

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)

॥ सप्तमोऽध्यायः - ७ ॥

SAPTHAMOADHYAYAH (CHAPTER SEVEN)

Maayaalekshanam (Signs of Illusory Power and Illusion)

[In this chapter we will read many questions asked by Vidhura to Maithreya. The questions are very inclusive in the sense the detailed answer to these questions would provide us answers to any question anyone might have about the material universe. This entire Sreemadh Bhaagawatham is the answers for all these questions and further follow-up questions on the responses. Though Maithreya confirms that it is truly beyond the reach of anyone including Brahmadheva to describe Lord Sri Maha Vishnu, when we complete this whole book, we would get an idea why Lord Sri Maha Vishnu is beyond words of explanation. That understanding would help us to understand the greatness and nobility of Lord Sri Maha Vishnu.]

श्रीशुक उवाच

Sri Suka Uvaacha (Sri Suka Brahmarshi Said):

एवं ब्रुवाणं मैत्रेयं द्वैपायनसुतो बुधः ।
प्रीणयन्निव भारत्या विदुरः प्रत्यभाषत ॥ १ ॥

1

Evam bruvaanaam Maithreyam Dhvaipaayanasutho buddhah
Preenayanniva bhaaratya Vidhurah prethyabhaashatha.

When the most noble and scholarly sage, Maithreya, described the details of creations clearly and vividly Vidhura was very thrilled and excited with the most transcendental knowledge of Vedhaas. Then Vidhura, the son of Vyaasa Bhagawaan who the supreme most scholarly devotee of Lord Sri Krishna Bhagawaan praised Maithreya and spoke with very sweet words like:

विदुर उवाच

Vidhura Uvaacha (Vidhura Said):

ब्रह्मन् कथं भगवतश्चिन्मात्रस्याविकारिणः ।
लीलया चापि युज्येरन्निर्गुणस्य गुणाः क्रियाः ॥ २ ॥

2

Brahman kattham Bhagawathschinmaathrasyaavikaarinah
Leelayaa chaapi yujyeran nirgunasya gunaah kriyaah.

Oh, the great Brahmin Sage, Maithreya Mahaamune! Lord Sri Maha Vishnu, the Supreme and Ultimate God Head and the Primordial First Personality, is unchangeable and independent of all modes of nature and beyond all the Gunaas and the Maaya or Illusion. Under those conditions even if as pastime how is it possible for Lord Sri Vishnu to involve in manifestation of the universe and the entities therein which are fully dependent upon the modes of nature and the Gunaas and those too within the illusory field? [Vidhura's question is how "Unreal" can be manifested

from “Real” because Lord Sri Maha Vishnu is “Real” and the universe is “Unreal”?]

क्रीडायामुद्यमोऽर्भस्य कामश्चिक्रीडिषान्यतः ।
स्वतस्तृप्तस्य च कथं निवृत्तस्य सदान्यतः ॥ ३॥

3

Kreedaayaamudhymoarbhasya kaamschikreedishaanyathah
Svathasthrpthasya cha kattham nivriththasya sadhaanyathah.

It is natural for the kids to have interest and desire in playful games when they are alone or when they are in companies. But how do playful games fit into Lord Sri Maha Vishnu, the enemy of all evil and demonic forces, who is always self-satisfied and eternally detached from any material interests? [Vidhura’s query is that how come Lord Sri Maha Vishnu gets involved in manifestation of the universe and the entities therein as His pastime play or hobby while He is fully detached and independent of and beyond His own manifestation of Illusory Power.]

अस्राक्षीद्भृगवान्विश्वं गुणमय्याऽऽत्ममायया ।
तया संस्थापयत्येतद्भूयः प्रत्यपिधास्यति ॥ ४॥

4

Asraaksheeth Bhagawaan viswam gunamayyaaaathmamaayayaa
Thayaa samstthaapayathyethadh bhooyah prethyapiddhaasyathi.

How is it that Lord Sri Maha Vishnu creates, sustains and annihilates the universe with the Gunaas of Illusory Power when He is independent of and beyond His own manifestation of Illusory Power?

देशतः कालतो योऽसाववस्थातः स्वतोऽन्यतः ।
अविलुप्तावबोधात्मा स युज्येताजया कथम् ॥ ५॥

5

Dhesathah kaalatho yoasaavavastthaathah svathoanyathah

Avilupthaavaboddhaathmaa sa yujyethaajayaa kattham?

Lord Sri Maha Vishnu is independent of and beyond Time, Place, Situation, Circumstance, Status or Position or Stages (meaning wakefulness, sleep and dream), Conditions, etc. which are all influenced by Illusion. Then how is it possible for Lord Sri Maha Vishnu to be involved and influenced by manifestations of pure Illusion?

भगवानेक एवैष सर्वक्षेत्रेष्ववस्थितः ।
अमुष्य दुर्भगत्वं वा क्लेशो वा कर्मभिः कुतः ॥ ६॥

6

Bhagawaaneka evaisha sarvvakshethreshvastthithah
Anushya dhurbhagathvam vaa kleso vaa karmmabhih kuthah.

Not only that Single Lord Sri Maha Vishnu, who is Single or One and Only One Personality and He is the one who can only be visualized by mind and hence called as Chidhroopa and is the one without any Form and without any Quality, is situated slanderously as the soul and life of each and every entity of the universe and or universes. Under those conditions how are those entities, with the soul of Lord Sri Maha Vishnu, subjected to good times and bad times according to their deeds and activities?

एतस्मिन् मे मनो विद्वन्विद्यतेऽज्ञानसङ्कटे ।
तन्नः पराणुद विभो कश्मलं मानसं महत् ॥ ७॥

7

Ethasmin me mano vidhvan! Khidhyatheajnjaanasankate
Thannah paraanudha vibho! Kasmalam maanasam mahath.

Oh, the most divine and scholarly Brahmin Sage, Maithreya! My mind and intelligence are drowned into my ignorance due to the Illusory Power. I am confused and distressed. Oh the most learned and knowledgeable scholarly sage, please remove my confusion and distress.

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

स इत्थं चोदितः क्षत्रा तत्त्वजिज्ञासुना मुनिः ।
प्रत्याह भगवच्चित्तः स्मयन्निव गतस्मयः ॥ ८॥

8

Sa ittham chodhithah kshethraa thaththvajijnjaasunaa munih
Prethyaaha Bhagawachchiththah smayanniva gethasmayah.

Maithreya Maamuni was not surprised or did not find anything unusual about these questions from Vidhura who was deeply interested and enthusiastic to know the principles and details of transcendentalism of Lord Sri Maha Vishnu. [In fact Maithreya was expecting these questions from Vidhura.] Maithreya concentrated mind and heart fully on Lord Sri Maha Vishnu and His Cosmic Form and with full satisfaction and with pleasing smile started to explain to Vidhura:

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

सेयं भगवतो माया यन्नयेन विरुध्यते ।
ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम् ॥ ९॥

9

Seyam Bhagawatho maayaa yennayena virudhddhyathe
Eeswarasya vimukthasya kaarppanyamutha benddhanam.

Hey Vidhura! We have to understand the basic theoretical and logical fact that it is only because of the willful desire and of the Illusory Power of Lord Sri Maha Vishnu that we get the feeling that He is very precisely and meticulously involved in manifestation of the material universe and entities therein though realistically Lord Sri Maha Vishnu who is Jeevanmuktha meaning the one who is liberated from materialism and independent and uninvolved in anything related to the material universe. [This means that Lord Sri Maha Vishnu is real. The universe is unreal. We get the feeling

that the universe is real because it is created in an illusory field. We are also created in the same illusory field. Our visualization of Cosmic Form is also in the illusory field and that is the reason why we get the feeling that in the manifestation of the universe Lord Sri Maha Vishnu is involved through the media of Cosmic Form.]

यदर्थेन विनामुष्य पुंस आत्मविपर्ययः ।
प्रतीयत उपद्रष्टुः स्वशिरश्छेदनादिकः ॥ १०॥

10

Yedharththena vinaamushya pumsa aathmaviparyayah
Pretheeyatha upadhreshtussvasiraschedhanaadhikah.

In reality there is neither death nor birth for Jeevaathma or the Soul or Paramaathma or the Ultimate God, Lord Sri Maha Vishnu. It is only due to illusory feelings that we think death and birth are occurring for Jeevaathma or Paramaathma. This feeling is exactly similar to the feeling that in our dream our head is being cut off and we get the feeling that did really happen but when we wake up, we see our head intact and we feel like what is experienced in the dream is unreal. Therefore, please understand that Jeevaathma is deathless and birthless.

यथा जले चन्द्रमसः कम्पादिस्तत्कृतो गुणः ।
दृश्यतेऽसन्नपि द्रष्टुरात्मनोऽनात्मनो गुणः ॥ ११॥

11

Yetthaa jele Chandhramasah kampaadhisthath kritho gunah
Dhrisyatheasannapi dhreshturaathmano naathmano gunah.

Such a false feeling is again similar to the feeling we get when the moon is moving while we see the shadow of the moon moving according to the movement of the flowing water. We know the moon is really not moving though we get the feeling otherwise. It is exactly the same way we get the feeling Lord Sri Maha Vishnu is attached and involved in the universe and its entities.

स वै निवृत्तिधर्मेण वासुदेवानुकम्पया ।

भगवद्भक्तियोगेन तिरोधत्ते शनैरिह ॥ १२॥

12

Sa vai nivriththiddharmmena Vaasudhevaanukampayaa
Bhagawadhbhakthiyogena thiroddhaththe sanairiha.

With the mercy and blessing of Lord Vaasudheva Sri Krishna Bhagawaan slowly and steadily we can reduce and ultimately eliminate the misconception of our identity the Self-Realized Soul, Lord Sri Maha Vishnu, is involved and attached to the manifestation of the universe and its entities and the Gunaas for the entities.

यदेन्द्रियोपरामोऽथ द्रष्टात्मनि परे हरौ ।
विलीयन्ते तदा क्लेशाः संसुप्तस्येव कृत्स्नशः ॥ १३॥

13

Yedhendhriyoparamoattha dhreshtaathmani pare Harau
Vileeyanthe thadhaa klesaassamsupthasyeva krithsnasah.

When our mind and heart along with all the Gunaas attached to them can be merged with and dissolved into the Ultimate Supreme God, Lord Vaasudheva Sri Krishna Bhagawaan, at that time all our confusions and distresses due to the misconception would totally be vanquished or eliminated like when we are awakened after a sound sleep, and we realize that whatever we saw and experienced in the dream is unreal and false.

अशेषसङ्क्लेशशमं विधत्ते
गुणानुवादश्रवणं मुरारेः ।
कुतः पुनस्तच्चरणारविन्द-
परागसेवा रतिरात्मलब्धा ॥ १४॥

14

Asheshasamklesasamam viddhaththe
Gunaanuvaadhasrevanam Muraareh
Kuthah punasthachcharanaaravindha-
Paraagasevaarethiraathmalebdddhaa.

If we can completely get relieved of all our confusions and distresses by explaining and or listening to the stories and or songs proclaiming the greatness and nobilities of Lord Sri Maha Vishnu who is the Parabrahma or Paramaathma or Jeevaathma then what could be the divine result for prostrating and performing humble services and worshipping at the lotus feet of Lord Vaasudheva Sri Krishna Bhagawaan? The result would be complete liberation from this material world and attainment of Moksha or Ultimate Salvation. [This simply means that if we prostrate at the lotus feet of Lord Vaasudheva Sri Krishna Bhagawaan then we will be liberated from the material world.]

विदुर उवाच

Vidhura Uvaacha (Vidhura Said):

सञ्छिन्नः संशयो मह्यं तव सूक्तसिना विभो ।
उभयत्रापि भगवन् मनो मे सम्प्रधावति ॥ १५॥

15

Samcchinnassamsayo mahyam thava sookthaasinaa vibho!
Ubhayathraapi, Bhagawan, mano me sampreddhaavathi.

Oh, the most divine Maha Mune, Maithreya! With the sword of your scholarly Vedhic explanations my confusion and distresses have been cut off and eliminated completely. I now realize that Lord Sri Maha Vishnu who is the Paramaathma is separate, independent of and beyond the material universe. I am now also clear that the living entities without transcendental knowledge of this universe are always entrapped in material miseries and confusions.

साध्वेतद्वाहृतं विद्वन्नात्ममायायनं हरेः ।
आभात्यपार्थं निर्मूलं विश्वमूलं न यद्वहिः ॥ १६॥

16

Saaddhvethadhvyaaahritham vidhvannaathmamaayaayanam Hareh

Aabhaathyapaarttham nirmmoolam visvamoolam na yedhbehih.

Oh, the most learned and scholarly divine sage, Maithreya Maamune!
Your explanations are very elucidate and crystal clear. They are capable of clarifying all doubts and confusions. You were able to make it clear to me that nothing other than Lord Sri Maha Vishnu, the divine consort of Goddess Sri Maha Lakshmi, is in existence and true. In other words, Lord Sri Maha Vishnu or Parabrahma is the only Real one and all others are false and illusory. It is only because of the playful Illusory Power we feel that the universe and the entities therein are real and truly existing.

यश्च मूढतमो लोके यश्च बुद्धेः परं गतः ।
तावुभौ सुखमेधेते क्लिश्यत्यन्तरितो जनः ॥ १७॥

17

Yescha mooddatham loke yescha budhddheh param gethah
Thaavubhau sukhameddhathe; klisyathyantharitho jenah.

The fools of the lowest cadre or the most stupid ones as well as the highest scholarly sages of divinity enjoy the bliss of happiness. The people of the middle category, i.e. those who are not the most intelligent and not the worst fools, are the ones who are really suffering from the miseries of material confusion and distress. [Here what Vidhura means is that the most stupid ones do not worry about transcendentalism and hence they are not concerned and worried of material distresses. The most scholarly sages have a very clear picture of transcendentalism and hence they are liberated from material confusions and distresses.]

अर्थाभावं विनिश्चित्य प्रतीतस्यापि नात्मनः ।
तां चापि युष्मच्चरणसेवयाहं पराणुदे ॥ १८॥

18

Arthtthaabhaavam vinischithya pretheethasyaapi naathmanah
Thaam chaapi yushmachcharanasevayaaham paraanudhe.

Oh, the great scholar, now I clearly understand though all these material manifestations appear to be real and existing in reality they do not exist. These are all the plays of the Illusory Power of Lord Sri Maha Vishnu. I was able to eliminate the misconception as a result of the association I had with you for a little while and I am also very confident that I would be able to remove all false ideas and misconceptions I might have accumulated so far in my life would definitely be able to be removed totally by serving at your lotus feet and listening to your words which are like panacea for all distresses and confusions.

यत्सेवया भगवतः कूटस्थस्य मधुद्विषः ।
रतिरासो भवेत्तीव्रः पादयोर्व्यसनार्दनः ॥ १९॥

19

Yethsevayaa Bhagawathah kootastthasya maddhudhvishah
Rethiraaso bhaveththeevrah paadhayorvyesanaardhanah.

Nobody can attain permanent and steadfast devotion in the lotus feet of Lord Sri Maha Vishnu who is the enemy and destroyer of the demon called Maddhu and can enjoy the ecstasy of devotionally blissful happiness without having the teachings and directions and guidance and blessings from their transcendental and spiritual master or preceptor. Therefore, oh my Master, I prostrate and pray to you to shower your mercy on me and provide me with the needed advice and teach me to attain permanent and steadfast devotion to Lord Sri Maha Vishnu.

दुरापा ह्यल्पतपसः सेवा वैकुण्ठवर्त्मसु ।
यत्रोपगीयते नित्यं देवदेवो जनार्दनः ॥ २०॥

20

Dhuraapa hyalpathapasassevaa vaikunttavarthmasu
Yethropageeyathe nithyam dhevadhevo Jenaardhdhanah.

Preceptors like you, who are the divinest of the divine devotees of Lord Sri Maha Vishnu and who can and provide advice for attainment of Vaikunta by renouncing all interest in material life, cannot be approached and serviced by ordinary people or common men. Only those who have

performed severe austerity with steadfast devotion to Lord Sri Maha Vishnu would become fortunate enough to get a chance to have association with masterly divine preceptors like you. Oh Maithreya, you and other masterly divine preceptors are always singing and proclaiming the glorifying and wonderful transcendental and eternal power of Lord Sri Maha Vishnu who is the Supreme God.

सृष्ट्वाग्रे महदादीनि सविकाराण्यनुक्रमात् ।
तेभ्यो विराजमुद्धृत्य तमनु प्राविशद्विभुः ॥ २१ ॥

21

Srishtvaagre mahadhaadheeni savikaaraanyanukremaath
Thebhyo viraajamudhddhrithya thamanu praavisadhvibhuh

Oh, the noblest of the sages, Maithreya! At the very beginning Lord Sri Maha Vishnu manifested the Illusory Field and then within that Illusory Field He created Maha Thaththva or Prekrithi or Material Energy. Then He manifested Viraat Roopa or Cosmic Form with senses and sense objects from that material energy or Prekrithi. Then He entered Himself within that Viraat Roopa and stayed there.

यमाहुराद्यं पुरुषं सहस्राङ्घ्र्यूरुबाहुकम् ।
यत्र विश्व इमे लोकाः सविकासं समासते ॥ २२ ॥

22

Yemaahuraadhyam purusham sahasraangghryoorubaahukam
Yethra visva ime lokaassavikaasam samaasathe.

All these material universes along with its planets and living and non-living entities within the universes are accommodated within the body of that magnificent Viraat Roopa with thousands of legs, hands, thighs, faces, heads, bodies, etc. which is the first incarnation of Lord Sri Maha Vishnu who is the Primordial Primary Personality or Aadi Purusha or Supreme Purusha or Purushoththama.

यस्मिन् दशविधः प्राणः सेन्द्रियार्थेन्द्रियस्त्रिवृत् ।
त्वयेरितो यतो वर्णास्तद्विभूतीर्वदस्व नः ॥ २३ ॥

Yesmin dhesaviddhah praanah sendhriyaarthttthendhriyasthrivrith
Thvayeritho yetho varnnaasthadhvibhoothervvadhasva nah.

Oh, the most divine Brahmin, Mune! You mentioned to me that the magnificent Viraat Roopa with senses and sense objects consists of ten different life energies and three different life gunaas or qualities of vigor. And also, you mentioned that the Chathur Varnna or Four Caste Systems also manifested within that gigantic Cosmic Form. Now would you kindly explain distinctly that each of these ten different energies and three different life vigors and four different caste systems is occupied or accommodated by which specific part or parts of Viraat Roopa?

यत्र पुत्रैश्च पौत्रैश्च नमृभिः सह गोत्रजैः ।
प्रजा विचित्राकृतय आसन् याभिरिदं ततम् ॥ २४॥

Yethra puthraischa pauthraischa naphtribhissaha gothrajaih
Prejaa vichithraakrithaya aasan yaabhiridham thatham.

It is interesting and at the same time amazing to recognize and understand that these universes consisting of many generations like the fathers, the sons, the grandsons, the great grandsons, etc., and then dynasties different types of living non-living and moving and non-moving entities are all the manifestation of one single personality, the Supreme God, Lord Sri Maha Vishnu. How is it possible to process the manifestations of innumerable different entities precisely accurately by a single personality?

प्रजापतीनां स पतिश्चक्लृपे कान् प्रजापतीन् ।
सर्गाश्चैवानुसर्गाश्च मनून्मन्वन्तराधिपान् ॥ २५॥

Prejaapatheenaam sa pathischaklepe kaan prejaapatheen
Sarggaamschaivaanusarggaamscha manoonmanvantharaaddhipaan.

एतेषामपि वंशांश्च वंशानुचरितानि च ।
उपर्यधश्च ये लोका भूमेर्मित्रात्मजासते ॥ २६॥

26

Etheshaamapi vamsaamscha vamsyaanucharithaani cha
Uparyedddhascha ye lokaa bhoomermMithraathmajaasathe.

तेषां संस्थां प्रमाणं च भूर्लोकस्य च वर्णय ।
तिर्यङ्गानुषदेवानां सरीसृपपतत्रिणाम् ।
वद नः सर्गसंब्यूहं गार्भस्वेदद्विजोद्धिदाम् ॥ २७॥

27

Theshaam samstthaam premaanam cha bhoorlokasya cha varnnaya
Thiryangmaanushadhevaanaam sareesripapathathrinaam
Vadha nassarggasamvyooham gaarbhasvedhadhvijodhbhidhaam.

गुणावतारैर्विश्वस्य सर्गस्थित्यप्ययाश्रयम् ।
सृजतः श्रीनिवासस्य व्याचक्ष्वोदारविक्रमम् ॥ २८॥

28

Gunaavathairvvisvasya sarggasthithyapyayaasrayam
Srijathah Sreenivaasasya vyaachakshvodhaaravikramam.

Oh the noblest Brahmin sage, Maithreya Maha Mune! Please explain who has or have been assigned with the responsibilities of creation of multitudes of distinct entities in this universe by Brahmadheva and out of those who is the most capable Lord of all Prejaapathees as well as the creator and Lord of the universe which consists of three worlds. Oh son of Mithra (Maithreya is the son of Mithra), please also explain clearly and beautifully the details of the creation with description of Prejaapathees, Manoos and Svaayambhuvaas and their duration and the eons or Yugaas in which they were holding leading positions, etc. Also kindly describe rulers and leaders of each of the Yugaas and their dynasty, tribe, lineage and leading personalities of each of the dynasties and history of all those noble and devotional dynasties. Please also describe details of all the worlds above and below this earth along with their evolutions, sustenance,

orbits, positions, sizes, inhabitant entities like the dhevaas, manushyaas (mankind), birds, animals, lower animals (thiryaks), reptiles, etc. Besides, please narrate the type of creations like from sweat, from semen or egg, seed, and whether by delivery or by hatching or by stem-planting, etc. along with duration for creation of each of them. Then please also explain the various incarnation of Lord Sri Maha Vishnu along with the purposes, meaning of the purposes, means and sources used to attain or fulfill those purposes, brave and glorifying deeds of each of the incarnations, their eons and durations and all other pertinent and useful information.

वर्णाश्रमविभागांश्च रूपशीलस्वभावतः ।
ऋषीणां जन्मकर्मादि वेदस्य च विकर्षणम् ॥ २९ ॥

29

Varnnaasramavibhaagaamscha roopaseelasvabhaavathah
Risheenaam jenmakarmmaadhi vedhasya cha vikarshanam

यज्ञस्य च वितानानि योगस्य च पथः प्रभो ।
नैष्कर्म्यस्य च साङ्ख्यस्य तन्त्रं वा भगवत्स्मृतम् ॥ ३० ॥

30

Yejnjasya cha vithaanaani yogasya cha patthah prebhoh!
Naishkarmmyasya cha saamkhyasya thanthram vaa Bhagawath smritham.

पाखण्डपथवैषम्यं प्रतिलोमनिवेशनम् ।
जीवस्य गतयो याश्च यावतीर्गुणकर्मजाः ॥ ३१ ॥

31

Paakhandapatthavaishamyam prethilomanivesanam
Jeevasya gethayo yaascha yaavatheergunakarmmajaah

धर्मार्थकाममोक्षाणां निमित्तान्यविरोधतः ।
वार्ताया दण्डनीतेश्च श्रुतस्य च विधिं पृथक् ॥ ३२ ॥

32

Ddharmmaarththakaamamokshaanaam nimiththaanyaviroddhathah
Vaarththaayaa dhendaneethescha sruthasya cha viddhim prithhak.

श्राद्धस्य च विधिं ब्रह्मन् पितृणां सर्गमेव च ।
ग्रहनक्षत्रताराणां कालावयवसंस्थितिम् ॥ ३३ ॥

33

Sraadhddhasya cha viddhim Brahman pithrinaam sarggameva cha
Grehanakshathratharaanaam kaalaavayavasamstthithim.

दानस्य तपसो वापि यच्चेष्टापूर्तयोः फलम् ।
प्रवासस्थस्य यो धर्मो यश्च पुंस उतापदि ॥ ३४ ॥

34

Dhaanasya thapaso vaapi yechcheshtaapoorththayoh phalam
Prevaasastthasya yo ddharmmo yescha pumas uthaapathi.

येन वा भगवांस्तुष्येद्धर्मयोनिर्जनार्दनः ।
सम्प्रसीदति वा येषामेतदाख्याहि चानघ ॥ ३५ ॥

35

Yena vaa Bhagawaamsthushyeddharmmayonijenaardhdhanah
Sampreseedhathi vaa yeshaamethadhaakhyaahi chaanagha!

Oh, the most scholarly divine sage, Maithreya! Please explain the caste system with its categorical divisions and subdivisions, if any. What are the traditional practices, customs, ways of obeisance, behaviors, etc. of each of those castes? What are the features and characteristics and signs and symptoms and how can we identify those castes distinctly? Is it possible to make out the caste of a person from his or her appearance? What are the distinct duties and responsibilities of each of those castes? Who are all the noblest and divine and scholarly sages? Please explain their birth story and history. Please explain the type and length of their austerities. Who segregated the Vedhaas? How many different divisions and subdivisions are there for Vedhaas? What is renunciation of fruit of action? How many

different types of such actions are there? What is the purpose of performing actions without expecting any result? How can we perform such actions? What are the benefits of performing such actions? What is Sankhya Yoga? What is Bhakthi Yoga? What are the tactical and strategic ways to perform those Yogaas? Hereditarily and traditionally how they are being practiced? Are there any cardinal changes between them? How did atheism come into existence? What are all the negativities, imperfections, contradictions, etc. of atheism also the positivity, if any? How Chandaalaas or the Outcastes or Untouchables were formed? Under which caste system can we include them? What are the acceptable and proven qualities to attain Swarggam or Heaven also what are the proven qualities or negative qualities drive to Narakam or Hell? How can we perform the actions properly combining Ddharmma (Moral Righteousness), Arththha (Wealth for attainment of Noble Charities), Kaama (Desire to perform Divine and Noble Actions) and Moksha (Salvation)? What is the right course of cultivation and business? What are all the rules and regulations governing how to cultivate and how to conduct business? Who is authorized to undertake those tasks? Do we need to pay homage for our ancestors? What are the norms for offering reverence to ancestors? What are the rituals? Are these rituals mandatory? What are the rules and regulations to be adhered to by the common men or ordinary subjects? Who prescribes the legal code? What are the different types of punishment for violating the law of the land? What is the order and severity of punishments? Who and how the legal systems have been enforced and punishments are imposed? What is the order of charities and donations? What is the order of severity of austerities and penances? What are the different types of sacrificial performances and their purposes and benefits? Who should perform what type of sacrifice? How many times should one perform sacrifices? What are the orders of sacrifices? What are the norms to conduct each type of sacrifice? What are the benefits of performing virtuous actions? What are the defects of performing evil actions? What are the duties and responsibilities of those who are doing well? What are the duties and responsibilities of those who are in awkward situations? Oh, Maithreya Maha Mune! How is it possible or what is it we should do to attain steadfast devotion and thereby to appease Lord Hari or Lord Vaasudheva Sri Krishna Bhagawaan who is the embodiment of compassion and kindness and who is the provider of righteous results?

अनुव्रतानां शिष्याणां पुत्राणां च द्विजोत्तम ।

अनापृष्टमपि ब्रूयुर्गुरवो दीनवत्सलाः ॥ ३६॥

36

Anuvrathaanaam sishyaanaam puthraanaam cha dhvijoththma!
Anaprishtamapi brooyurguravo dheenavathsalaah.

Oh, the most noble Brahmin Sage! The divine preceptors or Guroos always provide detailed explanations of Transcendental Principles and Theories to their favorite disciples or students and to their children of inquisitiveness and enthusiasm even if they do not ask. That is the greatness of divine preceptors.

तत्त्वानां भगवंस्तेषां कतिधा प्रतिसङ्क्रमः ।
तत्रेमं क उपासीरन् क उ स्विदनुशेरते ॥ ३७॥

37

Thaththvaanaam Bhagawamstheshaam kathiddhaa prethisamkremah
Thathremam ka upaaseeran ka u svidhanuserathe.

Oh, the great scholarly Omniscient! How many different mergers or dissolutions are there for the elements of material nature? Is there anyone, if so, who survives these dissolutions? Lord Sri Maha Vishnu would be on Yoga Nidhra or Divine Sleep at the time of dissolution. Who would be available at that time at His service?

पुरुषस्य च संस्थानं स्वरूपं वा परस्य च ।
ज्ञानं च नैगमं यत्तद्गुरुशिष्यप्रयोजनम् ॥ ३८॥

38

Purushasya cha samstthaanam svaroopam vaa parasya cha
Jnjanam cha naigamam yeththadh gurusishyapreyojanam.

Please explain the shape and appearance of God. Please also tell us the principles of life. What is the theory of existence of life? We would also like to learn the order of exchanging the knowledge of Vedhaas from

preceptor to disciple and the rules and the norms and procedures both for preceptors and for disciples to observe. What are the Jnana Yogaas stipulated in Vedhaas? Please shower your boundless affection towards us and narrate all details.

निमित्तानि च तस्येह प्रोक्तान्यनघ सूरिभिः ।
स्वतो ज्ञानं कुतः पुंसां भक्तिर्वैराग्यमेव वा ॥ ३९॥

39

Nimiththaani cha thsyeha prokthaanyanagha sooribhih
Svatho jnaanam kuthah pumsaam bhakthivairagyaameva vaa.

एतान्मे पृच्छतः प्रश्नान् हरेः कर्मविविक्तया ।
ब्रूहि मेऽज्ञस्य मित्रत्वादजया नष्टचक्षुषः ॥ ४०॥

40

Ethaanme prichcchathah presnaan Hareh karmvavivathsayaa
Broohee meajnjasya mithrathvadhajayaa nashtachakshushah.

What are the methods, prescribed by devotional scholars and omiscients who are masters of Vedhaas, to study the boundless knowledge contained within Vedhaas? What are the prerequisite qualifications required to acquire Vedhic knowledge? How can ordinary people or common men like me become devotees of Lord Sri Maha Vishnu? How can we acquire knowledge? How can we attain detachment to material life? Oh, the great Brahmin sage, I asked all these questions out of my inquisitiveness and limitless interest to know important principles of the most Transcendental Supreme Primordial Personality, Lord Sri Maha Vishnu. I am totally confused and enticed with the power and influence of illusion. I am totally blind and ignorant about the devotional and glorifying pastime deeds of Lord Vaasudheva Sri Krishna Bhagawaan who is the most perfect incarnation of Lord Sri Maha Vishnu. Please help me and throw light into my eyes of conscience and provide me vision and remove my ignorance with the most devotional and soul satisfying stories of Lord Vaasudheva Sri Krishna Bhagawaan. Oh, the noblest Brahmin, you are the closest and

affectionate friend of all those who wish to know about our Master, Lord Vaasudheva Sri Krishna Bhagawaan.

सर्वे वेदाश्च यज्ञाश्च तपो दानानि चानघ ।
जीवाभयप्रदानस्य न कुर्वीरन् कलामपि ॥ ४१ ॥

41

Sarvve Vedhaascha yejnjaascha thapo dhaanaani chaanagha!
Jeevaabhayapredhaanasya na kurvveeran kalaamapi.

Even if we study all the Vedhaas thoroughly, even if we conduct hundred of Yaagaas, even if we observe very severe and meditative austerities and penance for very long period of time, we are not going to obtain the result which we can obtain from learning the ultimate principles and philosophies of Lord Sri Maha Vishnu. Nothing else other than learning the ultimate principles and philosophies of Lord Sri Maha Vishnu can ever match it in removing the material distresses and agonies of mankind in this material world.

श्रीशुक उवाच

Sree Suka Uvaacha (Sree Suka Brahmarshi Said):

स इत्थमापृष्टपुराणकल्पः
कुरुप्रधानेन मुनिप्रधानः ।
प्रवृद्धहर्षो भगवत्कथायां
सञ्चोदितस्तं प्रहसन्निवाह ॥ ४२ ॥

42

Sa iththamaaprishtapuraanakalpah kurupredhaanena munipreddhaanah
Prevridhddhaharsho Bhaawathkatthaayaam samchodhithastham
prehasannivaha.

After listening to all these most devotional questions from Vidhura, the best of the Kuru Dynasty, Maithreya Maha Muni, who is the chief of all the sages, was blissfully pleased because he has the best opportunity to narrate the most devotional and wonderful deeds of the Master of all the

Universes, Lord Sri Maha Vishnu. And Maithreya Maha Muni with divinely blissful smile started answering:

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां तृतीयस्कन्धे सप्तमोऽध्यायः ॥ ७॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam Thritheeyaskanddhe [Maayaalekshanam Naama]
Sapthamoadhyaayah

Thus, we conclude the Seventh Chapter [Signs of Illusory Power and Vidhura's Questions to Maithreya] 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!