

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - द्वादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

DHVAADHESASKANDDAH (CANTO TWELVE)

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Om Namō Bhagavathe Vaasudhevaayah!

॥ द्वादशस्कन्धः ॥

DHVAADHESASKANDDAH (CANTO TWELVE)

॥ षष्ठोऽध्यायः- ६ ॥

SHASHTTOADDHYAAYAH (CHAPTER SIX)

**VedhaSaakhaaPrenayanam [PareekshithMrithi – SarppaSathram –
VedhaBhaagah] [Pareekshiththinte Mrithi – SarppaSathram -
VedhaBhaaga] (Conveying or Teaching Of Vedha Saasthra And Its
Divisions {Pareekshith And Others by Sree Suka Brahmarshi})**

[Passing Away Of Pareekshith – Sacrifices Of Sarppaas or Snakes – Role And Course Of Vedha Saasthra Teachings)

[This chapter explains the liberation of material life of Pareekshith Mahaaraaja and his attainment of Moksha and details the performance of Sarppa Sathra or sacrifices of snakes by Janamejaya, son of Pareekshith. Origin of Vedhaas and the division of Vedhaas by Vedhavyaasa Maharshi. After hearing the explanations given by Sree Suka Brahmarshi about Sreemadh Bhaagawatha Puraana which describes the pastime plays of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan to Pareekshith Mahaaraaja who got rid of all his fears about the material life and became transcendently realized. He realized that he is Brahma, The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. While he was meditating upon Parabrahma – The Supreme Soul – he was bitten by Thakshaka Sarppa, who came there in the disguise of a Braahmana, and took away his material life. Janamejaya was extremely angry when he heard the news that his father died of Thakshakaa's bite. He performed a Sarppa Sathra with the intention of destroying all Sarppaas. The priests who were conducting the Yaaga could not bring Thakshaka into the fireplace of Yaaga as he was being protected by Indhra. Brihaspathi, the Dheva Guru, advised Janamejaya to give up his intention of killing Thakshaka as it is the law of nature to enjoy the fruit of action by everyone and Pareekshith has to accept the fruit of his action of despising the Muni. In this chapter we can also read some of the details of how Vedhavyaasa edited Vedhaas into Four parts and advised his disciples. We can read the details of how Vaisampaayana cursed Yaajnvalkya to abandon the Yejur Vedha he learned from Vaisampaayana. But Yaajnvalkya worshiped Soorya Bhagawaan and learned new Yejur Vedha Manthraas not known to the world until that time. He passed it over to his disciples and in disciplic succession it was passed over. Jaimini became an expert in Saama Vedha. We can learn the details of how Saama Vedha was divided and passed over to the world in succession from Guru to disciples and to their disciples. Please continue to read for details...]

सूत उवाच

Sootha Uvaacha (Sootha Mahaasaya Said):

एतन्निशम्य मुनिनाभिहितं परीक्षिद्-
व्यासात्मजेन निखिलात्मदृशा समेन ।
तत्पादमूलमुपसृत्य नतेन मूर्ध्ना
बद्धाञ्जलिस्तमिदमाह स विष्णुरातः ॥ १ ॥

1

Ethannisamy muninaabhihitham Pareekshi-
DhVyaasaathmajena nikhilaathamdhrisaa samena
Thath paadhameelamupasrithya nathena moordhddhnaa
Bedhddhaanjalisthamidhamaaha sa Vishnuraathah.

After carefully and meditatively listening to the glorious stories of Mukundha Bhagawaan Who is The Supreme Soul and The Soul of The Universe narrated by Sree Suka Brahmarshi, the son of Vyaasa Bhagawaan, to Pareekshith Mahaaraaja who was protected by The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, he attained Aathma Jnjaana and Self- Realization. And Pareekshith Mahaaraaja approached the lotus feet of Sree Suka Brahmarshi. Bowing down his head at the lotus feet of his Master, Sree Suka Brahmarshi, Pareekshith Mahaaraaja, who had lived his entire life under the protection of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, folded his hands under supplication and spoke as follows.

राजोवाच

RaajOvaacha (Raaja – Pareekshith Mahaaraajan – Said):

सिद्धोऽस्म्यनुगृहीतोऽस्मि भवता करुणात्मना ।
श्रावितो यच्च मे साक्षादनादिनिधनो हरिः ॥ २ ॥

2

Sidhddhoasmyanugreheethoasmi Bhavathaa karunaathmanaa
Sraavitho yechcha me saakshaanodhiniddhano Harih.

Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan
Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree
Mahaa Vishnu Bhagawaan is the ocean of mercy and compassion. I have

now achieved the purpose of my life as having completed all my duties and responsibilities with His mercy and compassion. He is Anaadhiniddhana or One without the beginning and end. He is Infinite and He is the Cosmic Form. I have fulfilled all my duties and responsibilities as you, Sree Suka Brahmarshi, have made me listen to His glorious stories and songs describing His pastime plays.

नात्यद्भुतमहं मन्ये महतामच्युतात्मनाम् ।
अज्ञेषु तापतप्तेषु भूतेषु यदनुग्रहः ॥ ३॥

3

Naathyadhbhuthamaham manye mahathaamAchyuthaathmanaam
Ajneshu thaapathaptheshu bhootheshu yedhanugrehah.

I do not consider it at all as amazing or as something so wonderful that great divine pure souls like Yourselves, whose mind, heart, and consciousness are always absorbed in the most infallible Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan show mercy and compassion to the foolish and ignorant conditioned souls who are tormented by Thaapa Threyaas or material sorrows like Aadhdhyaathmika or pertaining to Soul or the body and mind, Addhibhauthika or pertaining to material beings, and Aaddhidhaiwika or pertaining to Dheva or gods or fatal.

पुराणसंहितामेतामश्रौष्म भवतो वयम् ।
यस्यां खलूत्तमश्लोको भगवाननुवर्ण्यते ॥ ४॥

4

Puraanasamhithaamethaamasraushma bhavatho vayam
Yesyaam khalOoththamasloko Bhagawaananuvarnyathe.

I have heard this divinest Sreemadh Bhaagawatham which is the divinest of divine Puraana Samhithaa or Perfect Summary of Consolidation of many Mythological Ascetics and which clearly and perfectly describes the most glorious and divinest pastime stories and songs of Uththamasloka or

Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan
Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree
Mahaa Vishnu Bhagawaan Who is Swabhoo or Svayambhoo or Self-Born.

भगवंस्तक्षकादिभ्यो मृत्युभ्यो न बिभेम्यहम् ।
प्रविष्टो ब्रह्मनिर्वाणमभयं दर्शितं त्वया ॥ ५॥

5

Bhagawamsthakshakaadhibhyo mrithyubhyo na bibhemyaham
Previshto Brahma nirvvaanamabhayam dhersitham thvayaa.

Oh, Bhagawan! I am free of fear now or now I am fearless as you have removed all my fears of deadly poisonous bite of Thakshaka, and for that matter from anything or anyone else, and even of repeated deaths, [by any means and for any reasons,] because I have absorbed myself in that Parisudhddha Paramaathma or Purely Spiritual Absolute Truth, which has been revealed and taught to me by you.

अनुजानीहि मां ब्रह्मन् वाचं यच्छाम्यधोक्षजे ।
मुक्तकामाशयं चेतः प्रवेश्य विसृजाम्यसून् ॥ ६॥

6

Anujaaneehi maam, Brahman, vaacham yechcchaamyAddhokshaje
Mukthakaamaasayam chethah prevesya visrijaamyasoon.

Oh, Brahman or Sree Suka Brahmarshe or Oh, Mahaa Mune! I am earnestly and humbly requesting you to permit me to resign my speech and functions of all my senses unto Lord Addhokshaja or Brahma or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. Please allow me to absorb my mind, purified of my lusty desires, within Him and thus to give up my life. [See he was already under Praayopavesa or fasting unto death.]

अज्ञानं च निरस्तं मे ज्ञानविज्ञाननिष्ठया ।
भवता दर्शितं क्षेमं परं भगवतः पदम् ॥ ७॥

Ajnjaanam cha nirastham me jnjaanavijnjaananishttayaa
Bhavathaa dhersitham kshemam param Bhagawatham.

Oh, Maamune! You, the most devotional Brahmarshi, have taught and revealed to me the most auspicious feature of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan which is Aathma Thatthva or Transcendental Principle by which the path to Aathmasaakshaathkaaram or Transcendental Realization is clearly opened to me. Thus, I am now fixed in the knowledge of Aathmasaakshaathkaaram and all darkness due to my material ignorance has been destroyed and eradicated.

सूत उवाच

Sootha Uvaacha (Sootha Mahaasaya Said):

इत्युक्तस्तमनुज्ञाप्य भगवान् बादरायणिः ।
जगाम भिक्षुभिः साकं नरदेवेन पूजितः ॥ ८॥

Ithyukthasthamanujjaapya Bhagawaan Baadharaayanih
Jegaama bhikshubhih saakam naradhevena poojithah.

When Mahaaraaja Pareekshith duly worshiped and requested for permission like that, Bhagawan Sree Suka Brahmarshi, the saintly son of Baadharaayana or Vedha Vyaasa, gave his permission to depart. [See here Pareekshith has requested permission to depart from this material life and enter into transcendentalism or he requested permission to die.]

परीक्षिदपि राजर्षिरात्मन्यात्मानमात्मना ।
समाधाय परं दध्यावस्पन्दासुर्यथा तरुः ॥ ९॥

Pareekshidhapi Raajarshiraathmanyathmaanamaathmanaa

Samaaddhaaya param dheddhyaavaspanthaasuryettha thathah.

Thereafter, Raajarshi Pareekshith with full concentration and steadfast meditation fixed his mind, with his pure transcendental intelligence, within Aathma or Transcendental Self and stood like a tree with no mental power to think of anything other than his Aathma. Thus, he meditatively worshiped the Eternal Brahma or Aathma or Pure Self Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

प्राक्कूले बर्हिष्यासीनो गङ्गाकूल उदङ्मुखः ।
ब्रह्मभूतो महायोगी निःसङ्गश्छिन्नसंशयः ॥ १० ॥

10

Praakkoole berhishyaaseeno Ganggaaloole udhangmukhah
Brahmabhootho mahaayogee nihsangghah cchinnasamsayah.

Pareekshith Mahaaraaja, then sat down on the banks of the most famous holy river Ganga, upon the seat made of Dherbha Grass spread with the tips of its stalks facing to East, and himself turning to the North. Being a perfect Yogi, he was able to concentrate meditatively his mind, heart, intelligence, and consciousness fixed on Brahma, The Absolute Truth without having any other thoughts in mind as a fully renounced Yogi and himself becoming Brahma or having attained Aathmasaakshaathkaaram.

तक्षकः प्रहितो विप्राः क्रुद्धेन द्विजसूनुना ।
हन्तुकामो नृपं गच्छन् ददर्श पथि कश्यपम् ॥ ११ ॥

11

Thakshakah prehitho vipraah krudhddhena dhvijasonunaa
Hanthukaamo nripam gechcchan dhedhersa patthi kasyapam.

Oh, Vipraas or Saunaka and other Braahmanaas! When Thakshaka Sarppa was coming with the intention of biting and killing Pareekshith Mahaaraajan to fulfill the curse of angry Sringi, the son of Sameeka Braahmana, Kasyapa met him on the way.

तं तर्पयित्वा द्रविणैर्निवर्त्य विषहारिणम् ।
द्विजरूपप्रतिच्छन्नः कामरूपोऽदशचूपम् ॥ १२ ॥

12

Tham tharppayithvaa dhrevinairnnivarththya vishahaarinam
Dhvijaroopaprethichcchannah kaamaroopoadhesannripam.

Kasyapa Braahmana who was a Vishahaari, meaning who is a learned expert in counteracting or nullifying the effect of snake bite or any poison, was flattered by Thakshaka by offering him great valuable rewards and gifts and thereby stooped the Sage, Kasyapa, from his attempt of protecting Pareekshith from snakebite. Thereafter, Thakshaka Sarppa assumed the form of a Braahmana or disguised as a Braahmana and went and met Pareekshith. [In Mahaabhaaratha this story has been explained in great detail. After Thakshaka and Kasyapa Braahmana had long arguments about the might and power of each, Thakshaka burned to ashes a huge Banyan tree within no time, but Kasyapa took a little bit of water in his hands and chanted some Manthraas or Hymns and sprinkled on the ashes and within no time Thakshaka could see the Banyan tree as it was with not even single leaf missing. That is why Thakshaka duly rewarded and send Kasyapa back home.]

ब्रह्मभूतस्य राजर्षेर्देहोऽहिगरलाग्निना ।
बभूव भस्मसात्सद्यः पश्यतां सर्वदेहिनाम् ॥ १३ ॥

13

Brahmabhoothasya Raajarshedhdhehoahigeralaagninaa
Bebhoova bhasnasaath sadhyah pasyathaam sarvvadhehinaam.

Hey, Braahmanaas! Please be known that the material body of Raajarshi Pareekshith Mahaaraajan, who has already become Brahma with attainment of Brahma Jnjaana or Aathmasaakshaathkaaram, was instantaneously burned in the deadly poisonous fire flame of Thakshaka Sarppa. It was a real wonder that all of them were watching that unbelievable scene.

हाहाकारो महानासीद्भुवि खे दिक्षु सर्वतः ।

विस्मिता ह्यभवन् सर्वे देवासुरनरादयः ॥ १४॥

14

Haahaakaaro mahaanaaseedh bhuvi khe dhishu sarvvathah
Vismithaa hyabhavan sarvve DhevaAsuraNaraadhyah.

There arose a terrible cry of lamentation of 'haahaa...' sounds from up above the heaven by Dhevaas, down below from Paathaala by Asuraas, and from all Ten directions on Earth by Naraas and others. Dhevaas, Manushyaas, Asuraas, and all were stunned and wonder stuck and merged in the ocean of wonder and amazement.

देवदुन्दुभयो नेदुर्गन्धर्वाप्सरसो जगुः ।
ववृषुः पुष्पवर्षाणि विबुधाः साधुवादिनः ॥ १५॥

15

Dhevadhundhubhaya nedhurgGenddhavaApsaraso jeguh
Vavrishuh pushpavarshaani vibuddhaah saaddhuvaadhinah.

Dhevaas beat Dhundhubhees or Kettledrums and resounded all over the three worlds. Apsaraas and Genddharvvaas sang melodiously. Saintly Rishees and Dhevaas praised and showered flowers and spoke words of praise and glory.

जनमेजयः स्वपितरं श्रुत्वा तक्षकभक्षितम् ।
यथा जुहाव सङ्क्रुद्धो नागान् सत्रे सह द्विजैः ॥ १६॥

16

Jenamejeyah svapitharam sruthvaa Thakshakabhakshitham
Yetthaa juhaava samkrudhddho Naagaan sathre saha Dhvijaih.

Having heard of the news that his father, Raajarshi Pareekshith Mahaaraajan, was killed and eaten away by Thakshaka Sarppa, Janamejaya or Jenamejeya, the son of Pareekshith, assembled learned Dhviijaas or Braahmanaas and performed a mighty Sarppa Yaaga or

Sacrifice in which he offered all the snakes of world into the sacrificial fire and thus killed innumerable innocent snakes.

सर्पसत्रे समिद्धाग्नौ दह्यमानान् महोरगान् ।
दृष्ट्वेन्द्रं भयसंविग्रस्तक्षकः शरणं ययौ ॥ १७॥

17

Sarppasathre samidhddhaagnau dhehyamaanaan mahoragaan
DhrishtvEndhram bhayasamvignasThakshakah saranam yeyau.

When Thakshaka saw that even the most powerful and mighty Sarppaas or Snakes were being burned in the Sarppa Sathra or Snake Sacrifice, Thakshaka was bewildered and overwhelmed with fear and immediately approached Dhevendhra and sought shelter from him. [Thakshaka had already done some favors to Indhra in the past and Indhra had promised and committed to help Thakshaka when he is in dire need.]

अपश्यंस्तक्षकं तत्र राजा पारीक्षितो द्विजान् ।
उवाच तक्षकः कस्मान्न दह्येतोरगाधमः ॥ १८॥

18

ApasyamsThakshakam thathra Raajaa Paareekshitho Dhvijaan
Uvaacha “Thakshakah kasmaanna dhehyethoragaaddhamah.”

Janamejaya did not see Thakshaka, the very purpose of this Sarppa Sathra was to destroy all Naagaas, especially, Thakshaka, entering the sacrificial fire. So, he asked the Braahmanaas performing the sacrifice: “What is reason or why the lowest of all Sarppaas, Thakshaka, did not enter into the sacrificial fire and got burned like other Naagaas.” Please let me know the cause of it immediately. [So that he can think of some alternative.]

तं गोपायति राजेन्द्र शक्रः शरणमागतम् ।
तेन संस्तम्भितः सर्पस्तस्मान्नाग्नौ पतत्यसौ ॥ १९॥

19

“Tham gopaayathi, Raajendhra, Sakrah saranamaagetham

Thena samsthabhithah sarppasthasmaannaagnau pathathyasau.”

The Priests or the Braahmanaas in charge of performing the Sarppa Sathra replied to Janamejaya: “As Thakshaka sought shelter from Sakra, the Lord and King of Dhevaas of Heaven, Sakra not only gave him shelter from falling into the sacrificial fire but also blocked us from continuing the Yaaga. So, Indhra is holding him back from falling into the sacrificial fire and getting burned.”

पारीक्षित इति श्रुत्वा प्राहृत्विज उदारधीः ।
सहेन्द्रस्तक्षको विप्रा नाग्नौ किमिति पात्यते ॥ २० ॥

20

Paareekshitha ithi sruthvaa praaharththvija udhaaraddheeh
SahEndhrasThakshako Vipraah naAgnau kimithi paathyathe.

Having heard what the Brahmin priests told, the valorous Jenamejeya asked them: “Why can’t you offer Thakshaka along with his protector Indhra in Yaagaagni or offer Thakshaka along with Indhra in the sacrificial fire?”

तच्छ्रुत्वाऽऽजुहुवुर्विप्राः सहेन्द्रं तक्षकं मखे ।
तक्षकाशु पतस्वेह सहेन्द्रेण मरुत्वता ॥ २१ ॥

21

ThachcchruthvaaaajuhuvurvVipraah sahEndhram Thakshakam makhe
“Thakshakaasu pathasveha sahEndhrena Maruthvathaa.”

Hearing the request or order of the Yejamaana or the Master and Lord of the Yaaga, Janamejaya, the Priests chanted the Manthra: “Hey, Thakshaka! You come and fall into the sacrificial fire along with Indhra [your protector] without any delay.” Thus, the Vipraas addressed both Thakshaka and Indhra and asked them to come and fall into the sacrificial fire of the Sarppa Sathra.

इति ब्रह्मोदिताक्षेपैः स्थानादिन्द्रः प्रचालितः ।
बभूव सम्भ्रान्तमतिः सविमानः सतक्षकः ॥ २२ ॥

Ithi Brahmodhithaakshepai stthaanaadhIndhrah prechaalithah
Bebhoova sambhraanthamathih savimaanah saThakshakah.

Thus, being invoked by powerful Manthraas chanted by the priestly Vipraas of the Sarppa Sathra, Indhra along with his Vimaana or airplane and Thakshaka suddenly got shaking and thrown away from their position. Indhra was bewildered by the despising words of Braahmanaas and started whirling because of the shake he felt.

तं पतन्तं विमानेन सह तक्षकमम्बरात् ।
विलोक्याङ्गिरसः प्राह राजानं तं बृहस्पतिः ॥ २३॥

Tham pathantham vimaanena sahaThakshakamambaraath
VilokyaAnggirasah praaha Raajaanam tham Brihaspathih.

Having seen, Indhra in his Vimaana along with Thakshaka falling down from heaven, Brihaspathi, the son of Anggiras and the Dheva Guru, spoke to Janamejaya:

नैष त्वया मनुष्येन्द्र वधमर्हति सर्पराट् ।
अनेन पीतममृतमथ वा अजरामरः ॥ २४॥

“Naisha thvayaa, manushyendhra, vaddhamarhathi sarppayaath
Anene peethamamrithamatthavaa ajeraamarah.”

“Hey, Raajendhra – Janamejaya! You are not going to be able to sacrifice and kill this Naaga Raaja or King of Sarppa or you do not deserve to kill Thakshaka as he has already taken Amrith or Ambrosia or Nectarine and conquered Jeraa Marana or Aging and Death. Nobody can kill him. Oh, Prebho or Lord! Please understand that.”

जीवितं मरणं जन्तोर्गतिः स्वेनैव कर्मणा ।

राजस्ततोऽन्यो नास्त्यस्य प्रदाता सुखदुःखयोः ॥ २५॥

25

“Jeevitham maranam jenthorggethah svenaiva karmmanaa
Raajamsthathoanyo naanyasya predhaathaa sukhadhuhkhayoh.”

“The life and death and the course of life and final destination of a Jenthu or Creature or the embodied soul are determined by his or its own Karmaas or activities. Oh, King Janamejaya! Therefore, no one else is responsible for creating One’s happiness and distress.”

सर्पचौराग्निविद्युद्भयः क्षुत्तृट्वाध्यादिभिर्नृप ।
पञ्चत्वमृच्छते जन्तुर्भुङ्क्त आरब्धकर्म तत् ॥ २६॥

26

“Sarppachauraagnividhyudhbhyah kshuththridvyaaddhyaadhibhirnripah
Panjchathvamrichcchathe jenthurbhungktha aarabddhakarma that.”

“Hey, Raajan! When a Jenthu or a Creature or a conditioned soul is killed by snakes, thieves, fire, lightning, hunger, disease, or anything else, he is experiencing the reactions of his own past activity or activities, or he is eating the fruit of his own Karma or action. [No One else should be blamed or made responsible for that.]”

तस्मात्सत्रमिदं राजन् संस्थीयेताभिचारिकम् ।
सर्पा अनागसो दग्धा जनैर्दिष्टं हि भुज्यते ॥ २७॥

27

“Thasmaath sathramidham, Raajan, samsttheeyethaabhichaarikam
Sarppaa anaagaso dhegdhddhaa, jenairdhdhishtam hi bhujyathe.”

“Therefore, oh Raajan or Mannava please stop this sacrifice which is really not a sacrifice but a sorcery or witchcraft as it is initiated with the intent of doing harm to others, or specifically to kill all Sarppaas. Many innocent Sarppaas or snakes have already been burned to death. Indeed, everyone must suffer the unforeseen consequences of their past activities. [This is an

indication that those snakes who were burned to death are due to their own past activities.]”

सूत उवाच

Sootha Uvaacha (Sootha Mahaasaya Said):

इत्युक्तः स तथेत्याह महर्षेर्मनियन् वचः ।
सर्पसत्रादुपरतः पूजयामास वाक्पतिम् ॥ २८॥

28

Ithyukthah sa thathethyaaha Maharshermmaanayan vachah
Sarppasathaadhuparethah poojayaamaasa Vaakpathim.

Janamejaya, the great King, respectfully accepted the words of advice from Brihaspathi and immediately agreed to stop the Sarppa Yaaga and worshiped the saintly son of Anggiras.

सैषा विष्णोर्महामायाबाध्ययालक्षणा यया ।
मुह्यन्त्यस्यैवात्मभूता भूतेषु गुणवृत्तिभिः ॥ २९॥

29

Saishaa Vishnormmahaamaayaabaaddhyayaalekshanaa yay aa
Muhyanthyasyaivaathmabhoothaa bhootheshu gunavritthibhih.

It is really difficult to understand the power of Maaya Sakthi or Illusory Energy of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan which is unstoppable and difficult to perceive. Although we are all – entities and elements of the universe [Janamejaya and the Sarppaas] – part and parcel of the same Supreme Vishnu Bhagawaan, because of the power of His Illusory Energy we are bewildered by our identification with various material bodies. With such false material identification, we engage in violent actions to hurt One Another. [Here, Janamejaya who is Brahma, killed Sarppaas, the same Brahma. Brahma or Aathma are or are One and the Same.]

न यत्र दम्भीत्यभया विराजिता
मायाऽऽत्मवादेऽसकृदात्मवादिभिः ।
न यद्विवादो विविधस्तदाश्रयो
मनश्च सङ्कल्पविकल्पवृत्ति यत् ॥ ३० ॥

30

Na yethra dhembheethyabhayaa viraajithaa
Maayaaaathmavaadheasakridhaathmavaadhibhih
Na yedhvivaadho vividdhasthadhaasrayo
Manascha sankalpavikalpavriththi yeth.

One who thinks that a person is arrogant and deceitful, and 'I' am capable of controlling him. In him [I] that Maaya or the Illusory Energy of Supreme Reality enters fearlessly and dominates him [the 'I.']. Whereas in that highest Supreme Reality there are no illusory argumentative philosophies. But in those true students who really wanted to learn Aathma Thatthvum, or Transcendental Principles or Spiritual Science constantly engage in authorized spiritual investigation the Maaya or Illusory Energy of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan would not influence the material ignorance of Maaya as they are concentrating their minds and hearts in Brahma which is the Absolute Truth. There will not be any confusion of material ignorance in them as their thoughts are Transcendental.

न यत्र सृज्यं सृजतोभयोः परं
श्रेयश्च जीवस्त्रिभिरन्वितस्त्वहम् ।
तदेतदुत्सादितबाध्यबाधकं
निषिध्य चोर्मीन्विरमेत्स्वयं मुनिः ॥ ३१ ॥

31

Na yethra sriyam srijathobhayoh param
Sreyascha jeevasthribhiranvithasthvaham
Thadhethadhuthsaadhithabaaddhyabaaddhakam
Nishiddhya chormmeen virameth svayam Munih.

Our material life identified as 'I am living in this world or I am an existing entity in this material world' and 1) the action which is the cause for the creation of me as a material entity, and 2) the created entity or entities—that is I and all other material entities of this material world – and all 3) the Dhvaitha Bhaavaas or duality experiences like sorrows and happiness, births and deaths, all these three are coexisting with the Jeeva with the egoistic life of 'I-ness.' These are all because of Maaya or Illusory Power and Energy of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. When we think transcendently in terms of transcendental existence none of these material existences are 'real' and they are all 'non-existing.' Therefore, Aathma Thaththva or Transcendental Principle is materially non-existing, meaning that is the only 'real' thing and that is Brahma, the Absolute Truth. A Maharshi or Yethi, One who is Transcendental should be devoid of all material feelings of 'I-ness' and should be a materially renounced personality with no interest in material life at all. Therefore, One who is transcendently wise should stop the waves of material life and blissfully enjoy within Brahma or Parambrahma, the Supreme Truth.

परं पदं वैष्णवमामनन्ति तद्-
यन्नेति नेतीत्यतदुत्सिसृक्षवः ।
विसृज्य दौरात्म्यमनन्यसौहृदा
हृदोपगुह्यावसितं समाहितैः ॥ ३२ ॥

32

Param Padham Vaishnavamaamanthi tha-
Dhyannethi netheethyathadhuthsisrikshavah
Visrija dhauryaathmamananyasauhridhaa
Hridhopaguhyaavasitham samaahithaih.

It is well established and loudly pronounced that the Supreme Position is Brahma Padham or Vishnu Padham which is Real and Absolute Truth. Those who are having no interest in anything other than that Vishnu Padham should be totally renounced of all interest in material life with the principle and process of negation that 'this is not real and therefore not interested in this, that is not real therefore not interested in that, the other one is not real and therefore not interested in the other one, and so on and

negate everything material and renounce everything including the interest in material life even as an Avaddhootha.' Thus, a fully transcendental person will see everything with equanimity and merge his mind, heart, intelligence, and consciousness in that Supreme Absolute Truth of Vishnu Padham. Such Personalities can realize Aathma Thatthvham with Aathmasaakshaathkaaram or Transcendental Realization.

त एतदधिगच्छन्ति विष्णोर्यत्परमं पदम् ।
अहं ममेति दौर्जन्यं न येषां देहगेहजम् ॥ ३३ ॥

33

Tha ethaddhigechcchanthi Vishnoryeth Paramam Padham
Aham mamethidhaurjjenyam na yeshaam dhehagehajam.

The 'Aham Bhaava' or the identification of 'I-ness' is within the material body or in other words the home of 'Aham Bhaava' is his Dheha or body. Anyone who is able to get rid of that haughty ego that this is 'I' or Anyone who does not possess the Dheha Bhaava is assured of attaining the most Exalted and the Supreme Most Vishnu Padham. There is no doubt about it.

अतिवादांस्तितिक्षेत नावमन्येत कञ्चन ।
न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥ ३४ ॥

34

Athivaadhaamsthithikshetha naavamanyetha kanjchana
Na chemam dhehamaasrithya vairam kurveetha kenachith.

Such a person who wants to learn Aathma Thatthvham and Aathmasaakshaathkaaram must tolerate all despicable and criticizing words and should never despise or criticize negatively of Anyone and should never have any hatred, anger, envy, or any other negative thoughts of Anyone materially attached and not only that but also should show proper respect to all.

नमो भगवते तस्मै कृष्णायकुण्ठमेधसे ।
यत्पादाम्बुरुहध्यानात्संहितामध्यगामिमाम् ॥ ३५ ॥

Namo Bhagawathe thasmai Krishnaayaakanttameddhase
Yedhpaadhaamb uruhaddhyaanaath samhithaamaddhyagaaamimaam.

I have explained to you this Puraana Samhitha or Glorious Mythological Story of Sreemadh Bhaagawatham by meditative thinking and worshipping the Lotus Feet of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan with blissful transcendental happiness. I worship Vyaasa Maharshi with sharp transcendental intelligence in Aathma Roopa or in the form of a transcendental soul. [Actually, here Sree Suka Brahmaarshi, Vyaasa Bhagawaan, Pareekshith Mahaaraaja, Sree Krishna Bhagawaan, and all are in Aathma Roopa.]

शौनक उवाच

Saunaka Uvaacha (Saunaka Braahmana – The Spokesperson of Braahmanaas Conducting The Yaaga In Naimisaaranya – Said):

पैलादिभिर्व्यासशिष्यैर्वेदाचार्यैर्महात्मभिः ।
वेदाश्च कथिता व्यस्ता एतत्सौम्याभिधेहि नः ॥ ३६॥

PailaadhibhirVyaasasishyairvVedhaachaaryairmMahaathmabhih
Vedhaascha kathiddhaa vvesthaa ethath saumyaabhiddhehi nah.

Oh, the Most Pious and Scholarly Sootha Mahaasaya! The most expert exponents of Vedhaas like Paila and other renowned Sishyaas or Disciples of Vedhavyaasa Maharshi have edited and divided Vedhaas for the better understanding of the human beings of this material universe. Who did what and so forth, please explain to us for our understanding? [Saunaka Rishi is asking about the editing and segregating Vedhaas.]

सूत उवाच

Sootha Uvaacha (Sootha Mahaasaya Said):

समाहितात्मनो ब्रह्मन् ब्रह्मणः परमेष्ठिनः ।
हृद्याकाशादभूनादो वृत्तिरोधाद्विभाव्यते ॥ ३७॥

37

Samaahithaathmano, Brahman, Brahmanah Parameshtinah
Hridhyaakaasaadhabhonnaadho vriththiroddhaadhvibhavyathe.

Oh, Brahman or Brahmarshe! First the subtle vibration of transcendental sound appeared or heard from the sky of the heart of Brahmadheva, whose mind was perfectly and meditatively fixed in Aathma or Brahma, the transcendental supreme truth. One can perceive this subtle vibration when One stops all external hearings, meaning when he has no material involvements and material disturbances.

यदुपासनया ब्रह्मन् योगिनो मलमात्मनः ।
द्रव्यक्रियाकारकाख्यं धृत्वा यान्त्यपुनर्भवम् ॥ ३८॥

38

Yedhupaasanayaa, Brahman, Yogino malamaathmanah
Dhrevyakriyaakaarakaakhyam ddhoothvaa yaanthyapunarbhavam.

Oh, The most exalted Braahmana Sreshtta! By concentratedly thinking of Aathma Thaththvam or Brahmam and meditatively worshipping Brahmam, all contaminations of material ignorance and impurities caused by material actions and involvements can be and will be destroyed and removed from the mind and heart of the human beings and would be able to attain the Supreme Vishnu Padham. Anyone who attains Vishnu Padham will no longer have the cycles of material births and deaths, meaning he will reach Moksham.

ततोऽभूत्त्रिवृदोङ्कारो योऽव्यक्तप्रभवः स्वराट् ।
यत्तल्लिङ्गं भगवतो ब्रह्मणः परमात्मनः ॥ ३९॥

39

Thathoabhooth thrividhonkaaro yoavyekthaprebhavah svaraat
Yeththallingam Bhagawatho Brahmanan Paramaathmanah.

From that subtle vibration, the OM-kaara or AUM-kaara with Three Maathraas or syllables, which is called as Pranava Manthra, was formed. The perfect and clear meaning of Pranava Manthra, which is most majestic, is difficult to be perceived as it is so extensive. Oh, Muneeswara – Saunaka and Other Braahmana Sreshhtaas! It is independent and self-created like Svayambhoo. This OM-kaara Pranava Manthra is the signatory sign of Paramaathma, The Supreme Absolute Truth.

शृणोति य इमं स्फोटं सुप्तश्रोत्रे च शून्यदृक् ।
येन वाग्व्यज्यते यस्य व्यक्तिराकाश आत्मनः ॥ ४० ॥

40

Srinothi ya imam sphotam supthasrothre cha soonyadhrik
Yena vaag vyejyathe yesya vyekthiraakaasa aathmanah.

स्वधाम्नो ब्राह्मणः साक्षाद्वाचकः परमात्मनः ।
स सर्वमन्त्रोपनिषद्वेदबीजं सनातनम् ॥ ४१ ॥

41

Svaddhaamno Brahmanah saakshaadhvaachakah paramaathmanah
Sa sarvvaManthrOpanishadhVedhabeejam sanaathanam.

The transcendental vibration or sound of OM-kaara is non-material and imperceptible and because of that it can be heard only by Paramaathma or The Super Soul without possessing ears or any other material senses. The entire Vedhaas are only an elaborated expansion of OM-kaara or in other words OM-kaara is the seed or the essence of all Vedhaas and Upanishadhs. It appears from Aathma or the Soul within the sky of the heart. It is the direct designation of Brahma, The Absolute Truth, The Supreme Soul or The Super Soul, and is the secret essence and eternal seed of all Vedhic Manthraas or Hymns. This OM-kaara is Sanaathana or Eternal.

तस्य ह्यासंस्त्रयो वर्णा अकाराद्या भृगूद्वह ।
धार्यन्ते यैस्त्रयो भावा गुणनामार्थवृत्तयः ॥ ४२ ॥

42

Thasya hyaasamsthreyo varnnaa akaaraadhyaa Bhrigudhvaha!
Ddhaaryanthe yaisthreyo bhaavaa gunanaamaarththavriiththayah.

ततोऽक्षरसमाम्नायमसृजद्भृगवानजः ।
अन्तस्थोष्मस्वरस्पर्शह्रस्वदीर्घादिलक्षणम् ॥ ४३ ॥

43

Thahtoaksharasamaamnaayamasrijadh BhagawaanAjah
Anthahstthoshtasvarasparsahresvadheerghaadhillekshanam.

OM-Kaara or AUM-kaara has gotten and exhibited three original Varnnaas or syllables or Sabdhaas or sounds of the alphabet starting with A-kaara – A, U, and M. Oh, the eminent descendant of Bhrigu or Saunaka Braahmana! These three sounds sustain all different threefold aspects of material existence, including the three modes of nature like – Sathva, Rejas, and Thamas -, the three names of Vedhaas like – Rik or Rig, Yeju or Yeju, and Saama, the three planetary systems of material universe like – Bhoor, Bhuvar, and Svar or Svarga -, and the three stages or three functional platforms of life like – Jaagrath or Consciousness, Svapna or Dream or Sleep, and Sushupthi or Deep Sleep -. Brahmadheva – the Creator of Universe and everything in the Universe - created all the sounds of the alphabet – the vowels, consonants, semivowels, sibilants, and others – distinguished by such features like long and short Maathraas or measures. [Therefore, whatever we speak, hear, and write originated from OM-kaara.]

तेनासौ चतुरो वेदांश्चतुर्भिर्वदनैर्विभुः ।
सव्याहृतिकान् सोङ्कारांश्चातुर्होत्रविवक्षया ॥ ४४ ॥

44

Thenaasau chathuro vedhaamschathurbhirvadhanairvibhuh

Savyaahritheekaan sOMkaaraamschaathurhothravivakshayaa.

Brahmadheva who is All-Powerful and Omniscient or Omni-Knowledgeable created all sounds from various alphabets originally created from three-syllables AUM-kaara. That means Brahmadheva defined 'these syllables form this letter, and this letter is pronounced in such way to create such a sound.' Sounds have seven Vyaahrithees. Vyaahrithees are defined as seven upper worlds also the seven different sounds. Thus, all the syllables, letters, and sounds were created. With those collection of sounds with the help of his four faces he created the Four Vedhaas. Brahmadheva really wanted to propagate the Vedhic sacrifices according to the different functions performed by the priests of each of the Four Vedhaas.

[VYAHHRUTI

Gayatri Mantra consists of three parts. These are Pranava, Vyahruti and Gayatri. From Pranava Vyahruti came. From Vyahruti Gayatri came. From Gayatri three Vedas came.

Pranava:

Aum = Para Brahma Swarupam

Vyahruti:

Bhur = Bhu Loka

Bhuva = Bhuva Loka

Svaha = Swarga Loka

The Pranava and Vyahruti parts of Gayatri Mantra means ' The Parabrahma Swarupam pervades in all the three worlds. All agree on this meaning.

"VYAHHRITI"

The *vyahritis* were made at the beginning of creation and represent the seven planetary systems including Bhur, Bhuvah, Svah, Mahah, Janah, Tapah, and Satyalokas. Besides denoting the seven worlds, the *vyahritis* denote the seven planes of consciousness. The *mantras* are prayers directed to the elemental forces on the seven planes. These elemental forces are manifestations of the Parabrahman itself.

The seven worlds are embodied in the trinity of *bhur*, *bhuvah*, and *svah*.

1. *Bhur* or *bhu* represents earth or the physical plane.
2. *Bhuvah* represents the sky or astral plane.
3. *Svah* represents heaven or the mental plane.
4. *Maharloka* represents a higher plane.

5. *Janah* represents the place of birth, a still higher plane.

6. *Tapah* represents the mansion of the Blessed, an even higher plane.

7. *Satyam* represents the abode of truth, the highest plane.

It is sometimes said that these vyahritis (*bhur, bhuvah, svah*) which appear in the beginning of the Brahma-gayatri represent the *sapta rsis* (seven great sages) including Visvamitra, Jamadagni, Bharadvaja, Gautama, Atri, Vasistha, and Kasyapa. The seven *devatas* of this *mantra* (*bhur, bhuvah, and svah*) are Agni, Vayu, Aditya, Brhaspati, Varuna, Indra, and Visva Devata.

Besides referring to the upper, middle and lower planets (i.e. the complete universe or creation), *bhur, bhuvah, svah* signify the material body. Sripada Madhvacarya says Om means Lord Visnu, the reservoir of all virtues;

1. *bhu*—the perfection of qualities;
2. *bhuvah*—all power;
3. *svah*—to His blissful nature.

It is also said, "Thou art the *bhu*—creator of all beings; *bhuvah*—the sustainer of all beings; *svah*—the final goal of all beings." *Bhur, bhuvah, and svah* indicate the totality of all levels of existence in the universe, which is the effect of the Supreme cause, the original cause of everything.]

पुत्रानध्यापयत्तांस्तु ब्रह्मर्षीन् ब्रह्मकोविदान् ।
ते तु धर्मोपदेष्टारः स्वपुत्रेभ्यः समादिशन् ॥ ४५ ॥

45

Puthraanaddhyaapayaththaamsthu Brahmarsheen Brahmakovidhaan
The thu ddharmmopadheshtaarah svaputhrebhya samaadhisana.

Brahmadheva taught these Vedhaas to his sons who were all Brahmarshees and Brahma Jnjaanees and Brahma Kovidhaas or Experts and Scholars of Brahma Thaththvam. They were also fully Religious Ddharmmajnjaas or Ddharmma Jnjaanees. They taught those Vedhaas to their sons and progenitors as well.

ते परम्परया प्राप्तास्तत्तच्छिष्यैर्धृतव्रतैः ।
चतुर्युगेष्वथ व्यस्ता द्वापरादौ महर्षिभिः ॥ ४६ ॥

The paramparayaa praapthaasthathachcchishyairddhrithavrathaih
Chathuryugeshvattha vvesthaa Dhvaaparaadhau Maharshibhih.

Then those great Brahmarshees and their sons advised their Sishyaas or Disciples who had severe austerity and penance and rigidly fixed in spiritual vows and attained Athamajnjaanaas. Thus, they passed it over to their sons and disciples from generation to generation. Thus, we received Vedhaas by disciple-to-disciple succession. At the end of each Dhvaapara Yuga the Vedhaas are edited into separate divisions by eminent Sages.

क्षीणायुषः क्षीणसत्त्वान् दुर्मेधान् वीक्ष्य कालतः ।
वेदान् ब्रह्मर्षयो व्यस्यन् हृदिस्थाच्युतचोदिताः ॥ ४७॥

Ksheenaayushah ksheenasaththvaan dhurmmeddhaan veekshya
kaalathah
Vedhaan Brahmarshayo vyesan hridhistthaAchyuthachodhithaah.

From Yuga to Yuga, meaning from Kritha to Threthaa, Threthaa to Dhvaapara, and so forth, the lifespan of people will be reduced, and their intelligence and efficiency would also be reduced and thus by Kali Yuga the life of the humans will be reduced to less than Fifty years and will become retarded fools. Oh, Saunaka Mune! Seeing such disastrous situation of the universe great Brahmarshees with kind and compassionate hearts and with prompting encouragements from Bhagawaan Hari or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan for the welfare and upliftment of humanity, the consolidated Vedhaas would be divided for understanding of slow-intelligent humans.

अस्मिन्नप्यन्तरे ब्रह्मन् भगवान् लोकभावनः ।
ब्रह्मेशाद्यैर्लोकपालैर्याचितो धर्मगुप्तये ॥ ४८॥

Asminnapyanthare, Brahman, Bhagawaamllokabhaavanah
Brahmesaadhyairlokapaalairyaachitho ddharmmagupthaye.

पराशरात्सत्यवत्यामंशांशकलया विभुः ।
अवतीर्णो महाभाग वेदं चक्रे चतुर्विधम् ॥ ४९॥

Paraasaraath Sathyavathyaamamsaamsakalayaa Vibhuh
Avatheernno, Mahaabhaaga, Vedham chakre chaturviddam.

Oh, Braahmana – Saunaka! At the present age of this Manu, Vaivasvatha Manu, the Leaders and Lords of the Universe lead by Brahmadheva, Siva, and Other Lokapaalaas would request Bhagawaan Hari or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan to maintain Religiousness and Ddharmma and protect the world. Thus, being requested by Brahmadheva, Siva and others, Bhagawaan Hari or Jenaardhdhana Who is the destroyer of all irreligion, sins, and evils from this world would incarnate on this earth with dominance of Saththvaguna or Goodness and Virtue as the son of Paraasara and Sathyavathi with the name Vyaasa. Oh, The Most Fortunate Saunaka and Other Braahmanaas! He will divide Vedhaas into four parts [for easy understanding.]

ऋगथर्वयजुःसाम्नां राशीरुद्धृत्य वर्गशः ।
चतस्रः संहिताश्चक्रे मन्त्रैर्मणिगणा इव ॥ ५०॥

RigAttharvvaYējuSaamnaamraaseenuddhrithya varggasah
Chathasra samhithaaschakre manthraimmanigenaa iva.

Vedha Vyaasa separated the Manthraas of Rik, Attharvva, Yėjus, and Saama Vedhaas into Four divisions, just as One sorts out a mixed collection of jewels into piles. Thus, Vedha Vyaasa composed Four distinct Vedhic Literatures. [The name Vedha Vyaasa means One who has edited Vedhaas.]

तासां स चतुरः शिष्यानुपाहूय महामतिः ।
एकैकां संहितां ब्रह्मन्नेकैकस्मै ददौ विभुः ॥ ५१ ॥

51

THaasaam sa chathurah sishyaanupaahooya mahaamathih
Ekaikaam samhithaam Brahmannekaikasmai dhedhau Vibhuh.

Thereafter, that most intelligent and powerful Vyaasa Bhagawaan Who is Editor of Vedhaas into Four and called Four of his most intelligent disciples and entrusted to each of them One of these Vedha Samhithaas.

पैलाय संहितामाद्यां बह्वृचाख्यामुवाच ह ।
वैशम्पायनसंज्ञाय निगदाख्यं यजुर्गणम् ॥ ५२ ॥

52

Pailaaya Samhithaamaadhyaam behvrichaakhyaamuvaacha ha
Vaisamapaayanasaamjnajaaya nigadhaakhyam Yejurggenam.

Vedha Vyaasa first taught the First Vedha Samhitha called Rig or Rik Vedha to his disciple Paila and gave the name of Behvricha for Rig Vedha. The Vedha Saakha called Yejur Vedha Branch was taught to his disciple Vaisampaayana.

साम्नां जैमिनये प्राह तथा छन्दोगसंहिताम् ।
अथर्वाङ्गिरसीं नाम स्वशिष्याय सुमन्तवे ॥ ५३ ॥

53

Saamnaam Jaiminaye praaha thatthaa cchandhogasamhithaam
AttharvvaAggiraseem naama svasishyaaya Sumanthave.

He also taught the Manthraas of Saama Vedha Samhithaa which is designated as Chandhoga Samhithaa [because of it beautifully rhythmic lyrics] to his disciple known by name Jaimini and the Manthraas of Attharvva Vedha was taught to his dear disciple Sumanthu who is the son of Anggiras, and hence known as Anggirasi.

पैलः स्वसंहितामूचे इन्द्रप्रमितये मुनिः ।
बाष्कलाय च सोऽप्याह शिष्येभ्यः संहितां स्वकाम् ॥ ५४॥

54

Pailah svasamhithaamuvaacha Indhrapremithaye Munih
Baaskalaaya cha soapyaaha sishyebhyah samhithaam
Svakaam.

चतुर्धा व्यस्य बोध्याय याज्ञवल्क्याय भार्गव ।
पराशरायाग्निमित्र इन्द्रप्रमितिरात्मवान् ॥ ५५॥

55

Chathurdhddhaa vyesya boddhyaaya Yaajnjavalkyaaya Bhaarggava!
ParaasaraayaAgnimithre Indhrapremithiraathmavaan.

अध्यापयत्संहितां स्वां माण्डूकेयमृषिं कविम् ।
तस्य शिष्यो देवमित्रः सौभर्यादिभ्य ऊचिवान् ॥ ५६॥

56

Addhyaapayath samhithaam svaam Maandookeyamrishim Kavim
Thasya sishyo Dhevamithrah Saubharyaadhibhya oochivaan.

Paila divided the Vedha Samhitha of Rig Vedha, which has been advised to him by his preceptor Vedhavyaasa, into two parts and One part was taught to his disciple Indhrapremithi and the Second part to another disciple called Baashkala. Oh, Bhaarggava or One who is from the dynasty of Bhrigu – Saunaka! Baashkala further divided his portion into Four parts and instructed them to his Four disciples Boddhya, Yaajnjavalkya, Paraasara [this Paraasara is different from the father of Vedhavyaasa], and Agnimithra. The most intelligent and self-controlled Indhrapremithi taught his portion to his own son Maandukeya who was with scholastic knowledge of Vedhaas and Saasthraas. And Maandukeya duly passed it over to his disciple Dhevamithra and then Dhevamithra instructed his portion of Rig Vedha Samhitha to his disciples like Saubhari and others.

शाकल्यस्तत्सुतः स्वां तु पञ्चधा व्यस्य संहिताम् ।
वात्स्यमुद्गलशालीयगोखल्यशिशिरेष्वधात् ॥ ५७॥

57

Saakalyasthathsuthah svaam thu panjchaddhaa vyesya samhithaam
VaathsyaMudhgelasaaleeyagokhalyasisireshvaddhaath.

Maandukeyaa's son called Saakalya divided the portion of Rig Vedha Samhitha received by Maandukeya and then instructed to his son and disciple Saakalya into Five and each One of those Five parts were instructed to his disciples Mudhgela, Saaliya, Vaathsya, Sisira, and Gokhalya.

जातूकर्ण्यश्च तच्छिष्यः सनिरुक्तां स्वसंहिताम् ।
बलाकपैलवैतालविरजेभ्यो ददौ मुनिः ॥ ५८॥

58

Jaathukarnyascha thachcchishyah sanirukthaam svasamhithaam
Belaakapajavaithaalavirajebhyo dhedhau munih.

Jaathukarnya was also another disciple of Saakalya, and he was also instructed One portion of Vedha by his preceptor, Saakalya. He then divided his portion after proper analysis and critical study into three parts and also added an appropriate Vedhic glossary and thus made it into Four parts. He then taught One of these parts to each of his four disciples named Belaaka, Paija [some books mention it as Paila – a second Paila], Vaithaala [this name as Jaabaala or Jebaala], and Viraja.

बाष्कलिः प्रतिशाखाभ्यो बालखिल्याख्यसंहिताम् ।
चक्रे बालायनिर्भज्यः कासारश्चैव तां दधुः ॥ ५९॥

59

Baashkalih prethisaakhaabhyo Baalakhilyaakhyasamhithaam
Chakre baalaayaanibhajyah kaasaaraschaiva thaam dheddhu.

Another Vedhic scholar called Baashkali assembled a Samhitha called Baalakhilya or Vaalakhilya Samhitha, a collection from all branches of Rig Vedha. He advised and instructed this Samhitha to three scholarly sages named as Baalaayani or Vaalaayani, Bhajya, and Kaasaara; all of whom received it properly.

बह्वृचाः संहिता ह्येता एभिर्ब्रह्मर्षिभिर्धृताः ।
श्रुत्वैतच्छन्दसां व्यासं सर्वपापैः प्रमुच्यते ॥ ६० ॥

60

Behvrichaah Samhithaa hyethaa ebhirBrahmarshibhirddhrithaah
Sruthvaithachcchandhasaam Vyaasam sarvvapaapaih premuchyathe.

These saintly Brahmarshees or Braahmana Risheeswaraas maintained Rig Vedha with many Samhithaas without any drop offs or deterioration through succession from disciple to disciple. Even if by simply hearing or listening to the distribution of Vedhic Manthraas or Rig Vedha Hymns, One will be freed from all his sins.

वैशम्पायनशिष्या वै चरकाध्वर्यवोऽभवन् ।
यच्चैरुर्ब्रह्महत्यांहः क्षपणं स्वगुरोर्व्रतम् ॥ ६१ ॥

61

Vaisampaayanashishyaa vai Charaadhvaryavaoabhavan
Yechcherurbrahmahathyaamhahkshepanam svagurorvritham.

The disciples of the most exalted Vaisampaayana became the authorities in Attharvva Vedha. They were popularly known as Charakaas because they executed strict vows to free their Guru for killing a Braahmana. [There is a story in Mahaabhaaratha – Anusaasana Parvva – Chapter 6 – Sloka 36/37 saying that because of ignorance once Vaisampaayana killed a Braahmana and was inflicted by Brahmahathya Paapa. His disciples, Charakaas, were able to release him from his Brahmahathya Paapa.]

याज्ञवल्क्यश्च तच्छिष्य आहाहो भगवन् कियत् ।
चरितेनाल्पसाराणां चरिष्येऽहं सुदुश्चरम् ॥ ६२ ॥

Yaajnavalkyascha thachcchishya aa”haaho, Bhagawan, kiyath
Charithenaalpasaaraanaam charishyeaham sudhuscharam.”

Yaajnavalkya was another popular and well-known disciple of Vaisampaayana Viprarshi. Yaajnavalkya once spoke to his Guru or Master: “Oh, Guro or Preceptor! What is the benefit of these weak and feeble endeavors of these weak disciples of yours? I will personally perform some outstanding severe penance for your benefit.”

इत्युक्तो गुरुरप्याह कुपितो याह्यलं त्वया ।
विप्रावमन्त्रा शिष्येण मदधीतं त्यजाश्विति ॥ ६३॥

Ithyuktho gurupyaaha kupitho, “yaahyalam thvayaa
Vipraavamanthraa sishyena madhaddheetham thyejaa”svithi.

Vaisampaayana, the Guru, became angry when his disciple, Yaajnavalkya, spoke to him like that. Vaisampaayana asked Yaajnavalkya: “You are despising and contemptuously insulting the Braahmanaas. Therefore, give back everything I taught you or let you forget whatever I taught you and learned from here and go away from here. It is enough for you.”

देवरातसुतः सोऽपि छर्दित्वा यजुषां गणम् ।
ततो गतोऽथ मुनयो ददृशुस्तान् यजुर्गणान् ॥ ६४॥

Dhevaraathasuthah soapichcchardhdhithvaa yejushaam genam
Thatho gethoattha Munayo dhedhrisusthaan yejurggenaan.

Yaajnavalkya, the son of Dhevaraatha Muni, vomited out or abandoned and erased all the Manthraas and Vedhic lessons Yejur Vedha he learned from his Master Vaisampaayana and returned to his abode as all other disciple Munees, colleagues, were watching and witnessing.

यजूंषि तित्तिरा भूत्वा तल्लोलुपतयाऽऽदुः ।
तैत्तिरीया इति यजुःशाखा आसन् सुपेशलाः ॥ ६५ ॥

65

Yejumshi thiththiraa bhoothvaa thallolupathayaaaadhadhuh
Thaiththireeyaa ithi Yejuhsaakhaa aasan supesalaah.

The other disciple Munees were looking greedily upon those Yejur Vedha Manthraas vomited out by Yaajnavalkya and were so much attracted by divine meanings of those Manthraas or hymns. Those disciples assumed the form of Thaiththireeya Pakshi or Partridges and picked them all up. These divisions of Yejur Vedha therefore became known as the most beautiful Thaiththireeya Samhitha, meaning the Manthraas or Hymns collected by Thiththira or Thiththiri.

याज्ञवल्क्यस्ततो ब्रह्मंश्छन्दांस्यधिगवेषयन् ।
गुरोरविद्यमानानि सूपतस्थेऽर्कमीश्वरम् ॥ ६६ ॥

66

Yaajnavalkyasthatho, Brahman, cchandhaamsyaaddhigeveshayan
Guroravidhyaamaanaani soopathastthearkkamEeswaram.

Oh, Brahmajnja Saunaka Braahmana Sreshtta! Thereafter, Yaajnavalkya thought and contemplated of attaining Vedhic Hymns, new Yejur Vedha Manthraas, not known or available to his Guru or Master. With that ardent and powerful desire, he offered worships and prayers to Soorya Bhagawaan with steadfast and concentrated devotion.

याज्ञवल्क्य उवाच

Yaajnavalkya Uvaacha (Yaajnavalkya Said):

ओं नमो भगवते आदित्यायाखिलजगता-
मात्मस्वरूपेण कालस्वरूपेण चतुर्विध-
भूतनिकायानां ब्रह्मादिस्तम्बपर्यन्ताना-
मन्तर्हृदयेषु बहिरपि चाकाश इवोपाधिना-

व्यवधीयमानो भवानेक एव क्षणलव-
निमेषावयवोपचितसंवत्सरगणेनापामादान-
विसर्गाभ्यामिमां लोकयात्रामनुवहति ॥ ६७॥

67

Om Namo Bhagawathe Aadhithyaayaakhilajegathaamaathmasvaroo-
Pena Kaalasvaroopena chathurviddhabhoothanikaayaanaam
Brahmaadhi-

Sthambaparyanthaanaamantharhridhayeshu behirapi chaakaasa ivopaa-
Ddhinaavyevaddheeyamaano Bhawaaneka eva kshenalevanimeshavaya-
Vopachithasamvathsaragenenaapaamaadhanavisarggaabhyaamimaamlo-
Kayaathraamanuvahathi.

Oh, Soorya Bhagawan! You are The Supreme Personality of God Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan appearing as Soorya Bhagawaan. You are the supreme controller of all four kinds of living entities like Jeraayujam or those born from the womb, Andajam or those hatched from egg, Svedhajam or born from sweat or perspiration, and Uthbhijam or those born from the sprouts or roots, beginning from Brahmadheva extending down all the way to the blades of grass. Just as the sky is there both inside and outside of every living entity, for that matter of everything, You exist both within the hearts of all as Aathma or Paramaathma or The Supreme and Super Soul and externally in the form of Kaala or Time. Just as the sky cannot be covered by the clouds present within it, You are never covered by any false material designation. By the flow of years which are made up of tiny fragments of Time called Kshenaas or Moments, Levaas or One Sixth of a Moment, and Nimishaas or Time for Twinkling of Eye, You are the One maintaining this Material Universe, drying up the waters and giving them back as rain at appropriate seasons. And this Universe moves on like that only and You are the base and the cause of it. I offer my respectful obeisance unto You.

यदु ह वाव विबुधर्षभ सवितरदस्तप-
त्यनुसवनमहरहराम्नायविधिनोप-
तिष्ठमानानामखिलदुरितवृजिन-
बीजावभर्जन भगवतः समभिधीमहि

Yedhu ha vaava, Vibuddharshabha,
Savitharadhesthapathyanusavanamaha-
Rahaamnaayaviddhinopathishttamaanaamakhiladhurithavrijinabeejaava-
Bharjjana Bhagawathah samabhiddheemahi thapanamandalam.

Oh, The dignified of all Dhevaas! Oh, The Controller and Lord of Time and Days! You are the embodiment of effulgence and glow. You are the most powerful Lord Sun. Being the controller of Time, You are the Chief of all Dhevaas or gods. I meditate with careful attention and steadfast devotion on Your fiery globe of glow because those who offer prayers to You three times daily according to Vedhic stipulations passed down through authorized succession from Guru to Disciple to Disciple method, You burn away all sinful activities, all consequent sufferings, and even the original seed of desire. [This is interesting as he started to worship Soorya Bhagawaan to fulfill the desire of acquiring new Vedhic knowledge which is not even known to his Guru but now he says Soorya Bhagawaan will even destroy the original seed of desire! Then, what is the need and purpose of his worship?]

य इह वाव स्थिरचरनिकराणां
निजनिकेतनानां मन इन्द्रियासु-
गणाननात्मनः स्वयमात्मान्तर्यामी
प्रचोदयति ॥ ६९॥

Ya iha vaava stthiraparanikaraanaamnijanikethanaanaam mana
Indhriyaasugenaananaathmanah svayamaathmaanthyaaamee
prechodhayathi.

You are personally present as Antharaathma or the Indwelling Lord with all moving and non-moving entities and elements of the universe, who completely depend on Your shelter. You are the Supreme Lord Who animates their material minds, senses, and vital air to act.

य एवेमं लोकमतिकरालवदना-
न्धकारसंज्ञाजगरग्रहगिलितं
मृतकमिव विचेतनमवलोक्या-
नुकम्पया परमकारुणिक
ईक्षयैवोत्थाप्याहरहरनुसवनं
श्रेयसि स्वधर्माख्यात्मावस्थाने
प्रवर्तयति अवनिपतिरिवासाधूनां भय-
मुदीरयन्नटति ॥ ७० ॥

70

Ya evemam lokamathikaraalavadhanaanddhakaarasamjnjaagara-
Grehagilitham mrithakamiva vichethanamavalokyaanukampayaa parama-
Kaarunika eekshayaivoththaanapyaaaharaharanusavanam sreyasi
Svaddharmmakhyaathmaavastthaane
revarththayathyavanipathirivaasaaddhoo-
Naam bhayamudheerayannatathi.

Oh, Lord! When this Universe of all Three Worlds has been seized and swallowed by the python of pitch darkness in its horrible and terrorizing mouth and become unconscious as if dead, by mercifully glancing upon the sleeping people of the world, you raise them up with the gift of sight. Thus, you are the most magnanimous. At the Three Sanddhyaas or Three Sacred Junctures of each day, You engage the pious in the path of ultimate good, inducing them to perform Ddhaarmmic Religious duties that situate them in their spiritual position. Thus, they would be able to attain the most graceful position in their life.

परित आशापालैस्तत्र तत्र कमलकोशाञ्जलिभिरुप-
हृतार्हणः ॥ ७१ ॥

71

Paritha aasaapaalaisthathra thathra kamalakosanjjalibhirupa-
Hrithaarhana.

Oh, Soorya Bhagawan! Just like an earthly King, You travel about everywhere spreading fear among the unholy and or sinful Ones as the

powerful deities of directions offer you in their folded palms the lotus flowers and other respectful presentations. Thus, the Dhikpaalakaas always worship You with steadfast devotion and full faith.

अथ ह भगवंस्तव चरणनलिनयुगलं
त्रिभुवनगुरुभिरभिवन्दितमहमयात-
यामयजुष्काम उपसरामीति ॥ ७२॥

72

Attha ha Bhagawamsthava charananalinayugalam thribhuvanagurubhirvva-
NdhithamahamayaathayaamaYejuhkaama upasaraameethi.

Therefore, oh The Most Magnanimous Soorya Bhagawan, please instruct and provide me with the Manthraas or Hymns of Yejur Vedha which are not known to anyone so far in this world. I am worshiping and offering my faithful and devotional obeisance unto You with intense desire of acquiring that knowledge. Your lotus feet are worshiped by all the great learned scholastic Aachaaryaas of all the three worlds for acquiring Vedhic knowledge. I am worshiping and offering Your lotus feet unconditionally with full faith and meditative concentration.

सूत उवाच

Sootha Uvaacha (Sootha Mahaasaya Said):

एवं स्तुतः स भगवान् वाजिरूपधरो हरिः ।
यजूंष्ययातयामानि मुनयेऽदात्प्रसादितः ॥ ७३॥

73

Evam sthuthah sa Bhagawaan Vaajiroopaddharo Harih
Yejumshyayaathayaamaani Munayeadhaath presaadhithah.

Thus, being worshiped with steadfast devotion and full faith Ina Dheva or Soorya Bhagawaan was incredibly pleased with glorification by the most exalted Yaajnvalkya Muni. He assumed the form of a Vaaji or Horse and advised the Yejur Vedha Manthraas previously unknown to human society. [Please remember the Incarnation of The Supreme Soul Lord Sree

Vaasudheva Sree Mahaa Vishnu Bhagawaan as Hayagreeva, meaning One with the neck or head of a Horse to advise Vedhaas to Brahmadheva.]

यजुर्भिरकरोच्छाखा दशपञ्च शतैर्विभुः ।
जगृहूर्वाजसन्यस्ताः काण्वमाध्यन्दिनादयः ॥ ७४॥

74

Yejurahirakarochcchaakhaa dhesapanjcha sathairVibhuh
Jegrihurvvajasanyasthaah KaanvaMaaddhyandhinaadhayah.

From these hundreds of countless Yejur Vedha Manthraas, the most powerful and most scholastically knowledgeable Yaajnjavalkya Muni compiled Fifteen new branches of Vedhic Literature. These became popularly known as the Vaajasaneyi-Samhitha, because it was advised by Vaaji, and produced from the hairs of horse's mane. Then this Samhitha or Samhithaas was or were advised by Yaajnjavalkya to Kanva Muni and Maaddhyandhina, and Others. And then they advised it to their disciples and thus they were accepted in disciplic or disciple to disciple succession by the followers of Kanva, Maaddhyandhina, and Others.

जैमिनेः सामगस्यासीत्सुमन्तुस्तनयो मुनिः ।
सुन्वांस्तु तत्सुतस्ताभ्यामेकैकां प्राह संहिताम् ॥ ७५॥

75

Jaimineh Saamagasyaaseeth Sumanthusthanayo Munih
Sunvaamsthu thathsuthasthaabhyamekaikaam praaha samhithaam.

Jaimini was a renowned scholar in Saama Vedha. His son was Sumanthu and Sumanthu begot a son called Sunva or Sunvanu. Jaimini divided Saama Vedha into Two parts and advised One part each to Sumanthu and Sunvanu.

सुकर्मा चापि तच्छिष्यः सामवेदतरोर्महान् ।
सहस्रसंहिताभेदं चक्रे साम्नां ततो द्विज ॥ ७६॥

76

Sukarmmaa chaapi thachcchishyah SaamaVedhatharormmahaan
Sahasrasamhithaabhedham chakre Saamnaam thatho Dhvijah.

हिरण्यनाभः कौसल्यः पौष्यञ्जिश्च सुकर्मणः ।
शिष्यौ जगृहतुश्चान्य आवन्त्यो ब्रह्मवित्तमः ॥ ७७॥

77

Hiranyanaabhah Kausalyah Paushyanjjischa Sukarmmanah
Sishyau jegrihathuschaanya aavanthyo Brahmaviththamah.

Sukarmma was another most intelligent scholarly disciple of Jaimini. He created thousand branches or divisions of the mighty tree of Saama Vedha Samhitha or in other words Sukarmma created One Thousand Samhithaas or he divided Saama Vedha into One thousand parts. Oh, Saunaka Brahmarshe! Sukarmma then taught three of his disciples Hiranyanaabha – the son of Kausala or Kosala -, Paushyamniji, and Avanthya who was extremely advanced in transcendental realization. And this Avanthya took charge of all Manthraas or Hymns of Saama Vedha.

उदीच्याः सामगाः शिष्या आसन् पञ्चशतानि वै ।
पौष्यञ्ज्यावन्त्ययोश्चापि तांश्च प्राच्यान् प्रचक्षते ॥ ७८॥

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Udheechyaah Saamagaah sishyaa aasan panjchasathaani vai
PaushyanjjyaAvanthayayoschaapi thaamscha praachyaan prechakshathe.

Both Paushyamniji and Avanthya had Five Hundred disciples each. Some of them were popularly known as Northern Singers of Saama Vedha and in later times some of them also became known as Eastern singers. [Also, the same Northern singers were called Eastern singers by some people. It is possible that some of them might have moved from North to East to teach and propagate Saama Vedha in that direction also.]

लौगाक्षिर्माङ्गलिः कुल्यः कुशीदः कुक्षिरेव च ।
पौष्यञ्जिशिष्या जगृहुः संहितास्ते शतं शतम् ॥ ७९॥

LaugaakshirmMaanggalih Kulyaj Kuseedhah Kukshireva cha
Paushyanjjisishyaa jegrihuh samhithaasthe satham satham.

Laugaakshi, Maanggalih, Kulya, Kuseedha, and Kushi were Five prominent Sishyaas or disciples of Paushyamniji. Each of them was taught One Hundred Samhithaas of Saama Vedha by their Guru or Preceptor Paushyamniji.

कृतो हिरण्यनाभस्य चतुर्विंशति संहिताः ।
शिष्य ऊचे स्वशिष्येभ्यः शेषा आवन्त्य आत्मवान् ॥ ८० ॥

Kritho Hiranyanaabhasya chathruvimsathisamhithaah
Sishya uuche svasishyebhyah seshaa Aavanthya aathmavaan.

Hiranyanaabha had a disciple called Kritha. He taught Twenty-Four Samhithaas of Saama Vedha to his own disciples. All the remaining Samhithaas of SaamaVedha were instructed and taught the Self-Realized Avanthya to his own disciples who were also self-realized Braahmanaas and Munees.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
द्वादशस्कन्धे वेदशाखाप्रणयनं नाम षष्ठोऽध्यायः ॥ ६ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam

DhvaaDhesaSkanddhe VedhaSaakhaaPrenayanam [PareekshithMrithi –
SarppaSathram - VedhaBhaagah] Naama ShashttoAddhyaayah

Thus, we conclude the Sixth Chapter - Named As Conveying or Teaching Of Vedha Saasthra And Its Divisions {Pareekshith And Others by Sree Suka Brahmarshi} [Passing Away Of Pareekshith – Sacrifices Of Sarppaas or Snakes – Role And Course Of Vedha Saasthra Teachings Of the Twelfth 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!