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## Deception (Chalana) of Karna in Karnabharama by Bhasa

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### ABSTRACT:

Bhāsa is one of the earliest and maximum celebrated Indian playwrights in Sanskrit. However, little or no is regarded approximately him. Bhāsa is dated among the second century BCE and second century CE. Based at the language used, his date is additionally imagined to be round fifth century BC. The performs of Bhāsa were misplaced for centuries. He turned into regarded simplest from thereference in different works just like the well-known textual content on poetics Kavyamimamsa written at some point of 880-920 AD with the aid of using Rajashekharā a well-known poet, dramatist and critic. In the Kavyamimamsa, he attributes the play Svapnavāsavadatta to Bhāsa. Bhāsa does now no longer comply with all of the dictates of the Natya Shastra. This has been taken as a evidence in their antiquity; no post-Kālidāsa play has been determined to interrupt the policies of the Natya Shastra. Bhāsa lets in scenes that incorporate symptoms and symptoms of bodily violence to be shown on level in performs like Urubhanga. This is exactly frowned upon with the aid of using Natya Shastra.

**Keywords:** Death, information, departure, generosity, distress.

### Discovery of his performs:

In 1912, the Mahamahopadhyaya T. Ganapati Sastri got here upon thirteen Sanskrit performs at a nampoothiri domestic named Manalikkara Madom (gift Kanyakumari District) that have been used withinside the Koodiyattam performs. Unlike different classical performs, none of them noted the author, however one turned into the Swapnavāsavadatta. Comparing the fashion of writing and techniques hired in those performs and primarily based totally at the information that Swapnavāsavadatta turned into Bhāsa's work, they all have been credited to him. Some students have disputed Bhāsa's authorship of all of the performs however over time the performs have commonly come to be ascribed to Bhāsa.

### Introduction of Karnabharama:

The incidents withinside the lifestyles of Karna which are associated on this play are taken from special sections of the Mahabharata. The tale of his studying missiles below parasuram and the latter's curse is in brief narrated in bankruptcy iii of Santi-Parva. The episode of Karna freely giving the armour and the ear-earrings in alternate for a magic spear to Indra who got here withinside the hide of a Brahmin is narrated in bankruptcy 310 of Vana-Parva. Kunti's request and Karna's promise that he could now no longer kill anybody other sons besides Arjuna are narrated in bankruptcy 146 of Udyogaparva. Karna's march to the war discipline in his chariot driven with the aid of using Salya is the situation be counted of Karna-Parva. Though the plot is drawn from the above sections, Bhasa has introduced a few critical adjustments to in shape his dramatic purpose. Even the series of occasions is altered.

### The Development of the Plot in Karnabharama:

Karna took over command of the Kaurava navy at the 16th day of the exquisite battle, after the dying of Dronacharya. The maximum beneficial warrior at the facet of Yudhishtira turned into Arjuna and Duryodhana desired Arjuna to be killed first. Karna undertook to combat Arjuna and he turned into even assured of killing him withinside the war supplied he had Salya to power his chariot skillfully as Arjuna had Krishna for his charioteer. Duryodhana by some means controlled to be triumphant on Salya who at ultimate agreed to power Karna's chariot on circumstance that Karna could now no longer take offence if he turned into unfastened together along with his tongue on positive occasions and made unsightly feedback. The play starts with the opposing armies of Duryodhana and Yudhishtira on the point of begin combating at the seventeenth day of the Great War. The battle cry of the infantrymen is heard and Duryodhana is going to the war discipline after sending a messenger to Karna. The messenger reveals Karna additionally coming to the war discipline with Salya using his chariot. He is amazed to look the gloomy face of Karna. He wonders what will be the purpose for this distress in Karna who delights withinside the joys of war and whose valour in war is well-regarded. He describes Karna as the brilliant solar in summer time season obscured with the aid of using a mass of cloud. Karna asks Salya to power the chariot to wherein Arjuna is and feedback that he's going to convey pleasure to the kurus if simplest he meets Arjuna in the war as nobody whom he has met withinside the war has long past alive. Salya drives the chariot. Now Karna feels in his coronary heart that weight of a few black distress and exclaims sadly 'How is it that during this very hour of war, melancholy creeps into my coronary heart at the same time as I am virtually a capture even to the livid God of Death in huge

battles?" His thoughts is enthusiastic about the these days regarded reality that the sons of Pandu whom he seemed as his worst enemies are virtually his more youthful brothers and, alevn though regarded as the son of Radha, he turned into truly born of Kunthi. His superb hour of main the Kuru navy and of assembly the sons of Pandu withinside the war discipline has come however the request of his mom Kunti to spare the lives of her sons involves his thoughts and that holds him back. Above all, his thoughts are distressed greater with the aid of using the memories of his preceptor's curse that his weapon could turn out to be vain on the important hour of need. Karna attempts to unburden his thoughts with the aid of using narrating the tale of his studying the numerous missiles from the exquisite sage Parasurama ; Salya listens to his narration with true interest. Karna tells how, a few years ago, he approached the incredible sage Paraurama and expressed his preference to research the usage of all guns from him. When the sage stated that he could train simplest Brahmins and now no longer the Kshatriyas, Karna stated that he changed into a Brahmin and now no longer a Kshatriya and began out receiving instructions. The Guru changed into thrilled with Karna, taught him the whole lot approximately guns. One day Rama, who have become worn-out attributable to his wanderings withinside the wood, took a snooze setting his head on Karna's lap. As illluck could have it, an insect referred to as vajramukha moved thru Karna's thighs however he bore the ache with fortitude and did not stir in order that his Guru's sleep could now no longer be disturbed. But alas, the nice and cozy blood gushing from the thighs of Karna woke him up and he without delay guessed that Karna changed into now no longer a Brahmin. When the fact changed into known, he blazed right into a fury and uttered a curse that the guns could be vain in time of need. Salya who listens to the tale with eager hobby feels sympathy for Karna and comments that it changed into very dreadful certainly for the sage to mention like that. Karna then says that his guns seem to have misplaced all their power. Moreover those horses and elephants seem helpless. Frequently stumbling with closed eyes, they advise retreat in warfare. The conches and kettle-drums emit a dull sound. Salya is greatly surprised and pained to peer this kind of kingdom of Karna's guns and cries out---" Oh that is frightful." Karnatells Salya now no longer to get disheartened. He says " If killed in warfare one is going to heaven and if victorious, he wins reputation. Both are held in esteem on this world. So preventing is in no way fruitless." Karna in addition attempts to brace himself up through speakme approximately the super features of his horses that had in no way failed him in warfare and through invoking the benefits of cows, Brahmins, faithful better halves and accurate warriors who do now no longer flip their backs withinside the warfare. Finally he can pay for accurate success to himself whose opportune motion has come and pronounces that he now feels glad and that he's going to penetrate into the Pandava ranks, capture Yudhishthira, overthrow Arjuna and make it clean for the Kuru navy to go into and overwhelm the enemy ranks. Thus, having by some means conquer his intellectual gloom and his spirit revived, Karna once more asks Salya to force his chariot to in which Arjuna is and Salya drives on. Just then a Brahmin stops him and begs a large boon. This is Indra in disguise, include the simplest reason of depriving Karna of his amour and ear-ring through exploiting his generosity and consequently making sure the victory of Arjuna. The voice of the Brahmin is so ambitious and majestic that the galloping horses prevent all at once and Karna concludes that he must be a noble and wealthy Brahmin. Being person who delights in giving items and honoring Brahmins, Karna prostrates at his feet with incredible joy.

Now Indra is in awkward situations. He does now no longer need to bless Karna announcing "you could stay lengthy". But he must say something. Thinking for a whilst, he says, "May the reputation be everlasting because the Sun, the Moon, the Himalayas and the ocean". Karna is astonished to listen this kind of ordinary benediction and asks the Brahmin why he could now no longer say "May you stay lengthy" withinside the normal way. Then he consoles himself announcing that one ought to try simplest for virtues due to the fact they closing lengthy in the shape of reputation whilst the frame is slain. Karna then asks the Brahmin what he desires however the Brahmin actually repeats his request for a effective boon with out specifying the aspect he requires. Then Karna who likely feels his delight wounded through the repetitions of the words 'effective boon' gives in flip super cows, best horses, large elephants, limitless gold, the entire earth, or even his personal head if the Brahmi so desires; however these kind of gives are rejected as now no longer of tons use to him.

At closing Karna, whose conceitedness is tickled, gives his unbreakable amour and ear-ear jewelry born with him, if they may please him. With incredible joy, the Brahmin says "provide provide". Now Karna suspects the foul play and doubts whether or not it is probably a trick performed through the witty Krishna. Whatever it could be, he determined to offer due to the fact it's miles a disgrace to repent. Salya warns him now no longer to offer however Karna announcing that items and sacrifices closing forever, whilst all different things--- learning, wealth etc, are misplaced through lapse of time, cuts off the amour and ear-ear jewelry and offers them to Indra who is going away announcing "I even have executed what the Gods decreed as crucial for the victory of Arjuna". Salya does now no longer inform Karna that he has been cheated through Indra however Karna says that he has cheated Indra due to the fact the who's propitiated through discovered Brahmins in sacrifices has come and begged a favour of him. A giver is constantly superior to the supplicant. Now an angel comes and gives an unfailing spear named Vimala to Karna announcing that Indra who's filled with regret for getting rid of the amour ear-ear jewelry has despatched this unfailing weapon to kill one of the Pandavas. Karna refused to take a go back for his items however whilst advised that it could be taken at a Brahmin's biddings, he accepts it announcing that he has in no way ignored a brahmin's bidding. After the departure of the angel, Karna hears the sound of Arjuna's conch and instructions Salya to force his chariot to in which Arjuna is and Salya drives on. With this the play involves an end. And he attempts to conquer it through again and again asking Salya to force his chariot to the very location had been Arjuna stands. There is a sad observe withinside the speech of Karna who's dashing in the direction of an inevitable doom. Karna has a incredible duty because the preferred commander of the Kaurava navy. The lack of the amour and the jewelry on the maximum essential time upload to the mental burden of Karna alevn though he does now no longer explicit it in such a lot of words. The phrase bhara withinside the identify may additionally suggest the load of the amour and ear-earings that have been simply a burden to who carried their weight all of the those years and misplaced them on the time of need.

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### **The identify of the play:**

Karna bhara is the play wherein the weight is the principal theme. From the start of the play, Karna's thoughts is burdened with many distressing mind and he attempts to unburden his thoughts through telling his charioteer Salya the tale of his acquiring guns from parasurama and the latter's curse that the weapon could be vain on the time of need. The brotherly feeling toward the Pandavas is kindled through Kunthi's request and his promise to her now no longer to kill any of her sons assume Arjuna . It additionally casts a heavy gloom in Karna's thoughts which pervades the complete motion of

drama. Karna is aware of the mental burden.

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### **Deviations from the unique tale:**

In the play the reason of the dramatist is to recognize the character of Karna through pointing to the principal trait of his character his infinite and self-effacing generosity which in the long run results in his very own doom. The deviations are all made with his reason. The maximum vital deviation from the unique is within the time and the way wherein Indra begs for the amou and ear-earrings and within the manner Karna offers them away. In the Mahabharata Indra involves Karna and gets the present of the Kavacha and Kundala a lot in advance while the Pandavas have been in exile and Karna changed into presenting day by day worship to Surya to collect greater powers. In the play the incident takes place at the seventeenth day of the extraordinary strugglefare while Karna is at the march to meet Arjuna in a decisive conflict with a willpower to kill him or to be slain through him. This extra time makes the present of Karna greater widespread and complements his popularity as a giver of present. It in addition contributes to intensify the tragedy that surrounds Karna on this play from the start to the end. Again within the unique, Karna needs the Sakti from Indra in go back for the present of his kavacha and Kundala however within the play he refuses some thing provided in go back for his present. This deviation suggests Karna in higher shades as a real present giver. The incident of Surya, Karna's father, performing in a dream and warning Karna towards Indra's trickery is left out within the play.

The arrival of Indra within the play has an detail of wonder in it and the provide of diverse items through the unsuspecting Karna has a exciting dramatic effect. Indra feeling sorry for removing the kavacha and Kundala and sending an angel with a Sakti to accept to Karna is likewise an innovation of the dramatist calculated to enhance the man or woman of Karna and heighten the tragedy. Another vital deviation is within the man or woman of Salya. The Salya of the play is altogether exclusive from the Salya of Mahabharata. There, he regularly criticizes Karna, discourages him, speaks harsh phrases and quarrels with him. But right here he's represented as a real buddy and wellwisher of Karna. He warns Karna that he need to now no longer supply away his Kavacha and kundala to the Brahmin and sympathizes with him while instructed approximately the curse of Parasuram. This extra within the man or woman of Salya serves the dramatic reason of heightening the tragic detail which the dramatist has developed on this play. A criticizing Salya could have marred the tragic notice of the play. Another widespread innovation is in Karna's body of thoughts. There is a black distress mendacity in Karna's coronary heart. He attempts to do away with it through successive activities just like the check of the guns and the advent of Indra. The improvements within the play are meant to attract the readers' sympathy toward Karna and expand the tragic detail. In spite of his courage, valour and plenty of different merits, Karna within the play is pushed toward his doom through detrimental situations over which he has very little control. There is a reference within the play to the request of Kunthi to Karna. (i.e. now no longer to kill any greater of his very own brother.), however the info aren't given. It seems as though the request of Kunti is sparkling in Karna's thoughts and his coronary heart is moved through the reality that the Pandavs are his more youthful brothers. Karna additionally appears to experience sorry for his destiny which separated him from his actual mom and brothers and subsequently his lack of ability to overcome his intellectual gloom. In the unique paintings Karna isn't always in any respect disturbed through such feelings.

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### **The man or woman comic strip of Karna:**

Bhasa has proven extraordinary dramatic ability and mental perception in portraying the man or woman of Karna. The noble tendencies of Karna are raised to chic heights and grandeur. Karna has been offered as a hero doomed through future and the dramatist has succeeded in drawing out the sympathy of the readers toward the extraordinary Karna. Karna, the king of Anga has simply assumed command of the Kaurava navy and Duryodhana has positioned all his hopes of victory on him. He is hopeful to his buddies and allies, the Kurus, and is keen to thrill them through slaying Arjuna within the conflict. Karna leaves his tent and marches toward the battlefield even earlier than the messenger of Duryodhana is going to him. He realizes his obligation and is usually equipped to discharge the same. His ability in strugglefare is widely recognized and we're instructed that he delights within the joys of strugglefare. Yet the messenger notices a gloom in Karna on that unique day. Karna too is aware about this distress in his thoughts and wonders how such a distress has crept into his coronary heart on the hour of fighting. His thoughts is full of unhappy mind – the request of his mom Kunthi and the curse of his trainer Parasurama. He attempts to unburden his thoughts through narrating the tale. Yet Karna isn't always disheartened. Invoking the blessing of cows, Brahmins etc., and counting on the ability and electricity of his superb horses, he commands Salya to force his chariot to wherein Arjuna is. Karna has outstanding admire for Brahmins and he delights in giving items to them. There is not anything that he's going to now no longer gladly deliver to them. By the time Karna regains his intellectual steadiness, Indra comes within the guise of a Brahmin and cleverly manages to make the most his generosity and convey away his amou and ear-earrings that are maximum vital to shield him from the arrows of Arjuna. When the Brahmin accepts the present with outstanding happiness after rejecting all of the preceding items, Karna suspects that it is probably a trick performed via way of means of Krishna and but he unhesitatingly cuts and offers his Kavacha and Kundala. Here we discover the man or woman of Karna growing to the elegant heights. He refuses to just accept some thing in go back for his items. He accepts the Sakti simplest due to his admire for the bidding of a Brahmin.

He does now no longer repent for gifting away his armour and ear-earrings. He rises to a temper of self-exaltation while giving the present and sooner or later marches in opposition to his enemy with a organization dedication to combat to the finish. His thoughts is full of evil premonition and but he isn't frightened. Tragedy broods over Karna and we recognize that he's riding to his demise however Karna is unaffected and he remains the outstanding hero. With outstanding mental perception Bhasa has defined Karna's worrying approximately his mom Kunthi's request and his teacher's curse. These concerns have without a doubt robbed him of his maintain on lifestyles and this is possibly the actual tragedy of Karna.

## The Character of Karna;

Karna-bhara is the play in which the burden (bhara) is the central theme. Bhasa has shown great dramatic skill and psychological insight in portraying the character of Karna who is the king of Anga and took over the command of the Kaurava army on the sixteenth day of the Kurukshetra war, soon after the death of Dronacharya. Karna is the son of Surya (the sun) on Kunthi and as such the Pandavas are his younger brothers. But Karna does not know the secret of his birth and always associated with the Kauravas. The brightest warrior on the side of Yudhishtira was Arjuna and therefore Duryodhana wanted Arjuna to be killed first. Karna leaves his tent and marches towards the battlefield even before the messenger of Duryodhana goes to him. Karna is the bravest warrior on the Kaurava side just as Arjuna of the Pandava army. Karna asks Salya, his charioteer to take him to Arjuna and remarks that he will bring joy to Kauravas if only he meets Arjuna in the battle as no one whom he has met in the battle has gone alive. So going to battlefield is a matter of great joy and thrill to Karna.

But now an unknown black misery haunts him and his mind is overburdened with heavy thoughts. This is the central point of the play Karna-bhara written by Bhasa. Karna exclaims sadly "How is it that in this very hour of battle, despair creeps into my heart?" His mind is filled with sad thoughts – the request of his mother Kunthi and the curse of his master Parasurama. He tries to unburden his mind by narrating the story of his learning about various weapons and missiles from the great sage Parasurama. Salya, his charioteer listens to the narration with great interest. Karna tells how some years ago he went to the teacher Parasurama and the teacher said that he would teach only Brahmins and not Kshatriyas, Karna said that he was a Brahmin and started learning the martial art. The Guru was pleased with the progress of the student and taught him all about weapons. One day Parasurama was tired and took a nap placing his head on Karna's lap. As ill-luck would have it, an insect called vajrumukha crept through Karna's thighs, but Karna bore the pain with fortitude lest his master's sleep would be disturbed, but alas! the warm blood gushed from the thighs and the sleep was disturbed. Parasurama at once learned the truth that Karna was a Kshatriya and in his temper, Parasurama cursed Karna that the weapons would be useless in times of need! Salya feels sympathy for Karna and remarks that it was indeed very dreadful for the sage to utter such a curse. Karna now says that his weapons have lost their power and his horses and elephants appear helpless. Now Karna tells Salya not to be disappointed. Karna says, "If killed in battle, one reaches heaven and if one wins the battle, he gets fame and earthly glory. Both are good. So fighting is never fruitless". Thus Karna tries to muster up courage and he further praises the excellent qualities of his horses that had never failed him in battle. Invoking the blessings of cows and Brahmins, he hopes to win the battle. Now Karna has regained his lost enthusiasm and vigour and asks Salya to drive him to Arjuna. Just then a Brahmin stops him and begs a big boon. This is Indra in disguise come with the only purpose to deprive Karna of his Kavacha and Kundala, by exploiting the generosity of Karna and thereby ensure the victory of Arjuna. Although Karna suspects that it might be a trick played by Krishna, Karna whole-heartedly gives away his Kavacha and Kundala to the Brahmin. Here Bhasa skilfully shows the glory of the greatest warrior of Kurukshetra that giving alms to the poor Brahmin is far greater than death in the battlefield. The character of Karna reaches sublime heights. Karna refuses to accept anything in return for his gifts. Karna accepts the Sakti only because of his respect for a poor Brahmin.

Now Indra is in an awkward situation. He cannot bless Karna saying "May you live long". But he must say something as a blessing from a Brahmin. So Indra says, "May your fame be eternal as the Sun, the Moon, the Himalayas and the Ocean". Karna is shocked to hear such a strange blessing and asks the Brahmin why he would not say "May you live long" which is the usual manner of blessing. Now the Brahmin explains that one should strive only for virtues because they are eternal in the form of fame, when the body is killed and perished in the soil. At last Karna offers his unbreakable armour (Kavacha) and Kundala (ear-rings) which are born with him. With great joy, the Brahmin greedily asks, 'give, give.' Now Karna suspects the foul play of Krishna. Salya warns Karna not to give the Kavacha and Kundala, but Karna says that alms (offerings) and sacrifices will last forever, while other things such as learning, wealth etc. are lost by lapse of time. When Indra goes away he mutters to himself, "I've done what the Gods decreed as essential for the victory of Arjuna". Salya does not tell Karna that he has been cheated by Indra, but Karna says that he has cheated Indra, because the Brahmin is a great scholar even propitiated by learned Brahmins in sacrifices has come to a Kshatriya like Karna and begged alms from him. So a giver of alms is always superior to a supplicant. Now an angel comes and offers an unfailling spear named 'Vimala' to Karna saying that Indra is sorry for taking away the armour (Kavacha) and ear-rings (Kundala) and he has sent this unfailling weapon to kill one of the Pandavas. Karna refuses to take anything return for his gifts to the Brahmin, but when told that it may be taken at a Brahmin's biddings, Karna accepts it saying that he has never rejected a Brahmin's bidding. When the angel is disappeared, Karna hears the sound of Arjuna's conch and commands Salya to rush his chariot to the spot where Arjuna is standing. When Salya drives on, the play ends. Tragedy broods over Karna and we know that he is going to his death, but Karna is not afraid of death and he is optimistic and he continues to be the tragic hero of Kurukshetra. With great psychological insight, Bhasa has portrayed Karna's mental worries (Bhara). He is worried about his mother Kunthi's request that he should not kill her sons which means Karna's younger brothers. But as the leader of the Kaurava army it is duty to kill Arjuna. His second worry is about Parasurama's curse upon him. These worries (bhara) have actually robbed Karna of his courage and valour and his hold on life and that is perhaps the real tragedy of the greatest warrior of Kurukshetra.

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