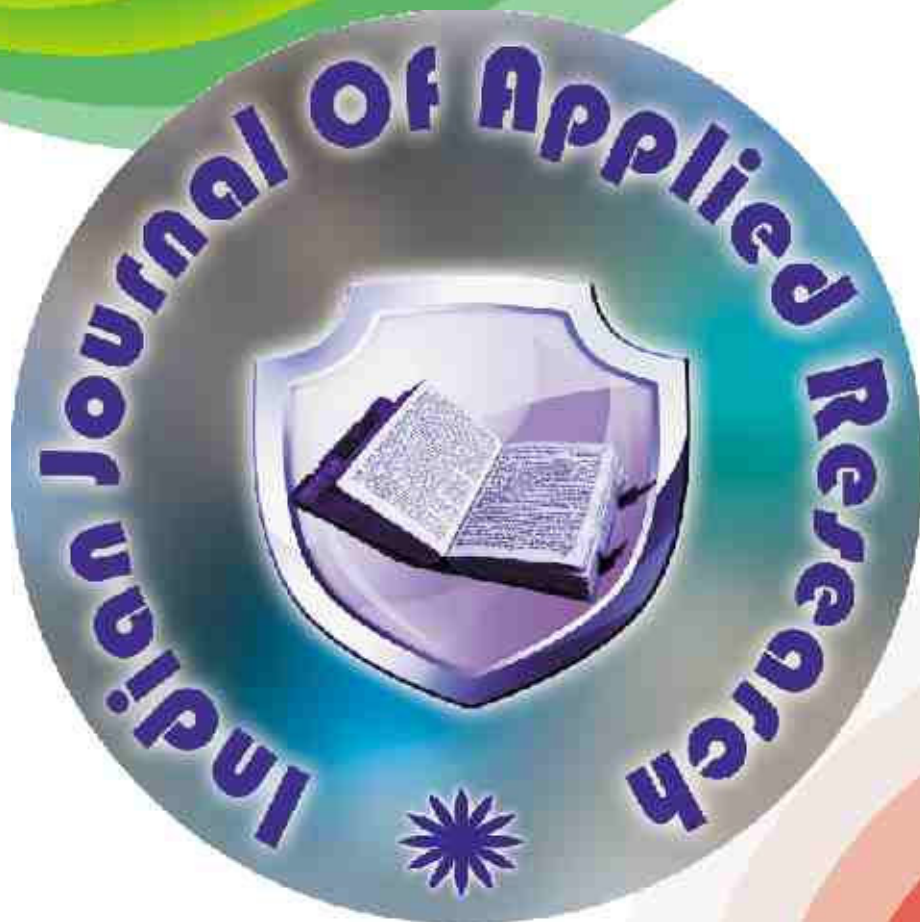


₹ 100

ISSN - 2249-555X

**Volume : 1    Issue : 4    January 2012**



**Journal for All Subjects**

[www.ijar.in](http://www.ijar.in)

Listed in International ISSN Directory, Paris.



ISSN - 2249-555X

# Indian Journal of Applied Research

## Journal for All Subjects

### Editor-In-Chief

**Dr A Kumar**

Director, College Development Council (CDC)  
Director, Internal Quality Assurance Cell (IQAC)  
Professor in Management,  
Department of Business Administration, Faculty of Management,  
Bhavnagar University,

### Editorial Advisory Board

**Dr. S. N. Pathan**  
Maharashtra

**Dr. SM. Ramasamy**  
Gandhigram

**Dr. M. M. Goel**  
Kurukshetra

**Dr. S. Ramesh**  
Tamil Nadu

**Dr Ramesh Kumar Miryala**  
Nalgonda.

**Dr. B. Rajasekaran**  
Tirunelveli

**Dr. A. R. Saravankumar**  
Tamilnadu

**Dr. Roy M. Thomas**  
Cochin

**Dr. G. Selvakumar**  
Salem

**Dr. Apurba Ratan Ghosh**  
Burdwan

**Dr. Shrawan K Sharma**  
Uttarakhand

**Dr. Sudhanshu Joshi**  
Uttarakhand

**Prof. (Dr.) B Anandampilai**  
Pudhukottai

#### Advertisement Details

Position	B/W (Single Color)	Fore Color
Full Inside Cover	₹ 6000	₹ 12500
Full Page (Inside)	₹ 5000	-

#### Subscription Details

Period	Rate	Discount	Amount Payable
One Year (12 Issues)	₹ 2400	Nil	₹ 2400
Two Year (24 issues)	₹ 4800	₹ 200	₹ 4600
Three Year (36 issues)	₹ 7200	₹ 300	₹ 6900
Five Year (60 issues)	₹ 12000	₹ 600	₹ 11400

You can download the Advertisement / Subscription Form from website [www.ijar.in](http://www.ijar.in). You will require to print the form. Please fill the form completely and send it to the **Editor, INDIAN JOURNAL OF APPLIED RESEARCH** along with the payment in the form of Demand Draft/Cheque at Par drawn in favour of **INDIAN JOURNAL OF APPLIED RESEARCH** payable at Ahmedabad.

1. Thoughts, language vision and example in published research paper are entirely of author of research paper. It is not necessary that both editor and editorial board are satisfied by the research paper. The responsibility of the matter of research paper/article is entirely of author.
2. Editing of the Indian Journal of Applied Research is processed without any remittance. The selection and publication is done after recommendations of atleast two subject expert referees.
3. In any condition if any National/International University denies accepting the research paper published in IJAR, then it is not the responsibility of Editor, Publisher and Management.
4. Only the first author is entitle to receive the copies of all co-authors
5. Before re-use of published research paper in any manner, it is compulsory to take written permission from the Editor-IJAR, unless it will be assumed as disobedience of copyright rules.
5. All the legal undertaking related to Indian Journal of Applied Research is subject to Ahmedabad Jurisdiction.
7. The research journal will be send by normal post. If the journal is not received by the author of research papers then it will not be the responsibility of the Editor and publisher. The amount for registered post should be borne by author of the research paper in case of second copy of the journal.

**Editor,**

**Indian Journal Of Applied Research**

8-A, Banans, Opp. SLU Girls College, New Congres Bhavan, Paldi,  
Ahmedabad-380006, Gujarat, INDIA

Contact.: +91-9824097643 E-mail : [editor@ijar.in](mailto:editor@ijar.in)



## INDEX

Sr. No	Title	Author	Subject	Page. No.
1.	Statistical Optimization Of Ferulic Acid Esterase Production In Aspergillus Niger Isolate Using Response Surface Methodology	Balljinder Kaur , Neena Garg	Biotechnology	1-6
2.	Development Of Forest Area In Tropics: The Urgency Of People's Participation In The Indian Context	Dr. M. P. Naik	Commerce	7-8
3.	Opportunity For International Corporations At Bop Segments Of Emerging Markets (Focus : India)	Bhudhar Ranjan Chatterjee , Sukanya Chatterjee.	Commerce	9-11
4.	Retail Trade	Viram. J. Vala , Dr. (Prof.) Vijay Kumar Soni	Commerce	12-15
5.	Determinants Of Market Value Added Some Empirical Evidence From Indian Automobile Industry	Dr. A. Vijayakumar	Commerce	16-20
6.	The Welfare Facilities Available To The Workers In Paper Mills In Madurai	Dr. M. Sumathy , A. Vijayalekshmi	Commerce	21-24
7.	Green Marketing - New Hopes And Challenges	Dr. Prashant M. Joshi	Commerce	25-27
8.	A Study On Employee Welfare Measures In Maharashtra State Transport Corporation With Special Reference To Kolhapur District.	Dr. H. M. Thakar , Prof. Urmila Kisan Dubal	Commerce	28-30
9.	Business Environment In South Korea An International Perspective	Dr. M. Kamalun Nabi , Dr. M. Saeed	Commerce	31-35
10.	Market Timing - Implications Of Market Valuation On Share Issues By Indian Companies	L. Ganesamoorthy , Dr. H. Shankar	Commerce	36-38
11.	The Conceptual Framework Of Corporate Social Accounting	Rechanna , Dr. B. Mahadevappa	Commerce	39-50
12.	Labour Welfare Measures And The Extent Of Satisfaction Of Tirupur Garment Employees	Mr. S. Hariharan , Mr. N. Selvakumar, Dr .H. Balakrishnan	Commerce	51-53
13.	Mahila Savstha Aur Jacha-Bacha Ko Bachane Ko Chunoti	Dr. Anup Chaturvedi	Community Science	54-55
14.	Mapping Of Existing Waste Dumping Sites And Newly Proposed Waste Dumping Sites In And Around Chitradurga Taluk, Karnataka State, Using Remote Sensing And GIS Techniques.	Sunil Kumar R. K Chinnaiiah , Suresh Kumar B.V	Earth Science	56-58
15.	A Role Of Municipal Council And Corporation Of Financial Problems In Nanded District (Maharashtra)	Dr. A. S. Pawar	Economics	59
16.	Impact Of Institutional Credit On Weaker Section In Akola District	Dr. Devyanee K Nemade, Dr. Vanita K Khobarkar	Economics	60-62
17.	Right To Education In India	Dr. Pawar A. S.	Economics	63-65
18.	Gramin Ayam Adivasi Mahilo Ke Arthik Shakti : Sukhma Virti (Adipur Jila Ke Gramin Ayam Adivasi Mahilao Ka Ek Ayaktik Adhiyan Shobha Gupta	Shobha Gupta	Economics	66-67

19.	Knowledge On Food Security Education Among Higher Secondary Students	Dr. P. Paul Devanesan , Dr. A. Selvan	Education	68-69
20.	Family Environment As A Determinant of Academic Anxiety And Academic Achievement	Dr. RajKumari Kalra , Ms. Preeti Manani	Education	70-71
21.	Awareness On Man-Made Disaster In Environmental Education Among High School Students	Dr. A. Selvan , Dr. P. Paul Devanesan	Education	72-73
22.	Teaching Strategies For Simplifying Fractions In Mathematics	M. Kavitha , Dr. A R. Saravanakumar	Education	74-76
23.	Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGA): A Boon to Tribal Women	Dr. Sherly Thomas	Education	77-78
24.	Sports as a Tool for Interest Oriented Learning	E. Baby Sumanna	Education	79-80
25.	Balanced Scorecard for Higher Education	Jyoti D Joshi	Education	81-83
26.	A Study Of The Interactive Influence Of CAI Package On Academic Achievement	Kunal D. Jadhav	Education	84-85
27.	Reduction Of Fault Current Using SFCL At The Suitable Location In The Smartgrid	Pudi Sekhar , K .Venkateswara Rao , M. Ebraheem , P. Nageswara Rao	Electronics	86-88
28.	HRD Climate in Private Manufacturing Sector: An Appraisal	Dr. Sukhwinder Singh Jolly	Engineering	89-90
29.	Wireless Speed Measurement And Control Of Universal Motor	G. Prasad , G. Ramya Swathi, Dr. P. V. N. Prasad , A. Muneiah	Engineering	91-94
30.	Design Of Decentralized Load-Frequency Controller For Deregulated Hydro-Thermal Power Systems With Non-Linearities	M. Vinothkumar , Dr. C. Kumar , Dr. S. Velusami	Engineering	95-99
31.	Optimization Of Process Parameters For Gas Tungsten Arc Welding Aluminum Alloy A6061 By Taguchi Method	P. Hema , K. Allama Prabhu , Prof. K. Ravindranath	Engineering	100-103
32.	Numerical Approach To Predict The Thermal Performance Of Parallel And Counter Flow Packed Bed Solar Air Heaters	Satyender Singha , Prashant Dhiman , Ritika Kondal	Engineering	104-108
33.	Institute For Entrepreneurship Development Amongst Farmers- Especially Small And Marginal Land Holders.	Sweta Sanjog Metha	Entrepreneurship Development	109-111
34.	Phytoplankton Diversity From Godavari River Water (Maharashtra)	Satish.S.Patil , Ishwar.B.Ghorade	Environmental Science	11-114
35.	Nutrient Adequacy Among Selected Tribal Adolescent Girls Of Kattunayakan Tribes In Tamil Nadu	Somishon Keishing , Saranya .R	Home Science	115-116
36.	Vaigyanic Sacharata Aur Arthik- Samajik Vikas	Dr. Sudobh Kumar	Humanities	117-118
37.	E-Pharmacy In India For Reducing Inter-State Accessibility Dispersion	Satinder Bhatia	Information Technology	119-121
38.	Impact Of Intermediaries' Service Delivery In Insurance Sector	Dr. P. Anbuoli , R. Meikanda Ganesh Kumar	Insurance Sector	122-124

39.	Fate And Human Endeavour In The Mahabharata	Dr Maneeta Kahlon	Literature	125-127
40.	Facets of Hunger in Bhabani Bhattacharya's So Many Hungers and Kamala Markandaya's Nectar in a Sieve	Dr. Paramleen Kaur Syali , Ruchee Aggarwal	Literature	128-129
41.	Business Financial Strategy In Small And Medium Scale Brick Industries In Kolar District, Karnataka State.	Muninarayanappa , Dr. S. Muralidhar	Management	130-132
42.	A Study On Brand Equity Analysis Foreign Global Brands Vs Domestic Popular Brands Of Adult Consumer's Perspective In Coimbatore City	A.Pughazhendi , S. Susendiran , R. Thirunavukkarasu	Management	133-135
43.	Comparative Analysis of Cellular Phone Usage Outline of Undergraduate Students.	Atul Patel	Management	136-138
44.	A Study On Management Practices Of Entrepreneurs In Informal Sector	Dr. P. Vikkraman , Mr. S. Baskaran	Management	139-142
45.	E-commerce: Emerging Channel for Marketing in India	Dr Mahalaxmi Krishnan	Management	143-144
46.	The Role Of Educational Institutions In Imparting Entrepreneurship Qualities Among Student Community	Dr. N. Ramanjaneyalu	Management	145-147
47.	Impulsive buying and In-store shopping environment	Dr. Surekha Rana , Jyoti Tirthani	Management	148-149
48.	A Study On Management Practices Of Entrepreneurs In Informal Sector	Dr. P. Vikkraman , S. Baskaran	Management	150-153
49.	Risk Management Processes And Techniques For Resolving Customer - Supplier Relationship Issues	Pramod Kumar , Prof (Dr.) S.L.Gupta	Management	154-160
50.	Risk Management Processes & Techniques For The Successful Delivery Of Web Based Software Projects	Pramod Kumar , Prof (Dr.) S. L. Gupta	Management	161-166
51.	Effect Of Brand Equity On Consumer Purchasing Behaviour On Car: Evidence From Car Owners In Madurai District	R. Suganya	Management	167-169
52.	Relationship Management Model For Global It Industry.	Rishi Mohan Bhatnagar , Prof (Dr.) S. L. Gupta	Management	170-173
53.	It's A Myth That Kirana Stores Will Be Wiped Out If FDI Is Allowed In Multi Brand Retail Sector In India	Shweta Patel , M R Brahmachari	Management	174-176
54.	Learning Organization	Sitheswaran K , Dr. K. Balanaga Gurunathan	Management	177-178
55.	Behavior Management: A Ready-made Soup For Indian Managers	Winnie Jasraj Joshi	Management	179-180
56.	Customer Relationship Management In Public Sector Banks	Dr. P. Anbuoli , T. R. Thiruvén Kat Raj	Marketing	181-182
57.	Nifedipine Compared With Isoxuprine In Treatment Of Preterm Labor	Dr. Santosh Khajotia	Medical Science	183-184

58.	Single Intraoperative Dose of Tranexamic Acid In Orthopedic Surgery (A Study of Bipolar Modular Prosthesis and Dynamic Hip Screw fixation)	Dr. B. L. Khajotia , Dr. S. K. Agarwal, Dr. Prasant Gadwal	Medical Science	185-187
59.	MVA - A Simple & Safe Surgical Procedure For First Trimester Abortion / Medical Termination Of Pregnancy (MTP)	Dr. Priyamvada Shah , Dr. Sameer Darawade	Medical Science	188-190
60.	Pneumococcal Septic Arthritis in an Infant A Case Report	Dr. Vrishali A Muley , Dr. Dnyaneshwari P Ghadage, . Dr. Arvind V Bhore	Medical Science	191-192
61.	A Clear CSF may not be a Normal CSF A Case Report	Dr. Dnyaneshwari P Ghadage , Dr. Vrishali A. Muley , Dr. Arvind V. Bhore	Medical Science	193-194
62.	Neurectomy For Tic How Much Reliable?	Dr. Monali H. Ghodke , Dr. Seemit V. Shah , Dr. Smita A. Kamtane	Medical Science	195-198
63.	To Assess Acceptability Of Female Condom As A Method Of Temporary Contraception Among Indian Women	Dr Priyanka Shekhawat , Dr. Col (Retd) Gulab Singh, Dr Vidula Kulkarni Joshi	Medical Science	199-200
64.	A Study To Evaluate The Efficacy Of Teaching Intervention On Reduction Of Pediatric Immunization Pain Among Nursing Students	Dr. Ramachandra , Dr. S. Valliammal, Mr. Raja Sudhakar	Nursing	201-202
65.	Screening Of Antenatal Patients For Thalassemia	Dr Mukta Rayate , Dr Durga Karne , Dr Shilpa Bhat, Dr Hemant Damle , Dr Sameer Darawade, Varsha Gogavale	Obstetrics & Gynaecology	203-204
66.	Reservoir Rock Quality of the Lakadong Member in the Eastern Part of Upper Assam Basin, India	Dr. Pradip Borgohain	Petroleum Geology	205-207
67.	Study Of Refractive Index And Excess Parameters For Different Liquid Mixtures At Different Temperatures	Sheeraz Akbar , Mahendra Kumar	Physics	208-210
68.	Refractometric And Excess Parameter Study For Liquid Mixtures Containing High Order Alkanes (C17) And 1-alkanols At Different Temperatures	Sheeraz Akbar , Mahendra Kumar	Physics	211-213
69.	Assessment Of Knowledge About Health Services Available At Subcentre Level Among Village Inhabitants	Balpreet Singh , Jayanti Dutta	Public Health	214-215
70.	Effect Of Yogic, Aerobic And Laughter Exercises On Body Composition (An experimental study)	Dr. Manjappa. P. , Dr. Shivarama Reddy. M	Sports	216-220
71.	Age At Menarche In Physically Active And Non Active Urban Girls Of Patiala District	Jyoti Sharma , Dr. Ajita	Sports Science	221-222
72.	Use Of Ranks For Analysis Of Groups Of Experiments	Dr. Vanita K Khobarkar , Dr. S. W. Jahagirdar, Dr. N. A. Chaube	Statistics	223-225



## Fate And Human Endeavour In The Mahabharata

\* Dr Maneeta Kahlon

\* Assistant Professor English, Shanti Devi Arya Mahila College, Dinanagar.

**Keywords :** Mahabharata, Indian History

The present paper aims to show the relationship of fate and human endeavour in the Mahabharata. Mahabharata has a collection of more than 74,000 verses, divided into 18 books. This is the world's longest epic and acknowledged to be the most fascinating. The Mahabharata story is much revered in India and basically among the Hindus. The Mahabharata is a curious mixture of history and mythology, though the former aspect is the subject of grave doubts in the minds of professional historians. The Mahabharata dwells on the aspect of the important goals of a human being in his mortal life. The Great Epic Mahabharata is acknowledged as the fifth Veda because it is said to have the essence of all the four Vedas in itself.

Its greatness lies in the following words:

"yad ihasti tad anyatra yan

Nehasti na tat kvacit"

Whatever is here is elsewhere; whatever is not here is nowhere.

The Mahabharata contains the celebrated Bhagavad Gita and also a number of other such texts which are by themselves independent treatises such as the Anugita. It is a shining example of the ancient Vedic Indian literature. The Mahabharata contains the Bhagavad Gita, the famous gospel of duty that was taught to the great warrior, Arjuna by Lord Krishna. All vedic essences are there in Mahabharata created by Veda Vyasa. Who is a man, what for he came here, what are the works he has to do, and what should not do etc, who was a king, the duties, dharmas etc are also projected in this great work. The Mahabharata serves as an eye-opener to both the spiritual and the material ethos of the Hindu religion.

The Mahabharata is a stirring saga of human endeavour soaring to sublime heights. It is the history of ideas concerning karma, predestination, fate, and the efficacy of human action. The relative importance of human action and such external causative forces as fate, time and divine interference is a problem of perennial interest to the Mahabharata's innumerable composers. The core argument presented in the study is that, despite the wide variety of views to be found in the Mahabharata, it is the consistent, though varying, emphasis placed by Indian thinkers upon the importance and meaningfulness of human effort that stands out. Hinduism's generally believes in fatalism. The reason for this seems to lie in the belief of karma and moksha.

We will see this great epic both in its subject and characters bear this out. Fate can be seen right at the beginning when upon the death of the king, the younger prince Pandu is made king as Dhritrashtra, his elder brother, is blind. Pandu has five sons by his two wives Kunti and Madri, they are the Pandavas. Dhritrashtra has a hundred sons called the Kauravas, the eldest being Duryodhana. Pandu incurs a curse and lives in the forest with his wives where he dies and Dhritrashtra rules as regent till the children grow up. The

eldest child is Yudhishtira and should rule. He is older than Duryodhana, the kingdom is given to Yudhishtira much to the anger of the Kauravas.

The first born of Dhritrashtra is called Duryodhana. Sinister omens of violence greet his arrival into the world: jackals howl, strong winds blow, fires rage through the city. Dhritrashtra worries about the meaning of these omens. Vidura tells him that his first son brings hate and destruction into the world. He will one day destroy their race. Vidura urges the king to get rid of the child, but Dhritrashtra ignores his advice. Drudhyona is upset at fate from stealing their inheritance and does not want to give the throne to the Pandavas and here starts the royal battle. Dhritrashtra is a weak ruler. He allows physical blindness to become a refusal to face reality and unwillingness to confront hard decisions, being easily led by Duryodhana in later years. He continually blames fate, excusing his own inaction: "Irrevocable were all the things that have happened. Who could have stopped them? What then can I do? Destiny is surely all-powerful" [KD 69]. But one of Dhritrashtra's advisors tells him: "O king, surely a man who meets with calamity as a result of his own acts should not blame the gods, destiny, or others. Each of us receives the just results of our actions." [KD 538]. inevitably the Great War is fought for the rights of kinship and in the war too we see the clash of fate and human endeavour.

Fate is supreme as we see in curses and forebodings of future through visionary statements, prophecies, boons and oracular pronouncements. Fate is supreme as we see in curses and forebodings of future. The Mahabharata is replete with many such instances, for example for revenge, Drupada has children by sorcery, born out of flames: son Dhrishtadyumna is fated to kill Drona; an oracle says daughter Draupadi will "bring destruction on an unrighteous ruler;" a third child Sikhandi is Amba reborn to bring about the death of Bheeshma. Vyasa's prophecies about the future of his own children and their disabilities, and also his prophesy about the future is bleak. He says,

"The times of happiness are over and a dreadful period lies ahead. Things are deteriorating by the day, and the earth is losing her youth. [I see] a period of great confusion (maya) abounding in many vices. It will be a dreadful time when all the acts and practices of the dharma will be violated (1.119.6-7)

Similar pronouncements are heard at the birth of the Pandavs, about the glory of Yudhishtira and how the future destiny is entrusted to Arjuna and also his link with Krishna is stressed upon. There is prophecy that Kali is Durodhyaana born for destruction of the world and that the curses that Karna incurred all point to his defeat and subsequent death.

The life and death of Karna is one of the best documented examples of the machinations of "the gods" (that is of daiva) in the epic. (Woods,43)

Karna is a victim of destiny working overtime. Durvasa, a great sage had spent some time in the Kuntibhoja household as a guest. Kunti had served Durvasa with great care,



devotion and patience. Pleased, Durvasa had confided in Kunti a mantra, which when recited, would bring forth in her presence any god of her choice, who would bless her with a son. Durvasa had the knowledge that Kunti was destined to get married to Pandu, who, as a result of a curse, would be unable to father any child. Out of childlike curiosity Kunti recited the mantra and invited Surya, the Sun God. Immediately, the Sun presented himself before Kunti, surprised she explained that she was merely testing the effectiveness of the boon. But the Sun insisted that the mantra could not be undone and she gave birth to Karna, a child as brilliant as the Sun himself, who would in time become a legendary hero. Karna's entire life is the working of destiny. Right from his birth to his abandonment to his being brought up by a charioteer, to be universally acknowledged as a suta putar. It was also fate that Kunti recognizing him could have revealed the circumstances of his birth instead Durodhya befriended him and recognized his merit and crowned him the King of Anga. This one act got him the unflinching support and loyalty of Karna. The man who could have led the Pandavas with his valour, might and strength was condemned to fight on the side of Kaurvas and die on the battlefield. Two strong curses were none other than fate conspiring against him and thus at the accurate time he forgot the magic words when he most needed them and his chariot sunk into the ground.

Gambling episode is also seen as the working of daiva. Yudhishtira is forewarned that the cousin Kaurvas must have some trick up their sleeve and they should refuse to go but he does not heed his brother's advice and rather says,

"Whether good or bad, beneficial or otherwise, the friendly game of dice will go on, for it has clearly been divinely appointed. I believe that that has occurred as a result of 'supreme destiny' (daivam param) (111.45.54)

"The dice game puts the destiny of man in the hands of daiva, that mysterious cosmic agency which decides the harmonious or chaotic march of events as a whole, and which we translate for want of a better word, by Destiny." (Woods, 34)

In the Mahabharata, faith in the power of endeavour was based on the argument that to act would be meaningless if one's efforts did not have their recompense, in which case people would look only to the unseen fate and give up effort altogether. In that event, there will be no progress and everything will perish. Those who are inferior begin nothing for fear of obstructions; the middling abandons a thing no sooner than there are obstructions; but the superior persons do not leave what they began even if they be hurt by a thousand obstacles. Even if providence and effort were linked with each other, the noble-minded always exert, only towards talk of providence. (Chaturvedi)

Fate played games on Yudhishtira but with the grace of God embodied in Krishna and by acquiring many skills and change in attitude during his exile in the forest and after a tough battle at Kurukshetra he was able to finally win. So the scriptures teach us that with the right attitude and God's grace one can overturn one's fate. This is borne out by the Savitri episode in the Mahabharata

The story of a true woman's love not conquered by death is known to Hindu women high and low, rich and poor, in all parts of India. Hindu women celebrate a rite in honour of this woman Savitri who defeated death. Savitri got back Satyavan from death because it was fated that he would die but Savitri outwitted Lord Yama, the god of death and got her husband back. Savitri had a terrible fate and yet she managed to do the impossible, by the power of human endeavour, she brought her husband back to life and changed her fate. Savitri had the desire, the will power, and the intelligence to outwit her fate. Thus, the scriptures say that it is possible to overturn what is written in destiny by the grit of our will.

"Karma is not fate, for humans act with free will creating their own destiny. According to the Vedas, if one sows goodness, one will reap goodness; if one sows evil, one will reap evil. Karma refers to the totality of our actions and their

concomitant reactions in this and previous lives, all of which determines our future. The conquest of karma lies in intelligent action and dispassionate response". (Wikipedia)

The following quote from Mahabharata in this regard is also relevant:-

"Man is the dispenser of his own destiny. The actions done in a former life are seen to produce fruits in this. The soul is born again with its accumulated load of karma. By performing only virtuous actions it attains to the state of the celestials. By a combination of good and bad actions, it acquires the state of human beings. By indulgence in sensuality and similar vices, it is born among the lower animals." (Mahabharata, III. 208.22.30)

Much has been spoken by feminists and others that Draupadi is an element of patriarchy but I would rather say that she is a pawn in the hands of fate. She is born to bring great destruction so her fate has already been written in the sacrificial fire from which she is born. Her swamayar has all the eligible kings and yet fate does not allow Karana to participate as a Suta putar and Arjuna wins her hand. She then becomes the wife to all the Pandavs. Her five husbands are explained that in a previous birth she had asked for the boon of a perfect husband five times and thus the five husbands. There is also a variation of this story that she had asked for five unique qualities in her husband and since it was not possible for one man to have all the qualities so in this birth she was married to the five of them. Her fate made her the wife and queen of all of them and yet she had to bear the insults of the Kaurvas and live life in the forest. No wonder that the epithet 'Nathvati Anathvat' is used for her meaning having husbands and yet without any protection. She cannot understand why they are suffering so, if they are the righteous ones. If everything happens by the will of god, then why do the good suffer? It seems only the powerful escape harm, not the righteous. Yudhishtira corrects her: "None should ever perform virtue with a desire to gain its fruits. Such a sinful trader of virtue will never reap the results. ... Do not doubt virtue because you do not see its results. Without doubt, the fruits of virtue will be manifest in time, as will the fruits of sin. The fruits of true virtue are eternal and indestructible" (KD 245-6).

Destiny and Human Initiative in the Mahabharata explores this epic's ongoing polemic regarding free will in the face of destiny. While the belief that human history is governed exclusively by external forces is evident in the Mahabharata, the epic also contains the commanding message of Krishna that the lives of individuals and societies may, be changed for the better through human initiative. Woods maintains that the resolution of this conundrum emerges from the epic's view of what it is to be a human being. We may harbor ideas about our self-determination and freedom, but the epic reveals that we are not at all free but trapped in a vicious cycle of birth and death. The Mahabharata admits to a modicum of freedom in everyday life which, from a higher perspective, is nothing but destiny in disguise.

Mahabharata as an epic is to be seen on mundane, ethical and metaphysical planes. On the mundane level, it's a fratricidal war. On ethical level, it's a war between dharma and adharma. On the metaphysical, it is just a process of cosmic evolution, of time being in its flow. Sharma says that fate is "acting in a given environment and free will is represented by the doer and efforts" (Sharma ii.)

This may be why Krishna has to try and persuade Arjuna, even though it is fated, effort on the part of Arjuna is missing and so the action cannot take place. But an action cannot take place unless it is fated, and surely Arjuna's effort is an action and so surely is fated as to whether he acts or not. This argument is not clear, it has to be realized that being divine, Krishna knows the outcome of every event always.

However in spite of this, he never interferes in anything and lets events take their own course. The importance of this is in a very important chapter of the Gita where he reveals his divinity to Arjuna and says, "though I am the final and everything and I control all, yet I do not interfere, for it is the responsibility of the human being to do good deeds and enjoy its benefits."

"Lord Krishna Mahabharata said these words, which are rather significant in the context of this paper "The fate and other dependent on any human endeavor. The people who think high are great and It's only eunuchs, the fate of worship." (Mahabharata, 139 XII. 81)

The book raises more questions than the questions that it answers. These questions bring out the various ideologies and view points to a particular situation. Nonetheless, it is not necessary that they reach a conclusion. To any question of dharma, several answers are given and no answer is adjudged supreme. Everyone answers according to his dharma and the reader has to choose according to his own dharma. That is why, the Mahabharata is considered to be a text of debates

In a way that seems to be the point of the Mahabharata, that there is no easy way to engage with the world and everything that inhabits it, and that even great heroes have doubts, they often despair, and are remorseful. That is why Mahabharata continues to inspire both in fictionalized version or otherwise a lot of writing is being done based on the Mahabharata. Recent examples are Gurcharan Das book, The Difficulty of being Good: on the subtle art of Dharma and Chitra Banerjee Diwarkar Palace of illusions.

The moral ambiguities and doctrinal patterns of 'destiny' and 'human initiative' runs throughout the Mahabharata's mythical frame .Our lives, then, are a dynamic interrelationship between both fate and free will which identically lay emphasis on Purusharth or Freedom of will and exhort human beings on the path of progress through efforts of their own i.e. Purusharth

## REFERENCES

- Hill, Peter (2001) Fate, Predestination and Human Action in the Mahabharata: A Study in the History of Ideas. Munshiram Manoharlal Publishers Pvt Ltd, | Hastings, James: John A. Selbie (Ed.) (2003). Encyclopedia of Religion and Ethics, Part 10. Kessinger Publishing. p. 793. [books.google.co.in/books?isbn=0766136752](http://books.google.co.in/books?isbn=0766136752) | Hiltebeitel, Alf (2002) Rethinking the Mahabharata. New Delhi: Oxford University Press. | Chaturvedi, Badrinath The Karma Conundrum - Decoding the Direction of Destiny - The Times of India 21 March 1997 [www.hvk.org/articles/0397/0131.html](http://www.hvk.org/articles/0397/0131.html). Accessed on (19 Aug 2011) | P.Lal. The Mahabharata of Vyasa (1989) Delhi: Vikas Publishing House | Sharma, Arvind "Fate and Freewill in the Bhagavadgita". Religious Studies 1979 - ii. | Woods, Julian F. (2001) Destiny and human initiative in the Mahabharata, Albany, State university of New York, | Kisari Mohan Ganguli The Mahabharata Of Krishna Dwaipayana Vyasa | [http://books.google.com/books/about/The\\_Mahabharata\\_Of\\_Krishna\\_Dwaipayana\\_Vyasa.html?id=9WFF0wHuFDzIC](http://books.google.com/books/about/The_Mahabharata_Of_Krishna_Dwaipayana_Vyasa.html?id=9WFF0wHuFDzIC) Accessed on 19/08/11.



**Sara Publishing Academy**  
Indian Journal Of Applied Research  
Journal for All Subjects



**Editor,**  
**Indian Journal Of Applied Research**  
8-A, Banans, Opp. SLU Girls College,  
New Congres Bhavan, Paldi, Ahmedabad-380006.  
Contact.: +91-9824097643 E-mail : editor@ijar.in

Printed at Unique Offset, Novatsing Rupam Estate, Opp. Abhay Estate, Tavdipura, Shahibaug, Ahmedabad