

## THE REAL KRISHNA

According to the Hindu tradition, the amoral and two-faced Krishna was the eighth avatar or incarnation of the usually compassionate god who controls human fate, Vishnu. He is the god who is the most loved even though his previous incarnations as Rama was characterised by goodness and courage. The difference in characters makes it likely that Rama and Krishna were not the same person.

This Krishna person who lived 5000 years ago according the Hare Krishna sect but between 850 BC and 650 BC according to better scholars (Baha'i, page 16) is turned into their only real concern. But he could have been invented. It was not difficult to invent people for that period. The vast majority of Hindus do not regard Krishna as the Supreme Being like the sect does but as one of many equal gods. This shows that the sect is just a fraud.

Krishna allegedly lifted a hill, Govardhana, to protect the people of Vrndavana from the rains sent by Indra. Hare Krishna literature often contains pictures of that spectacular event. The note for illustration 34 in the book, *The Sacred Cow*, tells us that the Vaisnavites devised this legend in fifteenth century. Does not that suggest that it is likely that his life story which was not recorded for hundreds of years after his return to his Heaven is unreliable? Rama was allegedly the avatar before Krishna and his story was not devised until about the time of Jesus. The fact that it took at least four hundred years for him to be recognised as an avatar and important god shows that the religion makers of India had little regard for history.

The supreme love of Krishna, the goddess Radha, was not added to his story until the twelfth century two centuries after she was invented (page 103, *The World of Gurus*). Why put a person who may not have been divine or have even existed before yourself and others? It is crazy. Any intelligent person can see that so the devotees of Krishna must be hypocrites who are only into religion for the thrills and whatever else they can get out of it.

*The Sacred Cow* (page 73) informs us that in the original Mahabharata there may have been no Krishna at all for he is not needed in the story. A Krishna, the son of Devaki, who could only have lived a short while before 650 BCE appears in the Chandogya Upanisad which seems to have been written in 650 BCE. I think the invention of the amoral god Krishna could have been based on this noble and wise man. It is like the story of the man went right out of control. The Krishna in the Mahabharata existed centuries before for the battle it describes must have happened about 3000 BC if it happened at all.

Krishna was an avatar, an incarnation of God. But "The Hindu doctrine of the Avatars or saviors of mankind developed relatively late in the history of eastern religion. The theory appeared during the empire of Kanishka, an Indian ruler from about 120 A.D. to 162, who converted to Buddhism. Its justification is found in the Bhagavad-Gita, a late scripture of the first century which teaches new doctrines of devotion and love for a personal God" (page 7, Jerry Exel, "The Search for a Genuine Guru", *Right On*, November, 1972, Berkeley Christian Coalition). The Gita could be and probably is later than the first century.

Many Krishna stories could have been inspired by the Christian religion. Some think that the battle Krishna won over the snake, Kaliya, comes from the Bible legend that Jesus conquered the Devil, the snake.

In tradition, Jesus had a foster-father. So had Krishna.

Mary had to travel while pregnant to take part in a census relating to tax. So had Krishna's mother, Yasodi.

Jesus was born in a stable with shepherds round about. Krishna was delivered in a shepherd's hut. He was adored by Akura like Jesus was by Simeon. There was a persecution of the innocents in both legends.

Read all about it in *The Hindu World, An Encyclopedic Survey of Hinduism, Vol 1* (Frederick A. Praeger Inc. NY, pages 240-241).

The Bhagavad Gita has parallels with the gospels for it was revised up until the 9th century by Indian teachers who would have known something about Christianity. One cannot be fully sure about what is invented in it or not. It is no excuse for believing in Krishna.

Many are convinced that Krishna never existed. In *Death of a Guru*, the Hindu who converted to Christianity and wrote the book with Dave Hunt, Rabindranath R Maharaj, was told by his uncle that "Krishna never existed; neither did Rama. The Bhagavad-Gita and the Ramayana are just myths, beautiful stories" (page 89). Soon Rabindranath came to the same

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