

Śrī Kṛṣṇa JANMĀṢṬAMĪ



Śrī Śrīmad
GOUR GOVINDA SWAMI MAHĀRĀJA

TATTVA VICARA



PUBLICATIONS



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Table of Contents

Why Kṛṣṇa Descends	2
Dvādaśī-Parama-Vrata	3
Nanda Mahārāja's Dream	5
The Brahmacāriṇī Tapasvī's Prediction	7
How Did Kṛṣṇa Enter the Womb of Yaśodā-Mātā?	8
Preparing the Maternity Home	11
Yaśodā-Mātā Gave Birth to Kṛṣṇa	12
Take Me to Vraja-Gokula	12
A Very Confidential Matter	14
Prābhava-Prakāśa and Vaibhava-Vilāsa	16
Yaśodā drowned in the Ocean of Blissfulness	17
Performing the Jāta-Karma-Samskāra	19
Innumerable Moons Have Arisen	21
In All Directions Everyone was Dancing	22

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GOUR GOVINDA SWAMI MAHĀRĀJA

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In the first three chapters of the tenth canto of *Śrīmad-Bhāgavatam* there is a description of the appearance of Bhagavān Śrī Kṛṣṇa. This morning we read the English translation by our revered spiritual master, Śrī Śrīmad A. C. Bhaktivedānta Swami Prabhupādaḥ Mahārāja. In the evening, Advaita Ācārya prabhu also read the same three chapters in Oriya.

In *Hari-vamśa* there is also a description of Kṛṣṇa's appearance. In *Gopāla-campū*, written by Śrī Jīva Gosvāmī there is also a description of Kṛṣṇa's appearance. I will be reciting *Gopāla-campū*, and I have to speak in two languages, first in Oriya then in English, in this way I will go on. Therefore I request one and all to sit patiently, quietly and hear with concentrated attention because the hearing of this transcendental *līlā-kāhāṇī* of Bhagavān Kṛṣṇa is all-auspicious. The *Bhāgavatam* (1.2.17) describes:

Śrī Kṛṣṇa Janmāṣṭamī

śṛṅvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadraṇi vidhunoti suhṛt satām

“Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.”

Why Kṛṣṇa Descends

The *Bhāgavata* has said, to hear this transcendental *līlā-kāhāṇī* of Bhagavān Kṛṣṇa is all-auspicious. If you hear with full faith and concentrated attention, all of the material contamination in your heart will be purified. No other means is there. For this reason Bhagavān Śrī Kṛṣṇa descends here, though Bhagavān Kṛṣṇa has His eternal abode in the spiritual sky, known as *sac-cid-ānandamaya-dhāma*, a *dhāma* that is *sanmaya*, *cinmaya*, and *ānandamaya* - full of eternality, full of knowledge, and full of bliss. He is always there, engaged, completely absorbed in transcendental *līlā*, especially in *rāsa-līlā*. He enjoys and relishes the mellow. Why will He come to this material world which is not His *dhāma*, abode? It is completely opposite to that transcendental *sac-cid-ānandamaya-dhāma*. This material world is *asat-*, *acit-*, and *nirānanda-māyā* — it is temporary, full of ignorance and misery. Why will He come here? What business does He have coming here? He comes because He is *suhṛdam sarva-bhūtānām* — the only well-wishing friend of all living entities. He has said this in *Bhagavad-gītā*. From time immemorial you have forgotten Kṛṣṇa and have been under the clutches of *māyā*, however Kṛṣṇa has not forgotten you. He

Śrī Kṛṣṇa Janmāṣṭamī

is your well-wishing friend. He always runs behind you. He is there in your heart as *Paramātmā*. He never deserts you. He also descends in many incarnations to this material world along with His *dhāma* and His associates and He manifests transcendental pastimes. The purpose for His coming is so that His *līlā-kāhāṇīs* will be recorded in books, and His dear devotees the *sādhus*, *Vaiṣṇavas*, *mahājanas* will come, they will recite, speak and preach these pastimes. Kṛṣṇa's pastimes should be heard, read, deliberated, and meditated upon. Thereby you will achieve peace and bliss. Your heart will be cleansed and then you will be able to understand your constitutional position. You are the eternal servant of the Lord, Kṛṣṇa is your eternal master. Kṛṣṇa therefore descends here for *krīḍārtha*, to play with His dear devotees, to relish His *līlā-rasa*, the mellow of transcendental *līlā*. In addition He also gives you an opportunity to relish these pastimes. Moreover, He also comes here for *sādhu-samrakṣaṇa*, to protect His dear devotees. These are the reasons why Kṛṣṇa comes to this material world.

Dvādaśī-Parama-Vrata

So now I will read from *Gopāla-campū*, which is in nice song form. I want you to follow it with me. It is nice to sing.

“*snigdha-kaṇṭha madhu-kaṇṭha nāme kavi-dvaya /
nanda-rāja darabare niti gīta gāya //
eka dina sabhā madhye gīta ārambhila /
nandarāja yena mate tanaya pāila //*

*bahu jaga yajña nanda putra lāgi' kare /
tabu putra nāhi haila āpanāra ghare //*

Śrī Kṛṣṇa Janmāṣṭamī

saba vraja-vāsi āra bandhu-jana yata /
nandera santāna lāgi' vrata kaila kata //

tabu yadi yaśodāra putra nāhi haila /
duḥkha sukhe yaśomatī bhojana chāḍila //
adho-mukhe dhara tale bosī' nandarāṇī /
niravadhi aśru pheli' kāṇḍai' āpani //

dekhi' gopa-rāja baḍa duḥkha pāye mane /
prabaddha karaye nanda vividha vacane //
vidhatara icchā jāhā tāhā-i haibe /
se putra magiye āmi yajñena phalibe //

tabe yaśomatī bole “śuno prāṇeśvara /
āmāra hṛdāya kathā kahiba tomāra //
saba vrata jaga yajna āmi samarpilu /
dvādaśī parama vrata nāhi ācārilu” //

e hena vacana nanda kariyā śravana /
ānande utphulla hoi' vahila vacana //
“ohe priye bhālo kathā sunāilā tumi /
satya satya ei vrata nāhi kailu ami! //

tumi sudhā-mukhī sādhvī kahile madhura /
pūribe avaśya vāñchā duḥkha ha'be dūra” //
tabe nija purohite dākiyā ānila /
dvādaśī vratera vidhi bujhiyā laila” //

snigdhaकाण्ठा bole “bhāi, are kibā haila? /
ei darabare saba kathā khule ra'la” //

Śrī Kṛṣṇa Janmāṣṭamī

In *Gopāla-campū* it is described that there were two poets named Snigdhaṅṅha and Madhukaṅṅha who daily sang songs in the assembly of Nanda Mahārāja. One day they started singing about how Nandarāja begot a son. Nandarāja performed many sacrifices to beget a son, but still no son was born. The residents of Vrajabhūmi, who were all his friends, also took up a *vrata*, (vow) and offered worship so that Nanda Mahārāja could have a son. Still no son was coming. Yaśomatī, the wife of Nanda Mahārāja, became very distressed. She gave up eating and was always sitting, hanging her head down and only shedding tears.

Seeing the condition of his wife, Nanda Mahārāja become very distressed and consoled her in various ways, saying, “Whatever is the will of Providence, that will take place.”

His wife Yaśodā-mātā said, “My dear husband, I will tell what I have thought of in my heart. I have performed many sacrifices and have taken up many vows (*vrata*), but I have not performed the *dvādaśī-parama-vrata*.”

Hearing this, Nanda Mahārāja became very happy and said, “Yes, very good. We have not performed this *vrata*. Therefore we must do it.”

Nanda Mahārāja called his priest and the priest described everything to him about the procedures, rules and regulations to perform this *dvādaśī-vrata*.

Nanda Mahārāja’s Dream

Then Madhukaṅṅha continued singing:

*nanda-yaśomatī vrata vatsare kaila /
vrata śeṣe eka baḍa susvapna haila //*

Śrī Kṛṣṇa Janmāṣṭamī

svayaṁ śrī hari yena bole prasanna haiya /
acire phalibe āśā śuno mana diyā //

prati kalpe hai āmi tomāra santāna /
e kalpa se mata hevā satya boli' jāno //
tomādera gr̥he śīśu rūpe kariba vihāra /
nitya daraśane āśā pūribe tomāra //

e hena madhura svapna dekhe nanda-rāya /
akasmāt nidrā bhaṅge baḍa duhkha pāya //
prabhāta haila dekhe dāke pakṣi-gaṇa /
rāṇī saha yamuna-te jāite manana //

yathā vidhi snāna kari' rāṇīra sahita /
dāna dite ārambhila āpana hāthe ta //
pāiyā dāna ānandera sabe pūrṇa haila /
nanda-yaśodāra dvaya puccha kori' vahila //

Nanda Maharāja ki jaya!
Yaśomatī-devi ki jaya!
Nandarāṇī ki jaya!

gr̥hete āsiyā nanda śrī viṣṇu pūjila
nitya karma vidhi yata saba samāpila

ati śighra darabare dhuhey praveśila
guru-dvija-pūjya-jane vandanā karila

āsi bale snigdhakaṅṭhā “are, kibā kaila?”
madhukaṅṭhā tabe kathā ārambha karila.

Śrī Kṛṣṇa Janmāṣṭamī

Nanda Mahārāja and Yaśomatī-rāṇī accepted this *vrata* and observed for one year. At the end of the *vrata* Nanda Mahārāja had a very nice dream. Lord Hari Himself being very much pleased said, “Your desire will soon be fulfilled. In every *kalpa* I come as your son, and in this *kalpa* I will also come as your son. I will manifest My childhood *līlā* in your *gṛha*, home. Every day, seeing My childhood *līlā*, you will be very happy.”

After seeing this wonderful dream Nanda Mahārāja’s sleep broke. It was morning and birds were chirping. He decided to take bath in the Yamunā along with his wife Yaśomatī, and Nanda Mahārāja took much wealth with him to give in charity. All of the demigods, *munis*, and *ṛṣis* came in the guise of beggars to receive charity from Nanda Mahārāja. Nanda Mahārāja and Yaśomatī completed their bath, and then started giving charity. Everyone become very pleased and satisfied to receive charity from Nanda Mahārāja. They all loudly shouted, “*Nanda Mahārāja ki jaya! Yaśomatī-rāṇī ki jaya!*”

Then Nanda Mahārāja returned home and offered worship to Bhagavān Viṣṇu. After finishing his *nitya-karma*, daily activities, he came to his assembly, and offered respect to all the worshipable personalities, respected *gurus* and *brāhmaṇas*.

After that, again Snigdhaकाण्ठा asked, “What happened then?” Then he started singing.

The Brahmācārīṇī Tapasvī’s Prediction

*rāja-darabare nanda yakhana vasila /
dvārī kahe “rājā! dvāre tapasvī āila //
saṅge brahmācārī haya sundara darśana /
brahmācārīṇī saṅge ati manorama” //*

Śrī Kṛṣṇa Janmāṣṭamī

*dvārīra vacane nanda gātra-uttāna kaila /
svāgata kariya śighra tapasvī laila //
dīna-jana divyāsane virāja haila /
pada-dhauta-ādi kari' mahapūjā kaila //*

*yaśodā yoginī-pade kāṅḍiyā paḍila /
yoginī āpana kare yaśodāre mila //
“duḥkha nāhi koro rāṅḍī duḥkha parihara /
bhaviṣya-te haibe eka santāna sundara” //*

*śire hātha diyā kare śubha aśirvāda /
śuni' gopa-gopī kare 'jaya jaya' nāda.*

Nandarāṅḍī ki jaya! Yaśomatī-rāṅḍī ki jaya!

Just then the gatekeeper came and informed Nanda Mahārāja that a *tapasvī*, a *brahmacārīṅḍī* had come, and with her a *brahmacārī* was also there. Hearing this, Nanda Mahārāja stood up and welcomed the *brahmacārī*, *brahmacārīṅḍī*, *tapasvī*, and offering them nice seats Nanda Mahārāja washed their feet and offered worship to them. Yaśodā-mātā began crying at the feet of that *brahmacārīṅḍī tapasvī*. The ascetic took Yaśodā-mātā onto her lap and, placing her hand on Yaśodā's head, blessed her, saying, “My dear queen, very soon a nice son will come and take birth.” Hearing this, all the *gopa-gopīs* said, “*Nandarāṅḍī ki jaya!*”

How Did Kṛṣṇa Enter the Womb of Yaśodā-Mātā?

*“upananda hāsi bale “e gokula vana /
mahā-tīrtha rūpe tabe haiba gaṇana //*

Śrī Kṛṣṇa Janmāṣṭamī

nandera bhavisya-vani suni' sarva-jane /
yoginīra pāda-padma vande jane jane //

śighra tabe karidela kutira nirmāna /
tāhāte yoginī devī kaila avasthāna //
snigdhaकाण्ठा bale “bhai, acche kibā haila /
yaśodāra garbhe kṛṣṇa kemate āila?” //

madhukaण्ठा mane mane karila vicāra /
“saba gopya kathā-ādi kariba vistāra //
kabe nanda yaśomatī vasta reka dhari /
dvādaśī pālana kaila ati yatna kari' //

tabe māgi' kṛṣṇa prati madhyera ratre-te /
eka śubha svapna nanda dekhe [acambite] //
nīla-varṇa eka śīśu gagane beḍāya /
svarna-varṇa kanyā eka tā're gheri' rahe //

kichu kṣana pare dohe nanda hṛdi mājhe /
karama sukhete [pāite] ānande birāje //
nanda hṛdi-rathe pūrṇa yaśodā garbha-te /
dhīra-bhāve virājita dekhe gopa-pate //

sei haite yaśodāra garbhera prakāśa /
dekhi' gopa-gopī mane barhila ullāsa //
saba gopa-gopī kare ānanda uttarala /
nitya mahā-mahotsava ānanda maṅgala //

bahu dāna brahmaṇere deha gopa-rāja /
nitya daraśane āila trividhā samāja //
niśi-dina nanda gr̥he kevā āse jāya /
tāhāra nirṇaya keha karite nā pāya //

Śrī Kṛṣṇa Janmāṣṭamī

*krame krame baḍi garbha āṭha māsa haila /
ei māse santāna ha'be jyotiṣī kahila //
bhādra-kṛṣṇāṣṭamī dina samāgata ha'la /
āji śiṣu ha'be boli dhātrī saba thila //*

*Bhadra-kṛṣṇāṣṭamī-tithi ki jaya!
Kṛṣṇa-avirbhava-tithi ki jaya!*

Hearing this, Upananda became very joyful and said, “This Gokula vana will be a mahā-tīrtha.” Hearing this prophecy all of the inhabitants of Vrajabhūmi were happy, joyful. They all came forward and offered *daṇḍavat-praṇāmas* at the feet of that *yoginī, brahmacārinī*. They built a *kuṭir*, cottage for her and she stayed there.

Then Snigdhaकाण्ठा asked, “My dear brother Madhukaण्ठा, now tell how Kṛṣṇa came to the womb of Yaśodā-mātā.” Madhukaण्ठा then spoke about this confidential truth.

Continuously for one year, Nanda and his wife Yaśomatī observed *dvādaśī-vrata*. Then, Māgha-māsa, *kṛṣṇa-pratipata*, on the first day of the dark fortnight of the month of Māgha, that night Nanda Mahārāja had a very good dream. He saw a baby, *nīla-varṇa*, a blue complexioned child moving in the sky, and he also saw a girl with a golden-hued bodily complexion. The two of them entered into Nanda Mahārāja’s heart and stayed there blissfully. Then they came out of the heart of Nanda Mahārāja and entered into the womb of Yaśoda-mātā. Nanda Mahārāja saw all this in a dream. In this way, Yaśodā-mātā became pregnant. Hearing this all *gopas-gopīs* became very blissful and happy. Every day there were *mahotsava*, grand festivals.

Nanda Mahārāja gave much charity to the *brāhmaṇas*, Vaiṣṇavas and some goddesses were also coming there every

Śrī Kṛṣṇa Janmāṣṭamī

day. Day and night who was coming, who was going no one could calculate.

In this way, by the eighth month of pregnancy an astrologer said, “This month the child will take birth.” When this day came, on the eighth day of the dark fortnight of this month of Bhādra, the child will take birth on a most auspicious *tithi*.

*Bhādra-kṛṣṇāṣṭamī-tithi ki jaya!
Janmāṣṭamī-tithi ki jaya!*

When this Bhādra-kṛṣṇāṣṭamī, the eighth day of the dark fortnight of the month of Bhādra came, the nurse said, “The child will be born today.” Then the maternity home was prepared.

Preparing the Maternity Home

*“sighra suti’ grha eka nirmāna karila /
puṣpa malya ādi dei sajādi rakhila. //
phulera torana kaila saba phula sāje /
uttama uttama dhātrī tāhāte virāje //*

*ethā deva-gaṇa saba ānande mātiyā /
mṛdu-manda vāri varṣe haraṣita haiyā //
se divasa kibā sukha gokule haila /
sukhe rasa-samudre yena sakale ḍubila //*

*kichu niśi saba gopī jāgiyā rahila /
kṛṣṇera māyā pare nidra-gata haila //
yena kāle baḍa sukhe yaśodā-sundarī /
prsbila putra-ratna keha nāhi eḍi.” //*

Śrī Kṛṣṇa Janmāṣṭamī

*Yaśodā-nandana ki jaya!
Yaśodā-nandana-kṛṣṇa ki jaya!*

Immediately the maternity home was prepared and decorated nicely. Flower garlands were hung in the room. Gates were also made out of various flowers. Expert nurses came to take care of the mother and child. In the heavenly planets all of the demigods became very joyful. Indradeva was showering rain. On that day the Vrajavāsīs, the demigods in the heavenly planets, everyone everywhere was joyful, blissful, drowning in an ocean of happiness, for the Supreme Lord was about to take birth.

Yaśodā-Mātā Gave Birth to Kṛṣṇa

Kichu niśi saba gopī jāgiyā rahila, kṛṣṇera māyā pare nidra-gata haila, all of the gopīs kept awake for some of the night but fell asleep due to the influence of kṛṣṇera māyā. When the child took birth everyone was sleeping. Even Yaśodā-mātā was asleep. Without any pain, Yaśodā-mātā gave birth to Kṛṣṇa, the Supreme Personality, that putra-ratna, a son like an invaluable gem, nīlamaṇi. Yaśodā-nandana ki jaya!

Take Me to Vraja-Gokula

*“sei kāle mathurāte devakī garbhete
deva-rūpe janma ho’li īśvara murtite //
sundara kiriti sahe śirete tāhāra /
cāri-bhuje śaṅkha-cakra-gada manohara //*

*kanaka kuṇḍala kāne kare jhalamala /
rūpera chatai diye hai ta ujjala //*

Śrī Kṛṣṇa Janmāṣṭamī

*ei rūpa dekhi e devakī-sundarī /
para kore juti kare bhumi palecari //*

*vasudeva śighra kare manase snāna kaila /
mane mane janmotsave gavī-dāna dila //
karila stavana bahu deva nārāyaṇe /
tabe nārāyaṇa tāre kahile sākṣāte //*

*“more lai’ ebe calo gokula nāgare /
yaśodāra kole rākho parama ādare” //
śuniya harira vākya vasudeva dhīra /
putra lai’ śighra kari’ haila bahira //*

*jei kāle kamsa-purī ha’te baharila /
yaśodāra kunda eka kanyā ratna ha’la //
bhara yamunā e dekhi vasudeva mane /
kemane yamunā pāre kariba gamane” //*

Exactly at the same time when Yaśodā-mātā gave birth to baby Kṛṣṇa in Vṛndāvana, in Mathurā in the prison house of Kamsa, Devakī also gave birth to a child. The picture is there and it is described in the tenth canto of the *Bhāgavatam*. Lord Hari appeared in Mathurā in a four-handed form. On His head there was a beautiful crown and with His four hands He was holding a *śankha*, *cakra*, *gadā*, and *padma* — a conchshell, disk, club and lotus. *Kanaka-kuṇḍala-karṇa*, on His two ears there were golden earrings, and a bright effulgence was coming out of His body. Although it was a dark and cloudy night, by the effulgence coming from the body of Lord Hari everything was illuminated.

Seeing this wonderful child, Devakī paid obeisances with folded hands and offered prayers. Vasudeva immediately took

Śrī Kṛṣṇa Janmāṣṭamī

bath. How could he take bath in the prison house? He did so by meditation within his mind, *manasā-snāna*. Also in his mind he observed a grand festival for the birthday of Lord Hari and gave away innumerable cows in charity to the *brāhmaṇas* and *Vaiṣṇavas*. He also offered prayers to Lord Nārāyaṇa. Then Nārāyaṇa told him, “Immediately take Me to Vraja-Gokula and put Me on the lap of Yaśodā-mātā.”

Hearing this, Vasudeva was very, very happy and was able to leave the prison house immediately and by the wonderful will of Lord Hari, those who were guarding the prison all fell asleep. All of the strong iron doors and shackles miraculously opened and Vasudeva was free to leave. Exactly at the same time when Vasudeva was leaving the prison of Kamsa, Yaśodā-mātā gave birth to a second child, a daughter.

When Vasudeva came to the bank of the Yamunā he saw there was a great flood. The water was very high and all of the land was inundated. He thought, “How can I cross?”

A Very Confidential Matter

*“hena kāle mahāmāyā sṛgālīra veṣe
yamunāha giyā pāra kahe to hariṣe //
tā’ra picche picche jāya vasudeva dhīra
hena rūpe pailena nandera mandira //*

*yasodāra kole dila āpanā tanaya
yasodā-nandinī diye kale vasu-rāya” //*
*snigdhakaṇṭha bale “bhai, ei kibā kathā
nandera putra ki tabe āchilo vatasā” //*

Śrī Kṛṣṇa Janmāṣṭamī

*madhukaṅṭha bale “bhai, kara avadhāna
baḍa ei durgama līlā ei saba jāna //
yasodāra kanyā sāksāt yogamāyā
nanda-putra pakṣe teho rūpe ācchādiyā //*

*saba viṣṇu-tattve aṁśi nanda-putra haya
vasudeva aṁśa vāsudeva nāme kare //
nadī-gaṇa yena mate sāgare milāya
sei mata aṁśa yata aṁśi-te miśāya //*

*yogamāyā śabde vasu ihā nahī jāne
ajanta rahila tārā e saba akhyāne //
hari bandhu sete jā'che ihāra pramāṇa
eka kāle dui sthāne janmera ākhyāna” //*

While Vasudeva was thinking how to cross, just then he saw Mahāmāyā in the form of a she-jackal crossing the Yamunā. Therefore Vasudeva followed her. “A she-jackal is going and I was thinking it is such high water!” Finally he came to the quarters of Nanda Mahārāja. There he put his son on the lap of Yaśodā-mātā and took Yaśodā’s daughter with him.

Hearing this, Snigdhaṅṭha said, “What is this? Yaśoda-mātā gave birth to one son and one daughter, and Vasudeva took the daughter. Where is the son?”

Madhukaṅṭha said, “This is a very confidential matter. The daughter Yaśodā-mātā gave birth to was *sāksāt-yogamāyā*. By her potency, Yogamāyā kept *nanda-putra*, the son of Nanda hidden, and Vasudeva could not see Him, the son of Nanda. He only saw the daughter.”

Śrī Kṛṣṇa Janmāṣṭamī

The son of Nanda and Yaśoda, *nanda-nandana*, *yaśodā-nandana*, is *svayam bhagavān*, the original Supreme Personality of Godhead — *ete cāmśa-kalāḥ pūmsaḥ kṛṣṇas tu bhagavān svayam*. *Nanda-nandana-kṛṣṇa*, *yaśodā-nandana-kṛṣṇa* is *svayam bhagavān*, and all *avatāras* are His plenary portions or portions of His plenary portions, *aṁśa* and *kalā*.

When *svayam bhagavān* Kṛṣṇa comes, all of His portions and portions of portions, *aṁśa* and *kalā*, all come within Him. All are there in Him. The son of Vasudeva is Vāsudeva, four-handed form. Vāsudeva is the plenary portion of Kṛṣṇa. When Vasudeva put his son in the lap of Yaśodā, that Vāsudeva entered into Kṛṣṇa. Vāsudeva is the plenary portion of Kṛṣṇa. Just as all rivers flow down to enter into the ocean, similarly all the plenary portions and portions of the plenary portions of the Lord all come and enter into *aṁśī*, that is *svayam bhagavān*, the original Lord. This is the activity of *yoga-māyā*, therefore Vasudeva could not understand any of this. They were completely unknown to him.

Prābhava-Prakāśa and Vaibhava-Vilāsa

In the *Hari-vamśa* (2.4.11) there is a description of how simultaneously Lord Hari took birth in two places:

*garbha kāle tv asaṁpūrṇe aṣṭame māsi te striyau
devakī ca yaśodā ca suśubāte samam tadā*

In the eighth month of pregnancy, which is considered *asaṁpūrṇa*, because generally it is 10 months, therefore incomplete, Yaśodā and Devakī both gave birth to Lord Hari.

Śrī Kṛṣṇa Janmāṣṭamī

Just after that, Yaśodā gave birth to a daughter. She is known as Yogamāyā. With Yogamāyā, Mahāmāyā was also born. Vasudeva took Mahāmāyā. Yogamāyā stayed in Vrajabhūmi. Vasudeva took Mahāmāyā and handed her over to Kāṁsa. It was declared that from this eighth pregnancy, a daughter has come, not a son. Kāṁsa was cheated. Yaśodā-nandana, the son of Yaśodā-mātā is *svayam bhagavān*, Lord Hari, *sākṣāt bhagavān*. From the womb of Devakī came the four-handed form Vāsudeva, who is a *prābhava-prakāśa* of Kṛṣṇa. Lord Kṛṣṇa has two types of expansions, *prābhava-prakāśa* and *vaibhava-vilāsa*. In the temporary category of *prābhava* come the incarnations Mohinī, Haṁsa and Śukla. In the eternal category comes Dhanvantari, Rṣabha, Vyāsa, Dattātreya, Kapila, etc. The *vaibhava-prakāśa* are partially powerful. In this category comes Kurma, Matsya, Nara-Nārāyaṇa Ṛṣi, Varāha, Hayagrīva, Pṛṣṇigarbha, Baladeva, Yajña, Vibhu, Satyasena, Hari, Vaikuṅṭha, Ajita, Vāmana, Sarvabhauma, Rṣabha, Viṣvaksena, Dharmasetu, Sudāmā, Yogeśvara, Bṛhadbhānu, etc.

Yaśodā drowned in the Ocean of Blissfulness

*“snigdha kaṅṭha bole “bhāi, nandotsava kathā /
uttama rūpete hethā bolibe sarvathā” //
madhukaṅṭha bole “tabe kara avadhāna /
kṛṣṇa prasaṅgera kathā nahila sandhāna” //*

*sabe nidrā sukhe sārā nisi goānila /
paravāta kāla krame āsi’ dekhā dila //
tabe līlā kari hari kāṅde uccha-svare /
lāge śighra yaśomatī mudita antare” //*

Śrī Kṛṣṇa Janmāṣṭamī

Madhukaṅṭha then said, “When Yaśodā-mātā gave birth to Kṛṣṇa, all were asleep. Everyone slept through the whole night. Then in the morning Lord Hari started crying, “Kwaaa! Kwaaa! Kwaaa!” Everyone woke up. Yaśomatī also woke and saw her nice son.

*“dekhiya tanaya yasomati maiya sukhera patare vase /
ki kari ki kari bujhite nā pāre baḍa sukha mane vase //
nayane tara jharuchi aghara stana ha’te jhare khīra /
tava śīśu kole kari yaśomatī basichi haiya sthira” //*

Seeing her wonderful, very beautiful son, mother Yaśodā completely drowned in the ocean of blissfulness. She could not think what to do. She was shedding tears of bliss and love. From her breast, milk was flowing. The new-born child was there in her lap and Yaśodā was very blissfully looking at Him.

*“preme gada-gada mātā vacana nā sphure,
ānande divasa tanu snehe netra dhare //
ata dina anya putre kaila nirīkṣaṇa
ājī āpanāra śīśu ha’la daraśana //*

*netra-nīre stana-khire vastra biji’ jāya
ānande putrera mukha yaśodā dekhāya //
ethā dhātrī-gaṇa āra gopa-nāri gaṇa
se krandane jāgiyā uṭhila sarva-jana //*

*“e-ṭī kanyā nāya putra” boli’ uttarola
takhane gokule vahe ānanda hillola //
yaśodāra nava yata śīśu dekhībāre
dhaiyā āise gopī nandarāja-pure //*

Śrī Kṛṣṇa Janmāṣṭamī

*saba-i dundubhi bāje nāce deva-gaṇa
“hari hari hari” dhvani karila bhuvana //*

Yaśodā-mātā’s voice was faltering in joy. She could not speak anything, and was simply shedding tears of love. Up until that day she had only looked at the sons of others. Today she was looking at her own son. Tears poured from her eyes and milk flowed from her breasts. Her whole *sārī* became completely soaked. Again and again Yaśodā-mātā looked at the beautiful lotus-like, moon-like face of her son. All the nurses, *gopas*, and *gopīs* awoke, hearing the crying sound of the new-born child. Everyone came and said, “O, it is not a daughter, it is a son! Yaśodā has given birth to a son!”

Everyone was very happy and blissful. It was as if all of Gokula, Vrajabhūmi, had drowned in an ocean of blissfulness. All the *gopas* and *gopīs* came running to Nanda Mahārāja’s quarters to see Yaśodā’s newly born son. The demigods were dancing in the heavenly planets, beating drums and singing, “*hari hari hari-bolo! hari-bolo! hari-bolo! hari-bolo!*” The fourteen planetary systems resounded with the sound of “*hari-bolo*”.

Performing the Jāta-Karma-Saṁskāra

*“deva-nārī kare sukhī puṣpa variṣaṇa, /
mahānande nāce āra gopa-nārī-gaṇa //
ethā saba gopa-gaṇa ānanda sāgare /
asi’ yena paraspara aliṅgana kare //*

*śighra nanda snāna kari’ vedera vidhāne /
puter’ jata-karmādi kare ati sāvadhāne //*

Śrī Kṛṣṇa Janmāṣṭamī

*purohita divya-gaṇa svasti-vākya bole /
āsithila ela vādya tahar' dale dale //*

*ānande sakale kare vividha bājana /
tribhuvana vādya jata bājila takhana //
mahā-mahānande pūrṇa haila tribhuvana /
sādhu-dvija-pṛthivir' duḥkha haila vimocana" //*

In the heavenly planets the *deva-nārīs*, the wives of the demigods, were showering flowers. All of the *gopas* and *gopīs* were dancing blissfully. Embracing one another with love and affection, they were all drowning in an ocean of happiness.

Immediately Nanda Mahārāja took bath according to Vedic rites. Then he performed the *jāta-karma-saṁskāra* — purificatory ceremony for childbirth. *Brāhmaṇas* came and uttered *svasti-vācana*, prayers for auspiciousness. Many musicians came playing varieties of musical instruments. The sound of drums, kettledrums, and other musical instruments resounded throughout all of the three planetary systems.

The three planetary systems were completely filled with supreme happiness, *mahā-ānanda*. Pṛthivī-devī, Mother Earth had been very, very distressed and over-burdened by the *asuras*, demons. Now the demons were to be killed and Pṛthivī-devī would be relieved of her heavy burden. All of the *sādhus*, Vaiṣṇavas, and *dvijas*, *brāhmaṇas*, were happy.

Śrī Kṛṣṇa Janmāṣṭamī

Innumerable Moons Have Arisen

*“kothā gela nanda-ghoṣa era dekha asi /
tava gṛhe udaya haiyāche kata śaśi //
eteka divase janma haila sakala /
manera ānande nanda vadana-kamala //*

*yaśodāra putra haila paḍi gela jāḍā /
mahānande dhāiyā āila jata goyāla pādā //
nandera mandire goyāla āila dhāiyā /
hāte lāḍi kāndhe bhāra nāce theya theya //*

*sabe bole “nandaghoṣa baḍa bhāgya pūra /
tava gṛhe nāhi āra ānandera āra” //
nācaya hariṣe nanda putra mukha chahiyā /
cau-dige goyāla nāce karatali diyā //*

*svarge nāce deva-gaṇa patāle nāce phani /
antaḥpūre rāṇi nāce pāiyā nīlamanī //
śiva nāce brahmā nāce āra nāce indra /
gokule goyāla nāce pāiyā govinda //*

*dahi haridra āne āra gorocana /
du'bāhu pasāri āse āire aṅgana //
yadunātha dāsa bole śuno nandarāṇi /
kata punya kare' tumi pāilā nīlamanī” //*

Śrī Kṛṣṇa Janmāṣṭamī

When Nanda Mahārāja came, all the *gopas* and *gopīs* said, “Nanda come, come and see your beautiful son. *Tava gr̥he udaya haiyāche kata śaśi* — it is as if innumerable moons have arisen in your house. O Nanda Mahārāja, *eteka divase janma haila sakala, manera ānande dekha vadana kamala* — you have achieved perfection in this birth after a long time. Many long years have gone past. Come and see the beautiful lotus-like face of your son.”

The news spread throughout Gokula, Vrajabhūmi. All of the *gopas* and *gopīs* came running to Nanda’s quarters — *nandera mandire gayālā āila dhāiyā, hāte lāḍi kāndhe bhāra* — all the *gopas* had sticks in their hands and on their shoulders they were carrying *kāndhe bhāra*, a stick with bags on both ends. As they were coming they were dancing. *Sabe bole “nandaghoṣa baḍa bhāgya pūra tava gr̥he nāhi āra ānandera āra”* Everyone was saying, “O Nanda, such excellent good fortune you have. Ah! Today there is an ocean of bliss in your house.”

In All Directions Everyone was Dancing

Nācaya hariṣe nanda putra mukha chahiyā cau-dige goyāla nāce karatali diyā, seeing the beautiful lotus-like face of his son, Nanda Mahārāja was blissfully dancing. In all directions all of the cowherd men and inhabitants of Gokula were also clapping their hands and blissfully dancing. In the heavenly planets the demigods were dancing. In the nether planet, Pātāla, the snakes were dancing. In the inner quarters, Yaśodārāṇī was dancing. Śiva was dancing, Brahmā was dancing, and Indra was dancing. Everyone was dancing and full of bliss.

Śrī Kṛṣṇa Janmāṣṭamī

Dahi haridra āne āra gorocana du'bāhu pasāri āse āire aṅgana,
all of the cowherd men came bringing auspicious presentations
of yoghurt, turmeric, and *gorocanā*, a yellow dye. *Yadunātha*
dāsa bole śuno nandarāṇī kata punya kare' tumi pāilā nīlamaṇī,
Yadunātha dāsa who composed this poem said, “O *Nandarāṇī*,
O wife of *Nanda Mahārāja*, you have acquired all good fortune
and auspiciousness, for today you have obtained *Nīlamaṇī*, the
blue gem *Kṛṣṇa* as your child.

Śrī kṛṣṇa-janmāṣṭamī tithi mahā-mahotsava ki jaya!
Bhādra kṛṣṇāṣṭamī tithi ki jaya!
Bhagavān kṛṣṇa āvirbhāva tithi ki jaya!
Vrajendra-nandana kṛṣṇa āvirbhāva tithi ki jaya!
Śrī nanda-nandana yaśodā-nandana kṛṣṇa ki jaya!

A portrait of a man with glasses and a pink and yellow floral garland, smiling. The background is a golden, wavy pattern.

Śrī Kṛṣṇa JANMĀṢṬAMĪ

“Why will Kṛṣṇa come here? What business does He have coming here?”

He comes because He is *suhṛdam sarva-bhūtānām*—the only well-wishing friend of all living entities. He has said this in *Bhagavad-gītā*. From time immemorial you have forgotten Kṛṣṇa and have been under the clutches of *māyā*, but Kṛṣṇa has not forgotten you. He is your well-wishing friend. He always runs behind you. He is there in your heart as *Paramātmā*. He never deserts you. He also descends in many incarnations to this material world along with His *dhāma* and His associates and He manifests transcendental pastimes. The purpose for His coming is so that His *līlā-kāhāṇīs* will be recorded in books, and His dear devotees the *sādhus*, *Vaiṣṇavas*, *mahājanas* will come, they will recite, speak and preach these pastimes. Kṛṣṇa’s pastimes should be heard, read, deliberated, and meditated upon. Thereby you will get peace and bliss. Your heart will be cleansed and then you will be able to understand your constitutional position.”

Śrī Śrīmad
GOUR GOVINDA SWAMI MAHĀRĀJA



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