

# Sri Krishna is God Himself.

BY MADAN MOHAN MALAVIYA.

In *Śrīmad Bhāgavata*, Sūta, addressing Śounaka and others, says: "Just as from a bottomless lake thousands of streamlets and rivulets issue forth, similarly from the *Paramātmā*, who is the ocean of *Sattva-guṇa*, innumerable incarnations take their origin. Sages like Nārada, Manus (progenitors of mankind) such as Swāyambhuva (son of Brahmā), gods like Brahmā, Prajāpatis (lords of created beings) such as Kaśyapa and others—they are all partial manifestations of the *Paramātmā*, so many portions of Śrī Nārāyaṇa. But Śrī Kṛṣṇa is God Himself. Bhagavān Śrī Kṛṣṇa Himself says in the *Gītā*:—

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥  
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥  
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

"Though unborn and imperishable by nature, and the Lord of all beings, I manifest Myself from time to time through My own *Māyā* ( Illusive Power ), dwelling in My own *Prakṛti* ( Nature ).

"Whenever there is decay of righteousness, O descendant of Bharata, and there is exaltation of unrighteousness, then I Myself come forth.

"For the protection of the good, for the destruction of evil-doers, and for the sake of firmly establishing righteousness, I body Myself forth from age to age."

I sincerely wish to instil into the heart of every creature the reverence and love I have for Śrī Kṛṣṇa. My

heart aspires to propagate my belief and conviction about Him in the whole world. But I am conscious of my limitations and I feel I am not yet qualified to achieve this cherished ideal of my life. But I have taken shelter under His blessed feet. To Him the devotees are very dear. I have, therefore, firm belief that some day I shall see my wish fulfilled.

In the *Mahābhārata*, Bhagavān Vedavyāsa, the life and soul of Sanātana Dharma, has recorded at great length the story of the incarnation of Śrī Kṛṣṇa. In other words, it may be said that the *Mahābhārata* is full of the glories of Śrī Kṛṣṇa. In the first chapter of the *Ādi-Parva*, which contains an index of the whole book and is therefore called *Anukramanīkā-Adhyāya*, Sūta says:—

विस्तरं कुरुवंशस्य गान्धार्या धर्मशीलताम् ।  
क्षत्तुः प्रज्ञां धृतिं कुन्त्याः सम्यग् द्वैपायनोऽब्रवीत् ॥  
वासुदेवस्य माहात्म्यं पाण्डवानां च सत्यताम् ।  
दुर्वृत्तं धार्तराष्ट्रानामुक्तवान् भगवानृषिः ॥

"Ṛṣi Vedavyāsa has beautifully recorded in the *Mahābhārata* the genealogy of the Kaurava dynasty, the religiosity of Gāndhārī ( wife of Dhṛtarāṣṭra ), the wisdom of Vidura, the fortitude of Kuntī, the greatness of Bhagavān Śrī Kṛṣṇa, the truthfulness of the Pāṇḍavas and the evil conduct of Duryodhana and other sons of Dhṛtarāṣṭra."

All that Vedavyāsa has written is truth ('पराशर्यवचः सत्यम्') is a well-known fact. Vedavyāsa was a contemporary of Śrī Kṛṣṇa and this is sufficient proof of the fact that whatever he has written about Śrī Kṛṣṇa was based

upon personal knowledge and as such it was Truth plain and simple. In *Śrīmad Bhāgavata* also Vedavyāsa has depicted the greatness of Śrī Kṛṣṇa and we find therein a detailed narrative of the life of Śrī Kṛṣṇa. The story of Śrī Kṛṣṇa's life is also found in the *Harivaṃśa Purāna*, which forms a supplement of the *Mahābhārata*, as well as in the *Viṣṇu-Purāna*.

It is the sacred duty of those whom God has endowed with *Bhakti*, whose heart He has illumined with the knowledge of His greatness, and whose soul He has flooded with joy, to diffuse the same light and joy among all the creatures of the world.

By the grace of God and the blessings of my elders I have drunk deep at this fountain-head of immortal bliss and continue to do so. I wish I could share it with all the creatures of the world; but I know not where to start from and how to proceed. What strikes me at this particular moment is that I should first meditate on the form of that Being whose glories I so dearly love to sing.

The *Mahābhārata*, the *Bhāgavata*, the *Viṣṇu-Purāna* and all other big and small books of sacred lore, which deal with the glory of Śrī Kṛṣṇa, proclaim with one voice that in all the three worlds and fourteen lokas there was none to match Śrī Kṛṣṇa in beauty and elegance of form. Śrī Vedavyāsa in the *Śānti-Parva* of the *Mahābhārata* says that when the Pāṇḍavas became victorious at the end of the great Mahābhārata war, Yudhiṣṭhira felt relieved and happy by offering the kingdom to Dhṛtarāṣṭra, Gāndhāri and Vidura. And, having thus pleased all the creatures and the whole city, he approached Bhagavān Śrī Kṛṣṇa with folded hands.

ततो महति पर्यङ्के मणिकाञ्चनभूषिते ।  
ददर्श कृष्णमासीनं नीलमेघसमद्युतिम् ॥

जाज्वल्यमानं वपुषा दिव्याभरणभूषितम् ।  
कौस्तुभेनोरसिस्थेन मणिनाभिविराजितम् ॥  
उद्यतेवोदयं शैलं सूर्येणाभिविराजितम् ।  
नौपम्यं विद्यते तस्य त्रिषु लोकेषु किञ्चन ॥

(XIV. 19-15.)

"Yudhiṣṭhira saw Śrī Kṛṣṇa seated on a beautiful sofa of gold studded with gems. His complexion resembled the colour of clouds. Adorned with beautiful celestial ornaments, His whole person was shedding a peculiar lustre. Wearing a yellow silk garment He looked like a sapphire set in gold. The Kaustubha (a celebrated gem obtained with thirteen other jewels at the churning of the ocean) was shining bright on His chest which looked like the Eastern horizon at the rise of the sun. In short, there was none to stand comparison with Him in all the three worlds."

In the 37th chapter of the *Sabhā-Parva Vaiśampāyana* says that at the commencement of the *Rājasūya* Sacrifice undertaken by Yudhiṣṭhira, when all the celebrated sages and savants, gods and princes, preceptors and priests, Snātakas and other venerable persons had arrived and Yudhiṣṭhira enquired as to who was to be worshipped first, Śrī Kṛṣṇa shone in that glorious assemblage as the moon shines amongst the stars.

परया शुशुभे लक्ष्म्या नक्षत्राणामिवोडुराट् ।  
ततो भीष्मः शान्तनवो बुद्ध्या निश्चित्य वीर्यवान् ।  
वाष्णेयं मन्यते कृष्णमर्हणीयतमं भुवि ॥  
एष ह्येषां समस्तानां तेजोबलपराक्रमैः ।  
मध्ये तपन्निवाभाति ज्योतिषामिव भास्करः ॥  
असूर्यमिव सूर्येण निर्वात इव वायुना ।  
भासितं ह्लादितं चैव कृष्णेनेदं सदो हि नः ॥  
तस्मै भीष्माभ्यनुज्ञातः सहदेवः प्रतापवान् ।  
उपजहेऽथ विधिवद्वाष्णेयायार्घ्यसुत्तमम् ॥

Then Bhiṣma, the powerful son of Śāntanu, having carefully thought

over the matter, said with a firmness of mind, "The most venerable person on this earth is Śrī Kṛṣṇa. He surpasses all those who have assembled here in splendour, strength and valour, and shines like the sun among the stars. By His very presence our whole assembly has been illumined as it were with light and enlivened with joy like a dark place at the rise of the Sun or even as a room almost suffocating for want of air is filled with joy by air."

Śrī Śukadeva in chapter 32, *Skandha X* of the *Bhāgavata* says:—

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रघा ।  
 रुरुदुः सुस्वरं राजन् कृष्णदर्शनललासाः ॥  
 तासामाविरभूच्छौरिः स्वयमानमुखाम्बुजः ।  
 पीताम्बरधरः सखी साक्षान्मन्मथमन्मथः ॥

"The Gopis, now singing and at other times weeping and wailing for a Darshan of Śrī Kṛṣṇa, began to cry loudly and weep violently. And presently Bhagavān Śrī Vāsudeva appeared before them smiling, with a yellow silken garment on His lovely person and a beautiful wreath of flowers round His beautiful neck. So charming was His beauty that even Cupid, god of love and beauty, would have fallen in love with Him."

In Chapter I, *Skandha I* of the *Bhāgavata*, Bhīṣma says:—

त्रिभुवनकमनं तमालवर्णं रविकरगौरवाम्बरं दधाने ।  
 वपुरलककुलावृताननाब्जं विजयसखे रतिरस्तु मेऽनवद्या ॥

"Let my soul be wholly devoted to the blessed feet of Śrī Kṛṣṇa, the friend of Arjuna, the most beautiful in all the three worlds, whose complexion resembles the colour of a *Tamāla* leaf, who wears a yellow silken garment shining like the rays of the sun and whose lotus-like face is covered by beautiful locks of hair."

I hope what has been written above, if read and pondered over, will bring home to the mind of every reader the comeliness of form of Śrī Kṛṣṇa.

#### WORSHIP OF ŚRĪ KṚṢṆA

When Bhīṣma openly declared that amongst all those assembled there Śrī Kṛṣṇa was the most venerable, all felt satisfied save Śiśupāla, who lodged an emphatic protest against this statement. He began to revile Śrī Kṛṣṇa and along with that he blamed Bhīṣma also, adding that it was simply sacrilegious on his part to have declared Kṛṣṇa as most worthy of adoration in that great assembly of sages and saints, gods and princes. The lengthy and crushing reply which Bhīṣma gave to this charge, and which glorifies Śrī Kṛṣṇa in glowing terms is given in chapter 38 of the *Sabhā-Parva*, and the description is so vivid that it makes a lasting impression on the mind of the reader.

"Śrī Kṛṣṇa is most venerable not only for us but for all the three worlds. I have sat at the feet of many a high-souled person advanced in knowledge and have heard them singing together the glories of Śrī Kṛṣṇa. I have also many a time heard people describing the wonderful deeds performed by Śrī Kṛṣṇa even from His very infancy. We worship Him, not because it is pleasing to us. Nor do we worship Him because of our personal relation with Him or with any ulterior motive. We adore Him because He is a source of joy to all the creatures inhabiting this globe, and because all have paid Him homage in recognition of His glory, bravery and victory. That is why we worship Him. From a child to an aged person there is none whom we have not tried and tested. We have come to realize that in qualities of head and heart He is superior even to those who are advanced in age. Hence it is that we revere Him most. Among the Brahmans he who is advanced in knowledge is

respected most. Among the Kṣatriyas it is valour that counts; among the Vaiśyas wealth is the supreme criterion of greatness, while amongst the Śūdras age is considered as the supreme test of superiority. Śrī Kṛṣṇa deserves our respect for His knowledge of Vedas and Vedāngas\* and for His superior strength. Who is there in the world to stand in comparison with Śrī Kṛṣṇa? He is endowed with a charitable disposition, is tactful and possesses a knowledge of scriptures. He is rich in prowess and humility, glory and wisdom, culture and grace, fortitude and contentment, and health of mind and body. In Keśava alone are all these virtues invariably found. It is therefore but proper for all of us to worship Śrī Kṛṣṇa, who is endowed with all these virtues, and who is a preceptor, father and teacher (*Guru*), all in one, who is worthy of receiving our respectful offerings and oblations, nay, who is worshipped by all and is worthy of respect in every way. Keśava is a worthy priest at a sacrifice, a real *Guru*, a *Snātaka* (one who has completed a vow), worthy of matrimonial alliance, solicitous for the welfare of His subjects and dear to the whole world. That is

why He is the most venerable of all those who have assembled here."

Bhīṣma had hardly said this much when Nārada, who is the dispeller of all doubts and difficulties, and who keeps the knowledge of the whole world, arrived in that assembly and he said in most unambiguous terms that Śrī Kṛṣṇa alone was the most adorable of all.

Whatever I have read, thought or experienced about Bhagavān Śrī Kṛṣṇa, I have expressed in two ślokas which are given below:—

सत्यव्रतौ महात्मानौ भीष्मव्यासौ प्रकीर्तितौ ।  
उभाभ्यां पूजितः कृष्णः साक्षाद्विष्णुरिति ह्यलम् ॥  
माहात्म्यं वासुदेवस्य कृष्णस्याक्लिष्टकर्मणः ।  
तमेव शरणं गच्छ यदि श्रेयोऽभिवाञ्छसि ॥

"Śrī Kṛṣṇa has been recognized and worshipped as Viṣṇu by no lesser authorities than the well-known Bhīṣma and Vyāsa themselves, who lived in Truth, and were great souls indeed. This is the greatness of Śrī Kṛṣṇa, the righteous and stainless actor. To Him thou shouldst offer thyself if thou wouldst have the highest bliss."

(*Sanātana Dharma*)



## Who goes to Hell ?

Yama (God of Death) said to his messengers:—

"You should bring those wretches to me who never sing praises to the Lord nor repeat His sacred names with their tongue, whose mind never thinks of the lotus feet of Śrī Hari, and whose head never bows to Him, and who never care to serve Him with their body.

(*Śrīmad Bhāgavata* VI. iii. 29)

\* The six auxiliaries of the Vedas, viz. Grammar, Prosody, Astronomy, Phonetics (*Siksha*), *Kalpa* (the branch of knowledge dealing with rituals) and Exigetics (*Nirukta*).