

Janmāṣṭamī

Celebrating 5246th birthday
of Lord Kṛṣṇa
24th August 2019



Janmāṣṭamī

Celebrating

5246th Birth Anniversary of

Śrī Kṛṣṇa

24th August 2019



Kṛṣṇam Vande Jagad-gurum

By Dr. Suryanarayan Nanda
for Arya Samaj Greater Houston

2019-08-25

In 3228 BCE in Mathura,
a child was born who was
destined to reshape the spiritual
and temporal destiny of
mankind—

Śrī Kṛṣṇa.

His life was a model for the
entire humankind of all periods
and cultures, and he was and
continues to be the Beau Ideal
of millions of men and women in
many a millennium.

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Celebrating
5246th birthday of Lord
Kṛṣṇa



Śrī Kṛṣṇa

was born around
midnight of the
eighth phase of the
moon (*Aṣṭamī tithi*) of
dark half of the
month of *Bhādraprada*
of 3228 BCE.

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Education



Garga Muni performed Upanayana (ceremony of Initiation) of Balarāma and Kṛṣṇa.

Latter they underwent formal education at the Gurukul of sage Saṁdīpanī and had graduated to worldly life therefrom.



Brahmachārī Kṛṣṇa

ब्रह्मचर्यं महद् घोरं चीर्त्वा द्वादश वार्षिकम्
हिमवत्पार्श्वमभ्येत्य यो मया तपसार्चितः .
समानव्रतचारिण्यां रुक्मिण्यां यो ऽनवजायत
सनत्कुमारस तेजस्वी प्रद्युम्नो नाम मे सुतः.

Mahabharata.10 (Sauptika Parva).12. 29 & 30

Lord Krishna said to Ashwathama, That son whom I obtained through ascetic penances and observances of austere *Brahmacharya* for twelve years on the breast of Himalaya whither I had gone for the purpose, that son of mine, Pradyumna, of great energy and a portion of Sanat-kumara himself, begotten by me upon my wife Rukmini who had practiced vows as austere as mine'.



Yogeśvar Kṛṣṇa

one who had mastered the art of Yoga

He was a Self-Realized being. He had mastered the art and science of Yoga.

He involved himself in everything without being involved. He played a friend and a foe without being involved in friendship and enmity.

He lived with the awareness that he could not escape his karmas and that he had no choice but to undergo the effects of his karma.

Śrī Kṛṣṇa accepts the duality

of life altogether and
therefore transcends duality.
He rejoices both in victory
and in defeat.

Śrī Kṛṣṇa is one who
celebrated both life and
death.

Transcendence is not possible so long
as you are in conflict, so long as you
choose one part and reject the other.
Transcendence is only possible when
you choicelessly accept both parts
together, when you accept the whole.



Yogeśvar Kṛṣṇa
one who had mastered the art
of Yoga



Yogeśvar Kṛṣṇa

one who had mastered the
art of Yoga

Śrī Kṛṣṇa accepts life as whole
in all its facets, in all its colors
unconditionally.

He is full of love and
compassion, and yet he has
the courage to accept and fight
a war.

His heart is utterly non violent,
yet he plunges into the fire and
fury of violence when it
becomes unavoidable.

He accepts the nectar, and yet
he is not afraid of poison.

Yogeśvar Kṛṣṇa

one who had mastered the art of Yog

That is why he was always able
to give a big smile.

He lived with a smile, and even
left his body with a smile.





Mitrasya Chakṣuṣā sarvāṇi
bhutāni samīkṣantām.

Ṛg Veda

Śrī Kṛṣṇa

was so sweet by nature,
word and deed that not
only humans but animals
too loved him.

He embraced one and all
as if they were his kith
and kin.

In Indraprastha at the time of Rajasuya yagna, performed by Yudhishtira amongst all the invitees like hundreds of Kings, Monarchs, Rishis, Munis and scholars.

Śri Kṛṣṇa by all means was considered and reckoned as the wisest, strongest, most valorous and the most distinguished figure, and was honored by *Agra-pūjā* (foremost felicitation) and was offered *arghya*(respect) .

But he modestly offered himself to welcome the Rishi - Munis and scholars by washing their holy feet.



Modesty

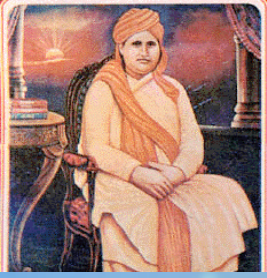


Droṇa & Drupada



2019-08-25

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Kṛṣṇa & Sudāmā



2019-08-25

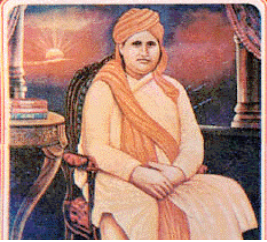
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Sudāmā
anodharan

Thus Śrī Kṛṣṇa was born
in captivity but he, by dint of
merit, hard work and
humane nature became a
liberator of Mankind.

He put society before self.
He lived and died for the
fellow human beings.





Śrī Kṛṣṇa is not a supporter of war



He has no desire whatsoever to hurt anyone. He has made every effort to avoid war, but he is certainly not prepared to escape war at any cost - at the cost of life and truth itself.

After all, there should be a limit to our efforts to avoid war, or anything else for that matter. We want to avoid war just for so it does not hurt and harm life. But what if life itself is hurt and harmed by preventing war? Then its prevention has no meaning.

Śrī Kṛṣṇa says it is good to avoid war, but if it becomes unavoidable it is better to accept it bravely and joyfully than to run away from it.



Karṇa Arjuna

यदा सभायां राजानामनक्षजं युधिष्ठिरम्।
अजैषीच्छकुनिर्जानात् क्व ते धर्मस्तदा गतः॥

वनवासे व्यतीते च कर्ण वर्षे त्रयोदशे।
न प्रयच्छसि यद् राज्यं क्व ते धर्मस्तदा गतः ॥

यद् भीमसेन सपैशच विषयुक्तैश्च भोजनैः।
आचरत् त्वन्मते राजा क्व ते धर्मस्तदा गतः॥

यद् वारणावते पार्थान् सुप्ताञ्जतुगृहे तदा।
आदीपयस्वं राधेय क्व ते धर्मस्तदा गतः॥

यदा रजस्वलां कृष्णां दुःशासनवशे स्थिताम्।
सभायां प्राहसः कर्ण क्व ते धर्मस्तदा गतः॥



Karṇa Arjuna

यदनार्यैः पुरा कृष्णां क्लिश्यमानामनागसम्।
उपप्रेक्षसि राधेय क्व ते धर्मस्तदा गतः॥

विनष्टाः पाण्डवाः कृष्णो शाश्वतं नरकं गताः।
पतिमन्यं वृणीष्वेति वदंस्त्वं गजगामिनीम्॥
उपप्रेक्षसि राधेय क्व ते धर्मस्तदा गतः।

राज्यलुधः पुनः कर्ण समाव्यथसि पाण्डवान्।
यदा शकुनिमाश्रित्य क्व ते धर्मस्तदा गतः॥

यदाभिमन्युं बहवो युद्धे जघ्नुर्महारथाः।
परिवार्य रणे बालं क्व ते धर्मस्तदा गतः॥

(महा.. कर्णपर्व अध्याय-91)



Gāndhārī cursed
Kṛṣṇa.

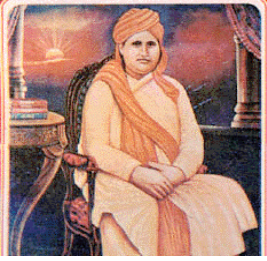
“May you Krishna,
witness the death of
your children and
grand children and
may you die alone in
the forest hunted
down like a beast.”

He accepted the curse
quietly and with smile.



Mistaking the sleeping Krishna for a deer, a hunter named Jara shoots an arrow in his foot that fatally injures him due to which he left this world at 125.

**He died with a joyful smile upon his face.
In fact he blessed and forgave the hunter.**



Maharṣi Dayānand on Kṛṣṇa



Shri Kṛṣṇa 's life as told in the Mahabharat is indeed par excellence. His qualities, thoughts and actions, character and totality of personality rank in the class of the Enlightened Ones. There is no reference therein to show that he deviated from the Dharma Path from birth to death.

श्रीकृष्ण जी का इतिहास महाभारत में अत्युत्तम है । उनका गुण-कर्म-स्वभाव और चरित्र आप्त-पुरुषों के सदृश हैं। जिनमें कोई अधर्म का आचरण श्रीकृष्ण ने जन्म से मरण-पर्यन्त बुरा कुछ भी किया हो, ऐसा नहीं लिखा।

और इस भागवत वाले ने अनुचित मनमाने दोष लगाए हैं। दूध, दही, मक्खन आदि की चोरी लगाई और कुब्जा दासी से समागम, परस्त्रियों से रास-मण्डल-क्रीडा आदि मिथ्या दोष श्रीकृष्ण जी में लगाए हैं। इसको पढ-पढा, सुन-सुना के अन्य मत वाले श्रीकृष्ण जी की बहुत-सी निन्दा करते हैं। जो यह भागवत न होता तो श्रीकृष्ण जी के सदृश महात्माओं की झूठी निन्दा क्यों कर होती “.

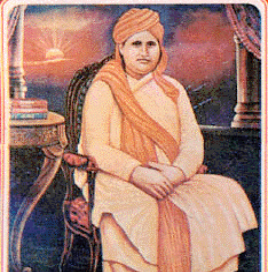
महर्षि दयानन्द सरस्वती (सत्यार्थ प्रकाश---समुल्लास--11)



Bankim Chandra on Kṛṣṇa



“I personally call Śrī Kṛṣṇa an ideal human being because in analyzing his character so far I have found him to be knowledgeable, brave, accomplished, hardworking, dutiful, kind, forgiving and one who sincerely followed Dharma and the laws of the society”.

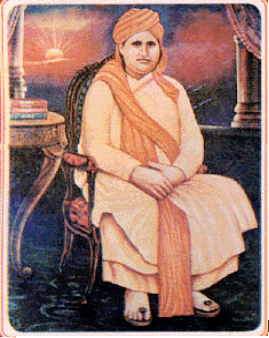


Bankim Chandra Chattarji on Kṛṣṇa



The Mahabharat does not say a word about the gopis, though it refers to Kṛṣṇa's early upbringing among the cowherds.

The entire machinery of the Gopis, along with Radha, as an adulteration infiltrated by Vaisnavism to counter the popularity of Tantricism. Dissatisfied with the Vaishnava theory of Advaita vada, many devotees turned to Tantrika faith where men and women could mix freely. The Vaishnavas had to do something to compete with the Tantrikas' popularity. What they did was clever. They picked up the substance of Tantrika theory and infused it into their own religion. The author of Brahmavaivarttha Purana revived or rejuvenated Vaishnava Dharma by creating Radha and making her as important as Prakriti of the Tantrikas.



Bankim Chandra on Kṛṣṇa



Bankim asks “How do they [believers] accept their god was a **butter-stealer** as a baby and a **womanizer** in his youth and as an adult he **deceived** people.

Critics of Hinduism say that such unscientific approach to religion has only made the followers of Hinduism undependable and dishonest as a race” .



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