



International Journal of Sanskrit Research

ॐ

ISSN: 2394-7519

IJSR 2020; 6(1): 04-06

© 2020 IJSR

www.anantaajournal.com

Received: 04-11-2019

Accepted: 08-12-2019

B Sudarshan Acharya

Research Scholar, Department of
Atomic and Molecular Physics,
Manipal Academy of Higher
Education, Manipal, Karnataka,
India

Radhakrishna Bengrodi

Guest Lecturer, Department of
Jotishya, Sriman Madhwa
Siddhanta Sanskrita Adhyayana
Kendram, Udipi, Karnataka,
India

Corresponding Author:

B Sudarshan Acharya

Research Scholar, Department of
Atomic and Molecular Physics,
Manipal Academy of Higher
Education, Manipal, Karnataka,
India

The birthdate of birthless God

B Sudarshan Acharya and Radhakrishna Bengrodi

Abstract

Glory of Goddess Sri Krishna is not only limited to India but prorated all over the world. The researchers tried to find the exact birthdate to know is Sri Krishna is an epic hero or real historical person. But there is a different opinion in Puranas about the birthdate of Sri Krishna. So, knowing the exact birth date is important to estimate the period of Sri Krishna. In this context, we showed that Sri Krishna born in month Bhadrapada with the background of Shruti, Smriti and Jotishya literature.

Keyword: Birthdate of birthless, Sri Krishna

Introduction

Sri Krishna was known as the descent of Lord Vishnu as well as a world teacher according to Smritis. There are several disagreements about the birth date of Krishna. Puranas mentions the birth of Sri Krishna in two months Nabha as well as Bhadrapada. In Amara kosha, Nabha is translated as the moon month Shraavana (kaanda 1, Chapter 4, Shloka 283) ^[1]. Maybe most of the Shaastrakaaras taken this meaning to Nabha so that they reconciled Bhadrapada as month starting from Krishna paksha. But according to the decision made by Sri Madhwa Acharya (Dvaita Philosopher) in his work Mahabharata Tatparya Nirnaya stated that Sri Krishna born in month Bhadrapada of Chandramana (The moon month) and in that time Jupiter and Sun are in Sihma (Leo) Rashi (Chapter 12, Shloka 120)². Also, according to astrological literature Narada Samhita Sri Krishna born in month Bhadrapada (Chapter 53, Shloka 8-10) ^[3]. West coastal area like south Karnataka, Kerala and in some other regions the Sri Krishna Janmashtami celebrated in a solar month Sihma due to the appearance of Rohini in Ashtami tithi of krishna paksha which is known as Jayanti yoga (Garuda Purana, kaanda 1, Chapter 131, Shloka 3) ^[4]. Jayanti yoga appears in Shraavana masa and sometimes in Bhadrapada masa. In Brahma Vaiivarta Purana (kaanda 2, Chapter 8, Shloka 6) ^[5] it is mentioned that in month Bhadrapada the fruitfulness obtaining from celebrating Sri Krishan Jayanti is crore time more. If Krishna is born in month Shraavana, not in Bhadrapada, why fruitfulness getting from celebrating Sri Krishan Jayanti is crore time more in month Bhadrapada!? In this context, we tried to reveal cryptography present in the Puranas about the birth month of Sri Krishna by concerning the decision of Sri Madhwa Acharya and Jotishya literature.

Methodology

We collected copies of Puranas of different publications and Smriti collection literature like Chaturvarga Chintamani, Purushartha Chintamani, Varsha Kritya Deepika, Kaala Nirnaya, etc. Also, we referred to online sources of Puranas and Brahmanas. We collected all the quotes from 18 Mahapuranas which states the birthdate of Sri Krishna and some other quotes from Smriti collection texts. With the help of Brahmanas, Puranas and Jotishya literature we have shown that Krishna is born in Bhadrapada masa, not in Shraavana masa by concerning the decision of Sri Madhwa Acharya and Narada Samhita.

Discussion

Here we are listing all quotes available in 18 Mahapuranas which states the birthdate of Sri Krishna. In Vishnu Purana (Amsha 5, Chapter 1, Shloka 78)⁶ Goddess Vishnu stated that,

प्रवृत्काले च नभसि कृष्णाष्टम्यां अहं निशि ।

He was born as Sri Krishna at midnight of Ashtami tithi of krishna paksha of month Nabha. The same statement also repeated in Brahma Purana (Chapter 181, Shloka 44)⁷. In Padma Purana (Khanda 6, Chapter 245, Shloka 35)⁸ Shiva says to Parvati that,

तदस्तु दशमे मासि कृष्णे नभसि पार्वति । अष्टम्यां अर्धरात्रे च यस्यां जतो जनार्दनः ॥

After completion of 10 months Sri Krishna born at midnight of Ashtami tithi of krishna paksha of month Nabha. Also, in Agni Purana (Chapter 12, Shloka 6)⁹ it is stated that,

कृष्णाष्टम्याश्च नभसि अर्धरात्रे चतुर्भुजः ।

Sri Krishna who has four arms born at midnight of Ashtami tithi of krishna paksha of month Nabha. These are the verses stating that Sri Krishna born in month Nabha. The Puranas also states the birth month of Sri Krishna as Bhadrpadada. In Agni Purana, (Chapter 183, Shloka 1)⁹ when explaining Janmashtami Vrata it states that

मासिभाद्रेऽसिताष्टम्यां रोहिण्यामर्धरात्रके । कृष्णे जतो यतस्तस्यां जयंती स्यात् ततोऽष्टमी ॥

Sri Krishna born in Jayanti Yoga of month Bhadrpadada. In Padma Purana (Khanda 4, Chapter13, Shloka 9)¹⁸ Kapila states that,

भाद्रे मास्यसिताष्टम्यां यस्याजातो जनार्दनः ।

Sri Krishna born in Ashtami tithi of krishna paksha of month Bhadrpadada. Also, in that same chapter (Shloka 19-20)¹⁸ it is stated that

भाद्रे मास्यसिते पक्षे चाष्टमी संज्ञकतिथिः । रोहिणीतारकायुक्ता रजनी घनघोषिता ॥ तस्यां जातो जगन्नाथः कंसारिर्वसुदेवजः ।

Sri Krishna born at midnight of Ashtami tithi of krishna paksha of month Bhadrpadada.

सिंहराशिगते सूर्ये गगने जलदाकुले । मासिभाद्रपदेऽष्टम्यां कृष्णपक्षेऽर्धरात्रके ॥ वृषराशिस्थिते चंद्रे नक्षत्रे रोहिणीयुते । वसुदेवेन देवक्यां अहं जातो जनाः स्वयम् ॥

These are the verses from Bhavishya Purana (kaanda 3, Chapter 55, Shloka 14-15)¹⁰ in which Sri Krishna explains his Birthdate to Yudhishtira. Here also Sri Krishna says that when he born the sun is at Sihma Rashi. The tithi was Ashtami of krishna paksha of month Bhadrpadada.

From all these verses we can conclude that in 18 Mahapuranas birth of Sri Krishna stated in month Nabha as well as Bhadrpadada. Then the question arises in our mind that, whether Sri Krishna born in month Shraavana or Bhadrpadada!? Most of the Shaastrakaras interpreted Bhadrpadada as the month which starts from krishna paksha. The krishna paksha is the same for both Shraavana as well as Bhadrpadada which starts from krishna paksha. From this way they easily solved the confusion riced in Puranas about the birth month of Sri Krishna. But in 18 Mahapuranas, when explaining the month feature of Chandramana it refers to starting from Shukla Pratipada and ending with Amavasya. In

Bhavishya Purana (Kaanda 2, Division 2, Chapter 3, Shloka 17)¹⁰ stated that,

मुख्यः शुक्लादिदर्शातो मासो लाक्षणिको मतः ।

The moon month which starts from Shukla paksha is important and that is the real feature of the moon month. So, we can conclude that according to 18 Mahapuranas feature of the moon month is from Shukla Pratipad to Amavasya. According to Sri Madhwa Acharya a Dvaita philosopher, Sri Krishna born in Bhadrpadada masa. In Mahabharata Tatparya Nirnaya (Chapter 12, Shloka 120)² he states that,

यस्मिन् अब्दे भाद्रपदे समासे सिंहस्थयोः गुरुव्यो परेशः ।

The great Lord Sri Krishna born in Bhadrpadada masa of Chandramana and in that time planets Jupiter and Sun are in Sihma Rashi.

मासि भाद्रपदे कृष्णे रोहिणी सहिताष्टमी । जयंती नाम सा तत्र रात्रौ जातो जनार्दनः ॥ उपोष्य जन्मचिह्नानि कुर्याज्जागरणं च यः । अर्धरात्रयुताष्टम्यां सोऽश्वमेधफलं लभेत् ॥ रोहिणी सहिताष्टम्यां श्रावणे मासिवा तयोः । श्रावणे मासिवा कुर्यात्रोहिणी सहिता तयोः ॥

These are the verses from Narada Samhita (Chapter 53, Shloka 8-10)³ which clearly states that Sri Krishna born in the Jayanti yoga of month Bhadrpadada. If Jayanti yoga obtained in month Shraavana, then Jayanti should be celebrated in that. If Sri Krishna born in month Bhadrpadada, not in Shraavana then what is the reality behind mentioning month Nabha in Puranas!? Answer to this question is, the Nabha is also the name of the fifth solar month known as Sihma masa according to Shrutis and Puranas. In Varsha Kritya Deepika¹¹ the author decides as follows,

तपश्च तपस्यश्च शैशिरावृतू । मधुश्च माधवश्च वासंतिकावृतू । शुक्रश्च शुचिश्च ग्रैष्मवृतू । अथैतदुदगयनं देवानां दिनम् । नभश्च नभस्यश्च वार्षिकावृतू । इषश्चोर्जश्च शारदावृतू । सहश्च सहस्यश्च हैमंतिकावृतू । अथैतदक्षिणायनं देवानां रात्रिः । इति श्रुतावनयोः सौरत्वात्तद्भटकर्तुप्रविष्टा मासास्तप आदयोऽपि सौरा एव वाच्याः ।

The months Tapa and Tapasya are together known as Shishira Rutu. Madhu and Madhava together Vasanta Rutu. Shukra and Shuchi together Grishma Rutu. These three Rutus are together known as Uttarayanam which is the day for Devas. The months Nabha and Nabhasya are together known as Varsha Rutu. Isha and Urja together Sharad Rutu. Saha and Sahasya together Vasanta Rutu. These three Rutus are together known as Dakshinayanam which is the night for Devas. Because Ayana's are solar the months mentioned in Shruti Tapa so on are also solar.

Not only Ayana's but Rutus are also solar according to Shruti. In Shathapatha Brahmana (Khaanda 2, Brahmana 2, Chapter 3, Shloka 9)¹² it declares that

आदित्यस्त्वेव सर्व ऋतवः ।

The Rutus are all solar. Due to this the months Madhu so on mentioned in the Shrutis are solar months only. According to this, Nabha is the fifth solar month that is Sihma. Vishnu Purana (Amsha 2, Chapter 7, Shloka 70)⁶ says that,

मासः पक्षद्वयेनोक्तो द्वौ मासौ चार्कजावृतूः । ऋतुत्रयं चाप्ययनं द्वेऽयने वर्षसंज्ञिते ॥

The masa made up of two pakshas and two solar months together known as Rutu. The three Rutus together known as Ayana and two Ayana's together becomes one Year. Similar verses are also found in Skanda Purana (Khanda 1, Chapter 39, Shloka 51) ^[13] as well as Vishnu Dharmottara Purana (Khanda 1, Chapter 73, Sloka 11-12) ^[14]. Vishnu Purana (Amsha 2, Chapter 7, Shloka 81) ^[6] mentions Ayana's as below,

तपस्तपस्यौ मधुमाधवौ च शुक्रः शुचिश्चायनमुत्तरं स्यात् । नभोनभस्यौ च
इषस्तथोर्जस्सहःसहस्याविति दक्षिणं तत् ॥

The six months Tapa, Tapasya, Madhu, Madhava, Shukra, and Shuchi are together known as Uttarayana. Nabha, Nabhasya, Isha, Urja, Saha, and Sahasya are the six months together known as Dakshinayana. A detailed explanation of this context is also found in Brahmanda Purana (Purva Bhaga, Chapter 13) ^[15].

From both Shruti and Smriti we can conclude that solar months also have names Madhu so on. Not only Shruti and Smriti but the Jotishya literature Sidhanta Shiromani also says,

वर्षायतनर्तुयुगपूर्वकमत्र सौरान् । मासास्तथा च तिथयः तुहिनांशुमानात् ॥ यत्
कच्छ्रसूतकचिकित्सितवासराद्यम् । तत्सावनाच्च घटिकादिकमाक्षमानात् ॥

The year, Ayana, Rutu and Yuga are all considered as solar. So, the Nabha is also the name of the fifth solar month that is Sihma. From these things, we can conclude Sri Krishna born in month Bhadrapada.

फलं भाद्रपदेऽष्टम्यां भवेत्कोटिगुणं द्विज ।

This verse from Brahma Vaivarta Purana (kaanda 2, Chapter 8, Shloka 6) ^[5] which stated crore time more fruitfulness to Jayanti Vrata in Bhadrapada because that is the birth month of Sri Krishna.

Conclusion

In the discussion session we showed that Nabha is also the name of solar month Sihma. To instruct this Sri Madhwa Acharya mentioned the position of the sun in Mahabharata Tatparya Nirnaya. He also mentioned the position of Jupiter as Sihma Rashi, maybe the fifth month related to the revolution of Jupiter is also had the same name Nabha. According to Brahmanda Purana (Purva Bhaga, Chapter 13), Madhu so on are the names of Devas and they are the controllers of months. In these discussions, with the background of Shruti, Smriti, and Jotishya literature we revealed the contemplation of Sri Madhwa Acharya's decision. This will give the solution to all confusion that comes when reading 18 Mahapuranas about the birth date of Sri Krishna as well as the Janmashtami Celebration.

References

1. Amara Kosha
https://sanskritdocuments.org/doc_z_misc_major_works/amarfin1.html?lang=sa
2. Mahabharata Tatparya Nirnaya
<https://srimadhvyasa.files.wordpress.com/2012/04/sanskrit-mahabharathatathparyanirnaya-20082013.pdf>
3. Narada Samhita
<https://sa.wikisource.org/wiki/पृष्ठम्:नारदसंहिता.pdf/२९१>

4. Garuda Purana
https://sanskritdocuments.org/doc_purana/garuDapurANa.html?lang=sa
5. BrahmaVaivartaPuarana, Kshemaraja Krishnadasa Prakashana, Mumbai.
6. Vishnu Purana
<https://sa.wikisource.org/wiki/विष्णुपुराणम्>
7. Brahma Purana
<https://sa.wikisource.org/wiki/ब्रह्मपुराणम्>
8. Padma Purana
<https://sa.wikisource.org/wiki/पद्मपुराणम्>
9. Agni Purana
<https://sa.wikisource.org/wiki/अग्निपुराणम्>
10. Bhavishya Purana
<https://sa.wikisource.org/wiki/भविष्यपुराणम्>
11. Nityananda Panta Parvatiya. Varshakritya Dipika. Edn 1, The Chawkhamba Sanskrit Series, Banaras, 1932, PP. 8-9.
12. Shatapatha Brahmana
<https://sa.wikisource.org/wiki/शतपथब्राह्मणम्>
13. Skanda Purana
<https://sa.wikisource.org/wiki/स्कन्दपुराणम्>
14. Vishnu Dharmottara Purana
<https://sa.wikisource.org/wiki/विष्णुधर्मोत्तरपुराणम्>
15. <https://sa.wikisource.org/wiki/ब्रह्माण्डपुराणम्>