



Bhagavatha Purana - Sri Krishna Charitham

Namaskaram to All Acharya, Perumal and Periya Piratti.

In Bhagavatha Purana 10th Canto describes the "**Krishna Avatharam**". It is also called as Dasama Skanda. In 22 avatharams of Lord Vishnu, "**Rama Avatharam**" and "**Krishna Avatharam**" are called "**Paripoorna avatharam**". Alwar's **Nalayira Divya Prabhandam** and Vedanta Desikar's **Yadavabhyudaya** describes about Krishna Avatharam.

In this article I would like to continue about "**Sri Krishna Charitham**" from "**The Bhagavatha Purana**" along with Pasurams where it got mentioned in "**Nalayira Divya Prabhandam**".



Sriman Narayana appeared as Eighth child in Devaki's womb. Kamsa was afraid to see Devaki's glowing face. Lord Brahma, Lord Shiva, Sage Narada and other sages started chanting in the praise of Lord who was in Devaki's womb.

Andal describes the praising of Lord Krishna by Lord Brahma and other Devas in her following Pasuram from Nachiyar Thirumozhi.

பூம கன்புகழ் வானவர் போற்றுதற்
காம கன்,அணி வாணுதல் தேவகி
மாம கன்,மிகு சீர்வசு தேவர்தம்,
கோம கன்வரில் கூடிடு கூடலே

[நாச்சியார் திருமொழி 4.1]

poo-magan pugazh vanavar porrudarku
am magan ani val nudal devaki
mamagan migu sir vasudevar tam
komagan varil kudidu kudale

Meaning of the above pasuram is as follows:

"If kannapiran, who is born to Devaki with a bright and beautiful forehead, and to vasudevar who was an embodiment of all good virtues - if that kannapiran who is praised by Lord Brahma and the nityasuri-s, is going to come and get me, show me a good omen, oh kudal!"



On the day of krishna baksha Ashtami and Rohini star - **Bhagavan Sri Krishna was born to Devaki and Vasudeva** who rejoiced seeing their baby.

Perialwar describes the birth of Lord Krishna to Devaki and Vasudeva in his following pasuram.

மத்தக்களிற்று வசுதேவர்தம்முடை
சித்தம்பிரியாத தேவகிதன்வயிற்றில்
அத்தத்தின்பத்தாநாள் தோன்றியஅச்சுதன்
முத்தமிருந்தவாகாணீரே
முகிழ்நகையீர் வந்துகாணீரே

[பெரியாழ்வார் திருமொழி 1.3.6]

mattakkalirru vasudevar thammudai
sittham piriyaatha devaki tan vayirril
atthatthin patthanaal thonriya achuthan
muttham irundhava kaaneere
mukizh nakaiyeer! vandhu kaaneere

Meaning of the above pasuram is as follows:

Come, see the face of our dear child **who was born ten days after the star Astham from the womb of Devaki, the beloved wife of Vasudevan**, the lord of many elephants that drip ichor. O girls, you smile like blooming flowers, come see the face of the child Achudan.



Bhagavan Vishnu appeared before Devaki and Vasudeva to make them understand that the Supreme Lord Vishnu is born to them. At the start of the varaha kalpa, Couple Prishni and Sutapa prayed Lord Vishnu to be born as their son for three births. Prishni gave birth to their son Prishnigarbha (Lord Vishnu's incarnation). In the second life of Prishni and Sutapa they were born as Adithi and sage Kashyapa. Lord Vamana was born to Adithi and Kashyapa. In the third birth of Prishni and Sutapa as Devaki and Vasudeva, they were blessed with Lord Krishna as their son. Lord Vishnu explained Devaki and Vasudeva about their prayers of having him as their son for three births got fulfilled in this life. Devaki and Vasudeva felt delighted to know about all this information from Lord Vishnu.

Afraid of Kamsa, they both asked him to hide. Then he asked Vasudeva to take him to ThiruAyarpadi (Gokulam). When he was about to leave that night from the kalagraha, **VishnuMaya was born to Yasodha in Gokulam in Navami thithi.**

Lord Vishnu changed himself to child again. At that time, all the doors in the kalagraha opened automatically and all the guards around slept well.

Vasudeva took a basket, kept the child in that and carried him on his head. Devaki felt heavy-hearted when her child was about to leave.

kulasekaralwar describes the heavy heartedness of Devaki in his pasuram given below.

ஆலை நீள்கரும் பன்னவன் தாலோ அம்பு யுத்தடங் கண்ணினன் தாலோ
வேலை நீர்நிறத் தன்னவன் தாலோ வேழப் போதக மன்னவன் தாலோ
ஏல வார்குழ லென்மகன் தாலோ என்றென் றுன்னைஎன் வாயிடை நிறைய
தாலொ லித்திடும் திருவினை யில்லாத் தாய ரில்கடை யாயின தாயே

[பெருமாள் திருமொழி – 7.1]

aalai neel karumbannavan thaalo ambuyath thadangkanninan thaalo

velai neer niraththannavan thaalo vezhap pothaka mannavan thaalo

yelavaar kuzhal yenmagan thaalo yenrenru unnai yen vaayidai niraiya

thaal oliththidum thiruvinaiyillaa thaayaril kadaiyaayina thaaye

Meaning of the above pasuram is as follows:

“[Devaki sings lullaby to Lord Krishna before he leaves to Gokulam.

Oh My darling son! The One, who is like sugar cane that is just nice for being squeezed to extract sweet juice! Lullaby to You. The One who has large ruddy lined red lotus eyed Lord! Lullaby to you. The blue hued ocean like colored One! Lullaby. Oh elephant cub like one! The most fragrant haired my dearest son! Lullaby- like that very many times, I would have made you sleep, while enjoying your divine beauty. I am indeed so unfortunate a mother.

What an unfortunate mother I am that I could not sing the lullabies for my own dearest child!]"

By Acharyan's krupai, Piratti and Perumal's krupai let's learn the experience of the childhood days of Lord Krishna in Vrindavan.

[To Be Continued...]

