

life embodies the message they bring to mankind. Their precept is primarily through their personal life. What they practise in varying situations counts for everything. Their conduct is the core of their teaching. There is a belief that Sri Krishna's case does not come under this rule. The sponsors of this view contend that humanity will do well to emulate Sri Rama and Sri Krishna in two different ways. Imitate the life of the former but imbibe the instructions of the latter, dare not imitate the actions of Sri Krishna. This, in short, is their contention. But this idea is born of an imperfect understanding. Some Incarnations of God were obliged to wipe off the face of the earth thousands of wicked people. But this was an extraordinary deed under extraordinary circumstances. Extraordinary actions are not uncommon even with ordinary people. Today we do witness pious individuals walking on fire unscathed. Occasionally an individual is found to bear the weight of an elephant on his body. These are out of the ordinary. It is not necessary that every man should be endowed with such unusual powers. But in these human beings endowed with exceptional powers there may be many other rare qualities which we may emulate with profit. Now the question is what particular aspect of Sri Krishna's character defies imitation. Many a puerile moralist holds that Sri Krishna's relationship with innumerable Gopis stands on an exclusive footing, and that no mortal dare copy it. In other words, he maintains that actions of this kind are sanctionable in a divine being like Sri Krishna but not in ordinary mortals