

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - द्वादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

DHVAADHESASKANDDAH (CANTO TWELVE)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ द्वादशस्कन्धः ॥

DHVAADHESASKANDDAH (CANTO TWELVE)

॥ सप्तमोऽध्यायः - ७ ॥

SAPTHAMOADDHYAAYAH (CHAPTER SEVEN)

**(VedhaVibhajanaKattha) [Continuation Of The Story Divisions Of
Vedhaas And How It Is Taught In Succession From Guru To Disciple
To Disciple]**

[In this chapter we can read the details how Sree Sootha Mahaasaya describes the branches of Attharvva Vedha and also how he enumerates the compilers of Puraanaas and explains the characteristics of Puraanaas to Saunaka and the Braahmanaas in Naimisaaranya. There are Eighteen Major and Eighteen Secondary Puraanaas. At the end he has listed all the Eighteen Major Puraanaas and established that Anyone who listens to these stories carefully with Guru-Sishya disciplic succession would definitely acquire Spiritual Potency. Please continue to read for more details...]

सूत उवाच

Sootha Uvaacha (Sootha Mahaasaya Said):

अथर्ववित्सुमन्तुश्च शिष्यमध्यापयत्स्वकाम् ।
संहितां सोऽपि पथ्याय वेददर्शाय चोक्तवान् ॥ १ ॥

1

Attharvvavith Sumanthuscha sishyamadhdhyaapayath svakaam
Samhithaam soapi paththyaaya Vedhadhersaaya chokthavaan.

Sumanthu was an authority in Attharvva Vedha Samhitha. He taught this Samhitha to his disciple Kabanddha and he in turn instructed his disciples Patthya and Vedhadhersa.

शौक्लायनिर्ब्रह्मबलिर्मोदोषः पिप्पलायनिः ।
वेददर्शस्य शिष्यास्ते पथ्यशिष्यानथो शृणु ॥ २ ॥

2

SauklaayanirBrahmabelirmModhoshah Pippalaayanih
Vedhadhersasya sishyaasthe Patthyasishyaanattho srinu.

कुमुदः शुनको ब्रह्मन् जाजलिश्चाप्यथर्ववित् ।
बभ्रुः शिष्योऽथाङ्गिरसः सैन्धवायन एव च ।
अधीयेतां संहिते द्वे सावर्णाद्यास्तथापरे ॥ ३ ॥

Kumudhah Sunako, Brahman, Jaajelischapyattharvvavith
Bebhruh sishyoatthaAnggirasah Sainddhavaayana eva cha
Addheeyethaam samhitha dhve saavarnyaadhyaasthatthaapare.

Vedhadhersa then divided his branch of Attharvva Vedha Samhitha into Four parts and advised them to Four of his disciples named Sauklaayani, Modhosha, Brahmabeli, and Pippalaayani. Oh, Saunaka Brahmarshe! Please also know from me that Kumudha, Sunaka, and Jaajeli were the three disciples of Patthya. All the three were also knowledgeable and experts in Attharvva Vedha Samhitha advised to them by their Guru, Patthya. Bebhru and Sainddhavaayana were Two well-known and knowledgeable disciples of Sunaka. These Two Sishyaas studied the Two division of their Guru's or Master's compilation of Attharvva Vedha Samhitha. Saavarnna was the disciple of Sainddhavaayana. He and disciples of other great Sages also studied this edition of the Attharvva Vedha Samhitha.

नक्षत्रकल्पः शान्तिश्च कश्यपाङ्गिरसादयः ।
एते आथर्वणाचार्याः शृणु पौराणिकान् मुने ॥ ४॥

Nakshathrakalpah Saanthischa KasyapaAngiresaadhayah
Ethe Aattharvanaachaaryaah srinu pauraanikaan, Mune.

There are many Aachaaryaas like Nakshathrakalpa, Saanthikalpa or Saanthi, Kasyapa, Anggiras, and many other prominent Ones of Attharvva Vedha. Oh, Saunaka Brahmarshe! Please listen as I name authorities of Puraanic Literature.

त्रय्यारुणिः कश्यपश्च सावर्णिकृतव्रणः ।
वैशम्पायनहारीतौ षड् वै पौराणिका इमे ॥ ५॥

Threyyaarunih Kasyapascha SaavarnnirAkriithavranah
VaisampaayanaHaareethau, shad vai pauraanika ime.

Oh, Maamune! Please know that one of them certainly is 1) Vaisampaayana himself and then the other Five great Puraanika Aachaaryaas or Master of Mythology are 1) Saavaranni, 2) Akrithavrana, 3) Kasyapa, with the name 4) Haareetha, and 5) Threyyaaruni.

अधीयन्त व्यासशिष्यात्संहितां मत्पितुर्मुखात् ।
एकैकामहमेतेषां शिष्यः सर्वाः समध्यगाम् ॥ ६॥

6

Addheeyantha Vyaasasishyaath samhithaam math pithrumukhaath
Ekaikaamahametheshaam sishyah sarvvaah samaddhyagaam.

Each of these Six Aachaaryaas studied One of the Six Samhithaas or Anthologies of Puraana or Mythology from my father, Romaharshana [remember this Sootha is the son of Romaharshana Sootha,] who was the disciple of Vedhavyaasa Bhagawaan. I became the disciple of these Six authorities of Puraana Samhithaas and I have thoroughly learned all their presentations of Puraanic wisdom.

कश्यपोऽहं च सावर्णी रामशिष्योऽकृतव्रणः ।
अधीमहि व्यासशिष्याच्चत्वारो मूलसंहिताः ॥ ७॥

7

Kasypoaham cha Saavarnee RaamasishyoAkrithavranah
Addheemahi Vyaasasishyaachchathasro moolasmhithaah.

Kasyapa, I – Sootha [who is narrating Sreemadh Bhaagawatha Puraana to Saunaka and other Braahmanaas at Naimisaaranya], Saavaranni, and Akrithavrana, who is the prominent Sishya of Bhaarggava Raama, all the Four of us, learned the Moola Samhitha from Romaharshana, who was a disciple of Vedhavyaasa Maharshi, who divided the Moola Samhitha into Four divisions. All the Four of us learned all the Four divisions.

पुराणलक्षणं ब्रह्मन् ब्रह्मर्षिभिर्निरूपितम् ।
शृणुष्व बुद्धिमाश्रित्य वेदशास्त्रानुसारतः ॥ ८॥

8

Puraanalekshanam, Brahman, Brahmarsheebhirnniroopitham
Srinushva budhddhimaasrithya VedhaSaasthraanusaarathah.

Oh, Braahmanendhra or The Best and Top Leader of Braahmanaas! The characteristics and features of Puraana or Mythology have already been predefined and conclusively determined by Great Leading Brahmarshees from the very beginning. I am going to explain to you now the scientific features and characteristics of Puraanaas. Please listen to me with pure devotion and concentrated intelligence.

सर्गोऽस्याथ विसर्गश्च वृत्तिरक्षान्तराणि च ।
वंशो वंशानुचरितं संस्था हेतुरपाश्रयः ॥ ९॥

9

Sarggoasyaattha visarggascha vriththeerakshaantharaani cha
Vamso vamsaanucharitham samstthaa hethurapaasrayah.

दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः ।
केचित्पञ्चविधं ब्रह्मन् महदल्पव्यवस्थया ॥ १०॥

10

Dhesabhirlekshanairyuktham Puraanam thadhvidho vidhuh
Kechith panjchavidham, Brahman, mahadhalpavyevastthayaa.

Oh, Braahmana Sreshtta! The Authorities of Puraana have clearly defined that a Puraana must contain Ten basic characteristic topics. They are 1) Sargga – It should contain the origin of Moola Thatththvam or Basic Principles, 2) Visarga – It should deal with the Creation Work of Brahma, 3) Stthaanam - Loka Paripaalana or Sustenance of the Universe, 4) Rekshanam or Poshanam – The Compassion of Vishnu Bhagawaan on His Devotees or Bhaktha Jana Anukampa, 5) Oothaya or Vriththi – Karmma Vaasana or The Developmental Intensions or Desires to Do Actions, 6) VamsoVamsaAnuCharitham or ManvantharaAnuKattha – For each Manvanthara there is a different Head known as Manu. There are many

great people in each Manvanthara. The histories and their actions for common good is a matter which should be analyzed for the benefit of the people. [This is known as ManvantharaAnuKattha.], 7) EesaanuKattha – This is about the pastimes of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and or of His Incarnation or Incarnations. A Puraana should analyze and explain it in detail., 8) Niroddha – The study as how the Jeevaathma or Lives feel One with the Sources of All and Everything Paramaathma along with their senses and elements. [With mystic Yoga Sidhddhi, attain the power to control senses so that One can see no distinction between Jeevaathma and Paramaathma.], 9) Mukthi – The ultimate identification and being in the state of ‘Self’ without the senses and elements and with the source of Paramaathma., and 10) Aasraya – Each and everything mentioned above should be connected/dependent/linked and ingrained into and with the principle of Ultimate Source Paramaathma and the Dependence on the Ultimate Source of Paramaathma is known as Aasraya. Great scholars state that the Mahaa Puraanaas or Great or Major Mythologies must include all these Ten characteristics whereas the Alpa or Hrisva Puraanaas or Short Mythologies should have Five of these characteristics.

अव्याकृतगुणक्षोभान्महतस्त्रिवृतोऽहमः ।
भूतमात्रेन्द्रियार्थानां सम्भवः सर्ग उच्यते ॥ ११ ॥

11

Avyaakrithgunakshobhaanmahathasthrivrithoahamah
Bhoothamaathrendhriyaarththaanaam sambhavah Sargga uchyathe.

Oh, Viproththama or Best and most Exalted Braahmanaas! From a spark or a vibration within Parabrahma the Unmanifest Material Nature was formed or created. From the agitation of the original modes within the Unmanifest Material Nature, the Maha-Thatthhva or Great Elements arises. From this Maha-Thatthhva Ahantha or False Ego is created or formed. Then this Maha-Thatthhva divides into Three Aspects. This Three-Fold False Ego further manifests as the subtle form of perception, as the Senses and as the Gross Sense Objects. The generation or manifestation of all these is called Sargga or Creation.

पुरुषानुगृहीतानामेतेषां वासनामयः ।

विसर्गोज्यं समाहारो बीजाद्वीजं चराचरम् ॥ १२ ॥

12

Purushaanugriheethaanaametheshaam vaasanaamayah
Visarggoayam samaahaaro beejaadhbeejam charaacharam.

Oh, Brahmana Sreshhta! The secondary creation which is the creations from the original creations like from Brahma to Prejaapathees and from them to Manoos and from them to Emperors and Kings and so on like from the seed to plants and trees and then from them to seeds as cyclic [also means creation of seeds to seeds as cyclic] and the existence of such creations is due the mercy and compassion of The Supreme Lord Sri Mahaa Vishnu Bhagawaan. The activities of material beings that promote material desires in performer produce or generate moving and non-moving life forms. This is called Visargga.

वृत्तिर्भूतानि भूतानां चराणामचराणि च ।
कृता स्वेन नृणां तत्र कामाच्चोदनयापि वा ॥ १३ ॥

13

Vriththirbhoothaani bhoothaanaam charaanaamacharaani cha
Krithaa svena nrinaam thathra kaamaachchodhayaapi vaa.

For the moving life forms mostly live upon the non-moving life forms. Vriththi means the process of sustenance. For a human, Vriththi specifically means acting for One's livelihood in a manner suited for his personal nature. Such actions may be carried out either in pursuit of selfish desire or in accordance with law of God.

रक्षाच्युतावतारेहा विश्वस्यानु युगे युगे ।
तिर्यङ्मर्त्यर्षिदेवेषु हन्यन्ते यैस्त्रयीद्विषः ॥ १४ ॥

14

RekshaAchyuthaavathaarehaa visvasyaanu yuge yuge
Thiryangmarththyarshidheveshu hanyanthe yaisthreyeedhvishah.

Reksha or Rekshanam or Poshanam or Protection or Maintenance and or Sustenance is what in each age Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is the Personification of mercy and compassion takes appropriate Incarnation or Incarnations to protect and maintain all living and non-living entities and elements of the universe and takes care of their welfare and upliftment.

मन्वन्तरं मनुर्देवा मनुपुत्राः सुरेश्वराः ।
ऋषयोऽशावताराश्च हरेः षड्विधमुच्यते ॥ १५॥

15

Manvantharam Manurdhdhevaa Manuputhraah Sureswarah
Rishayoamsaavathaarascha Hareh shadhviddhamuchyathe.

The Dhevaas or gods, Manu, sons of Manu, Indhra, Rishees, and partial Incarnations of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan together ruling and ensuring the welfare of all the entities and elements of the Universe are known as Manvanthara or Manvantharaas.

राज्ञां ब्रह्मप्रसूतानां वंशत्रैकालिकोऽन्वयः ।
वंशानुचरितं तेषां वृत्तं वंशधराश्च ये ॥ १६॥

16

Raajnjaam Brahmapresoothaanaam vamsasthraikaalikoanvayah
Vamsaanucharitham theshaam vriththam vamsaddhraaschaye.

Progenitorial dynasties are lines of Kings originating with Brahmadheva and extending continuously through past, present, and future. Accounts of such dynasties, especially, of their most prominent members constitute the subject of dynastic history. This is called Vriththa or Vriththam, meaning story or history.

नैमित्तिकः प्राकृतिको नित्य आत्यन्तिको लयः ।
संस्थेति कविभिः प्रोक्तश्चतुर्धास्य स्वभावतः ॥ १७॥

Naimiththikah praakrithiko Nithya aathyanthiko leyah
Samstheti kavibhih prokthaa chathurdhddhaasya svabhaavathah.

Samsttha is Four types of Cosmic Annihilation. They are Occasional, Elemental, Continuous, and Ultimate. These annihilations are in accordance with Three things which are Kaala or Kaalam or Time, Guna or Gunam or Qualities, and Karmma or Action or Actions and of course the ultimate cause is the inherent Potency of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. Learned Scholars have approved these concepts.

हेतुर्जीवोऽस्य सर्गादिरविद्याकर्मकारकः ।
यं चानुशयिनं प्राहुरव्याकृतमुतापरे ॥ १८॥

Hethurjeevoasya Sarggaadheravidhyaa karmmakaarakah
Yem chaanusayinam praahuravyaakrithamuthaapare.

The cause of creation, maintenance, and destruction of this universe is Avidhya or Ignorance. Out of ignorance the living being performs material activities and thereby becomes in one sense the cause of creation, maintenance, and destruction of the universe. Some Authorities with scholastic knowledge call the living being the personality underlying the material creation, while others say he is the unmanifest 'self.'

व्यतिरेकान्वयो यस्य जाग्रत्स्वप्नसुषुप्तिषु ।
मायामयेषु तद्ब्रह्म जीववृत्तिष्वपाश्रयः ॥ १९॥

Vyethirekaanvayo yesya jaagrathsvapnasushupthishuh
Maayaamayeshu thadh Brahma jeevavritthishvapaasrayah.

Brahma or Parabrahma or The Supreme Absolute Truth is present throughout all the Three stages of awareness; - Jaagrath or Waking

Consciousness, Svapna or Dream or Half-Sleep, Sushupthi or Deep Sleep -; throughout all the phenomena manifested by Maaya or The Illusory Energy, and within the functions of all entities, and at the same time He also exists separate from all these. Thus, situated in His own Transcendence, He is the Ultimate and The Unique Shelter for all.

पदार्थेषु यथा द्रव्यं सन्मात्रं रूपनामसु ।
बीजादिपञ्चतान्तासु ह्यवस्थासु युतायुतम् ॥ २० ॥

20

Padhaarththeshu Yetthaa dhrevyam sanmaathram roopanaamasu
Beejaadhipanjchathaanthaasu hyavastthaasu yuthaayutham.

Although the material objects may assume various forms and names, its essential ingredient is always present as the basis of its existence. Similarly, both co-jointly and separately, The Parabrahma or The Paramaathma or The Supreme Absolute Truth is always present with the created material body throughout its phases of existence, beginning with conception and ending with death.

विरमेत यदा चित्तं हित्वा वृत्तित्रयं स्वयम् ।
योगेन वा तदाऽऽत्मानं वेदेहाया निवर्तते ॥ २१ ॥

21

Virametha yedhaa chiththam hithvaa vriththithreyam svayam
Yogena vaa thadhaaaathmaanam vedhehaayaa nivarththathe.

Either with the help of Bhakthi Yoga or Regulated Spiritual Practice or Automatically, One's mind may stop functioning on the material platform of three Karmma Vriththi Threyaas or the Jaagrath or Waking Consciousness, Svapna or Dream, and Sushupthi or Deep Sleep. Then One understands The Supreme Soul and withdraws or abandons from the material endeavor.

एवं लक्षणलक्ष्याणि पुराणानि पुराविदः ।
मुनयोऽष्टादश प्राहुः क्षुल्लकानि महान्ति च ॥ २२ ॥

Evam lekshanalekshaani puraanaani puraavidhah
Munayoashtaadhesa praahuh kshullakaani mahaanthi cha.

The Risheeswaraas or Maamunees with scholastic and authoritative knowledge on Puraanaas or Mythologies or Ancient Histories, according to their various characteristics, can be divided into Eighteen Major Puraanaas and Eighteen Secondary Puraanaas.

ब्राह्मं पाद्मं वैष्णवं च शैवं लैङ्गं सगारुडम् ।
नारदीयं भागवतमाग्नेयं स्कान्दसंज्ञितम् ॥ २३॥

Braahmam Paadhmam Vaishnavam cha Saivam Lainggam
saGaarudam
Naradheeyam BhaagawathamAagneyam Skaandhasamjnitham.

भविष्यं ब्रह्मवैवर्तं मार्कण्डेयं सवामनम् ।
वाराहं मात्स्यं कौर्मं च ब्रह्माण्डाख्यमिति त्रिषट् ॥ २४॥

Bhavisyam Brahmavaivarththam Maarkkandeyam saVaamanam
Vaaraaham Maathsyam Kaurmmam cha Brahmaandaakhyamithi
Thrishat.

1)Braahmam or Brahma,2) Paadhmam or Padhma, 3) Vaishnavam or Vishnu, 4) Saivam or Siva, 5) Lainggam or Lingga, 6) Gaarudam or Garuda, 7) Naaradheeyam or Naaradha, 8) Bhaagawatham or Bhaagawatha, 9) Aagneyam or Agni, 10) Skaandham or Skandha, 11) Bhavisyam or Bhavisya, 12) Brahma-Vaivarththam or Brahma-Vaivarththa, 13) Maarkkandeyam or Maarkkanda, 14) Vaamanam or Vaamana, 15) Vaaraaham or Varaaha, 16) Maathsyam or Mathsyam, 17) Kaurmmam or Koormma, and 18) Brahmaandam or Brahmaanda are the Three times Six or Eighteen Major Puraanaas.

ब्रह्मन्निदं समाख्यातं शाखाप्रणयनं मुनेः ।
शिष्यशिष्यप्रशिष्याणां ब्रह्मतेजोविवर्धनम् ॥ २५ ॥

25

Brahmannidham samaakhyaatham saakhaaprenayanam Muneh
Sishyashishyapreshishyaanaam Brahmathejovivardhddhanam.

Oh, Bhoosura or god of Earth or Braahmana Sreshtta! Thus, I have thoroughly narrated to you the expansion of branches of the Vedhaas by the great Sage Vedha Vyaasa Bhagawaan, his disciple, and disciples of disciples. One who listens to this narration will increase his Brahma Thejas or Transcendental Effulgence and Knowledge and Spiritual Strength.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां द्वादशस्कन्धे सप्तमोऽध्यायः ॥ ७ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam DhvaaDhesaSkanddhe [VedhaVibhajanaKattha] [Naama]
SapthamoAddhyaayah

Thus, we conclude the Seventh Chapter – [Named As] [Continuation Of The Story Divisions Of Vedhaas And How It Is Taught In Succession From Guru To Disciple To Disciple] 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!