

#WISDOM

Jai Shree Krishna!

Life Changing Lessons to Learn from Lord Krishna



Krishna – The God, anybody who has read an ancient Indian epic M a h a b h a r a t a knows about pivotal figure Lord Krishna. He is the eighth avatar of Vishnu and is one of the most widely admired deities in Hinduism.

Emotions shouldn't be higher than the path of dharma. As per Lord Krishna, the mind can only be at peace when we make out Kurukshetra, which is our personal battlefield as our dharamkshetra or ground of duty.

Whatever happens, it happens for good Lord Krishna says that everything happens for a reason. If you are going through a bad phase there must be a reason, and if you might be basking in glory, then also there is a reason. So, it is a cycle and quietly you need to accept it.

Don't worry about the future, nor should you pay attention to the past. But you only can have control over the present. That is why it's said that you can only have control over the present, so live it to the fullest.

Goodwill always be rewarded

Lord Krishna says that 'the door of good never come to grief. A person who will follow his duty will be protected by Lord Krishna. He also says humans are creatures of intellect and have the freedom of choice.

Importance of Karma
Lord Krishna through the Gita tells us that whenever we are in any kind of a moral dilemma then we should excel in our emotions and concentrate on our duty i.e. dharma.

No job is big or small
Lord Krishna says that a job is a job, there is no big or small job. You should love your job and give your best while at your job and it does not matter that the job is how much big or small.



Bharali Namghar. Here there are no images of Krishna. He is accessed only through chanting, singing, dancing and performances.



In Kerala, Sanskrit poetry known as Narayaniyam tells the story of the Bhagavata Purana in a very short form and it is popular in the Guruvayur temple.



Lord Krishna with his head on the lap of the Alvar saint Andal. Alvars were Tamil poet-saints devoted to the bhakti of Lord Vishnu ('Narayan' or 'Peruma') and his incarnations.



The Krishna who became popular in South East Asia over 1,000 years ago is Vasudev Krishna of the Mahabharata, not Gopal Krishna of the Bhagavata.



The only auspicious part of the Mahabharata is the Bhagavata Gita.



Retelling The Story of Krishna

Stories of Krishna abound in the Buddhist and Jain traditions. In the Jain Mahabharata, the battle is not between the Kauravas and Pandavas. The battle is between Krishna of Dwaraka and Jarasandha, the emperor of Magadha, in which the Pandavas support Krishna and the Kauravas support Jarasandha. It is important to note that the Jain Mahabharata runs along the east-west axis of India: Jarasandha is in Magadha, in the east, and Krishna is in Dwaraka, in the west. The Buddhist Jatakas make no direct reference to Krishna, but a Krishna-like character appears in the Ghata Jatakas, where his quality as a wrestler is highlighted. When he mourns the death of his son, he is consoled by Ghata-Pandita, who is the Bodhisattva.



Krishna takes the form of Mohini



Shrinathji of Nathdwara. People prefer retelling stories of Krishna's childhood and youth with his mother Yashoda



Devdutt Pattanaik
Mythologist, writer, columnist, illustrator

#SPOTLIGHT
Having written illustrated histories of two mythological figures — Jaya and Sita — Devdutt Pattanaik has retold the life story of Krishna. Indeed, in his book Shyam: An Illustrated Retelling of the Bhagavata, Devdutt Pattanaik gives us a "never seen before glimpse into Krishna's life and world."

Retelling the story "from Krishna's birth to his death", Pattanaik weaves a narrative around "his descent to the butter-smear world of happy women and his ascent from the blood-soaked world of angry men."

"The Bhagavata is the story of Krishna, known as Shyam to those who find beauty, wisdom and love in his dark complexion. It is the third great Hindu epic after the Mahabharata and the Ramayana," says Pattanaik in his introduction. Pattanaik refuses to adhere to the majestic tales and folklore of our land about the God that Krishna is, but narrates the story as it may have happened in the past times. Without questioning beliefs and sentiments, Pattanaik colours his book on the palette of history interspersing it with the hues of mythology.

In the whole process, one can see that he tries to determine religion with the lens of logic, but nowhere in the book can his love for Krishna be questioned. His faith in his subject remains unwavering till

the end. This in itself is a prime example of questioning religion without losing trust in it. Pattanaik is aware that the definition of dharma keeps changing with time, and so does its ideals. Ram's dharma was in his actions — for him his dharma was identifying right from the wrong and following the correct path. So was Yudhishtira's dharma. Krishna taught dharma through love; Buddha's dharma is equality. The beauty of Hinduism lies in the fact that it doesn't restrict its followers; we can choose our own dharma, but again the definition of each one's dharma is different from the other.

The story of Krishna from start to finish is a bit of a jigsaw puzzle, with anecdotes from here, there and everywhere. His story comes to us in fragments via Sanskrit literature, first in the Mahabharata (that speaks of Krishna's adulthood



Krishna's life in Dwaraka is something of a mystery



neminath, the 23rd Jain Tirthankar, is believed in Jainism to be the cousin of Krishna and his iconography includes the same conch as found with the Hindu god Vishnu.



Vithoba of Pandharpur

Few retell the story of Krishna from birth to death sequentially, as they do for Ram. Of course, the devout will never say Ram or Krishna died! They will speak of their descent from Vaikuntha as avatars, and their return to Vaikuntha.

Ram is different from Krishna because Ram does not know he is Vishnu, while Krishna does. Ram is the seventh avatar and Krishna is the eighth in popular traditions. For Krishna devotees, Krishna is the greater avatar of Vishnu, the greatest even, the complete avatar (poorna-avata), the most perfect personal manifestation (saguna brahman) of the impersonal divine (nirguna brahman).

amongst the Pandavas), then in the Hariyamsa (that speaks of his pastoral foster family), then in the Vishnu Purana (that refers to him as Vishnu's avatar), then the now popular Shrimad Bhagavata Purana (that refers to the dance with milkmaids at night) and the Geet Govind of Jayadeva (that introduces us elaborately to Radha).

Of course, Krishna's story may

accessed through Shrinathji of Nathdwara. People from Odisha connect with Krishna through the local image of Jagannath in Puri temple. In Assam, it is through the many Namghars, which was established over 500 years ago by Shankardev. Here, there are no images of Krishna. He is accessed through chanting, singing, dancing and performances.

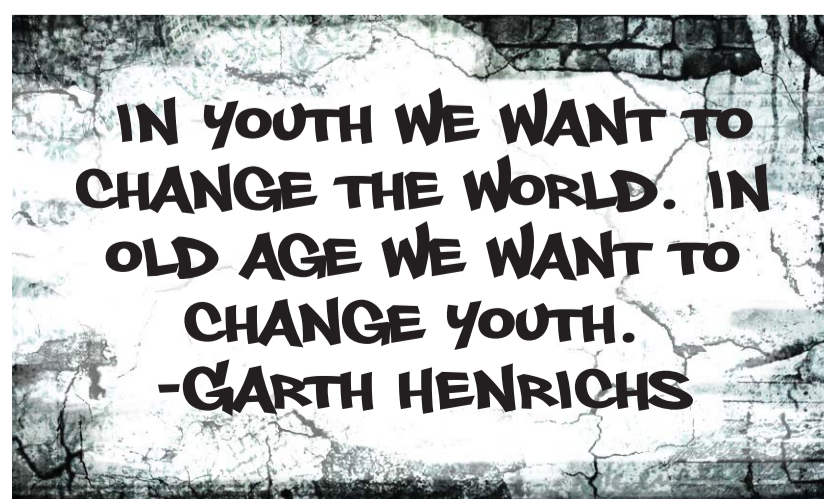
In Tamil Nadu, Krishna is rarely distinguished from Vishnu. He inspired the collective of poets known as Alvars. In Kerala, about 400 years ago, the Sanskrit poetry known as Narayaniyam was composed. It tells the story of the Bhagavata Purana in a very short form and it is popular in the Guruvayur temple. North India is completely unaware of these traditions.

In South East Asian countries like Cambodia, Krishna is heroic. He wrestles and defeats demons, but there are no references to his pastoral roots. So, the Krishna who became popular in South East Asia over 1,000 years ago is Vasudev Krishna of the Mahabharata, not Gopal Krishna of the Bhagavata. Krishna is thus very different when seen through the lens of geography, as he is when seen through the lens of history.

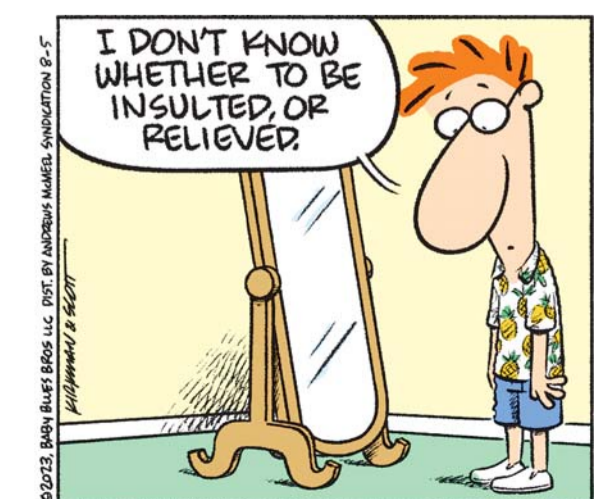
The Mahabharata is traditionally considered inauspicious because it deals with bloodshed and the breakup of a family. This is why people prefer retelling stories of Krishna's childhood and youth with his mother Yashoda and his beloved Gopikas from the Bhagavata Purana.

The only auspicious part of the Mahabharata is the Bhagavata Gita, a summary of Hindu philosophy narrated by Krishna to Arjun on the battlefield of Kurukshetra. Had there not been a Bhagavata Gita, people would not have given so much value to the latter half of

THE WALL



BABY BLUES

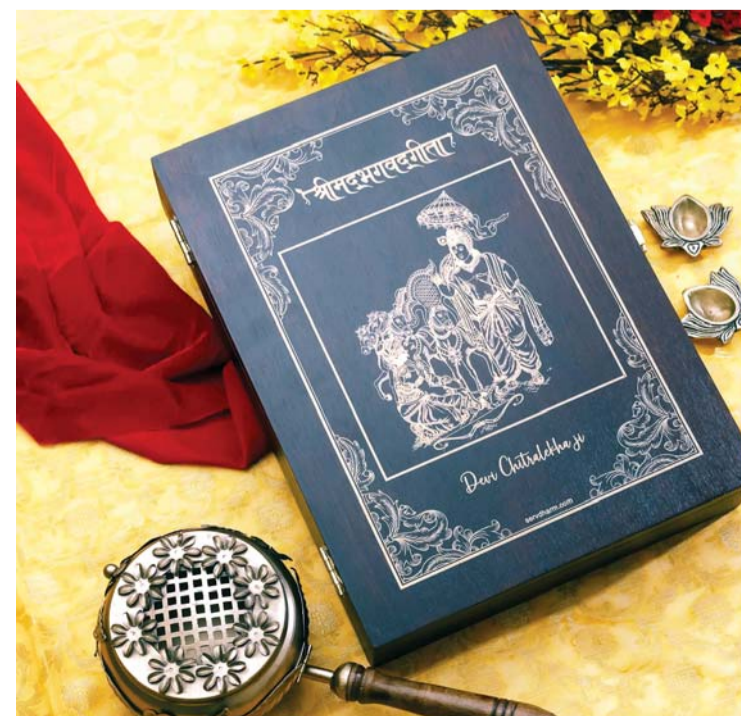


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