

night when things are not illumined, we may rightly attribute the function of illuminating things during the day to the 'principle of light' called the Sun. However, from the standpoint of the Sun, which is ever brilliant, there is no moment when he is not blessing the objects with his shining touch. Therefore, it is as meaningless to say that the Sun "illumines" the objects, as to say that "I am too busy now-a-days breathing"!

'Knower-hood' is a status gained by Self when It functions through the equipment of *Maya*; and the Self, that functions in and through delusory *Maya*, is called the God-principle, termed in the *Vedantic* literature as *Ishwara*. Here Krishna is pictured by Vyasa as the divine embodiment of Truth, and an Incarnation of the Self, and therefore, it is perfectly right if He arrogates to Himself the nature of Omniscience and declares Himself as "THE KNOWER OF EVERYTHING IN ALL THE THREE PERIODS OF TIME."

But unfortunately, an ego-centric mortal viewing the universe through the pin-hole of his congested, constricted and limited mind-and-intellect, fails to see the harmonious rhythm in the macrocosm. He who can rip open his own self-made bondages of ignorance and rise to attune himself with the macrocosm, can certainly come to experience the Krishna view-point. Anyone who successfully comes to live thus in unison with the cosmic mind, is the Krishna of that age and for ever thereafter.