

HARI OM

SRIMAD BHAGAVATHAM - SKANDHAM 2

PREFACE

I had already published my thoughts on Srimad Bhagavatham - Skandham 1 in e-book format in August 2014. I had explained in the preface there as to how I got opportunity in developing some interest in the understanding of this great scripture of ours. It was all because of Swami Krishnatmananda, about whom I had introduced earlier. However, for those who had not read that introduction there, I am repeating it in the following passage.

Skandham 1 deals with the background in which this great scripture was created by Shri Ved Vyasji. The role of Narada in making this happen, Kunthi sthuti and Bheeshma sthuti about Sri Hari, birth of Pareekshit, how he got the curse from the son of Saint Sameeksha, Sringhi etc. etc. More important of all these, the elevation of human mind to understand this work has been dealt with eloquently and as to how to go about therein.

There are ten chapters in Skandham 2. What are the purposes and qualities of this great scripture have been explained in this Skandham. While the first chapter explains in detail about Sri Hari in His smallest of the smallest and the largest of the largest concepts, from the second chapter onwards the dialogues between King Pareekshit and Shri Sukha Brahma Rishi have been dealt with. The most important known as Chatusloki Bhagavatham also comes in this Skandham.

The creation of the Universe and the principles related thereto assume the most important part in Skandham 2. This can be seen at three places. But they are not repetitions. Whatever is described in short during the discourse earlier, are elaborated and detailed subsequently. This is the rule followed in Srimad Bhagavatham. The description of the entire creation work is to impress upon in our minds the basic principle that everything rests on, everything originates from, and everything assimilates in Sri Hari.

As mentioned in the preface to Skandham 1, I have not followed any conventional methods while analysing Skandham 2 as well. I have bifurcated the chapters, within this Skandham in segments, suiting understanding of each topic, for easy grasping. The contents table, accordingly, are not to be understood as the exact chapters in the original text.

I have made a humble attempt to present certain concepts from Srimad Bhagavatham, as I understood them. Since the presentation is in English it has its own limitations. However, I have tremendously relied upon the Sanskrit to Malayalam word to word translation work done by learned scholar Shri C.G.Narayanan Embrandri and published by M.N.Ramaswamy Iyer Memorial Edition.

I am not a scholar nor I have basic training in writing articles. Whatever I have attempted is only for my own interest. However, each of these presentations have been published by me in Speaking Tree site of The Times of India. Since this work is out of devotion to Sri Hari, I am making it available in e-book form to any one interested in it.

Finally, if there are any mistakes in this work, they are exclusively mine, for which I seek pardon.

September 2014

Om Namo Bhagavate Vasudevaya,
Sangameswaran Nurani
e mail (sangameswarannurani@gmail.com)
(M) 09567109620

SWAMI KRISHNATMANANDA:

A philanthropist and an erudite scholar, Swami Krishnatmananda, is doing a yeoman service for the uplift of the neglected children of the society, apart from expounding the the Vedic literature and Puranas and Itihasaas to interested people. He has such a zeal and energy, single minded focus, and dedication in whatever work he undertakes as he feels he is only an instrument in the hands of God. He is thus a monk with a mission and vision.

For the sake of occupation he is in-charge of Dayananda Ashram, Olasseri-678551, Pallakkad (Kerala). In a country side in Palakkad District of Kerala State, just about 10 kilometers from the town, near Chittoor, there is a place called Olasseri. On the banks of the river Gayatri (which subsequently on the flow further is known as Kannadi river, which again merges with Bharatha Puzha) in a small piece of uneven land, where Swamiji is presently building the Ashram.

There are 65 children (only boys as at present) from Attappadi hills who are under his care in the Ashram. The age of these boys range from 6 to 17. All of them are studying in different government schools. However, they are housed in the Ashram where the Swamiji is their guardian. They are given excellent food, clothing and education in the Ashram, all with the efforts of Swamiji.

With the inspiration and guidance of Swamiji most of the children are outstanding in their respective classes and pass out with flying colours. This is as far as academics are concerned. Apart from this, there are daily routines for them in the Ashram which are strictly adhered to. Starting with prayers in the morning, explanation of our sacred scriptures to them by Swamiji, school studies, cleanliness, hygiene, etc. they are also taught to recite Vedic hymens. Over a period of time most of the students have mastered the Vedic verses and other recitations in Sanskrit as well as in Mayalam. One is astounded to see how these children have picked up these areas of knowledge. And in fact they are as good at it as any other learned professional pundits.

Games and play activities are given equal importance as Swamiji feels physical health is the utmost requirement for any growing child. Since there is a river nearby and lots of trees all around, the children get the feeling of closeness to Nature, in which atmosphere they have been brought up in Attappadi hills.

Swamiji's aim is to make these children responsible citizens. When they come up of age and occupy responsible positions in the society, he is confident that they will discharge their respective functions with clean minds and devotion. When some of them become public servants, Swamiji is quite sure that they will perform their duties keeping the

suffering sections of the society in mind. This is a social reformation which Swamiji intends bringing about through these children.

Apart from these activities in the Ashram, Swamiji goes to various places (permanently in some locations and others on request) giving lectures on Srimad Bhagavatham, Bhagavat Geetha, and any of our scriptures as per the demand of the people as per a fixed schedule. He has such a majestic voice that he does not need a mike to address a small audience. His lectures have helped many in understanding our scriptures properly and I have personally derived the benefits in a very small way his profound and meticulous expounding of our valuable scriptures.

The most important view point of Swamiji is that he does not seek any publicity or donations. According to him these are immaterial. The project is important and carrying them out to the satisfaction of the concerned people is his prime task. He is doing it as a passion and not for any name, fame or money. However, since money is also important in such a huge task, if any one gives whatever, he takes it as the blessing of God. According to him, he will continue with his efforts and it is for the God to show the way to strengthen his activities.

Listening to his lectures is a treat. By being constantly in touch with his lectures, it opens up one's mind towards clarity of thoughts and proper understanding of the principles advocated behind each and every word in our scriptures. Thus his lectures are not a rhetoric, but they are like attending to lectures in a University.

These types of selfless work towards the uplift of the society need to be highlighted as more and more people should be aware that such work is also happening, though in a small way. That is the reason I have portrayed about Swami Krishnatmananda on my own volition and not on his saying. May God grant Swamiji more and more strength to carry out his mission as society needs plenty of such well meaning persons in our midst. Swamiji's contact number is: 9349012478.

---o0o---

CONTENTS

1. WHAT CAN BE CLAIMED AS THE GREATEST ACHIEVEMENT IN ONE'S LIFE ?

2. CAN ONE'S MIND GET FOCUSED - SEE WHAT SUKHA BRAHMA RISHI HAS TO SAY !
3. THE DETAILED OVERVIEW OF VIRAAT SWAROOPAM - AS SHRI SHUKA BRAHMA RISHI PUTS IT.
4. WORTHY LIVING ? - HOW SUKH BRAHMA RISHI PUTS IT !
5. TRIVIALITIES OF MUNDANE COMFORTS AS AGAINST PERMANENT BLISS.
6. ASSIMILATING SELF WITH THE ULTIMATE REALITY.
7. "SADHYO MUKTHI" - INSTANT SALVATION - WHAT IT IS ?
8. DISCARDING THE BODY BY A YOGI THROUGH SASHTA CHAKRA
9. A YOGI DISCARDS HIS BODY BUT TAKES WITH HIM MIND AND SENSES.
10. IS IT NECESSARY AND POSSIBLE FOR EVERYONE TO BE A YOGI ?
11. CHOOSE FROM ANY BASKET - BUT DON'T FORGET THE ORIGIN IS ONE !
12. PURPOSE OF HUMAN LIFE - EMOTIONAL AND DEVOUT ATTACHMENT TO SRI HARI
13. IN-DEPTH DISCUSSIONS HAVE DIRECT RELEVANCE TO QUESTIONS
14. INVOCATION OF GREAT PRAYERS !
15. SAINTS PROMPT GURUS FOR ANSWERS TO BRING OUT GREAT TRUTHS
16. THE STARTING PROCESS OF CREATION

17. HOW THE CREATIONS CAME INTO BEING
18. COMING UP OF VARIOUS DEVATHAS AND OTHER BEINGS FROM DIFFERENT TATWAMS:
19. COMING UP OF THE UNIVERSE AND EQUATING WITH VIRAAT SWAROOPAM
20. ANANTA VIBHOOTI OF VIRAAT SWAROOPAM
21. "PURUSHA SOOKTAM" AS A MEANS TO UNDERSTAND VIRAAT SWAROOPAM
22. LORD BRAHMA'S DOSSIER ABOUT PARAMA ATMA
23. NOT TEN OR TWENTY FOUR BUT INNUMERABLE AVATAARS OF SRI HARI
24. WHO ARE THE PERSONS WHO UNDERSTAND THE YOGA MAYA ?
25. "BRAHMO AHAM" - UNDERSTANDING THROUGH ADWAITA
26. REACHING TO TATWA BODHAM (SUPREME KNOWLEDGE)
27. WHEN JEEVA (ATMA) IS BEYOND ALL ELEMENTS HOW COME IT FORMATS INTO LIFE FORMS !
28. IN WHICH CONDITION DOES ALMIGHTY EXIST INDEPENDENT OF HIS MAYA SHAKTI ?
29. DOES THE ALMIGHTY SURPASSES EVERYTHING ?
30. WHAT ARE THE PROCESSES OF TRANSFORMATION KNOWN AND UNKNOWN ?
31. "IT IS ME" AND "IT IS MINE" - THE STUMBLING BLOCK FOR SELF REALIZATION.

32. BRAHMA'S SELF INTROSPECTION AS TO HIS OWN ORIGIN.
 33. VISUALIZATION OF VAIKUNTA LOKA IN LORD BRAHMA BY SRIMAN NARAYANA.
34. VISUALIZATION OF SRIMAN NARAYANA IN VAIKUNTA LOKA BY LORD BRAHMA
35. THAPAS (PENANCE) WITH DEVOTION IS THE ONLY ROUTE TO REACH SRIMAN NARAYAN
36. BRAHMA'S PRAYERS TO SRIMAN NARAYAN FOR NOT TO BE AFFLICTED WITH FALSE PRIDE
37. CHATHU SLOKI BHAGAVATHAM - THE REAL CONTENT OF SRIMAN NARAYAN
38. SRIMAD BHAGAVATHAM IS IMPERSONAL AND EQUAL TO VEDAS
39. TO BE A MAHAPURANA IT SHOULD HAVE TEN ESSENTIAL CHARACTERISTICS
40. WHY OUR ANCESTORS LINK EVERYTHING TO "AASHRAYAM" - THE ONE ON WHICH ALL DEPENDS
41. THE LINKAGE OF THE ESSENTIAL CHARACTERISTICS OF MAHAPURANA WITH SELF CONSCIOUSNESS (JEEVA ATMA)
42. SRIMAN NARAYAN IS THE INTRINSIC CONTENT IN / OF EVERYTHING
43. THE SPROUTING OF LIFE FROM THE CONSCIOUS SOURCE
44. THE WONDERFUL DESCRIPTION OF THE SPROUTING OF SENSE ORGANS IN THE FIRST LIFE FORM
45. THE WONDERFUL DESCRIPTION OF THE SPROUTING OF BODY ORGANS IN THE FIRST LIFE FORM
46. SRIMAN NARAYAN IS NOT A CONTENT BUT THE SOURCE OF ALL

CONTENTS

47. THE CHAIN REACTIONS OF REBIRTH - CONSEQUENCE OF MULTIPLE ACTIONS IN EARLIER BIRTHS
48. REVERSE ANALOGY OF CREATED GETTING MERGED WITH THE CREATOR AT THE END OF KALPA

ONE

WHAT CAN BE CLAIMED AS THE GREATEST ACHIEVEMENT IN ONE'S LIFE ?

Sri Sukhdevji Maharaj explains to king Pareekshit (stanza 6, Chapter 1, Skandham 2, Srimad Bhagavatham) as to what is the greatest achievement one can claim to have attained in one's life.

Whatever might be one's achievement in gaining knowledge about self (or the highest knowledge in spirituality), or through Yoga Sastra, or by following self righteousness to the core, all of them must lead one to remember Sri Hari at the time of death. This is the only one which can be claimed as the achievement of one's purpose in life.

What is the use of living long years on this earth without understanding this basic truth? Even a life of few hours is sufficient if one understands this basic principle ! (Stanza 12).

He goes on to explain (in the next stanza) the life of Ghatwanga Rishi. This Rishi had helped Indra and other devas in fighting the demons. His contributions were so great in defeating the demons that, after the event, the devas were ready to bestow him with any boon of his choice.

The Rishi asked them to tell him what was his balance life span. They answered that he had a life span of about one and half hours. Upon hearing this he returned to earth and concentrated on Sri Hari and spent his remaining hours of life totally surrendering to Him. And within that short time he could attain Vishnu Sayoojyam (merging with the Truth/Reality totally).

Therefore, he explained to king Pareekshit that it was not the question of the time factor but pursuing the correct path with proper knowledge within the available time will determine the

path for Moksha. He went on to say that Ghatwanga Rshi had only a few hours at his disposal, whereas king Pareekshit had before him full seven days to pursue the greatest Truth of life.

He further says (stanza 15) that as the time of death approaches, one should be in such a position to discard without any fear one's proximity to the body and all other things connected with it, with the help of the weapon of disenchantment with all of them, focusing one's thinking only on Sri Hari.

---o0o---

TWO

CAN ONE'S MIND GET FOCUSED - SEE WHAT SUKHA BRAHMA RISHI HAS TO SAY

!

Sri Sukha Brahma Rishi explains in detail as to how to start the meditation process and culminating one's identity with the Reality called Ashrayam. A person should choose a place, away from home, preferably at an uninhabited place, after taking a dip at clean water body, and sit on a grass mattress or on the skin of a dead deer as prescribed, with a steadfast mind.

(Perhaps this setting was possible in olden days. With today's life style, it may not be possible for every one to look for places referred to. May be we have to adjust ourselves and find places where there will be mental calmness and less disturbance. The emphasis might be to ensure that the mind does not get distracted from the main purpose.)

The next stage is to train one's mind with the tenets of the three pure components of (Ah - Uh - Mm) Omkaar Mantra. Without forgetting these words of Lord Brahma, one should, with the help of Pranayama, try to keep the mind under control.

One's Bhudhi (thought power) should be the charioteer. It should use the mind as the controlling ropes. The horses of all our sense organs should be controlled in such a way as to withdraw them from the trivialities. The mind, which is always after Karma vaasanaas (indulging in doing different things) should be diverted to focus on the purity of Bhagavat Swaroopam (the image of Sri Hari) with the help of one's Bhudhi (thinking power).

The next stage is to keep concentration on each part of that image without keeping the mind away from the totality of the image. Once the mind is drawn away from all trivialities,

when it gets focused on that pure image, one should not think anything other than that image. When the mind thus gets pleased at one particular stage, that is purest place where the Reality is felt.

Suppose the mind gets distracted due to the specialities of Rajas and Thamas or unconsciously gets into diversions, one should bring it back with clear thinking. This practice helps in eliminating the effects of Rajas and Thamas gunaas (characteristics) of the mind.

When one gets totally fixed or focused with that Ashrayam (the Reality on which everything exists), such a Yogi gets easily the path of Bhakti (total devotion) with that Ashrayam.

To the above explanations, king Pareekshit puts a question to Shuka Brahma Rishi: “How, and on which Ashrayam, and in what methods, it is possible for the mind to get proper focus on that Ashrayam? How to cleanse one’s mind very fast?”

The above concepts have been explained in stanzas 16 to 23, Chapter 1, Skandham 2 of Srimad Bhagavatham.

The Rishi explains about the Viraat Swaroopam of Sri Hari subsequently and how one should go about in focusing on Him. He also goes on to explain how to go beyond the image stage and be with the formless.

---o0o---

THREE

THE DETAILED OVERVIEW OF VIRAAAT SWAROOPAM - AS SHRI SHUKA BRAHMA RISHI PUTS IT :

Through stanzas 23 to 39, Chapter 1, Skandham 2 of Srimad Bhagavatham, Shri Sukha Brahma Rishi explains the concept of Viraat Swaroopam (Viswa Roopam) (Vairajan) (Kshetrajnan) in vivid and systematic method. Anything and everything in this universe is His manifestation and there is nothing other than HIM. He is second to none and there is only One and that is He alone. He is the Parama Purusha and the only Truth.

How to inculcate the habit of focusing on this Source of Oneness through various means and forms, and reach a stage of merging with that Oneness going beyond forms, have

been explained for the benefit of Pareekshit, and through Shri Sukh Brahma Rishi to all of us.

After occupying the sitting position as prescribed in the Yoga Sastras, and on taking control of the breathing with the help of Pranayama, diverting the mind from the trivillities, controlling all the five senses, one should focus on the great expanse of that image (which is the source of all universe put together) of the Viraat Swaroopam (Viswa Roopam) by subjugating the mind with the thought power. (Stanza 23).

This swaroopam (the image) of that Sarveswara (all pervading Reality) is the greatest of the greatest of (Sthoola sareera) any image that one can perceive. In this Viraat Swaroopam one can see the past, present and the future of the physical and non physical existence of this universe. (Stanza 24).

Having seven circumferences and greatly enlarged in size with potential growth (Brahmaanda Kosam - the ever growing cosmic universe) this gigantic image is known as "Vairajan". The inherent strength and the self sustaining glorious source (this chaitanyam) known as Sarveswara is the one Which is worth meditating. He can also be called as "Vairajan" "Viraat Purushan" or "Kshetrajnan". (Stanza 25).

It is said that the Pathaala Loka (the deep under worlds) is the feet of this Prapancha Karta (the creator of the Universe). The Rasaathalam (the world above Pathaala loka) is the back portion of His feet . Mahaathalam (the world above Rasaathalam) is His ankle projections. Thalaathalam (the world above Mahaathalam) is the portion of legs just above his ankles. (Stanza 26).

Two knees of the Viswaroopam represent the world known as Suthalam. His two thighs are Vithalam and Athalam worlds. The earth (Bhoolakam) is the front portion of His waist. The sky portion is His naval. (Stanza 27).

The Swarloka (the heaveans) are His broad chest. His neck represents Maharloka. Janarloka is His face. His temples are Thapolaka. His thousands of heads are Satyaloka. (Stanza 28).

His hands are the Indra and other devas. The directions (dikhs) are His ears. The sound is His sense of hearing. Aswini devas are His nose. The smell itself is His smell sense organ. The burning fire (Agni) is This Viraat Purusha's mouth organ. (Stanza 29).

The atmosphere is His eye balls. The Sun is His sense of sight. The day and the night His eye lids. His eyebrows are the seating place of Lord Brahma. The water is His inner tongue (Thaaluhu). The taste itself is His taste organ (tongue - Jihwaha). (Stanza 30).

The sacred Vedas are the heads of This Indivisible and Total Viswaroopam. Lord Yama is represented by His two front teeth (Dhamshttra). His teeth are his benevolence. His Maya Shakti (one of the powers of Sri Hari) is His enchanting smile, which attracts the people towards Him. The entire creation (or manifestation) is just by His mere sight. (Stanza 31).

Vreedaha (lajja) is the upper lip and Lobhaha (lobha) is the lower lip of This Viraat Purusha. The Dharma (sustenance) is His breasts and Adharma (opposite of sustenance) is His back portion. Prajapathi is His reproductive organs. Mitra Varunas are his ovaries. The oceans are His abdomen and the mountains are His bones.(Stanza 32).

The rivers are His veins. His hairs are the trees, creepers and plants. His breath is the powerful flow of air (Vayu). His journey is the passage of time. His games and play are the flow of various gunaas in the myth of this samsaara chakra (the wheel movement of life cycles). (Stanza 33).

The clouds represent the hairs over His head. The dusk is His clothes. His heart is the source of everything in this Universe. The moon is the source of reflections of all minds. (Stanza 34)

Mahatatwam is His Chitham. Ahankara Tatwam is Sri Rudra. Horses, mules, elephants and camels are His nails. All animals (wild as well as domestic) live in His waist region. (Stanza 35).

The birds are His greatest work of art and sculpture. Swayambhu Manu is His brain. The human being is His living place. Gandharvas, Chaaranaas, Vidyadharas and Apsaraas are His smritis. The Asura army is also His manifestation. (Stanza 36).

The Brahmana (scholar) is His face. This Viraat Swaroopam is manifesting Himself with Kshatriyas as His hands, Vaisyas as His thighs, and Shoodras as His feet. He is known in His thousands of names. All the offerings done in the form of things (dravyas) are the appropriate karmas (actions) in reverence to Him. (Stanza 37).

There is nothing in this universe apart from or other than this Viraat Swaroopam. To this Viraat Purusha the knowledgeable people identify their minds totally with their own self enquiry and pursuit. (Stanza 38).

Though He is being experienced through all the living beings through their Bhudhivriti, He stands apart unaffected. The situation can somewhat be compared to a person looking unto himself in different characteristics during dream stage, but remains himself after the dream is over. He is thus Ekaha (One without any other). One must pray to this Source of Oneness and not fall prey to other mundane things. (Stanza 39).

---o0o---

FOUR

WORTHY LIVING ? - HOW SUKHA BRAHMA RISHI PUTS IT !

Skandham 2, Chapter 2, stanzas 1 to 3

Through the above stanzas in Srimad Bhagavatham, Sukha Brahma Rishi explains the importance of focusing one's mind and thinking only on that Parama Purusha and nothing else. How to focus one's thinking on Him and what is that Parama Purusha etc. have been amply explained in detail by him in the previous chapter 1.

Concentrating on Sri Hari helped Brahma in recollecting his memory of creation as it existed in the times before Pralaya Kaala (the time of point from where new creations started after total extinction of everything in this Universe). His faultless vision and undeterred determination with total focus on Sri Hari helped Him regain the power of creation afresh as it was exactly in earlier times.

Is Sukha Brahma Rishi trying to tell us to focus on Sri Hari every time we go to sleep with concentration so that we rest on Him firmly without getting disturbed on trivialities and when we wake up we can focus again on our allotted duties with efficiency and perfection? In each one of us there must be a Brahma, the core factor which drives us to do various activities. If our thoughts are focused on Sri Hari, as a matter of habit and practice, right at the beginning stage of our sleep and starting with the same at the wake up stage, it is possible to have proper thoughts and actions without any fault and with determination.

It is natural for one's mind to get oneself fixed to the various things and objects around us, making one believe that in actual terms these are the realities. When such a person gets himself involved deep and deep in these matters and repeatedly works for achievement of these goals, like a person in dreaming state of mind and endearing himself to be attracted to fulfilling enjoyments, which are in fact the Maya Shakti of Sri Hari, he really misses the

reality behind these trivialities. If one focuses on Sri Hari and starts working for fulfillment of the prescribed duties with clear thinking and understanding, though such a person also works like all others, he works only for achieving his prescribed mission assigned to him in this world, and nothing more than that.

In fact the aim of all the Vedas, which are more of sound base, is to show to all of us that the Truth in this Universe and beyond is that Parama Purusha alone and nothing other than that.

Therefore, a knowledgeable person should utilize the material resources available around him only to such an extent as to the need of his own existence. He should know that the real happiness does not derive from these materials.

Though the above explanation sounds simple lot of meanings and import contain in these principles. If more and more people give up aggrandizement for materials, manifold progress can be made in a society. Our ancestors had clear vision and approach for serious issues that we are facing in our society. If alone we look back and try to emulate even a little from these words of wisdom, we can make real progress in our lives.

He further goes on to say how an ideal person could live in this world with specific examples. Though they were relevant for those days in our society, we can emulate and evolve them in today's context with suitable modifications. These can be seen in the next four stanzas.

---o0o---

FIVE

TRIVIALITIES OF MUNDANE COMFORTS AS AGAINST PERMANENT BLISS !

Skandham 2, Chapter 2, Stanzas 4 to 7.

Through the above stanzas in Srimad Bhagavatham explained by Shri Sukha Brahma Rishi to King Pareekshit mention has been made as to how a real knowledgeable person should conduct his life. These have to be seen and understood with reference to the

previous three stanzas in this chapter and the entire chapter 1. (Highlighted in previous blogs).

A Ghyani or knowledgeable person is the one who knows about the trivialities around him. He focuses himself only on Sri Hari constantly. He lives in this world utilizing the resources from nature absolutely tailor made for his mere survival. He does not run after mundane comforts and other luxuries though he may have ample access to them.

The reference to such a person (like Shri Sukha Brahma Rishi himself) as an Avadhootha cannot be seen in today's society. More over the situations mentioned about how to lead one's life by such a person matches the situations existing in those days. Having said that, it does not prevent any modern man from leading a simple life emulating these principles adjusting them to the existence of today's requirements.

He goes on to say (stanza 4) that when there are floors available for lying down, where is the need for a person to make efforts to get a bed! When we have two arms of our own where is the need to go for pillows? When we have two hands why to go for different types of vessels for eating? When there are tree barks and leaves, where is the requirement for clothes?

Are there not torn clothes available on the way as one walks? (stanza 5) Have the trees, which nourish every one, stopped giving food to us? Have the rivers gone dry? Have the entry point to the caves closed for ever? Sri Hari nourishes any one who surrenders unto Him ! These being so, why a knowledgeable person should hanker after persons who are proud of having so much wealth?

His clear message through these words to persons who are knowledgeable is to free them from the bondage of mundane things and seeking involvement in worldly comforts. Instead they must focus on Sri Hari in their minds constantly. This is the basic qualification for a real Ghyani to progress towards spiritual advancement. One should take only that much from Nature what is required for self existence. Having achieved this state of mind, he goes on to add further.

Upon reaching this state of mind (stanza 6) one should pray and concentrate on Him, Who is already residing in one's inside. He is such Who is Atma Priyaha (right at one's heart), Arthaha (the only Truth), Bhagavan (the One and the only One worth worshiping), and Ananthaha (the only One ever permanent). Through this prayer and worship one can get rid of the contradictions and fall outs being faced by one in getting involved in repeated Karma

Vaasanas (actions leading to more and more actions and thereby getting trapped in the cycle of life and death).

If one desires, one can keep distance from persons who are having animal tendencies. When one sees around majority of the people suffering on account of running after worldly comforts and getting involved in repeated actions and repercussions as a consequence of those actions, will a knowledgeable person not think about not involving himself in these non-truthful activities but simply concentrate on that Permanent Truth only? (stanza 7).

---o0o---

SIX

ASSIMILATING SELF WITH THE ULTIMATE REALITY:

Skandham 2, Chapter 2, Stanzas 8 to 14

Shri Sukha Brahma Rishi explains through the above stanzas in Srimad Bhagavatham as to how a Yogi should be able to focus his attention through the various forms of Sri Hari and travel beyond all these forms to reach the stage of merging/assimilating himself with the Ultimate Truth. In the earlier Chapter 1 he had described what is meant by Viswaroopam and how there is nothing other than Sri Hari (the Ultimate Truth) in this Universe. He goes on to say: (stanzas 8 to 12)

Some Yogis (meaning thereby persons endowed with actual knowledge) focus through their thinking about Sri Hari in their vast expanse of the space of their hearts, Who can be condensed and remembered within about the size of one's palm, and Who in fact resides in one's heart.

That Sri Hari Who has four arms, holding lotus flower, Gadha (club), Conch shell, and Sudarshana Chakra.

That Sri Hari Who has a pleasant and beautiful face, has eyes equivalent to the long beautiful petals of lotus flower.

That Sri Hari wearing the saffron clothes equivalent to the colour of Kadhamba flowers.

That Sri Hari adorning shoulder bracelets of precious stones, shining with beauty.

That Sri Hari Who is wearing the head gear and ear ornaments made of precious stones, shining like lightening.

That Sri Hari Who has an expansive chest like a spread out large size lotus flower.

That Sri Hari on Whose chest resembles the Karnikaaram -(the central part of a lotus - seed-pod) and where there exists Paada Pallavam (the blossomed foot print signs) placed by great Yogis.

That Sri Hari, Who is Srivathsangithan (on whose chest Sri Lakshmi resides), wearing the Kausthubha Mani (a beautiful precious stone) on his beautiful neck.

That Sri Hari, Who is wearing Haaram (garlands) of ever fresh Vanamaala (forest flowers).

That Sri Hari Who is wearing beautiful ornaments over his waist region.

That Sri Hari Who is wearing beautiful and ornamental rings on his fingers.

That Sri Hari Who is wearing shining foot ankle ornaments.

That Sri Hari Who is wearing beautiful bracelets on his hands.

That Sri Hari Whose smiling and glowing face rests on His shining beautiful neck.

That Sri Hari Whose attractive look from his eyes make beautiful movement of his eye brows.

That Sri Hari Who is bestowed with all the beauties of this Universe.

Such Yogis focus that Sri Hari through their thought processes till the time their thinking is firmly rooted on Him. (Stanzas 8 to 12).

Such should be the firm and clear focus on Sri Hari that the Yogi should firmly root his thinking starting from the lotus feet of Sri Hari travelling through each and every part of Him reaching till His smiling face. Depending upon the cleansing of one's thinking by repeating the process, the Yogi should be able to leave the forms stage by stage and go beyond the description to reach the stage of merging/assimilating himself with the Ultimate Truth. (Stanza 13)

The greatest of the great Devas including Lord Brahma, the creator, and all others are under Sri Hari. He is the only Controller (Niyantha) and ever witness-er (Sarva Sakshi) of everything in this Universe. The Yogi should focus his attention on such Sri Hari as a form of worship through his devotion. After his daily routine, till the time he does not fix his thinking on Sri Hari in all His aspects of description, he should focus on Him with single minded attention continually to achieve a state of mind which will enable him to reach beyond. (stanza 14).

---o0o---

SEVEN

"SADHYO MUKTHI" - INSTANT SALVATION - WHAT IT IS ?

Skandham 2, Chapter 2, Stanzas 15 to 18.

Through Srimad Bhagavatham, Shri Sukh Brahma Rishi explains through these stanzas the situation of a Yogi who has achieved the maturity of spiritual heights. The situation explained here becomes the requisite qualification for the Yogi to attain "Sadhyo Mukthi" (INSTANT SALVATION).

The Yogi who has conquered all his sense organs through constant meditation of Sri Hari (as explained in the previous stanzas) and desirous of discarding this world (meaning thereby his physical body) need not worry about the time and place for the purpose. In other words, he need not choose for Utharayanam, or select any sanctified holy place etc. to discard his earthly body and to be one with that Reality. Such a Yogi can decide this at his will (at any time and at any place) as he deems fit. Such a Yogi goes on to conduct the following stages.

After positioning (aashrithaha) the permanent (Sthiram) and blissful (Sukham) seating posture (Aasanam) such a Yogi should control the the source of life (Praana) along with his mind. (Stanza 15).

With the self knowledge (Budhi) he should control the wavering mind. He should fix his Budhi on the source of life (Kshetragjan) which is the ever witness-er of Budhi.

He should then fix that source of life (Praanan which is also called Kshetragjan) unto his inner soul (Antaraatma) and further totally identify that inner soul (Antaraatma) with the

Supreme soul (Paramaatma) indistinguishably in such a condition as to there being no duality between the two (Aham Eva Aatma).

In this condition of the Yogi, he would be totally peaceful, calm and must have withdrawn himself from all his activities. (Stanza 16).

In such a state of the Yogi, who has identified himself with the Paramaatma (the supreme soul) he surpasses himself from the control of the flow of time (Kaala Shakti). As he has become one with the Supreme Soul, at that stage there are no qualities attached (like Satwam, Rajam, Thamam, Ahamkaaram, Mahat-tatwam, Moola Prakrithi). The flow of time (Kaala Shakti) under whose influence even the Devaas are affected, not to talk of the ordinary persons, cannot control such Supreme Soul as such a soul is beyond the Kaala Prabhaava (the influence of time). (Stanza 17).

The above situation arises because, such a Yogi follows the principle of "Neti" "Neti" (meaning thereby "this is not so" "this is not so"). He discards one by one everything in and around him and the consciousness about his body, and due to constant practice of focusing on Sri Hari's lotus feet, not only concludes but be with that great Reality for ever. Thus he gets withdrawn from everything and considers only the connection with Sri Hari as ever permanent. (Stanza 18).

After achieving this position, through further stanzas the methods of yogic steps have been mentioned by which the Yogi gives up his physical body by breaking the six chakras. These are being analysed subsequently.

---o0o---

EIGHT

DISCARDING THE BODY BY A YOGI THROUGH SASHTA CHAKRA:

Skandham 2, Chapter 2, Stanzas 19 to 22 (Srimad Bhagavatham)

This is in continuation of the earlier article named "Sadhyo Mukhti - Instant Salvation - What It Is ?" (Link: <http://www.speakingtree.in/public/spiritual-blogs/seekers/science-of-spirituality/sadhyo-mukhti-instant-salvation-what-it-is>)

In the above article it has been explained about the state of the Yogi who, out of his spiritual heights, has reached a state of Samadhi with Paramaatma and is in his sitting position. Now, let us see what steps are being taken by the Yogi, as explained from stanza 19.

Such a Yogi who has conquered the knowledge of Sastra Gyana is devoid of any material desires and is only focused with Brahma Nishta, has to elevate himself from this state. Such a Yogi is already in the state of mind of enjoying the Paramaananda bliss. This permanent state of mind is also called Vishnu Padam.

Going further, the Yogi has to close his anus with the back portion of his foot. After allowing the air (Vayu) inside lightened, he has to allow the air go up from this Moola Adharam (base) one after the other through six positions. (stanza 19)

The next stage for the Yogi is to lift the air from his naval slowly to his heart, and from there through his Udhaana Vayu (one of the five vital airs of the human body) to his Vakshas (chest below the neck position). Using his sharp intelligence, he should lift the air from that position to his Thalumulam (root of the palate). (Meaning : the roof of the mouth, consisting of an anterior bony portion (hard palate) and a posterior muscular portion (soft palate) that separate the oral cavity from the nasal cavity.) (Stanza 20).

From this point of Thalumulam, he has to lift the air gradually to the centre of his eyebrows by avoiding all the seven escape roots in the face. If he has no interest in going to Swarga (heaven etc) he has to focus through the Paramaatma for about half Muhurtham (roughly 24 seconds) and simultaneously breaking his Brahmarandhram (suture or aperture in the crown of the head) discard his physical body along with all senses. This method is known as Sadhyo Mukti. (Stanza 21)

Suppose the Yogi wants to achieve Brahma Loka, or wants to be with those travelling in the sky who enjoy all the bounties filled with eight Aishwaryas (prosperities) in the cosmos (Brahmandam) he has to take with his his mind (Manas) and senses (Indriyam) leaving only his physical body. This is called Krama Mukti. (Stanza 22).

Now what happens to such a Yogi (who opts for Krama Mukti) are dealt with in the subsequent stanzas.

---o0o---

NINE

A YOGI DISCARDS HIS BODY BUT TAKES WITH HIM MIND AND SENSES:

Skandham 2, Chapter 2, Stanzas 23 to 31 - Srimad Bhagavatham

After dealing with the concepts of "Sadhyo Mukti" and "Krama Mukti" as explained in the previous articles Shri Sukha Brahma Rishi goes to explain from stanza 23 onwards the stages through which a Yogi opting for Krama Mukti passes in various stages.

We have already seen that in "Sadhyo Mukti" the Yogi leaves his physical body along with all his senses and mind, whereas in "Krama Mukti" the Yogi leaves only his physical body but takes with him his mind and senses. Through stanzas 23 onwards what happens to such a Yogi has been explained.

Such a Yogi who had opted for "Krama Mukti" and had taken with him his mind and senses, leaving his physical body, was the one who had done great worship (Upaasana), penance and asceticism (Tapasya), great yogic achievements (Ashtanga Yoga Swadheenatha), and great knowledge (Ghyanam). He transforms into an atomic or subtle one (Sookshma sareera) and gets merged into the air (Vayu). Such Yogis are called Parama Yogis (the greatest of the great Yogis) and they have freedom to travel inside and outside of all the three worlds. This has been amply established in our Sastras. This kind of freedom is not possible for persons who are involved in routine activities (Karma). (Stanza 23).

Using the particular artery/vein (known as Sushumna) spread out in the body and outside in the form of light, and through the vast expanse of space, such a Yogi passes through the Brahma Loka (world or heaven of Brahma) and reaches the Agneya Loka (world belonging to or consecrated to Fire). In this stage the Yogi is able to wash away even the slightest dirt (Malinyam). From there on he goes further up to the world known as Sisumaaram (collection of stars supposed to resemble dolphin) which is the Jyothi Chakram (luminary circle) of Sri Hari. (Stanza 24).

After crossing the cosmic area (Brahmanda Kendra) of Sisumaara Chakra (collection of stars) of Sri Maha Vishnu, the Yogi now is the tiniest of the tiniest (Athi Sukshmam) particle and singly cleanest of the cleanest. Thus he comes into the place where the greatest Brahma Gyanis are stationed in similar forms. And, thereafter, that Yogi stays there happily till the dissolution of all things (Kalpa Antha) in the company of other Devas. (Stanza 25).

At the end of Kalpa Antha, (dissolution of all things), when all the three worlds get dissolved due to the fire power of the Adi Sessa (one of Lord Vishnu's Amsa) that Yogi travels to the

regions of zero space (Sunya Aakasam) (where there are greatest of greatest Yogis) (Sidheswaras). From here he enters that Brahma Loka which still sustains more than two times (Dhvai Paraardhyam) than the other three worlds. (Stanza 26).

In this Brahma Loka, other than that of his discomfort of having the compassion for those who do not follow the prescribed manner of Yogic practices, there is no other sadness for him. At that stage the Yogi does not have any unhappiness, old age, death, fear or contradictions. (Stanza 27).

From this point the Yogi assumes the elements of earth, (Prithvi) then of water (Apaha), and thereafter, in the form of fire (Agni) assumes the form of air (Vayu). At the end of all these, in the form of air (Vayu) he shines as an effluence (Jyothirmayaha) and turns into Paramaatma (Aatmalingham) and reaches the space. (Stanza 28).

He gains the power of smell through his smell sense, taste through his taste sense, sight through his sight sense, touch through his touch sense, hearing through his hearing sense. Thus he gains the respective senses through the respective sense perceptions. (Stanza 29).

At that stage, being the total mixture of the spirit and senses, assimilating his mind (Manomayam) (combining Thamas and Rajas together) together with his Divinity (Devamayam) (combining Sathva) passes to the Ahamkara Tathvam (third of the eight producers or sources of creation). Going further together with all these, he enters Mahatathvam or Vigyana Tathvam (the greatest reality) and to the epicentre of Sathvika Guna (the natural and ultimate stage) and dissolves into the Moola Prakriti (the original and the only source of Nature). (Stanza 30).

With that blissful state (Atmana Ananda Mayaha) ultimately the so called Yogi gets merged with the Supreme, which is ever blissful and into the ultimate. (Santham and Aanandam). The person who attains this Divine state never takes rebirth in this world ! (Stanza 31).

Thus the two branches of salvation (Sadhyo Mukti and Krama Mukti) as explained in the Vedas have been elaborated by Shri Sukh Brahma Rishi for the benefit of King Pareekshit and through that to all who are interested in Srimad Bhagavatham and subjects related to.

---oOo---

TEN

IS IT NECESSARY AND POSSIBLE FOR EVERYONE TO BE A YOGI ?

Skandham 2, Chapter 2, Stanzas 32 to 37 - Srimad Bhagavatham

Shri Sukha Brahma Rishi, appreciating King Pareekshit for putting the question to him regarding Yoga Marga (Paths) available (which has been explained in the previous stanzas - Sadhyo Mukti and Krama Mukti) said that the same question was put before Sri Hari by Lord Brahma himself. Sri Hari explained these two paths which are prescribed in the Vedas and ever permanent. (Stanza 32)

Continuing further, Shri Sukha Brahma Rishi said that for those who are entangled in the Samsara Chakra (the life of ordinary people on earth) there is no other way other than inculcating Parama Bhakti Yoga (the greatest devotion) to Sri Hari. (Stanza 33).

Shri Brahma examined, with single mindedness, all the Vedas three times. With the help of these, he came to the conclusion that one can inculcate total devotion (Rathi - Prema Bhakti) with one's own Budhi (thinking) to Sri Hari (Atman). (Stanza 34)

In the normal course one develops interest only in things which can be measured and seen by Budhi. But when one goes little deeper one can understand that the Power that makes even the Budhi function, is Bhagavan Sri Hari. This Sri Hari is manifest as a source of life (Chaitanya swaroopam) in all the beings. (Stanza 35).

This being so, Bhagavan Sri Hari, in all respects, at all times and in all situations is the only One for human beings to be listened, praised and to be remembered. (Stanza 36)

Those persons who, in all sincerity and devotion, fill in their ears the nectar of the sacred descriptions about Sri Hari in the form of discourses (Kathas) and drink that nectar unto themselves, automatically cleanse themselves up their inner self from the bad effects of desires of objects and reach closer towards the lotus feet of Sri Hari in course of time. (Stanza 37)

---o0o---
ELEVEN

CHOOSE FROM ANY BASKET - BUT DON'T FORGET THE ORIGIN IS ONE !

Skandham 2, Chapter 3, Stanzas 1 to 12 (Srimad Bhagavatham)

Continuing the discussions with King Pareekshit, Shri Sukha Brahma Rishi told him that whatever he had stated in the previous chapters and stanzas were in reply to his specific question as to what was the most suitable for those human beings who were great in

intelligence (Manushyeshu Maneeshinaam) and who had approached the time of death in the near future. (Stanza 1)

But there are different types of people who may like to achieve certain other things in life. There are Gods and semiGods who are specifically meant to grant these requirements by suitably doing individually oriented worship to them. To sum up the relative requirement and the specific God, the following table is informative:

<u>Purpose</u>	<u>Gods and semi Gods</u>
Bramha Tejas (the brightness and glory of Brahma)	- Lord Brahma, the Master of all Vedas.
Special powers for the Indriyas (sense organs)	- Lord Indra.
For those desirous of having progenies	- Daksha Prajapathi and others.
Aishwaryas (for material wealth) (Sri Kamaha)	- Durga Bhagavathi (Maya Devi).
Tejas (Fiery energy)	- Agni Deva (God of Fire).
Money power	- Ashta Vasus (eight Vasus).
Majesty and splendour -	The concerned form of Rudra (Siva).
Aptitude for different kind of food items -	Adithi Devi (Mother of Gods).
Aspiring for Swarga loka -	Adithi Devi's sons (20 Adityas).
Achieving the control of kingdoms -	Viswan Devan (God of the worlds).
Achieving the loyalty of prajas -	Saadhya Devas (Gods enabling feasibilities).
Longevity of life -	Ashwini Devas Gods of stars).
Progress and prosperity -	Bhoomi Devi (Goddess Earth).
Pratishta Kama (Firmness and authority) -	Goddesses of Dyava Prithvi (Heaven and Earth).
Aspiring for Gandharvas and love of woman -	Urvashi (Wife of Gandharva).
Aspiring for beauty -	Brahma known as Parameshti (Superior God).
Aspiring for fame -	Yagna Swaroop Vishnu.
Accumulation of wealth -	Varuna God (God of water).
Achieving Vidyas (different capabilities) -	Girisan (Lord Siva).
Peace and wellbeing of husband and wife -	Parvati Devi.
Aspiring to become Dharmishtan (Righteousness) -	Vishnu in the form of Uthama Sloka.
Aspiring the welfare/progress of progenies -	The God representing Ancestors.
Removal of obstacles -	The Gods known as Yakshas.
Achieving strength -	The group of Marudevas.
Princely desires -	The Gods protecting Manvantharaas - era of 4.32 million years - period of Manu).
Aspiring the humbling of enemies -	The God known as Nirethi.

Enjoyment of all comforts -

The God known as Soma.

The person who is desirous of nothing - Sarveswara (The God of all Gods and Goddesses) who stands apart from Nature.

Even if a person does not have any desires, even if he is great devotee, and alternatively even if a person is desirous of having all wishes of various kinds, and even if he wants to attain Mukti (salvation) he is supposed to use his Budhi (Knowledge) and be an ardent devotee of That Sarveswara.

The purpose of inculcating or inducting the devotion for various Gods and semiGods is only this much as to involve such people in the company of Sat Sangha (good human beings) which will ultimately lift their levels to the stage of automatically having Bhakti (devotion) towards That Sarveswara, the One and the only One. (Stanzas 2 to 11).

Travelling through these processes the person gets naturally interested in listening to the Hari Kathas (incidents relating to Sri Hari) and thereby developing great devotion (Bhakti) towards Sri Hari. (Stanza 12)

---o0o---

TWELVE

PURPOSE OF HUMAN LIFE - EMOTIONAL AND DEVOUT ATTACHMENT TO SRI HARI

:

Skandham 2, Chapter 3, stanzas 13 to 25 - Srimad Bhagavatham

This part deals with the discussions between Shounaka Rishis and Sootha in Naimishaaranya Kshetra after listening from Sootha the discourse till now, as conveyed in the form of discourse between King Pareekshit and Shri Sukha Brahma Rishi.

The earlier discussions had ended at such a stage, after explaining the Viswaroopam, the concept thereof, two paths for Yogis - Sadhyo Mukti and Krama Mukti - and coming to the conclusion that more than anything else developing total devotion (Bhakti) towards Sri Hari is the prime importance for ordinary persons to cleanse their minds and be in constant thinking about Sri Hari. Though one may choose to worship any form of God or Goddess

depending upon one's own choice and liking, it is ultimately the devotion to the Ultimate Truth (Sri Hari) which will deliver salvation to a person. Through this total devotion one develops keen interest in matters of discourses and incidents relating to Sri Hari immensely.

Shounaka Rishis asked Sootha as to what further questions were put by King Pareekshit to Shri Sukha Brahma Rishi (Stanza 13). They said they are keenly interested to listen to them further. In the midst of great men (Sathaam) all discussions lead to highlighting and professing the greatest deeds done by Sri Hari and everything about Him. (Stanza 14).

They continued by saying that King Pareekshit was such a person who was an ardent devotee of Sri Hari right from when he was in his mother's womb, and in his childhood he used to play games relating to Sri Hari with his toys. (Stanza 15).

Shri Sukha Brahma Rishi (Sarva Gjnana Pari Poornan), son of Shri Veda Vyasa, is also an ardent devotee of Sri Hari and therefore, he will have enough to say about Sri Hari and his great deeds. (Stanza 16).

A person should at least for some time listen to the deeds of Sri Hari. These moments are very precious in one's life. All other times are merely a waste in one's life, and as routine as the sun rising and setting every day. (Stanza 17).

Do the trees not live? Do the lungs breathe air in and out? Do the animals not eat? Do they not procreate? (Stanza 18). If Sri Hari has not entered the hearing sense of a person even once, such a person is equal to animals like dog, pig, camel or donkey. (Stanza 19).

Oh Sootha ! Alas ! If the sense of hearing (Karna Puta) has not experienced Sri Hari, such ears are only burrows. If a person does not sing or talk about Sri Hari his tongue is equal to that of a frog's, generating only bad and frivolous sounds. (Stanza 20).

Even if a person is wearing turban on his head with decorative silken clothes, if that head had not prostrated before Sri Hari it is only equivalent to mere load on him. If a person is wearing shining golden bracelets/bangles on his hands, if those hands had not done any worship of Sri Hari those hands are equal to non living thing. (Stanza 21).

If a person's eyes had not seen the image of Sri Hari they are like the eyes on the feathers of a peacock. If a person's legs had not visited the temples of Sri Hari they are equal to that of having taken birth as mere trees. (Stanza 22).

If a person had not experienced the dust from the feet of the devotees of Sri Hari, such a person is equal to a living corpse. If a person had not smelt the good smell of Thulasi garland of Sri Hari such a person is equal to a corpse with the difference that he is just breathing. (Stanza 23).

When the names (adorations) of Sri Hari are heard, a person should automatically react with devotion (Bhakti) and if that does not happen such a person's heart is equal to that of insensitive hard stone. When the names (adorations) of Sri Hari are heard, the person should shed tears of emotion, and hairs should raise with immense joy, (Stanza 24).

Therefore, addressing Shri Sootha, the Shounaka Rishis requested him to carry on further with the discourse about Sri Hari as conveyed by Shri Sukha Brahma Rishi to King Pareekshit. (Stanza 25).

---o0o---

THIRTEEN

IN-DEPTH DISCUSSIONS HAVE DIRECT RELEVANCE TO QUESTIONS:

Skandham 2, Chapter 4, Stanzas 1 to 11 - Srimad Bhgavatham

This is in continuation of where we had left in the previous chapter on discussions between Shounaka Rishis and Shri Sootha and their request to Shri Sootha to continue the discourse as happened between Shri Sukha Brahma Rishi and King Pareekshit. Thus, Shri Sootha continues:

From the discourse of Shri Sukha Brahma Rishi, King Pareekshit, the son of Uthara, could realize what is the Reality concerning Paramaatma. Therefore, he surrendered his Visudha Budhi (clarity of thoughts) with total devotion onto Sri Hari (Stanza 1).

Pareekshit's kingdom was one of the most powerful, blessed with all the worldly wealth, good army, and people. Over a period of time, King Pareekshit had developed deep

rooted proximity and attachment to his kingdom, wife, children, his own self, palace, all the elephants and horses, his army and relations, apart from the people. He could withdraw from the "ownership" and "pride" (Mamatwa Abhimanam) factor from his thinking and mind, upon listening to the discourse of Shri Sukh Brahma Rishi, and placed them on Sri Hari with total devotion (Bhakti). (Stanza 2).

Upon having understood the exact time of his ensuing death, the great king discarded whatever actions still left relating to (Thrivargikam) Dharma (righteousness) Artha (materials) Kama (desires), firmly consolidating himself in totality with Sri Hari. Thereafter, with uninterrupted attention, requested Shri Sukha Brahma Rishi to carry on further with the discourse containing the greatest of the great deeds of Sri Hari. Shri Sootha said that his inquisitiveness was also equivalent to the same as the Sounaka Rishis put before Shri Sootha. (Stanza 3).

The King started putting questions to Shri Sukha Brahma Rishi:

Oh Brahma Swaroopaa ! You are all knowledgeable. Your words are nothing but Truth (Satyam) and very appropriate (Samuchitam). Hey Anagha ! (Person who has no bad spot in his thinking). As you continue your discourse about Sri Hari all the darkness (Thamas) disappear from my mind. (Stanza 5).

Even the Brahma and others find it difficult to comprehend this Universe. I want to know in detail the procreation (bringing into being - the so called creation) of everything by Sri Hari, through His Maya Shakti. (Stanza 6).

How Sri Hari (The Ultimate Truth and having vast powers and strength) protects everything ! How He gets everything dissolved ! Which are the Powers He assumes during these processes. How, with His pastime, He integrates and disintegrates everything. In the whole process He looks like making others play and playing by Himself through His pastime. (Stanza 7).

I feel that these pastime of Sri Hari, which are marvelous and wondrous, cannot be explained in all its complexities even by the greatest of great knowledgeable (Gyani) person. (Stanza 8).

Does He, remaining as a single entity and standing alone from within, do all the actions simultaneously or does He, by inheriting the qualities of Nature onto Himself do all actions, or, even further, does he do all actions assuming different incarnations (Avatars) in an orderly manner ? (Stanza 9).

Oh Great Saint ! You are the one who is knowledgeable in all the Vedas and fittingly experienced in Brahma Tatwam (knowledge relating to highest Spirituality and Truth). I have all the doubts and uncertainty about these concepts. Therefore, I seek your guidance and explanation on these concepts for my benefit. (Stanza 10).

Shri Sootha continued: On listening to the profound questions humbly put forward by King Pareekshit, Shri Sukha Brahma Rishi, keeping in his mind total concentration of Sri Hari, started answering the questions in the form of discourse. (Stanza 11).

The following stanzas deal with the answers of Shri Sukh Brahma Rishi one by one and in detail.

---o0o---
FOURTEEN

INVOCATION OF GREAT PRAYERS !

SKANDHAM 2, CHAPTER 4, STANZAS 12 TO 25

Shri Sukha Brahma Rishi, before starting his discourse in the form of answers to the questions put forward by King Pareekshit in the previous stanzas, through the following stanzas, started praying before The Almighty. How he described That Ultimate Truth have eloquence and height to take any human mind to such spiritual peak.

I bow my head to that Shri Hari who, for the purpose of bringing into being (Udbhavam) this Universe, sustaining it (Sthithi) and dissolving it (Layam) as His pastime, with His own self inherent powers (Shakti Trayam), indistinguishably residing within the beings, acquiring the path of invisibility to any being, with immense indescribable potency, and standing alone within and also apart as the Parama Purasha (The only Ultimate Truth), is the one and the only source of all things. (Stanza 12).

I once again bow my head to that Shri Hari, who removes from the source all miseries for the sake of those believing in Dharmik (righteous) actions, who hinders the path of people indulging in non-Dharmik (non righteous) actions, who is spread out in everything and everywhere, and who helps in discovering the Ultimate Truth for those knowledgeable persons (Paramahamsas) involving themselves in inquiring about that Ultimate Reality. (Stanza 13).

I again and again prostrate before Him, who nourishes His ardent devotees and who is far far away and unreachable for those not having devotion. I bow before Him once again who is equivalent to none (Nirupamam), is unsurpassed (Nirathisaya), is the epitome of all goodness (Aishwaryas), and who is enjoying (Ramsyathe) on His own Supreme Spirit (Swadhamani Brahmani). (Stanza 14).

I bow before That Supreme Reality who is the only one befitting to be praised, remembered, visualised, respected, heard, worshipped, and who instantly removes all the sins in this world and makes everything auspicious. (Stanza 15).

I again bow before that Ultimate Reality whose Lotus Feet are being worshipped by the knowledgeable persons (Vivekis) because of which they are able to disassociate their minds in this and the other worlds, and without any difficulty reach towards the highest Spiritual path (Brahma Gathi). (Stanza 16)

I bow again before that Reality (Paramapurusha) on whom their respective achievements (Sadhanas) are placed by all the Yogis and Saints such as Tapaswins (Tapas includes all vocations done by persons remembering and placing faith on Him), those who believe in disbursing benevolence, those famous persons, those Yogis who have achieved great heights, those who are erudite in all Vedas (Mantras), and those who believe and conduct themselves in righteous manner and upon doing so all of them feel elated and happy. (Stanza 17).

All those who were sinners by birth (like Kirathas, Hoonas, Andhras, Pulindhas, Pulkasas, Abhiras, Kangas, Yavanas, Khasas etc) and those who were sinners by actions depend upon those who depend upon that Ultimate Truth to become cleansed ; to such Parama Purusha I bow my head in reverence. (Stanza 18).

Let that Bhagavan (the ultimate God) who is the embodiment of all knowledge and complete in respects, bless us all; who shines as their own self on those who are firm in their own self (seeing Him within oneself), shines as Maha Prabhu (all pervasive Reality) for those who are devoted to Him (through Bhakti), shines as the embodiment of all Vedas for those who do Vedic prescribed actions, shines as the embodiment of Righteousness for those undertaking righteous deeds, shines as the embodiment of Thapas for those who are eagerly doing Thapas, and could be seen as such by Brahma and Rudra whose hearts are without any dirt. (Stanza 19).

I pray for His blessings, who is the husband of Mahalakshmi, who ensures proper conduct of all Yagnas without hurdles, who protects the beings in this Universe, who propels from

each one's innate centre, who sustains all the worlds, who is the Lord of Earth, who is the Lord of Andhakas, Vrishnies and Yadavas, who protects those surrender unto Him, and who protects all good human beings. (Stanza 20).

I pray to that Almighty to bless me on whose sacred feet's meditation cleans up the thinking of the learned people (Vidwans) and witnesses the Reality of their own inner self and who praise Him according to their own enlightenment. (Stanza 21).

Once, at the beginning of creation, it was He who generated the memories in Brahma relating to the earlier creations in previous Kalpanth. It was because of His inherent powers the Goddess of all knowledge (Saraswathi Devi) came into being on the face of Lord Brahma. I pray to that Sri Hari to bestow his blessings on me. (Stanza 22).

It is He who created this body with the five materials (Pancha Mahaboothas). It is He who exists with His inherent strength in all these and known in the name of "Purusha" (the Ultimate Truth). It is He who enlightens inherently all the sixteen qualities of Nature (Prakrithi). To that Shri Hari I pray to give meanings to my words when I discourse about Him. (Stanza 23).

I pray to that great Shri Veda Vyasa Rishi, who has immeasurable knowledge and enlightenment. All the knowledgeable Saints and Sages drink the knowledge showered through the sacred face of such Veda Vyasa. I pray to him with all my humbleness. (Stanza 24).

Oh Great King ! Whatever questions you had put before me, were asked once by Shri Narada Maharshi to Lord Brahma, who is the source of all the Vedas. To Lord Brahma it was Sri Hari who advised on these matters. (Stanza 25).

Note: The answers to the valuable questions put forward before Shri Sukha Brahma Rishi by King Pareekshit, in the previous chapter, are being answered by him in the form of discussions between Lord Brahma and Shri Narada in the coming Chapter.

Thus Chapter 4 concludes. This chapter deals with the prayers of Shri Sukha Brahma Rishi to Sri Hari before he goes forward with further discourse.

---oOo---
FIFTEEN

SAINTS PROMPT GURUS FOR ANSWERS TO BRING OUT GREAT TRUTHS:

Skandham 2, Chapter 5, Stanzas 1 to 8 Srimad Bhagavatham

In continuation of the discourse between Shri Sukha Brahma Rishi and King Pareekshit in the previous chapters, Shri Sukha Brahma Rishi conveyed that he will be telling exactly the same discussions which took place between Lord Brahma and Shri Narada Maharshi as answers to the questions put forward by King Pareekshit. They were the same content of advises which Sri Hari Himself had given to Lord Brahma while enlightening Him about the sacred Vedas. Thus Shri Narada puts the questions to Lord Brahma:

Oh my father, the One Who was born before everyone else ! Oh the creator of all beings ! The Deva of all the Devas (Lord or Lords) ! I bow before You. Please tell me which is the most suitable knowledge to understand about Atma Tatwam (understanding the ultimate Truth). (Stanza 1).

Oh Lord ! Of what ingredients or materials this Universe is made of ? On what basis they exist ? Who has created all these ? Where ultimately these culminate ? On whose control they exist ? What are these ? Please tell me the reality of all these in real terms. (Stanza 2).

You are well acquainted with all things which were there then, which are there now, and which are going to be there in future (Bhoota Bhavya Bhavat Prabhuhu). Therefore, you are in know of everything. Therefore the whole Universe is right within your palm as if you are holding it like an "Amla" (gooseberry). Thus all these aspects are well placed in your divine knowledge. (Stanza 3).

Who has bestowed knowledge unto you ? On whom you yourself are dependent (or rooted) ? To whom you will give way sidelining yourself ? What are the characteristics of That person ? You are creating the beings with the five elements with your own powers (Maya Shakti) all by yourself ! (Stanza 4).

Your creation work can be compared to that of a spider. The spider creates its space with the help of the materials generated from its own mouth. It comfortably stays within that sphere. You are sustaining all the beings within the specified sphere after creation effortlessly without in any way being affected by them like the spider. (Stanza 5).

Therefore Oh Lord ! I do not see any creation other than that originating from yourself, be it experienced in different forms of names, shapes, and qualities; either the largest of the largest or the tiniest of the tiniest. I do not see any thing other than what are created by you and anything apart from you anywhere, be it good, bad or having equanimity. (Stanza 6).

Such a personality like yourself underwent the greatest and most difficult Thapasyas, (great penance) and this action of yours makes us feel sad. Your personality is such that it creates doubts in our minds as to the existence of any other superior Being other than you ! (Stanza 7).

Oh all knowing Lord (Sarveswara) ! I have put these questions before you. Please explain to me in such a way to make me understand in crystal clear terms the suitable answers so that my thinking becomes absolutely clear on these matters. (Stanza 8).

---o0o--
SIXTEEN

THE STARTING PROCESS OF CREATION:

Skandham 2, Chapter 5, Stanzas 9 to 21 Srimad Bhagavatham

In continuation of the discussions between Lord Brahma and Shri Narada (As enumerated by Shri Sukha Brahma Rishi to King Pareekshit) the following stanzas explain the answers given by Lord Brahma to Shri Narada on the questions put before him (stanzas 1 to 8 of Chapter 5). The profound questions of Shri Narada make Lord Brahma happy and he starts conveying to Shri Narada:

Oh kind hear-ted son ! You have raised questions in the form of your doubts in a good manner. I am encouraged by your questions because it gives me an opportunity and also is my sacred duty to explain about the concepts and principles of the great powers of The Almighty. (Stanza 9).

Hey Narada ! You have immensely praised about me and in a way such praises are not untrue. That is because, through the greatness and powers you have described in me, you have described unwittingly about Him, who is much powerful and greater than me. (Stanza 10).

It is He who is self effulgent and self shining, and because of whom I am able to brighten up this universe like the sun, fire, moon, stars, and various planets through my creation. It is because of His insurmountable and most tough Maya Shakti (one of the powers of Sri Hari) I am being described as the creator of this universe. To such Shri Hari I bow and meditate upon Him. (Stanza 11 and 12).

Maya Devi (one of the powers of Sri Hari) feels shy even to stand before His sight. But, there are some greedy and unintelligent people who get influenced by this Maya Shakti in such a way as to feel "it is mine; I" etc. (Stanza 13).

Hey the one who is equivalent to Brahma ! In fact there is nothing which is apart and separate from Shri Vasudeva.

The materials like earth etc. (Dravyam) helping the purpose of creation, the rare ingredient encouraging the life forms called Karma Tatwam (the one which motivates the life to live), the power which shakes up and sometimes torments in the form of natural forces in the Nature called Kaala Shakti (the force of time), the ingredient responsible for instigating ever changing characteristics in everything called Swabhava Shakti (changing characteristics in materials or each characteristic peculiar to different forms of life, whichever), and the very life which witnesses happiness and sadness in every source of existence called Jeeva Atma (the force of life or the very source of life) are nothing separate and not at all away from Shri Vasudeva. (Stanza 14).

All the Veda Mantras (hymens of Vedas), all the Devas who imbibed in them the essence of these Vedas, all the materials and other ingredients being offered, the offer-or and through which they are offered, through Yagna (propitiation of Shri Vasudeva through these deeds), the resultant objects of heavens and other worlds, have undoubtedly not only originated from Him but also not independent of Him. (Stanza 15).

All the Yogas (like Pranayama etc.) are indistinguishably connected with and to Shri Narayana. All the Thapas (penance of all order and kind) are directly beholden (Ashraya) to and with Shri Narayana. The self consciousness (Atma Ghjyanam) is deeply rooted unto Him. The result or the benefit of realizing the self consciousness is also related to Shri Narayana. (Stanza 16).

He who sees everything (Drashtuhu), who has no particular shape or specific form but prevails in the epicentre of everything (Kootasthya), ever existent in everything and everywhere (Akhila Atma), could directly indulge in creation. But as I have been created by Him through His own power and manifestation (as a process of creation itself), encouraged by His very look at once, I am carrying out this function. (Stanza 17).

Though He is untouched and unaffected by the qualities of Nature (Nirghuna), He who has no beginning or end, assumed upon Himself through Maya Shakti (one of the powers of Shri Vishnu) the qualities of Satwam, Rajas, and Thamas for the purpose of Shrishti (creation), Sthithi (sustenance) and Samharam (dissolution). (Stanza 18).

All the basic characteristics of Nature (Ghunās - The Prakrithi's basic Dharmas), which are the *raison de'tre* (Hethu) in Dravyam, (Materials) Ghjynam (knowledge) and Kriya (actions), are independent in itself. However, when the life forms (Jeevas) transcend through the Maya Shakti they get entangled into three hurdles (Adyatmikam - hurdles self created - Adhi Daivikam - hurdles on which the life has no control and forthcoming from Nature -- and Adhi Bhoutikam - hurdles arising on account of other life forms' actions). (Stanza 19).

Hey Narada ! That Sarveswara (the Ultimate Reality) who is beyond the sense of living forms, attired in these three Ghunās (the basic characteristics of Nature) who cannot be a comprehensible or visual principle, is the controller of every one including me. (Stanza 20).

The Almighty, who controls the Maya Shakti, intending to manifest Himself in plurality, with His own self inherent Maya, easily acquired the qualities of Kaala Tatwam (the flow of time) responsible for the transformation of Gunas like Satwam, Rajas, Thamas; Karma Tatwam (the one which motivates the life to live) which is the basis of life; and Swabhava Tatwam (changing characteristics in materials and each characteristic peculiar to different forms of life, whichever). (Stanza 21)

Till now the discussions relate to how the creation started. The coming stanzas deal with how He created this Universe. To have continuity one should read the next article : "How the creations came into being".

---o0o---
SEVENTEEN

HOW THE CREATIONS CAME INTO BEING:

Skandham 2, Chapter 5, Stanzas 22 to 29 - Srimad Bhagavatham

Having discussed as how the creation started in the previous stanzas (9 to 21), (refer to the previous article :

"The starting process of creation ") <http://www.speakingtree.in/public/spiritual-blogs/seekers/science-of-spirituality/the-starting-process-of-creation> we are now entering into the area of how He actually created this Universe. Continuing the discussions, Lord Brahma conveyed the following to Shri Narada:

From the Kala Shakti (the flow of time), which originated from the Almighty, lead to transformation in the Ghunās (the qualities of Nature), from Swabhava Shakti came about changes of forms and shapes in materials, and from Karma Shakti came about the origin of Mahat Tatwam. (Stanza 22).

Together with the growing interaction of qualities of Rajas, and Satwikam, the Mahat Tatwam was getting transformed and from that having the characteristic of Thamo Guna another Tatwam sprouted which had the inherent characteristics of Dravyam, Ghyanam, and Kriya. (Stanza 23).

This Tatwam known as Ahamkara Tatwam, after due interaction specifically and distinctly transformed into Satwikam, Rajas and Thamas. The overabundance of Dravya Shakti - Thamas Ahamkaram; overabundance of Kriya Shakti - Rajas Ahamkaram; and overabundance of Ghyana Shakti - Satwika Ahamkaram - came into being in those things. (Stanza 24).

From the Ahamkara Shakti with over emphasis of Thamas Ahamkaram, which has the basic roots in the five elements, and which is getting constantly transformed, came about space (Nabhaha - Akaasam). Sound (Shabdaha), became its minuscule identity (Sookshma Roopam) as its special characteristic (Dharma). The quality attributed to the sound is that it is perceivable to the listener, forms an object in one's mind (depending upon the perception of the sound and understanding of where it comes from). (Stanza 25).

From the space (Nabhaha), which was undergoing transformation, came the air (Vayu), having the characteristic of sense of touch. Because the air (Vayu) is linked to the earlier manifested space (Nabhaha), it also has the characteristic of sound (Shabdaha). The air (Vayu) thus became imperative and prerequisite for sustenance of life, aiding the sense organs, mental firmness, and physical fitness. These are the characteristics of the air (Vayu). (Stanza 26).

The air (Vayu) which gets transformed through the interaction with Kaala, Karma, and Swabhava, Tejas came into being with its special characteristic as Roopam (shape). Since this is linked to Space (Nabhaha) and air (Vayu), Tejas acquired the tendency to recognize touch sense (Sparsam) and also sound (Shabdaha) and they became its predominant outcome. (Stanza 27).

As the transformation was taking place to Tejas there came about water (Ambhasaha) having the tendency of sense of taste (Rasaatmakam). Since water came about with the connectivity and transformation from all the earlier ones, it had shape (Roopam), touch (Sparsam) and sound (Shabdaha). (Stanza 28).

Then came about the earth (Prithivi) through the transformation from water (Ambhasaha) with the specific characteristic of smell (Gandha). Since it was connected with all the

earlier ones it had taste (Rasaatmakam), touch (Sparsam), sound (Shabdaha) and shape (Roopam). (Stanza 29).

The subsequent stanzas deal with the coming up of various Devathas and other beings through Satwika, Rajas and Thamas Tatwams. To have continuity one should read the next article : "Coming up of various Devathas and other beings from different Tatwams".

---o0o--

EIGHTEEN

COMING UP OF VARIOUS DEVATHAS AND OTHER BEINGS FROM DIFFERENT TATWAMS:

Skandham 2, Chapter 5, Stanzas 30 to 34 - Srimad Bhagavatham

The previous stanzas in Chapter 5, Stanza 1 to 29 have dealt with the starting of creation and coming up of the various senses and other factors. (Refer to the previous two articles :

(1)"The starting process of creation"
<http://www.speakingtree.in/public/spiritual-blogs/seekers/science-of-spirituality/the-starting-process-of-creation> and

(2) "How the creations came into being").
<http://www.speakingtree.in/public/spiritual-blogs/seekers/science-of-spirituality/how-the-creations-came-into-being>

Now, subsequent stanzas deal with the coming up of various Devathas etc. from all the three Tatwams (Satwams, Rajas and Thamas). Lord Brahma continues his discussions with Shri Narada.

From Satwika Ahamkaram came about the mind (also the moon which is the link to the mind). Then came about ten Devas from this Satwika Ahamkaram known as Dhigh Devathas, Vayu, Surya, Varuna, Ashwini Devas, Agni, Indra, Upendra, Mitra, and Prajapathi. (Stanza 30).

As the transformation was taking place in Rajas Ahamkaram, ten (indriyas) sense organs came into being.

Bhudhi (sense of thinking) linked to knowledge (Ghijyana Shakti), Pranaha (the power of energy Oorjam) enabling one to work (Kriya Shakti);

and other senses linked to Rajas Ahamkaram like sense of hearing (Shrotram), sense of touch (Twak);
and again senses of Ghjyanendriyas (senses linked to knowledge power) like sense of smell (Ghranam), sense of sight (Dhrishti), sense of taste (Jihwah);
and again senses of Karmendriyas (senses linked to action) like words, hands, reproductive organs, legs and abdomen. (Stanza 31).

Hey Narada ! When the ten senses (Dhasendriyas), mind and the three Ghunas did not merge together but stayed independent of one another, the situation did not help in bringing about the body (Sareera) in a single one all put together, at that point of time, due to the immense powers of Sarveswara, all of them got together and assumed the forms (Sthoolam and Soomaksham) (largest of the large and smallest of the small) and came about Samashti (collective) and Vrishti (individual) form of body (Sareera). (Stanza 32, 33).

Remaining in that stage for thousands of years within the Udhakesayam (filled with water), which was the causative factor for further development, rested within the large egg like non perceived energetic body known as the Universal body (Andaakasam), due to the supreme energy (Chetana) based on the principles of Kaala, Karma, and Swabhava the Almighty made them live (Chetanam). (Stanza 34).

---o0o---
NINETEEN

COMING UP OF THE UNIVERSE AND EQUATING WITH VIRAAAT SWAROOPAM:

Skandham 2, Chapter 5, Stanzas 35 to 42 - Srimad Bhagavatham

This is in continuation of the chapter 5 dealing with the creation. This has to be read along with the previous three articles to get total view of what has been explained.

(Refer to the previous three articles : (1) "The starting process of creation"
<http://www.speakingtree.in/public/spiritual-blogs/seekers/science-of-spirituality/the-starting-process-of-creation>

(2) "How the creations came into being"
<http://www.speakingtree.in/public/spiritual-blogs/seekers/science-of-spirituality/how-the-creations-came-into-being>

(3) "Coming up of various Devatas and other beings from different Tatwams"
<http://www.speakingtree.in/public/spiritual-blogs/seekers/science-of-spirituality/coming-up-of-various-devathas-and-other-beings-from-different-tatwams>

The same Almighty, split the egg (Andaakasam) and separated. From within that He manifested with thousands of thighs, legs, hands, eyes and also thousands and thousands faces and heads. (This is representative of the Universe and known as Virat Swaroopam). (Stanza 35).

The Gyanis equate His different parts in this Universe as if He Himself is the Universe. They equate to the seven worlds below as represented by his body down his waist region. Similarly, the seven upper worlds start upward from his waist region. Thus anything and everything in this Universe is Him and He alone. (Stanza 36).

Brahmanas (Knowledge) came out from His face, Kshatriyas (Valour) came out from His hands, Vaisyas (transactional capacity) from His thighs, and Shudras (service aspect) from His feet. (Stanza 37).

Bhoo Loka is situated in Him at the waist region (just above all the lower worlds), Bhuvar Loka at His Naval (Nabhi) place, Swarga Loka at His Heart region, Mahar Loka at his chest. (Stanza 38).

Janar Loka is at His neck region, Thapo Loka is at His breast region, Satya Loka, the permanent one, which is the place in which Brahma is located, is at His Head region. (Stanza 39).

In this Viswaroopi's waist round is Athalam, in thigh region Vithalam, in knee region the cleanest Suthalam, the feet below ankles Thalaathalm are determined. (Stanza 40).

In His ankles Mahathalam, in His upper feet Rasathalam, in His lower feet Pathalam are determined. Thus He is known as Viswaroopi. (Stanza 41).

In simple context, it can be said that the Boo Loka is his feet, Bhuvar Loka is His Naval (Nabhi), and Swar Loka is His head. One can interpret the divisions of Lokas in this way also. (There are two interpretations about the worlds - one classified as 14 and the other in broad terms as 3. So the explanations are given for both these terms). (Stanza 42).

Note: Through Brahma Narada discourse, Shri Sukh Brahma Rishi presents to King Pareekshit, Sri Hari's pastime of Srishti, Sthithi and Samharam (creation, sustenance and

dissolution) and through that the meanings of Lokas (all the worlds) and the meanings of Atma (the central force or the very thing in all matters). What are the worlds ? On what basis they exist? Who has given them shapes and made them brighten up? It is He who is the independent controller of all the creations in this Universe including Brahma ! Lord Brahma makes amply clear that all these worlds, the base factor for all these worlds, the one who brightens them up, creator, sustain-or (also controller), dis-solver, and all of these is the Only One Shri Narayana. Brahma and all other Devas carry out functions on the orders of shri Narayana.

---o0o---

TWENTY

ANANTA VIBHOOTI OF VIRAAAT SWAROOPAM :

Skandham 2, Chapter 6, Stanza 1 to 11 - Srimad Bhagavatham

Shri Brahma carries on with his discourse to Shri Narada, in continuation of the subject of creation. These have been detailed in the previous articles in four parts out of Chapter 5. Now, He is explaining to Narada the description of Viraat Swaroopam and goes on to explain the source of each and everything in this Universe to each part of that Viraat Swaroopam.

Agni is the Adhishtana Devata (on whom rests) for speech organs and the source is His face.

There are seven sacred Vedic hymns known as Chandas and they are Gayatri, Trishtup, Anushtup, Ushnik, Brihati, and Jagati.

There are Sapta Dhatus, seven ingredients : Twak (skin or cover), Raktam (blood), Mamsam (flesh), Medas (fat of the body), Asthi (bones), Majja (bone marrow), and shuklam (saliva).

Havyam = Deva Bhojanam (anything being offered to propitiate Devas).

Kavyam = Pitru Bhojanam (anything being offered to propitiate ancestors).

Amrutham = The balance remaining for humans, the things offered to Devas and ancestors.

Varuna = The Adishana Deva (the source God) for six Rasas (tastes),

For these Annams (food) and Rasam (taste) the source is His taste organ Jihwa (the tongue).

(Stanza 1).

The ideal place for all the Pranas (life forms) and air (Vayu) is His nostrils. It is His smell organ which is the source for Ashwini Kumaras, medicinal herbs (Oshadis), and good and special smells. (Stanza 2).

The source for forms and shapes and brightness is His eyes (Netra indriyas); for heavens (Swarga) and the sun (Soorya) it is His corneas (Netra Golas), for directions (Dikhs) and sacred places (Theerthas) it is His ears, for the space and sound it is His hearing sense (Shravana indriyas), and for the beauty and forms of all materials it is His total body. (Stanza 3).

His Twak (skin or cover) is the birthplace for sense of touch, Vayu (air), and for all the Yagnas. Similarly for all kinds of trees, with which Deva Yagnas are performed, the source is His hairs. (Stanz 4).

The source for stones, metals, clouds and lightening are rooted respectively in His feet nails, hand nails, hairs on His head, and Hairs on his face. For almost all the Lokapaalas (the Devatas responsible for the protection and control of various Lokas) His hands are the source. (Stanza 5).

Bhur Loka, Bhuvar Loka and Swar Loka depend upon the bottom side of the feet of this Viraja Swaroopan. His holy feet ensures safe way for great achievements, protects from fear complex, and ensures all the happiness and prosperity. (Stanza 6).

It is His reproductive organs which is the source for water, Rethas (Veeryam - sperm), creation (Srishti), clouds, and Prajapathis. For all the enjoyments and pleasure it is His sense known as Upastham (penis). (stanza 7).

For Yama, Mitra, and Visarjana (Parimokshasya) it is His Payuhu (visarjana sense); for Himsa, Asrikarams, (Nrithehe), death, hell, it is His Gudhaha (visarjana sense). (Stanza 8)

For Parabhootehe (dishonour), Adharma (non righteousness), Aghjyana (lack of knowledge), it is His back portion (Paschimaha). For all rivers it is His arteries and veins. For mountains it is His bones. (Stanza 9).

For the source of all nature, sense of all tastes, all oceans, smallest to largest materials and their dissolution in due course, it is His abdomen; for the mind it is His heart. (Stanza 10).

It is His very Soul which is the base for Dharma Deva, you and me (Lord Brahma and Sri Narada), Sanakas, Sri Rudra, special knowledge, and for each of our inner selves. (Stanza 11).

Lord Brahma goes on further to explain the concept of this Viraat Swaroopam as per "Purusha Sooktam" in the forthcoming stanzas.

---o0o---

TWENTY ONE

"PURUSHA SOOKTAM" AS A MEANS TO UNDERSTAND VIRAAT SWAROOPAM:

Skandham 2, Chapter 6, Stanza 12 to 32 - Srimad Bhagavatham

Lord Brahma goes on to explain to Sri Narada the aspects of Viraat Swaroopam through "Purusha Sooktam".

You and me (Lord Brahma and Sri Narada), also Shri Rudra, your (Sri Narada's) ancestors like Sanakas, Devas, Demons, humans etc., elephants, birds, wild animals, reptiles, Gandharvas, Apsaras, Yakshas, Rakshas, departed souls not yet liberated, snakes, cattle, departed ancestors, emancipated Devas, Vidhyadharas, Chaaranas, trees, all living forms in water, land, sky and many other type of lives, planets, stars starting with Ashwini, comets, ordinary stars, lightening, thunder, clouds, whatever had happened, is happening and is going to happen, and all of the above inclusive and within, are the forms of this Viraat Purusha. That Purusha is spread out in this Universe and He is still much bigger than this Universe. (Stanzas 12 to 15).

As the sun brightens itself from within resulting in the brightening up of the outer worlds, this Viraat Purusha is brightening Himself from within and brightens up the whole Universe from within and outside. (Stanza 16).

This Purusha is transcended and unaffected by the results of actions (Karma Phalas). Therefore, He is the abode of permanent bliss and the source of Mukti (Abhayam). Thus, His Mahima or Vaibhavam (we can call it greatness in normal parlance, whereas it is much more than that) is the greatest of the greatest. (Stanza 17).

The smallest of the small spot as just His feet is the earth and all other lokas (worlds). Within this sphere of lokas (worlds) all the living beings, which are manifestations of His own, dwell. The Mahar Loka which is the head of Bhu Loka, Bhuvan Loka and Swar Loka; further, Janar Loka, Thapana Loka and Sathya Loka, which are the heads of Mahar Loka, are nothing but and nothing apart this Parama Purusha. It is on Him lies the permanent bliss, permanent peace and permanent salvation.(Stanza 18).

There are three categories of people (Aprajaanaam) - i.e. persons who have taken birth as sons and who decide not to have any of their pro-genies like Naishtika Brahmachari (permanently decided to observe Brahmacharya), Vanaprasthan (persons who live a life of Yogis away from the midst of milling crowds), and Sanyasis (saints in the real sense). These category of people rest in three of His feet in the order of Janaha, Thapaha, and Sathya Lokas. Others, (Grahastas) who are householders, rest in his other feet. (Stanza 19).

This Parama Purusha, manifesting in various forms, is the only One deserving to be approached and understood through Bhakti (devotion) and ultimately leading to Mukthi (salvation). Therefore, this Parama Purusha is the sustain-er for both Karma Marga (which is also known as Avidya Marga) and Upasana Marga (which is also known as Vidya Marga). (Stanza 20).

From That Ultimate Paramatma from whom came about Brahmandam (Universe), the sense organs (Pancha Bhootas) and various characteristics (Gunas like Satwa), and the Viraat Purusha Who is inclusive of all these characteristics, brightens up the Universe, Sun etc. and surpasses everything. (Stanza 21).

When, from the naval of this Paramatma, who contains within Himself this Viraat Purusha, sprouted a Lotus from which I appeared, I did not see anything other than various organs of this Paramatma for the purpose of materials to be used for Yagjna. (Stanza 22).

All the materials for the Yagjna were collected by me from the organs of this Viraat Purusha. For example, the cows, materials, Dharba grass, Yaga Bhumi, the suitable time and place, leaves and flowers, grains and cereals, ghee, oil, six essences, metals, mud, water, all Veda Mantras (Rig, Yajus and Sama), Chaturhotrams (the deeds to be done by

the four segments - Hotha, Udgatha, Advaryu, Brahman), the sacred names for Yagjnas, Veda Mantras for offerings, the prescribed disciplines for pre and post conduct of the Yagjnas, the seating and naming of each of the Devas, the Granthas of Dharma Marga, the resolution of mind for the conduct of the Yagjna, the actual conduct of the Yagjna, the order of conducting the Yagjna, the offerings to various Devas, the method of penance for any mistakes while conducting the Yagjna, ultimately surrendering everything including the result of the Yagjna to that Paramapurusha, and anything and everything for the purpose. (Stanzas 23 to 26).

Thus, with the collected materials originated from that Purusha, I (also part of that Purusha) did Yagjna for and by that Purusha who is Yagjna Swaroopa and Easwara. (Stanza 27).

Thereafter, your nine brothers (Prajapathis) with single-minded attention did yagjna for that Purusha who is visible in the form of the Devas like Indra etc. and in fact beyond any visible grasp. (Stanza 28).

Thereafter, the Manus, Rishis, ancestors, Devas, demons, humans, during their life times, propitiated through yagjnas that Purusha. (Stanza 29).

This kind of world/universe is within that Narayana who is by nature devoid of any specific characteristics (Nirguna), assumed upon Himself the powers of Maya (His own power) at the beginning of the creation (Srishti). (Stanza 30).

I, (Brahma), appointed by that Bhagavan, ensure creation in this universe. Lord Shiva ensures dissolution representing Him. Assuming the special three characteristics of Maya, He, in the form of Maha Vishnu, ensures sustenance. (Stanza 31).

Oh Narada ! Whatever questions you had put before me, have been answered by me. There is nothing here which happen in the form of any cause or of any effect, are not separate or apart from that Bhagavan. (Stanza 32).

After explaining the concept of Viraat Swaroopam through "Purusha Sooktham" Lord Brahma goes on to explain to Shri Narada, through the subsequent stanzas, that only Rishis with clarity of thoughts can in fact comprehend the principle of the Great Truth and understand the Reality.

---o0o---

TWENTY TWO

LORD BRAHMA'S DOSSIER ABOUT PARAMA ATMA:

Skandham 2, Chapter 6, Stanza 33 to 45 - Srimad Bhagavatham

After explaining the concept of Viraat Swaroopam through "Purusha Sooktham" Lord Brahma goes on to explain to Shri Narada, through the following stanzas, that only Rishis with clarity of thoughts can in fact comprehend the principle of the Great Truth and understand the Reality.

Oh Narada ! Bhagavan Shri Hari is firmly rooted in my heart by remembering Him constantly (Smaran) with astute devotion. Because of this my words are true and nothing but true. My mind wanders only within the parameters of Truth. My senses do not get wavered into wrong paths. (Stanza 33).

Me, who is Veda Swaroopam (through whom all Vedas took shape) and Thapa Swaroopam (through whom all the Thapas - methods of all penance - took form), and responsible for the protection of Prajapathis, though conducted the yogas very systematically and with single mindedness, did not realize from where and from whom I came into being. (Stanza 34).

I bow at the holy feet of that Bhagavan, Who ensures well being and protection to those who surrenders unto Him. Even He does not know His own boundaries, as the space does not know its own. That being so, what to talk of ordinary beings ! (Stanza 35).

Not even me, you or Shiva know the actual state of that Bhagavan fully. That being so, what to talk of other Devas' knowledge about Him. Influenced by His Maya Shakti and having some thinking power in us, we try to comprehend this multi faceted universe with our own limitations. (Stanza 36).

I bow my head to that Bhagavan, who is being praised and sung by people like us enjoying His deeds/past time through His various appearances (Avatars) and about whom no one exactly knows in toto. (Stanza 37).

He who has never taken birth, and was there even before everything was there, in each Kalpa (a segment of time before creation and after dissolution) creates, protects and dissolves by Himself, through Himself, upon Himself, and into Himself. (Stanza 38).

This is the only Truth about Easwara (Easwara Tatwam) - the truth about Almighty -: the one which is no subject nor object, (Visudham) - Nir Vishayam and Niraakaaram - , but present in everything and everywhere (Pratyak), beyond any doubt (Samyak), permanently occupying (Susthiram), not affected by any special characteristics (Nir Gunam), one which has no beginning or end (Anaadhyantham), complete in all respects (Poornam), ever

existing without any gap/break (Nityam), without having any second (Adhvayam), and pure knowledge (Ghnyanam - Ghnyana Aatmakam). (Stanza 39).

Oh Rishi Naradha ! This principle (Tatwam) about Easwara - the Almighty - can be perceived only by the Rishis, who have complete control over their body and mind, and only at specific times when gradually their mind, body and all senses become calm and serene. When their thinking gets involved and immersed in the company of false knowledge, the principle (Easwara Tatwam) - the knowledge about the Almighty - disappears instantly. (Stanza 40).

That Almighty who is spread out everywhere appeared (Avataar) in the first instance to make the Nature work. During that time when:

Prompting the formation of special characteristics; Inducing the requirement for transformations; Facilitating the Nature with cause and effect; introducing (Manaha) - Mahat Tatwam - the mind factor, (Dravyam) - the five elements, (Vikaraha) - self identification - Ahamkaraha -, (Gunaha) - various characteristics, (Indriyaha) - sense organs -, (Viraat) - the total body Universe -, (Swaraat) - the intrinsic life form -, (Sthasnu and Charishnu) - various forms of bodies - Sthaavaram and Jangamam -, -- all that are He and He alone. (Stanza 41).

Me, Lord Shiva, Maha Vishnu, Daksha, etc. and others like Prajapatis, Narada like you, Devas in the heavens, the conductors in Bhuvan lokas, all those managing the Bhoo Loka (earth), and those responsible for conducting the Pathala loka - all that and those are He and He alone. (Stanza 42).

Again, the supervisors of Gandharvas, Vidyadharas, and Charaanas; the leaders of Yakshas, reptiles, snakes, whomsoever they are; Rishis, ancestors, whomsoever others who are great in their own respects, the greatest achievers in all the fields; those supervising the ghosts, demons, life forms in water, animals and birds -- all that and those are He and He alone (Stanza 43).

In this Universe whatever are there which have beauty and potency to sprout into beings, which are having vitality; having power of senses; having the strength of body; having the sense of mind; having the capacity for forbearance, having brightness, shyness, prosperity, and intellect; anything which is colourful; anything which has shape; anything which do not have shape; anything and everything everywhere are all That Parama Tatwam (the Ultimate Reality) and all are His own manifestations. (Stanza 44).

Hey Narada ! Whichever pastimes through various Avataars (appearances) of that Parama Purusha (the Ultimate Reality), who is Sarva Vyapi (spread out everywhere without gap) are considered important by you shall be explained to you by me in proper order. These are very beautiful and shall be enchanting to your ears and heart and I am sure you will enjoy them thoroughly. (Stanza 45).

---o0o---

TWENTY THREE

NOT TEN OR TWENTY FOUR BUT INNUMERABLE AVATAARS OF SRI HARI:

Skandham 2, Chapter 8, Stanzas 1 to 41 (Srimad Bhagavatham)

Continuing the discourse Lord Brahma explains to Sri Narada, after explaining the concept of Almighty in the previous chapters, various Avataaras of Sri Hari at various times in simple formats. These Avataars (or appearances) are nothing but He alone, though understood and explained in different contexts and different situations. Avataars are not just 10 or 24, but they are as much in numbers, known and unknown.

VARAHA:

That Shri Hari, who is indestructible and ever existing, in order to lift up the surface of the earth, appeared assuming the form of Varaaha (Boar form of Vishnu), the one which is equated with all the Yagjnas. As He was doing that process, deep inside the ocean, the famous Hiranyaksha came up before Him. Shri Hari, with his two front teeth, pierced that Hiranyaksha into pieces so effortlessly, as if Lord Indra cuts the mountains into pieces with his Vajra weapon. (Stanza 1).

SUYAGHJNA (HARI):

Thereafter, as the son of Akooti and Ruchi Prajapathi, He was born with the name Suyaghjnan. He procreated Devas known as Suyamans with Dakshina as his wife. He removed the sufferings of the three worlds. Because of His great deeds, the Manu known as Sayambhuvan later praised Him with the name "Hari". (Stanza 2).

KAPILA:

As the son of Kardama Prajapathi and his wife Devahooti, He was born as Kapila, after nine sisters, and He initiated and explained Brahma Ghjyanam (the knowledge about Atman) to His mother. Because of His teachings of Ghjyana to His mother, she could wash away all her doubts from her mind and could renouncing her ignorance thereby attaining permanent salvation. (Stanza 3).

DATTATREYA:

Atri Rishi prayed for a son. Sri Hari, pleased with him, bestowed by saying "I am giving myself to you as your son" (Mayaa Aham Dattaha). Thus the son born to Atri Rishi came to be known as Dattatreya. Dattatreya was intensely worshiped by Yadu and Kartaveerya with the result they could achieve both Bhakti (devotion) and Mukti (salvation). (Stanza 4).

SANAT KUMARS:

At the beginning of the creation, with the desire to create different worlds, I (Brahma) did great penance. Because of this great penance creation of four sons, prefixing their names with "Sana" came about (Sanat Kumars by name - Sanat Kumara, Sanaka, Sanandha, and Sanat Sujatha) who were manifestations of Sri Hari Himself. They preached the Atma Tatwam (the knowledge about Para Atma) which earlier got immersed with the time relating to the previous Kalpa (segment of time period). They not only preached them well but also imbibed whatever they had preached. (Stanza 5).

NARA AND NARAYANA:

He appeared in two forms, Nara and Narayana, as sons of Murthy, wife of Dharma Deva and daughter of Daksha Prajapati, with special powers of penance and knowledge. The army of Kamadeva along with the Apsaras could not debunk the great penance undertaken by Nara and Narayana. More over, they were stunned to see that these two great Saints could present to them much more beautiful Apsara out of their own Tapo (penance) Shakti (power). (Stanza 6).

SHRI RUDRA DESTROYING KAMA:

The greatest of the Devas like Shri Rudra etc. by their sheer angry look destroy the Kama (sensual desires). Such intense unbearable fire of anger, though originating from them, does not have any effect upon them. Even such fire, when approaches the heart of Sri Hari, gets scared and disappears. That being so, what Kama (sensual desires) can do to that Sri Hari ! (Meaning thereby Sri Hari is unaffected these types of mundane things and He is much above these things). (Stanza 7).

DHRUV:

He, though a small child, who got hurt with the humiliating words of his step mother, right in front of his father and great powerful king Uthaanapada, had to go to the forests for the purpose of doing penance. He started praising Sri Hari intensely and from the core of his heart. Pleased with him, that Sri Hari granted him with the ever permanent place known as Dhruva Padam. From the eastern upper side of that Dhruva Padam, Brighu and like Rishis and many other Sapta Rishis who travel around through the path of space (Vayu Marga) praise the Almighty. (Stanza 8).

THE KING, PRITHU:

Because of the unbearable and unjust deeds of the great king Venan, the Rishis prayed to Sri Hari for a solution to the problems faced by them and the society. Because of the intense anger of these Rishis, Venan was consumed into ashes. Venan was very great and had valour, but utilized them wrongly. Sri Hari sprouted in the form of Venan's son from his ashes and did two things. One: delivered salvation to His father, Venan, by His good deeds and thus came to be known as Prithu - (A person who ensures salvation to his father from the hell known as Puth, is called Puthra) and Two: ensured fair distribution of wealth and prosperity of this earth among the people of the kingdom (society as a whole). (Stanza 9).

RISHABHA:

This Sri Hari, appeared with the name Rishabha, as the son of Sudevi (Merudevi) from the King known as Nabhi. Rishabha had equanimity (Samadrig); was firmly rooted in his Atma Swaroopa (Swasthaha); was pious, calm, gracious and having complete control on his senses (Prashanta Antahkaranaha); and not attached to worldly matters (Vimukta Sanghaha). He practiced and exhibited his capacity to do intense Yogas (Jadayoga charyams) and was an Avadoota (the greatest mental stature of a living person). These Yogas are considered most suitable for the greatest Rishis and Paramahamsas. (Stanza 10).

HAYAGRIVA:

During the time when I (Brahma) was doing the Yaghjnas, - He who is the embodiment (Swaroopa) of all the Vedas, Yaghjnas, and He who is worshiped by all the Devas and inclusive of those Devas themselves, and He who is the bestow-er of the results of all the Yaghjnas, and He who is complete in all respects (Bhagavan) - appeared in the form of Hayagriva Murthy, shining and radiating golden rays all around Him. From His nostrils, as He was breathing, came about the beautiful verses of the Vedas. (Stanza 11).

MATSYA:

At the end of the dissolution of everything in this Universe (Pralaya Kaala) it was witnessed by the future Manu known as Satyavratha, Sri Hari taking the form of Matsya. That Matsya Roopi, Sri Hari, who is the source of this earth and all the beings, retrieved from the gory and fearful waters (Pralaya Jala) -(Urubhaye Salile)- all the prescribed methods of the Vedas fallen out from my face, and dissolved Himself into the waters. (Stanza 12).

KACHHAPA (TORTOISE):

For the purpose of getting Amrut, when the leaders of the Devas and the Asuras were churning the Milky Ocean with Manthara mountain, He appeared inside the ocean in the form of Kachhapa (tortoise). It was on His back the mountain was placed for churning. During that great churning of the mountain on His back, He felt only the slightest itching which was so pleasant for Him and gave Him an opportunity to go into slumber, holding the entire mountain right on His back. (Stanza 13).

NARASIMHA:

That Sri Hari, who removes the fears of all in the Swarga Loka, assumed the form of mixture of lion and human (Narasimha) with His vibrating eyebrows, fear generating teeth, and gory face. Hiranya Kashyap, approached Him holding his club to attack. Within split second, He loaded Hiranya Kashyap on his lap and split him with his bare hand nails. (Stanza 14).

CHAKRAYUDHAPAANI (GAJENDRA MOKSHAM):

The Gajendra, king of the elephants, when caught by his foot by the crocodile (Graaha) while bathing in the lake along with his herd, left alone there by all, by sheer inability on his part and constant pulling of his leg by the crocodile, could not retrieve himself from its grip, despite having huge strength. Holding a lotus in his trunk, he surrendered himself to Sri Hari and started praising Him like: "Oh ! The first of all the first ! - (Adi Purusha) - The controller of all the worlds - (Akhila Loka Ntha) - Holiest of the Holiest - (Theertha Sravaha) - The One who bestows all good things by just listening to His Names - (Sravana Mangala Naama Deya). (Stanza 15).

Upon hearing the cries of that elephant, Sri Hari, who is the embodiment of everything and who is inseparable from anything, came flying with his Chakra Ayudha (Sudarsana Chakra) in His hand seated on the shoulders of the king of birds (Garuda). Even before he touched down, he flayed the Chakra (Sudarsana) on the mouth of the crocodile, split it, picked up the elephant kindly by hand and rescued it. (Stanza 16).

VAMANA:

Among the twelve Adityas who were the sons of Adithi, the youngest Vishnu was the greatest in all the qualities (Gunas). That is because, as he got the consent (or the word) from Mahabali, He measured the three worlds instantly. In the form of Vamana, he could acquire the entire earth with just one measure of His foot. It is only by request even the greatest Almighty can win over the righteous persons (meaning thereby Mahabali). (Stanza 17).

TRIVIKRAMA:

The Mahabali, who was fortunate in sprinkling on his head the sacred water after doing the worship of Trivikrama's lotus feet, was not enamored of getting the position of the controller of all the Deva Lokas (for which he was the fittest). He did not work for anything other than ensuring the execution of what he had promised (Pratighjna). He surrendered himself totally before that Sri Hari by bending his head. (Stanza 18).

SRIMAD BHAGAVATAM:

Hey Narada ! Even to you, because of your intense devotion and penance, Sri Hari enlightened in you the Atma Tatwam. Due to His blessings you could be in the path of devotion and knowledge known as Bhagavatam (Bhakti and Ghjyana). Those who master this Bhakti Yoga principle known as "Vasudeva Saranaha" (I surrender unto Vasudeva) easily understand the connect between self and Him. (Stanza 19).

SUDARSHANA CHAKRA:

That Sri Hari, who becomes the head of Manu Vamsa in all the Manvantaras (a particular segment of time/long period), holds His Sudarsana Chakra which shines all over different directions and which is self energized, bright and powerful. Holding that Sudarsana Chakra and with Its fame and power, He controls all the worlds and imparts the principle of governance to those kings who depart from the righteousness. (Stanza 20).

DANWANTARI:

That Sri Hari, whose fame is not imposed upon Himself by any one, appeared in this world as Danwantari. By taking His name wholeheartedly and with devotion, the diseases disappear instantly. It is He who sustains permanency in everything and every one. And the demons (Asuras) which like to disturb the equilibrium are instantly removed. It is like the success of a Yagjna disturbed by the demons. In the process He teaches the knowledge of leading good and healthy life. (Stanza 21).

PARASURAMA (BHARGAVARAMA):

Assuming the avatar of Parasurama, that Sri Hari, holding His famous and sharp Axe, went round the world twenty one times, punishing the mighty kings who chose to rule their kingdoms non righteously, who were burden on this earth, and who were destroyers of knowledge and knowledgeable persons. (Stanza 22).

SRI RAMA:

Sri Hari appeared as Sri Rama, along with His own potency like Bharata etc., in the dynasty of Ikshwaku in order to bless us (i.e. Brahma and others), To ensure that He carries out the orders of His father, Dasaratha, He together with Lakshmana and Sita went to forest. The pride of Ravana was diminished by Him thereafter. (Stanza 23).

On His way to Lanka, along with His army, seeing Sri Rama's power and force to reach the destination, the King of the ocean (Udhadhihi) got so terrified. He came up, bowed before Sri Rama and gave to Him the access for crossing over the ocean. (Stanza 24).

That Sri Rama could scare the powerful Ravana and his pride just with the sound of pulling the string of His bow. (Stanza 25).

BALARAMA & SRI KRISHNA:

In order to relieve the earth from the burden on account of the bad deeds by demon kings, together as Balarama and Krishna, about whom humans cannot comprehend, appeared on the earth with their own special powers, fame and name and did various deeds and restored order in the society. (Stanza 26).

SRI KRISHNA (AS A BABY):

If Sri Krishna was not an Avatara Murthy, it would not have been possible for Him as a small baby to annihilate the demon known as Pootana, as a three month old baby to tumble with his tender legs the fierce demon known as Sadakasura, and when He was crawling with His knees to uproot two tall trees reaching up to the sky. (Stanza 27).

KALIA MARDHANAM:

It would not have been possible (had he not been an Avatara Murthy) to rescue the cattle and the cow herds from the dangerous effects of the poison emitting constantly by the snake in the Kalindi river in the Vraja Bhoomi. Not only that (had he not been an Avatara Murthy) He could not have humbled the powerful and poisonous Kalia snake, driven him out of that place and purified the waters of the river ! (Stanza 28).

During that night when there was wild forest fire and when the cow herds were sleeping in the forest, they got scared and thought they have been trapped there without any scope of escape, came to the fearful conclusion that it was their last night in their lives. Sri Krishna along with Balarama asked them to just close their eyes and open them. When they did that, they did not see any forest fire. This would also not have been possible had He not been an Avatara Murthy. (Stanza 29).

SHOWING THE WHOLE UNIVERSE INSIDE HIS MOUTH:

Yashoda was trying to tie baby Krishna with available ropes. Whatever ropes she used were not sufficient to cover Him to tie Him up. She was surprised. Then, when He yawned as Yashoda looked at Him, she could see the whole universe inside His mouth ! It would not have been possible had He not been an Avatara Murthy. (Stanza 30).

It was His big wonder to have saved Nandagopa from the clutches of the ropes of Varuna; to have saved Gopas from the closed caves in which they got trapped; and to take the people of Gokula to Vaikunta when they were sleeping in the night after day's hard work. (Stanza 31).

GOVARDHANA GIRIDHARI:

When the Gopas did not perform the Yagas meant for Indra because of which he became furious thereby punishing the Gopas by showering torrential rains, the kind and benevolent

seven year boy Sri Hari, in order to rescue the cattle and the people, kept on lifting the Govardhana Giri by His little finger, continuously for seven days. He did it with such ease as if the mountain was like a sprouted mushroom on His little finger. (Stanza 32).

WARDING OFF DEMONS AND BAD ELEMENTS:

Sanghachooda, the follower of Kubera, had bad intentions on the women folks of Vraja Bhoomi when they were enjoying the natural beauties of Vrindhavana during the full moon night. Sri Hari instantly beheaded him. (Stanza 33).

Many demons and other bad elements were made to attain their respective Lokas by Sri Hari. To name a few of them: Pralambha, Dhenuka, Bhaka, Kesi, Asishta, Chanoo (all of them known as Mallas); Kuvalaya Peeda, Kamsa, Kala Yavana, Narakasura, Poundava Vasudeva, Salva, Dwivida, Balvala, Dantavakra, seven bulls of Nagnajit, Sambarasura, Vidooratha, Rukhmi etc. Apart from these, others who were armed in the warfare like Kambhojas, Veeratas, Kauravas, Kekayas, Srinjayas etc. Other than the above, there were others who assumed and duplicated like Bheema, Balabadra, Arjuna etc. (Stanza 34 and 35).

He also appeared assuming different Veshas (roopas) to change the course of thinking of demons known as Tripura Asuras, who used to give trouble to people by assuming non visible forms in the worlds created by Maya Asura. (Stanza 37).

VYASA:

In the course of the flow of time, it would be difficult for the ordinary humans, who naturally become narrow minded and with the limitation of their age factor, cannot follow the prescribed paths enunciated by the sacred Vedas. Because of this, That Sri Hari Himself, appeared as the son of Satyavati with the name Vyasa, and created different branches out of the tree known as the sacred Vedas. Oh ! What a wonder ! (Stanza 36).

SASTHA (KALKI):

At the end of the Yuga (a period of time), when no one will remember Him in their individual homes, when the order of the society gets disturbed by wrong people occupying the positions of responsibility, when there will be no words uttered like "Swaha" (worship linked to Agni - fire) "Swadha" (worship linked to Pithrs - ancestors including rishis and saints) and "Vashad" (worship linked to all the Devas) -- (meaning thereby people forgetting the

righteousness in the society as prescribed in the Vedas), at that period of time (Kali Kaala) Sri Hari will appear as Sastha (Kalki). (Stanza 38).

BRAHMA - VISHNU - MAHESH:

In the matter of creation (Srishti) and penance (Tapas), me (Brahma), the rishis starting with Mareechi, nine Prajapathis; in the matter of sustenance (dharma), Dharma, Vishnu in the form of Yagjna Swaropa, Swayambha Manu, other Devas, Kings; in the matter of dissolution (samhaara), non righteousness (adharm), Adharma, Rudra, the snakes, demons etc., - it is only that Sri Hari who appear and is the real content in all these powers. (Stanza 39).

Assuming that a person who is capable of counting by individual numbers each and every sand particle all over the earth, cannot specify the exact nature of the powers and capabilities of Sri Hari. If we remember His deeds of measuring the worlds by just three times of His foot; or when all the worlds were trembling He could steady the Satya Loka by just trampling His foot, it is difficult for any one to describe fully His great powers and possibilities.

The above is also the summary of a small part of Veda (Veda recitation) Mantra from Purusha Sooktam which says : "Vishnornu kam Viryani Pravochoam yaha parthivani vimame rajamsi yo asthabhayadutharam sadhastham vichakramaanastredhorugaya " (Stanza 40).

ANANTA (ADI SESHU):

Even I am not able to comprehend the capacity of the powers (Maya Shakti) of that Parama Purusha. That being so, what to talk of your ancestors Sanakas and others like them? The Ananta (with His thousand heads), the snake form of that Adi Deva remaining and be with Him for ever, constantly sings His praise and have never reached the end point of that praise ! (Stanza 41).

---o0o---

TWENTY FOUR

WHO ARE THE PERSONS WHO UNDERSTAND THE YOGA MAYA ?

Skandham 2, Chapter 7, Skandham 42 to 46 (Srimad Bhagavatham).

Continuing the discourse Lord Brahma tells Narada about who are the persons who understand the Yoga Maya and can identify with the Parama Atma.

When one becomes totally identified in His Lotus feet, with clean mind and in all circumstances, that Parama Purusha, Who is ever permanent and Bhagavan, manifests compassion in them. Such persons are able to go beyond the Maya Shakti (special powers of Vishnu) of Bhagavan and understand Him fully. Such persons do not have any attachment to their own body (bodily comforts) which are only fit to be fed as food to dogs and jackals when the life goes away from it. (Stanza 42).

Hey Narada ! I (Brahma) understand about the Yoga Maya of that Parama Purusha. Apart from that You (Narada), the powerful Parama Siva, Prahlada, the wife of Swayambhu Manu - Shataroopa, that Swayambhu Manu, his sons, the Raja Rishi known as Praacheena Bharhis, the Muni known as Ribhu, the father of Vena known as Angha, and also Dhruva, understand the powers of Maya. (Stanza 43).

The others who understand about this Yoga Maya are : Ikshwaku, Ila (Purooravas), Muchukunda, Videha (Janaka Raja), Ghadi, Raghu, Ambareesha, Sagara, Ghaya, Nahusha (Yayathi) etc., Mandhata, Alarka, Shatadnwa, Anu, Randhi Deva, Devavrata (Bheeshma), Bali, Amoortharaya, Dilipa, and also Saubhari, Uthanka, Sibhi, Devala, Pippalatha, Saaraswatha Udhavan, Parasara, Bhoorishena, Vibheeshana Hanuman, Upendra Dattan (Shri Sukha), Parthas (Pandavas), Aarshtisena Vidhuran, Shrutadeva and others like them. (Stanza 44 and 45).

Those who have the characteristics of total devotion to that Parama Purusha and having proper discipline, even if they fall in any category of people or even if they are born in the womb of birds and animals, understand about this Yoga Maya. They can surpass that Maya to be with that Param Atma. This being so, what to talk of others who are stoutly rooted into Him permanently and steady fast in their devotion to Him? (Stanza 46).

---o0o---

TWENTY FIVE

"BRAHMO AHAM" - UNDERSTANDING THROUGH ADWAITA:
Skandham 2, Chapter 7, Stanzas 47 to 48 (Srimad Bhagavatham)

Continuing the discourse Lord Brahma tells Narada the principles of Adwaita.

The one which has been understood as "BRAHMAM" by the Rishis, is the self sustaining Parama Purusha (Parama Atma). That is ever permanent, ever sustaining and at all times without any change. It has equanimity at all times, fearless, and has no characteristic of sadness and at the same time ever blissful. It is beyond all the shapes and forms, beyond senses and materials, very pure, essence of the all the knowledge, and the Atma itself.

It is beyond the sound and not affected by the results of actions. Even Its own special powers known as Maya Shakti has no effect on It. When a person understands correctly this Parama Purusha he need not go anywhere in search of any thing. Such a person understands the concept of "BRAHMO AHAM". Thus he has no dual concepts. It is like Indra is the owner of water. Showering rains is within his own powers. That being so he need not go in search of water or dig a well for water. (Stanzas 47 & 48).

---o0o---

TWENTY SIX

REACHING TO TATWA BODHAM (SUPREME KNOWLEDGE) :
Skandham 2, Chapter 7, Stanzas 49 to 53 (Srimad Bhagavatham)

Continuing the discourse Lord Brahma tells Narada that Tatwa Bodham has no meaning without Bhakti Bodham.

In fact once a person has understood the concept of "Brahmo Aham" he becomes unconcerned with anything around him and does not wish to increase his actions in worldly matters. However, there are others who prefer to pursue results for their continued actions. It is that Parama Atma, again, Who is the provider of results for such actions. However, the Parama Atma is beyond these actions and thus its results.

Though the Atma is not affected by anything as actions and reactions, by constantly having desires and doing repeated actions by persons has a multiple effect of carry over of the results even after the death of the body. (Stanza 49).

Oh son Narada ! I (Brahma) have explained to you in a concise manner about Sri Hari, who is the creator of this Universe and He is Bhagavan. All the causes and effects in this Universe (all the lokas), and anything and everything is not at all away from Him and apart from Him. (Stanza 50).

These principles explained to me by Bhagavan Himself is Srimad Bhagavatham. This Srimad Bhagavatham is the essence of all those principle known as Parama Atma (Sri Hari). You can delve into it as much as you like. (Stanza 51).

He is the one Who is the Atma in all (Sarva Atma), the one Who is the base of all (Akhila Adhaare), the one Who has all the potency of Bhagavan (Bhagavathi). How to ingrain utmost devotion upon Him by ordinary persons is worth examining through this Srimad Bhagavatham and you may explain to them accordingly. (Stanza 52).

Those who describe the great deeds arising out the Maya shakti of this Sri Hari, or enjoy them, or listen carefully to them regularly, are not affected in their inner selves due to the Maya manifestations in this world. (Any knowledge - Tatwa Bhodam - devoid of devotion - Bhakti Bhodam - is useless according to the Bhagavata Sastra). (Stanza 53).

---o0o---

TWENTY SEVEN

WHEN JEEVA (ATMA) IS BEYOND ALL ELEMENTS HOW COME IT FORMATS INTO LIFE FORMS !

Skandham 2, Chapter 8, Stanzas 1 to 7 (Srimad Bhagavatham)

In the previous chapters Shri Sukha Brahma Rishi explained to King Pareekshit the discourse as happened between Lord Brahma and Narada. Brahma advised Narada, after detailed explanation of the concepts of Parama Purusha, that to reach Tatwa Bodha (Supreme knowledge) Bhakti Bodha (Total devotion) is essential which is the essence of Srimad Bhagavatham. He advises Narada to tell others about Srimad Bhgavatham and enunciate lectures about the pastimes of Sri Hari so that people can develop Bhakti through which they can grasp about the Supreme.

Upon listening to the entire discourse, King Pareekshit puts further questions to Shri Sukha Brahma Rishi.

Oh the Knowledgeable Rishi ! This Narada Muni grants his appearance, as equal to that of Bhagavan, to the desirous ones. To whom all and in what manner Shri Narada, after understanding the principles from Lord Brahma about Parama Purusha, who is beyond any characteristics and who can also be analysed through special characteristics, and encouraged by Lord Brahma, preached the concepts from Srimad Bhagavatham ? (Stanza 1).

Oh ! The greatest of the greatest among the Vedic scholars ! I want to understand the principles illustrated here. The wonderful great deeds of Sri Hari's pastimes ensure well being for the people of this world. (Loka Sumangalaha). (Stanza 2).

Oh ! The blessed one ! How I should focus my mind easily on that Sri Krishna, who is in everyone as Atma? How should I discard my physical body focusing my mind on Him? (Stanza 3).

That Sri Krishna Bhagavan, without any delay, enters into the heart of the one who constantly listens and praises about Him. (Stanza 4).

That Sri Krishna Bhagavan enters into the imaginary lotus like heart of the devotees through the holes of the ears and cleans up the dirt of confusion and sins as the rains clean up the water bodies. (Stanza 5).

That person, whose heart has been cleansed and liberated from all the confusion and thus all his difficulties, never leaves the lotus feet of Sri Krishna as if he has returned to his native home after visiting other places. (Stanza 6).

Hey Brahma Rishi ! That life (Jeeva - Atma) is beyond five elements. Then how come it starts formatting with the five elements? Does it happen suddenly or with a prefixed reason? Please let me know the truth behind this. (Stanza 7).

---o0o---

TWENTY EIGHT

IN WHICH CONDITION DOES ALMIGHTY EXIST INDEPENDENT OF HIS MAYA SHAKTI ?

Skandham 2, Chapter 8, Stanzas 8 to 10 (Srimad Bhagavatham)

Continuing to put questions to Shri Sukha Brahma Rishi, King Pareekshit seeks clarifications about the Almighty and Its Maya Shakti.

It is from the abdomen of that Parama Purusha sprouted the representative characteristic of red beautiful lotus flower for the purpose of creation of universe in forms and shapes. It has been described here that it is the same Parama Purusha who took different forms and shapes. That being so, can we limit Him to these forms and shapes? (Stanza 8).

With whose blessings Lord Brahma, who is the creator of and inhabitant in each and every life form, brings into being the life forms? How that Brahma, who came into being from the sprouted lotus of Parama Atma, realized the Truth of being under the control of Parama Purusha? (Thus the qualities of That Truth, which creates Lord Brahma and through Him all other life forms, are much greater and unimaginable as compared to life forms !) (Stanza 9).

Not only that, that Parama Purusha, for the sake of creation, sustenance and dissolution of the universe, contains in Himself all the characteristics of all forms and non forms, and owns Maya Shakti. In which condition that Parama Purusha exists segregated from Maya

(or how come He is considered apart and away from His own Maya Shakti, when it comes to understanding Him in reality !). (Stanza 10).

---o0o---

TWENTY NINE

DOES THE ALMIGHTY SURPASS EVERYTHING ?

Skandham 2, Chapter 8, Stanzas 11 to 15 (Srimad Bhagavatham)

Putting questions further to Shri Sukha Brahma Rishi, King Pareekshit seeks clarifications about the Almighty and Its very source.

You had mentioned that with the organs of this Viraat Purusha, this universe along with the different devatas, came into being. I also heard that along with different devatas and this universe, the organs of Viraat Purusha came into being . (Meaning thereby, is there any opposite meaning in the explanation of the process of the universe. Was Viraat Purusha first and then the Universe, Viraat Purusha along with the Universe, or Universe first and then came about Viraat Purusha). (Stanza 11).

How many Pralayas (Kalpaha) are there (dissolution of the Universe). What is the determination of time between one Kalpa and the next. What is the period factor determining the past, present and the future. What is the factor for the age of the lives in body formats like humans, and also the ancestors and devatas. How all these factors have been determined. (stanza 12).

Hey ! The greatest Brahmin ! How about the flow of time and its calculations -- The one which can be condensed to micro seconds and also can be expanded into huge number of years -- and how to understand them ! What are the places which can be attained by Karmas (actions) - how many and how to achieve them ! (Stanza 13).

How the life forms get the characteristics of gunas like Satwam, Rajas, Thamas etc. As to which actions transform these characteristics in the same life forms. (Stanza 14).

What is the source of sprouting of Earth, Pathala, directions, Space, Stars and planets, mountains, rivers, oceans, islands and the life forms living in all these? (Stanza 15).

---o0o---

THIRTY

WHAT ARE THE PROCESSES OF TRANSFORMATION KNOWN AND UNKNOWN ?

Skandham 2, Chapter 8, Stanzas 16 to 26 (Srimad Bhagavatham)

What are the processes of transformations both inside and outside of the vast expanse of this Universe? What are the life history of great men? What are the characteristics determining the status of people in particular positions or occupations? (Stanza 16).

Which are the descriptive presentations of the greatest Avataar's of Shri Maha Vishnu, which are the period of times, and the measures of such period of times, which are the different dharmas (righteousness) in different times? (Stanza 17).

In general, which are the prescribed methods of righteousness for the human beings? What are the prescribed rules for the kings, workers and those who are suffering ? (Stanza 18).

Which are known as Tatwams, their numbers, their characteristics, various cause and effect relationships, methods of worship of Easwara, the greatest of the greatest knowledge, the methods of Ashtanga Yogas, etc.? (Stanza 19).

How the Yogeswaras (persons who are apt in conducting Yogas) attain all their achievements, their progress, the departure process of Yogis from their bodies, the forms and shapes of Vedas, sub-Vedas, Dharma Sastras, Itihasas, Puranas ? (Stanza 20).

For all the living beings how the starting point of life, sustenance, and dissolution take place ? What are the prescribed methods of actions (Karmas) as per Vedas, Agnihotras, and other forms. What are the prescribed methods for Dharma-Artha-Kama ? (Stanza 21).

What happens to those life forms at the end of the period of time (Kalpa Andhaha) who carry with them the balance of results of their own actions and how they take further life forms? How the actions as opposed to the Vedas originate? How the life forms get out of their connections and liberate? What is the status of life forms when they rest on their real selves? (Stanza 22).

How the otherwise independent Almighty exist with His Maya Shakti? When that Almighty discards that Maya and remains as a mere witness to everything? (Stanza 23).

Oh the greatest Rishi ! As I want to understand all these, please explain to me everything logically and with examples? (Stanza 24).

You have the self knowledge (Like Lord Brahma) about what transpired between Brahma and Narada, also you have inherently acquired these knowledge from Vyasa, unlike others who report and repeat what they learnt. (Stanza 25).

Hey the one equal to Brahma ! When I drink the nectar of the sweetness of the descriptions about Shri Krishna Bhagavan's pastimes, all my senses will be focused on you, and nothing except you despite being in the state of not having food and water. (Stanza 26).

Sootha now says to Shaunakas - Upon listening to King Pareekshit, and his questions put to him in the assembly of great men, Shri Sukha is pleased. (Stanza 27). He started explaining that Purana (Srimad Bhagavatham) which was originally professed to Lord Brahma by Shri Narayana Himself at the beginning of Brahma's time, and by Vyasa to Shri Sukha, and which are equivalent to all the Vedas. (Stanza 28). Thus Shri Sukha started explaining in an orderly manner the greatest work of Srimad Bhagavatham in response to whatever have been asked by the greatest King (Pareekshit) of the Pandu dynasty. (Stanza 29).

---o0o---

THIRTY ONE

"IT IS ME" AND "IT IS MINE" - THE STUMBLING BLOCK FOR SELF REALIZATION

Skandham 2, Chapter 9, Stanzas 1 to 3 (Srimad Bhagavatham)

In the previous chapter 8, King Pareekshit puts forward various questions before Shri Sukha Brahma Rishi regarding the concept of Almighty and various other subjects relating to the formation of life forms, universe, time factor etc. etc. In this chapter, Shri Sukha Brahma Rishi replies in detail about them one by one.

Oh King ! The Jeeva (Atma) is beyond all gunas. It is a mute witness to everything happening around. Except to the extent that, because of the Maya Shakti of Sri Hari, one feels involved and becomes part of everything around. In fact the Jeeva is not connected with anything relating to the body or whatever is seen/perceived by the sense organs and, in principle, is independent of everything.

It is like when a person is in dream stage, he sees things in his dream, but he himself is independent of all what he is seeing. Similarly, the Jeeva is only a witness to the things happening through Maya and in fact is not tied up to it. (Stanza 1).

The Jeeva is seen as taking shapes and forms in different ways due to the powers of Maya. When the Jeeva gets seemingly settled with the various characteristics and starts enjoying things through the body and senses, the assumption of "It is me" "It is mine" etc. comes about, which in fact is again due to the influence of Maya Shakti. (Stanza 2).

When this Jeeva discards itself totally from the connections of characteristics of enjoyment through the body and senses (by discarding the feeling of "It is me" and "It is mine") and starts identifying one with the Ultimate Reality, away from the body, time and nature, and starts enjoying the inherent self and the only self sustaining form of Anant Swaroopam (the vast expanse with no beginning and no end), it attains the stage of non-concern with worldly things. (Stanza 3).

The above replies by Shri Sukha Brahma Rishi are to the question put by King Pareekshit in Stanza 7 of chapter 8.

---o0o---

THIRTY TWO

BRAHMA'S SELF INTROSPECTION AS TO HIS OWN ORIGIN:
Skandham 2, Chapter 9, Stanzas 4 to 8 (Srimad Bhagavatham)

Shri Sukha Brahma Rishi continues his explanations to King Pareekshit on his questions.

Due to the intense penance of Lord Brahma, when Sri Narayana appeared before Him showing His Reality and enunciated in Him the greatest and the ultimate Truth, are the principles which help understand the concept of Jeeva. (Stanza 4).

In the beginning of everything, the first Deva, Lord Brahma, who is the embodiment of the professor of Bhakti Yoga, sat on the centre stage of the Lotus (which is His permanent abode) and started thinking about the methods to be adopted for creation. However much He put in his best, He could not comprehend proper methods and systems to go about the creation.

He went through the stem of the Lotus to reach to the bottom, to examine and find out the reasons as to the cause of his own existence, but was helpless and clueless to do so. Hence He returned to the centre stage of the Lotus and sat over there. (Stanza 5).

As Lord Brahma was thinking like this and introspecting, he could hear in a mellowed tone from the water body near Him, the sound of "two letters" being repeated twice (meaning thereby the words "Thapa" "Thapa" - "do penance" "do penance").

These two letters are "Tha" and "Pa" - representing the 16th and 21st letters in the script of letters (this is Akshara Atmakam - literal) and put together "Thapa" which is precious for any Rishis (this is Bhava Atmakam - inner meaning content). (Stanza 6).

Lord Brahma, upon hearing this sound, inquisitive to find out the origin of the source from where these emanate, stood up and looked around in all directions. Since He could not see anything, He returned to the centre stage of the Lotus and sat over there. He then realized that He has been ordered by some force to do Thapas (penance) and, therefore, started focusing his attention on doing penance. (Stanza 7).

Thereafter, for thousands and thousands of years, Lord Brahma did intense penance (Thapas). His penance was so great, not comprehensible even by the greatest Thapaswis, which was instrumental in lightening up the entire Universe. Sri Narayana, who is the sustain-er of such intense penance, showed to Lord Brahma, in His vision, His own Vaikunta Loka which has no equal anywhere else. (Stanza 8).

The above replies by Shri Sukha Brahma Rishi are to the question put by King Pareekshit in Stanza 8 of chapter 8.

---o0o---

THIRTY THREE

VISUALIZATION OF VAIKUNTA LOKA IN LORD BRAHMA BY SRIMAN NARAYANA

Skandham 2, Chapter 9, Stanzas 9 to 13 (Srimad Bhagavatham)

Continuing the discourse to King Pareekshit as answers to his profound questions put before by him (through chapter 8), Shri Sukha Brahma Rishi explains as to how, as a result of intense penance (Thapas) done by Lord Brahma, in the beginning of the creation, could visualise the Vaikunta Loka of Shri Narayana.

VAIKUNTA LOKA (HOW IT LOOKED):

That Vaikunta Loka, which stands alone in beauty and prosperity, is inhabited by the divine Devas. In that place the time factor has no effect. There is no place there for the characteristics of Satwa Guna mixed with Rajas and Thamas gunas. (Stanza 9).

HOW THE INHABITANTS OF VAIKUNTA LOKA LOOKED:

In that place there is no Maya. That being so there is nothing present there relating to Maya. There resides the followers of Sri Hari who are worshiped by the Devas and the Asuras. Their personality is such that they are shining with powerful aura, having the eyes equivalent to that of the lotus petals, wearing saffron clothes, intense in their beauty, and ever youthful. (Stanza 10).

All of them were having four hands; radiating with brightness; wearing ornaments studded with pearls and diamonds; adorning bracelets decorated with precious stones and high quality diamonds; wearing beautiful ear ornaments, majestic head gears and ornamental garlands. (stanza 11).

HOW THEIR AIRPLANES LOOKED:

The parked airplanes of these followers of Sri Hari were so beautiful and reflecting the radiation of the precious diamonds and precious stones. The airplanes were such that because of their radiation of brightness, the whole place was looked like various strokes of lightening appearing among the dark clouds. (Stanza 12).

SRI DEVI SINGING THE GLORY OF SRIMAN NARAYANA:

In that place the Devata of the embodiment of prosperity (Sri Devi) worship the lotus feet of Sriman Narayana with different kinds of precious offerings, in different ways and with due respect. That Sri Devi is sitting on the Swing and swinging, and singing and praising the glory of Her beloved Sriman Narayana as if the bees hover around the flowers over and over. (Stanza 13).

Sriman Narayana gives appearance to Lord Brahma which is beautifully described in the next stanza.

---o0o---

THIRTY FOUR

VISUALIZATION OF SRIMAN NARAYANA IN VAIKUNTA LOKA BY LORD BRAHMA

Skandham 2, Chapter 9, Stanzas 14 to 18 (Srimad Bhagavatham)

Continuing the discourse to King Pareekshit as answers to his profound questions put before by him (through chapter 8), Shri Sukha Brahma Rishi explains as to how, as a result of intense penance (Thapas) done by Lord Brahma, in the beginning of the creation, could visualize the Vaikunta Loka of Shriman Narayana. These have been covered in stanzas 9 to 13. Subsequent stanzas explain the visualization of Sriman Narayana by Lord Brahma in the Vaikunta Loka. The description about Sriman Narayana in the ensuing three slokas are so marvelous in detail and beauty.

Stanza 14 -

Dhadharsa Thathra Akhila Satwatham Pathim
Shriyaha Pathim Yagjna Pathim Jagat Pathim

Sunanda Nanda Prabhalaarhanaadhibhihi
Swapaarshadamukhaihi Parisevitham Vibhum

Stanza 15 -

Brithyaprasaadabhimukham Dhrighaasavam
Prasannaasaarunalochanaanam
Kireetnam Kundalinam Chathurbhujam
Peethambharam Vakshasi Lakshitham Shriya

Stanza 16 -

Adhyarhaneeyaasanam Aasthitham Param
Vriitham Chathuhu Shodasapanchasakthibihi
Yuktham Bhagaihi Swaihi Itharathra Cha Adhruvaihi
Swa Eva Dhaaman Ramamaanam Easwaram

Lord Brahma visualized Sriman Narayana thus in that Vaikuntam:

He, who is the sustain-er of all the devotees, the husband of Shri Bhagavathi, the protector of the Yajnas, the Head of the universe, surrounded and worshiped by the followers like Sunanda, Nanda, Prabhala, Arhana, etc., as a Maha Prabhu (the greatest of the greatest), ever ready to bestow blessings to his devotees, having the eyes attractive like honey, having the face and eyes bestowing divine smile, having head wear (kireetanam), wearing ear ornaments (kundalinam), having four hands, wearing saffron clothes, inhabited and decorated on His chest by Sri Devi, seated on the most deserved throne (simha aasanam), having four, sixteen and five principles' powers - Nature, Purusha, Mahat Tatwam, Ahamkaram (four) - Mind, five Ghjana Indriyas, five Karma indriyas, five Maha Bootas etc. totalling sixteen, - Sabda, Sparsh, Roopa, Rasa and Gandha as five more elements - all put together twenty five principles -, containing in Him all the six characteristics of Bhagavan - Aiswarya, Dharma, Yasas, Shree, Ghjanya, Vairaghya -, resting and enjoying His own self sustained and ever permanent nature.

Lord Brahma, so happy and humble, eyes filled with tears of joy, prostrated before that Sriman Narayana who can be attained only by Parama Hamsas.

At that time, knowing that Lord Brahma is anxious to carry on with the work of creations as per His requirements, and also knowing that he is willing to do so accordingly, Sriman Narayana held gently Brahma's hand with His ever charming smile.

The ensuing stanzas deal with what Sriman Narayana told Lord Brahma.

---o0o---

THIRTY FIVE

THAPAS (PENANCE) WITH DEVOTION IS THE ONLY ROUTE TO REACH SRIMAN NARAYAN

Skandham 2, Chapter 9, Stanzas 19 to 23 (Srimad Bhagavatham)

This is in continuation of the previous stanzas in Chapter 9, where Lord Brahma, due to his intense penance attains the vision of Vaikunt Loka and also Sriman Narayana. He, in search of himself, goes down through the stem of the lotus petal, but comes back without knowing anything. As he was contemplating, he hears a sound 'Thapa' 'Thapa' (penance, penance), from around the water near him. Intent to undertake creation work, Lord Brahma did not know the methods and processes and for which he was looking and introspecting. In this background, he undertakes penance for thousands of years, gets the vision of Vaikunta and then Sriman Narayana appears etc. Now, holding Brahma's hand gently and smilingly, Sriman Narayana tells Brahma through the following stanzas.

Stanza 19 -Thwaya Aham Thoshithaha Samyak Vedagarbha Sisrikshaya
Chiram Brithena Thapasa Dhusthoshaha Koodayoginaam

Hey The repository of the Vedas ! (Vedagarbha) With the desire of doing the creation (Srishti) work you have undertaken intense penance lasting for a very long period. I, who cannot be pleased by bogus devotees, am pleased thoroughly with you.

Stanza 20 - Varam Varaya Bhadram The Varesam Ma Abhivanchitham
Brahman Shreyaha Parisramaha Pumso Maddharsanaavadhihi

Let good things happen to you. You can ask me whatever your desires are (Varam) as I am capable of bestowing (Varesam) the same to you. Hey Brahman ! The end point of all the work aiming to attain good things (Tapas - penance) is till the time of getting the vision of Me.

Stanza 21 - Maneeshithaanubhaavaha Ayam Mama Lokaavalokanam
Yath Upasruthya Rahasi Chakartha Paramam Thapaha

The fact that you could see My world is because of My desire bestowed upon you. You did listen to my words (Thapa, Thapa - do penance, do penance) in solitude and understood it properly. Thereafter you did intense penance accordingly.

Stanza 22 - Prathyaadishtam Mayaa Thathra Thwayi Kaarya Vimohithe
Thapo Me Hridhayam Sakshaat Atma Aham Thapasaha Anagha

Then (at the time of beginning of creation work) you were not knowing the methods and processes. I only advised you from within you to undertake intense penance (thapas). Hey the one who has no traces of sins ! Penance (thapas) is My intrinsic strength and power. I am exactly the shape and form of penance (thapas) ! - (Aham Thapasaha Sakshaat Atma).

Stanza 23 - Srijaami Thapasaa Eva Edham Grasaami Thapasaa Punaha
Bibharmmi Thapasaa Viswam Veeryam Me Duscharam Thapaha

Penance (Thapas) is the instrument with which I create (Srijaami) this world (universe). Penance is the instrument with which I dissolve (Grasaami) them. Penance is the instrument with which I rule (Bibharmmi) over them. Penance is my unsurpassed power (Veerya).

Upon hearing these from Sriman Narayana, the blessed Lord Brahma puts forward his requests through the following stanzas 24 to 29.

Note: There is Sriman Narayan in every one of us. Thapas (penance) is the route to reach Him. Thapas does not mean sitting at one place and just meditating. Every action that we do in our lives is a Thapas (penance). If we dedicate them to Sriman Narayanan and instill Him in us while carrying out each and every job, with total devotion and penance, the end result of such actions will be pious and beneficial to all.

---o0o---

THIRTY SIX

BRAHMA'S PRAYERS TO SRIMAN NARAYAN FOR NOT TO BE AFFLICTED WITH
FALSE PRIDE

Skandham 2, Chapter 9, Stanzas 24 to 29 (Srimad Bhagavatham)

Through the previous stanzas we have seen how Sriman Narayan, pleased with the intense penance (Thapas) of Lord Brahma, appeared before him and advised him as to how He Himself was instrumental in making Brahma do the penance (Thapas). He also advised

Brahma that He is the embodiment of the Thapas (penance). Upon listening to His advices, Lord Brahma represents as follows:

Stanza 24 - Bhagavan Sarvabhoothaanaam Adhyakshaha Avasthitho Guhaam
Veda Hi Aprathirudhena Praghjaanena Chikeershitham

Hey Bhagavan (Almighty) ! You preside (Adhyakshaha) over in every life form. You are the One controlling and ruling (Avasthithaha) over my inner self. You, with your consistent and uninterrupted (Aprathirudhena - no obstacles and no gaps) knowledge understand my inner work desires without even me mentioning about it.

Stanza 25 - Thathapi Nathamaanasya Naatha Naathaya Naathitham
Paraavare Yathaa Roope Jaaneeyaam The Thu Aroopinaha

Despite that, Hey (Swamin) The Almighty, please fulfill the desires of mine in such a way that I am able to comply with them properly. Please bestow in me such abilities by which I shall know both Your largest of the largest form and the shortest of the shortest form (form which has all the qualities and the form which is beyond any quality) - (Paraavare) - and of You who has in fact no form or shape at all (Aroopinaha).

Stanza 26 - Yatha Aatmamaayaayogena Naanaashakti Upabrimhitham
Vilumpan Visrijan Grihnnan Bibhrat Aatmaanam Aatmanaa

Stanza 27 - Kreedasi Amoghasankalpaha Oornanaabhihi Yatha Oornathe
Thatha That Vishayaam Dhehi Maneeshaam Mayi Madhava

Oh the Lord of Maya ! You are the one whose intentions (Sankalpaha) never dither. As the spider (Oornanaabhihi) knits (Oornathe) its web, You, through Your own self assumed Maya powers (one of the powers of Sriman Narayana) create (Visrijan), rule (Bibrat) and dissolve (Vilumpan) the entire Universe with its varied nourishing growth potentials. How is that You (Aatmaanam) are existing (Kreedasi) Yourself (Aatmanaa) in these conditions with You Yourself blessing (Grihnnan) in Yourself ? Please explain to me about this subject in such a way that I understand the truth/knowledge (Maneeshaam) in the exact manner (Thatha).

Stanza 28 - Bhagavachhikshithamaham Karavaani Hi Athandhrithaha
Nehamaanaha Prajasarggam Badhyeyam Yadanugrahaath

Let me do the work assigned to me by Bhagavan without any laziness/carelessness (Athandhrithaha). With Your blessings, though I shall be doing the creations of life (Prajaasarggam), let me not be bound by false pride.

Stanza 29 - Yaavath Sakha Sakhyuhu Iva Easa The Krithaha
Prajaavisargge Vibhajaami Bho Janam
Aviklabaha The Parikarmani Sthitho
Maa Me Samunnaddhamadaha Ajaabhimaaninaha

Hey Lord ! You have treated me as a friend to a friend (Sakha Sakhyuhu Iva). Till the time I go on doing the creation, which is the sacred duty entrusted to me by You, and carry on with the creation of lives in an orderly manner, with characteristics suiting each life form, (Vibhajaami) as prescribed by You, till then I, who is (Ajan) without physical birth, should not be afflicted with the feeling of even an iota of pride (Ajaabhimaaninaha - Samunnaddhamadaha) about the creations I do.

---o0o---

THIRTY SEVEN

CHATHU SLOKI BHAGAVATHAM - THE REAL CONTENT OF SRIMAN NARAYAN

Skandham 2, Chapter 9, Stanzas 30 to 36 (Srimad Bhagavatham)

Through the previous stanzas we have seen how Sriman Narayan, pleased with the intense penance (Thapas) of Lord Brahma, appeared before him and advised him as to how He Himself was instrumental in making Brahma do the penance (Thapas). He also advised Brahma that Sriman Narayan Himself is the embodiment of the Thapas (penance). Upon listening to His advises, Lord Brahma prayed and praised Sriman Narayan asking for His blessings so that Brahma will not get entangled with false pride because of his actions of creations which in fact is being induced and conducted by Sriman Narayan Himself, using Brahma as an instrument.

Now Sriman Narayan, in response to the questions put forward by Lord Brahma (stanzas 24 to 29 detailed earlier), professes profound truths, which include the famous part in Srimad Bhagavatham known as CHATHU SLOKI BHAGAVATHAM. Bhagavan says as follows:

Stanza 30 - Ghjaanam Parama Guhyam Me Yath Vighjanasamanwitham
Sarahasyam Thadhamgam Cha Grihaana Gathitham Mayaa

Please understand what I am going to say about Me, Which/or Who is -- the one which is the most (Parama Guhyam) invisible (beyond any one's comprehension), but can be

experienced with the help of knowledge Vighjanasamanwitham), and connected to and with devotion (Sarahasyam). I am going to tell you about that principle of knowledge (Ghjaanam) in detail and segment-wise (Thadhamgam Cha) which you can instill in you thoroughly.

Stanza 31 - Yaavaanaham Yathaabhaavaha Yadroopagunakarmakaha
Thathaiva Thathwa Vighjaanam Asthu The Madanugrahaath

With my blessings on you (Madanugrahaath), let you (The Asthu) have the knowledge about Me (Aham) as to how I am, being in various forms and shapes (Yaavaan), having the sort of real contents (Yathaabhaavaha), having the sort of forms and shapes and in relation to the actions thereof (Yadroopagunakarmakaha), and most of all, what is the Reality (Thathwa Vighjaanam) about all these varieties, the way exactly they are (Thathaiva).

CHATHU SLOKI BHAGAVATHAM
Stanzas 32, 33, 34 and 35

Stanza 32 - Aham Eva Aasam Eva Agre Na Anyath Yath Sath Asath Param
Pazchaad Aham Yath Ethath Cha Yaha Avasishyetha Saha Asmi Aham

(Ahameva Samevagre Nanyadyathsadasath Param
Pazchadaham Yathethascha Yovasishyetha Sosmyaham)

Even before all the creations (Agre), only " I " (Aham Eva) existed (Aasam) . There was, is, and will be nothing other than me (Na Anyath) and apart from me in the smallest of the smallest or the largest of the largest of everything and everywhere (Sath, Asath), as a cause (Yath Param) for or of themselves.

After the creations (Paschaad) what (Yath) is going to remain as the shining Universe (Ethath Cha) that also will be Me and Me alone (Aham).

The One (Yaha) Who is going to remain (Avasishyetha) That One (Saha) is also Me alone. (Aham Asmi).

Stanza 33 - Rithe Artham Yath Pratheeyetha Na Pratheeyetha Cha Aathmani
Thath Vidhyath Aathmanaha Maayaam Yatha Aabhaasaha Yatha Thamaha

(Rithertham Yath Pratheeyatha Na Pratheeyetha Chaathmani
Thathvidhyaathaathmano Maayaam Yathaabhaaso Yatha Thamaha)

Departing from the Reality/Truth (Artham Rithe), that one (Yath) which shows as assumed Reality, overflowing the actual Reality, may appear to be seen (Pratheeyetha) as a shadow dance (Aabhaasaha Yatha) upon Me (Aathmani).

(For example, due to the mistake of sight perception, one may see in the sky two moons, instead of the actual only one. That means one may perceive something other than The Reality as The Actual Reality because of perceptual problems).

Similarly, one may not see the Planet Rahu (Thamaha Yatha), which in fact exists but cannot be perceived (Pratheeyetha Na Cha).

(Rahu cannot be seen, but it exists as per our scriptures. In this context, one may not see/perceive something which is Real, but feel that that is not existing).

One must understand (Vidhyath) that these types of perceptions/non-perceptions are due to My (Aathmanaha) special powers (Maayaam) - Maya Shakti - . These are the shapes and forms of My Maaya Shakti.

Stanza 34 - Yathaa Mahaanthi Bhoothaani Bhootheshu Uchhaavacheshu Anu
Pravishtaani Apravishtaani Thatha Theshu Na Theshu Aham

(Yathaa Mahaanthi Bhoothani Bhootheshoochavacheshwanu
Pravishtaanyapraavishtaani Thatha Theshu Natheswaham)

In the five elements like Space (Mahaanthi Bhoothaani) etc., and in all the various elements (Bhootheshu) which are the largest and the smallest (Uchhaavacheshu) and after which they came into being (Anu) it is seen in which (Theshu) WHAT has entered (Pravishtaani) into all of them of WHICH has not entered (Apravishtaani) into them at all, It is Me (Aham) Who, like that (thatha), entered and not entered into all of them (Theshu).

(Note: This aspect of the meaning and content has to be seen in this way. All the five elements came into the life forms along with the creation. This is one aspect. However, all

these elements were there even before the creation and, therefore, one can say they did not enter into them separately. This is another aspect. Similarly, one can say that in all the elements etc. The Almighty entered into them. But, in reality, when there is nothing other than HE and His content, where is the question of His entering into the elements. Thus one can say that He has not entered into them at all).

Stanza 35 - Ethaavath Eva Jhighjyaasyam Thathwa Jhighjyaasunaa Aathmanaha
Anvaya Vythirekaabhyaam Yath Syaath Sarvathra Sarvadhaa

(Ethaavatheva Jhighjyaasyam ThathwaJhighjyaasunaathmanaha
Anvaya Vythirekaabhyaam Yath Syaath Sarvathra Sarvadhaa)

A person who is in the pursuit (Thathwa Jhighjyaasunaa) of Truth (Aathmanaha) has to only ponder and think (Jhighjyaasyam) this much (Ethaavath Eva) --- The One which was/is and will be there at all times and at all places (Sarvatha, Sarvathra, Syaath) through logical connection of cause and effect (Anvaya) and/or logical separation or exclusion of cause and effect (Vythirekaabhyaam) is that (Yath) which is the ever existing Reality/Truth (Thadeva Aatma or Aatma Swaroopam).

(The causative logical connection with the effective bodies and elements is Anvaya. Going back when, at the causative stage, in not getting mixed with the bodies and elements, it is Vyathirekam).

Stanza 36 - Ethanmatham Samaathishta Paramena Samaadhinaam
Bhavaan Kalpavikalpeshu Na Vimuhyathi Karhichith

If you (Bhavaan) with your intense (Paramena) equilibrium of focused thinking (Samadhina), understand this principle well (Ethat Matham) and follow this in an orderly manner (Samaathishta), and do the various creation work in each time frame (Kalpa Vikalpeshu), you will never (Karhichith) get attached yourself to the creation work (thereby freeing yourself from getting into false pride) (Na Vimuhyathi).

Shri Sukha Brahma Rishi continues his discourse further to King Pareekshit and what he says can be seen in the subsequent stanzas.

---o0o---

THIRTY EIGHT

SRIMAD BHAGAVATHAM IS IMPERSONAL AND EQUAL TO VEDAS

Skandham 2, Chapter 9, Stanzas 37 to 45 (Srimad Bhagavatham)

Shri Sukha Brahma Rishi, continuing the discourse to King Pareekshit, after explaining through the previous chapters about the discussions between Lord Brahma and Narada, and thereafter the experience conveyed by Lord Brahma to Narada regarding his great penance of Lord Brahma before creation work and Sriman Narayan's appearance to Lord Brahma etc. explains the importance of Srimad Bhagavatham and through it how to reach to the Truth/Reality.

The concepts of Srimad Bhagavatham was originally conveyed by Sriman Narayana Himself to Lord Brahma through Chatu Sloki Bhagavatham (Stanzas 32 to 35). Lord Brahma conveyed them in detail and order to Shri Narada. Shri Narada conveyed them to Shri Ved Vyasji, who gave it the form and structure and from whom it was further initiated to Shri Sukha Brahma Rishi.

These being the background, the creation of Srimad Bhagavatham is not a personal work of any one but handed down by Sriman Narayana Himself. Since this contains the essence of all the Vedas, Srimad Bhagavatham is equivalent or same as the Vedas.

Stanza 37 - Sampradhisaivamajano Janaanaam Parameshtinam
Pasyathasthasya Thadroopam Aathmano Nyarunaddhari

The One who has no birth (Ajanaha), Bhagavan Sri Hari (Harihi), after advising (Evam Sampradhisiya) Lord Brahma, who is the originator of all the living forms, (Janaanaam Parameshtinam), discarded His image (Aathmanaha Thadroopam Nyarunadh) as Lord Brahma was even looking (Thasya Pasyathaha).

Stanza 38 - Antharhithendriyaarthaaya Haraye Vihithaanjjalihi
Sarvabhoothamayo Viswam Sasarjetham Sa Poorvavath

That Lord Brahma (Saha), who is the repository of all the elements (Sarvabhoothamayaha), paid respects with folded hands (Vihithaanjjalihi) to Sri Hari (Haraye), Who discarded His form of physical appearance (Antharhithendriyaarthaaya) and went about in creating (Sasarja) this universe (Edam Viswam) exactly as it existed in the previous time frame (Poorvavath).

Stanza 39 - Prajaapathirdharmapathihi Ekadha Niyamaan
Prajaanaamanvichhann Aathishtath Swarthakaamyayaa

Bhadram

Once (Ekadha) Lord Brahma (Prajaapathihi), who works for the sustenance of Dharma (Dharmapathihi), with the intention (Anvichhann) of the welfare (Bhadram) of the lives (Prajaanaam), was practising (Aathistath) the rules and procedures (Niyamaan, Yamaan) for the purpose of fulfilling his desires of intending to do creation (Swaarthakaamyayaa).

Stanza 40 - Tham Naaradaha Priyathamo Rikthaadhaanaamnuvrathaha
Susrushamaanaha Seelena Prasrayena Dhamena Cha

Stanza 41 - Maayaam Vividhishan Vishnooho Maayasasya Mahaamunihi
Mahaabhagavatho Raajan Pitharam Paryathoshayath

Hey King ! (Raajan) The one who is entitled to get the most of the properties - meaning knowledge here - from his father (Rikthaadhaanaam), who is the darling (Priyathamaha), who is the most obedient (Anuvrathaha), who has control over his mind (Mahaamunihi), and who is the greatest devotee (Mahaabhagavathaha), Shri Narada, (Naaradhaha) wanting to know (Vividhishan) about the special powers (Maayaam) of the controller of Maaya (Maayasasya) Shri Mahavishnu (Vishnooho), was serving/learning (Susrushamaanaha) his father (Pitharam), Lord Brahma (Tham) with cleanest of thinking (Seelena), humbleness (Prasrayena) and with control of all his senses (Dhamena Cha) and made him happy (Paryathoshayath).

Stanza 42 - Thushtam Nisaamyaa Pitharam Lokaanaam Prapithaamaham
Devarshihi Paripaprachha Bhavaan Yanmaanuprichhathi

Looking at (Nisaamyaa) his father (Pitharam), who is the great grandfather (Prapithaamaham) of the whole universe (Lokaanaam) being in a happy state of mind (Thushtam) he put forward before him those questions - described in earlier chapters - (Paripaprachha). You are asking me (Bhavaan Maa) exactly (Yath) the same questions (Anuprichhathi).

Stanza 43 - Thasmaa Edham Bhaagavatham Puraanam Dasalakshanam
Proktham Bhagavatha Praaha Preethaha Puthraaya Bhoothakrith

Thus pleased (Preethaha) Lord Brahma (Bhoothakrith) taught/professed/blessed (Praaha) that Shri Narada (Thasmai) this scripture (Edham Puraanam) known as Bhagavatham (Bhagavatham) which has ten specific features (Dhasalakshanam). The same Bhagavatham which was advised (Proktham) to him by Sriman Narayan (Bhagavatha).

Stanza 44 - Naaradhaha Praaha Munaye Sarasvathyaathade Nripa

Dhyaayathe Brahma Paramam Vyaasaayaamithathejase

Hey King ! (Nripa) Shri Narada (Naaradhaha) sitting on the banks (Thade) of Saraswathi river (Sarasvathyaaha) inheriting and remembering (Dhyaayathe) that Ultimate Reality (Paramam Brahma) professed (Praaha) (That Srimad Bhagavatham) to the most glorious (mithathejase) saint (Munaye) Shri Veda Vyasa (Vyaasaaya).

Stanza 45 - Yadhuthaaham Thwaya Prishtho Vairajaath Purushaadhidham
Yatha Aaseetthadhupaakhyasye Prasnaananyaamscha Krithsnasaha

You (Thwaya) had asked me (Aham Prishtaha) as to how (Yatha) this universe (Edham) came into being (Aaseeth) from that Viraat Purusha (Vairajaath Purushaath) . I shall explain to you the details about them (Yath Yath). Not only (Utha) that (Itha) I shall also detail to you in full (Krithsnathaha) all answers to your questions (Prasnaan Cha) through Srimad Bhagavatham (Upaakhyaasye).

---o0o---

THIRTY NINE

TO BE A MAHAPURANA IT SHOULD HAVE TEN ESSENTIAL CHARACTERISTICS

Skandham 2, Chapter 10, Stanzas 1 (Srimad Bhagavatham)

In order to be a Mahapurana, of which Srimad Bhagavatham is one, it should have all inclusive ten basic and important characteristics essential for the purpose of classification as Mahapurana. Shri Sukha Brahma Rishi continuing the discourse to King Pareekshit, started highlighting these ten special characteristics of Srimad Bhagavatham.

Stanza 1 - Athra Sargo Visarggascha Sthaanam Poshanamoothayaha
Manwantharesaanukathaa Nirodho Mukthiraashrayaha

SARGAHA:

(1) It should contain the origin of the Moola Tathwams - basic elements -(known as Sargaha).

VISARGAHA:

(2) It should deal with the creation work of Lord Brahma (known as Visargaha).

STHAANAM:

(3) Loka Paripalana - the sustenance work - of Shri Maha Vishnu (known as Sthaanam).

POSHANAM:

(4) The compassion of Bhagavan on His devotees - Bhakta Jana Anukampa - (known as Poshanam).

OOTHAYAHA:

(5) The development of intentions/desires to do actions - Karma Vaasanaa - (known as Oothayaha)

MANWANTHARANU KATHA:

(6) Manwanthara is a period segment spanning 4.32 million years. For each Manwanthara there is a different Head known as Manus. There are many great people in each Manwanthara. The histories and their actions for the common good is a matter which should be analysed for the benefit of people. This is known as (Manwantharanu Kathas).

EASAANU KATHA:

(7) This is about the pastimes of Shriman Narayana. The scripture should analyse and explain about it in detail. This is known as (Easaanu Katha).

NIRODHAAHA:

(8) The study as to how the lives (Jeevaatmaas) feel one with the Source of everything (Paraamaatma) along with their senses and elements. This is known as (Noridhaha).

MUKHTHIHI:

(9) The ultimate identification and being in that state of self (without the senses and elements) with the source (Paramaatma). This is known as (Mukhthihi).

AASHRAYAHA:

(10) Each and everything mentioned above should be dependent/connected/linked and ingrained into and with the principle of the Ultimate Source (Paraaatma). The dependence on the Very source is known as (Aashrayaha).

In the subsequent stanzas these concepts have been explained in detail.

---o0o---

FORTY

WHY OUR ANCESTORS LINK EVERYTHING TO "AASHRAYAM" - THE ONE ON WHICH
ALL DEPENDS

Skandham 2, Chapter 10, Stanzas 2 (Srimad Bhagavatham)

Continuing to explain the essential characteristics of Mahapurana, of which Srimad Bhagavatham is one, Shri Sukha Brahma Rishi starts analyzing each one of them in detail to King Pareekshit.

Stanza 2 - Dhasamasya Visudhyartham Navaanaamiha Lakshanam
Varnnayanthi Mahaathmaanaha Sruthenaarthena Chaanjhasaa

Our great seers and saints (Mahaathmaanaha), in order to make it very clear (Visudhyartham) the dependency/connection/not existing without that etc. (Dhasamasya - 10th is the characteristic known as "Aashrayam" - the one on which everything depends, or everything is there only because of that etc. -), through all these (Iha) nine characteristics (Navaanaam) establish (Aanjhasaa) and determine (Varnnayanthi) the linkage to the 10th one (Lakshanam) with the words from Vedas and descriptions containing the principles of Vedas (Shruthena) and through the descriptions of pastimes of Sriman Narayan and incidences from the lives of great Saint and Seers (Arthena Cha).

---o0o---

FORTY ONE

THE LINKAGE OF THE ESSENTIAL CHARACTERISTICS OF MAHAPURANA WITH
SELF CONSCIOUSNESS (JEEVA ATMA)

Skandham 2, Chapter 10, Stanzas 3 to 9 (Srimad Bhagavatham)

Continuing the discourse, Shri Sukha Brahma Rishi explains to King Pareekshit the detailed descriptions of the essential characteristics of Mahapurana. Thereafter He also explains how important is the concept of "Ashraya" on which and into which everything rests. The linkage of these characteristics to the Jeeva Atma (self consciousness) is the most beautiful part of the explanation. The concept of Advaita is also explained in a language which can be understood properly.

Stanza 3 - Bhoothamaathrendriyadhiyaam Janma Sargha Udhaahridhaha
Brahamano GhunaVaishmyaad Visarghaha Pourushaha Smrithaha91

From that Almighty (Brahmanaha) came into being/procreated themselves the natural elements (GhunVaishmyaad) with the basic elements like the five elements, five characteristics, sense organs, Mahath and Ahamkaara etc. (Bhoothamaathrendriyadhiyaam).

The origin (Janma) of all the above with the Viraat Swaroopam is known (Udhaahridhaha) as the characteristic "Sarghaha".

Lord Brahma, who originated through the Viraat Purushaha (Pourushaha) did the creation work of the Universe which is known (Smrithaha) as "Visarghaha".

Therefore, the origin of all the elements along with the Viraat Swaroopam is the "Sarghaha" and making of the creations subsequently, as a chain connection with the earlier one, is known as the "Visarghaha".

Stanza 4 - Sthithirvaikuntavijayaha Poshanam Thadhanugrahaha
Manvantharaani Saddharma Oothayaha Karmavaasanaaha

"Sthaanam" is what is known as Sthithi or sustenance of the created life forms and to maintain them in their natural methods and protect them as part of the function of Maha Vishnu (Vaikuntavijayaha).

"Poshanam" is the compassion on the devotees by Bhagavan Vishnu (Thadhanugrahaha).

"Oothayaha" is the motivating factors for the desires (Karmavaasanaaha) of the lives which binds them as an instrument of actions and reactions.

"Manvantharaani" are the descriptions about the great blessed saint and seers and their role in protecting the righteousness (Saddharmaha).

Stanza 5 - Avathaaraanucharitham Hareschaasyaanuvarthinaam
Pumsaameesakathaha Proktha Naanaakhyaanopabrimhitham

"Eesakathaha" or "Eesanukathaha" are those (Prokthaha) descriptions about Shri Mahavishnu's (Harehe) deeds and incidences in His various manifestations (Avathaaraanucharitham). This apart, it also includes various experiences and incidences

in detail (Naanaakhyaanopabrimhithaha) of the good people (Pumsaam) who are the followers/devotees (Anuvarthinaam) of Shri Bhagavan (Asya).

Stanza 6 - Nirodhaha Asyaanusayanam Aathmanaha Saha Sakthibhihi
Mukthirhithwanyathaaropam Swaropena Vyvasthihi

"Nirodha" is the one when the lives (Asya Aathmanaha) (Jeevaatmaas) feel (Anusayanam) one with the Source of everything (Paraamaatma) along with their senses and elements (Sakthibhihi Saha).

"Mukthi" is the one when, discarding (Hithwa) the physical bodies (Anyathaaropam) and with only the self consciousness (Swaropena) state of being identifying as nothing other with the Ultimate Truth (Vyavasthithihi).

Stanza 7 - Aabhaasascha Nirodhascha Yathaschaadhyavaseeyathe
Sa Aashraya Param Brahma Paramaathmethi Sabdhyathe

That one (Saha) is known as "Aashrayaha" the One and the only One on which everything else rests/depends/concentrates. It is from the same One/Source (Yathaha) everything originates (Aabhasaha Cha) and everything culminates (Nirodhaha Cha) and self sustaining and self shining (Adhyavaseeyathe Cha) Which is or Who is understood/analysed to be (Sabdhyathe) as the ONE known as Paramaatma (Paramaatma Ithi).

Stanza 8 - Yaha Adhyaatmikoyam Purushaha Saha Asaavevaadhidaivikaha
Yaha Thathra Ubhayavichhedhaha Purusho Hyaadhibhouthikaha

This (Yha) Jeeva - life - (Ayam Purushaha) which is known as the soul/consciousness/Atma (Adhyaatmikha) is the same (Asow Eva) which is known in the name of Almighty (Saha Adhidaivikaha). When it (Purushaha Yaha) is its natural state of having unified content (Thathra Hi), gets into the impression of having separate identity (Ubhayavichhedhaha) comes to be known as a mere material object (Adhi Bhouthikaha). (An existential level discarded from the stage of duality into the perceived non duality).

Stanza 9 - Ekamekatharaabhaave Yadhaa Na Upalabhaamahe
Thrithayam Thathra Yo Veda Saha Aathmaa Swaashrayaashrayaha

By non perceiving any one (Ekatharaabhaave) of the above three (Aadhyathmam) (Adhidaivikam) (Adhibhouthikam) one does not understand (Na Upalabhaamahe) the other

(Ekam) one. That being so, (Yadhaa Thathra) the one (Yaha) who perceives and witnesses (Veda) the three together (Thrithayam) that life (Saha Aathma) knows that the Self is resting upon Itself and everything else also rests upon the Self. (Swaashrayaashrayaha).

-o0o---

FORTY TWO

SRIMAN NARAYAN IS THE INTRINSIC CONTENT IN / OF EVERYTHING:

Skandham 2, Chapter 10, Stanza 10 to 12 (Srimad Bhgavatham)

Having explained the ten essential characteristics of Mahapurana and telling that it is "Ashraya" (the one on which everything rests), Shri Sukha Brahma Rishi goes on to explain to King Pareekshit as to how the Universe and the life forms came into being from that single source known as Vairaajan. Though this has been explained earlier to Shri Narada by Lord Brahma, a reference to the same principles is made here in reply to questions put by King Pareekshit to Shri Sukha Brahma Rishi. This may appear to be a repetition. But, in fact, this is reiteration of the established principles to give more emphasis. This is because of the fact that "Ashraya" is the most important principle upon which everything depends/rests/came about etc.

When (Yadhaa) this Viraat Purusha (Asou Purushaha) split up (Vinirbhidhya) and came out (Vinirgathaha) of the shell cover of the egg (Anddam), looking for (Anvichhan) a sacred place for Him (Aatmanaha) to stay (Ayanam) the Holiest of the Holi (that is Himself) (Suchihi Saha), created (Asraaksheeth) sacred (Sucheehi) water (Apaha) for the purpose (Stanza 10).

Purshaha Anddam Vinirbhidhya Yadaasou Sa Vinirgathaha

Aatmanaha Ayanam Anvichhan Apoho Asraaksheeth Suchihi Sucheehi - Stanza 10

He remained (Aavaaseeth) within that water (Thaasu) created by Himself (Swasritaashu) for thousands of years (Sahasra Parivatsaraan). Thus (Thena) acquired the name (Naama) Naaraayana (Naaraayanaha), because (Yath) water (Apaha) came into being from that Purusha (Purushodhbhavaaha).

Note: The one who stays in water is known as Naarayana. Naara means Water. Ayan means the place of stay. Also water is known as Naara as it originated from Naarayana.

Thaaswavaatseeth Swasrishtaasu Sahasraparivatsaraan

Thena Naaraayanoo Naama Yadhapaha Purushodhbhavaaha - Stanza 11

The materials, (Dravyam) actions, (Karma Cha) time factor, (Kaalaha Cha) the individual characteristics, (Swabhawaha) and the life form itself (Jeevaha Eva Cha) come about only due to the inherent powers of Aadi Narayana (Yadanugrahathaha Sandhi). Without Him (Yadupekshaya) in all these, they have no meaning and content (Na Sandhi). (Stanza 12)

Dravyam Karma Cha Kaalascha Swabhavo Jeeva Eva Cha
Yadnugrahathaha Sandhi Na Sandhi Yadupekshaya - Stanza 12

Having explained these basic principles as to the origin of everything, Shri Sukh Brahma Rishi goes on to explain what happened when this Viraajan, wakes up from his Yoga Nidra, through the subsequent stanzas.

---o0o---

FORTY THREE

THE SPROUTING OF LIFE FROM THE CONSCIOUS SOURCE

Skandham 2, Chapter 10, Stanza 13 to 16 (Srimad Bhgavatham)

Having explained the basic principles as to the origin of everything, how the Almighty in the form of consciousness (also known as Virajajan), came out of the egg shell, remained in water, created by Him, for thousands of years etc. Shri Sukh Brahma Rishi goes on to explain to King Pareekshit what happened when this Viraajan, woke up from his Yoga Nidra.

The One and the Only One (Ekaha) and the most powerful (Prabhuhu), Bhagavan (Devaha) decided (Anvichhan) to become/manifest into various potency (Naanaathwam). He woke up (Samuthithaha) from the sleep stage known as Yoganidhra (Yogathalpaath). He thus (lthi) bifurcated (Vyasrijath) into three (Thridha) that which is like the shining golden (Hiranmayam) seed known as the basic Source of the Universe (Veeryam) with His own Maayaa Shakti (Maayaya) as Aadhidaivam (Adhidaivam), then (Atha) Adhyaatmam (Adhyaatmam) and Adhibhootham (Adhibootham). The single source (Eka Bheejam) of the Almighty (Pourusham) got divided (Abhidhyathaha) thus into three (Yathaa Tridhaa). Please listen (Shrunu) to this (Thath).

Eko Nanaathwamanwicchhan Yogathalpaath Samuththithaha
Veeryam Hiranmayam Devo Mayayaa Vyasrijaththridha - Stanza 13

Adhidaivamathaadhyathmathibhoothamithi Prabhuhu
Yathaikam Pourusham Veeryam Thridhaha Abhidhyatha Thachhrinu - Stanza 14

Note: (1) Adhidaivam is that which gives powers of perception to the sense organs, for which the base Devas are Sun etc.

(2) Adhyaatmam is the source of all sense organs which experiences the result of these perceptions and the same is the source of life (Jeeva Chaitnyam).

(3) The physical content of the sense organs is (Adhibhootham).

Though these three are seemingly separate in physical and energy concepts, they are intertwined and interconnected with the same base source. The perceived separateness in fact converge and remain as the Only One base source, though felt differently due to lack of knowledge (Avidhya).

As that Purusha (Viraajan) was getting diversified into varieties (Purushasya Vicheshtathaha) from the space from (Aakaasaath) within Him (Anthaha Sareere) came about (Jajgne) the power of senses (Oojaha), the power of mind (Sahaha) and the power of body (Balam). From that (Thathaha) - from the source of these three powers - the important (Mahaan) and energetic (Asuhu) life (Praanaha) came into being.

Anthaha Sareera Akaasaath Purushasya Vicheshtathaha
Oojaha Saho Balam Jajgne Thathaha Pranoo Mahaanasuhu - Stanza 15

Like (Iva) the followers (Anugaha) of the king follow the king (Naradevam), the one which thrives (Praanantham) in all the life forms (Sarvajanthushu) known as the source of life (Yam) is followed/complied (Anupraananthi) by the sense organs (Pranaaha). When the source of life does not exist (Apaanantham), they - sense organs - do not follow/comply (Apaananthi).

Anupraananthi Yam Praanaaha Praanantham Sarva Janthushu
Apaananthamapaananthi Naradevamivanugaha - Stanza 16.

---o0o---

FORTY FOUR

THE WONDERFUL DESCRIPTION OF THE SPROUTING OF SENSE ORGANS IN THE
FIRST LIFE FORM:

Skandham 2, Chapter 10, Stanza 17 to 23 (Srimad Bhgavatham)

Continuing further with the discourse to King Pareekshit, Shri Sukha Brahma Rishi, having explained the origin of life from the very source known as Virajan, goes on further to detail as to the development of SENSE ORGANS and other features.

Due to the formation of life (Praanena) which creates movements (Kshipathaa) from within (Antharaa), The Viraat Purusha (Prabhoho) developed (Jaayethe) hunger and thirst (Kshuth, Thrid). Therefore, with the desire to drink and eat (Pipaasathaha Jakshathaha Cha) firstly mouth (Praak Mukham) split up and came about (Nirabhidyatha).

Note: Viraat Purusha is the sum total of all the life forms. Therefore, the assuming of body features by the life form is also the same thing.

Praanena Kshipathaa Kshuth Thrid Antharaa Jaayathe Prabhoho
Pipaasatho Jakshathascha Prankmukhan Nirabhidyatha - Stanza 17

The inner tongue (Thaalu) in the mouth (Mukhathaha) came about (Nirbhinnam) as the base for the taste organ. In that (Thathra) came about together (Upajaayathe) the tongue (Jihwaa) which is the sense organ for taste. Thereafter (Thathaha) different tastes (Naanaarasaha) came about (Jajghne), which are (Yaha) perceived (Adhigamyathe) through the tongue (Jihwayaa).

Mukhasthaalu Nirbhinnam Jihwaa Thathropajaayathe
Thatho Naanaaraso Jajghne Jihwayaa Yaha Adhigamyathe - Stanza 18

With the desire to speak (Vivakshoho) from the mouth (Mukhathaha) of the Viraat Purusha (Bhoomnaha) came about the heat energy (Vahnihi) and also the organ of speech (Vaak) and from them (Thayoho) the capacity to speak (Vyaahritham). However (Vai), for that to happen (Thasya) occurred (Samajaayatha) obstacles (Nirodhaha) for a long time (Suchiram) within the water content (Jale).

Vivakshormmukhatho Bhoomno Vahnirvaagvyaahritham Thayoho
Jale Vai Thasya Suchiram Nirodhaha Samajaayatha - Stanza 19

When the source of life air (Nabhaswathi) moved around enormously (Dhodhooyathi) with the intention to smell (Jighrikshathaha), two nostrils (Naasike) opened up (Nirabhidyethaam). In those nostrils (Thathra Nasi) came about the capacity to carry (Gandhavahaha) air (Vayuhu) and also the smell organ (Ghraanaha).

Naasike Nirabhidyethaam Dhodhooyathi Nabhaswathi
Thathra Vaayurgandhavaho Ghraano Nasi Jighrikshathaha -- Stanza 20

When He did not have (Yadhaa aatmani) light and vision (Niraalokam), with the desire to see (Dhidrikshathaha) His own body and others (Aatmaanam Cha), for that Viraat Purusha

(Thasya Hi), opened up (Nirbhinne) two eye balls (Akshinee). The Sun (Jyothihi) became the base Devatha for the eyes, and the eyes became the sense organ (Chakshuhu) for sight and for perceiving the knowledge regarding shapes and forms (Gunagrahaha).

Yadhaatmani Niraalokam Aathmaanam Cha Dhidhrikshathaha
Nirbhinne Hyakshinee Thasya Jyothischakshurghunagrahaha - Stanza 21

As He used to wake up (Bhodhyamaanasya) with the sounds of songs of praise of Vedas known as the greatest saints (Rishibihi), with the intention of listening (Jighrikshathaha) to the same (Thath), two ear drums (Karnou Cha) opened (Nirabhidhyethaam) up for That life form which is the source of all life forms (Aathmanaha) . Thus came about the Devathas of directions (Dhisaha), the sense organ of hearing (Srothram), and the capacity to perceive sounds and related knowledge (Gunagrahaha).

Bhodhyamaanasya Rishibihi Aathmanasthajjighrikshathaha
Karnou Cha Nirabhidhyethaam Dhisaha Srothram Gunagrahaha - Stanza 22

To that Purusha, in order to perceive (Jighrikshathaha) the softness, hardness, lightness, quality, mild warmness, coldness (Mridhukaadinyalaghugurvoshnaseethathaam) of various materials (Vasthunaha), developed (Nirbhinna) skin (Thwak), which is the source of sense of touch. In that (Thasyaam) hair (Roomaaha) sprouted with the hair holes as organ, and the trees (Maheeruhaaha) as the base Devata. Within that (Thathra Cha), with the capacity of perceiving (Labdhagunaha) with sense of touch (Twachaa), the Devata of Air (Vathaaha) - Vayu Devatha - spread out (Vrithaha) both inside and outside (Anthaha Bahihi).

Vasthuno Mridhukaadinyalaghugurvoshnaseethathaam
Jighrikshathatthswang Nirbhinna Thasyaam Roama Maheeruhaaha
Thathra Chaanthatbhahirvaathaha Thwachaa Labdhaguno Vrithaha - Stanza 23

How other body organs developed are dealt with in the subsequent stanzas.

---o0o---

THE WONDERFUL DESCRIPTION OF THE SPROUTING OF BODY ORGANS IN THE
FIRST LIFE FORM:

Skandham 2, Chapter 10, Stanza 24 to 32 (Srimad Bhgavatham)

Continuing further with the discourse to King Pareekshit, Shri Sukha Brahma Rishi, having explained the origin of life from the very source known as Virajan, and the formation of various sense organs, now goes on further to detail as to the development of BODY ORGANS and other features.

Desirous to carry out various activities (Naanaakarmachikeershayaa), two hands (Hasthou) sprouted (Ruruhathahu) for that Purusha (Thasya). In that, (Thayoho Thu) power (Balam) became the organ and Lord Indra (Indraha Cha) became the base Devatha. The act known as "lifting" / "pick up" (Aadhaanam) came about depending on these two factors (Ubhayaasrayam).

Hasthou Ruruhathusthasya Naanaakarmachikeershayaa
Thayosthu Balamindrascha Aadhaanamubhayaasrayam - Stanza 24

In order to achieve the greatest movement (Abhikaamikaam Ghathim), and thus desired (Jigheeshathaha) by That Purusha, two legs (Paadhhou) sprouted (Ruruhaathe). Along with these organs of legs (Padbhyaam) the base Devatha became Lord Vishnu Himself (Yagjnaha Swayam) who is the embodiment of all Yaghnaas. The life forms in human beings (Nribhihi) are able (Karmabhihi) to collect (Kriyathe) the materials for conducting Yaghnaas (Havyam) because of the action of the movement with legs.

Note: The same process of development of sense and body organs happen in humans as happened to the Viraat Puruaha. That is why there is a reference to humans in the above stanza.

Gathim Jigheeshathaha Paadhhou Ruruhaathe Abhkaamikaam
Padbhyaam Yagjnaha Swayam Havyam Karmabhihi Kriyathe Nribhihi - Stanza 25

Desirous by that Purusha to have children, the pleasure in uniting, attainment of heavenly abode due to the method of having children (Prajaanandaamritharthinaha), the organs of reproduction (Sisnaha Vai) came into being (Nirabhidyatha). Thus the sex organ (Upasthaha) known as "Upastham" also came into being (Aaseeth). The fulfillment (Priyam) of the sexual pleasures (Kaamaanaam) became the organ in that and thus Kaama became the base Devatha (Yadhubhyaasrayam).

Nirabhidyatha Sisno Vai Prajaanandaamritharthinaha

Upastha Aseeth Kaamaanaam Priyam Ydubhayaasrayam - Stanza 26

When the Purusha had the feeling of ejecting (Utsisrikshoho) the remainders of the eaten food (Dhaathumalam), anus (Ghudham Vai) sprouted (Nirabhidyatha). In that (Thathaha) the organ (Paayuhu) is known as "Paayu" and thus (Thathaha) Mitra is the base Devatha (Mitraha). The conduction of ejection (Uthsargaha) depend upon both of these (Ubhayaasrayaha).

Uthsisrikshordhaathumalam Nirabhidyatha Vai Ghudham
Thatha Paayusthatho Mitra Uthsarga Ubhayaasrayaha - Stanza 27

With His desire to spread out (Aaseesripsoho) to other bodies (Puraha) from one body (Puryaaha), sprouted His naval (Naabhidwaaram). From that (Thathra) the organ (Apaanaha) known as "Apaana" and from that (Thathaha) the base Devatha known as "Mrithyu" (Mrithyuhu) came about. The interconnection of the source of life (Prithakthwam) from Apaana (Apaanathaha) to the death is based on both (Ubhayaasrayam) this organ and the Devatha.

Aaseesripsooho Puraha Puryaa Nabhidwaaramapaanathaha
Thathraapaanasthatho Mrithyuhu Prithakthwamubhayaasrayam - Stanza 28

Desirous by that Purusha to get the power of digestion (Aadithsooho) of food and liquids (Annapaanaanaam), developed (Aasan) stomach/abdomen, within that intestines, veins and arteries etc (Kukshyanthranaadayaha). For those organs (Thayooho) Ocean (Samudraaha) (for stomach/abdomen) and rivers (Nadhya Cha) (for veins and arteries) became the base Devathas. The completion of the digestive system (Thuhtihi) and the growth (Pushtihi) of the body depended (Thadhaasraye) upon them.

Aadhithsorannapaanaanaam Aasan Kukshyanthranaadayaha
Nadhyaaha Samudraascha Thayoho Thushtihi Pushtisthadhaasraye - Stanza 29

When started thinking (Nidhidhyaasoooho) about His own Maya Shakti (Aathma Mayaam) (Special powers of Vishnu) came about (Nirabhidhyatha) the base known as the Heart (Hridayam). Within that (Thathaha) the sense known as Mind (Manaha) and for which (Thathaha) the Moon (Chandraha) as the base Devatha came about. With these two the thinking (Sankalpaha) and fulfillment of desires (Kaamaha) became the subject matters (Eva Cha).

Nidhidhyaasoraathmamaayaam Hridayam Nirabhidhyatha

Thatho Manasthathschandraha Sankalkaha Kaama Eva Cha - Stanza 30

Seven components (Saptha dhathavaha) such as inner skin, outer skin, flesh, blood, fat, bone marrow, bones (Thwakcharmamaamsarudhirmedhomajjaasthi); and transformations such as earth, water, fire happened (Bhoomyapthejomayaaha). The breath of life (Pranaha), happened because of space, water and air (Vyomaambhuvaayubhihi).

Thwakcharmamaamsarudhiramedhomajja Asthi Dhathavaha
Bhoomyapthejomayaaha Saptha Praano Vyomaambhuvayubhihi - Stanza 31.

The sense organs (Indriyaani) such as listening have the capacity to understand the characteristics (Gunaathmakaani) of sound etc. The characteristics (Ghunaaha) originate from Ahamkara Tatwam (Bhoothathi Prabhavaaha) and goes on acquiring transformation. The Mind (Manaha) is the cluster of combining within all the feelings (Sarvavikaaraathmaa). The thinking (Budhihi) is the combination of various knowledge (Vighjaanaroopini).

Gunaathmakaaneendhriyaani Bhothaadhiprabhavo Gunaaha
Manaha Sarvikaaraathmaa Bhudhirvighjaanaroopini - Stanza 32

Shri Sukha Brahma Rishi goes on to explain further that the Almighty cannot be confined to the sens and body organs. These are beautiful explanations coming forward through the following stanzas.

---o0o---

FORTY SIX

SRIMAN NARAYAN IS NOT A CONTENT BUT THE SOURCE OF ALL CONTENTS:
Skandham 2, Chapter 10, Stanza 33 to 36 (Srimad Bhgavatham)

Continuing with the explanation as to the formation of life in the Varaat Purasha and His desire to manifest Himself into varieties, Shri Sukha Brahma Rishi had dealt with the aspects of the development of sense and body organs through the previous chapters. Now he goes on further to say that one cannot limit Adi Purusha to these forms and shapes. He is not a content but the source of the content. He now explains to King Pareekshit through the following stanzas.

The form and shape of Bhagavaan (Ethath Roopam), akin to the shape and form of this Universe (Sthoolaha), described (Vyaahritham) by me (Mayaa) before you (The),

is hidden (Aavritham Cha) by eight types (Ashtabhihi) of coverings from outside (Bahih) (Aavaraanaihi) starting with earth (Mahyaadhibih).

Ethath Bhagavatho Roopam Sthoolam The Vyaahritham Mayaa
Mahyaadhibhischaavaranaaihi Ashtabhir Bhahiraavritham - Stanza 33

Note: The eight type of coverings referred to above are five elements (Pancha Bhootaas), Mahat Tatwam, Ahamkaaram, Prakriti.

Apart from this one (without excluding of course) (Athaha Param) - the form and shape referred to above - the minutest of the minutest (Sookshamatham), unclear to perceive (Avyaktham), the one which is beyond explanation (Nirviseshanam), which has no beginning nor end (Annadhimadhyanidhanam), ever remaining in the same state/ever permanent (Nithyam), beyond the words and beyond the perception of the mind (Vanghmanasaha), there is the source of everything (Param).

Athaha Param Sookhathamam Avyaktham Nirviseshanam
Anaadhimadhyanidhanam Nithyam Vaangmanasaha Param - Stanza 34

I (Mayaa) have described to you (The) in orderly manner (Anuvarnithe) these two (Amunee) (largest of the largest and the smallest of the smallest) form and shape of Bhagavan (Bhagavatroope). These both have originated through his Maayaa Shakti (Maayaasrishte) and, therefore, the great knowledgeable persons (Vipaschithaha) do not recognize/approve (Na Grihnanthi) both of them (Ubhe Api).

Amunee Bhagadhrupe Mayaa The Anuvarnithe
Ubhe Api Na Grihnanthi Maayaasrishte Vipaschithaha - Stanza 35

That Almighty (Saha Bhagavan) who is standing apart from the Nature (Paraha) taking the form of the consciousness (Brahmaroopadrik), Which/Who can be expressed in words and at the same time cannot be expressed (Vaachyavaachakathayaa), assumes (Dhathe) the names and shapes of life forms and their conduct (Naamaropakriyaahaa) - in other words He creates them. Though He is not bound by the results of actions (Akarmmakaha) He is the provider of all actions (Sakarmaa).

Sa Vaachyavaachakathayaa Bhagavaan Brahmarupadrik
Naamaroopakriyaa Dhathe Sakarmmakaha Paraha - Stanza 36

Shri Sukha Brahma Rishi goes on to explain further His creations.

---o0o---

FORTY SEVEN

THE CHAIN REACTIONS OF REBIRTH - CONSEQUENCE OF MULTIPLE
ACTIONS IN EARLIER BIRTHS

Skandham 2, Chapter 10, Stanza 37 to 41 (Srimad Bhgavatham)

Continuing with the explanation as to the formation of life in the Varaat Purasha and His desire to manifest Himself into varieties, Shri Sukha Brahma Rishi had dealt with the aspects of the development of sense and body organs through the previous chapters. Now he goes on further to say that one cannot limit Adi Purusha to these forms and shapes. He is not a content but the source of the content. He goes on to explain His creations and how the cycle of births depends upon the predominance of the characteristics of qualities (Rajas, Thamas, Satwam) in the present life to King Pareekshit through the following stanzas.

Prajapathies, Manus, Devas, Rishis, ancestors, Sidhaas, Chaaranaas, Gandharvaas, etc.

Vidhyaadharaas, Asuraas, Guhyakaas, etc. Kinnaraas, Apsaraas, etc. Naagaas, Sarpaas, Kimpurushas, Urugaas etc. Mathris, Rakashass, Pisachaas, etc. Prethaas, Bhootaas, Vinayakaas, etc. Kushmaandaas, Unmadhaas, Vethalaas, etc. Raakshaas, Durdevathaas, Birds, Wild animals, Domestic animals, Trees, Mountains, Reptiles, Whatever is there movable and immovable with all their transformational characteristics, Four types of giving birth - mammals, plants, through eggs, and self sprouting from bodies - Whatever is there in water, space, and earth,

All of the above are His creations only. Oh King ! Those creations which are the superior (Uthama), the middle order (Madhyama) and the lowest (Adhama) are all due to the effect and of the force of their own actions and their effects. (Stanza 37 to 40).

According to the characteristics of the qualities (Ithi) like Sathwam, Rajas and Thamas (Sathwam, Rajaha, Thamaha), Devas, humans, and other life forms (Suranrinaarakaaha) get into three way course. (Thisraha) . Hey King ! (Raajan) When one of the characteristics of these three qualities (Swabhavaha Yadhaha) override into and interplay (Upahanyathe) with the other two (Anyaabhyaam), these courses (Ghathaya), one by one (Ekaikasaha), get the predominance of the other three (Thridhaa). Depending upon the predominance of these characteristics, the

course of birth as a result of the actions arising out of them, can get categorized into multiples of three (Bhidhyanthe) as constant actions and results.

Sathwam Rajasthama Ithi Thisraha Suranrinaarakaaha
Thathraapyekaikaso Raajan Bhidhyanthe Ghathayasthridhaa
Yadaikaikatharo Anyaabhyaam Swabhava Upahanyathe - Stanza 41

---o0o---

FORTY EIGHT

REVERSE ANALOGY OF CREATED GETTING MERGED WITH THE CREATOR
AT THE END OF KALPA:

Skandham 2, Chapter 10, Stanza 42 to 47 (Srimad Bhgavatham)

Shri Sukha Brahma Rishi continues with his discourse to King Pareekshit. Having explained the origin of the Viraat Purusha, telling that there is nothing other than Him, conveying how the cycle of births and rebirths take place etc., he carries on further through the concluding stanzas of Chapter 10.

He Who procreated all the worlds (Jagadhhaathaa), the same Almighty (Saha Bhagvaan Eva), assuming the form of Righteousness as Vishnu (Dharmarupadhrik), through the creations of Devas, humans, and other categories of life forms (Thiryangnarasuraathmabhihi), sustains (Sthaapayan) and nourishes (Pushnaathi) this world (Idham Viswam).

Sa Evedam Jagadhhaathaa Bhagavaan Dharmarupadhrik
Pushnaathi Sthaapayan Vswam Thiryangnarasuraathmabhihi - Stanza 42

Ultimately, (Thathaha) assuming the form of Rudra as the embodiment of time and destruction (Kaalaagnirudraathmaa), with the effect of time (Kaalena) gets the worlds (Yath Idham), which came into being (Srishtam) from Him (Aathmanaha), dissolves into Himself (Sanniyachhathi) like the rows of clouds (Ghanaaneekam) getting moved with the effect of the wind (Anilaha Iva).

Thathaha Kaalaagnirudraathmaa Yathsrishmidhamaathmanaha
Sanniyachhathi Kalena Ghanaaneekamivaanilaha - Stanza 43

The One Who is the most powerful in all respects (Bhagavathamaha), That Almighty (Bhagavaan), has been described (Kathithaha) through His creation work (Iththambhaavena). However (Hi), the most knowledgeable ones (Surayaha) do not

wish (Na Arhanthi) to see (Dhrihtum) Him only (Param) in this capacity (Ithambhaavena).

Ithambhaavena Kaththitho Bhagavaan Bhagavathamaha
Nerththambhaavena Hi Param Dhrishtumarhanthi Surayaha - Stanza 44

The Almighty, who is independent of all characteristics (Parasya), has no actions (Na) in the creation work (Janmaadou) of these worlds (Asya). Therefore (Hi), creation work of the worlds (Thath) has been foisted (Aaropitham) upon Him through His special powers known as Maayaa Shakti (Maayaya). This is what has been explained (Anuvidheeyathe) even in Vedas to present the point of negation of creation work by Him (Karthrithwaprathishedhaarththam).

Naasya Karmmani Janmaadou Parasyaanuvidheeyathe
Karthrithwaprathishedhaarththam Maayayaaropitham Hi Thath - Stanza 45

I have explained in detail (Udhaahridhaha) this time factor (Ayam Kalpaha Thu) concerning Lord Brahma (Brahmanaha) and all aspects within that time factor (Savikalpaha). In all these various time factors, and within these time factors, (Yathra) all natural and derivative creations (Praakritha Vaikrithaha) take place (Sarggaaha). This rule of creation (Vidhihi) is applicable generally (Saadhaaranaha) to all the other time factors.

Ayam Thu Brahmanaha Kalpaha Savikalpa Udhaahrithaha
Vidhihi Saadhaarano Yathra Sarggaaha Praakrithavaikrithaaha - Stanza 46

Note: In the beginning of the Kalpa (time factor of millions of years) from the very source of Nature (Moolaprikrithi) the characteristics such as Mahat Tatwam, Ahamkara Tatwam etc. come about. They are the Natural creations (Praakritha Srishti). During the Kalpa (time factor), with the interaction of the basic elements all the life forms get created. At the end of the Kalpa (time factor), the reverse process happens by which the created ones get dissolved into the creation.

Please listen (Srinu) to the measurement of time factor, to the minutest and the greatest unit (Parimaanam), the nature of the time factor, within that various factors and the Manwantharas etc., (Kalpalakshanavigraham) also within that especially

(Atha) the time factor (Kalpam Cha) known as Paadhmam (Paadhmam), about which I am going to explain (Vyaakyaase) further (Purasthath) as required (Yatha).

Parimaanam Cha Kaalasya Kalpalakshanavigraham

Yatha Purasthaathvyaakhyaasye Paadmam Kalpamatho Srinu - Stanza 47

Thus Skandham 2 gets concluded with Shri Sukha Brahma Rishi explaining the concepts of creation to King Pareekshit and telling him that he is going to explain in detail about the Kalpas and Manwantharas subsequently. Stanzas 48 to 50 deal with the questions put forward by Shounakas to Sootha to explain to them about Vidhura, how he met Maithreya Maharshi and what conversation took place between them etc. Through stanza 51 Sootha tells Shounakas that he will continue to explain these matters as answers to questions put forward to Shri Sukha Brahma Rishi by King Pareekshit.

---000---

HARI OM