

SRIMAD BHAGAVATAM

INTRODUCTION TO CHAPTER 2 OF DASAMA SKANDAM

(VOLUME 10)

Chapter 2 of Volume 10 is in fact the continuation of the developments mentioned in Chapter 1, which deals with the cause factors for Shri Krishna to manifest Himself in this world in the form of human.

Chapter 2 starts with the narration about the troubles King Kamsa started inflicting upon the Yadavas and their associates, and how many of them had taken refuge even at very many far off kingdoms out of fear from Kamsa.

Prior to Shri Krishna's birth, how Adi Sesa was drawn from the womb of Devaki and implanted into the pregnancy of Rohini through the powers of the Maya Shakti as per the instructions of Shri Hari have been explained in so vivid details, The concept of the transferring of pregnancy from one to the other is a matter which even the modern thinkers might wonder.

The most and important part of this chapter is the explanations as to how conception can take place through just thought processes of the mind without any physical contact, as happened in the case of the so called conception of Shri Krishna (from Vasudeva to Devaki). The manifestation of the divine has its own special ways of executing actions which are beyond the perception of the human beings !

Again, what prompts Kamsa not to kill the pregnant Devaki has been explained in high philosophical terms. This shows even the cruelest persons do have some rational thinking at times, when they introspect their own actions. It is another matter, when such persons overcome the rational thinking and carry out actions contrary to their own initial inner voice.

This chapter, thereafter, explains in a detailed manner as to how all the demiGods, along with Lord Brahma and Lord Shiva, shower their choicest praises on that Supreme Almighty. They also console Devaki that Lord Vishnu is going to appear very shortly on this earth through her pregnancy in order to protect the world and reduce the burden of the earth on account of demonic activities of Kamsa and some others. The chapter concludes with the departure of the demiGods, Lord Brahma and Lord Shiva to their respective abodes after their prayers.

Hari Om

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DEDICATION

I have already explained in the earlier published “A JOURNEY TOWARDS THE INSIGHT INTO SRIMAD BHAGAVATAM - ENGLISH INTERPRETATION PART 1” containing the Mahatmya, Volume 1 and 2 as to how I got interested in this subject. I am not repeating them here as one can always refer to that work.

I am providing the necessary link of the earlier work for those who might not have read the same. The link is:

<https://drive.google.com/file/d/oBorWRzWNIYoIV3ZmboxBdXdha2s/view?usp=sharing>

Alternatively one can also visit the following web sites for viewing the entire work:

<http://srimadbhagavatham.weebly.com>

<https://srikrishnakathamritam.wordpress.com>

However, it is impossible to proceed further without mentioning Swami Krishnatmananda, of Dayananda Ashram,

Palakkad, Kerala about whom a write up is given in the opening pages of the earlier work referred to.

I have tremendously relied upon the Sanskrit to Malayalam word to word translation work done by learned scholar Shri C.G.Narayanan Embranthiri and published by M.N.Ramaswamy Iyer Memorial Edition. The excellent scholarly work done by them in Malayalam language is the very base for my presentation in English. Therefore, while the inspirational thoughts came to me through Swami Krishnatmananda, the actual contents of Srimad Bhagavatam, as far as word to word interpretations from Sanskrit to Malayalam are concerned, they are from this Malayalam publication.

I am not a scholar nor I have basic training in writing articles. Whatever I have attempted is only for my own interest. Since this work is out of devotion to Sri Hari, I am making it available in ebook form to any one interested in it.

Finally, if there are any mistakes in this work, they are exclusively mine, for which I seek pardon.

Om Namo Bhagavate Vasudevaya,

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Hari Om

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DASAMA SKANDAM

CHAPTER 2

THE PRAISES BY LORD BRAHMA AND OTHER DEMIGODS TO LORD VISHNU IN THE WOMB OF DEVAKI AND THEIR CONSOLING DEVAKI.

Stanza 1

*śrī-śuka uvāca
pralamba-baka-cāṇūra-
tṛṇāvarta-mahāsanaiḥ
muṣṭikāriṣṭa-dvividā-
pūtanā-keśī-dhenukaiḥ*

Stanza 2

*anyaiś cāsura-bhūpālair
bāṇa-bhaumādibhir yutaḥ
yadūnām kadanam cakre
balī māgadha-saṁśrayaḥ*

(*śrī-śuka uvāca*) **Shri Sukha Brahma Rishi said to King
Pareekshit:**

(*balī*) **The most powerful Kamsa (*kadanam cakre*) had started
giving troubles (*yadūnām*) to the Yadavas (*māgadha-saṁśrayaḥ*)
taking the help of Jarasandha, the king of Magadha.**

(*pralamba-baka-cāṇūra- tṛṇāvarta-mahāsanaiḥ*)

(*yutaḥ*) **For this purpose they took in their company Pralamba,
Bhaka, Chanura, Trinavarta, Mahasana etc., (*muṣṭikāriṣṭa-dvividā-
pūtanā-keśī-dhenukaiḥ*) and also Mushtika, Arishta, Dwida,
Putana, Kesi, Denuka, etc., (*anyaiḥ*) apart from other
(*asura-bhūpālaiḥ ca*) demon kings (*bāṇa-bhaumādibhiḥ*) like Bana
and Naraka.**

Stanza 3

*te pīḍitā nivivisuḥ
kuru-pañcāla-kekayān
śālvān vidarbhān niṣadhān
videhān kośalān api*

(te) They, the Yadavas, (pīḍitāḥ) not being able to withstand the persecutions executed by Kamsa, (nivivisuḥ) went and took shelter in various other kingdoms like (kuru-pañcāla-kekayān) Kuru, Panchala, Kekaya, (śālvān) Salva, (vidarbhān) Vidarbha, (videhān) Videhi, (niṣadhān) Nishada, (kośalān api) Kosala etc.

Stanza 4

*eke tam anurundhānā
jñātayaḥ paryupāsate
hateṣu ṣaṭsu bāleṣu
devakyā augraseninā*

Stanza 5

*saptamo vaiṣṇavaṁ dhāma
yam anantaṁ pracakṣate
garbho babhūva devakyā
harṣa-śoka-vivardhanaḥ*

(jñātayaḥ eke) Some of the relatives of Kamsa (anurundhānāḥ) had by then become followers (tam) of Kamsa (paryupāsate) and had started serving him duly obeying his orders. (hateṣu) After having killed (ṣaṭsu bāleṣu) all the six children (devakyāḥ) of Devaki (augraseninā) by Kamsa, (babhūva) there appeared (devakyāḥ) in Devaki's (saptamaḥ garbhaḥ) womb the seventh one, (yam anantam pracakṣate) widely known as Adi Sesha, (vaiṣṇavam dhāma) Who was the potency of Shri Vishnu Himself, (harṣa-śoka-vivardhanaḥ) generating in Devaki the utmost happiness and at the same time immense sorrow.

Stanza 6

*bhagavān api viśvātmā
viditvā kaṁsajaṁ bhayam
yadūnāṁ nija-nāthānāṁ
yoga-māyāṁ samādiśat*

(bhagavān api) The Bhagwan, (viśvātmā) Who is the Supreme inner Consciousness, (bhayam viditvā) having realized the fear factor

(yadūnām) of the Yadavas (kaṁsa-jam) from Kamsa, (nija-nāthānām) and because He is the protector of the Yadavas, (samādiśat) instructed (yoga-māyām) the Yogamaya as follows.

Stanza 7

*gaccha devi vrajaṁ bhadre
gopa-gobhir alaṅkṛtam
rohiṇī vasudevasya
bhāryāste nanda-gokule
anyāś ca kaṁsa-saṁvignā
vivareṣu vasanti hi*

(bhadre) Hey the most pious ! (devi) Hey Goddess Devi ! (gaccha) Please now go to (vrajam) the land of Vraja (alaṅkṛtam) which is beautifully decorated (gopa-gobhiḥ) with the cows and the cowherds. (vasudevasya) Vasudeva's (bhāryā rohiṇī) wife Rohini (āste) is living (nanda-gokule) in the home of Nanda Maharaja. (hi) Not only that, (anyāḥ ca) there are many other women, (kaṁsa-saṁvignāḥ) who are affected by Kamsa's evil deeds, (vasanti) stay there (vivareṣu) unnoticed.

Stanza 8

*devakyā jaṭhare garbhaṁ
śeṣākhyāṁ dhāma māmakam
tat sannikṛṣya rohiṇyā
udare sanniveśaya*

**(sannikṛṣya) Please get it withdrawn through your powers
(tat māmakam dhāma) My own potency, (śeṣa-ākhyam) who is
known as Adī Sēsha, (garbham) which is pregnant (jaṭhare) in
the womb (devakyāḥ) of Devakī, (sanniveśaya) and implant the
same (udare) into the womb (rohiṇyāḥ) of Rohini.**

Stanza 9

**athāham aṁśa-bhāgena
devakyāḥ putratām śubhe
prāpsyāmi tvam yaśodāyām
nanda-patnyām bhaviṣyasi**

**(atha aham) Thereafter, I (aṁśa-bhāgena) along with all of my
full and complete powers, (prāpsyāmi) shall be born (putratām)
as the son (devakyāḥ) of Devakī. (śubhe) Hey the most pious ! (
tvam) You (bhaviṣyasi) shall be born (yaśodāyām) from Yasoda,
(nanda-patnyām) the wife of Nandagopa.**

Stanza 10

**arciṣyanti manuṣyās tvām
sarva-kāma-vareśvarīm
nānopahāra-balibhiḥ
sarva-kāma-vara-pradām**

**(manuṣyāḥ) The human beings (arciṣyanti) shall worship You
(nānopahāra-balibhiḥ) with different kinds of puja materials and
various kinds of offerings, (sarva-kāma-vara-īśvarīm) as You being
the very source of the blessings of all the blessings
(sarva-kāma vara pradām tvām) and thereby You shall be fulfilling
all their desires and bestow towards them the auspicious
benedictions.**

Stanza 11

nāmadheyāni kurvanti

*sthānāni ca narā bhuvi
durgeti bhadrakālīti
vijayā vaiṣṇavīti ca*

Stanza 12

*kumudā caṇḍikā kṛṣṇā
mādhavī kanyaketi ca
māyā nārāyaṇīśānī
śāradety ambiketi ca*

(narāḥ) All the human beings (bhuvi) of the world (kurvanti) shall determine (nāmadheyāni) the different names (sthānāni ca) and also positions to you (durgā iti) such as Durga, (bhadrakālī iti ca) also by name Badrakali, (vijayā) Vijaya, (vaiṣṇavī iti ca) also as Vaishnavi, (kumudā) Kumuda, (caṇḍikā) Chandika, (kṛṣṇā) Krishna, (mādhavī) Madhavi, (kanyakā iti ca) and also as Kanyaka, (māyā) Maya, (nārāyaṇī) Narayani, (īśānī) Isaani, (śāradā iti ca) as well as by name Sarada, (ambikā iti) and also as Ambika.

Stanza 13

*garbha-saṅkarṣaṇāt tam vai
prāhuḥ saṅkarṣaṇam bhuvi
rāmeti loka-ramaṇād
balaṁ balvaducchrayāt*

(bhuvi) The people of this earth (vai) shall call (tam) him (saṅkarṣaṇam) by name Sankarshana (garbha-saṅkarṣaṇāt) because of his transfer from one womb and implanting him into the other womb; (loka-ramaṇāt rāma iti) He shall be also called Rama because of his enchanting personality which will make people adore and worship him; (prāhuḥ) He shall also be called (balaṁ) as Bala (balavad-ucchrayāt) because of his greatest physical strength unparalleled to anyone.

Stanza 14

*sandiṣṭaivam bhagavatā
tathety om iti tad-vacaḥ
pratigṛhya parikramya
gām gatā tat tathākarot*

(sandiṣṭā) Upon having instructed (evam) like this (bhagavatā) by the Bhagwan, (om iti) Maya Devi replied to Him saying “Om, it is alright” (tathā iti) as also “let is be so” (pratigṛhya) and accepting (tat-vacaḥ) the words of the Bhagwan, (parikramya) circumambulated Him. (gām gatā) Thereafter, She reached the earth (tat) and executed His instructions (tathā) exactly (akarot) as intended.

Stanza 15

*garbhe praṇīte devakyā
rohiṇīm yoga-nidrayā
aho visraṁsito garbha
iti paurā vicukruśuḥ*

(yoga-nidrayā) When the Yogamaya Devi (devakyāḥ garbhe) attracted the pregnancy from Devaki’s womb (praṇīte) and implanted (rohiṇīm) into that of Rohini, (paurāḥ) the inhabitants at the place where Devaki was placed (vicukruśuḥ) sorrowfully regretted (iti) like this : (aho) “ Alas ! (garbhaḥ) the pregnancy (visraṁsitaḥ) is aborted.”

Stanza 16

*bhagavān api viśvātmā
bhaktānām abhayaṅkaraḥ
āviveśāṁśa-bhāgena
mana ānakadundubheḥ*

(bhagavān) Shri Bhagwan, (viśvātmā api) though omnipresent at all places and in all the beings of the universe, (abhayaṅkaraḥ) in order to ensure the protection (bhaktānām) of His devotees,

(āviveśa) entered into (manaḥ) the mind (ānakadundubheḥ) of Vasudeva (aṁśa-bhāgena) along with all His potencies in full and complete form.

SB 10.2.17

*sa bibhrat pauruṣaṁ dhāma
bhrājamāno yathā raviḥ
durāsado ’tidurdharṣo
bhūtānām sambabhūva ha*

(saḥ) Vasudeva (bhrājamānaḥ) was looking so bright and illuminated (raviḥ yathā) like the sun (bibhrat) when he was wearing upon himself (pauruṣam dhāma) the effulgence of the Supreme Being’s own potencies, and at that time he was in such a state that (bhūtānām) no life form (durāsadaḥ) could ever come near him (ati-durdharṣaḥ) and could not be won over by anyone, (sambabhūva ha) as it so happened.

Stanza 18

*tato jagan-maṅgalam acyutāṁśaṁ
samāhitaṁ sūra-sutena devī
dadhāra sarvātmakam ātma-bhūtaṁ
kāṣṭhā yathānanda-karaṁ manastap*

(tataḥ) Thereafter, that Supreme being’s own potencies and inherent powers;

(acyuta-aṁśam) which have its own ingredients of ever permanent potencies and which have no faults at all;

(sarva-ātmakam) which stand for ever and effulge into the life source in each and every being and also in non life forms;

(ātma-bhūtam) the one which had already appeared and been present in Vasudeva;

(jagat-maṅgalam) the one which bears upon itself as the root cause for the welfare and wellbeing of all the worlds;

(samāhitam) all of which were generated/perceived into only through his mind (śūra-sutena) by Vasudeva;

(manastah) were inherited and accepted (devī) by Devaki (dadhāra) through her mind such potencies of the Supreme being from Vasudeva;

in such a way as (kāṣṭhā) the east direction (ānanda-karam yathā) becomes happy when it welcomes and receives the rising full moon.

Stanza 19

*sā devakī sarva-jagan-nivāsa-
nivāsa-bhūtā nitarām na reje
bhojendra-gehe 'gni-śikheva ruddhā
sarasvatī jñāna-khale yathā satī*

(sā devakī) That Devaki, (sarva-jagat-nivāsa nivāsa-bhūtā) who became the one single focus point of holding/containing within herself the very source of all the universe;

(ruddhā) having been arrested and stationed (bhojendra-gehe) in the house under the control of Kamsa;

(ruddhā agni-śikhā iva) was like a covered flame of fire;

(jñāna-khale satī sarasvatī yathā) and was like the one who concealed all the precious knowledge within herself without imparting them to others;

(nitarām na reje) and did not appear to effulge extensively to the outside world, though she was holding within herself such powerful and energizing potencies of the Bhagwan fully and completely.

Stanza 20

*tām vīkṣya kaṁsaḥ prabhayājītarām
virocayanīm bhavanam śuci-smitām
āhaiṣa me prāṇa-haro harir guhām
dhruvam śrito yan na pureyam īdṛśī*

*(kaṁsaḥ) Kamsa, (tām vīkṣya) upon seeing Devaki,
(ajita-antarām) who was bearing in her pregnancy none other
than Shri Maha Vishnu Himself;*

*(śuci-smitām) whose face was overbearing with pure and
innocent smile;*

*(prabhayā bhavanam virocayanīm) whose shine around her was
making the entire place brightened up;*

(āha) thus said within himself:

*(eṣaḥ) “ Just see here, (me prāṇa-haraḥ hariḥ) the lion known as
Vishnu, who is going to take my life away from me,
(guhām śritaḥ) has entered into the cave of the pregnancy of
Devaki. (dhruvam) It is sure, (yat) because, (iyam purā īdṛśī na)
Devaki was not looking like this before.”*

Stanza 21

*kim adya tasmin karaṇīyam āśu me
yad artha-tantro na vihanti vikramam
striyāḥ svasur gurumatyā vadho 'yam
yaśaḥ śriyam hany anukālam āyuh*

*(me karaṇīyam kim) What am I supposed to do (adya āśu) right
now urgently (tasmin) on that Shri Hari ? (yat) However much
(artha-tantraḥ) it may suit me to think selfishly like this and it
may also immensely benefit me, (na vihanti) but one should
never put at stake and destroy (vikramam) one's own valour
under any circumstances. (ayam vadhaḥ) Killing Devaki now,*

(striyāḥ) being a woman, (svasuḥ) especially own sister, (guru-matyāḥ) and more so now pregnant, (hanti) shall not only diminish (anukālam) but also destroy immediately (yaśaḥ) my own fame, (śriyam) my own prosperities (āyuḥ) and also the duration of my life.

Stanza 22

*sa eṣa jīvan khalu sampareto
varteta yo 'tyanta-nṣāṁsitena
dehe mṛte tam manujāḥ śapanti
gantā tamo 'ndham tanu-mānino dhruvam*

(yaḥ) Anyone who (varteta) possess and exhibit (atyanta nṣāṁsitena) the characteristic of extreme cruelty, (saḥ eṣaḥ) such a person, (jīvan khalu) even though being alive, (samparetaḥ) is as good as a dead person. (tanu-māninaḥ) Such a person, who thinks his body to be the actual soul (only body as the consciousness), (śapanti) shall be blamed and cursed (manujāḥ tam) by the people, (dehe mṛte) so long as his body does not get destroyed. (andham tamaḥ) When his body gets destroyed (dhruvam gantā) he definitely shall reach the most miserable hell.

Stanza 23

*iti ghoratamād bhāvāt
sannivṛttaḥ svayam prabhuḥ
āste pratīkṣaṁs taj-janma
harer vairānubandha-kṛt*

(prabhuḥ) The King Kamsa, (iti) having thought in this manner, (sannivṛttaḥ) withdrew (svayam) himself (ghora-tamāt bhāvāt) from the cruelest character popping up in his mind, that is killing the pregnant Devaki.

(vaira-anubandha-kṛt) However, due to his consistent enmity (hareḥ) with Shri Hari (āste) he bid his time (pratīkṣan) waiting (tat-janma) for His manifestation to appear.

Stanza 24

*āsīnaḥ saṁviśaṁs tiṣṭhan
bhuñjanaḥ paryātan mahīm
cintayāno hṛṣīkeśam
apaśyat tanmayam jagat*

(āsīnaḥ) As Kamsa sat, (saṁviśan) laid down, (tiṣṭhan) stood up, (bhuñjanaḥ) had food, (paryātan) went around (mahīm) the earth, (cintayānaḥ) and at all times remembering (hṛṣīkeśam) only Shri Maha Vishnu, (jagat tat-mayam apaśyat) he saw the entire world immersed into Shri Vishnu/or in everything and everywhere he saw only Shri Vishnu contained in them.

Stanza 25

*brahmā bhavaś ca tatraitya
munibhir nāradaḍibhiḥ
devaiḥ sānucaraiḥ sākam
gīrbhir vṛṣaṇam aiḍayan*

(brahmā bhavaḥ ca) Lord Brahma and Lord Shiva, (munibhiḥ) accompanied by all the saints (nārada-āḍibhiḥ) starting with saint Narada etc., (devaiḥ sākam) together with all the demiGods (sa-anucaraiḥ) along with their respective families, (tatra etya) arrived there (aiḍayan) and praised Shri Bhagwan, (vṛṣaṇam) Who is the protector of the righteousness, (gīrbhiḥ) showering the choicest of the appreciative words of prayers.

Stanza 26

*satya-vrataṁ satya-param tri-satyaṁ
satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ
satyātmakaṁ tvāṁ śaraṇam prapannāḥ*

(satya-vratam) Who is firmly rooted and determined, thus not having any change in Him at all and at any time;

(satya-param) Who can be reached only through pursuing the precious thing known as the Truth;

(tri-satyam) Who is ever constant, consistent and without any changes during all the three periods of time - that is: before the creation, after the annihilation, and also in between these two stages known as sustenance;

(satyasya yonim) Who is the source and the cause factor for all the five elements starting with the earth;

(nihitam) Who is self sustaining inherently for ever (satye) within such five elements;

(satyasya) Who is the basic ingrained principle within these five elements (satyam) and remains so as such even beyond them as the original cause factor;

(ṛta-satya-netram) Who engineers the words of compassion and truth and also ensures equilibrium of mind, or alternatively is the one Who can be attained through compassion, truth and equilibrium of mind;

(satya-ātmakam ca) Who is always and ever the ultimate Truth only;

(tvām) to such You as You are and (śaraṇam prapannāḥ) unto You we take shelter.

Stanza 27

**ekāyano 'sau dvi-phalas tri-mūlaś
catū-rasaḥ pañca-vidhaḥ śaḍ-ātmā
sapta-tvag aṣṭa-viṭapo navākṣo
daśa-cchadī dvi-khago hy ādi-vṛkṣaḥ**

(asau ādi-vṛkṣaḥ) This very first or the original tree which is the universe, (eka-ayanaḥ) has the only one single source that is Nature;

(dvi-phalaḥ) it has the mix of both the fruits of happiness as well as miseries;

(tri-mūlaḥ) it has the roots of three known as Satwa, Rajas and Tamas;

(catuḥ-rasaḥ) it has the essence of four known as Dharma, Artha, Kama and Moksha;

(pañca-vidhaḥ) it has the specific and distinct five features of sense organs for the perceivment of knowledge known as Sight, Hearing, Smell, Taste and Skin;

(ṣaṭ-ātmā) it has the form of six transformative characteristics known as Sadness, Desires, Old Age, Death, Hunger and Thirst;

(sapta-tvak) it has the seven layers of coverings known as Skin, Blood, Muscle, Fat, Bone, Marrow and Semen;

(aṣṭa-viṭapaḥ) it has the eight natural branches (the five gross elements – earth, water, fire, air and ether – and also the mind, intelligence and ego);

(nava-akṣaḥ) it has the nine holes of entry points (two ears, two eyes, two nostrils, mouth, urinary opening, anus opening);

(daśa-chadī) it has the ten kinds of life air, resembling the leaves of a tree, like Prana, Apana, Samana, Vyana, Udhana, Naga, Kurma, Krikala, Devadatha, and Dhananjaya;

(dvi-khagaḥ) it has the inhabitation of two birds, Jeeva Atma (the individual life form) and Parama Atma (the Supreme Consciousness).

(hi) This is broadly the picture of the universe as well as the individual body.

Stanza 28

*tvam eka evāsyā sataḥ prasūtiḥ
tvam sannidhānam tvam anugrahaś ca
tvam-māyayā samvṛta-cetasas tvām
paśyanti nānā na vipaścito ye*

(asya sataḥ) For this universal tree, (tvam) You (ekaḥ eva) are the only One (prasūtiḥ) Who is the cause factor or the very source.

(tvam) You are the One (sannidhānam) on Whom and on Which base everything of these get merged into as the source of entire energy.

(tvam anugrahaś ca) You are the One Who is the only factor for its sustenance.

(samvṛta-cetasas) Those who are oblivious of the real knowledge because of the impact (tvam-māyayā) of your special powers known as Maya Shakti, (tvām) You are (nānā paśyanti) perceived by them in different forms and shapes.

(ye vipaścitaḥ) But, those knowledgeable persons who know how to keep away from the influence of the Maya Shakti because of their total surrender unto You and thereby perceiving the ultimate Truth, (na) do not see you as that of different forms and shapes.

Stanza 29

*bibharṣi rūpāṇy avabodha ātmā
kṣemāya lokasya carācarasya
sattvopapannāni sukhāvahāni
satām abhadrāṇi muhuḥ khalānām*

**(avabodhaḥ ātmā - tvam) You, being the embodiment of the pure consciousness (the Supreme Knowledge),
(kṣemāya) for the purpose of the welfare (cara-acarasya lokasya))
of the world consisting of all the life forms (moving and nonmoving),**

(muhuḥ) repeatedly (bibharṣi) assume (rūpāṇi) the forms and shapes with special features, as required, in this world, (sattva-upapannāni) such forms and shapes which have the characteristic of Satwa, (sukha-avahāni) which provide comfort and consolation (satām) to the innocents (devotees); (abhadrāṇi) and, at the same, which eradicate (khalānām) the evil characters (non devotees).

Stanza 30

**tvayy ambujākṣākhila-sattva-dhāmni
samādhināveśita-cetasaike
tvat-pāda-potena mahat-kṛtena
kurvanti govatsa-padaṁ bhavābdhim**

(ambuja-akṣa) Hey the Bhagwan whose eyes are like the petals of the lotus !

(eke) Some of the famous knowledgeable persons (your ardent devotees),

(āveśita cetasā) because of their having firm and determined mind (samādhinā) by their constantly meditating upon You,

(akhila-sattva-dhāmni tvayi) Who is the embodiment of the pure supreme bliss on Which everything reside and from Whom everything originate ,

(tvat-pāda-potena) with the ship of your lotus feet (mahat-kṛtena) which is considered the most pious of all the pious things,

cross over (bhava-abdhim) the ocean of worldly existence so easily,

(govatsa-padam kurvanti) as if one just simply crosses over the print mark made on the earth by a calf with its hoof.

Stanza 31

*svayaṁ samuttīrya sudustaraṁ dyuman
bhavārṇavaṁ bhīmaṁ adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvaṁ atra te
nidhāya yātāḥ sad-anugraho bhavān*

**(dyuman) Hey the self shining effulgence ! (svayam samuttīrya)
After themselves having crossed over (su-dustaram) the most
difficult (bhīmaṁ) and fear generating (bhava-arṇavam) ocean of
this worldly existence, (te) your ardent devotees
(adabhra-sauhṛdāḥ) who are so generous and compassionate,
(yātāḥ) while going away (nidhāya) have left behind (nāvaṁ) the
ship of Your lotus feet (atra) here in this world for others to
cross over. (bhavān sat-anugrahaḥ) You are the protector of Your
devotees.**

Stanza 32

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛchhreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

**(aravinda-akṣa) Hey the Bhagwan whose eyes are like the petals
of the lotus !**

(anye ye) There are some others who,

**(vimukta-māninaḥ) self proclaimed themselves proudly that they
have achieved the deliverance from this worldly existence,**

**(asta-bhāvāt) because of their not having the desired devotion
(tvayi) towards you, (aviśuddha-buddhayaḥ) and thus their minds
having not cleansed appropriately,**

**(kṛchhreṇa) despite having discarded the material comforts and
also having undertaken various penances inflicting upon
themselves lots of troubles,**

**(āruhya) though could climb up to (param padam) the top
echelons of spiritual heights,**

**(anādṛta yuṣmat aṅghrayaḥ) for reasons of not having respected
Your lotus feet,**

(adhaḥ patanti) had fallen down (tataḥ) from there.

Stanza 33

**tathā na te mādharma tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho**

**(mādharma) Hey Madhava ! (tāvakāḥ) There are devotees of
Yours, (tvayi baddha-sauhṛdāḥ) who are ardently in attachment
with your lotus feet, (te) and they (kvacid) never ever and at
any place (na bhraśyanti) slip and fall down (mārgāt) from their
path, (tathā) in the manner in which the non devotees do.**

**(prabho) Hey the Most Powerful One ! (te) Such of your
devotees (abhiguptāḥ) are well protected from all dangers (tvayā)
by you, (nirbhayāḥ) and without fear, (vicaranti) they move
ahead trampling over the heads of (vināyaka-anīkapa mūrdhasu)
even the greatest warriors who advocate the opposite methods
against You. In other words, such ardent devotees of yours
overcome all the hurdles coming in their way.**

Stanza 34

**sattvaṁ viśuddhaṁ śrayate bhavān sthitau
śarīriṇāṁ śreya-upāyanaṁ vapuḥ
veda-kriyā-yoga-tapaḥ-samādhīhis
tavārhaṇaṁ yena janaḥ samīhate**

**(bhavān) You (vapuḥ śrayate) assume the form and shape
(sthitau) in order to establish the protection/sustenance of the
universe, (sattvam) with that of exclusive Satwa characteristic**

(viśuddham) devoid of any trace of Rajas and Tamas characteristics, (śreyaḥ upāyanam) with a view to provide the desired fruitive results (śarīriṇām) to the bodily beings (the living entities) in accordance with their own deeds and actions.

(yena) Because of this reason (that is because of the Bhagwan assuming various forms and shapes) (janaḥ) the people at large (samīhate) offer (arhaṇam) worship (tava) to You (veda-kriyā yoga tapaḥ samādhīhiḥ) through the recitation of Vedic hymns, actions of good deeds, meditative practices, penance, and focussing one's mind upon You.

Stanza 35

*sattvaṁ na ced dhātar idaṁ nijaṁ bhaved
vijñānam ajñāna-bhidāpamārjanam
guṇa-prakāśair anumīyate bhavān
prakāśate yasya ca yena vā guṇaḥ*

(dhātaḥ) Hey the reservoir of all the energies/cause of all causes ! (na cet) If there is no (idam nijam sattvam) form and shape of Yours like this with the Satwa characteristic, (na bhavet) no one shall inherit the (vijñānam) knowledge about the Supreme Being,

(ajñāna-bhidā apamārjanam) which knowledge enables one to remove the ignorance and also eradicate the self generated discriminatory tendencies within oneself.

(yena vā) Only because of this reason, (prakāśate) there shines the awakening, (guṇaḥ) through the pursuit of knowledge, within oneself (yasya ca) about matters relating You.

(guṇa-prakāśaiḥ) And again, it is because of this reason, as a result of the brightened awakening of knowledge within oneself, (bhavān anumīyate) Yourself become the subject matter of understanding to the extent to which one's knowledge could reach.

Stanza 36

*na nāma-rūpe guṇa-janma-karmabhir
nirūpitavye tava tasya sākṣiṇaḥ
mano-vacobhyām anumeya-vartmano
deva kriyāyām pratiyanty athāpi hi*

(deva) Hey the self effulgent ! (tasya sākṣiṇaḥ) You are the One Who stand as the sole witness to the mind and all the sense organs;

(anumeya vartmanaḥ) You are the One Who can be understood through the path of the pursuit of penetrating micro intelligence;

(tava) Such that as You are, Who (nāma-rūpe) have acquired various forms and shapes (guṇa janma karmabhiḥ) through the manifestation of varied qualities, assumption of various appearances, and executing divine deeds, (manaḥ vacobhyām na nirūpitavye) cannot be even measured by thoughts nor can be expressed through words.

(atha api) Despite that being so, (kriyāyām) those who are engaged in Your continued service (pratiyanti hi) do realize about You. (The ardent devotees of Shri Hari engage themselves in His service and they do visualize Him.)

Stanza 37

*śṛṇvan gṛṇan saṁsmarayaṁś ca cintayan
nāmāni rūpāṇi ca maṅgalāni te
kriyāsu yas tvac-caraṇāravindayor
āviṣṭa-cetā na bhavāya kalpate*

A person (śṛṇvan) who listens (te) to Your (maṅgalāni) most auspicious (nāmāni) names, (rūpāṇi ca) forms and shapes, (gṛṇan) or remembers, (saṁsmarayan) or make others remember, (cintayan ca) or meditate upon them;

(kṛiyāsu) and when such a person carries out his worldly (material) and other worldly (spiritual) deeds (āviṣṭa-cetāḥ) focussing his mind absolutely and totally (tvat-caraṇa-aravindayoḥ) unto your lotus feet;

(na kalpate) that person is not subjecting himself (bhavāya) to the miseries of the worldly life. (In other words, he is not subject to rebirth).

Stanza 38

*diṣṭyā hare 'syā bhavataḥ pado bhuvo
bhāro 'panītas tava janmanēṣituḥ
diṣṭyāṅkitāṁ tvat-padakaiḥ suśobhanair
drakṣyāma gāṁ dyāṁ ca tavānukampitām*

(hare) Hey the One Who mitigates the miseries ! (janmanā) By your appearance, (īṣituḥ tava) Who is none other than the controller of the universe, (asyāḥ bhuvāḥ) this earth, (bhavataḥ padaḥ) which originated from Your lotus feet, (bhāraḥ apanītaḥ) is getting rid of its burden. (diṣṭyā) This is very fortunate !

(diṣṭyā) It is also going to be extremely fortunate for us, (tava anukampitām) who have come under the mercy of your compassion and love, (drakṣyāma) who are going to see (aṅkitām) the mark (tvat-padakaiḥ) of your little little (su-śobhanaiḥ) beautiful foot prints made (gāṁ) on the earth (dyāṁ ca) as well as the Swarga Loka.

Stanza 39

*na te 'bhavasyeṣa bhavasya kāraṇaṁ
vinā vinodaṁ bata tarkayāmahe
bhavo nirodhaḥ sthitir apy avidyayā
kṛtā yatas tvayy abhayāśrayātmani*

(īśa) Hey the Controller of the universe ! (na tarkayāmahe) We are not able to comprehend (kāraṇam) as to the reason why (te) You, (abhavyasya) Who is without any birth, (bhavyasya) has to take birth (vinodam vinā) except to the extent that it is only your past times and nothing else.

(bata) This is a wonder ! (yataḥ) That is because, (abhaya-āśraya) Hey the One Who gives shelter to the concept of fearlessness ! (ātmani) what appears as real for the ordinary life form like (bhavaḥ) birth, (nirodhaḥ) death, (sthitiḥ api) and living in between, as three put together, (kṛtāḥ) are in fact only foisted (tvayi) upon Yourself (avidyayā) due to the powers of Maya Shakti.

Stanza 40

*matsyāśva-kacchapa-nṛsiṃha-varāha-haṃsa-
rājanya-vipra-vibudheṣu kṛtāvatāraḥ
tvam pāsi nas tri-bhuvanam ca yathādhuneśa
bhāram bhuvo hara yadūttama vandanam te*

(īśa) Hey the Controller of the universe ! (kṛtāvatāraḥ) You had already manifested into various forms like (matsyāśva-kacchapa-nṛsiṃha-varāha-haṃsa-rājanya-vipra-vibudheṣu) Matsya (fish), Hayagriva (horse), Kacchapa (tortoise), Narasimha (half man and half lion), Varaha (boar), Hamsa (swan), Shri Rama, Parasurama, Vamana etc.

(tvam) As you (yathā pāsi) had administered and controlled (tri-bhuvanam ca) all the three worlds, (naḥ) and all of us, (hara) please remove (bhavaḥ bhāram) the burden of the earth (adhunā) now. (yadu-uttama) Hey the greatest in the Yadu dynasty ! (te vandanam) We bow our heads before you in reverence.

Stanza 41

*diṣṭyāmba te kukṣi-gataḥ paraḥ pumān
amśena sākṣād bhagavān bhavāya naḥ*

*mābhūd bhayaṁ bhoja-pater mumūrṣor
goptā yadūnām bhavitā tavātmajaḥ*

(amba) Hey mother (Devaki) ! (paraḥ pumān) The Supreme Almighty, (paraḥ pumān) the Bhagwan, (bhavāya) for the sake of the welfare (naḥ) of all of us, (sākṣāt) along with His own real (aṁśena) and complete potencies, (diṣṭyā) fortunately, (te kukṣi-gataḥ) has reached into your pregnancy. (bhayam mā abhūt) Let there be no fear now (bhoja-pateḥ) from Kamsa, (mumūrṣoḥ) who is looking at the ensuing death awaiting on him. (tava ātmajaḥ) Your son (goptā bhavitā) is going to be the protector (yadūnām) of the Yadavas.

Stanza 42

*śrī-śuka uvāca
ity abhiṣṭūya puruṣaṁ
yad-rūpam anidaṁ yathā
brahmeśānau purodhāya
devāḥ pratiyayur divam*

(śrī-śuka uvāca) Shri Sukha Brahma Rishi said to King Pareekshit:

(devāḥ) The demiGods, (brahma īśānau) making Lord Brahma and Lord Shiva (purodhāya) present in front of them, (abhiṣṭūya) and offering prayers (iti) in this manner (puruṣam) to the Supreme Almighty, (yat-rūpam) Whose form and shape, (yathā anidam) though appearing to be within this universe, is in fact very distinct from the universe, (as He contains within Himself this Universe and not the other way around) (pratiyayuh) departed from that place (divam) to the Swarga Loka.

Hari Om

This concludes chapter two of Volume 10

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