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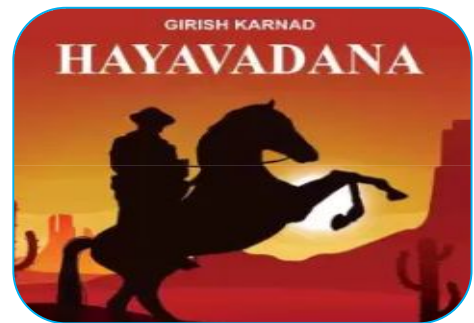
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## EXAMINATION OF THE HUMANISM AND THE CHANCE OF CLIMAX BY GIRISH KARNAD PLAY 'HAYAVADANA'

Bamrotiya Mehulkumar Jethabhai

### ABSTRACT

The current paper deals the Girish Karnad's Play Hayavadana: assessment of the Humanism and the chance of satisfaction. Girish Karnad is seen as one of the luminiferous stars in the world of Indian theater. His plays are renowned for its imaginative tone and in vogue interest. Hayavadana, his third play, pivots the subject of character and excursion for perfection. Two plots appear weaved in Hayavdana-one is the triangle relationship of Padmini, Kapila and Devadatta and the other is a sub plot which deals with the story of Hayavadana. The record of Padmini's perpetual need for an ideal companion relevant



squeezes into a play which deals with the subject of human finish. Hayavadana appears, apparently, to closer view stresses of satisfaction and accommodation under Spencer's and Nietzsche's principles of 'legend' or 'superman'. In the human universe of Devadatta and Kapila, rendering offers a significant anyway temporary objectives to the issue of cerebrum/body dualism: for a brief time period, Devadatta-Kapila has the ideal character similarly as the god-like physique, while the other creamer being, Kapila-Devadatta, is lacking in the two respects. The three characters are done in each recognize and establish a connection with everyone that God sees the people who are simply quiet, impartial and guiltless of sins. Padmini is the principal character in the play who is disregarded without a suitable endorsement. Padmini is the primary person who is left divided in the play.

**KEYWORDS:** Girish Karnad, Humanism.

### INTRODUCTION

Hayavadana progresses this idea of insufficiency and moreover suggests the accompanying journey of people for faultlessness. The play begins with a conjuring to ruler Ganesha. Ace Ganesha has an elephant head with a human body anyway is neither considered as an animal nor as a human yet as God. The conjuring closes by the lines: "O single-tusked destroyer of inadequacy,/we give appropriate regard to you and begin our play" [1].

An affectation in derivation happens when it is seen that researchers, for instance, Seneca, or Sartre turned out to be the perceptible playwrights of their time. These pragmatists have raised philosophical worries, like this present reality, truth, humankind, life, etc in their plays. Toward the day's end, they have articulated hypothesis in the attire of characters. Tom Harsh sees that "countless the ordinary concerns of thinking truth, reality and depiction, movement and its results, continuing with the right kind of life-are researched in a grouping of garish setting" (158). In any case, the plays of pragmatists, like Voltaire appear to sensationalize philosophical issues, springing from the experiences of people, as for their existence. Thusly the journalists have would in everyday focus on examination of

human contribution with their plays. The point of convergence of the current paper is that Girish Karnad has played out the chance of summit in the play, Hayavadana. Humanism is one of the pieces of hypothesis, which deliberate on such issues.

### Associations among Drama and Humanism

Hayavadana (1975) is the third play formed by Girish Karnad. The play relies upon Kathasarithsagra and Thomas Mann's *Rendered Heads*. It blends dreams, legends and individuals frameworks to make a mixture touched with humor, joke and social investigation. According to M.K. Naik, "Hayavadana presents the typical existential agony, yet doesn't stop at the existential misery. Going past it, the play proposes a framework for the achievement of mix in a world most certainly censured with craziness and frantiness" [2]. Human existence is fundamentally not incredible. Each individual experiences blemishes or some likeness thereof. They are not a conclusive animals or the point of convergence of all activities as the anthropocentric talks suggest. Power of individuals and their supposed presence like the sun in the nearby planetary framework is generally a dream. Hayavadana progresses this thought of insufficiency and besides suggests the subsequent journey of individuals for faultlessness. The play begins with a conjuring to dominate Ganesha. Ace Ganesha has an elephant head with a human body yet is neither considered as an animal nor as a human anyway as God. The call wraps up by the lines: "O single-tusked destroyer of deficiency,/we give legitimate regard to you additionally, begin our play" [1]. Bhagavatha, who takes up the Tiresian occupation of a narrator, raises the Impasse of how Master Ganesha, who has "an elephant head on a human body, a wrecked tusk and a broke midriff" and is cherished as a picture of faultlessness, appears as an "encapsulation of flaw, of insufficiency" [1]. Such a picture of Ganesha can be taken as a proposal that the possibility of faultlessness is naturally imperfect. Notwithstanding the way that various savants see that Karnad in Hayavadana passes on the uselessness of human's excursion for summit, the subject of human redesign or mission for improvement represents an expected danger in the play, in this way edifying its relationship with transhumanism.

### Karnad's Considerations on Hayavadana

The standard plot pivots around three characters-Padmini, Kapila and Devadatta. Devadatta and Kapila in the start of the play are chest buddies. While Devadatta is renowned for his laudable award and Kapila is gave with a strong body. Them two thusly stays as an embodiment of two qualities and subsequently assists with recollecting the matched association among body and cerebrum. The plot takes a huge breeze with the part of Padmini. Devadatta gets dazzled by Padmini's greatness and capitulates to her. Their wedding occurs. Padmini values the sharp understanding of Devadatta yet feels miserable as he really wanted extraordinary actual make-up. Individuals who have an ideal combination of both a generous body and a sharp discernment are viewed as remarkable. One who has insightfulness might miss the mark on a fair actual make-up and the opposite way around. Such flaws are for the most part thought to be as natural. Notwithstanding, Padmini was driven. She was unable to deal her needs. She was enchanted by the strong assortment of Kapila, which Devadatta incredibly finds. Padmini's yearning for an ideal mate can be scrutinized in the radiance of transhumanism. Transhumanism is normally described as a ton of perspectives or as a socio-social strategy that relies upon the doubt that individuals can be worked on profoundly by the application of cutting edge development. "Transhumanists advance the view that human improvement developments should be made comprehensively open... " [3]. Transhumanism is an extension of humanism and forward searches in working on the limits of individuals. "Transhumanism don't talk in one voice, and the advancement conveys a combination of main impetuses (... ) A few subjects are normal to transhumanist talk: the point of view on propelling human impulse, the accentuation on biotechnological improvement that will outperform normal human physical and mental properties, a significant concern for life range... " [4]. Padmini's process is in like manner inseparable from such transhuman perspectives. Human body and brain shapes the point of convergence of Padmini's examinations.

### Karnad's Way to deal with Hayavadana

The play can be scrutinized as a questioning into the fundamental idea of human itself. Hayavadana who is imagined as a result of the cooperation between a human princess and a sublime individual or gandharva (as horse) breaks the premises of hetero managing human organizations where a human male is acknowledged as within. Moreover, Hayavadana close to the completion of the play changes into an all out horse. The offspring of Padmini could set up association just with Hayavadana. This might show that the animal universe of Hayavadana is infinitely better to the human world which is stacked with dependable inspiration and frailties.

Padmini's central goal for perfection doesn't end with trial and error on Devadatta's and Kapila's bodies. Prior to getting a handle on downfall after Devadatta and Kapila passed on, Padmini trains Bhagavatha on the most effective way to bring up her kid. She teaches that her youngster should be surrendered to Kapila's family in the forest and following five years to Devadatta's father as his grandchild. First he should be taught by Kapila's family, so he can build a weighty and strong body. By then, he should be made the student of Devadatta's father so he will be presented with a sharp knowledge. Padmini is here playing with the parentage of her youngster. She paints a dubiousness concerning her kid's father. With the interpretation of heads, Devdatta's body was fitted to Kapila's head. This makes a confusion with respect to the certified father of Padmini's youngster. It rouses the subject of to whom does the youngster have a spot with; to Devdatta's face or to his body (which are not joined any more!)? Karnad here requests the ambiguity which wraps the prospect of human itself. Is it the head or the body which perceives a being as human? Then again whether it is the relationship of the two? Padmini is endeavoring to change over her kid from being an ordinary individual; she really wants him to be immaculate with a sharp insightfulness and extraordinary body. Padmini's planning can be a result of uncertainty about individual's basic nature of imperfection. Padmini might have expected that a trade of characteristics from his people will not yield a powerful life to her youngster. Characteristics can be questionable. It's unrealistic for anybody to make sure about the characteristics which course through the innate creeks over ages. Having an 'appealing' parentage which joins all of the qualities in this manner doesn't need to give the youngster with every single one of those optimal attributes. Furthermore, from her previous experience she fathomed that circumstances and condition can moreover impact the assets. Fake changes showed on the body at a later stage on life may not remain interminable. Thusly, she expected to set up her kid from his beginning itself. Such thoughts regarding showing new assets convey the possibility of human redesign. "On account of genetic structure, individuals are at present competent not solely to structure themselves, clearly to discard various limitations, yet moreover update individuals in the future thus affecting the extraordinary technique itself" [4].

### CONCLUSION :

In a transhumanistic world, the characteristics, mental and actual qualities and even needs can be presented even beforehand birth. Fortunately, when such a world transforms into a reality, it will similarly outfit them with significantly more entryways for extra enhancements and changes. Nobody should be disheartened with their deformities, on the off chance that such organizations and techniques are appropriated in a freedom supporter way. Transhumanism envisions an 'faultless', world subsequently testing even the premises of human progression. Nonetheless, and, in the end, there is premonition shadow that weavers the head of individuals, the approaching forewarning that a maltreatment or abuse of science and advancement might show to be plague and will achieve calamity. New revelations kill the old ones by expecting its flaws and such a development when experienced with a slight twisting will provoke tragic outcomes. There are similarly certain circumstances and sentiments in human existence which science couldn't decipher. Except for according to speculative perspectives, a transhumanist world actually exists as a fancy, as no such superior organizations are created till now. Subsequently, similar to the characteristics that go on in the possibility of transhumanism, the play furthermore shows quirks as for the prospect of perfection.

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**Bamrotiya Mehulkumar Jethabhai**