

6) *Birth of Śrī Kṛṣṇa.* The Asuras killed in the old Devāsura war were later born as cruel and evil Kings on earth. The burden of such Kings having become too much for her, goddess Earth, in the guise of a cow complained about it to Brahmā who took her to Śiva who too could not find a solution to the problem posed by Bhūmidevī. So, all of them accompanied by the Devas approached Mahāviṣṇu and prayed for the redress of their grievance. Mahāviṣṇu sent them back comforted by the assurance that he would be born as the son of Vasudeva and Devakī to solve the problem. He also arranged the Devas to be born as Gopas and the Apsarā women as Gopikās on earth for his assistance.

Devakī conceived for the 7th time, and it was an aspect of Ananta. Mahāviṣṇu instructed Māyādevī thus : "You go to the earth and transfer the child in Devakī's womb to that of Rohiṇī, the second wife of Vasudeva and after that, at the very time of my birth you should be born as daughter of Yaśodā, wife of Nandagopa. You would be worshipped by the world in various names like Ambikā, Nārāyaṇī, Caṇḍikā, Durgā, Bhadrakālī etc. The child transferred by you to the womb of Rohiṇī will become known as Saṅkarṣaṇa, Balabhadra and Rāma.

Accordingly Māyādevī transferred the child in Devakī's womb to that of Rohiṇī, and it was given out that the seventh child of Devakī was aborted in the womb.

Devakī conceived for the eighth time, and on Aṣṭamī day in the month of Simha (Leo, August-September) when the Brāhma stars were collected on the same day was Śrī Kṛṣṇa born. Mahāviṣṇu incarnated himself as Kṛṣṇa with the conch, the discus, the club and the lotus flower in his four hands. Vasudeva saluted the marvellous child, and the chain that bound himself and Devakī broke asunder, and the new-born child spoke thus to Vasudeva :—"In Svāyambhuva Manvantara the Prajāpati called Sutapas with his wife Pṛṣṇi meditated upon me for 12,000 years, and when I appeared to them and asked them to choose any boon they prayed for my being born as their son. In the next life Sutapas was born as Kaśyapa and Pṛṣṇi as Aditi, and I incarnated in the form of Vāmana (Dwarf) as their son. Afterwards Kaśyapa and Aditi took various births, and I too took various births as their son. Now also, Kaśyapa and Aditi, are born as Vasudeva and Devakī. Just at this time a daughter has been born to Nandagopa and Yaśodā at Gokula. You shall take me over there and replace me with the child born at Gokula." After having told Vasudeva the above facts Kṛṣṇa assumed the form of an ordinary child and lay by the side of its mother. At mid-night when the guards at the prison house were deep in sleep the doors of the prison opened by themselves. Vasudeva with the child Kṛṣṇa, started for Gokula and on his way the river Yamunā changed its course for him to proceed. The doors of Yaśodā's house were open. Owing to the divine prowess of Māyādevī, the child of Yaśodā, everybody in the house went into deep sleep. Vasudeva placed Kṛṣṇa by the side of Yaśodā and returned home with her child. As soon as he had thus returned the prison-guards woke up and reported to Kaṁsa about the delivery of a child by Devakī. Kaṁsa rushed to the house, caught hold of the child and was about to dash it against the rock when lo !

the child slipped free of his hands and rose in the sky wherefrom it spoke as follows :—

Oh ! unrighteous and cruel Kaṁsa ! thy prowess is not to be exhibited against women. Thy killer is born on earth, and search for him everywhere. (Śiva Purāṇa, Chapter 1).

7) *Colour of Śrī Kṛṣṇa and Balabhadra.* Śrī Kṛṣṇa was dark in colour and Balabhadra white. There is a story in the Mahābhārata to explain this difference in their colour. The Devas informed Mahāviṣṇu of their decision to incarnate themselves on earth for the annihilation of the evil and cruel people. Pleased at their decision Viṣṇu plucked from his head a black hair and also a white hair and threw them on the ground, and he said that the black hair would enter Devakī and be born as Kṛṣṇa while the white one would enter Rohiṇī and be born as Balabhadra. Accordingly Kṛṣṇa became of the colour of the cloud (black) and Balabhadra white in colour. (Ādi Parva, Chapter 199, Verse 31).

8) *The incidents during the childhood of Śrī Kṛṣṇa.*

(1) *Pūtanāmokṣa (Salvation to Pūtanā).* Pūtanā, a Rākṣasī and one of the assassins deputed by Kaṁsa to search out and kill Kṛṣṇa, went to Kṛṣṇa's house disguised as a Gopa woman and fed him on her breasts. But the child extracted her life also with her breast-milk, and she assumed her original form and fell down dead.

(2) *Śakaṭāsura killed.* Kaṁsa next deputed the Asura called Śakaṭa to kill Kṛṣṇa. He approached the sleeping Kṛṣṇa in the form of a cart and raised great sound. Kṛṣṇa jumped awake and kicked the cart into hundreds of pieces. (See under Śakaṭa).

(3) *Killed Trṇāvartāsura.* Trṇāvarta, son of Tārakāsura, at the behest of Kaṁsa went to Ambāḍī in an invisible (formless) manner. Yaśodā was then breast-feeding child Kṛṣṇa, and the child appeared to gradually increase in weight. Yaśodā tried to lay the child on the bed, but had to lay him on the ground as it was too heavy for her to lift up to the bed. At once, Trṇāvarta, in the form of a whirl-wind, rose up to the sky carrying Kṛṣṇa along with him. Ambāḍī (Gokula) was chokingly filled with clouds of dust : the Gopālas cried out. But, Śrī Kṛṣṇa clasped round the Asura's neck and rested, and on account of the child's weight he could not rise any more. The child hardened its hands around the Asura's throat and he got killed and fell down with a thud on a rock. Yaśodā hurriedly took the child in her hands and covered it with kisses. (See under Trṇāvarta).

(4) *Naming.* During this period the famous sage Garga visited Kṛṣṇa at Ambāḍī, and he informed Vasudeva and Devakī of the actual facts relating to Kṛṣṇa. The son of Rohiṇī was brought there, and the sage named him Rāma, and Yaśodā's child Kṛṣṇa, and blessed them. Thenceforth Rāma and Kṛṣṇa grew up in Ambāḍī as the apple of the people's eyes. (See under Garga).

(5) *All the worlds in Kṛṣṇa's mouth.* The Gopikās once saw Kṛṣṇa eating mud and informed Yaśodā of it, and she, in great anger, opened the child's mouth to look for the sand when she saw there all the worlds including herself and she closed her eyes in great alarm. (Bhāgavata 10th Skandha).