

Śrī Kṛṣṇa JANMĀṢṬAMĪ



Śrī Śrīmad
GOUR GOVINDA SWAMI MAHĀRĀJA



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Śrī Kṛṣṇa
JANMĀṢṬAMĪ

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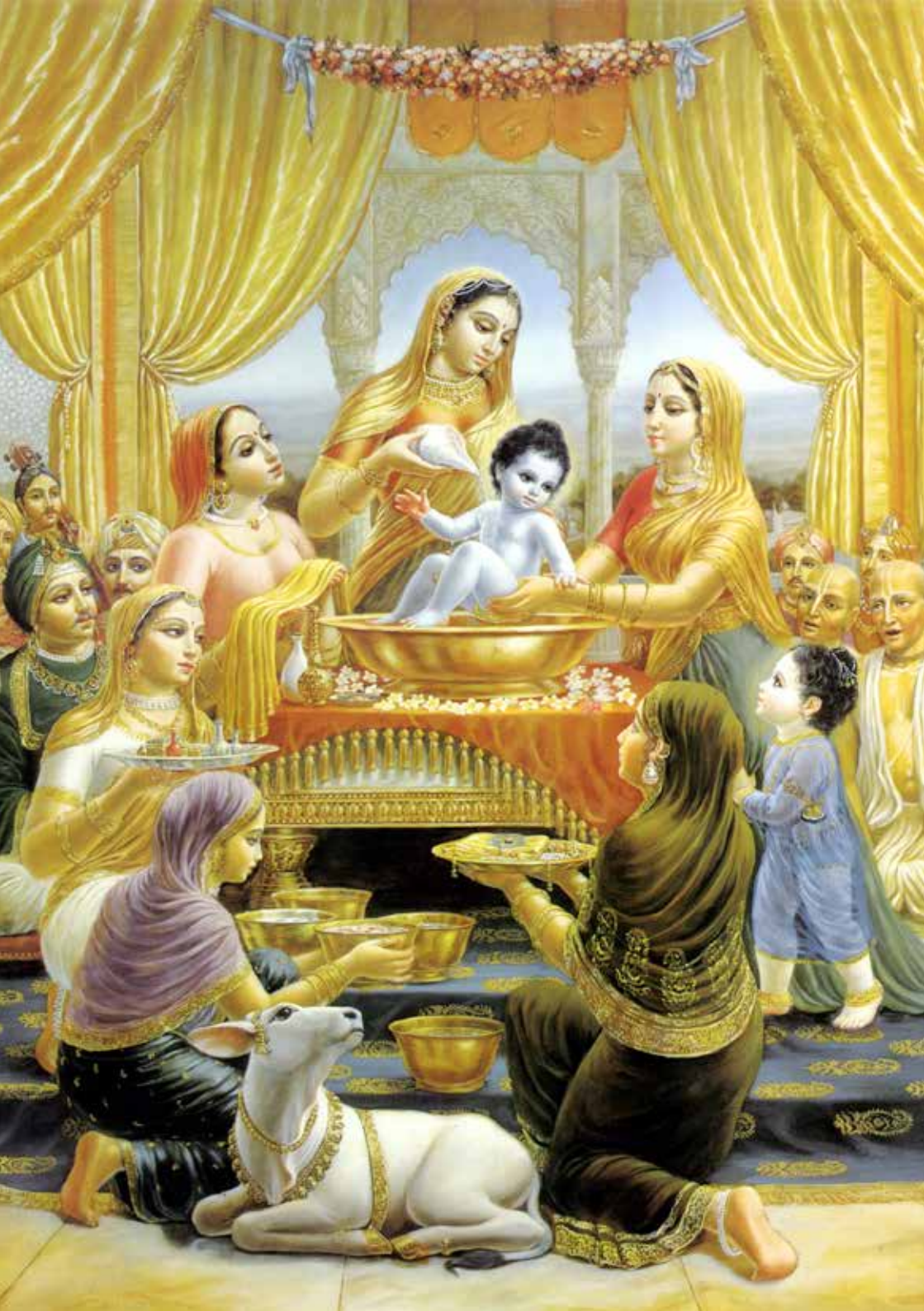
A lecture delivered by Śrī Śrīmad Gour Govinda Swami Mahārāja on 18th August, 1995 in Bhubaneswar, India.



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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 Prabhupādajī Mahārāja.

In *Hari-vamśa* there is also a description of Kṛṣṇa's appearance, and 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:

śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satām

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“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* states that hearing 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*. He especially enjoys and relishes the mellow in *rāsa-līlā*.

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 *suhṛdaṁ sarva-bhūtānāṁ* — 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 is your well-wishing friend. He always runs behind you. He is there in your heart as Paramātmā. He

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never deserts you. He also descends in many incarnations to this material world along with His *dhāma* and His associates and manifests His 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 to 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-saṁrakṣaṇa*, 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-kaṅṭha madhu-kaṅṭha 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 //
saba vraja-vāsi āra bandhu-jana yata /
nandera santāna lāgi’ vrata kaila kata //

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*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” //*

*snigdha-kaṇṭha bole “bhāi, are kibā haila? /
ei darabare saba kathā khule ra'la” //*

In *Gopāla-campū* it is described that there were two poets named Snigdha-kaṇṭha and Madhu-kaṇṭha¹ who daily sang

1. Footnote: Snigdha-kaṇṭha means affection-laden voice, and madhu-kaṇṭha means honey-laden voice.

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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, but still no son came. Yaśomatī, the wife of Nanda Mahārāja, became very distressed. She gave up eating and was always sitting with her head hanging down, shedding tears.

Seeing the condition of his wife, Nanda Mahārāja became 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 you what I have thought of in my heart. I have performed many sacrifices and have taken 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 Madhu-kaṇṭha continued singing:

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

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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 duḥkha 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.

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Nanda Mahārāja and Yaśomatī-rāṇī accepted this *vrata* and observed it 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. Seeing My childhood *līlā*, you will be very happy every day.”

After having this wonderful dream Nanda Mahārāja woke up. It was morning and birds were chirping. He decided to take bath in the Yamunā along with his wife Yaśomatī. 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 Snigdha-kaṇṭha asked, “What happened then?” Then he continued 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” //*

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*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 rāṅḍi duḥkha parihara /
bhaviṣya-te haibe eka santāna sundara” //*

*śire hātha diyā kare śubha aśirvāda /
suni' gopa-gopi kare 'jaya jaya' nāda.*

Nandarāṅḍi ki jaya! Yaśomatī-rāṅḍi ki jaya!

Just then the gatekeeper came and informed Nanda Mahārāja that a *tapasvī*, a *brahmacārīṅḍi* had come, accompanied by a *brahmacārī*. Hearing this, Nanda Mahārāja stood up and welcomed the *brahmacārī*, and the *brahmacārīṅḍi*. Nanda Mahārāja offered them nice seats, washed their feet and offered worship to them. Yaśodā-mātā began crying at the feet of that *brahmacārīṅḍi 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 prophecy, all the *gopas* and *gopīs* said, “*Nandarāṅḍi ki jaya!*” Upananda became very joyful and said, “This Gokula *vana* will be a *mahā-tīrtha*.” All of the inhabitants of Vrajabhūmi were very happy and joyful. They all came forward and offered *daṅḍavat-praṅāmas* at the feet of that *yoginī, brahmacārīṅḍi*. They built a *kuṭīra*, cottage, for her where she stayed.

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How Did Kṛṣṇa Enter the Womb of Yaśodā-Mātā?

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

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

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

*madhukaṅṭha 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 ḥṛdi mājhe /
karama sukhete [pāite] ānande birāje //*
*nanda ḥṛdi-rathe pūrṇa yaśodā garbha-te /
dhīra-bhāve virājita dekhe gopa-pate //*

*sei haite yaśodāra garbhera prakāśa /
dekhi’ gopa-gopī mane barhila ullāsa //*

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*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 grhe kevā āse jāya /
tāhāra nirṇaya keha karite nā pāya //*

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

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

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

Continuously for one year, Nanda and his wife Yaśomatī observed *dvādaśī-vrata*. Then on the night of Māgha-māsa, *kṛṣṇa-pratipata*, the first day of the dark fortnight of the month of Māgha, Nanda Mahārāja had a very nice 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 Yaśodā-mātā. Nanda Mahārāja saw all this in a dream. In this way, Yaśodā-mātā was impregnated. Hearing about the pregnancy, all *gopas* and *gopīs* became very blissful and happy. Every day there were *mahotsava*, grand festivals. Nanda Mahārāja gave much charity

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to the *brāhmaṇas*, Vaiṣṇavas and some goddesses came to visit them every day. No one could calculate how many visitors were coming and going, during the day and in the night.

During the eighth month of pregnancy an astrologer said, “This month the child will take birth. The child will take birth on the eighth day of the dark fortnight of this month of Bhādra, which is 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

“śighra suti’ grha eka nirmāna karila /
puṣpa malya ādi dei sajādi rakhila. //
phulera torana kaila saba phula sāje /
uttama uttama dhātṛi 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.” //

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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, and everyone else everywhere was joyful and blissful. Everyone was 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* stayed 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, *nīlamanī*. *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-bhujē śaṅkha-cakra-gada manohara //*

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

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

*jei kāle kaṁsa-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. This is described in the tenth canto of the *Bhāgavatam* and there is also a picture. 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 emanating from His body. Although it was a dark and cloudy night, everything

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was illuminated by the effulgence emanating from the body of Lord Hari.

Seeing this wonderful child, Devakī paid obeisances with folded hands and offered prayers. Vasudeva immediately took bath. How was he able to take bath in the prison house? He did this by meditation within his mind, *manasā-snāna*. In his mind he also observed a grand festival for the birthday of Lord Hari and gave 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 became very, very happy and he was able to leave the prison house immediately. By the wonderful will of Lord Hari, those who were guarding the prison had all fallen 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 that 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 veśe
yamunāha giyā pāra kahe to hariṣe //
tā’ra picche picche jāya vasudeva dhīra
hena rūpe pailena nandera mandira //*

*yasodāra kole dila āpanā tanaya
yasodā-nandini diye kale vasu-rāya” //*

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*snigdha-kaṇṭha bale “bhai, ei kibā kathā
nandera putra ki tabe āchilo vatasā” //*

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

*saba viṣṇu-tattve amśi nanda-putra haya
vasudeva amśa vāsudeva nāme kare //
nadī-gaṇa yena mate sāgare milāya
sei mata amśa yata amśi-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” //*

Just while Vasudeva was thinking in this way, he noticed Mahāmāyā, in the form of a she-jackal, crossing the Yamunā. Vasudeva followed her. “A she-jackal is crossing and I was thinking that it is such high water!” When he finally arrived at the quarters of Nanda Mahārāja, he put his son on the lap of Yaśodā-mātā and took Yaśodā’s daughter with him.

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

Madhu-kaṇṭha replied, “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

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hidden, and Vasudeva could not see Him. He only saw the daughter.”

The son of Nanda and Yaśoda, *nanda-nandana*, *yaśodā-nandana*, is *svayam bhagavān*, the original Supreme Personality of Godhead — *ete cāṁśa-kalāḥ puṁsaḥ 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*, come. All are present in Him. The son of Vasudeva is Vāsudeva, the four-handed form. Vāsudeva is the plenary portion of Kṛṣṇa. When Vasudeva placed his son on 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*, and therefore Vasudeva could not understand any of this. It was completely unknown to him.

Kāmsa Was Cheated

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

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

In the eighth month of pregnancy, which is considered *asampūrṇa*, because generally it is 10 months pregnancy,

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therefore prematurely, Yaśodā and Devakī both gave birth to Lord Hari.

It was just after that when Yaśodā gave birth to a daughter. She is known as Yogamāyā. Along with Yogamāyā, Mahāmāyā was also born. Vasudeva took Mahāmāyā, while Yogamāyā stayed in Vrajabhūmi, and handed her over to Kāmsa. It was declared that from this eighth pregnancy, a daughter was born, not a son. Kāmsa was cheated.

Prābhava-Prakāśa and Vaibhava-Vilāsa

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, Hamsa 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 Rṣi, Varāha, Hayagrīva, Pṛṣnigarbha, Baladeva, Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sarvabhauma, Rṣabha, Viṣvaksena, Dharmasetu, Sudāmā, Yogeśvara, Brhadbhānu, etc.

Yaśodā Drowned in the Ocean of Blissfulness

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

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

Madhu-kaṅṭha 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 awoke and saw her beautiful 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 did not know what to do. She was shedding tears of bliss and love. Milk was flowing from her breasts. The newly born child was 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 //*

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

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

Yaśodā-mātā’s voice was faltering in joy. She was not able to speak; she was simply shedding tears of love. Up until that day she had only looked at the sons of others, but 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 upon hearing the sound of the crying new-born child. Everyone came and said, “O, it is not a girl, it is a boy! 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 //*

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*ethā saba gopa-gaṇa ānanda sāgare /
asi' yena paraspara aliṅgana kare //*

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

*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 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-saṃskāra*—purificatory ceremony for childbirth. *Brāhmaṇas* came and uttered *svasti-vācana*, prayers for auspiciousness. Many musicians came and played varieties of musical instruments. The sound of drums, kettledrums, and other musical instruments resounded throughout 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

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burden. The sādhus, Vaiṣṇavas, and dvijas, brāhmaṇas, were all very happy.

Innumerable Moons Have Arisen

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

*yaśodāra putra haila paḍi gela jādā /
mahānande dhāiyā āila jata goyāla pāḍā //
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” //*

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The *gopas* and *gopīs* said to Nanda Mahārāja, “Nanda come, come and see your beautiful son. *Tava gr̥he udaya haiyāche kata śaśī* — 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 the whole of 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 were carrying them on their shoulders, *kāndhe bhāra* (a stick with bags on both ends). They were dancing while they came. *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 blissfully dancing and clapping their hands. In the heavenly planets the demigods were dancing. In the nether regions, 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.

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You Have Obtained Nīlamaṇi *The Blue Gem Kṛṣṇa*

Dahi haridra āne āra gorocana du'bāhu pasāri āse āire aṅgana,
all the cowherd men came to bring auspicious presentations
of yoghurt, turmeric, and *gorocanā*, a yellow dye. *Yadunātha*
dāsa bole śuno nandarāṇī kata punya kare' tumi pāilā nīlamaṇi,
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 Nīlamaṇi, 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!

Śrī Kṛṣṇa JANMĀṢṬAMĪ

“W

hy 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 to 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.”

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