

OM

Om Shree Krishnaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ तृतीयस्कन्धः ॥

THRITHEEYASKANDHAH (CANTO THREE)

॥ दशमोऽध्यायः - १० ॥

DHESAMOADHYAYAH (CHAPTER TEN)

**Sargganiroopanam (Divisions and Descriptions of Srishti or
Manifestation)**

[In this chapter we can read the follow up question/s by Vidhura and responses of Maithreya. The question was after the disappearance of Lord Sri Maha Vishnu from the sight of Brahma Dheva, specifically, how he tried to accomplish creation of the universe and its entities and elements. We could read in this chapter the order and the details of creation of the universe starting from the basic material elements and all the way to Dhevaas, Bhoothaas, Prethaas, Associate Dhevaas, etc. Please continue to read for details...]

विदुर उवाच

Vidhura Uvaacha (Vidhura Said):

अन्तर्हिते भगवति ब्रह्मा लोकपितामहः ।
प्रजाः ससर्ज कतिधा दैहिकीर्मानसीर्विभुः ॥ १ ॥

1

Antharhithe Bhagawathi Brahmaa lokapithaamahah
Prejaassasarjja kathinaa dheihikeermmaanaseervvibhuh.

ये च मे भगवन् पृष्टास्त्वय्यर्था बहुवित्तम ।
तान् वदस्वानुपूर्व्येण छिन्धि नः सर्वसंशयान् ॥ २ ॥

2

Ye cha me, Bhagawaan, prishtaasthvayyarththaa behuviththama
Thaan vadhasvaanupoorvvyena cchinddhi nassarvvasamsamsayaan.

Oh, the most noble Maithreya Mahaamune! When Lord Vaasudheva Sri Maha Vishnu Bhagawaan who is the Lord of most divine Vaikunta disappeared, Brahma Dheva who is the grandfather of all the worlds and hence of known as Lokapithaamaha from his mind, thoughts, intuitive power, body and conscience how many different modes the process of creation was performed? Oh, the most Omniscient! Please explain to me so that all my doubts and confusions can be removed or eliminated or cleared out. [This is a follow up question of Vidhura, and we would be reading many such follow up questions throughout Sreemadh Bhaagawatham.]

सूत उवाच

Sootha Uvaacha (Sootha Said):

एवं सञ्चोदितस्तेन क्षत्रा कौषारवो मुनिः ।
प्रीतः प्रत्याह तान् प्रश्नान् हृदिस्थानथ भार्गव ॥ ३ ॥

Evam samchodhithasthena ksheththraa kaushaaravo munih
Preethah prethyaaha than presnaan hridhistthaanattha Bhaarggava.

When Vidhura enquired about the different modes of creation to Maithreya who is the expert of Vedhaas and hence called as Kaushaarava, he was extremely and blissfully pleased and started to answer one after another in a very orderly fashion.

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

विरिञ्चोऽपि तथा चक्रे दिव्यं वर्षशतं तपः ।
आत्मन्यात्मानमावेश्य यदाह भगवानजः ॥ ४॥

Virinjchoapi thatthaa chakre dhivya varshasatham thapah
Aathmanyathmaanamaavesya yedhaaha BhagawaanAjah.

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is birthless and deathless. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the embodiment of blissful happiness. Brahma Dheva, who is the manifestation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, performed severe austerity for one hundred Dhivya Varshaas with meditative mind as instructed and directed by his creator, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

तद्विलोक्याब्जसम्भूतो वायुना यदधिष्ठितः ।
पद्ममम्भश्च तत्कालकृतवीर्येण कम्पितम् ॥ ५॥

Thadhvilokyaabjasambhoothe vaayunaa yedhaddhishtithah
Padhmamambhascha thathkaalakrithaveeryena kampitham.

तपसा ह्येधमानेन विद्यया चात्मसंस्थया ।

विवृद्धविज्ञानबलो न्यपाद्वायुं सहाम्भसा ॥ ६॥

6

Thapasaa hyeddhamaanena vidhyayaa chaathmasamstthayaa
Vivridhddhavijnjaanabelo nyepaadhvaayum sahaambhasaa.

Brahmadheva noticed that the lotus in which he was situated and the water in which the lotus was staying were shaking and trembling back and forth due to heavy storms like wind of eternal energy. With the power of the austerity Brahmadheva not only did not bewilder but was able to take it cool and drank the eternal energy of the wind along with the devastating water. Thus, Brahmadheva was able to contain the movement of wind and water and concentrate meditatively on austerity.

तद्विलोक्य वियद्वापि पुष्करं यदधिष्ठितम् ।
अनेन लोकान् प्राग्लीनान् कल्पितास्मीत्यचिन्तयत् ॥ ७॥

7

Thadhvilokya viyadhvyaapi pushkaram yedhaddhishttitham
Anena lokaan praagleenaan kalpithaasmeethyachinthayath.

As the water was dried up Brahmadheva saw the lotus in which he was situated filling up the sky around it. [This means Brahmadheva saw the lotus and sky and nothing else or the lotus filling up the whole space.] Then he contemplated and intuitively understood that the whole universe and the planets which were there previously had been merged and dissolved within the lotus. Therefore, Brahmadheva was confident that he would be able to create the universe from the lotus.

पद्मकोशं तदाऽऽविश्य भगवत्कर्मचोदितः ।
एकं व्यभाङ्क्षीदुरुधा त्रिधा भाव्यं द्विसप्तधा ॥ ८॥

8

Padhmakosam thadhaaaaavisya Bhagawathkarmmachodhithah
Ekam vyebhaangksheedhuruddhaa thriddhaa bhaavyam dhvisapthaddhaa.

Again, as promoted and encouraged intuitively by Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, Brahmadheva entered within the whorl of the lotus flower and was able to create the “One Universe” and thereafter divide that “One Universe” into “Three Worlds” and then further that into “Two times Seven or Fourteen” Planets. [The three worlds are 1) Manushyaloka or Bhoomi = Earth or World of Mankind, 2) Dhevaloka or Swargga = Heaven or World of gods and 3) Pithruloka or Oordhddhvaloka = World of Forefathers or Planet of Ancestors. We have already listed the Fourteen Worlds starting from Athala earlier.]

एतावाञ्जीवलोकस्य संस्थाभेदः समाहृतः ।
धर्मस्य ह्यनिमित्तस्य विपाकः परमेष्ठ्यसौ ॥ ९॥

9

Ethaavaan jeevalokasya samstthaabhedhassamaahrithah
Dharmmasya hyanimiththasya vipaakah parameshttyasau.

The universes have other divisions than the three which could further be divided into fourteen. But living entities are limited to these three worlds and its subdivisions of fourteen. Or in other words no other planets of this universe other than the fourteen are inhabitable. Brahmadheva has created these fourteen planets with selfless interest and total devotion to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and with full belief and faith. That is why they became inhabitable for living beings. [This does not mean that other planets are created without faith and belief, it indicates that other planets are not created with the intention and for the purpose of inhabitation.]

विदुर उवाच

Vidhura Uvaacha (Vidhura Said):

यदात्थ बहुरूपस्य हरेरद्भुतकर्मणः ।
कालाख्यं लक्षणं ब्रह्मन् यथा वर्णय नः प्रभो ॥ १०॥

10

Yedhaathttha behuroopasya Hareradhbhuthakarmmanah

Kaalaakhyam lekshanam, Brahman retthaa varnnaya nah prebho.

Hey Maithreya Mahaamune! The wonderful actions and glorifying deeds of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan can never be explained completely and in full by anyone. Oh, the most learned scholarly sage you are an Omniscient and a Transcendentalist, please explain to us in detail the different forms assumed by Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the embodiment of Eternal Time at different times because you know everything, and you are the best orator.

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

गुणव्यतिकराकारो निर्विशेषोऽप्रतिष्ठितः ।
पुरुषस्तदुपादानमात्मानं लीलयासृजत् ॥ ११ ॥

11

Gunavyethikaraakaaro nirvviseshoaprethishttithah
Purushasthadhupaadhaanamaathmaanam leelayaasrijath.

Hey Vidhura! Eternal Time which is another form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the primeval source of three Gunaas or material modes of nature. With appropriate combination of the three modes of nature or Thrigunaas at suitable time, different forms will be manifested or created in this universe by Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan as his pastime of playful games. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is without any beginning and without any end and he is unaffected by the Gunaas. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is quality-less and formless. He is the first personality, and he is the embodiment of eternal time. But His creations are perfect and faultless and with appropriate qualities or Gunaas and forms or Roopaas.

विश्वं वै ब्रह्म तन्मात्रं संस्थितं विष्णुमायया ।
ईश्वरेण परिच्छिन्नं कालेनाव्यक्तमूर्तिना ॥ १२ ॥

12

Visvam vai Brahmathanmaathram samstthitham Vishnumaayayaa
Eeswarena parichcchinnam kaalenaavyekthamoorththinaa.

Initially Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, who is the embodiment of divine conscience, manifested the Cosmic Form by Illusory Power as a part of Him within Himself. Then Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the presiding deity (of Cosmic Form) segregated that Cosmic Form with His Illusory Power and Eternal Time and separated it (from Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.) After segregating the Cosmic Form material energy, from the Eternal Energy, was induced into it (the Cosmic Form.)

यथेदानीं तथाग्रे च पश्चादप्येतदीदृशम् ।
सर्गो नवविधस्तस्य प्राकृतो वैकृतस्तु यः ॥ १३॥

13

Yetthedhaaneem thatthaagre cha paschaadhapyethadheedhrisam
Sarggo navaviddhasthasya praakritho vaikrithasthu yah.

This universe as we see it now was even before the devastation or great deluge or Maha Prelaya or Kalpaanthakaala Prelaya. And also, it would be exactly like this even in the future after the next devastations and recreations. There are nine different types of modes of manifestation of the universe. Out of the nine, two are most important and pertinent. They are called Praakritha meaning Natural with interaction of modes of nature or Gunaas and Vaikritha meaning Unnatural or Modified or Speculative modes. There are six different types of Praakritha and three different types of Vaikritha. Then there is also another type of manifestation which is a combination of both Praakritha and Vaikritha which is called as Ubhaya. Thus, in total there are ten different types of manifestations.

कालद्रव्यगुणैरस्य त्रिविधः प्रतिसङ्क्रमः ।
आद्यस्तु महतः सर्गो गुणवैषम्यमात्मनः ॥ १४॥

14

Kaaladhrevyagunairasya thrividhah prethisamkramah

Aadhyasthu mahathassarggo gunavaishamyamaathmanah.

There are three different types of devastations or annihilations in the universe. They are 1) due to eternal time known as Kaalakritham or Time-bound and Time-made, 2) due to material elements known as Dhruvyakaaranam and 3) due to modes of nature known as Gunamoolam or our own activities of qualities. They are also known as 1) Nithyam or Time-bound, 2) Naimiththikam or Accidental or Unusual or Casual and 3) Praakrithikam or Natural respectively. When the soul was able to distinguish the mode of nature or Gunaas at the very beginning the Maha Thaththva or Sum total of material ingredients (or elements) or Materialism was created. [This means the initial creation of this universe was materialism or in other words the existence of the universe is going to be on materialism. And that is the power of Illusion.]

द्वितीयस्त्वहमो यत्र द्रव्यज्ञानक्रियोदयः ।
भूतसर्गस्तृतीयस्तु तन्मात्रो द्रव्यशक्तिमान् ॥ १५ ॥

15

Dhvitheeyasthvahamo yethra dhrevyajnjaanakriyodhayah
Bhoothasarggasthritheeyasthu thanmaathro dhrevyasakthimaan.

The second creation was Aham Thaththvam or Material Ego or False Ego. From Aham Thaththva the material ingredients (or Dhrevya), material knowledge (or Jnjaana) and material activities (or Karmma) were manifested which are basis and the basic elements or molecules or atoms or basic requirements of power for creation of material elements or species. And the third creation is the basic material elements like sound, sky, etc, were manifested.

चतुर्थ ऐन्द्रियः सर्गो यस्तु ज्ञानक्रियात्मकः ।
वैकारिको देवसर्गः पञ्चमो यन्मयं मनः ॥ १६ ॥

16

Chathurthththa aindhriyassarggo yesthu jnjaanakriyaathmakah

Vaikaariko dhevasarggah panjchamo yenmayam manah

The senses and sense perceptions are the fourth creation from basic material elements combined with material modes of nature or the Gunaas. The controlling or presiding deities or the Dhevathaas of the material modes of nature or Gunaas, especially with dominance of Sathwa Guna or goodness or virtuousness or divinity, are the fifth creation. The mind or the conscience or Chith is also included in the fifth creation or in other words mind or conscience is also one of the presiding deities of material modes of nature.

षष्ठस्तु तमसः सर्गो यस्त्वबुद्धिकृतः प्रभो ।
षडिमे प्राकृताः सर्गा वैकृतानपि मे शृणु ॥ १७॥

17

Shashttasthu thamasassarggo yesthvabudhddhikrithah prebho
Shadieme prakrithaassarggaa vaikrithaanapi me srinu.

रजोभाजो भगवतो लीलेयं हरिमेधसः ।
सप्तमो मुख्यसर्गस्तु षड्विधस्तस्थुषां च यः ॥ १८॥

18

Rejobhaajo Bhagawatho leeleyam Harimeddhasah
Sapthamo mukhyasarggasthu shadviddasthastthushaam chayah.

वनस्पत्योषधिलता त्वक्सारा वीरुधो द्रुमाः ।
उत्स्रोतसस्तमःप्राया अन्तःस्पर्शा विशेषिणः ॥ १९॥

19

Vanaspathyoshaddhilathathvaksaraa veeruddho dhrumaah
Uthsrothasasthamahpraayaa anthahsparsaa viseshinah.

The sixth creation was the material mode of nature of ignorance called Thamas or Thamoguna. The nature of Thamoguna is non revelation of facts or truth or not to have transparency. The source or origin of above six

manifestations is the mind or will or imagination of Lord Sri Maha Vishnu Bhagawaan and form of the material nature and hence are part of Praakritha Srishti. Now we will discuss the Vaikritha Srishti. The source of Vaikritha Srishti is Brahma Dheva who has dominance of Rejo Guna or Passion. Brahma Dheva manifested different Vaikritha Srishtees while meditatively remembering the glorious pastime games of Lord Sri Maha Vishnu. Hey Vidhura! You please listen to them also carefully. The seventh creation is the immovable entities. There are mainly six different categories included under immovable entities. They are: 1) Fruit trees without flowers like Banyan trees, 2) Trees and Plants exists until fruit is ripe, 3) Creepers which grow with support, 4) Creepers which grow without support, or which grow on the ground, 5) Pipe plants or Herbaceous perennial plants and 6) Trees with flowers and fruits. Though they are living beings they do not have conscience and thinking or discretionary power. And though these six categories have many differences in appearance and shape the features and purposes and usages for other species are common in many respects.

तिरश्चामष्टमः सर्गः सोऽष्टाविंशद्विधो मतः ।
अविदो भूरितमसः घ्राणज्ञा हृद्यवेदिनः ॥ २० ॥

20

Thiraschaashtamassarggassoashtaavimsadhviddho mathah
Avidho bhoorithamaso ghraanajnjaa hridhyavedhinah.

The eighth manifestation is the lower-level living beings like animals, birds, etc and they are generally called as Thiryak. Mainly there are twenty-eight different types of Thiryaks. They do not think and worry about the past, present and future. They do neither think about what happened yesterday nor what will happen tomorrow. They are just living for the present. They do not have any knowledge other than what they eat, drink, copulate and sleep. They smell and identify their food suitable to eat. Their common characteristics are that they will immediately forget their comforts and distresses or pleasures and pains.

गौरजो महिषः कृष्णः सूकरो गवयो रुरुः ।
द्विशफाः पशवश्चेमे अविरुष्टश्च सत्तम ॥ २१ ॥

21

Gaurajo mahishah krishnassukaro gevayo tharuh
Dhvisaphaah pasavascheme avirushtascha saththamah.

खरोऽश्वोऽश्वतरो गौरः शरभश्चमरी तथा ।
एते चैकशफाः क्षत्तः शृणु पञ्चनखान् पशून् ॥ २२॥

22

Kharoasvoasvatharo geurassarabhaschamaree thatthaa
Ethe chaikasaphaah ksheththah srinu panjchanakhaan pasoon.

श्वा सृगालो वृको व्याघ्रो मार्जारः शशशल्लकौ ।
सिंहः कपिर्गजः कूर्मो गोधा च मकरादयः ॥ २३॥

23

Svaa srigaalo vriko vyaaghro maarjjaarassasasallakau
Simhah kapinggejah koormmo goddhaa cha makaraadhayah

Oh, the divine Ksheththaave or Vidhura! Goats and sheep, cows, bullocks, buffaloes, wild buffaloes, stags, deer, hogs, camels, black deer are all coming under the category of two hoofs and in general they are all called as animals. All other living beings are supposed to be kind with two hoofed animals. Horses, donkeys, mule, ass, bison, wild cow, etc. have only one hoof. Let me also explain other animals and birds in detail. Dogs, jackals, wolves, foxes, porcupines, monkeys, elephants, tortoises, cats, lions, rabbits and crocodiles; all these twelve are with five nails. The whale which comes under the category of fish should not be included in the category of five nails as they are solely living in water.

कङ्कगृध्रवकश्येनभासभल्लूकबर्हिणः ।
हंससारसचक्राह्वकाकोलूकादयः खगाः ॥ २४॥

24

Kankagridhddhravatasyenabhaasabhallokaberhinah

Hamsasaarasachakrahvakaakolookaadhayah khagaah

Eagles, vultures, herons, hawks, cranes, swans, owls, crows, peacocks, doves, geese, ruddy geese, etc. are though flying birds they fly only very close to the earth. Therefore, these birds are also counted under Thiryaks.

अर्वाक्स्रोतस्तु नवमः क्षत्तरेकविधो नृणाम् ।
रजोऽधिकाः कर्मपरा दुःखे च सुखमानिनः ॥ २५ ॥

25

Arvaaksrothasthu navamah ksheththarekavidho nrinaam
Rejoaddhikaa karmmaparaa dhuhkhe cha sukhamaaninah

Oh, the noblest of the Kaurava Dynasty, the most compassionate one! Please understand the ninth manifestation is mankind. It is common practice and norm on this earth for mankind to eat and drink from the upper side and move to the downside and store it in their abdomen. Their actions are dominant with Rejoguna and because of that they are distinctly classified on the result of their actions as comfort or distress providers. [That means mankind will segregate the result of their actions as the comfortable or painful or positive and negative.]

वैकृतास्त्रय एवैते देवसर्गश्च सत्तम ।
वैकारिकस्तु यः प्रोक्तः कौमारस्तूभयात्मकः ॥ २६ ॥

26

Vaikrithaasthreya evaithe dhevasarggascha saththama!
Vaikaarikasthu yah prokthh kaumaarasthubhayaathmakah.

The above three Srishtees or manifestations are Vaikritha Srishtees or unnatural creations. [Here unnatural does not mean artificial but only an exception to Praakritha and Ubhaya.] The Srishti or manifestation of Dhevaas or gods of heaven or deities would also come under this Vaikritha category. Manifestation or creation or Srishti of Sanathkumaaraas or Kumaaraas and other Rishees and Prejaapathees are called Ubhaya Srishti or a Srishti which is neither Praakritha nor Vaikritha or also such Srishtees can be considered as a combination of both Praakritha and

Vaikritha together. These Ubhaya Srishtees of Kumaaraas and others are the tenth manifestation.

देवसर्गश्चाष्टविधो विबुधाः पितरोऽसुराः ।
गन्धर्वाप्सरसः सिद्धा यक्षरक्षांसि चारणाः
भूतप्रेतपिशाचाश्च विद्याधाः किन्नरादयः ॥ २७॥

27

Dhevasarggaaschaashtavidhho vibuddhaah pitharoasuraah
Genddharvvaapsarasassidhddhaa yeksharekshaamsi chaaranaah
Bhoothaprethapisaachaascha vidhyaaddhraah kinnaraadhayah.

Oh, the best of the noble ones, Vidhura! Please listen to me that under the category of Dhevaas also there are eight different groups. They are: 1) Vinnor or the Dhevaas who live in heaven, 2) Ancestors or forefathers, 3) Asuraas or demons, 4) Genddharvaas and Apsaraas or angels, 5) Sidhddhaas, Vidhyaaddharaas and Chaaranaas or accomplished celestial bodies, 6) Yekshaas and Rekshassoos some of the initial creations of Brahmadheva and are celestial bodies, 7) Bhoothaas, Prethaas and Pisaachaas or ghosts, soul of dead ones wandering aimlessly and devils and 8) Kinnaraas and Kimpurushaas or celestial singers and dancers. Hey, Vidhura, thus I have completed all ten different manifestations.

दशैते विदुराख्याताः सर्गस्ते विश्वसृक्कृताः ।
अतः परं प्रवक्ष्यामि वंशान् मन्वन्तराणि च ॥ २८॥

28

Dhesaithe Vidhuraakhyaathaassrggaasthe visvasrikkriithaah
Athahparam prevakshyaami vamsaan manvantharaani cha.

एवं रजःप्लुतः स्रष्टा कल्पादिष्वात्मभूर्हरिः ।
सृजत्यमोघसङ्कल्प आत्मैवात्मानमात्मना ॥ २९॥

29

Evam rejahpluthah sreshtaa kalpaadhishvaathmabhoorHarih
Srijathyamoghasankalpa aathmaivaathmaanamaathmanaa.

Now I shall describe the dynasties or the descendants of Manu of each of the Manvanthara. At the very beginning of the Kalpa Kaala or the time after the end of devastation Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan separately manifested Brahmadheva from his own eternal energy and omnipotence from the power of His imagination with dominance of Rejoguna. Brahmadheva was formed from the lotus flower produced from the body of Lord Sri Maha Vishnu Bhagawaan. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would always remain eternally effulgent in very many different forms at the same time as well as at very many different times. I humbly prostrate at the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan always and always and again and again.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां तृतीयस्कन्धे दशमोऽध्यायः ॥ १०॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam Thritheeyaskanddhe [Sargganiroopanam Naama]
Dhesamoaddhyaayah

Thus, we conclude the Tenth Chapter named as Description of Divison of Manifestations 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!