

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)**

॥ विंशोऽध्यायः - २० ॥

**VIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY)**

**Mahadhaadhi Sargga Niroopanam (Review and Analysis and Order of Creation of Universal Entities)**

[This chapter starts with the question of Saunaka to Sootha about the creation of the universe by the first Prejaapathy, Svaayambhuva Manu or son of Brahma Dheva or also considered to be Brahma Dheva himself. Sootha provides the answer exactly how Maithreya answered Vidhura for the exact same question. We can read the order, the logic, the causes, the needs, etc. of the universe and the entities therein in detail. Please continue to read for details.]

शौनक उवाच

## Saunaka Uvaacha (Saunaka Said):

महीं प्रतिष्ठामध्यस्य सौते स्वायम्भुवो मनुः ।  
कान्यन्वतिष्ठद्वाराणि मार्गायावरजन्मनाम् ॥ १ ॥

1

Maheem prethishttamaddhyasya sauthe Swaayambhuvo Manuh  
Kaanyanvathishttadhdhvaaraani maarggaayaavarajenmanaam.

Oh Sootha! You are an intelligent scholar. Please be kind enough to clear our doubts. What did Svaayambhuva Manu who was the first Prejaapathy of the universe do for future creation and procreation of movable and immovable and living and non-living entities after the earth, which is livable, was fixed properly in its orbit by Aadhi Sookara Moorththy. What are all the different modes, different means, different sources, different techniques used and how they were successfully implemented by Svaayambhuva Manu?

क्षत्ता महाभागवतः कृष्णस्यैकान्तिकः सुहृत् ।  
यस्तत्याजाग्रजं कृष्णे सापत्यमघवानिति ॥ २ ॥

2

Ksheththaa mahaaBhaagawathah Krishnasyaikaanthikah suhrith  
YesthathyaAjaagrajam Krishne saapathyamaghavaanithi.

द्वैपायनादनवरो महित्वे तस्य देहजः ।  
सर्वात्मना श्रितः कृष्णं तत्परांश्चाप्यनुव्रतः ॥ ३ ॥

3

Dhvaipaayanaadhanavaro mahithve thasya dhehajah  
Sarvvaathmanaa srithah Krishnam thathparaamschaapyanuvrathah.

किमन्वपृच्छन्मैत्रेयं विरजास्तीर्थसेवया ।  
उपगम्य कुशावर्त आसीनं तत्त्ववित्तमम् ॥ ४ ॥

4

Kimanvaprichcchanmaithreyam virajaastheerththasevayaa  
Upagemya Kusaavarththa aaseenam thaththvaviththamam.

तयोः संवदतोः सूत प्रवृत्ता ह्यमलाः कथाः ।  
आपो गाङ्गा इवाघघ्नीर्हरेः पादाम्बुजाश्रयाः ॥ ५ ॥

5

ThayossamvadhatosSootha prevriththaa hyamalaah katthaah  
Aapo gaangгаа ivaaghaghneerHareh paadhaambujaasrayaah.

ता नः कीर्तय भद्रं ते कीर्तन्योदारकर्मणः ।  
रसज्ञः को नु तृप्येत हरिलीलामृतं पिबन् ॥ ६ ॥

6

Thaa nah keerththaya bhadhram the keerththnyodhaarakarmmanah  
Resajnjah ko nu thripyetha Harileelaamritham piban.

Saunaka requested Sootha to explain about Vidhura who has the following attributes: Vidhura is the greatest devotee of Lord Sri Vaasudheva Sri Krishna Bhagawaan. Vidhura is the noblest devotee of Lord Sri Vaasudheva Sri Krishna Bhagawaan. Vidhura is the closest friend of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the enemy of the demon, Maddhu. Vidhura is the dearest friend of Lord Sri Vaasudheva Sri Krishna Bhagawaan. Vidhura can be considered as the single friend of Lord Sri Vaasudheva Sri Krishna Bhagawaan. With respect to knowledge, popularity, fame and devotion to Lord Sri Vaasudheva Sri Krishna Bhagawaan Vidhura is as knowledgeable, as popular, as famous and as devotional as Sage Sri Vyaasa Bhagawaan. As Vidhura being born from the semen of Sage Vyaasa Bhagawaan he is a part of Vyaasa Bhagawaan. Vidhura is votary of Lord Sri Vaasudheva Sri Krishna Bhagawaan. Vidhura constantly seeks solace at the lotus feet of Lord Sri Vaasudheva Sri Krishna Bhagawaan. Vidhura, having performed a long pilgrimage, is now fully sanctified. Vidhura has washed off all Rejo Guna in sacred rivers during the pilgrimage. Vidhura is now pure, virtuous and dominant with Sathwa Guna. Vidhura is divine and transcendental. And when pure and divine Vidhura met with scholarly, divine and transcendental sage

Maithreya Mahaamuni at the banks of the most sacred and divine and sanctifying river Ganga the same question or questions were asked. I do not see any better or more clarifying answer to your questions other than to provide you with the exact answers given by Maithreya to Vidhura at that time. I do not see any better or more befitting or suitable answer for your questions. Therefore, let me repeat those answers verbatim. In all the three worlds there is no other superior and staunch devotee of Lord Sri Vaasudheva Sri Krishna Bhagawaan as Vidhura Mahaasaya. There is no one who is as pure and as staunch a devotee of Lord Sri Vaasudheva Sri Krishna Bhagawaan, who is the enemy of all Asuraas, as Vidhura. Just think of this single incident. Vidhura instantaneously abandoned Ddhritharaashtra, the elder brother, and his children simply because Ddhritharaashtra did not listen and concede to the words of Lord Sri Vaasudheva Sri Krishna Bhagawaan. That too when Vidhura was serving as the Chief Minister and Principal Advisor of Ddhritharaashtra who was blind and fully dependent upon Vidhura for all important policy making decisions of the royal empire as well as in his personal life. Both Maithreya and Vidhura are most respectable and blissfully divine. The conversation between them is like the flow of the sacred river Ganga. It is continuous without any break. It is like nectar or ambrosia. Anyone who is fortunate to listen to the conversation between Vidhura and Maithreya would become immortal as if they have drunk ambrosia. Hey Sootha, we cannot be satisfied without drinking the ambrosia dropped in by listening to the blissful and divine conversation between Maithreya and Vidhura. As long as you listen to the glorious and playful and enticing stories of Lord Sri Vaasudheva Sri Krishna Bhagawaan your ardent desire to listen to more and more of the stories will develop in your mind and heart. And when you listen more you would be more excited and more thrilled. You are undoubtedly the most learned scholar to narrate the stories of Lord Sri Vaasudheva Sri Krishna Bhagawaan. Hey Sootha let you be blessed with all auspiciousness and all prosperity. Let you be blessed again and again by Saraswathy Dhevi, the goddess of education, and Ganapathy Bhagawaan, the god of knowledge. Please narrate the story of Lord Sri Vaasudheva Sri Krishna Bhagawaan to us now without wasting any more time.

एवमुग्रश्रवाः पृष्टः ऋषिभिर्नैमिषायनैः ।  
भगवत्यर्पिताध्यात्मस्तानाह श्रूयतामिति ॥ ७॥

EvamUgrasrevaah prishta rishibhirNaimishaayanaih  
Bhagawathyarppithaadhdhyaathmasthaanaaha srooyathaamithi.

When Saunaka and the Rishies and Brahmins of Naimisaaranya requested like this the son of Romaharshana, Sootha or Ugrasrevas, who is a Pauraanika, or the one who is capable of reading and interpreting and narrating and providing commentaries of mythologies and ethics and who was filled with the stories of Lord Sri Vaasudheva Sri Krishna Bhagawaan in his mind and heart and brain fixed his thoughts purely on the lotus feet of Lord Sri Vaasudheva Sri Krishna Bhagawaan, started to speak:

सूत उवाच

**Sootha Uvaacha (Sootha Said):**

हरेर्धृतक्रोडतनोः स्वमायया  
निशम्य गोरुद्धरणं रसातलात् ।  
लीलां हिरण्याक्षमवज्ञया हतं  
सञ्जातहर्षो मुनिमाह भारतः ॥ ८॥

Harerddhrithakrodathanoh svamaayayaa  
Nisamya gorudhddharanam Resaathalaath  
Leelaam Hiranyaakshamavajjayaa hatham  
Samjaathaharsho munimaaha Bhaarithah.

Vidhura was blissfully happy to listen to the stories narrated by Maithreya Mahaamuni. The stories were: 1) The incarnation of Aadhi Sookara or Aadhi Varaaha by Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the enemy of all Dheithyaas and 2) uplifting of the earth from the water and re-fixation of it in its orbit and 3) killing of Hiranyaaksha, the Aadhi Dheithya who was the son of Dhithi Dhevi and Kasyapa Muni. After listening to these stories Vidhura was very thrilled and more anxious to listen to more stories of Lord Sri Vaasudheva Sri Krishna Bhagawaan or Lord Sri Maha Vishnu. Therefore, the best of the Kauravaas, Vidhura,

requested Maithreya to narrate more stories of Lord Sri Vaasudheva Sri Krishna Bhagawaan, posing with following specific questions:

विदुर उवाच

**Vidhura Uvaacha (Vidhura Said):**

प्रजापतिपतिः सृष्ट्वा प्रजासर्गे प्रजापतीन् ।  
किमारभत मे ब्रह्मन् प्रब्रूह्यव्यक्तमार्गवित् ॥ ९॥

9

“Prejaapathih srishtvaa prejaasargge prejaapatheen  
Kimaarabhatha me Brahman prebroohyavyekthamaarggavith.”

“Oh Brahmarshe, Maithreya! Initially Brahma Dheva created Prejaapathees or Progenitors in order to create this universe properly. But after that how come or why did Brahma Dheva get confused or was it not clear how to complete the process of creation of the universe? And then why and how did Brahma Dheva offer obeisance to Lord Sri Maha Vishnu Bhagawaan for his appeasement and blessing and guidance in the process of creation of the universe. What were the mode and the need of his prayers?”

ये मरीच्यादयो विप्रा यस्तु स्वायम्भुवो मनुः ।  
ते वै ब्रह्मण आदेशात्कथमेतदभावयन् ॥ १०॥

10

“Ye Mareechyaadhayo vipraa yesthu Svaayambhuvo Manuh  
The vai Brahmana aadhesaath katthamethadhabhaavayan.”

“And how did the Brahmin Rishees or Brahmarshees like Mareechi, Athri, etc. and the most well-known Svaayambhuva Manu complied with the commanding orders of their creator Brahma Dheva or Pithaamaha and helped to create this universe?”

सद्वितीयाः किमसृजन् स्वतन्त्रा उत कर्मसु ।  
आहोस्वित्संहताः सर्व इदं स्म समकल्पयन् ॥ ११॥

“Sadhvitheeyaah kimasrijan svathanthraa utha karmmasu  
Aahosvith samhathaassarvva idham sma samakalpayan.”

“Did they demand for consorts? Or did they take help from consorts to create the universe with the process of conjugation? Or did they create this universe from the power of their mind? Or in other words is this universe created with the mental power of the Brahmarshees and Prejaapathees? Or did the Brahmarshees and Prejaapathees met together and debated and discussed and after a meticulous thought process arrived at a solution to create this universe? Or did each one of them take independent decisions and created this universe? Please explain to me in detail how this universe was created as it is today by these Brahmarshees and Prejaapathees.”

मैत्रेय उवाच

**Maithreya Uvaacha (Maithreya Said):**

दैवेन दुर्वितर्क्येण परेणानिमिषेण च ।  
जातक्षोभाद्भगवतो महानासीद्गुणत्रयात् ॥ १२ ॥

Dheivena dhurvitharkkyena parenaanimishena cha  
Jaathakshobhaadh Bhagawatho mahaanaaseedhgunathreyaath.

Hey the best of Bhaaratha, Vidhura! “Mahathaththvam” or the “Principle of sum total of Material Elements” was formed with proper combination in equilibrium of all three modes of nature or the three Gunaas like Sathwa, Rejas and Thamas. These three Gunaas are represented by the “Trinity” or “Thrimoorththy”. They are Brahma dominant of Rejas, Vishnu dominant of Sathwa and Siva dominant of Thamas. [Mahathaththvam is the basis for existence of this universe. That means every entity in this universe has all the three Gunaas. The difference is that dominance of the Guna will vary from entity to entity. We have already explained it earlier. The Trinity concept is the specialization and division of labor. Brahma is specialized

and responsible for creation. Vishnu is specialized and responsible for sustenance or maintenance or protection. Siva is specialized and responsible for destruction or dissolution or annihilation. Please also understand that Brahma, Vishnu and Siva are different form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the ultimate supreme God.]

रजःप्रधानान् महत्त्रिलिङ्गो दैवचोदितात् ।  
जातः ससर्ज भूतादिर्वियदादीनि पञ्चशः ॥ १३ ॥

13

Rejahpreddhaanaanmahathastrilinggo Dhaiwachodhithaath  
Jaathassarjja bhoothaadhvirviyadhaadheeni panjchasaah.

Lord Sri Vaasudheva Sri Krishna Bhagawaan or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the embodiment of Time and hence He is called as Kaalaswaroopan. Inspired and induced by Lord Sri Vaasudheva Sri Krishna Bhagawaan the dominance of Rejo Guna with mix of the other two Gunaas in Brahma Dheva enabled to manifest Aham Thaththvam or Possessiveness or Egoism or the feeling of the “I” ness. And then from Aham Thaththvam the five basic elements like Sky/Space, Air, Fire, Water and Earth were manifested. And also, in due course from Aham Thaththvam the five basic Senses like Sight, Hearing, Taste, Smell and Touch and the five Sense Organs or Jnjaanendhriyaas like Eye, Ear, Tongue, Nose and Skin and the five Karmmendhriyaas or Organs of Action like Mouth, Hand, Leg, Genital and Anus were all manifested without any deficiencies or draw backs.

तानि चैकैकशः स्रष्टुमसमर्थानि भौतिकम् ।  
संहत्य दैवयोगेन हैममण्डमवासृजन् ॥ १४ ॥

14

Thaani chaikaikasah srishtumasamarthtthaani bhauthikam  
Samhathya Dhaivayogena haimamandamavaasrijan.

As each of these five principles of elements did not have the power and capacity to produce material universe, they were combined together with

the energy provided by Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and produced a shiny golden egg as desired and decided by Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

सोऽशयिष्ठाब्धिसलिले आण्डकोशो निरात्मकः ।  
साग्रं वै वर्षसाहस्रमन्ववात्सीत्तमीश्वरः ॥ १५॥

15

Soasayishtaabddhisalile aandakosoniraathmakah  
Saagram vai varshasaahasramanvavaathseeththamEeswara.

For over one thousand Dhivya Varshaas that shiny golden egg laid in the Causal Ocean of Eternal Water was lifeless without any active energy and splendor. Then Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, the supreme God, entered into the shiny egg with His Yoga Prebhaava. That is how Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan became “Gerbhodhakasaayi ” meaning the one who is formed within pregnancy. And Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan got the name as “Naaraayana ” or popularly spelt like “Narayana” because He was the resting place of all living beings. [This universe and all the entities of the universe are formed from the shiny golden egg. And life was provided to it by Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan by entering into it.]

तस्य नाभेरभूत्पद्मं सहस्राकोरुदीधिति ।  
सर्वजीवनिकायौको यत्र स्वयमभूत्स्वराट् ॥ १६॥

16

Thasya naabherabhooth padhmam sahasraarkkorudheeddhithi  
Sarvajeevanikaayauko yethra svayamabhooth svaraat.

Then from the naval hole of Naaraayana a Lotus Flower with the effulgence of hundreds of millions of Suns and with infinite amount of Eternal Energy was sprout out. This lotus flower is the base of all the living entities. And in that Lotus Flower “Aja” or “Brahma” or “Brahma Dheva” was manifested or created.

सोऽनुविष्टो भगवता यः शेते सलिलाशये ।

लोकसंस्थां यथापूर्वं निर्ममे संस्थया स्वया ॥ १७॥

17

Soanuvishto Bhagawathaa yessethe salilaasaye  
Lokasamstthaam yetthaapoorvvaam nirmame samstthayaa svayaa.

Thereafter, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is always lying within eternal water and hence called as Jelasaayi or Naaraayana entered inside Brahma Dheva as eternal energy and stayed there. Then Brahma Dheva remembered everything that happened in the past and created the universe as it was before the Mahaaprelaya or the Great Deluge.

ससर्जच्छ्रायया विद्यां पञ्च पर्वाणमग्रतः ।  
तामिस्रमन्धतामिस्रं तमो मोहो महातमः ॥ १८॥

18

Sasarjja cchaayaayaaavidhyaam panjchaparvvaanamagrathah  
Thaamisramanddhathaamisram thamo moho mahaathamah.

At the very beginning Brahma Dheva from his own shadow created ignorance as covering of the soul. Thus, the soul was conditioned within the coverage of ignorance. There are five different types of ignorance, and they are 1) "Thaamisram", 2) "Anddhathaamisram", 3) "Thamas", 4) "Moham" and 5) "Mahaamoham". [All these are related to Ignorance and Illusion.]

विससर्जात्मनः कायं नाभिनन्दंस्तमोमयम् ।  
जगृहुर्यक्षरक्षांसि रात्रिं क्षुत्तृप्तमुद्भवाम् ॥ १९॥

19

Visasarjjaathmanah kaayam naaabhinandhamsthamomayam  
Jegrihuryeksharekshaamsi raathrim kshuthritsamudhbhavaam.

Brahma Dheva was disgusted by seeing the form as embodiment of ignorance of Thamas or shadow and he abandoned that form. Then that

form of ignorance, which is producer of hunger, thirst, distress, pain, etc. was accepted by “Yekshaas” and “Rekshasas” as desired by Brahma Dheva. [Brahma actually created the form of ignorance for Yekshaas and Rekshasas and that is why he abandoned it after creation.]

क्षुत्तृड्भ्यामुपसृष्टास्ते तं जग्धुमभिदुद्रुवुः ।  
मा रक्षतैनं जक्षध्वमित्यूचुः क्षुत्तृडर्दिताः ॥ २० ॥

20

Kshuthridbhyaamupasrishtaasthe tham jegddhumabhidhudhruvuh  
Maa rekshathainam jekshadhddhvamithyoochuh kshuththridardhdhithaah.

Yekshaas and Rekshasas developed unbearable hunger and thirst and overpowered them and then they came running to eat Brahma Dheva. They impatiently cried out: “Let us not spare him. Let us eat him. Do not save his life.”

देवस्तानाह संविग्रो मा मां जक्षत रक्षत ।  
अहो मे यक्षरक्षांसि प्रजा यूयं बभूविथ ॥ २१ ॥

21

Dhevasthaanaaha samvigno, “maa maam jekshatha rekshatha  
Aho me YekshaRekshaamsi prejaa yooyam bebhoovittha.”

Brahma Dheva was frightened and trembling and cried in panicky and requested: “Oh the Yekshaas and Rekshasas please do not eat me. Please spare and save my life. Am I not your father? I am your father.” And thus, Brahma Dheva begged to spare his life to Yekshaas and Rekshasas.

देवताः प्रभया या या दीव्यन् प्रमुखतोऽसृजत् ।  
ते अहार्षुर्देवयन्तो विसृष्टां तां प्रभामहः ॥ २२ ॥

22

Dhevathaa prebhayaa yaa yaa dheevyan premukhathoasrijath  
The ahaarshurdhdhevayantho visrishtaam thaam prebhaamahah.

Thereafter Brahma Dheva created the gods primarily dominated with Sathwa Guna or with natural mode of goodness or virtue. And Brahma Dheva dropped in front of them the effulgent daytime from his body or in other words Brahma Dheva emitted the energy and splendor of daytime. The gods very sportingly accepted and possessed it as an inseparable part of them and enjoyed the best. [This means in heaven there is no darkness. The Dhevaas are always effulgent with daytime effulgence of light.]

देवोऽदेवाञ्जघनतः सृजति स्मातिलोलुपान् ।  
त एनं लोलुपतया मैथुनायाभिपेदिरे ॥ २३॥

23

Dhevoadhevaanjghanathah srijathi smaathilolupaan  
Tha enam lolupathaya maitthunaayaabhipedhire.

Then Brahma Dheva created or gave birth of the Demons or Asuraas from his buttocks. They were overly interested in enjoying sexual pleasures. With uncontrollable sexual urge and desire, they hastily approached Brahma Dheva to have sexual play or copulation with him.

ततो हसन् स भगवानसुरैर्निरपत्रपैः ।  
अन्वीयमानस्तरसा क्रुद्धो भीतः परापतत् ॥ २४॥

24

Thatho hasan sa BhagawaanAsurairnirapathrapaih  
Anveeyamaanastharasaa krudhddho bheethah paraapathath.

Brahma Dheva who is worship-able and consort of Vaanee Dhevi or Saraswathy Dhevi could not control the childish and foolish emotions and hence laughed at the stupidity or idiocy of the Asuraas. But Asuraas shamelessly approached Brahma Dheva to rape him. Brahma Dheva was really frightened and started running away from the Asuraas. Asuraas still followed him.

स उपव्रज्य वरदं प्रपन्नार्तिहरं हरिम् ।  
अनुग्रहाय भक्तानामनुरूपात्मदर्शनम् ॥ २५॥

25

Sa upavrajya varadham prepannaarththiharam Harim  
Anugrehaaya bhakthaanaamanuroopaathmadhersanam.

Brahma Dheva ran and breathing heavily and gasping approached Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or Sreenivaasa who is always willing and ready to bless and protect those who earnestly pray and seek for refuge and consolation. Brahma Dheva begged Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan to save him from the Asuraas.

पाहि मां परमात्मंस्ते प्रेषणेनासृजं प्रजाः ।  
ता इमा यभितुं पापा उपाक्रामन्ति मां प्रभो ॥ २६॥

26

Paahi maam parmaamthmamsthe preshanenaasrijam prejaah  
Thaa imaa yebhithum paapaa upaakraamanthi maam prebho!

Oh, the Ultimate Soul or the “Soul of all Souls” or “Paramaathman”!  
“Please save my life and protect me. Please provide me refuge.” I created this universe according to your orders. These evil Asuraas are running after and approaching me to copulate. Please provide me shelter.

त्वमेकः किल लोकानां क्लिष्टानां क्लेशनाशनः ।  
त्वमेकः क्लेशदस्तेषामनासन्नपदां तव ॥ २७॥

27

Thvamekah kila lokaanaam klishaanaam klesanaasanah  
Thvamekah klesadhastheshaamanaasannapadhaam thava.

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! You are the one who can eliminate all distresses and provide shelter and protection to

anyone who has faith and devotion to you. You are the Lord of the universe. You are the most sanctified and divine shelter for your afflicted devotees and votaries. Are you not the One who inflicts agonies and distresses to those who do not worship and offer obeisance at your lotus feet? [These demons or Asuras do not worship Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan therefore they should be punished with agonies and pains. That is what Brahma Dheva requests to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.]

सोऽवधार्यास्य कार्पण्यं विविक्ताध्यात्मदर्शनः ।  
विमुञ्चात्मतनुं घोरामित्युक्तो विमुमोच ह ॥ २८॥

28

Soavaddhaaryaasya kaarppanyam vivikthaadhddhyaathmadhersanah  
Vimunjchaathmathanum ghoramithyuktho vimumocha ha.

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the most Transcendental and Primordial Primary Personality is capable of reading the mind and knowledge of the thoughts of others and understood clearly the distressful and disgusting situation of Brahma Dheva. Therefore, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan asked Brahma Dheva to cast off his impure body dominant with Rajo Guna. And Brahma Dheva immediately renounced his Rejo Guna Preddhaana body. [Preddhaana means primary or dominant.]

तां कृणञ्चरणाम्भोजां मदविह्वललोचनाम् ।  
काञ्चीकलापविलसद्दुकूलच्छन्नरोधसम् ॥ २९॥

29

Thaam kvanachcharanaambhojaam madhavihvalalochanaam  
Kanjcheekalaapavilasadhukoolachcchannarodhasam.

The body cast off by Brahma Dheva took the form of evening twilight or the time when the day and night meet together. That particular time is most favorable for passion, and it kindled sexual passion especially to those who are dominant with Rajo Guna. The Asuraas were dominant with Rejo Guna and were passionate by nature. Therefore, the Asuraas took the new body

of Brahma Dheva for an enchantingly charming and attractive damsel with all the attributes befitting their dream. They thought the lotus feet of the body resounded with the rhythmic tinkling of anklets. They thought that the eyes of the new body were intoxicatingly enticing and widely opened. The waist was scantily covered with silk and over that there was a shining girdle. The lips were red and very attractive.

अन्योन्यक्षेषयोत्तुङ्गनिरन्तरपयोधराम् ।  
सुनासां सुद्विजां स्निग्द्धहासलीलावलोकनाम् ॥ ३० ॥

30

Anyonyasleshayoththumganirantharapayoddharaam  
Sunaasaam sudhvijaam snigddhahaasaleelaavalokanaam

They found in that new body two huge bosoms projected upwards with beautiful round nipples. The body had a long and attractive nose. She had pure white teeth. Her enticing smile was like spreading effulgence of milky moonlight around her face. Her look was very perfect as if she was inviting them for a conjugal play.

गूहन्तीं व्रीडयाऽऽत्मानं नीलालकवरूथिनीम् ।  
उपलभ्यासुरा धर्म सर्वे सम्मुमुहुः स्त्रियम् ॥ ३१ ॥

31

Guhantheem vreedayaaaathmaanam neelaalakavarootthineem  
Upalebhyaasuraa Ddharmma! Sarvve sammumuhuh sthriyam.

She had a beautiful row of curly and blue-black tresses falling on her forehead. Each and every part of her body was perfectly shaped and felt like an embodiment of enticement and as a charming sex symbol. Seeing the beauty and charm of the damsel all the Asuraas were infatuated with sexual appetite. Oh, the great Vidhura, you are another form taken by Ddharmma Dheva or Yema Ddharmma Raaja. The situation of Asuraas was as described above.

अहो रूपमहो धैर्यमहो अस्या नवं वयः ।  
मध्ये कामयमानानामकामेव विसर्पति ॥ ३२॥

32

“Aho roopamaho ddhairyamaho asyaa navam vayah  
Madhddhya kaamayamaanaanaamakameva visarppathi.”

The Asuraas thought: “Oh my God, what a beauty! She is amazingly and unbelievably charming. She is in her budding youth and her age is most suitable. She is very leisurely roaming back and forth as if she is not affected by passion and totally discarding us all. She is very enchanting. What self-control she possesses! Her courage and bravery are far more astonishing than we can ever dream of and we have to accept it.”

वितर्कयन्तो बहुधा तां सन्ध्यां प्रमदाकृतिम् ।  
अभिसम्भाव्य विश्रम्भात्पर्यपृच्छन् कुमेधसः ॥ ३३॥

33

Vitharkkayantho behuddhaa thaam sanddhyaam premadhaakrithim  
Abhisambhaavya visrambhaath paryaprichcchan kumeddhasah.

Those evil and mean and wicked minded Asuraas speculatively debated among themselves that the twilight in the form of enchanting and enticing damsel can easily be yielded to satisfy their sexual desire. And with that belief they very fondly and affectionately and appreciatively and admiringly started to speak with her.

कासि कस्यासि रम्भोरु को वार्थस्तेऽत्र भामिनि ।  
रूपद्रविणपण्येन दुर्भगान्नो विबाधसे ॥ ३४॥

34

“Kaasi kasyaasi, rembhoru, ko vaarththastheathra bhaamini  
Roopadhrevinaapanyena dhurbhagaanno vibaaddhase.”

“Oh damsel, you are the prettiest girl we have ever seen. You are like Rembha of heaven. [Rembha is the most beautiful damsel of heaven.]

Who are you? What is your caste and community? Who is your father? Who is your mother? Why did you come here? What is the purpose of your appearance in front of us like this? Oh, the most enchanting beauty, your enticement is tantalizing us madly. We seem to be very unfortunate as we are unable to enjoy your beauty. Oh, the noblest of the beauty, we are unable to withstand our sexual urge therefore please let us engage in conjugal play with you.”

या वा काचित्त्वमबले दिष्ट्या सन्दर्शनं तव ।  
उत्सुनोषीक्षमाणानां कन्दुकक्रीडया मनः ॥ ३५॥

35

“Yaa vaa kaachiththvamabele dhishtyaa sandharsanam thava  
Uthsunosheekshamaanaanaam kandhukakreedayaa manah”

“Whosoever you are, oh the embodiment of beauty, we are really very fortunate today because of your appearance and presence. Our wish is now fully satisfied. You are tossing our mind just like a ball. Our minds as well as the minds of all your onlookers are getting agitated.”

नैकत्र ते जयति शालिनि पादपद्मं  
घ्नन्त्या मुहुः करतलेन पतत्पतङ्गम् ।  
मध्यं विषीदति बृहत्स्तनभारभीतं  
शान्तेव दृष्टिरमला सुशिखासमूहः ॥ ३६॥

36

“Naikathra the jeyathi saalini paadhpadhmam  
Ghnanthyaa muhuh karathalena pathath pathanggam  
Madhddhyam visheedhathi brihathsthanabhaarabheetham  
Saantheva dhrishtiramalaa susikhaasamoohah”

“Oh, the most beautiful lady! You are playing the balls so beautifully. The artistic beauty of the movement of your legs when you kick the balls bouncing up from the ground is indescribable. When you jump up and down to kick the ball the weight of the huge full-grown breast is also bouncing up and down. It seems your waist is fatigued by supporting the heavy weight of your breast. We think that could be the reason why your

eyes are somewhat half closed and appear to be serenely peaceful. The beauty of the braid of your hair is also more enticing. Actually, you are kicking and stirring our minds with romance.”

इति सायन्तनीं सन्ध्यामसुराः प्रमदायतीम् ।  
प्रलोभयन्तीं जगृहूर्मत्वा मूढधियः स्त्रियम् ॥ ३७॥

37

Ithi saayanthaneem sanddhyaamasuraah premadhaayatheem  
Prelobhayantheem jegrihurmmathvaa mooddaddhiyasthriyam.

Thus, the Asuraas mistakenly took the evening twilight as a beautiful damsel and their mind got thoroughly agitated with romantic feelings. The evil and foolish Asuraas seized the evening twilight thinking that is a beautiful girl.

प्रहस्य भावगम्भीरं जिघ्रन्त्यात्मानमात्मना ।  
कान्त्या ससर्ज भगवान् गन्धर्वाप्सरसां गणान् ॥ ३८॥

38

Perhasya bhaavagembheeram jighranthyaathmaanamaathmanaa  
Kaanthyaa sasarjja Bhagawaan GenddharvvaApsarasaam genaan.

She laughed loudly but with very expressive significance she enjoyed and appreciated the beauty of her body. Then the worship-able Brahma Dheva disappeared magically from the scene. And after that with love and special affinity to the new body Brahma Dheva created Genddharvaas and Apsaraas from that new body itself.

विससर्ज तनुं तां वै ज्योत्स्नां कान्तिमतीं प्रियाम् ।  
त एव चाददुः प्रीत्या विश्वावसुपुरोगमाः ॥ ३९॥

39

Visasarjjathanum thaam vaijyothsnaam kaanthimatheem priyaam  
Tha eva chaadhadhuh preethyaa Visvaavasupurogemaah.

That effulgent and pretty new form also was abandoned by Brahma Dheva. And that turned out to be the shining moonlight. Or in other words moonlight was manifested or created or formed from the shining effulgence of Brahma Dheva's passion dominated body which he had abandoned. And then that moonlight was accepted by Vasoos (Vasoos are attendants of Dhevendhra) and Genddharvaas.

सृष्ट्वा भूतपिशाचांश्च भगवानात्मतन्द्रिणा ।  
दिग्वाससो मुक्तकेशान् वीक्ष्य चामीलयद्दृशौ ॥ ४० ॥

40

Srishtvaa bhoothapisaachaamscha Bhagawaanaathmathandhrinaa  
Dhigvaasaso mukthakesaan veekshya chaameelayadhhrisau.

Thereafter Brahma Dheva created Ghosts and Devils while he was in sloth mood and yawning. The ghosts and devils stood in front of him naked and with scattered hair. When Brahma Dheva saw them like that, he closed his eyes.

जगृहुस्तद्विसृष्टां तां जृम्भणाख्यां तनुं प्रभोः ।  
निद्रामिन्द्रियविक्लेदो यया भूतेषु दृश्यते ॥ ४१ ॥

41

Jegrihusthadhvisrishtaam thaam jrembhanaakhyaam thanum prebhoh  
Nidhraamindhriyavikledho yeyaa bhootheshu dhriyathe.

Then Brahma Dheva who is with four faces [Naanmukha] abandoned his body in the form of sloth and yawning. Ghosts and Devils possessed that body in the form of sloth and yawning. And this sloth and yawning caused to create sleep and drooling in living entities. That is why living entities have the feeling of laziness and sleep.

येनोच्छिष्टान् धर्षयन्ति तमुन्मादं प्रचक्षते ॥ ४२ ॥

42

Yenochcchishtaan ddharshayanthi thamunmaadham prechakshathe.

It is believed impure and evil-minded people would be possessed by Ghosts and Devils. That is why when people are agonized and distressed by vomiting, fever, etc. we say they are possessed by ghosts and devils. And the other side effect of possession of ghosts and devils is insanity. And that is why when people are insane, we say they are possessed. [These ghosts and devils are Satan.]

ऊर्जस्वन्तं मन्यमान आत्मानं भगवानजः ।  
साध्यान् गणान् पितृगणान् परोक्षेणासृजत्प्रभुः ॥ ४३ ॥

43

Oorjjasvantham manyamaana aathmaanam BhagawaanAjah  
Saadhddhyaan Genaan Pithrigenaan parokshenaasrijath prebhuh

Brahma Dheva, the lord of all Prejaapathees, then created Saaddhyaas and Pithroos with invisible bodies and with all prosperity and auspiciousness. Thus, Pithroos or Ancestors are the soul or souls with an invisible body.

त आत्मसर्गं तं कायं पितरः प्रतिपेदिरे ।  
साध्येभ्यश्च पितृभ्यश्च कवयो यद्वितन्वते ॥ ४४ ॥

44

Tha aathmasarggam tham kaayam pitharah prethipedhire  
Sadhddhyebhyascha pithribhyascha kavayo yedhvithanvathe.

In order to accommodate the souls of the dead ones in the land of souls Pithroos, Saadhddhyaas assumed the body of invisible form. This is the reason why we perform oblations and rituals known as "Sraadhddha" to appease the souls of the dead ones. Pithroos and Saadhddhyaas are the media to appease the souls as the souls are occupied by them.

सिद्धान् विद्याधरांश्चैव तिरोधानेन सोऽसृजत् ।  
तेभ्योऽददात्तमात्मानमन्तर्धानाख्यमद्भुतम् ॥ ४५ ॥

45

Sidhddhaan vidhyaaddharaamschaiva thiroddhaanena soasrijath  
Thebhyoadhadhaaththamaathmaanamanthardhddhaanaakhyamadhbhutha  
m.

Then Brahma Dheva assumed a hidden form. And from that hidden form he created Sidhddhaas and Vidhyaaddharaas. Brahma Dheva provided the wonderful hidden or Antharddhaana form of body to Sidhddhaas and Vidhyaaddharaas.

स किन्नरान् किम्पुरुषान् प्रत्यात्म्येनासृजत्प्रभुः ।  
मानयन्नात्मनाऽऽत्मानमात्माभासं विलोकयन् ॥ ४६॥

46

Sa Kinnaraan Kimpurushaan prethyaathmyenaasrijath prebhuh  
Maanayannaathmaanaaaaathmaanamaathmaabhaasam vilokayan.

Then one day Brahma Dheva happened to notice his own reflection in water and thought very good of himself and became very proud. And from that reflection Brahma Dheva created Kinnaraas and Kimpurushaas.

ते तु तज्जगृह रूपं त्यक्तं यत्परमेष्ठिना ।  
मिथुनीभूय गायन्तस्तमेवोषसि कर्मभिः ॥ ४७॥

47

The thu thajjagrihoo roopam thyektham yeth parameshtinaa  
Mitthuneebhooaya gaayanthasthamevoshasi karmmabhih.

Then Brahma Dheva renounced that body of shadowy form. Kinnaraas and Kimpurushaas accepted and possessed that shadowy form of the body for themselves.

देहेन वै भोगवता शयानो बहुचिन्तया ।  
सर्गेऽनुपचिते क्रोधादुत्ससर्ज ह तद्वपुः ॥ ४८॥

48

Dhehena vai bhogavathaa sayaano behuchinthayaa  
Sarggeanupachithe krodhaadhujhsasarjja ha thadhvapuh.

Then Brahma Dheva lied down and stretched his body at full length. And in that lay down position Brahma Dheva thought that he is unable to complete the process of creation of the universe and its entities to his satisfaction and worried and got concerned of his inability. From that thought of worry and concern, Anger or Wrath was formed. Then with his sullen mood he abandoned that form also.

येऽहीयन्तामुतः केशा अहयस्तेऽङ्ग जज्ञिरे ।  
सर्पाः प्रसर्पतः क्रूरा नागा भोगोरुकन्धराः ॥ ४९ ॥

49

Yeaheeyanthaamuthah kesaa ahayastheangga jejnjiire  
Sarppaa presarppathah krooraa naagaa bhogorukanddharaah.

When Brahma Dheva was lying down with the thoughts, the braid of his hair got unlocked and scattered and some hair dropped from his body. And from that dropped hair snakes were created. While the body crawled along its hands and feet contracted and the ferocious Serpents which moved very fast and Naagaas with spread out and expanded hoods were created.

स आत्मानं मन्यमानः कृतकृत्यमिवात्मभूः ।  
तदा मनून् ससर्जन्ते मनसा लोकभावनाम् ॥ ५० ॥

50

Sa aathmaanam manyamaanah krithakrithyamivaathmabhoooh  
Thadhaa manoon sasarjjaanthe manasaa lokabhavanaan.

Then one day Brahma Dheva who is self-born and who is the first creation thought that all the objects of his life have been accomplished. From that self-satisfying and self-accomplishment thought of mind the Manoos who were capable of creating and protecting and ensuring the welfare of the universe were created.

तेभ्यः सोऽसृजत्स्वीयं पुरं पुरुषमात्मवान् ।

तान् दृष्ट्वा ये पुरा सृष्टाः प्रशंसुः प्रजापतिम् ॥ ५१ ॥

51

Thebhyassoathyasrijath sveeyam puram purushammathamavaan  
Thaan dhrishtvaa ye puraa srishtaah presasamsuh prejaapathim.

Brahma Dheva, who is the embodiment of energy and power needed for the creation of the universe and the entities therein, then gave his own human form to the Manoos he created earlier. By seeing this great generosity of Brahma Dheva, the Suraas or Dhevaas applauded and appreciated and praised Brahma Dheva, who is the lord of the universe, to the best of their capacity.

अहो एतज्जगत्स्रष्टः सुकृतं बत ते कृतम् ।  
प्रतिष्ठिताः क्रिया यस्मिन् साकमन्नमदामहे ॥ ५२ ॥

52

“Aho ethajjegathsrishtaassukritham betha the kritham  
Prethishtithaah kriyaa yesmin saakamannamadhaamahe.”

“Brahma Dheva, you are the creator of the universe. Oh Brahma Dheva, we are very glad you have very auspicious and magnanimously established and completed the process of creation. It is very prosperous and fulfiller of all wishes. By this you have established the process completely and successfully. Now we also will share the sacrificial oblations and offerings along with these Manoos.”

तपसा विद्यया युक्तो योगेन सुसमाधिना ।  
ऋषीन् ऋषिर्हृषीकेशः ससर्जाभिमताः प्रजाः ॥ ५३ ॥

53

Thapasaa vidhyayaa yuktho yogena susamaaddhinaa  
RisheenishirHrisheekesassarjaabhimathaah prejaah.

Brahma Dheva who is the consort of Vaaneedhevi or Saraswathy Dhevi, who is the goddess of education and knowledge, and the Swayambhoo,

then created the Rishies endowed with the attributes of severe austerity, Vedhic and Scholastic knowledge, meditative austerity and Yogic knowledge and steadfast devotion to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the Consort of Rama Dhevi or Sri Maha Lakshmy Dhevi, and who is the embodiment of Transcendentalism, Penance and Yoga Prebhaava. Those Rishies were as good as Brahma Dheva himself in Vedhic Knowledge and Transcendentalism.

तेभ्यश्चैकैकशः स्वस्य देहस्यांशमदादजः ।  
यत्तत्समाधियोगद्धितपोविद्याविरक्तिमत् ॥ ५४॥

54

Thebhyaschaikaikasah svasya dhehasyaamsamadhaadhajah  
Yeththath samaaddhiyogardhddhithapovidhyaavirakthimath.

Brahma Dheva then happily and willingly shared his body which is sum total of Yoga, Samaaddhi or Deep Meditation, Transcendentalism, Vedhic Knowledge, Renunciation, Steadfast Devotion to Lord Sri Vaasudheva Sri Krishna Bhagawaan, Austerity, Penance, Mental Concentration, Supernatural Power, Adoration and Sathwa Guna with the Rishies he created.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां  
संहितायां तृतीयस्कन्धे विंशोऽध्यायः ॥ २०॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam Thritheeyaskanddhe [Mahadhaadhi Sargga Niroopanam  
Naama] Vimsathithamoaddhyaayah

Thus, we conclude the Twentieth Chapter [named as Review and Analysis and Order of Creation of Universal Entities] 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!**