

OM

Om Shree Krishnaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudevayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudevayah!

प्रथमस्कन्धः

PRATHAMASKANDHAH (CANTO ONE)

॥ द्वितीयोऽध्यायः ॥

DHWITHEEYOADHYAH (CHAPTER TWO)

**Bhakthi Mahatmyam (The greatness and nobility and supremacy
of Bhakthi or Devotion [Devotion to Lord Sri Krishna
Bhagawan])**

[This chapter explains the need for Bhakthi or Devotion. The ultimate Bhakthi is the devotion to Lord Sri Krishna Bhagawaan. Undaunted devotion to Lord Sri Krishna Bhagawaan is the only thing needed in our life. Such Bhakthi will bring the ultimate Jnana and Jnana will lead to Vairaagya and Vairaagya would enable us to obtain final salvation and bring our soul to Vaikunta, the abode of Lord Sri Krishna Bhagawaan who is the plenary and perfect incarnation of Lord Sri Maha Vishnu.]

Vyasa Uvacha (Vyasa Said):

इति सम्प्रश्नसंहृष्टो विप्राणां रौमहर्षणिः ।
प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे ॥ १ ॥

1

Ithi samprasnasamhrishto vipraanaam Roumaharshanih
Prathipoojya vachastheshaam pravakthumupachakrame.

Sootha, the son of Romaharshana, delightfully started answering after hearing out the auspicious and divine questions asked by the Brahmins who devotees of Lord Sri Krishna Bhagawan were. Sootha also congratulated the Brahmins for asking such useful and holy questions about Lord Sri Krishna Bhagawan. [There is an interesting story about how Sootha became the son of Romaharshana. Please refer to the address as Roumaharshanih means son of Romaharshana. When the divine Brahmins were conducting the great and long standing sacrificial performances at Naimisaaranya, Lord Balarama or Balabhadra or Balaramadeva – Balarama is the son of Vasudevar and Rohini Devi and is the elder brother of Sri Krishna Bhagawan and also is the ninth incarnation of the ten incarnations of Lord Sri Maha Vishnu - appeared there. When Balaramadeva appeared everyone in the hall got up out of respect and worshiped him for his blessings to complete the sacrifice successfully. But Balaramadeva noticed that Romaharshana who was presiding the sacrificial function was seated on a higher seat than that of all other sages, scholars and Brahmins and did not get up to pay respect to Balaramadeva. Balaramadeva immediately beheaded Romaharshana with Kusa grass. Romaharshana immediately fell down and died. Then all the sages pleaded with Balaramadeva and told him that they have already blessed Romaharshana with longevity and entrusted him with the position as chief priest to complete the sacrifice. (Please refer to Stanza Nine of Chapter One wherein the Brahmins address Sootha as “Ayushman” meaning person of Longevity.) They cannot break their promise or withdraw the boon and therefore Romaharshana has to be revived

also at the same time the power of Kusa has to be retained. Balaramadeva said he would keep up both the commitments. Balaramadeva said that let Romaharshana be born as his own son so that the son also will have the same power and knowledge and can complete the sacrifice and also told that he will be known as Sootha henceforth. And that is how Sootha became the son of Romaharshana. This story will be narrated under the Pilgrimage of Sri Balaramadeva in Chapter 78 of Canto 10.]

2

सूत उवाच

Sootha Uvacha (Sootha Said):

यं प्रव्रजन्तमनुपेतमपेतकृत्यं
द्वैपायनो विरहकातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽभिनेदु-
स्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥ २॥

Yam pravrajanthamanupethamapethakrithyam
Dwaipaayano virahakaathara aajuhaava
'Puthre' thi thanmayathayaa tharavoabhinedhu
Stham sarvabhoothahridhayam munimaanathoasmi.

I offer my sincere salutation and prostration to the divine seer Suka Brahmarshi who resides inside the soul and heart of each and every species of this universe. When Suka Brahmarshi who turned out to be a fully renounced mendicant abandoned his home and his father, the great scholarly sage Vedavyasa, and wandered aimlessly as a supreme spirit without having any interest and not affected by any type of material relationships like father, mother, brother, sister, relatives, friends, enemies, etc. or any interest in this material life Vyasabhagawan, who was a scholar of Vedas, unable to bear the pain and distress of his beloved son's departure cried out aloud of the unbearable agony inflicted upon him and called his son to come back continuously like "oh my beloved son please come back." By

hearing the agonized call of the great seer, Vedavyasa, who was the exponent of all Vedas, Puranas and Ithihasas even the immovable trees got sympathized and responded to his call instantaneously. I salute and prostrate and worship that Suka Brahmarshi who was so materially renounced and who was the most beloved son of the scholarly renowned Vedavyasa Bhagawan.

यः स्वानुभावमखिलश्रुतिसारमेक-
मध्यात्मदीपमतितितीर्षतां तमोज्ज्वलम् ।
संसारिणां करुणयाऽऽह पुराणगुह्यं
तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥ ३॥

3

Yesswaanubhaavamakhilasruthisaaramekam-
Adhyaatmapradheepah thithitheershathaam thamoandham
Samsaarinaam karunayaha puranaguhyam
Tham Vyasasoonumupayaami gurum muneenaam.

I am seeking for solace from Sri Suka Brahmarshi with innumerable positive traits like: true and supreme most divine scholar, the provider of spiritual shelter and protection to those who are entrapped in material distresses and miseries, the remover of ignorance of those who are entangled with confusions prevailing upon this illusory universe, the sole primary one without having a second one to be compared with, scholarly master of all Vedas, an omniscient and a divine exponent who has the capability to narrate the essence of all the Vedas and Puranas narrated Sreemad Bhagawatham to Pareekshith Maharaja and other seers and sages and gods of heaven assembled in the hall very pleasingly and respectfully and eagerly and divinely.

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ ४॥

Naaraayanam namaskrithya naranchaiva naroththamam
Deveem Saraswatheem Vyasam thatho jayamudheerayeth.

I offer my respectful obeisance and prayers and worship to Narayana, the Supreme most God; Narottham, the Supreme most human being or mankind; Saraswathidevi, the Goddess of education and knowledge and vocabulary and Vyasabhagawan, known as Badarayanamuni who the author of this Sreemad Bhagawatham is; and I cheer 'Victory' to all of them.

मुनयः साधु पृष्टोऽहं भवद्विर्लोकमङ्गलम् ।
यत्कृतः कृष्णसम्प्रश्नो येनात्मा सुप्रसीदति ॥ ५ ॥

Munayassaddhu prishtoham Bhavathbhirlokamangalam
Yeth krithah Krishnasamprasno yenathma sampraseedhathi.

Oh, the most noble Seers! This is the most relevant question especially because it pertains to Lord Sri Krishna Bhagawan who the enemy of the demon is called Malla; the word also means a violent and cruel wrestler. This would provide self realization and spiritual and material prosperity with graceful blessings to the entire populations as these stories are the glories of Lord Sri Krishna Bhagawan.

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता ययाऽऽत्मा सम्प्रसीदति ॥ ६ ॥

Sa vai pumsaam paro ddharmo yetho bhakthiraddhokshaje
Ahaithukyapraathihathaa yeyaatamaa sampraseethathi.

The most noble and true morality is to have inborn (not created by any external forces or thrust) and dedicated devotion and then steady and progressive development of that devotion to Hari or Lord Sri Krishna Bhagawan. If a man acquires such a type of dedicated devotion and undaunted love to Lord Sri Krishna Bhagawan, then the Sathwa Guna will be increased in him and will become a dominant quality and that will definitely lead him towards attainment of self realization and soulful satisfaction in his life.

वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम् ॥ ७॥

7

Vaasudeve bhagawathi bhakthiyogah prayojithah
Janayithyasu vairaagyam njaanam yeththadhahaithukam.

The man who has dedicated devotion and true love towards Vaasudeva, Lord Sri Krishna Bhagawan, will become an ascetic with no attachment or interest to this material life and will become a self realized person with knowledge of soul and of spiritual life.

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।
नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् ॥ ८॥

8

Ddharmmasswanushtithah pumsaam vishwaksenakatthasu yah
Nothpaadhayedhyadhi rethim shrama eva hi kevalam.

Even if you do everything in your life according to the prescribed norms of morality unless you perform it with true devotion and dedication to Lord Sri Krishna Bhagawan then

they are all going to be futile efforts. [So, whatever we do in life should be fully dedicated to Lord Sri Krishna Bhagawan.]

धर्मस्य ह्यापवर्ग्यस्य नार्थोऽर्थायोपकल्पते ।
नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः ॥ ९॥

9

Ddharmmasya hyaapavarggyasya
naarthththoarthtthaayopakalpathe
Naarthththasya ddharmmaikaannthasya kaamo laabhaaya hi
smrithah

The effective usefulness of maintenance of morality is not a sheer means to accumulate wealth but the true and real usefulness of it is attainment of eternity or ultimate salvation and permanent peace. Other than that, whatever and however you perform morally rightful deeds with a wavering mind and with intention to accumulate multiple material benefits those deeds amount to be the worst immoral commitments.

कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता ।
जीवस्य तत्त्वजिज्ञासा नार्थो यश्चेह कर्मभिः ॥ १०॥

10

Kamasya nendhriyapreethirllaabho jeevetha yaavathaa
Jeevasya thaththwajijnaasaa naarthththo yescheha karmmabhih

Aim of our life is not just to satisfy material desires of our sense organs. Our material desires should be limited to the maintenance of our life and just for the survival of this physical body or rhetorically the material desires are to be used as a string to tie up life to the physical body. Our actual purpose and aim of life should be for attainment of philosophical and spiritual

knowledge and we should work hard sincerely and carefully for achieving and fulfilling that purpose.

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥ ११ ॥

11

Vadhanthi thaththaththwavidhasthathwam
yejnjaanamadhwayam
Brahmethi paramaathmethi Bhagawaavanithi shabdhyathe.

Those sages who have the real knowledge of the true philosophical form of the ultimate God and that knowledge are known as the knowledge of the non-duality. And that unique knowledge of non-duality is the ultimate knowledge. And this unique knowledge of non-duality is called by various names like: “Bhagawan”, “Brahmam”, “Parabrahmam” and so on by various people at various times.

तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्तया ।
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥ १२ ॥

12

Thachcchraddhadhaddhaanaa munayo
njaanavairagyayukthayaa
Pashyanthyaathmani chaathmaanam bhakthyya
shruthigriheethayaa.

Those who have true devotion combined with spiritual knowledge and asceticism or detachment would be able to see your own Soul within Parabrahma or they would be able to see the sublimation of Atma and Paramatma and also they would be able to see that their life and the life of others as one and the same. They do not have Dwaitha (Dwaitha means more than

one or the second) and Adwaita (Adwaita means there is no second one) distinction.

अतः पुम्भिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः ।
स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥ १३ ॥

13

Athah pumbhirdwijashreshttaa varnnaashramavibhaagasah
Swanushttithasya ddharmmmasya samsidhddhir
harithoshanam.

Oh, the most noble Brahmins! All the tasks undertaken by human beings according to the prescribed norms of the caste system (Varnaasramaddharma) should be for appeasement of Lord Sri Maha Vishnu or Sri Hari.

तस्मादेकेन मनसा भगवान् सात्वतां पतिः ।
श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥ १४ ॥

14

Thasmaadhekena manasaa Bhagawan saathwathaam pathih
Shrothavyah keerththithavyascha ddhyeyah poojyaschya
nithyadhaa.

Therefore, with full concentration we should always be praying, worshipping, listening and reading the stories, discoursing and singing the glories of Lord Sri Krishna Bhagawan.

यदनुध्यासिना युक्ताः कर्मग्रन्थिनिबन्धनम् ।
छिन्दन्ति कोविदास्तस्य को न कुर्यात्कथारतिम् ॥ १५ ॥

15

Yedhanudhddhyaasinaa yukthaah karmma
grantthinibanddhanam
Chhindhanthi kovidhaasthasya ko na kuryaath katthaarathim.

Who in the world are not interested in and attracted by the glories and noble stories of Lord Sri Krishna Bhagawan as the scholarly seers are able to renounce their interest in material pleasures produced from their corrupted mind with false pride with the sharp-edged sword of concentrated meditation upon the enemy of all demons or asuras? [Here the poetic imagination is that with meditative pure devotion of Lord Sri Krishna Bhagawan we would be able to eliminate our false pride and greedy desires for accumulation of material wealth and pleasures.]

शुश्रूषोः श्रद्धधानस्य वासुदेवकथारुचिः ।
स्यान्महत्सेवया विप्राः पुण्यतीर्थनिषेवणात् ॥ १६॥

16

Sushrooshoh sradhdhaddhaanasya Vaasudevakatthaaruchih
Syaanmahathsevayaa vipraah punyatheethtthanishevanaath.

By visiting holy and sacred pilgrimage places the sins and evils will be washed away and also would get the opportunity to associate with devotees of Lord Sri Krishna Bhagawan. And because of that we could develop interest in listening to the sacred and glorifying stories of Vaasudeva Sri Krishna Bhagawan who is the son of Sri Vasudevar.

शृण्वतां स्वकथां कृष्णः पुण्यश्रवणकीर्तनः ।
हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ॥ १७॥

17

Srinwathaam swakatthaam Krishnah
punyasravanakeerththanah
Hridhyanthasttho hyabhadhraani viddhunothi suhrith sathaam.

Lord Sri Krishna Bhagawan who is always willing and ready to support his votaries would permanently be residing in the hearts of all those who carefully and devotedly listening to the proclaiming and glorifying stories of him in order to remove any and all types of negativities that could inflict upon them due to their excessive interest of material pleasures currently existing or existed in them in the past.

नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया ।
भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी ॥ १८॥

18

Nashtapraayeshwabhadhreshu nithyam Bhaagawathasevayaa
Bhagawathyuththamasloke bhakthirbhavathi naishttikee.

By rendering services and by prostrating at the feet of the devotees of Lord Sri Krishna Bhagawan daily all our distresses and negativities will completely be destroyed and removed from us. Not only that either by learning or by listening or by reading the glorifying stories of Lord Sri Krishna Bhagawan we would steadily and progressively develop steadfast true devotion in our heart and mind for that ultimate Godhead who is again none other than Lord Sri Krishna Bhagawan.

तदा रजस्तमोभावाः कामलोभादयश्च ये ।
चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति ॥ १९॥

19

Thadhaa rejasthamo bhaavaah kaamalobhaadhayascha ye
Chetha ethairanaavidhddham sthitham sathwe praseedhathi.

With the advent of true steadfast devotion on Lord Sri Krishna Bhagawan we would be able to get rid of our negative qualities like greed, anger, covetousness, etc. which are the products of passion and ignorance within us. And thus, the rooms of our mind and heart will widely be opened for positive qualities of nobility and goodness within us.

एवं प्रसन्नमनसो भगवद्भक्तियोगतः ।
भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते ॥ २० ॥

20

Evam prasannamanaso bhagawathbhakthiyogathah
Bhagawaththaththwavijnjaanam mukthasanggasya jaayathe.

Those who are delighted with renouncing all material pleasures and involvements in worldly affairs due to pure and true devotion to Lord Sri Krishna Bhagawan would definitely be blessed with the spiritual and philosophical knowledge required for attainment of ultimate salvation.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥ २१ ॥

21

Bhidhyathe hridhayagranththischidhyanthe sarvva samsayaah
Ksheeyanthe chaasya karmaani dhrishta evaathmaneesware.

अतो वै कवयो नित्यं भक्तिं परमया मुदा ।
वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥ २२ ॥

22

Atho vai kavayo nithyam bhakthim paramayaa mudhaa
Vaasudeve bhagawathi kurvanthyaathmaprasaadhaneem.

Those who are capable of seeing the ultimate God as our own Soul would be able to destroy and eliminate all confusions and doubts in their hearts and minds due to illusive ignorance and all their interests and desires to perform material actions also would be removed from them. Therefore, all the great divine spiritual scholars are always worshipping and offering prayers to Vaasudeva Lord Sri Krishna Bhagawan and none other than Vaasudeva Lord Sri Krishna Bhagawan.

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तैः
युक्तः परमपूरुष एक इहास्य धत्ते ।
स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः
श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः ॥ २३॥

23

Saththwam rejasthama ithi prakrithergunaasthai-
Ryukthah parah purusha eka ihaasya ddhaththe
Stthithyaadhaye HariVirinchaHarethi samjnjaah
Shreyaamsi thathra khalu sathwathanornrinaam syuh

Lord Sri Maha Vishnu who is the embodiment of the quality of goodness and nobility (Satwa Gunam) combined with other qualities like passion (Rajas Guna) and ignorance (Thamo Guna) suppressed within him as the one and only one supreme God also takes other forms like Brahma with dominant quality of passion (Rajas) and Shiva with dominant quality of ignorance (Thamas) according to the need of sustenance, creation and destruction; with respective names like Vishnu, Brahma and Shiva; of the universe. And of those three (Vishnu, Brahma, and Shiva), those who pray and worship the embodiment of Satwa Guna who Lord Sri Maha Vishnu is, would progressively accumulate prosperity and divinity on a day-by-day basis.

पार्थिवाद्दारुणो धूमस्तस्मादग्निस्त्रयीमयः ।
तमसस्तु रजस्तस्मात्सत्त्वं यद्ब्रह्मदर्शनम् ॥ २४॥

Parththivaadhdhaaruno
 ddhoomasthasmaadhagnisthrayeemayah
 Thamasasthu rejasthasmaath sathwam yedh
 brahmadharsanam.

When flint woods (Chamatha sticks are rubbed to make sacrificial fire) are rubbed first we will see the smoke and then we will see fire. And in that fire, we can pour ghee and we can get strong flames of fire in which we perform sacrifices for deriving supreme Vedic knowledge. Similarly, with devotion to Shiva, who is dominant with the quality of ignorance or who is the Thamogunamoorthy, we can derive some benefit like that of smoke. [Here what it means is that when we see the smoke, we have the hope that fire will appear soon which is definitely superior compared to two pieces of wood logs lying separately as such which are useless. And from devotion to Shiva step by step we will develop devotion to Brahma and finally to Vishnu.] And with devotion to Brahma, who is dominant with Rajoguna or passion, we can derive some more superior benefit just like we can derive better benefits from fire than from smoke. And finally we can derive supreme most benefit to get released from the entrapment of all material distresses and reach divinest and blessed level by devotion to Vishnu, who is dominant with Sathwaguna or the noblest goodness of qualities, like how we derive supreme Vedic knowledge from sacrifices. The qualities like Thamas or Ignorance, Rajas or Passion and Sathwam or Nobility will progressively increase true devotion to Shiva, Brahma, and Lord Sri Krishna Bhagawan in the same order from lower to higher levels and finally with the realization of the ultimate Parabrahmam.

भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् ।
 सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह ॥ २५ ॥

Bhejire munayotthaagre bhagawanthamaddhokshajam
Saththwam visudhddham kshemaaya kalpanthe yeanu
thaaniha.

That is why from the very beginning the great scholarly seers started worshipping Lord Sri Maha Vishnu or Lord Sri Krishna Bhagawan who is the embodiment and with the dominance and perfection of Sathwa Guna. Is there any chance for distresses or difficulties for those who obey and strictly follow those scholarly seers? There is absolutely no chance. And also, they will be provided with blissful happiness always.

मुमुक्षवो घोररूपान् हित्वा भूतपतीन्थ ।
नारायणकलाः शान्ता भजन्ति ह्यनसूयवः ॥ २६॥

26

Mumukshavo ghoraroopaan hithwaa bhoothapatheenattha
Naaraayanakalaah saanthaah bhajanthi hyanasooyavah

Those who wish for nobility and goodness and for ultimate liberation from the miseries of this material world will always worship without any hesitation the various Forms of Lord Sri Maha Vishnu and the various plenary incarnations of Lord Sri Maha Vishnu like Lord Sri Krishna Bhagawan and will not worship other semi gods or demigods who may be capable of providing some immediate satisfactions of their material needs and wishes but never for permanent and ultimate liberation. Staunch devotees of Lord Sri Krishna Bhagawan are of course dominant with Sathwa Gunam.

रजस्तमःप्रकृतयः समशीला भजन्ति वै ।
पितृभूतप्रजेशादीन् श्रियैश्वर्यप्रजेप्सवः ॥ २७॥

27

Rejasthamah prakrithayassamaseelaa bhajanthi vy
Pithrubhoothaprajesaadheeenjcchriyaiswaryaprajepsavah

Those who are dominant with and controlled by Rajoguna and Thamoguna would naturally wish for material prosperities like wealth, family consisting of wife and children, treasures, etc. would worship and pray demigods or other forms of deities like Brahma, Shiva, gods of heaven, etc. and also may try to appease other deities those who match with their qualities of Rajas or Thamas for satisfaction of momentary and material pleasures.

वासुदेवपरा वेदा वासुदेवपरा मखाः ।
वासुदेवपरा योगा वासुदेवपराः क्रियाः ॥ २८॥

28

Vaasudevaparaa vedhaa Vaasudevaparaa makhaah
Vaasudevaparaa yoga Vaasudevaparaahkriyaah

वासुदेवपरं ज्ञानं वासुदेवपरं तपः ।
वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥ २९॥

29

Vaasudevaparam jnjaanam Vaasudevaparam thapah
Vaasudevaparo ddharmmo Vaasudevaparaa gathih

स एवेदं ससर्जाग्रे भगवानात्ममायया ।
सदसद्रूपया चासौ गुणमय्याऽगुणे विभुः ॥ ३०॥

30

Sa evedham sasarjjaagre bhagavaanaathmamaayayaa
Sadhasadhroopayaa chaasou gunamayyaaaguno vibhuh

तया विलसितेष्वेषु गुणेषु गुणवानिव ।
अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः ॥ ३१ ॥

31

Thayaa vilasitheshweshu guneshu gunavaaniva
Anthah pravishta aabhaathi vijnjaanena vijrimbhithah

The Vedas are based on Vaasudeva Lord Sri Krishna Bhagawan. The sacrifices are for Vaasudeva Lord Sri Krishna Bhagawan. The Meditations or Yogas is for Vaasudeva Lord Sri Krishna Bhagawan. Our actions are for Vaasudeva Lord Sri Krishna Bhagawan. All knowledge is based on and for Vaasudeva Lord Sri Krishna Bhagawan. All austerities are for Vaasudeva Lord Sri Krishna Bhagawan. All Dharmas or Righteousness is based upon Vaasudeva Lord Sri Krishna Bhagawan. All noble directions are leading towards the abode of Vaasudeva Lord Sri Krishna Bhagawan. Vaasudeva Lord Sri Krishna Bhagawan who is the Omnipresent and Omnipotent is sublimely merged with pure and divine Sathwaguna and he is the cause and the reason and the creator of this universe as he initially created Illusion or Maya and then within that plane or field of Maya created the Universe and Brahmadeva as a child's play and entrusted to create the species of the universe to Brahmadeva.

यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु ।
नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् ॥ ३२ ॥

32

Yetthaa hyavahitho vahnirdhdhaarushwekah swayonishu
Naaneva bhaathi viswaatmaa bhootheshu cha thatthaa
pumaan.

Though it is apparent that Vaasudeva Lord Sri Krishna Bhagawan is also dependant of and affected by illusion, he is truly not bounded and or affected by his own creation of Maya. How can there be any type of attachment or involvement with Maya for Vaasudeva Lord Sri Krishna Bhagawan who is the embodiment of pure and divine essence of all Vedas which is the ultimate knowledge and the ultimate truth? He cannot and he does not have any attachment with Maya. It is just like how it is apparent to us the blazing flames in the multitudes of logs of firewood which was originally contained within a single piece of the wood of one tree, we see or feel due to the illusion that everywhere around us or wherever we look in the universe which was truly contained within that Adhwaita Parabrahmam or Vaasudeva Lord Sri Krishna Bhagawan. Vaasudeva Lord Sri Krishna Bhagawan is brilliantly splendorous as being within the most essential soul of every moving and non-moving substance of the universes but at the same time apparent to us in multiple forms as everywhere outside as well as an Omnipresent.

असौ गुणमयैर्भावैर्भूतसूक्ष्मेन्द्रियात्मभिः ।
स्वनिर्मितेषु निर्विष्टो भुङ्क्ते भूतेषु तद्गुणान् ॥ ३३ ॥

33

Asau gunamayairbhaavairbhoothsookshmendhriyaathmabhih
Swanirmitheshu nirvvishto bhungkthe bhootheshu
thadhgunaan.

Vaasudeva Lord Sri Krishna Bhagawan entered into within the elements he created with mind, soul, the five sense organs, the five elements like earth, sky, etc. combined with the three qualities of Sathwa, Raja and Thama and prompted to perform particular actions suitably matching to the qualities of those elements. And Vaasudeva Lord Sri Krishna Bhagawan is the same one prompting us to enjoy or suffer the fruit of those actions performed by us.

भावयत्येष सत्त्वेन लोकान् वै लोकभावनः ।

Bhaavayathyasha sathwena lokaan vy lokabhaavanah
Leelaavathaaraanuratho dhevathiryangnaraadhishu.

Vaasudeva Lord Sri Krishna Bhagawan with the Adwaitha Form incarnates in different forms like human, animal, bird or in the form of any other lower of the species as a child's play in this illusory universe according to the needs to protect and to sustain the creations; like demigods, gods, asuras, humans and other species he himself has created. Whatever we see and experience is the plays and tricks of Vaasudeva Lord Sri Krishna Bhagawan. Therefore, let us always worship and pray that ultimate Godhead Vaasudeva Lord Sri Krishna Bhagawan.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
प्रथमस्कन्धे नैमिषीयोपाख्याने द्वितीयोऽध्यायः ॥ २॥

Ithi Sreemat Bhaagawathe Mahaa Puraane
Pratthamaskanddhe Naimisheeyopakhyane
Dhwithheeyoaddhyaayah

Thus, we conclude the Second Chapter named The Story of Naimisheeyam [i.e. the questions about the Subject Matter of Sreemad Bhagawatham asked by Sounaka as a Spokesperson for the Seers Assembled at Naimisaaranya] of the First Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham. [This chapter is named as greatness and nobility and supremacy of Bhakthi or Bhakthi Maahaathmyam.]

Om Shree Krishnaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudevayah!
Om Namo Bhagavathe Vaasudevayah!

Om Nam0 Bhagavathe Vaasudevayah!