

Eponymous Krishna: A Legend In Absentia

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Abstract

Mahabharata is one of those antique scripters which are encumbered with the preaching of lord Krishna who not only lifted the spirits of Arjuna but also filled zest amongst people all over the world.

“It guides us to words our way, to become new ray.”

Apart from it, Krishna also is a good example who shows the managerial policies for a battle or war. This is specifically important since it gives Indians a candid path of perceiving the world. It is very substantial to the source of advancement. The oeuvre shows that how the role of krishna in Mahabharata impacts the life of modern civilization. It also trues to analyses and highlight ho Mahabharata cares and groups curtain management concepts and beliefs which has shaped a standard in the modern era as the main bourse for success to an individual.

Lord krishna was the main political character in beating kinase the king of sores monarchy. The monarchy of Sure Sena was the inmate’s empire of yadava circles recognized by the Hakasvrishnis and bhojas. Loard krishna also acknowledged a link of yadav’s with the panda as a unit of kurus who were fighting against the predictable kur monarchy this link also helped the Yadav’s purposely with the assistance of the panda as they occupied Magadha king Jaras and who was there main rival Mahabharata is a oeuvre having most pleasant words that not touched the piece of paper but also touched numerous lives.

Krishna was the one who assisted panda as to win the kurushetra battle against the kurus absorbed by Duryodhana. This rule of the panda Asyuthistiva was re recognized by krishna at Inderaprestha. Though the Yadav front runners fought the Kurushkshtra battle, on both sides and after the battle ended the violence among the tardive heeds continued after 36 years since the Kurkshetra battle another battle derelict among the yadav’s in their kingdom. This produced the destruction of Tardive empire in Dwarka, with Balarama and Krishna also leaving due to grief. This battle among Yadav is also accredited to a swearword from grand here, mother of Duryodhrva to Krishna. But the help Krishna continued to the pandeva Yudhistra, paid off. When the rule of Yudhistra was over he documented the Yadav head Vajra on the seat of Indrapvasthe along with kuru head Parpshit, at Hastinapura thus the regal ancestony of the yadav’s continued through prince Vajra. Prince vajra was a great grandson of krishna and grandson of pradhymna. Parishes were the son of Abhimanyu and Uttara. The famous story of lord krishna is a very good read into the political features of lord krishna. The image of krishana not as the god alomghty 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 are highlights of Krishan as political life.

(1) inhabiting the high moral ground

In Mahabharata lord Krishan endorse the use of honest and moral strategies in the revise of making.

(2) war is sometimes justified

The Mahabharata receives the idea of a just war according to Shakhvni war is a choice that should only be resorted to afterward political results fail, but once resorted to, is 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 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 consequences leaves an indelible and uneasy imprint on and.

Rules and customs ought to be inferred compliantly

Through the Mahabharata both Krishna and Arjuna contend that rubrics and duties should serve certain social purposes and that when they cleanse to do so they should be carried off or loosely followed. Responsibility thus is very pertinent.

Mahabharata thought 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 its eternal lessons continue to lead India thinning 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 cause.

The Kurukshetra battle is labeled in the Indian epic Mahabharata as a battle fought between two groups of cousins of Indian kingdom called Kauravas and Pandavas for the seat of Hastinapur. Lord Krishna was obvious to 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 give 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 brightly Krishna had a large force called the Narayanasena and Lord Krishna was himself a great warrior.

Once Duryodhana and Arjuna 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 they would give the Narayana sent 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 turned to Krishna for celestial advice and tea changes.

Conclusion

There are certainly many surfaces to Lord Krishna. He was the naughty kid, the regal leader, the most idealistic human, a 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.

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