

Relevance of Sri Krishna to Karyakartas

Sri Krishna spells out the purpose his incarnation in Geeta as “to establish Dharma”(Dharma sansthaapanaarthaaya). In our Sangh Prarthana recited in every Shakha, we say that we are organizing to protect Dharma (*kritvaa asmad dharma rakshanam*). In a way, we are only instruments in fulfilling the mission of Sri Krishna. Krishna’s life can be a beacon of light for us walking in this path.

Rama and Krishna – most worshipped avatars

Many are the incarnations of God. But Sri Rama and Sri Krishna are the most worshipped because their lives present the situations that we encounter in our own lives. They embodied the ideals in life by following which we all can enrich our own lives.

Sri Rama’s image brings in our mind a sense of awe and respect. His personality is tall and magnanimous. Whereas, Sri Krishna’s personality has two sides. **He is at once very extra-ordinary, superhuman and at once he is that adorable child from next-door,** enchanting and playful. Every mother can see Krishna in her own child.

Friend of all

Krishna showed his divine and super-human powers again and again and yet ensured that there is no distance between him and others. Yashoda was awed to see the entire universe in his mouth. The very next moment, he was the same mischievous child, playing hide-and-seek with her.



His friends were frightened and overwhelmed to see their friend subduing the fearsome snake (Kalinga). It took only a few minutes before they all went to steal the butter and play in the forest.

People who possess extra-ordinary qualities often distance themselves from others and become critical of others. We also have to be cautious that in the name of being one amongst all we do not grow and increase our capacity at all. **To be extra-ordinary and yet be one amongst all is the leadership lesson from Sri Krishna.**

He Understood the nature of the enemy

Pootana came in the form of a nice woman and tried to feed him poison. Even as a baby he could recognize the wicked plans of Pootana and killed her. The way he dealt with each of the demons was different and appropriate for them.

War as the last option

Sri Krishna was invited by Kamsa to his palace and had made the plans to kill him through his wrestlers. After defeating the wrestlers, Krishna as a young boy of 12 years, jumped on Kamsa and killed him right there. Krishna's father Nanda had suggested that he should go with the army. But, Krishna knew that Kamsa does not have popular support and there will be no bloodshed if he is killed.



He avoided war and the loss of innocent lives when he got Jarasandha killed by Bhima in wrestling. Jarasandha had captured 84 princes and after another 16, he was going to kill all of them.

He tried his best to avert Kurukshetra war. When he goes to Duryodhana, he comes down to the extent of requesting only 5 villages for the five Pandavas. When Duryodhana refused in all arrogance, there was no option left, but war. The difference between kamsa and Duryodhana was that people like Bhishma, Karna and Drona, who were ready to die to protect him, surrounded Duryodhana. Hence war became inevitable.

Intolerance to injustice

Krishna never tolerated any abuse or injustice against women. We can even say that this was the single most value he practiced in his life. Narakasura, the demon king of Pragjyotishapura (present day Assam) had imprisoned 16,000 princesses. When Krishna defeated and killed Narakasura, the 16,000 princesses were freed from the prison. But the society would not accept them and they had the taboo of being in prison of Narakasura. To give them acceptability and respectability in the society, Krishna gave each one of them the status of his wife.



Duryodhan ordered Dusshasana to drag Draupadi by her hair to the royal court before the great assembly of people and then to disrobe her completely. Karna was the one who gave this idea to Duryodhana. When her five husbands were sitting helplessly, it was

Balagokulam

Krishna, who came to her rescue. Krishna never forgave any one in that court for this single disgraceful act. When he came to Duryodhana's court to negotiate out of war, Duryodhana asked Krishna to be his guest that night. Krishna flatly refused that he would not eat in his house, because he dishonored Draupadi. Then, Bhishma asked Krishna to come to his home. Krishna refused to go for the same reason: as the eldest person in the court, he did not raise a word of objection for such dastardly act. He straightaway walked into the home of Vidura, who was the lone voice that protested the dishonoring of Draupadi.

When Subhadra was about to be married to Duryodhana against her wishes (she wanted to marry Arjuna), Krishna arranged for her kidnapping and marriage to Arjuna.

Even after doing all these, towards the end of his life, he said, *"the only regret I have in my life is that I could not help Draupadi well in time!"*

No work is low



King Yudhishtira performed the grand *Rajasuya* yajna. Hundreds of kings and many thousands of people came for this grand ceremony. Every one took charge

of different departments. For example, Bhimasena was put in charge of the kitchen department, Duryodhana in charge of the treasury department, Sahadeva in charge of the reception department, Nakula in charge of the store department, and Arjuna was engaged in looking after the comforts of the elderly persons. The most astonishing feature was that Krishna took charge of washing the feet of all the incoming guests!

Great people are great wherever they are and whatever work they do. Ordinary people require great positions to look great.

True friend



It's a legend as to how he treated his friend Sudhama, who was living in utter poverty. At the insistence of his wife, Sudhama decided to go and see Krishna, his childhood friend. He was shy in his heart with the thought that Krishna may not even remember him now. As soon as Krishna came to know about the arrival of Sudhama, he himself came out to the door, washed the feet of Sudhama along with Rukmini and asked 'what did you bring for me?'

Balagokulam

With lots of inhibition, Sudhama took out a bag of puffed rice (*poha*) and offered it to Krishna. To Sudhama's astonishment, Krishna relished the food very much. In the entire course of conversation, he never let Sudhama ask for anything. It's only when Sudhama reached home that he realized what all Krishna had given him. That's truly the spirit of giving. *Making the other person beg and then giving would only create inferiority complex in the receiver.*

Arjuna was 46 days older than Krishna and they were best friends. Until Krishna showed his universal form while teaching Gita, Arjuna always took Krishna as a friend. When Abhimanyu was born to Subhadra and Arjuna, Krishna did all the work of cleaning him (changing diapers☺).

Dharma is above morals



Truthfulness, non-injury, keeping one's vow, following the rules of war - these are all good values. But, no value is absolute and Dharma is above all the values and morals. This is what distinguishes Krishna from other characters in Mahabharata. Bhishma was stuck to his vow of protecting the throne, even if a wicked king occupies it. Yudhishtira thought that as a Kshatriya he couldn't refuse the invitation for gambling. To drive home this point that morals are not absolute, Krishna told Yudhishtira the story of a sage, who killed a man because of his truthfulness. A man came running in to his ashram. He was all scared and he hid himself inside the Ashram. Few minutes later, few thieves came by and asked the sage "Did you see a man coming this side?" The sage valued truthfulness as an absolute value and showed where the man was hiding. The thieves killed the man and took all his belongings.

In Krishna's life, he demonstrated again and again that Dharma is above the morals. He broke his vow and took weapon in his hand. He made Yudhishtira almost tell a lie to kill Dronacharya. When Karna's chariot was stuck in the mud, he tells Arjuna "this is the time to kill Karna. Shoot the arrow!"

When Duryodhana was proving invincible in the fight with Bheema, Krishna hints Bheema to hit him below the waist. When Duryodhana challenges Krishna that this adharmic, Krishna asks Duryodhana – "Where was your sense of Dharma when you dragged Draupadi in the court and tried to disrobe her?".

Balagokulam

It's a common situation that wicked people break all the rules but tries to tie the hands of the good with the same rules. Wise ones must be beware of this.

Sri Krishna, the Jagadguru



Bhagavadgita is truly a scripture for the entire humanity. All over the world people are enriching their lives and elevating themselves with the aid of Gita. For this contribution alone, Sri Krishna can be called as Jagadguru.

There are many wonderful teachings in Mahabharata (uddhava geeta, Vishnu sahasranama, etc.). Bhishma himself taught Vishnu Sahasranama to Yudhishtira. While people chant Vishnu Sahasranama, no one worships Bhishma today.

If Sri Krishna is worshipped all over the world today, it's not because he taught Gita, but because his life was a commentary to the Gita.