

## **Are there references about Lord Krishna in the srutis?**

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kim vidhatte kim acaste  
kim anudaya vikalpayet  
ity asya hrdayam loke  
nanyo mad veda kascana  
mam vidhate 'bhidhatte mam  
vikalpyapohyate hy aham

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of me (Krishna) no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me." (Srimad-Bhagavatam 11.21.42-43.)

Around 300 years ago, at the start of Indology, British scholars were very much influenced by the Judeo-Christian paradigm of time. In their estimation, the creation took place around 6000 years ago. Having found testimony in Vedic historical accounts that the texts are over 5,000 years old, they fabricated many academic devices to obscure the traditional dating method. For example, John Bentley, feeling his own concept of time being questioned, employed his knowledge of astronomical science to discredit the Vedic dating formula: "By his attempt to uphold the antiquity of Hindu books against absolute facts, He (?) thereby supports all those horrid abuses and impositions found in them, under the pretended sanction of antiquity, ... Nay, his aim goes still deeper; for by some means he endeavours to overturn the Mosaic account, and sap the very foundations of our religion: for if we are believe in the antiquity of Hindu books, as he would wish us, then the Mosaic account is all be a fable, or a fiction." (Bentley, John, 1825, Historical View of the Hindu Astronomy, Osnabruck; Biblio Verlag, etd 1970 pp. xxvii)

Another interesting point is, how these learned men formulated the borrowing hypothesis. Such tentative speculation, guised by so-called academicism, stated that Lord Krishna was a Hinduized Jesus Christ. The logical consequence of this idea would lead the intelligence to believe that everything about Lord Krishna, such as His religion, hagiography like the Bhagavata, Vishnu and the Harivamsa Puranas, were also derived from Christianity. Therefore, all of

these works would be attributed to...(?) After dominomaking them post-Christian. Dr. Thomas Hopkins indicates this academic devise to be systematically denigrating. (HK p. 111) Even though Dvaipayana Vyasa wrote that Krishna: vedaih sanga-pada-kramopanisadih - "Whose glories are sung by verses of the Vedas, of whom the singers of the Sama sing, and of whose glories the Upanisads proclaim in full choir." (Srimad Bhagavatam 12.13.1); whenever they found any references about Lord Krishna in the srutis, they were automatically rejected by virulent hypercriticism from the scholars.

The problem with this paradigm is that the archaeological discoveries disproved this borrowing lucubration. But even today, some conservative hardcore scholars are reluctant to reconsider mentions of Krishna in the srutis. Of course, like the Berkeley Ph. D. Sanskrit student, Beatriz Reusch wrote:

"Things have changed quite a bit since then. Those were times of orientalism and colonialism. Nowadays many scholars try their best to be respectful of traditions they are studying as well of the people in every part of world. Nowadays, also, no sober scholar will endorse Max Mueller's ideas on the Aryan invasion." (Email-letter 3-II-2000)

We will make few observations suggesting that the above hypothesis [Lord Krishna is not in the Veda srutis] has not at all been proven. We shall not attempt an exhaustive treatment of the many arguments presented by scholars, since this would require a voluminous book. Rather, we shall make a few points.

### Epistemological problems

When we study a body of empirical evidence, we always evaluate it with our limiting assumptions. In the end, the conclusions we derive from the evidence reflect our paradigm. If the assumptions change, even when we study a body of empirical evidence, we always evaluate it with our limiting assumptions. In the end, the conclusions we derive from such evidence reflect our own paradigm. If the assumptions change, even though the evidence remained the same, the results shall be different. Consider what would happen if the traditional history of the Puranas, accepted as real and accurate possibility, was the only available evidence about the history of Indian literature to be studied? The result would be a completely different picture of the past, contrary to the one now accepted by some Western scholars.

In other words, there are ways to comprehend historical processes through the Vedic texts. That this is so can be graphically observed if one performs the

mental experiment of looking the world from a radically different perspective. But is necessary to point out that now the epistemology of science demands, as the first step, the suspension of any predisposition. This is called the epoje (?). In fact, to be objective, it is necessary to leave aside the entire preconception and observe the phenomenon under scrutiny without any prejudice, after enumerating the qualities. Only in this way, the process can be objective and realistic. Because, theistic, atheist, agnostic, sceptic, materialistic speculation, academicism, dubitivism or relativism (so called rationalism) etc., are considered to be subjective postures. In other words, the methodology of science is realistic, quantitative and is limited to observation and describes the phenomena in an inductive way to arrive at a general theory. But the results of the science are relative; approximations, probabilities and never absolutes. Ultimately, there is no absolute truth in science. Nowadays words like laws, axiom are already being eliminated in the objective fields of science. All subjects can be revised objectively. Science is self-critical and constantly changes through new realistic and objective reviews.

Evidences from the Upanisads:

Regarding the Upanisads, the following eleven Upanisads are considered to be the topmost: Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brhad-aranyaka and Svetasvatara. However, in the Muktikopanisad, verses 30-39, there is a description of 108 Upanisads. They are as follows: (1) Isopanisad, (2) Kenopanisad, (3) Kathopanisad, (4) Prasnopanisad, (5) Mundakopanisad, (6) Mandukyopanisad, (7) Taittiriyopanisad, (8) Aitareyopanisad, (9) Chandogyopanisad, (10) Brhad-aranyakopanisad, (11) Brahmopanisad, (12) Kaivalyopanisad, (13) Jabalopanisad, (14) Svetasvataropanisad, (15) Hamsopanisad, (16) Aruneyopanisad, (17) Garbhopanisad, (18) Narayanopanisad, (19) Paramahamsopanisad, (20) Amrta-bindupanisad, (21) Nada-bindupanisad, (22) Siropanisad, (23) Atharva-sikhopanisad, (24) Maitrayany-upanisad, (25) Kausitaky-upanisad, (26) Brhaj-jabalopanisad, (27) Nrsimha-tapaniyopanisad, (28) Kalagni-rudropanisad, (29) Maitreyi-upanisad, (30) Subalopanisad, (31) Ksurikopanisad, (32) Mantrikopanisad, (33) Sarva-saropanisad, (34) Niralambopanisad, (35) Suka-rahasyopanisad, (36) Vajra-sucikopanisad, (37) Tejo-bindupanisad, (38) Nada-bindupanisad, (39) Dhyana-bindupanisad, (40) Brahma-vidyopanisad, (41) Yoga-tattvopanisad, (42), Atma-bodhopanisad, (43) Narada-parivrajakopanisad, (44) Trisikhy-upanisad, (45) Sitopanisad, (46) Yoga-cudamany-upanisad, (47) Nirvanopanisad, (48) Mandala-brahmanopanisad, (49) Daksina-murty-upanisad, (50) Sarabhkopanisad, (51) Skandopanisad, (52) Mahanarayanopanisad, (53) Advaya-tarakopanisad, (54) Rama-rahasyopanisad, (55) Rama-tapany-upanisad, (56) Vasudevopanisad, (57) Mudgalopanisad, (58) Sandilyopanisad, (59)

Paingalopanisad, (60) Bhiksupanisad, (61) Mahad-upanisad, (62) Sarirakopanisad, (63) Yoga-sikhopanisad, (64) Turiyatitopanisad, (65) Sannyasopanisad, (66) Paramahamsa-parivrajakopanisad, (67) Malikopanisad, (68) Avyaktopanisad, (69) Ekaksaropanisad, (70) Purnopanisad, (71) Suryopanisad, (72) Aksy-upanisad, (73) Adhyatmopanisad, (74) Kundikopanisad, (75) Savitry-upanisad, (76) Atmopanisad, (77) Pasupatopanisad, (78) Param-brahmopanisad, (79) Avadhutopanisad, (80) Tripuratapanopanisad, (81) Devy-upanisad, (82) Tripuropanisad, (83) Katha-rudropanisad, (84) Bhavanopanisad, (85) Hridayopanisad, (86) Yoga-kundaliny-upanisad, (87) Bhasmopanisad, (88) Rudraksopanisad, (89) Ganopanisad, (90) Darsanopanisad, (91) Tara-saropanisad, (92) Maha-vakyopanisad, (93) Panca-brahmopanisad, (94) Pranagni-hotropanisad, (95) Gopala-tapany-upanisad, (96) Krsnopanisad, (97) Yajnavalkyopanisad, (98) Varahopanisad, (99) Satyayany-upanisad, (100) Hayagrivopanisad, (101) Dattatreyopanisad, (102) Garudopanisad, (103) Kaly-upanisad, (104) Jabaly-upanisad, (105) Saubhagyopanisad, (106) Sarasvati-rahasyopanisad, (107) Bahvrcopanisad and (108) Muktikopanisad.

There are 108 accepted Upanisads which are generally accepted, of which eleven are the most important, as previously stated. Now let us see how they allude to Lord Krishna:

### Chandogya III.17.6

Almost all scholars have assented that Devakiputra Krishna is described here as the disciple of Ghora Angirasa. But the sceptics reject this attribution because the teachers of Krishna were Gargamuni and Sandipani in the Puranas. But the biggest problem with this assumption is that the original text does not say so. It is Sankaracarya, who in his commentary on the above-mentioned Upanisad, said that Krishna was the disciple of Ghora Angirasa. The passage has to be studied in reference to its context, which is given below. The Chandogya describes here man's life in the form of soma-sacrifice; the natural function: eating, drinking, procreating and the cardinal virtues are described as the rewards of the sacrifice. When Ghora Angirasa said (Uktva) this, he also told (uvaca) Krishna Devakiputra - for he had become free from desire: "In the final hour one should take refuge in these tree thoughts: You are the Indestructible (asita); You are the unshaken (acyuta); You are the very essence of life (prana)."

The teachings which Krishna heard from Ghora Angirasa, is more or less the same which He taught to Arjuna in the Gita [XVI 1-2]. Ghora too already addressed Krishna as Acyuta, the infallible. In the Gita we find this term being used thrice, and each time Arjuna addresses Krishna as Acyuta [Bg. 1.2, 11.42, 18.73.] Therefore, the self-evident quality of the quote demonstrates

the analogy. But there is not any evidence in other texts of any Krishna, as the son of Devaki, besides our Krishna Yadava. The same work has another mention, 8.13.1: syama cavalam prapadye savalac syama prapadye. Here, Krishna is mentioned by his epithet Syama which means blackish, used in the Puranic literature for the Lord. The Sanskrit word prapadye-surrender, appears two times, in the same sense as the Gita.

The epithet bhagesam is found in the Svetasvatara 6.6: bhaga-opulence; Isa-Lord. This Sanskrit word is a synonymous with Bhagavan, a title used for Krishna in the Gita and Puranas.

The Mundaka 1.3 reads: kasmin bhagavo vijñate sarvam idam vijñatam bhavati: "When Bhagavan becomes known, then everything knowable becomes known." Here the word Bhagavan is clearly used in the same ontological sense that the Puranas and Gita use for Krishna.

In the above quoted list of Upanisads, there is the Narayana, which says: atha puruso ha vai narayano 'kamayata prajah srijeti - "The Purusa Narayana, desired to create the living beings." (1) The same sruti text (4), says: brahmany devakiputra - "The Brahman absolute is the son of Devaki (Krishna)." Here the same Devakiputra epithet is ascribed to Krishna as in the Chandogya and smriti literature. Also the Rig Veda's Purusa is identified with Narayana and then with Krishna. The same ontological derivation is found in the Gita and Puranas. Indications of Devakiputra Krishna are in the Vasudeva Upanisad: devaki-nandano 'khilam anadayat - "The son of Devaki fills the entire world with delights bliss". The words are indicatives and the same name of the text considers Krishna the same as Vasudeva. By a direct reading of these verses, show analogy is drawn with Vasudeva-Krishna and Devaki's son.

The Mahanarayana Upanisad mentions Vasudeva Krishna, recognized as Vishnu-Narayana: narayanaya vidmahe vasudevaya dhimahi tan no visnu pracodayat. "We meditate on Narayana who is the son of Vasudeva and on Him we should contemplate. Because He is Vishnu".

In the Purusabodhini Upanisad: eko devo nitya mukto bhakta vyapi hrady antarama - "The one Godhead is eternally engaged in many sports (pastimes) in relation with His devotees". But how is this eko devo who performed lilas? The same book explains: gokulasya mathura mandale... dve parsve candravali radhika ca - "His place is the land of Gokula in the Mathura mandala. On two sides he has Radha and Candravali." The quote alludes to the same geographical area and the gopi associates of Krishna lila indicated in the Puranic texts.

Gopala-tapany-upanisad, a treatise of Krishnalogy, says that the own theme of

this work is Krishna in the same way as in Puranic texts:

Sac-cid-ananda-rupaya/ krsnayaklista-karine/ namo vedanta-vedyaya/ Gurave budhi-saksine: "I offer my respects unto Krishna, who has a form of bliss, eternity and knowledge. Understanding Him means understand the end of Vedas and He is the supreme Guru." (1.1) This Upanisad is part of the Atharva-Veda.

Another interesting work from the above list of Upanisads is the Krsna-upanisad. This Krishnaite text is part of Rig-Veda: Om Krsno vai sac-cidananda-ghana krsna adi-purusah krsna purusottamah...

Kaly-upanisad or Kali-santarana. In this text is record: hare krsna hare krsna krsna krsna hare hare, hare rama hare rama rama rama hare hare iti sodasakam namnam kali-kalmasa-nasanam natha parataropayah sarva-vedesu drsyate: "These sixteen words - Mahamantra Hare-Krishna-Rama - are especially meant for counteracting the contamination of Kali. To save oneself from the contamination of Kali, there is no alternative but the chanting of this Mahamantra, even after searching through all the Vedas."

Hare is the vocative of Hari, which means "Oh Lord Hari!" Another meaning is the vocative of the word Hara, which means Radha, the internal sakti of Hari. However the word is used, the direct reading of the text indicates a relationship with Krishna because the epithet Hari is used for Krishna. Therefore the literal translation means, "Oh Lord Hari - Krishna!" or "Oh the energy of Lord Krishna!"

Brahmanas, Samhitas and Aranyakas

The Maitrayaniya samhita of Yajur Veda makes allusions to Krishna in the Narayana gayatri similar to the Mahanarayaniya Upanisad. (There are other references of the same Narayana gayatri in the Narayana sukta, that it has another verse: rtum satyam param brahma purusa krsna pingalam/ urdhvaretam virupaksam visvarupaya namo namah: The text has the adjectives for Krishna satyam-truth; param-supreme; brahma-Absolute; purusam-Male, personality, used in the same ontological sense as in the Bhagavata Purana and the Gita. Unfortunately, we do not have an accurate reference of this quote on hand.

Indications that the Vrisni dynasty is part of the Yadu clan, to which Krishna belonged, are found in the Taittiriya Samhita 3.2.93, the Taittiriya Brahmana 3.10.9.15 and the Satapatha Brahmana 3.1.1.4. We find other evidences that disclose the identity of Krishna in the srutis, which refer to Radha, the principal gopi girlfriend of Krishna, in the following Samhitas: Vajasana 1.4.83, Katha 6.34, Taittiriya 3-10 and Madhyandina 3.9.

Jaiminiya Upanisad-Brahmana: we find evidences that indicate names of devotees of Krishna: Krsna Harita - "Captivated by Krishna" (The teacher Krishna-Harita is also mentioned in the Aitareya Aranyaka 3.2-6 and the Sankhyayana Aranyaka 8.10.); Krsna-datta - "Given by or to Krishna"; Krsna-dhrti - "Determined in Krishna"; Krsna-rata Lauhitya - "Delighting in Krishna, who is dark and reddish" (Lauhitya). And there is another evidence: The epithet of Krsna-dhrti is adjective of Satyaki, the Yadava hero friend and relative of Krishna. (KLD P: 268). Later, there is another reference [1.6.1] that indicates the relation with Krishna in which the Vrnis and Andhakas, Krishna's family stemming from the Yadava clan, are mentioned in the same text.

Kausika Brahmana 30.9 also mentions Krishna in relation to the sage Angirasa, the same sage mentioned in the Chandogya Upanisad quoted before. The Vajasaneyi Samhita 32.11 and the Satapatha Brahmana 2.1.5,4 mention the appellation of Krishna as Gopala. The hagiographic Puranic works use this name for Krishna in his boyhood activities in the company of the Gopas in Vrindavana.

The Vedas suktas

"Dr. A.L. Basham, the doyen of historians, recently observed in the course of a lecture that Krishna existed many centuries prior to Bharata War, because he has found his name occurring in the Atharva-Veda. On being asked by the present writer to substantiate this, he explained that the Atharva-Veda is much early than the Mahabharata where his exploits are described, and the Chandogya Upanisad, which contains his teaching." (KHL p.i.)

We have already quoted from different Brahmanas and Upanisads of the Sama-Veda and Yajur-Veda. In the context of Atharva-Veda (1.3.3)\* are found mentions of Radha with Candravali, the principals Gopis in the Krishna's history: radha visake sahabhanu radha. Other records about Krishna are found in the same book, in the section containing Pipalada's questions. It is designated as Caitanya Upanisad by the Gaudiya teachers. In verse (5) this reference states: golokakhye dhamni govindo... "Goloka, the home of Govinda". In number (7): namo vedanta-vedyadya krsnaya paramatmane - "I offer my respectful obeisance unto Krishna, the supersoul, who is understood by the study of Vedanta philosophy". There is an explanation of the Mahamantra Hare Krishna in (11): sa eva mula mantra japati harir iti krsna iti rama iti.- "The mula mantra is murmured, containing the names of Krishna and Rama." Its excerpt also makes a semantic explanation of the Mantra (12): harati hrdaya-granthim vasana-rupam iti harih krs samrane tac ca nas tad-ubhaya-melanam iti krsnah ramayati sarvam iti rama ananda-rupa atra goloko bhavati - "The names may be explained in the following way: hari means He who unties harati, the knot of material desire in

the hearts of the living entities; Krishna is divided into two syllables Krs and na. Krs means he who attracts the minds of all living entities. Na means the supreme transcendental pleasure. These two syllables combine to become the name Krishna; Rama means he who delights -ramayati- all living entities, and it also means he who is full of transcendental bliss."

In the Rig-Veda we can discover references that indicate that the Bhojas, from Krishna's clan, were connected with the Angirasa family of priests (Rig 3.53.7). This is appointing why Krishna heard the sage Ghora in the Chandogya and the Kausika quoted before. The Yamuna region, the playground of Krishna in the Puranic literature, is also mentioned in the Rig-Veda: I.22.18, I.154.6, I anuvak 22. Sukta 164. Rig 31. There are other indices that suggest: The Rig I.56, VIII.64.5, Av. IV.7.8, VI. 12.3 and 17.3, IX.I.18., show the Giri-parvata, the favourite hill in Krishna's lila in the Puranas. The epithet Gopa of Krishna is used for Vishnu in the verse VI.7.7: adabdho gopa amrtasya raksita. Other reference is I.21.54.6: tam vam vastuny usmi gamadhye yatra gavo bhuri-srnga atraha tad urugasya vrsna paramam padam - "O both of you. We desire to attain Your supreme abode full of splendid surabhi cows with beautiful horns. This spiritual realm is the abode of You, Urugaya, who are glorified by liberated souls and whose lotus feet fulfill all the devotees' desires." Jiva Goswami already gives the etymological purport of this verse, tam-from tani means them; vam yuvayoh-of You two; vastuni-place of lilas; ga-madhye-from gatum - to go to; parpatum-to attain; usmamsi-we desire; yatra-upon the surabhi cows (gava); bhuri-srngah-beautiful horns or many. Ayasah-splendid; atra in the earthly Goloka; Urugasya-the original personality of Godhead, epithet of Krishna in the Bhagavatam (2.3.15), vrsnah-means Of Him whose lotus feet fulfill all desire, also it is a derived word that comes from Vrsni, the family of Krishna. Paramam-beyond of reaches of material energy; padam-abode, bhuri-many ways; and avabhati-manifested. This verse from the Rig-Veda is in praise of Vishnu and indicate the relation of Vishnu like a Gopa with the cows, the same topic of Krishna's lila.

Other mention in the Rig-Veda about Krishna is VIII.96.13-15 that explains how Krishna encamped on the banks of the river Amsumati with the thousand soldiers and Indra told his friends, the Maruts, to fight against him. Sceptical thinkers reject the identification with Krishna Yadava, under the assumption that this verse referred to a demon named Krishna. But the flaw with this common idea is that the text never said that. It was the interpreter Sayana from XIV. century A.D. who invented this. But unfortunately, we haven't the Sanskrit quote. But there are similarities in the name, the fight with Indra, like passed in the Krishna lila, on the banks of river Amsumati that suggests the Yamuna river of the Puranas. The soldiers are analogous to the gopa narayana mention in the Mahabharata. Therefore some scholars counter the

common belief of Sayana saying: "Krishna of the Rig-Veda (8.96.13-16), who lived on the banks of Amsumati (Yamuna) and fought against Indra, might have been a tribal god." (BG.S p. xv) Other hymns of the Rig-Veda (I.116.23 and 117.17) indicate the existence of Krishna's devotees or his family members, using the word *krsniya* that means the genitive case or patronymic use of the word "of Krishna or belonging to Krishna". There are other quotes in the Rig-Veda that mention directly Krishna's name, that taking them under the context analyzed in this paper demanded serious reconsideration (VIII.85.3, I.116.23, 8.74.4, VIII. 85.16, VIII. 36.87).

Krishna and Radharani are described in the following statement of the Rik-parisista-sruti: *Radhaya madhavo devo, madhavana ca radhika, vibhrajante janesu ca*: "Radha and the God Madhava are splendidly manifest in company of their associates."

### Epistemological flaws and pollutions in the conservative scholarship

Although the objective and liberal modern researchers are more open to reviews there is a class of conservative scholars and men of his stamp proud of their platform of knowledge. It should be pointed out for the benefit of members of the public not expert in the sophistry that men like them, whose poses as the guardians of "logic", "reason" and the "scholarship" are sailing on a sinking ship when they addle in matters that lie beyond the purview of their limited paradigm. In fact, the Indology isn't a unified field. Everyone in this area has his own theory about the history of Vedic literature. They assume their multiple versions as usually correct because of the scholar's reputation for so called probing research and analysis. When discrepancies become obvious the scholars usually represent their own views as the objective picture of Vedic history.

If we compare the version of Vedic texts among themselves, as we already did, we often find the two at opposites poles. Nevertheless, scholars have reconstructed various historical periods which they theoretically assign to the thousands of unaccounted years. Pioneer Indologist Max Mueller devised a system of classifying the Vedic civilization into periods called "Chandas, Mantra, Brahman and Sutra and a number of scholars have concurred. Others have also given their own divisions as Vedic, Epic, Sutra and Scholastic. Generally, the high conservative academics base their answers to these questions upon the historical order in which they believe the Vedic books appeared. Thus there has arisen the hypothesis that the Rig-Veda appeared before the Upanisads and the Puranas. As hundreds and thousands of years passed and the people's attitudes changed, they concluded that around 200 B.C. monotheism arose, with Krishna deification like Vishnu. Handbooks on Vedic

history differ on specific dates. Indeed, Moritz Winternitz, one of most respect chronologists, argues that any attempt to reconstruct the Vedic periods is unscientific. He wrote:

"The chronology of the history of Indian literature is shrouded in truly terrifying darkness" .... "But every attempt of such a kind is bound to fail in the present state of knowledge and the use of hypothetical dates would only be a delusion which do more harm that good". (Cit. for RVL C. III.)

Dr. Richard L. Thompson, Mathematical researcher, writes:

"We have discussed the arguments of Pingree, Toomer, and Van der Waerden (Indologist historians) in detail to show the kind of foundations that underlie scholarly conclusion about the origins of Indian astronomy. The main characteristic of these foundations is that they are composed almost entirely of unsupported assumptions, unbased interpretations, and imaginary reconstructions. It is unfortunate, however, that after many scholars have presented arguments of this type in learned treatises, the arguments accumulate to produce an imposing stratified deposit of apparently indisputable authority. In this way, supposedly solid facts are established by fossilization of fanciful speculations whose original direction was determined by scholarly prejudice. Ultimately, these facts are presented in elementary texts and popular books, and accepted by faith by innocent people." (VCC p. 198)

Dr. Hridayananda Goswami, Sanskrit Ph. D. from Harvard, writes too:

"...therefore the occasional practice of commentators to force on it extraneous doctrines often renders the text obscure where it is bright, esoteric where it is literal, and impersonal where it is intensely personal... I should note at once that this principle does not do away with intellectual response to the scriptures. Rather it is a call for sober practices for understanding, in which we first struggle to comprehend a scriptural message on its own terms, through careful study of its internal structures of meaning." (K Bg. p21.)

Fallacious examples of evidence rejection

In this part we show some tactic instances of evasion to cloud the evidences from conservative scholars: A. means myself, B. one conservative scholar.

B. Here I want to comment that my remark (cited above) about the name Krishna as found in the Chandogya Upanisad are not only the view of "the first Indologists" but in his highly acclaimed translation of the Upanisads from the

1990's also accept that this Krishna is not the Krishna of the epics. After all, so many people by the name Krishna must have lived in India.

A. But we appointed like false concoction, assertions like this. For instance, some scholar said: "In the VI. century BC or before, some compilers, felt the necessity of inserting the Devakiputra Krishna". Here, the question is, "how did he travel to the past for know the literary necessities (inside the mind) of unidentified authors that he never observed?" like the farce of unknown genius author of Gita. Maybe he can give us the secret formula of past travels to verify his claims. Mr. Patrick Olivelle holds it is a proof of the how even the modern indology is contaminated by the influence of the speculative concepts from first indologists.

B. Attempts have been made to shift the date earlier the Bhagavata Purana still by referring to Gaudapada's bhasya on the Uttara Gita where he mentions the Bhagavatam, and quotes this work from the verse 10.14.4. But this Gaudapada is supposed to be a later author of the same name as that of Sankara's grand teacher. On the contrary, it can be argued that Bhagavatam borrowed words and ideas from the Mandukyas-Karikas of Gaudapada. Plainly speaking, the Bhagavata as of quotations of works of Sankara and Gaudapada, has not been conclusively proved, as Bhagavatam can be said to be borrower from Gaudapada or both might have quoted from different common source.

A: One of more used sophisms by pseudoscience is when you show literary evidences of Krishna and the Puranic works from srutis and other sources; the so-called scholars said, "it is doubtful, interpolated" or make other interpretation like you. Because, besides from the words jugglery the questions arise: What is the proof of other Gaudapada, for observing this? What is the proof that Dvaipayana-vyasa borrowed from the Karikas of Gaudapada??? What is the proof of one different source existing in these times? I should accept these fanciful speculations like absolute truths without any evidences? This is an oracle. Also we can see that Gaudapada already mentions the Srimad-Bhagavatam in his works, therefore I cannot understand your pseudoscientific concoctions.

B: Why is considering that passages may be interpolated pseudo-scholarship? Madhva, one of the Vaisnava acaryas, says very clearly in his commentary of the Mahabharata (the Mahabharata-tatparya-nirnaya) that the verses have been interpolated into the Mahabharata. He says that in some places verses have been added, and at other places verses have been removed. Madhva believed the sacred texts to be really indestructible, but he admitted that they are now mostly altered.

Also, Jiva Gosvamin of the Gaudiya Vaisnava group says in his Bhagavat-sandarbha that Puranas such as the Skanda Purana are "full of errors." If the Vaisnava acaryas accept that the scriptures are altered and full of errors, why is it unreasonable that modern indologists also believe this?

A. The big problem with your argument is that any of the Vaisnavas acaryas reject the quotes that show the Puranas and Krishna's name mentioned in the Vedas. Therefore if you want accept his opinions, you cannot be arbitrary, and you should accept all his body of evidence and not only that which supports your whimsical ideas. Also let me correct you that the acaryas said that "all the sastras are full of errors". Jiva Goswami said in the Krishna-sandarbha Anuccheda 28.69: iti siva-sastriyatvac ca natra vaisnava-siddhanta-viruddhasya tasyopayogah. Yata uktamskanda eva sanmukham prati sri-sivena. That the Skanda Purana is not like that; but the Sivaite Puranas should be accept only if they are confirmed in the Vaisnava Puranas.

You are like one indologist, who was so honest in recognizing his inability to arrive at a conclusion of the topic and later created a trinket hypothesis where he adulterates the age of Ghata jataka and the Puranas for he transfers them to the Christian era. This has been a bogus thing, because the Ghata jataka date to the III. century B.C. and the Puranas are mentioned in the old Upanisads like Chandogya 7.1.14, Brhat-Aranyaka 2.4.10 and other archaic texts.

B. Certainly the words "purana" and "itihasa" are mentioned in the two Upanisads you mention. But what is meant by these words in these texts? We have to consider this carefully, for one of the greatest scholars and intellectuals of India, Sankara, does not accept that the words refer to the texts known as Puranas and Itihasas. In his commentary on Brhadaranyaka Upanisad 2.4.10. Sankara says, that "purana" refers to passages such as Taittiriya Upanisad 2.7, and "itihasa" to stories such as the dialogue between Urvasi and Pururavas in the Satapatha Brahmana. This is also accepted by the Mimamsaka school.

A: However, a close observation proves that your argument is simply a fanciful interpretation from Sankara and Mimamsa school, and not in line with the spirit of the Upanisadic verses themselves. In this regard other of the most serious authorities in this matter, Dr. Thomas Hopkins, recognized that such hostility upon the evidence of the Puranic literature in the srutis are: "such objections are mere pedantry..." (RVL p. ix.) and other expert in the Vedic text, Dr. Michael Witzel from Harvard openly said: "Still, there is some evidence that there may be ample reason for calling these things (Puranas)

"the fifth Veda". (V p. 23) This is proved by a direct reading in the text. Because if you know the more elementary literary preceptive you can observe that the words are used in numeration statement and the other substantives, like Rig, Yajur, Atharva and Sama, are sacred books, and the same categorical status is given to the Puranas and Itihasas. You can read the same fact, with open eyes, in other sources, like Atharva-Veda XI.7.24, Satapatha Brahman XI. 5,6,8 etc. Therefore, even the late scholar Rapson admits that the Puranas have preserved an independent tradition which supplements the priestly tradition of the Vedas and Brahmanas and which goes back to the same period. (CHI, I.902) So, in the face of such an elaborated record, it is absurd to build up hypotheses on basis of vague suspicions and unbridled imaginations.

B: In the Ujjvala-nilamani by Rupa Gosvamin there is a reference to a passage in an appendix of the Rig-Veda (Rk-parisista) where the name Radha is mentioned in connection with the name Madhava (considered a name of Krishna). The passage where Rupa Gosvamin mentions this is Ujjvala-nilamani 4.4. However, Rupa Gosvamin seems to ignore the context in which this passage occurs in the Rk-parisista. This context dictates that Radha is the constellation Visakha, and Madhava is the month in spring (now known as Vaisakh) that coincides with that constellation.

A: The big problem with this argument is the fault of historical observation. For example, in the other cultures, the constellation of Taurus is so named because the bull existed before on earth and the men assigned this name to the constellation. Other instance is the month of July or August; these months are called by the influences of Romanic Kings figures. The Egyptians conceive a crocodile in constellations and the Milky Way they called the celestial Nile river, and we can observe that there are many crocodiles in the river Nilo. Therefore the names Radha and Madhava might be also the names of a month in spring and the constellation of Visakha, however, these objects have been named after the personalities of Radha-Madhava, and not viceversa. After all, Vishakha is an intimate friend of Radha in the spiritual realm of Goloka.

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)\* AV (Saunaka) 19.7.3