

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)

॥ तृतीयोऽध्यायः ॥

THRITHEEYOADHYAH (CHAPTER THREE)

Chathurvimsathyavathaara Varnanam (Narration of various incarnations of Lord Sri Maha Vishnu)

[This chapter gives a detailed narration of the multitudes of incarnations of Lord Sri Maha Vishnu. Also, it will list twenty-one or twenty-two of the plenary incarnations of Lord Sri Maha Vishnu. According to one of the lists Lord Sri Krishna Bhagawaan is the twenty-first incarnation. In Dhesaavathaara (the ten incarnations of Lord Sri Maha Vishnu) Lord Sri Krishna Bhagawaan is the eighth incarnation. Various incarnations and purpose or purposes of those incarnations are explained in detail.]

सूत उवाच

Sootha Uvacha (Sootha Said):

जगृहे पौरुषं रूपं भगवान् महदादिभिः ।
सम्भूतं षोडशकलमादौ लोकसिसृक्षया ॥ १ ॥

1

Jagrihe pourasham roopam Bhagawaan mahadhaadhibhih
Sambhootham shodasakulamaadhou lokasisrikshayaa.

Initially with the desire and purpose of creating this universe Lord Sri Maha Vishnu Bhagawan expanded himself into the Cosmic Form with all the sixteen principles needed to achieve that purpose.

[The sixteen principles of creation of universe are: 1) Uthbhava = Creation, 2) Sthithi = Maintenance or Sustenance, 3) Pralaya = Deluge or Destruction, 4) Hethu = Cause, 5) Ahethu = Without Cause, 6) Swapna = Dream, 7) Jagrath = Wakefulness, 8) Sushupthi = Deep Sleepiness, 9) Thureeya = The Stage Beyond Dream, Wakefulness and Deep Sleepiness 10) Sat = Existence, 11) Deha = Material Body, 12) Indhriya = Sense Organs, 13) Asu (Prana Vayu) = Oxygen or Life Air, 14) Hridhaya = Mind, 15) Charanthi = Actions, and 16) Sanjivithani = Life Provider. And will be further explained in detail in the Third Chapter of Eleventh Canto.]

यस्याम्भसि शयानस्य योगनिद्रां वितन्वतः ।
नाभिहृदाम्बुजादासीद्ब्रह्मा विश्वसृजां पतिः ॥ २ ॥

2

Yesyambhasi sayanasya yoganidhraam vithanwathah

Naabhihradhaambujaaseeth Brahmaa viswasrijaam pathih

Brahma Deva who was the noblest of the noble of all the great heavenly seers and the master of all masters of all architects and engineers of the universe was manifested or created in the lotus flower which blossomed on the lotus stem sprout out from the navel hole of Lord Sri Maha Vishnu who was in Yoga Nidhra [Yoga Nidhra is the meditative state of half contemplation and half sleep] on his bedding of Adi Sesha [Adi Sesha is the one thousand hoofed serpent Anantha] who was lying on the water in his abode of Vaikunda of the Milky Ocean because he was desirous of creating the universe.

यस्यावयवसंस्थानैः कल्पितो लोकविस्तरः ।
तद्वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् ॥ ३॥

3

Yesyaavayavasamstthaanaih kalpitho lokavistharah
Thadhwai Bhagawatho roopam visudhddham
sathwamoorjjitham.

It is believed that the limbs of The Cosmic Form of Lord Sri Maha Vishnu represent all the living and non-living as well as all moving and non-moving species and substances of the universe. All the planets of the universe, the stars, the suns, the moons, the oceans and all the fourteen worlds are all some body part of that Cosmic Form of Lord Sri Maha Vishnu who is the embodiment of Sathwa Gunam. And all gods of heaven or devas, the asuras, mankind, all the species and even the Trios like Brahma Deva, Vishnu Bhagawan and Maha Deva are all represented by one or other part of the Cosmic Form of Lord Sri Maha Vishnu. [While describing The Cosmic Form we can see which part of Lord Sri Maha Vishnu represents which element or species or substance or world or ocean. The

“Poorushasooktham” or “Viraddhroopa Varnanam” is exactly that.]

पश्यन्त्यदो रूपमदभ्रचक्षुषा
सहस्रपादोरुभुजाननाद्भुतम् ।
सहस्रमूर्धश्रवणाक्षिनासिकं
सहस्रमौल्यम्बरकुण्डलोल्लसत् ॥ ४॥

4

Pasyanthadho roopamadhabhrachakshushaa
Sahasrapaadhorubhjaananaadbhutham
Sahasramoordhddhasravanaakshinaasikam
Sahasramoulyambarakundalollasath.

Please try to see the Cosmic Form of Lord Sri Maha Vishnu with your inner eyes or with your conscious mind. When you look at the Cosmic Form of Lord Sri Maha Vishnu with your conscience you are going to see the magnificent and wondrous Form with thousands of hands and thousands of legs and thousands of thighs and thousands of faces and thousands of noses and thousands of ears and thousands of heads and thousands of eyes and so on. And you are going to see the magnificent and wondrous Cosmic Form beautifully decorated and ornamented with splendorous golden crowns with numerous diamonds, emeralds, corals, and other precious stones. The most splendorous and luminous Cosmic Form of Lord Sri Maha Vishnu is a combination of all the above and many more.

एतन्नानावताराणां निधानं बीजमव्ययम् ।
यस्यांशांशेन सृज्यन्ते देवतिर्यङ्गरादयः ॥ ५॥

5

Ethannaanaavatharaanaam niddhaanam beejamavyayam
Yesyaamsaamsena srijyanthe dhevathiryangnaaradhayah

This primary and primordial Cosmic Form of Lord Sri Maha Vishnu is the foundation or base for many incarnations like the Brahma Deva, Naaradha, demigods, the semi gods, the men and all other species as some appropriate part or some appropriate portion of the part of that Form. And this Cosmic Form of Lord Sri Maha Vishnu is the indestructible seed of all these innumerable creations of the universe. And Marichi and Daksha, the Prajaapathis, were originally created by Brahma Deva and then from those Prajaapathis other gods of heaven, asuras, men and other species were created in the universe. [Vishnu is the first Prajapathi and then Brahma Deva and then Mahadeva in that order. The word meaning of Prajapathi is Lord of creatures or subjects or the caretakers of subjects. According to Sreemad Bhagawatham there are eleven Prajapathis. They are Brahma Deva, the first created Prajapathi by Vishnu Bhagawan, 2) Viswakarman, the leader of the Prajapathis, 3) Marichi, 4) Athri, 5) Angiras, 6) Pulasthya, 7) Pulaha, 8) Krathu, 9) Vasishta, 10) Prachethas or Daksha and 11) Brihu. But according to Mahabharatham there are fourteen Prajapathis per the celestial sage Narada. They are: 1) Daksha, 2) Prachethas, 3) Pulaha, 4) Marichi, 5) Kasyapa, 6) Brihu, 7) Athri, 8) Vasishta, 9) Gauthama, 10) Angiras, 11) Pulasthya, 12) Krathu, 13) Prahlada and 14) Kardhama.]

स एव प्रथमं देवः कौमारं सर्गमाश्रितः ।
चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखण्डितम् ॥ ६॥

6

Sa eva pratthamam dhevah kaumaaram sarggamaastthithah
Chachaara dhuscharam Brahmaa
brahmacharyamakhanditham.

Initially or firstly Sanatkumaras were created by Brahma Deva directly from his mind without any material involvement as a part of Lord Sri Maha Vishnu and they maintained the most difficult and most stressful complete celibacy dedicating their

whole life for the service of Lord Sri Maha Vishnu.
[Sanatkumaras are always either wandering throughout the universe singing and worshiping the glories of Lord Sri Maha Vishnu or be at the footsteps of Lord Sri Maha Vishnu at his service in his abode of Vaikunda. Here Sanatkumaras are considered as the first incarnation of Lord Sri Maha Vishnu of the twenty-two incarnations going to be listed below.]

द्वितीयं तु भवायास्य रसातलगतां महीम् ।
उद्धरिष्यन्नुपादत्त यज्ञेशः सौकरं वपुः ॥ ७॥

7

Dhwitheeyam thu bhavaayaasya rasaathalagathaam maheem
Udhddharishyannupaadhaththa yejnjesah saukaram vapuh

Then, Second, Lord Sri Maha Vishnu who is the ultimate receiver and enjoyer of all sacred sacrifices incarnated as a Boar or Varaha in order to lift the earth up which was sinking into the ocean of hell. [The Varaha Avatharam will be explained in detail in Chapter Eighteen of Cantos Three. The purpose of this incarnation was to slay the demon Hiranyaksha who rolled the earth down into the ocean and to hell and to elevate and fix the earth back into its position. Also please note that this is the third of the Dhesaavatharaas or the Ten Incarnations.]

तृतीयं ऋषिसर्गं च देवर्षित्वमुपेत्य सः ।
तन्त्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥ ८॥

8

Thritheeyamrishisarggam cha dhevarshithwamupethya sah
Thanthram saathwathamaachashta naishkarmmyam
karmmanaam yethah

Third, Lord Sri Maha Vishnu incarnated as multitudes of celestial and scholarly saints of which Narada is one among them. In that incarnation Lord Sri Maha Vishnu established and taught the most divine lesson to the benefit of the mankind known as “Vaishnavathantra” through Narada, with Sathwa Guna, who was the proponent of “Naishkarmmya Karma” which means finding action in inaction. [This Naishkarmmya Karma is the advice Lord Sri Krishna gave to Arjuna in Sreemad Bhagawath Geetha. We see action in inaction means that there is no difference between action and inaction. Or in other words do not be worried or to be anxious of the consequences or the result of your action but just to perform your duties. The result will come as it is destined. That is there is no difference between action and inaction. A very thought-provoking concept which I may try to elucidate a little bit, but I am awfully scared that it is going to be more complex. How Sri Krishna was able to convince Arjuna was that his action of fighting is exactly like his inaction of non-fighting. Arjuna does not want to fight. And if there is no difference between non-fighting and fighting what is the logic for him not to fight? Arjuna was able to understand this logic and that is the reason why he led the fight and fought in Kurukshethra battle.]

तुर्ये धर्मकलासर्गे नरनारायणावृषी ।
भूत्वाऽऽत्मोपशमोपेतमकरोद्दुश्चरं तपः ॥ ९॥

9

Thurye ddharmakalaasargge Naranaaraayanaavrishee
Bhoothwaathmopasamopethamakarodhdhuscharam thapah

Fourth, Lord Sri Maha Vishnu incarnated as Nara-Naaraayana as twin brothers as the son of Dharma or Righteousness in order to reveal to the world the supreme power of severe austerity and also how to control the senses. [Nara-Naaraayanaas are the sons of Dharma or Yama and Murthi or Ahimsa or Non-violence, his chaste and lawful consort. Murthi is the daughter of Daksha. The story is that Sahasra Kavacha

with great austerity acquired one thousand shields or armor of protection. And each of those shields or armors can be broken only with the incarnation of Lord Sri Maha Vishnu as Nara and Naaraayana simultaneously and with one thousand years of severe austerity. In the Nara and Naaraayana incarnation they both performed austerity alternatively and broke nine hundred and ninety nine shields as when Nara is performing austerity Naaraayana will engage in duel with Sahasra Kavacha and break one shield and then in turn Nara will perform austerity for the next thousand years and Naaraayana will fight with Sahasra Kavacha and break one of the armors. Thus, Nara and Naaraayana performed severe austerity for nine hundred and ninety-nine times thousand years and broke all but one of the armors. At that time, the great deluge came and the Thretha Yuga ended. At that time Sahasra Kavacha again appeased Sun god or Soorya Bhagawan and asked his blessing to provide protection. And in the next Yuga after the deluge Sahasra Kavacha was born as Karna as the son of Sun god and Kunthi Devi out of wedlock. Soorya Bhagawan provided the armors with the condition that as long as he has the armor on him and therefore, he cannot be killed. That is why Devendra the god of heaven under the disguise of a Brahmin came and requested for the armor so that his son Arjuna could kill Karna. So, in the Dwapara Yuga Lord Sri Maha Vishnu incarnated as Naaraayana in the form of Krishna and as Nara in the form of Arjuna. And ultimately Sahasra Kavacha was killed by Arjuna, the Nara. Therefore, Lord Sri Krishna Bhagawan and Arjuna are the incarnations of Lord Sri Maha Vishnu as Naaraayana and Nara respectively.]

पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् ।
 प्रोवाचासुरये साङ्ख्यं तत्त्वग्रामविनिर्णयम् ॥ १० ॥

10

Panchamah Kapilo naama sidhddhesah kaalaviplutham
 Provaachaasuraye saamkhyam thaththwagraamavinirnnayam.

Fifth, Lord Sri Maha Vishnu incarnated as Kapila or Kapila Vaasudeva or Kapila Muni or Kapila Maharshi. In this incarnation the Sankhya Sasthra was advised by Kapila Vaasudeva to the Brahmin named Aasuree in order to revive the philosophy back into this universe. [Sankhya Philosophy was extremely popular during early Vedic period but almost faded in due course of time from the face of this earth and so Lord Sri Maha Vishnu incarnated as Kapila to bring it back. And Kapila is considered to be the proponent of that philosophy. The incarnation of Kapila will be narrated in Chapter twenty-four of Cantos three and the Sankhya Philosophy will be explained in detail in the next few chapters.]

षष्ठमत्रेरपत्यत्वं वृतः प्राप्तोऽनसूयया ।
आन्वीक्षिकीमलर्काय प्रह्लादादिभ्य ऊचिवान् ॥ ११ ॥

11

Shashttamathrerapathyathwam vrithah praapthoanasooyayaa
Aanweekshikeemalarkkaaya Prahlaadhaadhibhya oochivaan.

Sixth, Lord Sri Maha Vishnu incarnated as Daththathreya as the son of Athri and his chaste wife Anasooya. In this incarnation Daththathreya advised the Philosophy of the Supreme Spirit or Aathma Jnjaana to Prahlaada, Alarka and others. [It is also believed that Daththathreya is the incarnation of all the three trinities Vishnu, Brahma and Shiva. There are many other famous disciples to Daththathreya and a few to name are: Parasurama or Bhargava Rama, Kaarthaveeryarjuna and Yedhu. Also, there is a legend that it is Daththathreya who blessed Kaarthaveeryaarjuna with one thousand hands as he was extremely pleased with the devotion and sincerity of his favorite disciple. But also, Daththathreya told him that due to the excessive pride he will ultimately be annihilated by his own another incarnation which was Parasuraama.]

ततः सप्तम आकृत्यां रुचेर्यज्ञोऽभ्यजायत ।
स यामाद्यैः सुरगणैरपात्स्वायम्भुवान्तरम् ॥ १२ ॥

Thathassapthama aakoothyaam rucheryajjobhyaajaayatha
Sa yaamaadhaissuraganairapaath swaayambhuvaantharam.

Seventh, Lord Sri Maha Vishnu incarnated as Yejnja. Yejnja was the son of Ruchi Prajaapathi and his wife Aakoothi. This Yejnja was the king of heaven or Indra during the period of Swaayambhuva Manwantharam. [Yejnja is the lord of all Yagas and in that position he is the receiver of the sacrifices of Yaga and blesses those who conduct those Yagas satisfactorily.]

अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः ।
दर्शयन् वर्त्म धीराणां सर्वाश्रमनमस्कृतम् ॥ १३॥

Ashtame Merudhevyam thu naabherjjaatha ura kramah
Dharsayan varthma ddheeraanaam
sarvvaasramanamaskritham.

Eighth, Lord Sri Maha Vishnu incarnated as Rishabha as the son of Naabhi and Meru Devi. This incarnation of Rishabha was to clearly display and guide the scholarly serene and pious monks the easy and faster path of Sanyaasa Aasrama to attain ultimate salvation. [According to mythological philosophy there are four stages of life. They are Brahmacharya, Grihastthaasrama, Vaanaprasttha and Sanyaasa. Brahmacharya is the first stage as a celibate student in order to attain formal education from a renowned preceptor or guru. Grihastthaasrama is the second stage leading the life of a family man with wife and children by fulfilling the responsibilities of taking care of the family. Vaanaprasttha is the third stage of life living in retreat as a hermit. This stage starts when your children are grown up and ready to take care of their families by

themselves. Sanyaasa is the fourth and final stage living in full renunciation of all material life and involving fully under spirituality.]

ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः ।
दुग्धेमामोषधीर्विप्रास्तेनायं स उशत्तमः ॥ १४॥

14

Rishibhiraachitho bheje navamam paarththivam vapuh
Dhugdhddhemaamoshaddheervipraasthenaayam sa
usaththamah

Oh, the great sages! Ninth, at the request of the great and most noble Rishis (Mendicants or Sages), Lord Sri Maha Vishnu, was incarnated as Emperor Pritthu. And Pritthu became very popular and most intimate to the subjects of earth as he was able to prepare the land suitable for cultivation and was able to produce all needed goods for living of human beings and also was able to extract all medicines needed from this earth and made this earth as livable and attractive. [The story of Pritthu will be explained in detail in nine chapters later in Canto Four – Chapters Fifteen through Chapter Twenty-Three. Also, this earth has got the name "Prithwi " from this emperor Pritthu.]

रूपं स जगृहे मात्स्यं चाक्षुषोदधिसम्प्लवे ।
नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम् ॥ १५॥

15

Roopam sa jagrihe maathsyam chaakshushodhaddhisamplave
Naavyaaropya maheemayyaamapaadh Vaivaswatham Manum.

Tenth, Lord Sri Maha Vishnu incarnated in the form of a Fish in Chaakshusha Manwanthara. The purpose of this incarnation was to protect Vaivaswatha Manu and the Saptharshis. In this

incarnation when the whole earth was under water of the deluge Lord Sri Maha Vishnu assumed the huge form of the Fish as a boat and onboarded Vaivaswatha Manu and Saptarshis on that boat and protected them. [Mathsyaavatharam can be read in Canto Eight – Chapter Twenty-Four. Mathsyaavathaara is the first of Desavathaaraas or The Ten Incarnation. Actually, Charles Darwin's "Theory (Law) of Evolution " is only a derivation of this Desavathaaraas. Manwanthara will be explained in detail in Canto Three – Chapter Eleven and in Canto Eight – Chapters Thirteen and Fourteen and again we can read specifically about the dynasty of Vaivaswatha Manu in Canto Nine – Chapter Two. But in general, one Manwanthara is considered to be 10¹⁶ human years.]

सुरासुराणामुदधिं मथ्न्तां मन्दराचलम् ।
दध्ने कमठरूपेण पृष्ठ एकादशे विभुः ॥ १६॥

16

Suraasuraanaamudhaddhim matthnathaam mandharaachalam
Dhaddhre Kamattaropena prishta ekaadhase Vibhuh

Eleventh, Lord Sri Maha Vishnu incarnated as a Tortoise or a Turtle or a Koorma. The purpose of this incarnation was to hold up the Mountain of Mandhara which was sinking in the Milky Ocean during the process of churning the ocean by Devas or Gods and Asuras or Demons in order to obtain Ambrosia or Amrith. [Palaazhi Matthanam will be detailed in a few episodes starting from Chapter Five of Canto Eight. The form of the Tortoise was as larger than that of Mount Mandhara and the Mount was balanced on its back by the Tortoise. This Koormaavathara was the second of the Desavathaaraas.]

धान्वन्तरं द्वादशमं त्रयोदशमेव च ।
अपाययत्सुरानन्यान् मोहिन्या मोहयन् स्त्रिया ॥ १७॥

Ddhaanwantharam Dhwaadhasamam thrayodhasameva cha
Apaayayeth suraananyaan Mohinyaa mohayan sthriyaa.

Twelfth, Lord Sri Maha Vishnu incarnated as Dhanwanthari.
Dhanwanthari emerged with the pot of Ambrosia from the Milky
Ocean at the time of churning the ocean by Devas and Asuras.

Thirteenth, Lord Sri Maha Vishnu incarnated as Mohini, the
enticing beauty. The purpose of the incarnation of Mohnini was
to allure and recover the Ambrosia from Asuras who snatched it
away from Dhanwanthari and to provide it to the gods of
Heaven or to the Devas. [We can read details of the
incarnation of Dhanwanthari in Palaazhi Matthanam episodes
starting from Chapter Five of Canto Eight but specifically about
this incarnation in Chapter Eight of Canto Eight. We can read
more about Mohini in Chapter Nine and Chapter Twelve of
Canto Eight.]

चतुर्दशं नारसिंहं बिभ्रद्वैत्येन्द्रमूर्जितम् ।
ददार करजैर्वक्षस्येरकां कटकृद्यथा ॥ १८॥

Chathurdhdhasam Naarasimham
bibhradhdhaithyendhramoorjjitham
Dhadhaara karajairvvakshasyerakaam katakridhyatthaa.

Fourteenth, Lord Sri Maha Vishnu incarnated as Lion-Man or Beast
(Narasimha) in order to annihilate the most terrible demon called
Hiranyakasipu. With this incarnation the Narasimha tore off
Hiranyakasipu's chest or body just like a basket maker tears off the
blades of grass or cane. [This rhetoric is used to show how easily
Narasimha destroyed Hiranyakasipu who was the most horrible and
powerful and mighty creature of all the three worlds. The related
stories can be read in detail in Chapters One to Twelve of Canto
Seven and specifically of the Incarnation of Narasimha in the middle

of Chapter Eight. This is the fourth of the Desaavatharaas. Those who are interested can also read an amazing and head blowing and mind-boggling description of Hiranyakasipu in Kamba Ramayanam. Just to get a flavor of his size and might I will quote some relevant portion of the description from "Kamba Ramayanam: A Study by V.V.S. Aiyar":- "...*"The seven oceans of the universe, whose depths it is impossible to sound even with the joined trunks of two of the great mammoths that support the universe, would only wet the feet of the great Asura when he walked in them. Where could he bathe? The waters of the rivers were too little for his colossal body: the waters of the seas were too bitter: the waters from the clouds he would not touch, for they were warm: he would therefore pierce the vault of the sky and bathe in the showers descending from the waters of the universe beyond. The hills of the rising and setting sun were jewels in his earrings. He tried the Mandhara mountain with which the Devas and Asuras had churned the Ocean of Milk to see if he could use it for a walking staff, but finding it too light for him he threw it away."*

"He combined the force of all the five elements of creation. He would rule the sun and the moon. He would depute in his whim the god of one element to perform the functions of another Drunk with power and pride, sometimes he would take the reins out of the hands of Vayu and rule the winds and storms; sometimes he would usurp the function of Varuna and direct the movements of the oceans; at other times he would do the work of Indra or Agni, Yama or Nirurthi, and even that of Ishana. At every tread on his, the heads would be crushed by thousand-headed Adishesha – the primeval Cobra that bears the earth on his shoulders. When he walked, his crown would graze the vault of the sky. The very element would dissolve and fly away when he strode along."

"He ruled not this universe only that we see about us. The universe beyond also acknowledged his sovereignty and only his. Devas and Yogis, Rishis and even the Supreme Three – all were his vassals and would live only by passing and blessing his name. By intense tapas he had obtained this awful power, and the blessing that nothing that could even be conceived by the mind should be able to kill him. He has placed his throne on the Meru Mountain itself, and from that center he was ruling tyrannically over the universes without a second

or a rival.” I do not think there can be any poetic imagination which can surpass this one.]

पञ्चदशं वामनकं कृत्वागादध्वरं बलेः ।
पदत्रयं याचमानः प्रत्यादित्सुस्त्रिविष्टपम् ॥ १९॥

19

Panchdhesam Vaamanakam krithwaaagaadhaddhwaram Beleh
Padhathrayam yaachamaanah prathyadhithsusthrivishtapam.

Fifteenth, Lord Sri Maha Vishnu incarnated as Vaamana or Vaamana Moorthy or a Dwarf Brahmin. In this incarnation he begged for three footsteps of land to sit and pray to Bali or Mahabali who was the emperor of all the three worlds and then measured the entire three worlds in one single footstep and thus conquered Mahabali and pushed him down to the nether world. [Vaamana Avathaaram will be described in Chapter Eighteen of Canto Eight. And this is the fifth of the Desavatharaas.]

अवतारे षोडशमे पश्यन् ब्रह्मद्रुहो नृपान् ।
त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम् ॥ २०॥

20

Avathaare shodasame pasyan brahmadhruho nripaan
Thrissapthakrithwah kupitho nihkshathraamakaronmaheem.

Sixteenth, Lord Sri Maha Vishnu incarnated as ParasuRaama known as the Bhrigupathi in order to destroy the entire community of Kshathriyas or the Ruling Classes or the Kings or the Administrative Classes as they have been found to be excessively proud and arrogantly hatred against the Brahmins. [ParasuRaama was the son of Jamadhahgni Maharshi and Renuka Dhevi and killed Karthhaveeryarjjuna and the entire

dynasty of Kshathriyaas. This incarnation will be narrated in Chapter Fifteen of Canto Nine.]

ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।
चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥ २१ ॥

21

Thathassapthadhese jaathassathyavathyaam Paraasaraath
Chakre Vedhatharossaakhaa dhrishtwaa pumsolpameddhasah

Seventeenth, Lord Sri Maha Vishnu incarnated as VedaVyasa as the son of Sathyavathi fathered by the sage Paraasara. And VedhaVyaasa, having found that the people became dull-witted and less intelligent, divided the Vedas into four parts for easy and better understanding of mankind. [This Sreemadh Bhaagawatham was also written by VedhaVyaasa besides editing the Vedas and Upanishads and Puranas. Suka Brahmarshi who had narrated this Sreemadh Bhaagawatham to Pareekshith Maharaja in seven days is the son of Veda Vyasa.]

नरदेवत्वमापन्नः सुरकार्यचिकीर्षया ।
समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम् ॥ २२ ॥

22

Naradhevathwamaapannassurakaaryachikeershayaa
Samudhranigrahaadheeni chakre veeryaanyathah param.

Thereafter, Eighteenth, Lord Sri Maha Vishnu incarnated as Sri Rama as the son of Dhesarattha and Kausalya with super-human and divine godly powers. He had shown his might and power by constructing a bridge in the ocean and went to Sri Lanka and by killing the demon king Ravana along with all his friends, followers and relatives and destroying the entire dynasty of the Asuras. [Sri Rama Avatharam and Ramayanam

stories can be read in detail from Chapter Ten through Chapter Twelve of Canto Nine.]

एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी ।
रामकृष्णाविति भुवो भगवानहरद्भरम् ॥ २३ ॥

23

Ekonavimse vimsathime Vrishnishu praapya janmanee
RamaKrishnaavithi bhuvo Bhagawaanaharadhbharam.

Nineteenth and Twentieth, Lord Sri Maha Vishnu incarnated as Lord Sri Balaraama Dheva and Lord Sri Krishna Bhagawaan in the dynasty of Vrishni in order to balance the burden thrust upon the earth by destroying the excessive evil forces prevailing at those times. [Kamsa, Jarasandhddha along with his twenty-one Akshouhinies (One Akshauhini consists of: 1) 21,870 chariots, 2) 21,870 elephants, 3) 65,640 horses and 4) 109,350 foot-soldiers plus 153,090 charioteers, horsemen and mahouts) of soldiers, Sisupaala, Dhenthavakthra, Saalwa and of course Kurukshetra Battle to kill Dhuryodhdhana and another eighteen Akshouhinies and so on were completely destroyed by Lord Sri Krishna Bhagawaan or at the instance of Lord Sri Krishna Bhagawaan. The whole Sreemad Bhaagawatham and especially the whole Canto Ten will be describing all the activities of Lord Sri Krishna Bhagawaan and Sri Balaraama Dheva.]

ततः कलौ सम्प्रवृत्ते सम्मोहाय सुरद्विषाम् ।
बुद्धो नाम्नाजनसुतः कीकटेषु भविष्यति ॥ २४ ॥

24

Thathah kalau sampravriththe sammohaaya suradhwishaam
Budhddho naamnaajanasuthah keekateshu bhavishyathi.

Henceforth as Twenty-first, Lord Sri Maha Vishnu would incarnate by assuming the name of Sri Budhddha as the son of Ajana in Kapilavasthu. The purpose of this incarnation was to lead mankind in the right path of life by propagating the importance of non-violence and to teach the people who lost faith in theism and those who were envious of faithful believers. [There is no separate episode describing this incarnation of Sri Budhddha.]

अथासौ युगसन्ध्यायां दस्युप्रायेषु राजसु ।
जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥ २५ ॥

25

Atthaasau yugasanddhyayaam dhesyupraayeshu raajasu
Jenithaa Vishnuyesaso naamnaa kalkirjegathpathih

And when all the rulers turn out to be selfish motivated with sole intention of amassing wealth for their own benefits and without having any desire to protect their subjects and without having any consideration for fellow beings and when the earth is burdened with all sorts of evil practices, Lord Sri Maha Vishnu will incarnate as Kalki as the son of a Brahmin called Vishnuyesassu. And this will happen almost at the end of Kali Yuga. [Description of Kali Yuga and the Incarnation of Kalki are narrated in Chapter Two of Canto Twelve.]

अवतारा ह्यसङ्ख्येया हरेः सत्त्वनिधेर्द्विजाः ।
यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥ २६ ॥

26

Avathaaraahasamkhyeyaa Hareh sathwaniddherdhwijaah
Yetthaaavidhaasinah kulyaah sarasassuyuh sahasrasah

As there can be thousands of small channels and canals from a very large and inexhaustible river source it is really difficult for

anyone to count and confirm the innumerable incarnations of Lord Sri Maha Vishnu who is dominant with the supreme quality of Sathwa.

ऋषयो मनवो देवा मनुपुत्रा महौजसः ।
कलाः सर्वे हरेरेव सप्रजापतयस्तथा ॥ २७॥

27

Rishayo manavo dhevaa manuputhraa mahaujasah
Kalaah sarvve Harereva saprajaapathayasthatthaa.

Oh, the great Brahmins! The Rishis or the Holy Sages, the Manus, the sons or descendants of Manus, all the Prajaapathis, the gods or demigods of Heaven, etc. are all either plenary portions or plenary portions of plenary portions of Lord Sri Maha Vishnu and there is absolutely no doubt about it.

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।
इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥ २८॥

28

Ethe chaamsakalaah pumsah Krishnasthu Bhagawaan swayam
Indhraarivyaakulam lokam mridayanthi yuge yuge.

All those mentioned above are either plenary portions or plenary portions of plenary portions of Lord Sri Maha Vishnu, but Lord Sri Krishna Bhagawaan is not like that but is the exact replica of Lord Sri Maha Vishnu or Lord Sri Krishna Bhagawaan is Lord Sri Maha Vishnu Himself.

जन्म गुह्यं भगवतो य एतत्प्रयतो नरः ।
सायं प्रातर्गृणन् भक्त्या दुःखग्रामाद्विमुच्यते ॥ २९॥

29

Jenma guhyam Bhagawatho ya ethath prayatho narah
Saayam praathargrihan bhakthyaa
dhuhkhagraamaadhwimuchyathe.

Any human being who recites this most sacred and holy name of Lord Sri Krishna Bhagawaan daily at dawn and or at dusk with true devotion would definitely be relieved and released of all material miseries and distresses encountered in life. Such sacred and dedicated devotees would never be affected and encountered with any such difficulties or distresses or miseries in their life in the future as well.

एतद्रूपं भगवतो ह्यरूपस्य चिदात्मनः ।
मायागुणैर्विरचितं महदादिभिरात्मनि ॥ ३०॥

30

Ethadhiroopam Bhagawatho hyatooopasya chidhaathmanah
Maayaagunairvvirachitham mahadhaadhibhiraathmani.

Oh, the great holy sages! Actually, Lord Sri Maha Vishnu is formless. The concept that there is a Cosmic Form of the Almighty God is really imaginary. It is actually for the sake of easy understanding we have assigned a form to Lord Sri Maha Vishnu as well as for Lord Sri Krishna Bhagawaan. It is really due to the qualitative illusory power we are bound to assign such assumed form or forms to Lord Sri Maha Vishnu.
[Chithswaroota means the form is visualized in mind or can be visualized only in mind.]

यथा नभसि मेघौघो रेणुर्वा पार्थिवोऽनिले ।
एवं द्रष्टरि दृश्यत्वमारोपितमबुद्धिभिः ॥ ३१॥

31

Yetthaa nabhasi meghaugho renurvva paartthivoanile

Evam dhrashtari dhrisyathwamaaropithamabudhddhibih

When the cloud and dust are carried by wind or air to the sky, we mistakenly believe that the sky is cloudy, and the air is dirty without being able to differentiate that cloud and sky are different and also air and dirt are separate and different. Similarly, the dull witted or unintelligent people (here the seer) impose a Form to the ultimate God or Lord Sri Maha Vishnu without having any clue or idea about the fact of the matter. [We are simply assuming that the Virad Roopa of the Cosmic Form is something which is in existence whereas factually it is Timeless and Formless and Non-Existent.]

अतः परं यदव्यक्तमव्यूढगुणव्यूहितम् ।
अदृष्टाश्रुतवस्तुत्वात्स जीवो यत्पुनर्भवः ॥ ३२ ॥

32

Athah param yethavyaktham avyooddgunavyoohitham
Adhrishtaasruthavasthuthwaath sa jeevo yeth puarnbhavah

Beyond the concept of this Cosmic Form for which we have assigned manifested shapes and forms for each part there is another very subtle form which is extremely difficult for us to see or touch or feel for Lord Sri Maha Vishnu. And the living beings are beyond this concept of subtlety and that is the cause for many different repeated births or Punarjjenma. [The basic concept is that due to this subtlety we can assign the form and shape according to our vision for better understanding.]

यत्रेमे सदसद्रूपे प्रतिषिद्धे स्वसंविदा ।
अविद्ययाऽऽत्मनि कृते इति तद्ब्रह्मदर्शनम् ॥ ३३ ॥

33

Yethreme sadhasadhroope prathishidhddhe swasamvidhaa
Avidhyayaathmani krite ithi thathbrahmadharsanam

Only by self realization and proper spiritual knowledge one would be able to identify and experience the gross and subtle bodies and that neither the gross nor the subtle has anything to do with the pure one. And it is true that only with such self realization and scholastic spiritual knowledge one would be able to see the real himself and also the ultimate God, Lord Sri Maha Vishnu. [This principle and concept of Self Realization will be narrated in detail under the story of Bharatha the son of Rishabha in eight episodes from Chapter Seven through Chapter Fifteen of Canto Five.]

यद्येषोपरता देवी माया वैशारदी मतिः ।
सम्पन्न एवेति विदुर्महिम्नि स्वे महीयते ॥ ३४॥

34

Yedhyesho parathaa dhevee maayaa vaisaaradhee mathih
Sampanna evethi vidhurmmahimni swe maheeyathe.

The illusory power is capable of covering our ignorance that this universe is real. When we are able to understand the fact that whatever we see with our physical eyes or whatever we feel with our material body is not genuine then our ignorance will be removed, and true knowledge or self realization will occupy its place. With the advent of such Soul or Self Realization we would be able to recognize that we are the same as the ultimate God or Parabrahmam or the Virad Roopam or the Cosmic Form. [The essence of Self Realization is that there is absolutely no difference in "I", "You", "We", "God", "Parabrahmam", "Cosmic Form", etc. In many places we will see that a true devotee of Lord Sri Maha Vishnu will ultimately dissolve himself into Lord Sri Maha Vishnu. This is the basic principle of Adhwaitham or MonoTheism or the Oneness or the status that there is not a second one or all are One and the same only.]

एवं जन्मानि कर्माणि ह्यकर्तुरजनस्य च ।

वर्णयन्ति स्म कवयो वेदगुह्यानि हृत्पतेः ॥ ३५ ॥

35

Evam jenmaani karmmaani hyakarthurajanasya cha
Varnnayanthi sma kavayo vedhaguhyaani hrithpatheh

And that is why those great scholastic Rishis and most divine Spiritual Scholars and Vedic and Puranic writers have narrated that the one born with infinite activities but the one who does not own up any of those actions and as the unborn and inactive but at the same time as the unseen force behind all actions in the universe and the one who has no beginning and no end and the one who has innumerable forms and the one who has neither gross nor subtle form as the Ultimate God, Lord Sri Maha Vishnu.

स वा इदं विश्वममोघलीलः
सृजत्यवत्यत्ति न सज्जतेऽस्मिन् ।
भूतेषु चान्तर्हित आत्मतन्त्रः
षाड्वर्गिकं जिघ्रति षड्गुणेशः ॥ ३६ ॥

36

Sa vaa idham viswamamoghaleelah
Srijathyavathyaththi nasajjatheasmin
Bhootheshu chaantharhitha aathmathanthrah
Shaadwarggikam jighrathi shadgunesah

Lord Sri Maha Vishnu creates, protects, maintains, and destroys this universe as a child's play but at the same time having absolutely no involvement and no linkage with any of those actions. Lord Sri Maha Vishnu is contained within each and every element or atom or living and non-living substances and he is controlling all the six senses but always staying beyond and independent of any of those actions or those beings. [This philosophy of God is contained in everything in

the universe and everything in the universe is contained in God is well and logically explained by Udhddhaalaka to his son and disciple Swethakethu with the example of the Banyan tree and its seed.]

न चास्य कश्चिन्निपुणेन धातु-
रवैति जन्तुः कुमनीष ऊतीः ।
नामानि रूपाणि मनोवचोभिः
सन्तन्वतो नटचर्यामिवाज्ञः ॥ ३७॥

37

Na chaasya kaschinnipunena ddhaathu-
Ravaithi jenthuh kumaneesha ootheeh
Naamaani roopaani manovachobhi-
Ssanthanwatho natacharyaamivaajjah

The plays and tricks are not known to those who have no knowledge of the transcendental form and nature of Lord Sri Maha Vishnu. No philosophical or logical explanations can be provided about the concept of this formless and timeless entity. And of course, there is no vocabulary rich enough in any of the known languages to narrate that supreme divine power of Lord Sri Maha Vishnu who is the creator, maintainer and destroyer of all these universes and the living and nonliving substances in these universes. Lord Sri Maha Vishnu is the greatest master and the director behind the scenes of the drama so well played in the stage of this universe where we are all the ignorant and innocent audience watching that drama without having any clue of the real story.

स वेद धातुः पदवीं परस्य
दुरन्तवीर्यस्य रथाङ्गपाणेः ।
योऽमायया सन्ततयानुवृत्त्या
भजेत तत्पादसरोजगन्धम् ॥ ३८॥

Sa vedha ddhaathuh padhaveem parasya
 Dhurantha veeryasya retthaanggapaaneh
 Yoamaayayaa santhathayaaanuvrithyaa
 Bhajetha thath paadhasarojaganddham.

The one who, constantly without having any interruptions at all, prostrate at the lotus feet of this great master and offer prayers and services to the one who is beyond all illusory powers; he will be considered as the most noble and supreme devotee of Lord Sri Maha Vishnu and such true devotee would be able to overcome the entrapment of illusion and would be able to find the path to reach Lord Sri Maha Vishnu.

अथेह धन्या भगवन्त इत्थं
 यद्वासुदेवेऽखिललोकनाथे ।
 कुर्वन्ति सर्वात्मकमात्मभावं
 न यत्र भूयः परिवर्त उग्रः ॥ ३९॥

Attheha ddhanyaa bhagavantha ithttam-
 yedhVaasudheveakhilalokanaatthe
 Kurvvanthi sarvvathmakamaathmabhaavam-na yethra bhooyah
 parivarththa ugrah

All those true and fully dedicated devotees who concentrate their mind and body always for the services of Lord Sri Krishna Bhagawaan who is known as Vaasudheva being the son of Vasudhevar would never have to worry about another birth. Such true devotees will permanently be released from the distresses and miseries of this material life and elevated with ultimate salvation. Therefore, Oh the Great Rishis! You are all so fortunate because you had the opportunity to live in this holy and sacred land and had the chance to listen to the recital and discourse of Sreemadh Bhaagawatham.

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।
उत्तमश्लोकचरितं चकार भगवान् ऋषिः ॥ ४० ॥

40

Idham Bhaagawatham naama puraanam Brahmasammitham
Uththamaslokacharitham chakaara Bhagawaanrishi

This great Mythology or Purana in the name of Sreemadh Bhaagawatham was created by the great divine sage known as VedhaVyaasa exactly according to the stipulations in Vedhaas. This Sreemadh Bhaagawatham is truly another literary incarnation of Lord Sri Maha Vishnu as Lord Sri Krishna Bhagawaan. This Sreemadh Bhaagawatham contains the beautiful stanzas or slokaas narrating the stories of the Primordial leader and the very creator of the universe itself. Sreemadh Bhaagawatham is a great, divine, sacred, and supreme holy book.

निःश्रेयसाय लोकस्य धन्यं स्वस्त्ययनं महत् ।
तदिदं ग्राहयामास सुतमात्मवतां वरम् ॥ ४१ ॥

41

Nihsreyasaaya lokasya ddhanyam swathyayanam mahath
Thadhidham graahayamaasa suthamaathmavathaam varam.

Sri VedhaVyaasa maharshi then taught in its entirety with the minutest details of this most sacred and divine book, Sreemadh Bhaagawatham, which is the essence of all the Vedhaas and Upanishaths to his own son Suka Brahmarshi who was the greatest of scholars and a self realized soul who was leading the life of a true celibate mendicant for the beneficial sake of the mankind of this universe. This Sreemadh Bhaagawatham is the true blessing showered to the living beings in this universe.

सर्ववेदेतिहासानां सारं सारं समुद्धृतम् ।
स तु संश्रावयामास महाराजं परीक्षितम् ॥ ४२॥

42

Sarvvavedhethihaasaanaam saaram saaram samudhddhritham
Sa thu samsraavayamaasa mahaaraajam pareekshitham.

This Sreemadh Bhaagawatham which is the essence of all the Vedhaas and Ithihaasaas or Legends or Epics was narrated in detail with proper definitions by the great divine scholar Suka Brahmarshi to Emperor Sri Pareekshith Maharaja who was surrounded by all great sages and gods and demigods inside a specially constructed palace inside most sacred river Ganga. Suka Brahmarshi advised Sreemadh Bhaagawatham to Sri Pareekshith Maharaja in seven days when he was awaiting death by fasting without taking any food or drink.

प्रायोपविष्टं गङ्गायां परीतं परमर्षिभिः ।
कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ॥ ४३॥

43

Praayopavishtam Gangaayaam pareetham paramarshibhih
Thathrakeerththayetho vipraaviprarsher bhoorithejasah

कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः ।
तत्र कीर्तयतो विप्रा विप्रर्षेभूरितेजसः ॥ ४४॥

Kalau nashtadhrisamesha puraanaarkoaddhunodhithah
Thathra keerthayatho vipraa viprarsharbhoorithejasah.
[This stanza is not found in most of the versions.]

अहं चाध्यगमं तत्र निविष्टस्तदनुग्रहात् ।
सोऽहं वः श्रावयिष्यामि यथाधीतं यथामति ॥ ४४॥

Aham chaadhddhyagama thathra nivishtasthadhanugrahaath
Soham vahsraavayishyaami yetthaaddheetham yetthaamathi.

Oh, the great Brahmin Sages! I had the opportunity to listen to the discourse provided by the most scholastic supreme divine Suka Brahmarshi to Pareekshith Maharaja who was religiously under "Praayopavesam". [Praayopavesam means sitting down without eating or drinking until death. Here as Pareekshith knew that he is going to die in seven days by snake bite due to the spell of the curse by Shringi the son of Samika. After debating with all gods, demigods, rishis, sages, scholars, divinities it had been concluded that the best thing one can do in seven days is to listen to the discourse of Sreemad Bhaagawatham. Therefore, with full consensus of all divinities, scholars, Brahmins, heavenly sages, earthly sages, etc. it was finally agreed and requested Suka Brahmarshi to narrate Sreemadh Bhaagawatham to Pareekshith Maharaja.] And now whatever I gathered from those discourses and kept fresh in mind are going to be reproduced here today to the best of my efficiency and oratory for the benefit of you all.

कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह।
कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः ॥ ४५ ॥

Krishne swdhaamopagathe ddharmmajnjaanaadhibhissaha
Kalau nashtadhrisaamesha puraanaarkko ddhunodhithah

This Sreemadh Bhaagawatham can definitely remove all the ignorance inflicted on the mankind due to the advent of the age of Kali or Kali Yuga because it is the essence of all Vedhaas and Puraanaas and contains all needed knowledge, like how the brilliance of sun removes the entire darkness of night. This great Maha Puraanam, Sreemad Bhaagawatham, can

eradicate any and all ignorance inflicted on the true devotee who keenly recites or keenly listens to the recital with utmost devotion to Lord Sri Krishna Bhagawan with his blessings.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
प्रथमस्कन्धे नैमिषीयोपाख्याने तृतीयोऽध्यायः ॥ ३॥

Ithi Sreemat Bhaagawathe Mahaa Puraane
Paaramahamsyaam Samhithaayaam
Pratthamaskanddhe Naimisheeyopakhyane
Thritheeyoaddhyaayah

Thus, we conclude the Third 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 Infinite Incarnations of Lord Sri Maha Vishnu.]

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