

INTRODUCTION TO CHAPTER 1 OF DASAMA SKANDAM
(VOLUME 10)

The tenth volume of Srimad Bhagavatam, popularly known as the Dasama Skandam, is central to the entire scripture of Srimad Bhagavatam itself. Though each and every stanza in the entire work of this great scripture conveys deep meaning and content and directly links to the Vedas, generating in serious readers and listeners intrinsic devotion towards Shri Hari, this Dasama Skandam is uppermost in any devotee's mind as it deals with the manifestation of Shri Krishna on this earth in human form and explains in detail all about his deeds and pastimes.

Chapter 1 is eloquent with the cause factors for Shri Krishna to take the form of a human in this world. Through the first 13 stanzas King Pareekshit conveys to Shri Sukha Brahma Rishi as to his curiosity in knowing the complete details about Shri Krishna's deeds. Thereafter, Shri Sukha Brahma Rishi, from the 15th stanza onwards starts explaining as to the cause factor for which Shri Krishna had to take birth in human form.

Carrying it forward Shri Sukha Brahma Rishi explains to the King as to the plight of the mother earth which was overburdened and tortured by the bad activities of the demon kings. The mother earth approaches Lord Brahma with her grievances. Lord Brahma, along with all the demiGods and Lord Siva approaches Shri Hari and praises Him with Vedic hymns known as the Purusha Suktam. In the meantime, Lord Brahma, through His meditation, realized that Shri Hari was already in know of the plights of the mother earth and He is going to manifest on the earth to eradicate the evils and relieve the earth of her burden.

The story starts from Stanza 27 onwards as to how Surasena, the great king of Yadavs, was ruling from Mathura Puri. Then

comes the marriage of Vasudeva and Devaki, their departure from Mathura on chariot to their home, the intervention of Kamsa, the brother of Devaki, upon hearing from the words from the sky regarding the danger to his life from the progeny of Devaki. What follows, thereafter, is the imprisonment of Vasudeva and Devaki by Kamsa, his taking over the reins of the Kingdom from his father Ugrasena etc. etc.

The highest philosophical contents are conveyed through the words of Vasudeva to Kamsa in the Stanzas 37 to 45 as to how the life forms discard the present old bodies and accept the new bodies. This apart, the importance of the fallout of the deeds taking shape into the right form of life in the ensuing births are well explained.

The concluding portions of this chapter conveys to us as to how, even the greatest and the most powerful persons, succumb to the fear factor if he/she goes on doing troubles to others. The position of Kamsa, ingrained in the fear factor has been well presented. The best way to understand all these concepts is to go through the meanings of this chapter stanza by stanza as that would be more appropriate rather than explanations of any amount on these matters.

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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>

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 that 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 1

About the causes for Shri Krishna's manifestation in the Yadu dynasty

Stanza 1

śrī-rājovāca
kathito vaṁśa-vistāro
bhavatā soma-sūryayoḥ
rājñām cobhaya-vaṁśyānām
caritam paramādbhutam

Stanza 2

yadoś ca dharma-śīlasya
nitarām muni-sattama
tatrāmśenāvatīṛṇasya
viṣṇor vīryāṇi śaṁsa naḥ

(śrī-rājā uvāca) King Pareekshit asked (Shri Sukha Brahmarshi)

(muni-sattama) Hey the greatest Saint ! (bhavatā) You had described in detail (ubhaya vaṁśyānām) about the dynastic descendants born (soma-sūryayoḥ) in the Chandra Vamsa and the Surya Vamsa (vaṁśa-vistārah) in the order of their lineage; (parama adbutam caritam ca) and also the most wonderful histories (rājñām) of the kings born in these two dynasties.

(kathitaḥ) You had also described (nitarām) in detail (caritam ca) the history of (dharma-śīlasya) the most righteous (yadoḥ) king Yadu.

(śaṁsa) Please explain (naḥ) to us (vīryāṇi) the great deeds (viṣṇoḥ) of Shri Mahavishnu (avatīṛṇasya) who manifested (aṁśena) with His own potency Balarama (tatra) in that Yadu dynasty.

Stanza 3

avatīrya yador vaṁśe

*bhagavān bhūta-bhāvanaḥ
kṛtavān yāni viśvātmā
tāni no vada vistarāt*

*(vada) Please explain to us (vistarāt) in detail
(tāni naḥ) all those of (yāni kṛtavān) whatever the deeds and
actions done by (bhagavān) the Bhagwan
(avatīrya) who manifested (yadoḥ varṣe) in the Yadu dynasty,
(bhūta-bhāvanaḥ) who is the creator of all the life forms
(viśva-ātmā) and who is the inherent source of power and energy
within them.*

Stanza 4

*nivṛtta-tarṣair upagīyamānād
bhavauśadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt*

*(kaḥ pumān) Who else, (paśu-ghnāt vinā) other than the one who
indulges in violence to animals particularly cows,
(virajyeta) can show disregard to and withdraw
(uttamaśloka guṇa-anuvādāt) from the glorious praises through
the descriptions about Him,
(śrotra manaḥ abhirāmāt) so enchanting to one's ears and heart, of
the characteristics of Bhagwan,
(upagīyamānāt) Who has been tremendously acknowledged and
sung (nivṛtta tarṣaiḥ) by persons who have willfully kept
themselves away from the worldly desires,
(bhava-auśadhāt) and Who is the elixir as a medicine to cure the
disease of the affliction by the effect of the worldly life.*

Stanza 5

*pitāmahā me samare 'marañjayair
devavratādyātirathais timiṅgilaiḥ
duratyayaṁ kaurava-sainya-sāgaraṁ
kṛtvātaran vatsa-padaṁ sma yat-plavāḥ*

Stanza 6

*drauṇy-astra-vipluṣṭam idaṁ mad-aṅgaṁ
santāna-bījaṁ kuru-pāṇḍavānām
jugopa kukṣiṁ gata ātta-cakro
mātuś ca me yaḥ śaraṇaṁ gatāyāḥ*

Stanza 7

*vīryāṇi tasyākhila-deha-bhājām
antar bahiḥ pūruṣa-kāla-rūpaiḥ
prayacchato mṛtyum utāmṛtaṁ ca
māyā-manuṣyasya vadasva vidvan*

**(vidvan) Hey the greatest saint; the self realised soul !
(vadasva) Please explain (vīryāṇi) the greatest deeds (tasya) of
that (māyā-manuṣyasya) divine personality Who had assumed the
human form using His own potency of Maya shakti;**

**(yaḥ) the One Who, in the form of Shri Krishna Bhagwan,
(ataran sma) crossed over (me pitāmahāḥ) along with my
Pandava forefathers;**

**(yat-plavāḥ) as a ship would do with such ease
(vatsa-padam kṛtvā) as if one jumps over the mark made on the
earth by the hoof print of a cattle;**

**(kaurava-sainya-sāgaram) the ocean of the great Kaurava army
(timiṅgilaiḥ) full of powerful sharks (duratyayam) creating the
hurdles for such a cross-over;**

**(samare) during the battle (amaram jyaiḥ devavrata-ādyā atirathaiḥ)
in which were present such greatest warriors like Bhishma
along with the strong Kaurava army, who could not be won
over even by the Devas.**

(yaḥ) the One Who (kukṣim gataḥ) entered into the womb

(me mātuḥ) of my mother, (śaraṇam gatāyāḥ) who surrendered unto Him, and Who protected the conceivment of her pregnancy;

(ātta-cakraḥ) constantly holding in His pious hand His Sudarshana chakra;

(drauṇi astra vipluṣṭam) the very conceivment which was burnt into ashes due to the Brahmastra of Aswathama;

(jugopa ca) and thus protected the fotes (idam mat-aṅgam) and thereby my this body within the womb;

(santāna-bījam) and ensuring through my birth, as the only progeny, (kuru-pāṇḍavānām) the continuity of both Pandava and Kaurava dynasties.

(yaḥ) the One Who is (akhila-deha-bhājām) present in all the beings;

(antaḥ bahiḥ ca pūruṣa kāla-rūpaiḥ) and assuming the form of the Supreme Consciousness from within all of them and from outside as the eternal time factor as the representative of the Kala - Kala Swarupa -;

(prayacchataḥ) thus ensuring (mṛtyum uta) the cycle of births and deaths and also (amṛtam) deliverance of the living beings from this world.

Stanza 8

**rohiṇyās tanayaḥ prokto
rāmaḥ saṅkarṣaṇas tvayā
devakyā garbha-sambandhaḥ
kuto dehāntaraṁ vinā**

**(tvayā) You had (proktaḥ) told me earlier that (rāmaḥ)
Balarama, (saṅkarṣaṇaḥ) who is none other than the
Sankarshana Murthi, (tanayaḥ) is the son (rohiṇyāḥ) of Rohini.
(deha-antaram vinā) Without getting the acceptance of the other
body, (kutaḥ) how come (garbha-sambandhaḥ) the relationship
with the pregnancy (devakyāḥ) of Devaki happened?**

Stanza 9

*kasmān mukundo bhagavān
pītur gehād vrajam gataḥ
kva vāsam jñātibhiḥ sārdham
kṛtavān sātvatām patih*

**(kasmāt) Why did (bhagavān) Bhagwan Shri Krishna, (mukundaḥ)
the One Who bestows moksha (the deliverance to all), (gehāt)
leave the home (pituḥ) of His father (vrajam gataḥ) and go to
Gokula ? (kva kṛtavān) Where did (sātvatām patih) that Protector
of His devotees, (jñātibhiḥ sārdham) along with His relatives,
(vāsam) live ?**

Stanza 10

*vraje vasan kim akaron
madhupuryām ca keśavaḥ
bhrātaram cāvadhīt kaṁsam
mātur addhātad-arhaṇam*

**(kim) What (keśavaḥ) Shri Krishna Bhagwan (akarot) did do
(vasan) while residing in (vraje) Gokulam (madhupuryām ca) and
Mathura etc. ? (avadhīt) Why did He kill (kaṁsam) Kamsa,
(bhrātaram) the brother (mātuḥ) of His mother, (a-tat-arhaṇam ca)
who should not have been killed in the normal circumstances,
(addhā) all by Himself directly?**

Stanza 11

*dehaṁ mānuṣam āśritya
kati varṣāṇi vṛṣṇibhiḥ
yadu-puryām sahāvātsīt
patnyaḥ katy abhavan prabhoḥ*

(kati varṣāṇi) For how many years (avātsīt) did He reside, (āśritya) assuming (mānuṣam deham) His physical body, (yadu-puryām) in Dwaraka (vṛṣṇibhiḥ saha) along with the Vrishnis ? (kati patnyaḥ) How many wives (prabhoḥ) Bhagwan (abhavan) did have ?

Stanza 12

*etat anyac ca sarvaṁ me
mune kṛṣṇa-viceṣṭitam
vaktum arhasi sarvajña
śraddadhānāya viśṭtam*

(sarva-jña) Hey the very knowledgeable (mune) great Saint ! (vaktum arhasi) Please explain (viśṭtam) in full detail (me) to me (etat) these (anyac ca) and also very many (kṛṣṇa-viceṣṭitam sarvam) other deeds of Shri Krishna, (śraddadhānāya) as I am very attentive and inquisitive to listen to all of them.

Stanza 13

*naiṣātiduḥsahā kṣun mām
tyaktodam api bādhate
pibantaṁ tvan-mukhāmbhoja-
cyutaṁ hari-kathāṁṭam*

(eṣā kṣut) This hunger, (ati-duḥsahā) which is extremely difficult for anyone to bear, (na bādhate) is not affecting me at all (tyakta-udam api) despite having me given up drinking even water, (pibantaṁ mām) as I am continuously drinking (hari-kathā-āṁṭam) the nectar of the stories relating to Shri Hari (tvat-mukha-ambhoja-cyutam) ever flowing from the moon like face of yours !

Stanza 14

sūta uvāca

*evam̐ niśamya bhṛḡu-nandana sādhu-vādam̐
vaiyāsakiḥ sa bhagavān atha viṣṇu-rātam
pratyarcya kṛṣṇa-caritam̐ kali-kalmaṣa-ghnam̐
vyāhartum ārabhata bhāgavata-pradhānaḥ*

(sūta uvāca) Sutha said to Saunaka:

*(bhṛḡu-nandana) Hey Saunaka, the son of Brighu Saint! (niśamya)
Upon listening to (evam) such (sādhu-vādam) very appropriate
pious questions, (saḥ vaiyāsakiḥ) the son of Vyasa (Shri Sukha
Brahma Rishi) (bhāgavata-pradhānaḥ) who is the most important
and pious devotee among all the devotees, (bhagavān) and who
is very powerful and knowledgeable, (pratyarcya) after
appreciating and giving due regard (viṣṇu-rātam) to King
Pareekshit, (ārabhata) started (vyāhartum) explaining (atha)
thereafter (kṛṣṇa-caritam) about the glories and pastimes of Lord
Shri Krishna, (kali-kalmaṣa-ghnam) which mitigate the evil effects
of the Kali.*

Stanza 15

śrī-śuka uvāca

*samyag vyavasitā buddhis
tava rājarṣi-sattama
vāsudeva-kathāyām̐ te
yaj jātā naiṣṭhikī ratih̐*

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

*(rāja-ṛṣi-sattama) Hey the great Saint King ! (samyak vyavasitā) You
are firmly determined (tava) in your (buddhiḥ) thinking. (yat) I
am saying this because, (te) you (jātā) have developed
(naiṣṭhikī ratih̐) the desire of focussing yourself to listening
(vāsudeva-kathāyām) to the stories of Shri Krishna.*

Stanza 16

*vāsudeva-kathā-praśnaḥ
puruṣāṁs trīn punāti hi
vaktāraṁ pracchakaṁ śrotṛīn
tat-pāda-salilaṁ yathā*

(vāsudeva-kathā-praśnaḥ) The matters regarding the stories relating to Shri Krishna (tat-pāda-salilam yathā) is like the water of the Ganges, which originate from His toes, (hi punāti) and indeed purify (trīn puruṣān) the three kinds of people equally who are (1) (pracchakam) the inquisitive questioners and listeners, (2) (vaktāram) the speaker and (3) (śrotṛīn) all the other listeners.

Stanza 17

*bhūmir dṛpta-nṛpa-vyāja-
daityānīka-śatāyutaiḥ
ākrāntā bhūri-bhāreṇa
brahmāṇaṁ śaraṇaṁ yayau*

(ākrāntā bhūmiḥ) The Goddess of Earth, because of Her unbearable troubles (bhūri-bhāreṇa) on account of the mounting burden upon Her, (dṛpta nṛpa-vyāja daitya anīka śata-ayutaiḥ) as a result of the multiple number of the armies of the demons who appeared on the earth in the form of the kings who were imbued with extreme intolerable pride, (śaraṇam yayau) surrendered (brahmāṇam) unto Lord Brahma and sought shelter.

Stanza 18

gaur bhūtvāśru-mukhī khinnā

*krandantī karuṇam vibhoḥ
upasthitāntike tasmai
vyasanam svamavocata*

(gauḥ bhūtvā) The Goddess of Earth, who was in the form of a cow, (krandantī) crying continuously (aśru-mukhī) resulting in the flow of tears all over her face, (karuṇam) in a very pitiful condition (khinnā) and so much distressed, (antike upasthitā) went and stood in front (vibhoḥ) of Lord Brahma. (avocata) She started explaining (tasmai) to Him (svam vyasanam) her difficulties and pain.

Stanza 19

*brahmā tad-upadhāryātha
saha devais tayā saha
jagāma sa-tri-nayanas
tīram kṣīra-payo-nidheḥ*

(brahmā) Lord Brahma, (upadhārya atha) after having listened (tat) to the grievances of the mother Earth, (tayā) along with Her (devaiḥ saha) and other Devas, (sa-tri-nayanaḥ) together with Lord Shiva, (jagāma) approached to (tīram) the shores (kṣīra-payāḥ-nidheḥ) of the ocean of milk.

Stanza 20

*tatra gatvā jagannātham
deva-devam vṛṣākapim
puruṣam puruṣa-sūktena
upasthe samāhitaḥ*

(gatvā) Upon reaching (tatra) the shore of the ocean of milk, (upasthe) all of them worshipped and praised, (samāhitaḥ) with total focussed attention, (puruṣa-sūktena) by reciting the Vedic hymn known as “Purusha Suktam” unto that Lord, (jagannātham) Who is the controller of all the worlds, (deva-devam) Who is the

Supreme Head of all the Devas, (vṛṣākapim puruṣam) Who mitigates all the miseries of His devotees through his blessings, and Who is the very first.

Stanza 21

*giraṁ samādhau gagane samīritāṁ
niśamya vedhās tridaśān uvāca ha
gāṁ pauruṣīṁ me śṛṇutāmarāḥ punar
vidhīyatām āśu tathaiva mā ciram*

At that time when (vedhāḥ) Lord Brahma (samādhau) sat on meditation (niśamya) He heard (samīritām) the pronounced (giram) words (gagane) in the sky. (uvāca ha) He then told (tridaśān) the Devas. (amarāḥ) Oh Devas ! (śṛṇuta) Please listen (me) from me (pauruṣīm gām) the words of the Supreme Almighty. (punaḥ) Thereafter, (vidhīyatām) please execute the action (tathā eva) exactly as per those instructions (āśu) immediately. (mā ciram) There should not be any delay in that.

Stanza 21

*puraiva puṁsāvadhṛto dharā-jvaro
bhavadbhir aṁśair yaduṣūpajanyatām
sa yāvad urvyā bharam īśvareśvaraḥ
sva-kāla-śaktyā kṣapayaṁś cared bhuvi*

(puṁsā) The Bhagwan, as He is the intrinsic inner consciousness and the Supreme Soul, (purā eva) is already (avadhṛtaḥ) aware (dharā-jvaraḥ) of the distress of the mother earth. (bhavadbhiḥ) All of you Devas, (aṁśaiḥ) along with your own inherent powers, (upajanyatām) are going to take birth (yaduṣu) among the Yadavas (in the family of King Yadu) and be with the Bhagwan, (īśvara-īśvaraḥ) Who is the Supreme Head of all the Gods, till the time (saḥ bhagavān) that Shri Bhagwan,

(*sva-kāla-śaktyā*) manifesting on the earth with His potent powers of the time factor, (*bhuvi yāvat caret*) travels around the earth

(*kṣapayan*) relieving the mother earth (*urvyāḥ bharam*) of her huge burden.

Stanza 23

*vasudeva-gṛthe sākṣād
bhagavān puruṣaḥ paraḥ
janiṣyate tat-priyārtham
sambhavantu sura-striyaḥ*

(*paraḥ puruṣaḥ*) The ever first being (*bhagavān*) Shri Bhagwan (*janiṣyate*) will manifest (*sākṣāt*) personally (*vasudeva-gṛthe*) in the home of Vasudeva. (*tat-priya-artham*) For His own happiness (*sura-striyaḥ*) let the female demiGods (*sambhavantu*) take birth there on the earth.

Stanza 24

*vāsudeva-kalānantaḥ
sahasra-vadanaḥ svarāṭ
agrato bhavitā devo
hareḥ priya-cikīrṣayā*

(*anantaḥ*) Adi Sesha (also known as Ananta and Sankarshana), (*svarāṭ devaḥ*) with His seff shining effulgence, (*vāsudeva-kalā*) Who is the expansion of Shri Bhagwan Himself, (*sahasra-vadanaḥ*) and Who has thousand hoods, (*priya-cikīrṣayā*) with the desire to carry out service happily (*hareḥ*) to Shri Hari, (*agrataḥ bhavitā*) shall appear first.

Stanza 25

*viṣṇor māyā bhagavatī
yayā sammohitaṁ jagat
ādiṣṭā prabhuṇāṁśena
kāryārthe sambhaviṣyati*

(yayā) Because of Whom (jagat) all the worlds (sammohitam) get enchantingly captivated, (sā bhagavatī) that Bhagavati (viṣṇoḥ māyā) known as Vishnu Maya, (ādiṣṭā) duly appointed (prabhuṇā) by the Bhagwan (kārya-arthe) for the purpose of executing various deeds on the earth (sambhaviṣyati) shall appear (aṁśena) with the potencies of the Bhagwan.

Stanza 26

*śrī-śuka uvāca
ity ādiśyāmara-gaṇān
prajāpati-patir vibhuḥ
āśvāsya ca mahīm gīrbhiḥ
sva-dhāma paramaṁ yayau*

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

(vibhuḥ) Lord Brahma, (prajāpati-patiḥ) who is the father of all the other Prajapatis, (ādiśya) after giving instructions (amara-gaṇān) to the demiGods (iti) like this, (āśvāsya ca) and consoling (mahīm) the mother Earth (gīrbhiḥ) with good words, (paramam sva-dhāma yayau) returned to His own sacred abode, the Brahma Loka.

Stanza 27

*śūraseno yadupatir
mathurām āvasan purīm
māthurāñ chūrasenāṁś ca
viṣayān bubhuje purā*

(purā) Once upon a time, (śūrasenaḥ) Surasena, (yadu-patiḥ) the King of Yadu, (āvasan) residing (mathurām purīm) in Mathura Puri, (bubhuje) was happily ruling the kingdom (viṣayān) consisting of the regions (māthurān) of Mathura (śūrasenān ca) and Surasena.

Stanza 28

*rājadhānī tataḥ sābhūt
sarva-yādava-bhūbhujām
mathurā bhagavān yatra
nityam sannihito hariḥ*

(tataḥ) Therefore, (sā mathurā) that Mathura Puri (rājadhānī abhūt) had become the capital (sarva-yādava-bhūbhujām) of all the Kings of Yadu dynasty. (yatra) In this Mathura Puri (bhagavān hariḥ) Bhagawan Shri Hari's (sannihitaḥ) presence is felt (nityam) eternally.

Stanza 29

*tasyām tu karhicic chaurir
vasudevaḥ kṛtodvahaḥ
devakyā sūryayā sārdham
prayāṇe ratham āruhat*

(karhicit) Once, (tasyām tu) in that Mathura Puri, (śauriḥ vasudevaḥ) Vasudeva the son of the greatest of the Yadu dynasty Sura, (kṛta-udvahaḥ) after being married (ratham āruhat) mounted his chariot (sārdham) along with his (sūryayā) newly wed married wife (devakyā) Devaki (prayāṇe) for undertaking his journey to his home.

Stanza 30

*ugrasena-sutaḥ kāmśaḥ
svasuḥ priya-cikīrṣayā*

*raśmīn hayānām jagrāha
raukmai ratha-śatair vṛtaḥ*

**(kaṁsaḥ) Kamsa, (ugrasena-sutaḥ) the son of Ugrasena,
(priya-cikīrṣayā) enthused to please (svasuḥ) his sister Devaki,
(jagrāha) was holding (raśmīn) the reins of the horses of the
chariot (hayānām) in which the newly wed couple were sitting.
This chariot (vṛtaḥ) was surrounded by (ratha-śataiḥ) hundreds
of other chariots (raukmaiḥ) fully covered in gold.**

Stanza 31

*catuḥ-śataṁ pāribarhaṁ
gajānām hema-mālinām
aśvānām ayutaṁ sārdhaṁ
rathānām ca tri-ṣaṭ-śatam*

Stanza 32

*dāsīnām sukumārīṇām
dve śate samalaṅkṛte
duhitre devakaḥ prādāt
yāne duhitṛ-vatsalaḥ*

**(yāne) While taking leave from him, (duhitṛ-vatsalaḥ) due to his
great affection towards his daughter Devaki, (devakaḥ) King
Devaka, the father of Devaki (duhitre) for the sake of his
daughter (prādāt) gave her (catuḥ-śatam gajānām) four hundred
elephants
(hema-mālinām) each of which had garlands of gold,
(aśvānām sārdham ayutam) fifteen thousand horses,
(rathānām tri-ṣaṭ-śatam ca) one thousand eight hundred chariots,
and (dve śate) two hundred (su-kumārīṇām) beautiful (dāsīnām)
maids (samalaṅkṛte) fully decorated with ornaments (pāribarham)
as dowry.**

Stanza 33

*śaṅkha-tūrya-mṛdaṅgāś ca
nedur dundubhayaḥ samam
prayāṇa-prakrame tāvad
vara-vadhvoḥ sumaṅgalam*

**(prayāṇa-prakrame tāvad) As the journey just started, (su-maṅgalam)
for the sake of auspicious happenings (vara-vadhvoḥ) of the
newly weds, there vibrated the sounds
(śaṅkha tūrya mṛdaṅgāḥ dundubhayaḥ ca) of beating of drums,
kettledrums etc., apart from echoing of sounds from the conch
shells and bugles, (samam neduḥ) all of them together.**

Stanza 34

*pathi pragrahiṇām kaṁsam
ābhāṣyāhāśarīra-vāk
asyās tvām aṣṭamo garbho
hantā yām vahase 'budha*

**(pragrahiṇām kaṁsam) While Kamsa was controlling the reins of
the horses of the chariot and thus moving ahead along with
Vasudeva and Devaki, (pathi) on their way (a-śarīra-vāk) a voice
from the sky (ābhāṣya āha) addressed and said to Kamsa :
(abudha) “ Hey the unintelligent one ! (aṣṭamaḥ garbhaḥ) The
eighth child (asyāḥ) of the one (yām) that you now are (vahase)
carrying on the chariot, (tvām hantā) shall kill you.”**

Stanza 35

*ity uktaḥ sa khalaḥ pāpo
bhojānām kula-pāṁsanaḥ
bhaginīm hantum ārabdhaḥ
khaḍga-pāṇiḥ kace 'grahīt*

**Kamsa, (khalaḥ pāpaḥ) who was very cruel and a sinner,
(kula-pāṁsanaḥ) and also a black spot (bhojānām) on the Bhoja
dynasty, (uktaḥ) as soon as he heard the words (saḥ iti) like
these, (kace) caught hold of his sister's hair and (agrahīt)
circling them around his hand, (Khaḍga-pāṇiḥ) took out his**

sword (hantum ārabdham) with the intention to kill (bhaginīm) her.

Stanza 36

*taṁ jugupsita-karmāṇaṁ
nṛṣaṁsaṁ nirapatrapam
vasudevo mahā-bhāga
uvāca parisāntvayan*

(mahā-bhāgaḥ) The most fortunate (vasudevaḥ) Vasudeva, (parisāntvayan) pacifying (taṁ) Kamsa (jugupsita-karmāṇam) who was preparing himself to carry out the very condemnable act (nirapatrapam) and who was shameless (nṛṣaṁsam) and cruel, (uvāca) said as follows:

Stanza 37

*śrī-vasudeva uvāca
ślāghanīya-guṇaḥ śūrain
bhavān bhoja-yaśaskaraḥ
sa kathaṁ bhaginīm hanyāt
striyam udvāha-parvaṇi*

(śrī-vasudeva uvāca) Shri Vasudeva said to Kamsa: (bhavān) You are the one who is being praised (śūraiḥ) by all the great persons (ślāghanīya-guṇaḥ) for your good qualities (bhoja-yaśaḥ-karaḥ) and is the pride of the Bhoja dynasty because for your great deeds ! (saḥ) That being your personality, (hanyāt katham) how come it would be appropriate to axe and kill (striyam) a woman, (bhaginīm) especially your sister, (udvāha-parvaṇi) that too particularly on the occasion of the celebration of her marriage?

Stanza 38

mṛtyur janmavatām vīra

*dehena saha jāyate
adya vābda-śatānte vā
mṛtyur vai prāṇinām dhruvaḥ*

(vīra) Hey the man of valour ! (janma-vatām) Those who are born (jāyate) acquire (mṛtyuḥ) what is known as death (dehena saha) even as they possess the body. (adya vā) Either right now (abda-śata ante vā) or after hundred years, (dhruvaḥ vai) it is a definite matter, (prāṇinām) that all the life forms (mṛtyuḥ) do die.

Stanza 39

*dehe pañcatvam āpanne
dehī karmānugo 'vaśaḥ
dehāntaram anuprāpya
prāktanām tyajate vapuḥ*

(dehe) When the body (āpanne) reaches (pañcatvam) the stage of death, (dehī) that life form (karma-anugaḥ) which is under the influence of its own deeds (vaśaḥ) and which is not thus independent by itself, (prāpya anu) after catching hold of (deha-antaram) another body, (tyajate) discards (prāktanam vapuḥ) the old body.

Stanza 40

*vrajaṁs tiṣṭhan padaikena
yathaiivaikena gacchati
yathā ṛṇa-jalaukaivam
dehī karma-gatim gataḥ*

(yathā) The manner in which (vrajan) a person who is walking (ekena padā tiṣṭhan) fixes one leg on the earth (ekena eva gacchati) and keeps the other leg ahead and moves forward, (yathā) or the manner in which (ṛṇa-jalaukā) a grasshopper jumps ahead to the other blade of grass leaving the old blade of grass, (evam dehī) in the same manner the life form (karma-gatim) reaches the

stage of fructification of its own deeds, (gataḥ) and takes possession of the new body after which it discards the old one.

Stanza 41

*svapne yathā paśyati deham īdṛṣam
manorathenābhiniṣṭa-cetanaḥ
dṛṣṭa-śrutābhyām manasānucintayan
prapadyate tat kim api hy apasmṛtiḥ*

(manasā) A being which has inculcated deeply the thoughts (anucintayan) and continuing to have the same thoughts (dṛṣṭa śrutābhyām) about what has been seen or heard, like after having seen or heard about a divine personality and thinking that he/she also wants to become the like of the same personality;

(svapne) even in dream stage (manorathena) or in that kind of mind setting (abhiniviṣṭa cetanaḥ) becomes subjugated to such similar thought processes;

(īdṛṣam) upon seeing such (deham) a kind of body suiting to the same thought processes (like he/she is the such and such Lord or the similar divine personality);

(paśyati) and visualizing (kim api) the similar kind of built in personality feelings within oneself;

(tat prapadyate) and determining that he/she is the same personality (apasmṛtiḥ) and is not conscious of the present body condition and forgets about the same;

(hi) in the same way, and in the same manner, (yathā tatā) the life form forgets its previous discarded body.

Stanza 42

yato yato dhāvati daiva-coditam

*mano vikārātmakam āpa pañcasu
guṇeṣu māyā-raciteṣu dehy asau
prapadyamānaḥ saha tena jāyate*

(manaḥ) The mind, (vikāra-ātmakam) which is subjected to various transformational thought processes and changes from one position to the other;

(daiva-coditam) and which is engineered by the deeds of one's actions;

travel into (pañcasu guṇeṣu) the five elements like the earth etc., (māyā-raciteṣu) of the new upcoming bodies, which have been created by the will of the God as in each of the body;

(dhāvati) and as they travel so fast (yataḥ yataḥ) into such and such bodies, (āpa) they attain them.

(tena saha) At the same time, (prapadyamānaḥ) assimilating with the same similar elements, (asau dehī) the new life form (jāyate) gets regenerated.

Stanza 43

*jyotir yathaivodaka-pārthiveṣv adaḥ
samīra-vegānugataṁ vibhāvyate
evaṁ sva-māyā-raciteṣv asau pumān
guṇeṣu rāgānugato vimuhyati*

(yathā eva) Just like (jyotiḥ) the sun, moon or any shining stars (adaḥ) in the sky (vibhāvyate) are seen as (udaka pārthiveṣu) vibrating in water due to reflections of them getting shaken (samīra-vega-anugataṁ) in the manner in which the movement of the wind takes place;

(evam) in the same manner (asau pumān) this life form, (sva-māyā) due to its own ignorance, (vimuhyati) gets bewildered with, identifies with (rāga-anugataḥ) and feels attached (raciteṣu) to the formatted body, (guṇeṣu) which is the result of the

interaction of the material elements, as a reflection and not as the real content.

Stanza 44

*tasmān na kasyacid droham
ācaret sa tathā-vidhaḥ
ātmanaḥ kṣemam anvicchan
drogdhur vai parato bhayam*

(tasmāt) Therefore, (tathā-vidhaḥ saḥ) that being the nature of the living entity (like the human being), (ātmanaḥ kṣemam anvicchan) just keeping in mind his own good, (na ācaret) one must not venture into (droham) doing any harmful act (kasyacid) to the other beings.

(drogdhuḥ) If one does trouble the other, (bhayam vai) there shall definitely be fear for the doer (parataḥ) from the other (from the other world).

Stanza 45

*eṣā tavānujā bālā
kṛpaṇā putrikopamā
hantuṁ nārhasi kalyāṇīm
imāṁ tvaṁ dīna-vatsalaḥ*

(eṣā) She (Devaki) (tava anujā bālā) is your own sister, is like a little baby child, (kṛpaṇā) very innocent, (putrikā-upamā) and like a doll sees things as they are shown to her. (na arhasi) It is not appropriate (dīna-vatsalaḥ) for such a compassionate person (tvam) as you are (hantum) to kill (kalyāṇīm) this faultless (imām) Devaki.

Stanza 46

*śrī-śuka uvāca
evaṁ sa sāmabhir bhedair
bodhyamāno 'pi dāruṇaḥ*

*na nyavartata kauravya
puruṣādān anuvrataḥ*

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

**(kauravya) Hey the King who is born in the Kuru dynasty !
(bodhyamānaḥapi) Despite having advised by Vasudeva (evam)
in this manner (sāmabhiḥ) both in philosophical (bhedaiḥ) and
rational words, (dāruṇaḥ) the cruel Kamsa, (anuvrataḥ saḥ) who
is the follower of the demons (puruṣa-adān) who are man eaters,
(na nyavartata) did not withdraw himself (from the act of killing
his sister).**

Stanza 47

*nirbandham tasya tam jñātvā
vicintyānakadundubhiḥ
prāptam kalam prativyoḍhum
idam tatrānvapadyata*

**(jñātvā) Having understood (tam nirbandham) the firm
determination (tasya) of Kamsa, (prativyoḍhum) in order to stop
(prāptam) the imminent (kalam) danger (ānakadundubhiḥ)
Vasudeva (idam vicintya anvapadyata) deeply thought (tatra) as to
how to overcome this issue.**

SB 10.1.48

*mṛtyur buddhimatāpohyo
yāvad buddhi-balodayam
yady asau na nivarteta
nāparādhho 'sti dehinaḥ*

**(buddhi-matā) If one has any rational thinking, one must prevent
(mṛtyuḥ) death (yāvat buddhi-bala-udayam) to the extent of his
intelligence and bodily strength as much as possible.**

**(asau na nivarteta yadi) Despite these efforts, if it is not going away
(aparādhaḥ na asti) there is no fault with (dehinaḥ) the person
concerned.**

Stanza 49

*pradāya mṛtyave putrān
mocaye kṛpaṇām imām
sutā me yadi jāyeraṇ
mṛtyur vā na mriyeta cet*

**(me) If I am (sutāḥ jāyeraṇ yadi) going to beget children, (vā) or
else if (mṛtyuḥ) Kamsa - the personification of death standing
before me - (na mriyeta cet) is not going to die, (putrān pradāya) it
is better to hand over my children (mṛtyave) to this personified
form of death (mocaye) and thus save (kṛpaṇām imām) this
innocent Devaki from getting killed now.**

Stanza 50

*viparyayo vā kim na syād
gatir dhātur duratyayā
upasthito nivarteta
nivṛttaḥ punar āpatet*

**(vā) Alternatively, (kim) why (viparyayaḥ) the opposite of it
(that is Kamsa not becoming the cause of death for my
progenies) (na syāt) cannot happen ? (duratyayā) It is not
possible to prevent (gatiḥ) the will (dhātuḥ) of God. (upasthitaḥ)
Let the fast approaching death (of Devaki) (nivṛttaḥ) be
temporarily warded off. (āpatet) It is another matter that the
thing (nivṛttaḥ) which has been warded off now (punaḥ) cannot
come back later.**

Stanza 51

*agner yathā dāru-viyoga-yogayor
adṛṣtato 'nyan na nimittam asti
evaṁ hi jantor api durvibhāvyaḥ
śarīra-saṁyoga-viyoga-hetuḥ*

**(yathā) Just like (agneḥ) the forest fire (dāru viyoga-yogayoḥ)
leaving certain trees and catching the other trees
(nimittam na asti) cannot be logically determined (adr̥ṣṭataḥ anyat)
except that it is a matter of unseen providence, (evam hi) in the
same manner (durvibhāvyaḥ) one cannot logically come to the
reasoning or conclusion (jantoḥ api śarīra saṁyoga viyoga hetuḥ) as to
how the life form accepts the body or leaves the body.**

Stanza 52

**evaṁ vim̐śya taṁ pāpaṁ
yāvad-ātmani-darśanam
pūjayām āsa vai śaurir
bahu-māna-puraḥsaram**

**(śauriḥ) Vasudeva, (evam vim̐śya) contemplating in this manner
(yāvat ātmani-darśanam) as far as his intelligence could reach,
(pūjayām āsa) praised (pāpam tam) the cruel Kamsa
(bahu-māna puraḥsaram) in a respectful way.**

Stanza 53

**prasanna-vadanāmbhojo
n̐śaṁsaṁ nirapatrapam
manasā dūyamānena
vihasann idam abravīt**

**(prasanna-vadana-ambhojaḥ) Shri Vasudeva, putting up an
unperturbed, clear, (vihasan) and a smiling face, (dūyamānena)
but at the same time with a painful (manasā) heart, (idam abravīt
) said in this manner (nirapatrapam) to the shameless (n̐śaṁsam)
and cruel Kamsa.**

Stanza 54

śrī-vasudeva uvāca

*na hy asyās te bhayaṁ saumya
yad vāgāhāśarīrīni
putrān samarpayīṣye 'syā
yatas te bhayam utthitam*

(śrī-vasudeva uvāca) Shri Vasudeva said to Kamsa:

(saumya) Hey the most peaceful personality ! (bhayam na hi) You will have nothing to fear (asyāḥ) from Devaki (yat āha te) as a result of (a-śarīrīni-vāk) the words uttered from the sky. (samarpayīṣye) I shall deliver unto you (asyāḥ) all her (putrān) progenies (yataḥ) from whom (bhayam utthitam) a sort of fear has developed (te) in you.

Stanza 55

*śrī-śuka uvāca
svasur vadhān nivavṛte
kaṁsas tad-vākya-sāra-vit
vasudevo 'pi taṁ prītaḥ
praśasya prāviśat gṛham*

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

(tat-vākya sāra-vit kaṁsaḥ) Having understood the meaning of what has been stated by Vasudeva, Kamsa (nivavṛte) withdrew himself (svasuḥ vadhāt) from the act of killing his sister. (vasudevaḥ api) As far as Vasudeva was concerned, (tam praśasya) he appreciated Kamsa (prāviśat) and thus reached (gṛham) his own home (prītaḥ) very satisfied.

Stanza 56

*atha kāla upāvṛtte
devakī sarva-devatā
putrān prasūṣuve cāṣṭau*

kanyām caivānuvatsaram

(*atha*) Thereafter, (*kāle upāvṛtte*) in due course of time, as she reached the pregnancy stage, (*sarva-devatā devakī*) Devaki, who is the epitome of all the Gods, (*prasuṣuve*) gave birth to (*aṣṭau putrān ca*) eight sons and (*kanyām eva ca*) also one girl child (*anuvatsaram*) year after year.

Stanza 57

*kīrtimantaṁ prathamajaṁ
kaṁsāyānakadundubhiḥ
arpayām āsa kṛchreṇa
so 'nṛtād ativihvalaḥ*

(*ānakadundubhiḥ*) Vasudeva (*arpayām āsa*) handed over (*kaṁsāya*) to Kamsa (*prathama-jam*) the first born child (*kīrtimantam*) named Kirtiman (*kṛchreṇa*) with extreme pain and sadness. (*saḥ*) Vasudeva (*ati-vihvalaḥ*) was always afraid of following (*anṛtāt*) untruth and always kept up his promises.

Note : According to Vishnu Purana Vasudeva was the son of Shura and the grandson of Devamidhusa. At his birth , the drums of heavens sounded, in recognition that he would later become the father of Lord Krishna. He was thus known as ānakadundhubiḥ (the sound of drums).

Stanza 58

*kiṁ duḥsahaṁ nu sādḥūnām
viduṣām kim apekṣitam
kim akāryaṁ kadaryāṇām
dustyajaṁ kiṁ dhṛtātmanām*

(*kim nu duḥsaham*) What is unbearable (*sādḥūnām*) for the truthful persons ? (*apekṣitam kim*) Which are the desired needs (*viduṣām*) for the knowledgeable persons ? (*akāryam kim*) What deeds are prohibited (*kadaryāṇām*) for the lowest of the lowly persons ? (*kim*) Which are the things (*dhṛta-ātmanām*) for those

courageous and self realized persons, who keep in their minds the form and shape of the Bhagwan, (dustyajam) which cannot be discarded ?

Stanza 59

*dṛṣṭvā samatvaṁ tac chaureḥ
satye caiva vyavasthitim
kaṁsas tuṣṭa-manā rājan
prahasann idam abravīt*

(rājan) Hey King ! (dṛṣṭvā) Upon seeing (tat samatvam) the equilibrium of the mind (satye eva vyavasthitim) and also the firm conviction on truthful existence (śaureḥ) of Vasudeva, (kaṁsaḥ) Kamsa (tuṣṭa-manāḥ) having become happy and satisfied within his mind (prhasan) laughingly (idam abravīt) said to Vasudeva in the following manner.

Stanza 60

*pratiyātu kumāro 'yaṁ
na hy asmād asti me bhayam
aṣṭamād yuvayor garbhān
mṛtyur me vihitaḥ kila*

(ayam kumāraḥ) Let this child (pratiyātu) be back with you. (me bhayam na asti) I have no fear (asmāt) from this child. (hi) That is because, (aṣṭamāt) only through the eighth progeny (yuvayoḥ) of both of you (me mṛtyuḥ) my death (vihitaḥ) has been destined.

Stanza 61

*tatheti sutam ādāya
yayāv ānakadundubhiḥ
nābhyanandata tad-vākyam
asato 'vijitātmanaḥ*

(ānakadundubhiḥ) Vasudeva, after saying to Kamsa like this

(tathā iti) “let it be so” , (yayau) returned from there (sutam ādāya) along with his son. (na abhyanandata) He did not appreciate (tat-vākyam) these words of Kamsa, (asataḥ) who had neither character (avijita-ātmanaḥ) nor self control of mind.

Stanza 62

**nandādyā ye vraje gopā
yās cāmīṣām ca yoṣitaḥ
vṛṣṇayo vasudevādyā
devaky-ādyā yadu-striyaḥ**

Stanza 63

**sarve vai devatā-prāyā
ubhayor api bhārata
jñātayo bandhu-suhṛdo
ye ca kām̐sam anuvratāḥ**

Stanza 64

**etat kām̐sāya bhagavān
chaśaṁsābhyetya nāradaḥ
bhūmer bhārāyamāṇānām
daityānām ca vadhodyamam**

(bhārata) Hey the great one in the family of Bharata ! (King Pareekshit).

(bhagavān) At this period of time Bhagwan (nāradaḥ abhyetya) Narada came

(śaśaṁsa) and explained (kām̐sāya) to Kamsa that :

(nanda-ādyāḥ ye gopāḥ) starting with Nandagopa, all his associates known as Gopas (yāḥ amīṣām yoṣitaḥ ca) and also their respective wives (vraje) in the Vrindavana;

**(vṛṣṇayaḥ) those belonging to Vrishni family (vasudeva-ādyāḥ)
such as Vasudeva;**

(yadu-striyaḥ ca) Yadava women (devakī-ādyāḥ) like Devaki etc.;

**(jñātayaḥ) and other distant relatives (ubhayaḥ) of both
Nandagopa and Vasudeva;**

(bandhu suhṛdaḥ api) also their own relatives and friends;

**(anuvratāḥ ye ca) and those who follow the orders (kām̐sam) of
Kamsa, (sarve) all and all of them (devatā-prāyāḥ etat vai)
generally possess the powers of demiGods.**

**(vadha-udyamam ca) He further said that all of them are planning
to eliminate (daityānām) all the demons
(bhārāyamāṇānām) who are responsible for adding up to the
burden (bhūmeḥ) of the earth.**

Stanza 65

**ṛṣer vinirgame kām̐so
yadūn matvā surān iti
devakyā garbha-sambhūtaṁ
viṣṇuṁ ca sva-vadhaṁ prati**

Stanza 66

**devakīṁ vasudevaṁ ca
nigṛhya nigaḍair gṛhe
jātaṁ jātam ahan putraṁ
taylor ajana-śaṅkayā**

(ṛṣeḥ vinirgame) After the departure of Narada;

**(kām̐saḥ) Kamsa (matvā) started thinking that (yadūn) all the
members of the Yadava dynasty (surān iti ca) are the demiGods;**

that the children (garbha-sambhūtam) who are going to be born out of the pregnancy (devakyāḥ) of Devaki (viṣṇum iti ca) might be Vishnu (sva-vadham prati) who shall be instrumental in killing him;

and, therefore, Kamsa put (devakīm) both Devaki (vasudevam ca) and Vasudeva (gṛhe) in jail (nigadaiḥ nigṛhya) after chaining them and confining their movements.

Thereafter (ahan) he killed (tayoh jātam jātam putram) each of the children born to them (ajana-saṅkayā) suspecting them to be Vishnu.

Stanza 67

*mātaram pitaram bhrātṛn
sarvāṁś ca suhṛdas tathā
ghnanti hy asutṛpo lubdhā
rājānaḥ prāyaśo bhuvī*

(bhuvī asu-tṛpaḥ) On this earth, (rājānaḥ) there are kings who are interested only in their own self gratification (lubdhāḥ) and who are greedy, as normally seen around, (prāyaśaḥ) mostly (ghnanti hi) kill their own (mātaram pitaram) mother and father, (bhrātṛn) brothers, (suhṛdaḥ ca) friends (tathā) and similarly (sarvān) all sorts of people.

Stanza 68

*ātmānam iha sañjātam
jānan prāg viṣṇunā hatam
mahāsuraṁ kālanemiṁ
yadubhiḥ sa vyarudhyata*

(jānan) Having come to know (saḥ) that he (Kamsa) (iha sañjātam) who is born again on this earth (ātmānam) is the same (mahā-asuram) huge demon (kālanemim) known as Kalanemi (viṣṇunā hatam) who was killed by Vishnu (prāk)

**earlier, (vyarudhyata) started behaving inimical (yadubhiḥ)
towards the Yadavas.**

Stanza 69

*ugrasenaṁ ca pitaraṁ
yadu-bhojāndhakādhipam
svayaṁ nigṛhya bubhujē
śūrasenān mahā-balaḥ*

**(mahā-balaḥ) The most powerful as he was, Kamsa (bubhujē)
took over (svayam) himself the reins (śūrasenān) of the kingdom
of Surasena, (nigṛhya) after arresting and putting behind bars
(pitaram) his own father, (ugrasenam) Ugrasena,
(yadu bhoja andhaka adhipam) who was the head king of all the
Yadavas, Bhojas and Andakas.**

**This concludes the first chapter of Dasama Skanda (tenth
volume).**

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Hari Om