

OM

Om Shree Krishnaaya Param Brahmane Namah!

**Om Namō Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

**DESAMASKANDDHAH (CANTO TEN)
(POORVVAARDHDDHAH = THE FIRST HALF)**

॥ द्वितीयोऽध्यायः - २ ॥

DHVITHEEYOADDHYAAYAH (CHAPTER TWO)

Poorvvardhdhe

**GerbhaGethaVishnorBrahmaadhiKrithaSthuthirnNaama
[VishnorAjaadhiSthuthi] (In First Half – Prayers of Brahmadheva and
Other Dhevaas For Krishna Bhagawaan In The Womb [Prayers of
Brahmadheva and other Dhevaas for Vishnu Bhagawaan in the Womb
of Dhevakeedhevi as Krishna Bhagawaan])**

[In this chapter we can read the worship of glories of Vishnu Bhagawaan by Brahmadheva, Siva, Dhevaas, Dhevarshees and other celestial beings when they understood that Vishnu Bhagawaan is living within Dhevakeedhevi's womb. Kamsa with the help of his relatives and friends like: Jeraasandha, Prelamba, Mushtika, Chaanoora, Aghaasura, Ddhenuka, etc. started attacking and oppressing the Yaadhavaas and therefore, Yaadhavaas abandoned their homes and took shelter in disguise at other places. Very few of the Yaadhavaas stayed with Kamsa as his nominal friends. Knowing the difficulties and distresses of Bhoomeedhevi, Vishnu Bhagawaan decided to incarnate on earth and destroy the Raakshasaas. Kamsa killed all the six sons of Dhevakeedhevi and Vasudhevar. After that Anantha Bhagawaan entered the womb of Dhevakeedhevi and that was transferred to the womb of Rohineedhevi by Yoga-Maaya at the instructions of Vishnu Bhagawaan. As desired and advised by Vishnu Bhagawaan, Yoga-Maaya entered the womb of Yesodhaadhevi, the wife of Nandha Gopa. And Vishnu Bhagawaan Himself entered the womb of Dhevakeedhevi with His full Potency and Eternal Energy. At that time the Effulgence of Dhevakeedhevi shone like hundreds of Suns. Brahmadheva, Siva, Dhevaas, Dhevarshees, etc. immediately knew that Vishnu Bhagawaan has entered her womb. In order to avoid the attack of Kamsa that effulgence was covered from his view. Brahmadheva, Siva, Dhevaas, etc. appeared there and ceaselessly worshiped The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. We can read some portions of the ceaseless prayers of glories of Vishnu Bhagawaan by Brahmadheva and others in this chapter. At the end, they all comforted Dhevakeedhevi that she need not be fearful of Kamsa any longer as he will soon be killed by Vishnu Bhagawaan Who will be born as Krishna as her son. They prostrated Vishnu Bhagawaan in the womb of Dhevakeedhevi and returned to their abodes of Heavenly planets. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

प्रलम्बबकचाणूरतृणावर्तमहाशनैः ।
मुष्टिकारिष्टद्विविदपूतनाकेशिधेतुकैः ॥ १ ॥

1

PrelambaBekaChaanoraThrinaavarththamahaasanaih
MushtikaArishtaVividhaPoothanaaKesiDdhenukaih

अन्यैश्चासुरभूपालैर्बाणभौमादिभिर्युतः ।
यदूनां कदनं चक्रे बली मागधसंश्रयः ॥ २॥

2

AnyaischaasurabhoopaalairbBaanaBhaumaadhibhiryuthah
Yedhoonaam kadhanam chakre belee Maagaddhasamsreyah.

Under the protection and with the help and support of Magaddha Raaja Jeraasanddha, the most powerful Kamsa persecuted and tortured Yaadhavaas on a daily basis with the help of his Asura and Raakshasa followers like: Chaanoora, Beka, Thrinaavarththa, Prelamba, Kesi, Arishta, Poothana, etc. and friends like Ddhenuka, Vividha, etc. and great Asura kings like Baana, Rukmi, etc.

ते पीडिता निविविशुः कुरुपञ्चालकेकयान् ।
शाल्वान् विदर्भान्निषधान् विदेहान् कोसलानपि ॥ ३॥

3

The peedithaa nivivisuh KuruPaanjchaalaKekayaan
Saalvaan Vidharbhaan Nishaddhaan Vidhehaan Koslaanapi.

Because of the unbearable persecution and torture of Kamsa and his demonic forces, most of the Yaadhavaas under fear abandoned their kingdoms and lived secretly in disguise in other places like the kingdoms of Kuru, Saalva, Paanjcchaala, Kekaya, Nishaddha, Vidheha, Kosala, Vidharbha, etc.

एके तमनुरुन्धाना ज्ञातयः पर्युपासते ।
हतेषु षट्सु बालेषु देवक्या औग्रसेनिना ॥ ४॥

4

Eke thamanurunddhaanaa jnjaathayah paryupaasathe
Hatheshu shatsu baaleshu Dhevakyaa Ougraseniaa.

सप्तमो वैष्णवं धाम यमनन्तं प्रचक्षते ।
गर्भो बभूव देवक्या हर्षशोकविवर्धनः ॥ ५ ॥

5

Sapthamo Vaishnavam ddhaama yemAnantham prechakshathe
Gerbho bebhoova Dhevakyaa harshasokavivardhddhanah

But some of the Yaadhavaas lived under Bhoja Raaja Kamsa as his followers and associates, executing all his orders as his servants. After the killing of all the six sons of Dhevakeedhevi, she conceived again the seventh child, Sankarshana. That was the Incarnation of Lord Vishnu or Anantha Bhagawaan. She was extremely happy and at the same time very sorrowful during the conception of that child. She was happy that it was the incarnation of Sankarshana or Ananthabhagawaan and she was sorrowful and unhappy that the child would be killed by Cruel demonic Kamsa, like her other six sons. Thus, she carried that pregnancy with the mixed feeling of increased happiness and extreme sorrowfulness.

भगवानपि विश्वात्मा विदित्वा कंसजं भयम् ।
यदूनां निजनाथानां योगमायां समादिशत् ॥ ६ ॥

6

Bhagawaanapi Visvaathma vidhithvaa Kamsajam bhayam
Yedhoonaam nijanaatthaanaam Yogamaayaam samaadhisath.

Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, realizing the sufferings of persecution, hardships and tortures of Kamsa to his ardent devotees like Vasudhevar and other Yaadhavaas, spoke to His Yoga Maaya or the Personification of His Mystic Maaya or Maayaa Bhagawathi Who is His own Partial Expansion:

गच्छ देवि व्रजं भद्रे गोपगोभिरलङ्कृतम् ।
रोहिणी वसुदेवस्य भार्याऽऽस्ते नन्दगोकुले ॥ ७ ॥

“Gehccha, Dhevi, Vrajam, Bhadhre, GopaGobhiralamkritham
Rohinee Vasudhevasya bhaaryaaaasthe Nandhagokule.

“Oh, Manggale or The Embodiment of Auspiciousness! Please proceed to Vraja, which is ceremoniously decorated by Gopaas and Gos, where the Gopaas and their Gos or Cows or Cattles are living. There, lives Rohineedhevi who is the wife of Vasudhevar.”

अन्याश्च कंससंविग्ना विवरेषु वसन्ति हि ।
देवक्या जठरे गर्भं शेषाख्यं धाम मामकम् ।
तत्सन्निकृष्य रोहिण्या उदरे सन्निवेशय ॥ ८॥

“Anyascha Kamsasamvignaa vivareshu vasanthi hi
Dhevakyaa jettare gerbham Sessaakhyam ddhaam maamakam
Thath sannikrishya Rohinyaa udhare sannivesaya.”

“Other ladies are living secretly in caves and cages under disguise as they are fearful of the persecution and torture of Kamsa and his demonic followers. The Essence of My Effulgence is there in the pregnancy of Dhevakeedhevi. You have to carry and transfuse and transfer that Essence of My Effulgence from the womb of Dhevakeedhevi to the womb of Rohineedhevi or transpose of the pregnancy from Dhevakeedhevi to Rohineedhevi.”

अथाहमंशभागेन देवक्याः पुत्रतां शुभे ।
प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि ॥ ९॥

“Atthaahamamsabhaagena Dhevakyaah puthrathaam, subhe,
Praapsyaami thvam Yesodhaayaam Nandhathanyaam bhavishyasi.”

“Oh, Subhe or The Most Auspicious One! I will enter the womb of Dhevakeedhevi and Incarnate in the form of her son with My Full Potency. Oh, Yoga Maayaadhevi! You go and be incarnated as the daughter of Yesodhaadhevi, who is the wife of Nandha Gopa or Nandhagopa.”

अर्चिष्यन्ति मनुष्यास्त्वां सर्वकामवश्वरीम् ।
धूपोपहारबलिभिः सर्वकामवरप्रदाम् ॥ १०॥

10

“Archchishyanthi Manushyaasthvaam Sarvvakaamavareswareem
*Naanopahaarabelibhih Sarvvakaamavarapredhaam.”

*Ddhoopopahaarabelibhih

“Being the Lord and the Provider of all boons and fulfiller of the wishes and desires of the entire living entities of the Universe, You will be known as Sarvva Vara Dhaayini. You will be thankfully and devotionally worshiped by offering Yaagaas and Yejnjaas daily by sacrificing animals to please and appease You by the entire humanities of the world.”

नामधेयानि कुर्वन्ति स्थानानि च नरा भुवि ।
दुर्गेति भद्रकालीति विजया वैष्णवीति च ॥ ११॥

11

“Naamaddheyaani kurvvanthi stthaanaani cha naraa bhuvi
Dhurggethi Bhadrakaaleethi Vijayaa Vaishnaveethi cha”

कुमुदा चण्डिका कृष्णा माधवी कन्यकेति च ।
माया नारायणीशानी शारदेत्यम्बिकेति च ॥ १२॥

12

“Kumudhaa Chandikaa Krishnaa Maadhavee Kanyakethi cha.
Maayaa NaaraayanEesaani SaaradhethyAmbikethi cha.”

“You will have and will be known and called by innumerable names including Vaishnavi, Dhurgga, Maaya, Vijaya, Bhadrakaali, Krishna, Chandika, Maaddhavi, Ambika, Eesaani, Naaraayani and so forth.”

गर्भसङ्कर्षणात्तं वै प्राहुः सङ्कर्षणं भुवि ।
रामेति लोकरमणाद्वलं बलवदुच्छ्रयात् ॥ १३॥

13

“GerbhaSankarshanaaththam vai praahuh Sankarshanam bhuvi
Raamethi lokaremaadhBelam Belavadhuchcchrayaath.”

“The son of Rohini will be celebrated by the name Sankarshana because of being sent or transferred from the womb of Dhevakeedhevi to Rohineedhevi. He will be called Raama because of his ability to please the inhabitants of Vraja or Gokula and the entire world. Being very powerful and mighty, he will also be called as the Bela or Belaraama or Belabhadhra.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

सन्दिष्टैवं भगवता तथेत्योमिति तद्वचः ।
प्रतिगृह्य परिक्रम्य गां गता तत्तथाकरोत् ॥ १४॥

14

Sandhishtaivam Bhagawathaa thathethyomithi thadhvachah
Prethigrehya parikremya gaam gethaa that thatthaakaroth.

Dhevi Maaya agreed by saying the Vedhic Manthra “AUM” to the instructions and orders of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and made a circumambulation around Him and immediately started for the place on the Earth known as Nandha Gokula. After reaching there She did exactly what she has been asked to do.

गर्भे प्रणीते देवक्या रोहिणीं योगनिद्रया ।
अहो विस्रंसितो गर्भ इति पौरा विचुक्रुशुः ॥ १५॥

15

Gerbhe preneethe Dhevakyaa Rohineem Yoganidhrayaa
“Aho visremsitho Gerbha” ithi paura vichukrusuh.

The child in the womb of Dhevakeedhevi was attracted and transferred into the womb of Rohineedhevi by Yoga-Maaya. When it happened, the general public felt very depressed and started crying by telling: “It was so pathetic and sorry that the child in the womb of Dhevakeedhevi got aborted before delivery.” They cried aloud like that.

भगवानपि विश्वात्मा भक्तानामभयङ्करः ।
आविवेशांशभागेन मन आनकदुन्दुभेः ॥ १६॥

16

Bhagawaanapi Visvathmaa bhakthaanaamabhayankara
Aavivesaamsabhaagena mana Aanakadhundhubhe.

Sree Naaraayana Bhagawaan is Viswaathma, meaning the Soul of the whole Universe. He is the One Who provides Permanent Shelter, Refuge and complete Security to all His devotees. Oh, the Most Exalted King! That Vaasudheva Bhagawaan Who is The Soul of the whole Universe entered the mind and heart of Vasudhevar with His Full Opulence and Potency.

स बिभ्रत्पौरुषं धाम भ्राजमानो यथा रविः ।
दुरासदोऽतिदुर्धर्षो भूतानां सम्बभूव ह ॥ १७॥

17

Sa bibhrath Paurasham ddhaama bhraajamaano yetthaa Revih
Dhuraasadhoathidhurdhddharsho bhoothaanaam sambebhoova ha.

While carrying the Form of Viswaathma, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, with His Full Potency and Opulence within the core of the heart of Vasudhevar, Vasudhevar bore Vishnu Bhagawaan’s Transcendentally Illuminating Effulgence and he became as brilliant and bright as Ravi or Sun-god. He was

unapproachable by sensory power or seeable by physical eyes by anyone.
He shone like Sooryabhagawaan.

ततो जगन्मङ्गलमच्युतांशं
समाहितं शूरसुतेन देवी ।
दधार सर्वात्मकमात्मभूतं
काष्ठा यथाऽऽनन्दकरं मनस्तः ॥ १८॥

18

Thatho jeganmangalamAchyuthaamsam
Samaahitham Soorasuthena Dhevee
Dheddhaara Sarvvaathmakamaathmabhootham
Kaashttaa yetthaaaanandhakaram manasthah.

Thereafter, accompanied by the plenary expansion of Achyutha Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Who is the Embodiment of Auspiciousness and The Auspiciousness of the Entire Universe, with His full Opulence, Potency and Effulgence was attracted by Dhevakeedhevi in her mind and heart and thus was transferred from the mind of Vasudhevar to the mind of Dhevakeedhevi. That means Vasudhevar transferred his sperm containing the Effulgence of the Soul of Achyutha Bhagawaan to the womb of Dhevakeedhevi. These are all mental transactions without any physical involvement and that is why it is mentioned that the Effulgence of Achyutha Bhagawaan was transferred from the mind of Vasudhevar to the mind of Dhevakeedhevi. Dhevakeedhevi, thus having been initiated by Vasudhevar, became divinely beautiful because of carrying Krishna Bhagawaan Who is the original consciousness of everyone and Who is the cause of all causes, within the core of her heart. It was just as the Directions became very beautiful by carrying the rising Moon. Dhevakeedhevi also shone like moonlight.

सा देवकी सर्वजगन्निवास-
निवासभूता नितरां न रेजे ।
भोजेन्द्रगेहेऽग्निशिखेव रुद्धा
सरस्वती ज्ञानखले यथा सती ॥ १९॥

Saa Dhevakee Sarvvajegannivaasa-
Nivaasabhoothaa nitharaam na reje
Bhojendhrageheagnisikheva rudhddhaa
Saraswathee jnjaanakhale yetthaa Sathee.

Sree Vaasudheva Sree Krishna Bhagawaan Who is the Plenary Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is the Cause of all Causes and Who or Which is the Foundation of entire Cosmos is the Soul of Each and Every Element of the Universe. He is now residing within Dhevakeedhevi and accepted her womb as His abode. That Dhevakeedhevi, who is the abode of Sree Vaasudheva Sree Krishna Bhagawaan, was imprisoned and was living in the jail of cruel Kamsa Raakshasa. Therefore, her effulgence was illuminated, just like the fire covered by the walls of a pot or like a person who has the knowledge but cannot distribute it to the benefit of the human society. [The reason for non-illumination of her effulgence was not to disclose the fact that she was carrying or bearing Vishnu Bhagawaan within her, as if the news reaches Kamsa, he will destroy the child.]

तां वीक्ष्य कंसः प्रभयाजितान्तरां
विरोचयन्तीं भवनं शुचिस्मिताम् ।
आहैष मे प्राणहरो हरिर्गुहां
ध्रुवं श्रितो यन्न पुरेयमीदृशी ॥ २०॥

Thaam veekshya Kamsah prebhayaaajithaantharaam
Virochayantheem bhavanam suchismithaam
Aarhaisha “me praanaharo Harirrguhaam
Ddhruvam sritho yenna pureyameedhrisee.”

Kamsa, seeing the supreme divine effulgence of Dhevakeedhevi who was accommodating Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan within her, self, who was very serene, very pure and very pious with smiling and happy face, thought: “There is Hari Who is Vishnu is staying in this cave of Dhevaki’s womb. He is there to steal my life. He will definitely kill me. No doubt about that. See

and think why she never carried such divine effulgence in the past? She never had such divine brilliant effulgence at any time before in the past.”

किमद्य तस्मिन् करणीयमाशु मे
यदर्थतन्त्रो न विहन्ति विक्रमम् ।
स्त्रियाः स्वसुर्गुरुमत्या वधोऽयं
यशः श्रियं हन्त्यनुकालमायुः ॥ २१ ॥

21

“Kimadhya thasmin karaneeyamaasu me
Yedharththathanthro na vihanthi vikramam
Sthriyaah svasurggurumathyee vaddhoayam
Yesah sriyam hanthyanukaalamaayuh.”

“What can I do? What should I do? What is my duty now? When I think none of the four logical means or approaches will work. [The four means tackling the issues are: 1) Saama, meaning Conciliation or Pacification by cordial and peaceful discussion, 2) Dhaana, meaning by paying off or by renouncing, 3) Bhedha, meaning by dissention or enmity and 4) Dhenda, meaning by punishing or by force.] Vishnu Who knows His purpose will not give His Prowess. Dhevaki is a woman. She is my sister and more over now she is pregnant. If I kill a pregnant woman, my reputation, fame, opulence, longevity or duration of my life-time and everything I possesses will be destroyed and vanquished immediately.”

स एष जीवन् खलु सम्परेतो
वर्तेत योऽत्यन्तनृशंसितेन ।
देहे मृते तं मनुजाः शपन्ति
गन्ता तमोऽन्धं तनुमानिनो ध्रुवम् ॥ २२ ॥

22

“Sa esha jeevan khalu samparetho
Varththatha yoathyanthanrisamsithena
Dhehe mrithe tham manujaah sapanthi
Genthaa thamoanddham thanumaanino ddhruvam.”

“Those who commit very cruel and heinous crimes which are despicable will not live long but even if they live long on this earth their life will be worse than their death. Or in other words they will be living a dead life. Because they will be thinking that their material or physical body is their soul, or they consider the material body to be the transcendental soul. Good and virtuous people will curse them to be destroyed and perished. They will fall into hell known as Andhathama, where One will suffer unbearable pain and distress in utter darkness of ignorance.”

इति घोरतमाद्भवात्सन्नित्तः स्वयं प्रभुः ।
आस्ते प्रतीक्षंस्तज्जन्म हरेर्वैरानुबन्धकृत् ॥ २३ ॥

23

Ithi ghorathamaadh bhaavaath sannivritthah Swayamprebhuh
Aasthe pretheekshamsthajjenma Harervairaanubenddhakrith.

Thinking like that, Kamsa abandoned the horrible and cruelest idea of killing his sister, Dhevakeedhevi, who was pregnant at that time and who was carrying the effulgence of Bhagawaan Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan with His full Potency. But his anger and enmity against Bhagawaan Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan increased moment by moment because of Vairaanubenddha and Vairaagya Bhakthi, meaning by thinking always in his mind and remembering always that Bhagawaan Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is his born enemy and that he must destroy him somehow. That was his only thought. Whether by devotion and affinity or by anger and enmity Kamsa was always thinking of Bhagawaan Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. His mind had nothing but Bhagawaan Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. With that thought he continued to rule his country and protect his people and supporters.

आसीनः संविशंस्तिष्ठन् भुञ्जानः पर्यटन्महीम् ।
चिन्तयानो हृषीकेशमपश्यत्तन्मयं जगत् ॥ २४ ॥

24

Aaseenah samvisamsthishttan bhunjjaanah Paryatan maheem
Chinthayaano Hrisheekesamapasyath thanmayam jegath.

When he sits or stands or lies or moves, laughs, eats and whatever he does and always and always Kamsa was thinking of Bhagawaan Vishnu Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and, in that way, he was thinking of Bhagawaan as the Jegathswarooma or Form of Cosmos. Thus, for him the entire universe was filled with Bhagawaan Vishnu Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan or his universe was bounded by the Vairaagya Bhakthi towards Sree Krishna Bhagawaan Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

ब्रह्मा भवश्च तत्रैत्य मुनिभिररिदादिभिः ।
देवैः सानुचरैः साकं गीर्भिर्वृषणमैडयन् ॥ २५॥

25

Brahmaa Bhawascha thathraithya MunibhirnNaaradhaadhibih
Dhevaih saanucharaih saakam geerbhirvrishanamaidayan.

Brahmadheva, Bhava or Kaamaari Bhagawaan or Lord Siva, great Saints like Naaradha and all The Dhevaas who always follow them reached there and started worshipping Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is the provider and fulfiller of all wishes and desires of the entire universe, by singing His glories and amazing activities.

सत्यव्रतं सत्यपरं त्रिसत्यं
सत्यस्य योनिं निहितं च सत्ये ।
सत्यस्य सत्यमतसत्यनेत्रं
सत्यात्मकं त्वां शरणं प्रपन्नाः ॥ २६॥

26

“Sathyavratham Sathyaparam thrisathyam
Sathysya yonim nihitham cha sathye

Sathyasya sathymrithasathyanethram
Sathyaathmakam thvaam saranam prepannaah.”

“Dhevaas Prayed: “Oh, Vishnu Bhagawaan! You are with the vow of Sathyam or Truth. You never deviate from your vow. You can be reached, or You are approachable only by Sathyam or only by following the path of Sathyam. You are perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. You always shine like Thri Sathya or Three Sathyams or Truths as You are involved in the three phases of Cosmic Manifestation or Material Universe, which is constituted of five basic elements, like: the creation, maintenance and annihilation or dissolution. You are the Supreme Truth. You cannot be approached unless One is completely and perfectly truthful. One cannot achieve Your favor unless he is completely truthful, which means Your favor cannot be achieved by hypocrites. You are the living Form of Truth. You are the doctrine of Truth. Your words are Sathyam. Your involvement is Sathyam. You are the Truth of Truth. In the Three Times like, the Past, Present and Future, You are Truth and You maintain Truth in all the Three Times. Therefore, You are Sathyaswaroopa. Oh, Sathyaswaroopa! We pray and seek refuge and shelter from You.”

एकायनोऽसौ द्विफलस्त्रिमूल-
श्वतूरसः पञ्चविधः षडात्मा ।
सप्तत्वगष्टविटपो नवाक्षो
दशच्छदी द्विखगो ह्यादिवृक्षः ॥ २७॥

27

“Ekaayanoasau dhviphalasthrimoola-
Schathuresah panjchavidhah shadaathmaa
Sapthathvagashtavitapo navaaksho
Dhesachcchadhee dhvikhago hyaadhivrikshah.”

“The body, [the total body and the individual body are the same composition], can figuratively called as “the original tree.” This tree fully depends on the ground of material nature. It provided two kinds of fruits, one, the enjoyments of happiness and two, the sufferings of distress. The cause of the tree, forming its three roots, is the association with modes of material nature, Sathva or goodness, Rejas or passion and Thamas or

ignorance. The four Purusharththaas, which are: religiosity, economic development, sense gratification and liberation, are the four tastes of the fruits of bodily happiness. These tastes can be experienced through five senses for acquiring knowledge in the midst of six circumstances like: lamentation, illusion, old age, death, hunger and thirst. The seven layers of bark covering the tree are: skin, blood, muscle, fat, bone, marrow and skin. The eight branches of the tree are: five gross and three subtle elements. They are earth, water, fire, air and ether, and mind, intelligence and false ego. The tree of the body has nine hollows. They are, the eyes, the ears, the nostrils, the mouth, the rectum and the genitals. The tree has ten leaves: the ten airs passing through the body. There are two birds in this tree, one is the individual soul and the other is the Super Soul. The tree of the body is always there as long as the universe is there.”

त्वमेक एवास्य सतः प्रसूति-
स्त्वं सन्निधानं त्वमनुग्रहश्च ।
त्वन्मायया संवृतचेतसस्त्वां
पश्यन्ति नाना न विपश्चितो ये ॥ २८॥

28

“Thvameka evaasya sathah presoothi-
Sthvam sanniddhaanam thvamanugrehascha
Thvanmaayayaa samvrithachethasasthvaam
Pasyanthi naanaa na vipaschitho ye.”

“Oh, Bhagawan Vishno! The efficient and effective cause of this material world manifested with its many varieties as the original tree is You. Thus, You are the Creator of the Material World. It is None other than You, Who is the Maintainer and Annihilator of the Material World which is compared to the tree. You are the One in Whom everything is conserved. Those who are covered by the Illusive Power of Your Eternal Energy cannot see and realize that You are behind this Manifestation, but learned devotees who are endowed with transcendental knowledge can see and realize that You are behind all these and that You are Everything and All.”

बिभर्षि रूपाण्यवबोध आत्मा
क्षेमाय लोकस्य चराचरस्य ।

सत्त्वोपपन्नानि सुखावहानि
सतामभद्राणि मुहुः खलानाम् ॥ २९॥

29

“Bibharshi roopaanyavaboddha aathmaa
Kshemaaya lokasya charaacharasya
Saththvopapannaani sukhaavahaani
Sathaamabhadhraani muhuh khalaanaam.”

त्वय्यम्बुजाक्षाखिलसत्त्वधाम्नि
समाधिनाऽऽवेशितचेतसैके ।
त्वत्पादपोतेन महत्कृतेन
कुर्वन्ति गोवत्सपदं भवाब्धिम् ॥ ३०॥

30

“ThvayyAmbujaakshaakhilasaththvaddhaamni
Samaaddhinaaaavesithachethasaikē
Thvathpaadhapothena mahathkrithena
Kurvvanthi govathsapadham Bhawaabddhim.”

स्वयं समुत्तीर्य सुदुस्तरं द्युमन्
भवार्णवं भीममदभ्रसौहृदाः ।
भवत्पदाम्भोरुहनावमत्र ते
निधाय याताः सदनुग्रहो भवान् ॥ ३१॥

31

“Svayam samuththeerya sudhustharam Dhyuman-
Bhawaarnnavam bheemamabhadhrasauhridhaah
Bhawathpadhaambhoruhanaavamathra the
Niddhaaya yaathaah sadhanugreho Bhawaan.”

“Oh, Bhagawan Vishno! You are the personification of Transcendental Knowledge. You are always there, and You are always working for the welfare and prosperity of all the moving and non-moving entities and elements of this material universe. One of the purposes of Your very

existence is that. You are the provider of comfort and happiness to all the virtuous entities. You are the destroyer of all Aasuric or demonic entities or You are the cause for destroying and eliminating all Aasuric forces from this material universe. In order to fulfill the purpose of protecting and providing comfort for the virtuous entities and to destroy and eliminate the Aasuric entities, You assume appropriate forms, or You incarnate in appropriate forms and shapes. These forms are taken purely according to Your Own will and decision, but You always assume the most suitable form of Moorthi or Idol. All Your incarnations, irrespective of the Form, are pure and transcendental to this material world. By appearing in these pure transcendental forms, You are pleasing and satisfying and fulfilling the wishes of Your pious devotees and annihilates the Aasuric and evil entities. Oh, Lotus-Eyed Vishnu Bhagawan! Your pure devotees can cross, the most horrible and most difficult to cross, Ocean of the material universe very easily by concentrating their mind and heart meditatively upon Your lotus feet. When Your devotees concentrate their mind meditatively upon Your lotus feet this deep and aggrieved Ocean of Material Universe will be like a small hoofprint. They can easily cross over and reach the other side, meaning that they will be liberated from the material miseries and attain transcendental realization with Aathma Jnanaanam. Oh, Vishnu Bhagawan! You resemble the brilliantly shining Sun. You are always ready to fulfill the desires and wishes of Your devotees. Therefore, You are the Kalpa Tharu or Wish-Fulfilling Tree to Your devotees. When the great Aachaaryaas cross the material ocean by concentrating their mind and heart meditatively upon Your lotus feet, they leave behind them a path or a method for their followers to overcome the miseries of the Material Ocean. Thus, their followers and disciples who also become Your devotees and would be able to cross the miseries of Material Ocean by concentrating their mind and heart meditatively upon Your lotus feet.”

येऽन्येऽरविन्दाक्ष विमुक्तमानिन-
स्त्वय्यस्तभावादविशुद्धबुद्धयः ।
आरुह्य कृच्छ्रेण परं पदं ततः
पतन्त्यधोऽनादृतयुष्मदङ्घ्रयः ॥ ३२ ॥

Aaroohya krichcchrena param padham thathah
Pathanthiaddhoanaadhritayushmadhangghrayah.”

“[There are opinions from some corners that some non-devotees of Vishnu Bhagawaan will pose that they are devotees of Him and will worship at His lotus feet and would seek protection and shelter from Him. What would be the fate of those ungenune or bogus devotees? Brahmadheva and other Dhevaas are responding.] Oh, Bhagawan Vishno! Those bogus devotees who worship at the lotus feet of Vishnu Bhagawaan without any respect, regards and devotion and with impure mind and ill-intelligence and with malicious intentions and purposes would fall down from their position of imagined or false superiority because they have no regard for Your lotus feet.”

तथा न ते माधव तावकाः क्वचि-
द्भ्रश्यन्ति मार्गात्त्वयि बद्धसौहृदाः ।
त्वयाभिगुप्ता विचरन्ति निर्भया
विनायकानीकपमूर्धसु प्रभो ॥ ३३ ॥

33

“Thatthaa na the Maaddhava thaavakaah kvachith
Bhresyanthi maarggaaththvyi bedhddhasauhridhaah
Thvayaabhigupthaa vicharanthi nirbhayaa
Vinaayakaaneekapamoordhddhasu, Prebho!”

“Oh, Vishnu Bhagawaan! Oh, Maaddhava! You are the Lord of Bhagawathi Mahaalakshmi, the Goddess of fortune and auspiciousness. Those who worship Your lotus-feet with pure devotion and respectful regards would never fall from their superior position like the non-devotees or bogus devotees, because You always protect and provide shelter to them. Thus, they fearlessly traverse the heads of Vighna Dhevathaas gods of obstacles and preventions or of demonic obstacles of progress and auspiciousness with Your blessings as they are always taken care of and provided the needed support and help by You and continuously progress in offering devotional services at Your lotus feet.”

सत्त्वं विशुद्धं श्रयते भवान् स्थितौ
शरीरिणां श्रेय उपायनं वपुः ।

वेदक्रियायोगतपःसमाधिभि-
स्तवार्हणं येन जनः समीहते ॥ ३४॥

34

“Saththvam visudhddham sreyathe Bhawaan stthithau
Sareerinaam sreya upaayanam vapuh
VedhaKriyaaYogaThapahSamaaddhibhi-
SThavaarhanam yena jenah sameehithe.”

“As part of maintaining the universe and its entities and elements, You assume or incarnate innumerable Forms of bodies. All those Forms of bodies are transcendental, beyond the material modes of nature. When You appear in these pure Transcendental Forms, You bestow all good fortune upon the living entities by teaching them the methods to perform Vedhic Activities such as Ritualistic Ceremonies, Mystic Yoga, Austerities, Penance, Meditation, Ultimate Samaaddhi, Ecstatic Absorption in Thought of You, etc. Thus, You are worshiped according to Vedhic Principles and Stipulations.”

सत्त्वं न चेद्धातरिदं निजं भवे-
द्विज्ञानमज्ञानभिदापमार्जनम् ।
गुणप्रकाशैरनुमीयते भवान्
प्रकाशते यस्य च येन वा गुणः ॥ ३५॥

35

“Saththvam na chedhddhaatharidham nijam Bhawe-
DhVijnjaanamajnjaanabhidhaapamaarjjanam
Gunaprekaasairanumeeyathe Bhawaan
Prekaasathe yesya cha yena vaa gunah.”

“Oh, Lord! Oh, Prebho! You are the cause of all causes. If Your Transcendental Bodies were not beyond the material modes of nature, One, especially the ignorant One, could not understand the difference between Matter and Transcendence. One can understand the Transcendental Nature of Your Lordship, who are the controller of material nature, only by Your presence. It is very difficult to understand Your

transcendental nature unless One is influenced by the presence of Your Transcendental Form. Nobody can understand or realize you well by any means. They can speculate and visualize you by inferences or guess-work by choosing the path of imagination.”

न नामरूपे गुणजन्मकर्मभि-
निरूपितव्ये तव तस्य साक्षिणः ।
मनो वचोभ्यामनुमेयवर्त्मनो
देव क्रियायां प्रतियन्त्यथापि हि ॥ ३६॥

36

“Na naamaroope gunajenmakarmmabhi-
RnNiroopithavye thava thasya saakshinah
Manovachobhyaamanumeyavarthmano
Dheva kriyaayaam prethiyanthyetthaapi hi.”

“Oh, Bhagawan Vishno! Your Transcendental name and form are not ascertained by those who speculate on the path of imagination. Although, Your Name, Form, Attributes, etc. are beyond the reach of narrations by words and even mental speculations and imaginations, Your pure devotees can realize and understand You by Your activities with Your grace and blessings.”

शृण्वन् गृणन् संस्मरयंश्च चिन्तय-
न्नामानि रूपाणि च मङ्गलानि ते ।
क्रियासु यस्त्वच्चरणारविन्दयो-
राविष्टचेता न भवाय कल्पते ॥ ३७॥

37

“Srinvan grinan samsmarayamscha chinthayan
Naamaani roopaani cha manggalaani the
Kriyaasu yesthvachcharanaaravindhayo-
RAavishtachethaa na Bhawaaya kalpathe.”

“Oh, Bhagawan Vishnu Moorththe! Your pure devotees, those who always chant or read Your divine names and about forms or listen or hear Your

divine names and of forms or think and remember Your names and forms and help others to chant or listen or remember Your forms and names by fixing the mind and heart at Your lotus feet in all the activities, would never be affected even a bit by the miseries and distresses of Material Ocean.”

दिष्ट्या हरेऽस्या भवतः पदो भुवो
भारोऽपनीतस्तव जन्मनेशितुः ।
दिष्ट्याङ्कितं त्वत्पदकैः सुशोभनै-
र्द्रक्ष्याम गां द्यां च तवानुकम्पिताम् ॥ ३८॥

38

“Dhishtyaa Hareasyaa Bhawathah padho bhuvo
Bhaaroapaneethasthava jenmanesithuh
Dhishtyaankithaam thvathpadhakaih susobhanair-
Dhrekshyaama gaam dhyam cha thavaanukampithaam.”

“All the unbearable burden of the Asuraas and Raakshasaas suffered by Bhoomedhevi has been vanquished by the appearance of Your lotus feet on this Bhoomi. Thus, we and the Bhoomedhevi have become very fortunate to see the appearance of the Lots Feet of You, Vishnu Bhagawaan. From today onwards in the future our eyes are going to be very fortunate as we could see with our eyes and enjoy the ecstasy of devotion on this planet and the heavenly planet with auspicious footmark; vividly and clearly displaying the mark of Lotus, Conch-shell, Club and Disk those adorn Your lotus feet; of Your lotus feet. Not only that in both places, on this earth as well as on heavenly planet, we could see many devotees being blissfully graced and blessed with the playful activities of You, Vishnu Bhagawaan.”

न तेऽभवस्येश भवस्य कारणं
विना विनोदं बत तर्कयामहे ।
भवो निरोधः स्थितिरप्यविद्यया
कृता यतस्त्वय्यभयाश्रयात्मनि ॥ ३९॥

39

“Na theabhavasyesa Bhawasya kaaranam

Vinaa vinodham betha tharkkayaamahe
Bhawo niroddhah sthithirapyavidhyayaa
Krithaa yethasthvayyabhayaasrayaathmani.”

“Oh, Vishnu Bhagawan! You are birthless. The cause of birth for a birthless entity is simply a playful activity for You. That is what we consider about Your Birth. Oh, Bhagawan! You are the only base and basis for shelter and protection, and we cannot approach, or we do not have any other source to seek refuge, shelter and protection. You are Jeevaathma and You are Paramaathma. Jeevaathma and Paramaathma are birthless and deathless. Therefore, Your birth or incarnation and death or dissolution are all simply the Illusions created by You with Your Own Illusory Power in our minds and hearts.”

मत्स्याश्वकच्छपनृसिंहवराहहंस-
राजन्यविप्रविबुधेषु कृतावतारः ।
त्वं पासि नस्त्रिभुवनं च यथाधुनेश
भारं भुवो हर यदूत्तम वन्दनं ते ॥ ४०॥

40

MathsyaAsvaKachcchapaNrisimhaVaraahaHamsa-
Raajanyaviprabuddheshu Krithaavatharah
Thvam paasi nasthribhuvanam cha yetthaaddhunesa
Bhaaram bhuvo Hara, Yedhooththama, vandhanam The.”

“Oh, Vishnu Bhagawan! Oh, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan! You have incarnated in many different Forms like: Mathsya = Fish, Asva = Horse, Hamsa = Swan, Kachcchapa = Turtle or Tortoise, Nrisimha = Man-Lion or Beast, Varaaha = Boar or Pig, As Many Different Kings like Sree Raama, Rishabha, etc., Braahmanaas like Parasuraama, Dheththaathreya, etc., and in innumerable other Forms and Protected and continues to Protect and Provide Shelter and Refuge as and when we needed by reducing or by destroying the burden of Bhoomedhevi. This time also kindly provides us protection, shelter and refuge by reducing or diminishing or eliminating the unbearable burden of Bhoomedhevi. We worship, offer obeisance and salute at Your lotus feet. We have nothing other than Your lotus feet to approach. Oh, The Best and

the Most Exalted Personality of Yedhoos! We Prostrate and offer our devotional services at Your lotus feet.”

दिष्ट्याम्ब ते कुक्षिगतः परः पुमा-
नंशेन साक्षाद्भगवान् भवाय नः ।
माभूद्भयं भोजपतेर्मुमूर्षो-
र्गोप्ता यदूनां भविता तवात्मजः ॥ ४१ ॥

41

“Dhishtyaamba! The kukshigethah parah Puma-
NAmsena ssakshaadhBhagawaan Bhawaaya nah
Maabhoodhbhayam Bhojapathermumoorsho-
RgGopthaa Yedhoonaam bhavithaa thavaathmajah.”

“Oh, Maathaave or Mother, Dhevakeedhevi! [Here Brahmadheva and other Dhevaas and Rishees are addressing Dhevakeedhevi as Mother and speaking to her of her glories and fortune.] By your fortune and ours, The Param Purusha or The Supreme Personality Who is The Original Personality Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Himself with all His Plenary Portions like Beladheva and with His full Potency has incarnated within your womb. Therefore, you do not need to worry or fear about Kamsa who is almost dead. [That means Kamsa will be killed by Krishna Bhagawaan, soon.] Your son, [Krishna Bhagawaan who is going to be born as your son], will kill Kamsa soon and will protect the Yedhu Vamsa.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इत्यभिष्टूय पुरुषं यद्रूपमनिदं यथा ।
ब्रह्मेशानौ पुरोधाय देवाः प्रतिययुर्दिवम् ॥ ४२ ॥

42

Ithyabhishtooya Purusham yedhroopamanidham yetthaa
BrahmEshaanau puroddhaaya Dhevaah prethiyeyurdhdhivam.

Thus, after worshipping Vishnu Bhagawaan Who is The Transcendence and Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan with glorifying prayer songs like that and offering obeisance and prostrations at His lotus feet, Brahmadheva and Siva and all the Dhevaas, Rishees and other devotees returned to their abode of Heavenly planet.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे गर्भगतविष्णोर्ब्रह्मादिकृतस्तुतिर्नाम
द्वितीयोऽध्यायः ॥ २॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhddhe
GerbhaGethaVishnorBrahmaadhiKrithaSthuthirnNaama
[VishnorAjaadhiSthuthi]
DhvitheeyoAddhyaayah

Thus, we conclude the Second Chapter In the First Half - Named as Prayers of Brahmadheva and Other Dhevaas For Krishna Bhagawaan In The Womb [Prayers of Brahmadheva and other Dhevaas for Vishnu Bhagawaan in the Womb of Dhevakeedhevi as Krishna Bhagawaan] 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 Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!