

Kṛṣṇa Līlā notes – Chapter 2 (Prayers by the demigods for Lord Krishna in the womb)

Kamsa begins making alliances

ॐ Kamsa approaches demons for their alliance:	
Prahlambha	Putana
Canura	Kesi
Trnavarta	Dhenuka
Aghasura	Jarasandha
Mustika	Bana
Arista	Bhauma
Dvidida	

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita (Canto 1, chapter 10)

- ॐ Being harassed by Kamsa, the kings of the Yadu, Bhoja and Andhaka dynasties began to take shelter in different states such as the state of the Kurus, the state of the Pañcālas, and the states known as Kekaya, Śālva, Vidarbha, Niṣadha, Videha and Kośala.
- ॐ Yadavas fled to other countries on the pretext of visiting relatives and waited for a better time
- ॐ Kamsa broke the solidarity of the Yadu kingdom
- ॐ Bhoja and Andhaka also
- ॐ He made his position the most solid within the vast tract of land known at that time as Bhārata-varṣa.
- ॐ Many many friends and relatives of Kamsa approached Kamsa and petitioned him to stop killing Vas & D's babies.
- ॐ All became Kamsa's followers

NM and MY's past lives

- ॐ NM (Dhara's husband) was best of 8 Vasus
- ॐ Was childless
- ॐ Ruled a kingdom in the demigod realm
- ॐ NM desired a child
- ॐ Brahma sends Drona and Dhara to Mt. Mandara to perform austerities
- ॐ At first ate only fruits and roots
- ॐ The only leaves
- ॐ Then only water
- ॐ Then complete fast
- ॐ Performed austerities for 100 million years
- ॐ
- ॐ Brahma then approaches and offers a benediction
- ॐ Drona and Dhara emerge from an anthill

Description is found in Garga Samhita (Canto 1, chapter 15)

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- ॐ Bow down
- ॐ Worship Brahma
- ॐ Drona: O Brahma, may K the SPG become our son
- ॐ May we both always have love and devotion for him
- ॐ Love and devotion for him enables the living entities to cross the impassable ocean of repeated birth and death
- ॐ We desire nothing else
- ॐ Br: I can't attain the benediction you request
- ॐ Yet this will happen in another birth
- ॐ Thus Drona became NM & Dharā became MY
- ॐ To fulfill Br's words went from his father's palace to the village of Vraja

Balarama appears in Devaki's womb

- ॐ 7th pregnancy plenary expansion of K (Ananta) appears in Devaki's womb
- ॐ D became joyful b/c she could understand the L was in her womb
- ॐ Yet she was sorry b/c she knew Kamsa would kill him

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Transfer to Rohini

- ॐ Rohini (wife of Vas) was living in the house of Nanda Maharaja (to hide from Kam)
- ॐ Many citizens were scattered across the country hiding (even in caves)
- ॐ K ordered Yoga-Maya to appear and arrange for Bal's transfer from D to R
- ॐ K: After Bal I will appear in womb of Devaki
- ॐ You will also appear as my sister
- ॐ You will be known by many names:

Durgā	Mādhavī
Bhadrakālī	Kanyakā
Vijayā	Māyā
Vaiṣṇavī	Nārāyaṇī
Kumudā	Īśānī
Caṇḍikā	Śāradā
Kṛṣṇā	Ambikā

- ॐ Ananta when transferred to Roh & will be known as Saṅkarṣaṇa
- ॐ He will be the source of all spiritual power (*bala*)
- ॐ He will also be the one by whom one can attain the highest bliss (*ramana*)
- ॐ Yogamaya circumambulates K
- ॐ Put Devaki and Rohini in state of yoga-nidra and transferred B
- ॐ Miscarriage
- ॐ People in Mathura wondered what happened

Birth ceremony of Balarāma

- ॐ After 5 days, on 6th day Balarāma takes birth at noon
- ॐ Nanda performs birth ceremony
- ॐ Gives 1 mil cows in charity to brahmanas
- ॐ Gathered gopas & observed auspicious festival with music of many singers and musicians
- ॐ Devala, Devarāta (Vyāsa's nephew), Vaśiṣṭha, Bṛhaspati, Nārada, and Vyāsadeva all came
- ॐ Nanda M washes Bal's feet
- ॐ NM: Who is this handsome boy whose equal cannot be seen anywhere
- ॐ How is it that he was born after only 5 days?
- ॐ
- ॐ Vyāsa: NM, you are fortunate
- ॐ This child is Ananta Sesa
- ॐ He was conceived by Vas in Dev
- ॐ By K's wish he was brought to Roh
- ॐ You can see him, but great yogis cannot
- ॐ I have come to see him
- ॐ Plz show him to us
- ॐ
- ॐ NM shows Bal

Description is mainly from Garga Samhita (Canto 1, chapter 10), with some parts from Krishna Book

- ॐ Vyāsa bows down
ॐ
ॐ Vyāsa: O mast of d'gods,
ॐ O SPG
ॐ O Lord who grants desires
ॐ Ob to you
ॐ Ob to you who are Ananta Sesa
ॐ Ob to you who are directly L Rāma
ॐ Ob to you sankarsana, maintainer of the earth, perfect and complete
ॐ Effulgent and glorious, holding a plow in your hand
ॐ Having 1,000s of heads
ॐ You are Baladeva, Revati's husband
ॐ The infallible SPG's older bro
ॐ You are armed with a plow
ॐ You are Pralamba's killer
ॐ O, save me
ॐ Ob to you who are known as Bala and Balabhadra
ॐ Ob to you, Rohinī's fair complexioned son in blue garments
ॐ You are the enemy of Muṣṭika, Kūta, Rukmī, Kūpakarṇa, and Kumbhaṇḍa
ॐ You killed Balvala
ॐ You divided the Yamuna and separated Hastināpura
ॐ You are the enemy of Dvidida
ॐ King of Yadavas
ॐ Decoration of the circle of Vraja
ॐ Killer of Kam's brothers
ॐ Pilgrim to holy places
ॐ Supreme Master
ॐ Teacher of Duryodhana
ॐ Plz protect the world
ॐ O infallible lord
ॐ O greater than the greatest
ॐ O Ananta whose fame is everywhere
ॐ Glory, glory to you
ॐ Ob to you, who holds a plow and club and are the master of the d'gods, great sages and regal serpents

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ॐ After circumambulate Bal, Vyasa bows down 100 times (with other sages)

ॐ Then leaves for Sarasvati rivers

Krishna appears in the womb of Devaki

ॐ Krishna first appears in the heart of Vasudeva

ॐ Vasu shone like the sun, moon & fire

ॐ Then in heart/mind of D

ॐ Then womb of D

ॐ Devaki becomes exceptionally beautiful

ॐ Shines as if lightning flash had entered her house

ॐ Kamsa see this beauty & understands the SPG has appeared in D's womb

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita (Canto 1, chapter 10)

Kamsa's fears

ॐ Kamsa began to contemplate: What is to be done with Devaki?

ॐ Surely she has Visnu or Krsna within her womb, so it is certain that Krsna has come to execute the mission of the demigods.

ॐ And even if I immediately kill Devaki, His mission cannot be frustrated.

ॐ If I kill Devaki at the present moment, Visnu will enforce His supreme will more vehemently.

ॐ To kill Devaki just now would be a most abominable act.

ॐ No one desires to kill his reputation, even in an awkward situation; if I kill Devaki now, my reputation will be spoiled.

ॐ Devaki is a woman, and she is under my shelter; she is pregnant, and if I kill her, immediately all my reputation, the result of pious activities and duration of life, will be finished

ॐ A person who is too cruel, even in this lifetime is as good as dead. No one likes a cruel person during his lifetime, and after his death, people curse him.

ॐ On account of his self-identification with the body, he must be degraded and pushed into the darkest region of hell

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ॐ Kamsa finally decided not to kill Devaki right away but to wait for the inevitable future.

ॐ But his mind became absorbed in animosity against the Personality of Godhead. He patiently waited for the deliverance of the child, expecting to kill Him, as he had done previously with the other babies of Devaki.

Brahma, Siva and other demigods pray for K's arrival

- ॐ Demigods headed by Brahma went to Vas's home, bowed down to K & offered many prayers
- ॐ Taking shelter of the modes of nature, the philosophers wonder, "Is the Supreme the origin of consciousness and other states of being, or is not their origin?"
- ॐ As sparks come from a fire (but do not enter it), so the mahat-tattva, senses, and demigods (come from Him but) do not enter Him.
- ॐ Obeisances to Him, the Supreme Personality of Godhead. At the present the Supreme Lord Kṛṣṇa is appearing just for the maintenance of this manifestation.
- ॐ The strongest of the strong cannot conquer Him.
- ॐ The potency of illusion cannot conquer Him. The Vedas cannot bring Him within their realm of perception.
- ॐ Of Him, the perfect, complete, eternal, peaceful, and pure Supreme Personality of Godhead, we take shelter.
- ॐ With His amśa-avatāra, amśāmśa-avatāra, kalā-avatāra, āveśa-avatāra, pūrṇa-avatāra, and many other avatāras, He creates (maintains, and destroys the material universes).
- ॐ To Him, Lord Kṛṣṇa, the original Supreme Personality of Godhead, who is greater than the pūrṇa-avatāra, we offer our respectful obeisances.
- ॐ In manvantaras, yugas, and kalpas past and future You manifest Your own form in partial incarnations, but now You manifest Your original and most perfect form.
- ॐ Establishing the real religion, You bring auspiciousness to the earth.
- ॐ O blissful Lord, we place (in our hearts) the nectar-pollen gently blowing from Your lotus feet as You walk, rare pollen not attained by even the purest yogīs but only by they whose pure hearts melt with love for You.
- ॐ (In our hearts) we place wonderful You, whose handsome form is more charming than a hundred million Kāmadevas, who are the glory of the realm of Goloka, who are the master of Rādhā and the wealth of the earth.
- ॐ Our dear Lord, it is very difficult to understand Your eternal form of personality.
- ॐ People in general are unable to understand Your actual form.
- ॐ Therefore You are personally descending to exhibit Your original eternal form.
- ॐ Somehow people can understand the different incarnations of Your Lordship, but they are puzzled to understand the eternal form of Kṛṣṇa with two hands, moving among human beings exactly like one of them.
- ॐ This eternal form of Your Lordship is ever increasing in transcendental pleasure for the devotees, but for the nondevotees, this form is very dangerous.
- ॐ Our dear lotus-eyed Lord, You are the source of pure goodness.
- ॐ There are many great sages who simply by samadhi, or transcendently meditating upon Your lotus feet and thus being absorbed in Your thought, have easily transformed

the great ocean of nescience created by the material nature to no more than water in a calf's hoofprint.

- ॐ O self-illuminated one, the great saintly persons who have crossed over the ocean of nescience, by the help of the transcendental boat of Your lotus feet, have not taken away that boat. It is still lying on this side.
- ॐ Our dear Lord, You have appeared in Your original unalloyed form, the eternal form of goodness, for the welfare of all living entities within this material world.
- ॐ Taking advantage of Your appearance, all of them can now very easily understand the nature and form of the Supreme Personality of Godhead.
- ॐ Persons who belong to the four divisions of the social order (the brahmacaris, the grhasthas, the vanaprasthas and the sannyasis) can all take advantage of Your appearance.
- ॐ Dear Lord, husband of the goddess of fortune, devotees who are dovetailed in Your service do not fall down from their high position like the impersonalists.
- ॐ Being protected by You, the devotees are able to traverse over the heads of many of Maya's commanders-in-chief, who can always put stumbling blocks on the path of liberation.
- ॐ My dear Lord, You appear in Your transcendental form for the benefit of the living entities so that they can see You face to face and offer their worshipful sacrifices by ritualistic performance of the Vedas, mystic meditation and devotional service as recommended in the scriptures.
- ॐ Dear Lord, if You did not appear in Your eternal transcendental form, full of bliss and knowledge--which can eradicate all kinds of speculative ignorance about Your position--then all people would simply speculate about You according to their respective modes of material nature.
- ॐ Therefore, without Your appearing as Kṛṣṇa, as You are, neither ajnana-bhida (nescience of speculative knowledge) nor vijñānam would be realized.
- ॐ Ajñānābhīdāpamārajanam--by Your appearance the speculative knowledge of ignorance will be vanquished and the real experienced knowledge of authorities like Lord Brahma will be established.
- ॐ Men influenced by the three modes of material nature imagine their own God according to the modes of material nature.
- ॐ In this way God is presented in various ways, but Your appearance will establish what the real form of God is.
- ॐ Dear Lord, when You appear in Your different incarnations, You take different names and forms according to different situations.
- ॐ Lord Kṛṣṇa is Your name because You are all attractive; You are called Syāmasundara because of Your transcendental beauty.
- ॐ Syāma means blackish, yet they say that You are more beautiful than thousands of Cupids. Kāṇḍarpa-kōṭi-kāmaṇiā.

- ॐ Although You appear in a color which is compared to the blackish cloud, because You are transcendental Absolute,
- ॐ Your beauty is many many times more attractive than the delicate body of Cupid.
- ॐ Sometimes You are called Giridhari because You lifted the hill known as Govardhana.
- ॐ You are sometimes called Nandanandana or Vasudeva or Devakinandana because You appear as the son of Maharaja Nanda or Devaki or Vasudeva.
- ॐ Impersonalists think that Your many names or forms are according to a particular type of work and quality because they accept You from the position of a material observer.
- ॐ Our dear Lord, the way of understanding is not to study Your absolute nature, form and activities by mental speculation.
- ॐ One must engage himself in devotional service; then one can understand Your absolute nature, transcendental form, name and quality.
- ॐ Actually only a person who has a little taste for the service of Your lotus feet can understand Your transcendental nature or form and quality.
- ॐ Others may go on speculating for millions of years, but it is not possible for them to understand even a single part of Your actual position."
- ॐ O Lord, the impersonalists or nondevotees cannot understand that Your name is identical with Your form.
- ॐ O dear Lord, You are unborn; therefore we do not find any reason for Your appearance other than for Your pleasurable pastimes.
- ॐ The action and reaction of the external energy of material nature (creation, maintenance and annihilation) are being carried on automatically.
- ॐ But simply by taking shelter of Your holy name--because Your holy name and Your personality are nondifferent--the devotees are sufficiently protected.
- ॐ Our dear Lord, You are appearing as the best of the Yadu dynasty, and we are offering our respectful humble obeisances unto Your lotus feet.
- ॐ Before this appearance, You also appeared as the fish incarnation, the horse incarnation, the tortoise incarnation, the swan incarnation, as King Ramacandra, as Parasurama, and as many other incarnations.
- ॐ You appeared just to protect the devotees, and we request You in Your present appearance as the Supreme Personality of Godhead Himself to give us similar protection all over the three worlds prema Personality of Godhead, appearing along with all His plenary extensions.
- ॐ He is the original Personality of Godhead appearing for our welfare.
- ॐ To Devaki: Therefore you should not be afraid of your brother, the King of Bhoja.
- ॐ Your son Lord Kṛṣṇa, who is the original Personality of Godhead, will appear for the protection of the pious Yadu dynasty.
- ॐ The Lord is appearing not only alone but accompanied by His immediate plenary portion, Balarama.

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ॐ Demigods then return to their abodes