

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)

॥ अष्टमोऽध्यायः - ८ ॥

ASHTAMOADHYAYAH (CHAPTER EIGHT)

Brahmothbhava (Manifestation or Creation of Brahmadheva)

[In this chapter Maithreya starts responding to Vidhura. As mentioned earlier the responses or answers to the questions of Vidhura are “The Sreemadh Bhaagawatha Puraanam.” Maithreya initially reminds that Vidhura was Yemaddharmmaraaja in his previous birth and therefore such transcendental questions are naturally expected from him. And one of the purposes of the birth of Vidhura is to spread the divine principles of Lord Sri Maha Vishnu to the world. Lord Sri Maha Vishnu was in Yoga Nidhra during the devastation for one thousand Kalpa Varshaas. And at the end of the devastation Lord Sri Maha Vishnu manifested Brahma Dheva to create the universe. Please continue reading for details...]

Maithreya Uvaacha (Maithreya Said):

सत्सेवनीयो बत पूरुवंशो
यल्लोकपालो भगवत्प्रधानः ।
बभूविथेहाजितकीर्तिमालां
पदे पदे नूतनयस्यभीक्षणम् ॥ १ ॥

1

Sathsevaneeyo betha Pooruvamso
Yellokapaalo Bhagawath preddhaanah
Bebhoovitthehaajithakeerththimaalaam
Padhe padhe noothanayasyabheekshnam.

Hey Vidhura, I am very pleased with all these great questions which give me the opportunity to describe the most glorifying and wonderful divine deeds of Lord Sri Maha Vishnu. I am absolutely not surprised with these divine questions from you because you are Yemaddharmmaraaja, who is the son of Sooryabhagawaan or Sun-god, who is born into the most renowned dynasty of Pooru who was the noblest of Chandhravamsa or Lineage of Moon-god and who was also an incarnation of Lord Sri Maha Vishnu. Therefore, the purpose of your birth itself is to spread and propagate transcendental principles of Lord Sri Maha Vishnu. And these questions are most befitting to fulfill those divine purposes.

सोऽहं नृणां क्षुल्लसुखाय दुःखं
महद्भूतानां विरमाय तस्य ।
प्रवर्तये भागवतं पुराणं
यदाह साक्षाद्भगवान् ऋषिभ्यः ॥ २ ॥

2

Soaham nrinaam kshullasukhaaya dhuhkham
Mahadhgethaanaam viramaaya thasya
Prevarththaye Bhaagawatham puraanam
Yedhaaha saakshaadh Bhagawaanrishibhah.

Hey Vidhura! Lord Vaasudheva Sri Krishna Bhagawaan who is the most perfect incarnation of Lord Sri Maha Vishnu has already taught in detail the ways and means for getting rid of or for eliminating the most horrible miseries and distresses of those who are entrapped and confused in material disasters as a result of their own deeds to satisfy paltry and momentary material pleasures and comforts to the great divinely and scholarly Sages and Rishis. The essence of the discourses of Lord Sri Maha Vishnu is contained within the Holy Text of Sreemadh Bhaagawatha Puraanam. I am now going to explain Sreemadh Bhaagawatha Puraanam containing the glorifying stories and wonderful deeds of Lord Vaasudheva Sri Krishna Bhagawaan.

आसीनमुर्व्या भगवन्तमाद्यं
सङ्कर्षणं देवमकुण्ठसत्त्वम् ।
विवित्सवस्तत्त्वमतःपरस्य
कुमारमुख्या मुनयोऽन्वपृच्छन् ॥ ३॥

3

Aaseenamurvyaam Bhagawanthamaadhyam
Sankarshanam Dhevamakunttasaththvam
Vivithsavasthaththvamathah parasya
Kumaaramukhyaa munayoanvaprichchan.

In the very beginning Lord Sri Maha Vishnu was sitting or lying at the bottom of the world on Aadhi Sesa or Anantha Naaga or the Serpent Anantha who is being called as Sankarshana or Sankarshana Moorthhi. At that time Sanath Kumaaraas or the famous Child Sages along with other Divine Sages with utmost interest and inquisitiveness approached Sankarshana Moorththy and prostrated at His lotus feet and then with folded hands and worshipped and requested to explain the Transcendental Principles of Lord Vaasudheva Sri Krishna Bhagawaan for their benefit as well as for the benefit of other Dhevaas and Asuraas and Human beings and for all other species.

स्वमेव धिष्ण्यं बहु मानयन्तं
यं वासुदेवाभिधमामनन्ति ।
प्रत्यग्धृताक्षाम्बुजकोशमीष-

दुन्मीलयन्तं विबुधोदयाय ॥ ४॥

4

Svameva ddhishnyam behu maanayantham
Yem Vaasudhevaabhiddhamaamananthi
Prethyag ddhrithaakshaambujakosameesha-
DhUnmeelayantham vibuddhodhayaaya.

At that time Sankarshana Moorththi, with closed eyes and prayers, was meditating upon his Master and Supreme God, Lord Vaasudheva Sri Krishna Bhagawaan, with unbounded interest in merging into his Lord. As he was aware of the presence of Sanath Kumaaraas, and other sages slightly opened his eyes and looked in the direction of the sages and started to speak like:

स्वर्धुन्युदाद्रैः स्वजटाकलापै-
रुपस्पृशन्तश्चरणोपधानम् ।
पद्मं यदर्चन्त्यहिराजकन्याः
सप्रेमनानाबलिभिर्वरार्थाः ॥ ५॥

5

Svardhddhoonyudhaardhrai svajetaakalaapai-
RUpasprisantharascharanopaddhaanam
Padhmam yedharchachanthyahiraajakanyaah
Sapremanaanaabelibhirvvaraarthtthaah.

Sanath Kumaaraas and the sages came directly from heaven after having an ablutionary bath in the divine river Ganga and with wetted hair. While they prostrated at the lotus feet of Sankarshana Moorththi water dripped from their matted hair locks and washed off his feet as if they were offering ablutionary tharpan. All the young and beautiful daughters of the Serpent King were also always worshipping the lotus feet of Sankarshana Moorththi with ardent desire that he would listen to their prayers and become their beloved husband.

मुहुर्गृणन्तो वचसानुराग-
स्खलत्पदेनास्य कृतानि तज्जाः ।

किरीटसाहस्रमणिप्रवेक-
प्रद्योतितोद्दामफणासहस्रम् ॥ ६॥

6

Muhurgrinantho vachasaanuraga-
Skhalath padhenyaasakrithaani thajjnjaah
Kireetasaahasramanipreveka-
Predhyothithodhdhaamaphanaa sahasram.

Sankarshana Moorththy was splendorous and brilliant with the shining precious stones and diamonds on all his thousand raised hoods and from all hoods bright rays of effulgence were radiating. Sanath Kumaaraas and the sages while worshiping with glorifying songs were stuttering due to devotional emotions and asked the questions.

प्रोक्तं किलैतद्भूगवत्तमेन
निवृत्तिधर्माभिरताय तेन ।
सनत्कुमाराय स चाह पृष्टः
साङ्ख्यायनायाङ्ग धृतव्रताय ॥ ७॥

7

Proktham kilaihadh Bhagawaththmena
Nivriithiddharmmaabhirethaaya thena
Santhakumaaraaya sa chaaha prishtah
Saamkhyayanaayaanga! Ddhrithavrathaaya.

It is well-known in all the three worlds that Aadhi Sesa or Sankarshana Moorththy who is the embodiment of Brahma Swaropa, or the Ultimate Form of Para Brahma advised the purport and principles of Sreemadh Bhaagawatha Puraana to Sanath Kumaaraas and other Sages. Sanath Kumaaraas have already pledged their life for the service of Lord Sri Maha Vishnu and for propagating His principles in all the three worlds by renouncing all material interests. Thereafter Sanath Kumaaraas have advised Sreemadh Bhaagawatha Puraanam in its entirety to Saamkhyayana Muni who is the noblest of the noblest divine sage when he requested them to advise him of the purport and principles of Lord Sri Maha Vishnu with glorifying stories and songs.

साङ्ख्यायनः पारमहंस्यमुख्यो
विवक्षमाणो भगवद्विभूतीः ।
जगाद सोऽस्मद्गुरवेऽन्विताय
पराशरायाथ बृहस्पतेश्च ॥ ८॥

8

Saamkyaayanah paaramahamsyamukhyo
Vivakshamaano Bhagawathvibhootheeh
Jegaadha soasmadh guraveanvithaaya
Paraasarayaattha Brihaspathescha.

Thereafter Saankhyaayana who was the supreme most transcendentalists with a very large number of divine sages and scholars who are all masters of Vedhaas, Ithihaasaas, Puraanaas, Upanishaths, etc. as disciples advised Sreemadh Bhaagawatha Puraanam to my Preceptor, Paraasara [Parasara is the father of Vyaasa and preceptor of Maithreya], and to the preceptor of Dhevaas, Geeshpathy or Brihaspathy.

प्रोवाच मह्यं स दयालुरुक्तो
मुनिः पुलस्त्येन पुराणमाद्यम् ।
सोऽहं तवैतत्कथयामि वत्स
श्रद्धालवे नित्यमनुव्रताय ॥ ९॥

9

Provaacha mahyam sa dheyaaluruktho
Munih Pulasthyena puraanamaadhyam
Soaham thavaithath katthayaami vathsa!
Sredhddhaalave nithyamanuvrathaaya.

Oh Vidhura Mahaasaya! My affectionate son (disciples are considered like sons and that is why Maithreya addresses Vidhura as son), noblest of the noblest Sreemadh Bhaagawatham was then advised by the great Sage, Pulasthya (one of the renowned seven sages or Saptharshees), with blessings and boon to Paraasara that he would become a masterly scholar

of Sreemadh Bhaagawatha Puraanam. Paraasara advised Sreemadh Bhaagawatha Puraanam to me and now I would properly with all narrations and illustrative stories advise you, Vidhura, who is staying with me. [Here the name of Pulasthya is mentioned because he is the one who recommended or advised Paraasara to approach Saankhyaayana to describe and teach Sreemadh Bhaagawatham. Along with Sanath Kumaaraas, Pulasthya was also there while Sankarshana Moorththy described Sreemadh Bhaagawatham.]

[Pithaamahodhbhavam = Origin of Brahma Dheva]

उदाप्लुतं विश्वमिदं तदासी-
द्यन्निद्रयाऽऽमीलितदृङ् न्यमीलयत् ।
अहीन्द्रतल्पेऽधिशयान एकः
कृतक्षणः स्वात्मरतौ निरीहः ॥ १० ॥

10

Udhaaplutham visvamidham thadhaaaasee-
Dhyannidhrayaameelithadhringnyameelayath
Aheendhrathalpeaddhisayaana ekah
Krithakshenah svaathmarethau nereehah

Lord Sri Maha Vishnu who has thousands of thousands other names which includes Janaardhdhana meaning the one who is the helper or savior of the species of the universes who is the Lord of all three worlds was lying down on his divine bedding of Aadhi Sesa or Anantha Naaga temporarily retiring from his enticing and enchanting activities of creation of illusory universes partially closing his eyes with the intention of taking nap-time rest. At the same moment all the worlds sunk into the ocean of water.

सोऽन्तःशरीरेऽर्पितभूतसूक्ष्मः
कालात्मिकां शक्तिमुदीरयाणः ।
उवास तस्मिन् सलिले पदे स्वे
यथानलो दारुणि रुद्धवीर्यः ॥ ११ ॥

11

Soanthassareerearppithabhoothasookshmah
Kaalaathmikaam sakthimudheerayaanah
Uvaasa thasmin salile padhe sve
Yetthaanalo dhaaruni rudhddhaveeryah

As fire is merged and dissolved within the firewood the universes with all the entities therein with all their gross and or subtle forms got dissolved and contained within Lord Sri Maha Vishnu who is the embodiment of Eternal Energy. Lord Sri Maha Vishnu induced the Power of Eternal Time to be active but in dormancy within the gross and subtle forms of the elements which are now dissolved and merged within him. Lord Sri Maha Vishnu lay down on Anantha Naaga who was floating on the Eternal Water, with half closed eyes.

चतुर्युगानां च सहस्रमप्सु
स्वपन् स्वयोदीरितया स्वशक्त्या ।
कालाख्ययाऽऽसादितकर्मतन्त्रो
लोकानपीतान् ददृशे स्वदेहे ॥ १२॥

12

Chathuryugaanaam cha sahasramapsu
Svapan svayodheerithayaa svasakthyaa
Kaalaakhyayaaasaadhithakarmmathanthro
Lokaanapeethaan dhedhrise svadhehe.

Thus, Lord Sri Maha Vishnu remains on water for one thousand cycles of four Yugaas or Sahasram Chathur Yugam with the internal potency as desired and determined by Him. But with the power of His External Energy, it may seem that He is sleeping or having Yoga Nidhra. Then prompted or induced by the Energy called Kaala-Sakthi or Power of Time Lord Sri Maha Vishnu opens His eyes. BY that time one night of Brahma Dheva would also be over. Brahma Dheva would then wake up after a sound sleep with rejuvenated energy and fully refreshed and active. With rejuvenated energy Brahma Dheva would start his responsibility of creation of the universe and the entities therein with the inducement of eternal energy contained within Lord Sri Maha Vishnu. Brahma Dheva would also

have the vision of the universes and the entities dissolved and contained within Lord Sri Maha Vishnu with the Energy known as Kaala-Sakthi.

तस्यार्थसूक्ष्माभिनिविष्टदृष्टे-
रन्तर्गतोऽर्थो रजसा तनीयान् ।
गुणेन कालानुगतेन विद्धः
सूष्यंस्तदाभिद्यत नाभिदेशात् ॥ १३॥

13

Thasyarththasookshmaabhinivishtadhrishte-
RAntharggethoarththo rejasaa thaneeyaan
Gunena kaalaanugethena vidhddhah
Sooshyamsthadhaabhidhyetha naabhidhesaath.

As desired or with the will or attention of Lord Sri Maha Vishnu the subtle subject matter of creation will be agitated with Rejo Guna, or material mode of passion and the subtle form of creation will pierce through His naval portion of the abdomen and come out. The subtle form of creation appears like beautiful cells of lotus. [This is the cause of the creation of lotus flowers that appear on the Milky Ocean produced from the naval portion of Lord Sri Maha Vishnu.]

स पद्मकोशः सहस्रोदतिष्ठ-
त्कालेन कर्मप्रतिबोधनेन ।
स्वरोचिषा तत्सलिलं विशालं
विद्योतयन्नर्क इवात्मयोनिः ॥ १४॥

14

Sa padhmakosah sahasodhathishttath
Kaalena karmmaprethiboddhanena
Svarochishaa thatsalilam visaalam
VidhyothayannArkka ivaathmayonih.

The bud of the lotus flower, originated by piercing through the naval portion of Lord Sri Maha Vishnu or Naaraayana, produced far more effulgence than thousands of suns and illuminated the Kalpa Jala or Eternal Water of

Milky Ocean. And the bud of the lotus flower is the original source of energy and fruitive activities of all the entities of the universe and stood above the water shedding the brilliance throughout. In due course of Time called Kaala-Sakthi the portions of water were dried up with the brilliance and land or earth was formed or originated. The earth in due course of Time became livable or inhabitable for the species.

तल्लोकपद्मं स उ एव विष्णुः
प्रावीविशत्सर्वगुणावभासम् ।
तस्मिन् स्वयं वेदमयो विधाता
स्वयम्भुवं यं स्म वदन्ति सोऽभूत् ॥ १५॥

15

Thallokapadhmam sa u eva Vishnuh
Praaveevisathsarvvagunaavabhaasam
Thasmin svayam vedhamayo viddhaathaa
Svayambhuvam yem sma vadhanthi soabhooth.

Lord Sri Maha Vishnu, the Supreme Soul, very artistically, beautifully, slowly and steadily entered inside the bud of that lotus flower which was fully impregnated and showing up all the qualities or Gunaas and the power of energy and became self illuminating. Then Hari or Lord Sri Maha Vishnu formed or created or originated or manifested Brahma Dheva and appeared as the embodiment of Vedhaas. Brahma Dheva is the Lord of Creations.

तस्यां स चाम्भोरुहकर्णिकाया-
मवस्थितो लोकमपश्यमानः ।
परिक्रमन् व्योम्नि विवृत्तनेत्र-
श्चत्वारि लेभेऽनुदिशं मुखानि ॥ १६॥

16

Thasyaam sa chaambhoruhakarnnikaayaa-
MAvastthitho lokamapasyamaanah
Parikreman vyomni vivriththanethra-
Schathvaari lebheanudhisam mukhaani.

When Brahma Dheva who was standing on the lotus flower opened his eyes as if he got up or awakened from sleep and looked around for all the worlds and universe he created in the past. [Brahma Dheva created the universe before he went to sleep. At that time when he went to sleep the universe was not dissolved into Lord Sri Maha Vishnu.] Brahma Dheva was panicky and bewildered as he could not see the world he created before he went to sleep. Therefore, he looked at all the four sides around him and also up in the sky to heaven. Thus, he got four faces. [See when Brahma Dheva turned to each of the four directions and thus, he got four faces at each of the four sides. "Necessity is the mother of invention." Brahmadheva has to look in four directions and he invented four faces!]

तस्माद्युगान्तश्चसनावघूर्ण-
जलोर्मिचक्रात्सलिलाद्विरूढम् ।
उपाश्रितः कञ्जमु लोकतत्त्वं
नात्मानमद्धाविददादिदेवः ॥ १७॥

17

Thasmaadhyugaanthasvasanaavaghoornna-
Jelormmichakraath salilaadhvirooddam
Upaasrithah kanjjamu lokathaththvam
NaathmaanamadhdhaavidhadhaAdhidhevah.

At the end of the divine millennium, meaning one thousand Kalpa Varshaas or Dhivya Varshaas, the air of devastation began to move the water of the milky ocean and the lotus in which Brahma Dheva was situated started moving at high speed in circular waves. Brahma Dheva who was the first creation and who was situated in the lotus flower did not have any idea about his own creation or the creation of the lotus flower. [His own creation means the creation of the Soul.]

क एष योऽसावहमब्जपृष्ठ
एतत्कुतो वाब्जमनन्यदप्सु ।
अस्ति ह्यधस्तादिह किञ्चनैत-
दधिष्ठितं यत्र सता नु भाव्यम् ॥ १८॥

18

Ka esha yosaavahamabjaprishta
Ethath kutho vaabjamananyadhapsu
Asthi hyaddhasthaadhiha kinjchanaitha-
Dhaddhishtitham yethra sathanubhaavyam.

Brahma Dheva who found himself on the lotus flower thought that how the single lotus flower, without any other elements around and without any other support, originated or who created it? Then he thought this lotus flower situated in the eternity of water might certainly have an origin and it should be at the bottom of the stem.

स इत्थमुद्वीक्ष्य तदब्जनाल-
नाडीभिरन्तर्जलमाविवेश ।
नार्वागतस्तत्खरनालनाल-
नाभिं विचिन्वंस्तदविन्दताजः ॥ १९॥

19

Sa iththamudhveekshya thadhabjanaala-
Naadeebhirantharjjelamaavivesa
Naarvvaaggethasthath kharanaalanaala-
Naabhim vichinvamsthadhavindhathaAjah.

Lord Brahmadheva or Pithaamaha contemplating that he should be able to find out the origin or the source of the lotus entered into water through the channel of lotus stem. In spite of traveling through the channel for many years Pithaamaha failed to reach the bottom and see the source. Thus, his effort turned out to be futile.

तमस्यपारे विदुरात्मसर्ग
विचिन्वतोऽभूत्सुमहांस्त्रिणेमिः ।
यो देहभाजां भयमीरयाणः
परिक्षिणोत्यायुरजस्य हेतिः ॥ २०॥

20

Thamasyapaare Vidhuraathmasarggam

Vichinvathoabhooth sumahaam sthrinemih
Yo dhehabhaajaam bhayameerayaanah
Parikshinothyaayurajasya hethih.

Hey Vidhura! Brahmadheva who is the creator of the universe spent his whole lifetime of one hundred Brahma Varshaas or Dhivya Varshaas in search of his creator or his origin. Normally all living entities of the universe are always concerned and worried during their lifetime thinking what time their life will end or will die. [Here the indication is the Brahmadheva also spent his lifetime concerned and worried to find out his origin or creator.]

ततो निवृत्तोऽप्रतिलब्धकामः
स्वधिष्ण्यमासाद्य पुनः स देवः ।
शनैर्जितश्वासनिवृत्तचित्तो
न्यषीददारूढसमाधियोगः ॥ २१ ॥

21

Thatho nivriththoaprethilebddhakaamah
Svaddhishnyamaasaadhya punah sa dhevah
Sanairjjithasvaasanivriththichiththo
Nyesheedhadhaarooddasamaddhiyogah.

Brahmadheva concluded that such external or physical searches are futile and thus retired or withdrew from investigation. He came back and sat on the top of the lotus flower. Then he detached from materially objective thoughts and by controlling his breaths gradually and concentrating his mind fully started to worship with devotion and to meditate upon the Supreme God, Lord Sri Maha Vishnu, and remained in Samaaddhi Yoga.

कालेन सोऽजः पुरुषायुषाभि-
प्रवृत्तयोगेन विरूढबोधः ।
स्वयं तदन्तर्हृदयेऽवभात-
मपश्यतापश्यत यन्न पूर्वम् ॥ २२ ॥

22

Kaalena soAjah purushaayushaabhi-

Prevriththayogena virooddaboddhah
Svayam thadhantharhridhayeavabhaatha
Mapasyathapasyatha yenna poorvvam.

For one hundred years Brahmadheva observed Bhakthi Yoga and Samaaddhi Yoga regularly without any interruption. [One Purushaayus is considered to be one hundred years.] At the end of one hundred years Brahmadheva became enlightened with Jnjaana Yoga and his conscience became aware of intelligence. And then he was able to clearly see the effulgence and splendor of Lord Sri Maha Vishnu in his conscience which he was unable to visualize or see earlier.

मृणालगौरायतशेषभोग-
पर्यङ्क एकं पुरुषं शयानम् ।
फणातपत्रायुतमूर्धरत्न-
द्युभिर्हतध्वान्तयुगान्ततोये ॥ २३ ॥

23

Mrinaalageuravaayathaseshabhoga-
Paryanka ekam Purusham sayaanam
Phanaathapathraayuthamoordhddharethna-
Dhyubhirhathaddhvaanthayugaanthathoye.

Brahmadheva was able to see huge and gigantic, actually endless, lotus-like white beds or Sesha Naaga or Anantha Sarppa. The entire water was lustrously illuminated by the glowing precious stones on the thousand hoods of Sesha Naaga. He also saw the most effulgent Supreme Lord, Lord Sri Maha Vishnu, who is the embodiment of Eternal Energy and Eternal Potency lying down on Sesha Naaga. Sesha Naaga is the most comfortable permanent bed of Sole Primordial Supreme Personality, Lord Sri Maha Vishnu. Pithaamaha or Brahmadheva saw Lord Sri Maha Vishnu on Sesha Naaga in a sleeping pose.

प्रेक्षां क्षिपन्तं हरितोपलाद्रेः
सन्ध्याभ्रनीवेरुरुक्ममूर्धः ।
रत्नोदधारौषधिसौमनस्य-
वनस्रजो वेणुभुजाङ्घ्रिपाङ्घ्रेः ॥ २४ ॥

Prekshaam kshipantham Harithopalaadhreh
 Sanddhyaabhraneeverururukmamoordhddhnah
 Rethnodhaddhaarushaddhisaumanasya-
 Vanasrejo venubhujaangghripaangghreh.

[These lines describe Brahmadheva's visualization of Lord Sri Maha Vishnu or how Lord Sri Maha Vishnu appeared to Pithaamaha.] The yellowish silk dress of Lord Sri Maha Vishnu was mocking or dulling the beauty of the sky of dusk. [Poetically the sky of the dusk is most beautiful. Lord Sri Maha Vishnu's dress was far prettier and superior to that of the sky of dusk.] Gold was glitter-less compared to the luster of the crown of Lord Sri Maha Vishnu. The brilliance of Kausthubha or the Diamond Pendant decorating the chest of Lord Sri Maha Vishnu belittled and made worthless the best of the precious stones or corals. The beauty of the diamond necklace worn by Lord Sri Maha Vishnu turned the panoramic beauty of the bluish ocean water ugly. The best fragrances extracted from flowers were stinking compared to the fragrance emitted from Thulasi Flowers adorning Lord Sri Maha Vishnu. The beauty of the bamboo stems was challenged and stupefied by the hands of Lord Sri Maha Vishnu and similarly the panoramic beauty of the herbal trees on the mountains by the legs of Lord Sri Maha Vishnu. Lord Sri Maha Vishnu who is the embodiment of beauty was effulgent and splendid like a mountain of emerald.

आयामतो विस्तरतः स्वमान-
 देहेन लोकत्रयसङ्ग्रहेण ।
 विचित्रदिव्याभरणांशुकानां
 कृतश्रियापाश्रितवेषदेहम् ॥ २५ ॥

Aayaamatho vistharathah svamaana-
 Dhehena lokathreyasamgrehena
 Vichithradhivyaabharanaamsukaanaam
 Krithasriyaapaasrithveshadheham.

Lord Sri Maha Vishnu was far huger than to contain all the three worlds. Lord Sri Maha Vishnu was far taller and longer than all the universes. Lord Sri Maha Vishnu adorned with precious stones, diamonds, corals, pearls, emeralds, sapphires, etc. and dressed in beautiful silk clothing was far more lustrous than billions and billions of rising suns and was embodiment of beauty and brilliance. The body of Lord Sri Maha Vishnu was ready to assume any type and any size of physical shape and form in accordance with His will and desire. Lord Sri Maha Vishnu was the noblest and greatest Personality or Purusha. Brahmadheva viewed Lord Sri Maha Vishnu befitting with all above qualities and descriptions.

पुंसां स्वकामाय विविक्तमार्गै-
रभ्यर्चतां कामदुघाङ्घ्रिपद्मम् ।
प्रदर्शयन्तं कृपया नखेन्दु-
मयूखभिन्नाङ्गुलिचारुपत्रम् ॥ २६॥

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Pumsaam svakaamaaya vivikthamaarggai-
RAbhyarchchathaam kaamadhughaangghripadhmam
Predhersayantham kripayaa nakhendhu-
Mayookhabhinnaamgulichaarupathram.

Lord Sri Maha Vishnu would always fulfill the wishes of true devotees, those who strictly follow the righteous and virtuous path stipulated in Vedhaas and selflessly offer prayers and worship to Him. Lord Sri Maha Vishnu who is the provider of wishful boons to his true devotees has exhibited His toenails which were more splendorous than moonshine of full-moon day. The feet of Lord Sri Maha Vishnu were softer and smoother than those of lotus petals. Beautiful lotus feet with pretty toes of Lord Sri Maha Vishnu were also visible to Brahmadheva.

मुखेन लोकार्तिहरस्मितेन
परिस्फुरत्कुण्डलमण्डितेन ।
शोणायितेनाधरबिम्बभासा
प्रत्यर्हयन्तं सुनसेन सुभ्रवा ॥ २७॥

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Mukhena lokaarththiharasmithena
Parisapurath kundalamandithena
Sonaayithenaaddharabimbabhaasaa
Prethyarhyantham sunssena subhrvaa.

Lord Sri Maha Vishnu is the eliminator or destroyer of all distresses and agonies of His devotees with most enchanting and enticing beautiful smile. The face of Lord Sri Maha Vishnu was enchantingly pretty with well-shaped beautiful nose and eyebrows and shining eyes and from mountain dweller fruit like reddish lips dazzling rays were emitting and reflected on diamond ear studs adorned by Him. With a smile on dazzling and beautiful face Lord Sri Maha Vishnu removed the distresses of all the three worlds of the universe.

कदम्बकिञ्जल्कपिशङ्गवाससा
स्वलङ्कृतं मेखलया नितम्बे ।
हारेण चानन्तधनेन वत्स
श्रीवत्सवक्षःस्थलवल्लभेन ॥ २८॥

28

Kadhambakinjjalkapisangavaasasaa
Svalamkritham mekhalayaa nithambe
Haarena chaanathaddhanena vathsa
Sreevathsavakshahstthalavallabhena.

Oh, my dear affectionate son, Vidhura! Brahmadheva saw the following adornment also on Lord Sri Maha Vishnu. The waist of Lord Sri Maha Vishnu was covered beautifully with the beautiful silk dress as if it was sprinkled with saffron colored stamen of Kadhamba (Kadhamba is a mustard or turmeric like tree) tree. Lord Sri Maha Vishnu was wearing a golden girdle studded with precious stones, corals and jewels. Chest of Lord Sri Maha Vishnu was adorned by wearing the necklace called Sreevathsam made up with invaluable pearls, jewels, corals, diamonds and other precious stones and the reflection of the effulgence was illuminating not only the Milky Ocean but also all the three worlds of the universe.

पराध्यकैयूरमणिप्रवेक-

पर्यस्तदोर्दण्डसहस्रशाखम् ।
अव्यक्तमूलं भुवनाङ्घ्रिपेन्द्र-
महीन्द्रभोगैरधिवीतवल्शम् ॥ २९॥

29

Paraardhddhyaakeyooramanipreveka-
Paryasthadhordhdhandasahasrasaakham
Avyekthamoolam bhuvanaanghripendhra-
Maheendhrabhogairaddhiveethavalsam.

Lord Sri Maha Vishnu was also adorned with bracelets made up of the most invaluable precious metals and stones on his upper arms and was like the sandalwood trees decorated fully with flowers of sweetest fragrances. The entire body of Lord Sri Maha Vishnu was covered with the hoods of Sesa Naaga just like the sandalwood trees were completely intertwined and covered and protected by snakes. Brahmadheva viewed the Cosmic Form of Lord Sri Maha Vishnu which is the foundation and support of all the universes.

चराचरौको भगवन् महीध्र-
महीन्द्रबन्धुं सलिलोपगूढम् ।
किरीटसाहस्रहिरण्यशृङ्ग-
माविर्भवत्कौस्तुभरत्नगर्भम् ॥ ३०॥

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Charaacharauko Bhagawanmaheeddhra-
MAheendhrabendddhum salilopagooddam
Kireetasaahasrahirnyasrimga-
MAavirbhavath Kausthubharethnagerbham.

Brahmadheva viewed Lord Sri Maha Vishnu situated in the middle of water in the Milky Ocean decorated with thousands of golden peaks. [These are the thousand hoods of Sesa Naaga.] Lord Sri Maha Vishnu was the closest relative and associate of the lord of all the serpents, Anantha or Sesa. Lord Sri Maha Vishnu was wearing Kaushtubha pendant made up of invaluable jewel and the effulgence of it reflected on His entire body and

Brahmadheva saw that body of Lord Sri Maha Vishnu which was the shelter and abode of all movable and immovable of all the universes.

निवीतमास्नायमधुव्रतश्रिया
स्वकीर्तिमय्या वनमालया हरिम् ।
सूर्येन्दुवाय्वग्न्यगमं त्रिधामभिः
परिक्रमत्प्राधनिकैर्दुरासदम् ॥ ३१ ॥

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Niveethamaamnaayamaddhuvrathasreeyaa
Svakeerththimayyaa vanamaalayaa Harim
SooryEndhuVaayvAgyagemam thriddhaamabhih
Parikremath praaddhanikairdhuraasadham.

Brahmadheva saw the huge mountainous form decorated with forest flowers and basil leaves and flowers splendorous like thousands of rising suns and confirmed that the form is definitely of his creator and Primordial First Personality, Lord Sri Maha Vishnu, with Cosmic Form. Lord Sri Maha Vishnu was unapproachable and inaccessible even to Sun, Moon, Air and Fire and therefore nothing else within our imagination can ever approach anywhere near Him. Lord Sri Maha Vishnu was spreading His self-induced unlimited effulgence to everywhere in all the three worlds of universes.

तर्ह्येव तन्नाभिसरःसरोज-
मात्मानमम्भः श्वसनं वियच्च ।
ददर्श देवो जगतो विधाता
नातः परं लोकविसर्गदृष्टिः ॥ ३२ ॥

32

Tharhyeva thannabhisarassaroja-
MATHmaanamambhah svasanam viyachcha
Dhedharsa dhevo jegatho Viddhaathaa
Naathahparam lokavisarggadhrishtih.

Hey Vidhura! Brahmadheva or Pithaamaha or Ddhaathaavu or Viddhaathaavu was thrilled and excited to see the lotus along with the

flower originated from the navel of the Primordial First Personality of Supreme and Ultimate God with Cosmic Form, Lord Sri Maha Vishnu, and himself sitting on that lotus flower. Other than the lotus flower and him, Brahmadheva, who was meditatively contemplating the creation of the universe, has seen only the devastating divine and holy water of the Milky Ocean, Air and Sky and absolutely nothing else, he could see.

स कर्मबीजं रजसोपरक्तः
प्रजाः सिंसृक्षन्नियदेव दृष्ट्वा ।
अस्तौद्विसर्गाभिमुखस्तमीड्य-
मव्यक्तवर्त्मन्यभिवेशितात्मा ॥ ३३ ॥

33

Sa karmabeejam rejasoparekthah
Prejaassisrikshanniyadheva dhrishtvaa
Asthau dhvisarggaabhimukhasthameedya-
MAvyekthavarthmanyabhivesithaathmaa.

Brahmadheva was most dominant with Rejo Guna or Quality of Passion. He was ready to undertake the task of creation of the universe and species and elements. He was sure that nobody could ever locate Lord Sri Maha Vishnu, and nobody could ever even visualize the greatness and nobility of Lord Sri Maha Vishnu. Brahmadheva clearly understood that Lord Sri Maha Vishnu is the originator and or creator of himself (Brahmadheva). And Brahmadheva installed Lord Sri Maha Vishnu with the magnificent Cosmic Form into his mind and heart and conscience firmly and started to offer prayers and worship and obeisance.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां तृतीयस्कन्धे अष्टमोऽध्यायः ॥ ८॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam Thritheeyaskanddhe [Brahmothbhava
Naama] Ashtamoaddhyaayah

Thus, we conclude the Eighth Chapter named as Manifestation or Creation or Formation of Brahmadheva 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!