

ADVENT OF LORD KRISHNA



STUDY NOTES OF H.G. GAURĀNGA DĀS

*kṛṣṇera yateka khelā, sarvottama nara-līlā,
nara-vapu tāhāra svarūpa
gopa-veśa, veṇu-kara, nava-kīśora, naṭa-vara,
nara-līlāra haya anurūpa*

“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being. (CC Madhya 21.101)

*kṛṣṇera aiśvarya—apāra amṛtera sindhu
avagāhite nāri, tāra chuilaṅ eka bindu*

“The unlimited potencies of Kṛṣṇa are just like an ocean of nectar. Since one cannot bathe within that ocean, I have only touched a drop of it.” (CC Madhya 21.98)

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INTRODUCTION

Lord Krishna says in Bhagavad Gitā, “One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” (BG 4.9) The first three chapters of the 10th canto of Śrīmad Bhāgavatam describe the Appearance of Lord Krishna.

The first chapter explains that how Mahārāja Parīkṣit requests Śrīlā Śukadeva Goswāmi to speak on Krishna Leelā by asking various questions concerning that. In reponse Śrīlā Śukadeva Goswāmi starts to explain that once when the entire world was overburdened by the increasing military power of demons in the form of kings, mother earth assumed the shape of a cow and approached Lord Brahmā for relief. Lord Brahmā offers prayers to please Lord Viṣṇu, who lay in the ocean of milk. In response, Lord informs him that He would appear on the surface of the earth to mitigate the burden created by the demons. In the city of Mathurā, during the marriage procession of Devaki and Vasudeva, an unseen voice declares that the eight child of Devaki would kill Kamsa. Hearing this Kamsa tries to kill Devaki. Vasudeva somehow protects Devaki by promising to give Kamsa all his children. As years pass by, each of the 6 children of Devaki gets brutally killed by Kamsa

The second chapter explains that how Kamsa with the help of Jarāsandha and other demons starts to persecute the Yādavās. Lord Krishna seeing the distress of His devotees orders Yogamāyā to go to Gokula and transfers Lord Śeṣa, the 7th child, from the womb of Devaki to the womb of Rohini. Then He Himself appears in the mind of Vasudeva. From the mind of Vasudeva, He transfers into the mind of Devaki. Kamsa on seeing Devaki observes that she looked very jubilant, effulgent and pure because of giving shelter to the Supreme Lord with in her. He refrains from killing her in order to protect his reputation and out of fear of sinful reactions. However, due to fear of the Supreme Lord he constantly remembers Him unfavorably.

CANTO 10, CHAPTER 1

THE ADVENT OF LORD KRISHNA

SECTIONS	VERSES
Mahārāja Parikṣit requests Śukadeva Goswāmi to speak 10 th Canto (Krishna Lilā)	1-13
Śukadeva Goswāmi glorifies Mahārāja Parikṣit's questions	14-16
Mother Earth approaches Brahmā	17-20
Lord Viṣṇu assures	21-26
Vasudeva marries Devaki	27-33
Kamsā's reaction to Akāshwāni	34-36
Vasudeva pacifies Kamsā (Attempt 1)– How a devotee deals with non-devotees	37-45
Attempt fails – Vasudeva rethinks – What to do when?	46-53
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Vasudeva gives first child to Kamsā	56-61
Nārada Muni provokes Kamsā (9 reasons) – Do not judge devotees	62-64
Kamsā kills 6 children of Devaki	65-69

MAHĀRĀJA PARIKṢIT REQUESTS ŚUKADEVA GOSWĀMI TO SPEAK 10TH CANTO (KRISHNA LILĀ) (VERSES 1-13)

1. WHY? (VERSES 1-7)

1.1 Krishna is my lover/object of love (VERSE 3)

*avatīrya yador vaṁśe
bhagavān bhūta-bhāvanaḥ
kṛtavān yāni viśvātmā
tāni no vada vistarāt*

“The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.”

1.2 Krishna is my doctor (medicine) (VERSE 4)

*nivṛtta-tarṣair upagīyamānād
bhavauśadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt*

“Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is

relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?”

- 1) Quenches – Senses – thirst
- 2) Cures – egoistic – disease
- 3) Satisfies – mental - agitation

1.3 Krishna is my protector (VERSES 5-6)

- 1) Protected Grandfathers (VERSE 5)

*pitāmahā me samare 'marañjayair
devavratādyātirathais timiṅgilaiḥ
duratyayaṁ kaurava-sainya-sāgarāṁ
kṛtvātaraṁ vatsa-padaṁ sma yat-plavāḥ*

“Taking the boat of Kṛṣṇa's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhīṣmadeva resembled great fish that could very easily have swallowed them. By the mercy of Lord Kṛṣṇa, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf.”

- 2) Protected Mother &
- 3) Myself (VERSE 6)

*drauṇy-astra-vipluṣṭam idaṁ mad-aṅgaṁ
santāna-bijaṁ kuru-pāṇḍavānām
jugopa kuṁṣiṁ gata ātta-cakro
mātuś ca me yaḥ śaraṇaṁ gatāyāḥ*

“Because my mother surrendered unto Lord Kṛṣṇa's lotus feet, the Lord, Sudarśana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pāṇḍavas, which was almost destroyed by the fiery weapon of Aśvatthāmā.”

*uttarovāca
pāhi pāhi mahā-yogin
deva-deva jagat-pate*

*nānyam tvad abhayaṁ paśye
yatra mṛtyuḥ parasparam*

“Uttarā said: O Lord of lords, Lord of the universe! You are the greatest of mystics. Please protect me, for there is no one else who can save me from the clutches of death in this world of duality.” (VERSE 1.8.9)

*aṅguṣṭha-mātram amalām
sphurat-puraṭa-maulinam
apīvyā-darśanaṁ śyāmaṁ
taḍid vāsasam acyutam*

“He [the Lord] was only thumb high, but He was all transcendental. He had a very beautiful, blackish, infallible body, and He wore a dress of lightning yellow and a helmet of blazing gold. Thus He was seen by the child.” (VERSE 1.12.8)

1.4 Krishna is my bestower (of final goal) (VERSE 7)

*vīryāṇi tasyākhila-deha-bhājām
antar bahiḥ pūruṣa-kāla-rūpaiḥ
prayacchato mṛtyum utāmṛtaṁ ca
māyā-manuṣyasya vadasva vidvan*

“Lord Śrī Kṛṣṇa, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time—that is, as Paramātmā and as virāṭ-rūpa—gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.”

- 1) Bahir - Death – Envious
- 2) Antar – Eternal life – Near and dear
- 3) Pūruṣa – Devotees – Bliss
- 4) Kāla-Rūpaiḥ – Demons – Kamsa

2. WHAT? (WERE MAHĀRĀJA PARIKŚIT’S QUESTIONS?) (VERSES 8-11)

🌈 Krishna – The controversial

- 1) Transferred brother Balarāma
- 2) Left parents
- 3) Killed relatives (Uncle)

4) Married 16,108 wives

3. HOW (DETAILS) (VERSE 12)

*etad anyac ca sarvaṁ me
mune kṛṣṇa-viceṣṭitam
vaktum arhasi sarvajña
śraddadhānāya viśṛṭtam*

“O great sage, who know everything about Kṛṣṇa, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.”

4. WHEN? (VERSE 13)

*naiṣātiduḥsahā kṣun mām
tyaktodam api bād hate
pibantaṁ tvan-mukhāmbhoja-
cyutaṁ hari-kathāṁṛtam*

“Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.”

✚ Mahārāja Parikṣit is like Cakorā bird longing for the moonlight.

✚ Mukhāmbhoja: 1. Lotus mouth of Śukadeva Goswāmi 2. Sweetness 3. Intoxicating effect of Hari Kathā

✚ Āmṛtam: 1. Nectar 2. Moon 3. Joy

ŚUKADEVA GOSWĀMI BEGINS HIS REPLY (VERSES 14-16)

1. THANKS QUESTIONER (VERSE 14)

*sūta uvāca
evaṁ niśamya bhṛgu-nandana sādhu-vādaṁ
vaiyāsakiḥ sa bhagavān atha viṣṇu-rātam
pratyaṛcya kṛṣṇa-caritaṁ kali-kalmaṣa-ghnaṁ
vyāhartum ārabhata bhāgavata-pradhānaḥ*

“Sūta Gosvāmī said: O son of Bhṛgu [Śaunaka Ṛṣi], after Śukadeva Gosvāmī, the most respectable devotee, the son of Vyāsadeva, heard the pious questions of Mahārāja Parikṣit, he thanked the King with great respect. Then he began to discourse on topics concerning Kṛṣṇa, which are the remedy for all sufferings in this age of Kali.”

- ✚ Bogus Swamis not refer to Krishna Katha – “ I am Jesus Christ”
- ✚ Collaboration – Mahārāja Parikṣit (viṣṇu-rātam) and Śukadeva Gosvāmī (bhāgavata-pradhānaḥ) combined together to present kṛṣṇa-kathā, they give great relief to suffering humanity.

2. GLORIFIES QUESTIONER (VERSE 15)

*śrī-śuka uvāca
samyag vyavasitā buddhis
tava rājarṣi-sattama
vāsudeva-kathāyām te
yaj jātā naiṣṭhikī ratih*

“Śrīla Śukadeva Gosvāmī said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vāsudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime.”

3. GLORIFIES QUESTIONS (VERSE 16)

*vāsudeva-kathā-praśnaḥ
puruṣāms trīn punāti hi
vaktāraṁ pracchakaṁ śrotṛṁs
tat-pāda-salilaṁ yathā*

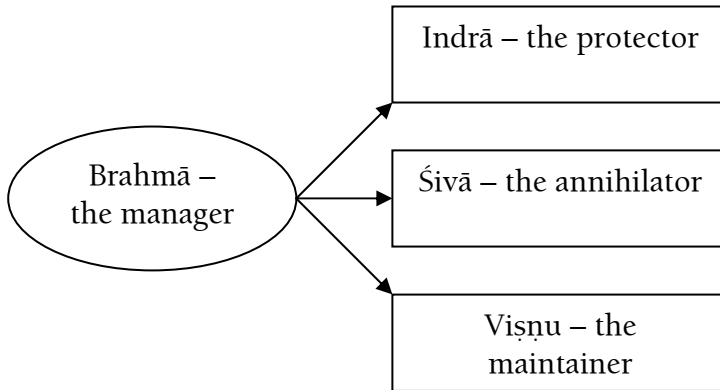
The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa, three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen.

- ✚ Speaker, listener and inquirer all are purified.

MOTHER EARTH APPROACHES LORD BRAHMĀ (VERSES 17-20)

🚩 Military nuclear wars

🚩 Krishna descended in form of Hare Krishna Movement



*tatra gatvā jagannātham
deva-devam vṛṣākapim
puruṣam puruṣa-sūktena
upatasthe samāhitah*

“After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Viṣṇu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Viṣṇu, who lies on the ocean of milk, by reciting the Vedic mantras known as the Puruṣa-sūcta.” (VERSE 20)

🚩 Lord Brahmā hears Lord Viṣṇu's voice

LORD VIṢṆU ASSURES (VERSES 21-26)

*giram samādhau gagane samīritām
nīsamya vedhās tridaśān uvāca ha
gām pauruṣīm me śṛṇutāmarāḥ punar
vidhīyatām āsu tathaiva mā ciram*

“While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.” (VERSE 21)

1. TUNE IN (VERSE 21)



LORD BRAHMA PRAYING TO LORD VISHNU

- ✚ The words of the Supreme Personality of Godhead can be heard in trance by competent persons.
- ✚ **Analogy:** telephones
- ✚ *tene brahma hṛdā ya ādi-kavaye.* Lord Brahmā received the instructions of Vedic knowledge from Lord Viṣṇu through the medium of the heart

2. CAUSELESS MERCY (VERSE 21)

- ✚ The Supreme Personality of Godhead is invisible even to Lord Brahmā, yet He descends on this earth and becomes visible to people in general, however, demoniac persons neglect him.

3. LORD KRISHNA'S MESSAGE (VERSES 22-25)

1. Demigods should appear through plenary portions as sons and grandsons in Yadu family (VERSE 22)
2. Krishna will appear. All the wives of demigods should also appear. (VERSE 23)
3. Original Saṅkarṣaṇa (Ananta) will appear as Baladeva (VERSE 24)
4. Viṣṇu-māyā will also appear. (VERSE 25)

*viṣṇor māyā bhagavatī
yayā sammohitam jagat
ādiṣṭā prabhuṅāmsena
kāryārthe sambhaviṣyati*

“The potency of the Lord, known as viṣṇu-māyā, who is as good as the Supreme Personality of Godhead, will also appear with Lord Kṛṣṇa. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord.” (VERSE 25)

✚ Yogamāyā –

- ✚ Transferring the pregnancy of Devaki.
- ✚ Mother Yaśoda in deep sleep
- ✚ Gopis' bewilderment in respect to their husbands, fathers-in-law and relatives

✚ Mahāmāyā –

- Acted on Kāmsa, Durodhana, Śālva and other asuras.

4. LORD BRAHMĀ RETURNED TO HIS OWN ABODE (VERSE 26)

VASUDEVA MARRIES DEVAKI (VERSES 27-33)

“Formerly, Śūrasena, the chief of the Yadu dynasty, had gone to live in the city of Mathurā. There he enjoyed the places known as Māthura and Śūrasena.” (VERSE 27)

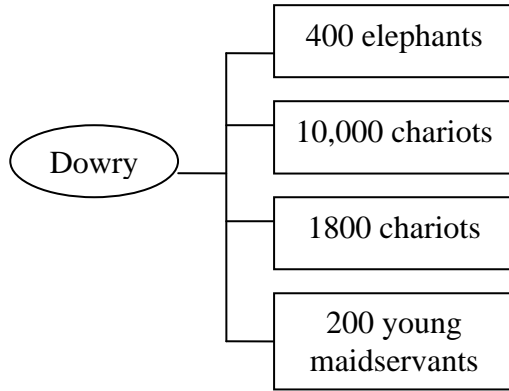
*rājadhānī tataḥ sābhūt
sarva-yādava-bhūbhujām
mathurā bhagavān yatra
nityam sannihito hariḥ*

“Since that time, the city of Mathurā had been the capital of all the kings of the Yadu dynasty. The city and district of Mathurā are very intimately connected with Kṛṣṇa, for Lord Kṛṣṇa lives there eternally.” (VERSE 28)

- Mathurā and Vṛndāvana are situated on this planet earth, however, they are transcendental abodes of the Lord.
- There are many devotees who vow never to leave Vṛndāvana and Mathurā. This is undoubtedly a good vow.
- If one leaves Vṛndāvana, Mathurā or Navadvīpa-dhāma for the service of the Lord, he is not disconnected from the Supreme Personality of Godhead.

Some time ago, Vasudeva, who belonged to the demigod family [or to the Śūra dynasty], married Devakī. After the marriage, he mounted his chariot to return home with his newly married wife. Kāmsa, the son of King Ugrasena, in order to please his sister Devakī on the occasion of her marriage, took charge of the reins of the horses and became the chariot driver. (VERSES 29-30)

VERSES 31-32



KAMSA'S RESPONSE TO ĀKĀSHWĀNI (VERSES 34-36)

1. ĀKĀSHWĀNI (VERSE 34)

*asyās tvām aṣṭamo garbho
hantā yām vahase 'budha*

"You foolish rascal, the eighth child of the woman you are carrying will kill you!"

1.1 Why Ākāshwāni?

1. **Anger:** The demigods, however, did not want Kāṁsa to be affectionate toward Devakī, and therefore, from an unseen position, they encouraged Kāṁsa to offend her.
2. **Liberation:** The six sons of Marīci had been cursed to take birth from the womb of Devakī, and upon being killed by Kāṁsa they would be delivered.
3. **Bliss:** When Devakī understood that Kāṁsa would be killed by the Supreme Personality of Godhead, who would appear from her womb, she felt great joy.

🚩 Aṣṭamo garbho: son or a daughter

2. KAMSA'S REACTION (VERSE 35)

"Kāṁsa caught hold of his sister's hair with his left hand and took up his sword with his right hand to sever her head from her body."

🚩 No one should trust a demon, despite any amount of affection.

3. VASUDEVA'S RESPONSE (VERSE 36)

*taṁ jugupsita-karmāṇaṁ
nṛśaṁsaṁ nirapatrapam
vasudevo mahā-bhāga*



KAMSA TRYING TO KILL DEVAKI

uvāca parisāntvayan

“Wanting to pacify Kāṁsa, who was so cruel and envious that he was shamelessly ready to kill his sister, the great soul Vasudeva, who was to be the father of Kṛṣṇa, spoke to him in the following words.”

3.1 Vasudeva, great soul, speaks

- ✚ No anger, ocean of good qualities - Tigers or snakes not create difficulties when encouraged by those with good qualities
- ✚ Characteristics 1. Pacify-cruel person 2. Forgive – bitterest enemy

VASUDEVA PACIFIES KĀMSA (VERSES 37-45) – HOW A DEVOTEE TACKLES NONDEVOTEE? – COMBINATION OF LOGIC, DIPLOMACY AND PHILOSOPHY

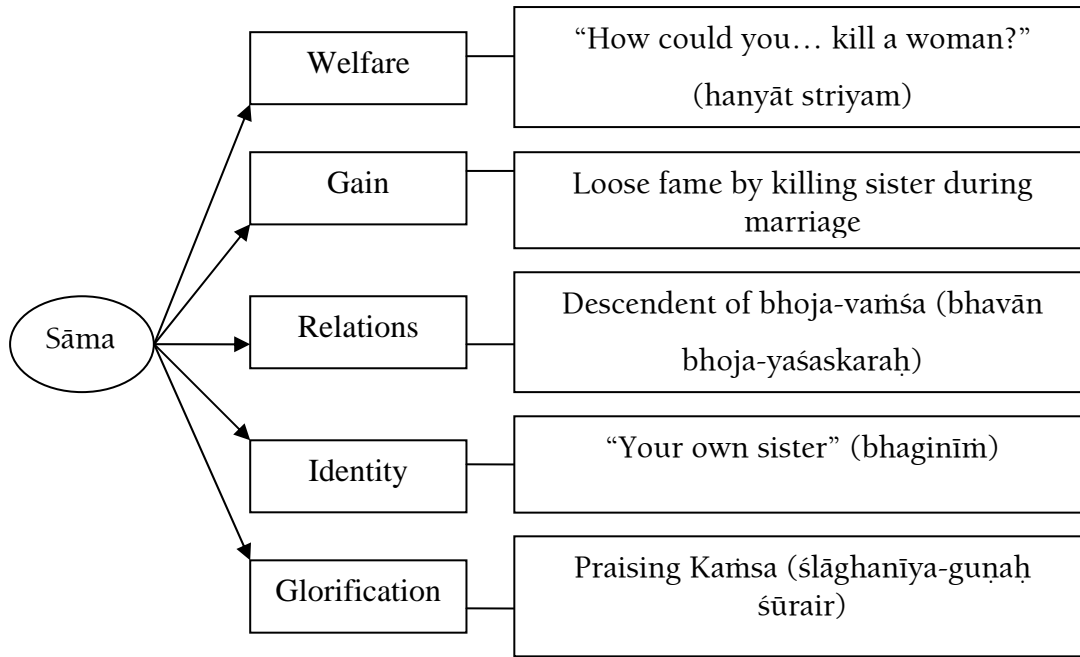
1. DIPLOMACY (VERSE 37)

*śrī-vasudeva uvāca
ślāghanīya-guṇaḥ sūrair
bhavān bhoja-yaśaskaraḥ
sa katham bhaginīm hanyāt
striyam udvāha-parvaṇi*

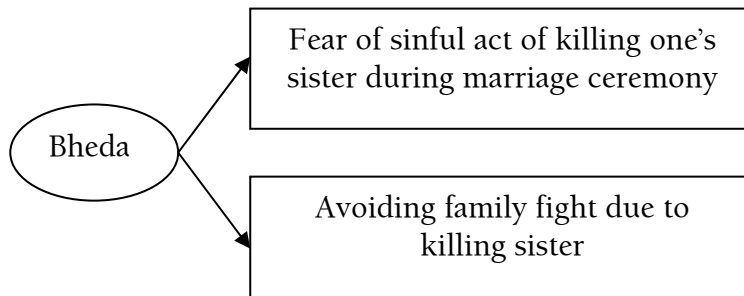
“Vasudeva said: My dear brother-in-law Kāṁsa, you are the pride of your family, the Bhoja dynasty, and great heroes praise your qualities. How could such a qualified person as you kill a woman, your own sister, especially on the occasion of her marriage?”

- ✚ Vasudeva used the diplomacy of sāma and bheda

1.1 Sāma: Sāma means "pacifying."



1.2 Bheda: Vasudeva's presentation of fear in two situations-in this life and the next



2. LOGIC (VERSE 38)

*mṛtyur janmavatām vīra
dehena saha jāyate
adya vābda-śatānte vā
mṛtyur vai prāṇinām dhruvaḥ*

“O great hero, one who takes birth is sure to die, for death is born with the body. One may die today or after hundreds of years, but death is sure for every living entity.”

🌈 Death is certain

🌈 To save oneself from death one should entangle oneself in sinful activities

🌈 “Therefore, O courageous warrior you should not be afraid of death.”

3. PHILOSOPHY (VERSES 39-43)

*dehe pañcatvam āpanne
dehī karmānugo 'vaśaḥ
dehāntaram anuprāpya
prāktanam tyajate vapuḥ*

“When the present body turns to dust and is again reduced to five elements—earth, water, fire, air and ether—the proprietor of the body, the living being, automatically receives another body of material elements according to his fruitive activities. When the next body is obtained, he gives up the present body.”(VERSE 39)

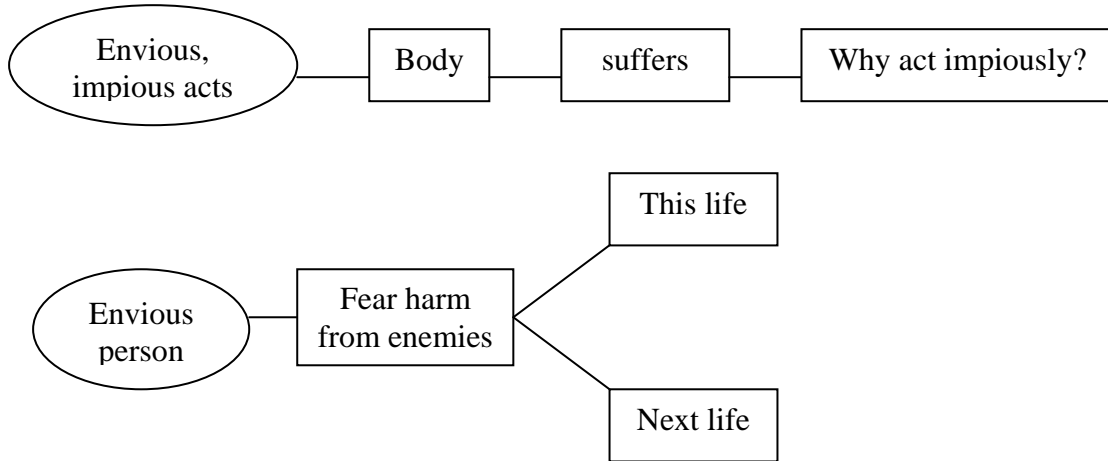
- ✚ Action determines new body
- ✚ If you have karma you will get enjoyment/Give up killing a woman else produce suffering in next life.
- ✚ Example, 1. Walking 2. Caterpillar 3. Dream
- ✚ Mind - Flickering – Cause of change of material body. Ex, reflection in oil or water – soul + mind – same destination.

*ekaḥ prasūyate jantur
eka eva praliyate
eko 'nubhūṅkte sukṛtam
eka eva ca duṣkṛtam(SM*

“Every creature is born alone and dies alone, and alone one experiences the just rewards of his good and evil deeds.” (SMB 10.49.21)

- ✚ Death – unavoidable under law of karma
- ✚ Obstruct soul's desire to enjoy
- ✚ Kill Devaki – suffer in future
- ✚ You will enjoy because of good action –Kamsa

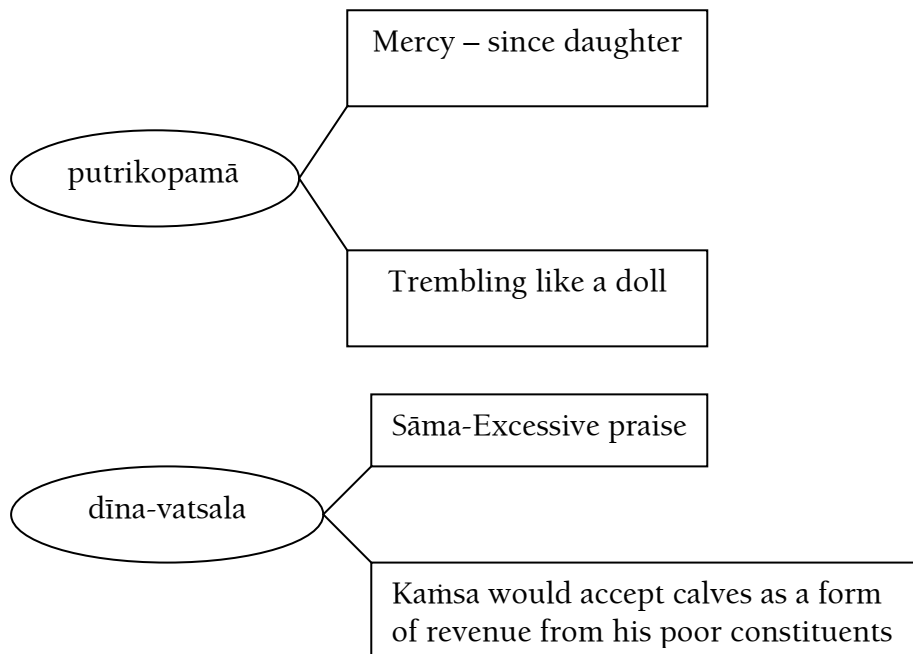
4. DIPLOMACY (VERSE 44) - CONCLUSION (BHEDA)



5. DIPLOMACY (VERSE 45) – (SĀMA)

*eṣā tavānujā bālā
kṛpaṇā putrikopamā
hantum nārhasi kalyāṇīm
imām tvaṁ dīna-vatsalaḥ*

“As your younger sister, this poor girl Devakī is like your own daughter and deserves to be affectionately maintained. You are merciful, and therefore you should not kill her. Indeed, she deserves your affection.”



ATTEMPT FAILS – VASUDEVA RETHINKS – WHAT TO DO WHEN?
(VERSES 46-53)

1. FAILURE - DEATH (VERSE 46)

*śrī-śuka uvāca
evaṁ sa sāmabhir bhedair
bodhyamāno 'pi dāruṇaḥ
na nyavartata kauravya
puruṣādān anuvrataḥ*

“Śukadeva Gosvāmī continued: O best of the Kuru dynasty, Kāṁsa was fiercely cruel and was actually a follower of the Rākṣasas. Therefore he could be neither pacified nor terrified by the good instructions given by Vasudeva. He did not care about the results of sinful activities, either in this life or in the next.”

✚ Why Kāṁsa not affected? Because of association.

2. ATTITUDE FOR OVERCOMING FEAR (VERSE 47)

*nirbandham tasya taṁ jñātvā
vicintyānakadundubhiḥ
prāptam kālam prativyoḍhum
idaṁ tatrānvapadyata*

“When Vasudeva saw that Kāṁsa was determined to kill his sister Devakī, he thought to himself very deeply. Considering the imminent danger of death, he thought of another plan to stop Kāṁsa.”

2.1 Determination/Confidence

He was convinced of his welfare because at his birth the demigods had played drums and kettledrums (ānakadundubhiḥ). He therefore attempted another way to save Devakī

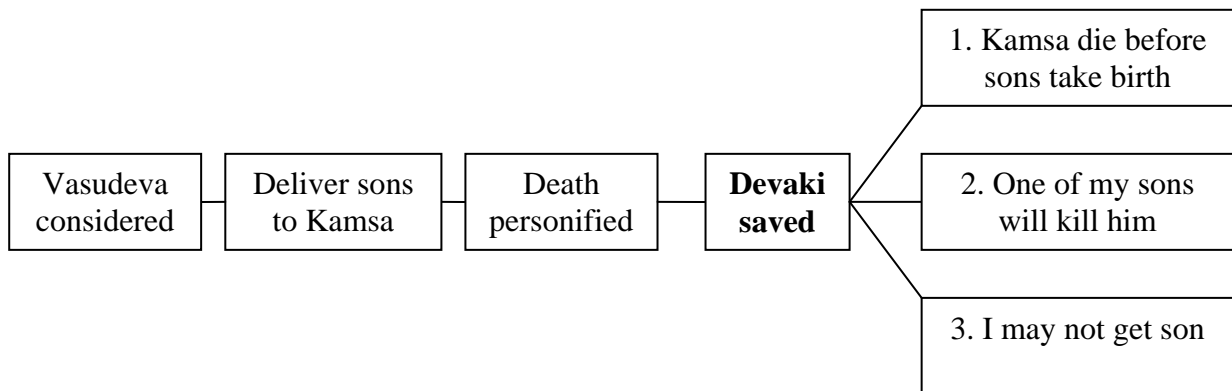
3. INTELLIGENCE/DECISIVENESS (VERSE 48)

*mṛtyur buddhimatāpohyo
yāvad buddhi-balodayam
yady asau na nivarteta
nāparādho 'sti dehinaḥ*

“As long as he has intelligence and bodily strength, an intelligent person must try to avoid death. This is the duty of every embodied person. But if death cannot be avoided in spite of one's endeavors, a person facing death commits no offense.”

✚ Vedic culture – avoid death and rebirth? Spiritual life – Not submit without struggling to survive.

4. URGENCY/ DESTINY/ RISK FACTOR/ BARGAIN/ FAITH/ HOPE (VERSE 49-51)



✚ Ex, fire leaps over one piece of wood and sets fire to the next - destiny

5. DILIGENCE (VERSE 52)

*evam vimṛśya taṁ pāpaṁ
yāvad-ātmani-darśanam
pūjayām āsa vai śaurir
bahu-māna-puraḥsaram*

“After thus considering the matter as far as his knowledge would allow, Vasudeva submitted his proposal to the sinful Kamsa with great respect.”

✚ Try your best. (ātmani-darśanam—with all the intelligence possible within himself)

6. DIPLOMACY (VERSE 53)

*prasanna-vadanāmbhojo
nṛśaṁsaṁ nirapatrapam
manasā dūyamānena
vihasann idam abravīt*

“Vasudeva's mind was full of anxiety because his wife was facing danger, but in order to please the cruel, shameless and sinful Kāmsa, he externally smiled and spoke to him as follows.”

- ✚ Sometimes one must act duplicitously in a dangerous position
- ✚ The material world is complicated, and to execute one's duties, one cannot avoid adopting such diplomacy.
- ✚ Vasudeva did everything possible to save his wife. Devaki = Bhakti
- ✚ Kṛṣṇa Himself is all-powerful, but it is not that a devotee should therefore sit idly and leave everything to Him. Ex, Arjuna
- ✚ Attitude to save our Krishna Consciousness in testing times.

VASUDEVA PACIFIES KAMSA (VERSES 54-55)

*na hy asyās te bhayaṁ saumya
yad vai sāhāsarīra-vāk
putrān samarpayīṣye 'syā
yatas te bhayaṁ utthitam*

“Vasudeva said: O best of the sober, you have nothing to fear from your sister Devakī because of what you have heard from the unseen omen. The cause of death will be her sons. Therefore I promise that when she gives birth to the sons from whom your fear has arisen, I shall deliver them all unto your hands.” (VERSE 54)

- ✚ No fear – birth – I will deliver

*śrī-śuka uvāca
svasur vadhān nivavṛte
kamsas tad-vākya-sāra-vit*

Śrīla Śukadeva Gosvāmī continued: Kāmsa agreed to the logical arguments of Vasudeva, and, having full faith in Vasudeva's words, he refrained from killing his sister. (VERSE 55)

- ✚ Kāmsa believed in Vasudeva's words without a doubt.
- ✚ CHARACTER, INTEGRITY, VALUES

VASUDEVA GIVES 1ST CHILD TO KAMSA (VERSES 56-61) - KĪRTIMĀN

*kiṁ duḥsaḥaṁ nu sādḥūnām
viduṣām kiṁ apekṣitam
kiṁ akāryaṁ kadaryāṇām
duṣtyajaṁ kiṁ dhṛtātmanām*

“What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character? And what cannot be given up for the sake of Lord Kṛṣṇa by those who have fully surrendered at His lotus feet?” (VERSE 58)

✚ Why Vasudeva delivered all the children quickly to Kamsa?

- 1) Fear of promise break
- 2) Eagerness to see Krishna
 - a) Devotee not much kāmī – no misery
 - b) Devotee not tries to accept misery – accept them gladly, since their only consideration is their eagerness to see Krishna.
 - c) Therefore Vasudeva bore 8 children in a row.

1. EAGERNESS

Who deserves to see Lord in the form of son, holds Lord in heart and remains in household life to bear son. He should have affection for no other son. Let us willingly offer all other children even responsible for death.

NĀRADA MUNI PROVOKES KAMSA (VERSES 62-64)

✚ Narada Muni did this for the following reasons:

1. Personal joy by seeing the Lord
2. Demigods’ joy
3. Vasudeva and Devaki’s joy
4. Increase their eagerness to see the Lord
5. Shower in intense devotion of Vasudeva and Devaki
6. Hasten Kamsa’s slaying

7. Get blessings of Vasudeva and Devaki
8. To make Kamsa favorable to himself by presenting false friendship.

KAMSA KILLS 6 CHILDREN (VERSES 65-69)

*mātaram pitaram bhrātṛn
sarvāṁś ca suhṛdas tathā
ghnanti hy asutṛpo lubdhā
rājānaḥ prāyaśo bhuvī*

“Kings greedy for sense gratification on this earth almost always kill their enemies indiscriminately. To satisfy their own whims, they may kill anyone, even their mothers, fathers, brothers or friends.”

CANTO 10, CHAPTER 2

PRAYERS BY THE DEMIGODS TO LORD KRISHNA

SECTIONS	VERSES
Kamsa's persecutions	1-5
Krishna orders Yogamāyā	6-13
Māyā-humble servant of Krishna	14
Devaki's miscarriage	15
Krishna transfers from Vasudev to Devaki	16-18
Devaki's effulgence bright	19
Kamsa observes Devaki's effulgence	20-23
Kamsa becomes Krishna Conscious	24
Prayers by demigods to Krishna	25-42

KAMSA'S PERSECUTIONS (VERSES 1-5)

- ✚ Kamsa + Jarāsandha + Putanā etc. – persecuted Yādavas – took shelter of Pancālas, Kekayas etc (VERSES 1-3)
- ✚ Balarām entered Devaki's womb – arousing pleasure and lamentation (VERSE 4-5)
- ✚ Why some devotees joined Kamsa?
 1. To see the pastimes of Krishna
 2. To witness the killing of 6 sons of Devaki.

KRISHNA ORDERS YOGAMĀYĀ (VERSES 6-13)

1. IF YOU FEAR MĀYĀ, KRISHNA WILL PROTECT (VERSE 6)

*bhagavān api viśvātmā
viditvā kamsajam bhayam
yadūnām nija-nāthānām
yogamāyām samādiśat*

“To protect the Yadus, His personal devotees, from Kamsa's attack, the Personality of Godhead, Viśvātmā, the Supreme Soul of everyone, ordered Yogamāyā as follows.”

- ✚ Lord intervenes
- ✚ 9 śaktis – vimalā, ukarśini, jñāna, kriyā, yogamāyā, prahvi, satyā, Iśānā, anugrahā

2. GO TO VRAJA/ ROHINI IS IN NAND MAHARAJ'S HOUSE (VERSE 7)

3. TRANSFER ŚEṢA INTO THE WOMB OF ROHINI (VERSE 8)

*devakyā jaṭhare garbham
śeṣākhyam dhāma māmakam
tat sannikṛṣya rohiṇyā
udare sanniveśaya*

“Within the womb of Devakī is My partial plenary expansion known as Saṅkarṣaṇa or Śeṣa. Without difficulty, transfer Him into the womb of Rohiṇī.”

3.1 Why Devaki, if Rohini is eternal mother of Baladeva?

🌈 To establish Śeṣa as bed and seat, to serve Krishna.

3.2 How can 6 material children appear in the womb of Devaki, internal spiritual energy of the Supreme Lord?

Analogy: As material universes exist in Supreme Personality of Godhead but not contaminate.

*mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitaḥ
na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ*

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, My Self is the very source of creation." (BG 9.4-5)

🌈 A pure devotee is always transcendently situated because of executing nine different processes of bhakti-yoga. Thus situated in devotional service, a devotee, although in the material world, is not in the material world.

3.3 Why did they appear?

🌈 To show methodical nature of bhakti

- 🌈 6 sons = 6 sons of Marīci = 6 anarthās, Devaki = Bhakti, Kamsa = Material fear
- 🌈 “Fear of material world removes the 6 anarthās from the womb of bhakti. Krishna prema characterized by intense bhakti appears in womb of bhakti after the desire for sense object is extinguished. Therefore, Ananta, personified form of service appeared as the 7th son of Devaki. As Krishna Himself appears after prema bhakti appears, similarly Krishna appeared after Śeṣa.”

4. BROTHER & SISTER – (ME - DEVAKINANDAN & YOU – DAUGHTER OF YAŚODA) (VERSE 9)

*athāham aṁśa-bhāgena
devakyāḥ putratām śubhe
prāpsyāmi tvam yaśodāyām
nanda-patnyām bhaviṣyasi*

“O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devakī, and you will appear as the daughter of mother Yaśodā, the queen of Mahārāja Nanda.”

4.1 Collaboration of 3 tattvas was involved in the appearance of the Supreme Lord

1. Jīva-tattva: Lord Brahmā requested the Supreme Personality of Godhead to appear, on the bank of the milk ocean.
2. Viṣṇu-tattva: A part was also played by Baladeva, by making suitable arrangement in Devakī’s womb.
3. Śakti-tattva: Similarly, Yogamāyā, who appeared as the daughter of mother Yaśodā, also played a part

4.2 By the grace of the Supreme Personality of Godhead, anyone can do anything, for the Lord is present in everything, all things being His parts and parcels (aṁśa-bhāgena) and increasing or decreasing by His supreme will

- 🌈 Krishna empowered Yogamāyā to attract Saṅkarṣaṇa, Baladeva, from the womb of Devakī to the womb of Rohiṇī

4.3 Krishna’s will is the Supreme will

- ✚ Yogamāyā – Obtained reputation of being the daughter of mother Yaśodā but not parental love
- ✚ Krishna - not actually born from the womb of mother Yaśodā, enjoyed the parental love of mother Yaśodā and Nanda

5. HUMANS WILL WORSHIP YOU GORGEOUSLY – STYLE, NAME AND PLACES (VERSE 10-12)

- ✚ Those who cannot understand ātma-tattva (apaśyatām ātma-tattvam) worship Yogamāyā in her different features.

*śrotavyādīni rājendra
nṛṇām santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
grheṣu grha-medhinām*

"Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."

*kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā*

"Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (BG 7.20)

✚ Names

1. Durgā: approached with great difficulty.
2. Bhadrā: Auspicious
3. Kālī: Deep blue.
4. Vijayā: Most powerful energy
5. Vaiṣṇavī: Energy of Viṣṇu
6. Kumudā: Enjoys in this material world and gives facilities for material
7. Caṇḍikā: Very severe to her enemies, the asuras
8. Kṛṣṇā : Gives all sorts of material facilities

6. DIFFERENT NAMES OF LORD BALARĀMA (VERSE 13)

*garbha-saṅkarṣaṇāt taṁ vai
prāhuḥ saṅkarṣaṇaṁ bhuvi
rāmeti loka-ramaṇād
balabhadraṁ balocchrayāt*

“The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devakī to the womb of Rohiṇī. He will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.”

YOGAMĀYĀ- HUMBLE SERVANT OF KRISHNA (VERSE 14)

*sandiṣṭaivam bhagavatā
tathety om iti tad-vacaḥ
pratigṛhya parikramya
gām gatā tat tathākarot*

“Thus instructed by the Supreme Personality of Godhead, Yogamāyā immediately agreed. With the Vedic mantra om, she confirmed that she would do what He asked. Thus having accepted the order of the Supreme Personality of Godhead, she circumambulated Him and started for the place on earth known as Nanda-gokula. There she did everything just as she had been told.”

🌸 Double confirmation – Verbal + Vedic

1. *tathety* – ‘So be it’ – Verbal confirmation
2. *om* – Vedic confirmation

🌸 No one should violate the Vedic injunctions

*tasmāc chāstraṁ pramāṇaṁ te
kāryākārya-vyavasthitau
jñātvā sāstra-vidhānoktaṁ
karma kartum ihārhasi*

"One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that one may gradually be elevated." (BG 16.24)

✚ In Vedic injunctions there are no mistakes, illusions, cheating or imperfection.

DEVAKI'S MISCARRIAGE (VERSE 15)

*garbhe praṇīte devakyā
rohiṇīm yoga-nidrayā
aho visraṁsīto garbha
iti paurā vicukruśuḥ*

"When the child of Devakī was attracted and transferred into the womb of Rohiṇī by Yogamāyā, Devakī seemed to have a miscarriage. Thus all the inhabitants of the palace loudly lamented, "Alas, Devakī has lost her child!"

VASUDEVA TO DEVAKI (VERSE 16-18)

*bhagavān api viśvātmā
bhaktānām abhayaṅkaraḥ
āviveśāṁśa-bhāgena
mana ānakadundubheḥ*

"Thus the Supreme Personality of Godhead, who is the Supersoul of all living entities and who vanquishes all the fear of His devotees, entered the mind of Vasudeva in full opulence."
(VERSE 16)

✚ Viśvātmā - "the only lovable object for everyone."

✚ Āviveśa - Lord appeared within the mind of Vasudeva. No need for discharge of semen.

1. EFFECT ON VASUDEVA (VERSE 17)

*sa bibhrat pauraṣaṁ dhāma
bhrājamāno yathā raviḥ
durāsado 'tidurdharṣo
bhūtānām sambabhūva ha*

“While carrying the form of the Supreme Personality of Godhead within the core of his heart, Vasudeva bore the Lord's transcendently illuminating effulgence, and thus he became as bright as the sun. He was therefore very difficult to see or approach through sensory perception. Indeed, he was unapproachable and unperceivable even for such formidable men as Kāmsa, and not only for Kāmsa but for all living entities.” (VERSE 17)

1.1 Dhāma:

1. Any place where the Supreme Personality of Godhead is present by His name, form, qualities or paraphernalia. Example, Vṛndāvana-dhāma, Dvārakā-dhāma and Mathurā-dhāma
2. If one is empowered by the Supreme Personality of Godhead to do something, the core of his heart becomes a dhāma

1.2 Durāsado 'tidurdharsaḥ:

- ✚ So extraordinarily powerful that not only his enemies but also people in general are astonished to observe his activities.
- ✚ Unapproachable, his enemies are simply struck with wonder

2. EFFECT OF INITIATION (VERSE 18)

*tato jagan-maṅgalam acyutāṁśam
samāhitam śūra-sutena devī
dadhāra sarvātmakam ātma-bhūtam
kāṣṭhā yathānanda-karam manastah*

“Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devakī. Devakī, having thus been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.”

2.1 Importance of dikṣā, initiation:

✚ Unless one is initiated by the right person, who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Godhead within the core of one's own heart

2.2 Lord is present, and His presence need only be awakened through initiation by a bona fide spiritual master.

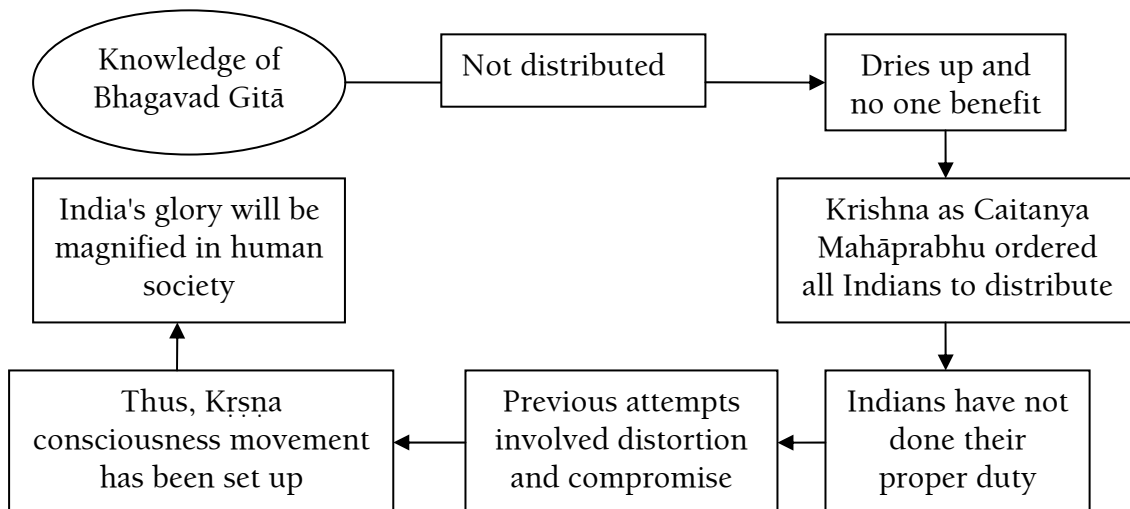
2.3 The Supreme Lord was transferred from the mind of Vasudeva to the mind of Devakī, exactly as the setting sun's rays are transferred to the full moon rising in the east.

DEVAKI GLOWS (VERSE 19)

*sā devakī sarva-jagan-nivāsa-
nivāsa-bhūtā nitarām na reje
bhojendra-gehe 'gni-śikheva ruddhā
sarasvatī jñāna-khale yathā sate*

“Devakī then kept within herself the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kamsa, she was like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but cannot distribute it to the world for the benefit of human society.”

1. Jñāna-khala



2. Bhojendra-gehe

- ✚ Kāmsa tried to arrest Kṛṣṇa consciousness within his house, with the result that Kāmsa, with all his opulences, was later vanquished.
- ✚ Real knowledge of Bhagavad-gītā was being choked by unscrupulous Indian leaders, with the result that India's culture, and knowledge of the Supreme were being lost.

KAMSA OBSERVES DEVAKI'S EFFULGENCE (VERSE 20-23)

*tām vīkṣya kāmśaḥ prabhayājītarām
virocayantīm bhavanam śuci-smitām
āhaiṣa me prāṇa-haro harir guhām
dhruvam śrito yan na pureyam īdṛśī*

“Because the Supreme Personality of Godhead was within her womb, Devakī illuminated the entire atmosphere in the place where she was confined. Seeing her jubilant, pure and smiling, Kāmsa thought, "The Supreme Personality of Godhead, Viṣṇu, who is now within her, will kill me. Devakī has never before looked so brilliant and jubilant.” (VERSE 20)

- ✚ Kṛṣṇa has taken birth within the womb of ISKCON. Men of Kāmsa's class are very much of its progress. But as Kṛṣṇa could not be killed by Kāmsa, this movement cannot be checked by men of Kāmsa's class.
- ✚ The movement will go on increasing more and more, provided the leaders of the movement remain firmly Kṛṣṇa conscious by following the regulative principles and the primary activities of chanting the Hare Kṛṣṇa mantra regularly.

1. WHY KAMSA SPARED DEVAKI (VERSE 21)

- a. Krishna will not give up His prowess.
- b. Devaki is woman, sister and pregnant.
- c. Reputation, opulence and duration of life will be vanquished.
- d. Cruel person condemned while living and after death.

*kim adya tasmin karaṇīyam āśu me
yad artha-tantro na vihanti vikramam
striyāḥ svasur gurumatyā vadho 'yam
yaśaḥ śriyam hantya anukālam āyuh*

“Kāmsa thought: What is my duty now? The Supreme Lord, who knows His purpose, will not give up His prowess. Devakī is a woman, she is my sister, and moreover she is now pregnant. If I kill her, my reputation, opulence and duration of life will certainly be vanquished.” (VERSE 21)

✚ Decisions based on reputation are demoniac – Self-centered

KAMSA UNFAVORABLY KRISHNA CONSCIOUS (VERSE 24)

*āsīnaḥ samviśams tiṣṭhan
bhuñjānaḥ paryatan mahīm
cintayāno hṛṣīkeśam
apaśyat tanmayam jagat*

“While sitting on his throne or in his sitting room, while lying on his bed, or, indeed, while situated anywhere, and while eating, sleeping or walking, Kāmsa saw only his enemy, the Supreme Lord, Hṛṣīkeśa. In other words, by thinking of his all-pervading enemy, Kāmsa became unfavorably Kṛṣṇa conscious.”

1. Kāmsa was always absorbed in thoughts of Hari, the Supreme Personality of Godhead, he was not happy. A devotee, however, is always happy.

✚ Kṛṣṇa consciousness, favorably cultivated, makes one completely happy. For such person, the happiness conceived by the karmīs, jñānīs and yogīs is treated as less than a fig.

*kaivalyam narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-damstrāyate*

“For those who have attained the merciful sidelong glance of Lord Caitanya, impersonal liberation becomes as palatable as going to hell, the heavenly cities of the demigods become as enticing as flowers imagined to be floating in the sky, the poisonous fangs of the untameable black snakes of the senses are broken.” (Caitanya-candrāmṛta 95)

✚ Example, Śrīla Rūpa Gosvāmī

2. A nondevotee or atheist also cultivates God consciousness—by trying to avoid God in everything.
 - ✚ For example, so-called scientists who want to create life by a combination of chemicals regard the external, material elements as supreme.

3. For a nondevotee, the world is full of problems, whereas for a devotee the entire world is full of happiness.

*viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat-kāruṇya-kaṭākṣa-vaibhavavatām taṁ gauram eva stumaḥ*

“For those who have attained the merciful sidelong glance of Lord Caitanya, the whole world becomes full of joy, and Brahmā, Indra, and all the other great demigods become as insignificant as tiny insects. Let us glorify that golden-complexioned Lord Caitanya.”
(Caitanya-candrāmṛta 95)
