

foiled in his revenge, descended from heaven to praise Krishna, and made him lord over the cattle. Meanwhile Krishna had grown a beautiful youth, and soon began to sport with the Gopis, or shepherdesses, of whom seven or eight became his wives, and amongst them his favorite, Rádhá. In this character he is usually represented with flowing hair and with a flute in his hand, and has been compared to Apollo accompanied by the muses. In his pastimes with the shepherdesses he invented a kind of round dance, called Rása or Mandala nrityam, in which he and Rádhá being in the centre, the attendant Gopis danced round them. But the happiness of Krishna was interrupted by his tyrannical uncle Kansa, who sent formidable demons to destroy him; Arishta, in the form of a bull, Keśin, in the form of a horse, Kálanemi, and others. They were all killed by the young Krishna. Kansa then sent a messenger, named Akúra, to entice Krishna and Bala-ráma to his city Mathurá, under pretext of being present at some games. They accepted the invitation and went. At the entrance of the town Krishna killed Kansa's washerman, who insulted him. Having clothed himself in the washerman's yellow clothes, he proceeded, and meeting a crooked woman carrying ointment, miraculously made her straight by a touch of his hand. At the games he killed the king's boxer, Chánúra, and afterwards Kansa himself, and placed Kansa's father, Ugrasena, upon the throne. He then became the pupil of Sándipani, and, to rescue his son, killed the demon Panchajana, and, taking the conch shell, formed of his bones, bore it as his horn. Still living in Mathurá, he was attacked by a prince named Kálayavana, who advanced with a large force against the Yadu tribe. Upon this Krishna built and fortified a city called Dwáraka, in the province of Guzerat, and thither transferred the inhabitants of Mathurá. One day Krishna went forth unarmed, and, being pursued by Kálayavana, took refuge in a cavern, where Muchukunda, king of men, was asleep. Kálayavana, entering the cavern, was reduced to ashes by an angry glance from the eye of Muchukunda. Krishna then returned to Dwáraka. Soon after he was accused of stealing a wonderful jewel called 'syamantaka,' in the possession of a man named Prasena. But the jewel was really lost by the death of Prasena in a forest, and was picked up by a lion, who, in his turn, was killed by the king of the bears, Jámavat. The latter took the jewel to his cavern, where he was found by Krishna, and compelled to restore the gem. At the same time the bear gave him his daughter Jámavatí in marriage. He next married Satyabhámá, daughter of Satrájit, and afterward carried off Rukminí, daughter of Bhíshmaka. By the latter he had a son called Pradyumna, who is usually

identified with Kámadeva, the god of love, and a daughter named Chárumatí, as well as many other children. Besides these wives he had more than sixteen thousand others, who bore him a numerous progeny of one hundred and eighty thousand sons. The other incidents of his life are thus briefly related. Indra came to Dwáraka, and reported to Krishna the tyranny of the demon Naraka. Krishna went to his city, and slew him and another demon named Mura, who assisted in the defence of the city. He afterwards ascended to the heaven of Indra, with his wife Satyabhámá, and, visiting the gardens of Swarga, was induced by his wife to carry off the Párijáta tree, or celebrated tree of Paradise. Sachi, the wife of Indra, excited her husband to its rescue, and a conflict ensued between the gods and Krishna, who defeated them, and carried the tree to Dwáraka. Soon after this, Ushá, the daughter of the Daitya Bána, became enamoured of Aniruddha, son of Pradyumna and grandson of Krishna, and induced her father to carry him off. Krishna, Balaráma, and Pradyumna, came to his rescue. Siva and Skanda aided Bána, but the former was disabled and the latter put to flight; and Krishna, encountering Bána, cut off all his arms. After this, Paundraka, one of the family of Vasudeva, assumed the insignia and title of Krishna, and was supported by the king of Benares. Krishna advanced against them, mounted on his vehicle Garuda, and having destroyed them, set fire to Benares by the radiance from his chakra or discus. Lastly, being recalled by the gods to heaven, he destroyed all his own family the Yádavas. Amongst them died Balaráma, out of whose mouth, as he expired, issued the great serpent, Ananta or Sesha, of which he was an incarnation. Krishna himself was killed by a chance shot from a hunter, and again became one with the Universal Spirit. From this summary of the history of Krishna his various names will become intelligible. Many of these names, as well as many of his attributes and peculiarities, are identical with those of Vishnu. See VISHNU. As being of a black or dark blue colour he is called) कृष्णः. नीलनाथः.—(As descended from Yadu) यादवः, यदुनाथः. सुकुमारिनाथः.—(As son of Vasudeva) वासुदेवः, वसुदेवभूः *m.*—(Son of Devaki) देवकीनन्दनः. देवकीपुत्रः. देवकीभुजः *m.*. देवकीनन्दनः.—(As bearing the mark Srīvatsa on his breast) श्रीवत्सभूत *m.*, श्रीवत्सलानन्दनः. श्रीवत्साङ्गः.—(As foster-son of Nanda) नन्दनन्दनः. नन्दकी *m.* (नं). नन्दात्मजः.—(As slayer of Pútaná) पूतनाहा *m.* (नं). पूतनादि *m.*, पूतनासूदनः.—(As having a rope round his body) दामोदरः.—(As destroying a tree in the forest of Vrindávana) वनलाञ्छनहा *m.*—(Conqueror of Kálíya) कालियविजित्.—(Younger brother of Indra) उपेन्द्रः, इन्द्राभुजः. इन्द्रावरजः.—(Upholder of Govardhana) गोवर्धनपटः.—(Chief of shepherds and Protector of cattle) गोविदः, गोपालः—लङ्का, गोपेन्द्रः, गोपेक्षः.—(The long-haired) केक्षवः,