

Krishna-Yashoda Samvad

Mother Yashoda was deeply agonized. Throughout the day someone or the other would be coming to complain about her beloved Krishna. While she was actually angry with the neighbours for finding fault with the apple of her eye, she told them, 'Let Krishna come back home in the evening. I will teach him a good lesson.' As dusk fell, Krishna returned home and jumped into his mother's arms. Seeing the little one, Yashoda's angst vanished and she hugged him lovingly. 'Where were you all day, my baby?' she asked and Krishna replied, 'We were playing in various houses and in the fields.' Hearing this, Yashoda was reminded of the complaints that had constantly buzzed her ears today. In a fit of momentary anger, she raised her finger and said, 'So, you have been troubling everyone, eating all their butter-milk, spoiling household items and making a mess all around!' 'No Mother, I was only having fun. They are all saying wrong things about me', replied Krishna. While his innocent face almost conquered Yashoda's attempt to punish him, she struggled back to regain her position. Making a serious face she spoke to him in a toughened tone, 'Open your mouth and let me see what filth you have been eating all day!'

Little Krishna opened his mouth and Yashoda kneeled down to look inside. The unexpected happened. From within the darkness of the little opening in the mouth, Yashoda saw the whole universe, as if all of creation was encompassed inside her little darling. She saw Krishna as the Supreme Soul that exists in and permeates each and every element in the universe. The mystery of creation unfolded before her. In a

moment, she realized the essential nature of whom she knew to be her son – he was God, who had come to her in a flesh and blood form. Krishna closed his mouth and said, 'Mother, I will wash myself and come back in a minute to tell you all the wonderful stories of today's play'.

Yashoda sat down silently, bewildered and stupefied by the experience. In a split second, she had attained a new realization and was both thrilled and saddened by it.



Soon Krishna returned and asked, 'What has happened Mother? Why are you looking at me like this?' 'From what I saw, I now know that you are not my son, you are God,' said Yashoda, feeling a little tentative to touch him like she used to do before. 'Yes, I know. But you are my mother, God's mother. Could you not see that?' replied Krishna lovingly. 'Please do not try to fool me like this. I have already lost all my bearings today. I do not know what to do with you and how to behave with you now', expressed an anguished Yashoda. Krishna smiled and said, 'I will open my mouth again. See more carefully now and tell me what you see. From within your heart I will talk. You will realize what you missed earlier and all your doubts will be resolved.'

Krishna again opened his mouth as Yashoda gazed within. From within their hearts she and Krishna silently spoke to each other. The inner conversation went as follows:

Krishna, — 'What do you see O Mother?'

Yashoda, — 'I see you as the seed of all existence.'

Krishna, — 'Like the tree is in the seed and the seed in the tree, I am the seed and

you are the tree of eternal and ephemeral existence. Your bosom bears innumerable seeds of me. So, as I am everywhere, I am manifest in you, by you. That is why you and I are inseparable. Do you now see this O beloved Mother?’

Yashoda, — ‘Yes, I do. I see you as the single I of the countless I’s on my bosom.

Krishna, — ‘Look carefully Mother. Each of these countless I’s sees that single I through your eye. You are each I’s I-ness. You are the only one who sees only me. Do you now believe us as inseparable O dearest Mother?’

Yashoda, — ‘Yes, I do. I see your nature as Sachchidananda, Existence-Consciousness-Bliss.’

Krishna, — ‘You are the consciousness of my existence and the existence of my consciousness. You are my innate nature which is ananda or bliss. When I am realized as self-existence, it is realized in the lap of your consciousness. When I am realized as pure consciousness, it is realized in the womb of your existence. When I am felt as love, you feel yourself as mingled in me. See carefully O loving Mother and tell me if this is what you see.’

Yashoda, — ‘Yes I do. I see you as Omkar — the seed of creation, eternal knowledge and fulfillment’.

Krishna, — ‘You are, O Mother, eternal knowledge itself and the supreme knowledge that I am the seed of eternal knowledge. When one sees you everywhere and thinks that they see me in everything, Gyana or knowledge is obtained and the curtain of ignorance lifts. When one sees you in me and me in you, Vigyana or knowledge-science is attained and all mysteries unfold into explicit realization and fulfillment. You appear to be both knowledge (vidya) and ignorance (avidya), yet you are beyond both as the unified

eternal fountain-head or Adya. Do you see O boundless Mother?’

Yashoda, — ‘Yes I do.’

Krishna, — ‘You are the Jyoti (light), Shabda (vibration) and Ichchha-shakti (will) of Omkar. Your causal form is seen as Yogamaya, subtle form as Mahamaya and veiled form as Maya. Through the will-power of Yogamaya, all creation manifests and by its force the mighty Maya-filled world is born. The mysteries of creation are hidden within your countless knowledge forms of which the ten Mahavidyas are principal. In the five elemental physical world, you are the essential nature of everything that is me — fertility of the earth, wetness of water, burning power of fire, sensation of air and the latent sound in the ethereal sky. Again, the power through which Maya and Yogamaya are realized, that eternal power, Durga, is also you O magnificent Mother. You are my fulfillment and therefore the source, destination as well as the path of all fulfillment. Do you now see yourself as the Eternal Divine Mother?’

Yashoda, — ‘Yes, I do. But I also see so many forms who think you are their very own too?’

Krishna, — ‘You are all of them O omnipresent Mother, You are my bearer in Devaki, my rearer in Yashoda, my lover in Radha, my sister in Subhadra, my wife in Rukmini, and my friend in Draupadi. You are present in all who have stolen my heart and I theirs. In the earlier yuga you came with me, among others, as my mother in Kaushalya, sister in Shanta and beloved in Sita. You are Nitya (Eternal) Radha and Nitya Durga as well as Mahakali, Mahalakshmi and Mahasaraswati – the three pillars of the supreme divine power. Countless of ages you have descended because of me - to create, nurture and enlighten this world. You gave up your life

as Sati so that, through your physical relics, the seeds of creation may be embedded in the earth. As Parvati you showed the path of self-realization of the supreme power through the Nava-Durgas, whose descent ensured their permanent presence in this temporal world. Whenever the yoke of the world has been trodden beyond limits by evil, you have descended for me O Mother. Do you see O benevolent Mother?’

Yashoda, — ‘Yes, I do.’

Krishna, — ‘In every age, you have been worshipped as both Radha and Durga. You first revealed your Maa Durga’s form to Indra and then to King Surat, prior to your leela as Devi Chandi. In my Rama avatar, I specially invoked you, Goddess Durga – the Eternal Divine Mother and Protector, when I needed your power to vanquish Ravana. In this birth I shall worship Devi Durga as Mother Katyayani. In the future also you shall be worshipped by me through my sage forms, who are one with me. Long years later in the age of Kali Yuga, your unique worship shall be accomplished in the land of Banga. There I shall again descend as Sri Krishna-Chaitanya, in Nabadwip on the banks of the Ganga. In that form I shall fulfill my desire to feel you as Sree Radhika feels Krishna and thereby worship you in that emotional state of Mahabhava. During that time, in the same region, through a great sage by the name of Krishnananda Agambagish, a class-mate of Sri Chaitanya, I shall sow the beginnings of worship of your ten great knowledge forms of Dasha Mahavidya through the initiation of the worship of Mother Dakshinakali. Two



sages, namely Krishnanda Agambagish and Rishi Vashishta (as Trailanga Swami) shall embark on the great divine saga wherein you shall take twelve births, ten for each of the ten forms of Dasha Mahavidya, eleventh in which you, as the combined form of Radharani and Durga shall accomplish the Dasha Mahavidya, Nava Durga, Narayana Mahayagna and the Gayatri Mahayagna in a single birth and, finally in the grand finale of the twelfth birth of yours I will descend again in all glory in three Krishna forms - as your father, husband and child. Do you see O omniscient Mother?’

Yashoda, — ‘Yes, I do. But why is it that I am humiliated by the evil forces in so many births?’

Krishna, — ‘The highest evil power can be vanquished only when they perform the greatest unpardonable sin of molesting and humiliating you and acquire the worst possible karma resulting in their eventual annihilation. That is why so much trouble is caused to you O gentle Mother. For this I seek your pardon. Sometime I have no other choice. I really wish I could avoid this as it also makes me very unhappy. Anyway, let us leave that aside for now. Look at me O dearest Mother, embrace me and forget all your woes. Know me as God, but also know yourself as the Divine Mother of God. Now do you feel better?’

Yashoda, — ‘Yes I do, my beloved God.’

Mother and child embraced each other. All sorrows, worries and everything else melted away. Yashoda became cheerful again, saying, ‘Let the neighbours come and complain to me again!!’

I woke up and opened my eyes. What a dream!! It was the spark of dawn. I checked and saw Sree Sree Maa sitting in deep meditation. I kept quiet and began thinking. After Maa finished, I went close to her and gazed at her face feeling how fortunate I was. She looked at me and asked, 'What happened? Did you have some illusory dream?' I replied, 'I now know why Sri Sri Baba took several births as Trailanga Swami, Sri Ramprasad, Sri Ramakrishna, Bamakshepa, Shiva Shankar and Saroj, etc – to worship the Dasha Mahavidya, Durga and Radhika forms that you took along with him. I have



Sree Sree Maa with our respected brother-disciple Partha-da

also tried to figure out several of your earlier embodiments, which includes Mothers Sharbani (wife of Ramprasad), Rashmoni, Sarada-moni, Matangi-mayi, Durga-mayi, etc., linking them to some of the Dasha Mahavidya forms. Some links are still missing and I need to know them from you sometime. But I think that my guesses are not too wrong.' Sree Sree Maa smiled and said, 'You missed a few like Mahatma Parashar before Sri Ramakrishna. I will tell you some of the others, but you may keep that to yourself for now.' I agreed.

—by **Sri Partha Pratim Chakrabarti,**
Her Blessed Child