

Sri Krishna Kathamrita



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The Darling Son of Yashoda





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Highlights

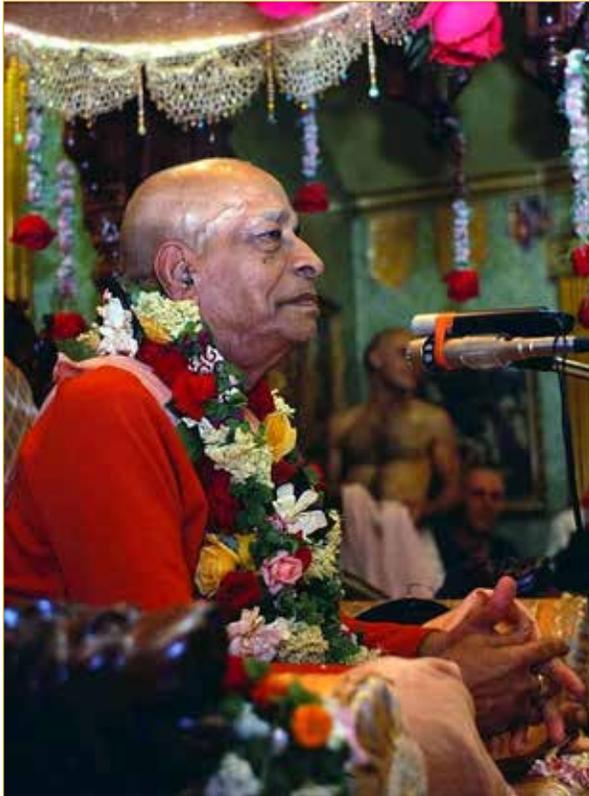
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SON OF DEVAKI AND YASHODA

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Srila Vishwanath Chakravarti Thakur discusses that Krishna appeared simultaneously as the son of Devaki and as the son of Yashoda, along with the spiritual energy Yogamaya. As the son of Devaki, he first appeared as Vishnu, and because Vasudeva was not in the position

of pure affection for Krishna, Vasudeva worshiped his son as Lord Vishnu. Yashoda, however, pleased her son Krishna without understanding his Godhood. This is the difference between Krishna as the son of Yashoda and as the son of Devaki. This is explained by Vishwanath Chakravarti on the authority of *Hari-varṇā*. 🌸

— Purport to *Bhāg.* 10.3.47. Bhaktivedanta Book Trust. Juhu, Bombay. 1987.

UDDHAVA MEETS NANDA MAHARAJA

Sri Srimad Gour Govinda Swami Maharaja

In the book *Mathura Meets Vrindavan*, Gour Govinda Maharaja describes how Krishna sent Uddhava from Mathura to Vrindavan with a message of love for the Vrajavasis and the extraordinary meeting he had with Nanda Maharaja and Mother Yashoda in which he tried to console their feelings of separation from Krishna with words of wisdom from śāstra.

“You are a Boy, Uddhava”

Uddhava gave a very long speech on *kṛṣṇa-tattva*. Uddhava is the embodiment of śāstra, and that speech was *anavadya*, faultless, but it was not understandable for Nanda Maharaja. Hearing all this *tattva-kathā*, Nanda Maharaja said, “Uddhava, in age you are a boy. In my heart I had some faith you were very old in intelligence. But now I see you are not only a boy in age, but in intelligence you are also a boy. You spoke so many things, but you don’t know who you are speaking to. You told my wife and I that we are very, very *bhāgyavān*, fortunate. If you have any intelligence, how can you utter this with your mouth?”

Cover: Mother Yashoda and Krishna. Unknown artist.

We are the most unfortunate persons in this world! One who loses his son is unfortunate. But one who loses a son like Krishna is most unfortunate! Most unfortunate! Most unfortunate! We are most unfortunate and you tell us we are very, very fortunate! You have no intelligence what to speak to whom. Many people get a son, but does anyone get a son like Krishna? In the past has anyone gotten a son like Krishna? In the future will anyone get a son like Krishna? Has anyone gotten a son who is so beautiful, so sweet, with such a smile, who is so loving, and so fickle? Has anyone gotten a son who plays such nice flute and has such loving words? In the whole universe, is there or will there ever be someone who has lost such an invaluable treasure? You are telling those who are crying due to having lost such an invaluable treasure, “You are very fortunate.” You are ridiculing us, Uddhava. If you had said that there is no one in the world as unfortunate as us, then I would have been very pleased and happy with you. Then my distress due to this fire of separation would have been extinguished to some extent. But you have made this fire more ablaze by telling us we are most fortunate.

“Krishna is Not God”

“Oh Uddhava, you have discussed *bhāgavata-tattva* before me. I don’t know *śāstra*, but I have heard from

sādhus and I have this faith that there is one *bhagavān*, and he is the guru and controller of the universe. He is the *mūla-kāraṇa*, the original cause of *puruṣa* and *prakṛti*, the living entities and material nature. He is *anādi*, beginningless. That *bhagavān* is *sarveśvara*, the supreme controller. I know that *bhagavān* is Narayan. He is present in our house in the form of *sālagrāma*. Uddhava, because you are a mere boy you have said that Narayan is our Gopal Krishna. I excuse you. I have not read *śāstra*, but I have heard from the mouths of *mahātmās* that Narayan is God, the Supreme Lord. I know to some extent what symptoms are there in Narayan. But those symptoms are not even a single drop with Krishna. How can you say my Gopal Krishna is Narayan? I excuse you because you are a boy. You don’t know what you speak. You have said that Narayan is the cause of all causes, the cause of the whole universe. But my Krishna is a simple, milk-fed child. Narayan is pure. Narayan is peaceful, Narayan is *apāpa-vidha*, sinless. But my Krishna is very fickle, greedy, and angry. Where is the symptom of Narayan in Krishna? Narayan is pure and free from contamination, *śuddha-sattva-guṇa-maya*. My Krishna is a thief and a liar, *abhimānī*. Narayan is the shelter of the whole world, but my Krishna is dependent on us. Where is the symptom of Narayan



Painting by Gokul Bihari Pattnaik





Unknown artist

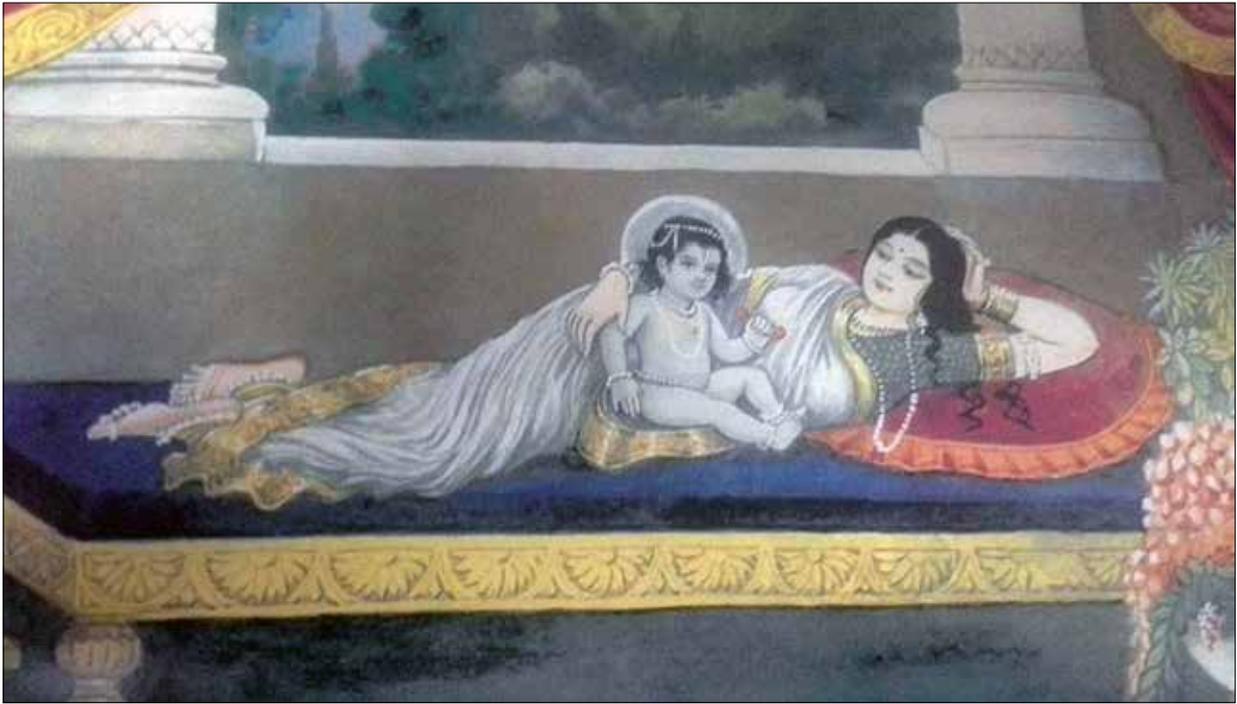
Krishna depends on his mother

in my Krishna? Uddhava, what shall I say? There is no *sādrśya*, similarity, of Narayan to my son Gopal. Narayan is *satya-saṅkalpa*, truthful, but my Krishna is very expert in speaking lies. I have heard that Narayan is *āpta-kāma*, self-satisfied. He never needs anything. He is beyond hunger and thirst. But I have seen with my own eyes how my Gopal Krishna cries when he becomes hungry. He becomes restless when he is hungry and thirsty. Uddhava, Narayan is worshipable by everyone, but I have seen my Gopal carrying my wooden sandals on his head. Where is the similarity with Narayan? I may commit a mistake, but *bhagavān* never commits a mistake. If Krishna is *bhagavān*, how can he commit a mistake? If Krishna is *bhagavān*, why will he call us *bābā* and *mā*, father and mother? You say he has no *bābā*, and *mā*. Krishna is always dependent on us. He feels completely *asahāya*, helpless, when he cannot get our help. Where is the symptom of Narayan in Krishna, in my Gopal? You are a boy, Uddhava. You are a boy. You have no intelligence at all. In your intelligence you

are also a boy. Therefore, I excuse you. I have never seen such symptoms in Krishna. It is a fact that by the unlimited mercy of Narayan we have gotten a son like Krishna. I know very well that Krishna is our son. This is the very, very deep-rooted feeling in my heart, Uddhava. Uddhava, how can you say it is not true?

More Ablaze

“You listen, Uddhava. There is another thing. Suppose your words are true and Krishna is not an ordinary person, that he is *bhagavān*. If you say that Krishna is *bhagavān*, and that he is not an ordinary person, how can such words soothe our hearts? By hearing your *kṛṣṇa-tattva* the blazing fire of separation from Krishna that is burning my afflicted heart has increased thousands and thousands of times. Uddhava, you cannot extinguish it. Rather you only make it more ablaze. We only thought that we had lost a son, but then hearing from you that Krishna is *mūla-bhagavān*, then I understand we have not lost an ordinary son, we have lost *bhagavān*! I thought I had lost a piece of copper. Now hearing from you I realize I have lost a piece of diamond! Uddhava, by



Mother Yashoda and baby Krishna

hearing from you, the blazing, acute fire of separation that we have been burning in has become more and more ablaze. You are a boy, you are a boy. Therefore, you cannot extinguish this fire. Are you trying to extinguish this fire by pouring ghee into it? Uddhava you are a boy. Therefore, I excuse you.” Saying this Nanda Maharaja’s voice became choked up and tears rolled down from his eyes like torrential rain.

Impenetrable Love

When Krishna showed the universal form to Arjuna, Arjuna’s *sakhya-rasa* became slackened. Therefore, Arjuna begged excuse, *tat-kṣamasva*, “You are so great!” When Devaki and Vasudev saw that the four-handed form of Vishnu, appearing as their son, had become two-handed, they offered prayers. Their *vātsalya-rasa* became slackened. After the killing of Kamsa, when Krishna and Balaram went to offer obeisances to Vasudev and Devaki, they became afraid to accept obeisances from Krishna. Even after meeting their son after such a long separation, still they couldn’t have such *vātsalya-prīti*. Rather, they were afraid of accepting obeisances from Krishna.

Uddhava had thought, “If I speak *kṛṣṇa-tattva* into the heart of Nanda Maharaja then he will become weak like Vasudev and Devaki.” But Uddhava saw that he couldn’t get the result he had expected by speaking *śāstra-jñāna* to Nanda Maharaja.

Hearing the *bhagavattā*, the glories of Krishna, Nanda Maharaja’s *vātsalya-prīti* never slackened. Rather, his *vātsalya-sneha*, parental love, became much, much deeper. Nanda Maharaja’s *kṛṣṇa-vātsalya* is far, far beyond the ordinary *vātsalya* of ordinary persons. So Uddhava’s *tattva-kathā* could not check it. If *anurāga*, deep attachment, becomes melted, then you will be able to thrust *aiśvarya-prīti*, *jñāna* or *aiśvarya* into it. But if it becomes much deeper, more and more condensed, then how can you thrust *jñāna* and *aiśvarya* into it? Water is liquid and therefore you can thrust your hand into it. But can you thrust your hand into a log of wood? You cannot because it is not liquid. With the help of a hammer you can thrust a nail into it. Nanda Maharaja’s *kṛṣṇa-prīti* is harder than a log of wood. Even an iron nail cannot enter it.

“Have Patience”

Jñāna and *aiśvarya* simply cause pain in the heart of Nanda Maharaja. They were completely unsuccessful and unable to penetrate the heart of Nanda. *Jñāna* and *aiśvarya* were able to penetrate in the *sakhya-prīti* of Arjuna and the *vātsalya-prīti* of Vasudev and Devaki. But it was not possible in the heart of Nanda Maharaja. Only the thought of Krishna is there in his heart, nothing else.

Therefore, Uddhava was not able to touch the *vātsalya-prīti*, the *anurāga* that Nanda Maharaja had in his heart. 🌸

— From chapter 12 of *Mathura Meets Vrindavan*. Gopal Jiu Publications. Bhubaneswar, Odisha. 2003.

Unknown artist



KRISHNA IS THE SON OF YASHODA

Our Gauḍīya ācāryas have explained in many places in their writings how Krishna was directly the born son of Yashoda. As Srila Prabhupada notes in his purport to *Bhāg.* 10.3.47, Srila Vishwanath Chakravarti Thakur cites the following verse from the *Hari-vaṁśa Purāṇa* (2.4.11) as evidence:

*garbha-kāle tv asampūrṇe aṣṭame māsi te striyau
devakī ca yaśodā ca suṣuvāte samam tadā*

Without the pregnancy period being completed, in the eight-month, Devaki and Yashoda gave birth at the same time.

The same verse is cited by a number of ācāryas, including Srila Sanatan Goswami, Srila Jiva Goswami and Srila Rupa Goswami. Srila Baladev Vidyabhushan explains this *Hari-vaṁśa* verse as follows in his commentary on Srila Rupa Goswami's *Laghu-bhāgavatāmṛta* (1.5.450):

“*Samam* means at the same time. Thus, Krishna was the son of both women. It cannot refer to Durga, because Durga was born after, as Sukadev says (in *Bhāg.* 10.3.47)”.

He also cites *Bhāg.* 10.3.8, to which he comments: “Because *devakyām* can mean both “from Yashoda” and, “from Devaki” the verse indicates both women. At midnight (*niśīthe*), with darkness spread around, when Krishna (*janārdane*) made his appearance from Yashoda (*devakyām*), he (*viṣṇuḥ*) also appeared from Devaki, the daughter of Devaka (*devakyām*).

Baladev goes on to say:
Krishna was born to Yashoda and Devaki, and a little

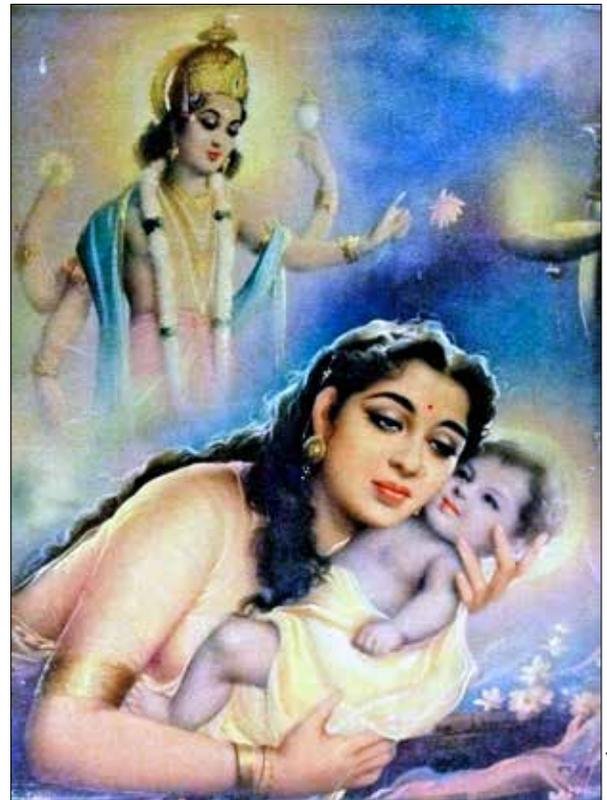
later Durga was born to Yashoda. But this was not seen either by Vasudeva when he entered Yashoda's house or by Yashoda. The word *deva-rūpinyām* indicates that both Devaki and Yashoda were spiritual beings. From such a womb one should not think that an ordinary person would be born. From a jeweled pavilion one would not expect a common king to appear. *Puṣkalah* means he who was born was the complete form.

*yaśodā nanda-patnī ca jātaṁ param abudhyata
na tad veda pariśrāntā nidrayāpagata-smṛtiḥ*

Exhausted by the labor of childbirth, Yashoda was overwhelmed with sleep and unable to understand what kind of child had been born to her. (*Bhāg.* 10.3.53)

The Umbilical Cord

Another solid proof that Krishna was born from the womb of Yashoda is seen in the following statement from *Śrīmad Bhāgavatam* (10.5.2), *jāta-karmātmajasya vai* — “[Nanda Maharaja had the priests] perform the *jāta-karma saṁskāra*, the ceremony done at birth at which time the umbilical cord that connects the baby to the mother is cut. Similarly, in *Brahma-vaivarta Purāṇa* (49.48) it is said, *ciccheda nāḍīm dhātrī ca* — “The nurse cut the umbilical cord [between Krishna and Yashoda].”



Unknown artist

Devaki's love is mixed with knowledge of the Lord's opulence



Krishna entered the heart of Yashoda

Painting by Sanjay

From the Mind and the Heart

It's also interesting to note the difference in how the Lord came to Devaki-Vasudev as compared to how he came to Yashoda-Nanda. The *Bhāgavatam* 10.2.16 states *āviveśāṁśa-bhāgena manānakadundubheḥ* — “The Supreme Lord entered the mind of Vasudev in full opulence.” Two verses later (in text 18) it is stated that the Lord was transferred from the mind of Vasudev to the mind of Devaki.

In his *Gopāla-campūḥ* (13.83), Srila Jīva Goswami gives a very different description of how Krishna appeared in Vraja. He states there that Krishna was, *vraja-rāja-hṛdayān nija-hṛdayaṁ praviśya dṛśyavad eva sthita iti* — transferred from the heart of the king of Vraja (Nanda Maharaja), to the heart of Yashoda. He further says, *tataś ca so 'yaṁ hṛdaya-kamala-madhyam adhyāsāmāsa* — “The boy (Krishna) entered into the lotus of Yashoda's heart, and the girl (Yogamaya) entered her womb.

In his purport to *Bhāg.* 10.3.31, Srila Prabhupada explains the significance of the opulent mood and

philosophical mood of Devaki-Vasudev, as compared to the sweet mood of Yashoda-Nanda:

As explained in *Caitanya-caritāmṛta*, loving service to the Personality of Godhead is of two different kinds: *aiśvarya-pūrṇa*, full of opulence, and *aiśvarya-śīthila*, without opulence. Real love of Godhead begins with *aiśvarya-śīthila*, simply on the basis of pure love.

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(Brahma-saṁhitā 5.38)*

Pure devotees, whose eyes are anointed with the ointment of *prema*, love, want to see the Supreme Personality of Godhead as Shyamasundar, *muralīdhara*, with a flute swaying in his two hands. This is the form available to the inhabitants of Vrindavan, who are all in love with the Supreme Personality of Godhead as Shyamasundar, not as Lord Vishnu, Narayan, who is worshiped in Vaikuntha, where the devotees admire his opulence. Although Devaki is not on the Vrindavan platform, she is near the Vrindavan platform. On the Vrindavan platform the mother of Krishna is mother



Unknown artist

Krishna was directly born from the womb of Mother Yashoda

Yashoda, and on the Mathura and Dwarka platform the mother of Krishna is Devaki. In Mathura and Dwarka,

the love for the Lord is mixed with appreciation of his opulence, but in Vrindavan the opulence of the Supreme Personality of Godhead is not exhibited.

Based on these and other points, our *Gauḍīya Vaiṣṇava ācāryas* have revealed a hidden truth — that the son of Devaki was the Vishnu expansion of the Lord, and that *svayaṁ-rūpa-govinda*, the original Supreme Lord who never leaves Vrindavan, was directly born of Mother Yashoda. — MD 🍌

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