



**Bharatha Samskruthi Prakashana**

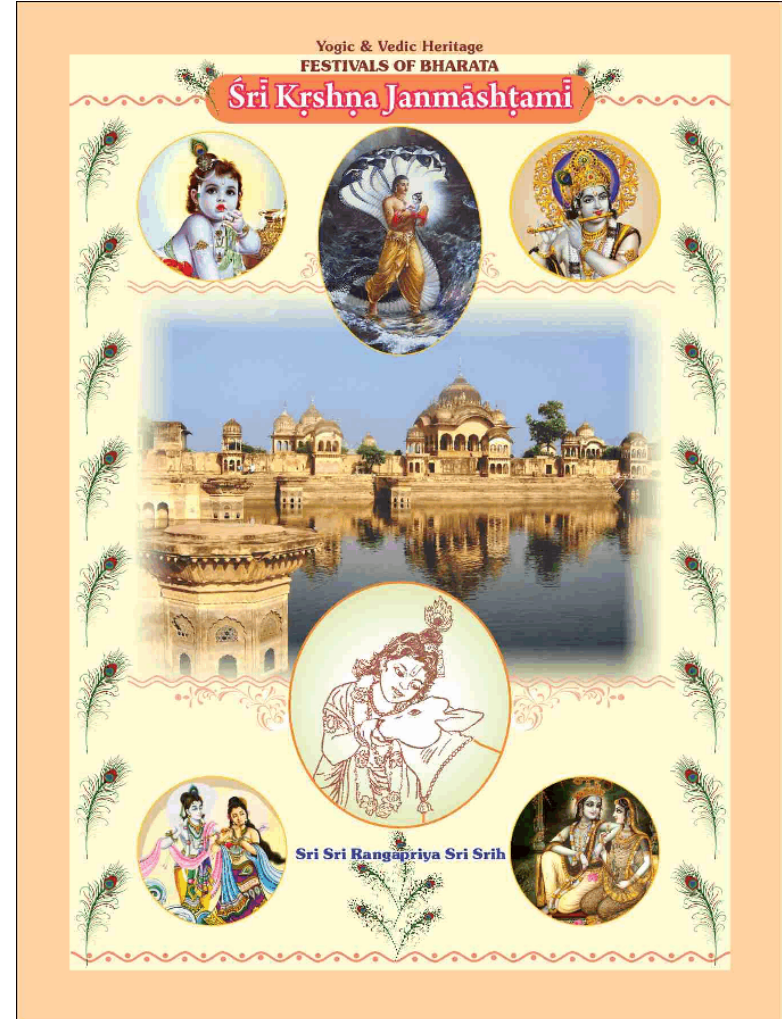
No.37/8, G4, Leesa Apartment, 4th Cross,

Lalbagh Road, Bangalore 560 027

Phone : 080-22278231, 26765381, Mobile : 9448078231

URL : [www.bharathasamskruthi.com](http://www.bharathasamskruthi.com),

Email : [bspllg@gmail.com](mailto:bspllg@gmail.com)



**Title : Śrī Kṛṣṇa Jayantī - Janmāshṭamī** Under Yogic & Vedic Heritage **FESTIVALS OF BHĀRATA** - A collection of Festivals of India, Original in Kannada by Sri Sri Rangapriya Sri Srih, Translated into English by Prof. K.S. Sridharan, Dr. Hungi Eswara, and Viswanatha Sharma, and Published by Bharatha Samskruthi Prakashana, Bangalore-560 027.

E-Edition : January 2016 No. of pages: 71 Price: 40

*We Dedicate this Sacred Treasure at the holy lotus feet of*

**Sriranga Mahaguru and SriMata**

© with publisher

**Published by:**

**Bharatha Samskruthi Prakashana**

No.37/8, G4, Leesa Apartment, 4th Cross,

Lalbagh Road, Bangalore 560 027

Phone : 080-22278231, 26765381, Mobile : 9448078231

URL : www.bharathasamskruthi.com,

Email : bspllg@gmail.com

Cover Design : Chandranatha Acharya

Inside Pictures : Basavaraj R Algur

**Copies available at :**

**Bharatha Darshana,**

No.163, Manjunatha Road,

2nd Block, Thyagaraja Nagar,

Bangalore 560 028; Ph: 080-26765381

**Printed By :**

Laser Line Graphics,

Bangalore 560027

## Transliteration followed in this book

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ	अं	अः
a	ā	i	ī	u	ū	ṛ	ṝ	ḷ	ḹ	e	ai	o	au	am	ah
क	ख	ख	ग	ङ											
ka	kha	ga	gha	ṅa											
च	छ	ज	झ	ञ											
ca	cha	ja	jha	ña											
ट	ठ	ड	ढ	ण											
ṭa	ṭha	ḍa	ḍha	ṇa											
त	थ	द	ध	न											
ta	tha	da	dha	na											
प	फ	ब	भ	म											
pa	pha	ba	bha	ma											
य	र	ल	व	श	ष	स	ह								
ya	ra	la	va	śa	sha	sa	ha								

**Example:**

क	का	कि	की	कु	कू	कृ	कृ	क्लृ	के	कै	को	कौ	कं	कः
ka	kā	ki	kī	ku	kū	kṛ	kṛ	klṛ	ke	kai	ko	kau	kam	kah



## Śrī Kṛṣṇa Jayantī - Janmāshṭamī

Śrī Kṛṣṇa Jayantī or Janmāshṭamī is a very important festival, which comes in the month of *srāvaṇa*. People call it by different names such as *Gokulāshṭamī*, *Jayantī*, *Śrī Jayantī* etc. It is a great festival observed all over India with joy and devotion. It is a very popular, sacred and very auspicious *parva* which is observed by people belonging to all *varṇas*, *āśramas* and classes. Śrī Kṛṣṇa is the deity worshipped specially on that day. In this background it is necessary to know a little about the reigning deity of this festival.

"Who is this Kṛṣṇa? Why should we worship him? Some may ask. "Don't we know Kṛṣṇa? He is *Paramātmā* himself. Don't the *Sādhus* and saints call him by the name *Kṛṣṇa Paramātmā*? He is the ninth *avatāra* of Lord *Nārāyaṇa*. His *avatāra* is the nearest of all the *avatāras* to us. It is the best and

the most dear of all the incarnations. Though he is considered an *avatāra*, he is the Lord Himself "कृष्णस्तु भगवान् स्वयम्" "ईश्वरः परमः कृष्णः" More than being termed a mere *avatāra*, he is known as the *Sadānanda Parañjyoti* who incarnated in ten forms such as *Matsya*, *Kūrma* etc and praised as the *Ādipurusha*, *Parabrahma* and *Purushottama* by his devotees.

"दशकृतिकृते कृष्णाय तुभ्यं नमः" Is he not the Lord who is heartfully praised in *Śrutis*, *Smṛtis*, *Itihāsas*, *Purāṇas*, *Kāvya*s and *Prabandhas* by *Maharshis*, *Mahābhāgavata Ālvārs*, *ācāryas*, great *dāśas*, poets and *Kīrtanakārās*? He is not a mere god but is the God of all gods.

"तं देवतानां परमं च दैवतम्" He incarnated on this earth in the human form to protect the *Dharmasetu* (which connects the world and God). Though he conducted himself as an ordinary human being, he is the *paramapurusha* who very clearly demonstrated His unequalled power, invaluable wisdom, wealth, vigour, valour, effulgence and *Ātmaguṇas* during crucial times. He was, a repository of *Jñāna* and compassion, an extremely handsome person, a great artist, the director of *Mahābhārata*, *Mahādhīradhaureya*, (the foremost among the bravest), Lord of *Dharma*, a kin of the righteous *Pāṇḍavās*, a friend, a minister, an emissary, and an adept in the four *upāyas* who

elevated not just the wise and the excellent humans, but also cows, cowherds, beasts, birds, trees and *vanaspatīs*. He was a politician, a scholar, a capable person, a divine human non-pareil who accepted the first worship from the pious *Pāṇḍavās* on the directions of *Bhīṣma* in the assembly of all the revered, a *yogacārya* who in the role of a charioteer of *Arjuna* and in the pretext of enlightening him, taught *Gīta* the crest jewel of all spiritual texts to help the three worlds. So is it justified if Indians ask "who this *Kṛṣṇa* is and why should he be worshipped, when he is renowned both in *Loka* and *Veda* as one brighter than the day time sun?"—Some may say.

But, now-a-days, more and more people are seen lacking in the above said devotion and wisdom. Only people who have no discipline and enlightenment, and who happen to be under the influence of faulty education are found everywhere in our country. No wonder they ask such questions. They might have a little knowledge of the literature pertaining to *ŚrīKṛṣṇa*. They could be living amidst those who worship *ŚrīKṛṣṇa*. Even then, as they don't have any regard towards *ŚrīKṛṣṇa*, they ask question like "Who is he? Why should he be worshipped" etc.

Several kinds of questions pertaining to *ŚrīKṛṣṇa* invade and confront the minds of many

people. They have been subjected to the influence of various bewildering literatures, lectures and propaganda.

A modern scholar in his foreward to the kannada translation of *Potana's Bhagavata* writes: The name "*Kṛṣṇa*" appears in the *R̥gveda*. In that text he is an *asura*. What does his life indicate there? *Āryans* tried to impose their *dharma*, culture and civilization on the natives of this land and called them *dasyus*, when they refused to yield. They fought with them and looted their wealth. *Kṛṣṇa* was prominent among those who fought them. He died. Indra fleeced *Kṛṣṇa* and killed his followers and his wives, says the text. The object was to obliterate that very race. This happened long ago. In the course of time *Kṛṣṇa* emerged as an honourable person. He became a martyr. *Āryans* began to respect the culture of the natives, and as the two cultures got blended, *Kṛṣṇa's* fame started escalating. By the time of the *Purāṇas* he came to be considered an *avatārapurusha*."

"*ŚrīKṛṣṇa* preaches *dharma* and life values in the *Bhagavadgīta*. But we find in the *Mahābhārata* that during the war, he taught deceptive strategies to the *Pāṇḍavās* many times, to kill the enemies. Therefore it seems, these two *Kṛṣṇas* must be two different persons. In course of time, these two were

taken to be one."—comments a western scholar in his History of Indian literature.

Some critics say - "We see a flute in the hands of ŚrīKṛṣṇa, in pictures and idols. He must be from South India. Because, he places the flute on his lip horizontally and plays on it. In the north, it is played vertically like the *nāgasvara*. The *Kṛṣṇa* of north India is a *Kshatriya*. Whereas the *Kṛṣṇa* of the South is a cowherd. The *Kṛṣṇa* of the north was born in *Mathurā* near Delhi, and the *Kṛṣṇa* of the South was born in *Madhurā*, in deep south

According to another theory, the name *Kṛṣṇa* is the corrupt form of the word Krista (Christ) and some Indian scholars included Jesus Christ's own teachings in the *BhagavadGīta* in the Christian era.

They support this theory saying that many playful acts of child ŚrīKṛṣṇa narrated in the *Bhāgavata* are similar to those of Christ's appearing in the Bible.

Many people sermon amends as follows:—

"Long ago *Kṛṣṇa* preached the *Gīta* and the same son of God appeared as Christ and preached the religion of Christianity as told in the Bible. People of ancient days needed *Kṛṣṇa's* preachings. We should follow the *Dharma* taught by him, who came to be born as Christ to suit the needs of the present day people. Therefore we celebrate car

festivals of Christ in churches on *Kṛṣṇa Jayanti*. All of you must to come and participate in this and become holy."

There is an argument which says

"The one who preached the *Gīta* in the *Mahābhārata* is the *Yogirāja Kṛṣṇa*, the ideal person. But the person referred to as 'Gopīvallabha' (the dear Lord of the Gopis) and *Jāra Chora Śikhāmaṇi* (The best of libertines and thieves) in the *Purāṇas* is just an imaginary character and not a historical person at all."

"ŚrīKṛṣṇa is no god. It is not correct to say that he is a role model. Because how can stealing butter be an ideal to children? Our children may ask "If he can steal butter why can't we steal pencils?" The way he behaved with *Gopīs* substantiates the point that he is an immoral person and deserves to be punished. And the ethics he teaches the *Pāṇḍavās* is still atrocious. Non-violence is the essence of *Dharma*. Sacrifice and harmony happen to be the gist of Social *Dharma*. But what *Kṛṣṇa* taught the *Pāṇḍavās* is the *dharma* of war which caused total destruction. How can he, who fostered a divide between *Pāṇḍavās* and *Kauravās* who should have coexisted like brothers, he who taught a violent polity that instigates a war and a deceptive strategy to attain victory over the enemies

unethically in many situations, be an ideal person?" — propaganda with this purport are also being heard.

"ŚrīKṛshṇa is an arrogant person. He lacks humility. He has no devotion to God because in his sermons to *Arjuna* and says "I am the supreme God myself. Surrender unto me. I will redeem you of all the sins" - we come across criticisms like this also.

Objecting to the worship of *Kṛshṇa* some say "How can one be a *yogi*, who, not content with marrying eight queens, goes to marry sixteen thousand women? How can we be redeemed of our sins by worshipping such a person?"

"Whatever may be ŚrīKṛshṇa - a righteous person, a wicked man, or a man of mixed dispositions, he can never be a God. A (mere) leader among men, he was elevated to Godhood by the sentiments of people" - Some conclude this way also.

A character by name '*Kṛshṇa Āngīrasa*' appears in the *Rgveda*. He was a poet and a devotee of the *Ashvinī devatās*.

अयं वां कृष्णो अश्विनाहवते वाजिनीवसू मध्वः सोमस्य पीतये

शृणुतं जरितुर्हवं कृष्णस्य स्तुवतो नरा ।

मध्वः सोमस्य पीतये ॥

(ऋग्वेद XIII 85 3-4)

The same sage poet sings the praise of *Ashvinī devatās* in *Sūktas* 86 and 87. This very sage might

have been considered as God in *Mahābhārata* and later times"—This is another conjecture.

In the *ChandogyaUpanishad* there is a reference (III-16) to a character by name *Ghora Āngīrasa* who is a sage and who taught *Kṛshṇa* the son of *Devakī* the *Purusha Vidyā* and, as a result, *Kṛshṇa* lost interest in all the other branches of learning.

“तद्धैतत् घोरआङ्गीरसः कृष्णाय देवकीपुत्रायेत्युक्त्वाचापिपास एव स बभूव” Is yet another opinion on *Kṛshṇa*. "This very same disciple of *Ghora Āngīrasa* is *Kṛshṇa* whom we come across in the *Mahābhārata* and other *Purāṇās*" say some some scholars. The *Kṛshṇa* of this *Upanishad* is a sage, like the *Kṛshṇa* we find in the *Rgveda*. He belonged to the *gotra* of a sage by name *Angirāh* and was his disciple also. He is not the Lord *Kṛshṇa* who appears in the *Purāṇas* because the *Kṛshṇa* of the *Rgveda* calls himself a *vipra* (a Brahmin)

“तर्धिर्यन्तमदाभ्यं विप्राय स्तुवते नरा”

On the other hand, the *Kṛshṇa* of the *Purāṇas* and *itihāsas* was a *Kshatriya*.: - This is an opposite opinion.

When such view points invade our mind, it is natural that some questions like—"Who is the Śrī *Kṛshṇa* whom we are supposed to worship on *Kṛshṇajayanti*? A human being? a god? Or a

historical person? Or a personage in poetical compositions? There could be hundreds of *Kṛshṇas* in history. Who among them is this *ŚrīKṛshṇa*? If he possesses such unideal qualities, he can never be considered even as a revered human being. How can such a person be regarded as god? Why should he be worshipped at all?" Unless an answer that satisfies our mind is obtained, one may cherish no interest in the celebration of *ŚrīKṛshṇa Jayanti*. So, we wish to put forth the answers to these questions:

1. "The first argument against the divinity of *ŚrīKṛshṇa* runs on the following lines:—

"According to a *mantra* in the *R̥gveda* *Śrī Kṛshṇa* was an *asura* who was an opponent of *Ārya Dharma*. He was a great leader of the *Drāviḍas*. *Indra* fleeced him and slaughtered all the members of his family. His name merely remained in the Dravidan folk stories and songs for a long time, and later this *drāviḍa dasyu* leader came to be respected by the *Āryans* also. He is not just a human being; he is an incarnation of *Mahāviṣṇu*. He is the God of Gods who gained renown after defeating *Indra*" - This is the first argument.

This argument is based on a dishonest imagination. The person who put forward this argument has not explained the related *mantra* and its meaning. He has not made a full study of the

*R̥gveda* and the references to the name *Kṛshṇa* in different context in that. He has not even stated where the *Asurakṛshṇa* mentioned by him figures in the stories and songs in the intermediate times. And as this argument has been put forth by the brainchildren of proselytizers, who, with the intention of creating a rift in the *Bhāratīya* Culture preached that all *Drāviḍians* are *Dasyus*, the *Āryans* whose culture was just ordinary, vanquished the highly cultured people, and later the conflict between the two cultures culminated in the harmony of the two cultures.

We have references to *AsuraKṛshṇa* in the *R̥gveda*. In the same way *Mantrarshi Kṛshṇa* is also referred to there. But neither of the two is *ŚrīKṛshṇaVāsudeva*. The *Kṛshṇa* killed by *Devendra* was an enemy of the *Devās*, a *dasyu* and an enemy of *Vaidika dharma*. He belongs to the category of *Vṛtra*, *Namuci*, *Śambara*, *Vala* etc. He is a demon having the form of a black snake. He is a *tamoguṇi*. But the one whom we worship as *ŚrīKṛshṇa* is the protector of *Vaidika Dharma*. He stood as a supporter of the *Vaidika Yajnas* such as *Rājasūya* and *Aśvamedha*, and saw them completed. He adorned the *Kshatriya* class. He was a natural friend of *Indra*, though he broke the latter's arrogance in the episodes such as *Govardhana Pūja*, *Khāṇḍavadahana* and

*Pārījātāpaharaṇa*. He killed *Narakāśura* the enemy of the *devas*, and restored to them their wealth. He killed *Kamsa*, *Kālayavana*, *mura* and a number of demons, and protected *Indra's* status and prestige. He was bosom friend of *Arjuna* the son of *Indra*. He subdued the serpent *Kāliṅga*. He was the protector of Brahmins and cows, he was *Yajnarūpa*, and *Yajnasamārādhyā*. (the adored deity in the *Yajnas*).

(“यज्ञो वै विष्णुः “यज्ञेन यज्ञमयजन्त देवाः”) He is considered an incarnation of *Upendra*, who was the younger brother and a friend of *Devendra*. Thus, he is quite the opposite of *dasyubhāva*, in all respects viz, birth, qualities, deeds and nature. And equating *ŚrīKṛṣṇaParamātma* with the *R̥gvedic* demon *Kṛṣṇa* is a great thoughtless action. We have to crown this person with inverted intelligence with the title of a moron, who has (tried to) affix the title of a *Daityā* to the “*Daityāri*” (The enemy of demons) He has conjured up a strange argument, which is just based on the similarity in the name *Kṛṣṇa*. In the *Purāṇas* we come across a *daitya* by name *Hayagrīva*, and, an incarnation of *Mahāviṣṇu* who killed him is also known by that name. Some people, without studying the full details of the story get misled by the similarity of names and argue that *Hayagrīva* who was a demon in the past, became the worshipful God *Hayagrīva* in the later times. We think both these expounders were fostered in the

same cattleshed. The argument that all the *drāviḍas* are *dasyus* is also baseless. Some say that this is an argument climber, which has grown in the farm of the minds of those who wish to create rifts in the adorers of *Āryasamskṛti* which is one whole entity. We feel that these are webs of imaginations having no basis in *śāstras*, traditions and reasoning.

2. “The *Asura Kṛṣṇa* referred to in the *R̥gveda* may not be *ŚrīKṛṣṇaparamātma*; But the devotee of *Aśvinī devatās* mentioned in the eighth *Maṇḍala* (*Sūkta* 85-3) could be *ŚrīKṛṣṇa Paramātma*”—say some. “अयं वा कृष्णो अश्विनाहवतो वाजिनीवसू मध्वः सोमस्य पीतये” The above said is one by name *Kṛṣṇa*, a *Mantradrashṭāra Kavi Maharshi*; and there is no doubt about it. But he may not be our *Kṛṣṇaparamātma*. This is because the *Mantradrashṭāra ṛshi* calls himself a “*vipra*” (a Brahmin)

“वुर्दिर्यन्तमदा विप्राय स्तुवते सदा” —*ŚrīKṛṣṇa* the famous historical personage is a *kshatriya*. Even if the word *Vipra* is interpreted to mean “*Medhāvī*” (highly intelligent,) it is unusual that this *mantra drashtāra* calls himself *Medhāvi* while praising the *Aśvinī devas*. And in the next *sūkta*, the *R̥shi* is said to be one “*Viśvaka*”, the son of *Kṛṣṇa*. There is no reference in any *Itihāsa Purāṇa* or *Āgama* that *ŚrīKṛṣṇa Paramātma* had a son by that name and he was a *Mantradrashṭāra*.



There is no reference to prove that ŚrīKṛṣṇa was a *Rshi* who was the *drashtā* (seer) of *Ashvinīmantra* stated above. But the *Itihāsas* and *Purāṇas* state clearly that he is the incarnation of *Rshi Nārāyaṇa* the friend of *Nara*, and who is famous as the *Drashtāra* of *Purushasūkta* and *Aṣṭāksharamahāmantras*.

‘नरनारायणावेतौ पुराणावृषिसत्तमौ’

*Vedas* call the almighty who performs the *yajnas* of the creation, sustenance and the destruction of the universe, a *Rshi*.

य इमा विश्वा भुवनानि जुह्वदृषिर्होता निषसादा पिता नः (विश्वकर्मसूक्त तै. सं. IV-6-2)

In this sense also *Bhagavān Śrī Kṛṣṇa* can be called a *Rshi*.

3. In the *Chāndogya Upanishad* (III-16) there is a statement which purports that a *Maharshi* by name *Ghōra Āngīrasa*, initiated ŚrīKṛṣṇa the son of *Devaki* to the *Prāṇavidyā* तद्धैतत् घोरआङ्गिरसः कृष्णाय देवकीपुत्राय उक्त्वा उवाचापिपास एव स बभूव”

Some guess that the above said son of *Devaki* could be *Bhagavān ŚrīKṛṣṇa* the famous historic personality. There is scope to imagine that ŚrīKṛṣṇa had the *Upadeśa* of *Prāṇavidyā* from this *Ghōra Āngīrasa* just as he underwent training in the *Vedaśāstras* and arms and missiles, in the *Gurukula* of *Maharshi* such as *Sāndīpini*. It gains

support from the present statement that ŚrīKṛṣṇa is the son of *Devakī*. But nowhere in the *Itihāsas* and *Purāṇas* the name of the same *Ghōra Āngīrasa* has appeared although the names of *Sāndīpini*, *Garga*, *Upamanyu* etc are mentioned as *Ācāryas* of ŚrīKṛṣṇa. Further ŚrīKṛṣṇa is an *Ātreya* and not an *Āngīrasa*.

The *Kṛṣṇa* who is the *Drashtāra* of *Mantras* pertaining to *Ashvini- Devatās* appearing in the *R̥gveda* may be the same *Kṛṣṇa* referred to in this *Upanishad*. Because, both of them belong to the group of disciples who belong to the *Āngīrasa Gotra*. Even if we look into the fact that the philosophy preached by ŚrīKṛṣṇa in the *Mahābhārata* is much deeper than the philosophy preached by *Ghōra Āngīrasa*, we have to come to the conclusion that *Bhagavan Śrī Kṛṣṇa* is different from *Ghōra Āngīrasa*. It is possible that the names of the mothers of the two may have been *Devakī* by sheer coincidence, and that does not mean that we should conclude that the two are one and the same. We find in the *Mahābhārata* and the *Bhāgavata* that a king of *Poundraka* country whose fathers' name was *Vāsudeva*, claimed that he himself was the (genuine) *Vasudeva* and had challenged ŚrīKṛṣṇa. Though both of them were the sons of *Vasudeva* namewise, they were in reality, two different persons.

(Some commentators have in their *Bhāshya* on the above sentence of the *Chāndogyaopaniṣat* state that *Ghōra Āṅgīrasa Maharshi* offered *Prāṇavidyā* to ŚrīKṛṣṇa the son of *Devakī* and attained *moksha* after practicing it. But some critics say that this stands to be regarded as *Adhyāhāra* (ellipse) and *Lakṣhaṇā* (an indirect application of a word) in the above said commentary.

In the *Nārāyaṇa Upaniṣad*, we see the words ‘ब्रह्मण्यो देवकीपुत्रो ब्रह्मण्यो मधुसूदनोम्’ in praise of Lord *Nārāyaṇa*. There is no doubt that this *Nārāyaṇa* is Śrī Kṛṣṇa *Paramātmā* himself. In the *Vishṇu Gāyatrī* of the *Yājñikī Upaniṣad*, we find the word *Vāsudeva*.

“नारायणाय विद्महे वासुदेवाय धीमहि”

*Kṛṣṇa* or *Vāsudeva* is none else than the incarnation of this *Paravāsudeva*. A king by name *Paundraka Vāsudeva*, claiming himself to be the real incarnation of *Paravāsudeva*, and sporting the costumes of *Vāsudeva Nārāyaṇa*, challenges Śrī *Kṛṣṇa Vāsudeva* for a battle. So, it becomes clear that the custom of worshipping *Nārāyaṇa* with the name *Vāsudeva* existed, even before Śrī *Kṛṣṇa*’s time.

वासनाद्वासुदेवस्य वासितं ते जगन्नयम्।

सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते॥

If so who is this *Kṛṣṇa* whom the *Śāstras* and

traditions call an incarnation? Is he a human being or a God? To this, we wish to say that he is God himself, who appeared in the human form, like *ŚrīRāmacandra*.

We have dealt in detail about this concept of *avatāra* in the chapter of *ŚrīRāmanavamī*. In the *Rāmāvatāra*, God has concealed his *Parasvarūpa* to a great extent. But in the *Kṛṣṇāvatāra* he clearly proclaims it on several occasions. And it can be noted that he has demonstrated it (that he is *Paramātmā*) on several occasions also. But in his times also, there were laymen, who, not knowing his *Parasvarūpa* slighted and despised him, taking him to be a mere human being.

“अवजानन्ति मां मूढाः मानुषीं तनुमाश्रितम्”

**"Both ŚrīRāma and ŚrīKṛṣṇa are special incarnations of Lord Nārāyaṇa. But in the Kṛṣṇāvatāra the display of Parasvarūpa is more" was the divine remark of ŚrīRaṅgamahāguru. Of Rāma he had said-"To the external eye he is a human, but to the internal eye he is divine (Upendra) and to the spiritual eye he is the Paramātmā," and we think the same applies to ŚrīKṛṣṇa also.**

“गूढं परं ब्रह्म मनुष्यलिङ्गम्”

Winternitz (A German Indologist) surmises that the ŚrīKṛṣṇa who preached the *Gīta* to *Arjuna*

and the ŚrīKṛṣṇa who taught the war strategy to the Pāṇḍavās were two different personalities, because, he feels, that the Gīta upholds spirituality and righteousness. He thinks that the Kṛṣṇa who preached the Gīta and the Kṛṣṇa who provided deceitful tips to Pāṇḍavas on many occasions and caused the decimation of lakhs of people in the great war, could not be one and the same.

But if one makes an evaluation of the entire story of Mahābhārata, this argument does not hold water. Because, Śrī Kṛṣṇa, keeping spirituality as the central point in the Gīta, instructs Arjuna the greatest Kshatriya that killing wicked enemies in the battle is indeed his Dharma. He does not provoke the Pāṇḍavas to wage a war against the Kauravas. The Pāṇḍavas make every effort to stop the war. "It is sufficient even if only five villages are given to the Pāṇḍavās. They shall not fight"—is the concession shown by Kṛṣṇa. "I have come here to beg you to see that these great kshatriyas are not obliterated. Let both Pāṇḍavās and Kauravas, like the Lion and the forest, remain mutually protective."—This is the request made by Śrī Kṛṣṇa to Dhṛtarāshṭra in the great assembly on behalf of the Pāṇḍavas. But the arrogant, wicked and the deceitful Duryodhana says—"Without waging a war, I shall not give even a needle tip of land to the Pāṇḍavās." "सूच्यग्रं नैव दास्यामि विना युद्धेन

केशव" and so the Pāṇḍavās having no other go are forced to descend to the battlefield. It is not fair to accuse ŚrīKṛṣṇa as the one who loved war, and as one who is responsible for the war which brought about great disasters, by causing a rift between Kaurava and Pāṇḍavās.

Now, about Kṛṣṇa instructing the Pāṇḍavās to adopt unfair means in the war. As Kauravās resorted to deceitful means frequently, Kṛṣṇa had to advise the Pāṇḍavās to pay the enemy back with the same coin. "The deception of the deceivers should be vanquished by deceit only-

“मायाविन इमां मायां मायया जहि पार्थिव”

It is not polity to extend uprightness to crooked people.

“आर्जवं हि कुटिलेषु न नीतिः”, is the advice of ŚrīKṛṣṇa, and there is nothing against Dharmanīti in this. This is in no way against the Upadeśas (teachings) of the Bhagavad Gīta. There is neither any logic nor any evidence in the Mahābhārata, to state that Gītacārya Kṛṣṇa and the political advisor Kṛṣṇa are two different persons.

4. Some argue—"ŚrīKṛṣṇa as a child used to steal butter and curds and played indecently with gopikās. How can one believe that this thief and libertine preached the Bhagavad Gīta? He was never a good boy. Neither was he a good

householder. He was the one who had married sixteen thousand women!

((‘‘षोडशस्त्री सहस्रेशः’’)) How can such a person be a *Yogācārya Kṛṣṇa*?"

Here, there is no need to make a *Kājīnyāya* (compromise) stating that *Kṛṣṇa* might have made mistakes as an innocent boy, knowingly or unknowingly. He might have blundered during his youth also. But it is possible that in his old age he was transformed into a pious man in the company of great people and became a *Yogācārya* himself.

"In all his activities, be it his childhood pranks, the householder's life afterwards, the advice during war, or the *Gītāpadesha*, he remained a pure *Yogamūrti*. He uplifted the *Cetanās*" — This opine the treatises pertaining to *Kṛṣṇa* in a clear language.

Then what was the sound that was produced by *Kṛṣṇa* the great personage who was a *Nādayogi* and a *Gānayogi* in his flute, during his playtime? It is nothing but *Omkāra* which elevates the downward senses, the mind and the intellect to the highest level, and make them stay in the *Paramātmān*; it (the *Omkāra*) is renowned in the *Yogaśāstras* by names such as *tāraka Nādābrahma*, *praṇava*, *Hamsa*, *Nārāyaṇa*, *Dhruva*, *Śambhu* etc.,

“ॐकारार्थमुदीरयन्विजयते वंशीनिनादशिशोः” When the

*gopikas* who were attracted by it they came to him and had dalliances like the *darśan*, touch, kiss, dance etc., the state of *Śrī Kṛṣṇa* at that time was also *aprākṛta* (spiritual). It was the state of highest *paramātmā samādhi* which is *nityaśuddhabuddhasvarūpa*, *nishkalanirañjana-nirvikāra* and *paramānandamaya*.

It is (आत्मन्यवरुद्ध सौरतः’), as the *Bhāgavata* puts it. It is the state of pleasure which is *Ātmanishṭha*. There is no touch of any downward propensity there. The sport which the *Upanishads* call “आत्मक्रीडः आत्मरतिः” happened there indeed! And the result of it was the *Ātmoddhara* of the *Gopīs*. In materialistic sports the stream of our *Indriyas* will be downward. But in the case of *gopikās* and *Kṛṣṇa*, they surged upwards resulting in staying in the state of *Yogasamādhi*. *Gopikas* became elevated souls. But to the poor creatures who revel only in beastly pleasures which pull them downwards, the acquaintance of this *paśupati bhāva* of this *patitapāvana* is difficult. It is simply foolishness to equate the *Ātmakriḍa* with the *Indriya Kriḍa*, and conclude something. This extraordinary *Yogavaibhava* should be measured only with the pure sentiment of *Śuddhasārasvata* of *Śukabrahmarshi* the *Mahāyogi*.

5. Once we asked *ŚrīRaṅgamahāguru* a question. "Why should he steal milk, butter and

**curds? Were they not available to him, who was the son of the king of *Gopas*?"**

**"When he stealthily entered the houses of *Gopīs* and saw, touched and enjoyed the milk, curds and butter, they were transformed into *Mahāprasādas* of that *Yogipurusha*. The dispositions of those (i.e. the *Gopīs*) became pure when they consumed them; and became ready to obtain *paramānandalābha*. This is why that *Govinda* the compassionate stole them" said the *Guruji*.**

Thus, the very same *Yogācārya* who uplifted the lay *Gopis* in his childhood, later killed *Kamsa*, *Cāṇūra*, *Naraka*, *Śiśupāla*, *Dantavakrā* etc. who were thorns in the path of spirituality, who were *Aṁśas* and retinue of *Kālipurusha* and who were impossible to be confronted by others, and thus protected the *Dharmasetu*. Likewise, he causes the killing of *Duryodhana* who was a direct representative of the demons, along with his followers, and also the wicked and the arrogant ones who had infiltrated in the *Pāṇḍava* army in the great *Mahābhārata* war. After the war is over, he motivates *Dharmarāja* to reign as per a constitution based on spirituality. He gets released thousands of kings who were imprisoned by *Narakāśura*, after killing him. He arranges for the release of sixteen thousand women who were subjected to torture by

*Narakāśura*, and thus came to be known as their guardian. And the *Paramānandamādhava* rejoiced simultaneously with great *yogabala* in the hearts of all of them who were (his) devotees.

Thus we find an *Ekasūtratā* of *Adhyātmayoga* in the entire life of *ŚrīKṛṣṇa Paramātmā*. This is the *Ekasūtratā* which is visualized by *Jñāna* and *vijnāna*. There is no need to perceive different *Kṛṣṇas* (to match) the different states of that divine life which was full of *Yoga*. And it is dishonest also.

Once, a *jijnāsu* came to ***Mahaguru ŚrīRanga*** and asked him a question. "Sir, *ŚrīRāma* was humble and pious. Because he never boasted of his own greatness. He would just say - "I am a human being, son of *Daśaratha* and a follower of *Dharma*" "आत्मानं मानुषं मन्ये रामं दशरथात्मजं" "विद्धि मामृषिभिस्तुल्यं केवलं धर्ममास्थितम्" But *ŚrīKṛṣṇa* is not so. He tells *Arjuna*.—"I am God myself. Take refuge in me. I will redeem you of all the sins": Are these not words of arrogance which cannot be taken as ideal?"

*ŚrīGurudeva* gave him an appropriate answer with a smile. We quote it here, as it is very much relevant. He said " A millionaire lived in a town. Once, a dear friend of his came and begged him - "Friend, I am in dire straits. You have a lot of money. So please help me a little." The rich man

said, "How could I be a rich person? I too am poor", and disappointed him. The friend came to him a few days later and protested—"Man! Why do you call yourself poor even though you have lakhs of rupees and gold ingots?" The rich man replied "Yes, I have a lot of money. But if I call myself rich, it will be arrogance. So, I humbly stated that I am a poor man." Here, the rich man's demeanour is not humility but foolishness.

In the present case, ŚrīKṛṣṇa is extremely rich. He possesses boundless wealth of divine knowledge. Poor *Arjuna* begged him saying "Preach me *Jnāna*. Bless me with wisdom." Had ŚrīKṛṣṇa told him—"What *Jnāna* do I know? I am also a layman like you", he too would make a great fool of himself like that rich man. *Arjuna* would also be disappointed. But *Bhagavān ŚrīKṛṣṇa* said "I do possess complete spiritual wealth. Take refuge in me. You will be lifted up." As *Kṛṣṇa* spoke the truth directly, *Arjuna* became a *Kṛtakṛtya* (blessed). If truth is declared at the right time, it does not amount to arrogance. Then, why is it that *jnānis* preach to give up *Ahaṅkāra*?

(अहरहर्वः परित्यज्यतां)'' The thing is, one has to give up the *Ahaṅkāra* caused by *Dehātma-buddhi* (materialistic mindset). One has to give up egotism while talking, which is caused by mistaking the body and senses for 'Aham', paying no regard for

the caitanya which is the real *Aham*" This is the purport of the preaching of the *Jnanis*.

When viewed in this light, the immoolesty of insolence of accusing *Kṛṣṇa* as *Ahaṅkāri* and advocating the same will vanish from us.

6. The last question pertains to the equating of the dates of ŚrīKṛṣṇa and Christ.

Some people argue-"The story of ŚrīKṛṣṇa and *Gītopadeśa* are based on the story and the preachings of Jesus Christ. The pictures of Christ suckling his mother, and vanquishing Satan the serpent were famous in churches and Christian works. The *Purāṇas* prescribe that on the day of *Janmāshṭamī*, one should bring to mind ŚrīKṛṣṇa suckling his mother and also the taming of *Kāliṅga*. These are based on the above said Christian perceptions. Also, *Bhagavadgīta* has borrowed many things from the Bible. Devotion to God and surrendering to God are examples for this."— This is simply a ridiculous argument. For, a Greek writer by name Megasthenes who had come to India three centuries before the birth of *Christ*, has clearly recorded that worshipping *Kṛṣṇa* was in vogue in India at the time of his visit. This proves the fact that the worship of *Kṛṣṇa* was in practice even before the birth of Christ. And the pictures of a baby suckling the mother is a universal one and very common and not a monopoly of Christians. Texts of

the preChrist era depict deities and *Mahāyogis* taming *Kāliṅganāga*. The concepts of *Bhakti* and *Śaraṇāgati* expounded in the *Gīta* are stated in the *Upanishats* written thousands of years before Christ was born. Thus, without any doubt, the above said arguments hold no water. It has no *pramāṇa* (authority) in *Śāstras* and traditions, even to a small extent.

8. That Jesus Christ was a great person who preached and practiced *ātmaguṇas* like truth, love, non-violence can be accepted and respected by us. But, there is no proof to say that the name *Kṛṣṇa* was derived from the word Christ, or to say *Kṛṣṇa* himself became Christ. Mere similarity in names cannot be cited as proofs to advance a theory. It becomes a thing of ridicule, like the statement "Thames is a river flowing in London. The name was changed to 'Tamasā' and was inserted in *Vālmīkī Rāmāyaṇa*".

Some say:—

9. "We see the posture of *ŚrīKṛṣṇa* holding the flute horizontally on his lips and playing it, in the pictures and images in South India. On the other hand, in North India, the flute is held vertically while playing it like the *Nāgasvara*. So both these *Kṛṣṇas* are different. The first one i.e., *Veṇugopāla*, was an influential person of South

India and the other one was a capable politician from the north. As the names sound similar, by illusion both were mistaken as one and the same and ultimately it transformed into a faith". Is this right? We clearly reply that this view is against all the *pramāṇas* and is indeed a very strange one.

There is no evidence in any of the age old texts, images, inscriptions, coins or ancient remains to prove that two *Kṛṣṇan's* existed. This theory is against the tradition which has been in practice for thousands of years in this country. There is no evidence whatsoever to prove that *ŚrīKṛṣṇa* was born or brought up in South India. All ancient texts and traditions tell us that *ŚrīKṛṣṇa* was born in *Mathurā* in North India in *Kṣatriya* family belonging to the *Yadu* race. He was brought up by *Vaisyas* whose profession was cattle rearing. The places of amusement in his childhood were *Nanda Gokula* and *Brindavan* on the banks of the river *Yamuna*. Later he made *Mathurā* his abode and finally he settled in *Dvāraka*.

He was a very close relative of the *Pāṇḍavās* and their bosom friend, their counsel, and greatest helper. He is the *Paramācārya* who led *Arjuna* in the path of duty by teaching the *Gīta* in the battlefield, when *Arjuna* was completely dumbfounded due to *śoka* and *moha* (grief and passion). Guiding the *Pāṇḍavās* at every step in the

war, he handed victory to *Yudhisṭhira* and installed him on the throne. This purport is depicted not just in the texts of the *Vaidika parampara* but also in *Jain* texts. There is not a single place in South India which can be cited as the place of his birth, the place where he was brought up, or the place of his activities etc.

And to say that *ŚrīKṛṣṇa's* complexion resembled the *Tamāla* or, like a cloud filled with water, and so he belonged to South India is simply ridiculous. Should not a great person belonging to North India have such a complexion? *ŚrīRāmacandra* also possessed a lustrous *Shyāmalavarṇa*. (dark complexion) “समः समविभक्ताङ्गः वर्णं श्यामं समाश्रितः” (*Rāmāyaṇa SundaraKāṇḍa* 35-17) "So *Rāma* too must be a South Indian leader. But *Lakshmaṇa* could be from North India as he was fair complexioned" - This way they have to continue their argument!

10. Now about *ŚrīKṛṣṇa* holding the flute horizontally. The origin of the *Saṅgīta Śāstra* is the same for both South India and North India. But historically speaking South India didn't suffer much from alien invasions compared to North India. Scholars agree as South India was far away from such invasions for a long time, and also because of the patronage of able Hindu rulers, the age old traditions of arts continue here., So, one need not

have a wrong notion that *Śrī Kṛṣṇa*, at the end of *Dvāpara* held his flute exactly like the North Indians today, while playing it. Based on that wrong notion and creating an offspring of it by assigning one *Kṛṣṇa* for the north and another one for the South, and allowing it to graze in the brainfields of people, is sheer nonsense and *adharma*, we wish to say.

Further, *ŚrīKṛṣṇa* delineated in the *Itihāsa Purāṇas*, is not a product of a factory of fancy. He is the *chinmūrti* visualised in the hearts of *Yogis*, who is beyond *Kalpanās*, *Sankalpās* and *vikalpās* (of unenlightened persons). How did he look like? How is he now? How did he hold the flute?"—Answers to these questions have to be obtained from *Yogis*. We can also see it when we obtain the '*Satyadṛṣṭi*'. The *jnānis* say that *ŚrīKṛṣṇa* visualized thus, is seen holding the flute horizontally, as is seen in our pictures and images. And it is indeed *jnānis* again who have guided the sculptors (for such artefacts)! And it is the same flutist Lord *Kṛṣṇa* who is also a statesman, a soldier, a *yogi*, a *manīṣhī*, a *hitaishī*, etc and a repository of *Jnāna*, strength, wealth, vigour, power and lustre. In short, He is an all pervading and all knowing force.

11. The next question is whether *ŚrīKṛṣṇa* is a great person to be venerated or a *Paramātmā* who is an auspicious refuge for worship and meditation?



Human beings and Gods have distinct characteristics. So, to call a God a human being and viceversa amount to offending truth. But when a human being ascends to the highest state of *Brāhmī Sthiti* as a result of *tapas*, *Jnāna* and *samādhi*, he can be called by appropriate names such as *jnāni*, a devotee, a *guṇātīta* and a *sthitaprajna*, and may be worshipped as euqual to god also. Similarly, God who is omnipresent, omnipotent and master of all (spiritual) doctrines may by his *saṅkalpa*, appear as a human being and attract a *cetana* by his activities. Such manifestations are called *avatāras*. As *ŚrīKṛṣṇa* displayed both the characteristics, to which category he belongs is the question! Is he the one who rose to the level of god after being born as a human being? Or a God who conducted himself as a human being before us? This needs to be discussed. He destroyed hundreds of wicked and others who had assumed the form of animals, birds and human beings troubling the world in different ways, such as *Agha*, *Baka*, *Kamsa*, *Cāṇūra*, *Śiśupāla* *Dantavakrā* and many others who were invincible by others, and thus, he helped the world. He led a life committed to ideals and full of *dharma* and presented himself as a role model for human beings. These were the activities as a *naraśreṣṭha*. Similarly, he granted *yogasamādhi* to *Gopikās* when they had his *darśana* and touch, and when they meditated upon him. He

granted *viśvarūpadarśana* to *Yashodā*, *Akrūra*, *Arjuna*, *Udaṅka* etc. He bestowed *Moksha* upon *Mucukunda* and others. All these are divine acts. Thus, we come across both human and divine activities in equal prominence and in a harmonious blend in the *ŚrīKṛṣṇacarita* written by *Maharshi* (*Vedavyāsa*).

Some people who took into consideration only the human part of the activities, respected *Śrī Kṛṣṇa* as a '*Mahāpurusha*'. Even the likes of *Duryodhana* person who hated him made all efforts to win him over to their side as a superman. According to *Duryodhana*, *ŚrīKṛṣṇa* had all great qualities. But the only defect in him was that he sided with the *Pāṇḍavas*.

स हि पूज्यतमो लोके कृष्णः पृथुललोचनः ।

त्रयाणामपि लोकानां विदितं मम सर्वथा ॥

*Kintu*, (But),

अनुरक्तो ह्यसंहार्यः पार्थान्नाति जनार्दनः ।

(महाभारत उद्योगपर्व, B. 88, श्लो 1-5)

At the *Rājasūyayāga* when he was chosen for the '*Agrapūja*' no one except *Śiśupāla* who was overcome with the curse of *Sanakādi Maharshis*, forbid it. This shows that he was generally honoured by all and everyone respected him for various reasons. Only demon-incarnations despised him. But neither those large number of people who

respected him nor those few mean persons who despised him were aware of his innate divinity. They just knew him as *Naravāsudeva* but not as '*Paravāsudeva*.' Some could understand that he was an incarnation of *Paramātmā* at some points of time. But at times that truth would be hidden.

"He is the very incarnation of Lord *Nārāyaṇa*".

एष नारायणः श्रीमान् क्षीरार्णव निकेतनः ।  
नागपर्यङ्कमुत्सृज्य ह्यागतो मधुरां पुरीम् ॥

Only *Mahātmās* like *Bhīṣma*, *Nārada*, *Vyāsa*, *Asita*, *Devala* etc knew that all his activities were impelled by the *divya caitanya*. In this way, *Itihāṣas* and *Purāṇas* have described both his human and divine natures harmoniously, and so it becomes clear that he was the very *Paramātmā* who conducted himself like a human being.

“गूढं परब्रह्म मनुष्यलिङ्गम्” *Maharshis* say that he is the very *Parabrahman* who dwelt inside, but exhibited human characteristics externally, concealing his *Parasvarūpa*.

God has five special powers. Viz., creation, Sustenance, destruction blessings and concealment. When he uses the power of blessing among those powers, people realize his *parasvarūpa*. But when he wields the power of *Tirodhāna* (concealment), his *Paramārthasvarūpa* is hidden away from (the minds of) the people. Such a situation existed when

*ŚrīKṛṣṇa* lived on this earth. It is natural that it exists even after that time also.

"Dull headed ones look at my human form and they do not respect me. They are not aware of my greatness as the Lord of all creation, but great people with divine dispositions understand me as the Lord who is a *Bhūtadi* and worship me."

अवजानन्ति मां मूढाः मानुषीं तनुमाश्रितम् ।  
परं भावमजानन्तो मम भूतमहेश्वरम् ॥

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः।  
भजन्त्यनन्य मनसो ज्ञात्वा भूतादिमव्ययम् ॥

The word "*Mahāpurusha*" has two meanings. One meaning is 'A great person.' *Paramapurusha* or *Paramātmā* is the other meaning. Most people accept *ŚrīKṛṣṇa* as a *Mahāpurusha* in the first sense. But there are strong evidences for the second sense also, that *ŚrīKṛṣṇa* is a *Mahāpurusha* himself.

a) *Bhīṣma*, *Vyāsa* and other *Yogipuṅgavās* very clearly say that He is *Paramātmā* himself. *ŚrīKṛṣṇa* also proclaims on some special occasions, that he is *Paramātmā* himself. But, all those who claim themselves to be *Paramātmā*, cannot be acknowledged as incarnations of *Paramātmā*. It should be established by *Yogic* experience. In the *Bhagavad Gīta*, *ŚrīKṛṣṇa* tells *Arjuna* his dear friend "—Surrender to me and to me alone"

(माम् एकं शरणं ब्रज) Surrender to only that *Bhagavān* and no one else.

तमेव शरणं गच्छ)

When both these sentences are taken together, it purports to mean that both the persons, i.e., the one who says "me" and "*Bhagavān*" are one and the same.

He proclaims that he is *Paramātmā* himself in clear terms, and blessing *Arjuna* with *Jñānadrshṭi* shows him the *Viśvarūpa*.

"There was no reference to *ŚrīKṛṣṇa* as God in the original version of the *Mahābhāratha* and it was interpolated later" some say. This is not correct. There are no evidences, internal or external (in the *Mahābhārata*, to state that divinity was attributed to him at a later time.

Many characters in the *Mahābhārata*, who were his friends and even foes, call him by the names 'Acyuta' 'Madhusūdāna', 'Mādhava', 'Janārdana' etc, which are all the names of Lord *Mahāviṣṇu*. They would not have used such names to refer to him if the impression that *ŚrīKṛṣṇa* was an incarnation had not been prevalent those days. Even if those *Vishṇuvācaka* words were to be removed to please the opponent for the moment by accepting the untruth temporarily as purposed in the axim "तुष्यतु दुर्जनः," (Let the vicious be pleased),

then thousands of *ślokas* and parts of *ślokas* will have to be changed and thousands of *slokas* have to be composed afresh, and in fact, a new *Mahābhārata* itself will have to be written. What for is all this ado?

Like *ŚrīKṛṣṇa*, *ŚrīRāma* also being an *avatāra* of *Mahāviṣṇu*, has conducted himself concealing his divine *svarūpa* to a greater extent. But *ŚrīKṛṣṇa* proclaims his divinity on many occasions, and displays His *yogamahimā* also.

It should not be deemed that the above said texts are the only authority to conclude that *ŚrīRāma* and *ŚrīKṛṣṇa* are incarnations of God. Some may write new books stating that both of them were not *avatārās*, and in such a situation, there is a likelihood of a friction between both the texts. And it has happened also. The how can one draw conclusion in such a situation? Only the *jñānis* can state with affirmation, that a certain person can be called an *avatāra*. Not only that—whatever may be the era of the *jñāni's*, the conclusion that such and such a person is an *avatārapurusha* should be unanimous when they (the *jñānis*) view him through their *jñānadrshṭi*. His forms, internal or external, should be the same, either before the *avatāra*, during the *avatāra* and after the *avatāra*. In the present context, *ŚrīKṛṣṇa* heralds that he is the *avatāra* of *Nārāyaṇa*. Many enlightened

personages such as ancient *jnānis* like *Vedavyāsa*, *ŚrīKṛṣṇacaitanya* who belonged to the middle ages, *ŚrīRāmaKṛṣṇa Paramahansa* of the recent times and *ŚrīRāṅamahāguru* the man responsible for vitalising our souls, have all visualized *ŚrīKṛṣṇa* as an *avatāra* of *Mahāviṣṇu* in their *jnānbhūmi*, and have professed their experiences as well.

Therefore we proclaim that *ŚrīKṛṣṇa* is the incarnation of *Mahāviṣṇu* the god of gods and the great Lord, that he redeemed the world by his acts and deeds, both divine and human, and continues to do so.

The great *Parva* on which we worship him is *ŚrīKṛṣṇa Janmāshṭamī*, *Śrī Jayantī* or *Gokulāshṭamī*. We have already given a detailed account of the theory of incarnations in the chapter of *ŚrīRāmanavami*.

In the following pages we shall discuss in brief the details about the day, time and modalities of celebrating this *parva*.

Some may raise the following objection-"There is nothing indeed to discuss about the day and time of celebrating this *parva*. It is as good as done, if it is celebrated every year on a particular day in a particular month, just like celebrating Christmas, *Gandhi Jayanti* etc. This is a simple matter which

even small children can decide easily. Why do you rack your brain by thinking through and discussing such a simple matter?"

This objection may sound genuine superficially. But right thinking people can not agree with this. Because, as we have been noting from the beginning, the observance of such *parvas* depends on matters such as, what are the *sāmanyadharmas* and *viśeshadharmas* in the different limbs of the *Kālapurusha*, how can those *dharma*s be utilized for the accomplishment of the *Purushārthas*? Etc. When these are discussed on the right lines and a conclusion is arrived at, there won't be any racking of the brain and, on the other hand, even a racked brain gets set right. We observe that the benefits obtained by celebrating the *Mahāparva* with such a great *Manodharma* are many times greater than the one celebrated on the basis of merely a particular date, month etc.

(*Śrī Kṛṣṇa*) *Janmāshṭamī*, or *Gokulashṭamī* or *Kṛṣṇa Jayanthi* is a *parva* pertaining to the birth of Lord *Kṛṣṇa*. If we can know the limbs (special features) of the time of the Lord's birth, it will be of help to decide when his birthday should be celebrated.

What do the *Ithihāsa pramāṇas* tell us about the *tithi*, *vāra* and *nakshatra* at the time of

ŚrīKṛṣṇa's birth? They say—"It was a very auspicious time. All the great features had conjoined at that time, when the planets and stars were *prasanna* (tranquil) and the star was *Rohiṇi*."

अथ सर्वगुणोपेतः कालः परमशोभनः

यहैवाजन जन्मर्क्ष शान्तर्क्षग्रहतारकम्

The *BhavishyottaraPurāṇa* says "Lord Kṛṣṇa himself has said that he was born as the son of Vasudeva and Devakī in *Rohiṇi Nakshatra*, at midnight of *Bhādrapadamāsa*, *kṛṣṇapaksha* when the sun was in *Simharāśi* and the moon was in *Vṛshabhalagna*.

The *Harisvamśa* says that the *nakshatra* at the time of ŚrīKṛṣṇa's *avatāra* was *Abhijit*. That night is called *Jayantī* and the *muhūrta* at the time of his birth is called 'Vijaya'.

अभिजिन्नाम नक्षत्रं जयन्ती नाम शर्वरी ।

मुहूर्तो विजयो नाम यत्र जातो जनार्दनः ॥

*Skanda Purāṇa* says that Śrī Kṛṣṇa was born at the time of *Rohiṇī nakshatra* on the *ashṭamī* of the *Kṛṣṇapaksha* of the month of *Śrāvaṇa*.

प्राजापत्येन संयुक्ता अष्टमी सा यदा भवेत् ।

श्रावणे बहुले सा तु सर्वपापप्रणाशिनी॥

"Well, ŚrīKṛṣṇa's birthday can be celebrated on the day in the year, in which the *Māsa*, *Tithi*, *Nakshatra* and *muhūrthas* occur, as mentioned in the *Itihāsa Purāṇas*. What is there to discuss?" One

may ask. It is fine if all the above mentioned *Tithi*, *Nakshatra*, *Māsa* and *Muhūrtas* occur on the same day. But some *śāstraic* statements say that the month of God's *avatāra* is *Śrāvaṇa*. And they mention that he incarnated in the month of *Bhādrapada*. We also come across statements, which say that the incarnation was in the month of *Sihma*. But the opinion that he incarnated in the midnight of *Asṭamī* at the time of *Rohiṇi nakshatra* is agreed by all. "But *Rohiṇi* may not happen to prevail when it is *Asṭamī*. Then should his birthday be celebrated on the day of the occurrence of *Rohiṇi*? Or should it be observed on *Asṭamī*?"—This question arises.

"Which *māsa* should the celebration be? *Śrāvaṇa* or *Bhādrapada*?"—is another question.

Some try to solve it as follows - "If the rule "*Kṛṣṇa pakshādimāsa* is followed, *Janmāshṭamī* falls in *Bhādrapada* month. If the rule *Śuklapakshādi māsa* is followed, then it will be in *Śrāvaṇa*."

“इयं अष्टमी कृष्णपक्षादिमासविवक्षया भाद्रपदमासे भवति, शुक्लपक्षादि मासविवक्षया श्रावणे भवति”

As per the *Cāndramāna* system ŚrīKṛṣṇa's birth took place in *Śrāvaṇa*, but as per *Sauramāna* it happened in *Simha māsa*. But when *Simha* and *Śrāvaṇa* months do not coincide, in which month

should *Kṛṣṇa Jayantī* be celebrated? This is another problem which arises.

And *VarāhaPurāṇa* says that *ŚrīKṛṣṇa* was born on *Śukla dvadāśī* of the month of *Āshāḍha*. "This is against all that has been said so far," objects a scholar. This objection is not correct. Because, as per *Purāṇas* it was the day on which *Vasudeva* observed a *Vrata* to obtain *Kṛṣṇa* as his son. It is a day on which the couple observed a *Vrata* to please God. This is all the purport. So, the statement does not indicate that *ŚrīKṛṣṇa* was born on that day.

आषाढे शुक्लपक्षे या नारी तु सह भर्तृणा ।  
उपोष्यति मनुष्येषु तस्या गर्भे भवाम्यहम् ॥  
एतां च द्वादशीं गत्वा वसुदेवो महायशाः॥

One more question that needs discussion is whether both *Janmāshṭamī* and *ŚrīJayantī* happen to be the two names of the same *parva* or are they different? If both are different which one of them is more important? Some people are of the opinion that *Janmāshṭamī* itself is more important and people observe only that. "सत्यं अर्थभेदः लोकस्तु जन्माष्टमीमेव अनुतिष्ठन्ति." Some others say that *Śrī Jayantī* itself is more important.

What should be the *Vyāpti* of either *Rohiṇi* or *Ashṭamī* on that day? This question also needs to be answered. If it is conjoined with a particular *vāra*

(day), will there be any special effect? The answer to this question is very clear. If it is a *Monday* or a *Wednesday* it is best for the observance of *Janmāshṭamī* and *ŚrīJayantī*, according to *Śāstras*.

“अष्टमी बुधवारे च सोमे चैव द्विजोत्तम । रोहिण्यर्क्षेण संयुक्ता  
कुलकोटिविमुक्तिदा”

—says the *PadmaPurāṇa*.

a) All the names viz *ŚrīJayantī*, *ŚrīKṛṣṇa Jayantī*, *Janmāshṭamī* and *Gokulāshṭamī* - are synonyms for the day on which *Kṛṣṇa* was born. The first question is whether these are different names which refer to various *Vratās* pertaining to the birth of that God or do they refer to the same *Vratā*. Among these, it can be considered that *Śrī Jayantī* as the alternate name of *Śrī Kṛṣṇa Jayantī*, and, *Gokulāshṭamī* is an alternate name given to *Śrī (Kṛṣṇa) Janmāshṭamī*. But the main question is whether *Śrī Jayantī* and *Janmāshṭamī* refer to the same *Vrata*, or whether they are two different *vratotsavas*? (*Kālanirṇaya*).

Scholars say that these are two different *Vratas*. In support of this they put forth the following reasons. 1) The names are altogether different. 2) *Janmāshṭamī* requires the presence of *Kṛṣṇa Ashṭamī* for the celebration, whereas *Śrī Jayantī* requires the presence of star *Rohiṇi*. 3) Only fasting is suggested on *Janmāshṭamī*. But on the

day of Śrī Jayantī both fasting and dāna are prescribed. 4) Janmāshṭamī is a nitya Vrata, whereas Śrī Jayantī is both nitya and Kāmya. 5) both the names are stated separately in the same Śāstravākya.

जन्माष्टमी जयन्ती च शिवरात्रिस्तथैव च ।

पूर्वविद्धैव कर्तव्या तिथिभान्ते च पारणम् ॥

Among the above reasons, the first, the third and the fourth are not agreeable to all. This is because (1) one Vrata may have different names 2) Fasting, worship and dāna may be observed in both the Vratās. 3) Janmāshṭamī and Śrī Jayantī can be either nitya and kāmya from the point of view of the way they are observed

तस्मान्मां पूजयेच्छक्ता शुचिस्सम्यगुपोषितः।

ब्राह्मणान्भोजयेद्भक्त्या ततो दद्याच्च दक्षिणाम् ॥

हिरण्यधान्यभूगावो वासांसि कुसुमानि च ।

यद्यदिष्टतमं तत्तद्विष्णुर्मे प्रीयतामिति ॥

Here Pūja, dāna and fasting are decided based on the tithi and nakshatra. By performing this Vrata one can get sins redeemed, desires fulfilled and especially can secure the love of God.

(अतो जयन्तीव जन्माष्टमी च नित्यकाम्या च, दशनिर्णय I)

Even thinkers can't reject the reasons second and fifth, as they are strong. In Kṛṣṇāshṭamī, prominence is for the Aṣṭamītithi of that Kṛṣṇapaksha whereas star Rohiṇī of that

Kṛṣṇapaksha is regarded as important in Śrī Jayanti. Moreover, it is clear that the same Śāstravākya (i.e. Bhṛgu Maharshi vacana) calls Janmāshṭamī, Śrī Jayantī and Śivarātri by different names, and states the Kālanirṇaya and Pāraṇavidhis pertaining to them.

Thus, it is clear that the opinion of the śāstras that both Śrī Jayantī and Kṛṣṇashṭamī are two different utsavas, though both refer to Śrī Kṛṣṇa's day of birth.

**We humbly recall here the words of Śrī RaṅgaMahāguru who said** "Janmāshṭamī and Śrī Jayantī are two different parvas. Aṣṭamī tithi is prominent for the former and Rohiṇī nakshatra for the latter"

b) Which is more important of the two i.e. Janmāshṭamī and Jayantī? Even scholars are of divided opinion on this. "Generally people observe Janmāshṭamī only."

“लोकास्तु जन्माष्टमीमेव अनुतिष्ठन्ति” says the Nirṇayasindhu. "Śrī Jayantī is generally observed by everyone. (रक्ताविरक्ता वा शक्त्या जयन्त्यामुपोष्यन्ति) " says the Jayantī Nirṇaya. Between these two the former is the tradition in North India and the latter is in South India, say some scholars, as a Samadhāna to the two contradicting sentences. But there are people who observe both Śrī Jayantī and

*Janmāshṭamī* both in the north and in the south. Both these *parvas* have been looked upon with equal importance. Some argue that *tithi* is more important than the *nakshatra*. It is not correct. Statements like—

“तिथिरेकगुणा प्रोक्ता नक्षत्रं तु चतुर्गुणम्” give importance to *Nakshatra*.

Either of the two can be observed as per one's liking or wish. Both the *Janmātithi* and *Janmanakshatra* are equally sacred. Some devout devotees observe both the *utsavas*, when these two fall on different days. It is not proper to discriminate them as more important and less important.

c) Is it appropriate to observe them when there is the *vedha* of the *tithi* or *Nakshatra*? Or should they be observed on a day when there is no such *vedha*? There are differences of opinion on this issue as well.

“पूर्वविद्धा जयन्ती वा” जयन्त्यां पूर्वविद्धायां” “पूर्वविद्धैव कर्तव्या तिथिभान्ते च पारणम्”

Statements such as these praise the *tithi* and *nakshatra* which have *Vedha*. And the statements-

“रोहिणी तु यदाष्टम्याम्” “अष्टमी कृष्णपक्षस्य”

“सप्तमी संयुता न हि” “अष्टमी सप्तमी विद्धा रोहिणी कृत्तिकायुता”

“दशम्यैकादशी विद्धा हन्ति पुण्यं पुरातनम्”

etc. prohibit the *vedha* of *saptami* and *Kritika nakshatra*.

So, which is proper? To observe the *Vrata* on the days when *tithi* and *nakshatra* have *vedha* or on the days without *Vedha*? If both are appropriate why the *Śāstras* make contradictory statements? As a matter of fact both the occasions viz. the *tithi* and *nakshatras* with *vedha* and the ones without *vedha* which have the nod of the *śāstrās* are auspicious indeed for the above said worship of the Lord. It is not in the fitness of things to categorize them as appropriate and inappropriate, best and worst, or primary and secondary. Actually speaking, there are no contradictions in the statements above. We don't find any *śāstravirodha* here, as *jnānis* have stated an arrangement which is as follows: *Tithi* and *Nakshatras* with *Vedha* are important to those who seek from God all the four accomplishments viz. *Dharma*, *Artha*, *Kāma* and *Moksha*. To those who seek only *Moksha*, *Tithi* and *Nakshatra* without *Vedha* are important.

d) *Śāstras* say that if *Janmāshṭamī* and *ŚrīJayanti* happen to fall on Mondays and Wednesdays, it is most auspicious.

“बुधसोमसमायुक्ता जयन्ती यदि लभ्यते । न कुर्यात् गर्भवासं च तत्र कृत्वा व्रतं व्रती” “अष्टमी बुधवारेण किं कृता व्रतकोटिभिः” “अष्टमी



बुधवारे च सोमे चैव द्विजोत्तम । रोहिणी ऋक्षसंयुक्ता कुलकोटि  
विमुक्तिदा॥”

Why are Mondays and Wednesdays preferred for the observance of ŚrīKṛṣṇa's birthday? Some say—“Śrī Kṛṣṇa belongs to the *candravamsa*. Therefore Monday is best for ŚrīKṛṣṇa Pūja. *Budha* is the son of *Soma* and therefore *Budhavāra* is also auspicious for ŚrīKṛṣṇa Janmotsava Pūja.” But it is not correct. Because, ŚrīRāma doesn't belong to *Candravamsa*. But those very two days are stated as highly precious by the *śāstras* for Śrī Rāmanavamī also, which we have to note. **We wish to quote here the answers bestowed by ŚrīRāṅgaMahāguru, which happen to be the ones accomplished by the experience of the Yogis. He said—“On Mondays and Wednesdays, the natural dispositions will be helpful for the Sakshātkāra of ŚrīRāma and ŚrīKṛṣṇa. The centers pertaining to ŚrīRāma and ŚrīKṛṣṇa blossom in us on that day, by the grace of nature.”**

e) Some *Śāstras* consider the month of Śrāvaṇa as very auspicious for celebrating ŚrīKṛṣṇa's birthday and some others recommend the month of *Bhādrapada* for that.

“रोहिणी सहिता कृष्णा मासि भाद्रपदेष्टमी” “श्रावणे बहुले सा तु सर्वपापप्रणाशिनी”

In that case, which month should we consider

appropriate for *Janmāshṭamī* and *ŚrīJayantī*? To this question, some try to answer as below—"The one which becomes Śrāvaṇī from the point of view of *Śuklapakshādi māsa*, becomes *Bhādrapadī* from the point of view of *Kṛṣṇa Pakshādimāsa*. There is no difference between the two."—With this answer, they try to get over this controversy. But as per this argument, if *amāvāsyā* happens to occur in *Karkāṭakamāsa*, the *Kṛṣṇāshṭamī* of that period becomes Śrāvaṇī and *bhādrapadī*. And so, then only *Janmāshṭamī* and *ŚrīJayanti* should be observed. If one decides to observe it then itself, the *śāstraic* statements, such as

“सिंहस्थेऽर्केऽसिते पक्षे रोहिण्यामष्टमीयुते” “सिंहार्के रोहिणीयुक्ता नभः  
कृष्णाष्टमी यदि”

should to be considered.

A treatise by name ‘*Jyothishārṇava*’ says that ŚrīKṛṣṇa Jayantī should be observed in the *Simha māsa* itself, whether it is Śrāvaṇa or *Bhādrapada*. And, the months of *Karkāṭaka* and *kanyā* are not auspicious for the *Ārādhana* of the *Jayanti*.

श्रावण्यां पोष्ठपद्यां वा यदा सिम्हगतो रविः ।

जयन्त्याराधनं कुर्यात् न तु कर्कटकन्ययोः ॥

When such is the case, is Śrāvaṇa important for the observance of Kṛṣṇa's birthday or is it *Bhādrapada*? Or *Simha*? We wish to say that, for those who observe *JanmāshṭamīVrata*,

*Srāvaṇamāsa* is important, and, *Simha* for those who observe *ŚrīJayanti*.

*Harivamśa* and other *Purāṇas* tell us that *ŚrīKṛṣṇa* was born on the *asṭamī* of *Śrāvaṇa* or *Bhādrapada*. But the *VarāhaPurāṇa* says that *ŚrīKṛṣṇa* was born on *Āshāḍha Śuddha Dvādaśī*. Some scholars express surprise that these statements are completely contradictory and that they do not agree on the month, *tithi* and *nakshatra* (of this great divine event). But, we wish to say that they have only conjured up the contradiction, because, they have not grasped the full meaning of the statement in the *VarāhaPurāṇa*. The purport of that *śloka* is as follows: "A wife who observes *Upavāsavrata* in *Āshāḍha Śuklapaksha* along with her husband, will be blessed by the Lord, as the Lord appears in the interior of her heart. The great *Vasudeva* observed the *Vrata* on that *Dvādaśī* and obtained *ŚrīKṛṣṇa* as his son, and also obtained great wealth. Therefore, one should observe Lord *Vishṇu's Vrata* on *Āshāḍha— Śukladvādaśī*, and such persons will be blessed with good progeny and wealth." All couples can observe this *Vrata*. It is not at all said there that *ŚrīKṛṣṇa* was born on that day.

एतां च द्वादशीं गत्वा वसुदेवो महायशः ।

पुत्रं लेभे स कृष्णारख्यं महतीं च श्रियं तथा ॥

It is important to discuss at what time the Lord

should be worshipped on *Janmāshṭamī* or *ŚrīJayanti*. It is best to offer special worship to God at the exact time of his incarnation. This is our opinion. The *śāstrās* say that he was born during the dark night at midnight, and at the time of the rising moon.

“मुहूर्तेऽभिजिति प्राप्ते सार्धरात्रे विभूषिते” “मासे प्रोष्ठपदेष्टम्यां अर्धरात्रे विधूदये” “निशीथे तम उद्भूते”

Those who cannot keep awake till that point of time and offer worship, may do the *pūja* before midnight in the *Vṛṣhabha lagna*; because, it was *Vṛṣhabha lagna* when the Lord took birth, says the *Brahmasamhitā*

“बुधवारे वृषे लग्ने रोहिण्याश्चरमाश्लके”

Those who are too weak and cannot afford to observe fast till night, can perform the *Pūja* at noon; but there is no doubt about that performing the *Pūja* at night, and especially, at midnight, is most auspicious.

When Lord *ŚrīKṛṣṇa* was born, it was *Simha Rāsi* and the month was *Śrāvaṇa*. (In one sense it is also *Bhādrapada*). God incarnated when all these i.e., *Asṭamī*, *Wednesday*, auspicious *Harshaṇa Yoga* and *Kaulava Karaṇa* occurred in the midnight at the time of moonrise. If the above said *tithi*, *vāra*, *nakshatra*, *yoga* and *Kāraṇa* happen to occur on any day in *simhamāsa* or *Srāvaṇamāsa*, that day is

indeed the best (day) for the celebration of God's birthday. The more all these come together, it is more excellent.

The following *siddhāntas* (conclusions) are mentioned for the observation of *ŚrīKṛṣṇa Jayantī* in the work *tithitvatva* "If the *Jayantī yoga* prevails just for a day, fasting and *Pūja* should be observed on that very day. If the *yoga* extends for two days, the *Vrata* should be observed on the second day. If *Jayanti* does not prevail, the *Vrata* should be observed on *Asṭamī* with *Rohiṇi*. If *Asṭamī* extends on both the days along with *Rohiṇi*, fasting should be observed on the second day. If star *Rohiṇi* is not there, the *Vrata* should be observed at the midnight of *asṭamī*. If *asṭamī* spreads over two days, or it prevails at midnight or, if *asṭamī* is not there at midnight on both the days, the *Vrata* should be observed on the second day only." And, the opinion of the author of *Daśanirṇaya* is as follows—"Even if there is no *tithiyoga*, the *Vrata* is to be observed in *Rohiṇi nakshatra* only."

“तिथ्ययोगेपि नक्षत्रे केवलेऽर्चनमिष्यते।” (पद्यसंहिता)  
 “रोहिण्यामेव कुर्वीत कृष्णजन्मादिकम् ॥”

If *Rohiṇi* and *asṭamī* do not co-exist, *Pūja* should be performed, giving prominence to any one of them.

Scholars of standing have written voluminous

treatises on this topic. We have incidentally collected only very important aspects here pertaining to those issues.

Thus, we discussed when (i.e. on what day) and at what time, the birthday festival of *ŚrīKṛṣṇa* which is very well-known by names such as *ŚrīKṛṣṇa Janmāshṭamī*, *Śrījayantī* etc should be observed. We have also discussed what *Śāstras* say about this, and about the traditional practices prevailing in different parts of our country. But one question still remains unsolved. The details of which are as follows:—

What is the *tithi* of that day? What is the *nakshathra*? When do they begin? How long do they exert their influence? Pertaining to these issues, there is no unanimity at all in the *Pañchāṅgas*. For example, the statements of *Vākya pañcāṅga* and the *Siddhānta* do not tally at all. Which of these statements should be taken as authentic? This is the question. When such a question arises, the practice of the devotees is to either to follow the tradition in the family, or to act as per the direction of their respective *Ācāryas-Maṭhādhipatis* and getting satisfaction to the mind is generally seen. Then, how to find a scientific and precise answer to this?

It is natural that India (being a vast country)

experiences different timings of sunrise and sunset in different parts. If the *pañcāṅgas* take into account these differences and represent them accordingly, then it will be indeed scientific. But various *Pañcāṅgas* confront us which differ on the *tithis* and *nakshatras* pertaining to the same geographical place. The source texts for those *Pañcāṅgas* are also different. Then how to know which work is authentic? Here, one has to point his hand at mother nature inevitably. The planets and stars which remain in their natural positions, and which remain impervious to any handiwork or clever mind, happen to be the honest and divine sources. And that is why the adage "*Pañchaṅga hodare nakshatra hoyite?*" has come up. And based on that valuable source, suitable changes have to be effected in our *Pañcāṅgas*.

**ŚrīRāṅgamahāguru** had said on one occasion—"Sometimes some changes happen in the position and movement of planets and stars. Such changes have to be observed from time to time and the calculations in the *Pañcāṅgās* have to be renewed. This has not been done for centuries in our country. At least now it has to be done and the results have to be incorporated in our *Pañcāṅgas*". We humbly remember this at this juncture.

The time for *parvapūja* which is guided by

*Mahātmās* who are *Jñānavijnānatṛptātmās*, who on the basis of either *Nāḍivijnāna*, psychology or astroscience, and also on the authority of their pure internal *preraṇā* - should be honoured and taken as totally authentic. When such a guidance is unavailable, the conclusion drawn with the help of *Śāstrās* and *yukti* has to be made use of. When the exact time point becomes unavailable, *pūja* done at the nearest time point also yields the results at least partly.

Now, with the discussion on the time (of worship) just concluded, the discipline and modalities pertaining to that day may be taken up.

We come across diversities in *Śāstra* and *Sampradāya* regarding the observation of this *parva*. But, all pious persons agree on the point that one has to remain pure and offer special worship to *ŚrīKṛṣṇa* with faith and devotion. Centering around that point, other things can be incorporated accordingly. The main aspects of observance are special *Pūja* to the Lord, *Kathāsankīrtana*, fasting, *Jāgarāṇa*, *dānadharma* etc.

सोषवासो हरेः पूजां कृत्वा तत्र न सीदति।

उपवासस्य नियमं गृहणीयाद् भक्तिभावतः॥

रात्रौ प्रजागरः कार्यः नृत्यगीतसमाकुलः।

कर्तव्यं वित्तमानेन दानं भक्तजनैरपि ।

In the worship and fasting that are prescribed

hereby, which is important and which is secondary? Scholars have discussed these points in detail.

केवलेनोपवासेन तस्मिन् जन्मदिने मम ।

शतजन्मकृतात्पापात् मुच्यते नात्र संशयः।

बहुजन्मकृतं पापं हन्ति सोपोषिता तिथिः ॥

Quotes like these glorify only the importance of fasting. Based on this, some people argue that fasting is more important than worship. Though their arguments are clever they do not seem endowed with discernment. Conclusions should not be drawn based on literal meanings of *Śāstravākyas*. The purport of *Śāstravākyas* should be comprehended suitably. Don't the *Śāstras* say —

केवलं शास्त्रमाश्रित्य न कर्तव्यो विनिर्णयः ।

युक्तिहीने विचारे तु धर्महानिः प्रजायते ॥

("Conclusions should not be drawn merely on the basis of the literal meanings of *Śāstraśabdās*. If the matter is not tempered by logic it may harm *dharma*). At the moment, fasting means drying up of the body, (as per prescriptions.). *Pūja* is for the nourishment of the *Ātma*. Should the body be dried up or should the *Ātma* be nourished for the sake of drying up of the body? Between these two which is principal and which is subordinate? This can be decided by *Viveka* only. Sustenance of *Ātma* through *Pūja* is principal and drying up of the body being instrumental to it is secondary to that and

there can be no doubt about that. The statements which praise the act of fasting terming it as greatly beneficial, have the purport in the above *Śāstravākyas*. Why should fasting be praised thus? It is because, if fasting is done, the disposition gets purified and the required tranquility of the *Dhātus* is obtained. And it helps the mind to get purified and become steady. And so, fasting is praised to such an extent.

सोपवासो हरेः पूजां कृत्वा तत्र न सीदति ॥

This *Śāstra vacana* clearly states that fasting is auxiliary to the *Pūja*.

These who are weak and cannot fast for the whole day may take light and *sātvik* food as prescribed by the *śāstras* and perform *Pūja* of *Hari* with a steady mind. But now a days, *Phalāhāra* done in lieu of fasting, has assumed the form of consuming a variety of copious amounts of foods (*Pala-Āhara*), and so has become a thing of ridicule. In the house of a friend of mine, the mother was enquiring what the children wanted for the *Phalāhāra* for *Kṛṣṇāṣṭami*. She was telling - "Beaten rice (preparations) for the father, green gram gruel for the grandmother, Raveunde for the elder brother and *Dosa* or *Roti* to me would be O.K. What shall I prepare for you my child!" Listening to this list, the little boy said—"Mother, you have

prepared a dish for each of us. Fine. But nothing for Lord *Kṛṣṇa*?!" The elders felt ashamed. Because they had forgotten that all (preparations) are (meant to be offered) to God only. The enquiry of the little boy enlightened them.

We have seen the details pertaining to fasting in the chapter of *Prathamaikādaśī*.

It should be understood that keeping awake at night is similarly a part of the *Paramātmasmaraṇa*. During *jāgaraṇa* one has to engage in prayer, *dhyāna* and *sankīrtana*. Those who cannot keep awake for the whole night, should keep awake as long as possible, and meditate upon God. The purpose of *Jāgaraṇa* at night is to keep oneself awake towards God.

*Dāna*, *Dakṣiṇā* etc., can be offered keeping with one's ability, either on the day of the celebration or on the day previous to it but before *Pāraṇa* to eligible persons, without any stinginess. It is best to perform *dāna* for the love of God. And if one makes a *dāna* keeping the fulfillment of desires in the mind, it is only a *sāmānyakalpa*.

Bath, *āhnikā*, *brahmacarya* and keeping one's mind clean are absolutely essential during all *Vratas*. It should be remembered that they are very much essential in this *vrata* and *Pūja* also.

The modalities of celebrating *ŚrīKṛṣṇa*

*Paramātmā*'s birthday which is variously called by the names *ŚrīKṛṣṇa Jayanti*, *Janmāshṭamī* etc. are as follows:—

The most important deed to be performed that day is the worship of *ŚrīKṛṣṇa Paramātmā*. The forms of worship may be many based on *āgamabheda*, *adhikāribheda*, *rucibheda*, *deśācāra*, *kulācāra* etc. But the basic principle should be the sole objective - to please *Kṛṣṇa*; to make him pleased with one's mind, speech and acts; to feel one with him and experience the bliss. **"What is meant by serving *Kṛṣṇa*? Prostrating before him, offering him *arghyapādya*, *ācamana*, *dhūpa*, *dīpa*, *naivedya* - this is what is meant by His *seva* - this is the general impression. Of course, it is true at one level. But the essence of that *seva* lies in attaining oneness with God. Let me give you an example. "What is meant by drinking coffee? It is not the external acts like prostrating before coffee or giving it a bath. The coffee fads say, it is sipping coffee without spilling it out and becoming one with coffee, forgetting all other things. Similarly, serving *ŚrīKṛṣṇa* means taking him inside and becoming one with him and forgetting everything else completely as is evident from the line**

“त्वां चिन्तयन् त्वन्मयतां प्रयन्नः”

**This is what we the devotees of *Kṛṣṇa* say."**

**- These were the words of Śrī Raṅgagurudeva with a smile on his face in one of his speeches, and we remember it here with reverence.**

So, the summary of Śrī Kṛṣṇa's Ārādhana is, he should be meditated upon, praised and worshipped with (*pūja*) materials, to the best of one's ability. If the external materials become unavailable, he can be worshipped even with *dhyāna* and *stotra* itself, and he shall be pleased. Ārādhana of the Lord should be done fully on that day, both at day time and night. But it is best to worship him, specially, at the exact time of his *avatāra*, i.e. at night. Even during the night, it is the time of moonrise that happens to be the significant time of His birth. There is a custom of offering special *pūja* in the *Vṛṣabha lagna* prior to moonrise. as a prelude to the divine event. After the main *Pūja* gets completed in the night, spending the rest of the whole night in *bhajans*, *Kathakīrtana*, *pārāyaṇa* etc is indeed the most proper use of time.

Śrī Jayanti (*Janmāshṭamī*) is a day of self control. The custom of remaining in his proximity, denying external food to the senses (only) to aid that (divine) state, and fasting till *pūja* gets over is prevalent. And taking his *Mahāprasāda* in the night itself is also there. Those who cannot afford to fast can have light and *sāttvik* food allowed by the *sāstras*, like fruits and milk in a limited quantity.

On that day, *Pūjamantapa* of the Lord is decorated with pictures and *raṅgavalli* conforming to *YogaŚāstra*. And, *mantapa* is decorated with buntings which are pleasant to the eyes, in such a way that the mind is filled with *Paramātmabhāva*. The *Pūja* pandal, which is adorned with beautiful, fragrant and juicy fruits and flowers, is called *Phalavatsāra*. Why all this arrangement?—one may ask. It is for remembering the Lord, who is described by *jnanis* as "*Paramanayanotsava Kāraṇa*" "*Sarvagarbha*", "*Sarvarasa*", "*Sarvavṛksha vanaspathi svarūpa*" etc to bring the feel of the confluence of those *vibhutis* in this *yajna* in the form of offerings to God, and to take them as *prasāda* at the end of the *Pūja*, and to obtain the *Dhātuprasannata* which is necessary for *yoga* with God. Is not Lord Kṛṣṇa an *Alaṅkārapriya*? (Fond of embellishments). So, all the discipline and decorations should be made available which are needed for his *Yoga Bhoga Samrājya*. By his *saṅkalpa*, mother nature also provides the necessary materials needed for his worship. Indeed, the festival comes in a season which brims with fruits, flowers and fresh leaves caused by good rain!

In the evening, after the bath and rituals, the *pārāyaṇa* of the story of Śrī Kṛṣṇa who adorns the holy literature such as *Śrīmadbhāgavata*, *Harivamśa*, *VishṇuPurāṇa* etc is done. *Pancopacāra*

and *Shoḍaśopacāra* etc are offered to the Lord in keeping with one's capacity. The *Naivedya* plentiful with (the items viz.) *Bhakshya*, *Bhojya*, *Choshya*, *lehya* and *Pānīya*, and prepared skillfully with the sentiment of devotion, are offered to the Lord. In the *Pūja* pandal of the Lord, one can see the confluence of all the flowers, leaves and fruits, as well as all food items prescribed by the *Śāstras*. These items which are dear to that glutton God are indeed the very sentiments of *Bhakti* and *Saurabha* hidden in them. In the external *pūja*, cow's milk, *kshirānna*, *Paramānna*, beaten rice with jaggery, and butter and ginger jaggery happen to be special *naivedyās* to Him. **"Among the items of Naivedya the prasāda of ginger jaggery is a good medicine for the all round health of the devotees who take different items in the Naivedya prasāda"—Śrīgurudeva used to tell.** Lord Kṛṣṇa who is the origin of all *Śāstras*, is worshipped with *Vedamantras*, *Śāstravākyas*, *ItihāsaPurāṇas*, *ashtottarasatas* and *sahasranamas*. *Govinda* the *Adiguru* of all arts is worshipped with *stotras* in *Sanskrit* and with dances.

"The birthday of the Lord of the worlds (*Janmāshṭamī*) has come available for the welfare of the world. "Let the Lord accept the special service pertaining to that"-with this *sankalpa* and prayers the Lord is worshipped. At the end, after the

*Mahāmaṅgalārati*, *Arghya* is offered to the Lord and also to *Candradeva* (the moon), who was a witness to the birth of the Lord, who is the king of herbs, who is full of nectar and who is the incarnation of the *Manastatva* of the Lord.

"O Lord who is born in the ocean of milk, born of sage *Atri's* eyes. I offer *arghya* to you who is accompanied by *Rohiṇi*. Please accept this and bless me."

क्षीरोदार्यावसम्भूत ह्यत्रिनेत्रसमुद्भव ।

गृहाणार्घ्यं मया दत्तं रोहिण्या सहितः शशिन् ॥

This is the *śloka* chanted while offering *arghya* to him.

"Lord *Nārāyaṇa* himself has incarnated in the form of *Śrī Kṛṣṇa*. He took birth to kill *Kamsa*, to destroy the *Kauravās* and to protect the *Pāṇḍavās*, to destroy *Yādavas* and to reduce the burden on mother earth." O Lord Kṛṣṇa, you are mercy incarnate. Please provide refuge for the helpless. You are free from faults. Please accept the *arghya* I am offering to you along with mother *Devakī*.

जातः कंसवधार्थाय भूभारोत्तरणाय च ।

पाण्डवानां कृतार्थाय वृष्णीनां निधनाय च॥

कुरूणां च विनाशाय जज्ञे कृष्णः स्वयं हरिः ॥

कृष्ण कृष्ण कृपालुस्त्वं अगतीनां गतिर्भव ।

गृहणार्घ्यं मया दत्तं देवक्या सहितेऽनघ ॥



*Tithitattva*, *Samayamayūkha*, *Dharmasindhu* and some other texts have given an elaborate account of the celebration of the *parva* cited above. Among them, the *Dharmasindhu* prescribes the use of hymns both from the *Vedas* and *Purāṇas* for the worship of the Lord. In other texts, only the hymns from *Purāṇas* are found. As per *Tithitattva* and *Mayūkha*, the *Pūja Vidhis* can be summarised as follows:-

On the morning of *Janmāshṭamī* the presence of *Sūrya*, *soma*, *yama*, *kāla*, two *sandhyās*, *pañcabhūtās*, *ahorātrās*, *Vāyudeva*, *Dikpatīs*, dwellers of *Antariksha* and *devas* should be sought with the following hymns.

सूर्यः सोमो यमः कालः सन्ध्ये भूतान्यहः क्षपा ।

पवनः दिक्पतिर्भूमिराकाशं खचरामराः ॥

ब्राह्मं शासनमास्थाय कल्पध्वमिह सन्निधिम् ।

आजन्ममरणं यावत् यन्मया दुष्कृतं कृतम् ।

तत्प्रणाशय गोविन्द प्रसीद पुरुषोत्तम॥

("O *Govinda*! redeem me of all the sins I commit from birth to death and pardon me. *Purushottama*! be pleased! grace me.)

A labour room should be built for *Devakidevi*. In that a holy *pūrṇa*— *kumbha*, mango leaves and garlands of flowers and *agurudhūpa* fragrance should be arranged. Auspicious decorations and *shashṭhīdevi* have to be placed there. In the room or

on the outside walls, figures of *devas* and *gandharvas* with cupped hands joined together hands, *Vasudeva*, *Devakī*, *Nanda*, *Yasoda*, *Gopikās*, *Kamsa's* prison guards, *Yamuna* river, *Kālinga Nāgas* and other pictures of *Gokula* to the extent possible should be drawn. In the afternoon, bath should be had from water mixed with gingelly and in the midnight a *saṅkalpa* should be made with the words, "I am going to worship *Śrī Kṛṣṇa*, along with his retinue". Idols of *Śrī Kṛṣṇa* made of either gold or silver should be placed there, and *Prāṇapratiṣṭha* should be done. *Devaki Devi*, and *Śrī Kṛṣṇa* being in the bed, should be meditated upon. *Lakshmīdevi*, *Devaki Vasudevas*, *Nanda*, *Yasoda* and *Balarāma* and *Canḍika* should be offered (the services of) bath, *dhūpa*, *dīpa* and *naivedya* with suitable *mantras*. The *samskāras* like *Jātakarma* and *Nāmakaraṇa* to the Lord should be felt performed sentimentally. And, at the time of moonrise, *arghya* with *Śankhatīrtha* mixed with flowers, *Kuśa* and fragrance, should be offered to *Candra* who is *Rohiṇisameta*. God should be saluted (with *mantrās*) and prayed as follows—"I take refuge in God to get all my desires fulfilled. I salute *Vāsudeva* the Lord of the world. You are the one who shall vanquish all the miseries. Save me from the ocean of diseases and sorrows, *Śrī Hari*! If one prays, to you even once it is enough. You shall

protect even those who are downfallen. I am a person of most vicious conduct. Please save me from the oceans of sorrows. O *Puṇḍarikāksha*, I am drowned in the ocean of *Māya*.

शरणं तु प्रपद्येऽहं सर्वकामार्थसिद्धये ।

प्रणमामि सदा देवं वासुदेवं जगत्पतिम् ॥

त्राहि मां सर्वदुःखघ्न रोगशोकार्णवाद्धरे ।

दुर्गतांस्त्रायसे विष्णो ये स्मरन्ति सकृत् सकृत् ॥

सोऽहं देवातिदुर्वृत्तः त्राहि मां शोकसागरात् ।

पुष्कराक्ष निमग्नोऽहं मायाविज्ञानसागरे ॥”

Keeping awake during the whole night, the experience of *ŚrīKṛṣṇa* should be had at that time from the praises and stories of *ŚrīKṛṣṇa* and music etc. The next day, after the morning rituals, *ŚrīKṛṣṇa* should be worshipped with *uttarārādhana* and *Brāhmiṇs* should be fed. With the utterance "Let *ŚrīKṛṣṇa* be pleased", they should be gifted with gold, cows, clothes etc, and the following hymn should be recited.

यं देवं देवकीदेवी वसुदेवादजीजनत् ।

भौमस्य ब्रह्मणो गुप्त्यै तस्मै ब्रह्मात्मने नमः ॥

सुजन्म वासुदेवाय गोब्राह्मणहिताय च ।

शान्तिरस्तु शिवं चास्तु (इत्युक्त्वा तु विसर्जयेत्)

(I prostrate before *Vāsudeva*, the *Parabrahmasvarūpa* the greatest *avatāra*, who does good to cows and *Brāhmiṇs*, and whom *Devakī* begot from *Vasudeva* for the protection of the *Vedas*

on the earth. May peace and auspiciousness prevail.) After this, the *Udvāsana* of *ŚrīKṛṣṇa* should be performed and the idol should be gifted to a *Brāhmiṇ*. The *Vrata* should be concluded with *Pāraṇa*.

A text by name "*Kṛtyakalpataru*" says - "On the following day of *Janamāshṭamī* (*Śrī Jayanti*), women dressed in red robes and bedecked with flower garlands should take out a procession of Lord *Kṛṣṇa* in the early morning, and should go to a river or a holy tank. They should take bath there and bathe the idol of *ŚrīKṛṣṇa* also. On returning home, they should consume rice cooked with jaggery, honey, pepper and barley".

In *Mahārāshṭra*, a custom is followed on the following next day of *Janmotsava*. Earthen pots filled with buttermilk and curds are hung and people engage themselves in dance and singing below the pots, and make holes in them and enjoy getting drenched in the curds and buttermilk gushing from the pots. Boys especially participate in this. *Śrīmadbhāgavatam* tells us that *Gopālakas* poured curds and ghee on each other, sprinkled and anointed them on their bodies and celebrated '*ŚrīKṛṣṇa's Janmotsava*'.

गोपाः परस्परं हृष्टाः दधिक्षीरघृताम्बुभिः ।

आसिञ्चन्तो विलिम्पन्तो नवनीतैश्च चिक्षिपुः ॥

The above said celebration of the boys in Mahārāshṭra is reminiscence of the celebration of the *Gopālakas* narrated in the *Bhāgavata*.

In South India, boys celebrate 'Uriadi' an auspicious function, on the following day of *Janmotsava*. Besides drenching themselves in milk, curds and buttermilk, another activity is also performed by them. Many fruits will be there in the (pandal called) *phalavatsara* which is hung high. The elders encouragingly announce.—"The fruits are for those who can jump high and snatch them." Accordingly the boys jump high and grab the reachable fruits. **ŚrīRāṅgagurudeva** had expounded the meaning of this custom in a message on the occasion of *Śrī Kṛṣṇajayanti* as follows: "If one wishes for the great fruit which is in a lofty place beyond the three worlds, his gait should be upwards. To obtain that kind of a *Samskāra* which helps to procure such a divine fruit, one must jump high like that". We wish to respectfully recollect those words here.

We have discussed above some modalities in the *Pūja vidhis* to be performed on the day of *Śrī Kṛṣṇa Jayanti*. We come across different *Kramas* conforming to *Śāstras* in different parts of our country viz *Saurāshṭra*, *Vaṅga*, Orissa and other parts. Any *krama* for that matter, which provides the divine remembrance of the *avatāra* of Lord

*Kṛṣṇa*, which enhances devotion to God and which brings in the accomplishment of the desires, is welcome indeed.

There are two opinions as to when should the *Pāraṇa* of the *Vrata* be done. One of the opinions is that it should be done on the following morning when both *ashṭamī* and *Rohiṇi* are past, or at least one of the two is past.

तिथिनक्षत्रसंयोगे उपवासो यदा भवेत् ।

पारणं तु न कर्तव्यं यावन्नैकस्य सङ्क्षयः ॥

अष्टम्यामथ रोहिण्यां न कुर्यात्पारणं क्वचित् ।

हन्यात् पुराकृतं कर्म उपवासार्जितं फलम् ॥

तिथिरष्टगुणं हन्ति नक्षत्रं च चतुर्गुणं ।

तस्मात् प्रयत्नतः कुर्यात् तिथिभान्ते च पारणम् ।

The opinion that *Pāraṇa* should be done immediately after the *pūja* gets completed in the night, is also seen in the *Śāstras*.

भक्तानां वैष्णवानां च शुद्धानां नियतात्मनाम् ।

विहिता सात्वताभिज्ञैः रात्रावेव तु पारणा ।

"In all types of fasting, *Pāraṇa* should be done in the morning itself. Otherwise only half the benefit will be obtained."

उपवासेषु सर्वेषु पूर्वाह्ने पारणं भवेत् ।

अन्यथा तु फलस्यार्थं धर्ममेवोपसर्पति ॥

—We come across such strict *Śāstra Vākyas* also.

"Be it night or day, *Pāraṇa* should be done immediately after the festival." "उत्सवान्ते च पारणम्" Such *Śāstravākyas* are also seen.

**Which of these two contradicting *Vākyas* is to be taken as authority? Śrī Raṅgamahāguru** had commanded as follows: "Both the opinions are in harmony depending on the desire of the worshipper. Those who desire for *moksha* along with *dharma*, *artha* and *kāma*, fast through the day and do *Pāraṇa* the next morning. Those who perform the *parva* for the sole purpose of *moksha* who perform utsava for the love of God can have *Pāraṇa* that very night itself. Such people need not wait till *candrodaya* and can finish *Pūja* earlier. *NishiPāraṇa* is forbidden for them". We wish to humbly remember this here.

There is also a custom of completing the *Vrata* after the *Pāraṇa* by chanting the hymn "ॐ भूताय, भूतेश्वराय, भूतपतये, भूतसम्भवाय गोविन्दाय नमो नमः" (Salutations to that *Govinda* who is *Sarvabhūtasvarūpi*, master of the *bhūtas*, and cause of all creation,). We would like to conclude this article on Śrī Kṛṣṇa Janmotsava with *Govindapraṇāma smṛtis*.

