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WHAT TO SPEAK OF LORD KRISHNA

Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

THE MASTER OF ALL THE UNIVERSES

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Shukadeva Goswami said: Understanding that His parents were becoming aware of His transcendental opulences, the Supreme Personality of Godhead thought that this should not be allowed to happen. Thus He expanded His Yoga-maya, which bewilders His devotees. Lord Krishna, the greatest of the Satvatas, approached His parents with His elder brother. Humbly bowing His head and gratifying them by respectfully addressing them as “My dear mother” and “My dear father,” Krishna spoke as follows.

[**Lord Krishna said:**] Dear Father, because of Us, your two sons, you and mother Devaki always remained in anxiety and could never enjoy Our childhood, boyhood or youth. Deprived by

fate, We could not live with you and enjoy the pampered happiness most children enjoy in their parents' home. With one's body one can acquire all goals of life, and it is one's parents who give the body birth and sustenance. Therefore, no mortal man can repay his debt to his parents, even if he serves them for a full lifetime of a hundred years.

A son who, though able to do so, fails to provide for his parents with his physical resources and wealth is forced after his death to eat his own flesh. A man who, though able to do so, fails to support his elderly parents, chaste wife, young child or spiritual master, or who neglects a *brāhmaṇa* or anyone who comes to him for shelter, is considered dead, though breathing. Thus We have wasted all these days, unable as We were to properly honor you because Our minds were always disturbed by fear of Kamsa. Dear Father and Mother, please forgive Us for not serving you.

We are not independent and have been greatly frustrated by cruel Kamsa.

Shukadeva Gosvami said: Thus beguiled by the words of Lord Hari, the Supreme Soul of the universe, who by His internal illusory potency appeared to be a human, His parents joyfully raised Him up on their laps and embraced Him. Pouring out a shower of tears upon the Lord, His parents, who were bound up by the rope of affection, could not speak. They were overwhelmed, O King, and their throats choked up with tears. Thus having comforted His mother and father, the Supreme Personality of Godhead, appearing as the son of Devaki, installed His maternal grandfather, Ugrasena, as King of the Yadus. The Lord told him: O mighty King, We are your subjects, so please command Us. Indeed, because of the curse of Yayati, no Yadu may sit on the royal throne.

Since I am present in your entourage as your personal attendant, all the demigods and other exalted personalities will come with heads bowed to offer you tribute. What, then, to speak of the rulers of men? The Lord then brought all His close family members and other relatives back from the various places to which they had fled in fear of Kamsa. He received the Yadus, Vrnis, Andhakas, Madhus, Dasharhas, Kukuras and other clans with due honor, and He also consoled them, for they were weary of living in foreign lands. Then Lord Krishna, the creator of the universe, resettled them in their homes and gratified them with valuable gifts. The members of these clans, protected by the arms of Lord Krishna and Lord Sankarshana, felt that all their desires were fulfilled. Thus they enjoyed perfect happiness while living at home with their families. Because of the presence of Krishna and Balarama, they no longer suffered from the fever of material existence. Every day these loving devotees could see Mukunda's evercheerful lotus face, which was decorated with beautiful, merciful smiling glances.

Even the most elderly inhabitants of the city appeared youthful, full of strength and vitality, for with their eyes they constantly drank the elixir of Lord Mukunda's lotus face. Then, O exalted Parikshit, the Supreme Lord Krishna, the son of Devaki, along with Lord Balarama, approached Nanda Maharaja. The two Lords embraced him and then addressed him as follows.

[**Krishna and Balarama said:**] O Father, you and mother Yashoda have affectionately maintained Us and cared for Us so much! Indeed, parents love their children more than their own lives. They are the real father and mother who care for, as they would their own sons, children abandoned by relatives unable to maintain and protect them. Now you should all return to Vraja, dear Father. We shall come to see you, Our dear relatives who suffer in separation from Us, as soon as We have given some happiness to your well-wishing friends.

Thus consoling Nanda Maharaja and the other men of Vraja, the infallible Supreme Lord respectfully honored them with gifts of clothing, jewelry, household utensils and so on. Nanda Maharaja was overwhelmed with affection upon hearing Krishna's words, and his eyes brimmed with tears as he embraced the two Lords. Then he went back to Vraja with the cowherd men.

My dear King, then Vasudeva, the son of Shurasena, arranged for a priest and other brahmanas to perform his two sons' secondbirth initiation. Vasudeva honored these brahmanas by worshiping them and giving them fine ornaments and well-ornamented cows with their calves. All these cows wore gold necklaces and linen wreaths. The magnanimous Vasudeva then remembered the cows he had mentally given away on the occasion of Krishna's and Balarama's birth. Kamsa had stolen those cows, and Vasudeva now recovered them and gave them away in charity also. After attaining twice-born status through initiation, the Lords, sincere in Their vows, took the further vow of celibacy from Garga Muni, the spiritual master of the Yadus. Concealing Their innately perfect knowledge by Their humanlike activities, those two omniscient Lords of the universe, Themselves the origin of all branches of knowledge, next desired to reside at the school of a spiritual master.

Thus They approached Sandipani Muni, a native of Kashi living in the city of Avanti. Sandipani thought very highly of these two self-controlled disciples, whom he had obtained so fortuitously. By serving him as devotedly as one would serve the Supreme Lord Himself, They showed others an irreproachable example of how to worship the spiritual master. That best of brahmanas, the spiritual master Sandipani, was satisfied with

Their submissive behavior, and thus he taught Them the entire Vedas, together with their six corollaries and the Upanishads. He also taught Them the Dhanur-veda, with its most confidential secrets; the standard books of law; the methods of logical reasoning and philosophical debate; and the sixfold science of politics. O King, those best of persons, Krishna and Balarama, being Themselves the original promulgators of all varieties of knowledge, could immediately assimilate each and every subject after hearing it explained just once. Thus with fixed concentration They learned the sixty-four arts and skills in as many days and nights.

Thereafter, O King, They satisfied Their spiritual master by offering him *guru-dakṣiṇā*. O King, the learned *brāhmaṇa* Sandipani carefully considered the two Lords' glorious and amazing qualities and Their superhuman intelligence. Then, after consulting with his wife, he chose as his remuneration the return of his young son, who had died in the ocean at Prabhasa. "So be it," replied those two great chariot warriors of limitless might, and They at once mounted Their chariot and set off for Prabhasa. When They reached that place, They walked up to the shore and sat down. In a moment the deity of the ocean, recognizing Them to be the Supreme Lords, approached Them with offerings of tribute.

The Supreme Lord Krishna addressed the lord of the ocean: Let the son of My guru be presented at oncethe one you seized here with your mighty waves.

The ocean replied: O Lord Krishna, it was not I who abducted him, but a demonic descendant of Diti named Panchajana, who travels in the water in the form of a conch. Indeed, the ocean said, "that demon has taken him away." Hearing this, Lord Krishna entered the ocean, found Panchajana and killed him. But the Lord did not find the boy within the demon's belly. Lord Janardana took the conchshell that had grown around the demon's body and went back to the chariot. Then He proceeded to Samyamani, the beloved capital of Yamaraja, the lord of death. Upon arriving there with Lord Balarama, He loudly blew His conchshell, and Yamaraja, who keeps the conditioned souls in check, came as soon as he heard

the resounding vibration. Yamaraja elaborately worshiped the two Lords with great devotion, and then he addressed Lord Krishna, who lives in everyone's heart: "O Supreme Lord Vishnu, what shall I do for You and Lord Balarama, who are playing the part of ordinary humans?"

The Supreme Personality of Godhead said: Suffering the bondage of his past activity, My spiritual master's son was brought here to you. O great King, obey My command and bring this boy to Me without delay. Yamaraja said, "So be it," and brought forth the guru's son. Then those two most exalted Yadus presented the boy to Their spiritual master and said to him, "Please select another boon." The spiritual master said: My dear boys, You two have completely fulfilled the disciple's obligation to reward his spiritual master. Indeed, with disciples like You, what further desires could a guru have? O heroes, now please return home. May Your fame sanctify the world, and may the Vedic hymns be ever fresh in Your minds, both in this life and the next. Thus receiving Their guru's permission to leave, the two Lords returned to Their city on Their chariot, which moved as swiftly as the wind and resounded like a cloud. All the citizens rejoiced upon seeing Krishna and Balarama, whom they had not seen for many days. The people felt just like those who have lost their wealth and then regained it.

— *Srimad-Bhāgavatam (Bhāgavata Purāna) » Canto 10: The Summum Bonum » Chapter 45 » Verses 1–50 » Translations by Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.*

WHAT TO SPEAK OF LORD KRISHNA

Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

*nāsmatto yuvayos tāta
nityotkanthitayor api
bālya-paugānda-kaiśorāḥ
putrābhyām abhavan kvacit*

[Lord Krishna said:] Dear Father, because of Us, your two sons, you and mother Devaki always

remained in anxiety and could never enjoy Our childhood, boyhood or youth.

Srila Vishvanatha Chakravarti discusses this verse as follows: "One may object that at this point Lord Krishna had not actually passed the *kaiśora* stage [age ten to fifteen], since the women of Mathura had stated, *kva cāti-sukumārāṅgau kiśorau nāpta-yauvanau*: 'Krishna and Balarama have very tender limbs, being still at the *kiśora* stage, not having reached adolescence.' (SB 10.44.8) The definition of the different stages of growing up is given as follows:

*kaumāram pañcamābdāntam
paugaṇḍam daśamāvadhi
kaiśoram ā-pañcadaśād
yauvanam tu tataḥ param*

'The *kaumāra* stage lasts until the age of five, *paugaṇḍa* up to age ten and *kaiśora* to age fifteen. From then on, one is known as *yauvana*.' According to this statement, the *kaiśora* period ends at the age of fifteen. Krishna was only eleven years old when He killed Kamsa, according to Uddhava's words: *ekādaśa-samās tatra gūdhārciḥ sa-balo 'vasat*. 'Like a covered flame, Lord Krishna remained there incognito with Balarama for eleven years.' (SB 3.2.26) And since Krishna and Balarama never took brahminical initiation in Vraja-bhumi, it was at the time [of Their going to Mathura] that Their *kaiśora* stage began rather than ended. "This objection to Lord Krishna's statement in the present verse—that His parents could not enjoy His *kaiśora* stage—is based on ordinary measurement of age. Yet we should consider the following statement [from the *Bhāgavatam* (10.8.26)]:

*kālenālpena rājarṣe
rāmaḥ kṛṣṇas ca go-vraje
aghrṣṭa-jānubhiḥ padbhir
vicakramatur añjasā*

'O King Parikshit, within a short time Rama and Krishna began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.'

Sometimes we see that the son of a king, even while in his *paugaṇḍa* stage of life, undergoes exceptional physical growth and exhibits activities

appropriate to a *kaiśora*. Then what to speak of Lord Krishna, whose exceptional growth is established in the *Vaiṣṇava-toṣaṇī*, *Bhakti-rasāmṛta-sindhu*, *Ānanda-vṛndāvana-campū* and other works? "The three years and four months that Lord Krishna stayed in Mahavana were the equivalent of five years for an ordinary child, and thus in that period He completed His *kaumāra* stage of childhood. The period from then to the age of six years and eight months, during which He lived in Vrindavana, constitutes His *paugaṇḍa* stage. And the period from the age of six years and eight months through His tenth year, during which time He lived in Nandishvara [Nandagrama], constitutes His *kaiśora* stage. Then, at the age of ten years and seven months, on the thirteenth lunar day of the dark fortnight of the month of Chaitra, He went to Mathura, and the next day He killed Kamsa. Thus He completed His *kaiśora* period at age ten, and He eternally remains at that age. In other words, we should understand that from this point on the Lord remains forever a *kiśora*." Thus Srila Vishvanatha Chakravarti analyzes the intricacies of this verse.

— Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter 45 » Verse: 3 » Purport by Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

THE MASTER OF ALL THE UNIVERSES

Srila Jiva Goswami

As Krishna and Balarama were gazing at the ocean and thinking of it in this playful poetic way, the ocean suddenly manifested the form of an effulgent demigod and stood before Their eyes. First bowing down and then standing up, the demigod respectfully folded his hands and said in a voice choked with emotion: "The demigod Varuṇa mercifully spoke to me the following instruction: "You are an ocean of salt-water. There are many other oceans, and the ocean of sugar-cane juice is the leader of those oceans. Sri Krishna is also an ocean. He is a shoreless ocean of mercy." "You must be that same Sri Krishna, for I see all His qualities in You. The person with glorious and effulgent limbs beside You must be Your elder brother Balarama.

therefore please command me. What should this servant of Your servant do to serve You?”

Sri Krishna said: “Where is the young body of Our guru’s son? Please tell Us that.” The ocean said: “Bowing my head before Your toenails, I offer *ārati* to You. He was swallowed by Panchajana, who has the form of a conch. Perhaps his body is still in Panchajana’s stomach.” Sri Krishna said: “with your permission, We will take his body from Panchajana’s belly.” The ocean said: “If I were to speak even a single word of protest, it would be an offense on my part. Please act as You wish.

Then Krishna said to Balarama: “O noble brother, please stay behind and guard the chariot.” Without a moment’s anxiety Krishna at once entered deep within the ocean and approached the home of Panchajana, the king of the conches. Panchajana looked at Krishna and assumed He was an ordinary human boy. In addition to rescuing the body of His guru’s son, Krishna also thirsted to get Panchajana’s conch-shell body after Panchajana’s death. As Bakasura once swallowed Krishna, so the demon Panchajana also swallowed Krishna. What more need I say? There was this difference: After He failed to find the body of His guru’s son within the demon’s belly, Sri Krishna took the shell-body of that conch-demon and made His own conch-shell bugle.

In the *Avantī-khaṇḍa* it is said: “After killing the demon Panchajana, who had assumed the form of a ferocious ocean-swimming creature, Sri Krishna found in his belly a conchshell, the shell of a creature devoured at some time in the past.” Returning to the place where Balarama was staying, Krishna said: “O noble brother, I could not find even the slightest trace of Our guru’s son’s dead body. We should find his soul.” Balarama said: “As You command, so We shall act.” Walking on the path the ocean provided for Them, Krishna and Balarama, now become powerful and ferocious like ten million Rudras, approached Yamaraja’s city of Samyamani as if They wished to capture and imprison Yamaraja himself. Then Krishna and Balarama heard a loud and ferocious sound coming from far away. Coming closer, They saw the source of that sound. Then Krishna blew His conchshell. What happened next is described in these words of the *Avantī-khaṇḍa*:

“By hearing the sound of Krishna’s conchshell, the sinners residing in Yamaraja’s hell became fearless and joyful. When they saw Krishna, the flames that tormented them became extinguished and the various weapons and devices employed to torment them became blunted and useless. O Vyasa, when the residents of hell saw Lord Krishna, the forest of swords that tormented them became withered and harmless. The terrible hell name Raurava became suddenly free of all its terrors. The horrible hell named Bhairava became free of all its horrors. The hell name Kumbhipaka became free of all its terrible flames. The hell named Shringataka, where the sinners are again and again hurled from mountain-peaks, became bereft of all its mountains. The hell name Lohasuci, where the sinners are pierced with great iron-needles, became bereft of all its needles. All this happened when Krishna, who is the master of all the universes, entered the abode of Yamaraja. When Lord Krishna, the master of all the universes, the master who stops the sufferings of the sinners in hell, entered that region, the horrible Vaitaraṇī river suddenly became very pleasant. When they saw Lord Krishna, who is eternal and unchanging, and who removes the darkness of ignorance, the residents of hell at once became freed of all their sins. When they saw lotus-eyed Lord Krishna, the residents of hell, now free of all their sins, ascended, flying in thousands and millions of airplanes. O sage, the mere sight of Lord Krishna, who is the Supreme Personality of Godhead and who is present in the material world as the universal form, made the circle of hellish worlds completely empty. Not a single sinner remained there.”

As he spoke these words in the presence of Vraja’s King Nanda and a host of other great souls, each of whom was filled with pure love for Krishna, and who each thought of Krishna as his son or kinsman, the narrator Snigdhanakanta, in the course of his narration speaking many other names of Krishna, names like the name Vasudeva (son of Vasudeva), continued to conceal the truth that Krishna is the Supreme Personality of Godhead Himself. Then Snigdhanakanta said: Garga Muni told you about Krishna (SB 10.8.19): “This child will grow in power, beauty, opulence—in everything—on the level of Narayana, the Supreme Personality

of Godhead.” Now we will continue the story. Yamaraja became influenced by Krishna’s own nature. In the presence of Vraja’s Prince Krishna, Yamaraja’s merciless cruelty withered away.

Seeing that Yamaraja was now weeping again and again, and seeing the hairs of Yamaraja’s body were standing erect, and seeing that Yamaraja was trembling, perspiring, and speaking words in a voice choked with emotion, and seeing that Yamaraja was now peaceful and gentle and had come before Krishna and again and again bowed down to offer respectful obeisances, Lord Krishna, who is praised with glorious and poetic verses, thought: “Aha! Now I see that Yamaraja is a great and saintly devotee. Why did I hear that he was very cruel and harsh? In My presence he is saintly, but in the presence of sinners he is cruel and harsh, qualities born from his contact with the sinners.

“Persons who turn their faces away from surrendering unto Me and taking shelter of Me and who voluntarily perform sins so they may enjoy material sense pleasures, Yamaraja again and again, and with great mercy, frightens so they may be pushed to turn their faces to Me.” When lotus-eyed Sri Krishna thought in this way and cast a glance on Yamaraja, Yamaraja said: “O Krishna, a shoreless ocean of mercy rests within You. If this were not so, then why would You cast a glance on cruel-hearted me? O Lord effulgent with mercy, again and again You yearn to pick up the fallen souls.

“Your holy name is sufficient to rescue the sinners from hell. Therefore You have not come only to deliver the sinners from hell. You must have come here to give some command to me. Thinking of that fact, my heart becomes plunged in great bliss.” Then Sri Krishna said: “The sinners cannot be delivered until they suffer their past karmic reactions. Still, I wish that My guru’s son be now delivered from all his punishments. Bring My guru’s son before Me. By obeying this command of Mine you will not be neglecting your duty.”

Yamaraja said: “O best of masters, the gross material body that Your guru thought was his son is now destroyed. When I bring the souls here they are covered only by their subtle material bodies. At present all the residents of hell have gone

to Svargaloka. Thinking that You would ask for him, I deliberately kept that soul from departing. You are the crest-jewel of the wise. Whatever You command, I will do.”

Sri Krishna said: “You are the king of religion. You have spoken the truth without any trace of lies or deception. Considering all this, I tore apart Panchajana’s body and I carefully searched for whatever little had remained of My guru’s son’s body. From whatever little remains of that delicate body, I will bring My guru’s son back to life. Because I could not find his body in the Panchajana creature, I have come to you, O king of the dead. So be it. In whatever condition he now remains, please bring that soul to Me now.”

Yamaraja said: “In his present body his parents could neither love him nor believe that he is indeed their son. If You command, I can bring him here in his previous glorious body. I can bring back his previous body for everyone to see.

Sri Krishna said: “Good. Good. When he died his body merged with the five material elements. Bring that body back again from the five elements and he will be again manifest in that body.”

Yamaraja said: “As my glorious master commands, so I will act.” After speaking these words, Yamaraja retired to his inner chambers. When he returned he showed to Krishna and Balarama the charming former body of Their guru’s son. Gazing at the boy, Krishna and Balarama, the two brothers who are both the limitless Supreme Personality of Godhead, became filled with bliss. Joyfully They hugged the boy again and again. They never felt tired of gazing at the boy’s face. His heart filled with awe, Yamaraja stood motionless. After a moment Yamaraja said to Lord Krishna, who bears the name Naraka-shamana (the deliverer from hell): “O Lord, You did not come hereto get Your guru’s son, for Your mere desire has the power to give to You anything You wish. Therefore I think You came here to give mercy to me. If this is true, please rescue me from any evil influence that may come upon me by residing in this hell.

After three times repeating this request in a voice choked with emotion, after worshiping Krishna, after decorating Krishna with ornaments, after offering Krishna many gifts, after requesting permission to depart, and after offering respectful obeisances, Yamaraja, who is the master of the

dead, then thinking himself very fortunate, accompanied by his servants, and walking as if he were dancing, returned to his home.

The guru's son gazed at the handsome forms of Krishna and Balarama, understood Their sweet mercy, heard Their sweet words, and understood that he was now placed in his perview condition. Feeling a great festival of bliss, he again and again gazed at Krishna and Balarama. As he gazed at Them he was not aware of how quickly the chariot was hurtling down the pathway to his former home. Sri Krishna, who is like a moon shining in Vraja. and who was accompanied by Balarama and by His guru's son, then arrived at His guru's house. Then all the people of Avantipura, why should I say only the guru Sandipani Muni and his wife understood by the sound of Krishna's conchshell that Krishna and Balarama were now returning on the path. When they saw Krishna, Balarama, and the guru's son, everyone, now wild with bliss, made a great tumult.

Very respectfully placing Their guru's son before them, Krishna and Balarama descended from the chariot and fell down before the feet of Their overjoyed guru and his wife. For some time Krishna and Balarama remained bowed down in that way. Weeping, the guru and his wife hugged with their arms their son along with Krishna and Balarama. They did not know anything but the joy they felt. They thought: "At this moment we know nothing of the outside world. We do not know whether the outside world is glorious or wretched."

After some moments passed with a hundred blisses in this way, the guru and his wife invited everyone to their home. there they pleased everyone with a grand feast. From the chariot Krishna and Balarama then took the many jewels They had gathered in the course of Their journey, placed them before Their guru and his wife, and sweetly requested them to accept them. For three days the people of Avantipura came there to see Krishna and Balarama, who were then gloriously worshiped and whose pastimes were described by some brahmanas that had come there from Mathura.

The followers of Sandipani Muni gathered there were like a great ocean, an ocean where

there arms were the great waves and their eyes the multitudes of swimming fish. Understanding without any doubt that he is the husband of the sister of Krishna and Balarama (and thus Krishna and Balarama are His nephews), the king of Avantipura invited Krishna and Balarama to his palace and honored Them with great affection. When Krishna and Balarama requested permission to return to Mathura, Acharya Sandipani Muni said with a voice choked with emotion: "My heart loves You both. My intelligence thinks of You as my two sons. It is not at all shy to think of You in this way. Therefore my wife and I pray that again and again You two Yādavas may be either our students or our sons. We pray that again and again we may become either Your gurus or Your parents." Krishna and Balarama replied: "O master, with the ropes of knowledge you have bound Us two to you. Therefore whatever you desire will never be thwarted."

— Sri Gopāla-Campū of Srila Jiva Gosvami » Translation by Kushakratha Das.



!! Sri Sri Nitai Gaurchandra Jayati !!

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