

# **The Political Role of Krishna in Bhasa's Play**

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## *Abstract*

The role of Krishna is very important from the political point of view in the Mahabharata. It can be understood in this way that there have been two wars in Mahabharata first with dice and second with weapon. Pandavas are defeated in a battle with dice Because at that time Krishna was not there to give knowledge to the Pandavas and instruct the right political move. While the Pandavas were victorious in the war with arms. Because Krishna, who gave political knowledge to the Pandavas in that war, was with them.

In the context of Bhasa, he has succeeded in establishing a strong political outlook by making some radical changes in the original story of Mahabharata. Bhasa has displayed political and emotional aspects through characters in his plays in such a way that the individual, society, nation gets to learn an important lesson. In his plays, Krishna's personality and political understanding become crystal clear. The association of a good politician in any form paves the way for victory and development for that state or country. In Bhasa's plays, Krishna emerges as a politician who has a very fine knowledge of politics, on the basis of which he is able to take very strong decisions.

*Keywords:* Politics, Lord Krishna, Sanskrit Drama, Saam, Daam, Dand, Bhed, Decision making.

## **Introduction**

Both the person and the personality are interlinked to each other, their personality is formed by work and ability. Their personality is highlighted with the identity of the person. The ancient life of Krishna is found mainly in two texts, Bhagavata Purana and Mahabharata, in both these texts, the personality of Krishna is distinctly notable. In the Bhagavata Purana, Krishna is known for his adorable childhood amusement and in the Mahabharata, Krishna appears as a mature man and is established as a politician. Bhasa, the first poet and the first playwright, has fused these two types of personality of Krishna in his plays in such a way that the journey of Krishna starting from childhood amusement to the form of a warrior to a politician is found in the sequence. The entire life of Krishna is seen in only three plays of Bhasa, namely Balacharitam, Dutvakyam and Urubhangam. The masses were uncertain that there are not three but only two because there is no direct role of Krishna in Urubhangam. The solution to his doubts is that the personality of a person cannot be judged by his mere presence, in his absence, it can also be judged by the actions taken by the effect of his thoughts.

BhagavataPurana.

The early life of Krishna can be traced in BhagavataPurana, which elaborates his 'solah-kala' along with his childhood amusement. According to BhagavataPurana, Krishna's Leela lasted 124 years in which he assassinated many demons in his childhood, saved Gokul people, destroyed Kansa and later helped the Pandavas in the Mahabharata. After that the story of the struggle of Yaduvansh is also included in it.

'S .D. Gnani has considered the composition of the BhagavataPurana to be 1200 to 1000 BC.' [1]

In BhagavataPurana, Krishna is said to be the god of all the gods, the author of this Purana is considered to be VedVyas. In this Purana, mostly things have been narrated by Shukdev to King Parikshit, where every verse there is a mention of love of Shri Krishna. Various incarnations of Vishnu were described in this Purana, but Krishnavatar is the main attraction of the Purana. According to some scholars, Bhasa's play BalCharitam is based on BhagavataPurana.

Mahabharata.

From the political point of view, the role of Krishna in Mahabharata is very immensely prime.

'महाभारत के रंगमंच पर स्पष्ट रूप से भगवान कृष्ण का पदार्पण उस समय होता है जब वह महाराज युधिष्ठिर की यज्ञ पूर्ति के लिए आवश्यक जरासंध वध के निमित्त अर्जुन और भीम के साथ मगध के लिए प्रस्थान करते हैं।' [2]

(Lord Krishna clearly appears on the stage of Mahabharata when he leaves for Magadha with Arjuna and Bhima to kill Jarasandha, necessary for the fulfillment of the yagya of Maharaja Yudhishtira.)

And this is where his political tact gets introduced because it was known to him that killing Jarasandha was not possible by Yaduvansha, so he finished off him by Bhima and also manifested his ground with the success of Yudhishtira'syagya.

'श्री कृष्ण बड़े नीति कुशल थे। भीमसेन के द्वारा जरासंध का वध कर दिए जाने के बाद उन्होंने जरासंध के भयभीत पुत्र को अभयदान देकर उसे उसके पितृ-राज्य पर अभिशक्त कर दिया और इस प्रकार जरासंध पुत्र को अपना अभिन्न मित्र बना लिया। साथ ही साथ उससे महाराज युधिष्ठिर के राजसूय यज्ञ में आने के लिए राजी भी कर लिया।' [3]

(Krishna was very vastly shrewd. After Jarasandha was killed by Bhimasena, he gave protection to the fearful son of Jarasandha and incapacitated him on his paternal kingdom and thus made Jarasandha's son his considante. Simultaneously, he was also persuaded to come to MaharajYudhishtira'sRajasuyaYagya.)

The debut in Mahabharata and such policy skill provide a rigid introduction to his political personality. A good politician always builds good relationship with other.. If they wished, they

could have specified the throne of that kingdom to the Pandavas after assassinating Jarasandha or could have kept it to themselves. But being a good politician, he knew that the sentiments of the people of that state are associated with Jarasandha, they would not entertain the outside king easily. By making Jarasandha's son king, he expanded his number of friends and at the same time made the whole kingdom in his favor.

There have been mainly two wars in Mahabharata, first with dice and second with weapons. In the battle with dice, the Pandavas were defeated because during that time in the absence of Krishna, there was no one give them knowledge and to instruct them with the right political moves, whereas the Pandavas were victorious in the battle with weapons. Because Krishan supported them with every political knowledge.

'जब अश्वत्थामा के वध की झूठी अफवाह चारों ओर फैल गई तब सत्यता का पता लगाने के लिए आचार्य द्रोण युधिष्ठिर से पूछने गए, तब कृष्ण ने युधिष्ठिर को असत्य बोलने के लिए प्रेरित किया यह कहकर कि प्राण रक्षा के लिए असत्य बोलने से व्यक्ति पाप का भागी होता' [4]

(When the fallacious gossip about Ashwathama's killing rolled out then Krishna instigated Yudhishtira to recline to Acharya Drona by convincing a lie to resque of life, a person does not become guilty of sin.)

Krishna knew that to cease Drona, defeat news of Aswathama would have to be spread because Drona was destroying the Pandava's army rapidly and Krishna understood that life is above any truth or fabrication. Is. Therefore, in order to save innumerable lives, it is necessary to inform falsity by Yudhishtira.

Krishna's personality is clearly a composite one, though the different elements are not easily separated.' [5]

'There is a detailed version of Krishna's childhood and youth in the HarivamsaParva, an appendix to the Mahabharata.' [6]

Some scholars believe that the basis of Bhasa's play Balacharitam is HarivamsaParva of Mahabharata. Overall, that Krishna first appears in the Mahabharata, in which his personality is displayed as a politician.

Bhasa

In the context of Bhasa, his thirteen plays such as Swapnavasavadatta, Pratigyayogandharayana, Daridracharudattam, Avimaraka, Pratimaanatakam, Abhishekanatakam, Balacharitam, Pancharatram, Madhyamaviyoga, Dutvakyam, Dutghatokcham, Karnabharam and Urubhangam, Of these, Swapnavasavadatta and PratigyaYogandharayana are based on 'Udayana-Katha', Daridracharudattam and Avimaraka conceived by poet, Pratimaanatakam and Abhishekanatakam are based on 'Rama-Katha', Balacharitr based on 'Krishna-Katha' and Pancharatram,

Madhyamaviyoga, Dutvakyam, Dutghatokcham, Karnabharam and Urubhangam are based on 'Mahabharata-Katha'. These thirteen plays were described by GanapatiSastri in Trivandrum in 1912, seeing the similarity in the writing style of the plays, and called them the plays of Bhasa. There is no authentically accurate information available about the time period of Bhas. The poet Kalidasa has mentioned Bhasa in his plays, from which it can be said that Bhasa must have been the predecessor of Kalidasa.

The entire Mahabharata appears in the six plays based on Bhasa's Mahabharata. His plays analyze the political aspects of Mahabharata as well as have a positive conclusion. Bhasa has succeeded in presenting the original incident of Mahabharata with some radical changes. An important political lesson is seen in all the plays of Bhasa, for example, in Madhyamaviyoga, Dutvakyam, DutGhatokcham and Karnabharam, an attempt has been made to explore the political, social and human sensibilities within the Mahabharata by making a slight change in it. At the same time, Pancharatram shows a strong effort to suggest a beautiful and non-destructive solution. Bhas from Pancharatra wants to prove that the elders, who have the responsibility of showing the right direction to the younger generation, need to speak in time, if they go ahead on time and give proper guidance, then destruction can be avoided.

If we look at Bhas's writings, it is known that Bhas does not only have the vision of art, but also a thinker and has an understanding of politics. In his plays, Bhas displays political and emotional aspects through the characters in such a way that the individual society, the nation, gets to learn an important lesson.

'पात्रों के चरित्र विन्यास में भास ने बड़ी सतर्कता तथा कुशलता प्रदर्शित की है। यदि देव वर्ग का पात्र है तो उसमें देवत्व का पूर्णतया समावेश किया गया है उसमें कोई भी ऐसी बात नहीं आने दी गई है जो उसके स्वभाव के विपरीत पड़े। प्रयत्न तो यह भी किया गया है कि उसके असदंश को भी निकाल कर उसे नितान्त परिष्कृत रूप में प्रदर्शित किया जाए।' 'भास ने तो यह भी प्रयास किया है कि पात्रों के अशिष्ट आचरण को इस मनोवैज्ञानिक संदर्भ में प्रयुक्त किया जाए कि पाठकों की उस पर सहानुभूति हो जाए। उदाहरण के लिए घटोत्कच के चरित्र को देखिए माता के आज्ञावश यद्यपि वह ब्राह्मण को पकड़ता है फिर भी उसका मन उसे कोसता है।'[7]

(Bhas has displayed great caution and skill in the character configuration of the characters. If the deity is a character of the class, then the divinity has been completely included in it, no such thing has been allowed to come in it which is contrary to its nature. Efforts have also been made to remove its negativity and display it in a very refined form. Bhas has also tried to use the rude behavior of the characters in a psychological context so that the readers can sympathize with him. For example, focusing on the character of Ghatotkacha, although he captures a brahmin at the behest of his mother, yet his mind curses him.)

Bhasa's plays.

In Bhasa's plays, Krishna's personality and his political understanding become lucid.

Balcharitam.

Krishna's amusement are described in the play Balacharitam, where he appears in the lead role. There is a difference of opinion among scholars regarding the basis of Bhasa's play Balacharitam. Some say that the basis is BhagwatPurana, while some believe that HarivanshPurana. There is no one opinion, some doubt remains.

'नाटक का निश्चित स्रोत अज्ञात है। अपने वर्णन विस्तार में यह नाटक हरिवंश, विष्णु तथा भागवत पुराणों की कृष्ण कथाओं से बहुत भिन्न है परंतु इन ग्रंथों में से कोई भी भास के नाटक से कदाचित प्राचीनतर नहीं है। हरिवंश और विष्णु पुराण की भांति यहां पर श्रृंगार का अभाव है जिसका परवर्ती परंपरा में कृष्ण के साथ घनिष्ठ संबंध रहा है। उसी प्रकार राधा का चित्रण भी नहीं पाया जाता।' [8]

(The exact source of the play is unknown. In its description, this play is very different from the Krishna's tales of Harivamsa, Vishnu and BhagavataPuranas, but none of these texts is perhaps older than Bhasa's drama. Like the Harivamsa and the Vishnu Purana, it lacks adorn of tendernes, which in later tradition has a close association with Krishna. Similarly, the depiction of Radha is also unexplored.)

In this play, Krishna does not appear in the form of an esoteric politician, but by killing many demons in childhood, the way Mathura people acquired freedom from the atrocities of Kansa by killing Kansa, he assuredly suites as an entrenched warrior.

Dootvakyam

Envoy this drama of Bhasa based on Mahabharata is considered to be the mine of politics, in which Krishna as a politician is seen displaying many dimensions of politics in the center. In this, his political personality is visible at its peak. When he goes to Duryodhana's court in the form of a messenger, he tries to convince Duryodhana very calmly and demands five villages for the Pandavas. But when they come to know that Duryodhana will not agree with a calm mind, then they adopt the policy of creating pressure and speaking harshly.

'वासुदेवः (आत्मगतम) प्रसद्यमानः साभ्नाऽयां न स्वभावं विमुन्वति।

हन्त संक्षोभयाभ्येनं वचोभिः परुषाक्षरैः॥३१॥ [9]

(Vasudev: (subjectively) This Duryodhana will not leave his nature after being satisfied peacefully, so now I prick him with harsh words.)

When Krishna in the form of a messenger understands that now war is the only solution, then he speaks harshly to the enemies to provoke him, so that the enemy loses temper and when a person loses his temper he then loses all control of himself. Due to which the ability to take the right decision is deprived. After which Duryodhana tries to bind Krishna, Krishna then shows his power by showing his Catholic form and tries to destroy the credence of the enemy.

Urubhangam.

Krishna is not seen directly in this Mahabharata based play, but introducing himself is vastly supreme. At his directive, Bhima strikes Duryodhana's thighs and breaks it and the Pandavas win.

'द्वितीयः एष इहानीमपहास्यामानं भीमसेनं दृष्ट्वा,

स्वमूरुमभिहत्य कामपि संज्ञा प्रयच्छति जनार्दनः।' [10]

(Dwitiya :ShriKrishna, seeing Bhima becoming deserving of mockery, is making a secret gesture by patting his thighs)

Here, neither has anything been said from Krishna's mouth, nor has Krishna been shown doing so in any description. Here Bhasa has described Krishna doing this from the mouth of 'Dwitiya' character. Here Bhasa, showing his wisdom, saved Krishna from criticising and established Duryodhana as a warrior who was defeated by deceit. At the same time, it has also been established that for a politically knowledgeable person to take any kind of decision, he does not need to be present directly, his gestures are enough. How can a strong person with his wisdom pave the way for victory for his allies?

Conclusion.

From political point of view Krishna has a great importance in our life. His personality is such that all the dimensions of politics are included. In all his characters, religious, mythological, or theatrical, his political understanding is of a high order and advanced. Be it the Mahabharata, the BhagavataPurana, the Vishnu Purana, or the plays of Bhasa, he occupies the top position as a politician. They are successful in making high quality decisions using 'sam', 'daam', 'dand', 'bhed', which best suits their personality. Introducing a successful politician, they quickly understand that at which place, at what time, what kind of action would be appropriate and do not delay in taking decisions and working on it keeping in mind the time, place.

The BhagavataPurana-based play Balacharitam gives an introduction to Krishna's charming child pastimes as well as his political understanding. In this he appears in the lead role.

Krishna is also in the lead role in Dootvakyam, a play based on Mahabharata, and his political personality is visible at its peak. Bhasa has tried to establish that a good politician should have full knowledge of the enemy's power, for which Krishna went as a messenger and by showing power, trying to avoid war by intimidating the enemy, introduced himself as a good politician.

In the drama Urubhangam, Krishna plays a pivotal role even though he is not in the lead role. At his behest, Bhima breaks Duryodhana's thigh and the Pandavas win.

In Bhasa's plays, the personality of Krishna appears to grow gradually. In the play *Balacharitam*, Krishna depicts the journey from birth to becoming a warrior and established as a skilled warrior. After that, in '*Dootvakyam*', they first want to reconcile peacefully, but seeing that things do not work out, they provoke the enemy and by displaying power in their vast form, they achieve success in establishing the image of a skilled politician. Giving the introduction of a good politician, he is also seen inspecting the power of the enemy. Despite being indirect in the play *Urubhangam*, he helps his allies and leads them to victory. Which shows how meticulously a good politician takes the right decision at the right time and implements it. The association of a good politician in any form paves the way for development and victory for that state. In Bhasa's plays, Krishna is established as a strong and efficient politician, from whose every decision one learns something, which plays a pivotal role in strengthening the political direction of the country and inspire a politician to take better decisions on time.

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