

The Role of Lord Krishna with special reference to political contribution in Mahabharata

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Abstract

Mahabharata is one of the vital Indian antique scriptures namely Vedas, Puranas, and Upanishads. It guides us by showing numerous divine ways through which we can increase self-knowledge with inner-peace.

Mahabharata evocative, there were Shakuni the maternal uncle of the Kauravas, and Krishna the maternal cousin of the Pandavas, who has revealed the avatar of a Hindu God in Hinduism. Together, these two characters explain on a diversity of managerial policies that could be of practical doctrine worth today. This is specifically important since it gives Indians a candid path of perceiving the world. It is very substantial to the source of advancement. This research paper shows that how the role of Krishna in Mahabharata impacts the life of modern civilization. It also tries to analyze and highlight, how Mahabharata cares and grows certain management concepts and beliefs, which has shaped a standard in the modern era as the main source for success to an individual.

Key Word: Krishna, Mahabharata, Arjuna, Pandava, Duryodhana, Bhishma, Avatar.

1 Introduction

Lord Krishna was the main political character in beating Kansa the king of Surasena Monarchy. The monarchy of Surasena was the innate empire of Yadava circles recognized by the Andhakas, Vrishnis, and Bhojas. By successful Kansa, Krishna re-recognized the old king Ugrasena on the power and reassured the monarchy from disappointment due to sectarian struggling within the monarchy. The next threat came from outer of the country, from the Magadha Empire. The monarch of Magadha, Jarasandh confronted Surasena many times and debilitated its army. Krishna and other Yadava leader all strained their best to grasp. At last, they had to seepage from their native empire to the south and the west. Later, with the superiority of Krishna, the Yadavas who run-away from Surasena shaped a new monarchy called Dwaraka. Its capital was Dwaravati, a city well tenable by mountains on all sides, on an island, not far away from the Gujarat shore. This made it resilient to attacks from terrestrial. The kingdom prospered by sea trade with maritime monarchies.

Lord Krishna also acknowledged a link of Yadavas with the Pandavas, a unit of Kurus who were fighting against the predictable Kuru Monarchy. This link also helped the Yadavas, purposely. With the assistance of the Pandavas, they occupied Magadha king Jarasandh who was their main rival. For this care, Krishna, assisted the Pandavas to win the Kurukshetra Battle against the Kurus absorbed by Duryodhana. Thus the rule of the Pandava Yudhishtira was re-recognized by Krishna at Indraprastha. Though The Yadava front-runners fought the

Kurukshetra Battle, on both sides, and after the battle ended, the violence among the Yadava heads continued. After 36 years, since the Kurukshetra Battle, another battle derelict among the Yadavas, in their kingdom. This produced the destruction of the Yadava empire in Dwaraka, with Balarama and Krishna also leaving due to grief. This battle among Yadava is also accredited to a swearword from Gandhari, mother of Duryodhana to Krishna. But the help Krishna continued to the Pandava Yudhishtira, paid off. When the rule of Yudhishtira over, he documented the Yadava head Vajra on the seat of Indraprastha along with the Kuru head Parikshit, at Hastinapura. Thus the regal ancestry of the Yadavas continued through prince Vajra. Prince Vajra was a great-grandson of Krishna and grandson of Pradyumna.

Parikshit was the son of Abhimanyu and Uttara. The famous story of Lord Krishna was written by Late Sri. Kulapati K.M. Munshi's Krishnavatara (Volumes 1 to 8) published by Bharatiya Vidya Bhavan. It is a very good read into the political features of Lord Krishna. The image of Krishna not as the God Almighty but as a human idol and a great leader. There is a very motivating read between the lines into the inner surfaces of politics by Krishna as a human being. The following sections show highlights of Krishna's political life

1.1 Inhabiting the high Moral Ground

There is no point in inhabiting the high moral ground if you misplace in the process of current Indian politics. It is often soaked with an obsession over upholding the high moral ground. In the Mahabharata, Lord Krishna endorses the use of dishonest and immoral strategies in the service of moral causes.

2 War is sometimes justified

The Mahabharata receives the idea of a just war. According to Shakuni, war is a choice that should only be resorted to afterward political results fail, but once resorted to, it ought to be battled to its conclusion. The epic of Lord Krishna also says Arjuna, a Pandava, that once a battle troubles out, it is a defensible as well as obligatory to fight for a good cause. It is also obligatory to resort to war to bring about the wanted conclusion rather than to walk away from ferocity out of the principle of non-violence. Modern India's action of war and its armed often seems half-hearted and controlled because of its deep uneasiness with power on ethical grounds. Though, it would do well to recall that only by tolerant the use of switch can it truly attain its goals.

3. Rules and customs ought to be inferred compliantly

Through, the Mahabharata, both Krishna, and Shakuni contend that rubrics and duties should serve certain social purposes and that when they cease to do so, they should be castoff or loosely followed. Responsibility can thus be edited when it follows a course of action that is inflexible. In the Mahabharata, the Pandavas felt honor-certain to play a game of dice to the end, even if it caused in the betting absence of their realm and their queen. Mahabharata, though an ancient epic, still has a lot to teach contemporary India. This is why it endures being pertinent and extensively popular today, laying fruitful demonstrations, and plays. Its eternal lessons continue to lead Indian thinking, always dragging it away from excesses. The extreme of naivety and the extreme of

dishonesty. Rather, it contends that it is sometimes better to opt for what seems to be unfair to achieve greater fairness.

4 Lord Krishna at Kurushetra war

The 'Kurukshetra Battle' is labeled in the Indian epic 'Mahabharata' as a battle, fought between two groups of cousins of the Indian Kingdom called Kauravas and Pandavas for the seat of Hastinapur. Lord Krishna obviously not to fight in the battle and not to pick up his arms. As a last effort to bring concord in war Krishna asked Duryodhana to arrive Indraprastha to the Pandavas but Duryodhana said he would not give land to the Pandavas. Duryodhana openly ordered his soldiers, even after the notices from all the elders, to capture Krishna. Krishna giggled and showed his divine form, burning penetrating light Krishna had a large force called the Narayani Sena and Lord Krishna was himself a great warrior. Once Duryodhana and Arjuna thus both went to Krishna at Dwarka to ask for his assistance. Duryodhana reached first and found Krishna asleep. When Krishna woke up, he saw Arjuna first and gave him the first right to make his appeal. Krishna told Arjuna and Duryodhana that he would give the Narayani Sena, to one side and himself as a non-fighter to the other. Arjuna on behalf of the Pandavas chose Krishna. Later Arjuna requested Krishna to be his charioteer and he decided wholeheartedly.

When the war was confirmed and the two armies were facing each other, Arjuna was in a quandary and he felt weak and sickened at the view of killing his whole family. Arjuna curved to Krishna for celestial advice and teachings. Krishna counseled him of his duty. This discussion forms the Bhagavad Gita, one of the most appreciated spiritual and ethical manuscripts in the Hindu religion. Krishna repeated him that this was a conflict between virtue and unrighteousness and it was Arjuna's responsibility to support the cause of dishonesty.

5 Theoretical Background

Lord Krishna was the broadest and talented politician. He was a truthful and responsible friend to the Pandavas of the Mahabharata epic. He always fought and remained the Pandava's side throughout, supporting them and helping them out through the hardest of times because the five Pandavas were always on the path of Dharma. He was always facilitating the Pandavas to win against the Kauravas in the great Kurukshetra Battle.

The Mahabharata is the root of Indian culture, a jewel of Sanskrit literature, and a good thing in Indian literature. In the form in which it persists today, it is the world's longest epic and indeed its longest mythical work.

Once it so happened that the entire forest was caught in a dreadful storm and rain. This affected all the hunters and animals. Even the wicked fowler was benumbed by the cold. But in that state also he encaged a she-pigeon who was fallen on the earth, benumbed with freezing. After a certain time when the sky became clear the fowler decided to take shelter under a huge tree which was the refuge of numberless birds. A pigeon having beautiful feathers that lived on its branches started lamenting since its wife had not returned yet. Through this pigeon, the sage beautifully portrays the character of wife¹. One's home is not his home; one's spouse only is his home. A home without the spouse is bleak like a forest. Even though she-pigeon was caught in the cage calls out her husband and asks him to treat the fowler with hospitality. Through this, the sage gives the message of being a

rescuer of a suppliant². He-pigeon talks to the fowler and also highlights the significance of hospitality³—Hospitality must be given away to even one's enemy when the latter comes to his home. The plant does not withdraw its shadow from even the individual who comes for wounding along. Saying so the pigeon arranges the fire through which the fowler warms his stiffened limbs. When the hunter said he was hungry, the pigeon enters the fire to satisfy the needs of the guest. This becomes the turning point to the fowler who makes up his mind to practice righteousness. Righteousness is the greatest refuge. Even the she-pigeon gave up her life saying —A word has no guardian similar to her husband, and no contentment similar to her husband. Casting off each of her riches and belongings, a lady should follow her husband as her only sheltering the couple's fate the fowler was struck with grief and ended his life in the forest fire. At the end of this story, Bhishma talks about the protection of a suppliant. O Yudhistira, o chief of every single honest individual, the security of a suppliant is, undoubtedly an extraordinary demonstration of legitimacy. By following this duty, even the killer of a cow may be cleansed of sin. has to be intelligent⁴ and strong. Even when gifted with equivalent may, individuals don't all of a sudden make ill will with the individuals who have harmed

Then again, they demonstrate their energy step by step, o lord. One ought to, in this manner, ignore the wrongs caused by a man had of predominant quality, as one ought to disregard the demonstrations of a kid, a simpleton, or one who is visually impaired or hard of hearing. The intelligence of this idiom is found for your situation, o slayer of adversaries. In the story of a Brahmin by name Goutama —Rajadharma the prince of the cranes and also the son of sage Kashyapa talks about the means of acquiring health —"the sage Brihaspati has mentioned four sorts of catalysts for the securing of riches, to be specific, legacy, sudden procurement because of good fortunes or the support of the divine beings, obtaining by work, and procurement through the help or graciousness of companions". In the same story —a character named Virupaksha —king of the Rakshasas appears. Even though he was a Rakshasa he used to give wealth to thousands of Brahmanas in the sacred month of Kartika by duly respecting them as accorded in the scriptures. But in the same story, the Brahmana Goutama is pictured as an ungrateful soul. Brahman Goutama kills Rajadharma who had helped him to acquire wealth. That wretched person was killed by the Rakshasa but his flesh was not taken even by the rakshasas and the robbers. Through this Bhishma points out what will happen to a person who is ungrateful⁵—there is expiation, o king, for one who kills a Brahmana, for one who sucks wine, for one who steals, for one that has not fulfilled a promise. But there is no compensation for an ungrateful person. At the end of the story, Bhishma stresses the value of a friend⁶. Everyone should be grateful, and everyone should try to do good to his friends. Everything may be got from a friend. Honors may be got from a friend. The root of happiness is told through the story of Manki. Manki talks about happiness⁷when his two bulls are carried away by the camel —“ he who is desirous of happiness should renounce all attachment. He, who is indifferent to worldly surroundings, has renounced all desires for acquiring wealth can sleep happily". He also highlights the desire to tell that desire is the parent of longing, of sorrow, of exhaustion and hard work. stresses upon the truth⁸—“the reality is conscious in the Vedas. The fruits enclosed to reality have been described as the greatest. From reality originate virtue and self-control. The whole thing depends on reality”. In the same story significance of the Gayatri mantra and that of the Yogins are told. In the conversation between Panchashika and king Janaka, the great sage Panchashika talks about renunciation,

ascertainment of truth and liberation –“upon the faculties depend all demonstrations prompting paradise, as likewise renunciation prompting the fulfillment of Brahma, and the ascertainment of truth concerning all subjects of inquiry. The scholars say that ascertainment of truth is the most elevated end of presences and is the base of freedom and concerning insight, they say that it leads to liberation and Brahman”. The sage stresses upon renunciation⁹ Samyagvadha are the unparalleled edlimb of information which treats of repudiation. Repudiation of acts is laid behind for all people who seek liberation sincerely. They on the other hand, who have not been instructed accurately have to bear a heavy load of sorrow. The sage also points out that one should be free from attachment. Then only we can achieve the ultimate goal. To make this concept clear the sage gives the example of ruru deer pushing off its gold horns; serpent pushing off the skin; fledgling leaving its tree that is going to tumble down on water and sit on a new resting place. During the discourse between Vali and Shakra when Indra teased at the condition of Vali, the latter said: “they who obtained insight and have won satisfaction therefrom, they who are of peaceful ought to, who are idealistic and great among animals, never lament in wretchedness nor celebrate in joy”. Vali talks about the importance of time¹⁰ Brahman in the appearance of periodic the shelter of all beings. Can you go anywhere transcending that period? Period Brahman, certainly, cannot be shunned by the organization or by standing motionless. In the conversation between king Dyumutsena and prince Satyavat, we understand how a king should protect his subjects without harming anybody. The king talks about the ways of punishment that can be given to an offender according to the scriptures.

Extermination of the wicked may lead to the killing of a large number of innocent men who are dependent on the wicked man. Prince Satyavat tells that if a Brahmana is made responsible for the other three castes then the acts of wickedness may come down “the three other castes ought to be set under the control of the Brahmanas. On the off chance that those three ranks be kept inside the points of confinement of temperance, then the backup positions that have sprung from intermixture will mirror their practices”. Through the discourse of a father and a son, we learn the duties of personas significant that the existence of a chap runs promptly. The highly intelligent son Medhavin, tells his father that death is irresistible and duties have to be done once it is thought of “death does not wait for a man whether he has or has not done his acts. What one considers doing toward the evening ought to be done in the forenoon. By gaining ethicalness one is certain to secure endless joy both in this world and in the next”. Madhavan also stressing upon death tells “person who celebrates sacrifice; whose words and musings are constantly all around administered, he who has atonements and renunciation and yoga, is certain to gain everything through these”. From the conversation between Sagara and Arishtanemi of Trakshya’s race, we come to know how sorrow may be warded off and contentment enjoyed. Sage Arishtanemi tells “the happiness of liberation is true happiness in the world. Liberating yourself from attachments, you should wander happiness, satisfying yourself with what is got devoid of exertion and preceding computation, and looking impartially towards all creatures and objects”. Talking about liberation he says “that man is freed who knows genuinely the way of the birth, the annihilation, and the demonstrations of living animals.” While talking about liberation he highlights upon equality, the symptoms of old age, and also unreality of the world¹¹. Through the story of Mrityu, Gautami, Kaala, the fowler, and the serpent Yudhistira's despondency at the death of his relatives was completely removed. Deeds in action are subtle and imperceptible to the senses. While talking about the cause of death the fowler says “the individuals who esteem genuine feelings of serenity ascribe everything to the course of

time as the cause, yet viable men soon assuage their melancholy". But Gautami stresses death is always predestined.

Mrityu also tells the type of guns and all the acts are owed to the influence by Kaala. Kaala who appears finally highlights the significance of karma¹² "we are all subject to our respective fruits of action. As light and shadow are associated with each other, so are men identified with karma through their deeds". By hearing all this powerful and pious Yudhistira becomes consoled in mind. Bhishma narrates the story of king Sudharshana and his wife Oghavati who conquered death being a householder. King Sudarshana was the son of Agni. He had instructed his wife not to act against the wishes of those who seek their hospitality. He also told her how she should behave with the guests¹³ "for grihastha, there are no greater moral than treating the visitors". Oghavati also promised by telling "I shall do everything that I should do by the order of you". Once Dharma who comes in the disguise of a Brahmana seeks the hospitality of Oghavati and asks her to satisfy him with her body. Filled with shame but remembering the words of her husband Oghavati cheerfully approached the twice-born Rishi. When king Sudarshana comes to know this through the words of Brahmana himself he stresses upon the duties of the householders¹⁴ and also renouncing annoyance by gaze, phrase, action or consideration, said do you take pleasure in yourself, O Brahmana! Dharma was pleased with this and showing his real form says "O sinless one, I am Dharma! You have controlled and conquered death that always has pursued you. You will acquire every one of the universes in this your body, and because the art of Yoga is inside her control, this profoundly honored woman will tail you with just a large portion of her body, and with the other half will she be praised as the stream oghavati". At the end of the story, Bhishma also stresses upon hospitality¹⁵. Bhishma tells Yudhistira that a person was born as a Jackal since he did not gift a Brahmana after promising him to do so and a person was born as an ape since he was eating the fruits belonging to Brahmanas. By these two examples, Bhishma cautions Yudhistira of the promised one makes in giving gift¹⁶ to the Brahmanas "The Brahmana is considered as the uppermost entity to whom contributions have to be given. During all, the time Brahmana should be received devoid of due adoration".

While narrating the story of king Nahusa and sage Chyvana of Bhrigu's race Bhishma points out the nature of compassion and pity. Chyna talks about the glory and superiority of kine¹⁷ kine bear and yield excellent and strength-giving ambrosia. It represents great power and is conferrers of huge pleasure upon every being. The virtues of the contributions of kine are continued in the conversation between Sage Uddalaki and his son Nachiketa. In the story of the destruction of Taraka Bhishma narrates how Kartikeya was born to the six Kritikas, how he was brought up, the gifts bestowed by various gods to him, how Tarakaasura was destroyed and how he became the army general of the celestial soldiers. At the end of the story Bhishma urges Yudhistira to give gifts of gold by telling him how significant¹⁸ those gifts are "O offspring of Kuru's dynasty, Vashista recited formerly this topic to Parashurama of Bhrigu's dynasty. Do you, as a result, o kin of men, attempt to make contributions of gold". Bhishma tells "O Prince, mindfully tune in to the points of interest I might discuss the custom of giving ceaselessly umbrellas and shoes at religious ceremonies". Jamadagni was engaged in practicing with his bow. Renuka was assisting him by picking up the arrows. But suddenly due to the scorching heat of the sun her hands and feet were burnt. The sage became very angry and decided to destroy the sun. At that point, the sun comes in the guise of a Brahmana and talks about how significant the sun is and how the food

which is indirectly got by it is very helpful to mankind. It also talks about how significant food is¹⁹ “passing during the firmament, he takes away the water from the ground and pours back as rain. It is through this, the eatables of people are created. The Vedas say that it is food that forms the vital airs”. After saying all this sun started to pray for his life. Listening to all the prayers of sun, Jamadagni’s anger cherished. Hence sun, in the guise of the Brahmin sought the sage’s refugee. Jamadagni promised to protect the sage and also told him to give suppliant for the protection from the scorching heat. Giving a pair of sandals and an umbrella sun told the use of it²⁰. After narrating this story Bhishma said, "O offspring of Bharata, these contributions are regarded praiseworthy in the three worlds”.

By narrating the story of Nahusha Bhishma tells about the merits of the gifts of light. Royal sage Nahusha obtained the kingship of the celestial region by his high-quality works. Even though he became the kings of the deities, yet adored all the deities. Sometime after, he was filled with pride on account of which he made the very sages to carry him on their shoulders. Once it so happened when Agasthya was carrying Nahusha the king kicked the sage’s head with his left foot. Bhṛigu of unfading glory and great energy who was at that time present in the matted locks of Agasthya’s head cursed Nahusha to get transformed into a snake and drop down to earth. Nahusha pacified Bhṛigu for the termination of the curse due to which he was rescued by Yudhistira of his race. In the end, Bhishma tells the significance of gifts of light²¹ the supplier of lights winds upskilled with the magnificence of frame and quality for quite a long time compared with the number of twinkles for which the lights given by him consume or burst. By various acts, o child of Pritha, people acquire various places. They who are virtuous in behavior obtain blissful places, while they who have done wrong acquire miserable regions. Bhishma tells the discourse between Goutama and Vasava in which various ends of righteous persons after death are discussed. One acquires a region of happiness according to the nature of penances he practices. Through the ancient discourse between Bhagiratha and the illustrious Brahman Bhishma tells that there is no retribution better than abstention of sustenance. Almost the entire Anushasana Parva and Shanti Parva which covers the preachings of Bhishma to Yudhistira (as a major part) takes place in the Kurukshetra battlefield itself. This is regarded as the fluidity of time. It can be considered to be a spatial one and this makes for a more liberated treatment of the time figure. The worldly measurement is frequently underplayed while the space figure gets included insignificance. Vyasa tells about pious nature while talking to a worm" he, who acts piously, comes by are putable confinement. He on the other hand, who enacts impiously, comes by a squat and depraved birth. O you who are familiar with virtue, one attaches to unhappiness according to the gauge of his offense”.According to his deeds and the counsels of Vyasa, the worm acquired the highest status viz., that of eternal Brahma. By telling the account of the worm Bhishma tells Yudhistira not to grieve of the foremost of the kshatriyas, they would have all acquired a meritorious end. Mahabharata speaks that protection of people's privileges is possible only when supremacy is neutral and the law is not held in dormancy. The king was counseled to unite with people through influential speeches and assurance to protect the subjects. The author has placed the foundation for professional capability with prominence on virtue and morality. He advises that reflections of law and supremacy should be truthful and expressive. A garbed state tool ought to free everyone from evasion. It is the nature of supervision that resolves the nature of social circumstances in which individuals are vague in the substance of social circumstances.

Mahabharata's possessions on the founding of law and supervision concentrate on equity, truth, care for individuals. Bhishma the respected

grandsire explains the meaning and space of the Dharma to Yudhistira “

It is tougher to characterize Dharma. It has been revealed to be what helps the upliftment of living beings.

In this way, the welfare of living creatures is indisputably Dharma. The scholarly rishis have marked what manages is dharma. Culture is appropriately described as the love of fineness; it is the study of excellence. (Mathew Arnold, Culture and Anarchy, 1869) That is the culture which helps us to work for the social benefit of all Culture looks outside machinery, culture hates, culture has one great desire. The passion for melodiousness and light. According to Mahatma Gandhi, 'no culture can live if its efforts to be Choice. Culture looks like the total of specific learning that totals in any wide joined family and is the usual stuff of every one of its individuals. It can at best be conveyed to others. The advanced personality to which the sources of learning have been unlocked and which has been taught, in any bearable degree to exercise its resources is social. Culture is the totality of reformed, socially conveyed conduct. It joins the opinions, qualities, and societies of meetings of individuals. Culture may be the total of the awareness, approaches and characteristic behavior patterns communal and conveyed by members of society. Culture includes all behavior. It is the shared examples of practices and cooperation, intellectual development, and compelling comprehension through a procedure of socialization.

However, civilization has been different several habits the simplest way of defining culture would be it is the common behavior of a community of cooperating human beings. A culture is a tool of civilization. It acts through family groundwork, convention, spiritual belief, script, and teaching. Civilization is the appearance, the enunciation of tradition. Evolution is what humanity retains while culture is what limits humanity. Culture infuses evolution and guides and forms it

6 CONCLUSION

There are certainly many surfaces to Lord Krishna. He was the naughty kid, the regal leader, the most idealistic lover, the noble soldier, and a politician.

His lenient face covered a sharp mind. the intrigues of which would be profound for us. He was truly divine in his traits in human appearance.

The life story of Lord Krishna shows us the way to live a full, ironic life and always contest for unfairness. He gave a message to us that do the good thing without having a supplement towards the consequence of those movements and most importantly, never hurt anyone, but at the same time, never vacillate to use sly means to fight and abolish your opponent if he can only function cleverly.

Lord Krishna played a main role in the Kurukshetra battle. His divine approach left an enormous influence on the sentiments and beliefs of Pandavas and Kauravas. From his initial days in Hastinapur to the end of this ancient battle he sustained as a key political figure in a feeling of eternal peace. Krishna's instructions were not just for solitaires. He counseled everyone to his competence. He taught Arjuna to execution his dharma. His life was a perfect example of how to continue unescorted in the middle of the worldly fire. It is like custody of some sugar granules on your tongue without drooling. He taught the world how to prosper in life while residual in the middle of hurdles. The Lord does not counsel us to turn absent from our relationships to reach Self-awareness. He instructs

that we should be free from all attachments while still upholding loving relationships and maintaining our family responsibilities.

During his life, Lord Krishna had to face many disasters that arose namely waves, one after the other. Even then, not once was his face troubled by sorrow. He challenged every trouble under the sun, but there was no place for grief in Lord Krishna's existence. He was the epitome of happiness. In his concern everyone delighted, overlooking all else. In his presence, they distinguished the ecstasy of the Self. Still, after all this time, does not the scanty thought of him fill us with ecstasy.

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