

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!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

पञ्चमस्कन्धः

PANJCHAMASKANDDHAH (CANTO FIVE)

॥ सप्तदशोऽध्यायः ॥

SAPTHADHESOADDHYAAYA (CHAPTER SEVENTEEN)

[Gangodhbhavam – Sankara Sankarshana Sthuthi] [Descend or Formation or Origin of Ganga – Lord Sankara’s Worship of Lord Sankarshana or Anantha Bhagawaan]

[In this chapter we can read the mythological story of how the holy River Ganga was formed or originated. When Vaamana the fifth of the ten incarnations of Lord Vishnu was grown to fill the whole universe and started to measure three steps of land as a charity donation from the Asura Chakravarthy Mahaabeli the nail of the big toe of his left foot pierced the covering of the universe creating a hole. And through that hole the water of

the Milky Ocean started pouring washing off his foot pasted with Kumkum and Sandal paste. And this eternal and incessant flow of water is the Holy River Ganges that passes through all the planets of the universe. This whole universe is firmly fixed on one of the thousands of heads of Sankarshana Moorththy or Anantha Bhagawaan. The universe may look like a small mustard seed on the head of the cosmic form of Sankarshana Moorththy. We can also read a brief description about the creation of Illusory Power, Ignorance, Ego, Material Elements, Material Nature, Senses, Brahmadheva, Rudhra, Dhevaas, etc. Rudhra is the representation of Thamo-Guna or Ignorance. Rudhra Bhagawaan always worships, prays and offer obeisance to Sankarshana Moorththy who is Lord Vishnu. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

तत्र भगवतः साक्षाद्यज्ञलिङ्गस्य विष्णोर्विक्रमतो
वामपादाङ्गुष्ठनखनिर्भिन्नोर्ध्वाण्डकटाहविवरेणा-
न्तःप्रविष्टा या बाह्यजलधारा तच्चरणपङ्कजा-
वनेजनारुणकिञ्चल्कोपरञ्जिताखिलजगदघ-
मलापहोपस्पर्शनामला साक्षाद्भगवत्पदी-
त्यनुपलक्षितवचोऽभिधीयमानातिमहता
कालेन युगसहस्रोपलक्षणेन दिवो
मूर्धन्यवततार यत्तद्विष्णुपदमाहुः ॥ १ ॥

1

Thathra Bhagawathah saakshaadhyajnjalinggasya Vishnorvikrama-
Tho vaamapaadhaamgushttanakhanirbhinnordhddhvaandakataahavivare-
Nanthahprevishtaa yaa baahyajeladdharaa thachcharanapankajaavane-
Jenaarunakinijlko paranjjithaakhilajegadghamalaapahopa-
Sparsanaamalaa saakshaadh
Bhagawathpadheethyanupalekshithavachoa-
Bhiddheeyamaanaathimahathaa kaalena yugasahasropalekshanena
Dhivo moordhddhanyavathathaara
YeththadhVishnupadhamaahoo.

यत्र ह वाव वीरव्रत औत्तानपादिः परमभागवतो-
ऽस्मत्कुलदेवताचरणारविन्दोदकमिति यामनुसवन-
मुत्कृष्यमाणभगवद्भक्तियोगेन दृढं क्लिद्यमानान्तर्हृदय
औत्कण्ठ्यविवशामीलितलोचनयुगलकुङ्कुल-
विगलितामलबाष्पकलयाभिव्यज्यमानरोमपुलक-
कुलकोऽधुनापि परमादरेण शिरसा बिभर्ति ॥ २॥

2

Yethra ha vaava Veeravratha Ouththaanapaadhih
Paramabhaagawathoasmath kuladhevathaacharanaaravindhodhakamithi
YaamanusavanamuthkrishyamaanaBhagawathbhakthiyogena dhriddam
Klidhyamaanaantharhridhaya outhkanttyavivasaameelithalochana-
Yugalakudmalavigelithaamalabaashpakalayaabhivyejyamaanaro-
Mapulakakulakoaddhunaapi paramaadharena sirasaa bibharththi.

Hey Pareekshith Mahaaraaja! The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the ultimate enjoyer of offerings of all the Yaagaas and Yejnjaas. Once when the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan was displaying His heroism and majesty in the Yejnja Saala of Asura Chakravarththi Mahaa Beli He expanded his left foot to the end of the universe and pierced a hole in its covering with the nail of His big toe due to the pressure exerted. [What an interesting imagination!] And through that hole the water of the Milky Ocean entered this universe and formed as Ganga Nadhi or Ganges or Genga or River Ganga. Having washed the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan which are covered with Kumkum or reddish powder of saffron, the water of Ganga has acquired a very beautiful pink color. Every living material entity of this universe can immediately purify his or her mind of material contamination by touching the holy transcendental water of the Ganga. The water of Ganga will perpetually remain as pure and holy and would always be the eternal purifier of all material contaminations for all the entities always. Because the Ganga directly touches the feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan before descending to the universe she is known as Vishnupadhi meaning the one that fell from the feet of Vishnu. And later on Ganga also received the names as Jaahnavi and Bhaageeretthi. It took one thousand Yugaas for Ganga to reach Ddhruvaloka, which is the topmost planet of the universe from the toenail of

Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore all the learned sages and scholars proclaim Ddhruvaloka as Vishnupaadha. Ddhruva Mahaaraaja who was the most famous son of Uththaanapaadha Mahaaraaja is known as the most exalted and noblest devotee of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan because of his firm determination to execute devotional services at the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan at the very young age of five years old. Knowing that the divine river of Ganga touches the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, Ddhruva Mahaaraaja situated or established his planet of Ddhruvaloka and to this very day he accepts and pours the water on his head with great devotion to get purified and sanctified. Ddhruva is the supreme most and staunchest devotee of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. He constantly and meditatively worships and prays and offers obeisance unto the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan without any interruption. He always enjoys blissful ecstasy with the blessings of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. With blissful ecstasy tears flow from his half-open eyes and eruption of devotional thrill and anxiety appears on his body as horripilation.

ततः समर्षयस्तत्प्रभावाभिज्ञा यां ननु तपस
 आत्यन्तिकी सिद्धिरेतावती भगवति सर्वात्मनि
 वासुदेवेऽनुपरतभक्तियोगलाभेनैवोपेक्षितान्या-
 र्थात्मगतयो मुक्तिमिवागतां मुमुक्षव इव सबहुमान-
 मद्यापि जटाजूटैरुद्धहन्ति ॥ ३॥

3

Thathah saptha rishayasthath prebhaavaabhijnjaa yaam nanu thapasa
 Aathyanthakee sidhddhirethaavathee Bhagawathi sarvvaathmani Vaasu-
 Dheveanuparethabhakthiyogalaabhenaivopekshithaanyaa-
 Rthththaathmagethayo mukthimivaagethaam mumukshuva iva
 sabehumaana-
 Madhyaapi jetaajutaiudhvahanthi.

The Saptharshees or the Seven Great Sages reside just beneath the Ddhruvaloka. [The Saptharshees are: Athri, Anggiras, Mareechi, etc.] They are well aware of the majesty, luster, power, nobility, greatness,

divinity and influence of the holy water of the Ganges. Because of that they always carry the holy water of Ganges on the tufts of hair on their heads. They have concluded that the water flowing from the toenail of the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the ultimate wealth, the perfection of all austerities and penances and all Yogacharyaas and the best means for attainment of transcendental realization, Moksha or ultimate salvation and finally Aathmasaakshaathkaaram. Having obtained uninterrupted devotional services to Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan they consider and neglect all other beneficial process like religion, economic development, political status, scholarly knowledge, sense gratification and even merging into Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The great Jnjaanees or learned spiritual scholars think that merging into Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the highest truth but these most exalted Saptharshees even that as very insignificant and negligible compared to the opportunities to offer devotional services at the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan without any interruption.

ततोऽनेकसहस्रकोटिविमानानीकसङ्कुलदेवयानेना-
वतरन्तीन्दुमण्डलमावार्य ब्रह्मसदने निपतति ॥ ४॥

4

Thathoanekasahasrakotivimaanaaneekasankuladhevayaa-
NenaavatharantheEndhumandalamaavaarya Brahmasadhane nipathathi.

Far below the Saptharshi Loka or the World of Saptharshees or Planet of Saptharshees it travels through sky paths or the space-ways in which billions and billions of air chariots or celestial airplanes of Dhevaas of the Swargga Loka or the Planet of Heaven are always lustrously flying around and then through the Chandhra Mandala or Chandhra Loka or the Planet of Moon it reaches top of Sumeru where the Brahma Loka or Brahma Puri or townships of Brahmadheva or the abode of Brahmadheva is situated.

तत्र चतुर्धा भिद्यमाना चतुर्भिर्नामभिश्चतुर्दिश-
मभिस्पन्दन्ती नदनदीपतिमेवाभिनिविशति
सीतालकनन्दा चक्षुर्भद्रेति ॥ ५॥

Thathra chathurdhddhaa bhidhyamaanaa
 chathurbhirnnaamabhischathurdhdhisamabhispantha-
 Nthee nadhanadheepathimevaabhinivisathi SeethaAlakanandhaa
 Chakshu-
 RBhadhrethi.

At Brahma Loka this heavenly river of Ganga divides into four branches and each of which gushes or flows with heavy current into four different directions of East, West, North and South. These four branches are known by the names Seetha, Alakanandha, Chakshu and Bhadhra and all the four of them ultimately flow down and merge with the ocean.

सीता तु ब्रह्मसदनात्केसराचलादि गिरिशिखरेभ्यो-
 ऽधोऽधःप्रस्रवन्ती गन्धमादनमूर्धसु पतित्वान्तरेण
 भद्राश्ववर्षं प्राच्यां दिशि क्षारसमुद्रमभिप्रविशति ॥ ६॥

Seethaa thu Brahmasadhanaath Kesaraachalaadhigirisikhare
 Bhyoaddhoaddhah presrevanthee Genddhamaadhanamoordhddhasu
 pathithvaanthare-
 Na Bhadhraasvavarsham praachyaam dhisi
 kshaarasamudhramabhiprevisathi.

Of those four rivers, River Seetha from Aja Puri or Brahma Puri runs down to the peaks of Kesaraachala or Mount Kesara which stands as high as Mount Sumeru itself. These mountains are like a bunch of filaments around Sumeru. From Kesaraachala it falls to the peaks of Genddhamaadhana. And through Genddhamaadhana peaks it falls to the land of Bhadhraasva Varsha. And finally, it reaches and merges with the ocean of salt water in the East.

एवं माल्यवच्छिखरान्निष्पतन्ती ततोऽनुपरतवेगा
 केतुमालमभिचक्षुः प्रतीच्यां दिशि सरित्पतिं
 प्रविशति ॥ ७॥

Evam Maalyavachcchikharaanishpathanthee thathoanuparethavegaa
Kethumaalamabhichakshuh pretheechaam dhisī sarīthpathim previ-
Sathi.

Similarly, the stream of Chakshu starting from Brahma Puri runs down to the summits of Mount Maalyavaan and then flows through the land known as Kethumaalam or Kethumaala Varsha and fertilizes that land organically well. Flowing through Kethumaala Varsha the River Chakshu reaches and merges with the ocean of salt water in the West.

भद्रा चोत्तरतो मेरुशिरसो निपतिता गिरिशिखरा-
द्विरिशिखरमतिहाय शृङ्गवतः शृङ्गादवस्यन्दमाना
उत्तरांस्तु कुरूनभित उदीच्यां दिशि जलधि-
मभिप्रविशति ॥ ८॥

Bhadhraa choththaratho Merusiraso nipathithaa girisikha-
Raadhgirisikharamathihaaya sringgavatha sringgaadhavasyandha-
Maanaa uththaraamsthu kuroonabhitha udheeच्याam dhisī jeladdhimabhi-
Previsathi.

Flowing through the high peaks at the northern side of mount Sumeru or Meru the waters of Bhadhra branch of River Ganga fall onto the peaks of Kumudha Mountain, Mount Neela, Svetha Mountain and Mount Sringgavaan in succession and further flow through and then run down into the land of Kuru Varsha. And crossing through land of Kuru Varsha the Bhadhra River flows and merges into the salt-water ocean at the North.

तथैवालकनन्दा दक्षिणेन ब्रह्मसदनाद्बहूनि
गिरिकूटान्यतिक्रम्य हेमकूटाद्भ्रैमकूटान्यति-
रभसतरं हसा लुठयन्ती भारतमभिवर्षं दक्षिणस्यां
दिशि जलधिमभिप्रविशति यस्यां स्नानार्थं चागच्छतः
पुंसः पदे पदेऽश्वमेधराजसूयादीनां फलं न
दुर्लभमिति ॥ ९॥

ThatthaivaAlakanandhaa dhekshinena Brahmasadhanaadh behooni
Girikootaanyathikremya
hemakootaadhddhyaimakootaanyathirebhasathara-
Ramhasaa luttayanthee Bharathamabhivarsham dheskshinasyaam dhis
jela-
Ddhimabhiprevisathi.
Yesyaam snaanaarththam chaagechcchathah pumsah padhe padheasva-
MeddhaRaajasooyaadheenaam na dhurlebbhamithi.

[In some version - यस्यां स्नानार्थं चागच्छतः

पुंसः पदे पदेऽश्वमेधराजसूयादीनां फलं न
दुर्लभमिति ॥ १० ॥

This chapter has 25 stanzas.]

Alakanandha is also similar to other three rivers. It runs at great speed from the southern side of Brahma Puri and passes through many peaks of mountains on that side of Sumeru. It falls down with fierce force upon the peaks of Hemakoota and Himakoota located there. After inundating the tops of those mountains Alakanandha branch of the Ganges falls down on the tract of land known as Bhaaratha Varsha or Bharatha Varsha that also is being inundated by her. Then the river flows down and merges with the salt-water ocean at the South. Those who get the opportunity to take a bath in this river are considered to be very fortunate. It is not at all difficult to achieve the same result of conducting Raajasooya Yaagaas and Asvameddha Yaagaas by those who are fortunate to take a bath in the divine Alakanandha branch of the River Ganges.

अन्ये च नदा नद्यश्च वर्षे वर्षे सन्ति बहुशो
मेर्वादिगिरिदुहितरः शतशः ॥ १० ॥

10

Anyaa cha nadhaa nadhyascha varshe varshe santhi behuso
Mervaadhigiriduhitharah sathasah.

Hey Pareekshith Mahaaraaja! There are many other big and small rivers flowing from the top of Mount Meru. They are like the daughters of the

mountain. They flow to various tracts of land in this universe in hundreds of branches.

तत्रापि भारतमेव वर्षं कर्मक्षेत्रमन्यान्यष्ट-
वर्षाणि स्वर्गिणां पुण्यशेषोपभोगस्थानानि
भौमानि स्वर्गपदानि व्यपदिशन्ति ॥ ११ ॥

11

Thathraapi Bhaarathameva varsham karmmakshethramanyaanyashta va-
Rshaani svargginaam punyaseshopabhogastthaanaani bhau-
Maani svarggapadhaani vyepadhisanthi.

Among the nine Varshaas or tracts of lands the Bhaaratha Varsha or the land of Bhaaratha is understood to be the field of most fruitive activities. It is the most fertile land that provides the best benefits and results of the efforts of humanities those are the most predominant inhabitant. The learned scholars and other saintly persons of Rishees have declared that the other eight Varshaas are meant for very highly elevated pious persons. After returning from heavenly planets, they enjoy the results of their remaining pious and virtuous activities in these eight earthly Varshaas.

एषु पुरुषाणामयुतपुरुषायुर्वर्षाणां देवकल्पानां
नागायुतप्राणानां वज्रसंहननबलवयोमोदप्रमुदित-
महासौरतमिथुनव्यवायापवर्गवर्षधृतैकगर्भकलत्राणां
तत्र तु त्रेतायुगसमः कालो वर्तते ॥ १२ ॥

12

Eshu purushaanaamayuthapurushaayurvvarshaanaam dhevakalpaa-
Naam Naagaayuthapraanaanaam vajrasamhananabelavayomodha-
Premudhithamahaasaurathamitthunavyevaayaapavarggavarshaddhrithaika
gerbha-

Kalathraanaam thathra thu threthaayugasamah kaalo varththathe.

The inhabitants of all these eight Varshaas or tracts of land live for ten thousand years according to the earthly calculations or human years. All of them are like Dhevaas. They have the bodily strength of ten thousand elephants. Their bodies are very sturdy and strong like thunderbolts. The

youthful duration of their lives is very pleasing and both men and women enjoy sexual union with great pleasure for a long time. After years of sensual pleasure when there remains one year of lifetime the wife conceives a child. Thus, the standard pleasures for the inhabitants of these eight heavenly Varshaas are like that of a human being who lived in the age of Thretha Yuga.

यत्र ह देवपतयः स्वैः स्वैर्गणनायकैर्विहितमहार्हणाः
सर्वर्तुकुसुमस्तबकफलकिसलयश्रियाऽऽनम्यमान-
विटपलताविटपिभिरुपशुम्भमानरुचिरकाननाश्रमा-
यतनवर्षगिरिद्रोणीषु तथा चामलजलाशयेषु
विकचविविधनवनरुहामोदमुदितराजहंस-
जलकुक्कुटकारण्डवसारसचक्रवाकादिभिः
मधुकरनिकराकृतिभिरुपकूजितेषु जलक्रीडादिभि-
र्विचित्रविनोदैः सुललितसुरसुन्दरीणां
कामकलिलविलासहासलीलावलोकाकृष्टमनोदृष्टयः
स्वैरं विहरन्ति ॥ १३ ॥

13

Yethra ha dhevapathayahsvaihsvairggenanaayakairvihi-
Thamahaarhanaah sarvvaththukusumasthabekaphalakisaleyasriyaaaa-
Namyamaanavitapalethaavitapibhirupasumbhamaanaruchirakaananaa-
Sramaayathanavarshagiridhronishu thatthaa chaamalajelaasayeshu
Vikachavividdhanavavanaruhaamodhamudhitharaajahamsajelakukkuta-
Kaarandavasaarasachakravaakaadhibhirmmaddhukaranikaraakrithibhiru-
Pakoojitheshu jelakreedaadhibhivichithravino dhaih suleli-
Thasurasundhareenaam kaamakalilavilaasahaasaleelaavalo-
Kaakrishtamanodhrishtayah svairam viharanthi.

In each of these eight celestials Varshaas the leaders of their respective Dhevaas are being respectfully and honorably treated by their groups throughout all the seasons or perennially. [Dhevendhra is always being honored and respected by Dhevaas in Swargga or heaven, Kubera by Yekshaas in Yekshaloka and so forth.] All these tracts of land have many Aasramaas, and hermitages and palaces and bungalows and gardens always filled with different types of trees, plants, creepers, vines, herbs, flowers, fruits, bushes, etc. There are many beautiful pools, ponds and

lakes filled with lotus. In all these Varshaas we can see many different types of birds like Chakravaakam = ruddy goose, Chakoram = partridge, swan, goose, parrot, Jela Kukkutam = waterfowl, Kaarandavam = duck, Raajahamsam = king-swan and so forth. The birds, cuckoos, bats, beetles and some animals always play around by making very sweet and attractive sounds. The area would always be very rhythmic and musical. With these backgrounds the inhabitants enjoy games and spots inside the lakes and pools as well as on the gardens and playgrounds. Thus, they are always enjoying very refreshing and rejuvenating mental and physical entertainments. In this pleasing and romantic situation, the beautiful and charming wives of the Dhevaas smile playfully at their husbands and enticingly look at them with lusty desires. All those celestial Dhevaas and their wives are constantly supplied with sandalwood pulp and flower garlands sprinkled with rose water by their servants. In this way all the residents of the eight heavenly Varshaas enjoy and get entertained and attracted by the enchanting and pleasing activities of the opposite sex.

नवस्वपि वर्षेषु भगवान् नारायणो महापुरुषः
पुरुषाणां तदनुग्रहायात्मतत्त्वव्यूहेनात्मनाद्यापि
सन्निधीयते ॥ १४॥

14

Navasvapi varsheshu BhagawanNaaraayano Mahaapurushah
Purushaanaam
thadhanugrehaayaathmathaththvavyoohenaathmanaadhyapi
Samniddheeyathe.

Oh, the crest jewel of the Paandava Dynasty! Lord Sri Naaraayana who is Lord Sri Hari who is Purushoththama meaning the Supreme Most Personality who is Supreme God who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with the intention and purpose of blessing His devotees and to take care of their prosperities and welfare always available everywhere as Omnipotent and Omnipresent in the form of Aathma Thatththvam and Aathma Roopa and Aathmaanandhaanubhooti in all the nine Varshaas or the tracts of land.

इलावृते तु भगवान् भव एक एव पुमान् न ह्यन्य-
स्तत्रापरो निर्विशति भवान्याः शापनिमित्तज्ञो

यत्प्रवेक्ष्यतः स्त्रीभावस्तत्पश्चाद् dhi क्ष्यामि ॥ १५॥

15

Ilaavrithe thu Bhagawaan bhava eka eva pumaanna hyanyastha
Thraaparo nirvvisathi bhavaanyaah saapanimiththajno yeth
Preveshyathah sthreebhaavasthathpaschaadhvadhiskhyaami.

But in Ilaavrithe Bhoo or in the tracts of land called Ilaavrithe we cannot see any person or mail entity other than Lord Siva or Sri Mahaadheva. If any other male persons enter that land, they will immediately turn out to be a female due to the curse of Goddess Dhurgaa Dhevi or Bhawaani or Paarvathi Dhevi or Sathi Dhevi who is the beautiful and chaste wife of Lord Siva. Therefore, no male person would ever dare to go to Ilaavrithe. I will tell the reason and the story behind that later.

भवानीनाथैः स्त्रीगणार्बुदसहस्रैरवरुध्यमानो
भगवतश्चतुर्भूतेर्महापुरुषस्य तुरीयां तामसीं
मूर्तिं प्रकृतिमात्मनः सङ्कर्षणसंज्ञामात्मसमाधि-
रूपेण सन्निधाप्यैतदभिगृणन् भव उपधावति ॥ १६॥

16

Bhawaaneenaatthaih sthreegenaarbbudhasahasrairavaruddhyamaa-
No BhagawathaschathurmMoorththermMahaapurushasya thureeyaam
thaama-
Seem Moorththim prekrithimaathmanah
Sankarshanasamjnjaamaathmasamaa-
Ddhiroopena sanniddhaapyathadhabhigrinan bhava upaddhaavathi.

Lord Sankarshana is known as the Chathur Moorththy or Chathurmmoorththy meaning the fourth Moorththy or Form of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Lord Sankarshana is the cause of the form of Thamo Guna Moorththy. Lord Siva is Thamo Guna Moorththy. Therefore, the cause of Lord Siva is Lord Sankarshana who is the Chathurmmoorththy is the form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, Lord Siva and his divine and chaste consort Sathi Dhevi always worship and offer obeisance and services to the most exalted and famous

Chaturmmoorththy form of Sankarshana. Lord Siva and Sathi Dhevi offer services to Sankarshana Moorththy with the most divine and exalted Samaaddhi Yoga by chanting very powerful and meaningful Manthraas or Hymns with steadfast devotion.

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sree Bhagawaan or Lord Siva Said):

ओं नमो भगवते महापुरुषाय सर्वगुणसङ्ख्यानाया-
नन्तायाव्यक्ताय नम इति ॥ १७॥

17

Om Namō Bhagawathe MahaaPurushaaya sarvvagunasamkhyanaa-
YaAnathaayaAvyekthaaya Nama ithi.

The most powerful Lord and the reservoir of the power Lord Siva says: Oh, Mahaapurusha meaning the Supreme Personality of Godhead I worship, pray, offer obeisance and prostrate you. Oh, Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan you are Sarvvaguna meaning the perfection of all the six qualities. I worship, pray, offer obeisance and prostrate you. Oh, Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan you are the effulgence and brilliance of Samasthagunaugha meaning reservoir of all the Gunaas. I worship, pray, offer obeisance and prostrate you. Oh, Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan you are not recognizable and conceivable to anyone. I worship, pray, offer obeisance and prostrate you. Oh, Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan you are unlimited. I worship, pray, offer obeisance and prostrate you. Oh, Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan you are un-manifest therefore your non-devotees can never be able to understand or even to imagine what and who and how you look like. I worship, pray, offer obeisance and prostrate you. Oh, Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan you are unbounded or boundless. I worship, pray, offer obeisance and prostrate you. You are Anantha or Sankarshana. I worship, pray, offer obeisance and prostrate you.

भजे भजन्यारणपादपङ्कजं

भगस्य कृत्स्नस्य परं परायणम् ।
भक्तेष्वलं भावितभूतभावनं
भवापहं त्वा भवभावमीश्वरम् ॥ १८॥

18

Bhaje Bhajanyaaranapaadhapanakajam
Bhagasya krithsnasya param paraayanam
Bhaktheshvalambhaavithabhoothabhaavanam
Bhavaapaham thvaa BhavabhaavamEeswaram.

Oh, Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan!
You deserve to be worshipped and prostrated. I worship, pray, offer
obeisance and prostrate you. Oh, Supreme Soul Lord Sri Vaasudheva Sri
Maha Vishnu Bhagawaan you are the most eminent and noblest. I
worship, pray, offer obeisance and prostrate you. Oh, Supreme Soul Lord
Sri Vaasudheva Sri Maha Vishnu Bhagawaan you are
Samsthaisvaryanithyaasraya meaning the one who are the cause and the
embodiment and the provider of all types of eternal prosperities and
auspiciousness to your devotees. I worship, pray, offer obeisance and
prostrate you. Oh, Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu
Bhagawaan you are the supporter and protector and the helping hand to
those who worship and pray and offer devotional services at your lotus feet
or your lotus feet is the support and protection to your devotees. I worship,
pray, offer obeisance and prostrate you. Oh, Supreme Soul Lord Sri
Vaasudheva Sri Maha Vishnu Bhagawaan you are the most effulgent
Supreme God. I worship, pray, offer obeisance and prostrate you. Oh,
Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan you are
the ultimate Lord, and you are Eeswara. I worship, pray, offer obeisance
and prostrate you. Oh, Supreme Soul Lord Sri Vaasudheva Sri Maha
Vishnu Bhagawaan you are the one who demonstrates your Form whether
manifest or un-manifest to your devotees. I worship, pray, offer obeisance
and prostrate you. Oh, Supreme Soul Lord Sri Vaasudheva Sri Maha
Vishnu Bhagawaan you are the deliverer or liberator and liberator of your
devotees from the entangled clutches of material existence and miseries. I
worship, pray, offer obeisance and prostrate you. Oh, Supreme Soul Lord
Sri Vaasudheva Sri Maha Vishnu Bhagawaan you are ParamEswara
meaning the Ultimate Eeswara or the Eeswara or all the Eeswaraas. I
worship, pray, offer obeisance and prostrate you. Oh Bhagawaan! I am

not doing anything other than worshipping, praying, prostrating and offering obeisance and devotional services at your lotus feet.

न यस्य मायागुणचित्तवृत्तिभि-
निरीक्षतो ह्यण्वपि दृष्टिरज्यते ।
ईशे यथा नोऽजितमन्युरंहसां
कस्तं न मन्येत जिगीषुरात्मनः ॥ १९॥

19

Na yesya maayaagunachiththavritthibhi-
Rnnireekshatho hyanvapi dhristirejyathe
Eese yetthaa noajithamanyuramhasaam
Kastham na manyetha jigeeshuraathmanah.

Oh, Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan!
Though you accept Manifested Material Form with the purpose of creating, maintaining, controlling, protecting and dissolving the material universe you are never affected by any of the Gunaas as well as any of the senses which are the creation of your Illusory Power. You have full control of the senses because you are above and beyond your Illusory Power. Therefore, anyone who wish and want to conquer and control the Illusory Power of the Nature and senses should worship and offer prayers and obeisance and devotional services at the lotus feet of Sankarshana Moorththy who the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and those is who worship and offer devotional services at the lotus feet of Sankarshana Moorththy would be able to conquer and control the senses very easily.

असद्दृशो यः प्रतिभाति मायया
क्षीबेव मध्वासवताम्रलोचनः ।
न नागवध्वोऽर्हण ईशिरे ह्रिया
यत्पादयोः स्पर्शनधर्षितेन्द्रियाः ॥ २०॥

20

Asadhhriso yah prethibhaathi maayayaa
Ksheebeva maddhvaasavathaamralochanah

Na naagavaddhvoarhana Eesire hriyaah
Yethpaadhayoh sparsanaddharshithendhriyaah.

For a person with impure vision under the influence of Maaya and the ignorance created by Maaya would always be searching in darkness and would not be able to understand and recognize what is happening around him properly. He is unintelligent and would never be able to understand, recognize and see Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan properly and clearly. He may be seeing only the darker side of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan as a drunkard with red intoxicated eyes. He will be bewildered due to his unintelligence. Therefore, he will become angry at Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and due to his angry mood, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan himself may appear to be angry and fearful. This is the result of the influence of Maaya, Ignorance and Unintelligence. When the wives of serpent demon were agitated by the touch of the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, due to shyness they could not continue to worship Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Yet Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would always be un-agitated by the touch of their feet because He is equipoise at all circumstances. Therefore, who will not worship and pray and offer obeisance unto Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan? That means everyone should and would always.

यमाहुरस्य स्थितिजन्मसंयमं
त्रिभिर्विहीनं यमनन्तमृषयः ।
न वेद सिद्धार्थमिव क्वचित्स्थितं
भूमण्डलं मूर्धसहस्रधामसु ॥ २१ ॥

21

Yemaahurasya stthithijenmasamyemam
Thribhirviheenam yemAnanthamrishayah
Na Vedhasidhddhaarthtthamiva kvachith stthitham
Bhoomandalam moordhddhasahasraddhaamasu.

All the great Sages and Scholars of Vedhaas and devoted Philosophers and Thinkers clearly understand recognize and identify that the cause and the base of Creation, Maintenance, Protection and Dissolution of the universes and all the entities therein is Lord Sankarshana Moorththy who is Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan but at the same time He has nothing to do with any of those activities or He stays above and beyond all those activities without having any involvement. Sankarshana Moorththy is Eternal. Sankarshana Moorththy is immortal. Sankarshana Moorththy is Nirvikaara meaning without any emotions or mental agitations. Anyone who proclaims these glories of Sankarshana Moorththy would be able to be liberated from the miseries of the material world and attain transcendental realization. Who realizes and identifies that all these universes are situated as a minute mustard seed on the top of one of the thousands of heads of Sankarshana Moorththy he is the one with transcendental knowledge. I am one the lowest servants of Sankarshana Moorththy. I, as a servant, worship, pray, offer obeisance and devotional services and prostrate at the lotus feet of Sankarshana Moorththy who Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is.

यस्याद्य आसीद्गुणविग्रहो महान्
विज्ञानधिष्ण्यो भगवानजः किल ।
यत्सम्भवोऽहं त्रिवृता स्वतेजसा
वैकारिकं तामसमैन्द्रियं सृजे ॥ २२॥

22

Yesyaadhy aaseedh gunavigraho mahaan
Vijnjaanddhishnyo BhagawaanAjah kila
Yethsambhavoaham thrivrithaa svathejasaa
Vaikaarikam thaamasamaindhriyam srije.

From the un-manifested form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the embodiment of all the Gunaas and the reservoir of Eternal Material Energy the Mahathaththva or material elements were manifested or formed. From Mahathaththva the material ego springs up. From material nature the Gunaas or material natures were manifested. From material nature and material elements the knowledge was manifested. Then Supreme Soul Lord Sri Vaasudheva Sri Maha

Vishnu Bhagawaan manifested or created Naanmukha or Brahmadheva as a representation of Rejo-Guna or passion. Thereafter from Brahmadheva I was formed as a representation of false ego or Thamo-Guna or ignorance with the name of Rudhra.

एते वयं यस्य वशे महात्मनः
स्थिताः शकुन्ता इव सूत्रयन्त्रिताः ।
महानहं वैकृततामसेन्द्रियाः
सृजाम सर्वे यदनुग्रहादिदम् ॥ २३॥

23

Ethe vayam yesya vase mahaathmanah
Stthithaa sakunthaa iva soothrayenthrihaah
Mahaanaham vaikrithathaamasendhriyaah
Srijaama sarvve yedhanugrehaadhidham.

Then with appropriate combination of three Gunaas or material natures various, material elements, senses and mind all the Dhevaas were manifested by the power assigned to me by the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Brahmadheva, I and other Dhevaas are able to create all these universes and the entities and elements with the blessings, eternal power and knowledge and material energy endowed to us by Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. We are all mere tools in His hands. We are like puppets playing or dancing according to the tunes but with full control in the strings held by Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. He is the controller of all our moves. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the final and ultimate authority of all of us. I worship, pray and offer obeisance and devotional services at the lotus feet of Sankarshana Moorththy who Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is. I prostrate again and again at the lotus feet of Sankarshana Moorththy.

यन्निर्मितां कर्ह्यपि कर्मपर्वणीं
मायां जनोऽयं गुणसर्गमोहितः ।
न वेद निस्तारणयोगमञ्जसा
तस्मै नमस्ते विलयोदयात्मने ॥ २४॥

Yennirmmithaam karhyapi karmmaparvvaneem
 Maayaam jenoayam gunasarggamohithah
 Na vedha nisthaaranayogamanjjasaa
 Thasmai namasthe vilayodhayaathmane.

The illusory energy of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan binds all of us with conditioned souls to this material universe. Therefore, without being favored by Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan persons like we do not know how to get out of that illusory energy because we are always within the clutches of the power of eternal illusory energy. We are always under utter darkness of false ego created by the power of illusory energy created by Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, the cause and reason from creation, maintenance, protection and dissolution of the universe is Sankarshana Moorththy who is Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. I worship, pray and offer obeisance and devotional services and prostration at the lotus feet of Sankarshana Moorththy who Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
 पञ्चमस्कन्धे सप्तदशोऽध्यायः ॥ १७॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
 Samhithaayaam
 Panjchamaskanddhe [Gangodhbhavam – Sankara Sankarshana Sthuthi
 Naama] Saphthadhesoaddhyaayah

Thus, we conclude the Seventeenth Chapter [Named as Descend or Formation or Origination of Ganga – Lord Sankara's Worship of Lord Sankarshana or Anantha Bhagawaan] Of the Fifth Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!**