

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-450

so 'yaṁ nitya-sutatvena tasyā rājaty anāditaḥ |
kṛṣṇaḥ prakāṣa-līlāyāṁ tad-dvāreṇāpy abhūt tathā ||

Kṛṣṇa (sah ayam kṛṣṇaḥ) is the eternal son of both
Yaśodā and Devakī (tasyāḥ nitya-sutatvena rājaty) from
time without beginning (anāditaḥ), and appears to be
born as their sons (tad-dvāreṇāpy abhūt tathā) during his
manifested pastimes on earth (prakāṣa-līlāyāṁ).

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- It is said that during the pastimes on earth, Kṛṣṇa was the actual son of both Devakī and Yaśodā.
- It is the same in the spiritual world or unmanifest pastimes?
- This verse answers.

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- He always remains (rājati) the son of both Yaśodā and Devakī (tasyāḥ) but during earthly pastimes he appears according to the worldly method through his mothers Yaśodā and Devakī.

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- But in the unmanifest pastimes, how is it possible for the parents to maintain their parental relation with Kṛṣṇa thinking of him as their child while simultaneously being aware that he is first the son of Devakī and later the son of Yaśodā?

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- It is because of their emotional state or love.
- Bhāva-grāhyam anīḍākhyam: the Lord, being without body, is understood only by devotion (Śvetāśvatara Upaniṣad)
- Intense or less intense devotion of the two parents coexisting in the spiritual world can be understood to be like coexistence of different grades of lotus leaves in a bunch of lotus leaves.

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- During the manifested pastimes, Śukadeva has said that Kṛṣṇa appeared in both wombs, but he mentions Devakī's womb clearly and Yaśodā's womb indirectly.
- That was the Lord's intention.
- In the section on Kṛṣṇa's appearance, it is said:

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niśīthe tama-udbhūte jāyamāne
janārdane devakyām deva-rūpiṇyāmviṣṇuḥ
sarva-guhā-śayaḥ āvirāsīd yathā
prācyām diśīndur iva puṣkalah

Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart (janārdane viṣṇuḥ sarva-guhā-śayaḥ), appeared from the heart of Devakī (devakyām jāyamāne) in the dense darkness of night (niśīthe tama-udbhūte), like the full moon rising on the eastern horizon (yathā prācyām diśi puṣkalah induh iva āvirāsīd), because Devakī was of the same category as Śrī Kṛṣṇa (deva-rūpiṇyām). SB 10.3.8

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- Because devakyām can mean “from Yaśodā” and “from Devakī” the verse indicates both women.

- At midnight (niśīthe), with darkness spread around,
when Kṛṣṇa (janārdane) made his appearance from
Yaśodā (devakyām), he (viṣṇuḥ) also appeared from
Devakī, daughter of Devaka (devakyām)

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- In Hari-vāṁśa it is also said:

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

Devakī and Yaśodā (te striyau devakī ca yaśodā ca) both
gave birth at the same time (suṣuvāte samam tadā)
prematurely (garbha-kāle tv asampūrṇe) during their
eighth month of pregnancy (aṣṭame māsi). Hari-vāṁśa
2.4.11

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- Samam means at the same time.
- Thus Kṛṣṇa was the son of both women.
- It cannot refer to Durgā, because Durgā was born after,
as Śukadeva says:

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tataś ca śaurir bhagavat-pracoditaḥ
sutaṁ samādāya sa sūtikā-grhāt
yadā bahir gantum iyeṣa tarhy
ajā yā yogamāyājani nanda-jāyayā

Thereafter (**tataḥ**), exactly when Vasudeva (yadā śaurih),
being inspired by the Supreme Personality of Godhead
(bhagavat-pracoditaḥ), was about to take the newborn
child (sutaṁ samādāya bahir gantum iyeṣa) from the
delivery room (sūtikā-grhāt), Yogamāyā (tarhy
yogamāyā), the Lord's spiritual energy (ajā), took birth
as the daughter of the wife of Mahārāja Nanda (nanda-
jāyayā ajani). SB 10.3.47

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- Therefore she is called the younger sister of Kṛṣṇa.
- Thus first Kṛṣṇa was born to Yaśodā and Devakī, and a little later Durgā was born to Yaśodā.
- But this was not seen either by Vasudeva when he entered Yaśodā's house or by Yaśodā.
- The word deva-rūpinyām indicates that both Devakī and Yaśodā were spiritual beings.

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

Exhausted by the labor of childbirth (pariśrāntā), Yaśodā (yaśodā nanda-patnī ca) was overwhelmed with sleep (nidrayā apagata-smṛtiḥ) and unable to understand (na abudhyata) what kind of child had been born to her (jātam param tal-liṅgam). SB 10.3.53

- Yaśodā, like Devakī, looking at the features of Kṛṣṇa,
could understand that he was the supreme lord (param).

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- But did Yaśodā not understand that she had given birth to a girl child also, and that Vasudeva had in front of her taken the girl and exchanged his son and left?
- She did not know about the exchange (na tad veda).
- Another version has na tal-lingam instead of na tad veda.

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- In that case the meaning is “She did not know about the indications – the birth of the girl and Vasudeva exchanging the children.”
- Lingam means indication and inference, according to Viśva-kośa.
- The reason she did not understand is given: she was exhausted.

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- In Ādi Purāṇa it is clearly said by Nārada nanda-gopa-gr̥he putro yaśodā-garbha-sambhavaḥ: a son was born from the womb of Yaśodā in the house of Nanda.
- It is said elsewhere that Kṛṣṇa was Yaśodā's son, and we should accept the direct meaning of such statements:

nandas tv ātmaja utpanne jātāhlādo mahā-manāḥ

Nanda Mahārāja was naturally very magnanimous (nandah mahā-manāḥ), and when Lord Śrī Kṛṣṇa appeared as his son (ātmaja utpanne), he was overwhelmed by jubilation (jāta āhlādo). SB 10.5.1

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nāyam sukhāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhaktimatām iha

The Supreme Personality of Godhead, Kṛṣṇa (ayam bhagavān), the son of mother Yaśodā (gopikā-sutaḥ), is accessible (sukha āpah) to devotees engaged in spontaneous loving service (bhaktimatām), but He is not as easily accessible (na yathā) to mental speculators (jñāninām), to those striving for self-realization by severe austerities and penances (ātma-bhūtānām), or to those who consider the body the same as the self (dehinām).

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- However, when Devakī spoke to Kamsa, she was trying to hide the fact of her son's birth by saying the eighth child was a daughter.
- It cannot be taken literally.

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upaguhya ātmajām evam
rudatyā dīna-dīnavat
yācitas tām vinirbhartsya
hastād ācicchide khalah

Śukadeva Gosvāmī continued: Piteously embracing her
daughter (**evam upaguhya ātmajām dīna-dīnavat**) and
crying (**rudatyā**), Devakī begged Kamsa for the child
(**tām yācitas**), but he was so cruel (**khalah**) that he
chastised her (**vinirbhartsya**) and forcibly snatched the
child from her hands (**hastād ācicchide**). SB 10.4.7

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- But why did Śukadeva not state the birth of Kṛṣṇa from Yaśodā directly?
- One should accept it as the Lord's intention.
- “I will appear in the house of both Nanda and Vasudeva. I will however remain only in Nanda's house with one form. If I have two forms, Kāmsa will know that I have taken birth and will persecute both sets of parents. You (Śukadeva) should recite my story so that the secret is not revealed.”

Kṛṣṇa's intention

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- This is the intention of the Lord.
- Accepting the Lord's desire, the author wrote the work accordingly.
- Api in text 450 indicates that Kṛṣṇa being Yaśodā's son is kept covered.

Text-451

atha prakāṭatām labdhe vrajendra-vihite mahe |
tatra prakāṭayaty eṣa līlā-bālyādikāḥ kramāt |
karoti yāḥ prakāṣeṣu koṭīśo 'prakāṣeṣv api

Having made his appearance in the world (atha prakāṭatām labdhe) with a festival arranged by Nanda (vrajendra-vihite mahe), Kṛṣṇa then reveals all his manifested pastimes (tatra prakāṭayaty eṣa līlā) in sequence (kramāt), starting with his childhood pastimes (bālyādikāḥ), which he also performs (karoti yāḥ) by the millions (koṭīśah) in unmanifest form (aprakāṣeṣv api).

These verses explain his manifested pastimes. The meaning is clear.

Text-452

preṣṭhānandair vraje tais tair ātmano 'pi vimohanaiḥ |
līlollāsair vilasati śrī-līlā-puruṣottamaḥ

In Vraja (vraje) Kṛṣṇa (śrī-līlā-puruṣottamaḥ) enacts
(vilasati) various joyful pastimes (tais tair līlā ullāsaiḥ),
which give bliss to his devotees (preṣṭha ānandaiḥ) and
bewilder even himself (ātmano 'pi vimohanaiḥ).

Text-453

asamordhena bhagavān vātsalyena vrajeśayoḥ |
sutatvenaiva sa tayor ātmānam vetti sarvadā

The Lord (**bhagavān**) at all times (**sarvadā**)
identifies himself (**ātmānam vetti**) as son of Yaśodā
and Nanda (**sa tayor vrajeśayoḥ sutatvena eva**)
with incomparable affection (**asamordhena**
vātsalyena).

kecid bhāgavatāḥ prāhur evam atra purātanāḥ |
vyūhaḥ prādurbhaved ādyo grheṣv ānakadundubheḥ |
goṣṭhe tu māyayā sārđham śrī-līlā-puruṣottamaḥ

Some devotees (kecid bhāgavatāḥ) of ancient times (purātanāḥ) say that (prāhur) Vāsudeva, the first member of the catur-vyūha (ādyah vyūhaḥ), appeared (prādurbhaved) in the house of Vasudeva (ānakadundubheḥ grheṣu) and supreme performer of pastimes (śrī-līlā-puruṣottamaḥ) appeared in the house of Nanda (goṣṭhe tu) along with yoga-māyā (māyayā sārđham).

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- Another opinion concerning Kṛṣṇa as the son of Vasudeva and Nanda is presented.
- Ādyaḥ means the first member of the catur-vyūha, Vāsudeva.

Text-455

gatvā yaduvaro goṣṭham tatra sūti-grham viśan |
kanyām eva param vīkṣya tām ādāyāvrajat puram |
prāviśad vāsudevas tu śrī-līlā-puruṣottamam

When Vasudeva went to Gokula (gatvā yaduvaro goṣṭham) and entered the delivery room of Yaśodā (viśan tatra sūti-grham), he saw only a daughter (kanyām eva param vīkṣya), and taking her (tām ādāy), he left for Mathurā (āvrajat puram). The son of Vasudeva (the catur-vyūha Vāsudeva) (vāsudevas tu) then merged (prāviśad) into the son of Nanda (śrī-līlā-puruṣottamam).

Text-456

etac cātirahasyatvāt noktaṃ tatra kathā-krame |
kintu kvacit prasaṅgena sūcyate śrī-śukādibhiḥ

Because it is very confidential (etat ca ati rahasyatvāt), it is not mentioned (na uktam) directly in the text (tatra kathā-krame). But (kintu) it is indicated (sūcyate) by Śukadeva (śrī-śukādibhiḥ) in some incidental remarks, such as the following statements (kvacit prasaṅgena).

Text-457

**yathā śrī-daśame –
nandas tv ātmaja utpanne jātāhlādo mahā-manāḥ**

Thus in the Tenth Canto it is said:

Nanda Mahārāja was ~~naturally very magnanimous~~
(**nandah mahā-manāḥ**), and when Lord Śrī Kṛṣṇa
appeared as his son (**ātmaja utpanne**), he was
overwhelmed by jubilation (**jāta āhlādo**). SB 10.5.1

- Ātmaja means he was born from Nanda and Yaśodā.