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Research Article

Bhagavan Krishna is revered as the World's Greatest Diplomat

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Abstract

Bhagavan Krishna is considered the greatest diplomat in the world, and it's attributed to his phenomenal way of combining ethical wisdom, psychological insight, and strategic pragmatism to resolve complicated human conflicts. This paper explores Krishna diplomacy as a multi-layered construct, primarily based on Mahabharata and the Bhagavad Gita, that diverges from contemporary understanding of negotiation and statecraft. His attempts at forcing peace prior to the start of the Kurukshetra War, together with his unambiguous strategic advice during it, create a blend between moral idealism as well as practical necessity. Krishna's deep understanding of human psychology enabled him to influence outcomes effectively without reliance on force. His actions demonstrate that diplomacy is not merely about conflict resolution, but about guiding individuals and societies toward ethical order (Dharma). This paper argues that Krishna's diplomatic model remains timeless and highly relevant for modern leadership, governance, and conflict management.

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1. INTRODUCTION

Diplomacy has been defined as the art of negotiations, conflicts settlement and statecraft. The character of Krishna, however, signifies a larger morale of diplomacy which envelopes morality and psychology and anticipation. According to Vyasa, Krishna is not just a god, but also a statesman as per the Mahabharata. The fact that Krishna plays a major role in bringing together the Pandavas and Kauravas, advising Arjuna in the Bhagavad Gita and aiding in the Kurukshetra war indicates a superior understanding of human behaviour and politics. The think of diplomacy now-a-days is limited to negotiation and conflict resolution. On the other hand, the personality of Krishna shows a larger and deeper concept of diplomacy including ethics, psychology, and design. In the Indian epic Mahabharata, which Vyasa spoke, Krishna is not merely a god, but a brilliant statesman. He played a vital role in the mediation of the conflict between Pandavas and Kauravas offer guidance to Arjuna in – the Gita, and bring the Kurukshetra War to a conclusion also. Thus, he exhibited a great understanding of humanity and political realism. The analysis of Krishna's diplomacy and its relevance today is the main essay.

2. LITERATURE REVIEW

Krishna's work in the field of diplomacy has been widely explored in classical, philosophical and modern literature. The Mahabharata depicts Krishna as a peacemaker, who makes every effort to stop a war before agreeing to one. Many people consider his proposal of a minimal settlement, namely five villages, as a model of preventive diplomacy. The Bhagavad Gita also sheds light on Krishna's actions, exemplifying duty (Dharma), detachment, and righteous conduct. Scholars like Adi Shankaracharya and Swami Vivekananda interpret Krishna as the mentor, who offers us solutions to moral dilemmas and good leadership. Current research in management and leadership has also compared Krishna's strategies with current understanding of emotional intelligence, servant leadership and

ethical decision making. A growing number of people believe that his approach is a mix of morals, dharma, and practicality.

3. OBJECTIVES OF THE STUDY

1. To study the diplomatic strategies of Krishna in relation to dharma in the Mahabharata.
2. To analyse the combination of morality and pragmatism in Krishna's activities.
3. To understand the perspective of Lord Krishna towards the psychology of human beings in a conflict situation.
4. To assess the importance of Lord Krishna's diplomacy in today's leadership and governance.

4. METHODOLOGY

This study takes a qualitative and interpretative approach through the textual analysis of primary texts of the Mahabharata and Ecce Homo. Philosophical commentaries, journal articles and some recent leadership studies. This thematic analytical focus lies in ancient versus contemporaneous frameworks connection.

5. Krishna as a Master Diplomat

5.1 Mastery of Negotiation and Strategy

Krishna always sought peaceful negotiations to resolve conflicts. Through his diplomatic mission to the Kaurava court, he wanted to prevent war through compromise. Yet, when negotiations for peace were not successful, he became a strategist, who guided the Pandavas.

5.2 Understanding Human Psychology

Krishna had an excellent ability to think about the workings of the mind of people. He was aware of Duryodhana's pride and expected rejection of peace terms. At the same time, he was also motivated Arjuna over his emotional and moral dilemmas, thus restoring his confidence and clarity.



Photo: Bhagavan Krishna
Source: Google Search

5.3 Balancing Morality and Practicality

A defining characteristic of Krishna's diplomacy was his ability to blend ethics with realpolitik. His advice in cases like Bhima beating Duryodhana shows, that strictly following rules can sometimes obstruct justice, not promote it. Krishna maintained cosmic order in a flexible manner.

5.4 Unbiased and Visionary Leadership

Krishna's neutrality is well-established as he offers both sides the option of his army or himself. This action shows a fair and clever approach. His leadership was not one of power, but one that empowered people to make informed decisions and learn from their choices.

5.5 Persuasion and Communication

Krishna had the right words always and was able to communicate effectively. In the Bhagavad Gita, Shri Krishna's dialogue serves as one of the most effective examples of persuasion based on logic and empathy. The capability to alter or affect people or things without force.

5.6 Embodiment of Dharma

All of Krishna's actions were in accord with the larger objective of restoring cosmic and social order. His aim was to protect justice and noble, and not out of self-interest or for the sake of cleverness. Even his unorthodox methods served a higher purpose of conquering adharma and restoring equilibrium.

6. DISCUSSION

Krishna's actions challenge us to rethink the separation of ethics and strategy. A successful diplomacy, according to his model, combines moral clarity, psychological insight and prudent realism. Unlike models that are strictly power-driven, Krishna's model aims for long-term justice and harmony. In today's context, principles have been analysed with regard to theories of leadership such as transformational leadership,

emotional intelligence, ethical leadership, and to protect justice. His teachings are useful for conflict resolution, organizational leadership, and tough decision-making in an atmosphere of ambiguity. The manner of Krishna's diplomacy is a complex blending of ethics, strategy and human psychology. It is therefore distinct from more conventional models of diplomacy that perhaps focus on power, negotiation and geo-political advantage in isolation. This segment sees a critical examination of Krishna's multi-dimensional diplomacy and its relevance to today's theoretical and applied contexts.

6.1 Integration of Ethics and Strategy

One of the most important aspects of Krishna diplomacy is that it does not take two basic ideas that constitute the core of Indian philosophy from being the basic organising ideas of Krishna diplomacy. Krishna's model stands apart from modern realpolitik ones that regard ends justified by outcomes. His model emphasizes ethical intentionality along with effectiveness. His actions in the Mahabharata show that strategy without morality can cause instability, and rigid morality without strategy can also cause injustice.

Krishna's conduct in the Mahabharata, for instance, marked a departure from the impersonal diverting of a foe from the righteous path. The Mahabharata identifies Krishna's actions as dharmic or justifiable. This is in keeping with today's ethical leadership and applied discussions, in which flexibility and situational judgment are becoming more fundamental.

6.2 Psychological Intelligence as a Diplomatic Tool

Krishna's diplomatic success is fundamentally underpinned by his insight into human psychology. Due to his ability to grasp the exact meanings, emotions, and faults of other people, he could effectively persuade others.

For example: He persuades Arjuna whose emotional disturbance is met with a conversation, rational explanation of

the situation and philosophical depth. On the contrary, his interaction with Duryodhana makes one aware of psychological rigidity where diplomacy is more for exposing than transformation of a rigid ego and resistance.

Krishna's approach, viewed from the lens of modern-day leadership and management, has a strong fit with the concept of emotional intelligence (EI) in conflict management, negotiation, decision making under uncertainty, etc. Diplomacy Beyond Power

6.3 Diplomacy Beyond Power: The Role of Soft Influence

A unique aspect of Krishna's diplomacy is that he does not employ coercive power, rather, he utilizes soft power. Despite being supremely capable, Krishna deliberately refrains from direct involvement in battle, opting instead to influence the situation with advice, persuasion, and strategy.

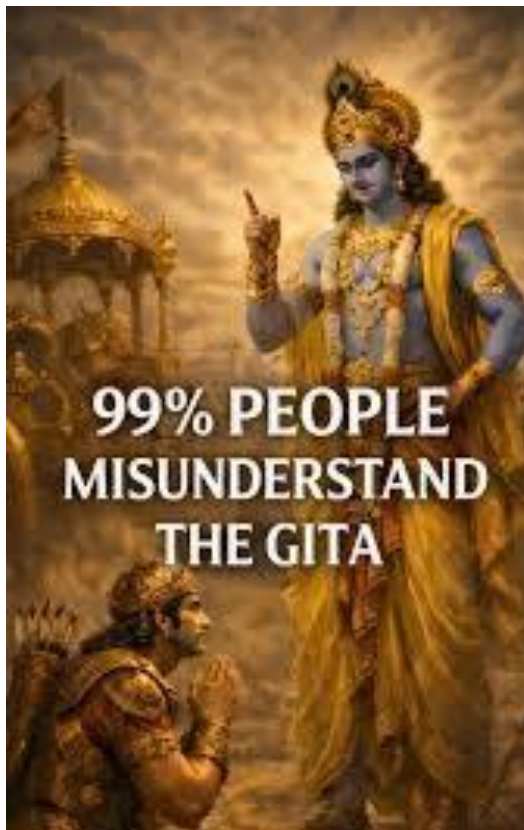


Photo: Bhagavan Krishna
Source: Google Search

This approach highlights the importance of intellectual authority as well as moral legitimacy as sources of power. The force-based diplomacy model is not effective as Krishna's strategy shows that outcomes can be achieved through consensus, trust, and moral credibility.

The importance of soft power and ethical leadership is a matter of growing concern in global diplomacy. Culture too, is becoming a key influencing factor.

6.4 The Paradox of Ethical Flexibility

Krishna's strategic efforts also pose significant philosophical challenges regarding the limits of strategy. His endorsement of unconventional fair play tactics like advising Bhima to hit

Duryodhana below the belt or orchestrating Karna's and Dronacharya's strategic downfall may appear to violate the norm of fair play.



Photo: E A Minister Dr Jaishankar, Krishna, Hanuman
Source: The Times of India

However, it is important to note that this must be done within the parameters of restorative justice, not merely following the rules, but correcting systemic injustice. The diplomacy of Krishna is thus imbued with a teleological ethic, where the rightness of an action is closely connected to the obligation of safeguarding dharma.

The overarching debate between means and ends continues in political theory and ethics. Krishna's approach is a good case study for taking up the subject of moral complexity in leadership.

6.5 Relevance to Modern Leadership and Governance

The diplomatic model of Krishna provides many lessons for contemporary political, organisational, and social leaders.

- **Transformational Leadership:** The individuation of Arjuna by turning him into a warrior reflects one kind of leadership.
- **Servant Leadership:** Krishna's qualities of a servant-leader are reflected by assuming the role of a charioteer rather than that of a general or king.
- **Ethical Decision-Making:** His emphasis on duty and detachment helps in taking tough decisions without personal prejudice.
- **Conflict Resolution:** He applies the four modern conflict resolution methods one after another.

Given the challenges faced in modern times, Krishna's diplomacy combines rationality and morality, which can serve as a totality to governance and institutional leadership.

6.6 A Timeless Model of Holistic Diplomacy

Krishna's diplomacy ultimately transcends historical and cultural bound. It is a universal model that integrates.

- Authentic goal (Dharma)
- Tactical Perception
- Awareness of Psychological
- Communication is key.

Krishna is seen not just as a religious figure, but more like a perfect diplomat whose principles can still be applied in theory and practice.

Summary of Discussion

The analysis shows a unique blend of idealism and realism in Krishna's diplomacy with ethics and strategies and individual psychology and collective welfare. The model he puts forward takes issue with reductionist theories with regard to diplomacy and proposes a framework for dealing with the complexities of human conflict.

7. CONCLUSION

Bhagavan Krishna's diplomacy is beyond mere negotiation and strategy. It indicates an all-encompassing aspect that focuses on wisdom, ethics, psychology, and utility. Through his actions in the Mahabharata as well as through the teachings in Bhagavad Gita, Krishna shows that the aim of real diplomacy is to elevate humanity and not just settling conflict.

Krishna is the ultimate divine diplomat who is a continuing symbol of noble leadership, ethical depth and strategic genius. His legacy still provides valuable lessons to contemporaries; his model of diplomacy is timeless and universal.

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