

Krishnhood.

Verily Kṛṣṇa alone is true,
The world being but His shadow cast
Upon a part of His own Being.
Hence He's the sole reality,
As such has none beside Him still.
He is the knowing Self of all
The individual selves and beings.
This knowing subject can't become
An object of one's knowledge e'er;
A pair of tongs handles this or that,
But how can it turn to grasp those
Hands that hold and wield it itself ?
To say we know Him not, is sure
A greater lie than say we know
Him; for isn't He our inmost Self ?
And what do we know better than
Ourselves ? And yet do not our mind
And senses do recoil from Him,
Just as a ball hurled right against
A solid wall bounds back from it ?
Though Nirgun, baffling all attempt
To paint Him, He's not lifeless void.
To know is to exist; and such
A knowing being is its own bliss.
He is Existence-Knowledge-Bliss--
The self-sufficient Absolute
Free, self-sustained and self-proved Being.
Kṛṣṇa is that which makes nature live;
That which is not known by the mind,
But which's the knower of the mind,
Making it think and feel and will;
That which is not perceived by senses,
But which perceives them and makes them
Perceive; and speeds them all to their
Action, and helps them to discharge
Their functions right, each in its way.
Just as a lamp is seen by its
Light, gold and diamond shine by theirs;
Just as the sun is visible by
Its own light, so is Kṛṣṇa known by
His light revealed in our own self.
Isn't He the *Ātmā* in us all ?
Try to deny the Self in you,
And you assert its presence in
Denying it as the denier.
Can you by any means deny

The same denying witness e'er ♀
 Conceive the self's destruction, and
 You own the witness of the scene.
 His Sat-chit-anand-hood implied,
 As it does ever signify,
 Infinite power, beauty, love
 And "Klas*" and arts. He knew Himself
 And He doth always know Himself.
 He loved Himself and so became
 Enamoured of His Śakti, that
 Is inseparable from Him, as heat
 And light are not distinct from fire.
 And She objectified became
 His spouse Hlādnī Devi Rādhā.
 And She, the Mother of all projected
 From Her pure *Vidyā*, *Avidyā*, *Māyā*.
 It is She who assumed all forms,
 Be it the finest of the fine
 Or e'en the grossest of the gross.
 As beauty, purity and love
 Personified She stands by Him
 In the cool shade of the Kadamba tree.
 The love-intoxicated eyes
 Of one turn to the other's, and
 The twin souls thus in union meet—
 A perfect pair of love Divine
 Lost in a trance of Madhur Ras.
 Oh blissful scenes of Brindaban!
 Resounding with the names Divine
 Uttered by lips Divine so oft
 In frenzy of Connubial love.
 And who is blessed Kṛṣṇa Himself ♀
 He's Om, the ancient Being Supreme.
 He's Nārāyaṇa resting on Ananta's
 Coil in the ocean of milk, viz.
 The Sattvic substance that sustains
 All forms of existence and of life.
 In Madhur form He is Himself
 The Gopīs' Lord of Brindaban—
 The sweetest Being, all love, all bliss,
 Most blessed, Perfectly divine.
 He is *Paramātmā* as revealed
 In our (inmost) individual self.
 As the inscrutable beyond,
 He is the Brahma Absolute.
 As He pervades the universe,
 He is called Lord Viṣṇu.
 In His aspect of the Creator,
 He's Brahmā, who rules o'er the *Rajas*.

* कला, meaning art.

He is the Rudra, the Destroyer,
Presiding o'er the *Tamogūṇa*.
Lord Viṣṇu, again, sustains
The world, presiding over *Sattva-Gūṇa*.

THE JAGAT

The *Jagat*, boundless, endless, vast,
Distorted shadow of the real,
Is neither true nor is untrue—
A bubble in the ocean calm—
No other than the Lord Supreme
In terms of space, time and cause.
It lies in Him just as a snake
Phenomenal lies in a piece
Of rope in darkness seen at large;
But seen in light, it's rope, not snake.
So in the light of *Ātmā* all
The universe does vanish off,
It's like mirage in heated sands,
Or like the greenness of a mass
Of water, or say, like the blue
Colour of the ethereal vault.
This cosmos in the Cosmic mind
No more real, indeed, than is
The dreamland in the dreaming mind,
With its subjective as well as
All the objective elements.
It's dreamer's own reality
That doth divide itself into
The so-called tamed subjective 'I'
And an objective outside stern.
Endued with but one *Kālā*¹ divine,
Nature evolved all material forms,
From the electron to the sun.
Think of the powers infinite
For which stand matter and dull force,
All representing the inanimate.
An atom has within it hid
Tremendous force to shake the world.
Another *Kālā* gave nature life,
The vegetable world arose.
This is the *Anomai*² Kosh wherein
Jivahood and senses five have their play.
Look at the tiny sprout, how out
Of clod it struggles hard and grows
Into a creeping plant or tree
Of size gigantic and of growth
Luxuriant; susceptible

1. काला, meaning a fraction or degree.

2. अन्नमय कोश or the body-sheath.

Of pleasure, pain and shocks giv'n,
 Endowed with powers of sight and sound,
 Smell, taste and keenly delicate
 Touch—everybody knows so well;
 Takes its food from the ground and air.
 The Creeper sees an obstacle
 Placed in its course and it turns round
 To take a new direction that suits
 It best, and how it thrives when you
 Minister to it light and scent.
 And how the meek mimosa droops
 But at a touch and how some more
 Sensitive ones do fade away
 E'en when you with your finger point
 Them out. And how the carnivorous plant
 Would catch an insect with its leaves,
 Which shut it in, and op'n not till
 It has assimilated it well.
 What wonderful powers drugs possess
 Of healing and killing lives !
 What countless forests of oaks in
 The tiny acorn lie involved !
 In nature then the Prāṇa Kosh*
 Appears and with Anomai Kosh
 Begins the animal life. And lo !
 The vermin born of heat and sweat
 Spring to life, free to move about.
 What potent forces they're for good
 Or evil, is well-known to all.
 Then there evolves Manomai Kosh, †
 In birds with Senso-Prāṇa sheaths,
 And how devotedly attached
 They are to their young ones and nests,
 How brave they're in defence of them
 And how vindictive in their cause.
 How sacrificing for their love,
 Solicitous about the weal
 Of their young ones; each parent bears
 With patience all its pains and woes.
 O'er and above these sheaths, appears
 Bigyanmai Kosh ‡ in mammals. And
 What a train of sagacious beasts
 Do roam about all o'er the world.
 Anandmai Kosh § in man and man
 Alone doth manifest itself;
 In him all Koshas have their play.

* The Vital Sheath.

† The Mental Sheath.

‡ The Intellect-Sheath.

§ The Bliss-Sheath.

Man, in proportion he displays
 The higher Kalās, approaches God.
 Iswarya,¹ Bal², Birj³, Tej⁴, Sakti⁵, Gyana⁶
 Are the divine attributes that
 Distinguish Bhagvan from weak souls.
 He is the soul of souls and lords
 It over all; possessed of might
 And forces mental, physical
 And Spiritual, all grace and charm,
 The Being Supreme doth know all beings
 And facts of present, past and future.
 The Avatāras of different grades
 Manifest more or less of these.
 The Lord Supreme reserves for Him
 The crowning Kalā of Madhur Ras⁷.

—Balram Kishore.

Value of Worshipping Sri Krishna's Feet.

Bhakta Prahlāda says:—

“To a Brahman who is adorned with manifold virtues, yet who has his face turned away from the lotus feet of Śrī Kṛṣṇa, that pariah who has resigned himself in body, mind, speech and action, nay, dedicated his very life to the Lord is decidedly superior; for the pariah who is a devotee of Śrī Kṛṣṇa can sanctify his whole family, while the arrogant Brahman cannot.”

(Śrīmad Bhāgawata, VII. ix. 10)

Yama, the god of Death, says to his messengers:—

“He who has tasted the honey of the lotus-like feet of Śrī Kṛṣṇa does no longer take delight in the illusory objects of sense-gratification, which lead to woeful results; while he who is tormented by desires seeks to destroy his sins through (worldly) actions, which again lead to sin.”

(Ibid. VI. iii. 33)

Yamarāja says to his messengers:—

“Bring those wicked people to my abode who are averse to tasting the sweet honey of the lotus-like feet of Bhagavān Mukunda (Śrī Kṛṣṇa, the Liberator of men)—which even ascetics of the highest order, who have renounced everything and who know how sweet that honey is, devotedly worship, giving up all attachment—and who are attached to their home, the pathway to hell.”

(Ibid. VI. iii. 28)

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1. Superhuman qualities.
 2. Frowess.
 3. Valour.
 4. Brilliance.
 5. Energy.
 6. Wisdom.
 7. The Sentiment of Love.