands in its way like that Kar´a cast away the showering weapons of his enemies with the help of his prowess in the use of weapon.\textsuperscript{101}

Sa@jaya describes the way in which Kar´a shooting arrows where in, it was impossible to delineate when he took up his arrows, or when aimed at his enemies and when he actually shot them. The only thing that was evident his enemies were slained by his anger.\textsuperscript{102}

The enemies could not identify Kar´a even when they were attacked at which ever side. The arrows were seen moving fast in all directions in which the kings fell as insects.

The mighty Kar´a like someone dancing aimed and pierced his enemies with three qualities of arrows and struck each of them. When Arjuna attacked Kar´a with a fearful arrow, he destroyed the weapon in the sky itself.\textsuperscript{103}
Kar’ā thought of the snake weapon that fearful burning, snake mounted, sharp, well polished, death dealing weapon, long kept concealed for the purpose of killing Pṛṛtha, that fiery and mighty shaft that was lying in a quiver of gold filled with sandal dust and which was always worshipped. The arrows belonging to the Airāvata race and the sky and all the ten sides became lighted and fearful the meteors and lighting strokes fell as he aimed his arrow for the purpose of striking Savyasācīs head.

Kar’ā was not aware that the snake Aśvasena had entered his arrow by yoga. But Indra and other digvēlas gave lamentations.

Kṛṣṇa spoke to Arjuna as Nṛṣyana and Nara. Kṛṣṇa said that Arjuna did not kill Dambodbhava who was very arrogant because of his great strength, here Rṛḍheya was like Dambodbhava.

Arjuna sent arrows which burned Rṛḍheya. Rṛḍheya now decided to sent single astra which was sure to kill Arjuna.

Rṛḍheya took up the terrible Nṛgḍstra, sure aim at the neck of Arjuna. Kṛṣṇa said that donot aim Arjuna’s neck, aim at his chest. Rṛḍheya will never change the aim once it has been taken. The astra had left his bow. It coursed along the air like a streak of lightning, spitting fire as it approach Arjuna. Kṛṣṇa pressed the chariot sunk into the ground to a depth of five inches. The
astra could not touch the neck of Arjuna. It hit against the beautiful crown he was wearing and felled it to the ground.

The powerful Brahma had made his this head-dress for Indra himself, with gold and pearls, endued with the effulgence by Indra himself to Pṛrtha. It was given by Indra to Pṛrtha when the latter killed his enemies.108

The snake came to Rṛdheya and said that his name was Aòvasena who was an old enemy of Arjuna. Please send again. Rṛdheya was very angry and did not accept. It had done wrong by entering the arrow without permission.

Brṛhma’a’s Curse

Rṛdheya’s end was drawing near. The wheel had sunk far into the ground and reminding him of the Brṛhma’a’s curse said that “the earth was devouring the wheel of his chariot”.

When the hour of Kar’a’s death, he forget the great Brahma weapon which Bhṛrgava had given him.109

Having gone deep into the earth and been clogged Kar’a’s chariot like a holy tree with flowers standing on a high land.

When his chariot began to reel, when the great weapon given by Rama did not shine, when his serpent faced shaft was broken by Pṛrtha, Kar’a was filled with sadness.110 Fate had decided that the moment had come. The wheel of the Kar’a’s chariot sunk.
For into the ground. R̐dheya went back several years. He saw the dead cow on the ground. He saw the brahmin and his angry eyes. The brahmin cursed when he was fighting with his enemy, his heart's dearest enemy, the wheel of his chariot will get sunk in the ground. The poor innocent cow when it was unaware of the danger but he will be prepared for the attack. R̐dheya fixed an arrow to his bow string and invoked the brahm̐stra. Kar´a nullified all the arrows of Śvyasac̐a

He could not remember the great astra. It was now the end. His guru's words came back to him. "When he was desperately in need of an astra, his memory will fail him". R̐dheya saw that he was now completely beaten.

i. His wheel had sunk to the ground.

ii. The divine astras were not at his command anymore.

iii. The n̐g̐stra had proved futile.

iv. His Kavaca and Ku´² alas had already been lost.

v. His ¹akti had gone

Tears of rage filled his eyes. Rage against fate.

R̐dheya wrung his hands in helpless fury and said:

Dharmo rak¾ati rak¾itaª

It has been said that Righteous is always there to product those that are righteous. He had practiced dharma to the best of his
knowledge. But dharma is a wayward mistress who never rewards those who love her. There is nothing dharma in the world.

Arjuna sent the great Aindrśtra against him with very great effort of the will Rōdheya remembered the Brahmśtra and sent it to baffle the Aindrśtra. The left wheel of the chariot completely sunk. Rōdheya had to descend from the chariot to raise the wheel\textsuperscript{112}.

Rōdheya told Arjuna the left wheel of the chariot has sunk into the ground. If Arjuna will wait a moment, he will raise it. It was his fate and nothing else which has caused this to happen at this critical moment. He was on the ground with his two arms straining at the wheel.

Seeing Karʿa's wheel thus accidentally sunken. Arjuna should give up his idea which is cherished by a coward only. Brave and pious heroes never shoot their arrows at persons with disheveled hairs, at those who fly away from the battle field, at a Brōhmaʿa, at him who claps his hands, at him who surrenders, at him who prays for quarter, at one who throws off his weapon, at one whose arrows are all gone, or at one whose weapon has fallen off or been broken\textsuperscript{113}. Arjuna was the brave and pious of all in the world. He know all the rules of warfare.\textsuperscript{114}

Rōdheya had never fear from Vṃśudeva and Arjuna. Arjuna was from illustrations kṛṣatriya family. Arjuna was on the chariot and Radheya was on the ground without weapons. So will wait for a while.
K"¾a said to Kar´a about dhärma

It was always seen that men when they were in distress, spoke ill of the fate and not of their own evil deeds.

Kar´a, Duryodhana, ¹akuni, Duºcsana brought Draupadª clad in one piece of cloth before the court laughed and tortured her. When ¹akuni defeated Yudhiºhira who was innocent of the game.

After the period of exile why didn't give their P¢²avas kingdom. Duryodhana attempted to kill Bh¢ma through snakes and poisoned food.

Kauravas set fire to the wax house at v¢ra´¢vata for burning the sleeping P¢²avas to death. Then Kar´a told Draupadª that P¢²avas had gone eternal hells will choose the another husband.

When the boy Abhimanyu in battle a number of powerful chariot warriors killed him Where was the virtue of Kar´a?

Having heard K"¾a's speech Kar´a hung down his head in shame and made no reply.

Arjuna sent the ¯gneya and it was baffled by R¢dheya sending the V¢run¢stra Arjuna was now sending V¢yavy¢stra. In between the exchange of arrows, R¢dheya would jump down from his chariot and try to lift it up. No one could come near him because of the arrows of Arjuna. Alya could do nothing. R¢dheya sent a powerful arrow to kill Arjuna. It fell on Arjuna's
chest and he fainted. The Gṛiva slipped from his hand but Arjuna recovered from the faint and he felled the banner of Rṣdheya. It glittered looks like a rainbow.

Kṣaṇa said to Arjuna ""You must hurry, You must kill Rṣdheya before he comes back to the chariot."

Arjuna released the arrow which was like a thunderbolt named by Aṅgikam. The sky was illuminated by the splendid arrows as it sped on its way. Rṣdheya was bending down; his arms were still trying in vain to lift up the chariot.

Arjuna, desirous of killing Karṇa, discharged by that mighty arrow, effulgent like the sun, emblazoned all the quarters. With that arrow Arjuna struck off his enemy's head like Indra striking the head of Vṛtra with his thunder.¹¹⁶

With the powerful Aṅgikam weapon inspired with mantras Arjuna (Indra's son) cut off the head of (Karṇa) Vikarthana's son in the afternoon.¹¹⁷

The head of the illustrious Karṇa left the body like a person unwillingly leaving a big house filled with riches. Cut off with Arjuna's arrows the tall and shining body of Karṇa with blood gushing out of every wound looked like a mount clapped by a thunder bolt.

Then a light came out of Karṇa's body. Passed through the sky and entered into the sun.¹¹⁸ On seeing Karṇa slain by Phalguna the Pṛta avas blew
their conches. Kar´a's head separated off the body, looked like a mountain peak loosened by storm or like fire after the sacrifice or the sun setting behind the hill. Kar´a's body filled with all parts arrow soaked in blood, as the sun with the holder of beam. After Kar´a fell down, the charioteer ¹alya left the battle field on the chariot deprived of the banner. Kaurava army dispersd from here. ¹alya drove the chariot without its banner and without its owner. ¹alya hurried to the presence of Duryodhana.

Seeing his army deprived of Kar´a and his chariot, horses and elephants destroyed Duryodhana with tears full eyes sighed again and again.

Like the sun dropped from the sky the warriors came there for seeing the body of Kar´a on the earth. After a dreadful fight Kar´a was killed by Arjuna as an elephant.

Twenty five thousand foot soldiers deprived of chariots, were killed there with arrows by Bhåma and Dh(820,478),(872,523)(720,474),(766,530)yumna. Duryodhana killed his enemies in hundreds and thousands with keen arrows.

Description of the battle field

By the weapons of Kar´a and Arjuna the battle field was seen ¹alya described.

Some places coved with numberless killed men, horses and elephants. Huge mountain like elephants and their vital parts wounded with shafts. The armours weapons, shields and swords of the lifeless warriors, are lying on all sides. The bells, hooks, lances and banners with which these huge animals, were equipped have been scattered on
the ground, trees, rocks and herbs dropping down from them all sides. A battle field was covered with elephant warriors, and horsemen thrown off their animals and chariot warriors forcibly knocked down from their chariots. The earth looks awful like a great vaitarini. (Kṣṇa and Arjuna) Govinda and Pṛthva return back to the camp saw Yudhīśhira.

He who reads or hears it read the battle between Karṇa and Pṛthva both reap the fruit of a great sacrifice duly performed.

He will attained to get happiness, rejoice acquiring riches, corns and glory.

He who does it enjoys happiness and Viṣṇu, Brahma and Ṫiva were propitiated with him.¹²¹

Brahmana reaps the fruit of vedic studies, A kṣatriya obtains victory and strength in battle, A vaiśya immense riches and ौδ्रa health and community from ailments. These words of the great Ṣvyāsa can never be false. By listening of the parvan, A man was obtained by giving away good cow with calves continuously for a year.

The three gods Brahma, Ṫiva, Viṣṇu supported Arjuna in a way, not Karṇa

1. Arjuna has got Brahmsstra without fail.
2. He also got Pīsupatstra. (from Ṫiva)
3. His charioteer was Kṛṣṇa.

* * *
Karʿa's Inner Quality

Intelligence of Karʿa

When Duryodhana raised a question "who could be the commander of the army after Bhṛma?" The intelligent Karʿa answered "Droʿa is the right choice."

Karʿa exhibited his intellectual ability which talking to Duryodhana about this issue. All the heroes had assembled and each one of them was strong in valour and bravery. But Karʿa said even though all the heroes have extraordinary abilities, only one can assume the leadership and the one who has superior qualities. He went on to say why Droʿa is the right choice to follow Bhṛma as commander. Droʿa was precepter, teacher of all warriors, and no one could equate him in archery. He was brave, righteous and the best person to lead the army in the battle and compared him to Kṛṣṇa the commander in the battle between Devas and Asuras.

In the Udyoga Parva Karʿa said to Kṛṣṇa Madhusūdana, first durudhana treats the Brāhmaṇas and his elders with disobedience and then his servants who are attached to him and these are the signs if a defeat. These words of Karʿa denotes his intelligence and truthfulness.

Karʿa apart from archery, had learnt Vedas, dharmaśtras and was well versed with dharma. Lord Kṛṣṇa himself praises Karʿa as someone who
knows Vedas well and has awareness of one's true self. His logic and knowledge to be praised. He was completely aware of cause & effect and the results. During Gosayatra Gandarvas captured Duryodhana and he was saved by Pṣ´2 avas. Duryodhana out of shame decided to fast indefinitely and even give up life due to this. Kar´a using his logic explained to Duryodhana that Pṣ´2 avas are your people and they did their duty in saving you as their king. We can easily attack them very soon Pṣ´2 avas possessing all righteous qualities and winning over and above the normal senses having enormous self control. So if we need to win them without Śema, Dena, Beda, Danda technique only. So Kar´a convinced Duryodhana to save his life.

In the Dro´a parva Kar´a said to Duryodhana about the greatness of Pṣ´2 avas. He said that Pṣ´2 avas were heroes, powerful warriors and spirited people. They may not have forgotten situations like the poisoned food given to them, Vṛra´cvata, game of dice, and excile of 13 years.

Bhāma's courage was exceptional in his war-fighting abilities, hence Śṭyaki, Pṭṣṭclas, Kekayas, Matsyas and Pṣ´2 avas followed them like a crowd of rain clouds surrounding the sun. He added that they were fully capable of encountering Dro´a.

After Jayadrathavadha Duryodhana said to Kar´a about Dro´ćḍṛya's ability. Phṛṅguna was exceedingly dear to the precepter Dro´a. So he allowed Kiritṣṭo enter the array. Dro´a could not defeat Arjuna as he had a celestial
bow Gṛḍa with Kṛṣṇa as his charioteer and was able to avoid the śśra.\textsuperscript{129}

Kara replied that it was not to find fault in Drona's abilities and he made clear to Duryodhana.\textsuperscript{130} The fact that Pṛthivas could not be defeated is because of fate.\textsuperscript{131}

When the war began your soldiers and warriors were more than Pṛthivas. By their small force on your side have been destroyed. It is the work of destiny.\textsuperscript{132}

Before Jayadrathavada parva Kara searched for Arjuna. Given his extreme intelligence, he understands that Arjuna is the foremost warrior and he needed to fight with him and believed that the other Pṛthivas are below him. Struck by Bhima, Kara makes fun of Bhima and says "You ignorant fool! why are you coming to fight without any skill."\textsuperscript{133}

When ever Karuavas cheated Pṛthivas by giving poison, burnt in the lac house and defeated dice at everytime Pṛthivas overcome all by fate.\textsuperscript{134} Kara said with affectionate

that defiance of fate, fight with care,

True Speaking / g E d ml r

Kara's nature is to follow truth since his childhood. When there was a dual fight with Arjuna in Hastinapura, Śṟya Kṛṣṇa questioned the parentage
of Kar’á. Kar’á inoffecently answered that his father was Adhiratha and mother was R¢dh¢. Though adopted parents knew the truth they did not."" reveal that at that movement.

One another occasion K”¾a himself praises Kar’á as a Satyav¢d¤. Hindu Philosophy is based on truth, dharma is established with honesty as its base In the ¹¢ntiparva Yudhï°hira also emphasises on the value of truth. There is no penance above Satya136. Dharma is built on Satya. Falsehood is considered a grevious sin137.

Manu too establishes truth and straight forward speech as the important Dharma. Kar’á knew the power of upholding the truth and also knew the defects of falsehood.138 Therefore he was always perticular to utter only the truth. Even at the cost of his fame and life we come to know Kar’á was always upholder of truth and never supported untruth.

Kar’á never tried to achieve anything by telling falsehood. In fact, he was always courageous to face any sort of difficulties by revealing the truth.

This is very evident from the life history of Kar’á. Once Kar’á hit the sacrificial cow of a Br¢hmin, after realizing the mistake. He boldly faced Br¢hmin and accepted his mistake. It is great misfortune even after he accepted his mistake, he was cursed with the punishment that wheel of the chariot will be caught in the mud, and it will not help him in the times of need.

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Though he lived in the midst of cunning people he was liked by one and all and commanded respect from everyone by his honest behaviour.\textsuperscript{139}

Karʿa equated dishonesty with death. He was not prepared to tell a lie even though there is a danger for his life.\textsuperscript{140}

K⁻³⁄₄a again praised him as devotee of Brḥmin, Satyavṛdaya tapasvya and follows the keeping up his promises at any cost, showing mercy even to his enemies because of these rare qualities. He was praised as V⁻³⁄₄a.\textsuperscript{141}

Even though Duryodhana was the best friend of Karʿa, he chided him for this filthy activities against Pṛṣavas\textsuperscript{142} and promised him that he will conquer Pṛṣavas through his valour.

Karʿa’s Righteousness / $\text{Karʿa}$ was intent on righteous activities since his childhood. Since he was the son of Sun God he was engaged in the worship of him, whenever he finds time. He was pleased to perform Śrṣryopṛṣsanḍ and his bountiful nature was in its fullest form with him. Whatever is begged of him during the worshipping period will be granted without fail.\textsuperscript{143}

K⁻³⁄₄a knew the greatness of Karʿa and he praised him as Mahṛṭmṛ. Though he met with misfortune, he was steadfast in following dharma. By doing service to Paraṇurṛma he attained the knowledge of Brahmastra.\textsuperscript{144} When Paraṇurṛma was taking rest by keeping his head on the lap of Karʿa, Karʿa was greatly disturbed by wasp. Still Karʿa bore the pain because of his respect to Paraṇurṛma who was his Guru.
Kaśya says to Karṇa in Udyogaparava Rdheya, always you keep in high esteem the Brāhmaṇas who are well-versed in the Vedas. The Brāhmaṇas are known for their controlling senses and always concentrated to attain the knowledge of ātman. You have acquired knowledge from such great Brāhmans. He again said, Karṇa you have the best knowledge of Saṅtaṇadharma and you have fully conversed with subtleties of all the āstras. In Udyogaparva Kunti met Karṇa, she heard Karṇa uttering Vedic Mantras. He upheld both hands and worshipping the sun God facing easternside.

Even during the battle with Arjuna, Karṇa followed dharma to best of his knowledge and power.

Fame of Karṇa / H $U©ñ` `epñdVm

Bhṛṣṭaṇa was in the bed of arrow all the Kauravas were afraid of the subsequence and they had confidence only with Karṇa. It is because next to Bhṛṣṭaṇa on the Karṇa had Valour and following dharma. As the gṛhastha would be eagerly waiting for a guest. So also Kauravas were waiting for Karṇa to take up the leadership.

Pitṛmaha praised Karṇa as Yañesvṛ further praised him as the ocean serves as a resort of rivers as Śūrya among glittering things. A good person following truth. A fertile land to seeds. As the cloud to all the living creatures, he was resort to all the friends. All the Devas depend on Indra for their Life. Tree are resort to all the birds. Like wise you are the root for all the relatives and friends to lead a successful life.
Kar’a was intent always to uphold his fame. A famous person enjoys comfort of swarga, his fame lost human being is lost. A famous person leads a proud life of a mother. A person who lost his fame lives a wasteful life as a vegetable person.¹

¹ alyā discourages him not to fight with Arjuna as Arjuna is unconquerable. But Kar’a was firm that either he will attain Victory or even after meet with death. Again Bhūma praises Kar’a as killer of enemies and joyful person to the friends. Bhūma blessed Kar’a that he will definitely conquer all the neighbouring countries and make Duryodhana a victorious king among them. ¹

Divine Quality

Kar’a was endowed with divine qualities. This is evident from his birth that he was born with unique armour and earnings that are inseparable from him.¹

Because of his divine quality he got Paraūṛcma as his guru. Paraūṛcma was so pleased with Kar’a’s Valour and taught him the performance of divine weapon like īgneya, Bhṛrgava, Vṛyavya, Brahma and Atharva. These missiles had the unique quality of hitting the target and coming back to Kar’a.
Kar´a had the premonition that he understood what will happen in the Mah∂bh∂rata Yuddha. He describes in detail the procedure of Mah∂bh∂rata battle.

` k è Šn V ` m d U Z Ș

Kʿ¾a is the master of ceremonies and Arjuna is the star performer. The other brothers will all be puppets in Kʿ¾a's hands.

In the sacrifice

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<td>Japa and Homa 0 n h nî i</td>
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<tr>
<td>The sounds of conch shells, and drums</td>
<td>Announce the hour e ', q ø O m ø b ø</td>
</tr>
<tr>
<td>Nakula and Sah¢deva</td>
<td>Incharge of animals in that sacrifice.</td>
</tr>
<tr>
<td>Govinda</td>
<td>Yî pas</td>
</tr>
</tbody>
</table>

88
Sword and Puro² a³as - Kapçlas and heads of soldiers
Blood - Havis
arrows - like spoons and Vessels for Somajuice.
Sçtyaki - Chief Assistance to the head priest
Duryodhana, with his army - Performer.
Gha°otkaca - slayer of the Sacrificial animals to
Dh¨¾°adyumna - Dak¾na to the priest (final gifts)
slain Kar´a - by Savyasçc¤
Duºº¢sana's blood - Somçjuice
Dro´a & Bh¤¾ma - overthrown by two princess of
P¢®c¢las
Duryodhana - by Bh¤¾ma.

Ceremonies be finished daughter-in-law, grand daughter-in-law and
Gçndharµwill assemble together weeping loudly in the field of battle, frequented
by dogs and vulturs and other carnivorous animals then with the final bath
(A d ^ W) in connection with the sacrifice have taken place (_ h m . C Ü nª
141/53)

Kar´a said to K¨¾´a, ""By your efforts to establish peace, you are only
inviting the death of learned people and old people. All the people going to
meet with death by discharging various weapons.""
Kurukṣetra is considered as holy place of all the three worlds. All the kings are going to meet death at this place are sure of attaining Vṛasvarga. The story of Mahabharata will stay for ever as mountain and rivers.\textsuperscript{155}

He used divine weapons also. eg., Sarpamukhastra filled with sandedust in quiver of gold and Vṛunā weapon extinguished the fire in battle field.\textsuperscript{156}

\textbf{SELF RESPECT}

Though Bhima knows the valour of Karṇa, he declared him only his Ardharathi in the Mahabharata battle. Karṇa got angry and said to Bhima "As long as you are the chief of army, I will not take part in the battle. If you kill the Pṛavas, I will go to forest with the permission of Duryodhana. If you go to Vṛaswarga I will myself kill all the Pṛavas.'" Saying this, highly Valorous and famous Karṇa didnot take part in the battle for 10 days.\textsuperscript{157} Only on this occasion Karṇa faces the battle without Bhima's support. His pride of valour is well known by his action.

Karṇa's charioteer ¹alya, the king of Madrṣ country, talk ill of Karṇa's Valour. And he kindlesses his anger by saying you are a fool, your action resembles timid deer calls mighty lion to fight with it. You have not seen the origional form of Arjuna, that is why you are willing to face him in the battle.
But actually there is a lot of difference between two you as between a lion and a Jackal. Your action is highly rediculous as a snake would invite his own distruction by fighting with Garu²a.

To this charge of ¹alya Kar´a replies boldly," only a bad person can see destruction. You are so wretched and sinful person. You praise the P¢´²avas to achieve your goal. But I can easily kill K¨¾´a and Arjuna and also yourself.¹⁵⁸ A warrior like Kar´a chiding his our charioteer ¹alya shows his swabhim¢nat¢.

In Dro´aparva Duryodhana asked Kar´a "Im`ñd g_ao H$U© gdm©Z² `moÕmZ² _hmaWmZ²Ÿ" to save the Kaurava army.¹⁵⁹ In the battle field Kar´a replied to Duryodhana as long as I am alive you need not worry. I will definitly conquer all P¢´²avas.¹⁶⁰ But K¨p¢c¢rya insults Kar´a by saying that he was not able to face Arjuna.

And when K¨¾´a is protecting them you cannot achieve your end. Still you have not seen Arjuna in full form.¹⁶¹ Kar´a replies ""An intelligent person shows his valour in action and not by proclaiming." You are an old Br¢hmin, you cannot face the fierce battle. More over you are so affectionate towards P¢´²avas, that is why you are insulting me.¹⁶² Kar´a so proud of his valour, that is why he gets angry with who ever speaks ill of his valour. Here again he charges K¨p¢c¢rya that if you talk like this I will cut off your tongue ¹⁶³ without realizing K¨p¢c¢rya is Guru for everyone.
When Gha°otkaca appeared on the battle field all Kauravas were afraid of his huge forms and everyone ran helter skelter leaving their weapons. But Kar´a alone stood steadily and willing to face Gha°otkaca without any fear. These are all the instances where we can realize Kar´a is full of Swabhim¢na.

Some epic incidents are similar in the life of Kar´a too

**Examples:**

1. Ga¬ga married ¹¢ntanu. After some time she left the new born babies in the river Ga¬ga except Bh¤¾ma. In the same way Kunta left the baby Kar´a in the river.

2. We know that the Emperor of ñibi' cut the flesh from his body to save a pigeon. In the same way Kar´a donated and cut off his armour and Ku´²alas attached to his body to Devendra when the latter asked to donate them. Though he knew that Kavaca and Ku´²alas were to protect his life, he donated by risking his own life.

3. Whatever Duryodhana says whether it is correct or wrong, Kar´a blindly followed it. This attitude reminds us the character of Kumbhakar´a in R¢m¢ya´a. He was against the abduction of Sita by his brother R¢va´a. He advised R¢va´a that it was against the ethic to abduct another's wife. R¢va´a did not heed. Then too he stood beside R¢va´a and fought against Lord Rama. So we can compare Kar´a's loyalty towards Duryodhana with Kumbhakar´a's loyalty towards R¢va´a.
4. Kar’a’s chariot wheel got stuck in the mud in the last minute in the battle field by the Brçhmin’s curse. In the same manner king Daµaratha aimed his arrow towards a living being which he thought as an animal by hearing the sound. But it hit a boy, called ¹ravan who was filling his pot with water in the pond. ¹ravan was serving his blind parents in the forest. His parents cursed the king that he would also die due to the loss of his son.
Chapter - II

REFERENCE

1. eyamo Zm_ `Xwloð>mo dg W m V mV Z V ÑS

2. (n W Hą r' m g V m Z nÉ' m' na V Ŷa

3. (Z V x Z ' tY... )' V m b nm' V ÑS H wyE Z V m ÑV ^É d nH ÑS ÑS (Ibid. 110 - 4)

4. 's s s X ø s Éd _ a ÝV m mn nh l' i (' g YSa

5. V W më Sm m V m (d à W V m hY V ÑH ÑS H b H nm d V m Ŷa

6. Ed wë Éd m - h Y Éd Ñ m Éd m g (d n d V m Ŷa

7. g h O ŒH Sd M (¬ ^ W ^ H wÈ 5 H nÉ b Éd Ñ m V V m Z ... Ŷa

8. Ñm H W ma S Ñ V m d Ñ m Ñ H Èd m - m m ( ) V m Z g m

9. _ ' s h nZ zm m na S Ñ V m d Ñ m V Y a

C Eg a V m H Èd m - S V ÑS h H ÑS b H m ÑV r h m h b ÑS (Ibid. 110 - 21, 22)

9. V ÑS h b o j ^ z ænV m' V ÑS h m e m. Ŷa
Translation to M.N. Dutt.
64. Ibid 135-33

65. VV mn l {X Éd m n MV àÉd nh à (V" nh à nh" nh) V d m Z d m îî
   d MV m nh îî g_m nh nZ Çé VVV Z h m îî Z_ à (a m îî X 135-33)

66. Z h m îî Z Õ n\n   a VV Éd l mg ÕMV a YY îî à g_m 
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   - b A_ õnh V õY à õî_ 6m (û0 mlî à îî 
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   _ h m- CÚ nîî à 16, 17)

67. à_îî m(h é X ÕY îî à_ à îî ml à g_m à ml Z_ à îî
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68. a VV Z_ à îî à VY ml à à îî YV_ à îî
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69. Z Éd d nîî à m à VV ml à à îî à Îî à m à VV à 131-11)

70. à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ à_ a94
161. A ~ Z; H; $U; O ~ h o g V Y O Ŷs
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162. E ô V w d ô Y d Ï ô A e ô s ô m [n g ô j Y o Ys
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163. 'Ô d ô Y g ô j m h _ m Y h ' { h (Ü 0 Ŷs
V V Y V o l L Ŷ ô ô Y ô (O ' m ô Y h ê Y m Y X m Y o Yôb h m - B m b 1 5 8 / 5 7
164. V m ô ô d ô g ô m Y m h n m Z H $U h Ô h $ Y I a m ô h n i ' Z ŶôA h m - Ø m h 1 7 9 / 4 3.