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This humble project was started on Friday, August 15, 2014

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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Om Namō Bhagavathe Vaasudhevaayah!

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

॥ दशमस्कन्धः पूर्वार्धं ॥

DESAMASKANDDHAH (CANTO TEN)

(POORVVAARDHDDHAH = THE FIRST HALF)

॥ प्रथमोऽध्यायः - १ ॥

PRETTHAMOADDHYAAYAH (CHAPTER ONE)

Poorvvardhddhe SreeKrishnaAvathaarOpakremam

[SreeKrishnaAvathaaraKaaranaNiroopanam - DhevakeeVivaaham] (In

the First Half - The Advent of Sree Krishna Bhagawaan - Introduction

[Review of Causes for the Incarnation of Sree Krishna Bhagawaan –

Marriage Ceremony of Dhevakeedhevi])

[When Sree Suka Brahmaarshi explained the dynasty of Yedhu as well as all the Moon Dynasties in detail, Pareekshith Mahaaraaja requested him to describe the story of Krishna Bhagawaan who appeared along with Beladheva in the dynasty of Yedhu. Krishna was the only deity worshipable by Paandavaas. It was Krishna Bhagawaan who saved the life of Pareekshith when Asvaththama shot Brahmaasthra to destroy and uproot the entire Paandava Dynasty. This chapter will explain how or why Lord Vishnu decided to take the incarnation as Krishna. Bhoomeedhevi was overburdened by the dominance of Asuraas as most of the authoritative kings of the world also turned to be of Aasuric Nature. She went and pleaded with Dhevaas and Brahmadheva for help. Brahmadheva, fully realizing her sorrows and distresses, along with Rudhrabhagawaan and other Dhevaas went to the shore of Milky Ocean and worshipped Vishnu Bhagawaan. Vishnu Bhagawaan, pleased with the prayers of them appeared in the mind of Brahma and advised him that He and Anantha will incarnate on Earth as the son of Dhevakeedhevi and Vasudhevar and instructed him that all the Dhevaas as their partial expansion must be born as Yaadhavaas and Vrishnees, etc. to offer services and support to Him. Vasudhevar, the son of Soorasena, the king of Yaadhavaas, married Dhevakeedhevi, who was the daughter of Ugrasena. Kamsa, the son of Ugrasena and the elder brother of Dhevakeedhevi, was very much affined to his younger sister. Therefore, after the wedding ceremony of Dhevakeedhevi and Vasudhevar, Kamsa volunteered to drive the chariot of the bride and groom to go to the groom's home in procession. As soon as he held the reign of the horses and started to drive the chariot, he heard an Asareeri stating that the eighth son born to the couple he is carrying will kill him. Kamsa caught hold of the hair lock of Dhevaki with his left hand and held the sword in his right hand to kill her as he was very much frightened and fearful of dying at the hands of his future born nephew. Vasudheva could not pacify Kamsa with any of the philosophical and humanitarian advice. As having no other alternative, Vasudhevar told him that the Asareeri was not that Dhevakeedhevi but only her son will kill Kamsa, and therefore he promised to present all the sons born to them to Kamsa as soon as each son is born. Kamsa was convinced of the logical narration and freed them. Vasudhevar and Dhevaki had eight sons and one daughter at the end, each of them being born in each year in that order. As soon as the first son, Keerththimaan, was born Vasudhevar took the child to Kamsa and kept up his promise.

Kamsa was very pleased and satisfied and was fully convinced that Vasudhevar will keep up his words. He thought that the Asareeri was that the eighth son of Dhevakeedhevi will kill him and therefore he took mercy and told Vasudheva that he can take the child back as that child is not the one who is going to kill him. Vasudheva was happy that his newborn son was not killed by Kamsa but did not have any faith in Kamsa's words as he could change his mind at any time. As demanded by Destiny, Naaradha went and advised Kamsa that all the Yaadhavaas, Vrishnees, Bhojaas, Anddhakaas, etc. are all partial expansion of Dhevaas with the purpose of helping Vishnu Bhagawaan during His incarnation as the son of Dhevaki and Vasudhevar for destroying all the Raakshasaas and Asuraas along with Kamsa. When Naaradha spoke to Kamsa like that he was able to recognize that he was Kaalanemi in the previous birth and was killed by Vishnu. And in this birth also he will be killed by Vishnu. He went and imprisoned Dhevaki and Vasudhevar and killed all the six sons born to them by that time. Please continue to read for more details...]

राजोवाच

RaajOvaacha (King or Pareekshith Mahaaraaja Said):

कथितो वंशविस्तारो भवता सोमसूर्ययोः ।
राज्ञां चोभयवंश्यानां चरितं परमाद्भुतम् ॥ १ ॥

1

Katthitho vamsavisthaaro Bhavathaa SomaSooryyoh
Raajnjaam chobhayavamsyaanaam charitham paramaadhbhutham.

Oh, The Most Exalted Maharshi Sree Suka Brahmarshe! You have very elaborately described the stories of most exalted and well-known kings and emperors of both Soorya Vamsa or Solar Dynasty and Chandhra Vamsa or Lunar Dynasty. We all listened to those stories and histories very excitedly and happily.

यदोश्च धर्मशीलस्य नितरां मुनिसत्तम ।
तत्रांशेनावतीर्णस्य विष्णोर्वीर्याणि शंस नः ॥ २ ॥

2

Ydhoscha ddharmmaseelasya nitharaam Munisaththama!
Thathraamsenaavatheernnasya Vishnorveeryaani samsa nah.

अवतीर्य यदोर्वशे भगवान् भूतभावनः ।
कृतवान् यानि विश्वात्मा तानि नो वद विस्तरात् ॥ ३॥

3

Avatheerya Yedhorvamse Bhagawaan bhoothabhaavanah
Krithavaan yaani Visvaathma thaani no vadha vistharaath.

Oh, Brahmajnja Maamune, Sree Suka Brahmarshe! You have already explained to us elaborately the stories and details of the very large and spread-out dynasty of Yedhu Mahaaraaja, who was most Pious and very Religious Ddharmmishtta. Now, please narrate the playful and heroic deeds and glorious stories of the Full Expansion of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan as Vaasudheva Sree Krishna Bhagawaan along with His brother Beladheva who incarnated or took birth in the pious dynasty of Yedhu or Yaadhava Kula. We are all very much interested and eagerly waiting to listen to those stories from you. He is the Supreme Soul of the Cosmos. He is Cosmic Soul and He is Cosmic Form. He is the Protector and Maintainer of the entire entities and elements of this Cosmic Universe. He incarnated within the Yedhu Vamsa. He is Bhagawaan Naaraayana. What are all His deeds? How He fulfilled the Purpose of His Incarnation? How has He managed to undertake all those heroic tasks just like a child's playful deeds? Please narrate all those glorious and heroic deeds elaborately.

निवृत्ततर्षैरुपगीयमाना-
द्धवौषधाच्छ्रोत्रमनोभिरामात् ।
क उत्तमश्लोकगुणानुवादा-
त्पुमान् विरज्येत विना पशुघ्नात् ॥ ४॥

4

Nivriththatharshairupageeyamaanaadh
Bhavaushaddhaachchrothramanobhiraamaath
Ka Uththamaslokagunaanuvaadhaath

Pumaan virajyetha vinaa pasughnaath.

The glorification of Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is performed in the Parampara System or conveyed or passed over in Serial Succession or in the Path of Traditional Lineage, that is, from Father to Son or Guru to Sishya basis or from Spiritual Master to Disciple. All those who are devoid of material desires or liberated from material desires would always be singing aloud the Glorifying Keerththans and Devotional Stories of Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. The Glorifying Keerththans and Devotional Stories of Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the Panacea to cure the Material Sufferings of Pains and Distresses. The Glorifying Keerththans and Devotional Stories of Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan would provide Divine Eternal Happiness to the Ears which listen to It and to Minds which grasp and understand It. Therefore, who will cease hearing and understanding the Glorifying Keerththans and Devotional Stories of Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan except a butcher of self or One who kills his own self? Everyone would like to listen and understand the Glorifying Keerththans and Devotional Stories of Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

पितामहा मे समरेऽमरञ्जयै-
देवव्रताद्यातिरथैस्तिमिङ्गलैः ।
दुरत्ययं कौरवसैन्यसागरं
कृत्वातरन् वत्सपदं स्म यत्प्लवाः ॥ ५॥

Pithaamahaa me samareAmaranjjayai-
RdhDhevavrathaadhyaathiretthaisthiminggilaih
Dhurathyeyam Kauravasainyasaagaram
Krithvaatharan vathsapadham sma yethplevaah.

My grandfather, Arjjuna and other Paandavaas were able to cross the horrible and fearful ocean of the battlefield of Kurukshethra with such great commanders like Gangaadheththa or Bheeshmapithaamaha, Karnna and other similar Mahaaretthaas resembling most fearful sharks, whales, turtles and other such life-threatening aquatic animals, who have and who can defeat even the Dhevaas or gods of heaven in battle, could have easily killed, destroyed and swallowed all my grandparents and their allies. My grandparents and their allies were able to cross that ocean by defeating the Kauravaas and their allies only because they took the boat of Krishna's Lotus Feet or only because they took shelter at the Lotus Feet of Krishna or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. They were able to cross the ocean as easily as One step over the hoofprint of a calf because of the help and support from Gopaala Krishna or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

द्रौण्यस्त्रविप्लुष्टमिदं मदङ्गं
सन्तानबीजं कुरुपाण्डवानाम् ।
जुगोप कुक्षिं गत आत्तचक्रो
मातुश्च मे यः शरणं गतायाः ॥ ६॥

6

Dhraunyasthraviplushtamidham madhanggam
Santhaanabeejam KuruPaandavaanaam
Jugopa kukshim getha aaththachakro
Maathuscha me yah saranam gethaayaah.

I was to be burned within the womb of my mother, under the disastrous fire of the Brahmaasthra shot by Asvaththama or Dhrouni, the son of Dhronaachaarya, with the intention of destroying and uprooting the entire dynasty of Kuroos and Paandavaas, but for Sree Krishna Bhagawaan Who

is Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who entered with His powerful Sudhersana Chakra and protected my embryo without any damage. I am alive today only because of the Mercy of Sree Krishna Bhagawaan Who is Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan as my mother, Uththaraadhevi, took shelter at His lotus feet. Thus, He, Sree Krishna Bhagawaan Who is Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, is the Dheva with His Divine Power Who protected and saved me.

वीर्याणि तस्याखिलदेहभाजा-
मन्तर्बहिः पूरुषकालरूपैः ।
प्रयच्छतो मृत्युमुतामृतं च
मायामनुष्यस्य वदस्व विद्वन् ॥ ७॥

7

Veeryaani thasyaakhiladhehabhaajaa-
MAntharbbehih Poorushakaalaroopaih
Preyachcchatho mrithyumuthaamritham cha
Maayaamanushyasya vadhasva vidhvan!

Sree Krishna Bhagawaan Who is Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is filled within and outside all the elements and entities of the Universe as well as He is filled within and outside the entire Universe. He is effulgent as the Praana or Aathma or Life or Soul and Kaala or Death of anything and everything including the Universe itself. He is the Provider of Mrithyu or Death and Amrith or Eternity to all and everyone. He is Maayaa-Marthhya-Moorththi, meaning the One Who assumed Human Form with His Illusory Power or Illusory Human Form. Oh, Mahaamune! Please explain the heroic and glorious activities of Sree Krishna Bhagawaan Who is Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana

Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

रोहिण्यास्तनयः प्रोक्तो रामः सङ्कर्षणस्त्वया ।
देवक्या गर्भसम्बन्धः कुतो देहान्तरं विना ॥ ८॥

8

Rohinyaasthanayah Proktho Raamah Sankarshanasthvayaa
Dhevakyaa gerbhasambenddhah kutho dhehaantharam vinaa.

Oh, the Most Exalted Suka Brahmarshi! You have already explained to us that Beladheva or Belaraama or Belabhadhra or Sankarshana is the second son of the eight sons of Rohineedhevi. You also have explained that in the name of Sankarshana, he was born by the womb of Dhevakeedhevi. If Beladheva was not transferred from One body to Another, then, how is it possible that he was first in the womb of Dhevakeedhevi and then in the womb of Rohineedhevi? Kindly explain that also to me.

कस्मान्मुकुन्दो भगवान् पितुर्गेहाद्ब्रजं गतः ।
क्व वासं ज्ञातिभिः सार्धं कृतवान् सात्वताम्पतिः ॥ ९॥

9

KasmaanMukundho Bhagawaan pithurggehaadh vrajam gethah
Kva vaasam jnjaathibhih saardhddham krithavaan Saathvathaam pathih

Hey, Mahaamune! What was the reason that He, Sree Mukundha or Sree Krishna or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, moved from the home of his father to Vraja or the home of Nandha or Vrindhaavan? Where in Vrindhaavan did Sree Mukundha or Sree Mukundha Bhagawaan or Sree Krishna or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan live along with His relatives and friends?

व्रजे वसन् किमकरोन्मधुपुर्या च केशवः ।
भ्रातरं चावधीत्कंसं मातुरद्धातदर्हणम् ॥ १० ॥

10

Vraje vasan kimaronMaddhupuryaam cha Kesavah
Bhraatharam chaavaddheeth Kamsam maathuradhdhaathadharhanam.

Please tell us the details of all His, Sree Mukundha's or Sree Mukundha Bhagawaan's or Sree Krishna or Vaasudheva Sree Krishna Bhagawaan's or Bhagawaan Maddhusoodhana's or Hari Bhagawaan's or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan's, playful deeds and activities while living both in Vraja as well as in Maddhuraapuri or City of Maddhura. What was the reason for Him to go alone and kill Kamsa, the brother of His mother, Dhevakeedhevi?

देहं मानुषमाश्रित्य कति वर्षाणि वृष्णिभिः ।
यदुपुर्या सहावात्सीत्पत्यः कत्यभवन् प्रभोः ॥ ११ ॥

11

Dheham Maanushamaasrithya kathi varshaani Vrishnibhih
Yedhupuryaam sahaavaathseeth pathnyaah kathyabhawan Prebhoh.

Sree Mukundha or Sree Krishna or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan has no material body. Yet He appears in Human Form with His Illusory Power. His Form as a Human Beings is Maaya and hence It is MaayaaManushyaRoopam or Illusory Human Form. How many years did He live in Yedhupuri along with the descendants of Vrishnees? Having accepted Grihastthaasrama Jeevitham or Family Life, that Prebhu or Lord Sree Mukundha or Sree Krishna or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, how many wives did He marry and how many years did He live with them in Dhvaaraka or Yedhupuri?

एतदन्यच्च सर्वं मे मुने कृष्णविचेष्टितम् ।

वक्तुमर्हसि सर्वज्ञ श्रद्धधानाय विस्तृतम् ॥ १२॥

12

Ethanyachcha sarvvam me Mune! Krishnavicheshtitham
Vakthumarhasi Sarvvajnja! Sredhdhaddhaanaaya visthritham.

Oh, Mangalaathman! Oh, Sree Suka Brahmarshe! You are a Sarvvajnja or Omniscient. You know everything about RemaaVallabha or Sree Mukundha or Sree Krishna or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Therefore, You deserve to describe all the activities and playful deeds of Krishna Bhagawaan or Sree Mukundha or Sree Krishna or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan in its order or in an orderly style as we are very much interested and extremely anxious to hear all about His glorious stories.

नैषातिदुःसहा क्षुन्मां त्यक्तोदमपि बाधते ।
पिबन्तं त्वन्मुखाम्भोजच्युतं हरिकथामृतम् ॥ १३॥

13

Naishaathidhussahaa kshunmaam thyekthodhamapi baaddhathe
Pibantham thvanmukhaambhojamAchyutham Harikatthaamritham.

The story of Hari or Hari Bhagawaan or Sree Krishna or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is Amrith or the One which can provide Immortality and Eternity. Though I do not take any food and not even drink a little bit of water, I do not feel hungry or thirsty as I am drinking this Amrith which comes out of your lotus mouth by describing the glorifying stories and wonderful activities and playful deeds of Krishna Bhagawaan.

सूत उवाच

Sootha Uvaacha (Sootha Said):

एवं निशम्य भृगुनन्दन साधुवादं
वैयासकिः स भगवानथ विष्णुरातम् ।
प्रत्यर्च्य कृष्णचरितं कलिकल्मषघ्नं
व्याहर्तुमारभत भागवतप्रधानः ॥ १४॥

14

Evam nisamya Bhrigunandhanasaaddhuvaadham
Vaiyaasakih sa Bhagawaanattha Vishnuraatham
Prethyarchchya Krishnacharitham Kalikalmashagham
Vyaaharththumaarabhath Bhaagawathapreddhaanh.

Oh, son of Bhrigu Nandhana, or Son of Bhrigu! [Here, Bhrigu Nandhana refers to Saunaka and other Rishies in Naimisaaranya. Sootha is explaining the Bhaagawatha Puraana as discoursed by Suka Brahmarshi to Pareekshith Mahaaraaja.] After carefully listening to all the pious and devotional questions asked by Pareekshith Mahaaraaja, Sree Suka Brahmarshi, son of Vedha Vyaasa who authored Sreemadh Bhaagawatham, complimented and thanked him and started discoursing him the glorious and devotional stories of Sree Hari Bhagawaan or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan which are capable of destroying and removing all the sins and the effects of all sinful deeds of material life.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

सम्यग्व्यवसिता बुद्धिस्तव राजर्षिसत्तम ।
वासुदेवकथायां ते यज्जाता नैष्ठिकी रतिः ॥ १५॥

15

Samyagvyevasithaa budhddhisthava Raajarshisaththama!
Vaasudhevakatthaayaam the yejjaathaa naishttikee rethih.

Oh, the Crest Jewel of all Raajarshees, The most Exalted Pareekshith Mahaaraajan! Your intelligence and mind have fallen into the most pious and devotional thing. It is so great and praise-worthy that you have developed such ardent interest in the story of Vaasudheva Bhagawaan or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. That is very good for you.

वासुदेवकथाप्रश्नः पुरुषांस्त्रीन् पुनाति हि ।
वक्तारं पृच्छकं श्रोतृस्तत्पादसलिलं यथा ॥ १६॥

16

Vaasudhevakatthaapresnah purushaamsthreen punaathi hi
Vakthaaram prichcchakam srothrimsthaathpaadhasalilam yetthaa.

All the three categories; Those who ask the questions of the pious and purifying stories of Sree Dhaamodhara or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and or those listen to the pious and purifying stories of Sree Dhaamodhara or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and or those who discourse and make others listen to the pious and purifying stories of Sree Dhaamodhara or Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan; would be sanctified and purified instantaneously.

भूमिर्दृप्तनृपव्याजदैत्यानीकशतायुतैः ।
आक्रान्ता भूरिभारेण ब्रह्माणं शरणं ययौ ॥ १७॥

17

Bhoomirdhriphanripavyaajadheithyaaneekasathaayuthaih
Aakraantho bhooribhaarena Brahmaanam saranam yeyau.

Once when Bhoomedhevi or Mother Earth was overburdened by hundreds of thousands of military phalanxes of various conceited Dheithya or Demons dressed like Kings who were authoritarian rulers, she approached Brahmadheva or Pithaamaha for help and relief. [What is meant here is that many of the Kings at that time were of Aasuric Nature.]

गौर्भूत्वाश्रुमुखी खिन्ना क्रन्दन्ती करुणं विभोः ।
उपस्थितान्तिके तस्मै व्यसनं स्वमवोचत ॥ १८॥

18

Geurbhoothvaasrumukhee khinnaa krendhanthee karunam Vibhoh
Upastthithaanthike thasmai vyesanam svamvochatha.

Bhoomedhevi assumed the form of a cow and very much distressed, with tears dripping from her eyes, she approached Brahmadheva and told him about her misfortune and distress without any hesitation or stricture.

ब्रह्मा तदुपधार्याथ सह देवैस्तया सह ।
जगाम सत्रिनयनस्तीरं क्षीरपयोनिधेः ॥ १९॥

19

Brahmaa thadhupaddhaaryaattha saha Dhevaisthayaa saha
Jegaama sathrinayanasthreeem Ksheerapayoniddheh.

Realizing all the troubles and distresses of Bhoomedhevi, Brahmadheva assembled all the Dhevaas and Thrinayana or the Three-Eyed Mahaadheva. Then, he approached the most renowned and purely divine Ksheera Saagara or Milky Ocean along with Bhoomedhevi, Dhevaas and Mahaadheva.

तत्र गत्वा जगन्नाथं देवदेवं वृषाकपिम् ।
पुरुषं पुरुषसूक्तेन उपतस्थे समाहितः ॥ २०॥

20

Thathra gethvaa Jegannaattham Dhevadhevam Vrishaakapim
Purusham Purushasookthena upathastthe samaahithah.

Thereafter, that Viddhaatha or Brahmadheva worshipped The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Whose Partial Expansion is the Cosmic Form and Who is DhevaDheva or The God of gods and Who is the Provider and Wish-Fullfiller for everyone and Who is the diminisher of the sufferings of everyone. With great attention and full concentration, they all worshipped Lord Vishnu Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan by reciting or chanting and praying the Vedhic Manthraas known as Purusha Sooktha Which is the Glorification of Viswa Roopa or Cosmic Form.

गिरं समाधौ गगने समीरितां
निशम्य वेधास्त्रिदशानुवाच ह ।
गां पौरुषीं मे शृणुतामराः पुन-
र्विधीयतामाशु तथैव मा चिरम् ॥ २१ ॥

21

Giram samaaddhau gegane sameerithaam
Nisamya veddhaasthridhesaanuvaacha ha
“Gaam Paurusheem me srinuthaAmaraah punar-
Viddheeyathaamaasu thatthaiva maa chiram.”

While Brahmadheva was under Meditative Prayer, he clearly heard the Asareeri or Bodyless-words or heard the words of Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan vibrating in the sky. Having realized the contents of what Vishnu Bhagawaan was telling, Brahmadheva spoke to the Dhevaas: “Oh, the most exalted Dhevaas! Please listen from me the words of Hari Bhagawaan or Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and execute them attentively without any delay.”

पुरैव पुंसावधृतो धराज्वरो
भवद्भिरंशैर्यदुषूपजन्यताम् ।
स यावदुर्व्या भरमीश्वरेश्वरः
स्वकालशक्त्या क्षपयंश्चरेद्भुवि ॥ २२ ॥

“Puraiva Pumsaavaddhritho ddharaajvaro
 BhawadhbhiramSairyadhushoopajenyathaam
 Sa yaavadhurvyaa bharamEeswarEswarah
 Svakaalasakthyaa kshepayamscharedh bhuvi.”

“Vishnu Bhagawaan or Hari Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan was already aware of the unbearable burden and sorrows and distresses of Bhoomi Maatha or Mother Earth. Hey, Dhevaas! What He wants you all, the Dhevaas, to do is to be born in Yedhukula or Yaadhavakula as your own partial expansions to offer all services and assistants needed by Vishnu Bhagawaan or Hari Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan when He takes incarnation in the form a Yaadhava in Yedhukula to destroy and or to diminish sorrows and distresses and thereby eliminate the burden of Bhoomedhevi.”

वसुदेवगृहे साक्षाद्भगवान् पुरुषः परः ।
 जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥ २३ ॥

“Vasudhevagrihe saakshaadhBhagawaan Purushah Parah
 Jenishyathe thathpriyaarththam sambhavanthu Surasthriyah.”

“Indhiraamanavaala Who is Bhagawaan Naaraayana or Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan will be born with His full potency as the son of Vaasudheva in his home. Therefore, in order to satisfy Him and fulfill His wishes, let the wives of Dhevaas also be born in Yaadhavaanvaya or in the Dynasty of Yaadhavaas, immediately.”

वासुदेवकलानन्तः सहस्रवदनः स्वराट् ।
 अग्रतो भविता देवो हरेः प्रियचिकीर्षया ॥ २४ ॥

“VaasudhevaKalaAnanthah sahasravadhanah svaraat

Agratho bhavithaa Dhevo Hareh priyachikeershayaa.”

“Anantha Bhagawaan Who is Sahasravadhana or the One with One Thousand Faces or Hoods Who is the very First Incarnation in this Material World as Sankarshana Who is the Holder and Supporter of the Material Universe will also be incarnated with his full potency as Beladheva or Belabhadhra or Belaraama in the same family of Vasudhevar just to satisfy and please Lord Sree Krishna Bhagawaan Who will be the incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.”

विष्णोर्माया भगवती यया सम्मोहितं जगत् ।
आदिष्टा प्रभुणांशेन कार्यार्थे सम्भविष्यति ॥ २५॥

25

“VishnormMaayaa Bhagawathee yeyaa sammohitham jegath
Aadhishtaa Prebhooanaamsena kaaryarththe sambhavishyathi.”

“Eeswari or Bhagawathi or Mahaalakshmi Who is nothing, but the Maaya or Illusory Power of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan will also assume Her incarnation on the Earth as per the instructions and orders of Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan to fulfill the purpose of the incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan as Vaasudheva Sree Krishna Bhagawaan in Yaadhavaanvaya.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इत्यादिश्यामरगणान् प्रजापतिपतिर्विभुः ।
आश्वास्य च महीं गीर्भिः स्वधाम परमं ययौ ॥ २६॥

26

IthyaadhisyaAmaragenaa PrejaapathipathirVibhuh

Aasvaasya cha maheem geerbhah Svaddhaama paramam yeyau.

After, thus advising and instructing the Dhevaas and also after consoling and comforting Bhoomedhevi or Bhoomi Maatha like that, Brahmadheva or Aja, meaning the One Who is Unborn, who is the Prejaapathi, meaning the Lord of all Subjects, of all Prejaapathees, disappeared from there and went to his abode of Sathya Loka which is situated above all other worlds.

शूरसेनो यदुपतिर्मथुरामावसन् पुरीम् ।
माथुराञ्छूरसेनांश्च विषयान् बुभुजे पुरा ॥ २७॥

27

Sooraseno YedhupathirmMatthuraamaavasan pureem
Maatthuraan Soorasenaamscha vishayaan bubhuje puraa.

The Lord and Ruler and King of Yaadhavaas at that time was known by the name Soorasena. He was living in the city called Matthura which was his capital city. The city of Matthura and other places known as Soorasena, meaning the places ruled and enjoyed by Soorasena and his descendants. He ruled and protected his country in the path of Ddharmma by strictly observing all Vedhic rules and stipulations.

राजधानी ततः साभूत्सर्वयादवभूभुजाम् ।
मथुरा भगवान् यत्र नित्यं सन्निहितो हरिः ॥ २८॥

28

Raajaddhaanee thathah saabhooth sarvvaYaadhavabhoobhujaam
Matthuraa Bhagawaan yethra nithyam samnihitho Harih.

Therefore, City of Matthura became the capital for all the Kings of Yedhuvamsa. Matthura is so famous and well-known because it was very intimately connected with Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan with His full potency. The city of Matthura brilliantly shines always because of the intimate connection with Sree Krishna Bhagawaan.

तस्यां तु कर्हिचिच्छ्रौरिर्वसुदेवः कृतोद्वहः ।

देवक्या सूर्यया सार्धं प्रयाणे रथमारुहत् ॥ २९॥

29

Thasyaam thu karhichichcChaurirVasudhevah krithodhvahah
Dhevakyaa Sooryayaa saardhddham preyaane retthamaarooath.

Some time ago, Vasudheva who belonged to the dynasty of Sauri or Soorasena and who was the son of Soorasena married Dhevakeedhevi. After the wedding ceremony, Vasudheva mounted or boarded his chariot along with his newly wedded wife, Dhevaki.

उग्रसेनसुतः कंसः स्वसुः प्रियचिकीर्षया ।
रश्मीन् हयानां जग्राह रौक्मै रथशतैर्वृतः ॥ ३०॥

30

Ugrasenasuthah Kamsah svasuh priyachikeershayaa
Resmeen hayaanaam jegraaha raukmai retthasathairvrithah.

Kamsa, the son of Ugrasena and the brother of Dhevakeedhevi, with his ardent love and affection towards his younger sister, volunteered to drive the chariot to the home of the groom by himself and thus took charge of the reins of the horses. He was surrounded by hundreds of shining golden chariots well decorated with golden ornaments.

चतुःशतं पारिबर्हं गजानां हेममालिनाम् ।
अश्वानामयुतं सार्धं रथानां च त्रिषट्शतम् ॥ ३१॥

31

Chathuhsatham paariberham gejaanaam hemamaalinaam
Asvanaammayutham saardhddham retthaanaam cha thrishatsatham.

Dhevaka, the father of Dhevaki, the bride, very happily gave four hundred elephants fully decorated with golden ornaments and ten thousand horses fully decorated with golden ornaments and one thousand eight hundred very new and costly chariots as dowry to her.

दासीनां सुकुमारीणां द्वे शते समलङ्कृते ।
दुहित्रे देवकः प्रादाद्याने दुहितृवत्सलः ॥ ३२ ॥

32

Dhaaseenaam sukumaareenaam dhve samalamkrithe
Dhuhithre Dhevakah praadhaadhyaane dhuhithrivathsalah.

Dhevaka who loved his daughter, Dhevaki, so ardently and affectionately, when his daughter was proceeding to the bride's home, very happily also gave her two hundred beautiful and charming maids or friends-cum-servants who were all well decorated with ornaments.

शङ्खतूर्यमृदङ्गाश्च नेदुर्दुन्दुभयः समम् ।
प्रयाणप्रक्रमे तावद्वरवध्वोः सुमङ्गलम् ॥ ३३ ॥

33

Sangkhathuryamridhanggaascha nedhurdhdhundhubhayah samam
Preyaanaprekreme thaavadhvaravaddhvoh sumangalam.

When the newly wedded couple of bride and groom were ready to start, conch-shells, bugles, drums, kettledrums, etc. played and vibrated in concert for their auspicious departure.

पथि प्रग्रहिणं कंसमाभाष्याहाशरीरवाक् ।
अस्यास्त्वामष्टमो गर्भो हन्ता यां वहसेऽबुध ॥ ३४ ॥

34

Patthi pregrehinaam Kamsamaabhaashyaahaasareeravaak
"Asyaasthaamashtamo gerbho hanthaa yam vahaseabuddha!"

Along the way, while Kamsa was driving the chariot carrying the newlywed couple of Vasudheva and Dhevaki, an unbodied or body-less voice addressed Kamsa and spoke: "Oh, Kamsa! You are a foolish rascal. The eighth child delivered by the woman you are carrying will kill you. There is no doubt about it."

इत्युक्तः स खलः पापो भोजानां कुलपांसनः ।
भगिनीं हन्तुमारब्धः खड्गपाणिः कचेऽग्रहीत् ॥ ३५ ॥

35

Ithyukthah sa khalah paapo Bhojaanaam kulapaamsanah
Bhagaineem hanthumaarabddhah khadgapaanih kacheagreheeth.

Kamsa was a condemned demonic personality in the Bhoja dynasty because he was very evil, cruel, envious and sinful. He was the worst of all Raakshasaas or heinous demons. Kamsa immediately caught hold of his sister's hair-lock with his left hand and took up the sword with his right hand in order to kill his sister.

तं जुगुप्सितकर्माणं नृशंसं निरपत्रपम् ।
वसुदेवो महाभाग उवाच परिसान्त्वयन् ॥ ३६ ॥

36

Tham jugupsothakarmmaanam nrisamsam nirapathrepam
Vasudhevo Mahaabhaaga Uvaacha parisaanthvayan.

Mahaabhaaga Vasudheva or the Great Soul Vasudheva spoke the following soothing and comforting words very humbly, politely and convincingly to pacify and convince Kamsa who was very cruel, envious, sinful and shameless and who was ready to kill his sister:

वसुदेव उवाच

Vasudheva Uvaacha (Vasudheva or Vasudhevar Said):

श्लाघनीयगुणः शूरैर्भवान् भोजयशस्करः ।
स कथं भगिनीं हन्यात्स्त्रियमुद्राहपर्वणि ॥ ३७ ॥

37

Slaaghaneeyagunah soorairbhavaan Bhojayesaskarah
Sa katham bhagineem hanyaath sthriyamudhvaahaparvvani.

Oh, Kamsa Mahaaraajan, my dearest brother-in-law! You are a heroic warrior. You are very famous and very popular. The whole world is glorifying your heroic activities. You are the pride of your family, the Bhoja Dynasty. The great heroes praise your qualities. How could such a person with renowned qualities kill a woman, that too your own sister, especially, on the occasion of celebrating her marriage.

मृत्युर्जन्मवतां वीर देहेन सह जायते ।
अद्य वाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः ॥ ३८॥

38

Mrithyurjjenmavathaam, Veera, dhehena saha jaayathe
Adhya vaabddhasathanthe vaa mrithyurvai praaninaam ddhruvah.

Oh, the crest jewel of Heroes! Death is inevitable. One who takes birth is sure to die. Death is born along with the birth of the body. It can be today or tomorrow or after the end of One hundred years. That is the only difference. The time of death is the only thing I'm not sure about. One day or the other everyone will die.

देहे पञ्चत्वमापन्ने देही कर्मानुगोऽवशः ।
देहान्तरमनुप्राप्य प्राक्तनं त्यजते वपुः ॥ ३९॥

39

Dhehe panjchathvamaapanne dhehee karmmaanugoavasah
Dhehaantharamanupraapya praakthanam thyejathe vapuh.

When the present Dheha or material body which is made of five material elements like; earth, water, fire, air and ether; is destroyed and reduced to the five elements the Dhehi or Aathma or Soul who is the proprietor of the body of the living being, automatically receives and accepts another material body made of the same five elements according to his fruitive activities. [The concept is that a man need not be born as a man but could be born as an animal or bird or any other creature and vice-versa.] Or in other words the Dhehi will abandon the Dheha as soon as the Dhehi decides to accept another Dheha.

ब्रजंस्तिष्ठन् पदैकेन यथैवैकेन गच्छति ।
यथा तृणजलूकैवं देही कर्मगतिं गतः ॥ ४० ॥

40

Vrajam sthishttan padhaikena yetthaivaikena gechcchathi
Yetthaa thrinajelookaivam dhehee karmmagethim gethah.

It is just like that when a person travels or walks on the road, rests one foot on the ground and then lifts the other; or just as a worm on a vegetable transfer itself to one leaf and then gives up the previous one. Similarly, the materially conditioned soul takes shelter of another body and then gives up the one he had previously. Choosing or taking shelter of another body depends on the fruitive activities.

स्वप्ने यथा पश्यति देहमीदृशं
मनोरथेनाभिनिविष्टचेतनः ।
दृष्टश्रुताभ्यां मनसानुचिन्तयन्
प्रपद्यते तत्किमपि ह्यपस्मृतिः ॥ ४१ ॥

41

Svapne yetthaa pasyathi dhehameedhrisam
Manoretthenaabhinivishtachethanah
Dhrishtasruthaabhyaam manasaanuchinthayan
Prepadhyathe thath kimapi hyapasmrithih.

Having experienced a situation or a form by seeing or hearing about it, One meditatively contemplates and speculates about the situation or a form, and thus surrenders to it, not considering his present body he thinks he is in the new situation or form he developed in his contemplative mind. And thinking that he is in the new form contemplated and desired by him, he enjoys it. The same is the case with negative situations also. Thus One, according to his mental contemplation and speculation the enjoyments and sufferings or pleasures and pains or happiness and sorrows will change from time to time. Means all our feelings and emotions are purely mental contemplations and speculations. Similarly, when One is dreaming or mentally speculating about something, he will forget the original body or situation. Similarly, the Dhehi or the Aathma or Soul will not remember or

will not think of the original Dheha or material body when it accepts a new body or situation.

यतो यतो धावति दैवचोदितं
मनो विकारात्मकमाप पञ्चसु ।
गुणेषु मायारचितेषु देह्यसौ
प्रपद्यमानः सह तेन जायते ॥ ४२॥

42

Yetho yethoddhaavathi Dhaiwachodhitham
Mano vikaaraathmakamaapa panjchasu
Guneshu maayaarechitheshu dhehyasau
Prepadhyamaanah saha thena yaayathe.

At the time of death, according to the thinking, feeling and will of the mind, which is constituted of senses, is conditioned because of its involvement in fruitive activities and based on that the Dhehi or Aathma will receive a specific material body. In other words, the body develops according to the fruitive activities of the mind. And then the Dhehi or soul enters the body and considers that body as its own. That means all these changes of the body happen due to the flickering of the mind. And thus, after accepting the new body it will either enjoy or suffer based upon the results of fruitive activities of previous life or previous lives or the previous activities of this life itself.

ज्योतिर्यथैवोदकपार्थिवेष्वदः
समीरवेगानुगतं विभाव्यते ।
एवं स्वमायारचितेष्वसौ पुमान्
गुणेषु रागानुगतो विमुह्यति ॥ ४३॥

43

Jyothiryetthaivodhakapaarththiveshvhadhah
Sameeravegaanugetham vibhaavyathe.
Evam svamaayaarechitheshvasau pumaan
Guneshu raagaanugetho vimuhyathi.

When the luminaries in the sky such as Moon, Sun or Stars are reflected in liquids like water, oil, etc., they appear in different shapes, - sometimes round, sometimes long, etc. – according to the movements of the liquid by wind. Similarly, when the living entity, the materially conditioned soul, is absorbed in material thoughts, he accepts various manifestations as his own identity because of ignorance. In other words, One is bewildered or confused by mental concoctions because of the agitation from mental modes of nature.

तस्मान्न कस्यचिद्ब्रह्माचरेत्स तथाविधः ।
आत्मनः क्षेममन्विच्छन् द्रोग्धुर्वै परतो भयम् ॥ ४४॥

44

Thasmaanna kasyachidh dhrohamaachareth sa thatthaaviddhah
Aathmanah kshemamanvichchan dhroghddhurvai paratho bhayam.

Therefore, One who wishes for upliftment and welfare for the soul should never commit any type of impious or cruel or envious or sinful fruitive activities which cause a body in which One suffers in the next life. Therefore, why should One act impiously or cruelly or enviously or sinfully? Considering One's welfare, One should not envy anyone, because an envious person must always worry and fear harm from his enemies, either in this life or in the next.

एषा तवानुजा बाला कृपणा पुत्रिकोपमा ।
हन्तुं नार्हसि कल्याणीमिमां त्वं दीनवत्सलः ॥ ४५॥

45

Eshaa thavaanujaa baalaa kripanaa puthrikopamaa
Hanthum naarhasi kalyaaneemimaam thvam dheenavathsala.

She is your younger sister. She is a poor girl. She is helpless and distressed. She is very troubled and worried. She is your affectionate sister, and she is like a daughter to you. And you are very kind, compassionate and merciful and therefore you should not kill her as she is

with all good and positive qualities and very affectionate and loving. Therefore, you do not deserve to kill her.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

एवं स सामभिर्भेदैर्बोध्यमानोऽपि दारुणः ।
न न्यवर्तत कौरव्य पुरुषादाननुव्रतः ॥ ४६॥

46

Evam sa saamabhirbhedhairbboddyamaanoapi dhaarunah
Na nyevarththatha, Kauravya, Purushadhaananuvrathah.

Oh, the Best of Kuru Dynasty! Kamsa was fiercely cruel with Aasuric or demonic nature. Therefore, he did not care and did not listen to the pacifying and cordial words of instructions and advice given by Vasudhevar. He could neither be pacified nor terrified by the virtuous and Ddhaarmmic instructions of Vasudhevar. He did not care about the results of his sinful activities, either in this life or next.

निर्बन्धं तस्य तं ज्ञात्वा विचिन्त्यानकदुन्दुभिः ।
प्राप्तं कालं प्रतिव्योढुमिदं तत्रान्वपद्यत ॥ ४७॥

47

Nirbbenddham thasya tham jnjaathvaa vichinthyAanakadhundhubhih
Praaptham kalam prethivyodumidham thathraanvapadhyatha.

Kamsa was very adamant and stuck to his determination to kill his sister, Dhevaki. Vasudhevar, very deeply thought to save the life of his newlywed wife, somehow or other, from the Raakshasa, Kamsa. He found out this one way to save her life:

मृत्युर्बुद्धिमतापोह्यो यावद्बुद्धिबलोदयम् ।
यद्यसौ न निवर्तेत नापराधोऽस्ति देहिनः ॥ ४८॥

48

“Mrithyurbbudhddhimathaapohyo yaavadh budhddhibelodhayam
Yedhyasau na nivarththetha naaparaaddhoasthi dhehinah.”

“One who is shrewd and intelligent should try his best in all the ways within his power and intelligence to save life by preventing death. Even after that if death befalls, then he will not be blamed for not trying to prevent death. Therefore, One should try to resort to all means within his power to prevent death.”

प्रदाय मृत्यवे पुत्रान् मोचये कृपणामिमाम् ।
सुता मे यदि जायेरन् मृत्युर्वा न म्रियेत चेत् ॥ ४९॥

49

“Predhaaya mrithyave puthraan mochaye kripaanaamimaam
Suthaa me yedhi jaayeran mrithyurvaa na mriyathe cheth.”

विपर्ययो वा किं न स्याद्भतिर्धातुर्दुरत्यया ।
उपस्थितो निवर्तेत निवृत्तः पुनरापतेत् ॥ ५०॥

50

“Viparyayo vaa kim na syaadhgethirdhddhaathurdhurathyeyaa
Upasthitho nivarththetha nivritthah punaraapathehth.”

“Vasudhevar thought within him: “By delivering all my sons born by Dhevaki and Kamsa, who is death personified, I shall save the life of Dhevaki, my wife. Sometimes Kamsa will die before my sons take birth or since he is destined to die at the hands of my son, one of my sons will kill him. For the time being, to save the life of my wife, let me promise to hand over my sons as soon as they are born so that Kamsa will give up the immediate threat of killing Dhevaki. And if in course of time Kamsa dies, then I do not have anything to fear.”

अग्रेर्यथा दारुवियोगयोगयो-
रदृष्टतोऽन्यन्न निमित्तमस्ति ।
एवं हि जन्तोरपि दुर्विभाव्यः

51

“Agneryetthaa dhaaruviyogayogayo-
Radhrishtathoanyanna nimiththamasthi
Evam hi jenthorapi dhurvibhaavyah
Sareerasamyogaviyogahethuh.”

“When a fire, for some unseen and unknown reason, leaps over one piece of wood it will set fire to the next and then the next and so on, and nobody knows the reason other than it is destiny. Similarly, when a living being accepts one kind of body it leaves or abandons another, and it goes on like that endlessly. Nobody knows the reason other than it is destiny. Nobody knows when One will be born and when he will die or whether One will be born at all. These are all the plays of Destiny or God or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.”

एवं विमृश्य तं पापं यावदात्मनिदर्शनम् ।
पूजयामास वै शौरिर्बहुमानपुरःसरम् ॥ ५२ ॥

52

Evam vimrisya tham paapam yaavadhaathmanidhersanam
Poojayaamaasa vai Saurirbbehumaanapurassaram.

प्रसन्नवदनाम्भोजो नृशंसं निरपत्रपम् ।
मनसा दूयमानेन विहसन्निदमब्रवीत् ॥ ५३ ॥

53

Presannavadhanaambhojo nrisamsam nirapathrepam
Manasaa dhooyamaanena vihasinnidhamabreveeth.

वसुदेव उवाच

Vasudheva Uvaacha (Vasudhevar Said):

न ह्यस्यास्ते भयं सौम्य यद्वागाहाशरीरिणी ।

“Na hyasyaasthe bhayam, saumya, yedhvaagaahaasareerinee
Puthraan samarppayishyeasyaa yethsthe bhayamuththitham.”

Vasudhevar, after very deep thoughts and critical analysis within his intelligent mind as far as it allowed him, he firmly determined how to deal with the situation and proceed further to convince that cruel and sinful Kamsa Raakshasa. Very respectfully and with high regards, Vasudhevar honored Kamsa and praised him with glorious words and offered him prayers. He fully blossomed his face with wide open laughs concealing all his pains, distresses and hardships within his mind, Vasudhevar spoke very humbly and politely to that shameless and cruel Kamas Raakshasa who was standing there as a merciless butcher. Vasudhevar spoke words as if honey was flowing from his words: “Oh, the best of sober and calm personality! The Asareeri or the body-less voice was not that: this beautiful damsel, Dhevaki, will kill you. It was only that her son will kill you. Therefore, you are concerned, worried and fearful only of her son and not of her. Now, I promise you that as soon as she gives birth to the sons from whom your fear has arisen, I will bring and deliver them all unto your hands.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

स्वसुर्वधान्निवृते कंसस्तद्वाक्यसारवित् ।
वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद्गृहम् ॥ ५५॥

Svasurvaddhaannivavrithe Kamasasthadhvaakyasaaravith
Vasudhevoapi tham preethah presasya praavisadhgriham.

Kamsa agreed to the logical and reasonable arguments of Vasudhevar and having full faith and confidence in his words, he refrained and withdrew

from the attempt of killing his sister, Dhevaki. He praised and saluted Vasudhevar and went back to his palace.

अथ काल उपावृत्ते देवकी सर्वदेवता ।
पुत्रान् प्रसुषुवे चाष्टौ कन्यां चैवानुवत्सरम् ॥ ५६॥

56

Attha kaala upaavritthe Dhevakee Sarvvadhevathaa
Puthraan presushuve chaashtau kanyaam chaivaanuvathsaram.

Dhevakeedhevi was the personification of all the Dhevathaas like Lakshmi, Saraswathi, Paarvathi, etc. Dhevakeedhevi delivered eight sons, one son each in every year in that order, and then a beautiful daughter also as the ninth child in the ninth year after marriage.

कीर्तिमन्तं प्रथमजं कंसायानकदुन्दुभिः ।
अर्पयामास कृच्छ्रेण सोऽनृतादतिविह्वलः ॥ ५७॥

57

Keerththimantham pretthamajam KamsaayAanakadhundhubhih
Arppayaamaasa krichcchrena soanrithaadhathivihvalah.

किं दुःसहं नु साधूनां विदुषां किमपेक्षितम् ।
किमकार्यं कदर्याणां दुस्त्यजं किं धृतात्मनाम् ॥ ५८॥

58

Kim dhuhsaham nu saaddhoonaam? vidhushaam kimapekshitham?
Kimakaaryam kadharyaanaam? Dhusthyejam kim ddhrithaathmanaam?

दृष्ट्वा समत्वं तच्छ्रौरेः सत्ये चैव व्यवस्थितिम् ।
कंसस्तुष्टमना राजन् प्रहसन्निदमब्रवीत् ॥ ५९॥

59

Dhrishtvaa samathvam thachcChaureh sathyeh chaiva vyevastthitham

Kamsasthushtamanaa, Raajan, prehasannidhmabreveeth.

The first son of Dhevakeedhevi and Vasudhevar was named Keerththimaan. As soon as the first son Keerththimaan was born, as promised by Vasudhevar, he was taken to Bhoja Raaja Kamsa and placed in front of him as Sauri or Vasudhevar was very much feared of becoming liar by breaking his promise, though it was heartbreaking and very difficult for him to do. What is there in the world that cannot be tolerated by great exalted personalities? What is there in the world that cannot be renounced by great scholars and saintly personalities? [That means they can tolerate anything, and they can renounce anything, even their own first born, beloved child.] Seeing the honesty and the commitment in upkeeping the promise of his brother-in-law, Kamsa was very satisfied and pleased with him. Kamsa very pleasingly spoke to his brother-in-law, Vasudhevar:

प्रतियातु कुमारोऽयं न ह्यस्मादस्ति मे भयम् ।
अष्टमाद्युवयोर्गर्भान्मृत्युर्मे विहितः किल ॥ ६० ॥

60

“Prethiyaathu Kumaaroayam na hyasmaadhasthi me bhayam
Ashtamaadhyuvayorggerbhaanmrithyurmme vihithah kila.”

Kamsa spoke to Vasudhevar: “Oh, Vasudhevar! Take this boy back home as there is no chance for me to have any fear from him. The celestial Asareeri was that your eighth son will kill me. Therefore, it is the eighth son of you and Dhevaki, I am concerned because that is the child by whom I am destined to be killed.”

तथेति सुतमादाय ययावानकदुन्दुभिः ।
नाभ्यनन्दत तद्वाक्यमसतोऽविजितात्मनः ॥ ६१ ॥

61

Thatthethi suthamaadhaaya yeyaavAanakadhundhubhih
Naabhyanadhatha thadhvaakyamasathoavijithaathmanah.

Aanakadhundhubhi or Vasudhevar agreed with what Kamsa told him and took the child back home. Though Vasudhevar took the child back, he was

not at all confident and had no faith in the words of Kamsa who was the worst of those who do not have any control on their material modes of nature and senses and those who were slaves of their material desires. And Kamsa was the cruelest Raakshasa with dominance of Thamoguna.

नन्दाद्या ये व्रजे गोपा याश्चामीषां च योषितः ।
वृष्णयो वसुदेवाद्या देवक्याद्या यदुस्त्रियः ॥ ६२॥

62

Nandhaadhyaa ye vraje Gopaa yaaschaameeshaam cha yoshithah
Vrishnayo Vasudhevaadhyaa Dhevakyaadhyaa Yedhusthriyah

सर्वे वै देवताप्राया उभयोरपि भारत ।
ज्ञातयो बन्धुसुहृदो ये च कंसमनुव्रताः ॥ ६३॥

63

Sarvve vai Dhevathaapraayaa ubhayorapi, Bhaaratha,
Jnjaathayo benddhusuhridho ye cha Kamsamanuvrathaah.

एतत्कंसाय भगवाञ्छंसाभ्येत्य नारदः ।
भूमेर्भरिायमाणानां दैत्यानां च वधोद्यमम् ॥ ६४॥

64

Ethath Kamsaaya Bhagawaan sasamsaabhyethya Naaradhah
Bhoomerbhaaraayamaanaanaam dheithyaanaam cha vaddhodhyamam.

Hey, the Best of the Bharatha Dynasty! Nandha and other Gopaas and their womankind of Gopa-Naarees, all living in the Vraja, Vasudheva and other Yaadhavaas, Dhevakeedhevi and other Yaadhava womankind, and all others who were fortunate to be born within these dynasties, and almost all the Associates of Kamsa are all partial expansion of Dhevaas and Apsaraas. There is no question about that. As a starting point to kill and destroy the Dheithyaas, Asuraas and Raakshasaas like Kamsa and his relatives, friends and followers who were suppressing the Mother Earth with unbearable burden; once Dhevarshi Naaradha approached Kamsa

and narrated to him about the preparation of Dhevaas with the help of Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan to destroy them. [The idea is to create animosity and enmity towards Yaadhavaas and Gopaas in the mind of Kamsa.]

ऋषेर्विनिर्गमे कंसो यदून् मत्वा सुरानिति ।
देवक्या गर्भसम्भूतं विष्णुं च स्ववधं प्रति ॥ ६५॥

65

Rishervinirggeme Kamso Yedhoon mathvaa Suraanithi
Dhevakyaa gerbhasambhootham Vishnum cha svavaddham Prethi.

देवकीं वसुदेवं च निगृह्य निगडैर्गृहे ।
जातं जातमहन् पुत्रं तयोरजनशङ्कया ॥ ६६॥

66

Dhevakeem Vasudhevam cha nigrehya nigadairgrihe
Jaatham jaathamahan puthram thayorajenasankayaa.

From Naaradha, Kamsa came to know that Yaadhavaas are Dhevaas, meaning partial expansions of Dhevaas, and the children born from the womb of Dhevakeedhevi might be Sree Maha Vishnu or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. And the purpose of the incarnation of Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan from the womb of Dhevakeedhevi is to kill him. Therefore, as soon as Dhevarshi Naaradha departed, Kamsa fearing his death proceeded to the home of Vasudhevar and Dhevakeedhevi and arrested them and chained them with iron shackles and put them under his custody in jail. And then mercilessly killed all the six sons of Vasudhevar and Dhevakeedhevi, suspecting that each one of the children might be the incarnation of Vishnu who might kill him.

मातरं पितरं भ्रातृन् सर्वाश्च सुहृदस्तथा ।
घ्नन्ति ह्यसुतृपो लुब्धा राजानः प्रायशो भुवि ॥ ६७॥

67

Maatharam pitharam bhraathroon sarvvaamscha suhridhasthatthaa
GHnanthi hyasuthripo lubddhaa Raajaanah praayaso bhuvi.

Those Kings who have nothing but selfish interest and in the existence of their own lives would denounce and do not hesitate even to kill their own mothers, fathers, brothers, friends, and all the others according to their will and pleasure for their own safety and existence. That is the nature of the cruel and selfish Raakshasaas.

आत्मानमिह सञ्जातं जानन् प्राग्विष्णुना हतम् ।
महासुरं कालनेमिं यदुभिः स व्यरुध्यत ॥ ६८॥

68

Aathmaanamiha sanjaatham jaanan praagVishunaa hatham
Mahaasuram Kaalanemim Yedhubhah sa vyeruddhyatha.

In the previous birth I was the Asura called Kaalanemi. In that birth Kaalanemi Raakshasa was killed by Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Even in this birth also that is what might happen, and Vishnu might kill me after incarnating as the son of Dhevakeedhevi and Vasudhevar. With that thought in mind Kamsa developed extreme anger, hatred, animosity and enmity with the entire Yaadhavaas and the Yaadhava community.

उग्रसेनं च पितरं यदुभोजान्धकाधिपम् ।
स्वयं निगृह्य बुभुजे शूरसेनान्महाबलः ॥ ६९॥

69

Ugrasenam cha pitharam YedhuBhojaAnddhakaaddhipam
Svayam nigrehya bubhuje Soorasenaanan mahaabelah.

Kamsa, the most powerful and mighty son of Ugrasena, handcuffed his own father, Ugrasena, and imprisoned him and declared himself as the sole authority and supreme ruler of all Yaadhavaas, Bhojaas and Anddhakaas. He became the unquestionable and unchallengeable ruler of all states known as Soorasenaraajyam or states of Soorasenaas.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे श्रीकृष्णजन्मोपक्रमे प्रथमोऽध्यायः ॥ १ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhddhe SreeKrishnaAvathaarOpakreme*
[SreeKrishnaAvathaaraKaaranaNiroopanam – DhevakeeVivaaham]
PretthamoAddhyaayah
SreeKrishnaJenmOpakreme*

Thus, we conclude the First Chapter – In the First Half - [Named as] The Advent of Sree Krishna Bhagawaan - Introduction [Review of Causes for the Incarnation of Sree Krishna Bhagawaan – Marriage Ceremony of Dhevakeedhevi] Of the Tenth Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!