

OM

**Om Shree Krishnaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudhevaayah!  
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Om Namō Bhagavathe Vaasudhevaayah!**

॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namō Bhagavathe Vaasudhevaayah!**

॥ तृतीयस्कन्धः ॥

**THRITHEEYASKANDHAH (CANTO THREE)**

॥ त्रयस्त्रिंशोऽध्यायः - ३३ ॥

**THREYASTHRIMSATHTHAMOADDHYAAYAH (CHAPTER  
THIRTY-THREE)**

**Kaapileyopaakhyaane [Dhevahoothemokshapraapthi] (In the  
Story of Kapila [Attainment of Salvation by Dhevahoothi])**

[In this chapter we can read how Dhevahoothi was able to gain the transcendental knowledge of Soul-Realization by strictly following the instructions of Yogaanushtaanaas provided or advised by Kapila Maharshi, her son. Kapila, after explaining Saamkhya Saasthra and all the related Yogaanushtaanaas to Dhevahoothi, left the hermitage named Sidhddhaasrama and went on true Trance and spend the rest of his life as an Avaddhootha. With Scientific and Philosophical Knowledge Dhevahoothi was able to liberate from material life and

attain Soul-Realization. Dhevahoothi with attainment of Soul-Realization was able to reach Vaikuntta, the abode of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, and perform devotional services to Him eternally without any more births and deaths. Thus, Dhevahoothi was able to attain Kaivalya or Nithya Mukthi or ultimate Salvation. With this chapter we conclude Third Canto. Please continue to read...]

मैत्रेय उवाच

**Maithreya Uvaacha (Maithreya Said):**

एवं निशम्य कपिलस्य वचो जनित्री  
सा कर्दमस्य दयिता किल देवहूतिः ।  
विस्रस्तमोहपटला तमभिप्रणम्य  
तुष्टाव तत्त्वविषयाङ्कितसिद्धिभूमिम् ॥ १ ॥

1

Evam nisamya Kapilasya vacho jenithree  
Saa Kardhdhamasya dheyithaa kila Dhevahoothih  
Visrasthamohapatalaa thamabhiprenamya  
Thushtaava thaththvavishayaankithasidhddhibhoomim.

Thus, Dhevahoothi who was the divine mother of Kapila Maharshi and the consort of Kardhdhama Prejaapathi was able to get liberated from material life by removing all the ignorance about devotional services and by gaining the transcendental knowledge and Soul-Realization with the advice of the most renowned Principles of Saamkhya Saasthra or the Philosophy of Saamkhya Systems from none other than the author of it who is Kapila Maharshi, her son. Dhevahoothi with the transcendental knowledge and Soul-Realization thus acquired from Kapila cleansed her mind and consciousness. Her mind and consciousness were now bright and clear with no illusion of ignorance. With that clear mind Dhevahoothi started to pray and offer obeisance to Kapila who is the incarnation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan as follows:

देवहूतिरुवाच

2

## DhevahoothirUvaacha (Dhevahoothi Said):

अथाप्यजोऽन्तःसलिले शयानं  
भूतेन्द्रियार्थात्ममयं वपुस्ते ।  
गुणप्रवाहं सदशेषबीजं  
दध्यौ स्वयं यज्जठराब्जजातः ॥ २॥

2

AtthapyAjoanthassalile sayaanam  
Bhoothendhriyaarthtthaathmamayam vapusthe  
Gunaprevaaham sadhaseshabeejam  
Dhedhddhyau svayam yejjaaraabjajaathah.

Oh Lord, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, Brahma Dheva was born in the lotus flower manifested from your navel hole or pit. You are the cause of the creation of the universe. You are lying deep in the middle of the Milky Ocean or Ksheeraabddhi. You are the embodiment and origin of all the Gunaas or the Material Modes of Nature. You are the embodiment and origin of all Material Elements. You are the embodiment and origin of the Soul and all the Souls. Oh Lord, Your divine Form was devotionally worshiped even before the creation of the universe by Brahma Dheva. Oh Lord, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, I worship and offer my respectful obeisance onto you.

स एव विश्वस्य भवान् विधत्ते  
गुणप्रवाहेण विभक्तवीर्यः ।  
सर्गाद्यनीहोऽवितथाभिसन्धि-  
रात्मेश्वरोऽतर्क्यसहस्रशक्तिः ॥ ३॥

3

Sa eva visvasya Bhawaan viddhaththe  
Gunaprevaahena vibhakthaveeryah  
Sarggaadhyaneehoavithtthaabhisanddhi-  
RAathmEswaroatharkkyasahasrasakthih

3

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, You, solely, are the one who creates, sustains and dissolves all the universes by distributing your eternal energy for the sake of material modes of nature which is the base of existence of the universes. But you always stay away from all these without having any involvement in any of these things. You are independent and beyond the process of any of these things. You are managing all these most efficiently with the power of your mind. [Power of mind is supreme. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan just thinks that a particular thing should be like this; it would simply happen so. That is the power of mind.] You are Omni-Powerful and Omnipotent. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan you are the Supreme Power.

स त्वं भृतो मे जठरेण नाथ  
कथं नु यस्योदर एतदासीत् ।  
विश्वं युगान्ते वटपत्र एकः  
शेते स्म मायाशिशुरङ्घ्रिपानः ॥ ४॥

4

Sa thvam bhritho me jettarena naattha  
Kattham nu yesyodhara ethadhaaseeth  
Visvam yugaanthe vatapathra ekaha  
Sethe sma maayaasisurangghripaana

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan at the end of the Kalpa or at the time of Mahaa Prelaya or the Great Deluge you absorb and contain all these universes along with the Viswa Roopa or Cosmic Form within your abdomen. And not only that after containing all the universes along with Cosmic Form you assumed the form of a sweet little baby and floated in the Eternal Ocean of Great Deluge on the leaf of a banyan tree sucking your toes. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan it is amazing and mind boggling even to visualize how it is possible for you to take birth in my abdomen and be delivered by me. [This is what Yesodha Dhevi also told the little Unni Kannan or Kannayya when he has shown the

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Viswa Roopa or Cosmic Form to her.] Oh Lord, how is it possible for me to assimilate it?

त्वं देहतन्त्रः प्रशमाय पाप्मनां  
निदेशभाजां च विभो विभूतये ।  
यथावतारास्तव सूकरादय-  
स्तथायमप्यात्मपथोपलब्धये ॥ ५॥

5

Thvam dhehathanthrah presamaaya paapmanaam  
Nidhesabhaajaam cha vibho vibhoothaye  
Yetthaavathaaraasthava sookaraadhaya-  
SThatthaayamapyaathmapatthopalebddhaye.

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, I was never able to recognize that you have assumed this material physical form of Kapila as my son. But now I am sure that my son, Kapila Vaasudheva, is none other than Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. [Dhevahoothi also understood that her own material form is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.] In order to eliminate all the demonic and evil beings and to protect and safeguard and to provide prosperity and auspiciousness to virtuous and pious entities you had assumed and would assume from time to time at appropriate times the most befitting forms like the Sookara or Boar, Nara Simha or Man-Lion, etc. Exactly like that at this time in order to provide transcendental knowledge of Self-Realization to me in specific and to the world at large in general you have now assumed this form within my abdomen and stayed in my womb. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan you are the embodiment of all Vedhaas. I prostrate, worship and offer my obeisance unto your lotus feet.

यन्नामधेयश्रवणानुकीर्तना-  
द्यत्प्रह्वणाद्यत्स्मरणादपि क्वचित् ।  
श्रादोऽपि सद्यः सवनाय कल्पते  
कुतः पुनस्ते भगवन् नु दर्शनात् ॥ ६॥

5

Yennaamaddheyasrevanaanukeerththanaa-  
 DhYath prehvanaadhyath smaranaadhapi kvachith  
 Svaadhoapi sadhyassavanaaya kalpathe  
 Kuthah punasthe Bhagawannu dhersanaath.

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan if anyone either proclaims your glorious name or names at least once in the lifetime or just listen to it once in the lifetime or prostrate at your form once in the lifetime even if he or she is a devil or a Chandaala or a dog-eater would definitely become divine and worthy of worshipping or worship-able by your devotees. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan I am the most fortunate one in the universe to get the opportunity to see your form directly with my physical eyes like Kapila. Absolutely I am the luckiest in the universe.

अहो बत श्वपचोऽतो गरीयान्  
 यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।  
 तेपुस्तपस्ते जुहुवुः ससुरार्या  
 ब्रह्मानूचुर्नाम गृणन्ति ये ते ॥ ७॥

Aho betha svapachoatho gereeyaan  
 Yejjihvaagre varththathe naama thubhyam  
 Thepusthapasthe juhuvussasnuraaryaa  
 Brahmaanoochurnnaama grinanthi ye the.

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan it is considered that the one who is able to chant your name at least once in the lifetime even if he or she is born in the family of Chandaala or demons would be considered as more noble and divine than those who take ablutionary bath daily and or perform ritualistic offerings of Poojaas and Homaas and or formally learn Vedhaas and or perform austerities and penance and such established normative traditional practices.

तं त्वामहं ब्रह्म परं पुमांसं

प्रत्यक्स्रोतस्यात्मनि संविभाव्यम् ।  
स्वतेजसा ध्वस्तगुणप्रवाहं  
वन्दे विष्णुं कपिलं वेदगर्भम् ॥ ८॥

8

Tham thvaamaham Brahma param pumaamsam  
Prethyaksrothasyaathmani samvibhaavyam  
Svathejasaa ddhvasthagunaprevaaham  
Vandhe Vishnum Kapilam Vedhagerbham.

Kapila has illustrated the immense power and divinity that can be acquired by chanting the names of You, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The life of Kapila is the eminent example of incomparable self-effulgence that could be produced by chanting your names. And with the brilliance of that self-effulgence, he has destroyed and eliminated all maligned and distressful materialism in its entirety created by the involvement of material modes of nature. Oh Lord, you are Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Oh Lord, you have now assumed the name and became Kapila. Oh Lord, you are the embodiment of Vedhaas. Oh Lord, you are the one impregnated with Vedhaas. Oh Lord, you are the Soul of Brahman, or you are Parabrahman. Oh Lord, you are the one who can be visualized in the mind and consciousness of those who are materially detached with transcendental knowledge or those who are endowed with knowledge of Paramaathma Thatthvam. Oh Lord, you are the most Prime and Primordial Supreme Personality. Oh Lord, you are the Brilliance of Eternal Brilliance. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan I prostrate, worship and offer my obeisance unto you over and over and again and again and always.

मैत्रेय उवाच

**Maithreya Uvaacha (Maithreya Said):**

ईडितो भगवानेवं कपिलाख्यः परः पुमान् ।  
वाचा विक्लवयेत्याह मातरं मातृवत्सलः ॥ ९॥

9

7

Eeditho Bhagawaanevama Kapilaakhyah parah pumaan  
Vaachaa viklavayethyaaha maatharam maathrivathsalah.

Kapila Maharshi was fully satisfied and gratified by listening to the sincere and divine prayers of Dhevahoothi as above. Kapila was choked with emotion of love and affinity towards his divine mother, Dhevahoothi. And Kapila spoke with stuttering voice to his mother as follows:

कपिल उवाच

**Kapila Uvaacha (Kapila Bhagawaan Said):**

मार्गेणानेन मातस्ते सुसेव्येनोदितेन मे ।  
आस्थितेन परां काष्ठामचिरादवरोत्स्यसि ॥ १० ॥

10

Marggenaanena maathasthe susevyenodhithena me  
Aasthithena paraam kaashttaamachiraadhavarothsyasi.

Oh, my dear mother, if you continue to practice the devotional services of Yoga Nishtaas advised by me to you then you would definitely be able to liberate yourselves from the material entrapments by gaining transcendental knowledge and attain the most noble and divine position of Brahma-Padham.

श्रद्धस्वैतन्मतं मह्यं जुष्टं यद्ब्रह्मवादिभिः ।  
येन मामभवं याया मृत्युमृच्छन्त्यतद्विदः ॥ ११ ॥

11

Sredhddhathvsaitanmatham mahyam jushtam yedh  
Brahmavaadhibhi  
Yena maamabhavam yaayaa mrithyumrichcchanthyathadhvidhah.

These are the same Philosophical Principles advised by all the great Scholars and Divine Rishies of ancient times. Please practice these

Yogaas by carefully observing all the norms as explained in the Scientific Philosophical Principles. If you do that you would be able to attain Soul-Realization and reach me, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, who is without any births and or deaths. [That means you would also become birthless and deathless or you would attain Kaivalya or Moksha or Salvation.] All others or those who are not willing to practice these Yogaas would always be entrapped in the vicious cycle with an infinite number of births and deaths and would be wandering or floating aimlessly in the depth of the material ocean.

मैत्रेय उवाच

**Maithreya Uvaacha (Maithreya Said):**

इति प्रदर्श्य भगवान् सतीं तामात्मनो गतिम् ।  
स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ ॥ १२ ॥

12

Ithi predhersya Bhagawaan satheem thaamaathmano gethim  
Svamaathraa Brahmavaadhinyaa Kapiloanumatho yeyau.

Kapila Maharshi or Kapila Muni or Kapila Vaasudheva who is the incarnation of Primordial Supreme Personality of God, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, after providing advice and instructions of Brahma Thatthva or the Saamkhya Saasthra to his mother, Dhevahoothi, bid bye and took leave and went away from there with the consent and permission from her.

सा चापि तनयोक्तेन योगादेशेन योगयुक् ।  
तस्मिन्नाश्रम आपीडे सरस्वत्याः समाहिता ॥ १३ ॥

13

Saa chaapi thanayokthena yogaadhesena yogayuk  
Thasminnaasrama aapeede Saraswathyaassamaahithaa.

And Dhevahoothi spent the time in that SidhddhaAasrama or the Nobly Accomplished Monastery surrounded by the sanctifying divine

river Saraswathy by practicing the Yogaas with strict control and stabilization of mind and consciousness strictly in accordance with the instructions given by her son, Kapila Muni.

अभीक्ष्णावगाहकपिशान् जटिलान् कुटिलालकान् ।  
आत्मानं चोग्रतपसा बिभ्रती चीरिणं कृशम् ॥ १४॥

14

Abheekshnaavagaahakapisaan jetilaan kutilaalakaan  
Aathmaanam chograthapasaa bibhrathee cheerinam krisam.

Dhevahoothi started taking ablutionary baths three times daily. Her beautiful thick black hair turned out to be reddish brown and grey and got disarranged and matted. She wore old clothes of barks and rags. She renounced all material interests. With strict observance of severe austerity and penance her body gradually became very thin and lean like a skeleton. [Please recollect after marriage with Kardhdhama, Dhevahoothi was providing selfless devotional services to him without taking care of her body. At that time also she was almost in a similar situation but for now she was more aged.]

प्रजापतेः कर्दमस्य तपोयोगविजृम्भितम् ।  
स्वगार्हस्थ्यमनौपम्यं प्रार्थ्यं वैमानिकैरपि ॥ १५॥

15

Prejaapatheh Kardhdhamasya thapoyogavijrembhitham  
Svagaarhasthtthyamanaupamyam praarthtthyam vaimaanikairapi.

The SidhddhaAsrama was already divinized and sanctified and auspicious with both Thapa Prebhaava and Yoga Prebhaava or the Mystic Powers of Kardhdhama Prejaapathi. It was most pure and virtuous. It has no stains of even a small dot of any negativity or any sin or any evil. That divine and serene and sanctifying Monastery was proclaimed as the most accomplishing place in the universe even by the Celestial bodies or Heavenly beings and used to offer Poojaas and obeisance by them.

पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः ।  
आसनानि च हैमानि सुस्पर्शास्तरणानि च ॥ १६॥

16

Payahphenanibhaassayyaa dhaanthaa rukmaparichcchadhah  
Aasanaani cha haimaani susparsaastharanaani cha.

The opulence of that Aasrama is beyond words of explanation with pure and soft white mattresses and bed sheets like that of the foam of milk. The furniture like the chairs, benches, cots, etc. were all made of refined pure ivory. All the furniture was beautifully decorated with suitable embossments of gold, diamond, emerald, sapphire, pearl, etc. All the chairs and beds were very comfortable with feathered cushions and quilts. It was so fabulous and marvelous beyond description of words.

स्वच्छस्फटिककुड्येषु महामारकतेषु च ।  
रत्नप्रदीपा आभान्ति ललनारत्नसंयुताः ॥ १७॥

17

Svachcchaspatikakutyeshu mahaamaarakatheshu cha  
Rethnapredheepaa aabhaanthi lelanaarethnasamyuthaah.

The walls of the castle or the monastery were made up of very transparent glass like marbles. And the marbles were decorated with embossment of glittering jewels and were brightly and brilliantly illuminated with lights of precious stones and diamonds. There were innumerable beautiful damsels around all over the palace to provide all types of services. The reflections and images of those beautiful damsels were added to the monastery like the embossed precious stones on the golden crown. The monastery was unimaginably beautiful and brilliant and divine.

गृहोद्यानं कुसुमितै रम्यं बहवमरद्रुमैः ।  
कूजद्विहङ्गमिथुनं गायन् मत्तमधुव्रतम् ॥ १८॥

18

11

Grihodhyaanam kusumithai remyam behvAmaradhrumaih  
Koojadhvihanggamitthunam gaayanmaththamaddhuvratham.

In the compound of the monastery there were beautiful and divinely attractive gardens with full of plants with fully blossomed flowers and buds. All the gardens had thick growth of big and small trees including those of heavenly tree like “Kalpa Tharu” and the eternal flower plant like “Paarijaatha” and many other plants, vines, herbs, bushes, etc. We could see intoxicated bees and beetles flying around by producing humming of music knots. It was filled with chirps of different kinds of birds and cries of many different types of animals playing together. [It was far superior to the “Nandhana Udhyaan” or the Heavenly Garden in all respects.]

यत्र प्रविष्टमात्मानं विबुधानुचरा जगुः ।  
वाप्यामुत्पलगन्धिन्यां कर्दमेनोपलालितम् ॥ १९॥

19

Yethra previshtamaathmaanam vibuddhaanucharaa jeguh  
Vaapyaamuthpalagenddhinyaam Kardhdhamenopalaalitham.

When Dhevahoothi entered into the pool, filled with lotus flowers spreading the sweet and divine fragrance all over there in the air, to take her ablutionary ritual baths the celestial bodies like Genddharvaas and Kinnaraas would be singing the songs proclaiming the glorifying deeds of the most renowned and Soul-Realized Kardhdhama Prejaapathi. Kardhdhama Prejaapathi was the divine consort of Dhevahoothi. The spiritual presence of Kardhdhama Prejaapathi would always be there to safeguard, protect, direct and lead his consort Dhevahoothi in whatever activities she would be involved in.

हित्वा तदीप्सिततममप्याखण्डलयोषिताम् ।  
किञ्चिच्चकार वदनं पुत्रविश्लेषणातुरा ॥ २०॥

20

Hithvaa thadheepsithathamamapyaakhandalayoshithaam  
Kinjchichchakaara vadhanam puthravisleshanaathuraa.

In spite of having all heavenly comforts which were envied even by the beautiful damsels of heavenly planets, Dhevahoothi renounced all those comforts including that Aasrama just like they are not even of grass value to her. Dhevahoothi was distressed and pained at the separation of her son, Kapila. She sat there for a little while bowing her face down but looking out at nowhere but painfully thinking of the departure of her divinely dearest son, Kapila.

वनं प्रव्रजिते पत्यावपत्यविरहातुरा ।  
ज्ञाततत्त्वाप्यभून्नष्टे वत्से गौरिव वत्सला ॥ २१ ॥

21

Vanam prevrajithe pathyaavapathyavirahaathuraa  
Jnjaathathaththvaapyabhoonnashte vathse gauriva vathsalaa.

When Kardhdhama, her consort, renounced material life and proceeded to the forest for transcendental austere life Dhevahoothi had her son, Kapila, available there to console her and provide her all protection, guidance and help. Seeing the face of Kapila itself was divine relief to Dhevahoothi. And now Kapila too has departed away. Though Dhevahoothi with the instructions of Philosophical Principles has acquired the knowledge for transcendental Soul-Realization her heart was filled with pain just how the mother cow would be worried if it does not see the calf for a while.

तमेव ध्यायती देवमपत्यं कपिलं हरिम् ।  
बभूवाचिरतो वत्स निःस्पृहा तादृशे गृहे ॥ २२ ॥

22

Thameva ddhyaayathee dhevamapathyam Kapilam Harim  
Bebhoovaachiratho vathsa nisprihaa thaadhrise grihe.

ध्यायती भगवद्रूपं यदाह ध्यानगोचरम् ।  
सुतः प्रसन्नवदनं समस्तव्यस्तचिन्तया ॥ २३ ॥

13

Ddhyaayathee Bhagawadhroopam yedhaaha ddhyaanagocharam  
Suthah presannavadhanam samasthavyesthachinthayaa.

Dhevahoothi immediately meditated upon her son Kapila Vaasudheva who was the incarnation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and became unattached to her beautifully decorated palatial Aasramam as she was able to get rid of all material interest with transcendental knowledge gained from the Philosophical advice received from her son. Thereafter exactly as instructed by her son she immediately became very pleasant and divinely happy with a brilliant face of divine glow. She initially visualized the whole Cosmic Form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in her mind and consciousness and then gradually she brought each and every part of that Cosmic Form separately and distinctly within her mind and consciousness and then firmly established them therein. Thus, now in the mind and consciousness of Dhevahoothi there was nothing other than the whole form and each and every part of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Then she meditated upon Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with no other thoughts in her mind and consciousness.

भक्तिप्रवाहयोगेन वैराग्येण बलीयसा ।  
युक्तानुष्ठानजातेन ज्ञानेन ब्रह्महेतुना ॥ २४॥

Bhakthiprevaahayogena vairaagyena beleeyasaa  
Yukthaanushtaanajaathena jnjaanena Brahmahethunaa.

विशुद्धेन तदाऽऽत्मानमात्मना विश्वतोमुखम् ।  
स्वानुभूत्या तिरोभूतमायागुणविशेषणम् ॥ २५॥

Visudhddhena thadhaaaaathmaanamaathmanaa visvathomukham  
Svaanubhoothyaa thirobhoothamaayaagunaviseshanam.

ब्रह्मण्यवस्थितमतिर्भगवत्यात्मसंश्रये ।  
निवृत्तजीवापत्तित्वात्क्षीणक्लेशाप्तनिर्वृतिः ॥ २६॥

26

BrahmanyavasthithamathirBhagawathyaathmasamsraye  
Nivriththajeevaapaththithvaath ksheenaklesaapthanirvrithih

नित्यारूढसमाधित्वात्परावृत्तगुणभ्रमा ।  
न सस्मार तदाऽऽत्मानं स्वप्ने दृष्टमिवोत्थितः ॥ २७॥

27

Nithyaarooddasamaaddhithvaath paraavriththagunabhramaa  
Na sasmaara thadhaaaathmaanam svapne dhrishtamivotthithah.

Dhevahoothi got seriously engaged in devotional services to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with strong and stable and permanent detachment of material life and with unbound dedication and devotion to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Dhevahoothi was also fully equipped with all the Yogaas and Transcendental Knowledge. She was fully aware of the cause and effect of ultimate Brahma Thatththvam or Parabrahma or Paramaathma Thatththvam. Her mind and consciousness was pure and divine. With her pure and divine mind and consciousness she was able to recognize that Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Paramaathma. And Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the one who is the true Eternal Energy and Power behind the existence of this universe and that Eternal Energy and Power is the cause of existence of minutest of the minutest atom as well as for Cosmic Form or Viswaroopam. This recognition enabled Dhevahoothi to attain Soul-Realization. And she was able to firmly affix her mind and consciousness on Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. With the stable mind and consciousness affixing on Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan Dhevahoothi was able to renounce all the interest in material pleasures, comforts, home, wealth, fortune, prosperity and the material world itself. She recognized True Jeeva is not the

material physical body but only the Soul. With that knowledge Dhevahoothi was able to get rid of all material distresses, pains, fatigue and miseries and was able to attain blissful happiness of transcendental knowledge. She was able to recognize that this material world and physical body are all false and just a dreamy world or just like how untrue what we see in our dreams is. Dhevahoothi even forgot the existence of her physical body and left her alone.

तद्देहः परतः पोषोऽप्यकृशश्चाध्यसम्भवात् ।  
बभौ मलैरवच्छन्नः सधूम इव पावकः ॥ २८॥

28

Thadhdhehah parathah poshoapyakrisaschaadhdhdyasambhavaath  
Bebhau malairvachcchannassaddhooma iva paavakah.

Dhevahoothi's mind and consciousness was not concerned or bothered about her physical body as it was fully involved in transcendental and pure devotional services to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and was fully liberated from material miseries and any material matters. But her body was taken care of by Sri Maha Lakshmy Dhevi who is the consort of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with the transcendental power of Kardhdhama, the consort of Dhevahoothi. Therefore, the physical body of Dhevahoothi did not become thin or lean though she was not taking any food or drinks. As a matter of fact, it was more energetic and powerful and self-effulgent due to the presence of eternal transcendental power she acquired from the knowledge and due to the association with Kardhdhama, her husband, and Kapila, her son. Dhevahoothi's body was like the blazing fire surrounded by smoke as it was dirty and maligned but with eternal energy and power of her Jeeva or Soul.

स्वाङ्गं तपोयोगमयं मुक्तकेशं गताम्बरम् ।  
दैवगुप्तं न बुबुधे वासुदेवप्रविष्टधीः ॥ २९॥

29

Svaanggam thapoyogamayam mukthakesam gethaambaram

Dhaiwaguptham na bubuddhe Vaasudhevaprevishtaddheeh.

Dhevahoothi was not aware that her body had become an embodiment of ThapoYoga or Pure Austerity. Dhevahoothi did not know that her hair was untied and scattered around. Dhevahoothi did not know that her dresses were untied and loosened and parted away from her body and she was not wearing any dress at all. Dhevahoothi was not aware that her material body was fully taken care of by the associate damsels of Goddess Sri Maha Lakshmy with the eternal power and energy she acquired from transcendental knowledge of Soul-Realization.

एवं सा कपिलोक्तेन मार्गेणाचिरतः परम् ।  
आत्मानं ब्रह्मनिर्वाणं भगवन्तमवाप ह ॥ ३० ॥

30

Evam saa Kapilokthana maarggenaachirathah param  
Aathmaanam Brahmanirvvaanam Bhagawanthamavaapa ha.

Thus, strictly following the instructions provided by Kapila, the son, Dhevahoothi got liberated from material life and attained transcendental knowledge of Self-Realization or Soul-Realization and reached the most blissful planet of Eternity, Vaikuntta which is the most divine abode of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, without any difficulty at all. And there, in Vaikuntta, Dhevahoothi lived forever providing devotional services to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan without having any more births and deaths with Nithya Mukthi or Ultimate and Eternal Salvation.

तद्वीरासीत्पुण्यतमं क्षेत्रं त्रैलोक्यविश्रुतम् ।  
नाम्ना सिद्धपदं यत्र सा संसिद्धिमुपेयुषी ॥ ३१ ॥

31

Thadhveeraaseeth punyathamam kshethram thrailokyavisrutham  
Naamnaa sidhddhpadham yethra saa samsidhddhimupeyushee.

Oh, the brave king, Vidhura! That SidhddhAasrama where the most divine Dhevahoothi was liberated from material life is renowned in all the three worlds. Please remember that the most sanctifying and holy and sacred Aasrama or Monastery in the name of “Sidhddhapadha” meaning the place of attainment of Kaivalya was developed there.

तस्यास्तद्योगविधुतमार्त्यं मर्त्यमभूत्सरित् ।  
स्रोतसां प्रवरा सौम्य सिद्धिदा सिद्धसेविता ॥ ३२ ॥

32

Thasyaasthadhyogavidhuthamaarththyam marththyamabhoothsarith  
Srothasaam prevaraa, saumya, sidhddhidhaa sidhddhasevithaa.

Oh, the best of Kuru Dynasty! Dhevahoothi destroyed all her attachments of material elements with Yoga Prebhaava gained with strict observance of Yoga Anushtaanam and melted away all her material sins there. The material elements of Dhevahoothi thus melted are now being formed as a flowing river there. That flowing river is capable of washing away all the material elements. Therefore, anyone who takes an ablutionary bath there in the flowing river with pure intention would also be able to wash away their material elements and attain material detachment without any difficulty.

कपिलोऽपि महायोगी भगवान् पितुराश्रमात् ।  
मातरं समनुज्ञाप्य प्रागुदीचीं दिशं ययौ ॥ ३३ ॥

33

Kapiloapi mahaayogi Bhagawaan pithuraasramaath  
Maatharam samanujnaapya praagudheecheem dhisam yeyau.

Kapila who was the Lord and the embodiment of Yogaas and hence called as YogEeswara who was transcendental incarnation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan after taking permission from and bidding bye to his mother, Dhevahoothi, left the hermitage or Aasrama of his father, Kardhdhama, and proceeded to East-North

direction without any material involvements like an Avaddhootha or Mendicant.

सिद्धचारणगन्धर्वैर्मुनिभिश्चाप्सरोगणैः ।  
स्तूयमानः समुद्रेण दत्तार्हणनिकेतनः ॥ ३४॥

34

SidhddhaChaaranaGenddharvvairmMunibhischaApsarogenaih  
Sthooyamaanassamudhrena dheththarhananikethanah

While Kapila Maharshi was walking like an Avaddhootha he was always being honored and worshiped and offered with Poojaas and obeisance by the ocean of celestial bodies like Sidhddhaas, Chaaranaas, Genddharvaas, Apsaraas, Munees and Dhevaas knowing well that he is none other than Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

आस्ते योगं समास्थाय साङ्ख्याचार्यैरभिष्टुतः ।  
त्रयाणामपि लोकानामुपशान्त्यै समाहितः ॥ ३५॥

35

Aasthe yogam samaastthaaya Saamkhyaachaaryairabhishtutah  
Threyaanaamapi lokaanaamupasaanthyai samaahithah.

Oh Vidhura, you should be aware that Kapila Vaasudheva is still sitting there in meditative Trance and being worshiped and honored and offered with Poojaas and obeisance by the great scholars and preceptors of Saamkhya Saasthra as he is being the Primordial Supreme Personality who authored and established and taught and propogated the scientific philosophy of Saamkhya Saasthra to the world.

एतन्निगदितं तात यत्पृष्टोऽहं तवानघ ।  
कपिलस्य च संवादो देवहृत्याश्च पावनः ॥ ३६॥

36

Ethannigadhitham thaatha yeth prishthoaham thavaanagha!  
Kapilasya cha samvaadho Dhevahoothyaascha paavanah.

Oh Vidhura, the best of the Kuru Dynasty! In response to your inquiries, I have now explained to you the stories containing the divine philosophical conversations between Dhevahoothi and her son, Kapila Vaasudheva. It is the purest of the pure and the holiest of the holy and the most sacred philosophical discourse. In this discourse we have already narrated all about the Yogaas and Yogaanushtaanaas. I consider myself as extremely fortunate that I got the divinely fantastic opportunity to narrate it to you because of your desire to know about it.

य इदमनुशृणोति योऽभिधत्ते  
कपिलमुनेर्मतमात्मयोगगुह्यम् ।  
भगवति कृतधीः सुपर्णकेता-  
वुपलभते भगवत्पदारविन्दम् ॥ ३७॥

37

Ya idhamanusrinothi yoabhiddhaththe  
Kapilamunermmathamaathmayogaguhyam  
Bhagawathi krithaddheeh suparnnakethaa-  
VUpalebhathe Bhagawath paadhaaravindham.

Hey Vidhura! Of all the most scientific philosophical advice the Saamkhya Saasthra the one which is described here as the instructional advice provided by Kapila Maharshi to his mother Dhevahoothi is definitely one of the best and would always stand in the foremost of any other philosophical treatise. This is the scientific philosophy that everyone has to learn and the Yoga that everyone must practice, especially those who wish to be liberated from the miseries of innumerable births and deaths of this material world. Those who listen to this Saamkhya Saasthra carefully and Practice Saamkhya Yoga strictly would definitely attain transcendental knowledge of Soul-Realization or Self-Realization and reach Vaikuntta, the abode of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, and would be able to worship always offer devotional

services at the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu  
Bhagawaan forever.

इति श्रीमद्भागवते महापुराणे वैयासक्यामष्टादशसाहस्र्यां  
पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने  
त्रयस्त्रिंशत्तमोऽध्यायः ॥ ३३ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane  
VaiyaasakyaamAshtaadhesaSaahasryaam  
Paaramahamsyaam Samhithaayaam Thritheeyaskanddhe  
Kaapileyopaakhyaane [Dhevahoothemokshapraapthirnaama]  
Threyastrimsaththamoadhyaayah

Thus, we conclude the Thirty-Third Chapter named as in the Story of  
Kapila [Attainment of Salvation by Dhevahoothi] of Third Canto of the  
Most Divine and the Supreme Most and Greatest Mythology known  
as Sreemad Bhagawatham Authored by The Great Scholarly Sage  
Vyaasa With Eighteen Thousand Stanzas

॥ इति तृतीयस्कन्धः समाप्तः ॥

**Ithi ThritheeyaSkanddhah Samaapthah  
Thus, Concluded Third Canto**

**SAMAAPTHOAYAM THRITHEEYASKANDDHA**

**THIRD CANTO CONCLUDED**

॥ ॐ तत्सत् ॥

**THAT IS TRUTH**

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

<http://www.vedabase.com/en/sb/3/33>

<https://arganesh3.wordpress.com/2013/07/28/time-and-its-measurements/>

The Prajapati Daksha gave his thirteen daughters (Aditi, Diti, Kadru, Danu, Arishta, Surasa, Surabhi, Vinata, Tamra, Krodhavasha, Idā, Vishva and Muni)<sup>[2]</sup> in marriage to Kashyapa.<sup>[3]</sup>

Kashyapa is a manasputra (wish-born-son) of Lord Brahma. However, according to [Rama:1.70.20], he is the grand son of Lord Brahma, being the son of Marichi, a wish-born son of Lord Brahma. Kashyapa had many wives, most of them the daughters of Daksha prajapathi. His wives (who are daughters of Daksha) are : Aditi mother of the Devas, Diti the mother of the Asuras, Arishta, the mother of the Gandharvas, Kadru, the mother of the Nagas (snakes), Vinata the mother of Aruna (Charioter of Lord SUN Chariot-time right before sunrise) and Garuda, Danu the mother of the Danavas (who are generally considered part of the Asuras), Kalaka the mother of the monster Kalkanja, Khasa, the mother of the Yakshas, Krodhavasa the mother of the Pishachas (flesh eating monsters), Muni the mother of Maumeya, Puloma the mother of the monster Pauloma, Somathi the mother of Sumathi (who married Sagara, the sea).

In addition to the daughters of Daksha he also married Syeni who had a son (a great bird) named Jatayu, and Unmathi who had a son (also a great bird) called Sampati. Vali and Sugreeva are also said to be the sons of Kashyapa. He also had a wife named Surabhi, who gave birth to the Rudras and a wife named Rohini, who gave birth to the cattle.

According to Matsya Purana, Daksha and his wife Panchajani (Virani) had 62 daughters, not one of whom resembled their father. **10** of those daughters were married to Dharma, **13** to sage Kashyapa, 27

to Chandra, 4 to Arishtanemi, 1 to Kama, 1 to lord Shiva, 2 to sons of sage Bhrigu, 2 to sage Angiras, 2 to Krisasva.

A very humble project of writing a translation of SHREEMADH BHAGAWATHAM Moolam (Original) has been started since August 14<sup>th</sup> 2014 with the inspiration and encouragement of Pankajbhai (Pankaj Patel) and B. Gopinadhan Pillai (my elder brother – Gopikochattan). It is, of course, a long-term project. As suggested by Dr. Dheeraj R Kamalam I have started this page. I would be posting chapter by chapter translations. The transliterations in English of original Sanskrit Verses are to match with pronunciation. Whatever is shown in square bracket [ ] are commentaries for better understanding and clarification.

I am totally indebted to Muzhangottuvila Krishna Pillai Esq. as these translations are based on his translation in Malayalam of the original.

The rules and index will be provided on completion of the project.

These postings are after the corrections, if any, made by Gopikochattan, especially, on Sanskrit Verses and Bhargavan Pillai (my best friend) who is very meticulous and diligent. My indebtedness to Kochattan and Bhargavan (many a times he has read my mind and made corrections) is nothing less than to its Malayalam author.

Please add your corrections/questions/comments/suggestions/recommendations/etc. as comments or messages. It would be highly valuable and much appreciated.

Dheeraj: Thank you. For continuity we will post the chapters already distributed from the beginning. Then we will share the email distribution in fb.

<http://www.apamnapat.com/articles/Introduction03.html>

Krita Yuga lasts 4800 deva-years, Treta yuga lasts 3600 deva-years, Dvapara yuga lasts 2400 and the Kali Yuga lasts 1200 deva-years. A typical conversion factor that is used is that 1 deva-year=360

terrestrial years. This would make the four Yugas 1,728,000, 1,296,000, 864,000, and 432,000 years long respectively. One of Lord [Brahma](#)'s days consists of a thousand Chatur-Yugas, which would be  $4.32 \times 10^9$  earthly years. The night is also of equal duration, and his lifespan is 100 such [Brahma](#) years. This time is called a Kalpa. This would make the Kalpa somewhat larger than  $3 \times 10^{14}$  terrestrial years.

In each of the Kalpas, there are fourteen Manus. Each Manu is allocated a time that is slightly greater than 71 Chatur-Yugas. The time of each Manu is named after them, called a Manvantra. Each of the Manvantras has its own Manu, [Devas](#), [Indra](#), and the [SaptaRishis](#). (Note: This could account for the varying personages who constitute the Sapta Rishis in different texts). Each Manvantara may either be referred to by its number, or by the name of the Manu who presides over it.

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## Age of Bramha

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**Shloka:** [Kasthah pancadasakhyata nimesa munisattama |](#)  
[Kasthastimsat kala tastu trimsanmauhurtiko vidhih ||](#)  
[Tavatsankhyairahoratram muhutairmanusam smrtam |](#)  
[Ahorstrani tavanti masah paksadvayatmakah ||](#)  
[Taih sadbhirayanam varsam dvayesyane daksinottare |](#)  
[Divyairvarsahasraistu krtatretadisamjnitam ||](#)  
[Caturyugam dvadasabjistadvibhagam nibodha me |](#)  
[Divyabdanam sahasrani yugesvahu puravidah ||](#)  
[Krtam treat dvaparam ca kaliscaiva caturyugam |](#)  
[Procyate tat sahasranca brahmano divas am mune ||](#)

15 twinkles of eye = 1 kashta  
30 Kashta = 1 Kala  
30 Kalas = 1 muhurtha  
30 muhurthas = 1 day and night  
30 day and nights = 1 month  
6 months = 1 ayana  
2 ayanas = 1 year

12,000 divine years = 4 Yugas ◊ Krita, treta, dvapara and kali.

= 1 day of Bramha

**Source:** Vishnu puranam, Book 1, Chapter 3, shloka 8-11 and 15  
(post Vedic period)

### **NOTE**

1 divine year = 360 human years

12,000 divine years = 43,20,000 human years = 1 day of Bramha the creator of Universe.

### **Ancient theory**

According to Vedic theory our universe is compared to Bramha the creator. And age of Bramha is equal to age of our universe. It was believed that Bramha lived for 100 years and after that a new Bramha is born. This period of hundred years was called as Divya Varsh or god years. They say that one year of Bramha consists of 360 days. So one day of Bramha was known as Kalpa. Day has 14

Manvantaras and similarly night also has 14 Manvantaras. There are 71 Mahayugas in each Manvantaras.

Mahayuga is also known as Chaturyuga which is a collection of four yugas. These four Yugas are Krita Yuga (Satya Yuga), Treta Yuga, Dvapara Yuga and Kali Yuga. At present we are living in the last Mahayuga i.e. the Kali Yuga.

Satya Yuga was said to be the divine period where there was no physical existence of humans. This Yuga lasts for 40% of Mahayuga.

Treta Yuga was said to be a Yuga where in bad deeds started appearing but still truth was the majority. Infact 3/4 of goodliness still existed. Treta Yuga lasts for 30% of Mahayuga.

Dvapara Yuga was said to have equal good and bad deeds. And it lasted for about 20% of Mahayuga.

Kali Yuga was said to have majority of bad deeds and there is very less truth remaining. Kali means darkness in Sanskrit.

The chaturyuga has the following

Satya Yuga = 1728000 years

Treta Yuga = 1296000 years

Dvapara Yuga = 864000 years

Kali Yuga = 432000 years

### **Calculations**

Let us see what the age of our Universe is.

1 Mahayuga = 4,320,000 years

1 Manvantara = 71 Mahayugas

1 day of Bramha = 14 Manvantaras + (15 x 4) Yugas  
= 994 + 6 Mahayugas = 1000 Mahayugas

Hence 1 day of Bramha = 1000 Mahayuga = 4,320,000,000 years

Similarly 1 night of Bramha = 1000 Mahayugas = 4,320,000,000 years

So 1 complete day is equal to 8,640,000,000 years = 8.64 billion years

This is the Vedic reference to age of our Universe. There is Modern reference for this too.

According to the western reference Big bang is the biggest budget ever with mind-boggling number to amaze us. The 5th century cosmologists first estimated the age of earth to be more than 4 billion years.

Dear Dr. Nair and Kochatta: I wish to clarify some points about the Yugaas we discussed on the other day.

- 1) Kali Yuga is 1,000 Dhivya Varshaas or Divine or Golden Years. Before the beginning and after the end of each Yuga there is 1/10 th (One Tenth) of its length is attached which are the Yuga Sandhya or dawn and dusk. That means the total length is  $1,000 + 100 + 100 = 1,200$  Dhivya Varshaas. One Dhivya Varsha = 360 Human or Earthly or Terrestrial Years. Therefore, Kali Yuga is  $1,200 \times 360 = 432,000$  Earthly Years. (This is how we get  $360 \times 1.2 = 432$  base figure)
- 2) Dhvaapara Yuga is 2,000 Dhivya Varshaas and as above  $2,000 + 200 + 200 = 2,400$  Dhivya Varshaas. (Because of Two thousand it is **Dhva**apara). Dhvaapara Yuga is  $2,400 \times 360 = 864,000$  Earthly Years.
- 3) Thretha Yuga is 3,000 Dhivya Varshaas and as above  $3,000 + 300 + 300 = 3,600$  Dhivya Varshaas. (Because of Three thousand it is **Thre**tha). Thretha Yuga is  $3,600 \times 360 = 1,296,000$  Earthly Years.

4) Sathya or Kritha Yuga is 4,000 Dhivya Varshaas and as above  
 $4,000 + 400 + 400 = 4,800$  Dhivya Varshaas. Kritha Yuga is  
 $4,800 \times 360 = 1,728,000$  Earthly Years.

The age or length of Chathur Yuga or Four-Yuga is 4,320,000 human years.

There are Sixty (60) Yugaas before Kritha Yuga and thus there are total of Sixty-Four (64) Yugaas. Using the mathematical formula for the first N natural numbers =  $N \times (N+1)/2$  we can get sum of all 64 Yugaas to be  $64 \times 65 \times 1000/2 = 2,080,000$  Dhivya Varshaas, which is equal to 898,560,000.

One Chathur Yuga = One Maha-Yuga = 4,320,000 Human Years

One Manvanthara = 71 Maha-Yugaas =  $4,320,000 \times 71 = 306,720,000$

One Day of Brahma = 14 Manvantharaas +  $(1.5 \times 4)$  Maha-Yugaas =  $(71 \times 14 = 994) + 6 = 1,000$  Maha-Yugaas = 4.32 Million  $\times 1,000 = 4.32$  Billion Human Years

One Night of Brahma is also the same 4.32 Billion Human Years

Therefore, One day and night of Brahma =  $4.32 + 4.32 = 8.64$  Billion Human Years

Considering an Year (Static) has 360 days and the Longevity of Brahma is 100 Years,

Purushaayus of Brahma =  $8.64 \times 360 \times 100 = 311.040$  Trillion Human Years

One Maha Prelaya = 1,000 Brahmaayus =  $311.040 \times 1000 = 311,040$  Trillion Human Years (See how mind boggling is this number!!!)

Somewhere I read that to count one billion it would four lives!)

Thanks for sharing Bhagawatham. Any corrections/comments/suggestions/recommendations would be extremely valuable and would be much appreciated.

<https://en.wikipedia.org/wiki/Jambudvipa>

**Jambudvipa**, [Plaksadvipa](#), [Salmalidvipa](#), [Kusadvipa](#), [Krouncadvipa](#), [Sakadvipa](#), and [Pushkaradvipa](#). Seven intermediate oceans consist of salt-water, sugarcane juice, wine, [ghee](#), [curd](#), milk and water respectively. <sup>[1][2]</sup>

We have completed Sreemadh Bhaagawatha Maahaathmyam or The Greatness and Nobilities of Bhagawatham in the last six postings. This is to be considered as an introduction to Bhagawatham. Now we will start from the First Chapter of First Canto of Bhaagawatham.

Bhagawatham is not to be read for its story value or for its mythological aspects. It is very scientific, very logical and very philosophical. One or two readings would definitely not be sufficient to get some idea about the book. We have to read it multiple times with full concentration.

When we read this book more and more we will understand it better and better and we can see that many of the modern scientific, mathematical, logical, psychological, cultural, social and philosophical (and for that matter any other branches of any subjects we can think of) theories and principles have clearly been narrated in it. I will list a few just for illustration: Origin of universe, Big Bang Theory, Law of Conservation of Energy, Theory of Relativity, Law of Motion, Time Concept, Law of Evolution, etc.... Many complicated and complex Mathematical Concepts, Quantum Mechanical Theories, Biological and Philosophical Principles have very clearly and illustratively been narrated in this book.

Please continue to read with full concentration, utmost diligence and meticulousness.

**Dear Kemp: Further to our discussion today the book I mentioned was:**

Srimad Bhagavatam (Bhagavata Purana)

**More appropriate spelling to match with the pronunciation is:**

## **Sreemadh Bhagawatham (Bhaagawatha Puraanam)**

**The best English version available is:**

**Srimad Bhagavatam [1977 Edition, Compact 30 Volume] by A.C. Bhaktivedanta Swami Prabhupada (he is the founder of International Society for Krishna Consciousness [ISKCON])**

**And now about “Gita” or “Geetha” the must-read books are:**

- 1) Srimad Bhagavad Gita-Rahasya or Karma-Yoga-Sastra by Bal Gangadhar Tilak**
- 2) The Holy Geeta – Commentary by: Swami Chinmayananda**
- 3) Bhagavad Gita Bhasya of Sri Sankaracharya**

**Of course, as you might have already read Gita has only Seven Hundred and One (701) stanzas taken from the middle of Sri Mahaabharatham, the largest epic ever written, with over One Hundred Twenty-Five Thousand (125,000+) stanzas. Therefore, in order to understand Gita well one must know Sri Mahaabharatham also.**

**I am not professional writer. My translation is from a layman’s view. If you have time and interested, I will send you whatever I wrote so far and add your name into my distribution list for ongoing writings. As I mentioned it is a very slow process. It could take more than ten years for me to complete. Please let me know of your interest.**

**Love and best regards, especially to sweet little Loreia (if I misspelt please correct)**