

**Śrīmad-Bhāgavatam**

**Canto Ten: The Summum Bonum**

With the  
**Sārārtha-darśinī** commentary

by

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# Canto Ten – Chapter Three

## The Birth of Lord Kṛṣṇa

# Section – I

**Appearance of Lord Sri Kṛṣṇa  
and celebrations in the higher  
planets (1-8)**

Manifestation of  
all the mysterious signs  
during P's all balance

|| 10.3.1-5 ||

śrī-śuka uvāca

atha sarva-guṇopetaḥ  
kālaḥ parama-śobhanaḥ  
yasya evājana-janmarkṣam  
śāntarkṣa-graha-tāraḥ  
dīśaḥ prasedur gaganam  
nirmaloḍu-gaṇodayam  
mahī maṅgala-bhūyiṣṭha-  
pura-grāma-vrajākarā  
nadyaḥ prasanna-salilā  
hradā jalaruha-śriyaḥ  
dvi-jāli-kula-sannāda-  
stavakā vana-rājayaḥ  
vavau vāyuh sukha-sparśaḥ  
puṇya-gandhavahaḥ śuciḥ  
agnayaś ca dvijātīnām  
śāntās tatra samindhata  
manāmsy āsan prasannāni  
sādhūnām asura-druhām  
jāyamāne 'jane tasmin  
nedur dundubhayaḥ samam

Thereafter (**atha**), at the auspicious time for the appearance of the Lord (**kālah parama-śobhanaḥ**), the entire universe was surcharged with all the qualities of goodness, beauty and peace (**sarva-guṇopetaḥ**). The constellation Rohiṇī appeared, as did stars like Aśvinī (**yarhy eva ajana-janmarkṣam**). The sun, the moon and the other stars and planets were very peaceful (**śāntarkṣa-graha-tārakam**). All directions appeared extremely pleasing (**diśaḥ prasedur**), and the beautiful stars twinkled in the cloudless sky (**gaganam nirmaloḍu-gaṇodayam**). Decorated with towns, villages, mines and pasturing grounds (**pura-grāma-vrajākarā**), the earth seemed all-auspicious (**mahī maṅgala-bhūyiṣṭha**). The rivers flowed with clear water (**nadyaḥ prasanna-salilā**), and the lakes and vast reservoirs, full of lilies and lotuses, were extraordinarily beautiful (**hradā jalaruha-śriyaḥ**). In the trees and green plants, full of flowers and leaves, pleasing to the eyes (**vana-rājayaḥ**), birds like cuckoos and swarms of bees began chanting with sweet voices for the sake of the demigods (**dvijāli-kula-sannāda-stavakā**). A pure breeze began to blow (**vavau śuciḥ vāyuḥ**), pleasing the sense of touch (**sukha-sparśaḥ**) and bearing the aroma of flowers (**puṇya-gandhavahaḥ**), and when the brāhmaṇas engaging in ritualistic ceremonies ignited their fires according to Vedic principles, the fires burned steadily, undisturbed by the breeze (**dvijātīnām agnayaś ca śāntās tatra samindhata**). Thus when the birthless Lord Viṣṇu, the Supreme Personality of Godhead, was about to appear (**jāyamāne ajane tasmin**), the saints and brāhmaṇas (**sādhūnām**), who had always been disturbed by demons like Kāṁsa and his men (**asura-druhām**), felt peace within the core of their hearts (**manāmsy āsan prasannāni**), and kettledrums simultaneously vibrated from the upper planetary system (**nedur dundubhayaḥ samam**).

In this chapter, there is a description of the time and place becoming jubilant for Kṛṣṇa's appearance, a description of the Lord's advent, and the prayers of Vasudeva and Devaki.

**Verse 1:**

When (yarhi) the birth constellation (janma rkṣam) of the Lord who has no birth (ajanma) arrived, time itself became endowed with all good qualities.

**ājana janma:** can also be taken as the name of the nakshatra, constellation.

Ājana means Visnu.

**Ājana janma** means he who is born from Visnu; that is Prajapati.

Prajapati's nakshatra is Rohini.

The name of the nakshatra is not mentioned directly because the scriptures enjoin that the birth nakshatra of a person should not be named directly.

At this time also the other nakshatras such as Asvini, the planets such as the sun and the stars all assumed a peaceful state.



## Verse 2:

This verse describes how the directions (diśaḥ) assumed all good qualities.

In this verse the qualities of the autumn season are described even though it was rainy season, because all the elements such as the earth, water, fire, air and ether were jubilant.

The joy above is indicated by the phrase “the stars shone brilliantly in the sky.”

The joy on earth is expressed next in the description of the towns, cities and mines.

### Verse 3:

The joy between earth and sky is expressed in two verses beginning with a description of the water (prasanna salilā).

The lotus usually blooms during the day and closes at night, but now the lotus bloomed in the night (jalaruha śriyaḥ).

Night assumed the qualities of the day.

The forest resounded with the cries of cuckoos and humming of bees (**dvijāli kula sannāda**), and was resplendent with leaves and flowers.

Verse 4:

Though it was monsoon season, spring's qualities are  
described next.

The wind (vavau vāyuh), which had the coolness of spring's  
breezes (sukha sparśah), was dust-free (śuciḥ) and laden with  
the fragrance of spring flowers (punya gandha).

Though the fires had almost all been extinguished (śāntās),  
they now blazed (samindhata), turning to the right.

Verse 5:

Though it was Dvapara-yuga, the quality of Treta-yuga now  
manifested.

Manāmsi (minds) indicates that the mind, intelligence, senses, sense objects, and five gross elements all become joyful.

Though previously afflicted by the harassment of the demons, the devotees' minds, intellects, senses and bodies now became joyful.

The devotees rejoiced over the upcoming appearance (jāyamāne) of Visnu, the unborn.

The Utalavatas  
in Great Joy  
Prayed & danced  
Sing,

|| 10.3.6 ||

jaguḥ kinnara-gandharvās  
tuṣṭuvuḥ siddha-cāraṇāḥ  
vidyādharyaś ca nanṛtur  
apsarobhiḥ samaṁ mudā

The Kinnaras and Gandharvas began to sing auspicious songs (jaguḥ kinnara-gandharvās), the Siddhas and Cāraṇas offered auspicious prayers (tuṣṭuvuḥ siddha-cāraṇāḥ), and the Vidyādharis, along with the Apsarās (vidyādharyaś ca apsarobhiḥ samaṁ), began to dance in jubilation (nanṛtur mudā).



|| 10.3.7-8 ||

mumucur munayo devāḥ  
sumanāmsi mudānvitāḥ  
mandam mandam jaladharā  
jagarjur anusāgaram  
niśithe tama-udbhūte  
jāyamāne janārdane  
devakyām deva-rūpiṇyām  
viṣṇuh sarva-guhā-śayah  
āvirāsīd yathā prācyām  
diśindur iva puṣkalah

With the Dṛg  
Showering flowers  
& other auspicious signs  
Ⓟ manifests from the  
Womb of Ⓝ

The demigods and great saintly persons (munayo devāḥ) showered flowers (sumanāmsi mumucur) in a joyous mood (mudānvitāḥ), and clouds gathered in the sky and very mildly thundered (jaladharā mandam mandam jagarjur), making sounds like those of the ocean's waves (anusāgaram). 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 (niśithe tama-udbhūte), like the full moon rising on the eastern horizon (yathā prācyām diśi puṣkalaḥ induḥ) (iva āvirāsīd), because Devakī was of the same category as Srī Kṛṣṇa (deva-rūpiṇyām).

The clouds are described as anusāgaram ( following the ocean).

This means the clouds imitated the roaring of the ocean.

But previously it was stated that all directions were overjoyed, and the sky was cloud-free and filled with stars.

How could there be rumbling of clouds?

**tama udbhute**: densely dark;

Therefore, it is described that deep in the night, everything became covered in darkness (tama udbhute).

There was thunder at that time because thick clouds covered the sky after two praharas (six hours) of night.

**janārdane:** The Lord is addressed as Janārdana because He is being requested (ardana) by the devotees, munis and demigods (jana):

“O Lord, now is the time for Your birth.”

Then the time came for Kṛṣṇa's birth from the womb of Devaki, whose eternal body was full of knowledge and bliss (deva rupinyam) like Lord Visnu, who sleeps in the hearts of all souls (sarva guhā śayah), and who eternally resides in Mathura and Vaikuntha, invisible to the common man, like an inaccessible cave in a mountain.

Kṛṣṇa's birth was not painful like a normal child.

**induh iva:** full moon;

Kṛṣṇa appeared like the full moon rising in the eastern sky.

The subject of the simile (moon) began to act out the role at that time.

Though it was the eighth day of waning at the time, the moon thought in bliss, “The Lord is ornamenting our dynasty with His birth in this world.”

Then it became round like the full moon.

puṣkalah complete in every respect;

In this way also Visnu appeared in His full form as svayam  
bhagavan Sri Kṛṣṇa, along with all His aṁśās.

According to Hari-vaṁśa, the birth took place in the eighth  
month of pregnancy, before the expected time, in order to  
bewilder Kamsa.



In the Kha Manikya, an astrological work, Kṛṣṇa's birth is described:

The Moon, Mars, Mercury and Saturn were exalted and Taurus was ascendant.

Jupiter was in Pisces, Sun was in Leo, Venus in Libra and Rahu in Scorpio.

At midnight, on Wednesday with the moon in the Rohini nakshatra, Lord Sri Kṛṣṇa appeared.

## Section – II

Beauty of Lord Kṛṣṇa and  
Vasudeva's response (9-11)

|| 10.3.9-10 ||

tam adbhutam bālakam ambujekṣaṇam

catur-bhujam śaṅkha-gadādy-udāyudham

śrīvatsa-lakṣmaṇam gala-śobhi-kaustubham

pītāmbaram sāndra-payoda-saubhagam

mahārha-vaidūrya-kirīṭa-kuṇḍala-

tviṣā pariṣvakta-sahasra-kuntalam

uddāma-kāñcy-aṅgada-kaṅkaṇādibhir

virocamānam vasudeva aikṣata

Vasudevas USion  
of (P) S 6 Realy.

9) Lotus eyes

6) 4 arms holding  
Śaṅkha, Gada,  
Sudarśana, Padma

7) Śrīvatsa

8) Kaustubha

9) D-221 Fy  
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Vasudeva then saw the newborn child (vasudeva tam adbhutam bālakam aikṣata), who had very wonderful lotuslike eyes (ambujekṣanam) and who bore in His four hands the four weapons śaṅkha, cakra, gadā and Padma (caturbhujam śaṅkha-gadādy-udāyudham). On His chest was the mark of Śrīvatsa (śrīvatsa-lakṣmam) and on His neck the brilliant Kaustubha gem (gala-śobhikaustubham). Dressed in yellow (pītāmbaram), His body blackish like a dense cloud (sāndrapayoda-saubhagam), His scattered hair fully grown (pariṣvaktasahasra-kuntalam), and His helmet and earrings sparkling uncommonly with the valuable gem Vaidūrya (mahārha-vaidūrya-kirita-kundala-tvisā), the child, decorated with a brilliant belt, armlets, bangles and other ornaments, appeared very wonderful (uddāma-kāñcy-aṅgada-kañkaṇādibhir virocamaṇam).

Verses nine and ten describe the astonishing child that Vasudeva saw; listing the features of astonishment.

Baby Kṛṣṇa appeared with lotus eyes, four arms holding conch and club.

**vaidurya:** refers to a jewel which shines blue, yellow and red.

The Lord wore a triangular-shaped crown studded with vaidurya gems.

॥ 10.3.11 ॥

sa vismayotphulla-vilocano harim  
sutam vilokyānakadundubhis tadā  
kr̥ṣṇāvatārotsava-sambhramo 'spṛśan  
mudā dvijebhyo 'yutam āpluto gavām

When @ Vasudeva,  
① in great joy mentally  
collected 10,000 cows for  
charity to brāhmanas.

When Vasudeva saw his extraordinary son (harim sutam vilokya ānakadundubhis tadā), his eyes were struck with wonder (sah vismaya utphulla-vilocanah). In transcendental jubilation (mudā āplutah), he mentally collected ten thousand cows and distributed them among the brāhmanas (dvijebhyo ayutam gavām asṛśan) as a transcendental festival (kr̥ṣṇa avātāra utsava-sambhramo).

What was Vasudeva's wonder?

↓ Natural humility

① “With my material eyes I am seeing that form, the Supreme Personality of Godhead, who is rarely seen by liberated souls.”

Besides being bound by ignorance as a soul, I am also bound externally in the prison of Kamsa.”

2. “Although He is the supreme transcendence, the Lord has appeared from the womb of Devaki.”

3. “When the child came out of the womb, all of His limbs were nicely ornamented with weapons, cloth, belt, earrings and crown.”

4. “The Supreme Lord, whom fear itself fears, has taken me as a father out of fear.”



The Lord is addressed as Hari (God) and suta (son) because simultaneously Vasudeva knew Him to be the Lord and his son.

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“On the birth of an ordinary child, a father will celebrate with charity and meditation. What should I do in this condition, when the Lord is born as my son?”

Thinking like this respectfully and filled with joy (muda),  
Vasudeva submerged (apluta) in an ocean of bliss, and gave  
cows in charity to brahmanas in his mind (aspr̥śat, without  
touching).

## Section – III

Prayers offered by Vasudeva

(12-22)

॥ 10.3.12 ॥

athainam astaud avadhārya pūruṣam  
param natāṅgaḥ kr̥ta-dhīḥ kr̥tāñjaliḥ  
sva-rociṣā bhārata sūtikā-gr̥ham  
virocayantam gata-bhīḥ prabhāva-vit

⑤ could understand  
the ↓ the SPG was his child.  
Thus he became fearless & offering  
obediences, he began to offer  
prayers.

O Mahārāja Parīkṣit, descendant of King Bharata (bhārata), Vasudeva could understand that this child was the Supreme Personality of Godhead, Nārāyana (atha avadhārya enam pūruṣam param). Having concluded this without a doubt (prabhāva-vit), he became fearless (gata-bhīḥ). Bowing down with folded hands (natāṅgaḥ kr̥tāñjaliḥ) and concentrating his attention (kr̥ta-dhīḥ), he began to offer prayers to the child (astaud), who illuminated His birthplace by His natural influence (sva-rociṣā sūtikā-gr̥ham virocayantam).

Fixing his mind on the Lord (krta-dhīḥ), Vasudeva thought of Lord Kṛṣṇa with reverence as God and affection as his son.

Though out of parental love he was afraid his tender child might be harmed by Kamsa's weapons, that fear vanished when he realized that his child was the Supreme Lord (gata-bhīḥ prabhāva-vit).

Oh (K)! I have  
understood you to  
be the SPG, beyond Riti  
& a form full of Riti  
bliss → & perceivable only by  
transcendental senses.  
∴ I have become fearless

|| 10.3.13 ||

śrī-vasudeva uvāca  
vidito 'si bhavān sāksāt  
puruṣaḥ prakṛteḥ paraḥ  
kevalānubhavananda-  
svarūpaḥ sarva-buddhi-dr̥k

Vasudeva said: My Lord, You are the Supreme Person (bhavān sāksāt puruṣaḥ), beyond material existence, and You are the Supersoul (prakṛteḥ paraḥ). Your form can be perceived by transcendental knowledge (sarva-buddhi-dr̥k), by which You can be understood as the Supreme Personality of Godhead (kevala anubhava ānanda- svarūpaḥ). I now understand Your position perfectly (viditah asi).

“Your intention in showing this form is as follows:

‘My father is worried about Me because of Kamsa, therefore I will make him fearless by showing him that I am God.’

“Accordingly, I have become fearless on understanding that You are God.”

With this understanding Vasudeva speaks this verse.

“I can understand that You are the Supreme Person, Kāraṇodakśāyī  
Viṣṇu, who activates the material nature by His glance.”

You are the soul of Brahman realization.

You are the all-pervading Supersoul (sarva buddhi drk).

You are all these things because You are directly svayam bhagavan.”



|| 10.3.14 ||

sa eva svaprakṛtyedam  
srṣṭvāgre tri-guṇātmakam  
tad anu tvam hy apraviṣṭaḥ  
praviṣṭa iva bhāvyase

~~You are~~ the same  
You are the same  
person who created this  
world & after creation  
I appear to have entered it,  
although I have not.

My Lord, You are the same person (sah eva) who in the beginning (agre) created this material world (idam srṣṭyā) of three guṇas [sattva, rajas and tamas] (tri-guṇātmakam) by His personal external energy (sva prakṛtyā). After the creation of this world (tad anu), You appear to have entered it (tvam praviṣṭa iva bhāvyase), although in fact You have not (apraviṣṭaḥ).

“O father, you know that I have been born with limitation in your house. But do you know the truth about Me?”

To destroy this doubt, Vasudeva expresses his realization.

sa eva: means “That form of Yours about which I previously spoke, that is You.”

“You create this universe by Your material energy and seem to enter and not enter it simultaneously.”

Because You are seen inside the universe, we cannot say that You do not enter.

Because You are seen outside the universe, we cannot say You do not enter there.

You seemed to have entered my house, as You are also present everywhere.

You appear to have been born, but we cannot say that either because You are always existing.

Thus I know that Kamsa cannot do anything to You, who are all-pervading.

## Section – III

Prayers offered by Vasudeva

(12-22)

Just as ~~MT~~  
all the elements seem  
to enter ~~MT~~ f manifest,  
even though the elements are  
already there in MT in an  
unmanifest state, MT in an  
SFUTasya you appear to have entered  
Devatāḥ cōmb, even though you are  
eternally all, ~~MT~~ing.  
Even though you enter (eternally exist)  
in the material world, you are not  
touched by matter.

|| 10.3.15-17 ||

yatheme 'vikṛtā bhāvās  
tathā te vikṛtaiḥ saha  
nānā-vīryāḥ pṛthag-bhūtā  
virājaṃ janayanti hi  
sannipatya samutpādyā  
drśyante 'nugatā iva  
prāg eva vidyamānatvān  
na teṣām iha sambhavaḥ

evam bhavān buddhy-anumeya-lakṣaṇair  
grāhyair guṇaiḥ sann api tad-guṇāgrahaḥ  
anāvṛtatvād bahir antaram na te  
sarvasya sarvātmana ātma-vastunaḥ

The mahat-tattva, the total material energy, is undivided, but because of the material modes of nature, it appears to separate into earth, water, fire, air and ether. Because of the living energy [jīva-bhūta], these separated energies combine to make the cosmic manifestation visible, but in fact, before the creation of the cosmos, the total energy is already present. Therefore, the total material energy never actually enters the creation. Similarly, although You are perceived by our senses because of Your presence, You cannot be perceived by the senses, nor experienced by the mind or words [avān-mānasa-gocara]. With our senses we can perceive some things, but not everything; for example, we can use our eyes to see, but not to taste. Consequently, You are beyond perception by the senses (**evam bhavān tad-guṇāgrahaḥ**). Although in touch with the modes of material nature, You are unaffected by them. You are the prime factor in everything, the all-pervading, undivided Supersoul. For You, therefore, there is no external or internal. You never entered the womb of Devakī; rather, You existed there already (**bahir antaraṁ na te**).

This verse gives an example.

“You enter into Devaki’s womb just like the undifferentiated mahat-tattva and other elements (ime) enter the universe but do not enter it, or appear to be created but actually are not.

Though You appear to be born, You are not.



The maha-tattva, possessing within it various distinct elements such as earth, joins with consciousness to create the material universe.

Though the elements appear to have entered into the creation (anugata iva), because they remain present outside as well, one cannot say they have entered.

Though the elements appear to arise within the universe, they actually existed before the universe.”

Verse 17:

“The elements are touched by the three modes of nature, but  
as the supreme cause of everything You are not touched by the  
modes of nature, though You enter into the universe.

Though You are perceived as full of qualities which can be  
understood by the intelligence, You, being full of bliss, do not  
accept the qualities of matter, whose essence is suffering.

“Why?”

Because You are not covered by the three modes of material nature.

Those who are covered by the material modes of nature take on those qualities.

The modes of nature, however, never contaminate You internally or externally.

The living entity however, upon contacting the objects of sound and touch externally, internally experiences lamentation and illusion.

“You, who pervade everything as the Paramātmā (sarvātmana), and all the objects related to You in the spiritual world (ātma vastunaḥ), such as the devotee, Your abode and pastimes are forever untouched by matter.”

|| 10.3.18 ||

One who considers that there is scope for enjoyment in this material world is ignorant. But foolish people refuse to give up this conclusion.

ya ātmano dr̥śya-guṇeṣu sann iti  
vyavasyate sva-vyatirekato 'budhaḥ  
vinānuvādaṁ na ca tan manīṣitaṁ  
samyag yatas tyaktam upādadaṭ pumān

One who considers (yaḥ vyavasyate) his visible body, which is a product of the three modes of nature (dr̥śya-guṇeṣu), to be independent of the soul (ātmano sva-vyatirekataḥ) is unaware of the basis of existence, and therefore he is a rascal (abudhaḥ sann). Those who are learned have rejected his conclusion (tad tyaktam) because (yataḥ) one can understand through full discussion that with no basis in soul, the visible body and senses would be insubstantial (vinānuvādaṁ na ca tad manīṣitaṁ). Nonetheless, although his conclusion has been rejected, a foolish person considers it a reality (samyag upādadaṭ pumān).

“But can the three modes of material nature bestow some sort of happiness?”

This verse gives the answer.

“He is foolish and unintelligent who thinks that the objects seen such as a woman, a flower garland and tasty food are enjoyable.

In reality, these objects give misery, lamentation and illusion since they can only be possessed temporarily.

They keep one trapped in the cycle of repeated birth and death.

“The karma-mīmāṃsakas conclude that wealth and possessions are the most valuable things and think themselves intelligent.

Their arguments are not without rebuttal.

They don't have true wisdom.

What the devotee rejects with scorn, they accept with eagerness."



|| 10.3.19 ||

tvatto 'sya janma-sthiti-samyamān vibho

vadanty anihād agunād avikriyāt

tvayiśvare brahmaṇi no virudhyate

tvad-āśrayatvād upacaryate guṇaiḥ

O Lord I You perform creation, maintenance & destruction of this universe even though u & amtha are guna & avikriya.  
There are no contradictions in tv. are u contradictory in any way?  
Yes all 3 modes are under ur control!

O my Lord (**vibho**), learned Vedic scholars conclude (**vadanty**) that the creation, maintenance and annihilation of the entire cosmic manifestation are performed by You (**tvatto 'sya janma-sthiti-samyamān**), who are free from endeavor (**anihād**), unaffected by the modes of material nature (**agunād**), and changeless in Your spiritual situation (**avikriyāt**). There are no contradictions in You (**tvayi no virudhyate**), who are the Supreme Personality of Godhead, Parabrahman (**iśvare brahmaṇi**). Because the three modes of material nature—sattva, rajas and tamas—are under Your control (**gunaiḥ tvad-āśrayatvād**), everything takes place automatically (**upacaryate**).

“From Your statements that You are the creator through prakrti, it is understood that prakrti is Your energy and non-different from You.

Although You are the cause of the universe, You never contact the material gunas either internally or externally. How is that possible?”

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This verse answers the question.

“O Lord, the Sruti says that creation, maintenance and destruction of the universe arise from You, who are without action, quality and change.

But how can the creator be inactive?

Though You are Brahma and Siva, the creator and destroyer, at the same time You are without action (anīhā).

“Indeed, You are the reservoir of contradictory qualities.

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How?

Because You are the shelter of the material modes of nature,  
the actions of creation and destruction are ascribed to You.

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Though prakṛti is Your energy, it is Your external energy.

It is not Your svarupa or svabhava, personal form.

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Thus You are not in contact with the gunas internally or externally.”

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This conclusion is established here.

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Or a second meaning is,

“How can my [Vasudeva] son be Brahma and Siva?”

Actually You are not Brahma or Siva, but You are the shelter  
of both.

You say this Yourself in the Bhagavad-gita 14.27.

**brahmaṇo hi pratiṣṭhāham**

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‘I am the basis of the impersonal Brahman.’

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‘Lord Brahma says in Srimad Bhagavatam (2.6.42):

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**ādyo ’vatāraḥ puruṣaḥ parasya...**

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‘Kāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and He is the master of eternal time and space.’

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“Since You are the shelter of Brahma and Siva (tvad āśrayatvāt), You are indirectly called the creator and destroyer.

The qualities of a person being sheltered are often ascribed to the giver of shelter.

Just as when the country is fortunate, the king is called fortunate.

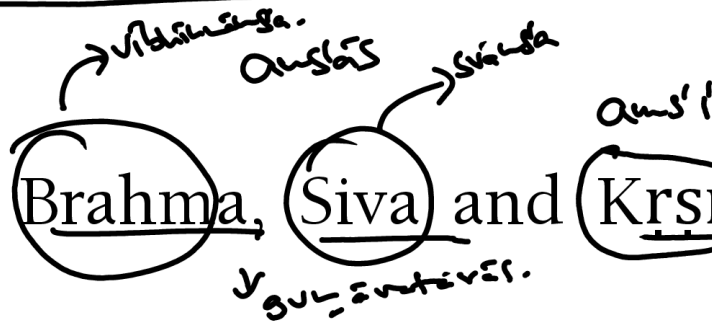


In this way You are Brahma and Siva.

“This is also in accordance with the concept of rasa.

The form of Kṛṣṇa is distinct in terms of rasa, though He is one with other forms of the Lord (visnu-tattva).

In the ultimate sense, Brahma, Siva and Kṛṣṇa are but one form.



siddhāntatas tv abhede 'pi  
śrīśa-kṛṣṇa-svarūpayoḥ  
rasenotkṛṣyate kṛṣṇa  
rūpam eṣā rasa-sthitiḥ

Though the forms of Viṣṇu and Kṛṣṇa are non-different according to  
the statements of scripture (siddhāntatas tu abhede api śrīśa-kṛṣṇa-  
svarūpayoḥ), Kṛṣṇa's form is shown to be superior because of His  
rasas (rasena utkṛṣyate kṛṣṇa-rūpam), which are endowed with the  
highest type of prema (implied). The very nature of His rasas shows  
Kṛṣṇa's form to be superior (eṣā rasa-sthitiḥ). (Bhakti-rasāmṛta-  
sindhu 1.2.59)

3 modes, U & beyond the  
white, red & black colours by  
U assume  
→ white, red & black colours by  
goodness, passion & destruction  
→ goodness, passion &  
ignorance

|| 10.3.20 ||

sa tvam tri-loka-sthitaye sva-māyayā  
bibharṣi śuklam khalu varṇam ātmanah  
sargāya raktam rajasopabṛmhitam  
kṛṣṇam ca varṇam tamasā janātyaye

My Lord, Your form is transcendental to the three material modes (implied), yet for the maintenance of the three worlds (tri-loka-sthitaye), You assume the white color of Viṣṇu in goodness (tvam ātmanah bibharṣi śuklam varṇam); for creation (sargāya), which is surrounded by the quality of passion (rajasopabṛmhitam), You appear reddish (raktam); and at the end, when there is a need for annihilation (janātyaye), which is surrounded by ignorance (tamasā), You appear blackish (kṛṣṇam ca varṇam).

“A question arises concerning this.

It is well known that the creation takes place through Brahma.

Then, how are You also the creator?

Brahma and others are Your forms alone.”

That is the intention of this verse.

śuklaṁ: white;

“You, by Your personal energy (svamāyayā), manifest Yourself in the form of Visnu.

Here śuklaṁ cannot mean white because Visnu is black.

At the time of destruction of all people You are black in color, and for creation in the mode of passion You are red.

We cannot say that Visnu is nourished or influenced by sattva  
guna and therefore described as white.

Unlike Brahma and Siva who have connection with the other  
gunas, Visnu has no contact whatsoever with sattva guna, the  
mode of goodness.

Visnu is close to sattva but does not touch it.

Srimad Bhagavatam (10.88.5) confirms this:

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**harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ...**

‘Lord Hari, however, has no connection with the material modes.

He is the Supreme Personality of Godhead, the all-seeing eternal witness, who is transcendental to material nature.’

“Also the Viṣṇu Purāṇa says:

sattvādayo na santīṣe yatra na prākṛtā gunāḥ  
sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu

‘The Supreme Personality of Godhead, Viṣṇu, is beyond the  
three qualities of goodness, passion and ignorance. No  
material qualities exist in Him.’



“The Śvetāśvatara Upaniṣad (6.11) says:

sākṣī cetāḥ kevalo nirguṇaś ca

‘Though the Supreme Lord has no material qualities Himself,  
He is the unique witness and giver of consciousness.’”

॥ 10.3.21॥

tvam asya lokasya vibho rirakṣiṣur  
gṛhe 'vatīrṇo 'si mamākhileśvara  
rājanya-samjñāsura-koṭi-yūthapair  
nirvyūhyamānā nihaniṣyase camūḥ

O Lord! You have now appeared in my house to protect this world. I am sure U will kill all the armies of demons dressed as kings.

O my Lord (**vibho**), proprietor of all creation (**akhileśvara**), You have now appeared in my house (**tvam mama gṛhe avatīrṇo 'si**), desiring to protect this world (**lokasya rirakṣiṣur**). I am sure that You will ~~kill all the armies~~ (**nihaniṣyase camūḥ**) that are moving all over the world (**nirvyūhyamānā**) under the leadership of politicians who are dressed as kṣatriya rulers but who are factually demons (**rājanya-samjñāsura-koṭi-yūthapair**). They must be killed by You for the protection of the innocent public (**implied**).

“O father, in truth you know about Me.

But if you know, then say why I have appeared in your  
house?”

This verse answers:

“Taking the name of a king, You will kill all the troops  
directed by the demons in order to protect the devotees and  
the citizens in general.”

|| 10.3.22 ||

ayam tv asabhyas tava janma nau gr̥he  
śrutvāgrajāms te nyavadhīt sureśvara  
sa te 'vatāram puruṣaiḥ samarpitam  
śrutvādhunaivābhisaraty udāyudhah

O Lord, after  
hearing the prophecy  
→ uncivilized Kamsa killed  
many of your elder brothers.  
∴ As soon as he hears about  
your birth, he will immediately  
come to kill you.

O my Lord, Lord of the demigods (sureśvara), after hearing (śrutvā) the prophecy that You would take birth in our home and kill him (tava janma nau gr̥he), this uncivilized Kamsa (ayam tv asabhyah) killed (nyavadhīt) so many of Your elder brothers (te agrajān). As soon as he hears from his lieutenants (sah śrutvāpuruṣaiḥ samarpitam) that You have appeared (te avatāram), he will immediately come with weapons to kill You (adhunā eva abhisaraty udayudhah).

“Though I know all Your glories, I cannot cross the ocean of uncertainty.”

Now I will inform You all about evil Kamsa.”

Anticipating that his son will say, “No father, he will not kill Me because he will be overcome with the sweetness of My form,”

Vasudeva answers, “But Kamsa is uncivilized, and has no taste for  
rasa.”

His servants will inform him of Your birth and he will come here.

I can see him coming now, so hide Your form.

I am afraid of what will happen when he comes desiring to kill  
You.”

# Section – IV

**Payers offered by Devaki**

**(23-28)**

Having seen  
the symptoms & signs  
in (P), (D), fearful &  
kender & unusually  
offer prayers.

|| 10.3.23 ||

śrī-śuka uvāca

athainam ātmajam vīkṣya

mahā-puruṣa-lakṣaṇam

devakī tam upādhāvat

kāmsād bhītā suvismitā

Śukadeva Gosvāmī continued: Thereafter (atha), having seen (vīkṣya) that her child (enam ātmajam) had all the symptoms of the Supreme Personality of Godhead (mahā-puruṣa-lakṣaṇam), Devakī (devakī), who was very much afraid of Kāmsa (kāmsād bhītā) and unusually astonished (suvismitā), began to offer prayers to the Lord (tam upādhāvat).



Seeing her husband's fear, and seeing that her newly born child did not withdraw His form, but was smiling instead,  
Devaki became completely wonderstruck and thought:

“What shall I do?”

This child, identifying himself as God, has no fear of Kamsa.

Of course, in front of the Supreme Lord, Kamsa is nothing.  
So why should we be afraid?

What nonsense we are.”

24-27 → oh lord! we are  
afflicted by fear.  
But you are not fearful at all.

|| 10.3.24 ||

śrī-devaky uvāca

rūpaṁ yat tat prāhur avyaktam ādyam  
brahma jyotir nirguṇaṁ nirvikāram  
sattā-mātram nirviśeṣaṁ nirīhaṁ  
sa tvam sākṣād viṣṇur adhyātma-dīpaḥ

Your form is  
a) avyaktam  
b) Eśyaṁ.

Your BT is  
a) nirguṇam  
b) nirviśeṣam.

Any thing connected to you is  
a) Sattā mātram (suddha  
sattva)

You are  
a) nirviśeṣam  
b) nirīham  
c) viṣṇu  
d) adhyātma dīpaḥ

Śrī Devakī said: My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind (rūpaṁ yat tat prāhur avyaktam). Yet You are the origin of the entire cosmic manifestation (ādyam). You are Brahman, the greatest of everything (brahma), full of effulgence like the sun (jyotih). You have no material cause (nirguṇam), You are free from change and deviation (nirvikāram), and You have no material desires (nirīhaṁ). Thus the Vedas say that You are the substance (sattā-mātram). Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramātmā, yet You are not different from them (nirviśeṣam). Everything emanates from You. Indeed, You are the cause of all causes, Lord Viṣṇu (sa tvam sākṣād viṣṇur), the light of all transcendental knowledge (adhyātma-dīpaḥ).

Mood of Devaki

“As it is well known that the devotees control the Lord by praising Him, I will make this child submissive by my prayers and then express my desires.”

Thinking in this way, Devaki speaks: “O Lord, we are afflicted by fear at every second, but You are not fearful at all.”

Devaki expresses this in four verses (24-27).

Sri Devaki prays,

“The Vedas describe Your famous form as avyakta, not perceivable by the material senses; ādyam, without birth, and the one whose bodily effulgence is unchanging and without material qualities.”

This statement about Brahman is supported in the scriptures in many places.

The Srimad Bhagavatam (10.13.55) says:

yasya bhāsā sarvam idaṁ  
vibhāti sa-carācaram

“Thus Lord Brahmā saw the Supreme Brahman, by whose  
energy this entire universe, with its moving and nonmoving  
living beings, is manifested.”

Srimad Bhagavatam (10.28.15) states:

satyaṁ jñānam anantaṁ yad brahma-jyotiḥ sanātanam

“Lord Kṛṣṇa revealed the indestructible spiritual effulgence,  
which is unlimited, conscious and eternal.”

Lord Kṛṣṇa tells Arjuna in the Hari-vaṁśa:

tat-param̐ paramam̐ brahma  
sarvam̐ vibhajate jagat  
mamaiva tad ghanam̐ tejo  
jnātum arhasi bhārata

“That Supreme Truth (tat-param̐), ~~Parabrahman~~ (paramam̐ brahma), expands itself into all the variegatedness of this universe (sarvam̐ vibhajate jagat). You should know (jnātum arhasi) it (tad) to be My own concentrated effulgence (mamaiva ghanam̐ tejah), O Bhārata (bhārata).”



Brahma-saṁhitā (5.40) states:

yasya prabhā prabhavato jagadaṇḍa-koṭi  
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnaṁ  
tad-brahma niṣkalam anantam aśeṣa-bhūtaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

“I worship (ahaṁ bhajāmi) the Supreme Personality of Godhead (tam ādi-puruṣaṁ govindam), by whose personal effulgence (yasya prabhā) the unlimited brahmajyoti (niṣkalam anantam aśeṣa-bhūtaṁ) is manifested (prabhavataḥ). In that brahmajyoti (tad-brahma) there are innumerable universes (jagadaṇḍa-koṭi koṭiṣv), and each is filled with innumerable planets (aśeṣa-vasudhādi-vibhūti-bhinnaṁ).”

Kṛṣṇa Himself says in Bhagavad-gita 14.27:

brahmaṇo hi pratiṣṭhāham

“I am the basis of the impersonal Brahman.”

In relation to Lord Kṛṣṇa’s vibhuti or powers, Sridhara Swami in his commentary on Gita mentions that the impersonal feature of the Lord is called Brahman, indicated by the use of the word para.

In Srimad Bhagavatam (8.24.38), Lord Matsya assures King Satyavrata that the Absolute Truth can be known from the words of the Vedas:

maḍīyaṁ mahimānaṁ ca  
paraṁ brahmeti śabditam  
vetsyasy anugrahītaṁ me  
sampraśnair vivṛtaṁ hṛdi

By my mercy (me anugrahītaṁ), you will realize (vetsyasy) my power (maḍīyaṁ mahimānaṁ) known as the impersonal Brahman (paraṁ brahmeti śabditam), which will be disclosed in your heart (hṛdi vivṛtaṁ) through questions and answers (sampraśnair).

In one stotra, Yamunacarya says:

paratparam brahma ca te vibhutayah

“The Supreme Brahman is Your vibhuti” (exceptional  
opulence or specific powers).

The Bhakti-rasāmṛta-sindhu states:

yad-arīṇām priyāṇām ca  
prāpyam ekam ivoditam |  
tad brahma-kṛṣṇayor aikyāt  
kiraṇārka-upamā-juṣoḥ ||

When it is said that the enemies and the dear friends of the Lord attained the same end (yad-arīṇām priyāṇām ca ekam prāpyam iva veditam), it means the same end only in the sense that brahman and the personal form of Kṛṣṇa are one entity (tad brahma-kṛṣṇayor aikyāt), in the manner that the rays of the sun and the sun are one (kiraṇa-arka-upamā-juṣoḥ). (BRS)

→ *Suddha Sattva*

sattā mātram: the original substance;

Devaki continues, “Kṛṣṇa! Your associates, devotees, holy  
abode and forms all arise from suddha sattva.”

nirviśeṣam: “You are beyond the particulars of the material  
world.”

nirīham: without material desires;

“You are without material thirst because You are full and perfect.”

Or it can mean,

“You are the person who takes away material desire from the  
devotee’s heart, and gives that devotee the desire to attain the  
Lord.”

The Amara-kośa Sanskrit dictionary says the word īha means  
desire, endeavor or thirst.

adhyātma dīpāḥ: the light of all transcendental knowledge;

“You are Visnu because You reveal all truths.

Though I am ignorant, I have spoken as You have revealed  
Yourself to me.”



At the time  
of universal annihilation  
after everything is destroyed,  
you only remain.

|| 10.3.25 ||

naṣṭe loke dvi-parārdhāvasāne  
mahā-bhūteṣv ādi-bhūtaṁ gateṣu  
vyakte 'vyaktaṁ kāla-vegena yāte  
bhavān ekaḥ śiṣyate 'śeṣa-samjñah

For one who is  
not destroyed by  
Pralaya, what is the  
question of fear.

After millions of years (dvi-parārdhāvasāne), at the time of cosmic annihilation (naṣṭe loke), when everything, manifested and unmanifested (vyakte avyaktam), is annihilated by the force of time (kāla-vegena yāte), the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance (mahā-bhūteṣv ādi-bhūtaṁ gateṣu). At that time, You alone remain (bhavān ekaḥ śiṣyate), and You are known as Ananta Śeṣa-nāga (śeṣa-samjñah).

“For one who is not destroyed during the maha-pralaya  
(annihilation of Brahma and whole universe), what is the  
question of fear?

The five primary elements (mahabhutam, earth, water, fire,  
air, ether) merge into adibhutam (subtle elements of sense  
perception) or ahankara.

Ahankara merges into vyaktam or mahat tattva.

The mahat tattva merges into avyakta or prakrti.

Then only You remain.”

“Those things mentioned in the previous verse such as the forms of Narayana and others, the brahmajyoti and the dhama also remain.

The Lord's associates, place and cloth are all eternal.

You are called Śeṣa because You remain (avaśeṣa).

This is a way of deriving the name Śeṣa.”

|| 10.3.26 ||

yo 'yam kālas tasya te 'vyakta-bandho  
ceṣṭām āhuś ceṣṭate yena viśvam  
nimeśādir vatsarānto mahīyāms  
taṁ tveśānaṁ kṣema-dhāma prapadye

Because you are  
fearless, being the  
source of time, you can  
make me fearless.

In the material world  
time is the cause of  
fear.

↓  
So, where is the question  
of your fear as you  
are the controller of  
time.

O inaugurator of the material energy (avyakta-bandho), this wonderful creation (ayam viśvam) works (ceṣṭate) under the control of powerful time (mahīyān kālah), which is divided into seconds, minutes, hours and years (nimeśādir vatsarāntaḥ). This element of time, which extends for many millions of years, is but another form of Lord Viṣṇu (yo ayam kālah). For Your pastimes, You act as the controller of time (taṁ tveśānaṁ), but You are the reservoir of all good fortune (kṣema-dhāma). Let me offer my full surrender unto Your Lordship (taṁ prapadye).

glance. →  
↑ Pralīna ↑ Friend.

In the previous verse it appears that time is independent.

Thus this verse speaks of time's origin.

It speaks of the cause of time as Devaki prays, “Who does not  
fear fearful time?”

That time is Your kriya sakti or ceta (pastime).”

Therefore Lord Kṛṣṇa is addressed as the inaugurator of prakṛti (avyakta bandho). → glance → kāla, karma & svabhāva.

“The universe runs by the influence of time.

But what is time?

Time is nimeṣa or moments amounting to years, which again multiply into a day of Brahma (dvi prarardha).

Because You are fearless You can make me fearless.

Therefore, I surrender to You (tva).”



|| 10.3.27 ||

martyo mṛtyu-vyāla-bhītaḥ palāyan

lokān sarvān nirbhayaṁ nādhyagacchat

tvat pādābjaṁ prāpya yadr̥cchayādyā

susthaḥ śete mṛtyur asmād apaiti

There is no one in this world who is not fearful of death. ↓  
But, death is fleeing in fear of You. ↓  
∴ those Jīvas who have taken shelter of Your lotus feet are sleeping peacefully.

No one in this material world has become free from the four principles birth, death, old age and disease (mṛtyu-vyāla-bhītaḥ martyaṁ nirbhayaṁ nādhyagacchat), even by fleeing to various planets (lokān sarvān palāyan). But now that You have appeared, My Lord, death is fleeing in fear of You (mṛtyur asmād apaiti), and the living entities, having obtained shelter at Your lotus feet by Your mercy (tvat pādābjaṁ prāpya adyā yadr̥cchayā), are sleeping in full mental peace (susthaḥ śete).

Devaki prays, “Since those who take shelter of Your lotus feet  
become fearless, what to speak of those who meet You face to  
face.”

Wandering throughout the universe, one cannot become free  
from fear.

By great mercy (yadrcchaya) one receives devotion to You  
and thereby attains Your lotus feet (tvat pādābjaṁ), which  
act like Dhanvantari, the Lord of medicine.

By this medicine a person becomes healthy.”

According to the Medinī dictionary, the word abjam (tvat pādābjaṁ)  
means lotus flower, conch, moon, and Lord Dhanvantari.

Devaki continues,

“O Lord, origin of all!

Although I am Your devotee and have been accepted by You as Your  
mother, I am still afflicted by fear of Kamsa.”

|| 10.3.28 ||

sa tvam ghorād ugrasenātmajān nas

trāhi trastān bhṛtya-vitrāsa-hāsi

rūpaṁ cedam pauruṣaṁ dhyāna-dhiṣṇyaṁ

mā pratyakṣaṁ māṁsa-dṛśāṁ kṛṣiṣṭhāḥ

My Lord, because You dispel all the fear of Your devotees (bhṛtya-vitrāsa-hāsi), I request You to save us (tvam naḥ trāhi) and give us protection from the terrible fear of Kaṁsa (sa ghorād ugrasena ātmajān trastān). Your form as Viṣṇu, the Supreme Personality of Godhead (idaṁ pauruṣaṁ rūpaṁ), is appreciated by yogīs in meditation (dhyāna-dhiṣṇyaṁ). Please make this form invisible (mā pratyakṣaṁ kṛṣiṣṭhāḥ) to those who see with material eyes (māṁsa-dṛśāṁ).

My Lord!  
You dispel the  
fear of Your devotees  
... I request you to  
save us from the  
fear of Kaṁsa.  
Please make this  
form of yours  
invisible  
to material eyes.

Devaki prays, “You are fearless and Your devotees are fearless.

Then why, O Lord, do You keep Your mother and father in fear?”

This is the intention of this verse.

**ghorād**: terribly fierce; means great fear.

Out of fear Devaki does not mention the name of Kamsa directly but uses the word ~~ugrasenātmajān~~, son of Ugrasena.

“You destroy the fears of Your devotees, but why do You not remove our fear?”

Kṛṣṇa replies to Devaki,

“O mother, I have appeared to kill Kamsa.

Bring Kamsa here and I will kill him right before your eyes.”

Hearing such talk from Kṛṣṇa simply increases Devaki's fear.

Due to motherly affection (vatsalya-bhava), Devaki thinks  
that her small child cannot kill Kamsa.

Therefore, she worries about harm coming to Him from  
Kamsa and becomes more fearful.

“It is not suitable to follow the strategy of showing fear before my child who is showing himself as God.”

It is a better policy to use words.”

Thinking thus, Devaki began to reason in another way in order to get her child to conceal His four-armed Visnu form.

“O master, this splendid form, which is the object of meditation, should not be seen by material eyes.”



## Section – V

Devaki's anxiety to save Kṛṣṇa  
from Kamsa's attack (29-31)

Oh! boss of  
Your appearance  
an → xray  
∴ Pls arrange that Kaṁsa does  
not know of Your birth from  
me.

|| 10.3.29 ||

janma te mayy asau pāpo  
mā vidyān madhusūdana  
samudvije bhavad-dhetoḥ  
kaṁsād aham adhīra-dhīḥ

O Madhusūdana (madhusūdana), because of Your appearance (bhavad-dhetoḥ), I am becoming more and more anxious (aham adhīra-dhīḥ samudvije) in fear of Kaṁsa (kaṁsād). Therefore, please arrange for that sinful Kaṁsa to be unable to understand (asau pāpo mā vidyād) that You have taken birth from my womb (te mayi janma).

Kṛṣṇa replies, “O mother, if I make this four-armed form disappear, when Kamsa comes he will ask, ‘where is the child?’”

Thinking you have stolen the child, he will commit violence against you, will he not?”

To answer this Devaki replies, “I have no fear of that.”

Thus she speaks this verse.

“Do something so Kamsa (pāpo) will not know that You have taken birth from me.”

Kṛṣṇa says, “Having killed the Madhu demon, is it necessary that I kill Kamsa?”

Fearing this question Devaki addresses her son:

“O Madhusudana! At present, Kamsa is thousands of times more powerful than Madhu of the past.

Let Kamsa beat me for my offense.

But I only desire Your safety.”

Kṛṣṇa replies, “You have spoken of My powers in the previous verses, but was all that empty words?”

Devaki answers, “Truly, O son, as Your mother I am unsteady of mind (adhīra dhīḥ).

Do not be sad.

This is my fault and I take full responsibility for it.

But out of affection for Your mother, please withdraw Your  
form.”

|| 10.3.30||

upasaṁhara viśvātmann  
ado rūpam alaukikam  
śaṅkha-cakra-gadā-padma-  
śriyā juṣṭam catur-bhujam

O my Lord, You are the all-pervading Supreme Personality of Godhead (viśvātmann), and Your transcendental four-armed form (adah rūpam), holding conchshell, disc, club and lotus (śaṅkha-cakra-gadā-padma-śriyā juṣṭam catur-bhujam), is unnatural for this world (alaukikam). Please withdraw this form (upasaṁhara) [and become just like a natural human child so that I may try to hide You somewhere]. .



Devaki continues,

“As You pervade the whole universe and I reside within the  
universe, You also reside within me.

How then has this weakness of heart arisen in me?

It must be Your fault.”

Thus Devaki addresses the Lord as viśvātma, soul of the universe.

“Withdraw this uncommon four-armed Visnu form and assume a form of a normal human baby, and I will quickly hide You.”

|| 10.3.31 ||

viśvaṁ yad etat sva-tanau niśānte  
yathāvakāśaṁ puruṣaḥ paro bhavān  
bibharti so 'yaṁ mama garbhago 'bhūd  
aho nṛ-lokasya viḍambanaṁ hi tat

Q → Why should I hide this form?  
↓  
Should you not become proud of being the master of SPG?  
↓  
Devaki says: Proud? → Ordinary people will make fun of me

→ "How can the SPG, yīṣṇaḥ in form, come through your small womb?"

At the time of devastation (niśānte), (the entire cosmos, containing all created moving and nonmoving entities) (viśvaṁ yad etat), enters Your transcendental body and is held there without difficulty (sva-tanau yathāvakāśaṁ). But now this transcendental form (sah yaṁ puruṣaḥ paro bhavān) has taken birth from my womb (mama garbhago abhūd). People will not be able to believe this, and I shall become an object of ridicule (aho nṛ-lokasya viḍambanaṁ hi tat).

Kṛṣṇa says, “Why should I withdraw this form?”

“You should not become proud to attain the Lord as Your son.?”

Fearing such words from the Lord, Devaki speaks, “I do not want fame or position.”

You hold the universe within the temple of Your body (sva tanau) comfortably (yathā avakāśam), but You have appeared in my womb.

Common people will make fun of me, for how is this possible?

The neighbors will joke,

‘O foolish Devaki, the Lord who has a gigantic form of thousands of universes is situated as your son in your little womb.

Are you not ashamed to make this claim?’

I will not get any fame for this event.”

Here a question arises: .

“How is it that Devaki and Vasudeva who realize the Supreme Lord directly with their senses can be afflicted with fear and lamentation (arising from ignorance)?”

One should not raise such a question.

Such fear and lamentation is actually an expression of prema arising from cit-sakti, Kṛṣṇa's internal spiritual energy, which is the basis of the external energy, material knowledge and ignorance.

---

The fear shown by Vasudeva and Devaki is one of the vyabhicārī-bhāvas (thirty-three transitory bodily symptoms manifest in ecstatic love).

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x

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Their fear did not arise from ignorance.



Such an idea would attribute a fault to prema.

What is the proof that prema is beyond maya?

If prema is maya then the Supreme Lord would be controlled by maya.

By studying the scriptures one will conclude that Lord Sri Kṛṣṇa is only controlled by prema not by maya.

This point is explained in the Bhagavad-gītā 18.55:

**bhaktyā mām abhijānāti**  
**yāvān yaś cāsmi tattvataḥ**

and confirmed in Śrīmad Bhāgavatam 11.14.21:

**bhaktyāham ekayā grāhyaḥ**

without bhakti one cannot understand the spiritual  
situation of the Lord.

Thus the Lord Himself emphatically declares that He is known only by pure devotion or prema.

Bhakti may be considered in three <sup>types</sup> stages, called guṇī-bhūta, pradhānī-bhūta and kevala and the results are also different.

From guṇī-bhūta bhakti comes jñāna (simple knowledge); from pradhānī-bhūta bhakti comes jñānamayī rati (knowledge mixed with love); and from kevala bhakti (pure love) comes prema.

Through jñāna one realizes the Brahman, transcendental bliss without variety (cit sukha mayam); through jñānamayī raṭi one realizes the Lord in majesty and opulence (cid aiśvarya mayam); and through prema one realizes the sweet aspect of Kṛṣṇa, Rama and others (madhurya maya).

Although all the (forms) of (God) are (one) (viṣṇu-tattva), due to varieties of (taste) or (rasa) there are different (appearances) of (God).

There are seven types of sweetness pertaining to the transcendental form of the Lord: sweetness of form, touch, smell, sound and taste, the sweetness of the Lord's affection for the devotee (bhakta-vatsalya), and the sweetness of His pastimes (lila-madhuri).

The sweetness of Vraja has two additional types of sweetness: Kṛṣṇa's flute (venu-madhuri) and His loving exchanges with His associates (prema-madhuri).

In total there are nine types of sweetness.

It is said in the scriptures: “In Vraja, Krsna displays four  
unique types of sweetness: rupa-madhurya, lila-madhurya,  
prema- madhurya and venu-madhurya.”

There are four types of prema: dasya, sakhya, vatsalya and  
ujjala or madhurya.

The glory of vatsalya-prema is that it makes Kṛṣṇa the object of pity and extreme attachment.

Although Kṛṣṇa's majesty (aiśvarya) is present, the mood of vatsalya (affection) covers it in such a way that Kṛṣṇa becomes subservient and bound by the ropes of attachment.

In return, Kṛṣṇa gives those devotees a taste of sweetness unavailable to others.

The taste (rasa) arising from such intense attachment is millions of times more than that experienced through jñāna or jñānamayī rati. → Pradhīhā bhūta bhakti

↓  
गुण-भक्ते  
-भक्ते

Because of great attachment a mother derives more pleasure from her son, though he is full of faults and lacking all good qualities, than from seeing the full moon which extinguishes all suffering and bestows all bliss.



If that is so, then just imagine the bliss produced from having a son who is the Supreme Lord?

This is the difference between jnana and prema.

Just as ignorance binds the living entity with attachment that gives suffering, similarly prema binds Kṛṣṇa, who is the personification of bliss, with attachment that gives rise to great joy.

Though a criminal is bound with ropes and chains, a respectable man is honored by binding him with a costly, soft and fragrant turban and coat.

One type of bondage gives suffering and the other bondage gives pleasure.

The living entity bound by ignorance experiences suffering, whereas Kṛṣṇa experiences great joy being bound by prema.

As there are degrees of the (five types of suffering) experienced by the living entity due to the covering of ignorance, so there are different levels of happiness in prema due to the different degrees of covering of jñāna and aiśvarya.

---

The prema of mother Yasoda and other pure devotees of her caliber mutually binds them to Kṛṣṇa with the ropes of intense attachment and completely covers (jñāna) and (aiśvarya).

This in turn creates a type of happiness not available to devotees like mother Devaki, whose prema has less strength due to the mixture of jñāna and aiśvarya (appreciation of Kṛṣṇa's power and opulence).

Why do Yasoda and Devaki have different types of prema? }

Although they are both nitya-siddha devotees (eternal associates of Kṛṣṇa), their difference in prema is also nitya-siddha. }

There can be no further discussion on this. }

# Section – VI

Lord Kṛṣṇa speaks to

Vasudeva and Devaki (32-45)

În Svāyambhuva  
Mānava, O dear Prṣṇī  
& Vasudeva was Prajāpati Suta?e.

|| 10.3.32 ||

śrī-bhagavān uvāca  
tvam eva pūrva-sarge 'bhūḥ  
prṣṇiḥ svāyambhuve sati  
tadāyaṁ sutapā nāma  
prajāpatir akalmaṣaḥ

The Supreme Personality of Godhead replied: My dear mother, best of the chaste (ṣati), in your previous birth (pūrva-sarge), in the Svāyambhuva millennium (svāyambhuve), you were known as Prṣṇi (~~tvam eva prṣṇiḥ~~ abhūḥ), and Vasudeva (tadā ayam), who was the most pious Prajāpati, was named Sutapā (sutapā nāma prajāpatir akalmaṣaḥ).

The Lord said,

“O mother, not only in this birth, but in previous births I  
have appeared in your womb.

Why are you thinking yourself so fallen?

You are not an ordinary human.

During the reign of Svayambhuva Manu you became (abhūh)  
Prsni.

O Sati (Devaki) and Vasudeva (āyam) was your husband  
Sutapa.”



When Brahmā  
ordered you to  
create progeny, you  
underwent  
severe austerities.

|| 10.3.33||

yuvām vai brahmaṇādiṣṭau  
prajā-sarge yadā tataḥ  
sanniyamyendriya-grāmaṁ  
tepāthe paramaṁ tapaḥ

When both of you were ordered by Lord Brahmā (yadā yuvām vai brahmaṇā ādiṣṭau) to create progeny (prajā-sarge), you first underwent severe austerities (tataḥ tepāthe paramaṁ tapaḥ) by controlling your senses (sanniyamya indriya-grāmaṁ).

|| 10.3.34-35||

You endured  
severe weather &  
cleansed your mind.  
Desiring benedictions from Me,  
you worshiped Me.

varṣa-vātātapa-hima-gharma-kāla-guṇān anu  
sahamānau śvāsa-rodha-vinirdhūta-mano-malau  
śirṇa-parṇānilāhārāv upaśāntena cetasā  
mattaḥ kāmān abhīpsantau mad-ārāadhanam ihatuḥ

My dear father and mother, you endured (sahamānau) rain, wind, strong sun, scorching heat and severe cold (varṣa-vātātapa-hima-gharma), suffering all sorts of inconvenience according to different seasons (kāla-guṇān anu). By practicing prāṇāyāma to control the air within the body through yoga (śvāsa-rodha), and by eating only air and dry leaves fallen from the trees (śirṇa-parṇa anila āhārāv), you cleansed from your minds all dirty things (vinirdhūta-mano-malau). In this way, desiring a benediction from Me (mattaḥ kāmān abhīpsantau), you worshiped Me (mad-ārāadhanam ihatuḥ) with peaceful minds (upaśāntena cetasā).

ātāpah: means intense burning due to the sun's rays and  
gharma means heat.

Thus you 20,000  
difficult activities  
for 12000 celestial years  
in KC →

|| 10.3.36 ||

evam vām tapyatos tīvraṁ  
tapah parama-duṣkaram  
divya-varṣa-sahasrāṇi  
dvādaśeyur mad-ātmanoḥ

Thus you (evam vām) spent (īyuh) twelve thousand celestial years (dvādaśa sahasrāṇi divya-varṣa) performing difficult activities of tapasya (tapyatos tīvraṁ parama-duṣkaram tapah) in consciousness of Me [Kṛṣṇa consciousness] (mad-ātmanoḥ).

mad ātmanoḥ: means “absorbing your minds in Me.”

|| 10.3.37-38||

tadā vām parituṣṭo 'ham amunā vapusānaghe  
tapasā śraddhayā nityam bhaktyā ca hr̥di bhāvitaḥ

prādurāsam varada-rād yuvayoḥ kāma-ditsayā  
vriyatām vara ity ukte mādr̥so vām vṛtaḥ sutah

Bring very pleased  
with your devotion &  
austerities, I appeared  
in this same form & asked  
you to ask for a benediction.  
You asked for a benediction.  
You just like Me.

O sinless mother Devakī (anaghe), after the expiry of twelve thousand celestial years (tadā), in which you constantly contemplated Me within the core of your heart (vām nityam hr̥di bhāvitaḥ) with great faith, devotion and austerity (tapasā śraddhayā bhaktyā ca), I was very much satisfied with you (parituṣṭo aham). Since I am the best of all bestowers of benediction (varada-rād), I appeared in this same form as Kṛṣṇa (prādurāsam amunā vapusā) to ask you to take from Me the benediction you desired (vriyatām vara ity ukte yuvayoḥ kāma-ditsayā). You then expressed your desire to have a son exactly like Me (vām mādr̥so sutah vṛtaḥ).

“Because of your austerities and meditation on Me, I became very pleased to appear in that form (four-handed).”

The austerity performed was constant meditation on the Lord with devotion and faith.



The use of the three words, śraddhayā, nityam and bhaktyā indicates that the devotion of Prsni and Sutapa was not merely a form of yoga practice.

Rather their devotion shows total absorption in the Lord, which by itself leads to perfection and prema.

<sup>1?</sup>  
However, the bhakti, devotion, of Prsni and Sutapa was mixed with jñāna and aiśvarya because they practiced yoga and severe austerities.

↑ *sādhanā siddhā*

↓ *nitya siddha amsas of Vasudeva & Devaki*

Another reasoning

Some also reason that since the nitya siddha parikaras (eternal associates of the Lord) Vasudeva and Devaki had nitya siddha aiśvarya-jñāna mixed bhakti, their amsas Prsni and Sutapa also had mixed bhakti. →

Their austerities and yoga practice were therefore incidental.

↓  
Incidental

**bhāvitaḥ**: fixed in determination;  
This word is used instead of cintata.

The meditation of Prsni and Sutapa was filled with bhāva,  
transcendental love.

In other words, they had genuine pure devotion for the Lord.



|| 10.3.39 ||

ajūṣṭa-grāmya-viṣayāv

anapatyau ca dam-patī

na vavrāthe 'pavargam me

mohitau deva-māyayā

Being husband & wife  
sonless, u were always  
attracted & u were mutually  
& you wanted to have me as your  
son. ∴ you never desired  
to be liberated from the  
material world.

Being husband and wife but always sonless (anapatyau ca dam-patī), you were attracted by sexual desires (ajūṣṭa-grāmya-viṣayāv), for by the influence of devamāyā, transcendental love (mohitau deva-māyayā), you wanted to have Me as your son (me). Therefore you never desired to be liberated from this material world (na vavrāthe apavargam).

māyayā: refers to Devaki and Vasudeva's affection for their son.

Srimad Bhagavatam (10.8.43) says:

ittham vidita-tattvāyām  
gopikāyām sa īśvarah  
vaiṣṇavīm vyatanon māyām  
putra-snehamayīm vibhuḥ

Mother Yaśodā, by the grace of the Lord, could understand the real truth (ittham vidita-tattvāyām). But then again, the supreme master (sah īśvarah vibhuḥ), by the influence of the internal potency, yogamāyā (vyatanot vaiṣṇavīm māyām), inspired her to become absorbed in intense maternal affection for her son (gopikāyām putra-snehamayīm).

**mohitau**: means that Devaki and Vasudeva were overcome  
with bliss.

अज्ञानेन प्रसन्नो भवति

“Being childless and (detached from material enjoyment), but  
overcome with bliss by parental affection, you did not pray  
for liberation.”

|| 10.3.40||

*After you received  
that benediction & I  
disappeared, you wanted  
to have a son like Me  
& I fulfilled your desire.*

gate mayi yuvām labdhvā  
varam mat-sadrśam sutam  
grāmyān bhogān abhuñjāthām  
yuvām prāpta-manorathau

After you received that benediction (labdhvā varam) and I disappeared (gate mayi), you engaged yourselves in sex (yuvām grāmyān bhogān abhuñjāthām) to have a son like Me (mat-sadrśam sutam), and I fulfilled your desire (yuvām prāpta-manorathau).

“Desiring in this way for a son, you then engaged in sexual intercourse.”

According to the Sanskrit dictionary Amara-kośa, grāmyān bhogān means sex life.

Since I did not  
find anyone as elevated  
as yourself, I appeared in  
this world as Prṣṇigarbha.

|| 10.3.41 ||

adr̥ṣṭvānyatamaṁ loke  
śīlaudārya-guṇaiḥ samam  
aham suto vām abhavam  
pr̥ṣṇigarbha iti śrutah

Since I found no one else (adr̥ṣṭvā anyatamaṁ loke) as highly elevated as you in simplicity and other qualities of good character (śīla audārya-guṇaiḥ samam), I appeared in this world as Prṣṇigarbha (aham vām sutaḥ abhavam), or one who is celebrated as having taken birth from Prṣṇi (pr̥ṣṇigarbha iti śrutah).

“In My first birth I appeared as Prsnigarbha.”

This refers to the Treta-yuga avatara mentioned in the Srimad Bhagavatam (11.5.26):

viṣṇur yajñah pr̥snigarbhah  
sarvadeva urukramah  
vṛṣākapiṛ jayantaś ca  
urugāya itīryate

In Tretā-yuga the Lord is glorified by the names Viṣṇu, Yajña, Pr̥snigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta and Urugāya.

In the next millennium,  
I appeared to the two of  
you (Kaśyapa & Aditi) as I have.

|| 10.3.42||

tayor vām punar evāham  
adityām āsa kaśyapāt  
upendra iti vikhyāto  
vāmanatvāc ca vāmanaḥ

In the next millennium, I again appeared from the two of you, who appeared as My mother, Aditi, and My father, Kaśyapa (tayor vām punar eva aham kaśyapāt adityām āsa). I was known as Upendra (upendra iti vikhyāto), and because of being a dwarf, I was also known as Vāmana (vāmanatvāt ca vāmanaḥ).

“He ~~who appeared as Vamana to Aditi and Kasyapa~~ has now appeared as your son, Myself.”



I, the same personality,  
have now appeared of  
your son for the 3rd time.  
↓  
Take my words as truth.

|| 10.3.43 ||

ṛtīye 'smin bhava 'ham vai  
tenaiva vapuṣātha vām  
jāto bhūyas tayor eva  
satyaṁ me vyāhṛtaṁ sati

O supremely chaste mother (sati), I (aham vai), the same personality (tena eva vapuṣā), have now appeared of you both (asmin bhava tayor eva jāto bhūyah) as your son for the third time (ṛtīye). Take My words as the truth (satyaṁ me vyāhṛtaṁ).

“In the present birth I have been born with four arms.

I was born in the first birth as Prsnigarbha, in the second  
birth as Vamana, and now in the third birth I am born.”

This indicates that the birth as Kṛṣṇa is the full, complete  
form and the previous two are His amsas, partial expansions.

In verse 31 of this chapter, Kṛṣṇa told Devaki, “You were previously Prsni” but He did not say “Prsni is you.”

In verse 45 Kṛṣṇa says, “By knowing I am the Supreme Personality of Godhead, and by constantly thinking of Me with love as your son, you will go to My spiritual abode.”

By these evidences it is shown that Prsni and Sutapa are expansions of Devaki and Vasudeva.

|| 10.3.44 ||

etad vām darśitam rūpaṁ

prāg-janma-smaraṇāya me

nānyathā mad-bhavaṁ jñānaṁ

martya-liṅgena jāyate

I have shown you  
this 4 armed form  
to remind you of  
previous births. If  
I had appeared as an  
ordinary child, you  
would not believe  
that I was SFG.

I have shown you this form of Viṣṇu (etad vām darśitam rūpaṁ) just to remind you of My previous births (prāg-janma-smaraṇāya me). Otherwise (anyathā), if I appeared like an ordinary human child (martya-liṅgena jāyate), you would not believe that the Supreme Personality of Godhead, Viṣṇu, has indeed appeared (na mad-bhavaṁ jñānaṁ).

“I have appeared in a four-armed Viṣṇu form because you would not recognize Me as God if I appeared in My complete, original two armed human-like form.”

Both of you  
constantly think of Me  
as your son & always know Me  
as the SPG  
By such activities, you will achieve  
the highest perfection → OF BG

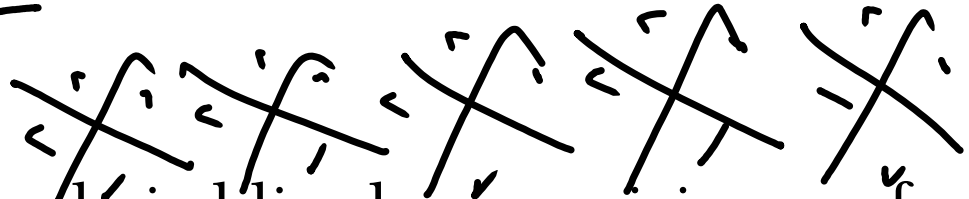
|| 10.3.45 ||

yuvām mām putra-bhāvena  
brahma-bhāvena cāsakṛt  
cintayantau kṛta-snehau  
yāsyethe mad-gatiṁ parām

Both of you, husband and wife (yuvām), constantly think of Me (mām ca asakṛt) as your son (putra-bhāvena), but always know that I am the Supreme Personality of Godhead (brahma-bhāvena). By thus thinking of Me constantly with love and affection (kṛta-snehau), you will achieve (yāsyethe) the highest perfection: returning home, back to Godhead (mad-gatiṁ parām).

In the scriptures describing worship of Kṛṣṇa through mantras, Vasudeva is mentioned as the father of Kṛṣṇa.

This shows without doubt that Vasudeva is eternally in the position of Kṛṣṇa's father.



But in order to increase their bliss by promising perfection of their sadhana in this birth, their status as Kṛṣṇa's eternal associates (nitya-siddha parikaras) is hidden in this verse.

“By thinking of Me you will attain Me.”

2nd understanding

The actual meaning of the verse however is:

“I will now go to My most excellent eternal abode of Gokula.

After eleven years, I will return to Mathura and you will meet Me  
at that time.

But now I will be separated from you.”

**Vasudeva exchanges his son  
with the daughter of Yashoda  
in Gokul (46-53)**



After speaking 2 things  
way, (P) became silent.  
Then, while they were listening  
He transformed into 2 headed etc.

|| 10.3.46 ||

śrī-śuka uvāca

ity uktvāsīd dharis tūṣṇīm

bhagavān ātma-māyayā

pitroḥ sampaśyatoḥ sadyo

babhūva prākṛtaḥ śiśuḥ

Śukadeva Gosvāmī said: After thus instructing His father and mother (ity uktvā), the Supreme Personality of Godhead, Kṛṣṇa (bhagavān hariḥ), remained silent (tūṣṇīm āsīd). In their presence (pitroḥ sampaśyatoḥ), by His internal energy (ātma-māyayā), He then transformed Himself into a small human child (sadyo prākṛtaḥ śiśuḥ babhūva). [In other words, He transformed Himself into His original form: kṛṣṇas tu bhagavān svayam [SB 1.3.28].

ātma māyayā: own spiritual energy;

According to the Maha Samhita, ātma māyayā means “by one’s own free will.”

babhū va prākṛtaḥ śiśuḥ: became an ordinary human being;

means that Kṛṣṇa manifested His eternally perfect, spiritual form as a baby, but not a material baby.

Prākṛtaḥ means prākṛti, svarūpa and svabhāva (eternal form and personality).

In referring to great souls on earth, they are called prākṛti-<sup>Naturally</sup>  
siddha.  
perfect.

Thus the word prākṛtaḥ here means svarūpa or svabhāva.

It cannot mean material in this context because there are statements like the following from the Srimad Bhagavatam (10.9.13-14) which contradict this:

na cāntar na bahir yasya  
na pūrvaṁ nāpi cāparam  
pūrvāparam bahiś cāntar  
jagato yo jagac ca yaḥ

taṁ matvātmajam avyaktaṁ  
martya-liṅgam adhokṣajam  
gopikolūkhale dāmnā  
babandha prākṛtaṁ yathā

“The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.”

In this statement it is clear that He who mother Yasoda bound up was like an ordinary material child (prākṛtā śiśuḥ), but actually He was not prākṛta, He was aprākṛta, completely spiritual.

Therefore the Lord showed His original spiritual form as a human-like baby.

Then, exactly  
when Vasudeva, the  
father, was about to take  
the child outside the delivery  
room, Yogadevi gave birth to  
Yogamāyā.

|| 10.3.47 ||

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).

Vasudeva was instructed by Lord Sri Kṛṣṇa, “If you are afraid, then take Me to Gokula and bring the child of Yasoda, Yogamaya, back here.”

After being instructed, Vasudeva saw that his chains automatically loosened.

When Vasudeva was about to leave the prison, Yogamaya took birth in Gokula as the daughter of Yasoda.



The Hari-vaṁśa says that in the eighth month of pregnancy,  
before full term, (Devaki) and (Yasoda) gave birth at the same time  
to their children.

But the Bhagavatam states that (Yasoda) gave birth after (Devaki)

How to correlate these contradictory statements?

Exactly when Devaki gave birth to Kṛṣṇa in Mathura, Yasoda also  
gave birth to Kṛṣṇa in Gokula.

After that, as described in this verse, Yasoda gave birth to  
Yogamaya.

Thus two children appeared from Yasoda at different times.

This is confirmed in Srimad Bhagavatam (10.4.9), which  
describes Yogamaya as anuja, the younger sister of Kṛṣṇa.

But when Kṛṣṇa appeared from Yasoda it is not stated that He had four hands.

Therefore, it is understood that Kṛṣṇa appeared from Yasoda with two hands because she worshiped Kṛṣṇa without understanding His Godhood.

But Vasudeva and Devaki worshiped their son as Visnu.

By the influence  
of Yogesvī, all  
doorkeepers slept,  
he claims, & all  
It was raining & the door  
keepers to protect the door  
slept & stole from the rain

|| 10.3.48-49 ||

tayā hrta-pratyaya-sarva-vṛttisu  
dvāḥ-stheṣu paureṣv api śāyiteṣv atha  
dvāraś ca sarvāḥ pihitā duratyayā  
brhat-kapātāyasa-kīla-śrīkhalaiḥ  
tāḥ kṛṣṇa-vāhe vasudeva āgate  
svayaṁ vyavaryanta yathā tamo raveḥ  
vavarṣa parjanya upāṁśu-garjitah  
śeṣo 'nvagād vāri nivārayan phanaiḥ

By the influence of Yogamāyā (tayā), all the doorkeepers fell fast asleep (dvāḥ-stheṣu śāyiteṣv), their senses unable to work (hr̥ta-pratyaya-sarva-vṛttisu), and the other inhabitants of the house also fell deeply asleep (paureṣv api śāyiteṣv atha). Just as the rising sun dissipates darkness automatically (yathā tamo raveḥ), when Vasudeva appeared (kṛṣṇa-vāhe vasudeva āgate), the closed doors (dvāraś ca sarvāḥ pihitā duratyayā), which were strongly pinned with iron and locked with iron chains (br̥hat-kapātāyasa-kīla-śr̥ṅkhalaiḥ), opened automatically (svayaṁ vyavaryanta). Since the clouds in the sky were mildly thundering and showering (vavarsa parjanya) (upāṁśu-garjitah), Ananta-nāga, an expansion of the Supreme Personality of Godhead, followed Vasudeva (śeso anvagād), beginning from the door, with hoods expanded to protect Vasudeva and the transcendental child (vāri nivārayan phanaiḥ).

Through her expansion, Yogamaya covered the knowledge gathering senses of the doorkeepers so they fell into deep sleep.

**svayam vyavaryanta**: automatically opened wide;

The doors were insurmountable being made of thick panels, huge bolts and chains.

But they opened by themselves just like the sun driving away darkness.

upāṁśu; mildly resound; The clouds began to rumble softly.

Śeṣa, an expansion of Lord Balarama, spread His hood like an umbrella.

Brahmanada Purana says:

śayyāsana paridhāna pādukā, chatra, camaraiḥ kim nabhus tasya  
kṛṣṇasya murtibhedais ca murtiṣu

“Whenever Lord Sri Kṛṣṇa takes different forms, Lord Balarama’s expansion Śeṣa serves Kṛṣṇa as His bed, seat, shoes, umbrella and camara.”

Was a frequent  
flood. Yamunā was  
But, just as Ocean allowed  
Rāma to construct a bridge,  
Yamunā gave way to Vasudeva to  
cross.

|| 10.3.50 ||

maghoni varṣaty asakrd yamānujā  
gambhīra-toyaugha-javormi-phenilā  
bhayānakāvarta-śatākulā nadī  
mārgam dadau sindhur iva śriyaḥ pateḥ

Because of constant rain sent by the demigod Indra (maghoni varṣaty asakrd), the River Yamunā was filled with deep water (yamānujā gambhīra-toyaugha), foaming about with fiercely whirling waves (bhayānakāvarta-śatākulā javormi-phenilā). But as the great Indian Ocean had formerly given way to Lord Rāmacandra by allowing Him to construct a bridge (sindhur iva śriyaḥ pateḥ), the River Yamunā gave way to Vasudeva and allowed him to cross (nadī mārgam dadau).



The River Yamuna was filled with deep water (toyaughah),  
but she gave way to Vasudeva just as the great Indian  
Ocean did for Lord Rāma (śriyaḥ pateḥ).

अलम ॐ यत्तु  
वसुदेव, एवमपि यत्तु  
अपि. → He kept  
in the bed of ॐ & took  
the daughter & returned to the  
Prison.

॥ 10.3.51 ॥

nanda-vrajam śaurir upetya tatra tām  
gopān prasuptān upalabhya nidrayā  
sutam yaśodā-śayane nidhāya tat-  
sutām upādāya punar grhān agāt

When Vasudeva reached the house of Nanda Mahārāja (nanda-vrajam śaurir upetya), he saw (upalabhya) that all the cowherd men were fast asleep (tām gopān prasuptān nidrayā). Thus he placed his own son on the bed of Yasoda (sutam yaśodā-śayane nidhāya), picked up her daughter, an expansion of Yogamāyā (tat-sutām upādāya), and then returned to his residence, the prison house of Kāmsa (punar grhān agāt).

Taking Yasoda's daughter, Vasudeva returned to the prison.

From the mundane point of view it appears unjustified that Vasudeva, who was supposed to be following the highest principles, condoned the sacrifice of another's child to protect his own.

Vasudeva cannot be accused of callousness, however, because his normal sense of discrimination was covered by his paternal love (vatsalya-prema) for Lord Kṛṣṇa who had appeared as his son.

Vasudeva placed  
the female child in  
the bed & bound his  
legs & remained as before.

|| 10.3.52 ||

devakyāh śayane nyasya  
vasudevo 'tha dārikām  
pratimucya pador loham  
āste pūrvavad āvṛtaḥ

Vasudeva placed the female child (vasudevo atha dārikām nyasya) on the bed of Devakī (devakyāh śayane), bound his legs with the iron shackles (pratimucya pador loham āvṛtaḥ), and thus remained there as before (āste pūrvavad).

pratimucya: bind again; Vasudeva placed the chains back on his feet

Being exhausted  
due to child birth  
④ Was overcome with  
sleep & she could not understand  
the gender of the child.

|| 10.3.53 ||

yaśodā nanda-patnī ca  
jātaṁ param abudhyata  
na tal-liṅgaṁ 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 (jātaṁ param tal-liṅgaṁ).

**pariśrāntā**: heavy labor;

Because of the labor of childbirth Yasoda only knew that she  
had given birth, but she did not know whether her offspring  
was a boy or girl.

After the birth, Yasoda got relief from the labor pains, fell  
asleep and forgot everything.

---

ca: also;

The word ca also means “everything.”

Taking this meaning then, Yasoda, like Devaki, clearly understood that her offspring was param, the all-attractive Supreme Person.

By tasting Krsna's sweetness Yasoda understood that He was the Supreme.

Yasoda realized Kṛṣṇa's true nature through the potency given by the Lord.

Unlike Devaki, Yasoda did not know that Kṛṣṇa was the Supreme Lord because of His specific bodily features such as four arms, Kaustubha jewel and cakra.



The fact that Kṛṣṇa was also born to Yasoda is not very well known.



Because Yasoda and Devaki were friends, Yasoda gave her fame to Devaki and allowed Devaki to become famous as the mother of Kṛṣṇa.

The name Yasoda means to give (dadāti) fame (yaśo).

However, the name Devakī is also another name of mother Yaśodā, as stated in the Bṛhad-viṣṇu Purāṇa:

dve nāmnī nanda-bhāryāyā  
yaśodā devakīti ca  
ataḥ sakhyam abhūt tasya  
devakyā śauri-jāyayā

“The wife of Nanda had two names, Yaśodā and also Devakī.  
Therefore it was natural that she [the wife of Nanda] developed  
friendship with Devakī, the wife of Śauri [Vasudeva].”

This is also in accordance with Vaisnava Tosani, Ananda  
Vr̥ndavana Campu and Bṛhad-bhagavatamṛta.