

OM

Om Shree Krishnaaya Param Brahmane Namah!

**Om Namō Bhagavathe Vaasudhevaayah!
Om Namō Bhagavathe Vaasudhevaayah!
Om Namō Bhagavathe Vaasudhevaayah!
Om Namō Bhagavathe Vaasudhevaayah!
Om Namō Bhagavathe Vaasudhevaayah!
Om Namō Bhagavathe Vaasudhevaayah!
Om Namō Bhagavathe Vaasudhevaayah!
Om Namō Bhagavathe Vaasudhevaayah!
Om Namō Bhagavathe Vaasudhevaayah!
Om Namō Bhagavathe Vaasudhevaayah!
Om Namō Bhagavathe Vaasudhevaayah!
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)**

॥ तृतीयोऽध्यायः - ३ ॥

THRITHEEYOADDHYAAYAH (CHAPTER THREE)

**Poorvardhddhe - KrishnaJenmani [SreeKrishnaAvathaaram –
Vasudheva - DhevakeeSthuthi] (In First Half – Incarnation or Birth of
Sree Krishna Bhagawaan [Incarnation of Sree Krishna Bhagawaan –
Prayers and Worships of Vasudhevar and Dhevakeedhevi])**

[In this chapter we can read the incarnation of Vishnu Bhagawaan as Sree Krishna as the eighth son of Dhevakeedhevi and Vasudhevar.

Dhevakeedhevi, in due course of time delivered the child immediately after midnight. The time was most auspicious, but everything was under pitch dark and with His Illusory Power, all the Guards and Securities of the jail where Dhevakeedhevi and Vasudhevar were kept under arrest were unconsciously and senselessly sleeping. Vishnu Bhagawaan displayed His Cosmic Form with Four Arms holding Sankh, Chakra, Gedha, Padma to Vasudhevar and Dhevakeedhevi so that they will understand that their son was The Supreme Personality of God, Sree Maha Vishnu Bhagawaan. Upon seeing the Original Form of Vishnu Bhagawaan, both Vasudhevar and Dhevakeedhevi were struck with wonder and in transcendental bliss and happiness, they mentally donated Ten Thousand Cows in charity to exalted Braahmanaas. Vasudhevar then offered ceaseless Prayers and Worships to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Dhevakeedhevi also followed suit. Dhevakeedhevi was amazed how The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is internally and externally All-Pervading was contained within her womb. As the entire universe is contained within Vishnu Bhagawaan Who has created the universe from within Him and which in dissolution merges within Him, how can He be accommodated in the womb of Dhevakeedhevi who was only one of the most insignificant entities of the Universe? Vishnu Bhagawaan explained to her that she was Prisni and Vasudhevar was Suthapas in one of the previous lives and again she was Adhithi and Vasudhevar was Kasyapa Prejaapathi in another life. Both the times He has incarnated as their son. First he was known by Prisnigerbha and then as Vaamana, as younger brother of Indhra. Dhevakeedhevi requested Vishnu Bhagawaan to withdraw His Original Form as it would become a subject of ridicule that Vishnu Bhagawaan in Cosmic Form contained within the womb of One of the minute entities of the same Cosmos. Vishnu Bhagawaan withdrew the Cosmic Form and became a normal child. He advised them that they do not need to worry or be afraid of Kamsa that He will try to kill him also as his elder brothers. Therefore, He asked them to carry Him to Gokulam and bring the Yoga Maaya Dhevi who was born as the daughter of Yesodhaadhevi and Nandhagopar at that time. The shackles were removed and locks of all the doors were automatically opened. As instructed, Vasudhevar carried the child to Gokulam and kept him in the bed of Yesodhaadhevi and brought Yoga Maaya Dhevi to Matthura. But for Vasudhevar, Dhevakeedhevi, Krishna Bhagawaan and Yoga Maayaadhevi nobody knew about the exchange.

The shackles were put back and doors were locked automatically. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

अथ सर्वगुणोपेतः कालः परमशोभनः ।
यर्ह्येवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकम् ॥ १ ॥

1

Attha sarvvagunopethah Kaalah paramasobhanah
Yerhyevaajanajenmarksham saantharkshagrehatharakam.

Oh, Best and most Exalted of all Kings! Thereafter, the entire universe was enriched with all qualities of goodness, virtues, beauty and peace as an indication that something most auspicious and prosperous is going to happen on this earth. The holiest of the holy star was combined with Brahmadvetha. The Sun, Moon and other Stars shone brilliantly, and the Earth also was very pleasing with brilliance. It was the time of supreme auspiciousness and prosperity. It was also because of the incarnation of Bhagavan that all the stars and planets came into the auspicious positions because He is the one who controls everything.

दिशः प्रसेदुर्गगनं निर्मलोडुगणोदयम् ।
मही मङ्गलभूयिष्ठपुरग्रामव्रजाकरा ॥ २ ॥

2

Dhisah presedhurggeganam nirmmalodugenodhayam
Mahee manggalabhooyishtapuragraamavrajakaraa.

By reflection of the rays of luminaries like stars, all directions were glittering brilliantly and were very pleasing to the eyes. The stars twinkled the cloudless sky and looked very bright. The Earth also seemed all-auspicious with decorated towns, villages, mines and pasturing ground with fully grown plants, trees, vines and creepers. All looked very fresh and clean.

नद्यः प्रसन्नसलिला ह्रदा जलरुहश्रियः ।
द्विजालिकुलसन्नादस्तबका वनराजयः ॥ ३॥

3

Nadhyah presannasalilaa hradhaa jelaruhasriyah
Dhvijaalikulasamnaadsthabkaa vanaraajayah.

The rivers started flowing with pure and clear water. The lakes and large reservoirs of water were filled with fully bloomed lilies and lotuses. And thus, all of them were extraordinarily beautiful. All the trees and plants were beautiful treats to the eyes and ears full of attractive and fragrant flowers and leaves and the birds like cuckoos on the trees and swarms of bees on the flowers were chanting with sweet voices. They were marvelous sights for eyes and sweet and melodious for the ears.

ववौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः ।
अग्रयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥ ४॥

4

Vavau Vaayuh sukhasparsah punyagenddhavahah suchih
Agnayascha Dhvijaatheenaam saanthaasthathra saminddhatha.

Pure breeze began to blow, pleased the sense of touch and, carrying the sweet aroma of fragrance from the flowers, enthralled the sense of smell. The Braahmanaas engaged in ritualistic ceremonies like Homaas, Yejnjaas, Yaagaas, etc. very piously and peacefully self-ignited their holy fires and blazed brilliantly according to Vedhic principles.

मनांस्यासन् प्रसन्नानि साधूनामसुरद्बुहाम् ।
जायमानेऽजने तस्मिन् नेदुर्दुन्दुभयो दिवि ॥ ५॥

5

Manaasyaasan presannaani SaaddhoonaamAsuradhruhaam
JaayamaaneAjene thasmin nedhurdhundhubhayo dhivi.

When the Birthless Vishnu Bhagawaan incarnated in the womb of Dhevakeedhevi as Krishna Bhagawaan, the minds and hearts of all those virtuous Braahmanaas, Saaddhoos and Sages who were always disturbed and oppressed by Raakshasaas and Asuraas were thrilled with happiness and peace. The exciting and rhythmic sounds of drums and kettledrums vibrated on the heavenly planet.

जगुः किन्नरगन्धर्वास्तुष्टुवुः सिद्धचारणाः ।
विद्याधर्यश्च ननृतुरप्सरोभिः समं तदा ॥ ६॥

6

Jeguh KinnaraGendddharvvaasthushtuvuh SidhddhaChaaranaah
Vidhyaaddharyascha nanrithurApsarobhih samam thadhaa.

The Kinnaraas and Gendddharvvaas began to sing auspicious songs, the Sidhddhaas and Chaaranaas offered auspicious prayers, the Vidhyaaddharaas along with the beautiful Apsaraas started dancing in jubilation. Everyone in the world was excitingly pleased and happy and were in a celebrative festival mood.

मुमुचुर्मुनयो देवाः सुमनांसि मुदान्विताः ।
मन्दं मन्दं जलधरा जगर्जुरनुसागरम् ॥ ७॥

7

Mumuchurmmunayo Dhevaah sumanaamsi mudhaanvithaah
Mandham mandham Jeladdharaa jegerjjuranusaagaram.

The Dhevaas and other Celestials showered flowers in joyous and celebrative mood, and the clouds gathered in the sky and very mildly thundered, making splendid and profound sounds very calmly and slowly like those of ocean's waves.

निशीथे तम उद्भूते जायमाने जनार्दने ।
देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः ।
आविरासीद्यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥ ८॥

Niseetthe thama udhbhoothe jaayamaane Janaarddhane
 Dhevakyaam Dhevaroopinyaam Vishnuh Sarvvaguhaasayah
 *Aaviraaseedhyetthaa prachyaam dhiseEndhuriva Pushkalah.
 [*Uchchastthaah SasiBhaumachaandhriSanayo,
 Legnam Vrisho, Laabhago
 Jeevah Simhathulaalishu kremavasaath
 Pooshaasano Raahavah
 Naigneetthah samuyOshtamee Buddhadhinam
 Brahmarksha manthrakshene
 SreeKrishnaabhiddhamAmbujekshanamabhoo-
 Dhaavihparam Brahmathath.]

Maha Vishnu Bhagawaan Who is The Supreme Soul Lord Sree
 Vaasudheva Sree Maha Vishnu Bhagawaan Who is situated in the core of
 everyone's heart appeared from the heart of Dhevakeedhevi who, was the
 personified form of all Dhevathaas or goddesses, in the thick dark of the
 night when the entire world was under utter darkness. It was just like the
 Full-Moon rising on the eastern horizon because Dhevakeedhevi was like
 the Eastern Direction and Full-Moon like Sree Krishna or Vaasudheva Sree
 Krishna Bhagawaan. [The exact position of the stars and planets at the
 time of the divine birth of Sree Krishna Bhagawaan is given in these lines.]

तमद्भुतं बालकमम्बुजेक्षणं
 चतुर्भुजं शङ्खगदाद्युदायुधम् ।
 श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं
 पीताम्बरं सान्द्रपयोदसौभगम् ॥ ९॥

Thamadhbhutham BaalakamAmbujekshanam
 Chathurbhujam SangkhaGedhaaryudhaayuddham
 Sreevathsalakshmam gelasobhithakausthubham
 Peethaambaram saandhrapayodhasaubhagam.

महार्हवैदूर्यकिरीटकण्डल-
 त्विषा परिष्वक्तसहस्रकुन्तलम् ।
 उद्दामकाञ्च्यङ्गदकङ्कणादिभि-

Mahaarhavaiddooryamkireetakundala-
Thvishaa parishvakthasahasrakunthalam
Udhhaamakaanjchyanggadhakankanaadhibhir-
Virochamaanam Vasudheva aikshatha.

Krishna or Vaasudheva Sree Krishna Bhagawaan had beautiful eyes resembling long petals of lotus flower. Krishna or Vaasudheva Sree Krishna Bhagawaan had four hands. Krishna or Vaasudheva Sree Krishna Bhagawaan was carrying Sangkha or Conch-shell, Chakra or Sudhersana Chakra or the Disk named Sudhersana, Gedha or Club or Mace and Padma or Lotus in his four hands. Krishna or Vaasudheva Sree Krishna Bhagawaan had the mark of Sreevathsa, meaning the Beloved Sree, on His Chest. Krishna or Vaasudheva Sree Krishna Bhagawaan was wearing the Brilliant Gem called Kausthubha on His neck. Krishna or Vaasudheva Sree Krishna Bhagawaan was dressed beautifully and attractively in Bright Yellow Silk. The body of Krishna or Vaasudheva Sree Krishna Bhagawaan was in blackish blue color like that of dense clouds. The Crown and Earrings or Studs of Krishna or Vaasudheva Sree Krishna Bhagawaan were made of pure gold embossed with valuable Vaidoorya = Beryl or Turquoise gems were sparkling with uncommon brilliance. The scattered curly hair of Krishna or Vaasudheva Sree Krishna Bhagawaan was in bluish black color. Krishna or Vaasudheva Sree Krishna Bhagawaan was decorated with a brilliant belt, armllet, bangles, and other beautiful ornaments. Thus, Krishna or Vaasudheva Sree Krishna Bhagawaan appeared unearthly and divinely wonderful.

स विस्मयोत्फुल्लविलोचनो हरिं
सुतं विलोक्यानकदुन्दुभिस्तदा ।
कृष्णावतारोत्सवसम्भ्रमोऽस्पृश-
न्मुदा द्विजेभ्योऽयुतमाप्लुतो गवाम् ॥ ११ ॥

Sa vismayoth phullavilochano Harim
Sutham vilokyAanakadhundhubhithadhaa

Krishnaavatharothsavasambhremoasprisan
Mudhaa dhvijebhyoayuthamaaplutho gevaam.

Seeing and recognizing that Sree Hari Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan was born as his son, Vasudhevar was thrilled with wonder and amazement of divine ecstasy. Vasudhevar was in transcendental jubilation and was fascinated but did not know how to celebrate the Incarnation of Sree Krishna Bhagawan as his son. His mind and heart were wandering in transcendental bliss. Then, he mentally collected ten thousand cows and distributed them among the Braahmanaas as a celebration of a transcendental festival.

अथैनमस्तौदवधार्य पूरुषं
परं नताङ्गः कृतधीः कृताञ्जलिः ।
स्वरोचिषा भारत सूतिकागृहं
विरोचयन्तं गतभीः प्रभाववित् ॥ १२॥

12

Atthainamsthaudhavaddhaarya Poorusham
Param nathaanggah krithaddheeh krithaanjjalih
Svarochishaa, Bhaaritha, soothikaagriham
Virochayantham gethabheeh prebhaavavith.

Oh, The Lord and Ruler of the World and Descendant of Bharatha! Thereafter, with the powerful brilliance of the Self Effulgence, the Child, Sree Krishna or Vaasudheva Sree Krishna Bhagawaan, brilliantly lit up the chamber or room of childbirth or delivery and laid down there calmly. Seeing the brilliance of the effulgence of the Child, Vasudhevar realized that the Child is the Incarnation of The Param Poorusha or The Most Exalted Supreme Personality. With that firm determination, Vasudhevar prostrated at the feet of the Child with folded hands with utmost reverence and devotion. He became fearless that Kamsa would not be able to kill the Child as He is the Incarnation of Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. And started worshiping and offering prayers and obeisance as follows:

वसुदेव उवाच

Vasudheva Uvaacha (Vasudhevar Said or Worshipped):

विदितोऽसि भवान् साक्षात्पुरुषः प्रकृतेः परः ।
केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक् ॥ १३ ॥

13

“Vidhithoasi Bhavaan saakshaath Purushah Prekrithe Parah
Kevalaanubhavaanandhasvaroopah sarvvabudhddhidhrik”

“Oh, My Lord! You are The Supreme Personality. You are beyond the Material Existence. You are the Super Soul and the Supreme Soul. Your Form can be perceived only by Transcendental Knowledge as You are beyond the perception of any Material Knowledge. By Transcendental Knowledge One can recognize You as the Supreme Personality and The Supreme God. I now understand Your Position perfectly with Your blessing.”

स एव स्वप्रकृत्येदं सृष्ट्वाग्रे त्रिगुणात्मकम् ।
तदनु त्वं ह्यप्रविष्टः प्रविष्ट इव भाव्यसे ॥ १४ ॥

14

“Sa eva svaprekrithyedham srishtvaager thrigunaathmakam
Thadhanu thvam hyaprevishtah previshta iva bhaavyase.”

“That Supreme Soul Lord Vaasudheva Sree Maha Vishnu Bhagavaan with His Illusory Power and His External Energy, initially or in the beginning, created this universe with the combination of three material modes: Saththva, Rejas and Thamas. Then You appear to have entered the universe though factually You have not.”

यथेमेऽविकृता भावास्तथा ते विकृतैः सह ।
नानावीर्याः पृथग्भूता विराजं जनयन्ति हि ॥ १५ ॥

15

“Yetthemeavikrithaa bhaavaastthatthaa the virkrithaih saha
Naanaaveeryaah prithagbhoothaa viraajam jenayanthi hi.”

“The Maha-Thatthva or Total Material Energy is indivisible, undivided and inseparable. But because of the modes of material nature, it appears to be separate like Earth, Water, Fire, Air and Ether. Then there are Seven Nirvikaara Thatthvaas like 1) Jeeva = Living, 2) Ajeeva = Non-living, 3) Asreva = Influx of Karmma, 4) Benddha = Bondage of Karmma, 5) Samvara = Stoppage of Bondage of Karmma, 6) Nirjjera = Shedding of Karmma and 7) Moksha = Liberation or Salvation. Oh, The Supreme God, Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan! You have manifested this Cosmos or the Cosmic Universe by combining the Living Energy, Maha-Thatthva, Nirvikaara-Thatthva and the Modes of Material Nature.”

सन्निपत्य समुत्पाद्य दृश्यन्तेऽनुगता इव ।
प्रागेव विद्यमानत्वान्न तेषामिह सम्भवः ॥ १६॥

16

“Sannipathya samuthpaadhya dhrisyantheanugethaa iva
Praageva vidhyamaanatvaanna theshaamiha sambhavahh.”

“The learned scholars and the Rishees and Vedhic Pandits see that: After creating this Cosmic Universe like that by combining the Maha-Thatthva, Nirvikaara-Thatthva, Modes of Material Nature and Living Energy and then you enter into that Cosmic Universe but as they knew that You were already there, it is perfectly logical and acceptable for them to be confused of Your position that You The Supreme God or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is External or Internal to the Cosmic Universe.”

एवं भवान् बुद्ध्यनुमेयलक्षणै-
र्गर्ह्यैर्गुणैः सन्नपि तद्गुणाग्रहः ।
अनावृतत्वाद्बहिरन्तरं न ते
सर्वस्य सर्वात्मन आत्मवस्तुनः ॥ १७॥

17

“Evam Bhawaan budhddhyanumeyalekshanair-
Graahyairgunaih sannapi thadhgunagraahah
Anaavrithathvaadh behirantharam na the
Sarvasya Sarvvaathmana Aathmavasthunah.”

“Thus, the Total Material Energy, i.e. You, The Supreme God or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan never enters the manifestation of the Cosmos. Similarly, although You are perceived by our senses because of Your ‘appeared’ presence, You cannot be perceived by our senses, nor can be experienced by the mind or words. With our senses we can perceive some things but not or cannot everything. For example: With our eyes we can see but cannot taste. Consequently, You are beyond perception of the senses. Although in touch with the modes of material nature, You are unaffected by them. You are the Prime Factor in Everything. You are All-Pervading. You are Undivided and You are Inseparable. You are Super Soul. For You, therefore, there is no External or Internal. Therefore, You never entered the womb of Dhevakeedhevi; rather, You existed there already.”

य आत्मनो दृश्यगुणेषु सन्निति
व्यवस्यते स्वव्यतिरेकतोऽबुधः ।
विनानुवादं न च तन्मनीषितं
सम्यगतस्त्यक्तमुपाददत्पुमान् ॥ १८॥

18

“Ya aathmano dhrisyaguneshu sannithi
Vyevasyathe svavyethirekathoabuddhah
Vinaanuvaadham na cha thanmaneeshitham
Samyagyathasthyekthamupaadhedhath Pumaan.”

“The existence or the life of the body is the Soul, or the body is alive only because of the Soul. One who sees or considers the visible body, which is the product of the three modes of nature, to be independent of Soul is unaware of the existence, and therefore is a foolish rascal. The learned scholars have rejected the conclusion that body is independent of Soul and body is the cause of life because One can understand with full discussion and debate that with no basis in Soul, the visible body and senses would be insubstantial. Nonetheless, although this conclusion has been rejected,

a foolish person considers it as reality that the body is independent of Soul and the basis for life.”

त्वत्तोऽस्य जन्मस्थितिसंयमान् विभो
वदन्त्यनीहादगुणादविक्रियात् ।
त्वयीश्वरे ब्रह्मणि नो विरुध्यते
त्वदाश्रयत्वादुपचर्यते गुणैः ॥ १९॥

19

“Thaththoasya jenmastthithisamyemaan, Vibho,
Vadhanthyaneehaadhagunaadhavikriyaath
ThvayEesware Brahmani no viruddhyathe
Thvadahasrayathvaadhupacharyathe gunaih.”

“Oh, Bhagawan! You are The Supreme God Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. The learned Vedhic Scholars have concluded that You are the Creator, the Maintainer and the Annihilator of the Universe and all its entities and elements. You perform everything but You are free from all endeavors and independent of everything. You are never affected by the modes of material nature. You are changeless in Your transcendental position. There are no contradictions in You, You are the Supreme Personality. You are Godhead and The Supreme God. You are Parabrahmam. The three modes of material nature like Saththva, Rejas and Thamas are under Your control and because of that everything takes place as destined automatically without any involvement by You.”

स त्वं त्रिलोकस्थितये स्वमायया
बिभर्षि शुक्लं खलु वर्णमात्मनः ।
सर्गाय रक्तं रजसोपबृंहितं
कृष्णं च वर्णं तमसा जनात्यये ॥ २०॥

20

“Saththvam thrilokastthithaye svamaayayaa
Bibharshi suklam khalu varnnamaathmanah

Sarggaaya rektham Rejasopabrimhitham
Krishnama cha varnnam Thamasaa jenaathyaye.”

“Oh, Bhagawan, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan! Your Form is transcendental to all the three modes of Material Nature. But with Your Own Illusory Power, You have assumed the Form of Piety and Virtue as Vishnu Bhagawaan, white in color, with dominance of Saththva Guna to protect and maintain properly all the three Worlds of the Universe. For the purpose of creation of universe and its entities and elements, You have assumed the Form of Rejas or Passion as Brahmadheva, in reddish color, with the dominance of Rejoguna surrounded by quality of passion. When there is a need for annihilation, You assume the Form of Thamoguna as Siva or Mahaadheva with dominance of Thamas or Ignorance surrounded by qualities of anger and in blackish color. All these three Forms are Your Own different Forms.”

त्वमस्य लोकस्य विभो रिरक्षिषु-
गृहेऽवतीर्णोऽसि ममाखिलेश्वर ।
राजन्यसंज्ञासुरकोटियूथपै-
निर्व्यूह्यमाना निहनिष्यसे चमूः ॥ २१ ॥

21

“Thvamasya lokasya, Vibho, rirekshishur-
Griheavatheernnoasi mamaAkhileswara!
Raajanyasamjnjaasurakotiyootthapai-
RnNirvvyoohyamaanaa nihanishyase chamooH.”

“Oh, Bhagawan Hare! In order to protect and save the Earth, You have now incarnated or took birth in our home as our son. This Kamsa is a Dheithya or Raakshasa who is in the form of a Kshethriya King. You will destroy all the Aasuric forces led by Kamsa and his friends and relatives. Thus, You will reduce and eliminate the unbearable sufferings of burden by the Bhoomedhevi. There is no doubt about it.”

अयं त्वसभ्यस्तव जन्म नौ गृहे
श्रुत्वाग्रजांस्ते न्यवधीत्सुरेश्वर ।
स तेऽवतारं पुरुषैः समर्पितं

श्रुत्वाधुनैवाभिसरत्युदायुधः ॥ २२ ॥

22

“Ayam ThvasabhyasThava jenma nau grihe
Sruthvaagrajaamsthe nyevaddheeth, Sureswara,
Sa Theavathaaram Purushaih samarppitham
Sruthvaaddhunaivaabhisarathyudhaayuddhah.”

“Oh, Supreme Personality of Godhead! Realizing that You are going to be incarnated in our home as our son, that Kamsa Raakshasa killed your elder brothers. Now, after getting the news about Your birth from his soldiers appointed here as Securities, he will immediately rush and come here with an open sword held up in his arms to kill You also. He is such a cruel Raakshasa or devilish Demon.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

अथैनमात्मजं वीक्ष्य महापुरुषलक्षणम् ।
देवकी तमुपाधावत्कंसाद्भ्रीता शुचिस्मिता ॥ २३ ॥

23

Atthainamaathmajam veekshya Mahaapurushalekshanam
Dhevakee Thamupaaddhaavath Kamsaadhbheethaa suchismithaa.

Having seen that her Son had all the Signs and Symptoms of Mahaapurusha or The Supreme Personality of God, Dhevakeedhevi, who was very much afraid of Kamsa, was overly thrilled and astonished out of divine ecstasy of blissful happiness. Although, she was afraid of Kamsa, Dhevakeedhevi reflecting the effulgence of beautiful smile on her face started worshiping and praying the Mahaapurusha:

देवक्युवाच

DhevakyUvaacha (Dhevakeedhevi Said):

रूपं यत्तत्प्राहुरव्यक्तमाद्यं
ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।
सत्तामात्रं निर्विशेषं निरीहं
स त्वं साक्षाद्विष्णुरध्यात्मदीपः ॥ २४॥

24

Roopam yeththath praahuravyekthamaadhyam
Brahmajyothirnnirrgunam nirvvikaaram
Saththaamaathram nirvvisesham nireeham
Sa thvam saakshaadhVishnuraddhyaathmadheepah.

Oh, Vishnu Bhagawan! Oh, My Dear Lord! You are Avyektham, meaning unperceivable by words and or by mind. That means You cannot be described by words that Your Form or Your Appearance is like such and such or so and so. You cannot even be visualized in the mind. You are Aadhyam or The First One or The First Personality. Before You there were none and nothing. You are the Origin. You are the Origin of the entire Cosmic Manifestation. You are the very beginning. You are Brahmam or the greatest of everything and You are in everything as its effulgence of Soul. Without Your effulgence there is nothing. You are Nirrguna, meaning without any qualities or beyond all the qualities. Nobody can determine that such and such qualities are there in You, so it is You. You are qualityless. You are Nirvvikaara, meaning You are without any change of form or without any deviation. You are Nirvvisesha, without any special qualities or even any qualities or beyond all qualities. You are Nireeha, meaning You are without any material desires. You are the pure effulgence of Saththva or goodness and virtues. All these are established and declared in Vedhaas. You are the Effulgence of Transcendental Light. Thus, You are the light of all Transcendental Knowledge. You are Bhagawaan Vishnudheva Who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

नष्टे लोके द्विपरार्धविसाने
महाभूतेष्वदिभूतं गतेषु ।
व्यक्तेऽव्यक्तं कालवेगेन याते
भवानेकः शिष्यते शेषसंज्ञः ॥ २५॥

Nashte loke dhviparaardhddhaavasaane
 Mahaabhootheshvaadhibhootham getheshu
 Vyektheavyektham kaalavegena yaathe
 Bhawaanekah sishyatheaseshasamjnjah.

After the end of Dhviparaardhddha, meaning One Hundred Years of Brahmadheva or the lifetime of Brahmadheva – Paraardhddha is Fifty Years and Dhviparaardhddha is double of that One Hundred Years of Brahmadheva – The Mahaaprelaya or Great Deluge comes after the life of Brahmadheva, or at the time of Cosmic Annihilation, when everything, manifested and unmanifested, is annihilated by the force of time. The five gross elements enter into the subtle conception and the manifested categories enter into the unmanifested substance. At that time The Only One Remaining is You, and You are known as Anantha or Sesha-Naaga. At the time of Mahaaprelaya everything will be merged within The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who will float on Mahaaprelaya Jela as Anantha or Sesha-Naaga.

योऽयं कालस्तस्य तेऽव्यक्तबन्धो
 चेष्टामाहुश्चेष्टते येन विश्वम् ।
 निमेषादिर्वत्सरान्तो महीयां-
 स्तं त्वेशानं क्षेमधाम प्रपद्ये ॥ २६॥

Yoayam kaalasthasya theavyekthabenddho
 Cheshtaamaahuscheshtathe yena visvam
 Nimeshaadhivathsaraantho maheeyaam.
 Stham thesvaanam kshemaddhaama prepadhye.

You are the unperceivable and inconceivable maintainer, protector and savior. You are the inaugurator of eternal material energy, this wonderful manifestation of Cosmic Creation works under the control of Time, which is divided into seconds, minutes, hours, days, months, years, etc. This element of Time which extends for many millions and billions of years is only another Form of You, Vishnu Bhagawaan or The Supreme Soul Lord

Sree Vaasudheva Sree Maha Vishnu Bhagawaan. The Time is also another gesture or mode of Your play. For Your Pastime, You act as the controller of Time. Oh, Vishnu Bhagawaan! You are a reservoir of all Good-Fortune and Prosperity and Auspiciousness. I offer my full and unconditional surrender unto Your Lotus Feet and seek shelter and refuge at Your Lotus Feet.

मर्त्यो मृत्युव्यालभीतः पलायन्
लोकान् सर्वान्निर्भयं नाध्यगच्छत् ।
त्वत्पादाब्जं प्राप्य यदृच्छयाद्य
स्वस्थः शेते मृत्युरस्मादपैति ॥ २७॥

27

Marththyo mrithyuvyaalabheethah palaayan
Lokaan sarvvaannirbhayam naaddhyagechcchath
Thvathpaadhaabjam praapya yedhrichcchayaadhya
Svastthah sethe mrithyurasmaadhapaithi.

Fearful of the most disastrous snake of death we are all running here and there and everywhere in the world, frantically in panic. Without seeing any shelter or refuge anywhere, by chance, we fall flat at Your lotus feet. There we lie down without any fear of anyone, including the serpent of death. At Your lotus feet no one is concerned or bothered by death. We are very comfortable at Your lotus feet. Death is fearful of Your lotus feet. Death cannot approach near Your lotus feet. Therefore, anyone at Your lotus feet need not and should not and is not worried of death, disease, old-age or any ailments. The Death will be fearful of anyone who is at Your lotus feet as the Death is fearful to approach near Your lotus feet. Therefore, Death will run away from Your lotus feet and from anyone who is at Your lotus feet.

स त्वं घोरादुग्रसेनात्मजान्न-
स्त्राहि त्रस्तान् भृत्यवित्त्रासहासि ।
रूपं चेदं पौरुषं ध्यानधिष्ण्यं
मा प्रत्यक्षं मांसदृशां कृषीष्ठाः ॥ २८॥

28

Sa thvam ghoraadhUgrasenaathmajaanna-
SThraahi thresthaan bhrithyavithraasahaasi
Roopam chedham paurusham ddhyaanaddhishnyam
Maa prethyaksham maamsadhrisaam krisheeshttaah.

Oh, Vishnu Bhagawaan! You may please save and protect us from Kamsa Raakshasa. We are very much scared and afraid of him. We are in fear under his terror. You are the savior of all those who seek shelter and refuge at Your lotus feet. You are most worshipable, and You deserve to be worshipped. Your, This Form is Very Effulgent and to be worshipped. This Form is most suitable for worshipping. This Form is of Vishnu or Vaishnavam. Oh, Bhagawan! Let Your, this Vaishnava Form not be able to be seen by others, especially by Your non-devotees. I worship and request You for that.

जन्म ते मय्यसौ पापो मा विद्यान्मधुसूदन ।
समुद्विजे भवद्धेतोः कंसादहमधीरधीः ॥ २९ ॥

29

Jenma the mayyasau paapo maa vidhyaanMaddhusoodhana!
Samudhvije Bhawadhddhethoh Kamsaadhamaddheeraddheeh.

Oh, Bhagawan Maaddhava! Because of Your appearance, I am becoming more and more fearful and anxious of Kamsa. Please let that cowardice, sinful and cruel Kamsa not know that You have taken birth from my womb or that You are my son. I am a cowardly woman with no transcendental intelligence. I am very fearful of Kamsa that he will harm You if he comes to know that You are my son. Therefore, please make necessary arrangements for Kamsa not to know that You are born from me.

उपसंहर विश्वात्मन्नदो रूपमलौकिकम् ।
शङ्खचक्रगदापद्मश्रिया जुष्टं चतुर्भुजम् ॥ ३० ॥

30

Upasamhara Viswaathmannadho Roopamalaukikam
SangkhaChakraGedhaaPadhmasriyaa jushtam chathurbhujam.

Oh, Bhagawan Vishno! You are All-Pervading. This is Your Cosmic Form. This is Your Four-Armed Transcendental Form, holding the Conch-Shell, Disk, Club and Lotus. This is unnatural for the material world. This is not a material Form. Therefore, please withdraw this most beautiful Transcendental Divine Form. [Please become a natural material child so that I can hide You somewhere and try to save You from that cruel Kamsa Raakshasa.]

विश्वं यदेतत्स्वतनौ निशान्ते
यथावकाशं पुरुषः परो भवान् ।
बिभर्ति सोऽयं मम गर्भगोऽभू-
दहो नृलोकस्य विडम्बनं हि तत् ॥ ३१ ॥

31

Visvam yedhethath svathanau nisaanthe
Yetthaavakaasam Purushah Paro Bhavaan
Bibharththi soayam mama gerbhagoabhoo-
Dhaho nrilokasya vidambanam hi that.

Oh, Bhagawan Vishno! At the end of the Kalpa or at the time of great deluge and devastation, the entire Cosmos, containing all the created, moving and non-moving, living and non-living entities, enters Your Transcendental Body or Form and merges within and held there without any difficulty as if nothing has happened. [That means even after the entire Cosmos enters within the Transcendental Body of Vishnu, His Body does not show any changes. He will look as if nothing happened. It is only an insignificant and negligible process for Him.] At the beginning of next Kalpa, the entire Cosmos emerges out of Your Transcendental Body. That is the magnanimity and magnificence of You. Your Form is unperceivable by words or mind only Vedhic Scholars can speculate in innumerable different ways. How can such a magnanimous and magnificent body be held in my womb? Will not become a subject of ridicule or mockery for others that I, an ordinary human being, be able to contain Vishnu Bhagawaan within Whom the entire Cosmos is contained? Therefore, Oh, Bhagawan Vishno, please withdraw this form immediately and assume the form of a normal human child.

SreeBhagawaanUvaacha (Sree Vishnu Bhagawan Said):

त्वमेव पूर्वसर्गेऽभूः पृथ्विः स्वायम्भुवे सति ।
तदायं सुतपा नाम प्रजापतिरकल्मषः ॥ ३२॥

32

Thvameva poorvvasarggeabhooh Prisnih Svaayambhuve sathi
Thadhaayam Suthapaa naama Prejaapathirakalmashah.

Oh, My dear Mother! You are the Most Chaste Woman. In one of the previous births or lives, in Svaayambhuva Manvanthara, you were the woman named Prisni and Vasudhevar was the most pious and sinless Prejaapathi with the name Suthapas or Suthapa.

युवां वै ब्रह्मणाऽऽदिष्टौ प्रजासर्गे यदा ततः ।
सन्नियम्येन्द्रियग्रामं तेषां परमं तपः ॥ ३३॥

33

Yuvaam vai Brehmanaaaadhishtau prejaasargge yedhaa thathah
Sanniyamendhriyagraamam thepaatthe paramam thapah.

At that time, as commanded by Aja or Brahmadheva, you both first observed severe penance and austerity with full control of material senses in order to have most virtuous and pious progenies.

वर्षवातातपहिमघर्मकालगुणाननु ।
सहमानौ श्वासरोधविनिर्धूतमनोमलौ ॥ ३४॥

34

Varshavaathaathapahimagharmmakaalagunaananu
Sahamaanau svaasaroddhavinirdhddhoothamanomalau.

You both enduring: rain, wind, strong sun, scorching heat, severe cold, snow, suffering all sorts of inconveniences and difficulties according to the

seasons, you removed or destroyed all impurities and impieties of your mind and by controlling your breath, you managed to get rid of all your material desires and became pure devotees of Me with transcendental bliss.

शीर्णपर्णानिलाहारावुपशान्तेन चेतसा ।
मत्तः कामानभीप्सन्तौ मदाराधनमीहतुः ॥ ३५॥

35

SeernnaparnnaAnilaahaaraavupasaanthena chethasaa
Maththah kaamaanabheepsanthau madhaaraaddhanameehathuh.

By consuming or eating just dry leaves and air alone you sincerely worshipped and offered prayers and obeisance to Me with meditative penance and severe austerity for the sake of fulfilling your desires and wishes.

एवं वां तप्यतोस्तीव्रं तपः परमदुष्करम् ।
दिव्यवर्षसहस्राणि द्वादशेयुर्मदात्मनोः ॥ ३६॥

36

Evam vaam thapyathostheevram thapah paramadhuskaram
Dhivyavarshasahasraani dhvaadheseyurmmadhaathmanoh.

For twelve thousand divine or godly years you observed such very hard and extremely severe penance and austerity and worshiped and prayed and offered obeisance unto Me without any break and fully concentrating your mind and heart on Me without any other thoughts.

तदा वां परितुष्टोऽहममुना वपुषानगधे ।
तपसा श्रद्धया नित्यं भक्त्या च हृदि भावितः ॥ ३७॥

37

Thadhaa vaam parithushtoAhamamunaa vapushaanaghe!
Thasaa sredhddhayaa nithyam bhakthyaa cha hridhi bhaavithah.

प्रादुरासं वरदराङ् युवयोः कामदित्सया ।
त्रियतां वर इत्युक्ते मादृशो वां वृतः सुतः ॥ ३८॥

38

Praadhuraasam varadheraadyuvayoh kaamadhithsayaa
“Vriyathaam vara” ithyukthe maadrisho vaam vrithah suthah.

Oh, My dear Mother! You are most sinless. Thus, after completing such hard and severe penance and austerity and worshiping Me with full concentration of mind and heart within Me for twelve thousand celestial years for every day, I was very pleased. I always wanted to bless and fulfill all the wishes of My devotees. Fully pleased with your prayers, penance and austerity, after the completion of twelve thousand godly years, I appeared to you and asked you both to receive the boons and blessings as you wish as I am the fulfiller and provider of all wishes and desires. I asked you: “please receive the benediction and what benediction you want.” At that time, you expressed your desire and requested that you want to have a son exactly like me.

अजुष्टग्राम्यविषयावनपत्यौ च दम्पती ।
न वव्राथेऽपवर्गं मे मोहितौ मम मायया ॥ ३९॥

39

Ajushtagraamyavishayaavanapathyau cha dhempathee
Na vavraattheapavarggam me mohithau mama maayayaa.

You both being husband and wife but always remaining sonless, you were attracted by sexual desires and by the influence of Dheva Maaya or the Illusory Power and Transcendental Love, you wanted to have Me as your son. You never desired or asked for the benediction of liberation from material life and ultimate salvation.

गते मयि युवां लब्ध्वा वरं मत्सदृशं सुतम् ।
ग्राम्यान् भोगानभुञ्जाथां युवां प्राप्तमनोरथौ ॥ ४०॥

40

Gethe mayi yuvaam lebddhvaam varam Mathsadhrisam sutham
Graamyaaan bhogaanabhunjaatthaam yuvaam praapthamanoretthau.

After my disappearance from there, with the blessings and benediction received from Me, you were fully satisfied by fulfilling all your wishes and desires. You always enjoyed your material life with all material possessions and luxuries and with your son, exactly like Me.

अदृष्ट्वान्यतमं लोके शीलौदार्यगुणैः समम् ।
अहं सुतो वामभवं पृश्निर्गर्भ इति श्रुतः ॥ ४१ ॥

41

Adhrishtvaanyathamam loke seelaudhaaryagunaih samam
Aham sutho vaamabhavam Prisnigerbha ithi sruthah.

Oh, My Dear Mother! Please listen. Since I found no one else as exalted and highly elevated in qualities like, generosity, kindness, virtue, sincerity, simplicity, devotion and other good qualities like Me, I appeared in this world and became well-known by the celebrated name as Prisnigerbha, meaning the One who took birth from Prisni.

तयोर्वा पुनरेवाहमदित्यामास कश्यपात् ।
उपेन्द्र इति विख्यातो वामनत्वाच्च वामनः ॥ ४२ ॥

42

THayorvaam punarevaAhAdhithyamaasa Kasyapaath
Upendhra ithi vikhyaatho Vaamanathvaachcha Vaamanah.

Thereafter, you and Suthapa were born as Adhithi and Kasyapa. In that life of yours, I was your son again with the celebrated names of Upendhra or Vaamana. I was called Upendhra at that time because I was the younger brother of Indhra and Vaamana because of dwarfness. [Please remember the story of Vaamana and how he conquered Mahaabeli.]

तृतीयेऽस्मिन् भवेऽहं वै तेनैव वपुषाथ वाम् ।
जातो भूयस्तयोरेव सत्यं मे व्याहृतं सति ॥ ४३ ॥

Thritheeyasmin bhavaAham vai thenaiva vapushaattha vaam
Jaatho bhooyasthayoreva sathyam me vyaahritham sathi.

Oh, My Dear Mother! You are the most chaste woman. In this life, at the third time, of yours also I am born as your son with the same Cosmic Body. My dear Mother, that is true. [This is not the third time as before that Vishnu Bhagawaan was born as Sree Raama as the son of Dhesarettha and Kausalya who were in their previous birth Kasyapa and Adhithi. But as it is relevant here, it was not referred to at this time. We will see this reference again.]

एतद्वां दर्शितं रूपं प्राग्जन्मस्मरणाय मे ।
नान्यथा मद्भवं ज्ञानं मर्त्यलिङ्गेन जायते ॥ ४४ ॥

Ethadhvaam dthersitham Roopam praagjenmasmaranaaya me
Naanyatthaa Madhbhaavam Jnjaanam marthhyalinggena jaayathe.

Oh, My Dear Mother! I have shown you this Divine and Worshipable Cosmic Form of Vishnu like this, just to remind you of My previous births as your son. Otherwise, you, who have taken these human forms will consider Me as an ordinary child, and you would not believe The Supreme Personality of God Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan has appeared and taken birth as your son.

युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत् ।
चिन्तयन्तौ कृतस्त्रेहौ यास्येथे मद्भतिं पराम् ॥ ४५ ॥
[The last two lines are missing in this version.]

Yuvaam Maam puthrabhaavena Brahmabhaavena chaasakrith
Chinthayanthau krithasnehau yaasyetthe madhgethim paraam.
Yedhi Kamsaadh bibheshi thvam tharhi Maam Gokulam naya
Manmaayaamaanayaasu thvam yesodhaagerbhasambhavaam.

I will always be in your minds and hearts as the most beloved and affined son. And I will always be in your minds and hearts with ardent and steadfast devotion with the transcendental knowledge of My Cosmetic Form. Therefore, as Puthra Bhaavana, considering Me as son, and Brahma Bhaavana, with the transcendental knowledge and steadfast devotion, your hearts and minds will always be filled with the thought of Me. Therefore, without any doubt when you renounce this material body or when you die, you will certainly reach the most exalted and supreme position of my abode of Vaikuntta and attain Aathmasaakshaathkaaram or Transcendental Realization or Soul Realization. If you are afraid of Kamsa and fearful that he will kill me, then please take me to Gokula and put me next to Yesodhaadhevi and from there carry the new-born Yoga Maayaadhevi Who is actually My Own Illusory Power and keep her here instead of me.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इत्युक्त्वाऽऽसीद्धरिस्तूष्णीं भगवानात्ममायया ।
पित्रोः सम्पश्यतोः सद्यो बभूव प्राकृतः शिशुः ॥ ४६ ॥

46

Ithyukthvaaaseedhddharisthushneem Bhagawaanaathmamaayayaa
Pithroh sampasyathoh sadhyo bebhoova praakrithah sisuh.

After instructing Dhevakeedhevi and Vasudhevar like that, The Supreme Soul Sree Maha Vishnu Bhagawaan in the form of new-born Sree Krishna, remained silent as they were looking on Him. The Supreme Soul Sree Maha Vishnu Bhagawaan in the form of a new-born Sree Krishna, immediately turned into a normal material new-born human child as his parents were looking on.

ततश्च शौरिर्भगवत्प्रचोदितः
सुतं समादाय स सूतिका गृहात् ।
यदा बहिर्गन्तुमियेष तर्ह्यजा
या योगमायाजनि नन्दजायया ॥ ४७ ॥

Thathascha SaurirBhagawath prechodhithah
 Sutham samaadhaaya sa soothikaagrihaath
 Yedhaa behirggenthumiyesha tharhyajaa
 Yaa Yogamaayaajaani Nandhajaayayaa.

Thereafter, Vasudhevar, being inspired by the advices and instructions of Vishnu Bhagawaan Who is The Super Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, was ready to take the new-born baby from the labor or delivery room, Yoga Maayaadhevi, who is birthless and who is the spiritual energy of The Super Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Who took birth in Gokula as the daughter of Yesodhaadhevi, the wife of Nandhagopa or Nandhagopar in exchange of his Son, Krishna Bhagawaan.

तया हृतप्रत्ययसर्ववृत्तिषु
 द्वाःस्थेषु पौरेष्वपि शायितेष्वथ ।
 द्वारस्तु सर्वाः पिहिता दुरत्यया
 बृहत्कपाटायसकीलशृङ्खलैः ॥ ४८॥

Thayaa hrithaprethyayasarvvavritthishu
 Dhvaasttheshu paureshvapi saayitheshvattha
 Dhvaarasthu sarvvaah pihithaa dhurathyeyaa
 Brihath kapaataayaasakeelasringkhalaih.

ताः कृष्णवाहे वसुदेव आगते
 स्वयं व्यवर्त्यन्त यथा तमो रवेः ।
 ववर्ष पर्जन्य उपांशुगर्जितः
 शेषोऽन्वगाद्धारि निवारयन् फणैः ॥ ४९॥

Thaah Krishnavaahe Vasudheva aagethe
 Svayam vyeseeryantha yetthaa thamo Reveh

Vavarsha Parjjenya upaamsugerjjithah
Seshoanvagaadhvaari nivaarayan phanaih.

The Illusory Power of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan took away the power of all the senses of all the security guards and gatekeepers of the labor room of Dhevakeedhevi. [Kamsa has appointed many security guards and gatekeepers around the jail where Dhevakeedhevi and Vasudhevar were jailed.] All the citizens were also in sound sleep as it was after midnight. They were all dead-like without any conscious and power of senses. When Vasudhevar, the son of Soorasena, was carrying his new-born son to proceed to Gokulam, all the strong iron chains, fences and gates fully securing the jail were automatically unlocked, removed and all the doors opened just like how the darkness is removed as Sun rises. They were accompanied by slow rains, continuous thunders but were protected by the open hoods of Sesha Naaga or Anantha Bhagawaan as an umbrella.

मघोनि वर्षत्यसकृद्यमानुजा
गम्भीरतोयौघजवोर्मिफेनिला ।
भयानकावर्तशताकुला नदी
मार्गं ददौ सिन्धुरिव श्रियः पतेः ॥ ५० ॥

50

Maghoni varshathyasakridhyamaanujaa
Gembheerathoyaughajevormmiphenilaa
Bhayaanakaavarththasathaakulaa nadhee
Maarggam dhedhau sinddhuriva Siryah patheh.

When Vasudhevar was carrying the new-born Sree Krishna Bhagawaan from Matthura to Gokulam, Dhevendhra was pouring constant rain continuously. [The concept is Indhra is the god of rain and he is the one who pours rain on earth.] Because of the constant rainfall the holy river Yemuna and its tributary of Kaalindhi were filled with water and were overflowing with huge waves and strong currents. But it gave way to Vasudhevar by moving water to both sides and providing a clear passage. It was just like how the Indian Ocean gave way to Sree Raamachandhra Swamy when he and his soldiers wanted to cross the Ocean to reach Lanka on the other side to kill Raavana Raakshasa and his followers. [This

was referring to the story of building or constructing Sethu across the Ocean.]

नन्दव्रजं शौरिरुपेत्य तत्र तान्
गोपान् प्रसुप्तानुपलभ्य निद्रया ।
सुतं यशोदाशयने निधाय तत्
सुतामुपादाय पुनर्गृहानगात् ॥ ५१ ॥

51

Nandhavrajam Saurirupethya thathra thaan
Gopaan presupthaanupalebhya nidhrayaa
Sutham Yesodhaasayane niddhaaya tha-
ThSuthaamupaadhaaya punargrihaanagaath.

Due to the Mystic Power of Yoga Maaya, all the Gopaas of Vraja or Gokulam were in deep sleep without any consciousness and senses. Vasudhevar, after reaching Gokulam, kept his son, Krishna Bhagawaan Who is the incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan next to Yesodhaadhevi, the wife of Nandhagopar, in her bed and took her daughter, the new-born Yogamaayaadhevi, and carried her to his home or jail where he and Dhevakeedhevi were living in Matthura.

देवक्याः शयने न्यस्य वसुदेवोऽथ दारिकाम् ।
प्रतिमुच्य पदोर्लोहमास्ते पूर्ववदावृतः ॥ ५२ ॥

52

Dhevakyaah sayane nyesyaa Vasudhevoattha Dhaarikaam
Prethimuchya padhorllohamaasthe poorvavadhaavrithah.

Vasudhevar then slowly placed the child, Yogamaayaadhevi in the bed of Dhevakeedhevi and closed all the doors and gates as they were earlier. Then he fixed the shackles on his legs and locked it as previously. After that Vasudhevar also lied down.

यशोदा नन्दपत्नी च जातं परमबुध्यत ।

न तल्लिङ्गं परिश्रान्ता निद्रयापगतस्मृतिः ॥ ५३ ॥

53

Yesodhaa Nandhapathnee cha jaatham paramabuddhyatha
Na thallingam parisraanthat nidhrayaapagethasmrithih.

With the Mystic Power of Yoga Maaya, Yesodhaadhevi was deadly tired and with labor pain fully unconscious, she only knew that her delivery took place but did not know whether it was a male or female child.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे कृष्णजन्मनि तृतीयोऽध्यायः ॥ ३॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane DesamaSkanddhe
Poorvvaardhdhe KrishnaJenmani [Naama] [SreeKrishnaAvathaaram –
Vasudheva - DhevakeeSthuthi] ThritheeyoAddhyaayah

Thus, we conclude the Third Chapter In the First Half – [Named as] Incarnation or Birth of Sree Krishna Bhagawaan For Krishna Bhagawaan In The Womb [Prayers and Worships of Vasudhevar and 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!