

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

अष्टमस्कन्धः

ASHTAMASKANDDAH (CANTO EIGHT)

॥ सप्तमोऽध्यायः - ७ ॥

SAPTHAMOADDHYAAYAH (CHAPTER SEVEN)

**AmrithaMatthane [Paalaazhi Matthanam – SankaraVishapaanam] (In
The Story of Churning For Ambrosia [Churning of Milky Ocean –
Drinking of Poison {Haalaahala or Kaalakoota} by Lord Siva])**

[Dhevaas and Asuraas brought the serpent king Vaasuki, promising him a due share of Amrith. They tied Vaasuki around Mandhara Mountain and started churning Ksheera Saagara. Just to trick the Asuraas, initially, Vishnu and the Dhevaas held the head side of Vaasuki. Asuraas objected to it and refused to hold the tail or back side of the serpent. Conceding to their demand, Lord Vishnu let Asuraas to hold the head or front side. Thus,

both Asuraas and Dhevaas were happy and started churning the Ocean. But, as there was no support at the bottom, the Mountain started sinking in the water. Realizing the trouble, Vishnu Bhagawaan immediately incarnated as a huge Koormma or Tortoise and went underneath and supported the Mountain from the bottom. When both Asuraas and Dhevaas got tired due to the long and hard task of churning the huge Mountain, Vishnu Bhagawaan entered as eternal potency within everyone and revived and refreshed them with increased energy and enthusiasm. Thus, now Vishnu Bhagawaan, Himself as each Dheva and Asura, started churning the Mountain like a top. Because of that all the aquatic animals in the ocean got agitated fiercely and the most deadly poison, Haalahala, was generated from the process. The poison started spreading up and down in all the ten directions. The deadly poison was going to blaze the whole universe into ashes. All the Dhevaas ran to Kailaasa, where Lord Siva was sitting under severe austerity along with wife Paarvathi. Prejaapathees, representing Dhevaas, worshipped him and pleaded for shelter and protection from the deadly poison. Lord Siva was pleased and drank the poison and saved them and the universe. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

ते नागराजमामन्त्र्य फलभागेन वासुकिम् ।
परिवीय गिरौ तस्मिन् नेत्रमब्धिं मुदान्विताः ॥ १ ॥

1

The Naagaraajamaamanthrya phalabhaagena Vaasukim
Pariveeya girau thasmin nethramabddhim mudhaanvithaah.

Oh, the best of Kuroos, Pareekshith Mahaaraajan! The Dhevaas and the Asuraas brought the king of serpents, Vaasuki, by convincingly promising that he will be given due share of Amrith. They tied him around Mandhara Parvvatha and started churning the Ocean of Milk very happily, joyously and jubilantly as they were able to start the venture successfully to obtain Amrith. [A good start is half done.]

आरेभिरे सुसंयत्ता अमृतार्थे कुरुद्वह ।
हरिः पुरस्ताज्जगृहे पूर्व देवास्ततोऽभवन् ॥ २॥

2

Aarebhire susamyeththaa Amrithaarthttham Kudhvaha!
Harih purasthaajjegrihe poorvvam Dhevaasthathoabhavan.

Initially, the Dhevaas held the front or the head side of Vaasuki following Ajitha Bhagawaan or Sree Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan who was holding the front side.

तन्नैच्छन् दैत्यपतयो महापुरुषचेष्टितम् ।
न गृह्णीमो वयं पुच्छमहेरङ्गममङ्गलम् ॥ ३॥

3

Thannaichcchan Dheithyapathayo Mahaapurushacheshtitham
Na grinneemo vayam puchcchamahernggamamangalam.

स्वाध्यायश्रुतसम्पन्नाः प्रख्याता जन्मकर्मभिः ।
इति तूष्णीं स्थितान् दैत्यान् विलोक्य पुरुषोत्तमः ।
स्मयमानो विसृज्याग्रं पुच्छं जग्राह सामरः ॥ ४॥

4

Svaaddhyaayasruthasampannaah prekhyaathaa jenmakarmmabhih
Ithi thushneem sthithaanDheithyaan vilokya Purushoththamah
Smayamaano visriijaagram puchccham jegraaha saAmarah.

कृतस्थानविभागास्त एवं कश्यपनन्दनाः ।
ममन्थुः परमायत्ता अमृतार्थं पयोनिधिम् ॥ ५॥

5

Krithastthaanavibhaagaastha evam Kasyapanandhanaah
Mamantthuh paramaayaththaa Amrithaarthttham payoniddhim.

The Dheithyaas or the Asuraas did not like what Ajitha Bhagawaan or Sree Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and the Dhevaas did of holding the head portion of Vaasuki. They thought it is unwise and inauspicious to hold the tail portion of the serpent. They argued that having studied and mastered in Vedhaas and Saasthraas, they are unwilling and not agreeable to hold the tail or the back portion of the serpent. They argued it is inauspicious. They silently stood without doing anything. Ajitha Bhagawaan or Sree Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan smilingly left the front portion and held the tail or back portion along with the Dhevaas. Thus, after fixing the places to be held by each group, the sons of Kasyapa, Dhevaas and Asuraas [Dhevaas and Asuraas are sons of Kasyapa as Dhevaas are sons of Kasyapa and Adhithi and as Asuraas are sons of Kasyapa and Dhithi. That's why Dhevaas are called Aadhitheyaas meaning sons of Adhithi and Asuraas are called Dhithijaas or Dheitheyaas meaning sons of Dhithi.], held the tail or back side of Vaasuki by Dhevaas and the head or front side by the Asuraas. Thereafter, both side with great effort started to churn the Ocean with the intention of obtaining Amrith.

मथ्यमानेऽर्णवे सोऽद्विरनाधारो ह्यपोऽविशत् ।
ध्रियमाणोऽपि बलिभिर्गौरवात्पाण्डुनन्दन ॥ ६॥

6

Matthyamaanearnnave soadhriranaaddhaaro hyapoavisath
Ddhriyamaanoapi belibhirggauravaath Paandunandhana!

Oh, the best of Paandu Dynasty, Pareekshith Mahaaraajan! Because there was nothing at the bottom to support, the Mandhara Mountain sunk in the Ocean of Milk.

ते सुनिर्विण्णमनसः परिम्लानमुखश्रियः ।
आसन् स्वपौरुषे नष्टे दैवेनातिबलीयसा ॥ ७॥

7

The sunirvvinnamanasah parimlaanamukhasriyah
Aasan svapaurushe nashte Dhaiwenaathibeleeyasaa.

Though both sides were held by very strong and mighty Dhevaas and Asuraas, they were unable to carry and hold the immense weight of the magnificent Mountain of Mandhara. The Mandhara was far beyond the strength of Dhevaas and Asuraas together. As the Mountain was sunk by the will of Providence or by the strength of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, both Dhevaas and Asuraas were very disappointed, and their faces turned to be bloodless and pale and shrivel as they were ashamed of their capacity. They were disappointed and despondent.

विलोक्य विघ्नेशविधिं तदेश्वरो
दुरन्तवीर्योऽवितथाभिसन्धिः ।
कृत्वा वपुः काच्छपमद्भुतं महत्
प्रविश्य तोयं गिरिमुज्जहार ॥ ८॥

8

Vilokya Vighnesavidhim thadhEswaro
Dhuranthaveeryoavithatthaabhisanddhih
Krithvaa vapuh kaachcchapamadhbhutham mahath
Previsya thoyam girimujjahaara.

Lord Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan took it as the will of Providence or Vighneswara, [Vighneswara or Gajaanana or Ganapathi or Ganesha is the remover of all obstacles.]. Seeing that the efforts of Dhevaas and Asuraas being blocked, Lord Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Who is with unconquerable warriorism and valor, assumed or incarnated as a huge Tortoise or Turtle and dived into water and held up Mandhara on its back as a solid support so that the Mountain can never sink.

तमुत्थितं वीक्ष्य कुलाचलं पुनः
समुद्यता निर्मथितुं सुरासुराः ।
दधार पृष्ठेन स लक्षयोजन-
प्रस्तारिणा द्वीप इवापरो महान् ॥ ९॥

9

Thamuththitham veekshya kulaachalam punah
Samuththithaa nirmmatthithum SuraAsuraah
Dheddhaara prishttena sa lekshayojana-
Presthaarinaa Dhveepa ivaaparo Mahaan.

When the Dhevaas and Asuraas saw the Mountain being lifted, they all started to churn the Ocean again. The Mountain rested on the back of the great Tortoise which extended One Hundred Thousand Yojanaas or Eight Hundred Thousand miles large and looked like another large island.

सुरासुरेन्द्रैर्भुजवीर्यवेपितं
परिभ्रमन्तं गिरिमङ्ग पृष्ठतः ।
बिभ्रत्तदावर्तनमादिकच्छपो
मेनेऽङ्गकण्डूयनमप्रमेयः ॥ १० ॥

10

SuraAsurendhraitrbhujaveeryavepitham
Paribhremantham girimangga prishttathah
Bibhrathhadhaavarththanamaadhikachcchapo
Meneangga kandooyanamapremeyah.

Oh, King! When the mighty and strong Dhevaas and Asuraas [thirty-three crores of Dhevaas and sixty-six crores of Asuraas] rotated Mandhara Mountain with their arms it revolved like a top. The great Tortoise considered it only like someone scratching its back with a very pleasing and comfortable sensation or the Lord Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan accepted the rolling of Mountain on its back as a means of scratching. [It did not affect Him at all.]

तथासुरानाविशदासुरेण
रूपेण तेषां बलवीर्यमीरयन् ।
उद्दीपयन् देवगणांश्च विष्णु-
दैवेन नागेन्द्रमबोधरूपः ॥ ११ ॥

11

ThatthaAsuranaavisadhaaSurena
Roopena theshaam belaveeryameerayan
Udhtheepayan Dhevagenaascha Vishnu-
RdhDhaiwena Naagendhramabodddharoopah.

Seeing that Dhevaas and Asuraas getting tired, Lord Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan entered in Asuraas as their own dominant quality of Rejo-Guna or passion and into Suraas or Dhevaas as their own dominant quality of Saththva-Guna or virtue and goodness and provided with reviving energy. And He entered in Vaasuki, the king of serpents, as Thamo-Guna or sleep so that he will not know what is happening to him. Thus, He revived the strength and efficiency of everyone.

उपर्यगेन्द्रं गिरिराडिवान्य
आक्रम्य हस्तेन सहस्रबाहुः ।
तस्थौ दिवि ब्रह्मभवेन्द्रमुख्यै-
रभिष्टुवद्भिः सुमनोऽभिवृष्टः ॥ १२ ॥

12

Uparyagendhram giriraadivaanya
Aakremya hasthena sahasrabaahuh
Thastthau dhivi BrahmaBhavEndhramukhyai-
Rabhishtuvadhbih sumanoabhivrishtah.

Lord Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan manifested Himself with thousands of hands and appeared on the summit of the Mountain looking like another great Mountain and held Mandhara with a single hand and balanced it. By seeing this amazing feat of Lord Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Brahmadheva, Bhava or Sankara or Lord Siva, Indhra and all other Dhevaas worshiped and offered obeisance to Lord Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and showered heavenly flowers on Him.

उपर्यधश्चात्मनि गोत्रनेत्रयोः
परेण ते प्राविशता समेधिताः ।
ममन्थुरब्धिं तरसा मदोत्कटा

Uparyaddhaschaathmani gothranethrayh
Parena the praavisathaa sameddhithaah
Mamanththurabddhim tharasaa madhothakataa
Mahaadhrinaa kshobhithanakracharam.

The Dhevaas and Asuraas worked relentlessly or almost madly, being encouraged by Lord Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who was at the bottom as Koormma and on top with thousands of hands and entering Dhevaas and Asuraas as their life-energy and in Vaasuki and in the Mountain. Because of the strength of the Dhevaas and Asuraas, the Ocean of Milk was agitated so powerfully that all the alligators and other aquatic animals were very much perturbed. But the process of churning continued without any hindrance.

अहीन्द्रसाहस्रकठोरदृङ्मुख-
श्वासाग्निधूमाहतवर्चसोऽसुराः ।
पौलोमकालेयबलील्वलादयो
दवाग्निदग्धाः सरला इवाभवन् ॥ १४॥

Aheendhrasaahasrakattoradhringmukha-
SvaasaagniddhoomaahathavarchchasoAsuraah
PaulomaKaaleyaBeleElvalaadhayo
Dhevaagnidhegdhddhaah saralaa ivaabhavan.

Vaasuki being pulled from both sides, he got exhausted. He has thousands of mouths and eyes. From his mouth he breathed out blazing fire and smoke. This affected all the Asuraas led by Pauloma, Kaalakeya or Kaaleya, Beli, Ilvala, etc. Thus, the Asuraas appeared like Sarala [a type of pine tree] or Soft trees affected by forest fire. Gradually, the Asuraas became powerless by breathing the deadly poisonous air coming out of Vaasuki's mouth as they were standing at the head side or closer to his mouth. [This was foreseen by Lord Vishnu and that's why He did not want Dhevaas to hold the front portion.]

देवांश्च तच्छवासशिखाहतप्रभान्
धूम्राम्बरस्रग्वरकञ्चुकाननान् ।
समभ्यवर्षन् भगवद्वशा घना
ववुः समुद्रोर्म्युपगूढवायवः ॥ १५॥

15

Dhevaamscha thachcchvaasasikhaahathaprebhaan
Ddhoomraambarasragvarakanjchukaananaan
Samabhyavarshan Bhagawandhvasaa ghanaa
Vavuh samudhrommyapaguddavaayavah.

Because the Dhevaas were also affected by the residual backlash of the blazing breath of Vaasuki, their bodily luster diminished and deteriorated, and their garments, garlands, weapons and faces were blackened by the smoke. However, by the grace of Lord Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan clouds appeared on the sea on the side of the Dhevaas, pouring torrents of rain and breeze blew carrying water particles from the sea waves and that relieved the Dhevaas.

मथ्यमानात्तथा सिन्धोर्देवासुरवरूथपैः ।
यदा सुधा न जायेत निर्ममन्थाजितः स्वयम् ॥ १६॥

16

Matthyamaanaath thatthaa sinddhorDhevaAsuravarootthapaih
Yedhaa Suddhaa na jaayetha nirmmamanntthaAjithah svayam.

Though all the Dhevaas and Asuraas churning the ocean with so much endeavor and enthusiasm Amrith did not come out. Therefore, Ajitha or Achyutha Bhagawaan Who is Lord Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Himself went and carried out the churning of the Ocean of Milk with His own eternal potency and energy.

मेघश्यामः कनकपरिधिः कर्णविद्योतविद्यु-
न्मूर्ध्नि भ्राजद्विलुलितकचः स्रग्धरो रक्तनेत्रः ।
जैत्रैर्दोर्भिर्जगदभयदैर्दन्दशूकं गृहीत्वा

मथ्न् मथ्ना प्रतिगिरिवाशोभताथो धृताद्रिः ॥ १७॥

17

Meghasyaamah kanakapariddhih karnnavidhyothavidhyu-
Nmoordhddhni bhraajavilulithakachah sragdhddharo rekthanethrah
Jaithrairdhdhorbhirjjegadhabhayadhair Dhenthasookam griheethvaa
Matthnan matthnaa prethigiririvaasobhathaaattho ddhrithaadhrih.

Ajitha or Achyutha Bhagawaan Who is Lord Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, with cloud like attractive blackish color and golden yellow colored garments and brightly shining ear studs and most charming black curly hair carelessly scattered on head and very pretty garlands of wild flowers and blood like red colored eyes and long hands capable of providing support and shelter successfully to anyone, churned the Ocean of Milk with His strong, stout and powerful arms.

निर्मथ्यमानादुदधेरभूद्विषं
महोल्बणं हालहलाह्वमग्रतः ।
सम्भ्रान्तमीनोन्मकराहिकच्छपा-
त्तिमिद्विपग्राहतिमिङ्गलाकुलात् ॥ १८॥

18

Nirmmatthyamaanaadhudhaddherabhoodhvisham
Maholbanam Haalahalaahvamagrathah
Sambraanthameenonmakaraahikachcchapaath
Thimidhvipagraahathiminggilaakulaath.

Ajitha or Achyutha Bhagawaan Who is Lord Hari, or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan looked at that time like a royal huge, majestic Mountain with the effulgence of thousands of Suns. Because He was churning so powerfully with severe force all the aquatic animals like fishes, whales, sharks, snakes, alligators, crocodiles, tortoises, water elephants, etc. got agitated and came to the surface. While the Ocean was being churned in this way, it first produced the most fiercely and deadly poison known as Haalahala.

तदुग्रवेगं दिशि दिश्युपर्यधो
विसर्पदुत्सर्पदसह्यमप्रति ।
भीताः प्रजा दुद्रुवुरङ्ग सेश्वरा
अरक्ष्यमाणाः शरणं सदाशिवम् ॥ १९॥

19

Thadhugravegam dhisi dhisyparyeddho
Visarppadhuthsarppadhasahyamaprethi
Bheethaah prejaa dhudhruvurangga, sEswaraa
Arekshyamaanaah saranam Sadhaasivam.

Oh, the best of the Kings, Pareekshith Mahaaraajan! When that uncontrollable and intolerable poison was forcefully spreading up and down in all ten directions, all Ashtadhikpaalaas or the Directors of the directions and the Dhevaas ran and approached Lord Mahaadheva or Siva or Sadhaasiva. Feeling unsheltered and fearful, they begged and sought shelter from Lord Siva.

विलोक्य तं देववरं त्रिलोक्या
भवाय देव्याभिमतं मुनीनाम् ।
आसीनमद्रावपवर्गहेतो-
स्तपो जुषाणं स्तुतिभिः प्रणेमुः ॥ २०॥

20

Vilokya tham Dhevavaram thrilokyaa
Bhavaaya Dhevyabhimatham Muneenaam
Aaseenamadhraavapavargahetho-
Sthapo jushaanaam sthuthibhih prenemuh.

Lord Sree Mahaadheva was observing severe austerity along with his consort Girija or Paarvatheedhevi on the summit of his abode, Kailaasa Mountain, for the prosperity and welfare and auspicious development of all the three worlds. He was being worshipped by great Munees for liberation and attainment of Moksha. Dhevaas worshiped and offered him respectful obeisance and prostrated him at his lotus feet.

प्रजापतय ऊचुः

Prejaapathaya Oochuh (Prejaapathees Said):

देवदेव महादेव भूतात्मन् भूतभावन ।
त्राहि नः शरणापन्नांस्त्रैलोक्यदहनाद्विषात् ॥ २१ ॥

21

DhevaDheva! Mahaadheva! Bhoothaathman! Bhoothabhaavana!
Thraahi nah saranaapannaamsthraailokyadhehanaadhvishaath.

Oh, Bhoothaathman, meaning the Super Soul of all entities and elements!
Oh, Bhoothanaatthaa, meaning the Lord and Protector of all entities and elements!
Oh, Dheva Dhevesa, meaning the Lord or the Protector or God of gods!
You are the provider of shelter and protection to all entities and elements.
You are Mahaadheva. Please protect us from this fiery and disastrous poison which is going to burn and destroy all the three worlds.
We are seeking shelter at your lotus feet. Please protect us from this disastrous situation.

त्वमेकः सर्वजगत ईश्वरो बन्धमोक्षयोः ।
तं त्वामर्चन्ति कुशलाः प्रपन्नार्तिहरं गुरुम् ॥ २२ ॥

22

Thvamekah sarvvajegatha Eeswaro benddhamokshayoh
Tham thvaamarchchanthi kusalaah prepannaarththiharam Gurum.

Hey, Sarvva! Hey, Siva! You are the only One who is the cause and the Lord of attachment and liberation and salvation for all the entities and elements.
You are our well-wisher. You are the universal advisor. We are seeking shelter from you because you always provide shelter and protection for those who seek shelter and protection and advice from you.
We worship and offer obeisance for that.

गुणमय्या स्वशक्त्यास्य सर्गस्थित्यप्ययान् विभो ।
धत्से यदा स्वदृग्भूमन् ब्रह्मविष्णुशिवाभिधाम् ॥ २३ ॥

Gunamayiyaa svasakthyaasya sarggasthithyapyayaanVibho!
Ddhathse yedhaa svadhriqbhooman BrahmaVishnuSivaabhiddhaam.

Oh, Bhagawan! You are the ultimate God. According to the activities of Creation, Sustenance and Dissolution you accept and assume different incarnations with different names like Brahma, Vishnu and Sree Siva.

त्वं ब्रह्म परमं गुह्यं सदसद्भावभावनः ।
नानाशक्तिभिराभातस्त्वमात्मा जगदीश्वरः ॥ २४॥

Thvam Brahma paramam guhyam sadhasadhbhaavabhaavanah
Naanaasakthibhiraabhaathasthvamaathmaa Jegadheeswarah.

You are the cause of all causes. You are self-effulgent. You are confidential. You are inconceivable. You are impersonal. You are Parabrahman. You are the Creator of all types of lower and higher entities and elements. You are the Supreme Soul of all souls of all elements and entities. You are the reservoir of various types of amazing potencies. You are Supreme God.

त्वं शब्दयोनिर्जगदादिरात्मा
प्राणेन्द्रियद्रव्यगुणस्वभावः ।
कालः क्रतुः सत्यमृतं च धर्म-
स्त्वय्यक्षरं यत्त्रिवृदामनन्ति ॥ २५॥

Thvam sabddhayonirjjegadhaadhiraathmaa
praanendhriyadhrevyagunasvabhaavah
Kaalah krathuh sathyamritham cha ddharmmasthvayiyaksharam yeth
thrivridhaamananthi.

Oh, Bhagawan Bhavan! You are the original source of all Vedhic Literature and therefore you are called as Vedha-Yoni. You are the original cause of all material creation, the life-force or life-energy, the senses, the five

elements, the three modes of nature and the Maha-Thatthvam. You are the cause of eternal time determination. You are the original cause of the two religious systems called Sathyam or Sathya or Truth and Ritham or Ritha or Truthfulness. Oh, Maheswara! You are the original cause of Ahamkaaram or Ahamkaara or Ego also. You are the original cause and shelter of Sabddha-Brahmam which is represented by the syllable OM which consists of three syllables A-U-M. These are all established by great Vedhic scholars.

अग्निर्मुखं तेऽखिलदेवताऽऽत्मा
क्षितिं विदुर्लोकभवाङ्घ्रिपङ्कजम् ।
कालं गतिं तेऽखिलदेवताऽऽत्मनो
दिशश्च कर्णौ रसनं जलेशम् ॥ २६॥

26

Agnirmukham Theakhiladhevathaathmaa
Kshithim vidhurlokabhaanghripankajam
Kaalam gethim theakhiladhevathaathmano
Dhisascha karnnau resanam jelesam.

Oh, Bhavan! You are the cause of the creation of this universe. You are the cause of Cosmic Manifestation. Agni or Fire-god who has various Deity forms is the face of you. Hey, Sarvva! You are the original cause and the Soul of innumerable Deity Forms. This Universe or the Earth is your lotus feet. The directions are your ears. Your movements are eternal time. Your tongue is Varuna the god of oceans.

नाभिर्नभस्ते श्वसनं नभस्वान्
सूर्यश्च चक्षूंषि जलं स्म रेतः ।
परावरात्माश्रयणं तवात्मा
सोमो मनो द्यौर्भगवन् शिरस्ते ॥ २७॥

27

Naabhirnnabhashte svasanam nabhasvaan
Sooryascha chakshoomshi jalam sma rethah
Paraavaraathmaasrayanam thavaathmaa

Somo mano dhyaurBhagavanjcchirasthe.

Oh, Lord! Aakaas or Aakaasam or Sky is your navel. The Vaayu or Air is your breathing. Chandra or Indhu or Moon is your mind. Jel or Jelam or Water is your semen. Svargg or Svarggam or Heaven is your head. Oh, Bhagawaan! You are Easwara. Your eyes are Soorya or Sun. Oh, Bhagawan! When we think and analyze, your soul is the shelter place for all kinds of lower- and upper-class elements and entities of the universe.

कुक्षिः समुद्रा गिरयोऽस्थिसङ्घा
रोमाणि सर्वौषधिवीरुधस्ते ।
छन्दांसि साक्षात्तव सप्तधातव-
स्त्रयीमयात्मन् हृदयं सर्वधर्मः ॥ २८॥

28

Kukshih samudhraa girayoastthisamghaa
Romaani sarvvaushaddhiveeruddhasthe
Cchandhaamsi saakshaath thava saptha ddhaathava-
Sthreyemayaathman! Hridhayam sarvvaddharmmah.

You are embodiment of Vedhaas, or you are Vedhaas personified. The seven seas are your abdomen. All the mountains are your bones. All herbs, vegetables and creepers are the hairs on your body. Vedic Manthraas like Gaayathri are the seven layers of your body. All the Vedic religious systems are the core of your heart.

मुखानि पञ्चोपनिषदस्तवेश
यैस्त्रिंशदष्टोत्तरमन्त्रवर्गः ।
यत्तच्छिवाख्यं परमार्थतत्त्वं
देव स्वयञ्ज्योतिरवस्थितिस्ते ॥ २९॥

29

Mukhaani panjchopanishadhasthavesa!
Yaisthrimsadhashtoththaramanthravarggah
Yeth thachcchivaakhyam paramaarththathaththvam
Dheva svayamjyothiravastthithisthe.

Oh, Eeswara! The most important five Upanishaths [Vedhic Manthraas] are your five faces. Hey, Bhagawan! From those five Upanishaths only the most important Thirty-Eight Manthraas have been generated. Your Lordship, being celebrated as Lord Siva or Lord Sree Mahaadheva or DhevaDheva or Dhevesa, is Self-Illuminated. You are directly situated as the Supreme Truth, known as Paramaathma.

छाया त्वधर्मोर्मिषु यैर्विसर्गो
नेत्रत्रयं सत्त्वरजस्तमांसि ।
साङ्ख्यात्मनः शास्त्रकृतस्तवेक्षा
छन्दोमयो देव ऋषिः पुराणः ॥ ३० ॥

30

Cchaayaa thvaddharmmormmishu yairvvisarggo
Nethrathreyam SaththvaRejasThamaamsi
Saamkhyaathmanah saastrakrithasthavekshaa
Cchandhomayo Dheva Rishih puraanaah.

Oh, Bhawan! The irreligion, which brings about verities of irreligious creations, is seen in your shadow. The Gunathreyam or the three modes of material nature, Saththva-Rejas-Thamas, are your three eyes. Oh, Bhagawan! You are the creator and author of Saamkhya-Thaththvaas or Saamkhya Philosophies. All the Vedhic Manthraas, being chanted by the great Rishies, are created from your glance.

न ते गिरित्राखिललोकपाल-
विरिञ्चवैकुण्ठसुरेन्द्रगम्यम् ।
ज्योतिः परं यत्र रजस्तमश्च
सत्त्वं न यद्ब्रह्म निरस्तभेदम् ॥ ३१ ॥

31

Na the girithraakhilalokapaala-
VirinjchaVaikuntaSurendhragemyam
Jyothih param yethra RejasThamascha
Saththvam nay edh Brahma nirasthabhedham.

Oh, Gireesa! Oh, Kailaasavaasa! You are above and beyond the three modes of nature. You have no changes, or you are changeless, meaning that you have no past, present nor future. You are always the same or constant. You are the personification of Effulgence. Your Form is Effulgence, and you are Self-Effulgent. You cannot be reached either by any of the Dhevaas or Dhevendhra or Brahma or even by Vishnu.

कामाध्वरत्रिपुरकालगराद्यनेक-
भूतद्रुहः क्षपयतः स्तुतये न तत्ते ।
यस्त्वन्तकाल इदमात्मकृतं स्वनेत्र-
वह्निस्फुलिङ्गशिखया भसितं न वेद ॥ ३२ ॥

32

KaamaaddhvaraThripuraKaalagaraadhyaneka-
Bhoothadhrulah kshepayathah sthuthaye na that the
Yesthvanthakaala idhamaathmakritham svanethra-
Vahnispulinggasikhayaa bhasitham na Vedha.

When the annihilation performed by the flames and sparks emanating from your eyes, the third eye, the entire creation of the universe including the universe itself will be burned to ashes. Nonetheless, you do not know how it happens or you are not affected how and when it happens. What then is said to be of your destroying Dheksha-Yaaga and Thripuraasura and Yema and Kaalakoota. None of these are praiseworthy, amazing and impossible tasks to be worshiped for when compared to destroying the entire universe just by opening your third eye at the appropriate time.

ये त्वात्मरामगुरुभिर्हृदि चिन्तिताङ्घ्रि-
द्वन्द्वं चरन्तमुमया तपसाभितप्तम् ।
कथन्त उग्रपुरुषं निरतं श्मशाने
ते नूनमूतिमविदंस्तव हातलज्जाः ॥ ३३ ॥

33

Ye thvaathmaraamagurubhirhridhi chindhithaangghri-
Dhvandhvam charandhamUmayaa thapasaabhithaptham

Kathatthantha Ugrapurusham niratham smasaane
The noonamoothimavidhamsthava haathalejjaah.

Oh, Bhawan, Lord Siva! You are the Supreme Loka Guru. The great Vedhic scholars with blissful happiness of transcendental realization are always happily engaged in teaching spiritual philosophies for the welfare of the rest of the universe. They all, always worship at your two lotus feet to learn more and more about spiritual advancements. However, those who are not aware of your austerity and masterly realization of ultimate transcendentalism may say that: you are always flirting with Paarvatheedhevi; and they misunderstand you to be lusty; and you are always short tempered and angry with horrible and fierce austerities; and you are very uncultured and uncivilized; and you always wander in the crematoriums or cemeteries and that is your hobby or pastime. Oh, Bhagawan! They do not know who you are. They are fools. They are shameless. They do not know the amazing potencies and powers you possess. We can only pity them for their ignorance.

तत्तस्य ते सदसतोः परतः परस्य
नाञ्जः स्वरूपगमने प्रभवन्ति भूमनः ।
ब्रह्मादयः किमुत संस्तवने वयं तु
तत्सर्गसर्गविषया अपि शक्तिमात्रम् ॥ ३४॥

34

Thath thasya the sadhasathoh parathah parasya
Naanjah svaroopagemane prebhavanthi bhoomnah
Brahmaadhayah kimutha samsthavane vayam thu
Thathsarggasarggavishayaa api sakthimaathram.

Oh, Maaraare or the enemy or destroyer of Kaama or Lord of Lust and Love! Oh, Bhagawan! You are beyond the causes and matters which emanate from causes. Even Brahmadheva and other Dhevaas are unable to understand your position, for you are beyond the recognition of moving and non-moving creations. Since no one can understand you in truth, how is it possible for us to offer you prayers? It is impossible. As far as we are concerned, we are creatures of Brahma's creation. Under such circumstances, we have offered you prayers to the best of our ability and

knowledge and tried to express our feelings. This is the best we can do, that is all.

एतत्परं प्रपश्यामो न परं ते महेश्वर ।
मृडनाय हि लोकस्य व्यक्तिस्तेऽव्यक्तकर्मणः ॥ ३५ ॥

35

Ethath param prepasyaamo na param the Maheswara!
Mriddanaaya hi lokasya vyekthishteavyekthakarmmanah.

Oh, Maheswara! Oh, Anthakaanthaka, meaning the destroyer of Yema or god of death! Your actual identity, your actual concept and your actual principles and philosophies are impossible for us to understand. We do not know your true form. As far as we can understand from this illusory form of you and as far as we can see, your presence brings flourishing happiness to everyone. Beyond this, no one can appreciate your activities. But we clearly know that you're this form and your activities are for the welfare and prosperity and protection of all the creations of the universe. Hey, Gangaaddhara! Beyond this, we do not have any capacity.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

तद्वीक्ष्य व्यसनं तासां कृपया भृशपीडितः ।
सर्वभूतसुहृद्देव इदमाह सतीं प्रियाम् ॥ ३६ ॥

36

Thadhveekshya vyesanam thaasaam kripayaa bhrisapeedithah
Sarvvabhoothasuhridhdheva idhamaaha Satheem priyaam.

Sathee-Vallabha, meaning the consort of Sathi-Dhevi, Siva! You are very benevolent, kind and compassionate towards all the living entities of the universe. When he saw that all the living entities are disturbed and of a perishable situation by the poison, which was spreading everywhere, he became very compassionate. Then, he spoke to his eternal consort, Sathi as follows:

शिव उवाच

Siva Uvaacha (Lord Siva Said):

अहो बत भवान्येतत्प्रजानां पश्य वैशसम् ।
क्षीरोदमथनोद्भूतात्कालकूटादुपस्थितम् ॥ ३७॥

37

Aho betha Bhavaanyethatha Prejaanaam pasya vaisasam
Ksheerodhamatthanodhbhoothaath Kaalkootaadhupastthitham.

Hey, Bhawaani! You are the mother of earth. How dangerously sad is the situation? See how all these living entities of the universe have been placed in danger because of the Kaalakoota poison produced from churning the Ocean of Milk? Are you not aware of it?

आसां प्राणपरीप्सूनां विधेयमभयं हि मे ।
एतावान् हि प्रभोरर्थो यद्दीनपरिपालनम् ॥ ३८॥

38

Aasaam praanapareepsoonaam viddheyamabhayam hi me
Ethaavaan hi prebhorarththo yedhdheenaparipaalanam.

These Prejaapathees have approached us with the desire of saving their lives. Immediately, I should provide necessary protection and save their lives. It is the noblest duty of any compassionate Lord or Master to remove all the difficulties of his suffering dependents, especially when they approach him for shelter and safety. Therefore, I must take care of them by fulfilling their needs.

प्राणैः स्वैः प्राणिनः पान्ति साधवः क्षणभङ्गुरैः ।
बद्धवैरेषु भूतेषु मोहितेष्व्वात्ममायया ॥ ३९॥

39

Praanaih svaih praaninah paanthi saaddhavah kshenabhamguraih
Bedhddhavaireshu bhootheshu mohitheshvaathmamaayayaa.

People in general, being bewildered by the illusory power of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, are always engaged in animosity and unwanted fierce competition towards one another. But dedicated devotees of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, even at the risk of their own temporary lives, should try to save the lives of those who seek shelter and protection. [Here what Lord Siva means is that even at the cost of his own life he must try to save the lives of the living entities who are at the risk of losing their lives.]

पुंसः कृपयतो भद्रे सर्वात्मा प्रीयते हरिः ।
प्रीते हरौ भगवति प्रीयेऽहं सचराचरः ।
तस्मादिदं गरं भुञ्जे प्रजानां स्वस्तिरस्तु मे ॥ ४० ॥

40

Pumsah kripayatho Bhadhre! Sarvvaathmaa preeyathe Harih
Preethe Harau Bhagawathi preeyeaham sacharaacharah
Thasmaadhidham geram bhunjje Prejaanaam svasthirasthu me.

Only those souls or those who are compassionate and kind to other living entities can obtain the blessing and grace of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is the Providence and Soul of all souls. Others cannot get His appreciation. Oh, my dear darling Bhawaani, when The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is pleased and happy with me then all other moving and non-moving entities of the universe also will become happy and pleased. Therefore, I will drink or eat this poison. Let other living entities of the universe be saved from their lives because of my action or because of me.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

एवमामन्त्र्य भगवान् भवानीं विश्वभावनः ।

तद्विषं जग्धुमारेभे प्रभावज्ञान्वमोदत ॥ ४१ ॥

41

Evamaamanthrya Bhagawaan Bhavaaneem visvabhaavanah
Thadhvisham jegdhddhumaarebhe prebhaavajnjanvamodhathe.

Lord Siva who is the protector and savior of the universe after speaking so to Eeswari or Kaarthyaayani or Paarvatheedhevi prepared to drink that Haalaahala or Kaalakoota poison. Paarvatheedhevi being fully aware of the eternal effulgence and potency of her consort, Lord Siva, was very pleased and agreed and complimented him.

ततः करतलीकृत्य व्यापि हालाहलं विषम् ।
अभक्षयन्महादेवः कृपया भूतभावनः ॥ ४२ ॥

42

Thathah karathaleekrithya vyaapi Haalaahalam visham
AbhakshayanMahaadhevah kripayaa bhoothabhaavanah.

Lord Sree Mahaadheva who has dedicated his life for auspicious and benevolent work of the universe and who is the protector of all the living entities and elements of the universe collected all the Haalaahala poison spread around there with his palm and drank it freely without any hesitation.

(हर हर नमः पार्वतीपतये हर हर महादेव)
तस्यापि दर्शयामास स्ववीर्यं जलकल्मषः ।
यञ्चकार गले नीलं तच्च साधोर्विभूषणम् ॥ ४३ ॥

43

(Hara Hara Namah Paarvatheepathaye Hara Hara Mahaadheva)
Thasyaapi dthersayaamaasa svaveeryam jelakalmashah
Yechchakaara gele Neelam thachcha saaddhorvvibhooshanam.

The Haalaahala poison born from the Ocean of Milk manifested its potency by marking Lord Siva's neck with a bluish line. Though, the potency of the

poison wanted to work as a defamation to Lord Siva, it turned out to be a beautiful and attractive decoration for him. [Because of the blue mark Lord Siva is well-known with the popular name Neelakantta. There is also a story that Naaradha told Paarvatheedhevi that if Siva consumes the poison, he will be dead, so she tightly held at his neck making sure that it did not go down to his abdomen. But at the same time if he vomits out the poison the whole universe will be destroyed and therefore Lord Vishnu closed his mouth so that he could not vomit out the poison. So, the poison got stuck in his neck.]

तप्यन्ते लोकतापेन साधवः प्रायशो जनाः ।
परमाराधनं तद्धि पुरुषस्याखिलात्मनः ॥ ४४॥

44

Thapyanthe lokathaapena saaddhavah praayaso jenaah
Paramaaraadhanam thadhddhi purushasyaakhilaathmanah

The greatest and noblest personalities will accept or voluntarily take up the sufferings to remove the sufferings of others in general. That is the best way of worshipping and offering obeisance to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Who is within the soul of every entity, for them.

निशम्य कर्म तच्छम्भोर्देवदेवस्य मीढुषः ।
प्रजा दाक्षायणी ब्रह्मा वैकुण्ठश्च शशंसिरे ॥ ४५॥

45

Nisamya karmma thaChcchambhorDhdhevadhevasya Meeddushah
Prejaa Dhaakshaayanee Brahmaa Vaikunttascha sasamsire.

Lord Siva is DhevaDheva or Mahaadheva meaning the God of gods or Supreme god or Lord of gods. He is Poojya meaning the One deserved to be worshipped always. His action of drinking Haalaahala poison was glorified and praised by everyone including his darling wife Umaadhevi who is the daughter of Dheksha-Prejaapathi, Brahmadheva who is the creator of the universe and Sree Naaraayana Swaamy Who is The Supreme Soul

Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is the soul of all the entities and elements of the universe.

प्रस्कन्नं पिबतः पाणेर्यत्किञ्चिज्जगृहुः स्म तत् ।
वृश्चिकाहिविषौषध्यो दन्दशूकाश्च येऽपरे ॥ ४६ ॥

46

Preskannam pibathah paaneryeth kinjchijjegrihuh sma that
Vrischikaahivishaushaddhyo dhendhasookaascha yeapare.

When Muppuraari or Lord Siva drank the poison a little bit of it fell and scattered around. The scorpions, cobras, poisonous drugs and other animals whose bites are poisonous took the opportunity and drank it. Please understand that that's how or that is the reason why those creatures or drugs became poisonous.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
अष्टमस्कन्धे अमृतमथने सप्तमोऽध्यायः ॥ ७ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
AshtamaSkanddhe AmrithaMatthane [Naama] [Paalaazhi Matthanam –
SankaraVishapaanam] SaphthamoAddhyaayah

Thus, we conclude the Seventh Chapter [Named] as In The Story of Churning For Ambrosia [Churning of Milky Ocean – Drinking of Poison {Haalaahala or Kaalakoota} by Lord Siva] Of the Eighth Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!