

OM

Om Shree Krishnaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudevayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudevayah!

॥ द्वितीयस्कन्धः ॥

DHWITHEEYASKANDHAH (CANTO TWO)

॥ द्वितीयोऽध्यायः - २ ॥

DHWITHEEYOADHYAH (CHAPTER TWO)

**Purusha Samstthaa Varnnanam (Narration of Establishment of
Devotion to The Primeval Personality, Lord Sri Krishna
Bhagawaan and How to Attain Salvation)**

[In this chapter we can read briefly how Brahma Dheva retrieved his memory and knowledge and he was able to create the universe as it was before the deluge. We will see that mankind has to be engaged only in the minimum actions required to maintain their material existence. Then it will explain in detail and establish the need and the benefit of worshiping Lord Sri Krishna Bhagawaan in order for us to get liberated from the miseries and distresses of this material world and to attain final liberation and ultimate salvation by becoming a true and pure transcendental Yogi who is the staunchest of the devotees of Lord Sri Krishna Bhagawaan.]

श्रीशुक उवाच

Sree Suka Uvaacha (Sri Suka Brahmarshi Said):

एवं पुरा धारणयाऽऽत्मयोनि-
र्नष्टां स्मृतिं प्रत्यवरुध्य तुष्टात् ।
तथा ससर्जदममोघदृष्टि-
र्यथाप्ययात्प्राग्व्यवसायबुद्धिः ॥ १ ॥

1

Evam puraa ddhaaranayaaaathmayonir-
Nashtaam smrithim prethyavaruddhya thushtaath
Thatthaa sasarjjedhamamoghadhrishti-
RYetthaapyayaath praagvyavasaayabudhddhih

Once in the past, even before the manifestation of these universes, Brahma Dheva lost his consciousness. Brahma Dheva after recovering the consciousness started meditating upon the Viraat Roopa or the Cosmic Form worshiped and prayed to Lord Sri Maha Vishnu and appeased him with proper offerings and obeisance. Lord Sri Maha Vishnu, who was the creator of Brahma Dheva, was pleased with the prayers and blessed Brahma Dheva and was able to regain his consciousness and the Vedhic knowledge and power and intelligence and logic and was able to rebuild the universes again exactly as it was before.

शाब्दस्य हि ब्रह्मण एष पन्था
यन्नामभिध्यायति धीरपार्थः ।
परिभ्रमंस्तत्र न विन्दतेऽर्थान्
मायामये वासनया शयानः ॥ २ ॥

2

Saabdhasya hi Brahmana esha pantthaa

Yennaamabhirdhyaayathi dheerapaarthttthai
Paribhramamsthathra na vindhathearthttthaan
Maayaamaye vaasanayaa sayaanah

Oh, the bravest king in the family of Paarthtttha (Pareekshith Mahaaraaja)! Though the Vedhic Sounds (Sabdha Brahma) proclaim that actions are results oriented and hence appropriate results can be expected and obtained from actions those results are apparent and not real. This is actually due to the power of illusion. But we are entrapped in the illusory power and conduct some actions like sacrificial performances and so on with the expectation of heavenly pleasures with a notion that such heavenly pleasures are eternal and soul satisfying. But then we will come to know that there are no such eternal heavenly pleasures. But those who are after such pleasures would always be wandering within the entrapments of this material world under the illusory power and would never be liberated and released from the distresses and miseries of this material world. The only eternity is self realization and attainment of ultimate salvation with steadfast and staunch devotion to Lord Sri Krishna Bhagawaan.

अतः कविर्नामसु यावदर्थः
स्यादप्रमत्तो व्यवसायबुद्धिः ।
सिद्धेऽन्यथार्थं न यतेत तत्र
परिश्रमं तत्र समीक्षमाणः ॥ ३॥

3

Athah kaviirnaamaasu yaavadharthttthah
Syaadhapremaththo vyevasaayabudhddhih
Sidhddheanyattharthttthe na yethetha thathra
Parisremam thathra sameekshamaanah

Therefore, those who are truly intelligent and knowledgeable and informative or knowledgeable of falsehood or misconception of heavenly kingdom and heavenly pleasures do need to perform only the minimum required action to maintain their material or physical body or for survival of material life. And why does the body have to be maintained? Maintenance of physical body is required to keep

you alive so that you can pray and worship and offer obeisance to Lord Sri Maha Vishnu. When you are able to maintain your life with minimum actions why should you endeavor to undertake such difficult activities like that of conducting difficult and costly and timeconsuming sacrificial performance to appease Lord Sri Maha Vishnu? It is not essential.

सत्यां क्षितौ किं कशिपोः प्रयासै-
र्बाहौ स्वसिद्धे ह्युपबर्हणैः किम् ।
सत्यञ्जलौ किं पुरुधान्नपात्र्या
दिग्वल्कलादौ सति किं दुकूलैः ॥ ४॥

4

Sathyaam kshithau kim Kasipoh preyaasai-
RBbaahau swasidhddhe hyupaberhanaih kim
Sathyanjjalau kim puruddhaannapaathryaa
Dhigwalkalaadhau sathi kim dhukoolaih

When there are open ground spaces on the earth why do you want to exert effort and search for couches and beddings to lie down? When your hands are available what is the use of pillows to support your head? When you have your palms available to you, what is the use of a variety of utensils for taking food? When there is enough space for covering and enough skins of the trees why do you want separate clothing? [We can survive without beddings, pillows, utensils, clothing, etc. These are all not essentials and essentials have already been provided by nature.]

चीराणि किं पथि न सन्ति दिशन्ति भिक्षां
नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।
रुद्धा गुहाः किमजितोऽवति नोपसन्नान्
कस्माद्भजन्ति कवयो धनदुर्मदान्धान् ॥ ५॥

5

Cheeraani kim patthi na santhi, dhisanthi bhikshaam
Naivaamghri paah parabhrithassarithoapyasushyan,
Rudhddhaa guhaah kimajithoavathi nopasannaan
Kasmaadh bhajanthi kavayo ddhanadhurmmadhaanddhaan?

Don't you have sufficient torn clothing on the wayside for you to put on? The mouths of the caves are not shut down and closed and therefore you can freely enter inside and stay comfortably. The trees which are good examples for selflessness and living for the benefit of others are giving you enough fruits for you to satisfy your thirst and hunger. The rivers which provide you with enough water are not dried up. These are the gifts of nature provided by Lord Sri Maha Vishnu to protect and save his devotees who have fully surrendered to him. Then what is the need for you to worship by offering Poojaas with the help of sages and Brahmins to other deities with an intention to accumulate wealth?

एवं स्वचित्ते स्वत एव सिद्ध
आत्मा प्रियोऽर्थो भगवाननन्तः ।
तं निर्वृतो नियतार्थो भजेत्
संसारहेतूपरमश्च यत्र ॥ ६॥

6

Evam swachiththe swatha eva sidhddha
Aathmaa priyarththo BhagawaanAnanthah
Tham nirvritho niyatharththo bhajetha
Samsarahethooparamascha yethra.

You should clearly understand and fix your mind and heart with the concept of the ultimate Truth and the Omnipotent and Omnipresent and eternal without a beginning and without an end and who is known as Anantha who is the Supreme God, Lord Sri Maha Vishnu who is residing within the heart and mind of his devotees. Lord Sri Maha Vishnu is the ultimate Truth and is the ultimate and blissful Love. And if you worship Lord Sri Maha Vishnu constantly your materialism would be fully eliminated, and you would be able to get rid off or be liberated from this material world.

कस्तां त्वनादृत्य परानुचिन्ता-
मृते पशूनसर्ती नाम युञ्ज्यात् ।
पश्यन् जनं पतितं वैतरण्यां
स्वकर्मजान् परितापाञ्जुषाणम् ॥ ७॥

7

Kasthaam thwnaadhrithya paraanuchinthaA-
Mrithe pasoonasatheem naama yunjyaath
Pasyan jenam pathitham vaitharanyaam
Swakarmmajaan parithaapaan jushaanam.

Who else other than gross materialists, those who can be equated to animals would sidetrack Lord Sri Maha Vishnu and offer prayers and obeisance to other deities with an intention to accumulate wealth or to acquire other material possessions? And such gross materialists would throughout their lives be drowning in the hell of the river with sorrows and miseries and distresses and as a result of their own actions would never be released and would ever be able to cross that hell without bringing their mind and heart into Lord Sri Maha Vishnu.

केचित्स्वदेहान्तर्हृदयावकाशे
प्रादेशमात्रं पुरुषं वसन्तम् ।
चतुर्भुजं कञ्जरथाङ्गशङ्ख-
गदाधरं धारणया स्मरन्ति ॥ ८॥

8

Kechith swadhehaantharhridhayaavakaase
Praaadhesamaathram purusham vasantham
Chathurbhujam kanjjaretthaanggasamkha-
Gedhaaddharam ddhaaranayaa smaranthi.

प्रसन्नवक्त्रं नलिनायतेक्षणं

कदम्बकिञ्जल्कपिशङ्गवाससम् ।
लसन्महारत्नहिरण्मयाङ्गदं
स्फुरन्महारत्नकिरीटकुण्डलम् ॥ ९ ॥

9

Presannavakthram nalinaayathekshanam
Kadhambakinjjath kapisamgavaasasam
Lesanmahaarethnahiranmayaanggadham
Spuranmahaarethnakireetakundalam.

उन्निद्रहृत्पङ्कजकर्णिकालये
योगेश्वरास्थापितपादपल्लवम् ।
श्रीलक्ष्मणं कौस्तुभरत्नकन्धर-
मम्लानलक्ष्म्या वनमालयाऽऽचितम् ॥ १० ॥

10

Unnidhrahithpankajakarnnikaalaye
Yogeswaraastthaapitha paadhapallavam
Sreelekshmanam kausthabharethnakanddhara-
MAmlaanalekshmyaa vanamaalayaaachitham.

विभूषितं मेखलयाङ्गुलीयकै-
र्महाधनैर्नूपुरकङ्कणादिभिः ।
स्निग्धामलाकुञ्चितनीलकुन्तलै-
र्विरोचमानाननहासपेशलम् ॥ ११ ॥

11

Vibhooshitham mekhalayaangguleeyakai-
RMmahaaddhanairnnoopurakankanaadhibhih
Snigdhaamalaakunnjchitha neelakunthalai-
RVirochamaanaananaahaasapesalam.

अदीनलीलाहसितेक्षणोल्लस-
द्भूभङ्गसंसूचितभूर्यनुग्रहम् ।
ईक्षेत चिन्तामयमेनमीश्वरं
यावन्मनो धारणयावतिष्ठते ॥ १२॥

12

Adheenaleelaahasithekshnaollasadh
Bhroobhanggasamsoochithabhooryanugreham
Eekshetha chinthaamayamenamEeswaram
Yaavanmano ddhaaranayaavathishtathe.

The real attributes of Lord Sri Maha Vishnu who had been conceptualized with Cosmic Form can never be put into words by any Omniscient scholars. But his true devotees can conceive him as: Lord Sri Maha Vishnu is the one who resides within you (within the heart of each and everyone) in the space of your heart. Lord Sri Maha Vishnu is the one who is with a smiling and pleasing face. Lord Sri Maha Vishnu is the one who is as small as the size of your thumb. Lord Sri Maha Vishnu is the one who has four hands wearing the conch shell (Samkh) in one hand and a disk or the Sudhersana-wheel (Sudhersana Chakra) in the next and the club or mace (Gedha) in another and lotus flower in the fourth hand and effulgent like infinite number of suns. Lord Sri Maha Vishnu is the one with attractive long eyes like that of petals of lotus flower. Lord Sri Maha Vishnu is the one who is wearing bright yellowish dresses in the most attractive and charming style and the color is like that of fresh and bright yellow flower of mustard plant and decorated with jewels and pearls. Lord Sri Maha Vishnu is the one who is wearing an extremely beautiful golden crown glittering with small bells hanging down and with embossed diamonds and pearls. Lord Sri Maha Vishnu is the one who is wearing beautiful and shining armlets (armlet is the ornament worn at upper arm) of gold embossed with precious stones. Lord Sri Maha Vishnu is the one who is wearing glowing headdresses and earrings of diamond and precious stones. Lord Sri Maha Vishnu is the one who is wearing other attractive jewelries set with gold, diamond, precious stones, and pearls. Lord Sri Maha Vishnu is the one who is with soft and smooth and attractive feet and legs and with

beautiful anklets on them. Lord Sri Maha Vishnu is the one whose lotus feet are always held at the hearts of his staunchest devotees. Lord Sri Maha Vishnu is the one whose chest is decorated with Kausthubha Jewel. [It is said that Kausthubha is the mark of kick by Bhrihu with his foot.] Lord Sri Maha Vishnu is the one whose heart is the permanent abode of Maha Lakshmi, the goddess of wealth and prosperity, and of course his consort. Lord Sri Maha Vishnu is the one who is wearing garlands, of wildflowers which are always kept afresh, and which would never wither out, on his neck. Lord Sri Maha Vishnu is the one whose waist is decorated with golden girdles with bells. Lord Sri Maha Vishnu is the one who is wearing rings and bracelets and anklets and many topclass decorative materials. Lord Sri Maha Vishnu is the one who is with very curly beautiful shining hair with bluish black color. Lord Sri Maha Vishnu is the one with most attractive and charming face which would always be with pleasing smile and with shining eyes and beautiful eyebrows. Oh, Sri Pareekshith Mahaaraaja you fix your mind and heart in Lord Sri Maha Vishnu with all above attributes and meditate upon him without having any other thoughts in your mind and heart.

एकैकशोऽङ्गानि धियानुभावयेत्-
पादादि यावद्धसितं गदाभृतः ।
जितं जितं स्थानमपोह्य धारयेत्
परं परं शुद्ध्यति धीर्यथा यथा ॥ १३॥

13

Ekaikasoanggaani ddhiyaaanubhaavayeth
Paadhadhi yaavadhddhasitham gedhaabhrithah
Jitham jitham stthaanaamapohya ddhaarayeth
Param param sudhddhyathi ddheeryatthaa yetthaa.

The meditation process should start from the lotus feet of Lord Sri Maha Vishnu and once that part is clearly established in your mind and heart then you should progressively go upwards until at the end you have a clear vision of his smiling and charming face at the top. You should continue this process until there is nothing other than the divine parts of primeval personality of that supreme God, Lord Sri

Maha Vishnu, in your transcendental state of mind. At that level you would definitely be in trance.

यावन्न जायेत परावरेऽस्मिन्
विश्वेश्वरे द्रष्टरि भक्तियोगः ।
तावत्स्थवीयः पुरुषस्य रूपं
क्रियावसाने प्रयतः स्मरेत ॥ १४॥

14

Yaavanna jaayetha paraavareasmin
Viswesware dhrashtari bhakthiyogah
Thaavath stthaveeyah purushasya roopam
Kriyaavasaane preyathah smaretha.

Lord Sri Maha Vishnu is the creator, the protector, the sustainer, and the annihilator of all the universes. Lord Sri Maha Vishnu is Omnipotent, Omnipresent and Omniscient. You must fix your mind and heart stably onto that Lord Sri Maha Vishnu until you have established eternal Bhakthi Yoga as his staunchest devotee. And thus, at the end of the meditation process you should remember, and you can remember nothing other than the Viraat Roopa or the Cosmic Form of Lord Sri Maha Vishnu. [And at that stage you are ready to be liberated from this material world and reach the lotus feet of Lord Sri Maha Vishnu at his abode of Vaikuntta.]

स्थिरं सुखं चासनमास्थितो यति-
र्यदा जिहासुरिममङ्ग लोकम् ।
काले च देशे च मनो न सज्जयेत्
प्राणान् नियच्छेन्मनसा जितासुः ॥ १५॥

15

Stthiram sukham chaasasanamaasritho yethi-
RYedhaa jihaasurimamanggalokam
Kaale cha dhese cha mano na sajjayeth

Praanam niyachcchenmanasaa jithaasuh

Oh Mahaaraaja! When a Yogi wishes to abandon the material life from this planet of earth he should regulate and control inhaling and exhaling life air by Praanaavyaama and should control his senses with will of his mind. He should not be worried or perplexed or concerned about the time and place and should be able to withdraw his feelings of such materialism with his strong and willful mind. He has to concentrate and stabilize his mind and heart and consciousness on the lotus feet of Lord Sri Maha Vishnu and go on an austere meditation without having any material thoughts.

मनः स्वबुध्यामलया नियम्य
क्षेत्रज्ञ एतां निनयेत्तमात्मनि ।
आत्मानमात्मन्यवरुध्य धीरो
लब्धोपशान्तिर्विरमेत कृत्यात् ॥ १६ ॥

16

Manasswabudhddhyaamalayaaniyamya
Kshethranijja ethaam ninayeththmaathmani
Aathmaanamaathmanyavaruddhya ddheero
Lebdddhopasaanthirvirametha krithyaath.

The Yogi should with his pure mind and uncorrupted intelligence merge his mind and intelligence and consciousness into the Supreme Personality, Lord Sri Maha Vishnu, in step-by-step basis. [I.e. First mind and intelligence should merge with Jeevaathma. Jeevaathma can be defined as the soul of the self. Then Jeevaathma should merge with Paramaathma. And Paramaathma can be defined as the Supreme Soul or the Ultimate Soul which is Lord Sri Maha Vishnu. These are all philosophical conceptualizations for our easy understanding. Adhwaitham means there is not a second one which leads us to the theory that there is only one Soul which is Lord Sri Maha Vishnu.] And then you would be able to realize that actually there is no difference between Jeevaathma and Paramaathma and both are one and the same.

न यत्र कालोऽनिमिषां परः प्रभुः
कुतो नु देवा जगतां य ईशिरे ।
न यत्र सत्त्वं न रजस्तमश्च
न वै विकारो न महान् प्रधानम् ॥ १७॥

17

Na yethra kaaloanimishaam parah prebhuh
Kutho nu dhevaa jegathaam ye eesire
Na yethra sathwam na rejasthamascha
Na vai vikaaro na mahaan preddhaanam.

Oh, the greatest of all the kings! The one who searches systematically, analytically, and thoroughly to find out the absolute Truth of universe which is Lord Sri Maha Vishnu who has been conceptualized with the Cosmic Form has left out nothing else to look for or search for. And for such a Yogi has no impact or such a Yogi will not be affected by the Lord of the Time. And such a Yogi is beyond perish-ability and he becomes eternal. And even the demigods or the celestial gods or even any other deities can do nothing for him or against him. He is beyond the reach of all such superhuman beings as he has already merged with the Ultimate Truth of Lord Sri Maha Vishnu. He would then be not affected by any of the qualities like Sathwam or Goodness and or Rejas or Passion and or Thamas or Ignorance and or Ahamkaara or Ego as he is beyond all such qualities.

परं पदं वैष्णवमामनन्ति तद्-
यन्नेति नेतीत्यतदुत्तिसृक्षवः ।
विसृज्य दौरात्म्यमनन्यसौहृदा
हृदोपगुह्यार्हपदं पदे पदे ॥ १८॥

18

Param padham Vaishnavamaamananthi tha-
Dhyannethi netheethyathathadhuthsisrikshavah

38

Visrija dhauraathmyamananyasauhridhaa
Hridhopaguhyaarhapadham padhe padhe.

A true Yogi who is a transcendentalist can easily abandon the interest in the egoistic material body with the knowledge that the body is not his own and he is not the material body but only the soul and the soul is nothing but Jeevaathma and Jeevaathma and Paramaathma are one and the same and Paramaathma is nothing but the Ultimate and Supreme God, Lord Sri Maha Vishnu, and hence the Yogi would discard his body with the understanding that: "The Real me is not this material body and the real me is definitely not this material body." And with that understanding the transcendental Yogi would constantly worship the lotus feet of Lord Sri Maha Vishnu without having any material thoughts in his mind and inner consciousness.

इत्थं मुनिस्तूपरमेद्व्यवस्थितो
विज्ञानदृग्वीर्यसुरन्धिताशयः ।
स्वपार्ष्णिनाऽऽपीड्य गुदं ततोऽनिलं
स्थानेषु षट्सून्नमयेज्जितक्लमः ॥ १९॥

19

lthttham munisthuparamedhvyavastthitho
Vijnjaanadhrigweeryasurasanddhithaasayah
Swapaarshninaaaapeedya gudham thathoanilam
Stthaaneshu shat soonnamayejjithaklamah

Once the Yogi has secured the knowledge, that this material body is useless for attainment of salvation by merging the soul with that of Lord Sri Maha Vishnu, established by scientific education and with brave and willful strong determination getting rid of all the activities associated the three qualities [All our actions are due to the Sathwa-Rejas-Thamo Gunaas.] should withdraw from any and all material activities. Then he should sit in a Yogic pose by closing the air hole of anus with the heel of his foot and then slowly and steadily lifting the Life Air or Praana Vaayu from bottom to up gradually and progressively into the six primary places or the Moolaaddhaaraas. [The six primary places mentioned here are: 1) Moolam = Anus, 2)

Swaaddhistaanam = Urinary bladder or more precisely the Urinary duct, 3) Manipooram = Naval, 4) Anaahatham = The Artery and Vein Nerves in the Heart, 5) Visudhddham = Throat and Mouth or the Palate and 6) Aajnja = Nostrils between the eyebrows. These are also the major energy centers of the body.]

नाभ्यां स्थितं हृद्यधिरोप्यतस्मा-
दुदानगत्योरसि तं नयेन्मुनिः ।
ततोऽनुसन्धाय धिया मनस्वी
स्वतालुमूलं शनकैर्नयेत ॥ २०॥

20

Naabhyaam stthitham hridhyaddhiropya thasmaa-
Dhudhaanagethyorasi tham nayanmunih
Thathoanusanddhaaya ddhiyaa manaswee
Swathaalumoolam sanakairnnayetha.

The Yogi under meditation should slowly pull up the Praana Vaayu or the Life Air from the naval portion to the heart and then from heart to chest and then from chest to throat and palate. Then with his educated intelligence and with a concentrated mind he should bring the Praana Vaayu up to the energy center between his eyebrows. [This is the process of abandoning the material body gradually starting from the very bottom of the energy centers.]

तस्माद्भ्रुवोरन्तरमुन्नयेत
निरुद्धसप्तायतनोऽनपेक्षः ।
स्थित्वा मुहूर्तार्धमकुण्ठदृष्टि-
निर्भिद्य मूर्धन् विसृजेत्परं गतः ॥ २१॥

21

Thasmaath bhruvorantharamunnayetha
Nirudhddhasapthaaswayanoanapekshah
Stthithwaa muhoorththaardhddhamakundadhrishti-

40

RNnirbhidhya moorddhan visrijeth param gethah

Thereafter the Yogi who has attained the peak position of Bhakthi Yoga should bring up Praana Vaayu or Life Air to the position between the eyebrows known as Ajnha and block it there for a moment. Then he should close all the seven outlets like eyes, nose, ears, and mouth of Praana Vaayu with his Yogic power. And he should be meditatively stabilized without any movement for half a moment. He should then be renounced of all his interest in material life. And without having material interest and desire he should bring up the Praana Vaayu to the brain or the cerebral hole and push it outside of his material body. And thus, he should be able to abandon his material body and material body would become lifeless in the absence of Praana Vaayu or Life Air. At that time, he would also be able to merge his soul straight with the Absolute Truth and the Ultimate and Supreme God, Lord Sri Maha Vishnu, without any obstacles and resistance. [The same reference can also be read in Gita Ch. 6 – Ddhyaana Yoga or Yoga of Meditation, verses 10 to 15]

यदि प्रयास्यन् नृप पारमेष्ठ्यं
वैहायसानामुत यद्विहारम् ।
अष्टाधिपत्यं गुणसन्निवाये
सहैव गच्छेन्मनसेन्द्रियैश्च ॥ २२॥

22

Yedhi preyaasyan nripa paarameshttyam
Vaihaayasaanaamutha yedhwihaaram
Ashtaaddhipathyam gunasannivaaye
Sahaiva gechchenmanasendhriyaischa.

Oh Mahaaraajan! But however if that Yogi has any desire left out in him to occupy a position in the top most or the highest world of Sathyaloka or BrahmaloKa which is the abode of original Brahma Dheva or in any of the celestial worlds where Dhevendhra and the demigods or the Ganddharvaas or the Celestial musicians or the Kinnaraas or the Mythical demigods or Chaaranaas or Celestial singers and dancers or Divine personalities or Sidhddhaas are

occupying or float freely in any of the millions of the worlds of this universe or in the Sky or Space where the millions of stars and planets are orbiting with all the Eightfold Perfections which is the Ashta Aiswarya Sidhddhi then he has to take away with him the senses related to material attachments. [Ashta Aiswaryaas has already been listed earlier like Anima, Mahima, Gerima, etc.]

योगेश्वराणां गतिमाहुरन्त-
र्बहिस्त्रिलोक्याः पवनान्तरात्मनाम् ।
न कर्मभिस्तां गतिमाप्नुवन्ति
विद्यातपोयोगसमाधिभाजाम् ॥ २३ ॥

23

Yogeswaraanaam gethimaahurantha-
RBbehisthrilokyaah pavanaantharaathmaanaam
Na karmabhisthaam gethimaapnuvanthi
Vidhyaathapoyogasamaaddhibhaajaam.

The divinely great Yogis those who are transcendentalists and who have acquired the subtle body with educated knowledge and austerity and control of mind and meditation can freely move around without any restrictions even beyond the limits of these three worlds [the three worlds referred here are Bhoomi, Swargam and Paathaalam]. But those who are non-transcendentalists and those who are still in possession of a gross material body would be able to move only within the limits of these three words that too with many restrictions. [This means only with supreme spiritual knowledge one can reach Vaikuntta, the abode of Lord Sri Maha Vishnu. Others who worship for appeasement of other deities than that of Lord Sri Maha Vishnu can never even think of going beyond these three worlds.]

वैश्वानरं याति विहायसा गतः
सुषुम्णया ब्रह्मपथेन शोचिषा ।
विधूतकल्कोऽथ हरेरुदस्तात्
प्रयाति चक्रं नृप शैशुमारम् ॥ २४ ॥

Vaiswaanaram yaathi vihaayasaa getha-
 Ssushumnayaa Brahmapatthena sochishaa
 Viddhoothakalkkoattha Harerudhasthaath
 Preyaathi chakram nripa! Saisumaaram.

Oh, the king! The mystic Yogi who a transcendentalist is, he would travel through space with the vital system or Sushumna of the subtle body through the illuminating Milky Way (Brahma Pattham or Aja Pantthaavu) and would first reach at Vaiswaanara or the Planet of Fire. There with the fire he will be completely cleansed by removing all the material contaminations. Thereafter completely cleansed and purified Yogi would further move higher up freely and reach Brahmaloaka. And then from Brahmaloaka the Yogi would move further higher up and reach at Saisumaara or Sisumaaraloka or the planet of Lord Sri Maha Vishnu.

तद्विश्वनाभिं त्वत्तिवर्त्य विष्णो-
 रणीयसा विरजेनात्मनैकः ।
 नमस्कृतं ब्रह्मविदामुपैति
 कल्पायुषो यद्विबुधा रमन्ते ॥ २५॥

Thadhwiswa naabhim thwathivarththya Vishno-
 RAneeyasaa virajenaathmanaikah
 Namaskritham Brahmaavidhaamupaithi
 Kalpaayusho yedhwibuddhaa remanthe.

Sisumaaraloka the abode of Lord Sri Maha Vishnu is the pivotal and the central point around which all these universes are revolving. This transcendental Yogi in the subtle status which is minuter than an atom would stay there for many Kalpa Kaalams and enjoy blissful divine time. [According to one version one full day or one full night of Brahma Dheva has been defined as one Kalpa. And one full lifetime of Brahma Dheva is 100 years and that is 864,000,000,000 (Eight

hundred sixty-four billion) human years. And according to this concept one Kalpa is 23,671,233 (Twenty-three million six hundred seventy-one thousand and two hundred thirty-three) human years.]

अथो अनन्तस्य मुखानलेन
दन्दह्यमानं स निरीक्ष्य विश्वम् ।
निर्याति सिद्धेश्वरयुष्टधिष्ण्यं
यद्वैपराध्यं तदु पारमेष्ठ्यम् ॥ २६॥

26

Attho Ananthasya mukhaanalena
Dhendhahyamaanam sa nireekshya viswam
Niryaathi sidhddheswarajusshtaddhishnyam
Yedhwaiparaarddhyam thadhu paarameshttyam.

During his stay there he will notice that with the unbearable heat and ferocious sea of fire flames produced constantly from the mouth of Aadhi Sesha Naaga or the Anantha Sarppa or Serpent with one thousand hoods the entire universes are getting burned to ashes he will leave Sisumaara Lokam and by the air chariots used by divine and purified souls of celestial sages the Yogi will also move higher up to Sathya Lokam or Brahma Lokam. And it is estimated that the Yogi would stay there along with other purified souls for about twice the latter half of the lifetime of Brahma Dheva. [This has been estimated to be 15,480,000,000,000 (Fifteen trillion four hundred eighty billion) human years. Devotees are all mindboggling numbers.]

न यत्र शोको न जरा न मृत्यु-
नार्तिर्नचोद्वेग ऋते कुतश्चित् ।
यच्चित्ततोऽदः कृपयानिदंविदां
दुरन्तदुःखप्रभवानुदर्शनात् ॥ २७॥

27

Na yethra soko na jeraa na mrithyu-

RNnaarththirinna chodhwega rithe kuthaschith
Yechchiththathoadhah kripayaanidhamvidhaam
Dhuranthadhuhkhaprebhavaanudhersanaath

In Sathya Lokam there are absolutely no sorrows. There are no threats and fears of death because that world is of immortals and eternal. There is no affliction of aging and torment of graying. There is no pain of any sort in that world. There are no negativities of any sort over there. All the souls – what it means is the representation of souls of material beings – over there are always very compassionate and kind toward the sufferings and tortures and miseries and pains of those who are unaware of the devotional supremacy and the supreme services of the self realized souls in the material world.

ततो विशेषं प्रतिपद्य निर्भय-
स्तेनात्मनापोऽनलमूर्तिरत्वरन् ।
ज्योतिर्मयो वायुमुपेत्य काले
वाय्वात्मना खं बृहदात्मलिङ्गम् ॥ २८ ॥

28

Thatho visesham prethipadhya nirbhaya-
Sthenaathmanaapoanalamoorththirathwaran
Jyothirmmayo vaayumupethya kaale
Vaaywaathmanaa kham brihadhaathmalingam.

Oh, the ruler of the whole world, Pareekshith Mahaaraaja! Thus, the transcendental Yogi who is the pure and supreme most devotee of Lord Sri Maha Vishnu after staying in Sathyaloka for infinite number of years would be able to identify and incorporate his subtle body with that of the gross body in the material world in all the five basic element stages gradually like in earthly, watery, fiery, airy and finally in ether forms and would be spread all over the universes in that form without any restrictions.

घ्राणेन गन्धं रसनेन वै रसं
रूपं च दृष्ट्या श्वसनं त्वचैव ।
श्रोत्रेण चोपेत्य नभोगुणत्वं
प्राणेन चाकूतिमुपैति योगी ॥ २९॥

29

Ghraanena genddham, resanena vai resam,
Roopam thu dhrishtyaa swasanam thwachaiva,
Srothrena chopethya nabhogunathwam
Praanena chaakoothimupaithi yogee.

That supreme most Yogi who is a divine transcendentalist would be able to overcome all the five senses like the smell by nose, the taste by tongue, the form or shape by eyes, touch by skin and sound by ears and also would overcome all the material activities by sense organs.

स भूतसूक्ष्मेन्द्रियसन्निकर्षं
मनोमयं देवमयं विकार्यम् ।
संसाद्य गत्या सह तेन याति
विज्ञानतत्त्वं गुणसन्निरोधम् ॥ ३०॥

30

Sa bhoothasookshmendhriyasannikarsham
Manomayam dhevamayam vikaaryam
Samsaadhya gethyaa saha thena yaathi
Vijnjaanathaththwam gunasanniroddham.

The pure and devout Yogi at that time would reach in a world surpassing the world of both the gross and subtle form and would merge within a world where gross and subtle form merges with egoism or Ahamkaaram. And at that stage the egoism which was due to passion (Rejogunam) and ignorance (Thamogunam) would merge with pure goodness (Sathwagunam) and would fade away or

would be eliminated. And thus, that Yogi without having any stigma of Ahamkaaram would attain the ultimate knowledge of self realization which is known as Mahaththathwam or the knowledge of Supreme Spiritual Principle.

तेनात्मनाऽऽत्मानमुपैति शान्त-
मानन्दमानन्दमयोऽवसाने ।
एतां गतिं भागवतीं गतो यः
स वै पुनर्नेह विषज्जतेऽङ्ग ॥ ३१ ॥

31

Thenaathmanaathmaanamupaithi saantha-
MAanandhamanandhamayoavasaane
Ethaam gethim Bhaagawatheem getho ya-
Ssa vai punarnneha vishajjetheangga.

Oh, the great king! Only the most purified and divine soul of a transcendental Yogi can associate and merge with supreme God, Lord Sri Maha Vishnu, who can only be visualized by mind with the concept of Viraat Roopa or Cosmic Form. Such a true and transcendental Yogi can enjoy the ecstasy of blissful and eternal happiness forever and the divine peacefulness by merging the soul with Lord Sri Maha Vishnu who is the embodiment of Mahaththathwam of self realization. [The self-realization is the knowledge that we and the supreme God are one and the same.]

एते सृती ते नृप वेदगीते
त्वयाभिपृष्टे ह सनातने च ।
ये वै पुरा ब्रह्मण आह पृष्ट
आराधितो भगवान् वासुदेवः ॥ ३२ ॥

32

Ethe srithee the nripa! Vedhageethe

Thwayaabhiprishte ha sanaathane cha
Ye vai puraa Brahmana aaha prishta
Aaraaddhitho Bhagawaan Vaasudhevah.

Oh, the divine king who is shining at the peak of all Emperors!
Whatever is stipulated in Vedhaas and the answer to whatever you
have asked and wished to know are both the eternal truth which is
nothing other than Lord Sri Maha Vishnu, the concept of which has
no beginning and no end and therefore it is permanent and constant.
And once in the past this had been advised by Lord Sri Krishna
Bhagawaan to Brahma Dheva as he sincerely and devotionally
worshiped with glorifying stories and offered his obeisance and
prostrated him with prayers.

न ह्यतोऽन्यः शिवः पन्था विशतः संसृताविह ।
वासुदेवे भगवति भक्तियोगो यतो भवेत् ॥ ३३ ॥

33

Nahyathoanyassivah pantthaa visathassamsrithaaviha
Vaasudheve Bhagawathi bhakthiyogo yetho bhaveth.

Oh, the great ruler and leader of this entire world! Please know that
there is nothing in this material world which is easier and more
convenient for anyone to get liberated and released from the miseries
and distresses of this material world than the Bhakthi Yoga of Lord Sri
Krishna Bhagawaan. And to attain this most auspicious Bhakthi Yoga
or the Blissful Sublimation of Devotion in order to merge and dissolve
mind and heart of the devotee with Lord Sri Krishna Bhagawaan is
also very effortless as one only has to worship and sing or listen to
the glorious and wonderful stories of Lord Sri Krishna Bhagawaan
who is renowned with hundreds of thousands of various names of
which one is Vaasudheva meaning the Protector and Lord of
Vasunddhara or Bhoomidhevi and also who was the son of
Vasudhevar.

भगवान् ब्रह्म कात्स्नर्येन त्रिरन्वीक्ष्य मनीषया ।
तदध्यवस्यत्कूटस्थो रतिरात्मन् यतो भवेत् ॥ ३४ ॥

Bhagawaan Brahma kaarthsnyena thriranweekshya maneeshayaa
Thadhaddhyavasyath Kootasttho rethiraathman yetho bhaveth.

Lord Brahma Dheva with full concentration and with meditatively meticulous attention studied and after examining it with full scrutiny the in and out of all the Vedhaas for three times, finally came to the conclusion that it is the pure and absolute true devotion to Lord Sri Krishna Bhagawaan who is the perfect incarnation of Lord Sri Maha Vishnu. Bhagawaan, with the help of Viraat Roopa or the most divine Cosmic Form, could be described and conceived by the most transcendentalist Yogis who are the staunchest devotees as absolutely the supreme most of all the best of best qualities and the most beneficial one for liberating from the miseries and distresses of this material world.

भगवान् सर्वभूतेषु लक्षितः स्वात्मना हरिः ।
दृश्यैर्बुद्ध्यादिभिर्द्रष्टा लक्षणैरनुमापकैः ॥ ३५॥

Bhagawaan sarvvabhootheshu lekshithah swaathmanaa Harih
Dhrisyairbbudhddhyaadhibhirdhreshtaa lekshanairanumaapakaih

The knowledge about the greatness and importance of the devotion to Lord Sri Krishna Bhagawaan is the supreme most of all the knowledge required by any living entity. That knowledge is the most perfect of all the perfect knowledge. It is the knowledge that Lord Sri Krishna Bhagawaan is the ultimate knowledge of all the knowledge. And Lord Sri Krishna Bhagawaan is inside and outside of all of us. And Lord Sri Krishna Bhagawaan is the soul of all the souls. Lord Sri Krishna Bhagawaan is the one who is inside our life and outside our life. Lord Sri Krishna Bhagawaan is the one who is moving inside and moving outside and moving around and moving surrounding the whole universe. And that is the clear understanding all of us must establish and stabilize within our gross material intelligence and subtle spiritual intelligence by way of learning by way of analyzing

and by way of synthesizing and by way of scrutinizing and by way of examining thoroughly and meticulously.

तस्मात्सर्वात्मना राजन् हरिः सर्वत्र सर्वदा ।
श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यो भगवान् नृणाम् ॥ ३६॥

36

Thasmaath sarvvaathmanaa raajan Harissarvvathra sarvvadhaa
Srithavyh keerththithavyascha smarththavyo Bhagawaannrinaam.

Oh Mahaaraajan! Therefore, you must, and the entire mankind must always remember that at all the places and at all substances the one who is always filled in is Lord Sri Krishna Bhagawaan. And Lord Sri Krishna Bhagawaan is the Omnipotent and Omnipresent. Lord Sri Krishna Bhagawaan is the effulgent soul in every moving and nonmoving being. And hence it is most essential and unavoidable that we must remember, or we must listen, or we must describe, or we must sing the glorifying and wonderful stories of Lord Sri Krishna Bhagawaan at all the times with steadfast devotion and worship and pray and prostrate at the lotus feet of Lord Sri Krishna Bhagawaan. And Lord Sri Krishna Bhagawaan is the only one who is qualified for all these proclamations at all the times and at all the places.

पिबन्ति ये भगवत आत्मनः सतां
कथामृतं श्रवणपुटेषु सम्भृतम् ।
पुनन्ति ते विषयविदूषिताशयं
व्रजन्ति तच्चरणसरोरुहान्तिकम् ॥ ३७॥

37

Pibanthi ye Bhagawatha aathmanassathaam
Katthaamritham sravanaputeshu sambhritham
Punanthi the vishayavidhooshithaasayam
Vrajanthi thachcharanasaroruhaanthikam.

Lord Sri Krishna Bhagawaan is always residing inside the mind and heart and consciousness and of course of the soul of his staunch devotees who naturally are the embodiment of goodness or dominant with Sathwaguna. Those who have the opportunity to drink the ambrosia by listening with full ears of the glorifying stories contained in the divine Sreemadh Bhaagawatham would be able to refine and purify the inner conscience and intelligence and would also thus be able to be liberated from the miseries and distresses entangled with the material life and would be able to attain the lotus feet of Lord Sri Krishna Bhagawaan without any difficulty at all.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
द्वितीयस्कन्धे पुरुषसंस्थावर्णनं नाम द्वितीयोऽध्यायः ॥ २॥

Ithi Sreemat Bhaagawathe Mahaa Puraane
Paaramahamsyaam Samhithaayaam
Dhvitheeyaskanddhe Purushasamstthaavarnnanam Naama
Dhvitheeyoaddhyaayah

Thus, we conclude the Second Chapter named The Attainment of Lotus Feet of Lord Sri Krishna Bhagawaan who is the Supreme and Primeval and First Personality of the Second Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namoh Bhagavathe Vaasudevayah!
Om Namoh Bhagavathe Vaasudevayah!
Om Namoh Bhagavathe Vaasudevayah!