

Sri Krishna is God Himself.

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It is not the business of a devotee to scrutinize tradition about the object of his devotion, like a historian to find out whether the events narrated about him have actually taken place. His truth is not chronology but faith. He therefore judges the life of his *Ārādhyā* (object of worship) not by the standard of history but by the standard of faith. With this angle of our judgment if we look to the life of Lord Śrī Kṛṣṇa, as depicted for the devotees in the immortal poem of *Śrīmad Bhāgavata*, we will then realize the true significance of the expression 'कृष्णस्तु भगवान् स्वयम्' (Kṛṣṇa is God Himself).

Judging by this standard, we find hidden meaning in everything attributed to His form or deeds. The colour of His body is said to be blue like that of the sky, which is boundless, or like that of the ocean, which is unfathomable. This is the colour of a colourless one. The yellow garment—*Pitāmbara*—over His chest indicates that pale-faced ones (weak, poor, disabled, etc.) do always find place in His heart, and that just as yellow mixed with blue becomes green, so the weak attached to Him become lively.

He is infinite *Sat*. The feats of His prowess show that He had full control not only over all the five elements constituting this world but also over demoniacal, human and divine souls. Lifting of Govardhana means control over the earth-element (क्षितित्त्व). Bringing back Nanda from Varuṇa-loka means control over the water-element (जलत्त्व). Absorption of forest-fire at will means control over the fire-element (अग््नित्त्व). Destruction of the whirlwind-demon (Tṛṇāvarta) means control over

the air-element (वायुत्त्व) and revelation of this vast Universe within the limited space of His mouth means His perfect control over Ether or the Space-element (आकाशत्त्व). Likewise killing of Kāṁsa, Śiśupāla, Dantavakra and others means His supremacy over demoniacal souls. Getting first place of worship at the Royal *Yajña* of Emperor Yudhiṣṭhira and becoming manifold at will in *Rāsa-kriḍā* and at the time of Brahmā's test, and even adopting the form of animals, not to say of men,—all these facts indicate His supremacy over human souls. *Govardhana-dhāraṇa Līlā* indicates His supremacy over Indra, the king of gods; *Govatsa-haraṇa Līlā* shows His supremacy over Brahmā, the Creator, and *Līlā* like that of *Bāṇāsura-Saṅgrāma* indicate His supremacy over Śiva, the Destroyer of the universe.

He is infinite *Chit*. The *Gītā*, His Divine Song, is full of infallible and everlasting wisdom. His actions right from the forests of *Vṇḍāvana* and huts of *Sāndīpani* to the fields of *Mahābhārata* and palaces of *Dwārakā* indicate His tremendous brain-power. He was not only the master of all Yogic Siddhis, but had also full knowledge of different Śāstras including even the fine arts.

He is infinite *Ānanda*. With *Vamśī* (flute) always on His lips and *Rāsa* as the prominent feature of His life, He is the very incarnation of Bliss. The author of the *Bhāgavata* says that His superb beauty did not only influence the human and animal souls, but it thrilled even trees and plants with ecstasy. Even the senseless water of the *Jamuna* is said to have danced with the tune of His flute. Such was the magic of His Divine Beauty and Divine Bliss.

His dance over the hood of the serpent Kāliya is clearly a picture of Immortality reigning supreme over Death. His birth in jail is nothing but the springing up of a cosmos out of chaos—a new order out of the remnant of the old—liberty out of the fetters of convention. He is said to be a Gopāla (protector of cows). The cow (being second mother to an Indian) is an

emblem of Mother Earth. Gopāla thus necessarily means the preserver and protector of this Universe.

Thus His form and His deeds both denote that He is the Lord Himself and one cannot therefore but admire the sublime genius and devotion of those Vaiṣṇava saints who worshipped and realized God Absolute in such a wonderful form.



Unique Value of remembering Sri Krishna.

They who fix their mind on the lotus feet of Śrī Kṛṣṇa, being attracted by His divine qualities, are absolved from sins. They no longer see the messengers of Death, noose in hand, even in a dream.

(Śrīmad Bhāgavata VI. i. 19)

Uninterrupted remembrance of the lotus feet of Śrī Kṛṣṇa destroys all sins and makes one eternally happy. Purity of heart, devotion to God, and knowledge and wisdom combined with dispassion follow in its wake as a matter of course.

(Ibid. XII. xii. 54)

When the mind is possessed by the Lord, all sins born of the Kali Age, and all impurities of material, place and soul are washed away.

(Ibid. XII. xii. 45)

When Śīśupāla, Śālva, Pounḍraka and other contemporary princes attained salvation by thinking at all times of the gait and gracious looks of Śrī Kṛṣṇa, though in a hostile spirit, there can be no doubt about the liberation of those selfless devotees who have devoted themselves wholly and solely to the lotus feet of Śrī Kṛṣṇa.

(Ibid. XI. v. 48)

Those contemporary princes who bore a hostile attitude towards Śrī Kṛṣṇa were absolved from their sins committed in previous lives by ever thinking of the Lord, just as a larva is transformed into a bee by ever thinking of the latter.

(Ibid. VII. x. 39)

