

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

अष्टमस्कन्धः

ASHTAMASKANDDAH (CANTO EIGHT)

॥ अष्टमोऽध्यायः - ८ ॥

ASHTAMOADDHYAAYAH (CHAPTER EIGHT)

**BhagawanMaayOpalembhanam [Paalaazhi Matthanam –
Ddhanvantharyavathaaram] (Acquisition of Maaya by Bhagawaan
Vishnu [Churning of Milky Ocean – Ddhanvanthari Incarnation])**

[Dhevaas and Asuraas were very jubilant as Maheswara drank the deadly Haalahala poison capable of blazing the whole universe into ashes. After Lord Siva drank the poison, they churned the Ocean of Milk again more jubilantly, vigorously and eagerly. Then, Kaamaddhenu, the cow who can fulfill all the wishes, appeared. Kaamaddhenu was accepted by the

Brahmarshees as the ghee, milk, yogurt, etc. produced by the cow are usable in the Yaagaas. Thereafter, the horse called Uchchaisreva or Uchchaisrevas came up and that was taken by Asura Raaja, Mahaabeli. Immediately after that the white elephant called Airavatha with four tusks rose up and was accepted by Dhevendhra as his signatory carrier or vehicle. Then, Kausthubha Rethna or gem was produced from the churning. Kausthubha was accepted by Lord Vishnu Bhagawaan, and it always decorates His chest. Next product was Paarijaatha Tree. It was accepted by Dhevaas and planted in the heavenly garden. Paarijaatha, also like Kaamaddhenu or Surabhi, can fulfill all the wishes. It is still there in the garden of heaven and fulfills all the wishes of Dhevaas. The next was the Apsaraas to entertain the Dhevaas by songs and dances. Then Mahaalakshmi, the goddess of fortune, appeared. She was the true embodiment of beauty and charm. She, herself, accepted Lord Vishnu Bhagawaan as her inseparable partner and remains in His bosom eternally. It is interesting to see her scrutiny and analysis and elimination method and final selection of her consort as Lord Vishnu. By eternally remaining within the bosom of her consort Lakshmedhevi blesses her devotees by her compassionate and kind glances. Then Vaaruneedhevi appeared and she went with the Asuraas. Thereafter, Ddhanvanthari Moorththy, another Incarnation of Lord Vishnu Bhagawaan, who is the Aayurvedhaachaarya appeared with the pot of Amrith in his hands. Amrith was immediately snatched away by Asuraas. Dhevaas became extremely unhappy and desperate and sad. They approached Lord Vishnu and pleaded to provide shelter and protection. Lord Vishnu Bhagawaan convinced Dhevaas by assuring that He will apply Illusory Power and bewilder the Asuraas and obtain the Amrith. In the meantime, there was a war of words among the Asuraas about who and how the Amrith will be shared. Also, some of the weaker Asuraas opined that the Dhevaas are also eligible for a fair share, as Churning of Ocean of Milk was a joint venture. Anyway, they could not come to an agreement among themselves. Vishnu took the incarnation of Mohini, as the most beautiful and attractive woman and appeared in the assembly of Asuraas who were arguing. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

पीते गरे वृषाङ्केण प्रीतास्तेऽमरदानवाः ।
ममन्थुस्तरसा सिन्धुं हविर्धानी ततोऽभवत् ॥ १ ॥

1

Peethe gere vrishaankena preethaastheAmaraDhaavanaah
Mamantthustharasaaa sinddhum havirdhddhaanee thathoabhavath.

Oh, Mahaaraajan! Upon Lord Siva's drinking the poison, both the Dhevaas and Asuraas were very pleased and happy, and they started churning the Ocean of Milk with increased vigor, energy, interest and enthusiasm. As a result of that, there appeared a cow [known as Kaamaddhenu – meaning One who fulfills the wishes - or Surabhi] who can provide all required dairy products for Yaagaas and Yejnjaas and Homaas.

तामग्निहोत्रीमृषयो जगृहृर्ब्रह्मवादिनः ।
यज्ञस्य देवयानस्य मेध्याय हविषे नृप ॥ २ ॥

2

Thaamagnihothreemrishayo jegrihurbrahmavaadinah
Yejnjasya dhevayaanasya meddhyaya havishe Nripa!

Hey Mahaaraajan! That Surabhi Cow who is capable of producing all milk, yogurt, ghee and other dairy products required for offering oblations into the fire of Yaagaas, was gracefully and respectfully accepted by the Dhevarshees or Heavenly Saints. They did it for the sake of pure ghee which they wanted for the performance of sacrifices to elevate themselves to Dhevayaanam which would enable them to reach the upper planetary systems up to Brahmaloaka.

तत उच्चैःश्रवा नाम ह्योऽभूच्चन्द्रपाण्डुरः ।
तस्मिन् बलिः स्पृहां चक्रे नेन्द्र ईश्वरशिक्षया ॥ ३ ॥

3

Thatha Uchchahsrevaa naama hayoabhoochchandhrapaandurah
Thasmin Belih sprihaam chakre nEndhra Eeswarasikshayaa.

Thereafter, a horse by name Uchchaisreva, which was as white as a bright Moon, was generated or came up. Asura-Raja Mahaabeli wished to own the horse. Indhra, the king of Dhevaas, did not claim to possess it as desired by The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. [What it means is Lord Vishnu desired that Dhevaas should not demand the horse.]

तत ऐरावतो नाम वारणेन्द्रो विनिर्गतः ।
दन्तैश्चतुर्भिः श्वेताद्रेर्हरन् भगवतो महिम् ॥ ४॥

4

Thatha Airaavatho naama vaaranendhro vinirggethah
Dhenthaischathurbhiih svethaardhrerHaran Bhagawatho Mahim.

Thereafter, the king of elephants known as Airaavatha was produced from churning of Ksheeraabddhi. It was pure white in color and had four tusks. Airaavatha even defied the majesty and beauty of Mount Kailaasa, the divine abode of Lord Siva. Dhevendhra took possession of Airaavatha. [After Airaavatha eight bull-elephants headed by Ayiraavana and eight cow-elephants headed by Abhramu were generated. They could go in any direction. They became the Supporters of eight directions of the universe.]

(ऐरावणादयस्त्वष्टौ दिग्गजा अभवंस्ततः ।
अभ्रप्रभृतयोऽष्टौ च करिण्यस्त्वभवन् नृप ॥)
कौस्तुभाख्यमभूद्रत्नं पद्मरागो महोदधेः ।
तस्मिन् हरिः स्पृहां चक्रे वक्षोऽलङ्करणे मणौ ॥ ५॥

5

(Airaavathayastvashtau dhiggejaa abhavamsthathah
Abhraprebhrithayoshtau cha karinyasthvabhavan Nripa.)
Kausthubhaakhyamabhoodhrethnam Padhmarago mahodhaddheh
Thasmin Harih sprihaam chakre vakshoalankarane manau.

(Hey, Pareekshith Mahaaraajan! The Eight Elephants like Airaavatham who are supporting the Eight sides of this universe along with their Cow Elephants as pure and bright as the sky rose up from Ksheeraabddhi or the Milky Ocean.)

After that the most celebrated and renowned Padhmaraaga or Ruby gem called Kausthubha-Mani or Kausthubha-Rethna rose out of the Milky-Ocean. Bhagawaan Sree Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan wished to have that Gem and He accepted it. Kausthubha-Mani always remains as the most celebrated decoration at the chest of Bhagawaan Sree Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Whose chariot flag is decorated with the design of Geruda.

ततोऽभवत्पारिजातः सुरलोकविभूषणम् ।
पूरयत्यर्थिनो योऽर्थैः शश्वद्भुवि यथा भवान् ॥ ६॥

6

Thathoabhavath Paarijaathah Suralokavibhooshanam
Poorayithyarththino yoarththaih sasvadhbhuvi yetthaa bhavaan.

Then the Paarijaatha flower plant or tree was produced. Paarijaatha is the most celebrated flower plant decorating heaven with everlasting fragrance and will never wither out. It can fulfill all the wishes of Dhevaas. Thus, it eternally serves all the Dhevaas by fulfilling all their wishes and desires always.

ततश्चाप्सरसो जाता निष्ककण्ठ्यः सुवाससः ।
रमण्यः स्वर्गिणां वल्गुगतिलीलावलोकनैः ॥ ७॥

7

ThathaschaApsaraso jaathaa nishkakannttyaah suvaasasah
Remanyah svargginaam valgugethileelaavalokanaih.

Most beautiful, charming and attractive Apsaraas or Heavenly beauties capable of entertaining the Dhevaas with enticing walks, sweet talks, charming plays, attractive glances, necklaces, garlands of sweet fragrances and well-shaped bodies were formed from the Ocean. They are known as Dheva Kanyakaas or Eternally virgin heavenly angels.

ततश्चाविरभूत्साक्षाच्छ्री रमा भगवत्परा ।

रञ्जयन्ती दिशः कान्त्या विद्युत्सौदामनी यथा ॥ ८॥

8

Thaschaavirabhooth saakshaachchree Ramaa Bhagawathparaa
Renjjayanthee dhisah kaanthyaa vidhyuthsaudhaaminee yetthaa.

Then there appeared the Goddess of fortune, Rama or Rema or Sree Maha Lakshmi, who is absolutely being dedicated to and being enjoyed by Bhagawaan Sree Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and who always resides within His heart as His beloved consort. She appeared like lightning produced from the marble mountain called Sudhaama Giri. She was the embodiment or personification of beauty, charm and attraction. She was the most beautiful creation of the universe. She was Jegath-Sundhari meaning the Universal Beauty.

तस्यां चक्रुः स्पृहां सर्वे ससुरासुरमानवाः ।
रूपौदार्यवयोवर्णमहिमाक्षिप्तचेतसः ॥ ९॥

9

Thasyaam chakruh sprihaam sarvve saSuraAsuraMaanavaah
Roopaudhaaryavayovarnnamahimaakshipthachethasah

Because of her exquisite beauty, her charm, her bodily features, her youth, her complexion and her glories, everyone including the Dhevaas, Asuraas and Maanavaas were fascinated and desired her. She was the gem of a beautiful womankind. She was attracted by everyone as she was the source of all opulence.

तस्या आसनमानिन्ये महेन्द्रो महदद्भुतम् ।
मूर्तिमत्यः सरिच्छ्रेष्ठा हेमकुम्भैर्जलं शुचि ॥ १०॥

10

Thasyaa aasanamaaninye Mahendhro mahadhadhbhutham
Moorththimathyah sarichchreshtto hemakumbhairjjelam suchi.

Dhevendhra offered her the most suitable top-class sitting place for Rema-Dhevi, the Goddess of fortune. All the sacred rivers like Ganga, Yemuna, Saraswathi, etc. personified themselves and brought pure holy water in golden pots for Mother Lakshmi, the Goddess of fortune.

आभिषेचनिका भूमिराहरत्सकलौषधीः ।
गावः पञ्च पवित्राणि वसन्तो मधुमाधवौ ॥ ११ ॥

11

Aabhishechanikaa bhoomiraaharath sakalaushaddheeh
Gaavah Panjcha pavithraani vasantho maddhumaaddhavau.

The Earth brought all the herbs, drugs, grains, etc. needed for installing the Deity. The cow delivered the five products, namely milk, yogurt, ghee, urine and cow dung. Vasantha or the Spring personified collected and offered everything produced in spring-time of Chaithra and Vaisakha (April and May – Spring season) months.

ऋषयः कल्पयाञ्चक्रुरभिषेकं यथाविधि ।
जगुर्भद्राणि गन्धर्वा नट्यश्च ननृतुर्जगुः ॥ १२ ॥

12

Rishayah kalpayaanjchakrurabhishekam yetthaavidhhi
Jegurdhroni Genddharvaa natyascha nanrithurjjeguh.

The Great Saints performed the ceremonial bathing to the Sree Mahaalakshmi, the Goddess of fortune, as directed and authorized by Vedhic principles. The Genddharvvaas beautifully chanted Vedhic Manthraas as prescribed in Vedhaas. The professional celestial dancers sang and danced to celebrate the occasion.

मेघा मृदङ्गपणवमुरजानकगोमुखान् ।
व्यनादयन् शङ्खवेणुवीणास्तुमुलनिःस्वनान् ॥ १३ ॥

13

Meghaa mridhanggapanavamuraajaanakagomukhaan

Vyenaadhayanjchaamkhavenuveenaasthumulanisvanaan.

The clouds personified and produced and beat various types of drums like tabor, musical drum, flute, vina, conch-shell and other musical instruments. The sound of all these musical instruments made the occasion so sweet and enjoyable.

ततोऽभिषिषिचुर्देवीं श्रियं पद्मकरां सतीम् ।
दिगिभाः पूर्णकलशैः सूक्तवाक्यैर्द्विजेरितैः ॥ १४॥

14

Thathoabhishishichurdhdheveem sriyam padhmakaraam Satheem
Dhigibhaah poornnakalasaah sookthavaakyairdhvijerithaih.

Thereafter, the big elephants from all the directions brought big water pots with full of water from holy rivers like Ganga and performed the bathing ceremony for Indhira Dhevi or Sree Maha Lakshmi, the Goddess of fortune, to the accompaniment of Vedhic Manthraas chanted by learned Braahmanaas. While the bathing ceremony was being performed Indhira Dhevi maintained her original style by holding a lotus flower in her hand and she appeared exquisitely beautiful and enchanting. [Sree Maha Lakshmi is always seen holding a lotus flower.] Goddess Sree Maha Lakshmi is the Supreme Most Chaste or the embodiment of chastity as She does not know anyone other than The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

समुद्रः पीतकौशेयवाससी समुपाहरत् ।
वरुणः स्रजं वैजयन्तीं मधुना मत्तषट्पदाम् ॥ १५॥

15

Samudhrah peethakauseyavaasasee samupaaharath
Varunah srajam vaijeyantheem maddhunaa maththashatpadhaam.

The ocean, which is the source of all jewels and gems, in its personified form immediately offered two, upper and lower, beautiful silk garments. Varuna Bhagawaan who is Lord and Deity of all oceans and water gifted a flower garland named Vaijeyanthi-Maala surrounded by the six-legged

bumble bees intoxicated by drinking honey from the flowers. [Like Paarijaatha, the flowers of Vaijeyanthi-Maala will never wither out or will never lose its freshness.]

भूषणानि विचित्राणि विश्वकर्मा प्रजापतिः ।
हारं सरस्वती पद्ममजो नागाश्च कुण्डले ॥ १६॥

16

Bhooshanaani vichithraani Visvakarmmaa Prejaapathih
Haaram Saraswathee PadhammAjō Naagaascha kundale.

Saraswathi-Dhevi, the goddess of learning, presented a beautiful necklace. Visvakarmma, one of the Prejaapathees, supplied varieties of decorated ornaments. Lord Brahmadheva supplied a lotus flower. The inhabitants of Naagaloka gifted her with ear-studs.

ततः कृतस्वस्त्ययनोत्पलस्रजं
नदद्विरेफां परिगृह्य पाणिना ।
चचाल वक्त्रं सुकपोलकुण्डलं
सत्रीडहासं दधती सुशोभनम् ॥ १७॥

17

Thathah krithasvasthyayanothpalasrajam
Nadhaddhvirephaam parigrehya paaninaa
Chachaala vakthram sukapolakundalam
Savreedahaasam dheddhathee susobhanam.

Sree Maha Lakshmi Dhevi, having been completed with all auspicious ritualistic ceremonies and adorned with all decorative items and sprayed with sweet smelling fragrance, began moving about, holding in her hand a garland of lotus flowers which were surrounded by intoxicated and humming bumblebees. She was smiling with shyness. The light rays from the ear studs reflected on her cheeks. She was looking exquisitely beautiful, magnificently charming and unimagatively attractive.

स्तनद्वयं चातिकृशोदरी समं

निरन्तरं चन्दनकुङ्कुमोक्षितम् ।
ततस्ततो नूपुरवल्गुशिञ्जितै-
र्विसर्पती हेमलतेव सा बभौ ॥ १८॥

18

Sthanadhvayam chaathikrisodharee samam
Nirantharam chandhanakumokshitham
Thathasthatho noopuravalgusinjjithair-
Visarppathee hemaletheva saa bebhau.

She wore sandals and saffron paste on her body. Her two breasts were symmetrical and very nicely situated. Her breasts were covered with sandalwood pulp and saffron powder. Her waist was very thin. As she walked her ankle bells were jingling very softly. She appeared like a golden creeper. She was divinely beautiful and attractive.

विलोकयन्ती निरवद्यमात्मनः
पदं ध्रुवं चाव्यभिचारिसद्गुणम् ।
गन्धर्वयक्षासुरसिद्धचारण-
त्रैविष्टपेयादिषु नान्वविन्दत ॥ १९॥

19

Vilokayanthee niravadhyamaathmanah
Padham ddhruvam chaavyebhichaarisadhgunam
GenddharvvaYekshaaSuraSidhddhaChaarana-
Thraivishtabeyaadhishu naanvavindhatha.

She was devoid of any faults or draw-backs deficiencies. She was perfect in all respects. She was non-perishable or eternal. She possessed qualities of eternity. She was scrutinizingly examining by looking very carefully the Dhevaas, Asuraas, Genddharvvaas, Yekshaas, Kinnaraas, Sidhddhaas, etc. assembled there. But she could not see anyone befitting her qualities of perfection among them.

नूनं तपो यस्य न मन्युनिर्जयो
ज्ञानं क्वचित्तच्च न सङ्गवर्जितम् ।

कश्चिन्महांस्तस्य न कामनिर्जयः
स ईश्वरः किं परतो व्यपाश्रयः ॥ २०॥

20

Noonam thapo yesya na manyunirjjeyo
Jnjaanam kvachith thachcha na sanggavarjjitham
Kaschinmahaasthasya na kaamanirjjeyah
Sa Eeswarah kim parathovyepaasrayah.

If One is with good austerity, then he may be short-tempered with anger. Some with very good knowledge would have too many attachments. Some with greatness and nobility were too lusty and greedy. When analyzing some others who were faultless were found to be of too much dependency on others. Thus, even a great personality depends on something else. With such deficiencies or faults how then a person can be the supreme controller? Nobody can be the supreme controller.

धर्मः क्वचित्तत्र न भूतसौहृदं
त्यागः क्वचित्तत्र न मुक्तिकारणम् ।
वीर्यं न पुंसोऽस्त्यजवेगनिष्कृतं
न हि द्वितीयो गुणसङ्गवर्जितः ॥ २१॥

21

Ddharmmah kvachith thathra na bhoothasauhridham
Thyaagah kvachith thathra na mukthikaaranam
Veeryam na pumsoasthyejaveganishkritham
Na hi dhvitheeyo gunasanggavarjjithah.

Some of them possess full knowledge about religious righteousness and strictly practice them but they are not kind and affectionate with other living entities. Some may be selfless or renounce selfish interest but that will not enable them to attain salvation. Some of them are very brave and valorous but time will take it away, meaning as they get old, they would naturally lose those qualities. Therefore, no one is free from material modes of nature.

क्वचिच्चिरायुर्न हि शीलमङ्गलं

क्वचित्तदप्यस्ति न वेद्यमायुषः ।
यत्रोभयं कुत्र च सोऽप्यमङ्गलः
सुमङ्गलः कश्च न काङ्क्षते हि माम् ॥ २२॥

22

Kvachichchiraayurnna hi seelamanggalam,
Kvachith thadhapyasthie na vedhyamaayushah
Yethrobhayam kuthra cha soapyamanggalah
Sumnggalah kscha na kaangkshathe hi maam.

One is with longevity, but his character is very bad. Another one is with exemplary character but does not have longevity. Yet another one is with longevity and exemplary character, but he is devoid of auspiciousness. She thought: "I have seen One Personality who possesses all qualities I am looking for, but He does not have any interest and desire in me."

एवं विमृश्याव्यभिचारिसद्गुणै-
र्वरं निजैकाश्रयतागुणाश्रयम् ।
वत्रे वरं सर्वगुणैरपेक्षितं
रमा मुकुन्दं निरपेक्षमीप्सितम् ॥ २३॥

23

Evam vimrisyaavyebhichaaaisadhgunair-
Varam nijaikaasrayathaagunaasrayam
Vavre varam sarvvagunairapekshitham
Ramaa Mukundham nirapekshameepsitham.

In this way after full deliberation and scrutiny, Remaadhevi or Sree Maha Lakshmi Bhagawathi who is the Goddess of fortune, accepted Mukundha or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, who possessed all the qualities she was looking for, as her husband or consort or inseparable companion, although He was independent and not in want of her. Mukundha or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan possessed all the transcendental qualities and mystic powers and was therefore the most desirable Personality.

तस्यांसदेश उशतीं नवकञ्जमालां
माद्यन्मधुव्रतवरूथगिरोपघुष्टाम् ।
तस्थौ निधाय निकटे तदुरः स्वधाम
सत्रीडहासविकसन्नयनेन याता ॥ २४॥

24

Thasyaamsadhesa usatheem navakanjjamaalaam
Maadhyanmaddhuvrathavarootthagiropaghushtaam
Thasttthau niddhaaya nikate thadhurah svaddhaama
Savreedahaasavikasannayanena yaathaa.

Approaching The Supreme Personality, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Goddess of fortune Sree Maha Lakshmeedhevi placed upon his neck the garland of freshly bloomed lotus flowers, surrounded by humming bumblebees searching for honey. Thereafter, expecting to get a place on the bosom of The Supreme Personality, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, she remained standing by His side. She was smiling out of shyness at that time.

तस्याः श्रियस्त्रिजगतो जनको जनन्या
वक्षोनिवासमकरोत्परमं विभूतेः ।
श्रीः स्वाः प्रजाः सकरुणेन निरीक्षणेन
यत्र स्थितैधयत साधिपतींस्त्रिलोकान् ॥ २५॥

25

Thasyaah sriyasthrigegatho jenako jenanyaa
Vakshonivaasamakarothe paramam vibhootheh
Sreeh Svaah prejaah sakarunena nireekshenena
Yethra stthithaidhayatha saaddhipatheemsthrilokaan.

The Supreme Personality, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Who is the Father, Lord and Controller of all the three worlds of the universe offered His bosom as the residence to Goddess Sree Maha Lakshmi Dhevi who is the Mother of all the three worlds for her to stay forever. Mother Lakshmi Dhevi is the Goddess of

fortune and the proprietor of all opulence. Sree Maha Lakshmi Dhevi by her favorable and merciful glance can increase the opulence of all the three worlds and the inhabitants therein and the Dhikpaalaas or Directors and the Dhevaas.

शङ्खतूर्यमृदङ्गानां वादित्राणां पृथुः स्वनः ।
देवानुगानां सस्त्रीणां नृत्यतां गायतामभूत् ॥ २६॥

26

Sangkhathuryamridhanggaanam vaadhithrinaam pritthuh svanah
Dhevaanugaanaam sasthreenaam nrithyathaam gaayathaamabhooth.

From the secondary Dhevaas like Genddharvvaas, Kinnaraas, Yekshaas, etc., the masterly dancers and singers along with their women companions took their position. Then various types of musical instruments like drums, kettledrums, flutes, vinas and other instruments started producing melodious sounds.

ब्रह्मरुद्राङ्गिरोमुख्याः सर्वे विश्वसृजो विभुम् ।
ईडिरेऽवितथैर्मन्त्रैस्तल्लिङ्गैः पुष्पवर्षिणः ॥ २७॥

27

BrahmaRudhraAnggiromukhyaah sarvve Visvasrijo Vibhum
Eedireavithatthairmmanthraisthallinggaih pushpavarshinah.

Brahmadheva, Rudhrabhagawaan, Anggiras and other Rishees, Prejaapathees, all Dhevaas and all celestial bodies like Genddharvvaas, Kinnaraas, etc. showered rain of flowers and chanted glorious Manthraas describing the greatness, nobilities and divinities of Vaikuntta, the abode of The Supreme Personality, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

श्रिया विलोकिता देवाः सप्रजापतयः प्रजाः ।
शीलादिगुणसम्पन्ना लेभिरे निर्वृतिं पराम् ॥ २८॥

28

Sriyaa vilokithaa Dhevaah saPrejaapathayah prejaah
Seelaadhigunasampannaa lebhire nirvrithim paraam.

By the merciful glance of Sree Dhevi or Mother Sree Maha Lakshmi Bhagawathi all the Prejaapathees and their subjects, meaning all the living entities of the universe, Dhevaas, all the Dhikpaalaas and all were enriched with exemplary characters, conducts, behaviors, qualities and other positive natures. They are all immersed in the ocean of blissful happiness and joy.

निःसत्त्वा लोलुपा राजन् निरुद्योगा गतत्रपाः ।
यदा चोपेक्षिता लक्ष्म्या बभूवुर्देत्यदानवाः ॥ २९ ॥

29

Nihsaththvaa lolupaa, Raajan, nirudhyogaa gethathrepaah
Yedhaa chopekshithaa Lakshmyaa bebhoordhDhaithyaDhaanavaah.

Hey, Mahaaraajan! The Dheithyaas, Dhaanavaas, Asuraas and others who were abandoned by Sree Maha Lakshmi Bhagawathi to provide her merciful glance and grace and were totally devoid of valour, bravery, interest, enthusiasm, nobility, humility, shyness, etc. and turned to be foundation and accumulation of all bad qualities and became slaves of sensual attachments.

अथासीद्वारुणी देवी कन्या कमललोचना ।
असुरा जगृहुस्तां वै हरेरनुमतेन ते ॥ ३० ॥

30

Atthaaseedh vaarunee Dhevee kanyaa kamalalochanaa
Asuraa jegrihusthaam vai Hareranumathena the.

When continued to churn the Ocean of Milk, there appeared Vaaruni or Vaaruneedhevi or goddess Vaaruni, a virgin goddess, lotus eyed beautiful damsel. Vaaruni is the controller of drunkards. With the consent of The Supreme Personality, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, the Dheithyaas or Asuraas accepted her.

अथोदधेर्मथ्यमानात्काश्यपैरमृतार्थिभिः ।
उदतिष्ठन्महाराज पुरुषः परमाद्भुतः ॥ ३१ ॥

31

Atthodhaddhermmatthyamaanaath KaasyapairAmrithaarthtthibhih
UdhathishttanMahaaraaja Purushah paramaadhbhuthah.

Hey, Mahaaraaja Pareekshith! Interested in obtaining Amrith, those sons of Kasyapa, both Dhevaas and Asuraas, continued to churn the Ocean of Milk. Then there rose up or arose or appeared a wonderful male Personality with a strange great form.

दीर्घपीवरदोर्दण्डः कम्बुग्रीवोऽरुणेक्षणः ।
श्यामलस्तरुणः स्रग्वी सर्वाभरणभूषितः ॥ ३२ ॥

32

Dheerghapeevaradhordhdhendah kambugreevoarunekshanah
Syaamalastharunah sregvee sarvvaabharanabhooshithah

That Personality was very strongly built: his arms were long, stout and strong; his neck was marked with three lines and resembled a conch shell; his eyes were reddish, and his complexion was blackish. He was very young; he was wearing beautiful flower garlands and his entire body was fully decorated with various ornaments.

पीतवासा महोरस्कः सुमृष्टमणिकुण्डलः ।
स्निग्धकुञ्चितकेशान्तः सुभगः सिंहविक्रमः ॥ ३३ ॥

33

Peethavaasaa mahoraskaah sumrishtamanikundalah
Snigdhdhakunjchithakesaanthah subhagah simhavikremah.

He was dressed in silk yellow garments and wore brightly polished glittering ear-studs made of pearls and gems. The tips of his hair were anointed with oil and were curly like spring. His chest was very broad. His body had all good features. He was strong and stout like a lion.

अमृतापूर्णकलशं बिभ्रद्वलयभूषितः ।
स वै भगवतः साक्षाद्विष्णोरंशांशसम्भवः ॥ ३४॥

34

Amrithaapoornnakalasham bibhradhvalayabhooshithah
Sa vai Bhagawathah saakshaadhVishnoramsaamsasambhavah

He was decorated with bangles. He carried a pot in his hands filled with Amrith or Nectar or Ambrosia. This great Personality appeared with Amritha Pot in his hands is a plenary portion of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

धन्वन्तरिरिति ख्यात आयुर्वेददृगिज्यभाक् ।
तमालोक्यासुराः सर्वे कलशं चामृताभृतम् ॥ ३५॥

35

Ddhanvantharithi khyaatha Aayurvedhadhrigijyabhaak
ThamaalokyaAsuraah sarvve kalasham chaAmrithaabhritham

That Personality carrying the Amritha Pot was well-known as Ddhanvanthari or Ddhanvantharamoorthy. He is the supreme Deity of Aayurvedha as explained in Aayurvedha portion of the Vedhaas. [In the Vedhaas there is a separate branch for Aayurvedha in which everything about symptoms, diagnosis, medicines, treatments, precautions, cures, etc. of and for patients are explained in detail.] Ddhanvanthari is the supreme Aayurvedhaachaarya or Master and Lord of Aayurvedha. Asuraas, who are greedy to possess everything, immediately snatched away the Amritha Pot from Ddhanvantharamoorthy.

लिप्सन्तः सर्ववस्तूनि कलशं तरसाहरन् ।
नीयमानेऽसुरैस्तस्मिन् कलशेऽमृतभाजने ॥ ३६॥

36

Lipsanthah sarvvavasthuni kalasham tharasaaharan
NeeyamaaneAsuraisthasmin kalaseAmrithabhaajane

When the Asuraas forcibly snatched away Amritha Pot, all the Dhevaas were morose and sad. With despondency Dhevaas approached The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and prostrated at His lotus feet and sought shelter and notified of their pathetic situation.

विषण्णमनसो देवा हरिं शरणमाययुः ।
इति तद्दैन्यमालोक्य भगवान् भृत्यकामकृत् ।
मा खिद्यत मिथोऽर्थं वः साधयिष्ये स्वमायया ॥ ३७॥

37

Vishannamanaso Dhevaa Harim saranamaayuh
Ithi thadhdeinyamaalokya Bhagawaan bhrithyakaamakrith
“Maa khidhyatha mitthoarththam vah saaddhayishye svamaayayaa.”

The Supreme Personality, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is always very compassionate and kind to His servants and devotees, realized the pathetic and sad condition of Dhevaas. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is always willing to provide shelter and support to His devotees. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan spoke to Dhevaas: “Do not worry. Do not be aggrieved. With My Illusory Power, I will bewilder the Asuraas [I will create quarrel among them] and get you the Amrith and fulfill your wishes.”

मिथः कलिरभूत्तेषां तदर्थे तर्षचेतसाम् ।
अहं पूर्वमहं पूर्वं न त्वं न त्वमिति प्रभो ॥ ३८॥

38

Mitthah kalirabhooththeshaam thadharththe tharshachaethasaam
Aham poorvamaham na thvam na thvamithi Prebho.

All the Asuraas wanted to get the maximum share of Amrith for themselves. Therefore, each One of them told “I should get first” and “I should get first” and that “I will share or supply” and “I will supply” equally to everyone. So,

they were all arguing without any consensus. The argument went into a fight of words among the Asuraas.

देवाः स्वं भागमर्हन्ति ये तुल्यायासहेतवः ।
सत्रयाग इवैतस्मिन्नेष धर्मः सनातनः ॥ ३९॥

39

Dhevaah svam bhaagamarhanthi ye thulyaayaasahethavah
Sathrayaaga ivaithasminnesha ddharmmah sanaathanah.

The weaker Asuraas told the stronger Asuraas that the Dhevaas also took equal part in churning the Ocean of Milk. Therefore, naturally they also deserve to get an equal share of Amrith. Everyone has an equal right to partake in any public sacrifice, that is the eternal religious principle. That is the principle anyone must adhere at any time.

इति स्वान् प्रत्यषेधन् वै दैतेया जातमत्सराः ।
दुर्बलाः प्रबलान् राजन् गृहीतकलशान् मुहुः ॥ ४०॥

40

Ithi svaan prethyasheddhanvai Dheitheyaa jaathamathsaraah
Dhurbbelaah prebelaan, Raajan, griheethakalasaan muhuh.

Thus, the weaker Asuraas vehemently argued with the stronger Asuraas who forcefully possessed and kept the Amritha Pot. The physically weaker Asuraas thus very strongly argued with words of logic and resisted strongly. Hey, Mahaaraajan! This is very natural in the material world. Nothing strange about it.

एतस्मिन्नन्तरे विष्णुः सर्वोपायविदीश्वरः ।
योषिद्रूपमनिर्देश्यं दधार परमाद्भुतम् ॥ ४१॥

41

Ethasminnathare Vishnuh sarvvopaayavidheesvarah
Yoshidhroopamanirdhdhesyam dheddhaara paramaadhbhutham.

The Supreme Personality, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the Master of all tricks and theories. He can and will counteract any unfavorable situation successfully. He assumed the form of an extremely beautiful and charming woman. This was unbelievable and unimaginable to anyone. This was another amazing incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

प्रेक्षणीयोत्पलश्यामं सर्वावयवसुन्दरम् ।
समानकर्णाभरणं सुकपोलोलसाननम् ॥ ४२॥

42

Prekshaneeyothpalasyaamam sarvvaavayavasundharam
Samaanakarnaabharanam sukapolonnasaanam.

This incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan in the form of the woman was most pleasing to mind and eyes of everyone. Her complexion resembled the color of newly blossomed blackish lotus. Every part of her body was properly situated and well-shaped. She was the embodiment of beauty, charm and attraction. Her cheeks were very beautiful, and her nose was raised, and her face was full of youthful luster.

नवयौवननिर्वृत्तस्तनभारकृशोदरम् ।
मुखामोदानुरक्तालि झङ्कारोद्विग्रलोचनम् ॥ ४३॥

43

Navayeuvananiurvritthasthanabhaarakrisodharam
Mukhaamodhaanurekthaalithsankaarodhvignalochanam.

She was in the best of fresh youthfulness. Her large round breast made her waist seem very thin, maybe the weight of the breast was too much for the waist to hold and that could be the reason why it became so thin. But that combination made the charm and beauty of her body at its peak. Her effulgence on her lusty face confused the bumblebees to take it as a freshly bloomed bright flower. Therefore, the bumblebees were humming and

flying around her face with the hope of drinking honey. And the sweet humming music of the bumblebees hummed around and made her eyes restless and always moving. Thus, she became eyes with restless movements and became more attractive and pretty.

बिभ्रत्स्वकेशभारेण मालामुत्फुल्लमल्लिकाम् ।
सुग्रीवकण्ठाभरणं सुभुजाङ्गदभूषितम् ॥ ४४॥

44

Bibhrath svakesabhaarena maalaamuthphullamallikaam
Sugreevakanttaabharanam subhujaanggdhabhooshitham.

Her hair was extremely beautiful and was garlanded by jasmine flowers. Her ears were adorned with glittering ear-studs made of pearls and gems. Her attractively constructed neck was adorned with necklaces and other ornaments. Her arms were decorated with bangles.

विरजाम्बरसंवीतनितम्बद्वीपशोभया ।
काञ्च्या प्रविलसद्वल्गुचलच्चरणनूपुरम् ॥ ४५॥

45

Virajaambaresamveethanithambadhveepasobhayaa
Kaanjchyaa previlasadhvalguchalachcharananoopuram.

Her body was covered with very clean, delicate, translucent and beautiful garments. Her breasts seemed like islands of beauty in the huge deep ocean of broad buttocks which was beautifully decorated with surrounding or encircling waist bands or girdles made of glittering gold. Her legs were decorated with ankle bells. She moved very slowly making sweet music of jingle sounds from her ankle bells.

सत्रीडस्मितविक्षिप्तभ्रूविलासावलोकनैः ।
दैत्ययूथपचेतःसु काममुद्दीपयन् मुहुः ॥ ४६॥

46

Savreedasmithavikshipthabthroovilaasaavalokanaih

Dheithyayootthapachethassukaamamudhdheepayan muhuh.

Her eyebrows were moving when she glanced over the Asuraas with a smile of lusty shyness in her face. Because of those glances she enticed more and more and all the Asuraas were saturated with flamed lusty desire and every one of them wanted to possess her. She was Mohini or Enticer. She was the incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan as Mohini.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
अष्टमस्कन्धे भगवन्मायोपलम्भनं नामाष्टमोऽध्यायः ॥ ८॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
AshtamaSkanddhe BhagawanMaayOpalembhanam [Paalaazhi Matthanam
– Ddhanvantharyavathaaram] NaamaAshtamoAddhyaayah

Thus, we conclude the Eighth Chapter Named as Acquisition of Maaya by
Bhagawaan Vishnu [Churning of Milky Ocean – Ddhanvanthari Incarnation]
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!