

SRIMAD BHAGAVATAM

INTRODUCTION TO CHAPTER 3 OF DASAMA SKANDAM

(VOLUME 10)

This chapter is the one which deals with the manifestation of Shri Hari in the human form as Shri Krishna in a cell of the house of Kamsa where Vasudeva and Devaki were kept under house arrest.

Indicating the auspicious arrival of the Lord, all the directions became very pleasant. The peoples' minds were filled with happiness. All these have been explained beautifully.

As Shri Krishna manifested Himself, both Vasudeva and Devaki could see the form and shape of Shri Maha Vishnu in Him. The detailed descriptions are marvelous. Thereafter both Vasudeva and Devaki shower praises on Him.

Devaki requests Shri Krishna that He should conceal this form of Shri Maha Vishnu, as otherwise Kamsa shall get alerted. Shri Krishna explains that He is showing this form to them just to remind them about their previous two births in different millaniums in which He Himself was born to them as their son because of the intense and devoted penance done by both of them.

In one of their births, Devaki was Prisni and Vasudeva was Sutapas. To them Shri Maha Vishnu was born as both of them wanted, as His blessings, a son equalling Him in all respects. Since He could not find any other person equalling Him, He Himself was born to them as their son. He was then known as Prisnirata, the One born to Prisni.

Thereafter, in another birth, Vasudeva and Devaki were Kasyapa Saint and his wife Aditi. He was born to them again

first as Upendra, the brother of Indra, and then as Vamana, the manifestation of Shri Maha Vishnu in the dwarf brahmin form.

He tells Vasudeva and Devaki that had he not shown them this form, being humans, they could not remember these births and about the continuity of His being born as their son again for the third time of their birth. He tells them that after this birth period of theirs both of them shall join Him in His greatest abode.

Thereafter, Shri Krishna assumes the form of a human baby. How he was carried by Vasudeva to Nanda Gopa's home and what all happened, have to be read and enjoyed as they are very very divine. Vasudeva places Shri Krishna on the bed of Yasoda and brings back with him the girl baby child of Yasoda, known as the Yoga Maya, and places her on the bed of Devaki in his cell. He closes the door and chains himself with the iron shackles giving an impression that everything remains as they were except that Devaki had give birth to a baby girl child.

The chapter concludes at this stage.

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.

Alternatively one can 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,
September 2015*

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Hari Om

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DASAMA SKANDAM

CHAPTER 3

THE MANIFESTATION OF SHRI KRISHNA, THE PRAISES ABOUT HIM BY VSUDEVA AND DEVAKI, SHRI KRISHNA GETTING TRANSFERRED TO GOKULAM

Stanza 1

*śrī-śuka uvāca
atha sarva-guṇopetaḥ
kālaḥ parama-śobhanaḥ
yarhy evājana-janmarkṣaṁ
śāntarkṣa-graha-tārakam*

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

**(atha) Ultimately, (parama-śobhanaḥ) with all due
auspiciousness, (kālaḥ) the time arrived (sarva guṇa-upetaḥ)
endowed with the signs of all the good qualities and
prosperities.**

**(yarhi eva) At that particular time it was the star of Rohini
(ajana janma-ṛkṣam) owing allegiance to Lord Brahma.
(śānta-ṛkṣa graha-tārakam) The stars like Ashwini etc., and the sun
and other illuminating stars appeared very mellowed down and
peaceful.**

Stanza 2

*diśaḥ prasedur gaganam
nirmaloḍu-gaṇodayam
mahī maṅgala-bhūyiṣṭha-
pura-grāma-vrajākarā*

(diśaḥ) All the directions became (praseduḥ) very clear, sober and looked serene. (gaganam) The expansive space above (nirmala-uḍu-gaṇa-udayam) experienced the rising of rows and rows of the most auspicious stars. (mahī) The entire earth (maṅgala-bhūyiṣṭha-pura-grāma-vraja-ākarāḥ) appeared to be associated with the most prosperous materialistic affluence of towns, villages, all the pasturing grounds for the cows and also the mines.

Stanza 3

*nadyaḥ prasanna-salilā
hradā jalaruha-śriyaḥ
dvijāli-kula-sannāda-
stavakā vana-rājayaḥ*

(nadyaḥ) All the rivers (prasanna-salilāḥ) were flowing crystal clear waters. (hradāḥ) All the lakes (jalaruha-śriyaḥ) were shining with the blossomed lotus flowers of abundant beauty. (vana-rājayaḥ) The clusters of trees and plants (dvija-ali-kula-sannāda-stavakāḥ) were holding multiple varieties of flowers hanging all around, accompanied by the sweet voices of the birds and bees.

Stanza 4

*vavau vāyuḥ sukha-sparśaḥ
puṇya-gandhavahaḥ śuciḥ
agnayaś ca dvijātīnām
śāntās tatra samindhata*

(śuciḥ vāyuḥ) The air became very pure (puṇya-gandha-vahaḥ) mixed with fragrance (sukha-sparśaḥ) and one felt the pleasant coolness when came into contact with (vavau) the breeze. (agnayaḥ ca) The sacrificial fires (dvijātīnām) of the brahmins (śāntāḥ) which were till now diminished and cold, (samindhata) had sprouted up with whirling flames (tatra) at that time.

Stanza 5

*manāṁsy āsan prasannāni
sādhūnām asura-druhām
jāyamāne 'jane tasmin
nedur dundubhayoḥ divi*

**(manāṁsi) The minds (sādhūnām) of those pious people
(asura-druhām) who were opposed to the demonic cult
(prasannāni āsan) were pleasantly overwhelmed. (tasmin) When
the Bhagawan, (ajane) who in fact has no birth at all, (jāyamāne)
was about to manifest, (dundubhayaḥ neduḥ) one could hear the
huge drums beat (divi) somewhere in the outer sky.**

Stanza 6

*jaguḥ kinnara-gandharvās
tuṣṭuvuḥ siddha-cāraṇāḥ
vidyādharyaś ca nanṭur
apsarobhiḥ samam tadā*

**(tadā) At that time, (kinnara-gandharvāḥ) Kinnaras and
Gandharvas (jaguḥ) sang songs; (siddha-cāraṇāḥ) the Sidhas
(tuṣṭuvuḥ) recited prayers; (vidyādharyaḥ) the Vidhya Dhara
womenfolks (apsarobhiḥ samam) along with the Apsaras
(nanṭuḥ ca) also danced around.**

Stanza 7

*mumucur munayo devāḥ
sumanāṁsi mudānvitāḥ
mandam mandam jaladharā
jagarjur anusāgaram*

**(munayaḥ) The saints, the sages (devāḥ) and the demiGods
(mudā anvitāḥ) overwhelmed with happiness (mumucuḥ)
showered (sumanāṁsi) the fragrant and beautiful flowers;
(jala-dharāḥ) The clouds, (anusāgaram) following the foot steps
of the ocean, (mandam mandam) slowly and slowly (jagarjuḥ)
made its own sounds.**

Stanza 8

*niśīthe tama-udbhūte
jāyamāne janārdane
devakyām deva-rūpiṇyām
viṣṇuḥ sarva-guhā-śayaḥ
āvīrāsīt yathā prācyām
diśīndur iva puṣkalaḥ*

(niśīthe) In the middle of the night (tamaḥ-udbhūte) when there was total darkness around, (janārdane) when the devotees request (like this: “Hey Bhagawan ! Please do manifest” !)
(jāyamāne) appeared vibrating at all the places, (viṣṇuḥ) Lord Maha Vishnu (sarva-guhā-śayaḥ) who is spread out into each and every being and stationed inside the hearts, (induḥ iva) just like the full moon rises (prācyām diśi) in the east direction (puṣkalaḥ) with all its art and form, (āvirāsīt) manifested (yathā) in the same manner (deva-rūpiṇyām) in the divine personality (devakyām) of Devaki.

Stanza 9

*tam adbhutam bālakam ambujekṣaṇam
catur-bhujam śaṅkha-gadāry-udāyudham
śrīvatsa-lakṣmam gala-śobhi-kaustubham
pītāmbaram sāndra-payoda-saubhagam*

Stanza 10

*mahārha-vaidūrya-kirīṭa-kunḍala-
tviṣā pariṣvakta-sahasra-kuntalam
uddāma-kāñcy-aṅgada-kaṅkaṇādibhir
virocamānam vasudeva aikṣata*

(vasudevaḥ) Vasudeva (aikṣata) saw (tam adbhutam) that wonderful (bālakam) boy who was:

(ambuja-īkṣaṇam) having lotus like eyes, (catuḥ-bhujam) four beautiful hands;

(śaṅkha-gadā udāyudham) holding conch shell, club, disc and such different weapons in His hands;

(śrīvatsa-lakṣmam) having the mark famously known as “Srivatsam” on His chest;

(gala-śobhi-kaustubham) wearing the most beautiful Kaustuba gem on His neck;

(pīta-ambaram) wearing saffron silk garments;

(pīta-ambaram) looking beautiful with His body coloured like that of the shades of the clouds;

**(pariṣvakta-sahasra-kuntalam) having very nourished and clustered beautiful hair spread out over His head adding to His beauty
(mahā-arha-vaidūrya-kirīṭa-kuṇḍala) with His beautiful crown studded with precious and shining gems and pearls;**

(uddāma-kāñcī-aṅgada-kaṅkaṇa-ādibhiḥ) having the decoration with the most auspicious and attractive ornaments on His waist region, over His shoulders etc.,

(virocamānam) even otherwise, apart from the above all, so much effulgent and brightly looking.

Stanza 11

**sa vismayotphulla-vilocano hariṁ
sutaṁ vilokyānakadundubhis tadā
kṛṣṇāvatārotsava-sambhramo 'spṛśan
mudā dvijebhyo 'yutam āpluto gavām**

(saḥ) That (Ānakadundubhiḥ) Vasudeva, having seen (tadā) at that time (harim) Shri Hari (sutam vilokya) as his own son, (vismaya-utphulla-vilocanaḥ) became wonder struck with his eyes wide open, (kṛṣṇa-avatāra-utsavasambhramaḥ) imagined himself into the one who was in the midst of the celebrations on account of the manifestation of Shri Krishna, (āplutaḥ) and thus

immersed (*mudā*) into extreme happy situation, (*aspṛśat*) gave in charity through his mental vision (as he was in custody and imprisoned) (*gavām ayutam*) ten thousand cows (*dvijebhyaḥ*) to the Brahmins

Stanza 12

***athainam astaud avadhārya pūruṣaṁ
paraṁ natāṅgaḥ kṛta-dhīḥ kṛtāñjaliḥ
sva-rociṣā bhārata sūtikā-gṛhaṁ
virocayantaṁ gata-bhīḥ prabhāva-vit***

(*bhārata*) Hey King Pareekshit (addressed by Shri Sukha Brahma Rishi) ! (*avadhārya atha*) Having determined positively (*enam*) that this child (*param pūruṣam*) was the same Supreme Almighty, (*sva-rociṣā*) whose own radiance of effulgence (*virocayantaṁ*) had lighted up with brightness (*sūtikā-gṛham*) the entire room where He had manifested, Vasudeva (*prabhāva-vit*) who was in know of the powers of the Almighty, (*kṛta-dhīḥ*) who was very clear hearted (*gata-bhīḥ*) and devoid of any sort of fear, (*nata-aṅgaḥ*) first prostrated before Him (*kṛta-añjaliḥ*) and then with folded hands (*astaut*) praised Him very devotedly.

Stanza 13

***śrī-vasudeva uvāca
vidito 'si bhavān sākṣāt
puruṣaḥ prakṛteḥ paraḥ
kevalānubhavānanda-
svarūpaḥ sarva-buddhi-dṛk***

(*śrī-vasudeva uvāca*) Shri Vasudeva said:

(*viditaḥ asi*) I have just seen and recognized right now (*sākṣāt*) before my eyes, (*bhavān*) Your personality (*paraḥ puruṣaḥ*) as the Supreme Almighty Who stands apart from (*prakṛteḥ*) the Nature (or the powers of Maya Shakti), (*kevala-anubhava-ānanda-svarūpaḥ*) Who is the Supreme Bliss and can be perceived by the real devotees as that Bliss, (*sarva-buddhi-dṛk*)

**and Who observes the thinking and deeds of each and every one
!**

Stanza 14

*sa eva svaprakṛtyedaṁ
sṛṣṭvāgre tri-guṇātmakam
tat anu tvam hy apraviṣṭaḥ
praviṣṭa iva bhāvyase*

(saḥ eva) You being what You are in this manner (as mentioned in the previous stanza), (agre) in the very very early stages, (tvam) You (sṛṣṭvā) had created (idam) this universe (tri-guṇa-ātmakam) containing the three characteristics of Satwa (Satwam, Rajas and Tamas) etc., (sva-prakṛtyā) through the powers of your Maya Shakti (tat anu) and, thereafter, (apraviṣṭaḥ hi) though did not enter into them at all, (praviṣṭaḥ iva bhāvyase) but at the same time appeared to have entered into all of them simultaneously.

Stanza 15

*yatheme 'vikṛtā bhāvās
tathā te vikṛtaiḥ saha
nānā-vīryāḥ pṛthag-bhūtā
virājaṁ janayanti hi*

Stanza 16

*sannipatya samutpādya
dṛśyante 'nugatā iva
prāg eva vidyamānatvān
na teṣām iha sambhavaḥ*

(ime bhāvāḥ) These principles, starting with the Mahat principle (Mahat, Ahankara, Sound, Touch, Form and shape, Taste, Smell such as seven in number) (avikṛtāḥ) which have no changes by themselves;

(yathā) the way they have not entered into each and everything in this universe, but at the same time appearing as having entered into each of them;

(tathā) in exactly the same manner You are also being seen.

(te) Those principles (starting with Mahat etc) (pṛthak bhūtāḥ) though separately positioned, (nānā-vīryāḥ hi) and have different powers, when they were not able bring about the result factor in the form the perceivable universe, (sannipatya) get interart and assimilate (vikṛtaiḥ saha) with transformations (such as five elements starting with the earth, five sense organs, five organs through which the execution of deeds take place, and the mind - like these sixteen transformations) (janayanti) and create (virājam) this universe.

(samutpādyā) After creating the universe in this manner (dṛśyante) they appear (anugatāḥ iva) as if they have entered into all of them.

(vidyamānatvāt) As these principles were already existing (prāk eva) even before the creation of the universe, (iha sambhavaḥ na) the re-entry into this universe do not happen again (teṣām) to them.

Stanza 17

**evam bhavān buddhy-anumeya-lakṣaṇair
grāhyair guṇaiḥ sann api tad-guṇāgrahaḥ
anāvṛtatvād bahir antaram na te
sarvasya sarvātmana ātma-vastunaḥ**

(evam) In this way (as in the case of the Mahat principles etc., not having entered into the universe as seen as the result factor but at the same time appearing to have entered into them),

(bhavān) You are the One (buddhi-anumeya-lakṣaṇaiḥ) Who/Which can be perceived with specific forms and shapes through the intelligence;

(san api) and Who is positioned along (guṇaiḥ) with the material elements of the universe (grāhyaiḥ) which are perceivable through the sense organs;

(tat-guṇa-agrahaḥ) but at the same time You are not the one who is bound to or identified with those material elements.

(sarvasya) Thus, You being in each and everything consistently, (sarva-ātmanaḥ) and You being the ingrained principle in each and everything, (ātma-vastunaḥ) and You being the one Who/Which is spread out at all places without any gap, and You being the root cause factor for each and everything, (anāvṛtatvāt) and as You are not concealed at all (te) You have (antaram na) neither what is called as inside (bahiḥ) or outside.

(In other words, since He is everywhere and in everything consistently and for ever, He is inside of everything and at the same time outside of everything).

Stanza 18

*ya ātmano dṛśya-guṇeṣu sann iti
vyavasyate sva-vyatirekato 'budhaḥ
vinānuvādaṁ na ca tan manīṣitaṁ
samyag yatas tyaktam upādadat pumān*

(yaḥ pumān) A person (ātmanaḥ) who (dṛśya-guṇeṣu) sees/perceives whatever the objects including the bodily objects, (sva-vyatirekataḥ) and thinks that those are all separate, independent and distinct (san iti) from him, (vyavasyate) and continues to go about in that manner is the one (abudhaḥ) who is bereft of knowledge.

(yataḥ) This is because, as he is without knowledge, (tyaktam) in the process of this ongoing exercise the person discards as unreal the Absolute Truth, (upādadat) which, in fact he himself is in possession of.

(tat manīṣitam) At the same time, if one analytically thinks about the objects including the bodily objects, (anuvādam vinā) all of them in fact become only subject matters of discussions, (samyak na ca) leaving aside the real content, that is the Absolute Truth.

Stanza 19

**tvatto 'sya janma-sthiti-saṁyamān vibho
vadanty anīhād aguṇād avikriyāt
tvayīśvare brahmaṇi no virudhyate
tvad-āśrayatvād upacaryate guṇaiḥ**

(vibho) Hey Bhagawan ! (tvattaḥ) It is from You, (anīhāt) Who in fact has nothing to do (Who is devoid of all deeds), (aguṇāt) Who is not affected by any material changes (Who is above from all qualities), (avikriyāt) Who does not undergo any changes (Who is not subjected to any transformation or changes), (vadanti) as is being told, (asya) this universe (janma sthiti saṁyamān) is created, sustained and annihilated.

As You are the One (brahmaṇi) Who is spread out everywhere and in everything, (īśvare) and as You are the controller of everything, (no virudhyate) there is absolutely no contradiction (tvayi) in You.

(upacaryate) Everything takes place automatically in this universe because of (guṇaiḥ) the modes of material nature (Satwa, Rajas, Tamas) (tvat-āśrayatvāt) which depend upon Your own powers. (Therefore, these qualities which follow your instructions and which are instrumental for the deeds and actions, are unknowingly considered as if they are Your own qualities)

Stanza 20

**sa tvaṁ tri-loka-sthitaye sva-māyayā
bibharṣi śuklaṁ khalu varṇam ātmanaḥ
sargāya raktaṁ rajasopabṛṁhitaṁ
kṛṣṇaṁ ca varṇam tamasā janātyaye**

**(saḥ tvam khalu) The same described Bhagwan only (bibharṣi)
assumes upon Himself,**

**(tri-loka-sthitaye) in order to protect all the three worlds,
(sva-māyayā) with His own powers of Maya Shakti, the quality
of Satwa, (ātmanaḥ) His (śuklam) most purest white (varṇam)
colour (known as Vishnu Rupa);**

**(sargāya) in order to do the creation work (upabṛṛhitam) with
overwhelming quality (rajasā) of Rajas, (raktam) the reddish
colour (known as Brahma Rupa);**

**(jana-atyaye) in order to conduct the annihilation (tamasā) with
the Tamas quality, (kṛṣṇam varṇam ca) the colour of Krishna
(known as Rudra Rupa).**

Stanza 21

**tvam asya lokasya vibho rirakṣiṣur
gṛhe 'vatīrṇo 'si mamākhileśvara
rājanya-saṁjñāsura-koṭi-yūthapair
nirvyūhyamānā nihaniṣyase camūḥ**

**(akhila-īśvara) Hey the reservoir of all the prosperities and the
controller of the universe ! (vibho) Hey Bhagwan !
(tvam) You have been (avatīrṇaḥ asi) kind enough to manifest
(mama gṛhe) in my home (rirakṣiṣuḥ) with the intention to protect
(asya lokasya) the world. (camūḥ nihaniṣyase) You are going to
annihilate the huge armies (nirvyūhyamānāḥ) which are being
carried everywhere (rājanya-saṁjña-asura-koṭi-yūtha-paiḥ) lead by
the demon army chiefs, who are known in the name of the
Kshatriyas.**

Stanza 22

**ayaṁ tv asabhyas tava janma nau gṛhe
śrutvāgrajāṁs te nyavadhīt sureśvara
sa te 'vatāraṁ puruṣaiḥ samarpitaṁ
śrutvādhunaivābhisaraty udāyudhaḥ**

(sura-īśvara) Hey the Lord of all the Gods ! (ayam tu) As far as this Kamsa is concerned, (asabhyaḥ) who had been indulging in all the bad deeds, (nyavadhīt) he had already killed (te) all your (agrajān) elder brothers (śrutvā) on hearing that (tava) You are (janma) going to be born (nau gṛhe) in our home. (saḥ) He (abhisarati) shall be reaching straight here (adhunā eva) anytime now (udāyudhaḥ) with his weapons (śrutvā) on hearing (samarpitam) about the report (te) of your (avatāram) manifestation (puruṣaiḥ) through his own army men who have been kept here to keep a watch.

Stanza 23

**śrī-śuka uvāca
athainam ātmajaṁ vīkṣya
mahā-puruṣa-lakṣaṇam
devakī tam upādhāvat
kaṁsād bhītā sucismitā**

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

(atha) Thereafter, (devakī) Devaki (bhītā) who was terribly afraid (kaṁsāt) of Kamsa, (vīkṣya) upon seeing (enam ātmajam) her son (mahā-puruṣa-lakṣaṇam) with all the characteristics of Lord Maha Vishnu, (tam upādhāvat) started praising that Bhagawan (sucismitā) smiling beautifully.

Stanza 24

**śrī-devaky uvāca
rūpaṁ yat tat prāhur avyaktam ādyaṁ
brahma jyotir nirguṇaṁ nirvikāram
sattā-mātraṁ nirviśeṣaṁ nirīhaṁ
sa tvaṁ sākṣād viṣṇur adhyātma-dīpaḥ**

(śrī-devaky uvāca) Shri Devaki said:

(tvam) You are (saḥ sākṣāt) that Real (viṣṇuḥ) Mahaviṣṇu without any doubt Who,

(avyaktam ādyam) stands apart from all the sense organs and thus not perceivable by them, and the root cause factor for each and everything;

(brahma) is spread out in and at all places incessantly and for ever;

(jyotiḥ) is self effulgent and is in the form of Supreme Consciousness;

(nirguṇam) does not have any qualities attached to Himself;

(nirvikāram) is not affected by any transformations and is perpetually beyond any transformations;

(sattā-mātram) is indestructible at any time and is thus ever permanent;

(nirviśeṣam) cannot be distinguished or segmented into any type of specific characteristic or divisions;

(nirītham) is devoid of any specific deed to undertake;

(yat tat rūpam) cannot be specifically put into a pointed category or unique identification;

(prāhuḥ) is the One subject matter of the Ultimate Truth as proclaimed by the sacred Vedas (as per the foregoing lines);

(adhyātma-dīpaḥ) is the effulgence within the inner consciousness.

Stanza 25

**naṣṭe loke dvi-parārdhāvasāne
mahā-bhūteṣv ādi-bhūtaṁ gateṣu**

*vyakte 'vyaktaṁ kāla-vegena yāte
bhavān ekaḥ śiṣyate 'śeṣa-saṁjñāḥ*

*(kāla-vegena) Due to the flow of the time factor,
(dvi-parārdha-avasāne) when two Parardha periods (one life
duration of Lord Brahma - one night and one day of Lord
Brahma) get exhausted and thus comes to an end;*

*(loka) when the entire universe (naṣṭe) get annihilated and get
assimilated into the material elements;*

*(mahā-bhūteṣu) when those five material elements (ādi-bhūtam)
attain the stage of micro element (gaṭeṣu) and stand withdrawn
and merged into the original principle of Ahankara;*

*(vyakte avyaktam yāte) when this Ahankara principle gets merged
into the visible Mahat principle, and when this Mahat principle
attain the non visible stage meaning thereby getting integrated
into the very Source of the cause factor;*

*(bhavān) You (ekaḥ) alone (śiṣyate) remain as the Only One as
the sole single Ultimate Truth (aśeṣa-saṁjñāḥ) as the ultimate
cause factor of the Nature, and as the Self Conscious energy/or
the very source containing into Yourself each and everything.*

Stanza 26

*yo 'yaṁ kālas tasya te 'vyakta-bandho
ceṣṭām āhuś ceṣṭate yena viśvam
nimeṣādir vatsarānto mahīyāṁs
taṁ tveśānaṁ kṣema-dhāma prapadye*

*(avyakta-bandho) Hey the Lord Who is the the basic and the
intrinsic source of Nature and its initiator as the cause factor !*

*(nimeṣa-ādiḥ) Starting from the minutest part of the second
(mahīyān) till the gigantic measure of the time (vatsara-antaḥ)
known as the Samvatsaras (the year has to be understood not
simply as what we know like twelve months as it varies at*

different levels of the world and ultimately till Lord Brahma's life time etc.) (yaḥ ayam kālaḥ) which is understood as the flow of the time factor;

(yena) through which (ceṣṭate) the deeds are carried out (viśvam) in the worlds/in the entire creations;

(āhuḥ) it is being said (tam) about that flow of the time factor (ceṣṭām) that it is in fact only Your Own special powers (tasya te) which remain as such unaffected at the end of this flow of the time factor.

(tvā nu prapadye) I take shelter unto You alone Who, (īśānam) in this manner, controls the Nature and the flow of the time factor (kṣema-dhāma) and who is the reservoir of bestowing protection to all.

Stanza 27

*martyo mṛtyu-vyāla-bhūtaḥ palāyan
lokān sarvān nirbhayaṁ nādhyagacchat
tvat pādābjaṁ prāpya yadṛchayādya
svasthaḥ śete mṛtyur asmād apaiti*

(martyaḥ) The human being, who is in possession of death even as he is born, (mṛtyu-vyāla-bhūtaḥ) fearing from such death in such a manner like his holding a poisonous snake within himself,

(palāyan) having circled around out of this fear (sarvān) in all the (lokān) worlds, (na adhyagacchat) could still not reach the place (nirbhayam) in which he can take protection from such a fear.

(ādya) Hey the very first and the original source ! Any such human being, (yadṛchayā) due to certain good deeds done by him, (prāpya) gets the opportunity (tvat-pāda-abjam) of undertaking the service at your lotus feet, (svasthaḥ śete) remains as such thus in that position without any fear, even from the fearful death.

(mṛtyuḥ) In fact, the death itself (apaiti) moves it way away (asmāt) from such a human being, who is fortunate enough to get at your pious lotus feet.

Stanza 28

**sa tvaṁ ghorād ugrasenātmajān nas
trāhi trastān bhṛtya-vitrāsa-hāsi
rūpaṁ cedaṁ pauruṣaṁ dhyāna-dhiṣṇyaṁ
mā pratyakṣaṁ māṁsa-dṛśāṁ kṛṣīṣṭhāḥ**

(saḥ) As You are the One Who has been described in this manner (tvam) and such as that You are, (trāhi) please protect (naḥ) all of us (trastān) who are constantly under fear of (ghorāt) the cruel (ugrasena-ātmajāt) Kamsa.

(bhṛtya-vitrāsa-hā asi) It is certain that Yourself, in as much as, is capable of destroying any sort of fear of the people who are at your service.

(ca) This apart, (mā kṛṣīṣṭhāḥ) please do not (pratyakṣam) make it known (māṁsa-dṛśām) to the ignorant people, who see only bodily connections (meaning thereby the materialistic people), (idam rūpam) your this form and shape, (pauruṣam) which in fact contains all the qualities and characteristics of the Very first Being (The Supreme Almighty) (dhyāna-dhiṣṇyam) and the One Which is very much piously suitable to be meditated upon.

Stanza 29

**janma te mayy asau pāpo
mā vidyān madhusūdana
samudvije bhavad-dhetoḥ
kaṁsād aham adhīra-dhīḥ**

(madhusūdana) Hey Madhusudhana ! (pāpaḥ) The cruel (asau) Kamsa (mā vidyāt) should not come to know (te janma) about Your manifestation (mayi) in me. (aham) As I (adhīra-dhīḥ) do

**not have any courage in my mind, (samudvije) I am terribly
afraid (kamsāt) of Kamsa (bhavat-hetoḥ) because of Your
appearance.**

Stanza 30

*upasañhara viśvātmann
ado rūpam alaukikam
śaṅkha-cakra-gadā-padma-
śriyā juṣṭam catur-bhujam*

**(viśvātman) Hey the Supreme Personality Who is all pervading !
(upasañhara) Please conceal from the public (adaḥ rūpam) Your
Personality (alaukikam) of this divinity (catuḥ-bhujam) of having
Your four hands, (juṣṭam) which decoratively multiplies
(śaṅkha-cakra-gadā-padma śriyā) the shine because of your holding
in them conch shell, disc, club and lotus etc.**

Stanza 31

*viśvam yad etat sva-tanau niśānte
yathāvakāśam puruṣaḥ paro bhavān
bibharti so 'yam mama garbhago 'bhūd
aho nṛ-lokasya viḍambanam hi tat*

**(paraḥ puruṣaḥ) The Supreme Personality (bhavān) that as You
are, (niśā-ante) at the end of the annihilation (Pralaya) period,
withdraw (viśvam) this entire universe, (etat) as it appear
during the creation and sustenance periods, (sva-tanau) unto
Your Own Self, (yathā-avakāśam) giving the due space within,
(bibharti) and You hold them unto You.**

**(saḥ ayam) Such Personality as that You are, (abhūt yat yat) the
issue of Your becoming the One (mama garbha-gaḥ) Who had got
into my pregnancy (viḍambanam hi) can become a matter of fun
(nṛ-lokasya) for the human society, (aho) alas !**

Stanza 32

śrī-bhagavān uvāca

*tvam eva pūrva-sarge 'bhūḥ
pṛśniḥ svāyambhuve sati
tadāyaṁ sutapā nāma
prajāpatir akalmaṣaḥ*

(śrī-bhagavān uvāca) Shri Bhagwan said to mother Devaki:

(sati) Hey the most chaste mother ! (pūrva-sarge) In your previous birth, (svāyambhuve) during the Swayambhuva Manvantara, (tvam eva) you were the one (pṛśniḥ) having the name Prisni. (tadā) At that time, (ayam) this person (Vasudeva) (prajāpatiḥ) was the Prajapati (nāma) with the name (sutapā) Sutapas, (akalmaṣaḥ) who was absolutely clean in his thinking and actions.

Stanza 33

*yuvāṁ vai brahmaṇādiṣṭau
prajā-sarge yadā tataḥ
sanniyamyendriya-grāmam
tepāthe paramam tapaḥ*

(yadā) When (yuvāṁ vai) both of you (ādiṣṭau) were instructed (brahmaṇā) by Lord Brahma (prajā-sarge) to undertake the creation work to procreate progenies, (tataḥ) at that time both of you, (sanniyamya) controlling (indriya-grāmam) all your sense organs, (tepāthe) undertook (paramam) very intense (tapaḥ) penance.

Stanza 34

*varṣa-vātātapa-hima-
gharma-kāla-guṇān anu
sahamānau śvāsa-rodha-
vinirdhūta-mano-malau*

Stanza 35

śīrṣa-parṇānilāhārāv

*upaśāntena cetasā
mattaḥ kāmān abhīpsantau
mad-ārādhanam īhatuḥ*

(anu sahamānau) Sutapas and Prisni, overcoming the onslaught and bearing the vagaries of (varṣa vāta ātapa hima gharma kāla-guṇān) rains, wind, sun light, fog, heat etc.,

(śvāsa-rodha vinirdhūta manaḥ-malau) clean in their hearts due to their continuous exercises of Pranayama,

(śīrṣa parṣa anila āhārau) living by only eating the fallen down dry leaves and inhaling the air,

(abhīpsantau) desiring to have (mattaḥ) only My (kāmān) blessings,

(cetasā) with their minds (upaśāntena) totally devoid of any desires and without any remorse,

(mat ārādhanam īhatuḥ) worshipped Me.

Stanza 36

*evam vām tapyatos tīvram
tapaḥ parama-duṣkaram
divya-varṣa-sahasrāṇi
dvādaśeyur mad-ātmanoḥ*

(tapyatoḥ) As you were doing (parama-duṣkaram) the extremely difficult (tīvram) and the most intense (tapaḥ) penance (evam) in this manner (mat-ātmanoḥ) with your minds totally focussed upon Me alone, (dvādaśa divya-varṣa sahasrāṇi) twelve thousand years of the demiGods (īyuh) passed by (vām) for both of you.

Stanza 37

*tadā vām parituṣṭo 'ham
amunā vapuṣānaghe*

*tapasā śraddhayā nityam
bhaktyā ca hṛdi bhāvitaḥ*

Stanza 38

*prādurāsam varada-rāḍ
yuvayoḥ kāma-ditsayā
vriyatām vara ity ukte
mādṛśo vām vṛtaḥ sutaḥ*

**(anaghe) Hey the one without any faults ! (tadā) At that time,
(aham parituṣṭaḥ) pleased (tapasā) with your intense penance
(śraddhayā) with dedication (bhaktyā ca) and devotion,**

**(vara-da-rāḍ) Myself, being the greatest of the greatest in
granting the wishes of His devotees,**

**(bhāvitaḥ) and Who was being meditated upon by both of you
(nityam) at all times (hṛdi) from the core of your hearts,**

**(kāma-ditsayā) in order to bestow the bounties of desires (vām)
to both of you, (prādurāsam) made Myself appear (yuvayoḥ)
before you, (amunā vapuṣā) in this very particular form (as you
are seeing Me now),**

**(ukte) and when asked by me (vām) to you (iti) in this manner
(varaḥ vriyatām) “please ask me your wish” (vṛtaḥ) both of you
expressed the desire to have (sutaḥ) a son for you (mādṛśaḥ)
exactly like Me.**

Stanza 39

*ajuṣṭa-grāmya-viṣayāv
anapatyau ca dam-patī
na vavrāthe 'pavargaṁ me
mohitau mama-māyayā*

(dam-patī) As husband and wife (ajuṣṭa-grāmya-viṣayau) since you did not enjoy the worldly luxuries, (anapatyau) and sine you did not have progenies, (mohitau ca) having attracted (mama-māyayā) with my own powers of Maya Shakti, (na vavrāthe) you did not desire (me) from me to bestow unto you (apavargam) the liberation from this world (Moksha).

Stanza 40

*gate mayi yuvām labdhvā
varam mat-sadṛṣam sutam
grāmyān bhogān abhuñjāthām
yuvām prāpta-manorathau*

(mayi gate) In this manner, after I bestowed your wishes and departed from there, (yuvām) both of you became very happy (labdhvā) because of your getting (varam) such a wish from Me for (sutam) a son (mat-sadṛṣam) equalling Me in respects (abhuñjāthām) and thereafter enjoyed (grāmyān) the worldly life (bhogān) and comforts (prāpta manorathau) with complete satisfaction of having achieved your desires.

Stanza 41

*adṛṣtvānyatamam loke
śīlaudārya-guṇaiḥ samam
aham suto vām abhavam
pṛṣnigarbha iti śrutaḥ*

(adṛṣtvā) Having not found (loke) in this world (anyatamam) any other one (samam) equalling me (śīla-audārya-guṇaiḥ) in good character and magnanimity etc., (aham) I Myself (abhavam) was born (vām sutaḥ) as your son. (śrutaḥ) Therefore, I became famously known (pṛṣni-garbhaḥ iti) as Prisnigarbhan.

Stanza 42

tayor vām punar evāham

*adityām āsa kaśyapāt
upendra iti vikhyāto
vāmanatvāc ca vāmanaḥ*

(punaḥ) Again, (aham eva) it was the same Me (tayoḥ vām) through the same You, (upendraḥ) Who was born as Upendra because of he being the brother of Indra, (vāmanaḥ iti) and Vamana (vāmanatvāt) because of his short structure (ca vikhyātaḥ) and thus I became famous with those names. In this birth both of you were (kaśyapāt) Kasyapa saint (adityām) and his wife Aditi (āsa) through whom I was born.

Stanza 43

*tṛtīye 'smin bhava 'haṁ vai
tenaiva vapuṣātha vām
jāto bhūyas tayoḥ eva
satyaṁ me vyāhṛtaṁ sati*

(atha) Thereafter, (asmin tṛtīye bhava) in this third birth, (tena vapuṣā eva) carrying the same form and shape, (aham) I (bhūyaḥ jātaḥ) have been born once again (tayoḥ vām eva) to the same both of you. (sati) Hey the most chaste woman ! (me vyāhṛtam) My words (satyam vai) are always true.

Stanza 44

*etat vām darśitaṁ rūpaṁ
prāg-janma-smaraṇāya me
nānyathā mad-bhavaṁ jñānaṁ
martya-liṅgena jāyate*

(darśitam) I have shown (etat rūpam) my this form (vām) to both of you (me prāk-janmasmaraṇāya) just to remind you about My previous births through you. (anyathā) Otherwise, (martya-liṅgena) had I appeared before you now in the ordinary human form, (na jāyate) you may not get (jñānam) the actual knowledge (mat-bhavam) about Me.

Stanza 45

*yuvām mām putra-bhāvena
brahma-bhāvena cāsakṣ
cintayantau kṛta-snehau
yāsyethe mad-gatiṁ parām*

**(yuvām) Both of you shall (asakṣ) constantly (cintayantau) think
(mām) about Me (brahma-bhāvena) as the The Ultimate
Truth/The Supreme Reality, (kṛta-snehau) shower your love and
affection in Me (putra-bhāvena) as your son, (yāsyethe) and shall
attain
(parām) the greatest position of (mat-gatim) My own abode.**

Stanza 46

*śrī-śuka uvāca
ity uktvāsīd dharis tūṣṇīm
bhagavān ātma-māyayā
pitroḥ sampaśyatoḥ sadyo
babhūva prākṛtaḥ śīśuḥ*

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

**(iti uktvā) After saying this much, (hariḥ) Shri Bhagawan
(tūṣṇīm āsīt) remained silent. (sadyaḥ) Immediately, (pitroḥ) as
the parents (sampaśyatoḥ) were looking (bhagavān) at the
Bhagavan, (ātma-māyayā) through His special powrs of Maya
Shakti, (babhūva) He became (śīśuḥ) an ordinary human baby
(prākṛtaḥ) as natural as a child should be.**

Stanza 47

*tataś ca śaurir bhagavat-pracoditaḥ
sutaṁ samādāya sa sūtikā-gṛhāt
yadā bahir gantum iyeṣa tarhy ajā
yā yoga-māyājani nanda-jāyayā*

(tataḥ ca) After that, (yadā) when (saḥ śauriḥ) that Vasudeva,

(bhagavat-pracoditaḥ) upon being prompted by the Bhagawan from within, (iyeṣa) decided in his mind (bahiḥ gantum) to depart and go away (sūtikā-gṛhāt) from the delivery room (samādāya) carrying along with him (sutam) his son, (tarhi) at that very time, (yā) the One Who is (ajā) being considered as the One without any birth, (yoga-māyā) that Yoga Maya Devi, (nanda-jāyayā ajani) took birth in Yasoda, the wife of Nandagopa.

Stanza 48

**tayā hṛta-pratyaya-sarva-vṛttiṣu
dvāḥ-stheṣu paureṣv api śāyiteṣv atha
dvāraś tu sarvāḥ pihitā duratyayā
bṛhat-kavāṭāyasa-kīla-śṛṅkhalaiḥ**

Stanza 49

**tāḥ kṛṣṇa-vāhe vasudeva āgate
svayaṁ vyavaryanta yathā tamo raveḥ
vavarṣa parjanya upāṁśu-garjitaḥ
śeṣo 'nvagād vāri nivārayan phaṇaiḥ**

(atha) At that time, (tayā) through the impact of that Yoga Maya, (dvāḥ-stheṣu) all the door keepers (paureṣu api) and the members stationed within that house (hṛta-pratyaya sarva-vṛttiṣu) were in such a state that they were deprived of the perceptions of all their sense organs;

(śāyiteṣu) and because of that they were all lying down immersed themselves into deep slumber;

(vasudeve) and as Vasudeva (kṛṣṇa-vāhe āgate) moved forward carrying Shri Krishna, (sarvāḥ tu) all the gigantic doors (bṛhat-kavāṭa āyasa-kīla-śṛṅkhalaiḥ) with iron bars and iron chains, (pihitāḥ) which were securely closed, (duratyayā) and which were unbreakable, (tāḥ dvāraḥ) row after row within that fortress like home leading the steps towards going outside, (vyavaryanta) stood opened up (svayam) automatically themselves (tamaḥ yathā) just like the darkness disappears (raveḥ) in front of the sun.

*(parjanyaḥ) The clouds (vavarṣa) showered heavy rains
(upāṁśu-garjitaḥ) with resounding thunders.*

*(śeṣaḥ) Ananta (Adi Sesha) (phaṇaiḥ) spread His hoods over
Vasudeva and Shri Krishna (anvagāt) and following them
through (nivārayan) protected them thus from (vāri) the
showers of rain water.*

Stanza 50

*maghoni varṣaty asakṣṭ yamānujā
gambhīra-toyaugha-javormi-phenilā
bhayānakāvarta-śatākulā nadī
mārgam dadau sindhur iva śriyaḥ pateḥ*

*(maghoni) As Lord Indra (asakṣṭ varṣati) was showering
torrential rains incessantly,*

*(gambhīra-toya-ogha java ūrmi phenilā) due to which the deep and
vastly spread out flow of waters, having full of foams, rising
over and over, were breaking up the shores,*

*(bhayānaka āvarta-śata ākulā) and having within those waters
circles and circles of whirling uprise of fierce force of tides,*

*(yama-anujā nadī) such that was the situation of the Yamuna
river,*

*(mārgam dadau) opened up and gave way (to Vasudeva carrying
Shri Krishna followed by Adi Sesha) (sindhuḥ iva) just as the
same manner in which the ocean gave way (śriyaḥ pateḥ) to Lord
Shri Rama when He went to Lanka to bring back Sita.*

Stanza 51

*nanda-vrajaṁ śaurir upetya tatra tām
gopān prasuptām upalabhya nidrayā
sutaṁ yaśodā-śayane nidhāya tat-*

sutām upādāya punar gṛhān agāt

(śauriḥ) Vasudeva, (upetya) upon reaching (nanda-vrajam) Nanda Gokula, (prasuptān upalabhya) could see fast asleep (tatra) there (tān gopān) all the Gopa people (nidrayā) due to the impact of the Yoga Maya, (nidhāya) and after placing (sutam) his son (yaśodā-śayane) on the bed of Yasoda, (upādāya) picked up with him (tat-sutām) the baby girl born to Yasoda, (punaḥ agāt) and returned back (gṛhān) to his place.

Stanza 52

*devakyāḥ śayane nyasya
vasudevo 'tha dārikām
pratimucya padora loham
āste pūrvavad āvṛtaḥ*

(vasudevaḥ) Vasudeva, (nyasya atha) after placing (dārikām) that baby girl child (śayane) on the bed (devakyāḥ) of Devaki, (āvṛtaḥ) closed the doors (pratimucya) and tied himself up (padora) on his legs (loham) with the iron shackles (āste) and remained in that room (pūrvavat) as before.

Stanza 53

*yaśodā nanda-patnī ca
jātaṁ param abudhyata
na tal-liṅgaṁ pariśrāntā
nidrayāpagata-smṛtiḥ*

(nanda-patnī) Nandagopa's wife (yaśodā ca) Yasoda also (abudhyata) could realize only this much (jātam param) that she had given birth, (pariśrāntā) because of her tiredness due to exhausting labour pains (apagata-smṛtiḥ) and also because of her forgetfulness (nidrayā) due to the impact of the Yoga Maya. (tat-liṅgam na) Therefore, she did not understand whether she had given birth to a boy or a girl.

This concludes Chapter 3 of Volume 10

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Hari Om