

SRI KRISHNA : A BRIEF STUDY

This summary is a mythological account, based on literary details from the **Mahabharata**, the Harivamsa, the Bhagavata Purana, and the Vishnu Purana. The scenes from the narrative are set in ancient India, mostly in the present states of Uttar Pradesh, Bihar, Rajasthan, Haryana, Delhi, and Gujarat. The legends about Krishna's life are called Krishna charitas.

Birth

In Krishna charitas, Krishna is born to Devaki and her husband, King Vasudeva of the Yadava clan (Yadu clan in Mahabharata). Devaki's brother is a tyrant named Kansa. At Devaki's wedding, according to Puranic legends, Kansa is told by fortune tellers that a child of Devaki would kill him. Kansa arranges to kill all of Devaki's children. When Krishna is born, Vasudeva secretly carries the infant Krishna away across the Yamuna and exchanges him. When Kansa tries to kill the newborn, the exchanged baby appears as the Hindu goddess Durga, warning him that his death has arrived in his kingdom, and then disappears, according to the legends in the Puranas. Krishna grows up with Nanda and his wife Yashoda near modern-day Mathura (present Uttar Pradesh). Two of Krishna's siblings also survive, namely Balarama and Subhadra. The day of birth of Krishna is celebrated as Krishna Janmashtami. According to Hindu Mythology.

- ✚ According to me, Why the fortune tellers told kansa that a child of Devaki would kill him?
- ✚ If they wouldn't say, there will no fight between kansa and Krishna...

Childhood and youth

The legends of Krishna's childhood and youth describe him as a cow herder, a mischievous boy whose pranks earns him the nickname a **Makhan Chor** (butter thief), and a protector who steals the hearts of the people in both Gokul and Brindavana. The texts state that Krishna lifts the **Govardhana hill** to protect the inhabitants of Brindavana from devastating rains and floods.

- ✚ According to Hindu Mythology, the God of Rain is Indra. Why Indra fights with Krishna? As he know Krishna was Vishnu Avatar.
- ✚ How can a kid lift a Hill? Even though he is God.

Other legends describe him as an enchanter and playful lover of the Gopis (milkmaids) of Brindavana, especially Radha. These metaphor-filled love stories are known as the Rasa lila and were romanticised in the poetry of Jayadeva, author of the Gita Govinda. They are also central to the development of the Krishna bhakti traditions worshipping Radha Krishna.

Krishna's childhood illustrates the Hindu concept of lila (Krishna Lila), playing for fun and enjoyment and not for sport or gain. His interaction with the Gopis at the rasa dance or Rasa-lila is an example. Krishna plays his flute and the Gopis come immediately, from whatever they were doing, to the banks of the Yamuna River, and join him in singing and dancing. Even those who could not physically be there join him through meditation. He is the spiritual essence and the love-eternal in existence, the Gopis metaphorically represent the prakṛti (Nature) matter and the impermanent body.

This lila is a constant theme in the legends of Krishna's childhood and youth. Even when he is battling with a serpent to protect others, he is described in Hindu texts as if he were playing a game. This quality of playfulness in Krishna is celebrated during festivals as **Rasa-lila and Janmashtami**, where Hindus in some regions such as Maharashtra playfully mimic his legends, such as by making human gymnastic pyramids to break open handis (clay pots) hung high in the air to "steal" butter or buttermilk, spilling it all over the group.

Adulthood

Krishna legends then describe his return to Mathura. He overthrows and kills the tyrant king, his uncle Kansa after quelling several assassination attempts by Kansa. He reinstates Kansa's father, Ugrasena, as the king of the Yadavas and becomes a leading prince at the court. In one version of the Krishna story, as narrated by Shanta Rao, Krishna after Kamsa's death leads the Yadavas to the newly built city of Dwaraka. Thereafter Pandavas rise. Krishna befriends Arjuna and the other Pandava princes of the Kuru kingdom. Krishna plays a key role in the Mahabharata.

- ✚ As per the Shanta Rao, Krishna leads the Yadavas to newly built city of Dwaraka. Now question arises that, Where is the City Dwaraka? Is Krishna really built Dwaraka?
- ✚ What is the reason behind the destruction of Dwaraka?
- ✚ As per the Mahabharata ,the Yadu clan (Yadavas) was totally destroyed. But we can see “Yadav” in Hindu Names? Why?

The Bhagavata Purana describes eight wives of Krishna that appear in sequence as (Rukmini, Satyabhama, Jambavati, Kalindi, Mitravinda, Nagnajiti (also called Satya), Bhadra, and Lakshmana (also called Madra). According to Dennis Hudson, this is a metaphor where each of the eight wives signifies a different aspect of him. According to George Williams, Vaishnava texts mention all Gopis as wives of Krishna, but this is spiritual symbolism of devotional relationship and Krishna's complete loving devotion to each and everyone

devoted to him. His wife is sometimes called Rohini, Radha, Rukmini, Svaminiji or others. In Krishna-related Hindu traditions, he is most commonly seen with Radha. All of his wives and his lover Radha are considered in the Hindu tradition to be the avatars of the goddess Lakshmi, the consort of Vishnu. Gopis are considered as Radha's many forms and manifestations.

- ✚ As per the knowledge of Hindu Mythology, lord Vishnu has to take the Avatar. Why Radha considered as the avatars of Goddess Lakshmi? How? There is no proof that Goddess Lakshmi taken the Avatar as Radha in Hindu Mythology.

Indraprastha

Arjuna elopes with and then marries Krishna's sister, Subhadra. Yudhishtira wishes to establish his position as king; he seeks Krishna's advice. Krishna advises him, and after due preparation and the elimination of some opposition, Yudhishtira carries out the **RAJASUYA YAGNA** ceremony; he is thus recognised as pre-eminent among kings.

The Pandavas have a new palace built for them, by **Maya** the **Danava**. They invite their Kaurava cousins to **Indraprastha**. Duryodhana walks round the palace, and mistakes a glossy floor for water, and will not step in. After being told of his error, he then sees a pond, and assumes it is not water and falls in. Bhima, Arjun, the twins and the servants laugh at him. In popular adaptations, this insult is wrongly attributed to Draupadi, even though in the Sanskrit epic, it was the Pandavas (except Yudhishtira) who had insulted Duryodhana. Enraged by the insult, and jealous at seeing the wealth of the Pandavas, Duryodhana decides to host a dice-game at Shakuni's suggestion.

The dice game

Shakuni, Duryodhana's uncle, now arranges a dice game, playing against Yudhishtira with loaded dice. Yudhishtira loses all his wealth, then his kingdom. He then even gambles his brothers, himself, and finally his wife into servitude. The jubilant Kauravas insult the Pandavas in their helpless state and even try to disrobe Draupadi in front of the entire court, but her honour is saved by Krishna who miraculously creates lengths of cloth to replace the ones being removed.

Dhritarashtra, Bhishma, and the other elders are aghast at the situation, but Duryodhana is adamant that there is no place for two crown princes in Hastinapura. Against his wishes Dhritarashtra orders for another dice game. The Pandavas are required to go into exile for 12 years, and in the 13th year must remain hidden. If discovered by the Kauravas, they will be forced into exile for another 12 years.

Kurukshetra War and Bhagavad Gita

According to the epic poem Mahabharata, Krishna becomes Arjuna's charioteer for the **Kurukshetra War**, but on the condition that he personally will not raise any weapon. Upon arrival at the battlefield, and seeing that the enemies are his family, his grandfather, and his cousins and loved ones, Arjuna is moved and says his heart will not allow him to fight and kill others. He would rather renounce the kingdom and put down his Gandiv (Arjuna's bow). Krishna then advises him about the nature of life, ethics, and morality when one is faced with a war between good and evil, the impermanence of matter, the permanence of the soul and the good, duties and responsibilities, the nature of true peace and bliss and the different types of yoga to reach this state of bliss and inner liberation. This conversation between Krishna and Arjuna is presented as a discourse called the Bhagavad Gita.

- ✚ In the above paragraph, Krishna's condition was that he personally not raise any weapon in the battlefield. But Why Krishna attempt to kill Shishupalya in the battle field. That does not make any sense?
- ✚ Krishna was known as Dharma! Why Dharma conflict?

Death and Ascension

It is stated in the Indian texts that the legendary Kurukshetra War leads to the death of all the hundred sons of Gandhari. On the night before Duryodhana's death, Krishna visits Gandhari to offer his condolences. Feeling that Krishna deliberately did not put an end to the war, in a fit of rage and sorrow Gandhari places a curse on Krishna that he, along with everyone else from his Yadu dynasty, will perish. According to the Mahabharata, a fight breaks out at a festival among the Yadavas, who end up killing each other. Mistaking the sleeping Krishna for a deer, a hunter named Jara shoots an arrow that fatally injures him. **Krishna forgives Jara and dies**. The pilgrimage (tirtha) site of Bhalka in Gujarat marks the location where Krishna is believed to have died. It is also known as **Dehotsarga**, states Diana L. Eck, a term that literally means the place where Krishna "gave up his body". The Bhagavata Purana in Book 11, chapter 31 states that after his death, Krishna returned to his transcendent abode directly because of his yogic concentration. Waiting gods such as **Brahma** and **Indra** were unable to trace the path Krishna took to leave his human incarnation and return to his abode.