

Research Article

Krishna: The Matrix of the Wise Old Man

Binod Kumar Acharya* 

Department of English, Nepal Sanskrit University, Dang, Nepal

Abstract

This article reads Krishna through the perspective myths and archetypes. Carl Gustav Jung postulates different archetypes in his *Archetypes and the Collective Unconscious* which are the building blocks of myths. He argues that the wise old man stands as a dominant archetype in different narratives. Consequently, *The Mahabharata* unveils its messages through the archetypes. Similarly, this study explores Krishna as a wise old man to the Pandavas. It also digs out the multidimensionality of Krishna who grooms the Pandavas as the winners. He rises as the counselor, guide and peace ambassador. In the same way, he psychologically motivates Arjuna for his real action through the *Gita Darsana*. Additionally, he manifests the proactive role killing Sisupal to make the *Rajasuya* a grand success and creating illusionary sunset to terminate Jayadrath with the help of the *Sudarsana*. This study fundamentally deals with these research questions: How does Krishna bring changes as he arrives into the life of the Pandavas? In what way does he breach the code for empowering his mentees? How does he manifest his guardianship during the Post Kurukshetra combat? His roles as the proactive mentor, psychosocial motivator and peace ambassador are used as the research tools. Similarly, the objectives are: to justify Krishna as a Jungian wise old man, to point out his strategic move to empower the Pandavas and to explore the long-term effect of his assistance in their life. This research does not incorporate Krishna's role that remains away from the Pandavas. Moreover, it has used hermeneutic phenomenology as the research methodology because it relates subjective insight of the author. Finally, *The Mahabharata* consists of archetypal characters, archetypal actions and archetypal themes. It carries its themes through the underlying pattern of myths and archetypes.

Keywords

Myth, Archetypes, Hero, Mentor, Home Quest

1. Introduction

A myth narrates the deeds of celestial and terrestrial heroes. Supernatural characters play a leading role in divine myths, extraordinary human in legends and ordinary layman in folklores. Similarly, archetypes stand innate and inherent pattern, equally shared by animals and birds along with human. They are the primitive, primordial, and original form. Love, quest and journey are archetypal actions; hero, villain, father and teacher are archetypal characters. Likewise, there

are the hero archetype, mother archetype and child archetype. Campbell postulates that a hero goes on the three phased journey: departure, achievement and return. He moves ahead in the spiral path with perpetual extension and qualitative changes. On the other hand, atonement signifies cleansing of impurity and reconciliation with the god who is the ultimate truth. Restitution and forgiveness are there for sinful fellow people. *The Mahabharata* makes use of arche-

*Corresponding author: binod.acharya@nsu.edu.np (Binod Kumar Acharya)

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typal themes, archetypal actions and archetypal characters. After the death of Pandu, the Pandavas remain homeless. They perpetually quest for home. As Duryodhana denies making an agreement, their hope of getting a home gets shattered. However, Krishna stands as the exceptional strategist in the epic. He makes the Pandavas hopeful for the upcoming days. He takes care of them, makes them politically aware and provides them various strategies to outsmart the Kauravas.

Alf Hiltebeitel regards Krishna a deceitful character in *The Mahabharata*. According to him Krishna inspires the Pandavas for the violence in the way Sakuni does the Kauravas. Alf Hiltebeitel asserts that Krishna could not stand crystal clean in the main plot of the epic. In some extent he rises more accountable for the disaster that the epic relates. He justifies such misdeeds in the name of social justice. Pointing out Krishna's negative qualities, Alf Hiltebeitel argues, "The original Krsna was thus a deceitful propounder of immoral advice whose so called peace mission actually hastened the war [1]." In spite of his claim, Krishna never gave immoral advice. He rises as the wise old man to the Pandavas and escorts them throughout their journey. However, Hiltebeitel postulates his biases to Krishna. Neither Krishna gave immoral advice nor did he intend war in the name of peace mission. He suggested them for their right and did his best to settle the conflict. Krishna only fulfills the duty of the wise old man. Although Alf Hiltebeitel interprets the demand of the five villages as a war strategy, Krishna sincerely endorses this proposal to settle the problem. He plays a proactive role in the main plot of the epic as he knows the injustice on the Pandavas and does his best not to ameliorate the conflict. When all alternatives get closed because of the arrogance of Duryodhana, Krishna takes Arjuna to Kurukshetra for the confrontation.

On the other hand, Pragma Pandey manipulates Lord Krishna quite differently from Hiltebeitel regarding him extremely impersonal. She argues that Krishna does not take executive role in the adventure. She takes him pious who moves on the ethical route. Even before and after the Kurukshetra battle, Krishna really plays the role of the managing director disguising as the charioteer of Arjuna. Asserting the Krishna's role as the impartial ones, Pragma Pandey postulates, "The leader in the whole story of Mahabharata is lord Krishna who guided Pandavas, all through their tough times and kept their spirits high by reminding them of their duties and objective of life. Though Krishna was the leader, it can be seen that he never played any role in the battle [2]." Although the literature asserts that Krishna never played any role in the battle, he did play different roles cunningly to assure victory for the Pandavas. Although Pandey says Krishna never took action in the battle, the Kurukshetra battle rises as the miraculous demonstration of Krishna and his divine disc. Krishna plays strategic roles to assure victory to the Pandavas. He misguides Duryodhana to make the latter vulnerable, attempts to make Karna switch the side, makes

Bhim hit Duryodhana on the thigh. In short, Krishna plays the roles of a wise old man in the epic. Initially, he did his best to settle the conflict without bloodshed but becomes more violent as the case could not be settled without war.

Krishna rises as the escort to the Pandavas. Krishna operates as the wise old man but not as the hero. He arrives to help the Pandavas who are the real heroes. In other words Krishna is a hero maker. He empowers them for their quest. As soon as he hears the injustices to them, he gets ready to help them. Although he formally meets the Pandavas at the wedding ceremony of Draupadi, he has already heard their suffering. Consequently, he transforms into the Jungian archetype: the wise old man to the Pandavas. He accompanies them and provides protection guidance. Although he advocates *dharma*, he undercuts the professed ethics time and again because he has to defend the Pandavas at any cost. Moreover, he provides insight, good advice and determination to his mentees. He fundamentally fills the gap that the Pandavas experience. Postulating the features of the wise old man, Carl Gustav Jung asserts,

The wise old man appears in dreams in the guise of a magician, doctor, priest, teacher, professor, grandfather, or any other person possessing authority. The archetypes of spirit in the shape of a man, hobgoblin, or animal always appears in a situation where insight, understanding, good advice, determination, planning etc., are needed but cannot be mustered on one's own resources. The archetype compensates this state of spiritual deficiency by contents designed to fill the gap [3].

As a mentor Krishna rationalizes the mass slaughter through the *Bhagavata Gita* to make Arjuna plunge into the massacre. He brings Shikhandi in front of Bhishma, makes Ghatotkach destroy *Shakti*, makes Duryodhana vulnerable through wrong guidance and forces Bhima to hit on his thigh. Krishna goes through the aforementioned deceit and treachery because he has to protect them at any cost. He inspires the Pandavas in the disastrous situation and stands by them for their hope. The annihilations of Sisupala and Jarasandha manifest Krishna's conviction for the safety of the Pandavas. He exploits both the intellectual strength and the power of arms to intensify his action.

Joseph Campbell goes ahead and explains the wise old man as the representation of father image in his *The Hero with a Thousand Faces*. Both father and the wise old man safeguard the hero on his quest. They stand as the strong support to the hero on his journey. They enable the hero physically and psychologically. The wise old man functions as a protective father and provides shelter and security to the hero. Krishna constantly helps the Pandavas on their home quest because they have been made homeless by their arch enemies. The Pandavas get financial support, military back up and psychological furnishing as they atone with Krishna. Moreover, the financially flourished Panchaal and Krishna himself rise as the boon to the Pandavas. Extending the archetype wise old man in his monomyth, Joseph Campbell

asserts,

Not frequently, the supernatural helper is masculine in form. In fairy lore it may be some little fellow of the wood, some wizard, hermit, shepherd, or smith, who appears, to supply the amulets and advice that the hero will require. The higher mythologies develop the role in the great figure of the guide, the teacher, the ferryman, the conductor of souls to the afterworld [4].

Although Campbell does not absolutely regard this supernatural helper a masculine one, this helping hand do possess masculine qualities. In many cases Krishna also manifests his supernatural potential to protect and empower the Pandavas. He plays the role of peace ambassador, charioteer and mentor. This archetypal figure protects the hero through different ways. Krishna also protects Draupadi while she has been disrobed in the royal assembly. He faces humiliation and carries the curse of Gandhari for the sake of saving the Pandavas.

The hero goes on the adventurous journey encountering series of risks. He stays confident and hopeful for the upcoming days. He admits that both challenges and opportunity equally contribute for the life. He faces the disturbances from shape shifter and threshold guardian. However, he gets assistance from supernatural helper who guides them throughout their life. The wise old man provides miraculous assistance to the hero who deserves extraordinary potentials. It is impossible for the hero to make achievement in the absence of the wise old man. Explaining the wise old man as a strong hope and extraordinary back up in the journey of the hero, Joseph Campbell argues,

For those who have not refused the call, the first encounter of the hero journey is with a protective figure (often a little old crone or old man) who provides the adventurer with amulets against the dragon forces he is about to pass [4].

Although Krishna does not provide amulets to the Pandavas, he frequently plays miracles to empower them. He takes a miraculous action against Shishupal which reminds the effect of an amulet. His magical back up to Arjuna for the termination of Jayadrath manifests the potentiality of the amulets. Moreover, the firing in Varanavat enables them to achieve their goal. Actually the firing fortunately leads them to Panchaala where they find Draupadi as their wife and Krishna as a guide.

The entire success of the Pandavas depends on Krishna. In spite of being depicted as the friend, philosopher and guide to the Pandavas, Krishna acts as the executive chief in their mission. Sri Krishna rises the *Lila Purushothama* in the epic. He provides life force to Arjuna that is why he remains unable to act in the absence of Krishna. Moreover, Gandhari and Barbarik regard him solely responsible for the mass slaughter during the war. He cordially helps the Pandavas no matter what its consequence is. His active participation in the war results in the infighting of the Yadavas. Although Krishna talks about *Dharma* and *Adharma* in the *Gita*, it is only his

strategy to oblige Arjuna for their mission. Tracing the role of Krishna as a mentor to the Pandavas, David R. Kinsley asserts:

In ... *the Mahabharata*, he is the pivotal figure- the ally of the Pandava brothers in their struggle to regain their throne, which has been taken from them by the Kauravas. Throughout the vast epic Krishna stands by the five warrior brothers, counseling and consoling them, acting as their diplomatic representative and intervening at critical moments in the action in order to bring about eventual victory for his friends [5].

Krishna tolerates abuses and annihilates his relatives only for the sake of the Pandavas. He kills Eklavya because he is certain to go to the alliance of the Kaurava. He kills Ekalavya while the latter assists Jarasandha on his attack on Mathura. If Krishna was not there, the Pandavas would have been perpetually subordinate to the Kauravas. Vyasa places him at the centre of the epic because of his martial prowess and warfare strategies. Krishna remains close to the Pandavas as they get humiliated in the Kuru Court and sent in the exile. He empowers them for getting their inheritance on Hastinapura. He strengthens them physically and psychologically to cope with the disasters.

Krishna teaches righteousness to the Pandavas. He finds the actions of the Kauravas impious. Although he advocates *Dharma*, he practices *Adharma*. He does not do what he says. He practices *Adharma* because he knows its strength. His charismatic character forces him to formulate new values instead of the dead practices. Krishna sometimes exploits *Adharmic* role as a tool to establish *Dharma*. Although he teaches *Niskama Karma*, he practices *Sakama Karma* so he frequently switches to *Adharma*. He inspires the Pandavas to break cardinal rules of war in order to get victory over the Kauravas. Explaining how Krishna inspires the Pandavas to break the ethics, E. Shanmuga Priya and N. Vivek critique:

... all mighty warriors on the Kauravas' side fall with specific inputs from Krishna. In the case of Bhishma, Arjuna attacks him standing behind Shikhandi. Dronacharya is misled to believe that his son Ashwathama has fallen at the behest of Krishna. When Duryodhana appears to be invincible in his mace fight with Bhima, he gestures to the latter to hit the former below the navel, thereby incapacitating him [6].

Krishna argues that *Adharma* becomes war strategies in his action. Although Barbarik switches the sides for the benefit of the weaker, Krishna switches to *Adharma* only for the benefit of his mentees. Krishna does his best to bring desired outcomes. He focuses on the pleasure of his fellow people. Although he agrees not to raise weapons during the war, he remains more active and aggressive than the Pandavas throughout the war. Without his counseling neither the Pandavas would have killed Bhishma, nor Dronacharya and Duryodhana.

Krishna stands as the master mind in the main plot of the Mahabharata. The Pandavas rise more dependent on him.

Even Arjuna could do nothing in his absence. Krishna kills Barbarik because of the possibility of his switching the side during the war. He also pretends standing against of Draupadi to strengthen his strategies through the demand of the five villages. In spite of knowing the impossibility, he endorses the provision of the five villages. He also tries to black mail Karna telling him that the latter is the first born of Kunti. Taking Krishna the main designer of the war, Runoo Ravi points, “Political acumen, intrigue and manipulations are tools Krishna used to remove Karna, Jayadratha, Dronacharya and Bhishma, the strong obstacles from the Pandavas’ march to victory [7]. He also breaks the ethics and does his best to justify his sin. He always regards himself accountable for the achievements the Pandavas. So he constantly goes beyond the ethics. Ethics does not matter to Krishna in front of the victory of the Pandavas. The conscience of being a mentor makes him easier go beyond the ethics. The victory of the Pandavas is in priority for Krishna.

Krishna proves himself a successful Jungian Wise Old Man to the Pandavas. He rises more active after Draupadi gets married. He also goes to Hastinapura with the proposal of dividing Khandavaprastha. Similarly, he plays a decisive role for the termination of Jarasandha, Sishupal and Jayadrath. The termination of Jayadrath is one of the crucial actions that Krishna takes, otherwise Arjuna would have immolated himself. Krishna displays a miraculous action to enable Arjuna behead Jayadrath. Moreover, he protects Draupadi during her disrobing and enables Arjuna for the active participation in the war through the Gita Darsan. Additionally, the real history of Yadhu clan has been mythologized through Krishna. People from Yadhu clan stand brave warriors; they ruled many parts of India and Nepal. Some of them became king and king maker. Krishna himself asserts the inevitability of the hero’s birth in the Gita. He argues that a hero gets birth time and again to save the society from sinful and corrupted rulers. He argues that the Pandavas are such heroes who must give solution to the problem that Hastinapur has been suffering from.

Research Questions, Objectives and Tools

This study fundamentally deals with these research questions: How does Krishna bring changes as he arrives into the life of the Pandavas? In what way does he breach the code for empowering his mentees? How does he manifest his guardianship during the Post Kurukshetra combat? His roles as the proactive mentor, psychosocial motivator and peace ambassador are used as the research tools. The objectives are: 1) to justify Krishna as Jungian Wise Old Man 2) to show his strategic diplomatic role for the quest 3) to explore the long-term effect of his assistance in the life of the Pandavas.

2. Methodology

This research article follows qualitative research methods since it exploits nonnumeric data and uses deliberate sam-

pling. I have selected the nine variables that meet my objective of justifying Krishna as the wise old man. Krishna arrives at the potter’s house to meet the Pandavas immediately after their wedding. He teaches the strength of the joint venture while firing the Khandava Forest. He also manifests the role of the wise old man during the public humiliation of Draupadi. Similarly, he guides Arjuna for the termination of Jayadrath. He explains the value of the death of Ghatotkach and approves Arjun’s proposal of using Shikhandi as an armour. In the same way, he easily admits the charges of Ghandhari of being the main cause of the destruction of Kurukshetra combat. He also asserts to be the main factor of the transformation in the entire phenomena. Additionally, he protects Parikshit from the inhumane attack of Ashvathama. These nine variables are the nonnumeric data which are collected deliberately to meet the objective of the article. Carl Gustav Jung’s *The Archetypes and the Collective Unconscious* is used as the conceptual framework along with Joseph Campbell’s monomyth *The Hero with a Thousand Faces*. The features of the Wise Old Man, one of the Jungian archetypes, are used as the research tools. Krishna’s roles as the proactive mentor, psychosocial motivator and peace ambassador are used as the research tools. Campbell reinterprets the Jungian Wise Old Man as the Supernatural Helper. Krishna rises as the Jungian Wise Old Man and Campbellian Supernatural Helper to the Pandavas in the main plot of the Mahabharata. Similarly, this article exploits hermeneutic phenomenology of Gadamer and Ricœur as the theoretical framework. Gadamer’s enabling prejudices and hermeneutic consciousness as well as Ricœur’s mimetic theory that integrates prefiguration, configuration and refiguration are used as the theoretical frame work. The large range of the epic characters is reduced into the representative one through Krishna. Moreover, this article uses Bibek Debroy’s digital edition, *The Mahabharata*, published by Penguin Books in 10 volumes as the primary text.

3. Representation of Krishna as the Wise Old Man

The role of Krishna in *The Mahabharata* is miraculous. He has multiple roles in the Eastern myth. However, this study concentrates on the main plot of the epic, where Krishna dominates the entire narratives. This article studies Krishna’s role as the mentor to the Pandavas into three sections. The first section of this analysis deals with Krishna’s arrival into the life of the Pandavas. The second part measures Krishna’s intentional rupture of the codes in order to empower his mentees. Similarly, the third section focuses on his guardianship during the post Kurukshetra combat. The analytical section enlists these three parts as a) Arrival into the Life of the Pandavas, b) Breaching the Code for Empowering his Mentees and c) Guardianship during the Post Kurukshetra Combat. All of these three sections explore the multiple

dimensions of Krishna on the basis of the wise old man as postulated by Carl Gustav Jung. As soon as Krishna arrives in the life of the Pandvas, he sheds hope and enthusiasm on them. He constantly empowers them because he regards himself mentor to them. He stays next to them even after the Kurukshetra combat so that he could protect unborn Parikshit. Moreover, Krishna manifests the role of a wise old man as he arrives in the life of the Pandavas.

3.1. Arrival into the Life of the Pandavas

This section explores three variables that depict Krishna as the wise old man. First variable explores Krishna's arrival at the potter's home to meet the Pandavas after the Swyambara. Similarly, the next one discusses on Krishna's guidance during the Khandava firing. Likewise, the third variable takes Krishna as the protective figure to Draupadi while she was being disrobed. These three variables explain Krishna's mentorship to the Pandavas. At first he arrives at their shelter to offer his help. In the same way, Krishna manifests his martial potential at Khandav firing to ensure Arjuna the upcoming victory over the Kauravas. Similarly, he displays miraculous strength to protect Draupadi and mesmerizes the people gathered there. Although in the first two variables the Kauravas do not witness the extraordinary strength of Krishna, they find Krishna supernatural in the third variable. Moreover, the arrival of Krishna in the life of the Pandavas brings hope, confidence and energy to furnish their mission.

Krishna follows the Pandavas as they return to their shelter after the wedding ceremony with Draupadi. Krishna came there to look at their comfort and difficulties personally. As soon as he recognizes them, he recollects their struggle to get their inheritance. Krishna and Balaram meets Kunti who has not been in the *Swyambara*. He offers his help after looking through their struggle. He worries about their life and intends to contribute for the solution of their problem. Additionally, the firing in Varanavata leads them to Panchal where they win a princess and befriended Krishna. Narrating the formal meeting in the potter's house between Krishna and Yudhishthira, *The Mahabharata* asserts:

Suspecting them to be the foremost of the Kurus, the chief of the Vrishnis and Rohini's son then came to the potter's house where those foremost among men were living. Krishna and Rohini's son saw Ajatashatru with long and thick arms, seated there. In a circle around him sat the others, like blazing fires. Vasudeva went to Kunti's son, foremost among those who follow dharma. He touched with his hands the feet of king Ajamidha Yudhishthira and said, "I am Krishna." Rohini's son went to Yudhishthira and did the same. Seeing them, the descendants of Kuru were greatly delighted [8].

Krishna offers himself as the escort to the Pandavas after the marriage of Draupadi. Although they possess martial expertise, they need the best strategist who could drive them better. In the absence of Krishna, they were wondering

around without a better planning. His arrival gives a solution to the problem they have been suffering from. The marital relation with Panchal provides them multidimensional empowerment. Krishna appears cordial and offers his tribute to them as he meets them in their shelter. He psychologically motivates them while they have been suffering the cruelty and deceit from the Kauravas. The Pandavas manifest delight finding Krishna in their shelter because they get the resourceful mentor who could stand by them in their hard time.

Krishna demonstrates his martial potential in the collaboration with Arjuna in the Khandava Forest. They do their best to satisfy Agni Deva. Similarly, Krishna proves how much supportive a guide could be to his mentees through his action. He also shows how cooperation enables people to achieve their goals. Both of them manifest their collective strength against Lord Indra who showers to protect the living being in the forest. Although Lord Indra stands against them, both of them fight with the blessing of Agni Deva. Additionally, Krishna makes Arjuna hopeful for the upcoming days. He assures Arjuna for the victory over the Kauravas. While they defeat Indra Deva in Khandava firing, no one will stop them from conquering the world. Depicting the heroic action of both Krishna and Arjuna, *The Mahabharata* states:

Those two tigers among men stationed themselves on their chariots on both sides of the forest and a great slaughter of all being began in every direction. Wherever they saw a creature that dwelt in Khandav trying to escape, those two heroes pursued it. No hole could be seen in the swift power of the chariots. Those two excellent chariots and the two charioteers seemed to be as one. As Khandava blazed, thousands of being leapt in the ten directions, uttering frightened yells. Some were burnt in one spot. Some were scorched. The eyes burst out for some. Some withered away. Some lost their minds and scattered [8].

The extract focuses on the threat, terror and panic to the living beings in the forest. Although it literally manifests the innocent wild animal as victims of their assault, it metaphorically regards the Kauravas the real recipients of their action. The threat, terror and panic to the wild life are correlated to the Kauravas. Although these wild animals live in the Khandav forest, the beasts in the shape of human beings live in Hastinapura. Both of them need merciless action. The success of Krishna and Arjuna in Khandava forest correlates their victory against the Kauravas. Similarly, Krishna manifests that a mentor enables his mentees to fight against the problems in his life. The arms and the boons from gods operate as an amulet although Arjuna could not get a magical amulet for his self-protection.

A mentor, the protective figure, safeguards his mentees from demonic agents. Krishna stays by the side of the Pandavas because of this role so that he could shed loving eyes to them. A mentor could also play magical roles for the safety of his mentees. Krishna frequently plays magical roles to empower the Pandavas. He also manifests his magic to save Draupadi from the humiliation. If circumstances demand

Krishna instantly unveils his miraculous skills. Everyone in the gathering get surprised because of the inexhaustible supply of the Sari to Draupadi. He gives insights and determination to the Pandavas. Additionally, he assures them that he would arrive to assist them at any cost if they were in danger. Pointing out the most inhumane sight in the history of the Kuru clan, *The Mahabharata* states:

On hearing these words, the Pandavas took off their upper garments and sat down in the sabha. O king! Then Duhshasana forcibly tugged at Draupadi's garments. In front of everyone in the sabha, he forcibly pulled. O lord of the earth! As Draupadi garment was being tugged away, another similar garment appeared every time. At this, a terrible uproar arose. All the assembled kings witnessed the most extraordinary sights in the worlds and approved [8].

Krishna magically provides inexhaustible deposit of the garments to defend the efforts of Dussasana. He does not make the agent stop his action. On the other hand, he constantly provides innumerable deposit of the robes to counter his action. Although the participants in the hall silently approve the misbehavior on Draupadi, they witness the miraculous back up to Draupadi. Although Krishna does not present in the hall, Draupadi invokes him for extraordinary action. She communicates with him through her Bhakti Bhava. Consequently, people gathered there realize that this magical support must be from Krishna. Additionally, Krishna successfully justifies the role of Jungian wise old man in the Kuru assembly.

As Krishna arrives into the life of the Pandavas, he brings hope and enthusiasm. He never let the Pandavas engulf in pessimism. Their meeting in the potter's home assures them that Krishna would help them in need. Actually, Krishna stands as father figure for the Pandavas because he enlightens them, empowers them and directly intervenes in case someone tries to harm them. Although he assures them his help, he displays his martial prowess in Khandava firing to Arjuna. Krishna also manifests his diplomacy, warfare strategy and his extraordinary skills there. He instructs warfare strategy to Arjun through his action. He demonstrates Arjuna that war is a tool to control the society. The more Krishna goes ahead the more he intensifies his action. As he knows the sin being happened in the Kuru Hall, he instantly comes there and protects Draupadi remaining himself invisible. He displays his supernatural power to the mass in the hall. He also warns the culprit that they could not give any harm to the Pandavas. Moreover, Krishna accomplishes the responsibility of the Jungian wise old man through these three variables.

3.2. Breaching the Code for Empowering His Mentees

This section discusses Krishna's proactive role to protect and empower his mentees. It fundamentally deals with the

three variables. One of the variables is Krishna's guidance to Arjuna for the termination of Jayadrath. Similarly, Krishna also justifies his successful mentorship as he manifests his satisfaction on the death of Ghatotkach. The third variable displays Krishna's insightful escorting to the Pandavas approving Arjuna's proposal of using Shikhandi as a shelter. Through these three roles Krishna stands as the model Jungian wise old man. He easily breaks the ethics to help the Pandavas in crucial circumstances. He ignores the promises he has made while both parties have asked for his help. At that time he asserts that he will not take side of any alliances during the war. However, he could not stay honest to the promise. He manifests proactive role whenever the Pandavas stumble in problem. Moreover, Krishna stands ahead of the Pandavas, plays decisive role for their victory. He neither worries of the promises he has made nor the ethics. He stays watchful to them and their mission.

In spite of promising impartial role during the battle, Krishna actually demonstrates proactive role in the Kurikshetra combat. He does so to assure victory to the Pandavas. He also informs Arjuna about the boon Jayadrath achieved. Finding Jayadrath responsible for the death of Abhimanyu, Arjuna takes a promise of immolating himself if he could not terminate the latter. Preferring the victory on the side of the Pandavas, he gives a solution to Arjuna's promise. Moreover, the conscience of being the mentor to the Pandavas always guides Krishna. Consequently, he overlooks the ethics of a charioteer during the battle. Every time Krishna makes planning then only Arjuna implements it. Krishna represents the function of mind and Arjuna the operation of the body. Focusing on the guidance of the Krishna for the glorious achievement Arjuna, *The Mahabharata* states:

O slayer of enemies! Therefore, once you have severed Jayadrath's head in this great battle, use your divine weapons that are terrible and perform wonderful deeds. O younger brother of the son of wind god! O descendant of the Bharata lineage! With its caring, quickly convey the head of the king of Sindhu to Vriddhakshatra's lap and bring it down there. If you bring his head down on the ground, there is no doubt about the consequence that your head will shatter into a hundred fragments [9].

Krishna furnishes the actions of Arjuna although he loves all the other Pandavas. He operates the role of a teacher especially to Arjuna. He knows well that the success of the mission depends solely on Arjuna. Moreover, he stands as the source of insight, determination and planning to the Pandavas. Although Krishna seems dominant over Arjuna in some instances, the former only manifests the accountability of the wise old man. He stays honest in his duty. If Krishna were not so active in the case of Jayadrath, the result would be much disastrous. No one would stop Arjuna from immolating himself. Krishna looks through the promise of Arjuna and plays the role of a proactive mentor.

Krishna keeps Ghatotkacha as bait to disarm the Kauravas. If he denied keeping him in front of Karna, no one would do

so. His focus is on the result and effect not on the cause. He operates the master mind for the mission of the Pandavas. He himself reacts the death of Abhimanyu and Ghatotkacha differently. They lament on the demise of Abhimanyu but celebrate the death of Ghatotkacha. Krishna understands that the Pandavas could not face the strength of the *Shakti*. He is always afraid of the *Shakti* against Arjuna. If Karna used this weapon against Arjuna, the latter could not survive. Consequently, Krishna makes Karna spend the arm against Ghatotkacha. Explaining the cause of the satisfaction on the face of Krishna immediately after the death of Ghatotkacha, *The Mahabharata* states:

“Vasudeva replied ‘O Dhananjaya! I am overcome by great delight. Listen to me. I will tell you what will bring supreme satisfaction to your mind. O immensely radiant one! Because of Ghatotkacha the spear has been used up. O Dhananjaya! Therefore, know that Karna has already been slain. Had Karna possessed the spear in his hand, no man in the world would have been able to stand before him [9].

Krishna accelerates the loss to the Kauravas. He excites Arjuna for the violence through the death of Abhimanyu. He successfully disarms Karna keeping Ghatotkacha in front of the former. He highlights the death of these two youths on the basis of loss to the Kauravas. Krishna motivates them to achieve their goal. He makes them energetic and hopeful and also consoles them in the time they laments. Although the Pandavas lament on the death of Ghatotkacha, Krishna manifests his delight on the warrior's death. He looks at the long term effect of the events. He finds more gains in the demise of Ghatotkacha. Consequently, he tells the secrecy of his delight and tries to energize Arjuna for the upcoming action. Additionally, Krishna leads the mission of the Pandavas ahead assuring the victory.

Bhishma transforms into a shape shifter for the Pandavas. Although he loves them, he fights from the side of the Kauravas. Being an exceptional warrior, Bhishma remains the most terrible obstacle for them. Additionally, he has the responsibility of commander in chief of the Kaurava army. If he gave more priority to his duty, the Pandavas could not face the harm from Bhishma. Consequently, the Pandavas plan a game to defeat Bhishma. Arjuna needs the approval from Krishna for his proposal to defeat Bhishma. He needs his approval because he operates the executive role. They are well known that Bhishma stays honest to his promise and would never raise weapon against women. He takes Shikhandi as a transformation of Amba although Shikhandi got manhood later on. Representing the strategic discussion between Krishna and Arjuna to defeat Bhishma, *The Mahabharata* articulates:

Arjuna replied, ‘O Krishna! It is certain that Shikhandi will be the cause of Bhishma's death. As soon as he sees Panchala, Bhishma will withdraw. Therefore, we will place Shikhandi ahead of all of us. It is my view that this is the means for bringing about Gangeya's downfall. I will

restrain the other great archers with my arrows. Shikhandi will fight with Bhishma, the best of warriors. I have heard from the chief of the Kurus that he will not kill Shikhandi. He was born as a maiden earlier and became a man later.’ Having decided this, the Pandavas together with Madhava retired to their own beds. The bulls among men were happy [10].

The relationship between the mentor and the mentee becomes intact as the Pandavas move ahead with Krishna in their journey. They need suggestions, insights and motivation from the Jungian wise old man. In this extract, Arjuna needs approval of his warfare strategy because Krishna is their guide. All of them became happy on the approval of the proposal and became ready to defeat Bhishma next day. Although Arjuna keeps the proposal, Krishna unveils greater accountability for the ongoing action. This extract depicts Krishna as a mastermind who takes control over all types of affairs. He provides hope and energy to them. Additionally, this extract justifies the cooperation between the mentor and his mentee. The mentee shares his opinion and ideas to his mentor to find out the significance of his planning. Similarly, Arjuna believes on the success of the team work. Consequently, he purposes to use Shikhandi as an armour to defeat Bhishma.

Krishna frequently breaks the code of a charioteer while he accompanies the Pandavas. The Pandavas rise Achilles heels to him. Consequently, Gandhari heavily curses him. However, Krishna gets gratification in the curse thinking that Gandhari recognizes his successful accomplishment of a mentorship. Similarly, he suggests Arjuna the way of terminating Jayadrath. Otherwise, Arjuna would have his head burst into pieces. In the case of Jayadrath, Krishna plays two roles. He saves Arjuna from the back firing and his own immolation. Similarly, he neither keeps Ghatotkach away from Karna nor worries about his safety. He rather uses Ghatotkach as a tool to disarm Karna. Krishna does so because he is afraid of the *Shakti* against which Arjuna could not fight. Likewise, Krishna agrees to use Shikhandi as an armor to fight against Bhishma. In short, Krishna miraculously assists Arjuna to terminate Jayadrath, feels a relief on the death of Ghatotkach and agrees to keep Shikhandi ahead of Arjuna for the termination of Bhishma. Moreover, these three variables represent Krishna a fabulous guide to the Pandavas.

3.3. Guardianship During the Post Kurukshetra Combat

This section also justifies Krishna as the wise old man on the basis of other three new variables. Krishna admits the charge of Gandhari that he ignored to bring harmony between the two cousins. Consequently, he does not deny her curses on him. Similarly, Krishna regards himself accountable for the consequences of the war. He claims himself the cause of the entire phenomena. He further explains that although people do not generally recognize him, they get mes-

merized by his miracle. He also warns Ashwosthama to nullify his devastating weapon to save the lineage of the Pandavas in the third variable. Krishna manifests his proactive role in all these three variables. He justifies his accountability as the wise old man through these data. He challenges Ashwosthama, takes full responsibility of the good and bad consequences and admits the curse given by Gandhari. Moreover, he operates the role of a wise old man throughout the journey of the Pandavas.

Gandhari acknowledges Krishna as the Jungian wise old man because he functions as the backup for their success. He constantly rises more accountable for the fate of his mentees. He never leaves them in the battle field rather motivates and guides them to their mission. Although Gandhari blind folds herself, she collects lots of information about the crusade between the two cousins. Consequently, she concludes Krishna fully accountable for the disaster of Kurukshetra. However, she regards Krishna an honest and dutiful mentor to the Pandavas that makes him so proactive throughout the journey. As a result, she curses him because he stimulates them for the great loss. Additionally, Gandhari finds Krishna's extraordinary escorting for the success of the Pandavas. Tracing the charges of Gandhari on Krishna and her curse, *The Mahabharata* states:

"O Janardana! Why was their destruction ignored by you? You were capable. You had many servants and were stationed with a large army. Both sides were capable of listening to your words. O Madhusudhan! You wilfully ignored the destruction of the Kurus. O mighty-armed one! Therefore, you will have to reap the fruits of what you have done. O wielder of the chakra and the club! I have earned something through my austerities and through serving my husband. You may be difficult to fathom. But through that, I am cursing you. The relatives, the Kurus and the Pandavas slaughtered each other. O Gobinda! Since you ignored this, you will slay your own relatives. O Madhusudana! When thirty-six years have elapsed, your relatives will be killed, your advisers will be killed and your sons will be killed. You will wander around in the forest. You will confront a horrible death. With the sons slain, with the kin and relatives killed, your wives will be tormented, as the women of the Bharata lineage are now [11].

Gandhari regards him exceptional escort who guides and motivate them throughout the journey although she curses Krishna because of his accountability for the loss. She blames Krishna that he has ignored the destruction on the side of the Kauravas. Consequently, the momentum of the destruction gets accelerated. On the other hand, Krishna takes this destruction as a tool to meet their objectives. She curses him because he excites them for the fighting. She further argues that if Krishna wished to settle down the combat, he could easily solve it because both armies listen and obey him. According to Gandhari, he does not honestly try to settle down the problem. If he stopped the war earlier, the ob-

jective of the Pandavas would not be fulfilled. Gandhari curses him because he accelerates the momentum of the war that sweeps out the Kauravas. Moreover, Krishna does not argue against Gandhari because he admits that his foul games make the Pandavas victorious.

Krishna possesses authority and executes it as he moves along with the Pandavas. He regards himself fully responsible for the result of the Kurukshetra combat. He postulates that the guide, mentor or the wise old man stays wholly accountable for the achievements of the hero. He also takes responsibility of the things that go wrong. He further claims that action makes one alive in the society while inaction kills him. He suggests everyone to be heroic through the action because everyone deserves specific skills. Everyone has heroism and one should groom this common characteristic for extraordinary leadership. He justifies his claim taking examples from his own life. Highlighting Krishna's accountability to his surrounding and leadership in the society as a response to Bhishma's appeal, *The Mahabharata* postulates:

"O Kourava! Know me to be the source of fame and everything that is beneficial. All sentiments good and bad, originate in my soul. Who in the world will wonder if it is said that the moon's rays are cool? In that way, who will wonder that I am full of fame? O immensely radiant one! However, I desire that your fame should be kindled. O Bhishma! That is the reason my greatness has pervaded your intelligence. O protector of the earth! As long as the earth exists, it is certain that your undecaying deeds will circulate throughout the world. O Bhishma! On being asked by Pandavas, whatever you say will be established on the surface of the earth, like the declarations of the Vedas. Anyone who himself follows what you have adduced as proof will, after death, reap the fruits of all meritorious deeds [11].

Krishna says that one should be fully responsible for his actions. He says that human being exists in the earth because of his actions. He becomes dormant if he does not act. Human action brings him closer to his surroundings. He further adds that meritorious action makes human immortal. If he acts for the happiness of others he becomes immortal otherwise he gets forgotten soon. Krishna also claims to be the originator of all things because a hero maker takes initiative for the transformation of his surroundings. He contributes for the origin of both bad and good ideas. He means that human stays potential to commit both good and bad deeds. He argues that no one is absolutely good rather everyone is the combination of both of these binaries. He further adds that human should contribute for the happiness of other that awards him social recognition and social respect.

Manifesting the role of Jungian wise old man, Krishna warns Ashwosthama to deactivate his arms as the latter intends to terminate the lineage of the Pandavas. The open challenge to Ashwosthama justifies Krishna as wise old man. Consequently, as the opponent releases the weapon to destroy the foetus, Krishna permits Arjuna to deactivate the

released arm. The mentor instructs his mentee the way of taking action. Moreover, Krishna protects his unborn mentee from the fatal attack. As the rival states the misanthropic motive, Krishna directly plans to counter him. Additionally, Krishna justifies himself as the mentor who would take any type of risks for the protection of the Pandavas. Focusing on the philanthropic dimension of Krishna in his warning to Ashwosthama, *The Mahabharata* asserts:

On hearing the words of Gobinda, supreme among the Satvata lineage, Drona's son became greatly angry and replied these words. 'O Keshava! You are saying this because of your partiality and this shall not be true. O Pundarikaksha! My words will never be false. O Krishna! The weapon that has been invoked by me will descend on the womb of Virata's daughter, the one that you wish to protect.'

'Vasudeva replied. "This supreme weapon is invincible and will indeed descend. The foetus will be born dead. However, it will revive and live till a long age. All the learned ones know that you are wicked and a coward. You have always been engaged in evil and wicked deeds. You survive by killing those who are children. This is the reason you will reap the fruits of your wicked deeds [11]."

Ashwosthama asserts that Krishna does not stay impartial in his action. He breaks the promise he has made on the eve of the war. He has assured that he would not raise weapons during the war. However, he manifests his preferences to the Pandavas and plays proactive role during the war. Consequently, Ashwosthama intends to kill the unborn baby of Uttara as revenge to Krishna's partiality. However, Krishna's partiality stands for the traits of a wise old man. Manifesting the role of an escort, Krishna states that he will save the unborn one at any cost. Krishna longs for the continuation of the Pandavas lineage. Additionally, he justifies his role even in the post Kurukshetra battle as the wise old man. In spite of different charges, Krishna stays satisfied because of his escorting the Pandavas throughout their tough journey.

Even after the war, Krishna does not leave the Pandavas alone. He follows them because he is conscious about the post war threats. He thinks that the victory in the Kurukshetra does not assure them the safety because the losing party might retaliate any time. Krishna stays watchful to the Kauravas because they may still be nurturing revenge motive although they face great loss. Krishna takes it with great consideration. While he has been escorting them, Gandhari curses him heavily. However, he admits the curse easily thinking that he deserves it. He believes that he has committed some mistakes during his guidance to the Pandavas. He further asserts that he is fully responsible for the outcome in the society claiming to be the driving force of the society. He also implies that he is also responsible for the destruction of the war. Additionally, Krishna worries of the unborn one because he even stays proactive for the continuation of the Pandava lineage. Consequently, he threatens Ashwosthama to destroy his destructive weapon to protect the fetus of Uttara because

he regards himself proactive mentor to the Pandavas.

4. Conclusion

The wise old man represents wisdom and sound judgment. He is a foreigner because he comes from different culture, nation and time, from where he advices. The wise old man fundamentally possesses masculinity as the main features. Masculinity has been centralized in his character. He manifests masculine traits in his thinking, behavior and action. He gives leadership to the Pandavas to meet their goal. Krishna inaugurates his public life in the grand ceremony of Draupadi's *Swyambara*. He also reads the strength and influences of the kings and princesses of the entire Bharatabarsha there. Krishna exists in the Eastern myth before the postulation of the wise old man by Carl Gustav Jung. The wise old man is one of the archetypes commonly exploited in the myths throughout the globe. Krishna appears as the archetype successfully groomed in the Sanskrit literature. He is the wise old man in the term of Jung. He arrives in the life of the Pandavas during the *Swyambara* of Draupadi. Since then, he never leaves the Pandavas alone. He stands by them as the mentor and escorts them throughout their journey. The plot of the epic becomes more complicated with the arrival of Krishna because he empowers the Pandavas for their mission. As Pandavas return with Draupadi to Hastinapura after the firing in Varanavat, Krishna purposes the division of Hastinapura. Consequently, the Pandavas get Khandaprastha. He further plays proactive role for the termination of Jayadrath. Likewise, he protects Draupadi during her disrobing. Moreover, he leads peace mission in spite of the refusal of Draupadi and demands the five villages which could be the best strategic tool to meet their goal. Besides depicting the features of Jungian wise old man, Krishna equally represents cultural and ethical values practiced in the Eastern civilization.

Krishna stands as the wise old man to the Pandavas throughout their journey. He plays decisive roles after the wedding ceremony of Draupadi. His roles get magnified as he arrives in the life of the Pandavas. In spite of lots of humiliations, failures and counter arguments, Krishna constantly stays as the miraculous back up to the Pandavas. He provides constant support and motivation to them because he stays as the Jungian mentor. Playing proactive role, Krishna gives military furnishing to Arjuna. He takes crucial actions to fulfill the duty of a mentor. He protects Draupadi as she is being disrobed and enables Arjuna to kill Jayadrath. Moreover, he acts the role of peace ambassador. Krishna remains the strong back up for the success of the Pandavas.

Author Contributions

Binod Kumar Acharya is the sole author. The author read and approved the final manuscript.

Conflicts of Interest

The author declares no conflict of interests.

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