

**Kṛṣṇa and Balarāma address their parents**

Description is found  
Srimad Bhagavatam  
(Krishna Book)

- ॐ When Lord Kṛṣṇa saw Vasudeva and Devakī standing in a reverential attitude, He immediately expanded His influence of yogamāyā so that they could treat Him and Balarāma as children.
- ॐ After creating this situation by His yogamāyā, Kṛṣṇa, appearing with His elder brother, Balarāma, as the most illustrious son in the dynasty of the Sātvatas, very submissively and respectfully addressed Vasudeva and Devakī:
- ॐ “My dear father and mother, although you have always been anxious for the protection of Our lives, you could not enjoy the pleasure of having Us as your babies, as your growing boys and as your adolescent youths.”
- ॐ *Kṛṣṇa indirectly praised the fatherhood of Nanda Mahārāja and motherhood of Yaśodā as most glorious because although He and Balarāma were not their born sons, Nanda and Yaśodā actually enjoyed Their childhood pastimes. By nature’s own arrangement, the childhood of the embodied living being is enjoyed by his parents. Even in the animal kingdom, parents are found to be affectionate to their cubs. Being captivated by the activities of their offspring, they take much care for their well-being. As for Vasudeva and Devakī, they were always anxious for the protection of their sons, Kṛṣṇa and Balarāma. That is why Kṛṣṇa, after His appearance, was immediately transferred to another’s house. Balarāma was also transferred, from Devakī’s womb to Rohiṇī’s womb.*
- ॐ When the Supreme Personality of Godhead was speaking as an innocent boy in very sweet words, Vasudeva and Devakī became captivated by parental affection and embraced Him with great pleasure.
- ॐ They were amazed and could not speak or answer the words of Kṛṣṇa but simply embraced Him and Balarāma in great affection and remained silent, shedding incessant tears.
- ॐ Thus having consoled His father and mother, the Supreme Personality of Godhead, appearing as the beloved son of Devakī, approached His grandfather Ugrasena and announced that Ugrasena would now be the King of the Yadu kingdom.
- ॐ Kāmsa had been forcibly ruling the kingdom of Yadu, in spite of the presence of his father, whom he had arrested.
- ॐ But after the death of Kāmsa, his father was released and announced to be the monarch of the Yadu kingdom.
- ॐ *It appears that in those days in the western part of India there were many small kingdoms, ruled by the Yadu dynasty, Andhaka dynasty, Vṛṣṇi dynasty and Bhoja dynasty. Mahārāja Ugrasena belonged to the Bhoja dynasty; therefore Kṛṣṇa indirectly declared that the King of the Bhoja dynasty would be the emperor of the other small kingdoms. Kṛṣṇa willingly asked Mahārāja*

*Ugrasena to rule over Himself and Balarāma because They were his subjects. The word prajā is used both for progeny and for citizens, so Kṛṣṇa belonged to the prajā, both as a grandson of Mahārāja Ugrasena's and as a member of the Yadu dynasty. Thus He voluntarily accepted the rule of Mahārāja Ugrasena.*

ॐ He informed Ugrasena, “Being cursed by Yayāti, the kings of the Yadu dynasty may not occupy the throne.

ॐ It will be Our pleasure to act as your servants.

ॐ My full cooperation with you will make your position more exalted and secure so that the kings of other dynasties will not hesitate to pay their respective revenues. Protected by Me, you will be honored even by the demigods from the heavenly planets.

ॐ My dear grandfather, out of fear of My late uncle Kāmsa, all the kings belonging to the Yadu, Vṛṣṇi, Andhaka, Madhu, Daśārha and Kukura dynasties were very anxious and disturbed. Now you can pacify them all and give them assurance of security.

ॐ The whole kingdom will be peaceful.”

ॐ *All the kings in the neighboring area had left their homes in fear of Kāmsa and were living in distant parts of the country. Now, after the death of Kāmsa and the reinstatement of Ugrasena as king, the neighboring kings were given all kinds of presentations and comforts. Then they returned to their respective homes. After this nice political arrangement, the citizens of Mathurā were pleased to live in Mathurā, being protected by the strong arms of Kṛṣṇa and Balarāma. On account of good government in the presence of Kṛṣṇa and Balarāma, the inhabitants of Mathurā felt complete satisfaction in the fulfillment of all their material desires and necessities, and because they saw Kṛṣṇa and Balarāma daily, face to face, they soon forgot all material miseries completely. As soon as they saw Kṛṣṇa and Balarāma coming out on the street, very nicely dressed and smiling and looking at the citizens with grace, the citizens were immediately filled with loving ecstasies simply by seeing the personal presence of Mukunda. The name Mukunda refers to one who can award liberation and transcendental bliss. Kṛṣṇa's presence acted as such a vitalizing tonic that not only the younger generation but even the old men of Mathurā became fully invigorated with youthful energy and strength by regularly seeing Him.*

ॐ Nanda Mahārāja and Yaśodā were also living in Mathurā because Kṛṣṇa and Balarāma were there,

ॐ but after some time they wanted to go back to Vṛndāvana.

ॐ Kṛṣṇa and Balarāma went before Nanda and Yaśodā and very affectionately embraced them, and then the two Lords spoke as follows:

- ॐ “Dear father and mother, although We were born of Vasudeva and Devakī, you have been Our real father and mother,  
ॐ because from Our very birth and childhood you raised Us with great affection and love.  
ॐ Your affectionate love for Us was more than anyone can offer one’s own children.  
ॐ You are actually Our father and mother, because you raised Us as your own children when We were just like orphans.  
ॐ For certain reasons We were rejected by Our father and mother, and you protected Us.  
ॐ Dear father and mother, We know that you will feel separation upon returning to Vṛndāvana and leaving Us here,  
ॐ but please rest assured that We shall come back to Vṛndāvana just after giving some satisfaction to Our real father and mother, Vasudeva and Devakī, and Our grandfather and other family members.”
- ॐ *Kṛṣṇa and Balarāma thus satisfied Nanda and Yaśodā by sweet words and by presentations of various kinds of clothing, ornaments and copper utensils. They satisfied them, along with their friends and neighbors who had come with them from Vṛndāvana to Mathurā, as fully as possible.*
- ॐ On account of excessive parental affection for Balarāma and Kṛṣṇa, Nanda Mahārāja felt tears in his eyes, and he embraced Them and started with the cowherd men for Vṛndāvana.

#### **Kṛṣṇa and Balarāma take initiation**

- ॐ After this, Vasudeva had his sons initiated by sacred thread as the token of second birth, which is essential for the higher castes of human society.  
ॐ Vasudeva called for his family priest and learned brāhmaṇas, and the sacred thread ceremony of Kṛṣṇa and Balarāma was duly performed.  
ॐ During this ceremony, Vasudeva gave various ornaments in charity to the brāhmaṇas and endowed them with cows decorated with silken cloths and golden ornaments.  
ॐ Then Vasudeva remembered the cows he had wanted to give in charity to the brāhmaṇas after the birth of Kṛṣṇa and Balarāma.  
ॐ But being imprisoned by Kāṁsa at that time, Vasudeva had been able to do so only within his mind, for Kāṁsa had stolen all his cows.  
ॐ With the death of Kāṁsa his cows were released, and now Vasudeva gave the actual cows to the brāhmaṇas.  
ॐ Then Balarāma and Kṛṣṇa were duly initiated with the sacred thread ceremony, and  
ॐ They repeated the chanting of the Gāyatrī mantra.  
ॐ *The Gāyatrī mantra is offered to disciples after the sacred thread ceremony, and Balarāma and Kṛṣṇa properly discharged the duties of chanting this mantra. Anyone who executes the chanting of this mantra has to abide by*

*certain principles and vows. Although Balarāma and Kṛṣṇa are transcendental personalities, They strictly followed the regulative principles.*

ॐ They were initiated by Their family priest, Gargācārya, usually known as Garga Muni, the ācārya of the Yadu dynasty.

ॐ According to Vedic culture, every respectable family has an ācārya, or spiritual master. One is not considered a perfectly cultured man without being initiated and trained by an ācārya. It is said, therefore, that one who has approached an ācārya is actually in perfect knowledge. Lord Kṛṣṇa and Lord Balarāma are the Supreme Personality of Godhead, the master of all education and knowledge. There was no need for Them to accept a spiritual master, or ācārya, yet for the instruction of ordinary men They also accepted a spiritual master for advancement in spiritual knowledge.

ॐ It is customary, after being initiated in the Gāyatrī mantra, for one to live away from home for some time under the care of the ācārya, to be trained in spiritual life. During this period, one has to work under the spiritual master as an ordinary menial servant. There are many rules and regulations for a brahmācārī living under the care of an ācārya, and Kṛṣṇa and Balarāma strictly followed those regulative principles while living under the instruction of their spiritual master, Sāndīpani Muni, who was a resident of Avantīpura, in the northern Indian district of Ujjain.

ॐ According to scriptural injunctions, a spiritual master should be respected and regarded on an equal level with the Supreme Personality of Godhead. Kṛṣṇa and Balarāma exactly followed those principles with great devotion and underwent the regulations of brahmācārya. Thus They satisfied Their spiritual master, who instructed Them in Vedic knowledge.

ॐ Being very satisfied, Sāndīpani Muni instructed Them in all the intricacies of Vedic wisdom and in supplementary literature such as the Upaniṣads.

ॐ Because Kṛṣṇa and Balarāma happened to be kṣatriyas, They were specifically trained in military science, politics and ethics. Politics includes such departments of knowledge as how to make peace, how to fight, how to pacify, how to divide and rule and how to give shelter. All these items were fully explained and instructed to Kṛṣṇa and Balarāma.

ॐ After hearing only once from Their teacher, Kṛṣṇa and Balarāma learned all the arts and sciences.

ॐ In sixty-four days and sixty-four nights, They learned all the necessary arts and sciences required in human society.

ॐ During the daytime They took lessons on a subject from the teacher, and by nightfall They were expert in that department of knowledge.

1. First of all They learned how to sing, how to compose songs and how to recognize the different tunes;

2. They learned the favorable and unfavorable accents and meters, how to sing different kinds of rhythms and melodies, and how to follow them by beating different kinds of drums.
3. They learned how to dance to the rhythm of melody and different songs.
4. They learned how to write dramas,
5. and They learned the various types of painting, beginning from simple village arts up to the highest perfectional stage.
6. They also learned how to paint tilaka on the face by making different kinds of dots on the forehead and cheeks.
7. Then They learned the art of making paintings on the floor with a liquid paste of rice and flour; *such paintings are very popular at auspicious ceremonies performed at household affairs or in the temple.*
8. They learned how to make a resting place with flowers
9. and how to decorate clothing and limbs with colorful paintings.
10. They also learned how to set valuable jewels in ornaments.
11. They learned the art of ringing waterpots. *Waterpots are filled with water to a certain measurement so that as one beats on the pots, different tones are produced, and when the pots are beaten together they produce a melodious sound.*
12. They also learned how to splash water in the rivers or lakes while taking a bath among friends.
13. They learned how to decorate with flowers. *This art of decorating can still be seen in various temples of Vṛndāvana during the summer season. It is called phulla-bāḍi. The dais, the throne, the walls and the ceiling are all fully decorated, and a small, aromatic fountain of flowers is fixed in the center. Because of these floral decorations, the people, fatigued from the heat of the summer, become refreshed.*
14. Kṛṣṇa and Balarāma learned the art of dressing hair in various styles and fixing a helmet in different positions on the head.
15. They also learned how to set up a theatrical stage, how to decorate dramatic actors with clothes and with flower ornaments over the ear,
16. and how to sprinkle sandalwood pulp and water to produce a nice fragrance.
17. They also learned the art of performing magical feats. *Within the magical field there is an art called bahu-rūpī, by which a person dresses himself in such a way that when he approaches a friend he cannot be recognized.*
18. Kṛṣṇa and Balarāma also learned how to make various syrups and beverages required at various times, having various tastes and intoxicating effects.
19. They also learned different types of sewing and embroidery work, as well as how to manipulate thin threads for dancing puppets. *This art includes how to string wires on musical instruments, such as the vīṇā, sitar, esarāja and tamboura, to produce melodious sounds.*
20. Then They learned how to make and solve riddles.
21. They learned the art of how even a dull student can very quickly learn the alphabet and read books.

22. Then They learned how to rehearse and act out a drama.
23. They also studied the art of solving crossword puzzles, filling up the missing spaces and making complete words.
24. They also learned how to draw and read pictographic literature. *In some countries in the world, pictographic literature is still current. A story is represented by pictures; for instance, a man and house are pictured to represent a man going home.*
25. Kṛṣṇa and Balarāma also learned the art of architecture—how to construct residential buildings.
26. They learned to recognize valuable jewels by studying their luster and colors.
27. Then They learned the art of placing jewels in a gold and silver setting so that they look very beautiful.
28. They also learned how to study soil to find minerals. *This study of soil is now a greatly specialized science, but formerly it was common knowledge even for the ordinary man.*
29. They learned to study herbs and plants to discover how they would act as medicine for different ailments. *By studying the different species of plants, They learned how to crossbreed plants and trees and get different types of fruits.*
30. They learned how to train and engage rams and cocks in fighting for sport.
31. They then learned how to teach parrots to speak and to answer the questions of human beings.
32. They learned practical psychology—how to influence another’s mind and thus induce another to act according to one’s own desire. *Sometimes this is called hypnotism.*
33. They learned how to wash hair, dye it different colors and curl it in different ways.
34. They learned the art of telling what is written in someone’s book without actually seeing it.
35. They learned to tell what is contained in another’s fist. *Sometimes children imitate this art, although not very accurately. One child keeps something within his fist and asks his friend, “Can you tell what is within?” and the friend gives some suggestion, although he actually cannot tell. But there is an art by which one can understand and actually tell what is held within the fist.*
36. Kṛṣṇa and Balarāma learned how to speak and understand the languages of various countries. *Not only did They learn the languages of human beings; Kṛṣṇa could also speak even with animals and birds. Evidence of this is found in the Vaiṣṇava literature compiled by the Gosvāmīs.*
37. Then They learned how to make carriages and airplanes from flowers. *It is said in the Rāmāyaṇa that after defeating Rāvaṇa, Rāmacandra was carried from Laṅkā to Bhārata-varṣa on a plane of flowers, called a puṣpa-ratha.*
38. Kṛṣṇa and Balarāma then learned the art of foretelling events by seeing signs. *In a book called Khanara-vacana, the various types of signs and omens are described. If when one is going out one sees someone with a bucket full of water, that is a very good sign. But if one sees someone with an empty bucket, it is not a good sign. Similarly, if one sees*

*a cow being milked alongside its calf, it is a good sign. The result of understanding these signs is that one can foretell events, and Kṛṣṇa and Balarāma learned the science.*

39. They also learned the art of composing mātṛkā. A mātṛkā is like a crossword box, with three numbers in each row. If one adds any three from any side, it will come to nine. The mātṛkās are of different kinds and for different purposes.
40. Kṛṣṇa and Balarāma learned the art of cutting valuable stones such as diamonds,
41. and They also learned the art of questioning and answering by immediately composing poetry within the mind.
42. They learned the science of the action and reaction of physical combinations and permutations.
43. They learned the art of a psychiatrist, who can understand the psychic movements of another person.
44. They learned how to satisfy one's desires. *Desires are very difficult to fulfill; but if one desires something which is unreasonable and can never be fulfilled, the desire can be subdued and satisfied, and that is an art. By this art one can also subdue sex impulses when they are aroused, as they are even in brahmacārī life. By this art one can make even an enemy one's friend or transfer the direct action of a physical element to other things.*

### **Kṛṣṇa Recovers the Son of His Teacher**

- ॐ Lord Kṛṣṇa and Balarāma, the reservoir of all knowledge, exhibited Their perfect understanding of all the arts and sciences mentioned above.
- ॐ Then They offered to serve Their teacher by awarding him anything he desired. *This offering by the student to the teacher or spiritual master is called guru-dakṣiṇā. It is essential that a student satisfy the teacher in return for any learning received, either material or spiritual.*
- ॐ When Kṛṣṇa and Balarāma offered Their service in this way, the teacher, Sāndīpani Muni, thought it wise to ask Them for something extraordinary, something no common student could offer.
- ॐ He therefore consulted with his wife about what to ask from Them.
- ॐ He and his wife had already seen the extraordinary potencies of Kṛṣṇa and Balarāma and could understand that the two boys were the Supreme Personality of Godhead.
- ॐ They decided to ask for the return of their son, who had drowned in the ocean near the shore at Prabhāsa-kṣetra.
- ॐ When Kṛṣṇa and Balarāma heard from Their teacher about the death of his son, They immediately started for Prabhāsa-kṣetra on Their chariot.
- ॐ Reaching the beach, They asked the controlling deity of the ocean to return the son of Their teacher.

- ॐ The ocean deity immediately appeared before the Lord and offered Him all respectful obeisances with great humility.
- ॐ The Lord said, “Some time back you caused the drowning of the son of Our teacher. I order you to return him.”
- ॐ The ocean deity replied, “The boy was not actually taken by me but was captured by a demon named Pañcajana.
- ॐ This great demon generally remains deep in the water in the shape of a conchshell.
- ॐ The son of Your teacher might be within the belly of the demon, having been devoured by him.”
- ॐ On hearing this, Kṛṣṇa dove deep into the water and caught hold of the demon Pañcajana.
- ॐ He killed him on the spot but could not find the son of His teacher within his belly.
- ॐ Therefore He took the demon’s dead body (in the shape of a conchshell) and returned to His chariot on the beach of Prabhāsa-kṣetra.
- ॐ From there He started for Saṁyamānī, the residence of Yamarāja, the superintendent of death.
- ॐ Accompanied by His elder brother, Balarāma, who is also known as Halāyudha, Kṛṣṇa arrived there and blew on His conchshell.
- ॐ Hearing the vibration, Yamarāja appeared and received Śrī Kṛṣṇa with all respectful obeisances.
- ॐ Yamarāja could understand who Kṛṣṇa and Balarāma were, and therefore he immediately offered his humble service to the Lord. *Kṛṣṇa had appeared on the surface of the earth like an ordinary human being, but actually Kṛṣṇa and Balarāma are the Supersoul living within the heart of every living entity. They are Viṣṇu Himself but were playing just like ordinary human boys.*
- ॐ When Yamarāja offered his services to the Lord, Śrī Kṛṣṇa asked him to return His teacher’s son, who had come to him as a result of his work.
- ॐ “Considering My ruling supreme,” said Kṛṣṇa, “you should immediately return the son of My teacher.”
- ॐ Yamarāja returned the boy to the Supreme Personality of Godhead,
- ॐ and Kṛṣṇa and Balarāma brought him to his father.
- ॐ The brothers asked if Their teacher had anything more to ask from Them,
- ॐ but he replied, “My dear sons, You have done enough for me.
- ॐ I am now completely satisfied.
- ॐ What further want can there be for a man who has disciples like You?
- ॐ My dear boys, You may now go home.
- ॐ These glorious acts of Yours will always be renowned all over the world.



- ॐ You are above all blessing, yet it is my duty to bless You.
- ॐ I therefore give You the benediction that whatever You speak will remain as eternally fresh as the instructions of the Vedas.
- ॐ Your teachings will be honored not only within this universe or in this millennium but in all places and ages and will remain increasingly new and important.”
- ॐ *Due to this benediction from His teacher, Lord Kṛṣṇa’s Bhagavad-gītā is ever increasingly fresh and is renowned not only within this universe but in other planets and other universes also.*
- ॐ Being ordered by Their teacher, Kṛṣṇa and Balarāma immediately returned home on Their chariot.
- ॐ They traveled at great speed, like the wind, and made sounds like the crashing of clouds.  
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- ॐ All the residents of Mathurā, who had not seen Kṛṣṇa and Balarāma for a long time, were very much pleased to see Them again.
- ॐ They felt joyful, like a person who has regained his lost property.