

OM

**Om Shree Krishnaya Param Brahmane Namah!**

**Om Namo Bhagavathe Vaasudhevaayah!  
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Om Namo Bhagavathe Vaasudhevaayah!**

॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namo Bhagavathe Vaasudhevaayah!**

॥ तृतीयस्कन्धः ॥

**THRITHEEYASKANDHAH (CANTO THREE)**

॥ पञ्चमोऽध्यायः - ५ ॥

**PANCHAMOADHYAYAH (CHAPTER FIVE)**

**VidhuraMaithreya Samvaadham (Conversation between Vidhura and Maithreya)**

[Discussion about creation of universe and the species, especially of Siva and Bhootha Gena.]

[Vidhura met with Maithreya in his monastery. Maithreya very formally and courteously welcomed Vidhura. After the initial formal exchanges Vidhura asked the most learned and scholarly divine sage Maithreya about Bhakthi Yoga, especially how to worship his Master, Lord Sri Krishna Bhagawaan. From this chapter onwards until the end of Sreemadh Bhaagawatham we will read the conversation, specifically the questions by Vidura and answers by Maithreya, between Vidhura and Maithreya. In this chapter we will read

about the creation of the Universe in the illusory field and of the species therein.]

श्रीशुक उवाच

**SreeSuka Uvaacha (Sri Suka Brahmarshi Said):**

द्वारि द्युनद्या ऋषभः कुरूणां  
मैत्रेयमासीनमगाधबोधम् ।  
क्षत्तोपसृत्याच्युतभावशुद्धः  
पप्रच्छ सौशील्यगुणाभितृप्तः ॥ १ ॥

1

Dhvaareedhyunadhyaa Rishabhah Kuroonaam  
Maithreyamaaseenamagaaddhbodham  
KsheththopasrithyaAchyuthabhaavasudhddhah  
Paprechccha sauseelyagunaabhithripthah

Vidhura, the most scholarly amongst the Kuru dynasty, was filled in his mind and heart with the thoughts and devotion of Lord Sri Krishna Bhagawaan. His mind and heart were purified and sanctified with the thoughts of Lord Sri Krishna Bhagawaan. Vidhura was a steadfast and staunch devotee of Lord Sri Krishna Bhagawaan. He was contemplating how he could offer his services to the lotus feet of Lord Sri Krishna Bhagawaan Who has since departed from this material world. Vidhura reached the monastery of Maithreya and met with him. The splendor and the glow of Maithreya Maha Muni was the true reflection of his qualities, knowledge, and devotion to the Primeval, Primary, Supreme God, Lord Sri Vaasudheva Sri Krishna Bhagawaan. Vidhura was able to understand that immediately and he requested or inquired to Maithreya Maha Muni like:

विदुर उवाच

**Vidhura Uvaacha (Vidhura Said):**

सुखाय कर्माणि करोति लोको  
न तैः सुखं वान्यदुपारमं वा ।

विन्देत भूयस्तत एव दुःखं  
यदत्र युक्तं भगवान् वदेन्नः ॥ २॥

2

“Sukhaaya karmmaani karothi loko  
Na thaih sukham vaanyadhupaaramam vaa  
Vindhetha bhooyasthatha eva dhuhkhama  
Yedhathra yuktham Bhagawaan vadhennah.

“In this world every living being engages in result-oriented activities for attainment and fulfillment of material needs, desires and pleasures. With such activities they are not only able to attain what they expect but also, they are being dragged into distresses, agonies, and displeasures. Therefore, I earnestly request you, the noblest soul, to advise or direct us what is the system or systems of science or plan of actions or course of actions we should follow in order for us to get rid of and relieved from the distresses and agonies.”

जनस्य कृष्णाद्विमुखस्य दैवा-  
दधर्मशीलस्य सुदुःखितस्य ।  
अनुग्रहायेह चरन्ति नूनं  
भूतानि भव्यानि जनार्दनस्य ॥ ३॥

3

“Jenasya Krishnaadhvimukhasya Dheivaa-  
Dhaddharmmaseelasya suduhkhithasya  
Anugrehaayeha charanthi noonam  
Bhoothaani bhavyaani Jenaardhdhanasya.”

तत्साधुवर्यादिश वर्त्म शं नः  
संराधितो भगवान् येन पुंसाम् ।  
हृदि स्थितो यच्छति भक्तिपूते  
ज्ञानं स तत्त्वाधिगमं पुराणम् ॥ ४॥

4

“Thathsaaddhuvaryaadhisa varthma sam na-  
Ssamraaddhitho Bhagawaan yena pumsaam  
Hridhi sthitho yechcchathi bhakthipoothe  
Jnjaanam sa thaththvaaddhigemam puraanam.”

करोति कर्माणि कृतावतारो  
यान्यात्मतन्त्रो भगवांस्त्र्यधीशः ।  
यथा ससर्जाग्र इदं निरीहः  
संस्थाप्य वृत्तिं जगतो विधत्ते ॥ ५॥

5

“Karothe karmmaani krithaavathaaro  
Yaanyaathmathanthro Bhagawaamsthryaddheesah  
Yetthaa sasarjaagra idham nireeha-  
Ssamstthaapya vriththim jegatho viddhaththe.”

“Oh, the greatest and noblest of the Rishees, Maithreya Maha Mune! How we should worship and pray and offer services to Lord Sri Krishna Bhagawaan, Who is the supreme most and most perfect incarnation of Lord Sri Maha Vishnu, in order for us to attain the transcendental and philosophical knowledge from the universal Preceptor, Lord Sri Krishna Bhagawaan? You kindly advise us on that divine and spiritually comfortable path. Lord Sri Krishna Bhagawaan is the Protector and Controller of all the three worlds of the universe. Lord Sri Krishna Bhagawaan is independent and beyond this universe and the activities therein. What are the incarnations of Lord Sri Maha Vishnu in this universe and what are the purposes of those incarnations and then what are all the activities performed by those incarnations in order to meet with the purposes? How was this universe created at the very beginning? How did He fix up or stipulate or assign activities very precisely for each and every species of the universe? How is He maintaining, protecting, and controlling this universe? As a result of one’s own evil and sinful activities one would become a non-devotee of Lord Sri Krishna Bhagawaan. And the non-devotees of Lord Sri Krishna Bhagawaan would be interested and engaged in non-righteous activities and as a result they would be subjected to suffering from most fearful distresses and agonies. Great devotees of Lord Sri Krishna Bhagawaan like you are born and moving around in this universe with the purpose of guiding and directing the non-devotees of Lord

Sri Krishna Bhagawaan into the appropriate path of righteousness and virtue.”

यथा पुनः स्वे ख इदं निवेश्य  
शेते गुहायां स निवृत्तवृत्तिः ।  
योगेश्वराधीश्वर एक एत-  
दनुप्रविष्टो बहुधा यथाऽऽसीत् ॥ ६॥

6

“Yetthaa punassve kha idham nivesya  
Sethe guhaayaam sa nivriththavritthih  
YogeswaraaddhEeswara eka etha-  
DhAnuprevishto behuddhaa yetthaaaaseeth.”

“Lord Sri Maha Vishnu created illusory power or mystic power and with that mystic power manifested Cosmic Form. In that Cosmic Form created the sky or the atmosphere or the space or the environment and then within the sky the universe and the species, including the living and non-living entities of the universe, were manifested. Thus, the universe and the entities in the universe are merged within the Cosmic Form. Lord Sri Maha Vishnu is independent of all activities of creations and manifestations. Lord Sri Maha Vishnu is the embodiment and the Lord of Yoga. Please explain to us how it is possible for Lord Sri Maha Vishnu to rest upon Anantha Naaga or the Serpent Anantha without having any involvement in manifestation and creation of the universe and the species therein?”

क्रीडन्विधत्ते द्विजगोसुराणां  
क्षेमाय कर्माण्यवतारभेदैः ।  
मनो न तृप्यत्यपि शृण्वतां नः  
सुश्लोकमौलेश्वरितामृतानि ॥ ७॥

7

“Kreedan viddhaththe dhvijagosuraanaam  
Kshemaaya karmmaanyavathaarabhedhaih  
Mano ha thripyathyapi srinvathaam nah  
Suslokamaulescharithaamrithaani.”

“How is it possible for Lord Sri Maha Vishnu to assume or incarnate multitudes of different Forms and induce the vigor and splendor into those Forms to satisfy the purposes of those incarnations? How is it possible for Lord Sri Maha Vishnu to assume multitudes of incarnations effortlessly just like a child playing with toys? Why does Lord Sri Maha Vishnu assume or incarnate to take care of and or to protect cows and Brahmins and involve or perform the required activities but still stay independent of all those activities? The fame of Lord Sri Maha Vishnu is infinite and immense and spread all over the universe and beyond the universe. Those who listen to His glorifying stories would be able to enjoy far superior benefits than that of drinking ambrosia. None would ever be fully satisfied or would have a feeling of contentment or satiation of listening to His deeds and stories.”

यैस्तत्त्वभेदैरधिलोकनाथो  
लोकानलोकान् सह लोकपालान् ।  
अचीकल्पद्यत्र हि सर्वसत्त्व-  
निकायभेदोऽधिकृतः प्रतीतः ॥ ८॥

8

“Yeisthathvabhedhairaddhilokanaattho  
Lokaanalokaan saha lokapaalaan  
Acheeklapadhyathra hi sarvasaththva-  
Nikaayabhedhoaddhikrithah pretheethah.”

“What are the philosophical principles or logical rules, or modes of nature or scientific rules used to create the universe, the planets, different worlds, stars, sun, moon, satellites and various species and the rulers or leaders or kings for each of those species and for the planets and worlds by Lord Sri Maha Vishnu? What is the secret behind the preciseness and perfection? How is nature moving so efficiently? Please explain all those things for the benefit of me as well as for the world at large.”

येन प्रजानामुत आत्मकर्म-  
रूपाभिधानां च भिदां व्यधत्त ।  
नारायणो विश्वसृगात्मयोनि-  
रेतच्च नो वर्णय विप्रवर्य ॥ ९॥

“Yena prejaanaamutha aathmakarmma-  
 Roopaabhiddhaanaam cha bhidhaam vyeddhaththa  
 Naaraayano viswasridaathmayoni-  
 REthachcha no varnnaya vipravarya!”

“Oh, the noblest of Brahmins, Maithreya Maamune! Please also explain to us on what basis Vishnu Bhagawaan, the Swayambhoo or Self-Born and the creator of the universe and the movables and non-movables and the living and non-living species and elements of the universe, assigned and fixed the form, the name, livelihood, duties, and responsibilities, what can be done and what should not be done, characteristics, features, etc, for each and every species and elements of this universe. [Please do not be confused here Vidhura mentions Vishnu Bhagawaan as the creator only because Brahmadheva creates everything at the instance and directions and instructions of Vishnu Bhagawaan and ultimately for Him.]”

परावरेषां भगवन्त्रतानि  
 श्रुतानि मे व्यासमुखादभीक्षणम् ।  
 अतृप्तुम क्षुल्लसुखावहानां  
 तेषामृते कृष्णकथामृतौघात् ॥ १०॥

“Paraavareshaam Bhagawan vrathaani  
 Sruthaani me Vyaasamukhaadhabheekshnam  
 Athripnuma kshullasukhaavahaanaam  
 Theshaamrithe Krishnakatthaamrithaughath.”

“I have heard many times from Vyaasa Bhagawaan, my father, higher and lower statuses have been assigned for the species and also duties and responsibilities have been segregated for the categories. I have never been able to understand it properly and hence not been able to appreciate either and am not fully satisfied. I wanted to hear and listen to the ambrosia like stories of Lord Sri Vaasudheva Sri Krishna Bhagawaan and other than listening to those stories nothing is going to give me comfort and happiness. Nothing else is going to satisfy me.”

कस्तृपुयात्तीर्थपदोऽभिधाना-  
त्सत्रेषु वः सूरिभिरीड्यमानात् ।  
यः कर्णनाडीं पुरुषस्य यातो  
भवप्रदां गेहरतिं छिनत्ति ॥ ११ ॥

11

“Kasthripnuyaaththeerththapadhoabhiddhanaath  
Sathreshu vah sooribhireedyamaanaath  
Yah karnnanaadeem purushasya yaatho  
Bhavapredhaam geharathim cchinaththi.”

“Who in the world can ever be fully satisfied and attain contentment by listening to the glorifying stories of Lord Sri Vaasudheva Sri Krishna Bhagawaan which would be like pouring ambrosia into the holes of ears? None would ever and they would always want to listen more and more to the stories of Lord Sri Vaasudheva Sri Krishna Bhagawaan. Because by listening to the stories one can get rid of and completely eliminate the affinity, desire, pain, distress, etc., towards material pleasures as well as the distresses like the birth, death, sickness, family, wealth, etc. The scholarly sages, the gods of heaven and all the scholars of Vedhaas, always proclaim and sing glories of Lord Sri Vaasudheva Sri Krishna Bhagawaan in all the platforms and to all the audience.”

मुनिर्विवक्षुर्भगवद्गुणानां  
सखापि ते भारतमाह कृष्णः ।  
यस्मिन्नृणां ग्राम्यसुखानुवादै-  
र्मतिर्गृहीता नु हरेः कथायाम् ॥ १२ ॥

12

“MunirvivaakshurBhagawadhgunaanaam  
Sakhaapi the Bhaarithamaaha Krishnah  
Yesminnrinaam graamyasukhaanuvaadhai-  
RmMathirgriheethaa nu Hareh katthaayaam.”



“Vyaasa Bhagawaan, your intimate friend and my father, composed Sree Maha Bhaaratham with proclamation and explanation of the qualities and glories of Lord Sri Krishna Bhagawaan. He was able to establish to the world the insignificance, uncertainty and perish-ability of desired material pleasures and possessions and even the very material life itself. With that conclusion he was duly attracted and completely involved, wholeheartedly, in composing the Text narrating the stories and glories of Lord Sri Vaasudheva Sri Krishna Bhagawaan.”

सा श्रद्धधानस्य विवर्धमाना  
विरक्तिमन्यत्र करोति पुंसः ।  
हरेः पदानुस्मृतिनिर्वृतस्य  
समस्तदुःखाप्ययमाशु धत्ते ॥ १३॥

13

“Saa sredhdhaddhaanasya vivardhddhamaanaa  
Virakthimanyathra karothe pumsah  
Hareh padhaanusmrithinirvrithasya  
Samasthadhuhkhaathyayamaasu ddhaththe.”

“His mind and intelligence reached the ecstasy of divine bliss of sanctification and released from all types of material entrapments with constant meditative remembrance of the lotus feet of Hari or Lord Sri Vaasudheva Sri Krishna Bhagawaan. Anyone who reads or listens to the stories of Lord Sri Krishna Bhagawaan would be able to renounce the desires for possessing material wealth and enjoying material pleasures without any difficulty. [When the mind and heart is fully merged with Lord Sri Krishna Bhagawaan there is no room for it to think of material benefits.]”

ताञ्छोच्यशोच्यानविदोऽनुशोचे  
हरेः कथायां विमुखानघेन ।  
क्षिणोति देवोऽनिमिषस्तु येषा-  
मायुर्वृथा वादगतिस्मृतीनाम् ॥ १४॥

14

“Thaan sochyasochyanavidhoanusochhe

Hareh katthaayaam vimukhaanghena  
Kshinothi dhevoanimishasthu yeshaa-  
MAayurvritthaavaadhagethi smritheenaam.”

“I really pity foolish people who are involved in sinful activities for the fulfillment of momentary and perishable material pleasures but get drowned in material distresses and agonies because they do not have interest in listening to the glories of Lord Sri Krishna Bhagawaan. They perform heaps of sinful and evil activities for livelihood. Then they raise foolish arguments to justify their deeds. They do not get time to proclaim or listen to the glories of Lord Sri Krishna Bhagawaan. Not only that they do not have devotion to Lord Sri Krishna Bhagawaan and are averse and disinterested in listening to the stories of Lord Sri Krishna Bhagawaan but in the meantime without any warning in the midst of such stupid activities their life is taken away. I am really wonderstruck how the Transcendental and Primordial Supreme Personality, Lord Sri Krishna Bhagawaan, is able to stay cool by witnessing stupidities and ignorance like these.”

तदस्य कौषारव शर्म दातु-  
हरिः कथामेव कथासु सारम् ।  
उद्धृत्य पुष्पेभ्य इवार्तबन्धो  
शिवाय नः कीर्तय तीर्थकीर्तेः ॥ १५ ॥

15

“Thadhasya kaushaarava sarmma dhaathu-  
RHareh katthaameva katthaasu saaram  
Udhhrithya pushpebhya ivaarththabenddho  
Sivaaya nah keerththaya theerththakeerththeh.”

“Hey Kaushaarava Mune or Maithreya! [Kaushaarava means one who reads and knows the meaning of Vedhaas.] You are a provider of comfort and happiness to the distressed. The divine and virtuous deeds of Lord Sri Krishna Bhagawaan would definitely provide comfort and happiness to the distressed. Bees have special power and efficiency to collect honey from flowers. You are just like bees in respect of collecting nectar-like essence from the glorifying stories of Lord Sri Krishna Bhagawaan. Please provide us with that essence from the glorifying stories of Lord Sri Krishna

Bhagawaan as it is difficult for us to assimilate the whole story of Lord Sri Krishna Bhagawaan.”

स विश्वजन्मस्थितिसंयमार्थे  
कृतावतारः प्रगृहीतशक्तिः ।  
चकार कर्माण्यतिपूरुषाणि  
यानीश्वरः कीर्तय तानि मह्यम् ॥ १६॥

16

“Sa visvajenmasthithisamyemaarththe  
Krithaavatharah pregriheethasakthih  
Chakaara karmmaanyathipoorushaani  
YaanEeswarah keerththaya thaani mahyam”

“Please also explain to me the forms and powers of various incarnations Lord Sri Maha Vishnu assumed in order to create, sustain or maintain and finally to annihilate the universe and species therein. Also please let me know the humanly impossible superhuman tasks performed and achieved by Lord Sri Maha Vishnu with various incarnations.”

श्रीशुक उवाच

**Sri Suka Uvaacha (Sri Suka Brahmarshi Said):**

स एवं भगवान् पृष्टः क्षत्रा कौषारविर्मुनिः ।  
पुंसां निःश्रेयसार्थेन तमाह बहुमानयन् ॥ १७॥

17

Sa evam Bhagawaan prishtah Ksheththraa Kaushaaravirmunih  
Pumsaam nihsreyasaarththena thamaaha behumaanayan.

Maithreya Maamuni honored Vidhura and received him graciously. After listening to the selfless questions from Vidhura intended for the benefit and prosperity and welfare of the whole universe appreciated and began to speak. [Vyaasa Bhagawaan wrote Sreemadh Bhaagawatham in the style of Maithreya’s responses to Vidhura’s questions. Therefore, the rest of the whole Text is a conversation between Vidhura and Maithreya.]

मैत्रेय उवाच

**Maithreya Uvaacha (Maithreya Maha Muni Said):**

**[Description of Creation]**

साधु पृष्टं त्वया साधो लोकान् साध्वनुगृह्णता ।  
कीर्तिं वितन्वता लोके आत्मनोऽधोक्षजात्मनः ॥ १८॥

18

Saaddhu prishtam thvayaa saaddho lokaan saaddhvanugrihnathaa  
Keerththim vithanvathaa loke aathmanoaddhokshajaathmanah.

Hey Vidhura! Your fame will be spread all over the world forever as your mind and heart are fully concentrated in the thought of Lord Sri Krishna Bhagawaan and merged with Him. You are a great sage and a scholar. These questions are most noble and appropriate because the answers to these questions are going to serve great blessings and boons to the whole universe with the grace of Lord Sri Krishna Bhagawaan. [Maithreya means here that the responses of the questions are going to be the narration of the glories of Lord Sri Krishna Bhagawaan and those would definitely be divine blessings to the whole world.]

नैतच्चित्रं त्वयि क्षत्तर्बादरायणवीर्यजे ।  
गृहीतोऽनन्यभावेन यत्त्वया हरिरीश्वरः ॥ १९॥

19

Naithachchithram thvayi KsheththarbBaadharaayanaveeryaje  
Griheethoananyabhaavena yeththvayaa HarirEeswarah.

Hey Vidhura! There is absolutely nothing unusual or astonishing to me that these questions are raised by you. Your mind and heart is always thinking and meditating and worshiping Lord Sri Krishna Bhagawaan without having any other thoughts because you are produced from the seed of or you are born from the semen of Vyaasa Bhagawaan.

माण्डव्यशापाद्भूगवान् प्रजासंयमनो यमः ।  
भ्रातुः क्षेत्रे भुजिष्यायां जातः सत्यवतीसुतात् ॥ २०॥

20

Maandavyasaapaadh Bhagawaan prejaasamyemano Yemah  
Bhraathuh kshethre bhujishyaayaam jaathasSathyavatheesuthaath.

I know that originally, in the previous birth, you were Yemaddharmmaraaja or the god of death who is the controller and administrator of all living beings after death. By the curse of Maandavya you are now born as the son of the maid of daughters-in-law, Ambika and Ambaalika, and keep of Vichithraveerya, son of Sathyavathi. [Parisraami was the maid of both Ambika and Ambaalika wives of Vichithraveerya.] He was half-brother of Vyaasa Bhagawaan. You are born as the son of Parisraami, the maid and a Soodhra woman, and Vyaasa Bhagawaan. Therefore, you are absolutely the most befitting personality to ask the most valid divine questions like these.

[Maandavya was a great sage. Once he was observing severe austerity by standing on one leg and holding one hand up under the shade of a tree in front of his monastery. He was also observing strict silence or Mauna Vratha. At that time, some robbers stole a lot of treasure and ran away. Seeing the Maandavya observing meditative penance and silence they entered inside the monastery and kept the stolen treasures there and hid in the forest behind the monastery. The police authorities at the orders of the king were searching for the treasures and found Maandavya and asked him whether he had seen any thieves running by. As he was observing silence he did not respond to the queries. But authorities were able to get the treasures inside the monastery and caught the thieves from the forest behind. When they questioned Maandavya again whether it was with his knowledge the thieves kept the treasures inside his monastery he did not respond. They naturally thought that he might have a hand in the robbery. They also took him along with the thieves to the court in the palace. The king ordered to kill Maandavya along with thieves by hitting or stabbing with trident. Though he was hanging on the trident for a long time without any food and water he did not die. While he was hanging on trident some of the sages approached and asked the cause of his sufferings or what types

of sinful deeds had he committed in order to get inflicted with such atrocious and intolerable punishment. He said he cannot blame anyone for his destiny but to the best of knowledge he had not committed any sinful crimes in his life. King was notified of the strange situation. King ordered to bring him to the palace. King apologized to Maandavya and appeased him by proclaiming his nobilities and power of austerity and released him. The police authorities could not pull out the trident from his body therefore they cut off the trident from both sides and kept a portion of the trident metal like a nail inside his body and that is how or why he got the name Animaandavya meaning Maandavya with a nail or metal. Animaandavya continued his severe austerity and gained enormous Yogaprebhaava or Divine Powers. And he approached Yemaddharmmaraaja and asked him to explain the reason why he was subjected for such hellish punishment. (Please note it is Yemaddharmmaraaja who assigns appropriate punishments for the sinful and evil crimes one commits during one's lifetime. And it is his duty and responsibility to explain it also.) Yemaddharmmaraaja told him that while Maandavya was a young boy he had played by piercing the wing of flies and hooking sticks inside. That is why he was pierced with a trident. Maandavya did not kill the flies so here he was also not killed. Animaandavya established to Yemaddharmmaraaja that any child under the age of twelve is incapable of reasoning capacity and not liable for their actions as those actions are the result of ignorance at a young age. Therefore, here Yemaddharmmaraaja is wrong and cursed him to be born in the womb of a Soodhra woman. Vidhura is the result of that curse. This is the story of Vidhura's birth.]

[Santhanu had two sons, Chithraangadha and Vichithraveerya, on Sathyavathi. Vyaasa Bhagawaan is a "Kaaneena " or a son born to an unmarried woman Sathyavathi and sage Paraasara. Chithraangadha succeeded Santhanu to the throne of Hasthinapuram. He was killed by a Gendharva with the same name Chithraangadha. Though Vichithraveerya was too young he was forced to ascend the throne as there was no other successor to Santhanu as Bheeshma had already taken an oath that he will not accept the kingship or emperorship ever in his life. Bheeshma also promised that he would always remain as a celibate so that there would never have a chance for any of his descendants to claim kingship. Kaasi Raaja arranged a swayamvara for his three daughters. Bheeshma took all three damsels by defeating all other suitors assembled there. Amba, the eldest of the three, was sent back as she pleaded that she was the fiancée of Saalwa. We will discuss the story of Amba later.

Ambika and Ambaalika were wedded to Vichithraveerya, the youngcrowned prince and the half-brother of Bheeshma. Vichithraveerya died with tuberculosis without having any child. There was no successor to accept the kingdom. Though Sathyavathi pleaded with Bheeshma to produce children on the wives of his co-brother he refused by insisting that he cannot break his vow. Sathyavathi then invited Vyaasa, her other son, and pleaded with him to produce children on the wives of his half-brother. He accepted the plea of his mother. Ambika was not willing to look at the ugly face and body of Vyaasa, so she closed her eyes while having conjugal relations. Therefore, her son, Ddhritharaashtra, was born blind. Then Vyaasa approached Ambaalika. Thinking of having sex with such a disgusting guy she turned out to be pale and therefore her son, Paandu, turned out to be with whole white skin disease or white leprosy. Vyaasa foresaw these and notified his mother Sathyavathi what type of children are going to be born for her daughters-in-law. Sathyavathi insisted Vyaasa to produce a perfect child and Ambika was asked to conjugate with him very pleasingly and happily. Ambika in turn directed her maid Parisraami to play her role to have intimacy with Vyaasa Bhagawaan. Parisraami was divinely pleased and considered to be the greatest blessing to have a chance to even worship the feet of Vyaasa Bhagawaan. Thus, Vidhura was born as the child of Parisraami and Vyaasa.]

भवान्भगवतो नित्यं सम्मतः सानुगस्य ह ।  
यस्य ज्ञानोपदेशाय माऽऽदिशद्भूगवान् व्रजन् ॥ २१ ॥

21

Bhagawaan Bhagawatho nithyam sammathassaanugesya cha  
Yesya jnjaanopadhesaaya maaaadhisadh Bhagawaan vrajan.

You are the one who always moves in the path of righteousness with eternal love and devotion to Lord Sri Krishna Bhagawaan. Lord Sri Krishna Bhagawaan had already recognized you as one of his staunchest devotees. And that is why Lord Sri Krishna Bhagawaan specifically instructed me to provide and advise you with Jnjaana Yoga or the Yoga of ultimate Knowledge of Transcendentalism at the time when he was departing from this material world to go back to His own abode of Vaikunta.

अथ ते भगवल्लीलायोगमायोरुबृंहिताः ।

विश्वस्थित्युद्भवान्तार्था वर्णयाम्यनुपूर्वशः ॥ २२ ॥

22

Attha the Bhagawalleelaayogamaayopabrimhithaah  
Visvastthithyudhbhavaanthaarthtthaa varnnayaamyannupoorvvasah.

Therefore, as Lord Sri Krishna Bhagawaan instructed me, I will explain to you the stories and glories of Lord Sri Krishna Bhagawaan filled with His playful deeds to the best of my efficiency. These universes with all the three worlds are created by the Transcendental Potency or Yogic Power. Lord Sri Krishna Bhagawaan displays His Yogic Power in the Illusory Field. Or the Universe of universes are created within the illusory field. Lord Sri Krishna Bhagawaan not only creates but also sustains and destroys the universe and universes with His Yogic Power within the Illusory Field.

भगवानेक आसेदमग्र आत्माऽऽत्मनां विभुः ।  
आत्मेच्छानुगतावात्मा नानामत्युपलक्षणः ॥ २३ ॥

23

Bhagawaaneka aasedhamagra athmaaaathmanaam Vibhuh  
Aathmechcchaanugethaavaathmaa naanaamathyupalekshanah.

Lord Sri Krishna Bhagawaan is the Master and Lord of all living and non-living beings. He is the ultimate and Supreme Transcendental Personality or the embodiment of Soul and is known and called as Paramaathma. Lord Sri Krishna Bhagawaan is the most divine and sanctified Form of Paramaathma. As He assumes multiple forms at many different times the True and Real Lord Sri Krishna Bhagawaan is not visible and cannot be seen by us due to our lack of knowledge and intelligence and power of understanding and visualizing. Lord Sri Krishna Bhagawaan before the creation of the Universe and even before the creation of Illusion used to sit alone according to His own Will and Wish. At that time, He was not infected or affected by Maaya or Illusion as it never existed and therefore, He was beyond and independent of Maaya.

स वा एष तदा द्रष्टा नापश्यद्दृश्यमेकराट् ।  
मेनेऽसन्तमिवात्मानं सुप्तशक्तिरसुप्तदृक् ॥ २४ ॥



Sa vaa esha thadhaa dhreshtaa naapasyadhhrisyamekaraat  
Meneasanthamivaathmaanam supthasakthirasupthadhrik.

Lord Sri Krishna Bhagawaan was alone. Lord Sri Krishna Bhagawaan was eternally fresh and energetic. Lord Sri Krishna Bhagawaan contained within him his own eternal Omni-power and Omni-potency and Omnipresence. Lord Sri Krishna Bhagawaan is the only One, who is the Real One, and Existing but remains Himself as if He is Unreal and Nonexistent. Assuming Himself as Unreal and Nonexistent He always remained as invisible.

सा वा एतस्य सन्द्रष्टुः शक्तिः सदसदात्मिका ।  
माया नाम महाभाग ययेदं निर्ममे विभुः ॥ २५ ॥

Saa vaa ethasya samdhreshtuh sakthissadhasadhaathmikaa  
Maayaa naama mahaabhaaga yeyedham nirmame Vibhuh.

Hey Vidhura! Lord Sri Krishna Bhagawaan or Lord Sri Maha Vishnu had Eternal Energy and Power and Potency. This Eternal Energy within Him is called Maaya or Illusion. This Maaya or Illusion is the cause and effect of whatever we can think, imagine, feel, see, touch, known, unknown and in short anything and everything. He had the urge within Him to create the universe with Eternal Energy. The urge within Him prompted and instructed His own creation of Maaya or Illusion to create and then ensured creation of the universe with Maaya.

कालवृत्त्या तु मायायां गुणमय्यामधोक्षजः ।  
पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान् ॥ २६ ॥

Kaalavrithyaa thu maayaayaam gunamayyaamAddhokshajah  
Purushenaathmabhoothena veeryamaaddhaththa veeryavaan.

Maaya created Time. By the power of Time Maaya became qualitative meaning it produced the three qualities of Sathwa or Goodness, Rejas or Passion and Thamas or Ignorance. Lord Sri Maha Vishnu then mixed these qualities, which was His own product, with Maaya of Eternal Energy into all His Plenary and Transcendental Incarnations. [Simple meaning is that all the Incarnations of Lord Sri Maha Vishnu are Illusory.]

ततोऽभवन्महत्तत्त्वमव्यक्तात्कालचोदितात् ।  
विज्ञानात्माऽऽत्मदेहस्थं विश्वं व्यञ्जस्तमोनुदः ॥ २७॥

27

Thathoabhavan mahaththaththvamavyekthaath kaalachodhithaath  
Vijnjaanaathmaaaathmadhehasttham visvam vyenjjamsthamonudhah.

Thereafter with the influence of Time or in due course of Time of Eternity from unknown or as a speculative process the Maha Thaththva or Supreme Principle of Matter or the Principle of Supreme sum total of Matter was created or formed or manifested. This Maha Thaththva is the embodiment of knowledge or ultimate knowledge. This is glorious and splendorous and eliminates all ignorance and darkness. This Maha Thaththva is lustrous and illuminates the whole Cosmic Form or the Cosmic Body of Lord Sri Maha Vishnu within which all these worlds and universes are merged with and dissolved into.

सोऽप्यंशगुणकालात्मा भगवद्दृष्टिगोचरः ।  
आत्मानं व्यकरोदात्मा विश्वस्यास्य सिसृक्षया ॥ २८॥

28

Soapyamsagunakaalaathmaa Bhagawadhhrishtigocharah  
Aathmaanam vyekarodhaathmaa visvasyaasya sisrikshayaa.

This Maha Thaththva which is a part of Lord Sri Maha Vishnu combined with Qualities and Time sowed the seed for creation of the universe in the field of Illusion. Therefore, the base for the universe is Illusion. Maha Thaththva when merged into Illusion it produces ignorance dominated by Thamoguna and false ego dominated by Rejoguna. Dominance of Sathwaguna part of Maha Thaththva remained within the Cosmic Form of

Lord Sri Maha Vishnu. Under complete control and supervision of Lord Sri Maha Vishnu the process of creation was fructified in the illusory field. [Here we are discussing very complex philosophy. Let me see if we clear out to certain extend with an illustration. When we draw a line with black ink on a white paper the line is clear and real to the viewer. But when we draw a line with the same black ink on sky the line is not clear and is not real. Now consider the white paper as the illusory field and sky as the Real field. And now we can conclude under this scenario whatever we see and created in the illusory field is not real and does not exist in the Real field.]

महत्तत्त्वाद्विकुर्वाणादहन्तत्त्वं व्यजायत ।  
कार्यकारणकर्त्रात्मा भूतेन्द्रियमनोमयः ॥ २९॥

29

Mahathaththaththvaadhvikurvvaanaadhahamthaththvam vyejaayatha  
Karyakaaranakararthraathmaa bhoothendhriyamanomayah.

Maha Thaththva is also known as the Supreme Truth of Casualty. From the Supreme Truth of Casualty formed or manifested the feelings, the thoughts, and the imaginations. From the feelings, thoughts, and imaginations the pride of false ego was manifested. The pride of false ego is with three parts the cause, the effect, and the doer. [This is the “I” ness or the feeling that I am the doer of this action for this reason for this purpose or for that result or benefit.] This cause, effect and doer feelings are produced in the mind or in the mental plane of the elements of the universe with the influence of gross senses. The degree or level of false ego is influenced or dependent upon the Gunaas or Sathwa, Rejas and Thamas.

वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा ॥ ३०॥

30

Vaikaarikasthaijasascha thaamasaschethyaham thriddhaa.

The pride or the false ego gets divided into three parts known as Saathwikan or the one who has Sathwa Guna as dominant quality and is called as Vaikaarikan or loosely we can translate as the one who is

dominant with goodness, Raajasan or the one who has Rejo Guna as dominant quality and is called as Thaijasan or loosely we can translate as the one who is dominant with passion and Thaamasan or the one who has Thamo Guna as dominant quality and is called as Thaamasan or loosely we can translate as the one who is dominant with ignorance.

अहन्तत्त्वाद्विकुर्वाणान्मनो वैकारिकादभूत् ।  
वैकारिकाश्च ये देवा अर्थाभिव्यञ्जनं यतः ॥ ३१ ॥

31

Ahamthaththvaadhvikurvvaanaanmano vaikaarikaadhabhoodh  
Vaikaarikaascha ye dhevaa arthtthaabhivyenjjanam yethah.

The senses are with different modes. [We have to understand that it is not just three different modes according to the three Gunaas or Qualities but infinite different modes depending upon the degree of dominance of the qualities. Say for example sense of hundred percent of Sathwa Guna with zero percent Rajo Guna and Thamo Guna is different from ninety nine percent Sathwa Guna with one percent Rajo Guna and zero percent Thamo Guna which is different from ninety nine percent Sathwa Guna with half a percent Rajo Guna and half a percent Thamo Guna, etc. This is just to demonstrate that literally there can be infinite different combinations.] But the sense with dominance of Sathwa Guna or Quality of Goodness is called Vaikaarikam or Divine and Spiritual and with dominance of Sathwa Guna the Mind and the Dhevaas or gods with philosophical knowledge of Spirituality or Transcendentalism were formed or manifested or created. [In short, Bhakthi Yoga is manifested from Sathwa Guna.]

तैजसानीन्द्रियाण्येव ज्ञानकर्ममयानि च ।  
तामसो भूतसूक्ष्मादिर्यतः खं लिङ्गमात्मनः ॥ ३२ ॥

32

Thaijasaaneendhriyaanyeva jnjaanakarmmamayaani cha  
Thaamaso bhoothasooshmaadhiryathah kham linggamaathmanah

The sense with dominance of Rejo Guna or Quality of Passion is called Thaijasam or the Knowledge of False Ego. This false ego is the product of

the Sense of Knowledge or Jnanaanadhriya and Sense of Action or Karmmendhriya. [This is the feeling that “I” can do it or “I” am capable of it or “I” am the supreme one ... and like those.] The sense with dominance of Thaamasa Guna or Quality of Ignorance is called Thaamasaahamkrithi or False Pride of Egoistic Ignorance. And from Thaamasaahamkrithi the Stthoola Sookshma Bhoothaas or Elements of Gross or Subtle natures were formed or manifested. The Sky is manifested by Sound whereas the Sound is manifestation of Egoistic Ignorance. The Sky is specified as the symbolic representation of Supreme or Ultimate Soul.

कालमायांशयोगेन भगवद्वीक्षितं नभः ।  
नभसोऽनुसृतं स्पर्शं विकुर्वन्निर्ममेऽनिलम् ॥ ३३ ॥

33

Kaalamaayaamsayogena Bhagawadhveekshitham nabhah  
Nabhasoanusritham sparsam vikurvvan nirmameanilam.

Oh, the most noble Vidhura! Lord Sri Maha Vishnu in due course of Eternal Time which He created in the field of Maya or Illusion glanced at the Sky and that Supreme glance manifested Sparsa or the sense of Touch or Feeling. Thus, a sense of touch or touch sensation was manifested in the Sky. Then that touch with help of different modes of quality manifested Air or Wind in the Sky.

अनिलोऽपि विकुर्वाणो नभसोरुबलान्वितः ।  
ससर्ज रूपतन्मात्रं ज्योतिर्लोकस्य लोचनम् ॥ ३४ ॥

34

Aniloapi vikurvvaano nabhasorubelanvithah  
Sasarja roopathanmaathram jyothirlokasya lochanam.

Thereafter the Air combined with Eternal Energy in the Sky manifested Electric energy. And the Electric Energy in the Sky manifested or produced Brilliance. This Brilliance in the Sky became and is the Eye of the Universe and the World within the universe. And that Brilliance with Electric Energy manifested Fire.

अनिलेनान्वितं ज्योतिर्विकुर्वत्परवीक्षितम् ।  
आधत्ताम्भो रसमयं कालमायांशयोगतः ॥ ३५ ॥

35

Anilenaanvitham jyothirvvikurvath paraveekshitham  
Aaddhaththaambho resamayam kaalamaayaamsayogathah

Then with the glance of Lord Sri Maha Vishnu again the Eternal Energy was emitted and in due course of Time that was combined with Air and Fire enabled to manifest Water with Taste. Thus, a sense of Taste or Taste sensation was formed.

ज्योतिषाम्भोऽनुसंसृष्टं विकुर्वद्ब्रह्मवीक्षितम् ।  
महीं गन्धगुणामाधात्कालमायांशयोगतः ॥ ३६ ॥

36

Jyothishaambhoanusamsrishtam vikurvadh Brahmaveekshitham  
Maheem genddhagunaamaaddhaath kaalamaayaamsayogathah.

Thereafter Lord Sri Maha Vishnu again glanced at the Water, with sense of Taste, with Eternal Energy and in due course of Time it was surcharged with Electric Energy and Brilliance the Water dried up and Earth or Land was manifested with the additional quality of Smell or sense of Smell or Smell sensation.

भूतानां नभ आदीनां यद्यद्ब्रह्मव्यावरावरम् ।  
तेषां परानुसंसर्गाद्यथा सङ्ख्यं गुणान् विदुः ॥ ३७ ॥

37

Bhoothaanaam nabha aadheenaam yedhyadh bhavyaavaraavaram  
Theshaam paraanusamsarggaadhyetthaasamkhyam gunaan viduh.

एते देवाः कला विष्णोः कालमायांशलिङ्गिनः ।  
नानात्वात्स्वक्रियानीशाः प्रोचुः प्राञ्जलयो विभुम् ॥ ३८ ॥

Ethe dhevaah kalaa Vishnoh kaalamaayaamsalingginah  
Naanaathvaath svakriyaanEesaah prochuh praanijjalayo vibhum.

Oh, the most noble Vidhura! Please understand that the quality of the element formed at first was thus automatically combined with second element and second element to third element and third element to fourth element and then fourth element to fifth and last element. [This means Earth has all five senses like Smell, Taste, Sound, Touch and Shape and Water has four senses starting from Taste and so on and ultimately Ether or Space or Sky has only one sense of Shape.] After manifesting or establishing all these elements Lord Sri Maha Vishnu also created from His own Eternal energy five different Dhevaas or gods and assigned each of them as the controlling or presiding deity of each of the elements. But initially those Dhevaas or gods were unable to identify their duties and responsibilities and also how to fulfill or undertake their tasks. Therefore, they worshiped and prayed their creator Lord Sri Maha Vishnu as follows:

देवा ऊचुः

**Dhevaa Oochuh (Dhevaas or gods Said):**

नमाम ते देवपदारविन्दं  
प्रपन्नतापोपशमातपत्रम् ।  
यन्मूलकेता यतयोऽञ्जसोरु-  
संसारदुःखं बहिरुत्क्षिपन्ति ॥ ३९॥

“Namaama the dheva padhaaravindham  
Prepanna thaapopasamaathapathram  
Yenmoolakethaa yethayoanjjasoru-  
Samsaaradhuhkham behiruthkshipanthi.”

“Oh Lord Sri Maha Vishno! We prostrate on your lotus feet which are the solace and support to anyone who approaches you. You are the embodiment of mercy and kindness and compassion. Your lotus feet are the universal umbrella to those who are tormented from scorching heat.

[You provide shade and support to the needy ones.] The great sages are getting relieved of material pains and distresses by worshipping at your lotus feet. We are the votary to your lotus feet, and we worship you by prostrating at your lotus feet.”

धातर्यदस्मिन् भव ईश जीवा-  
स्तापत्रयेणोपहता न शर्म ।  
आत्मन् लभन्ते भगवंस्तवाङ्घ्रि-  
च्छायां सविद्यामत आश्रयेम ॥ ४० ॥

40

“Rithe yedhasmin\* bhava Eesa jeevaa-  
Ddhaatharyadhasmin\*  
SThaapathreyanopahathaa na sarmma  
Aathman lebhanthe Bhagawamsthavaangghri-  
Chcchaayaam savidhyaamatha aasrayema.”

“The mankind and all the living species are distressed by the Thaapathreyaas or three Material Distresses. [Thaapathreyaas are: 1) Aadhdhyaathmikam meaning the soul related agonies, 2) Addhibhauthikam meaning the pains related to five basic elements and 3) Aaddhidheivikam meaning the pains related to or from God or by Fate.] Oh, Supreme God! Your lotus feet are so divine and blissful that those who do not worship at it cannot enjoy the blissful pleasure of transcendentalism. Your lotus feet are the embodiment of Knowledge and Education. We pray your lotus feet installing them in our heart and mind and seek solace at them.”

मार्गन्ति यत्ते मुखपद्मनीडै-  
श्छन्दःसुपर्णैरृषयो विविक्ते ।  
यस्याघमर्षोदसरिद्वरायाः  
पदं पदं तीर्थपदः प्रपन्नाः ॥ ४१ ॥

41

“Maargganthi yeththe mukhapadhmaneedai-  
SCchandhassuparnnaiRishayo vivikthe



Yesyaaghamarshodhasaridhvaraayaah  
Padham padham theerththapadhah prepannaah.”

“Oh, the Supreme God, Lord Sri Maha Vishno! Your lotus feet is the shelter for all the pilgrimage places and temples as they being diviner than divinest sanctification centers which can melt away and remove all types of evil and sinful deeds. Your lotus face is the embodiment and center and base for the Vedhaas. Even the most scholarly and transcendental sages try to receive the breeze produced by the wings of Vedhaas from your lotus face and constantly and meditatively analyze and research from knowledge received and derived from the breeze to find out Who you are? Oh Lord Sri Maha Vishnu from the Vedhic scholars we have learned that your lotus feet is the central and ultimate source of the Holy and Divine and Heavenly River or Swarnnadi which is called Dheva Ganga. We are worshipping those Lotus Feet for mercy and support to eliminate our confusions and doubts of the origin.”

यच्छ्रद्धया श्रुतवत्या च भक्त्या  
सम्मृज्यमाने हृदयेऽवधाय ।  
ज्ञानेन वैराग्यबलेन धीरा  
व्रजेम तत्तेऽङ्घ्रिसरोजपीठम् ॥ ४२॥

42

“Yechcchradhddhayaa sruthavathyaa cha bhakthyaa  
Sammrijyamaane hridhayevaddhaarya  
Jnjaanena vairaagyabelena ddheeraa  
Vrajema ththeangghrisarojapeettam.”

“By hearing about your lotus feet with meditative concentration and complete devotion our heart and mind have been purified. And with that pure heart and mind with steadfast devotion we are able to attain thorough knowledge of detachment. When that knowledge of detachment reaches its climax, we should be able to obtain the ultimate knowledge of Aathma or Soul which is called Paramaathma Jnjaana. Oh Lord Sri Maha Vishno, therefore we are seeking solace on your divine lotus feet as they are the final shelter place and ultimate helping hand for us.”

विश्वस्य जन्मस्थितिसंयमार्थे

कृतावतारस्य पदाम्बुजं ते ।  
व्रजेम सर्वे शरणं यदीश  
स्मृतं प्रयच्छत्यभयं स्वपुंसाम् ॥ ४३ ॥

43

“Visvasya jenmasthithisamyemaarththe  
Krithaavathaarasya padhaambujam the  
Vrajema sarvve saranam yedheesa  
Smritham preyachcchathyabhayam svapumsaam.”

“Oh Lord Sri Maha Vishno! It is well-known that you are the one who assumes appropriate incarnations to create, maintain or sustain and to dissolve or annihilate this cosmic universe and multitudes of many other cosmic universes. Your lotus feet are eternal shelter and support for your devotees. We also seek solace at your lotus feet for your blessings and grace.”

यत्सानुबन्धेऽसति देहगेहे  
ममाहमित्यूढदुराग्रहाणाम् ।  
पुंसां सुदूरं वसतोऽपि पुर्यां  
भजेम तत्ते भगवन् पदाब्जम् ॥ ४४ ॥

44

“Yethsaanubenddheasathi dhehagehe  
Mohamithyooddadhuraagrahaanaam  
Pumsaam sudhooram vasathoapi puryaam  
Bhajema thaththe Bhagawan padhaabjam.”

“Oh Lord Sri Maha Vishno! Majority of the creations even with intelligent discretionary powers are being entrapped in materialistic confusions like this is “my wife/wives”, “my son/sons”, “my daughter/daughters”, “my parents”, “my siblings”, “my relatives”, “my friends” and “I” possess this home, palace, wealth, etc. They do not know none of these materialistic possessions are real. They are all momentary and perishable or temporal or unreal. The feeling that they are real is because of Your Illusory Power. But because of these possessive feelings being established in their mind and heart they do not have space and are unable to install your divine and

blissful lotus feet into their mind and heart. Oh Lord, we are trying our best to install the remembrance of your lotus feet into our heart and mind permanently in order to eliminate all materially false confusions and distresses. Please help us.”

तान्वै ह्यसद्वृत्तिभिरक्षिभिर्ये  
पराहृतान्तर्मनसः परेश ।  
अथो न पश्यन्त्युरुगाय नूनं  
ये ते पदन्यासविलासलक्ष्याः ॥ ४५॥

45

“Thaan vai asadhvriththibhirakshibhirye  
Paraahrithaantharmmanasah paresa!  
Attho na pasyanthyurugaaya noonam  
Ye the padhanyaasavilaasaLekshmyaah.”

“Oh Lord Sri Maha Vishno, You are the supreme Lord and Ultimate Controller of all the gods starting from Brahma Dheva. You are the most favorite and always gloriously proclaimed by all your devotees. Those who follow and move in the path of negativism of evil and sinful nature could never ever become your devotees or they may not get an opportunity to see even your favorite devotees. We prostrate at your lotus feet.”

पानेन ते देव कथासुधायाः  
प्रवृद्धभक्त्या विशदाशया ये ।  
वैराग्यसारं प्रतिलभ्य बोधं  
यथाञ्जसान्वीयुरकुण्ठधिष्ण्यम् ॥ ४ ६॥

46

“Paanena the dheva katthaasuddhaayaah  
Previdhddhabhakthyaa visadhaasayaa ye  
Vairaagyasaaram prethilebhya boddham  
Yetthaanjjasaanveeyurakanttaddhishnyam.”

“Oh Lord Sri Maha Vishno, you are the greatest of the greatest and best of the best and noblest of the noblest. Your glorifying stories and songs are

ambrosia like panacea for all types of material and spiritual agonies and distresses. The minds and hearts of your noble devotees are being completely clarified, purified, and sanctified by drinking that ambrosia. And they are able to attain eternal devotion to your lotus feet. They are fully detached from these material entrapments, confusions and distresses. Because their mind and heart are detached from all material confusions, they were able to attain the ultimate knowledge of pure Transcendentalism. And because of the attainment of pure transcendental knowledge, they are able to approach smoothly very closely and see your divine lotus feet without any hardship or difficulties. We prostrate, worship and pray at your lotus feet.”

तथापरे चात्मसमाधियोग-  
बलेन जित्वा प्रकृतिं बलिष्ठाम् ।  
त्वामेव धीराः पुरुषं विशन्ति  
तेषां श्रमः स्यान्न तु सेवया ते ॥ ४७॥

47

“Thatthaapare chaathmasamaaddhiyoga-  
Belena jithvaa prekrithim belishttaam  
Thvaameva ddheeraah purusham visanthi  
Theshaam sremasyaanna thu sevayaa the.”

“Other scholarly omniscients with transcendental knowledge would be able to attain self or soul realization by severe austerity and total meditation. At that meditative stage they do not have anything other than your lotus feet in their mind and inner consciousness. At that stage they would be able to cross or surpass the confusion of the illusory power and their consciousness would be enlightened with pure transcendental knowledge. Pure Transcendental Knowledge is nothing but the Supreme God, Lord Sri Maha Vishnu. Thus, the Yogees with Transcendental Knowledge would be able to reach you at your abode, Vaikunta. Therefore, we are prostrating, worshipping and praying to the One and only One Reality, the Supreme and Ultimate Lord, Lord Sri Maha Vishnu.”

तत्ते वयं लोकसिसृक्षयाद्य  
त्वयानुसृष्टास्त्रिभिरात्मभिः स्म ।  
सर्वे वियुक्ताः स्वविहारतन्त्रं

न शकुमस्तत्प्रतिहर्तवे ते ॥ ४८॥

48

“Thaththe vayam lokasisrikshayaadhya  
Thvayaaanusrishtaasthribhiraathmabhih sma  
Sarvve viyukthaah svavihaarathanthram  
Na saknumasthath prethiharththave the.”

“With the intention of completing the process of creation of the universe you created us with the three qualities of Sathwa, Rejas and Thamas. Oh Lord Sri Maha Vishno, you are the one who can be visualized only inside the mind and hence you are called as Chinmaya. Oh Chinmaya, as we were unable to dominate on any one of the three needed qualities based on the requirement of creation, sustenance, or dissolution we were unable to help you and complete the process of creation of the universe according to your specifications or stipulations and to your satisfaction. Therefore, we could not acquire the required capacity and power and were unable to provide you with a universe for you to play your games with your illusory power.”

यावद्वलिं तेऽज हराम काले  
यथा वयं चान्नमदाम यत्र ।  
यथोभयेषां त इमे हि लोका  
बलिं हरन्तोऽन्नमदन्त्यनूहाः ॥ ४९॥

49

“Yaavadh belim theaja haraama kale  
Yetthaa vayam chaannamadhaama yethra  
Yetthobhayeshaam tha ime hi lokaa  
Belim haranthoannamadhanthyanooahaah.”

“Oh Lord Sri Maha Vishno, we earnestly request you to bless us and provide us with the capability of worshiping and praying by singing and by proclaiming your glorifying deeds and offering Pooja/Puja with all the materials at most appropriate times. Please provide us with sufficient enough food and drinks for us to sustain our lives so that we can offer Pooja. Let the mankind and sages and Dhevaas proportionately offer us also with the materials of offerings along with you when they make

offerings to you in the Yaagaas. Please bless us to fulfill and satisfy all these requests. [What is meant here is offerings should be made to deities like, Brahmadheva, Mahaadheva, Ganapathy, Saraswathy, Dhurggaadhevi, Paarvatheedhevi, Lakshmidhevi, etc.]”

त्वं नः सुराणामसि सान्वयानां  
कूटस्थ आद्यः पुरुषः पुराणः ।  
त्वं देव शक्त्यां गुणकर्मयोनौ  
रेतस्त्वजायां कविमादधेऽजः ॥ ५० ॥

50

“Thvam nah suraanaamasi saanvayaanaam  
Kootasttha aadhyah purushah puraanah  
Thvam dheva sakthyaam gunakarmmayonau  
Rethasthvajaayaam kavimaadhaddheajah.”

“Oh Lord Sri Maha Vishno, you are the Original, you are the Primordial and you are the Primary divine Personality, and you are the Supreme God. You are older than the oldest of deities and incarnations and of any creations. You are the one who can be visualized only in mind as the Cosmic Form. You are at the same time formless but at the same time you are embodiment of all the forms ever existed, now existing, and ever would come into existence. You are Eternal. You are unborn. You originally created Illusion and then within that Illusion you merged the qualities of Sathwa Reja Thamas. Then you installed or deposited all the forms into that Illusory Field with qualities which are the source of Conscience, Forms and Vigor and Vitality.”

ततो वयं सत्प्रमुखा यदर्थे  
बभूविमात्मन् करवाम किं ते ।  
त्वं नः स्वचक्षुः परिदेहि शक्त्या  
देव क्रियार्थे यदनुग्रहाणाम् ॥ ५१ ॥

51

“Thatho vayam sathpre mukhaa yedharththe  
Bebhoovimaathman, karavaama kim the

Thvam nah svachakshuh paridhehi sakthyaa  
Dhevakriyaarththe yedhanugrehaanaam.”

“Oh Lord Sri Maha Vishno, you are the embodiment of all elements. You are the cause of existence. You are the ultimate Brahma. You are the Paramaathma. Oh, the Supreme and Ultimate Personality of Godhead, we do not have the knowledge, power, capacity, and efficiency to perform the tasks of creation, sustenance, and dissolution of the universe and or universes though we have been created and come into existence to undertake and fulfill those tasks. Therefore, we prostrate at your lotus feet and devotedly pray to you to shower your blessing on us and provide us with the knowledge, power, capacity, and efficiency to perform the tasks of creation, sustenance and dissolution of the universe and or universes with your Eternal Energy and Eternal Power.”

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
तृतीयस्कन्धे विदुरोद्धवसंवादे पञ्चमोऽध्यायः ॥ ५ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam  
Thritheeyaskanddhe VidhurOdhdhavaSamvaadhe  
Panjchamoaddhyaayah

Thus, we conclude the Fifth Chapter Named as Conversation Between Vidhura and Udhddhava [named Bhoothasrishti – Dhevapararththana or Creation of Elements and Prayers of the Deities] of Third Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

**Om Shree Krishnaya Param Brahmane Namah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**