

EXPEDITION FOR COMPLETENESS IN THE LIGHT OF GIRISH  
KARNAD'S HAYAVADANA

**Dr. S. Bhuvaneswari**

Assistant Professor, PG & Department of English, Sourashtra College, Madurai-625004

**ABSTRACT**

Karnad is famous literary personality known for his fusion of modernity and Indian myth in his plays, he wrote initially Hayavadana in Kannada, and then he translated it into English in 1972. The original narrative of Devadatta and Kapila is based on 'kathasaritsaara,' an old collection of Sanskrit legends. But Karnad had got his thoughts from Thomas Mann's recounting the narrative in 'THE TRANSPOSED HEADS'. Two characters in the drama desire for fulfilment in their lives. One of them, Hayavadana, and the other, Padmini, seek to reach completion. Hayavadana is a horse-headed guy who desired redemption by transforming himself into a whole horse. Padmini feels whole only when she has her husband, who possesses the intelligence of Devdatta as well as the physical power of Kapila. Padmini desires these two guys to fulfill her beauty in order to obtain perfect love. This Research Paper concentrates on Hayavadana and Padmini in depth for completion in outside attractiveness and inner love.

**Keywords:** Incompleteness, Quest, Women's Desire, Completeness.

**Introduction and significance of the play:**

Girish Karnad's Hayavadana, which won the Natya Sangh Best Play Award in 1971, expresses Indian imagination in all its richness and profundity: Karnad offers daring inventions, fruitful experiments, and new paths in the history of Indian play as a key indication of achievement. Karnad integrates western methodologies with Indian folk mentality, socio-cultural, and facts on the ground in Hayavadana. The entire production is staged in the style of traditional Indian folk theatre, including elements borrowed from ancient Sanskrit drama. Karnad in Hayavadana makes an important contribution by examining the theatrical possibilities of ancient Indian myths, folklore, and folk customs.

### **Story line and incompleteness of god in the *Hayavadana*:**

This play opens with Bhagavata singing verses in addresses to Lord Ganesha who is considered to be the destroyer of incompleteness though Ganesha he himself a lord with an elephant head on human body a broken tusk and cracked belly which way we looked at him he seems to be the embodiment of imperfection of incompleteness. But still for the success of this play the narrator invokes the incomplete god to make their play complete.

This play talks about the friendship between two friends namely Devadatta and Kapili who were living in the City of Dharmapura. They both men fall in love the same lady named Padmini who is embodiment of beauty. Devadatta was son of Brahmin Vidhyasagara he is a great intellect whereas Kapili was a man living in forest who is known for his physique.

Devadatta in first marries Padmini later Padmini admires the beauty of Kapili and she had an illegal affair with Kapili and this made the two friends to fight with each other and in that fight they sacrifice their own life. This play also talks about the theme of whether body is superior to head or vice-versa at last it is said that head is superior to body because the shape of the body differs according to the food habits. In this play sub plot talks about the horse-headed man namely Hayavadana who wanted to change complete one that is a complete man or complete horse so he went in search of salvation to Kali and at last Kali gives him boon to change into complete horse but he is converted only in outer appearance. Devadatta plot is connected with Hayavadana only Padmini's son helps the horse to change into complete animal.

### **Hayavadana search for Completeness outer appearance:**

Hayavadana, a horse-headed man, desired to transform himself into a whole horse, so he sought out Kali, who bestows boons on those who seek refuge from her. According to Hayavadana, after entering Kali's temple, he finds a sword and gives his head to the goddess. "Why don't you guys go somewhere else if you want to chop off your dumb heads? (Hayavadana, Karnad) Why do you come to me?" asked Goddess Kali. Hayavadana claims that when Kali inquired about his wishes, which he stated he wanted to be perfect, she granted the wish and vanished. However, he claims that the goddess did not totally heed to his demand and instead made him a complete horse instead of a whole man. Bhagavata is regretful, but Hayavadana is content and says that being a horse is wonderful. However, Hayavadana is bothered by the presence of human voices, which

he believes leaves him unfinished. Bhagavata is unable to find a solution to this situation. Hayavadana claims to sing the national anthem with the hopes of losing his voice. He claims that those who frequently sing the national anthem will destroy their voices. Hayavadana begins to cry, and the youngster attempts to calm him. "Don't weep, you're wonderful when you laugh," the youngster adds. These lines also imply that a grin may make any creature complete. The boy then sings the lullaby Padmini used to sing to him. Hayavadana thinks the song is a little sorrowful, but she is glad to see the youngster smiling. Hayavadana attempts to laugh, but her laughing gradually transforms into a neigh. Hayavadana is complete without his human voice. Happiness and tranquilly are brought by the outside appearance and completion in the outer appearance in the second of hayavadana.

### **Padmini's search for inner completeness:**

Padmini is considered to be the embodiment of beauty and she herself thought love is very much essential for any human being to complete their own self. But it's true the fact is to complete our inner self love is very much essential thing but still padmini thought as she was too beautiful to complete her love she want two men to sleep with her one is Devadatta and the other is kapili. Padmini admires both men Devadatta for his intelligence kapili for his physical strength and she kept both men with her one as her husband and other as a lover. Padmini's character is revealed through the following quote she utters love can never be stick to a particular person it alters when time changes when we see new faces Love changes and the deep desire in one's mind can never be altered by time. "Why should love be bound to the sap of a single body? Why the stalk should be tied down to the relationship of a single flower when it is drunk with the dense longing of many petal many flowered lantana.

The female chorus is heard representing the girl. The chorus sings in wonder about the condition of love, where it is supposed to happen with a single soul like a flower. The chorus demands a head for each breast without shame or fear. Because of the lust full attitude of Padmini makes fight with in beloved friend Devadatta and Kapili at one situation both men were ready to offer their head to goddess kali at that time by the selfishness nature humankind padmini's Desire towards the two men made her to transfer the heads of kapili and devadatta when kali offers her the boon. This made quarrel between kapili's body is changed with that of devadata's head and sage in that forest says head is superior to body and so devadatta with kapili's body claims

padmini. In subsequent act devadattas body changes to its original shape now padmini also have a child but still she is once again not satisfied with her husband so she runaway into forest with her child to see kapili and the both live together for sometimes now devadatta come in search for padmini in forest. Only for the desire of the women who wants to get complete love only if she has two men made the both men to die by stabbing each other and she also claims that she was the wife of Both men and the want to practice sati, with her Two husband and at last she dies.

### **Conclusion:**

In this play the two important character one is padmini a main character in main plot wants an inner completeness and according to her a perfect love can only achieved only when two men are with her. The subplot it revolves around the story of hayavadana who search for completeness in his outer appearance to be as a complete creature. Always the inner completeness is only gained through being content with what we have. But padmini is not satisfied with whom she is married this made a tragic end (hamartia) for padmini. Whereas Hayavadana accepts the boon of kali nit to be as complete man but as complete horse this quality of 'acceptance' Makes Hayavadana as a complete horse.

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