CONCLUSION
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_Mahabharata_ was the priceless work of Vedavyāsa. We cannot get the information of Indian culture in any other work than _Mahabharata_. _Mahabharata_ is applicable to all the three times like past, present and future. Our social, economical and historical incidents are well proclaimed in this texts. Not only in Sanskrit but other languages too, the _Mahabharata_ is the subject of the texts. It is also an encyclopedia. It provides information for all walks of life. We realize the Dharma in its full time from _Mahabharata_. This is an evidence for _Purāṇas_, literature, Dharma and culture. Each character is special in its own type. Important characters like Bhṛṣṇa, Drośa, Kṛṣṇa, Vidura, Dhītarāṣṭra, Pṛṣṭivas, Duryodhana, Karḍa, Aśvatthama, Abhimanyu, Kunti, Gṛndhara, Draupadī are unique in their own way. Among these Karḍa is portrayed as heroic, generous and strong person. Different incidents woven together to make his character a special one. Various views are adopted by different authors in depicting Karḍa. But the aim of this thesis is to bring out the real nature of Karḍa.
However *Mahābhārata* is the source for everyone. Karʿa was born to Kuntā. So he got divine origin and also kṛṣṇa-trīya by birth. But he was known as Śiṭaputra a son of charioteer since he was brought up by a Śīta. But since he was noble born person he has lofty qualities. He also had an opportunity to learn under a great preceptor. He became a great warrior by his sustaining efforts. He wanted to equate himself with Arjuna in archery and he proved his skill in the presence of everyone in the Ra-gaman²apa. Seeing the skill of Karʿa, Droʿa afraid he might excel Arjuna. By pointing out the origin of Karʿa he was insulted and prevented to proceed in the competition further. Karʿa's good qualities command respect from others. Hariṅcandra was an example to uphold the truth, Karʿa stood an example for generosity. He used to worship Lord Sun since his childhood, whatever is asked from him will be surely granted, when he was worshipping the Sun God, he doesnot know to utter the word "no". He wouldn't hesitate he give away his life as a donation. Indra begged him the armour and ear-rings for the welfare of the Pṛṣṭhas. Karʿa knew this fact and also departing the armour and earrings is equalent to losing his life. But still he donated that this action of him surpasses the action of the Daṇava.

Having done this highly impossible donation, he did not feel an iota of sadness. We do find an equal action of this in any part of the world. Which mother Kuntā left Karʿa to uphold her chastity that same
Kuntä approached Kar´a during his worship of Sun to beg the life of her other children. Before itself he had known through K¨¾´a that he was the son of Kuntä. But still uphold his generosity. He promised her that she will be blessed with five sons always. To keep up his words he did not attempt to kill the four P¢´²avas except Arjuna. His only aim was either to kill Arjuna or to meet with death himself. Kar´a's filial affection is surprising.

When Kar´a met with insult in Ra¬gaman²apam Duryodhana offered him A¬gar¢jya. When he was announced this king of A¬gadeºa he got up from his Simh¢sana to salute his father. He got down from the throne and made his father's feet wet waters from his head. He did not hesitate to say that he was the son of a charioteer. This showed his courage. Later on when he knew the origin of his birth from K¨¾´a and was asked to join P¢´²avas. He immediately refused the offer and he will remain forever as the son of Adhiratha and R¢dh¢. This is the filial affection of Kar´a.

Kar´a and Duryodhana remained as best example of friendship. Both were feeling for each other by word deed and action. When Duryodhana offered to help Kar´a to come out of his insult in the presence of everyone, since then their friendship grew thicker and thicker. Till the end Kar´a remained a loyal friend of Duryodhana. He
was not attracted by the pleading and benefits offered by Kṣa and Kunt. It was criticized in various ways by various authors. But Karva is only and the only aim was to see Duryodhana as the single sovereign of Hastinapur. He had no desire for himself. He did not hesitate about the ill feeling from his brothers and mother, when he helped Duryodhana.

Karva can be blamed for one reason. Though he was aware that Duryodhana was highly adamant, selfish, not following Dharma were the qualities that has to be shed but still he did not shirk the friendship of Duryodhana. Rather he tried his best to keep Duryodhana in high esteem. He behaved as a normal human being in taking revenge against Pavravas. Only famous person can attain Swarga. Kṣatriyas attain fame only through heroism.

His aim was only to please Duryodhana without seeing right or wrong of means of action. That is why Karva could get along with Duryodhana and was not disturbed by his dishonest action. Karva's grateful nature judged as 100% successful.

Karva's fame remained for ever. His heroic nature, unfailing efforts and courageous nature are to be saluted. Karva is highly heroic, greater than even Bhima and Droa. But slowly his heroism being deceived. His armour and ear-rings were taken off by Indra. The curse he received from Paraurma and Brhma diminished his heroism and the power of
his arms. Kṛṣṇa advised Arjuna "you be ready to discharge an arrow to kill Karṇa at my sign, otherwise he cannot be won over, even Indra cannot become successful". This is evidence for Karṇa's heroic qualities.

Bhṛṣa portrays Karṇa as Pañcaratra as a superior character than Karṇa of Mahābhārata. Karṇa of Mahābhārata expects 1akti weapon in lieu of his armour and ear-rings whereas Karṇa of Karṇabhram donates without any expectation. Even when offered 1aktiyudha he refused to accept. This noble quality of Karṇa held him in high spirit.

Bhaṭṭārka followed Mahābhārata in his drama called Venasamhṛta to Portray Karṇa. Kṛṣṇendra too followed Mahābhārata in describing Karṇa's heroic deeds. Poet Sri Deva-Vijayagani says in Pṛḷavacarita that Karṇa was born to Kunti after she married Pṛṇḍu through gandharvavivṛti. Sun God appeared in the dream of Adhiratha to inform that he will get a son and hence he was known as Sūryaputra. Durvāśa's blessings to Kuntī was not mentioned in Pṛḷavacaritamahākavyam by Devaprabhaṇḍari also but Adhiratha disclosed Karṇa's origin in Raṅgabhṛṣṇi. In Mahābhārata insult to Draupadī was ordered by Karṇa to Duṇḍśana. Whereas in Pṛḷavacaritamahākavyam Duryodhana did. When we compare Karṇa with other characters, we realize that Karṇa was repository of various good qualities.
In Villibharatam Kar’a is described as "Kar’a for generosity". In his last moment he gave his punniyas to K”¾a and attained S¡rya by Arjuna's arrow which was witnessed by K”¾a similar to the ¹abar¤mok¾am in R¢m¢yana where ¹abar¤ attained Guru's feet which was witnessed by R¢ma. Kar’a gave the punniyam to K”¾a for which, Villiputturar uses the word "Sei punniyam' (ö’ ¦so¯®). This word is a vinaitttohai (ÂøÚzöuõøP) according to Tamil grammer. It shows the three kalas of life - past, present, future.

"¶KÀ » öx ³ öß ö’ ¦ s o ® AøÚzx® E uÅ ÷Ü B "

(A A ¼ £ ömu ® & Pß Ù £, Å ® & 331)

Kar’a is also a follower to righteous path as K”¾a. Like Bh¤¾ma he had a steadfast mind. He possessed a rare quality like knowledge of politics and administration. He excelled Arjuna in archery even K”¾a was afraid that Kar’a cannot be conquered. Kar’a possessed a might of ten thousand elephants.

But such a valourous Kar’a was portrayed as getting defeated and withdrawing from the battle field. This description cannot be accepted. Kauravas had great faith on Kar’a and K”¾a himself praised Kar’a as Mahartha Vyçsa's description in the Mah¢bh¢rata about Kar’a is to be little Kar’a and shows Vyçsa's affection for P¢’²avas. Vyçsa's portrayal of Kar’a invited debate on Kar’a's character. Vyçsa's view of Kar’a
might be his intention to magnify the particular character. Research on character of Kar’a will go on this research work might be an incentive to the followers. By knowing the origin of Kar’a people will have the curiosity to know more about him. We can assure that Kar’a, being the son of Sun God, was glittering with various good qualities and remained a praise worthy character.