

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the
Sārārtha-darśinī commentary

by
Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Ten – Chapter Three

The Birth of Lord Kṛṣṇa

Section – VI

Lord Kṛṣṇa speaks to

Vasudeva and Devaki (32-45)

|| 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

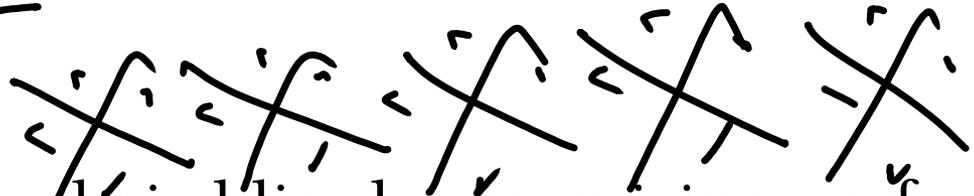
|| 10.3.45 ||

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-^{Naturally}
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 śauriḥ), 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 Yogesīyā, all
doorkeepers slept,
he claims, & all
steals.
It was raining & the door
keepers to protect the door
keepers & the door
keepers 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.