

# CHAPTER I

## INTRODUCTION

### 1.1. Background of the Study

*Mahabharata* is an epic story of the Sanskrit epics of ancient India rewritten by many authors, one of them is C. Rajagopalachari. The origins of *Mahabharata* story is a long poem which was authorized by sage Vyasa. In the first chapter, the story tells about how sage Vyasa requests Ganapati to write *Mahabharata*. Some events and characters in *Mahabharata* are not only interesting but also giving many moral lessons to the readers. Indonesian people are familiar with the story of *Mahabharata* known as *Bharata Yudha* (in Indonesia), from Javanese *pewayangan* and retold by the Javanese elders. On the other hand, *The Lord of the Rings* is an epic fantasy written by John Ronald Reuel Tolkien. This story is telling about a journey of a group of friends to destroy the ring which will give the user strong power to control other rings. Gandalf as the leader of the group becomes an interesting object to study. *The Lord of The Rings* is a story consisting of three parts: *The Fellowship of The Ring*, *The Two Towers* and *The Return of The King*.

Some of the readers who are interested in magical and adventure story will love to read *The Lord of The Rings*. Hundreds of characters found in this story, one of them is Gandalf. Gandalf is a powerful and wise wizard of Istari which has a quest to aid the people to fight the evil. Gandalf is one of interesting characters in the story,

his wisdom and his powerful magic can make the readers attract. On other hand, *Mahabharata*, cannot be underestimated. *Mahabharata* which is fairly known, has many characters and many conflicts that steal the reader's desire to read. Devavrata is one of the characters in *Mahabharata* which is powerful and almost cannot be beaten in every battle and becomes a leading character in this story. Devavrata was the incarnation of *Vasu* and the eighth son of Kuru king, Shantanu. Devavrata devoted his life to serve the Kuru king and has promised not to take the throne that makes him become glorious and respected by people in Hastinapura. He is a master in the art of war and *Dharma*. He is a grand uncle of both Kuravas and Pandavas. He is known as Bhishma Pitamaha for the Kuravas and Pandavas. Both Devavrata and Gandalf are prominent characters in *Mahabharata* and *The Lord of The Rings*.

Devavrata is an incarnation from one of *Vasus*. The reason of Devavrata incarnation is because he steals Vashishta's cow and gets cursed by Vashishta because of what he's done. Devavrata and *Vasus* must be reborn as humans in order to get Vashishta's mercy. Knowing that they must be reborn as humans, the eight *Vasus* ask for Gangga's help to become their mother and kills them once they are born as humans; Gangga feels pity to them and grants their request. Soon after that Gangga fulfills her promise and kills the seventh *Vasus*, but Gangga fails to kill the last *Vasu* who later on is known as Devavrata or Bhishma. Devavrata as prince of Kuru gets many lessons for his royal tutors. Devavrata grows as a great man who is full of love and wisdom. Devavrata, who feels pity with his father who falls in love with a woman makes a deal and promises to that woman, a promise not to become the

next Kuru king and not to allow his lineage to get the right to become Kuru king. Devavrata, even if cannot get his right to become Kuru king he will devote his life to Kuru kingdom and to goodness of human kind. Devavrata highly values the rules of becoming *Kshatriya*, believes and obeys to the *Kshatriya* rules. Devavrata who cannot claim his right to become Kuru king makes him become the grand shire for Kuru family and be granted a new name as Bhishma Pitamaha. In the era of Kuravas and Pandavas, Bhishma becomes a great tutor for his grandchildren (Kuravas and Pandavas). He teaches them some *Dharma* and makes them understand about the meaning of *Kshatriya*. He shares his wisdom and his principle as *Kshatriya* to both Kuravas and Pandavas. Bhishma guides his grandchildren to get the real meaning of *Dharma* and *Kshatriya*, but in other way, Bhishma also knows that someday there is a trouble that will come to their family because of the greed coming over his grandchildren. Just like Bhishma, Gandalf also has some similarities with Bhishma.

Gandalf in *The Two Towers* has great changes from his previous personality. After his fight till dead with Balrog, he reincarnates from his death and becomes a new Gandalf, "Gandalf the white". The change of power and personality does not make Gandalf forget his responsibility to lead his team to destroy the ring. Gandalf knows that his fellow, Saruman, betrays him and he knows that Saruman wants to conquer the ring for his needs. Gandalf as a wizard believes and obeys the wizard code which forces him to help Middle Earth to defeat the Evil. Gandalf feels pity with Saruman's greed and Gandalf feels that Saruman will become a great trouble for him and his team to destroy the rings. Knowing that Theoden is under Saruman's controls

and he will be in trouble if the orc army attacks Rohan, Gandalf helps him and releases him from the control of Saruman. He orders Theoden and his half of team (Gimli, Aragorn, and Legolas) to help Rohan people to go to Helm Deep and protect them from orcs attack.

The complexity of plots and characters in both stories offers plenty of opportunities to analyze. People can analyze how the main character rules the country, as well as observe how human beings are portrayed on the characters. Both *The Lord of The Rings* and *Mahabharata* are promising many topics to analyze. The complexity of characters and plot in both stories give the writer many interesting objects to analyze. Different from the other stories, *The Lord of The Rings* and *Mahabharata* have some complexity in their characters, each of them has their own complexity and each of their characters is rich with humanistic values. Not only do the characters, both stories also have some interesting objects to study in their worlds and plots.

Literary work can become the portrayal of the culture and the development of culture. *Mahabharata* and *The Lord of The Rings* were written by different authors and different culture as well, even if both of the stories have different authors it cannot guarantee that both of the stories do not have similarities. The cultural gap between both authors cannot guarantee that both of the stories are absolutely different. The studies on Eastern and Western stories will encourage people to understand more about life and humanities values. Devavrata as one of the prominent characters in *Mahabharata*, and Gandalf which is also a prominent one in *The Lord*

of *The Rings*, were written in different books and by different authors become interesting objects to analyze.

C. Rajagopalachari or Chakravarthi Rajagopalachari (later on the writer will use C.Rajagopalachari.) born on 10 December 1878 Thorapalli in the Salem district of Madras Presidency, India (iloveindia.com). C.Rajagopalachari is a Hindu spiritualist, he also is an influential person in India. He was the second Governor-General of India (whereincity.com). As an influential person, C.Rajagopalachari gets many respect and popularity. His popularity in India can be equated with some prominent persons in India such as Jawaharlal Nehru, Vallabhbhai Patel, and Maulana Azad (iloveindia.com). One of his political movements which makes the world interested in him is his formula which becomes the solution of the deadlock between India National Congress and All Muslim India League in 1940s (Khan 85). His wisdom to solve the problem between Muslim India League and India National Congress makes him become one of prominent people in India. Not only his political movement, C.Rajagopalachari has a great impact to the development of Indian Literature. He translated many Indian texts into English and began to spread the India ideology throughout the world. He is also the founder of the Salem Literary Society (geni.com). He wrote so many stories in English and, some of his works are about Indian myths. *Mahabharata* published and translated in 1951, C.Rajagopalachari translates *Mahabharata* from Tamil language into English. Not only *Mahabharata*, he also wrote *Ramayana* and *Bhagavad Gita* (geni.com). Just like J.R.R. Tolkien, C.Rajagopalachari also has so many achievements from his writing, one of them is

*Sahitya Akademi Awards*. His consistency to introduce Indian Literature, especially Indian myths to the world makes him and his books become popular, according to amazon.com, *Mahabharata* sold over 1.3 million copies.

John Ronald Reuel Tolkien was born on 3 January 1892, in Bloemfontein, South Africa (Biography.com). Even though Tolkien lives in South Africa, he got his nationality as English and his religion is Christian from both of his parents. Because of some reasons Tolkien's family decided to move back to their hometown, England. His interest towards language appears by the time he entered school (Biography.com). He is a brilliant author who is responsible for many popular books such as *The Hobbit*, *The Fellowship of The Ring*, *The Two Towers*, *The Return of The King*, *The Silmarillion*, and *Tree and Leaf*. Tolkien is an expert in English Language and Literature and also Anglo-Saxon (Biography.com). The impact of his knowledge toward Northern European mythology, unconsciously Tolkien's writings were usually inspired and affected by some of Northern European myths. Some of affections from Northern mythological stories such as *Hervarar saga*, *Volsunga saga*, as well as *Beowulf* can be found in almost all of Tolkien's works (tolkiengateway.net). He published his popular series, *The Lord of The Rings* , in 1954-1955. Tolkien has so many achievements for his amazing works. He gets so many awards such as, New York Herald Tribune Children's Spring Book Festival Award for 1938's *The Hobbit*; the 1957 International Fantasy Award for LOTR; and the World Science Fiction Convention Gandalf Grand Master Award, 1974. Other honors include assorted honorary degrees plus fellowship in the Royal Society of

Literature (1957) and the title of Commander, Order of the British Empire (1972) (nndb.com). Those collections of awards make the writer interest to analyze one of his series, that is *The Two Towers*.

The reason why the writer decides to analyze Devavrata in C. Rajagopalachari's *Mahabharata* and Gandalf in J.R.R. Tolkien's *The Lord of The Rings* as a thesis, is first of all because the writer is interested in both stories. Second, *Mahabharata* is a story from India which was brought by some Hindu travellers to Indonesia and became a part of Indonesian culture and identity. As an Indonesian culture, it will give great benefit not only to the writer but also the readers to study about the epic story which is not only popular in Indonesia but in the world. By studying *Mahabharata* story the writer will know his identity as an Indonesian, especially a Javanese. The last reason is because Gandalf and Devavrata are prominent characters which are giving some moral lessons to the writer. For someone who ever read both stories, would think that both Devavrata and Gandalf have similarities in some points, and also differences. This study intends to reveal the similarities of vision between characters, Devavrata and Gandalf. The writer hopes that this study will give awareness to young people for preserving their traditional cultures.

.This study will try to discover the similarities and differences of vision between Devavrata and Gandalf. Comparative literature believes that as literary work is borderless and has relationship with other literary works around the world. In this study the writer will use comparative literature as a theory, approach, and method to

analyze the issue. Comparative literature will help us to understand the relationship between both literary works. There are three prominent types of comparative study; French school, German school, and American school. In this study, the analysis will apply theory of comparative literature from Remak's American school.

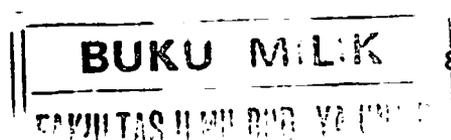
Following Remak and the American school, anything could be compared with anything else, regardless even of whether it was literature or not (Bassnet 32).

American literature concerns about the interdisciplinary and universalism of texts. Bassnett explains, that The American perspective on comparative literature was based from the start on ideas of interdisciplinarity and universalism (33). Comparative literature is an international and borderless study about literary works all around the world. The use of American Comparative literature will be supported by Intertextual as main theory and method since American Comparative literature gives more space for the researcher to do a study from many perspectives.

## 1.2.Statement of the Problem

In relation with the major issues that appear in this short story, the statement of problem is:

- What are the differences and similarities of visions between Devavrata in C. Rajagopalachari's *Mahabharata* and Gandalf in J.R.R. Tolkien's *The Lord of The Rings*?



### 1.3. Objective of the Study

In this study, there are some goals that the writer would like to achieve. The following objective that the writer would like to achieve in this study is:

- To discover the differences and similarities of visions between Devavrata in C. Rajagopalachari's *Mahabharata* and Gandalf in J.R.R. Tolkien's *The Lord of The Rings*.

### 1.4. Significance of the Study

Literary work can become the portrayal of the culture and the development of culture. The cultural gap between both authors cannot guarantee that both stories are absolutely different and do not have relationship between them. *Mahabharata* and *The Lord of The Rings* have similarities and differences. Devavrata as one of prominent characters in *Mahabharata*, and Gandalf as a prominent one in *The Lord of The Rings*, become interesting objects to analyze.

The phenomenon of *Mahabharata* story is forgotten by young people that makes the writer hope that this study will make *Mahabharata* epos once again become popular story among young people. *Mahabharata* or known as *Barata Yudha* among Javanese people, is a story of Hindu people which has ever been popular among Indonesian, especially Javanese, through *pewayangan*, as a form of acculturation between Indian and Javanese. The understanding that *Mahabharata* is a

part of Indonesian culture makes the writer hope that this study will also encourage his nationalism and enthusiasm toward his culture. The comparison between Devavrata and Gandalf will encourage the readers knowledge and inspire them to make some studies containing about comparison of Eastern and Western stories

As an English Department student, the writer hopes that this study will encourage the students' knowledge about Eastern stories and this study will inspire the English Department students to try to compare Western stories and Eastern stories. By comparing both characters the writer hopes that the study will encourage the readers' desire to read and study the comparative literature.

### **1.5. Scope and Limitation**

This study will try to analyze the characters Devavrata in C. Rajagopalachari's *Mahabharata* and Gandalf in J.R.R. Tolkien's *The Lord of The Rings: The Two Towers*. In this study the writer tries to compare and discover the differences and similarities between both characters. The writer will use American Comparative study as a theory and method of study to find the similarities between both of characters, and to reveal the relationship between both characters. This study will observe the characters and plots to discover the differences and the similarities between both visions of the characters.

### **1.6.Theoretical Background**

This study will use Comparative literature as a theory and approach to analyze the relationship between both characters. Comparative literature was born from French anthropologist used for the teaching of literature in 1816 (Bassnet 13). Comparative literature is an international study which is borderless. In Comparative literature a nation cannot limit people to do an analysis toward other countries. Comparative literature is a study beyond national boundary and the study of relationships between literature and other human aspects. It allows people to study beyond literary aspects and concerns about the relation between literary text and other aspects of life. This study will focus on American Comparative literature as theory, approach, and method of the studies supported with Intertextuality. Intertextuality is a way to understand the text meaning or a way to interpret the text in its relation with other texts.

The act of reading, theorists claim, plunges us into a network of textual relations. To interpret a text, to discover its meaning, or meanings, is to trace those relations (Allen 1).

Intertextuality aims to find the meaning between two or more texts and their relationship.

### **1.7.Method of the study**

In this study the researcher will use Comparative literature as method of the study to analyze both characters and search the similarities and differences between the characters' visions. As the first step, close reading is used to understand both

stories and characters that will help to make data collection much easier. The second, the writer finds and understands the vision of life of both characters by understanding the plots. After that the he finds the relationship of both stories, by identifying the situation and issues relevant to each other characters. To be able to find the similarities and differences between both visions, the writer will search the relationship between the texts and their philosophical aspects. The last, the writer finds the similarities and differences of both characters. To find the similarities and differences between both visions, the writer should know about the meaning of both visions. Therefore, it is normal requirement for the writer to understand the philosophical meaning of both visions.

### **1.8. Definition of Key Terms**

- *Dharma* is a doctrine which teaches human to do some virtue and gives some rules to human.
- *Jiva* is Hinduism concept for soul.
- *Karma* is a Hinduism concept of cause and effect in life.
- *Kshatriya* is social status also a social order for Hindi people to life with an application of *Dharma*.
- *Similarity* is a fact of being similar
- *Vision* is dream, ideal, reverie, and will-o'-the-wisp, of human.

- **Vasu is the 8 gods and goddess in *Mahabharata* which is represent the elements of nature.**
- **Varna is a Hinduism concept of social order or duty.**

## **CHAPTER 2**

# **LITERATURE REVIEW**