

Lord Kṛṣṇa shows the Universal Form within His mouth

32. One day while Kṛṣṇa was playing with His small playmates, including Balarāma and other sons of the gopas, all His friends came together and lodged a complaint to mother Yaśodā. ‘Mother,’ they submitted, ‘Kṛṣṇa has eaten earth.’

33. Upon hearing this from Kṛṣṇa’s playmates, mother Yaśodā, who was always full of anxiety over Kṛṣṇa’s welfare, picked Kṛṣṇa up with her hands to look into His mouth and chastise Him. Her eyes fearful, she spoke to her son as follows.

34. Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarāma. How is this?

35. Lord Śrī Kṛṣṇa replied: My dear mother, I have never eaten dirt. All My friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it.

36. Mother Yaśodā challenged Kṛṣṇa, ‘If You have not eaten earth, then open Your mouth wide.’ When challenged by His mother in this way, Kṛṣṇa, the son of Nanda Mahārāja and Yaśodā, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Kṛṣṇa, who is full of all opulences, did not disturb His mother’s parental affection, His opulence was automatically displayed, for Kṛṣṇa’s opulence is never lost at any stage, but is manifest at the proper time.

37–39. When Kṛṣṇa opened His mouth wide by the order of mother Yaśodā, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of ahaṅkāra. She also saw the senses, the mind, sense perception, and the three qualities, goodness, passion and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and

Vṛndāvana-dhāma, she became doubtful and fearful of her son’s nature.

40. [Mother Yaśodā began to argue within herself:] Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?

41. Therefore let me surrender unto the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words and arguments, who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence. Let me simply offer my obeisances, for He is beyond my contemplation, speculation and meditation. He is beyond all of my material activities.

42. It is by the influence of the Supreme Lord’s māyā that I am wrongly thinking that Nanda Mahārāja is my husband, that Kṛṣṇa is my son, and that because I am the queen of Nanda Mahārāja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter.

43. Mother Yaśodā, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, Yoga-māyā, inspired her to become absorbed in intense maternal affection for her son.

44. Immediately forgetting Yoga-māyā’s illusion that Kṛṣṇa had shown the universal form within His mouth, mother Yaśodā took her son on her lap as before, feeling increased affection in her heart for her transcendental child.

45. The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upaniṣads, the literature of Sāṅkhya-yoga, and other Vaiṣṇava literature, yet mother Yaśodā considered that Supreme Person her ordinary child.

Bhagavad Purana 10.8 <https://vedabase.io/en/library/sb/10/8/>
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Introductory glossary

Ahaṅkāra – ego, thinking of yourself as important – a barrier to the spiritual life	Gopas – girls who look after cows	Opulences – spectacular riches
Chastise – to tell off	Māyā – illusion	Vaiṣṇava – to do with Vishnu
Entities – things, objects	Obeisances – gestures of deep respect, e.g. bowing	Vṛndāvana-dhāma – the place where Yaśodā and Kṛṣṇa are in this story