



## A REALIZATION OF WHOLE LIFE IN YAYATI PLAY OF GIRISH KARNAD THAT REFLECTS RELIGION AND SPIRITUALITY

**BHUPENDRA SINGH  
CHAUHAN**

RESEARCH SCHOLAR, JIWAJI  
UNIVERSITY, GWALIOR (M.P.)

### Abstract

‘Yayati is a first play that had been written by Girish Karnad not only widely acclaimed but also received critical acclaim for ‘Yayati’ play. In the center of the postmodern story’ Yayati is a mythological king and his son Pooru. This play uses the theme of history and mythology that continues to be a significant religion and spiritual power over the following decades. Girish Karnad psychologically searches for emotional ventilation and myth of Yayati provided sufficient spring board to analyze of this story.

**Key words :** Karnad, Yayati, Pooru, Duty, Responsibility, realization

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The story of Yayati demands for discussing all the religions of the world which are divided into many branches that have different perceptions that can not be solved. Religion means faith which displays faith



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in religion. In this play, Karnad forces an ancient Indian myth from the 'Adiparva' of Mahabharata, it is a religious book and base of the traditional puranic theme which is a fresh interpretation for the story of Yayati who was a man of amorous disposition, his infidelity to his wife Devayani brought upon him the curse. According the sutradhara in the plot is 'Sanjeevany' Vidya means the art of reviving death and from the beginning of time, of old age and infirmity from her father, Sukracharya is a master of demons. This play retells the age-old story of the mythical king from the Mahabharata. Karnad has given the traditional tale a new meaning making it highly relevant to today life. The problem of discussion in this play is on the post modern issues for trying to explore the present from past.

This play tries to show duties and responsibilities of father upon son and vice-versa and motivates by each protagonists own concept of the opposite sex, it does try to allow the characters with enough space to seek their own identity. Here, Karnad depicts the ancient theme in postmodern context. Granting that, Yayati, the common man who is grouped in the darkness of material and sensual pleasures. He admits himself in a world in which old spiritual values have been entirely swept away and the new spiritual values are discovered. The interpretation of the old myth exchanges the ages between father and son. When Yayati gets curse and become old. In this condition, Yayati calls his five sons and says that whose son will take curse of old age. Four sons are not agree but only Pooru is ready to take curse.

Karnad is a keen student of human nature and the knowledge of spiritual. He goes deep into the hearts of his characters and analyzes their psychology through his imagination and creativity making them worthy plays. They were staged in Indian and abroad successfully. Karnad is very much excited the use of religion in story of Yayati because, the story conveys the message of performance of duty and acceptance of responsibility.

In this play, Yayati pursues women for sexual pleasures. He symbolizes contemporary man who intense desire for worldly possessions and sensual pleasures that is spirituality, have a strong desire for something. The curse of Sukracharya turns him into a very old man deprived of all earthly things. With this curse, he becomes totally mad and is afraid of his own shadow. He is desperate to retain his youth at



least for some time. He requests generously to Shukracharya to exchange his youth with old age. All his trials become abortive. Finding the father in such a desperate condition, only his youngest son pooru acquiesces to exchange his youth with his father's ripe old age. Karnad questions the traditional glorification of a son's self-sacrifice. This play examines the perennial clash between the expectations of parents and the aspirations of their children in the light of postmodernism. The reasons for taking up the study of Yayati is correlated with Karnad's own experience as the son born into Rakshasa cult. But pooru has morality and follows the duty of son in which religion and spirituality are alive only man can do such.

Since ancient age, Hinduism promotes different ways to achieve self-realization or realization of God, because it realizes that a path suitable for all human beings, one can achieve self-realization through sincere worship and prayer "even if a man of most sinful conduct worship with undeviating devotion, he must be reckoned as righteous for a man has right resolved. It is the path of inner realization one realizes the immortality of the soul and identifies one's own being with the almighty.

After the long year, Yayati decides whatever I was doing to bind sexual life and youngness. This is not righteous and this is not good way to live and he feels self-reproach himself because it is big sin, at the last, he decides to live a spiritual life and leaves social life when his soul and heart start to think that create spirituality. Religion is an essential part of our life which performs our duty perfectly and sincerely without it. One can not follow righteous moral affairs and without morality. Man will become cruel. Religion performs morality to live in duty full life and wander our duty which teaches a religious lesson in spirituality just as Yayati does not follow the duty of good father because he wants youth of his son only for sexual pleasure. Here he forgets his duty to son. In the same time, in this play, Karnad presents. Pooru's sacrifice as son, it is the duty of a son to fulfill his father's desire and here Pooru performs his duty very sincerely and perfectly. Here religion and spirituality touch with each other, but religion is neglected by king Yayati in the same time, religion is respected by Pooru. After all, Yayati realizes and begets an internal feelings which inspire for self-realization so he abundants all things and decided to live or start a spiritual journey in forest for repentance on his deeds. The message of story tells that the solution of every problem comes through religion spirituality.

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