Bansidhar ka song

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Major deity in Hinduism This article is about the Hindu deity. For other uses, see Krishna (disambiguation). "Krsna" redirects here. For other uses, see Krsna (disambiguation). Krishnaism-Vaishnavism) Member of
WarMountGarudaTextsBhagavata PuranaHarivamsaVishnu PuranaHarivamsa
Gujarat, India)[7]ParentsDevaki (mother)Vasudeva (father)Yashoda (foster mother)Vasudeva (father)Yashoda (foster mother)SiblingsBalarama (brother)Subhadra (sister)ConsortsRadhaRukminiSatyabhamaKalindiJambavatiNagnajitiMitravindaBhadra (sister)Yogmaya (si
children[8][note 1]DynastyYaduvanshi-Chandravanshi Dashavatara SequencePredecessorRamaSuccessorBuddha Part of a series onVaishnavism Supreme deity Vishna / Rama Important deities Dashavatara Matsya Kurma Varaha Narasimha Vamana Parasurama Rama Balarama Krishna Buddha Kalki Other forms Dhanvantari Guruvayurappan
Hayagriva Jagannath Mohini Nara-Narayana Prithu Shrinathji Venkateswara Vithoba Consorts Lakshmi Bhūmi Sita Radha Rukmini Alamelu Related Garuda Hanuman Shesha Sastha Holy scriptures Vedas Upanishads Agamas Brahma Sutras Bhagavata Naradiya
Garuda Padma Agni Sampradayas Sri (Vishishtadvaita) Rudra (Shuddhadvaita) Rudra (Shuddhadvaita) Brahma (Dvaita, Acintyabhedabheda) Others Ekasarana Dharma Mahanubhava Pranami Radha Vallabha Ramsnehi Sant Mat Swaminarayan Vaishnava-Sahajiya Warkari Teachers-acharyas Chaitanya Chakradhara Dadu Dayal Harivansh Jayatirtha Jiva
Goswami Jñāneśvara Kabir Madhavdev Madhva Manavala Mamunigal Namadeva Nammalvar Nathamuni Nimbarka Pillai Lokacharya Purandara Dasa Ram Charan Ramananda Ramanuja Ravidas Sankardev Swaminarayan Tukaram Tulsidas Vallabha Vedanta Desika Vidyapati Vishnuswami Vyasatirtha Yamunacharya Related traditions
Bhagavatism Vaikhanasas Pancharatra Thenkalais Vadakalais Munitraya Krishnaism Jagannathism Haridasa Sahajiya Baul Pushtimarg Gaudiya ISKCON Ramanandi Kapadi Balmiki Kabir panth Dadu panth Mahanam vte Krishna (/ˈkrɪʃnə/,[12] pronounced [ˈkṛṣṇe] (listen); Sanskrit: []][][], IAST: Kṛṣṇe] is a major deity in Hinduism. He is worshipped as the eighth
avatar of Vishnu and also as the Supreme god in his own right.[13] He is the god of protection, compassion, tenderness, and love;[14][1] and is one of the most popular and widely revered among Indian divinities.[15] Krishna's birthday is celebrated every year by Hindus on Krishna Janmashtami according to the lunisolar Hindu calendar, which falls in late
August or early September of the Gregorian calendar.[16][17] The anecdotes and narratives of Krishna's life are generally titled as Krishna Leela. He is a central character in the Bhagavata Purana, the Brahma Vaivarta Purana, and the Bhagavata Purana, the Bhagavat
They portray him in various perspectives: as a god-child, a prankster, a model lover, a divine hero, and the universal supreme being.[19] His iconography reflects these legends, and shows him in different stages of his life, such as an infant eating butter, a young boy with Radha or surrounded by female devotees; or a friendly
 charioteer giving counsel to Arjuna.[20] The name and synonyms of Krishna have been traced to 1st millennium BCE literature and cults.[21] In some sub-traditions arose in the context of the medieval era Bhakti movement.[22][23]
Krishna-related literature has inspired numerous performance arts such as Bharatanatyam, Kathakali, Kuchipudi, Odissi, and Manipuri dance.[24][25] He is a pan-Hindu god, but is particularly revered in Some locations, such as Vrindavan in Uttar Pradesh,[26] Dwarka and Junagadh in Gujarat; the Jagannatha aspect in Odisha, Mayapur in West Bengal;[22][27]
[28] in the form of Vithoba in Pandharpur, Maharashtra, Shrinathji at Nathdwara in Rajasthan, [22][29] Udupi Krishna in Karnataka, [30] Parthasarathy in Tamil Nadu, Parthasarathy in Aranmula, Kerala and Guruvayoor in Kerala [31] Since the 1960s, the worship of Krishna has also spread to the Western world and to Africa, largely due to
the work of the International Society for Krishna Consciousness (ISKCON).[32] Names and epithets Main article: List of titles and names of Krishna The name "Krishna" originates from the Sanskrit word Kṛṣṇa, which is primarily an adjective meaning "black", "dark blue" or "the all attractive".[33] The waning moon is called Krishna Paksha, relating to
the adjective meaning "darkening".[33] The name is also interpreted sometimes as "all-attractive".[34] As a name of Vishnu, Krishna is often depicted in idols as black- or blue-skinned. Krishna is also known by various other names, epithets, and titles that reflect his many
associations and attributes. Among the most common names are Mohan "enchanter"; Govinda "chief herdsman",[35] Keev "prankster", and Gopala "Protector of the 'Go'", which means "soul" or "the cows".[36][37] Some names for Krishna hold regional importance; Jagannatha, found in the Puri Hindu temple, is a popular incarnation in Odisha state and nearby
regions of eastern India.[38][39][40] Krishna may also be referred to as Vāsudeva-Krishna, Murlidhar, or Chakradhar. The honorary title "Sri" (also spelled "Shri") is often used before the name of Krishna may also be referred to as Vāsudeva-Krishna, Murlidhar, or Chakradhar. The honorary title "Sri" (also spelled "Shri") is often used before the name of Krishna is commonly worshipped as: Kanhaiyya/Bankey Bihari/Thakurji: Uttar Pradesh Jagannath: Odisha Vithoba:
Maharashtra Shrinathji: Rajasthan Guruvayoorappan/Kannan: Kerala Dwarakadheesh/Ranchhod: Gujarat Parthasarathy/Kannan: Tamil Nadu Historical and literary sources The tradition of Krishna appears to be an amalgamation of several independent deities of ancient India, the earliest to be attested being Vāsudeva was a hero-god of the tribearathy/Kannan: Tamil Nadu Historical and literary sources The tradition of Krishna appears to be attested being Vāsudeva.[41] Vāsudeva was a hero-god of the tribearathy/Kannan: Tamil Nadu Historical and literary sources The tradition of Krishna appears to be an amalgamation of several independent deities of ancient India, the earliest to be attested being Vāsudeva.[41] Vāsudeva was a hero-god of the tribearathy/Kannan: Tamil Nadu Historical and literary sources The tradition of Krishna appears to be attested being Vāsudeva.[41] Vāsudeva was a hero-god of the tribearathy/Kannan: Tamil Nadu Historical and literary sources The tradition of Krishna appears to be attested being Vāsudeva.[41] Vāsudeva was a hero-god of the tribearathy/Kannan: Tamil Nadu Historical and literary sources The tradition of Krishna appears to be attested being Vāsudeva.[41] Vāsudeva was a hero-god of the tribearathy/Kannan: Tamil Nadu Historical and literary sources The tradition of Krishna appears to be attested being Vāsudeva.[41] Vāsudeva was a hero-god of the tribearathy/Kannan: Tamil Nadu Historical and literary sources The tradition of Krishna appears to be attested being Vāsudeva.[41] Vāsudeva was a hero-god of the tribearathy/Kannan: Tamil Nadu Historical and literary sources The tradition of Krishna appears to be attested being Vāsudeva was a hero-god of the tribearathy/Kannan: Tamil Nadu Historical and literary sources The tradition of Krishna appears to be attested being Vāsudeva was a hero-god of the tribearathy/Kannan: Tamil Nadu Historical and literary sources to be attested being Vāsudeva was a hero-god of the tribearathy/Kannan: Tamil Nadu Historical and literary was a hero-god of the tribearat
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and Krishna fused to become a single deity, which appears in the Mahabharata, and they started to be identified with Vishnu in the Mahabharata and the Bhagavad Gita.[41] Around the 4th century CE, another tradition, the cult of Gopala-Krishna, the protector of cattle, was also absorbed into the Krishna tradition.[41] Early epigraphic sources Main article:
Vāsudeva-Krishna Depiction in coinage (2nd century BCE) Vāsudeva-Krishna, on a coin of Agathocles of Bactria, c. 180 BCE, the Indo-Greek king Agathocles issued some coinage bearing images of deities that are now interpreted as being related to Vaisnava imagery in India.
[45][46] The deities displayed on the coins appear to be Saṃkarṣaṇa-Balarama with attributes of the Gada mace and the plow, and Vāsudeva-Krishna with attributes of the Shankha (conch) and the Sudarshana Chakra wheel.
 moon parasol on top (chattra).[45] Inscriptions Heliodorus Pillar in the Indian state of Madhya Pradesh, erected about 120 BCE. The inscription states that Heliodorus Pillar, a stone pillar with a Brahmi script inscription, was
 discovered by colonial era archaeologists in Besnagar (Vidisha, central Indian state of Madhya Pradesh). Based on the internal evidence of the inscription, it has been dated to between 125 and 100 BCE and is now known after Heliodorus - an Indo-Greek who served as an ambassador of the Greek king Antialcidas to a regional Indian king, Kasiputra
Bhagabhadra.[45][48] The Heliodorus pillar inscription is a private religious dedication of Heliodorus to "Vāsudeva", an early deity and another name for Krishna in the Indian tradition. It states that the column was constructed by "the Bhagavata Heliodorus" and that it is a "Garuda pillar" (both are Vishnu-Krishna-related terms). Additionally, the inscription
includes a Krishna-related verse from chapter 11.7 of the Mahabharata stating that the path to immortality and heaven is to correctly live a life of three virtues: self-temperance (damah), generosity (cagah or tyaga), and vigilance (apramadah).[48][50][51] The Heliodorus pillar site was fully excavated by archaeologists in the 1960s. The effort revealed the brick
foundations of a much larger ancient elliptical temple complex with a sanctum, mandapas, and seven additional pillars. [52][53] The Heliodorus pillar inscriptions and the temple are among the earliest known evidence of Krishna-Vasudeva devotion and Vaishnavism in ancient India. [54][45][55] Balarama and Krishna with their attributes at Chilas. The
Kharoshthi inscription nearby reads Rama [kri]sa. 1st century CE.[44] The Heliodorus inscriptions, all located in the state of Rajasthan and Vasudeva, also mention that the structure was built for their worship in
association with the supreme deity Narayana. These four inscriptions are notable for being some of the oldest-known Sanskrit inscriptions. [56] A Mora stone slab found at the Mathura Museum, has a Brahmi inscription inscription. It is dated to the 1st century CE and mentions the five Vrishniin for being some of the oldest-known Sanskrit inscriptions.
heroes, otherwise known as Saṃkarṣaṇa, Vāsudeva, Pradyumna, Aniruddha, and Samba.[57][58][59] The inscriptional record for Vāsudeva starts in the 2nd century BCE with the coinage of Agathocles and the Heliodorus pillar, but the name of Krishna appears rather later in epigraphy. At the Chilas II archaeological site dated to the first half of the 1st-century BCE with the name of Krishna appears rather later in epigraphy. At the Chilas II archaeological site dated to the first half of the 1st-century BCE with the name of Krishna appears rather later in epigraphy.
CE in northwest Pakistan, near the Afghanistan border, are engraved two males, along with many Buddhist images nearby. The larger of the two males held a plough and club in his two hands. The artwork also has an inscription with it in Kharosthi script, which has been deciphered by scholars as Rama-Krsna, and interpreted as an ancient depiction of the two
brothers, Balarama and Krishna. [60] [61] The first known depiction of the life of Krishna himself comes relatively late, with a relief found in Mathura, and dated to the 1st-2nd century CE. [62] This fragment seems to show Vasudeva, Krishna in a basket across the Yamuna. [60] The relief shows at one end a seven-hooded Naga
crossing a river, where a makara crocodile is thrashing around, and at the other end a person seemingly holding a basket over his head. [62] Literary sources Mahabharata See also: Krishna in the Mahabharata and Bhagavad Gita The earliest text containing detailed descriptions of Krishna as a personality is the epic Mahabharata, which depicts Krishna as an
incarnation of Vishnu. [63] Krishna is central to many of the epic. The eighteen chapters of the epic that constitute the Bhagavad Gita contain to a detailed version of Krishna to Arjuna on the battlefield. The Harivamsa, a later appendix to the Mahabharata, contains a detailed version of Krishna to Arjuna on the battlefield.
[64] Other sources Krishna is celebrated in the Vaishnava tradition in various stages of his life. The Chandogya Upanishad, estimated to have been composed sometime between the 8th and 6th centuries BCE, has been another source of speculation regarding Krishna in ancient India. The verse (III.xvii.6) mentions Krishna in Krishnaya Devakiputraya as a
 student of the sage Ghor' of the Angirasa family. Ghora is identified with Neminatha, the twenty-second tirthankara in Jainism, by some scholars such as Max Müller[66] as a potential source of fables and Vedic lore about Krishna in the Mahabharata and other
ancient literature - only potential because this verse could have been interpolated into the text, [66] or the Krishna Devakiputra, could be different from the deity Krishna. [67] These doubts are supported by the fact that the much later age Sandilya Bhakti Sutras, a treatise on Krishna, [68] or the Krishna Devakiputra, could be different from the deity Krishna.
cites this verse of the Chandogya Upanishad. Other scholars disagree that the Krishna mentioned along with Devaki in the ancient Upanishad is unrelated to the later Hindu god of the Bhagavad Gita fame. For example, Archer states that the coincidence of the two names appearing together in the same Upanishad verse cannot be dismissed easily.[69] Yaska's
Nirukta, an etymological dictionary published around the 6th century BCE, contains a reference to the Shyamantaka jewel in the possession of Akrura, a motif from the well-known Puranic story about Krishna etymological dictionary published around the 6th century BCE, contains a reference to the Shyamantaka jewel in the possession of Akrura, a motif from the well-known Puranic story about Krishna etymological dictionary published around the 6th century BCE, contains a reference to the Shyamantaka jewel in the possession of Akrura, a motif from the well-known Puranic story about Krishna etymological dictionary published around the 6th century BCE, contains a reference to the Shyamantaka jewel in the possession of Akrura, a motif from the well-known Puranic story about Krishna etymological dictionary published around the 6th century BCE, contains a reference to the Shyamantaka jewel in the possession of Akrura, a motif from the well-known Puranic story about Krishna etymological dictionary published around the 6th century BCE, contains a reference to the Shyamantaka jewel in the possession of Akrura, a motif from the well-known Puranic story about Krishna etymological dictionary published around the 6th century BCE, contains a reference to the Shyamantaka jewel in the possession of Akrura, a motif from the well-known Puranic story about the first published around the first publis
Pāṇini (probably belonged to the 5th or 6th century BCE), Vāsudeva and Arjuna, as recipients of worship, are referred to together in the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE), Vāsudeva and Arjuna, as recipients of worship, are referred to together in the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE), Vāsudeva and Arjuna, as recipients of worship, are referred to together in the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE), Vāsudeva and Arjuna, as recipients of worship, are referred to together in the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE), Vāsudeva and Arjuna, as recipients of worship, are referred to together in the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE), Vāsudeva and Arjuna, as recipients of worship, are referred to together in the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][73][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][74] Bala Krishna dancing, 14th century BCE, which is the same sutra. [72][74] Bala Kris
Chandragupta Maurya towards the end of 4th century BCE, made reference to Herakles in his famous work Indica. This text is now lost to history, but was quoted in secondary literature by later Greeks such as Arrian, Diodorus, and Strabo.[75] According to these texts, Megasthenes mentioned that the Sourasenoi tribe of India, who worshipped Herakles, had
two major cities named Methora and Kleisobora, and a navigable river named the Jobares. According to Edwin Bryant, a professor of Indian religions known for his publications on Krishna belonged".[75] The word Herakles, states Bryant, is likely
a Greek phonetic equivalent of Hari-Krishna, as is Methora of Mathura, Kleisobora of Krishnapura, and the Jobares of Jamuna. Later, when Alexander the Great launched his campaign in the northwest Indian subcontinent, his associates recalled that the soldiers of Porus were carrying an image of Herakles.[75] The Buddhist Pali canon and the Ghata-Jâtaka
(No. 454) polemically mention the devotees of Vâsudeva and Baladeva. These texts have many peculiarities and different versions, in their legends about Tirthankaras. This inclusion of Krishna-related legends in
 ancient Buddhist and Jaina literature suggests that Krishna theology was existent and important in the religious landscape observed by non-Hindu traditions of ancient India.[77][78] The ancient Sanskrit grammarian Patanjali in his Mahabhashya makes several references to Krishna and his associates found in later Indian texts. In his commentary on Pāṇini's
verse 3.1.26, he also uses the word Kamsavadha or the "killing of Kamsa", an important part of the legends surrounding Krishna [75][79] Puranas Many Puranas, mostly compiled during the Gupta period (4-5th century CE), [80] tell Krishna's life story or some highlights from it. Two Puranas, the Bhagavata Purana and the Vishnu Purana, contain the most
elaborate telling of Krishna's story,[81] but the life stories of Krishna in these and other texts vary, and contain significant inconsistencies.[82][83] The Bhagavata Purana consists of twelve books subdivided into 332 chapters, with a cumulative total of between 16,000 and 18,000 verses depending on the version.[84][85] The tenth book of the text, which
contains about 4,000 verses (~25%) and is dedicated to legends about Krishna, has been the most popular and widely studied part of this text.[86][87] Iconography Krishna with cows, herdsmen, and Gopis. Krishna is represented in the Indian traditions in many ways, but with some common features.[88] His iconography typically depicts him with black, dark,
or blue skin, like Vishnu.[89] However, ancient and medieval reliefs and stone-based arts depict him in the natural color of the material out of which he is formed, both in India and in southeast Asia.[90][91] In some texts, his skin is poetically described as the color of Jambul (Jamun, a purple-colored fruit).[92] Krishna is often depicted wearing a peacock-
feather wreath or crown, and playing the bansuri (Indian flute).[93][94] In this form, he is usually shown standing with one leg bent in front of the other in the Tribhanga posture. He is sometimes accompanied by cows or a calf, which symbolise the divine herdsman Govinda. Alternatively, he is shown as a romantic young boy with the gopis (milkmaids), often
making music or playing pranks.[95] Krishna lifting Govardhana at Bharat Kala Bhavan, recovered from a Muslim graveyard in Varanasi. It is dated to the Gupta Empire era (4th/6th-century CE).[96] In other icons, he is a part of battlefield scenes of the epic Mahabharata. He is shown as a charioteer, notably when he is addressing the Pandava prince Arjuna
character, symbolically reflecting the events that led to the Bhagavad Gita - a scripture of Hinduism. In these popular depictions, Krishna appears in the front as the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer, either as a counsel listening to Arjuna or as the driver of the charioteer as a counsel listening to Arjuna or as the driver of the charioteer as a counsel listening to Arjuna or as the driver of the charioteer as a counsel listening to Arjuna or as the driver of the charioteer as a counsel listening to Arjuna or as the driver of the charioteer as a counsel listening to Arjuna or as the charioteer as a counsel listening to Arjuna or as the charioteer as a counsel listening to Arjuna or as the charioteer as a counsel listening to Arjuna or a
baby (Bala Krishna, the child Krishna), a toddler crawling on his hands and knees, a dancing child, or an innocent-looking child playfully stealing or consuming butter (Makkan Chor), [99] holding Laddu in his hand (Laddu Gopal) [100] or as a cosmic infant sucking his toe while floating on a banyan leaf during the Pralaya (the cosmic dissolution) observed
by sage Markandeya.[102] Regional variations in the iconography of Krishna are seen in his different forms, such as Jaganatha in Odisha, Vithoba in Maharashtra,[103] Shrinathji in Rajasthan[104] and Guruvayoorappan in Kerala.[105] Guidelines for the preparation of Krishna icons in design and architecture are described in medieval-era Sanskrit texts on
Hindu temple arts such as Vaikhanasa agama, Vishnu dharmottara, Brihat samhita, and Agni Purana. [106] Similarly, early medieval-era Tamil texts also contain quidelines for sculpting Krishna iconography forms an
important element in the figural sculpture on 17th-19th century terracotta temples of Bengal. In many temples, the important Krishnalila episodes are depicted on large brick panels above the entrance arches or on the walls surrounding the
entrance.[108] Life and legends This summary is a mythological account, based on literary details from the Mahābhārata, the Harivamsa, the Bhagavata Purana. The scenes from the narrative are set in ancient India, mostly in the present states of Uttar Pradesh, Bihar, Rajasthan, Haryana, Delhi, and Gujarat. The legends about
Krishna's life are called Krishna charitas (IAST: Kṛṣṇacaritas).[109] Birth Baby Krishna on a swing, depicted with his foster parents Nanda and Yashoda. In the Krishna charitas, Krishna is born to Devaki and her husband, Vasudeva, of the Yadava clan in Mathura.[110] Devaki's brother is a tyrant named Kamsa. At Devaki's wedding, according to Puranic
legends, Kamsa is told by fortune tellers that a child of Devaki would kill him. Sometimes, it is depicted as an akashwani announcing Kamsa's death. Kamsa arranges to kill all of Devaki's children. When Krishna is born, Vasudeva secretly carries the infant Krishna away across the Yamuna and exchanges him. When Kamsa tries to kill the newborn, the
exchanged baby appears as the Hindu goddess Yogmaya, warning him that his death has arrived in his kingdom, and then disappears, according to the legends in the Puranas. Krishna grows up with Nanda and his wife, Yashoda, near modern-day Mathura.[111][112][113] Two of Krishna's siblings also survive, namely Balarama and Subhadra, according to
these legends.[114] The day of the birth of Krishna is celebrated as Krishna janmashtami. Childhood and youth describe him as a cow-herder, a mischievous boy whose pranks earn him the nickname Makhan Chor (butter thief), and a protector who steals the hearts of the people in both Gokul and Vrindavana. The
texts state, for example, that Krishna lifts the Govardhana hill to protect the inhabitants of Vrindavana from devastating rains and floods.[115] Krishna and Balarama Studying with the Brahman Sandipani (Bhagavata Purana, 1525-1550 CE print). Other legends describe him as an enchanter and playful lover of the gopis (milkmaids) of Vrindavana, especially
Radha. These metaphor-filled love stories are known as the Rasa lila and were romanticized in the poetry of Jayadeva, author of the Krishna bhakti traditions worshiping Radha Krishna. [116] Krishna's childhood illustrates the Hindu concept of Lila, playing for fun and enjoyment and not for sport or
gain. His interaction with the gopis at the rasa dance or Rasa-lila is an example. Krishna plays his flute and the gopis come immediately, from whatever they were doing, to the banks of the Yamuna River and join him in singing and dancing. Even those who could not physically be there join him through meditation. He is the spiritual essence and the love-
eternal in existence, the gopis metaphorically represent the prakrti matter and the impermanent body.[117]:256 This quality of playfulness in Krishna is
celebrated during festivals as Rasa-Lila and Janmashtami, where Hindus in some regions such as Maharashtra playfully mimic his legends, such as by making human gymnastic pyramids to break open handis (clay pots) hung high in the air to "steal" butter or buttermilk, spilling it all over the group.[117]:253-261 Adulthood Krishna with his consorts Rukmini
and Satyabhama and his mount Garuda, Tamil Nadu, India, late 12th-13th century[118] Krishna legends then describe his return to Mathura. He overthrows and kills the tyrant king, his uncle Kamsa/Kansa after quelling several assassination attempts by Kamsa. He reinstates Kamsa after quelling several assassination attempts by Kamsa. He reinstates Kamsa after quelling several assassination attempts by Kamsa after quelling several assassination attempts and attempts at
at the court.[119] In one version of the Krishna after Kamsa's death leads the Yadavas to the newly built city of Dwaraka. Thereafter Pandavas rise. Krishna befriends Arjuna and the other Pandavas rise the Kuru kingdom. Krishna plays a key role in the Mahabharata.[120] The Bhagavata Purana describes eight
 wives of Krishna that appear in sequence as (Rukmini, Satyabhama, Jambavati, Kalindi, Mitravinda, Nagnajiti (also called Satya), Bhadra and Lakshmana (also called Madra).[121] According to George Williams, Vaishnava texts mention all
Gopis as wives of Krishna, but this is spiritual symbolism of devotional relationship and Krishna's complete loving devotion to each and everyone devoted to him.[123] In Krishna-related Hindu traditions, he is most commonly seen with Radha. All of his wives and his lover Radha are considered in the Hindu traditions, he is most commonly seen with Radha. All of his wives and his lover Radha are considered in the Hindu traditions, he is most commonly seen with Radha.
consort of Vishnu.[124][11] Gopis are considered as Lakshmi's or Radha's manifestations.[11][125] Kurukshetra War and Bhagavad Gita Main articles: Kurukshetra War and Bhagavad Gita In the foreground, an iconographic symbol of Krishna with Arjuna during the Kurukshetra War and Bhagavad Gita Main articles: Kurukshetra War and Bhaga
Vishvarupa (cosmic form) described in the Bhagavad Gita. According to the epic poem Mahabharata, Krishna becomes Arjuna's charioteer for the Kurukshetra War, but on the condition that he personally will not raise any weapon. Upon arrival at the battlefield and seeing that the enemies are his family, his grandfather, and his cousins and loved ones, Arjuna
is moved and says his heart will not allow him to fight and kill others. He would rather renounce the kingdom and put down his Gandiva (Arjuna's bow). Krishna then advises him about the nature of life, ethics, and morality when one is faced with a war between good and evil, the impermanence of matter, the permanence of the soul and the good, duties and
responsibilities, the nature of true peace and bliss and the different types of yoga to reach this state of bliss and inner liberation. This conversation between Krishna and Arjuna is presented as a discourse called the Bhagavad Gita.[126][127][128] Death and ascension Main article: Mausala Parva It is stated in the Indian texts that the legendary Kurukshetra
War led to the death of all the hundred sons of Gandhari and Dhritarashtra visited Kurukshetra, as stated in Stree Parva. Feeling that Krishna deliberately did not put an end to the war, in a fit of rage and sorrow, Gandhari said, "Thou were indifferent to the Kurus and
the Pandavas whilst they slew each other. Therefore, O Govinda, thou shalt be the slayer of thy own kinsmen!" According to the Mahabharata, a fight breaks out at a festival among the Yadavas, who end up killing each other. Mistaking the sleeping Krishna for a deer, a hunter named Jara shoots an arrow towards Krishna's foot that fatally injures him. Krishna
forgives Jara and dies.[129][7][130] The pilgrimage (tirtha) site of Bhalka in Gujarat marks the location where Krishna is believed to have died. It is also known as Dehotsarga, states Diana L. Eck, a term that literally means the place where Krishna returned
Vithoba. There are numerous versions of Krishna's life story, of which three are most studied: the Harivamsa, the Bhagavata Purana, and the Vishnu Purana [133] They share the basic storyline but vary significantly in their specifics, details, and styles. [134] The most original composition, the Harivamsa is told in a realistic style that describes Krishna's life as a
poor herder but weaves in poetic and allusive fantasy. It ends on a triumphal note, not with the death of Krishna in mystical terms and eulogies.[136] The Vishnu Purana manuscripts exist in many versions.[137] The tenth and eleventh
 books of the Bhagavata Purana are widely considered to be a poetic masterpiece, full of imagination and metaphors, with no relation to the realism of pastoral life found in the Harivamsa. Krishna's life is presented as a cosmic play (Lila), where his youth is set as a princely life with his foster father Nanda portrayed as a king.[138] Krishna's life is closer to that
of a human being in Harivamsa, but is a symbolic universe in the Bhagavata Purana, where Krishna is within the universe and beyond it, as well as the universe in the Bhagavata Purana manuscripts also exist in many versions, in numerous Indian languages.[140][86] Chaitanya Mahaprabhu is considered as the incarnation of Krishna in
Gaudiya Vaishnavism and by the ISKCON community.[141][142][143] Proposed datings See also: Vedic-Puranic chronology and History of Hinduism 14th-century fresco of Radha Krishna in Udaipur, Rajasthan The date of Krishna's birth is celebrated every year as Janmashtami.[144][page needed] According to Guy Beck, "most scholars of Hinduism and Indian
history accept the historicity of Krishna - that he was a real male person, whether human or divine, who lived on Indian soil by at least 1000 BCE and interacted with many other historical persons within the cycles of the epic and puranic histories." Yet, Beck also notes that there is an "enormous number of contradictions and discrepancies surrounding the
Krishna playing flute with gathered living beings at Hoysaleswara temple, Karnataka A wide range of theological and philosophical ideas are presented through Krishna in Hindu texts. The teachings of the Bhagavad Gita can be considered, according to Friedhelm Hardy, as the first Krishnaite system of theology. [22] Ramanuja, a Hindu theological and philosophical ideas are presented through Krishna in Hindu texts.
philosopher whose works were influential in Bhakti movement, [148] presented him in terms of qualified monism, or nondualism (namely Vishishtadvaita school). [149] Madhvacharya, a philosopher whose works led to the founding of Haridasa tradition of Vaishnavism, [150] presented Krishna in the framework of dualism (Dvaita). [151] Bhedabheda - a group of
 schools, which teaches that the individual self is both different and not different from the ultimate reality - predates the positions of monism and dualism. Among medieval Bhedabheda thinkers are Nimbarkacharya, who founded the Kumara Sampradaya (Dvaitadvaita philosophical school),[152] as well as Jiva Goswami, a saint from Gaudiya Vaishnava school
[153] described Krishna theology in terms of Bhakti yoga and Achintya Bheda Abheda.[154] Krishna theology is presented in a pure monism (advaita, called shuddhadvaita) framework by Vallabha Acharya, who was the founder of Pushti sect of vaishnavism.[155][156] Madhusudana Sarasvati, an India philosopher,[157] presented Krishna theology in
 nondualism-monism framework (Advaita Vedanta), while Adi Shankara, who is credited for unifying and establishing the main currents of thought in Hinduism,[158][160] mentioned Krishna in his early eighth-century discussions on Panchayatana puja.[161] The Bhagavata Purana, a popular text on Krishna considered to be like scripture in Assam,
synthesizes an Advaita, Samkhya, and Yoga framework for Krishna but one that proceeds through loving devotion to Krishna. [162][164] Bryant describes the synthesis of ideas in Bhagavata Purana as, The philosophy of the Bhagavata is a mixture of Vedanta terminology, Samkhyan metaphysics, and devotionalized Yoga praxis. (...) The tenth book
 promotes Krishna as the highest absolute personal aspect of godhead - the personality behind the term Ishvara and the ultimate aspect of Brahman.—Edwin Bryant's view, the latter adds that the Vedantic view emphasized in the Bhagavata is non-dualist with a difference. In
conventional nondual Vedanta, all reality is interconnected and one, the Bhagavata posits that the reality is interconnected and plural. [165] Across the various theologies and philosophies, the common theme presents Krishna as the essence and symbol of divine love, with human life and love as a reflection of the divine. The longing and love-filled legends are the common theme presents Krishna as the essence and symbol of divine love, with human life and love as a reflection of the divine.
of Krishna and the gopis, his playful pranks as a baby,[167] as well as his later dialogues with other characters, are philosophically treated as metaphors for the human longing for the divine and for meaning, and the play between the universals and the human soul.[168][170] Krishna's lila is a theology of love-play. According to John Koller, "love is
presented not simply as a means to salvation, it is the highest life". Human love is God's love.[171] Other texts that include Krishna such as the Bhagavad Gita have attracted numerous bhasya (commentaries) in the Hindu traditions.[172] Though only a part of the Hindu epic Mahabharata, it has functioned as an independent spiritual guide. It allegorically
 raises through Krishna and Arjuna the ethical and moral dilemmas of human life, then presents a spectrum of answers, weighing in on the ideological questions on human freedoms, choices, and responsibilities towards self and towards others. [172][173] This Krishna dialogue has attracted numerous interpretations, from being a metaphor of inner human
struggle teaching non-violence, to being a metaphor of outer human struggle teaching a rejection of quietism to persecution.[172][174] Influence Vaishnavism, a major tradition within Hinduism. Krishna is considered a full avatar of Vishnu, or one with Vishnu
himself.[175] However, the exact relationship between Krishna and Vishnu is complex and diverse, [176] with Krishna of Krishna is particularly important. Their theologies are generally centered either on Vishnu or an avata
such as Krishna as supreme. The terms Krishnaism and Vishnuism have sometimes been used to distinguish the two, the former implying that Krishnaism as a sub-order or offshoot of Vaishnavism, considering it a parallel and no less ancient current of
Hinduism, [22] All Vaishnava traditions recognise Krishna as the eighth avatar of Vishnu; others identify Krishna as the Sampradaya, Nimbarka Sampradaya and the Vallabha Sampradaya regard Krishna as the Svayam Bhagavan, the original form of Lord or control of the Vallabha Sampradaya and the Vallabha Sampradaya regard Krishna as the Svayam Bhagavan, the original form of Lord or control of the Vallabha Sampradaya and the Vallabha Sampradaya regard Krishna as the Svayam Bhagavan, the original form of Lord or control of the Vallabha Sampradaya and the Vallabha Sampradaya regard Krishna as the Svayam Bhagavan, the original form of Lord or control of the Vallabha Sampradaya and the Vallabha Sampradaya regard Krishna as the Svayam Bhagavan, the original form of Lord or control of the Vallabha Sampradaya regard Krishna as the Svayam Bhagavan, the original form of Lord or control of the Vallabha Sampradaya regard Krishna as the Svayam Bhagavan, the original form of Lord or control of the Vallabha Sampradaya regard Krishna as the Svayam Bhagavan, the original form of Lord or control of the Vallabha Sampradaya regard Krishna as the Svayam Bhagavan, the original form of Lord or control of the Vallabha Sampradaya regard Krishna as the Svayam Bhagavan, the original form of the Vallabha Sampradaya regard to the Vallabha Sampr
the same as the concept of Brahman in Hinduism.[5][181][182][183][184] Gitagovinda of Jayadeva considers Krishna to be the supreme lord while the ten incarnations are his forms. Swaminarayan, the founder of the Swaminarayan forms.
Vaishnavism, revolving around the cults of the Vasudeva, Krishna, and Gopala of the late Vedic period.[185] Today the faith has a significant following outside of India as well.[186] Early traditions The deity Krishna, and Gopala of the late Vedic period.[185] Today the faith has a significant following outside of India as well.[186] Early traditions The deity Krishna, the son of Vasudeva (kṛṣṇa vāsudeva (kṛṣa vāsudeva (kṛṣa
Vaishnavism.[21][70] It is believed to be a significant tradition of the early history of Krishna (baby Krishna) and of "Krishna Gopivallabha[188]"
(Krishna the lover).[189][190] According to Andre Couture, the Harivamsa contributed to the synthesis of various characters as aspects of Krishna.[191] Already in the early Middle Ages, the Jagannathism (a.k.a. Odia Vaishnavism) was origined as the cult of the god Jagannath (lit. "Lord of the Universe") - an abstract form of Krishna.[192] Jagannathism was a
[194] The notable Jagannath temple in Puri, Odisha became particularly significant within the tradition since about 800 CE.[195] Bhakti movement. One of the key devotees was Meera (pictured). The use of the term bhakti, meaning devotion, is not confined
to any one deity. However, Krishna is an important and popular focus of the devotionalism tradition within Hinduism, particularly among the Vaishnava Krishna is an important and popular focus of the devotionalism tradition within Hinduism, particularly among the Vaishnava Krishna is an important and popular focus of the devotionalism tradition within Hinduism, particularly among the Vaishnava Krishna is an important and popular focus of the devotionalism tradition within Hinduism, particularly among the Vaishnava Krishna is an important and popular focus of the devotionalism tradition within Hinduism, particularly among the Vaishnava Krishna is an important and popular focus of the devotionalism tradition within Hinduism, particularly among the Vaishnava Krishna is an important and popular focus of the devotionalism tradition within Hinduism, particularly among the Vaishnava Krishna is an important and popular focus of the devotionalism tradition within Hinduism, particularly among the Vaishnava Krishna is an important and popular focus of the devotionalism tradition within Hinduism, particularly among the Vaishnava Krishna is an important and popular focus of the devotionalism tradition within Hinduism.
Krishna in the Bhagavad Gita.[180][197][198] Indian subcontinent The bhakti movements devoted to Krishna became prominent in southern India in the 7th to 9th centuries CE. The earliest works included those of the Alvar saints of Tamil Nadu.[199] A major collection of their works in the 7th to 9th centuries CE. The earliest works included those of the Alvar saints of Tamil Nadu.[199] A major collection of their works in the 7th to 9th centuries CE. The earliest works included those of the Alvar saints of Tamil Nadu.[199] A major collection of their works in the 7th to 9th centuries CE. The earliest works included those of the Alvar saints of Tamil Nadu.[199] A major collection of their works included those of the Alvar saints of Tamil Nadu.[199] A major collection of their works included those of the Alvar saints of Tamil Nadu.[199] A major collection of their works included those of the Alvar saints of Tamil Nadu.[199] A major collection of their works included those of the Alvar saints of Tamil Nadu.[199] A major collection of their works included those of the Alvar saints of Tamil Nadu.[199] A major collection of the Indian subcontinuous and Indian su
Tiruppavai, in which she conceives of herself as a gopi, is the most famous of the oldest works in this genre. [200] [201] [202] The movement originated in South India during the 7th century, it was established in Bengal and northern India. [203] Early Krishnaite
Bhakti pioneers included Nimbarkacharya (12th or 13th century CE), [152][204][note 3] but most emerged later, including Vallabhacharya (15th century CE) and Chaitanya Mahaprabhu. They started their own schools, namely Nimbarka Sampradaya, Vallabha Sampradaya, and Gaudiya Vaishnavism, with Krishna and Radha as the supreme gods. In addition,
since the 15th century, flourished Tantric variety of Krishnaism, Vaishnava-Sahajiya, is linked to the Bengali poet Chandidas. [205] In the Deccan, particularly in Maharashtra, saint poets of the Warkari sect such as Dnyaneshwar, Namdev, Janabai, Eknath, and Tukaram promoted the worship of Vithoba, [103] a local form of Krishnaism, Vaishnava-Sahajiya, is linked to the Bengali poet Chandidas. [205] In the Deccan, particularly in Maharashtra, saint poets of the Warkari sect such as Dnyaneshwar, Namdev, Janabai, Eknath, and Tukaram promoted the worship of Vithoba, [103] a local form of Krishnaism, Vaishnava-Sahajiya, is linked to the Bengali poet Chandidas.
18th century.[19] Before the Warkari tradition, Krishna devotion became well established in Maharashtra due to the rise of the Mahanubhava Sampradaya emerged in the 17th century in Gujarat, based on the Krishna-focussed syncretist Hindu-Islamic teachings of Devchandra Maharaj and hisaraj and h
famous successor, Mahamati Prannath.[207] In southern India, Purandara Dasa and Kanakadasa of Karnataka composed songs devoted to the Krishna image of Udupi. Rupa Goswami of Gaudiya Vaishnavism has compiled a comprehensive summary of bhakti called Bhakti-rasamrita-sindhu.[196] In South India, the acharyas of the Sri Sampradaya have written
Bhaktivedanta Manor, Watford, England By 1965, the Krishna-bhakti movement had spread outside India after Bhaktivedanta Swami Prabhupada (as instructed by his guru, Bhaktisiddhanta Sarasvati Thakura) travelled from his homeland in West Bengal to New York City. A year later, in 1966, after gaining many followers, he was able to form the Internationa
Society for Krishna Consciousness (ISKCON), popularly known as the Hare Krishna movement. The purpose of this movement was to write about Krishna in English and to share the Gaudiya Vaishnava philosophy with people in the Western world by spreading the teachings of the saint Chaitanya Mahaprabhu. In the biographies of Chaitanya Mahaprabhu, the
 as hari-nama sankirtana.[213] The maha-mantra gained the attention of George Harrison and John Lennon of The Beatles fame,[214] and Harrison produced a 1969 recording of the mantra by devotees from the London Radha Krishna Mantra", the song reached the top twenty on the UK music charts and was also successful in
West Germany and Czechoslovakia.[214] [216] The mantra of the Upanishad thus helped bring Bhaktivedanta and ISKCON ideas about Krishna into the West, as well as other locations such as South Africa.[217] Southeast Asia Krishna lifts "Govardhan" mountain, a 7th-century artwork from a Da Nang.
Vietnam, archaeological site[218][219] Krishna is found in Southeast Asian history and art, but to a far lesser extent than Shiva, Durga, Nandi, Agastya, and Buddha. In temples (candi) of the archaeological sites in hilly volcanic Java, Indonesia, temple reliefs do not portray his pastoral life or his role as the erotic lover, nor do the historic Javanese Hindu texts.
[220] Rather, either his childhood or the life as a king and Arjuna's companion have been more favored. The most elaborate temple arts of Krishna is found in a series of Krishna remained a part of the Javanese cultural and
theological fabric through the 14th century, as evidenced by the 14th-century Penataran reliefs along with those of the Hindu god Rama in east Java, before Islam replaced Buddhism and Hinduism on the island. [223] The medieval era arts of Vietnam and Cambodia feature Krishna. The earliest surviving sculptures and reliefs are from the 6th and 7th centuries
iconography has also been found in Thailand, along with those of Surya and Vishnu. For example, a large number of sculptures and icons have been found in the Si Thep and Klangnai sites in the Phetchabun region of northern Thailand. These are dated to about the 7th and 8th centuries, from both the Funan and Zhenla period archaeological sites.[224]
[225][226] The stories enacted and the numerous choreographic themes are inspired by the mythologies and legends in Hindu texts, including Krishna-related literature such as Harivamsa and Bhagavata Purana. [227] The Krishna stories have played a key role in the history of Indian theatre, music, and dance, particularly through the tradition of Rasaleela.
 These are dramatic enactments of Krishna's childhood, adolescence, and adulthood. One common scene involves Krishna playing flute in Rasa Leela, only to be heard by certain enlightened beings. [228] Some of the text's legends have inspired secondary
theatre literature such as the eroticism in Gita Govinda. [229] Krishna-related literature such as the Bhagavata Purana accords a metaphysical significance to the performances and treats them as a religious ritual, infusing daily life with spiritual meaning, thus representing a good, honest, happy life. Similarly, Krishna-inspired performances aim to cleanse the
hearts of faithful actors and listeners. Singing, dancing, and performing any part of Krishna Lila is an act of remember krishna at any time and in any art, asserts the text, is to worship the good and the divine. [230] Classical dance styles such as Kathak, Odissi, Manipuri,
Kuchipudi and Bharatanatyam in particular are known for their Krishna-related performances. [231] Krishnattam (Krishna tame to another major classical Indian dance form called Kathakali. [232] Bryant summarizes the influence of Krishna tame (Krishna tame) traces its origins to Krishna tame (Krishna tame) traces its origins traces its origins to Krishna tame (Krishna tame) traces its origins to Krishna tame (Krishna tame) traces its origins traces its o
literature, poetry, drama, dance, theatre and art than any other text in the history of Sanskrit literature, with the possible exception of the Ramayana. [24][233] The Palliyodam, a type of large built and used by Aranmula Parthasarathy Temple in Kerala for the annual water processions of Uthrattathi Jalamela and Valla Sadhya has the legend that it was
Matha Prem Mandir, Vrindavan Krishna Balaram Mandir Ranchodrai Temple, Jaipur Shree Govindajee Temple, Jaipur Shree Govindajee
 Krishna Janmasthan Temple Complex, Mathura Kantajew Temple, Bangladesh Swaminarayan Temples - Shri Swaminarayan Mandir, Dholera, Gopinathji Dev Mandir ISKCON Temple, Prindavan Chandrodara Mandir, ISKCON Temple, Chennai
Krishna outside of Hinduism Radha-Krishna Jainism The Jainism tradition lists 63 Śalākāpuruṣa or notable figures which, amongst others, includes the twenty-four Tirthankaras (spiritual teachers) and nine sets of triads. One of these triads is Krishna as the Prati-Vasudeva, and Jarasandha as the Prati-Vasudeva. In each age of the Jain
cyclic time is born a Vasudeva with an elder brother termed the Baladeva. Between the triads, Baladeva upholds the principle and kill the Prati-Vasudeva. [235] The stories
of these triads can be found in the Harivamsa Purana (8th century CE) of Jinasena (not be confused with its namesake, the addendum to Mahābhārata) and the Trishashti-shalakapurusha-charita of Hemachandra. [236][237] The story of Krishna's life in the Puranas of Jainism follows the same general outline as those in the Hindu texts, but in details, they are
very different: they include Jain Tirthankaras as characters in the Story, and generally are polemically critical of Krishna, unlike the versions found in the Mahabharata, the Bhagavata Purana, and the Vishnu Purana. [238] For example, Krishna loses battles in the Jain versions, and his gopis and his gapis and his clan of Yadavas die in a fire created by an ascetic named
Dvaipayana. Similarly, after dying from the hunter Jara's arrow, the Jain a texts state Krishna goes to the third hell in Jain cosmology, while his brother is said to go to the sixth heaven. [239] Vimalasuri is attributed to be the author of the Jain version of the Harivamsa Purana, but no manuscripts have been found that confirm this. It is likely that later Jain
scholars, probably Jinasena of the 8th century, wrote a complete version of Krishna legends in the Jain tradition and credited it to the ancient Vimalasuri. [240] Partial and older versions of the Svetambara Agama tradition. [240] In other Jain texts, Krishna is stated to be a cousin
of the twenty-second Tirthankara, Neminatha and Neminatha and Neminatha has been a historic reason for Jains to accept, read, and
cite the Bhagavad Gita as a spiritually important text, celebrate Krishna-related festivals, and intermingle with Hindus as spiritual cousins. [241] Buddhism Depiction of Krishna playing the flute in a temple constructed in 752 CE on the order of Emperor Shomu, Todai-ji Temple, Great Buddha Hall in Nara, Japan The story of Krishna occurs in the Jataka tales in
Buddhism.[242] The Vidhurapandita Jataka mentions Madhura (Sk: Govardhana), Ealadeva (Balarama), and Kanha or Kesava (Sk: Covardhana), Upasagara or Vasudeva, Govardhana (Sk: Govardhana), Baladeva (Balarama), and Kanha or Kesava (Sk: Krishna, Keshava).
in Ghata Jataka follow the general outline of the story, [245] but are different from the Hindu versions as well. [243][77] For example, the Buddhist legend describes Devagabbha (Devaki) to have been isolated in a palace built upon a pole after she is born, so no future husband could reach her. Krishna's father similarly is described as a powerful king, but who
meets up with Devagabbha anyway, and to whom Kamsa gives away his sister Devagabbha in marriage. The siblings grow to maturity [246] Krishna are not killed by Kamsa, though he tries. In the Buddhist version of the legend, all of Krishna are not killed by Kamsa, though he tries. In the Buddhist version of the legend, all of Krishna are not killed by Kamsa, though he tries. In the Buddhist version of the legend, all of Krishna are not killed by Kamsa, though he tries. In the Buddhist version of the legend, all of Krishna are not killed by Kamsa, though he tries. In the Buddhist version of the legend, all of Krishna are not killed by Kamsa, though he tries. In the Buddhist version of the legend, all of Krishna are not killed by Kamsa, though he tries. In the Buddhist version of the legend, all of Krishna are not killed by Kamsa, though he tries.
Jataka version. A new legend is included, wherein Krishna alesson.[247] The Jataka tale also includes internecine destruction among his siblings after they all get drunk. Krishna also dies in the Buddhist legend by the hand of a hunter named Jara, but
while he is traveling to a frontier city. Mistaking Krishna for a pig, Jara throws a spear that fatally pierces his feet, causing Krishna great pain and then his death. [246] At the end of this Ghata-Jataka discourse, the Buddhist tradition, was incarnated as Krishna in his
previous life to learn lessons on grief from the Buddha in his prior rebirth: Then he [Master] declared the Bruth: 'At that time, Ananda was Rohineyya, Sariputta was Vasudeva [Krishna], the followers of the Buddha were the other persons, and I myself was Ghatapandita." — Jataka Tale No. 454, Translator: W. H. D. Rouse[248] While the
 Buddhist Jataka texts co-opt Krishna-Vasudeva and make him a student of the Buddha in his previous life, [248] the Hindu texts co-opt the Buddha and make him an avatar of Vishnu. [249][250] In Chinese Buddhism, Taoism and Chinese folk religion, the figure of Krishna has been amalgamated and merged with that of Nalakuvara to influence the formation of
the god Nezha, who has taken on iconographic characteristics of Krishna such as divine god-child and slaying a naga in his youth. [251][252] Other Infant Krishna with Mother Yashoda Krishna is mentioned as "Krishna Avtar" in the Chaubis Avtar, a composition in Dasam Granth traditionally and historically attributed to Sikh Guru Gobind
Singh.[253] Within the Sikh-derived 19th-century Radha Soami movement, the followers of its founder Shiv Dayal Singh used to consider him the Living Master and incarnation of God (Lord Krishna/Vishnu).[note 4] Bahá'ís believe that Krishna was a "Manifestation of God", or one in a line of prophets who have revealed the Word of God progressively for a
Buddha.[262][263] Krishna was canonised by Aleister Crowley and is recognised as a saint of Ecclesia Gnostica Catholica in the Gnostic Mass of Ordo Templi Orientis.[264][265] Notes Part of a series on Hinduism Hindus History Timeline Origins History Indus Valley civilisation Historical Vedic religion Dravidian folk religion Sramana Tribal religions in India
Traditions Major traditions Shaivism Shaitism Sh
Sita Vishvakarma Concepts Worldview Cosmology Mythology Puranic chronology Ontology 
 Sannyasa Three paths to liberation Bhakti yoga Jnana yoga Karma yoga Karma yoga Liberation Mokṣa-related topics: Paramātman Maya Karma Saṃsāra Mind Ātman (self) Anātman (non-self) Sūkṣma śarīra (subtle body) Antaḥkaraṇa (mental organs) Prajña (wisdom) Ānanda (happiness) Viveka (discernment) Vairagya (dispassion) Sama (equanimity) Dama (temperance)
 Uparati (self-settledness) Titiksha (forbearance) Shraddha (faith) Samadhana (concentration) Arishadvargas (six enemies) Ahamkara (attachment) Ethics Niti śastra Yamas Svādhyāya Shaucha Mitahara Dāna Sources of dharma Epistemology Pratyaksa
(perception) Anumāṇa (inference) Upamāṇa (comparison, analogy) Arthāpatti (postulation, presumption) Anupalabdi (non-perception, negation) Śabda (word, testimony) Practices Worship, sacrifice, and charity Puja Ārtī Prarthana Śrauta Temple Murti Bhakti Japa Bhajana Kīrtana Yajna Homa Tarpana Vrata Prāyaścitta Tirtha Yatra Tirthadana Matha Nritta
 Nritya Dāna Seva Meditation Tāpas Dhyāna Samādhāna Nididhyāsana Yoga Sadhu Yogi Yogini Asana Sadhana Hatha yoga Bhakti yoga Karma yoga Raja yoga Karma yoga Raja yoga Kundalini Yoga Arts Bharatanatyam Kathak Kathakali Kuchipudi Manipuri Mohiniyattam Odissi Sattriya Bhagavata Mela Yakshagana Dandiya Raas Carnatic music Pandav Lila Kalaripayattu
 Silambam Adimurai Rites of passage Garbhadhana Pumsavana Simantonayana Jatakarma Namakarana Nishkramana Annaprashana Chudakarana Karnavedha Vidyarambha Upanayana Keshanta Ritushuddhi Samavartana Vivaha Antyeshti Festivals Diwali Holi Shivaratri Durga Puja Ramlila Vijayadashami-Dussehra Raksha Bandhan Ganesh Chaturthi
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schools Saiva Kapalika Pasupata Pratyabhijña Vaishnava Pancharatra Charvaka Gurus, sants, philosophers Ancient Agastya Angiras Aruni Ashtavakra Atri Bharadwaja Gotama Jaimini Jamadagni Kanada Kapila Kashyapa Patanjali Pāṇini Prashastapada Raikva Satyakama Jabala Valmiki Vashistha Vishvamitra Vyasa Yajnavalkya Medieval Abhinavagupta Adi
Shankara Akka Mahadevi Allama Prabhu Alvars Basava Chaitanya Chakradhara Changadeva Dadu Dayal Eknath Gangesha Upadhyaya Gaudapada Gorakshanatha Haridasa Thakur Harivansh Jagannatha Dasa Jayanta Bhatta Jayatirtha Jiva Gosavi
Mukundarāja Namadeva Narahari Tirtha Nrusinha Saraswatī Nayanars Nimbarka Prabhākara Purandara Dasa Raghunatha Siromani Raghunttama Tirtha Siddheshwar Sripada Srivallabha Sripadaraja Surdas
Swaminarayan Śyāma Śastri Tukaram Tulsidas Tyagaraja Vācaspati Miśra Vadiraja Tirtha Vallabha Valluvar Vedanta Desika Vidyaranya Vyasaraja Modern Aurobindo Bhaktivinoda Thakur Chinmayananda Dayananda Dayana
Prabhupada Radhakrishnan R. D. Ranade Ramakrishna Ramana Maharaj Sivananda Swami Rama Tirtha Swami Rama Tirtha Swami Ramana Maharaj Sivananda Swami Rama Tirtha Swami Ramana Maharaj Sivananda Swami Ramana Maharaj Sivananda Swami Rama Tirtha Swami Ramana Tirtha Swami Ramana Maharaj Sivananda Swami Ramana Swami
Smṛti Ācāra Ātmatuṣṭi Scriptures Timeline of Hindu texts Vedas Rigveda: Aitareya Kaushitaki Yajurveda: Brihadaranyaka Upanishad Upanisha
Shiksha Chandas Vyakarana Nirukta Kalpa Jyotisha Other scriptures Bhagavata Purana Vāmana Purana Brahma Purana Brahma Purana Brahma Purana Brahma Purana Brahma Purana Brahma Purana Bhagavata Purana Bhagavata Purana Bhagavata Purana Purana Purana Purana Purana Purana Brahma Purana Brahma Purana Bhagavata B
Yoga Sutras Pramana Sutras Charaka Samhita Sushruta Samhita Sushruta Samhita Sushruta Samhita Sushruta Samhita Sushruta Samhita Stotram Shiva Stuti Vayu Stuti Tamil literature Tirumurai Divya Prabandham Tirumurukāruppaṭai Thiruppugal Tirukkural Kamba Ramayanam Five
Great Epics Eighteen Greater Texts Eighteen Greater Texts Eighteen Lesser Texts Aathichoodi Iraiyanar Akapporul Abhirami Anthadhi Thiruvilaiyadal Puranam Vinayagar Agaval Society Varna Four varnas: Brahmana Kshatriya Vaishya Shudra Varna-less: Dalit Varna-related topics: Jati Other society-related topics: Discrimination Persecution Nationalism Hindutva Organisations
Reform movements Other topics Hinduism by country Balinese Hinduism ond Sikhism / and 
varies from one interpretation to another. According to some scriptures like the Bhagavata Purana, Krishna had 10 children from each of his wives (16,008 wives and 160,080 children)[9] ^ Radha is seen as Krishna's lover-consort. On the other hand, Rukmini and others are married to him. Krishna had eight chief wives, who were referred to as the
Ashtabharya. The regional texts vary in the identity of Krishna's wife (consort), some presenting it as Rukmini, some as Radha, all gopis, and some identifying all to be different aspects or manifestation of Devi Lakshmi. [10][11] ^ "The first Krsnaite sampradāya was developed by Nimbārka." [22] ^ "Various branches of Radhasoami have argued about the
incarnationalism of Satguru (Lane, 1981). Guru Maharaj Ji has accepted it and identifies with Krishna and other incarnations of Krishna's Divinity (...) divine majesty and supremacy, (...) divine tenderness and intimacy, (...) compassion and protection., (...,
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starting salaries, average salaries, average salaries, payscale by company, job title, and city. Information for research of yearly salaries, wage level, bonus and compensation data comparison. Statistische gegevens uit de database, Project voor het vastleggen van online familieberichten. Overlijdensadvertenties, Bidprentjes enz. Sun Entertainment Methili is a dream of all
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Sanskrit: [[[[[[]]]], IAST: Kṛṣṇa) is a major deity in Hinduism. He is worshipped as the eighth avatar of Vishnu and also as the Supreme god in his own right. He is the god of protection, compassion, tenderness, and love; and is one of the most popular and widely revered among Indian divinities.
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