

DIFFERENT NAMES OF KRṢṢṢA IN GITAGOVINDAM: AN ANALYSIS (With special reference to His activities)

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INTRODUCTION

The most important name in the panel of lyric poets in Odisha, is the famous Jayadeva, the author of the *Gītāgovinda*. He is lauded as the master of sweetest lyrics in Sanskrit language. He is rightly claimed as the ushered of a new era in Sanskrit literature through his single monumental work the *Gītāgovinda*. His songs of the *Gītāgovinda* have not only augmented new era in Sanskrit poetry but also had for reaching effects on the vernacular literatures of India. His *Gītāgovinda* has been considered as a religious work and it is recited daily in the temple of Lord Jagannātha at Puri. Poet Jayadeva was a great devotion. He has begun the hope of his work with benediction of Rādhā-Mādhava. *Gaudiyavaiṣṇavasampradāya* has taken *Gītāgovinda* as a religious test. For the development of the lone of Kṛṣṇa towards Rādhā, *Gītāgovinda* has been considered to be in a better and developed plot of all passion, the *Bhāgavata-purāṇa*.

1. Govinda:

Govinda and Gopāl are names of Kṛṣṇa, referring to his youthful occupation as a cowherd. He is regarded as the supreme God in the vaiṣṇava tradition and also by much of the pan Hindu tradition. According to Amarkoṣa, god stand for the heaven, sky, the lord of the God's that is Indra, the earth, a bull, a cow, the light, the speech, the fire, the water, the *indriya* or the senses. This is also indicated by the derivation “*gaḥvindatiitigovinda*”. Therefore, Govinda can mean the lord of heaven, the lord of fires, the controller of the water, the presiding deity of the senses and so on.

Govinda is the name of Kṛṣṇa and also appears on the 187th and 539th names in the *Viṣṇu-Sahasranāma*. In the *Gītāgovinda* we get the use of this name several times:

गोविन्दस्य मनोरथेन च समं प्राप्तंतसः सान्द्रताम् । (Gītāgovinda, 5.4)

श्रीगोविन्दपदारविन्दमशुभस्कन्दाय वन्दामहे । (Gītāgovinda, 9.18.3)

गोविन्दं ब्रजसुन्दरीगणवृत्तं पश्यामि हृष्यामि च । (Gītāgovinda, 2.6.10)

2. Hari:

Hari literature means the turning one as used in the Vedas often describing the colour of the houses. (Rig Veda, 10.16.13, 20.30.3)

Otherwise Hari means one who takes away or steals away and so on. In Sanskrit it can be said “*haratiitihari*”. That means Hari, which is the other name of Lord Viṣṇu, takes away or removes all the pains and sins of the devotee. Therefore, he is called Hari. In *Gītāgovinda* the name

Hari is repeated 54 times. According to *Rasikapriyā*, the name Hari is repeated 122 times and according to B.S. Miller, it is repeated 126 times.

As per the line of the poet:

यदि हरिस्मरणे सरसं मनो यदि विलासकलासु कुतूहलम् ।

मधुरकोमलकान्तपदावलीं शृणु तदा जयदेवसरस्वतीम् ॥ (Gītagovinda, 1.3)

हरिरिह मुग्धवधूनिकरे विलासिनि विलसति केलिपरे । (Gītagovinda, 1.4.2)

हरिरिति वदति सखीमनुवारम् । (Gītagovinda, 6.12.5)

हरिरुपगत इति तिमिरमनल्पम् । (Gītagovinda, 6.12.6)

हरिरभिमानी रजनिरिदानीभियमपि याति विरामम् । (Gītagovinda, 5.11.3)

and on many other places, such examples can be found.

3. Jagadīśa:

Jagadīśa means the God of the universe. In the first song of the first canto the Kṛṣṇa, Jagannātha implored upon in 11th stanzas with the refrain “*jayajagadīśa hare*”. In this song the ten incarnations of Viṣṇu has been eulogized describing his activities in each Avatāras. The Avatārahood is derived- *aba+tr+ghaṅ* (the root) which means to pass on. So Avatāra means the supreme deity's incarnation in several forms in the mortal world. In the vaiṣṇavite circles it is believed that Lord Viṣṇu is the supreme deity himself and he takes birth from time to time in order to keep the internal order or righteousness in the society. (Puranic Encyclopaedia)

As composed by Jayadeva in *Gītagovinda*:

प्रलयपयोधिजले धृतवानसि वेदम् ।

विहितवहित्रचरित्रमखेदम् ।

केशव धृतशरीर जय जगदीश हरे ॥ (Gītagovinda, 1.1.1)

4. Janārdana:

“*Janam ardaytiayamiti*”, means who destines the birth of a soul again on the earth is known as Janārdana. The birth is known 'Jana' in Sanskrit along with 'Janam' and 'Janma' lord Viṣṇu by his grace liberties the soul and makes it free from rebirth. Therefore, Lord Viṣṇu and his Avatāra Kṛṣṇa can be befittingly called Janārdana. To cite the poet:

विशङ्कमाना रमितं कयापि जनार्दनं दृष्टवदेतदाह । (Gītagovinda, 7.4)

5. Kaṁsāri:

Kaṁsa was atrocious demon king born from the womb of Indumati, wife of Ugrasena by the demon Durmila, who co-habited with Indumati in the disguise of her husband Ugrasena. So, even if his recognized in the society as a scion of the Yādava clan not behaving like human being rather like a demon. After his youthful age he drove out Ugrasena come to the throne of Mathura

and himself declare as the king. He had a huge follower of demonic warriors like *Aghāsura*, *Bakāsura*, *Tronavart*, *Vasmāsura*, *Dhanukāsura*, *Kesi*, *Puttanā* and others.

Devakī was his cousin sister and when he was going to leave Devakī and Vasudeva at their place he had a divine voice declaring that the 8th child of Devakī shall kill him whom his driving the chariot now. Then he turned furious and kept both Vasudeva and Devakī behind the prison and serially killed six children of Devakī immediate after birth. The seventh foetus of Devakī was mysteriously transformed from Devakī's womb to that Rohiṇī, another wife of Vasudeva who was at her sojourn at the house of Nanda (cousin of Vasudeva), the chieftain of the cowherds at Gokul on the other side of the river Yamunā.

When kaṁsa came to know by his spies that his enemy Kṛṣṇa was being reared of at Gokula. Then beginning from *Putanā* he send formidable demons one after another to kill Kṛṣṇa only to prove that the Kṛṣṇa was almighty God himself who was born on earth by the prayer of the Gods to kill the demons and establish righteousness and peace in the world.

Being unsuccessful in his endeavour he set up another plan by arranging a festival where a decorated bow was exhibited. Akrura was sent to bring Balarāma and Kṛṣṇa under the pretext of witness of the bow festival. Akrura was successful in his mission with a lot of resistance from the residence of Gokula, particularly by the *gopies* and Yasodā the foster mother of Kṛṣṇa arrived with his train at Mathurā. There was close competition among the citizens to have a glimpse of Kṛṣṇa having extra ordinary powers and glamour. He was charged with the Mathurāits and preceded towards the venue of the bow festival.

Now Kaṁsa had in his mind how to kill his enemy par excellence step by step. At the gateway, the deadly attacking elephant *Kubaliā* triggered to trample down Kṛṣṇa in his turn caught hold of the elephant from his trunk and killed him heroically while everybody was watching with awe and wonder. Then wrestlers and boxers like *cāṇura*, *mauṣṭika* and many others were set to kill Kṛṣṇa and his brother Balarāma by personal fight. Observing this Vasudeva along with Nanda and Yasodā forthwith. Kṛṣṇa could not tolerate such reaction and immediately proceeded towards the pedestal on which Kaṁsa was present on his throne. When Kṛṣṇa climb on the pedestal and tried to cult hold of known as Kaṁsāri or the enemy of Kaṁsa. According to poet Jayadeva:

कंसारिरपि संसारवासनाबद्धशृङ्खलाम् । (Gitagovinda, 3.1)

6. Lakṣmīpati:

Kṛṣṇa by the way of marriage Śrī or Lakṣmī is known as Śrīpati or Lakṣmīpati. In the view of Jayadeva, Lakṣmī means Śrīrādhā and Śrīkṛṣṇa is her consort. In the Brahmapurāṇa it is described that when Rādhā by the request of Kṛṣṇa took him to home, had their amorous dalliance on the bank of the Yamunā. The same situation has exactly been taken of the begging of the *Gītagovinda*:

मेघैर्मेदुगमम्बरं वनभुवः श्यामास्तमालद्रुमै-

र्नक्तं भीरुदयं त्वमेवतदिमं राधे ! गृहं प्रापय ।

इत्थं नन्दनिदेशतश्चलितयोः प्रत्यध्वकुञ्जदम्

राधामाघावयोर्जयन्ति यमुनाकुले रहः केलयः ॥ (Gitagovinda, 1.1)

But in the Brahmavaivarta Purāṇa here before the union of the two Lord Brahmā interferences and asks how without marriage they can involve themselves in such an activities which is not accepted by the society. They are on the bank of river Yamunā. Brahmā created the marriage of Rādhā with Kṛṣṇa according to proper rights where all the divinities of the heaven participated as witness and spread the benedictory flowers over them. Therefore, Kṛṣṇa can be called Śrīpati or Lakṣmīpati or Rādhāvallabha and so on. In the second song where Jayadeva describes Kṛṣṇa as “Śrīmukhacandrakora”. Most of the commentators are of the opinion that Śrī is no other than Rādhā here in the context *Gītagovinda*.

7. Mādhava:

It is the most appreciated name of Kṛṣṇa so far Jayadeva's *Gītagovinda* is concerned. The word Mādhava is related to Madhu, which means the spring season or the Honey. The month of Vaiśākha is also called Mādhava in Indian tradition. Mādhava also means the progenitor of a clan or family of which Kṛṣṇa is a scion. Therefore, a person of the Yādava race can also be called as Mādhava.

But the most popular etymology is *Māyādhavaḥ Mādhavaḥ*. Which means, the protector of Mā or Lakṣmī. As such vernal dalliances of Kṛṣṇa with Rādhā truly establishes Kṛṣṇa in the composition of Jayadeva in *Gītagovinda*:

राधामाधावयोर्ययन्ति यमुनाकुले रहः केलयः । (Gītagovinda, 1.1)

हरि हरि याहि माधव ! याहि केशव ! मा वद कैतववादम् । (Gītagovinda, 8.17.1)

माधवे मा कुरु मानिनि ! मानमये । (Gītagovinda, 9.18.1)

प्राह प्रेमभरोद्भ्रान्तं माधवं राधिकासखी । (Gītagovinda, 4.1)

माधव ! मनसिजविशिखभयादिव भावनया त्वयि लीना । (Gītagovinda, 4.2)

8. Madhusūdana:

Kṛṣṇa, Viṣṇu's other name is Madhusūdana. According to Satya Bhāṣyam- Madhu means the face from the ear holes. The demon which was born from the dirt of the ear of Viṣṇu is also called Madhu. That Madhu has been associated with Kaitabha who challenged the originator Viṣṇu and fought a war of 5000 year before the creation. Because Viṣṇu called the demon Madhu, is called as Madhusudan. In the *Gītagovinda* across the following examples of Madhusūdana:

स्मरति मधुसूदनो मामपि न चेतसा । (Gītagovinda, 7.13.7)

9. Mukunda

Mukunda has been derived from the word “*muclumocane*” that means who can give liberation by the addition of the suffix “*Ātonupasargekaḥ*” (Aṣṭādhyāi, 3.2.3). Among the trinity of the Hindu pantheon Viṣṇu is the most popular deity among its adherence. And it is believed that Viṣṇu only can give salvation from the repeated birth. Therefore, he is called Mukunda or the vistor of salvation or liberation.

10. Murāri

The Murāri word is used in 10 times in *Gītāgovindā* which means the enemy of demon Mura. This name of Viṣṇu has been based on his action for killing Mura a demon of Satyayuga. This name has been described by the poet as:

विरहपाण्डुमुरारिमुखाम्बुजद्युतिरयं तिरयन्नपि वेदानाम् । (Gītāgovinda, 7.14.9)

रमते यमुनापुलिनवने विजयी मुरारिस्थुना । (Gītāgovinda, 7.15.1)

11. Nārāyaṇa

“Nārāyāḥpatiitipraktā”. It means water. *naraevaayanamasyaitinārāyaṇa*. This name has repeated ten times in the *Gītāgovinda*. The name Nārāyaṇa owes its origin from the fact that when the whole universe was filled with water massively and there was no creation. Lord Viṣṇu was present on the extensive space over the water. It is also said, on that water from below the ears of Viṣṇu, the demons Madhu and Kaitabha were born and Viṣṇu killed them on a long fight created the medinī or earth by their body parts. In another episode, Kṛṣṇa is said to be floating on the leaf of a fig tree in the extensive water. Thus, he is also called Nārāyaṇa. By a third account Kṛṣṇa can be called Nārāyaṇa because he sleeps on a coil made by the serpent Ananta on the waters of the milky ocean. Therefore, he is also justified as Nārāyaṇa.

As per the line of the poet:

क्षणमधुना नारायणमनुगतमनुसर राधिके ! (Gītāgovinda, 12.23.1)

From the above analysis of different names of Kṛṣṇa, it is found that Lord Kṛṣṇa has versatile personality as a hero of the poem. At the same time his divine touch of being Lord Viṣṇu himself makes the poem attractive.

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