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## Full Length Paper

# Lord Krishna Recognized by Scholars Long Time Ago

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This study re-evaluated available evidence of the historicity of Lord Krishna from the History of Hindu Culture and Cosmo-vision through literary and comparative analysis methods involving textual, archaeological, and technological proofs of recent decades. The work is significant in that it pieces together convincing evidential-based positions that make it unnecessary to over argue against or for Lord Krishna as a real historical personage thereby advancing a new position of a given beyond any debate because of the volumes of interdisciplinary evidence now available and which have become a game changer for those western and modernistic Hindus Indologists who had tried to cast the reality of Lord Krishna as a popular deity. Western scholars and even some Eastern scholars previously influenced by Oriental outdated myth postulation of the West have had to accept that their attempt was erroneous and flew in the face of factual, tangible and spiritual realities. It is on this basis that the paper seeks to deconstruct Benjamin Preciado Solis approach in his work titled: *The First Historical Evidences of Krishna*.

**Keywords:** Indology; Vedic History and Sanskrit Literature; *Mahabharata* War; Borrowing Theory; Astronomy and Planetarium Computer Software.

## INTRODUCTION

From time to time we see attempts to find historical evidence for our spiritual knowledge. Eager to remove our doubts we are sometimes contributing with new finds. It is, however, necessary to keep in mind to avoid offensive unethical or anti-ethical behaviour in the name of being known as so-called rationalists or scientists as well as applying hypercritical language to Lord Krishna and the Vedic history.

For example, very common in indology books, even from Hindu authors, are words like "mythology". It is derived from the Greek root *mitos*, words and now untruth, seen also in the Spanish word *men-ti-ra*, falsity, and ultimately coming from the Sanskrit *mithya* false. Another example of misunderstanding is when some traditional believers say, "In this work I will be proving that Lord Krishna was an historical personality", etc.

## LORD KRISHNA AS AN HISTORICAL PERSONAGE

Lord Krishna had long been recognized by scholars as an historical personage (see table 1):

Table 1

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Dr. Bimanbihari Majumdar, 1969: "The western scholars at first treated Krishna as a myth... But many of the Orientalists in the present century have arrived at the conclusion that Krishna was a ksatriya warrior who fought at Kuruksetra..." <sup>1</sup>
Dr. R. C. Majumdar, 1958: "There is now a general consensus of opinion in favour of the historicity of Krishna. Many also hold the view that Vāsudeva the Yadava hero, the cowherd boy Krishna in Gokula... were one and the same person." <sup>2</sup>
Horace H. Wilson, 1870: "Rama and Krishna, who appear to have been originally real and historical characters..." <sup>3</sup>
Dr. Thomas J. Hopkins, 1978: "From a strictly scholarly, historical standpoint, the Krishna who appears in the <i>Bhagavad-Gita</i> is the princely Krishna of the <i>Mahabharata</i> ... Krishna, the historical prince and charioteer of Arjuna." <sup>4</sup>
<i>The New British Encyclopaedia</i> : "Vasudeva-Krisna, a Vrīṣṇi prince who was presumably also a religious leader levitated to the godhead by the 5th century B.C." <sup>5</sup>
Rudolf Otto, 1939: "That Krishna himself was a historical figure is indeed quite indubitable." <sup>6</sup>

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One Indologist, Benjamin Preciado Solis, published a lecture in 1980, where he tries to present the first historical evidence about Sri Krishna Vāsudeva (c. 3167 - 3043 B.C.), the magnanimous Yadava prince, identified as Godhead incarnate in the Indian culture. He tentatively brings up puzzling concepts of Christian supporters of borrowing theory like Lessen, Weber, E. Hopkins, etc. Besides he kowtows before another British imperialist scholar upholding the same idea, A. L. Basham.

Preciado was honest in recognizing his inability to arrive at a conclusion, creating a trinket hypothesis while adulterating the age of *Ghata Jataka* and the *Puranas*, assigning them to the Christian era. This attempt has been futile because *Ghata Jataka* dates to the 3rd century B.C. and the *Puranas* are mentioned in the old *Upanishads* like *Chandogya* 7.1.14, *Bṛhad-aranyaka* 2.4.10 and other archaic texts. He made an amusing statement referring to evidence. First he said: "We can count the evidence with the fingers of our hands" and then he stated: "The evidence is obtained from fourteen sources - eight literary and six archaeological". However, a close study of his own evidence shows that there are more than fourteen (see tables 2a and 2b):

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<sup>1</sup> Majumdar, B (1969). *Krishna in the History and Legend*. India: University of Calcutta p5

<sup>2</sup> Majumdar, R.C. *The History and Culture of the Indian people: Vol. 1. The Vedic Age (up to 600 B.C.)* p303. Available: <http://www.markosweb.com/www/indianajournals.com>. Last accessed 30th July 2011

<sup>3</sup> Wilson, H. H (1989). *The Visnu Purana*. Nag Publishers pii

<sup>4</sup> Hopkins, T. J (1983). et al. *Hare Krishna, Hare Krishna. Five Distinguished Scholars on the Krishna movement in the West*. New York: Groves Press p144.

<sup>5</sup> (1984). *The New Encyclopaedia Britannica Vol.7*. Micropedia p7.

<sup>6</sup> Otto, R (1939). *The Original Gita*.

Table 2a Literary evidence:

1.	<i>Chandogya</i> 3.17: Krishna Devakiputra.
2.	<i>Ashtadhyayi</i> of Panini: Mentions Krishna.
3.	<i>Nirukti</i> of Yaska: Krishna and his wives Jambavati and Satyabhama.
4.	<i>Baudhayana-dharma-sutra</i> : Three names of Krishna are mentioned - Kesava, Govinda and Damodara but there are more in this quote: "Madhva, Madhusudana, Hrshikesh, Padmanabha and Vishnu", usually describing Krishna in the <i>Bhagavad-Gita</i> as well as in <i>Srimad Bhagavatam</i> ; and the book makes reference to "the servants of Vishnu".
5.	<i>Indica</i> of Megasthenes: Surasena, the Yadus's King, Mathura, the birth city of Krishna, Krishnapura or Kampura, Yamuna River, Krishna like Hari.
6.	Quintus Curtius, who mentioned "Poros" (Purus) with an image of Krishna Hari before the battle with Alexander the Great.
7.	<i>Artha-shastra</i> of Chanakya: Krishna and Kamsa, the birth history of Krishna, the Vrishnis, Dvaipayana or Vyasa, Balarama and devotees of Krishna with shaved head and tuft of hair (sikha).
8.	<i>Mahanarayana Upanisad</i> : Krishna Vasudeva recognized as Vishnu-Narayana.
9.	<i>Mahabharata</i> : Krishna mentioned everywhere.
10.	<i>Bhagavad-gita</i> : Krishna's teachings.
11.	Grammar of Patanjali: Krishna is not an ordinary king but the Supreme, Krishna the enemy of Kamsa, Balarama, Janardana (Krishna), one temple of Balarama and Kesava (Krishna), Akrura the uncle, Svaphalka the granduncle, Ugrasena the grandfather, Vasudeva, Balarama, Andhakas, Vrishnis, Kurus.
12.	<i>Maitrayaniya Samhita</i> of Yajur Veda: Allusions to Krishna in the Narayana Gayatri similar to <i>Mahanarayana Upanisad</i> quoted before (but according to him without the name Vasudeva).
13.	<i>Nidesa</i> , a Buddhist book: Shows Krishna and Balarama.
14.	<i>Ghata Jataka</i> : Refers to Krishna as Vāsudeva.

Dr. Preciado states that there were fourteen sources in total including the archaeological, but points out 21 with two more in his footnote 43 on p.782. In other words, 23 with at least 40 historical references about Krishna. In addition, the *Mahabharata* with 100,000 verses is often talking about Krishna (see table 2b under Archaeological Evidence).

## ARCHAEOLOGICAL EVIDENCE

We can also add how some prestigious archaeologists have found more historical proofs about Krishna: Dr. S.R. Rao, emeritus scientist, with a commission of experts, using the *Mahabharata* as a map, rediscovered the City of Dwarka where Krishna lived in the harbour of Gujarat and confirmed the existing cities in the area mentioned in the biographies of Krishna, even the *Janma-bhumi in Mathura, U.P.* (Rosen, 1989: 31). In the sixties Dr. Gangully discovered artefacts corroborating the Kuruksetra battle (Dasa, 1998: 86). Dr. Alan

Entwistle, Professor at Washington University who worked with the International Association of Vrindavan Research Institute, through his research together with other scholars confirmed the historicity of Krishna in Mathura and Vrindavana (Rosen, 1992: 189). Dr. Mohan Gautam, Chairman of South Asian Research Centre and member of the International Union of Anthropological Sciences, began his investigation of Vrindavan grounds, specifically Radhakunda, in 1960 demonstrating the genuineness of this place (ibid. p.199).

Another very important point is that other scholars accept the proofs that Preciado mistreated for disapproval and with a caution at the end of his paper he too accepts them (p.811-813).

He asserted many incongruities and false claims, for instance: Megasthenes mentions Heracles, but he is not Krishna (p.796). However, the eminent Andrew Rosanen of Harvard stated: "Megasthenes mentions the god "Heracles" (Hari-kul-eesh), who was worshiped as the Supreme Lord in the district around Mathura where Krishna originated and whose name (Hari) is one commonly used for Krishna". (Rosen, 1989: x) Even though in posterior lines, in a very tacit way, Preciado accepts it. In fact, one of the critics asserts things like: "In the VI {sixth} century BC or before, some compilers felt the necessity of inserting the Devakiputra Krishna" (p.815). How did he travel to the past to know the literary necessities (in the mind) of unidentified authors that he had never observed (like the farce of an unknown genius author of Gita)? Maybe he could give us his secret formula to verify such claims.

Table 2b Archaeological evidence:

15. Heliodorus's Column: Vāsudeva the God of gods.
16. Ghosundi inscription: Bhagavan Sankarshana and Vāsudeva.
17. Hathibada inscription: Bhagavan Sankarshan and Vāsudeva.
18. Another column of Garuda in Besnagar of a Bhagavata king dedicated to Bhagavata (Vasudeva).
19. The cave of Queen Nagnika in Deccan: Inscriptions of Sankarshana and Vāsudeva.
20. Mora inscription: Krishna and Balarama and Krishna's sons Pradyumna, Samba, Aniruddha.
21. Inscription of Sodasa in Mathura: Krishna Vāsudeva.

In the footnotes:

22. One stamp of Gopal (gopalasya) from Kumrahar.
23. Coins of Agathocles, Indo-Greek king, with Krishna and Balarama (6 pieces).

## VALIDITY of PROOFS

In the next step he shows a puzzling tactics to confuse the validity of the proofs. Epistemology of Dvaita Vedanta philosophy calls it *anvaradhana-jñāna*, a doubt or uncertainty of knowledge. How is it created? A cause is called vipratipatt, conflicting testimony by jati, futile objections. He promotes distorted concoctions from those with a motive to convert Hindus to Christians; imposing on them that Krishna was a Hindu Christ.

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However, as he admitted on page 796, such thesis is false and accepted only by Christians themselves. His fallacies do not come home.

It is as if we would want to demonstrate the hypothesis of Dr. Bill Kaysing, "They Never Went to the Moon", by creating doubts about the Apollo travels beginning with the sceptic claims of Ticinelli against the airship of Da Vinci, later quoting astronomer talking about the impossibility of flying heavy machines or Bicker, who considered the stupidity of space travel, and also Wooley and Walton with sceptical claims against the astronauts, etc; up to Kaysing. What happened? All these presuppositions were demonstrated to be false because they defended a mistake, an illusion. Therefore his arguments have resulted in a fallacy and consequently have equal value. For example:  $x+y+d+b=O$  /  $O=x+y+d+b$ . In other words, Preciado's so-called objections are worthless and whoever takes support from them should be aware of it. Besides, Dr. Vogel, supporter of borrowing theory, attempted to distort Mora's epigraphic inscription to avoid changing his paradigm (Rosen, 1989: 28).

He sustains his thesis with the opinions of others like Mueller, etc. When all the British Indologists had been probed, they were shown as arbitrary and having political and missionary agendas under English empire mentioned by many experts. Concerning this some authors wrote:

*The Max Mueller thesis evidently endures of systematisation excess that carried him to fix some arbitrary periods without fundament. The insupportableness of his presupposition is so obvious that many orientalist had already appointed it. (Mora et al, 1974: 46).*

About the culture approach: "His preoccupation was not the knowledge of a culture and his literature, but the desire to spoil and refute whatever they considered superstition, to annul the Hindu beliefs or to find concordances in those texts with the exigencies in the Christian dogma" (ibid. p.46). Hindu scholars he quotes - like Raychaudhuri, Pulsaker, Majumdar, etc. - were programmed by the English influence. Thomas Hopkins mentioned that the British with their systematic denigration gave up an inferiority culture complex (Hopkins, 1983: 111). Therefore they largely adopted the British Indo-sophism paradigm. Some of them, like Mr. S.K. De, deride their own culture. But the majority cannot be so deviated because, even though they did not defend Krishna's divinity, the historicity, from which the paradox arises, remains: "A deified Vrishni prince called Vasudeva; and a tribal hero Krishna, religious leader of the Yadavas" (p.795).

We can summarize all of this as a strategy to artificially cloud the proofs in the most virulent, acid, ambiguous way. The good thing about his work is the affirmation that Krishna's name is as ancient as *Rig Veda*, p.811; but he did not show any direct quote as Sanatana Gosvami quotes Krishna *Upanisad* or *Nilakantha* in the *Rig* 1.21.154.6, 8.96.13-15 etc. Or at least other Upanisads, direct parts of the Vedas, like *Vásudeva*, *Narayana*, and *Gopala* besides *Mahānarayana* in his small booklet.

In a very dignified and accurate way he finds that the idea of a separation of personalities is: "Speculations that are condemned to remain without proofs" (p.814). Even though it is brilliantly affirmed: "In the sixth century, the histories of the Krishna's facts were already



known, as the recount of Syamantaka jewel, a record of Krishna's life unified with other features of the life of the hero (Krishna) through this epoch already existed" (p.815). However, he tries to use the same criterion of improbability for the historical proof of Krishna's legends (?) which is absurd. If we apply the strictness of verification of mathematical theorem to his postulate, it should be true in some cases as a possibility, in many cases as a probability and in all cases as approbation. When it is said with an emphatic assertion as his, it means a demonstration. Therefore it cannot withstand any opposing evidence. When he states that the historicity of Krishna's legends is condemned to remain without proofs or evidence (*Diccionario de Sinónimos y Antónimos*, 1994: 285) and in his book he shows twenty-three pieces of evidence with at least forty historical references about Krishna and his history, his concoction is automatically discarded.

In other words, with only one evidence his postulate is demolished. Furthermore, the evidence has more validity than the proof as it is defined: "Evidence is a clear manifestation of something, that no one would rationally doubt (ibid. p.814).

#### **DIGITAL CALCULATION of PLANETARY CONFIGURATIONS IN MAHABHARATA**

Dr. S. Balakrishna of NASA, USA; Dr. B. N. Narahari Achar, Department of Physics, Memphis University, USA; Dr. R. N. Iyengar, Department of Civil Engineering, Bangalore; Dr. S. Kalyanaraman, Saraswati River Research Centre, Chennai and others submitted papers on the date of *Mahabharata* war based on Astronomical data with the use of Planetarium software at the two-day seminar in Bangalore, India between fifth and sixth January 2003 and agreed that there does not exist any contradiction between any two descriptions of planetary configurations given in the *Mahabharata*.

<http://www.indianresurgence.com/history1.htm>

Dr. S. Balakrishna using the Lode Star software studied both the solar and lunar eclipses mentioned in the *Mahabharata* to find out the dates of the eclipses and found out that from 3300 B.C. to 700 B.C. almost 6000 solar and 4000 lunar eclipses occurred, but not all of them were visible from Kurukshetra. He discovered that 672 were eclipse pairs (solar and lunar) in one lunar month. However, it was the three out of the eight places where solar eclipses were mentioned that he found very important in relation to the account in *Mahabharata*: (<http://www.indianresurgence.com/history1.htm>) solar eclipses in Sabha Parva, Udyoga Parva and Shalya Parva. Many also believe that a total solar eclipse occurred on the 13<sup>th</sup> day of the War, which has been allegorically mentioned as covering the sun by Lord Krishna with His Sudarshan Chakra.

Three eclipses took place in a lunar month, which was a very rare incident before the *Mahabharata* War in the order of "a lunar eclipse followed by a solar one and then another lunar eclipse. According to the text of *Mahabharata*, the solar eclipse occurred just 13 days after the first lunar eclipse. Dr. S. Balakrishna of NASA, USA, has searched all eclipse pairs, a lunar eclipse followed by a solar eclipse after 13 days that took place from 3300 B.C. to 700 B.C. using the Lodestar pro-software. He found that nearly 672 eclipse pairs have occurred within the said period, out of which 27 pairs have been found to have less than 14 days time gap. According to Dr. Balakrishna, the eclipse pair of 2559 is the best match with the description given in the text of *Mahabharata*. But according to Dr. Kalyanaraman, the

eclipses occurred in 3067 B.C.- the lunar eclipse on 29<sup>th</sup> September at the asterism Krittika and the solar eclipse on 14<sup>th</sup> October at the asterism Jyestha”

(<http://www.indianresurgence.com/history1.htm>)

*Researcher Dr. P. V. Holay examined 6 planetary configurations given in the Mahabharata and concluded that the War began on 13<sup>th</sup> November 3143 B.C. But Dr. K. S. Raghavan and his co-worker Dr. G. S. Sampath Iyengar, using the Planetarium software came to the conclusion that the Kurukshetra War began on 22<sup>nd</sup> day of November 3067 B.C. (according to the present Gregorian calendar). Professor Dr. Narahari Achar of the University of Memphis, USA, also arrived at the same conclusion using the said Planetarium software. Dr. S. Kalyanaraman of the Saraswati River Research Centre, Chennai, found the estimates of Dr. K. S. Raghavan and Dr. Narahari Achar correct and, on that basis, calculated the dates of some other important events of Mahabharata. For example: Lord Krishna, on His final peace mission, set out for Hastinapur on 26<sup>th</sup> September, 3067 B.C. when the moon was at the asterism Revati. Lord Krishna arrived Hastinapur on 28<sup>th</sup> September 3067 B.C., when the moon was at the asterism Bharani.*

*The full moon and lunar eclipse at Krittika occurred on 29<sup>th</sup> September 3067 B.C.*

(<http://www.indianresurgence.com/history1.htm>)

The solar eclipse at Jyestha occurred on 14<sup>th</sup> October 3067 B.C.

Lord Balarama set out for pilgrimage on 1<sup>st</sup> November 3067 B.C.

The War began on 22<sup>nd</sup> November 3067 B.C.

Lord Balarama concluded His pilgrimage on 12<sup>th</sup> December 3067 B.C.

The winter solstice occurred on 13<sup>th</sup> January 3066 B.C.

Bhishma died on 17<sup>th</sup> January 3066 B.C.

The comet Mahaghora appeared at the asterism Pushya in October 3066 B.C.

The 2003 Bangalore seminar officially accepted that the *Mahabharata* War began on 22<sup>nd</sup> November 3067 B.C.

(<http://www.indianresurgence.com/history1.htm>) It thus appears that the *Mahabharata* War took place, not in Dwapara Yuga but in the 35<sup>th</sup> year of the present Kali Yuga. This is not unlikely given the text of *Mahabharata*, “the War took place at the juncture of Dwapara and Kali Yuga”. (<http://www.indianresurgence.com/history1.htm>)

In 2005, astrologer Arun Kumar Bansal, using computer software, calculated the date of birth of Lord Krishna and arrived at 21<sup>st</sup> July 3228 B.C. Notwithstanding, this is not the last conclusion as Dr. N. Achar has been able to demonstrate 3167 BC as the accurate birth year of Krishna based on the stellar position of the Rohini birth star. This makes the age of Lord Krishna 100 years during the *Mahabharata* War, which may seem incredible to us. However, in Hindu scriptures, the normal life span of human beings is many years in Krita (or Satya), little less years in Treta, and Dwapara. In Kali Yuga, it is 100 years. In fact, during the Kurukshetra War, most of the military leaders of both Kauravas and Pandavas were more than 100 years old. (<http://www.indianresurgence.com/history1.htm>)

*The discovery of the ruins of the city of Dwaraka by the renowned archaeologist Dr. S. R. Rao, under the Arabian Sea, provides strong evidence that Lord Krishna and the story of Mahabharata were a reality and not simply a myth*

(<http://www.indianresurgence.com/history1.htm>) see table 3:

Table 3

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Lord Krishna, in His final peace mission, went to Hastinapur in the month of Kartika. He set out on the day when the moon was at the asterism Revati.

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On His way to Hastinapur, Krishna rested for a day at a place called Brikasthala, and on that day the moon was at the asterism Bharani.

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The day, on which Duryodhana turned down each and every effort of Lord Krishna to make peace and made the war inevitable, the moon was resting at the asterism Pushya.

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Lord Krishna left Hastinapura with Karna, on the day when the moon was yet to reach the asterism Uttara Phalguni.

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It is also well known that during the War, Lord Balarama went on a pilgrimage to holy places along the banks of the River Saraswati and *Mahabharata* describes the position of the moon during the entire course of the pilgrimage. For example, He set out on the day when the moon was at the asterism Pushya and returned on the day when the moon was at the asterism Shravana.

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The *Mahabharata* also mentions the occurrence of a solar eclipse at the asterism Jyestha and a lunar eclipse at the asterism Krittika, just before the beginning of the War.

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It also mentions the appearance of a comet at the asterism Pushya, on the 8<sup>th</sup> day of the bright half of the month of Magha, when Bhishma died. On that day the moon was at the asterism Rohini and it was the day of Winter Solstice.

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The day on which Ghatotkacha, son of Bhima, died, the moon appeared at the horizon at 2.00 a.m.

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The epic also mentions the occurrence of a very rare astronomical event that took place prior to the War: three eclipses, two lunar and a solar, within a lunar month of 27 days.

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There is also another continuing tradition in India that says that the beginning of the present Kali Yuga, Kurukshetra War, death of Lord Krishna and coronation of Emperor Yudhishtira were contemporary events.

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(<http://www.indianresurgence.com/history1.htm>)

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## CONCLUSION

Preciado edited a booklet, which was printed in India. However, when the writer of this article asked Dr. Ram-Krishna Rao, a friend of Preciado, about this in 1994, he told him: "I have never heard or known any work of him in the scholarly circles of India called "Krishna in the Puranic cycle" (this is after the so-claimed ten years of editions!). The writer of this paper also questioned another scholar, Dr. Jasrik Bihari, teacher at the same college (COLMEX), who performed archaeological studies in Java, about his opinion of Preciado's work. He showed a face of dislike and nausea saying: "So-called Indology".

In 1989 Rosen wrote: "A compilation of archaeological and textual data that summarizes the earliest record history of Vāsudeva Krishna. Although much of this historical information is available elsewhere in widely scattered form, it has not to my knowledge been brought together in so comprehensive and carefully researched manner as it is here." (Rosen, 1989: ix) referring to Steven Rosen's book that is a Vaisnava. Therefore this shows that Preciado's booklet is not regarded in the academic community of Harvard because he edited it in 1984



and till 1996 one never saw any quotation among American scholars. Only Rosen quotes him in two tiny notes.

Furthermore, at the beginning he asserts: "...the Krishna problem has already confused many generations of Indologists" (p.771). Is this conceit? Because after deeply denying and condemning the idea of two separate personalities of Krishna he finishes with the following words: "Perhaps this fact was due to the similitude in the Krishna heroic figure with other popular god, maybe tribal, in that such features pose with special significance" (p. 815). This is a tautology, because he repeated the same fallacy that he condemned but with other words.

Dr. Thomas Hopkins said: "Krishna the historical prince and charioteer of Arjuna" (Hopkins, 1983: 144). "Krishna had been revealed as the Supreme Lord, identified with Vedic Brahman and Purusa and with the universal form of Vishnu. He is the culmination of all the religious forms of the Vedas" (Hopkins, 1971: 94).

The conclusion of this analysis shows that Preciado prevails limitedly in the Indosophistic Cycle of the Colonial-British whose labyrinth excels that of Minotaurus.

**Table 3 Notes:** Famous astronomer Aryabhata in his celebrated work *Aryabhatiyam* had accepted the said tradition and used the word "Bharatapurvam" in the said work very often and scholars agree that he used the word to refer to such events that occurred before the *Mahabharata* War. In 1991, Dr. D. Abhayankar and Dr. Ballabh of the Osmania University calculated that the present Kali Yuga began on 7<sup>th</sup> February 3104 B.C. However, it is now the accepted norm for both the Eastern and the Western scholars that the present Kali Yuga began on the midnight of 17<sup>th</sup> and 18<sup>th</sup> February 3102 B.C. One can therefore surmise that the *Mahabharata* War took place nearly 5000 years ago.

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