

Advent of Lord Krsna

Once the world was overburdened by the unnecessary defense force of different kings, who were actually demons but were posing themselves as the royal order. At that time, the whole world became perturbed, and the predominating deity of this earth, known as Bhumi, went to see Lord Brahma to tell of her calamities due to the demoniac kings. Bhumi assumed the shape of a cow and presented herself before Lord Brahma with tears in her eyes. She was bereaved and was weeping just to invoke the Lord's compassion. She related the calamitous position of the earth, and after hearing this, Lord Brahma became much aggrieved, and he at once started for the ocean of milk, where Lord Visnu resides. Lord Brahma was accompanied by all the demigods headed by Lord Siva, and Bhumi also followed. Arriving on the shore of the milk ocean, Lord Brahma began to pacify the Lord Visnu, who formerly saved the earthly planet by assuming the transcendental form of a boar.

After all the demigods offered the purusa-sukta prayer to the Supreme Personality of Godhead, they apparently heard no response. Then Lord Brahma personally sat in meditation, and there was a message transmission from Lord Visnu to Brahma. Brahma then broadcast the message to the demigods. The message was: the Supreme Personality of Godhead will appear on the earth very soon along with His supreme powerful potencies, and as long as He remains on the earth planet to execute His mission of annihilating the demons and establishing the devotees, the demigods should also remain there to assist Him. They should all immediately take birth in the family of the Yadu dynasty, wherein the Lord will also appear in due course of time.

After instructing and pacifying all the demigods, as well as Bhumi, with sweet words, Lord Brahma, the father of all prajapatis, or progenitors of universal population, departed for his own abode, the highest material planet, called Brahmaloka.

The leader of the Yadu dynasty, King Surasena, was ruling over the country known as Mathura (the district of Mathura) as well as the district known as Surasena. On account of the rule of King Surasena, Mathura became the capital city of all the kings of the Yadus.

Once upon a time, Vasudeva, the son of Surasena, just after marrying Devaki, was going home on his chariot with his newly wedded wife. The father of Devaki, known as Devaka, had contributed a sufficient dowery because he was very affectionate toward his daughter. He had contributed hundreds of chariots completely decorated with gold equipment. At that time, Kamsa, the son of Ugrasena, in order to please his sister, Devaki, had voluntarily taken the reins of the horses of Vasudeva's chariot and was driving.

While the bride and bridegroom were passing along on the chariot, there were different kinds of musical instruments playing to indicate the auspicious moment. There were conchshells, bugles, drums and kettledrums; combined together, they were vibrating a nice concert. The procession was passing very pleasingly, and Kamsa was driving the chariot, when suddenly there was a miraculous sound vibrated from the sky which especially announced to Kamsa: "Kamsa: you are such a fool. You are driving the chariot of your sister and your brother-in-law, but you do not know that the eighth child of this sister will kill you." Kamsa was the son of Ugrasena, of the Bhoja dynasty. It is said that Kamsa was the most demoniac of all the Bhoja dynasty kings. Immediately after hearing the prophecy from the sky, he caught hold of Devaki's hair and was just about to kill her with his sword. Vasudeva was astonished at Kamsa's behavior, and in order to pacify the cruel, shameless

brother-in-law, he began to speak as follows, with great reason and evidence. He said, "My dear brother-in-law Kamsa, you are the most famous king of the Bhoja dynasty, and people know that you are the greatest warrior and a valiant king. How is it that you are so infuriated that you are prepared to kill a woman who is your own sister at this auspicious time of her marriage? Why should you be so much afraid of death? Death is already born along with your birth. From the very day you took your birth, you began to die. In such a way, Vasudeva gave sound advice to Kamsa by requesting him not to be overwhelmed by the dictation of mind and body thus requested Kamsa not to be envious of his newly married sister. Vasudeva appealed to Kamsa on behalf of Devaki, stating that she was his younger sister. He also appealed at an auspicious moment, at the time of marriage. A younger sister or brother is supposed to be protected as one's child. "The position is overall so delicate," Vasudeva reasoned, "that if you kill her, it will go against your high reputation."

Vasudeva tried to pacify Kamsa by good instruction as well as by philosophical discrimination, but Kamsa was not to be pacified because his association was demoniac. Because of his demoniac associations, he was always a demon, although born in a very high royal family. Failing in his attempt to pacify Kamsa, Vasudeva wondered how he would protect his wife, Devaki.

Vasudeva thought of his wife as follows: "For the present let me save the life of Devaki; then later on, if there are children, I shall see how to save them." He further thought, "If in the future I get a child who can kill Kamsa--just as Kamsa is thinking--then both Devaki and the child will be saved because the law of Providence is inconceivable. But now, some way or other, let me save the life of Devaki."

Vasudeva, after deliberating on how to save his wife, began to speak to Kamsa with great respect, although Kamsa was the most sinful man. Vasudeva said to Kamsa, "My dear brother-in-law, please consider that you have no danger from your sister. You are awaiting some danger because you have heard a prophetic voice in the sky. But the danger is to come from the sons of your sister, who are not present now. And who knows? There may or may not be sons in the future. Considering all this, you are safe for the present. Nor is there cause of fear from your sister. If there are any sons born of her, I promise that I shall present all of them to you for necessary action."

Kamsa knew the value of Vasudeva's word of honor, and he was convinced by his argument. For the time being, he desisted from the heinous killing of his sister. Thus Vasudeva was pleased and praised the decision of Kamsa. In this way, he returned to his home.

After due course of time, Vasudeva and Devaki gave birth to eight male children, as well as one daughter. When the first son was born, Vasudeva kept his word of honor and immediately brought the child before Kamsa. It is said that Vasudeva was very much elevated and famous for his word of honor, and he wanted to maintain this fame. Although it was very painful for Vasudeva to hand over the newly born child, Kamsa was very glad to receive him. But he became a little compassionate with the behavior of Vasudeva and pleased with him, he began to speak as follows: "My dear Vasudeva, you need not present this child to me. I am not in danger from this child. I have heard that the eighth child born of you and Devaki will kill me. Why should I accept this child unnecessarily? You can take him back."

When Vasudeva was returning home with his firstborn child, although he was pleased by the behavior of Kamsa, he could not believe in him because he knew that Kamsa was uncontrolled. At that time the great sage Narada came to Kamsa. He was informed of Kamsa's becoming

compassionate to Vasudeva and returning his firstborn child. Narada was very anxious to accelerate the descent of Lord Kṛṣṇa as soon as possible. He therefore informed Kamsa that personalities like Nanda Maharaja and all the cowherd men and girls and the wives of the cowherd men in Vṛndavana, and, on the other side, Vasudeva, his father Surasena and all his relatives born in the family of Vṛṣṇi of the Yadu dynasty, were preparing for the appearance of the Lord. Narada warned Kamsa to be careful of the friends and well-wishers and all the demigods taking birth in those families. Kamsa at once became alert. He understood that since the demigods had already appeared, Lord Viṣṇu must be coming soon. He at once arrested both his brother-in-law Vasudeva and Devaki and put them behind prison bars.

Within the prison, shackled in iron chains, Vasudeva and Devaki gave birth to a male child year after year, and Kamsa, thinking each of the babies to be the incarnation of Viṣṇu, killed them one after another. He was particularly afraid of the eighth child, but after the visit of Narada, he came to the conclusion that any child might be Kṛṣṇa. Therefore it was better to kill all the babies who took birth of Devaki and Vasudeva.

He first of all imprisoned his father, Ugrasena, because he was the chief king among the Yadu, Bhoja and Andhaka dynasties, and he also occupied the kingdom of Surasena, Vasudeva's father. He declared himself the king of all such places.

When Kamsa killed the six babies of Devaki and Vasudeva one after another, many friends and relatives of Kamsa approached him and requested him to discontinue these heinous activities. But all of them became worshipers of Kamsa.

When Devaki became pregnant for the seventh time, a plenary expansion of Kṛṣṇa known as Ananta appeared within her womb. Devaki was overwhelmed both with jubilation and lamentation. She was joyful, for she could understand that Lord Viṣṇu had taken shelter within her womb, but at the same time she was sorry that as soon as her child would come out, Kamsa would kill Him. At that time, the Supreme Personality of Godhead, Kṛṣṇa, being compassionate upon the fearful condition of the Yadus, due to atrocities committed by Kamsa, ordered the appearance of His Yogamaya, or His internal potency. Kṛṣṇa is the Lord of the universe, but He is especially the Lord of the Yadu dynasty.

The Lord thus informed Yogamaya: "Under the imprisonment of Kamsa are Devaki and Vasudeva, and at the present moment, My plenary expansion, Sesā, is within the womb of Devaki. You can arrange the transfer of Sesā from the womb of Devaki to the womb of Rohini. After this arrangement, I am personally going to appear in the womb of Devaki with My full potencies. Then I shall appear as the son of Devaki and Vasudeva. And you shall appear as the daughter of Nanda and Yasoda in Vṛndavana."

When this was done, people understood that Devaki's seventh pregnancy was a miscarriage. Thus although Balarama appeared as the son of Devaki, He was transferred to the womb of Rohini to appear as her son. After this arrangement, the Supreme Personality of Godhead, Kṛṣṇa, who is always ready to place His full potencies in His unalloyed devotees, entered as the Lord of the whole creation within the mind of Vasudeva. It is understood in this connection that Lord Kṛṣṇa first of all

situated Himself in the unalloyed heart of Vasudeva and was then transferred to the heart of Devaki. He was not put into the womb of Devaki by seminal discharge. The Supreme Personality of Godhead, by His inconceivable potency, can appear in any way. It is not necessary for Him to appear in the ordinary way by seminal injection within the womb of a woman.

Devaki was very much afraid of her brother Kamsa because he had already killed so many of her children. She used to remain very anxious about Kṛṣṇa. When the time was mature for the appearance of the Lord, the constellations became very auspicious. The astrological influence of the star known as Rohini was also predominant because this star is considered to be very auspicious. Rohini is under the direct supervision of Brahma. At the time of Kṛṣṇa's birth, the planetary systems were automatically adjusted so that everything became auspicious. At that time, in all directions, east, west, south, north, everywhere, there was an atmosphere of peace and prosperity. There were auspicious stars visible in the sky, and on the surface in all towns and villages or pasturing grounds and within the mind of everyone there were signs of good fortune. The rivers were flowing full of waters, and lakes were beautifully decorated with lotus flowers. The forests were full with beautiful birds and peacocks. All the birds within the forests began to sing with sweet voices, and the peacocks began to dance along with their consorts. The wind blew very pleasantly, carrying the aroma of different flowers, and the sensation of bodily touch was very pleasing. At home, the brahmanas, who were accustomed to offer sacrifices in the fire, found their homes very pleasant for offerings. Due to disturbances created by the demoniac kings, the sacrificial fire altar had been almost stopped in the houses of brahmanas, but now they could find the opportunity to start the fire peacefully. Being forbidden to offer sacrifices, the brahmanas were very distressed in mind, intelligence and activities, but just on the point of Kṛṣṇa's appearance, automatically their minds became full of joy because they could hear loud vibrations in the sky of transcendental sounds proclaiming the appearance of the Supreme Personality of Godhead.

The denizens of the Gandharva and Kinnara planets began to sing, and the denizens of Siddhaloka and the planets of the Caranas began to offer prayers in the service of the Personality of Godhead. In the heavenly planets, the angels along with their wives, accompanied by the Apsaras, began to dance.

The great sages and the demigods, being pleased, began to shower flowers. At the seashore there was the sound of mild waves, and above the sea there were clouds in the sky which began to thunder very pleasingly.

When things were adjusted like this, Lord Viṣṇu, who is residing within the heart of every living entity, appeared in the darkness of night as the Supreme Personality of Godhead before Devaki, who also appeared as one of the demigoddesses. The appearance of Lord Viṣṇu at that time could be compared to the full moon in the sky as it rises on the eastern horizon.