

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDHAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDHAH (CANTO ELEVEN)

॥ तृतीयोऽध्यायः - ३ ॥

THRITHEEYOADDHYAAYAH (CHAPTER THREE)

**([NimiNavaYogiSamvaadham - MaayaaTharanaMaarggam]
[Conversation Between Nimi and Nava Yogees – The Path of
Liberation From Illusory Energy])**

[In this chapter we can read the Vedhic Philosophies about Maaya or Illusory Energy of Vishnu Bhagawaan Who is the Soul of all souls and also about Karmma and Karmmayoga. Nimi Mahaaraajaa's question about the

cause of all causes is explained clearly by Anthareeksha. With the power of Maaya, Vishnu Bhagawaan who is the cause of all causes, has created this Maayaa Prepanjcha and all its entities and elements with Mahath-
Thathva or Five Great Elements. We can see how Paramaathma becomes Jeevaathma, or conditioned soul based on the creation of countless species. With His Illusory Potency consisting of three modes of nature, Vishnu Bhagawaan creates, maintains, and annihilates this universe and all its entities and elements. We can also read detailed explanations provided by Prebudhddha to Nimi about the Karmma and its results obtained by the material beings. We can see that our material activities can never bring permanent happiness and ultimate liberation from material life. Pippalaayana explains about the three stages of material life like Jaagrath, Svapna, and Sushupthi. He explains, what we experience in our Svapna as real are not real in Jaagrath status. He will thus establish that what we are experiencing in our Jaagrath status is also not real in Aathmeeya Loka or Transcendental World, which is the only Reality and Truth. This chapter also explains Karmma and Karmmayoga as answers to the questions of Nimi Mahaaraaja answered by Aavirhothra. After explaining the details of Karmma, Vikarmma, Akarmma, etc., he also will answer why the same question was not answered by Sanakaas when Nimi asked the question to them while he was a young boy. Please continue to read for more details...]

राजोवाच

RaajOvaacha (Nimi Mahaaraaja Said):

परस्य विष्णोरीशस्य मायिनामपि मोहिनीम् ।
मायां वेदितुमिच्छामो भगवन्तो ब्रुवन्तु नः ॥ १ ॥

1

Parasya Vishnoreesasya Maayinaamapi Mohineem
Maayaam vedhithummichchaamo Bhagawantho bruvanthu nah.

Oh, Mahaa Yogin! We wish to understand the real nature of Maaya or Illusory Energy, of Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Hari

Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is the Controller and Who is The Prime Supreme Personality, which is capable to bewilder even the smartest Mystic Yogees who apply and play with such Maaya very efficiently and smartly. It is amazing and stunning to know the wonders that can be created by Bhagawaan Hari by His Maaya or Yoga Maaya. Therefore, please explain the real nature of Maaya.

नानुत्प्ये जुषन् युष्मद्वचो हरिकथामृतम् ।
संसारतापनिस्तप्तो मर्त्यस्तत्तापभेषजम् ॥ २॥

2

Naanuthripye jushan yushmadhvacho Harikatthaamritham
Samsaarathaapa*nishtaptho marththyasthaththaapabheshajam.
*nisthaptha

I am actually entrapped within the pains and pleasures, sorrows and comforts, and other such dualities of this material nature and sufferer of corruptions of material nature. I am an ordinary human being subjected to all types of material torture. I know that Hari Katthaas or stories related to Bhagawaan Hari or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is the Amrith or Panacea for all such material tortures and sufferings. Hari Katthaas are the most effective and curative medications for my disease and the diseases of all other human beings like me. I am not at all satisfied and it is not sufficient enough for me by listening to some of the Bhaagawatha Thaththvaas explained by you. Therefore, please explain it to me in more detail again.

अन्तरिक्ष उवाच

Anthareeksha Uvaacha (Anthareeksha, the third of the Nava Yogees, Said):

एभिर्भूतानि भूतात्मा महाभूतैर्महाभुज ।
ससर्जोच्चावचान्याद्यः स्वमात्रात्मप्रसिद्धये ॥ ३॥

3

Ebhirbhoothaani bhoothaathmaa mahaabhoothairmmahaabhujā
Sasarjochchaavachaanyaadhyh svamaathraathmapresidhddhaye.

Oh, Mighty-Armed King, Nimi! Sree Krishna Bhagawaan or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan is Bhagawaan Hari Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. He is the most Primeval and Primary Personality. He is the Supreme God. He is the soul of each and every entity of all three Worlds of all Universes. He is Almighty. He is the Soul of all creations. He is the One Who set forth all His creations of living beings in higher and lower species of innumerable varieties so that these conditioned souls can cultivate either sense gratification or ultimate liberation according to their desire.

एवं सृष्टानि भूतानि प्रविष्टः पञ्चधातुभिः ।
एकधा दशधाऽऽत्मानं विभजन् जुषते गुणान् ॥ ४॥

4

Evam srishtaani bhoothaani previshtah panjchaddhaathubhih
Ekaddhaa dhesaddhaaaathmaanam vibhajan jushathe gunaan.

Oh, Mahaaraajan! Thus, Sree Krishna Bhagawaan or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Hari Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is The Paramaathma or Single Supreme Soul enters and resides in all the material bodies constituted of Panjcha Bhoothaas or Five Great Elements as its soul as a single entity and activates all the Five Karmmendhriyaas or Senses of Action and Five Jnjaanendhriyaas or Senses of Knowledge and thus all Indhriyaas or all Ten Senses. Thus, the Soul will be conditioned by the Senses which causes the three modes of material nature for sense gratification. [Thus, a conditioned soul is the cause for prompting desire for sense gratification.]

गुणैर्गुणान् स भुञ्जान आत्मप्रद्योतितैः प्रभुः ।
मन्यमान इदं सृष्टमात्मानमिह सज्जते ॥ ५॥

Gunaairgunaan sa bhunjaana aathmapredhyothithaih Prebhuh
Manyamaana idham srishtamaathmaanamiha sajjathe.

That Prebhu or Supreme Lord Sree Krishna Bhagawaan or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Hari Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan with modes of nature prompted by conditioned soul would appear as if it is experiencing the sufferings as well as the pleasures and enjoying the fruits of fruitive activities with the notion, incorrectly, that the created material body is the soul and creates interest and attachments in its physical body. [This is the case for every living entity. That is the power of Maaya or Illusory Energy. Thus, all of us pay a lot of attention to our body, thinking that we are our body.]

कर्माणि कर्मभिः कुर्वन् सनिमित्तानि देहभृत् ।
तत्तत्कर्मफलं गृह्णन् भ्रमतीह सुखेतरम् ॥ ६॥

Karmmaani karmmabhih kurvvan sanimiththaani dhehabhrith
Thaththath karmmaphalam grihnan bhrematheeha sukhetharam.

Impelled by deep-rooted material desires, the embodied living entity engages his sense organs in fruitive activities. He then experiences the results of his material actions by wandering throughout the world in so-called happiness and or in distress. And then he would get bewildered in both happiness, for more and more happiness, as well as in distress, how to get rid of or to eliminate the distress.

इत्थं कर्मगतीर्गच्छन् बह्वभद्रवहाः पुमान् ।
आभूतसम्प्लवात्सर्गप्रलयावश्रुतेऽवशः ॥ ७॥

Iththam karmmagetheerggechcchan behvabhadhravahaah pumaan
Aabhoothasamplevaath sarggaprelayaavasnutheavasah.

Hey, Maheepathe or Emperor of the Earth! Thus, the conditioned living entity is forced to experience innumerable births and deaths in various species according to its own fruitive activities until the end of the Prelaya Kaala or great deluge. Or in other words, he is forced to wander helplessly from one inauspiciousness to another, suffering from the moment of creation until the time of cosmic annihilation. [The only relief from this is to get Aathmajnjaana or the Absolute Truth and attain Aathmasaakshaathkaaram.]

धातूपप्लव आसन्ने व्यक्तं द्रव्यगुणात्मकम् ।
अनादिनिधनः कालो ह्यव्यक्तायापकर्षति ॥ ८॥

Ddhaathoopapleva aasanne vyektham dhrevyagunaathmakam
Anaadhiniddhanah kaaloh hyavyekthaayaapakarshathi.

Hey, Pritthveesa, or Lord of Earth (Nimi Mahaaraajan)! When it is time for the destruction of Panjcha Mahaa Bhoothaas or when the time for material annihilation approaches Yedhooththama, Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, in His Form of Eternal Time withdraws the Cosmos or Prepanjcha or Universe of both Gross and Subtle Features. At that time, the entire Universe disappears and vanishes into non-manifestation, or the Universe will merge within The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

शतवर्षा ह्यनावृष्टिर्भविष्यत्युल्बणा भुवि ।
तत्कालोपचितोष्णार्को लोकांस्त्रीन् प्रतपिष्यति ॥ ९॥

Sathavarshaa hyanaavrishtirbhavishyathyulbenaa bhuv
Thathkaalopachithoshnaarkko lokaa sthreen
Prethapishyathi.

During the time of final annihilation of the Universe or Cosmos; for One Hundred years continuously and there will not be even a drop of rain and terrible drought would take place and that would be most unbearable and intolerable and disastrous for any living entity to survive. And for another One Hundred years, the heat of Soorya or Sun would gradually and then rapidly increase, and its blazing heat would begin to torment all the three worlds of the Universe.

पातालतलमारभ्य सङ्कर्षणमुखानलः ।
दहन्नूर्ध्वशिखो विष्वग्वर्धते वायुनेरितः ॥ १० ॥

10

Paathaalathalamaarabhya Sankarshanamukhaanalah
Dhehannoordhddhvasikho vishagvardhddhathe Vaayunerithah.

Starting from Paathaala Loka, the disastrously poisonous Vaayu or Air of Anala or Fire emerging out of Sankarshana Moorththy Anantha Bhagawaan's mouth would begin to shoot flame upwards, driven by great winds, would scorch everything upwards to all three worlds of the Universe.

सांवर्तको मेघगणो वर्षति स्म शतं समाः ।
धाराभिर्हीस्तिहस्ताभिर्लीयते सलिले विराट् ॥ ११ ॥

11

Saamvarththako meghageno varshathi sma satham samaah
Ddhaaraabhirhasthihasthaabhirleeyathe salile Viraat.

Then, hordes of clouds called Saamvarththaka, meaning Cloud of Energy or Fire, would pour torrents of rain, like the trunk of a huge elephant, continuously for One Hundred Years. And the entire Prepanjcha or the Universe would fully submerge under the depth of that Prelaya Jela or water of annihilation.

ततो विराजमुत्सृज्य वैराजः पुरुषो नृप ।
अव्यक्तं विशते सूक्ष्मं निरिन्धन इवानलः ॥ १२ ॥

12

Thatho viraajamuthsrija Vairaajah Purusho Nripa!
Avyektham visathe sookshmam nirinddhana ivaanalah.

Oh, Raajan! Then, The Viraaja Purusha or Vairaaja Purusha or Vairaaja Brahma, [Vairaaja Naamaav is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan in the Name of Viraadroopa or Viraadswaroopa] which is the Soul of the Universal Form or The Soul of Cosmic Form gives up His Universal Body or Prepanjcha Swaroopa or The Cosmic Form and enters into the subtle unmanifest nature, like the fire that has run out of the fuel.

वायुना हृतगन्धा भूः सलिलत्वाय कल्पते ।
सलिलं तद्धृतरसं ज्योतिष्ट्वायोपकल्पते ॥ १३ ॥

13

Vaayunaa hrithagendddhaa bhooh salilathvaaya kalpathe
Salilam thadhdhritharesam jyothishtvaayopakalpathe.

The Vaayu or Wind would lose or be deprived of its quality of aroma. The eminent Bhoomi or the great Earth would be transformed into Jela or Water. And Water would be deprived of its taste by that same aroma-less Wind. And then all these quality-less Elements would be merged into Agni or Fire.

हृतरूपं तु तमसा वायौ ज्योतिः प्रलीयते ।
हृतस्पर्शोऽवकाशेन वायुर्नभसि लीयते ।
कालात्मना हृतगुणं नभ आत्मनि लीयते ॥ १४ ॥

14

Hritharoopam thu thamasaa Vaayau Jyothih preleeyathe
Hrithasparsoavakaasena Vaayurnabhasi leeyathe,
Kaalaathmanaa hrithagunam Nabha Aathmani leeyathe.

The Agni or Fire would be deprived of its splendor or light because of darkness and would dissolve into Vaayu or Air or Wind. When the Vaayu or Air loses its quality of touch by the influence of Aakaasa or Ether or Space, the Air would merge into Space. And when the Space is deprived of its tangible quality by Aathma or Paramaathma or Supreme Soul in the Form of Kaala or as Kaala- Swarooma, the Space merges into Ahankaara or False Ego in Thamas or in the mode of ignorance.

इन्द्रियाणि मनो बुद्धिः सह वैकारिकैर्नृप ।
प्रविशन्ति ह्यहङ्कारं स्वगुणैरहमात्मनि ॥ १५ ॥

15

Indhriyaani Mano Budhddhih saha vaikaarikairnNripa
Previsanthi hyahankaaram svagunairahamaathmani.

Oh, My dear King – Nimi Mahaaraajan! The Indhriyaas or material senses along with Budhddhi or intelligence merge into false ego in the mode of passion, from which they were originally created or formed or manifested or from which they arose; and the Manas or mind along with Dhevathaas or demigods, merges into false ego in the mode of goodness. Then, the total false ego along with all its qualities merges into Mahath-Thatva or the Sum Total of Material Creation [it is to be understood as the ultimate end of all universes, including all the living entities and elements therein.]

एषा माया भगवतः सर्गस्थित्यन्तकारिणी ।
त्रिवर्णा वर्णितास्माभिः किं भूयः श्रोतुमिच्छसि ॥ १६ ॥

16

Eshaa Maayaa Bhagawathah sargasthithyanthakaarinee
Thrivarnnaa varnnithaasmaabhih kim bhooyah srothumicchasi?

We have thus explained to you the Maaya or the Illusory Energy of Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Hari Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. This Illusory

Potency of Param Purusha or The Supreme Personality of Vaasudheva Sree Mahaa Vishnu Bhagawaan, consisting of the Thrigunaas or three modes of material nature is empowered by Vishnu Bhagawaan for Creation, Maintenance, and Annihilation of the Bhauthika Prepanjcha or Laukika Prepanjcha or Maayaa Prepanjcha or Material Universe. Now, what more do you wish to know? Please ask us and we will describe everything.

राजोवाच

RaajOvaacha (Raaja or Nimi Mahaaraaja Said):

यथैतामैश्वरीं मायां दुस्तरामकृतात्मभिः ।
तरन्त्यञ्जः स्थूलधियो महर्ष इदमुच्यताम् ॥ १७॥

17

Atthaithaamaisvareem maayaam dhustharaamakrithaathmabhih
Tharanthynjjah stthooladdhiyo, Maharsha, idhamuchyathaam.

Oh, The Best and Most Exalted Muneendhra! How can a foolish materialist like me, who has not attained any transcendental knowledge, for whom it is most difficult to cross over the Maaya or Illusory Energy of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, can cross over Maaya? This Maaya is always insurmountable for those who are not self-controlled. I am not self-controlled. Therefore, for me and others like me, how is it possible to cross over the Power of Illusory Energy of the Supreme God, Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is Paramaathma.

प्रबुद्ध उवाच

Prebudhddha Uvaacha (Prebudhddha, the Fourth of the Nava Yogees, Said):

कर्माण्यारभमाणानां दुःखहत्यै सुखाय च ।
पश्येत्पाकविपर्यासं मिथुनीचारिणां नृणाम् ॥ १८॥

18

Karmmaanyaarabhamaanaanaam dhuhkshhathyai sukhaaya cha
Pasyeth paakaviparyaasam mitthuneechaarinaam nrinaam.

The Manushyaas or humans are engaging in fruitive activities with the desire of getting rid of their sorrows and enjoying pleasures. Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships for sensual gratifications. The results of all such fruitive activities are producers of opposite results, invariably. [The end result of all our actions are material miseries.] Human beings should understand this fact very clearly.

नित्यार्तिदेन वित्तेन दुर्लभेनात्ममृत्युना ।
गृहापत्याप्तपशुभिः का प्रीतिः साधितैश्चलैः ॥ १९॥

19

Nithyaarththidhena viththena dhurllabhenaathmamrithyunaa
Grihaapathyaapthapasubhih kaa preethih saaddhithaischalah.

Even if One acquires a lot of wealth, palaces like bungalows, wife or wives, children, family, and other material possessions, these will bring only permanent sorrows and miseries in One's life. Not only that it would bring only permanent unhappiness and sorrows but also these material possessions are the cause for obstruction and destruction of transcendental realization as One would always be exerting all his efforts for fulfillment of material possessions without meditative thinking of Krishna Bhagawaan or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Hari Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. Therefore, what is the use of acquiring and gaining such unwanted and destructive material possessions?

एवं लोकं परं विद्यान्नश्वरं कर्मनिर्मितम् ।
सतुल्यातिशयध्वंसं यथा मण्डलवर्तिनाम् ॥ २०॥

20

Evam lokam param vidhyaannasvaram karmmanirmitham
Sathulyaathisayaddhvamsam yetthaa mandalavarththinaam.

One cannot find permanent happiness even in heaven, which One may be able to attain in next life by performing ritualistic Yaagaas and Yejnjaas and worshiping and offering obeisance to appropriate Dhevathaas. Even in material heaven the living entity is disturbed by rivalry among equals and envy of those superior to them. At the exhaustion of pious fruitive activities, One's life in heaven would end, and thus the denizens of heaven are also afflicted by fear anticipating that his life in heaven is going to finish. Thus, the denizens of heaven resemble Kings, who are admired by ordinary citizens, but constantly harassed by enemy Kings and who therefore never attain permanent happiness. [An ordinary subject may think that the King is so superior and enjoying a wonderful life, but the King knows what is going through his mind as he is always worried of attack from more powerful neighbor Kings.]

तस्माद्गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् ।
शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम् ॥ २१ ॥

21

Thasmaadh gurum prepadhyetha jinjjasuh sreya uththamam
Saabdhe pare cha nishnaatham Brahmanyupasamaasrayam.

Therefore, any person who seriously desires the most exalted Aathmajnjaana or Transcendental Realization must be discipled to a bona-fide Aathmeeya Guru or Spiritual Master who is a scholar in Aagamaas or Aagamaas or Vedhaas and who is a Vishnu Paraayana or One who always meditatively concentrates his mind, heart, and consciousness in Vasudheva Sree Krishna Paramaathma Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. The qualification of a bona-fide guru is that he has realized the conclusions of scriptures like Vedhaas and Saasthraas by deliberation and is capable of convincing others, his disciples, of these conclusions. Such great personalities of Guroos or Masters, who have taken shelter of Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree

Krishna Bhagawaan Who is Bhagawaan Hari Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, leaving aside all material considerations, can be considered as bona-fide Spiritual Master.

तत्र भागवतान् धर्मान् शिक्षेद्गुर्वात्मदैवतः ।
अमाययानुवृत्त्या यैस्तुष्येदात्माऽऽत्मदो हरिः ॥ २२॥

22

Thathra Bhaagawathan ddharmmaan sikshedhgurvvaathmaDhaiwathah
Amaayayaanuvriththya yaishtushyedhaathmaaaathmadho Harih.

Any Person who is a seeker or a disciple who is desirous to acquire Aathmajnjaana should see and accept his Guru as his own Aathma or soul and as a Worshipable Deity or Eeswara. The disciple should learn from his Guru pure devotional services. Vaasudheva Sree Krishna Paramaathma Who is Bhagawaan Hari Naaraayana or The Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is the Soul of all souls is always willing and inclined to give Himself to His pure devotees. Therefore, the disciple must learn from his Aathmeeya Guru to offer devotional services and obeisance to Mahaa Vishnu Paramaathma without duplicity and in such a faithful and favorable way that Paramaathma Vishnu Bhagawaan, being satisfied, will offer Himself to the sincere and faithful disciple.

सर्वतो मनसोऽसङ्गमादौ सङ्गं च साधुषु ।
दयां मैत्रीं प्रश्रयं च भूतेष्वद्धा यथोचितम् ॥ २३॥

23

Sarvatho manasoasangamaadhau sanggam cha saaddhushu
Dheyaam maithreem presrayam cha bhootheshvadhddhaa yetthochitham.

The disciple who sincerely wishes to attain Aathmajnjaana must first abandon his Maanaseekaabhinivesam or mental attachment with everything, that means he should not have any interest in anything – material -. Thereafter, he must learn from his authoritative Guru how to: develop association with Maharshees or Saaddhoos or Sages who are

ardent devotees of Vaasudheva Sree Krishna Paramaathma or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Hari Naaraayana or The Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, and to become merciful and compassionate to all entities and elements of the Universe, to be very humble, to become friendly with everyone, and to see and treat everyone and everything with equanimity. He should learn from his Guru how to culminate all these qualities in the most sublime way.

शौचं तपस्तिक्ष्णां च मौनं स्वाध्यायमार्जवम् ।
ब्रह्मचर्यमहिंसां च समत्वं द्वन्द्वसंज्ञयोः ॥ २४॥

24

Saucham thapasthithikshaam cha maunam svaaddhyaayamaarjjavam
Brahmacharyamahimsaam cha samathvam dhvandhvasamjnayo.

सर्वत्रात्मेश्वरान्वीक्षां कैवल्यमनिकेतताम् ।
विविक्तचीरवसनं सन्तोषं येन केनचित् ॥ २५॥

25

SarvathraathmEswaraanveekshaam kaivalyananikethathaam
Vivikthacheeravasanam santhosham yenakenachith.

श्रद्धां भागवते शास्त्रेऽनिन्दामन्यत्र चापि हि ।
मनो वाक्कर्मदण्डं च सत्यं शमदमावपि ॥ २६॥

26

Sredhddhaam Bhaagawathe saasthreanindhaamanyathra chaapi hi
Manovaakkaayadhendam cha sathyam samadhemaavapi.

Thus, a sincere disciple with the realization that everything is equal, and the soul is One and the same for everyone and should offer services to his Guru and should learn from that Guru: Cleanliness, Austerity, Tolerance, Silence, Vedhic Knowledge, Simplicity, Celibacy, Nonviolence, and

Equanimity in dealing with and experiencing material dualities such as heat and cold, pain and pleasure, happiness, and distress, high and low, etc. The disciple should learn to practice meditation by constantly seeing his 'Self' to be the Soul, an eternal cognizant spirit soul, and seeing Vaasudheva Sree Krishna Paramaathma or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Hari Naaraayana or The Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan to be The Supreme Soul and The Absolute Controller of Everything. To improve and progress in meditation, One should live in a secluded place and should give up false attachment to One's home, family, household paraphernalia, and all material possessions and the desire to acquire material benefits. In order to give up the decoration of the material body, One should dress himself with a scrap of cloth or loin cloth found in rejected places, or the bark of trees. In this way, One should be equipped and be satisfied in any material situation. One should have firm faith that he should be able to achieve all success in life by following the scriptures, learned from his Aathmeeya Guru, that describe the glories of Vaasudheva Sree Krishna Bhagawaan. At the same time, One should avoid blaspheming or criticizing other scriptures. One should strictly and rigidly control his mind, speech, bodily activities, always speaking truth, and bringing the mind and senses under full control.

श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः ।
जन्मकर्मगुणानां च तदर्थेऽखिलचेष्टितम् ॥ २७॥

27

Srevanam keerththanam ddhyaanam Hareradbhuthakarmmanah
Jenmakarmmagunaanaam cha thadharththeakhilacheshtitham.

इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मनः प्रियम् ।
दारान् सुतान् गृहान् प्राणान् यत्परस्मै निवेदनम् ॥ २८॥

28

Ishtam dheththam thapo jeptham vriththam yechcchaathmanah priyam
Dhaaraan suthaan grihaan praanaan yeth parasmaih nivedhanam.

Bhagawaan Mukundha or Vaasudheva Sree Krishna Paramaathma or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Hari Naaraayana or The Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan to be The Supreme Soul and The Absolute Controller of Everything is with so many wonderful and heroic activities. The amazing Keerththans and stories proclaiming and describing His glorious Origin, Manifestations, Incarnations, playful and sporty Activities, Divine Qualities, how to Meditate upon Him, how to Worship Him, how to offer Obeisance to Him, how to offer devotional Services to Him, how to offer Yaagaas and Yejnjaas according to Vedhic stipulations for Him, how to observe Austerity and Thapa for Him, and everything One – A True, Sincere, and faithful Devotee – should observe including that One should offer his wives, children, families, homes, material possessions including his own life, and everything else One likes to That Param Purusha Vaasudheva Sree Mahaa Vishnu Bhagawaan. These are all True Bhaagawatha Ddharmmaas that a faithful and sincere devotee must adhere and observe. Please know that clearly well in life.

एवं कृष्णात्मनाथेषु मनुष्येषु च सौहृदम् ।
परिचर्यां चोभयत्र महत्सु नृषु साधुषु ॥ २९ ॥

29

Evam Krishnaathmanaattheshu Manushyeshu cha sauhridham
Paricharyaanjchobhayathra Mahathsu Nrishu Saaddhushu.

Thus, the devotees who faithfully believe that Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Saarnggi or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is The Protector and The Soul of Everything and All and constantly worship Him with that full faith. Such devotees must maintain close affinity and friendship with both moving as well as non-moving elements and entities, and especially they should treat all humans with equanimity. They should worship Saaddhoos and Virtuous Devotees as they worship Bhagawaan Saarnggi. And above all, they should worship Bhaagawathaas, those who are learned scholars of Bhaagawatha Thatthvaas, with full devotion and faith.

परस्परानुकथनं पावनं भगवद्यशः ।
मिथो रतिर्मिथस्तुष्टिर्निवृत्तिर्मिथ आत्मनः ॥ ३० ॥

30

Parasparaanukatthanam paavanam Bhagawadhysah
Mittho rethirmitthasthushtirnnivritthirmmittha aathmana.

The devotees of Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Saarnggi or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan should learn how to associate with other devotees of Vishnu Bhagawaan by gathering with them to chant the glories of Him. As they develop their loving friendship, they feel mutual happiness and satisfaction. And thus, naturally, they would be able to give up desire for material sense gratification, which is the cause of all sufferings.

स्मरन्तः स्मारयन्तश्च मिथोऽघौघहरं हरिम् ।
भक्त्या सञ्जातया भक्त्या बिभ्रत्युत्पुलकां तनुम् ॥ ३१ ॥

31

Smaranthah smaarayanthascha mitthoaghaughaharam Harim
Bhakthyaa sanjaathayaa bhakthyaa bibhrathyuthpulakaam thanum.

The devotees of Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Saarnggi or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan would always and constantly be discussing the glories of The Supreme Master Sree Mahaa Vishnu Bhagawaan. Thus, they would always remember Him and remind One Another of His qualities and pastimes. In this way, by their devotion to the Principles of Bhakthi-Yoga, the devotees please Param Purusha Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, Who takes away and removes all inauspiciousness and sins form His devotees. Being completely purified of all their impediments of sins and inauspiciousness, the devotees would be awakened to pure love of Vaasudheva Sree Mahaa Vishnu Bhagawaan. And thus, even within this world of Maayaa Prepanjcha, their transcendentalist body would exhibit symptoms of transcendental ecstasy such as standing the bodily hairs on end.

क्वचिद्रुदन्त्यच्युतचिन्तया क्वचि-
द्धसन्ति नन्दन्ति वदन्त्यलौकिकाः ।
नृत्यन्ति गायन्त्यनुशीलयन्त्यजं
भवन्ति तूष्णीं परमेत्य निर्वृताः ॥ ३२ ॥

32

KvachidhrudhanthyAchyuthachainthayaa kvachi-
Dhddhasanthi nandhanthi vadhanthyalaukikaah
Nrithyanthi gaayanthyanyuseelayanthyajam
Bhavanthi thushneem paramethya nirvrithaah.

Thus, the devotees of Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Saarnggi or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan would turn out to be Alaukikaas, meaning those who are out of and beyond this world – not in this illusory world but in real Aathmeeya Loka or Transcendental world – and would cry sometimes, would smile and laugh sometimes thinking and remembering of the glorious and heroic pastime deeds of Sree Mahaa Vishnu Bhagawaan, sometimes they will praise Him, sometimes they will compliment and congratulate Him, sometimes they will thank Him, sometimes they will dance with ecstasy of blissful happiness, sometimes they will sing His Keerththans loudly and cheerfully, and sometimes they will enact His pastime deeds as if each One of them is None other than Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Saarnggi or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. Sometimes they will act as if they are in the transcendental world of Parama Padham and meditate as if they are lifeless.

इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया ।
नारायणपरो मायामञ्जस्तरति दुस्तराम् ॥ ३३ ॥

33

Ithi Bhaagawathan ddharmmaan sikshan bhakthyaa thadhuththayaa
Naaraayanaparo maayaamanjjastharathi dhustharaam.

Thus, the devotees of Mukundha Bhagawaan or Vaasudheva Sree Krishna Bhagawaan or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Saarnggi or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, those who have learned Bhaagawatha Ddharmmaas clearly from their Aathmeeya Guru or Spiritual Master would achieve supreme steadfast devotion to Vaasudheva Sree Krishna Bhagawaan and would become fully involved in Vishnu Bhakthi and with that they would be able to cross the Illusory Energy of this Illusory Universe very easily, which normally would be extremely difficult and impossible, and reach the other side of Parama Sathya or Absolute Truth of Transcendentalism.

राजोवाच

RaajOvaacha (Raaja or Nimi Mahaaraaja Said):

नारायणाभिधानस्य ब्रह्मणः परमात्मनः ।
निष्ठामर्हथ नो वक्तुं यूयं हि ब्रह्मवित्तमाः ॥ ३४॥

34

Naaraayanaabhiddhaanasya Brahmanah paramaathmanah
Nishtaamarhattha no vakthum yooyam hi Brahmaviththamaah.

Oh, Mahaamune or Mahaa Yogeeswara! How can One achieve or how is it possible to acquire interest to learn about the Paramaathma or The Supreme Soul or The Parama Sathya or Supreme Truth or Para Brahma which is None or Nothing other than Sree Krishna Paramaathma or Bhagawaan Naaraayana? You are all Masters, and Scholars who know all about Para Brahma. You are all Brahma Mukhyaas Chief Leaders of Brahma Jnjaana and Most Exalted Brahma Jnjaanees. Therefore, please be kind enough to explain in detail the technique to attain Brahma Jnjaana.

पिप्पलायन उवाच

Pippalaayana Uvaacha (Pippalaayana, the Fifth Nava Yogi, Said):

स्थित्युद्धवप्रलयहेतुरहेतुरस्य

यत्स्वप्नजागरसुषुप्तिषु सद्ब्रह्मिश्च ।
देहेन्द्रियासुहृदयानि चरन्ति येन
सञ्जीवितानि तदवेहि परं नरेन्द्र ॥ ३५॥

35

Stthithyudhbhavaprelayahethurahethurasya
Yeth svapnajaagarasushupthishu sadhbehischa
Dhehendhriyaasuhridhayaani charanthi yena
Sanjeevithaani thadhvehi param Narendhra.

Hey, Nimi Mahaaraajan! Please understand that the cause of Creation, Maintenance, and Dissolution of this universe is Vaasudheva Sree Krishna Bhagawaan, Who is the Incarnation of Paramaathma Parabrahma Chaithanya Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, but He has no prior cause, or He is causeless. He is in all the three stages of material like Jaagrath or Awaken-ness, Svapna or Dreaminess, and Sushupthi or Deep Sleep or Slumber but at the same time He has no association or attachment at any stages of material life as He is always fully Transcendental. He is the cause of all the activities of all the entities and elements of the universe but staying always beyond all material entities and elements. Please realize that Effulgence or Eternal Energy is Bhagawathaththvam or Bhaagawatha Thatththvam or Principles of Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan or The Absolute Truth.

नैतन्मनो विशति वागुत चक्षुरात्मा
प्राणेन्द्रियाणि च यथानलमर्चिषः स्वाः ।
शब्दोऽपि बोधकनिषेधतयाऽऽत्ममूल-
मर्थोक्तमाह यदृते न निषेधसिद्धिः ॥ ३६॥

36

Naithanmano visathi vaagutha chakshuraathmaa
Praanendhriyaani cha yetthaanalamarchchishah svaah
Sabdhoapi boddhakanisheddhathayaaaathmamoola-

Marththokthamaaha yedhrithe na nisheddhasidhddhih.

Neither mind nor faculties of speech, sight, intelligence, life-air, nor any of the senses are capable of understanding or recognizing or realizing Paramaathma Sathya or Paramaathma Thatthvam or The Supreme Absolute Truth or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan just like how the small sparks cannot affect the Fire from which they are generated. We claim that Vedhaas are capable of describing The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan but even the authoritative language of Vedhaas is incapable of describing perfectly The Supreme Absolute Truth since the Vedhaas themselves disclaim the possibility that The Supreme Absolute Truth can be expressed by words. Words and languages have its own limitations whereas The Supreme Absolute Truth or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is Infinite and Limitless and beyond the scope of words of any languages, including Vedhic language. But through indirect Vedhic sounds, with method of elimination, One could illustrate or describe The Supreme Absolute Truth, since without the existence of that The Supreme Absolute Truth the various restrictions found in Vedhaas would have no ultimate purpose. It is Nisheddhaathmaka Premaanam or Principle of method of Elimination like Nethi – that is not it -, Nethi – that is not it -, etc.

सत्त्वं रजस्तम इति त्रिवृदेकमादौ
सूत्रं महानहमिति प्रवदन्ति जीवम् ।
ज्ञानक्रियार्थफलरूपतयोरुशक्ति
ब्रह्मैव भाति सदसच्च तयोः परं यत् ॥ ३७॥

37

Saththvam RejasThama ithi thrividhekamaadhau
Soothram mahaanahamithi prevadhanthi jeevam
Jnjaanakriyaarththaphalaroopathayorusakthi
Brahmaiva bhaathi sadhasachcha thayoh param yeth.

Originally, there was only One, Brahma or Brahman which is the Absolute Supreme Truth. That is the only Single One that existed originally. That is not something which was created or manifested but it was, and it is, and it will always be there. That is Nithya Sathya or Eternal Truth or Absolute

Supreme Truth or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. Then, that original Brahman comes to be known as three-fold – Original Single, Real or True, and Unreal or Illusory – manifesting itself as three modes of material nature known as Sathva or Goodness or Virtue, Rejas or Passion, and Thamas or Ignorance. With these three-fold qualities, Brahman further expands its Potency and thus the Power to Act, and the Power of Consciousness become manifest, along with Ahantha or False Ego, which covers the identity of the conditioned living being. Thus, by the expansion of the multipotency and multi-powers of Brahman or Absolute Supreme Truth, the Addhishtaana Dhevathaas or Presiding Deities, Jnjaanaswaroopaa or Embodiment of Knowledge become manifest along with Indhriyaas or Senses, their objects, and the results of material activities known as happiness and distress. In this way, the manifestation of Bhauthika or Laukika Prepanjcha or Material World takes place as the subtle cause and as the material effect visible in the appearance of gross material objects. This Brahman is the source of all subtle and gross manifestations like; Actions, Intelligence, Mind, Knowledge, dualities like Happiness and Distress, and all Entities and Elements of the Universe; is simultaneously transcendental to them, being Absolute Truth.

नात्मा जजान न मरिष्यति नैधतेऽसौ
 न क्षीयते सवनविद्वभिचारिणां हि ।
 सर्वत्र शश्वदनपाय्युपलब्धिमात्रं
 प्राणो यथेन्द्रियबलेन विकल्पितं सत् ॥ ३८॥

38

Naathmaa jejaana na marishyathi naidhatheasau
 Na ksheeyathe savanavidhvyebhicharinaam hi
 Sarvvathra sasvadhanapaayyupalebdddhimaathram
 Praano yetthendhriyabelena vikalpitham sath.

Brahman or Aathma or Soul which is Absolute Supreme Truth and Eternal has no birth and no death or in other words Aathma is birthless and deathless. Aathma does not grow, nor it decays. Aathma is Ageless and Timeless. Aathma never increases nor decreases. But the Aathma or Soul is aware of movement of Time and hence Aathma is the actual knower of

youth, middle age, and death of the material body as it is Eternal and Imperishable. It is the Knower of the Time which comes – yesterday's future comes as today's present -- and goes – today's present goes as tomorrow's past. Aathma is the One which has that knowledge. Aathma always shines with the effulgence of knowledge. Aathma is Endless and Infinite. The Aathma or the Soul can be understood to be Pure Consciousness, existing everywhere at all times, and never being destroyed. Aathma as Praana or Life-Air within the body, although only One, becomes manifest as many in contact with or conditioned by various Indhriyaas or Material Senses, the same Eka-Aathma or One Soul appears to assume various material designations in contact with material body.

अण्डेषु पेशिषु तरुष्वविनिश्चितेषु
प्राणो हि जीवमुपधावति तत्र तत्र ।
सन्ने यदिन्द्रियगणेऽहमि च प्रसुप्ते
कूटस्थ आशयमृते तदनुस्मृतिर्नः ॥ ३९॥

39

Andeshu pesishu tharushvavinischitheshu
Praano hi jeevamupaddhaavathi thathra thathra
Sanne yedhindhriyageneahami cha presupthe
Kootsattha aasayamrithe thadhanusmrithirnnah.

The Aathma or Soul is One in many different and all species of life within the material world. Some of the species were born from Andaas or Eggs, some others from Bhroonas or Embryos, some others from Beejaas or Seeds of Plants and Trees, and others from Svedha or Perspiration. But in all these species of life the Praana or the Vital-Air remains unchanging and follows the same Eka-Aathma from One body to Another. Thus, the Aathma or Soul is Eternally the same despite its material condition of life. We can illustrate it practically with examples. When we are absorbed in deep sleep without dreaming, the Indhriyaas or Material Senses become inactive, and even the Manas or Mind and Ahantha or False Ego are merged into a dormant condition. But although the Mind, the Senses, and False Ego were inactive, One remembers upon waking that the Aathma or Soul was peacefully sleeping. [Wherefrom we are getting this knowledge. The answer is that Aathma was always awake, and it passes over that knowledge to Karmmendhriyaas and Jnjaanendhriyaas.]

यर्ह्यब्जनाभचरणैषणयोरुभक्त्या
चेतोमलानि विधमेद्गुणकर्मजानि ।
तस्मिन् विशुद्ध उपलभ्यत आत्मतत्त्वं
साक्षाद्यथामलदृशोः सवितृप्रकाशः ॥ ४० ॥

40

YerhyAbjanaabhacharanaishanayorubhakthyya
Chethomalaani viddhamedhgunakarmmajaani
Thasmin visudhddha upalebhyatha aathmathaththvam
Saakshaadhyetthaamaladhrisoh savithriprekaasah.

When a true devotee of Dheithyaari Bhagawaan or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Paramaathma or The Absolute Supreme Truth or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan worship with increased devotion and offer obeisance and devotional services to Him with the desire of attaining Vishnu Padham or Vaikuntta which is the Abode of Vaasudheva Sree Mahaa Vishnu Bhagawaan, all his impurities of mind and sinful results and effects of his fruitive activities would be destroyed and eliminated. Thus, his mind and heart will become pure Sathva Guna and will be enlightened with pure knowledge of Aathma Thatththvam, just like how a person can see the effulgence of Soorya or Sun when he looks at Sun with pure and clean eyes.

राजोवाच

RaajOvaacha (Raaja Nimi Said):

कर्मयोगं वदत नः पुरुषो येन संस्कृतः ।
विधूयेहाशु कर्माणि नैष्कर्म्यं विन्दते परम् ॥ ४१ ॥

41

Karmmayogam vadhatha nah purusho yena samskrithah
Viddhooyehaasu karmmaani naishkarmmyam vindhathe param.

Oh, Mahaa Yogin or Great Sages! Please explain to us in detail the Path and Process of Karmma Yoga or Karmmayoga. Dedicating all Actions or Work and its results to Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, One's mind will be purified, and he can very quickly free himself from all material activities, even in this life itself. [We do not need to wait for the next birth or births to get rid of the sinful effects of our fruitive activities.] And thus, he would be able to enjoy pure life with Aathma Jnjaana in the Transcendental Platform or in Aathmeeya Loka.

एवं प्रश्नमृषीन् पूर्वमपृच्छं पितुरन्तिके ।
नाब्रुवन् ब्रह्मणः पुत्रास्तत्र कारणमुच्यताम् ॥ ४२॥

42

Evam presnamRisheen poorvamaprichccham pithuranthike
Naabruvan Brahmanah puthraasthathra kaaranamuchyathaam.

Once in the past, in presence of my Father [Ikshvaaku,] I raised a similar question before the Four Transcendental Risheeswaraas or Sanathkumaaraas, the sons of Ddhaathaav or Brahma. But they did not answer this question at that time. Please also explain the reason why they did not answer the question at that time. [It is definitely not that they were unable to answer the question but there might have been some other reason and that is what Nimi Mahaaraaja wanted to know from Nava Yogees.]

आविर्होत्र उवाच

Aavirhothra Uvaacha (Aavirhothra, The Sixth Nava Yogi Said):

कर्माकर्मविकर्मेति वेदवादो न लौकिकः ।
वेदस्य चेश्वरात्मत्वात्तत्र मुह्यन्ति सूरयः ॥ ४३॥

43

Karmmaakarmmavikarmmethi Vedhavaadho na laukikah
Vedhasya chEswaraathmathvaath thathra muhyanthi Soorayah.

The Vedhaas have categorized or divided Karmma into three divisions or parts known as Karmma = Prescribed Duties, Akarmma = Nonperformance of Prescribed Duties, and Vikarmma = Forbidden Activities One can properly understand through authorized study of Vedhic Literature. This is a very deep, impenetrable, and serious subject that can never be understood by mundane speculation. The Vedhaas and the Vedhic Literature is the Sabdha Brahma or Sound Incarnation of Sree Mahaa Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan or in other words Vedhaas are the Embodied Forms of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan in the Forms of Sabdha or Sound or Bhaasha or Literature. Thus, the Vedhic Knowledge is Perfect and Absolute. Even the greatest Vedhic Scholars are bewildered in their attempts to understand Karmma or Karmmayoga or Science of Action if they neglect the authority of Vedhic Knowledge.

परोक्षवादो वेदोऽयं बालानामनुशासनम् ।
कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥ ४४॥

44

Parokshavaadho Vedhoayam baalaanaamanusaasanam
Karmmamokshaaya karmmaani viddhaththe hyagedham yetthaa.

Those who are Paroksha Vaadhees or Proponents of Indirect Argumentators or Childish and Foolish are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedhic stipulations or injunctions indirectly lead One to the Path of Ultimate Liberation by first prescribing Fruitive Religious Activities, just like a father promises a candy so that child will take his bitter medicine.

नाचरेद्यस्तु वेदोक्तं स्वयमज्ञोऽजितेन्द्रियः ।
विकर्मणा ह्यधर्मेण मृत्योर्मृत्युमुपैति सः ॥ ४५॥

45

Naacharedhyesthu Vedhoktham svayamajnjoajithendhriyah

Vikarmmanaa hyaddharmmena mrithyormmrithyumupaithi sah.

If an ignorant person who has not conquered the material senses does not adhere to Vedhic injunctions, definitely he will engage in sinful irreligious activities. And because of that he will have to undergo innumerous repeated births and deaths in upper or lower species depending upon his activities. He is called a Vikarmmi, and he will get death after death or he will be going from death to death, meaning repeated births and deaths.

वेदोक्तमेव कुर्वाणो निःसङ्गोऽर्पितमीश्वरे ।
नैष्कर्म्यं लभते सिद्धिं रोचनार्था फलश्रुतिः ॥ ४६॥

46

Vedhokthameva kurvvaano nihsanggoarppithamEesware
Naishkarmmyaam lebhathe sidhddhim rochanaarthtthaa phalasaruthih.

A True devotee who worship and offer obeisance and devotional services to Vaasudheva Sree Krishna Bhagawaan Who is Bhagawan Hari Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan without having any interest for sense gratification and without having any material attachments and associations according to Vedhic injunctions would definitely attain the result of One who perform Nishkaama Karmma or One who engages in material activities without having any interest and desire for material results. The material fruitive results offered in the revealed Scriptures are actually the goal of Vedhic Knowledge but are meant for stimulating interest in the performer. [That is why we should engage in dutiful religious activities without worrying and without desiring any material results.]

य आशु हृदयग्रन्थिं निर्जिहीर्षुः परात्मनः ।
विधिनोपचरेद्देवं तन्त्रोक्तेन च केशवम् ॥ ४७॥

47

Ya aasu hridhayagrentthim nirjjiheershuh paraathmanah
ViddhinopacharedhDhevam thanthrokthana cha Kesavam.

One who desires to cut off the Ahanthaabenddha or knot of false ego, which binds One's interest for acquiring Aathmajnjaana or Transcendental Knowledge, should worship and offer obeisance and devotional services to Bhagawaan Kesava or Vaasudheva Sree Krishna Bhagawaan Who is Bhagawan Hari Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan by Thanthra or Art or Tricks or Technique of regulations and stipulations found in authorized Vedhic Literature.

लब्धानुग्रह आचार्यात्तेन सन्दर्शितागमः ।
महापुरुषमभ्यर्चेन्मूर्त्याभिमतयाऽऽत्मनः ॥ ४८॥

48

Lebdddhaanugreha aachaaryaath thena sandharsithaagemah
Mahaapurushamabhyarchchenmoorththyaabhimathayaaaathmanah.

The devotee of Bhagawaan Kesava or Vaasudheva Sree Krishna Bhagawaan Who is Bhagawan Hari Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan should fully understand the Vedhic teaching blissfully provided by his Aathmeeya Guru. And with clear understanding, he should chant the Manthraas or Hymns according to the Thanthraas or Art or Technique taught by Guru and in front of a Vigreha or Moorththy or Idol of his most favorite Dhevatha or Deity and worship and offer obeisance and devotional services with fully concentrated meditation.

शुचिः सम्मुखमासीनः प्राणसंयमनादिभिः ।
पिण्डं विशोध्य सन्न्यासकृतरक्षोऽर्चयेद्धरिम् ॥ ४९॥

49

Suchih sammukhamaaseenah praanasamyemanaadhibih
Pindam visoddhya sannyaasakritharekshoarchchayedhddharim.

After cleansing and purifying Oneself, purifying the body by Praanaayaama and other processing of cleansing and purifying and marking the body with sacred Thilaka of Ashes and Sandalwood paste, Kumkum or Saffron, etc., the devotee should sit in front of the Icon of the Dhevatha or Deity and worship and offer obeisance and devotional services to Bhagawaan

Saarnggi or Vaasudheva Sree Krishna Bhagawaan Who is Bhagawan Hari Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

अर्चादौ हृदये चापि यथा लब्धोपचारकैः ।
द्रव्यक्षित्यात्मलिङ्गानि निष्पाद्य प्रोक्ष्य चासनम् ॥ ५० ॥

50

Archchaadhau hridhaye chaapi yetthaalebdhopacharakaih
Dhrevyakshithyaathmalinggaani nishpaadhya prokshya
Chaasanam.

By using all available ingredients and paraphernalia for Poojaas and Yejnjaas of the Deity, and by sprinkling the sitting place by water and purifying it, and arranging bathing water and other paraphernalia for purification of the Moorththy or Icon or Idol of the Dhevatha, and by meditatively keeping Bhagawaan Saarnggi or Vaasudheva Sree Krishna Bhagawaan Who is Bhagawan Hari Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan in his heart and mind, the devotee must get ready for the offering. [This is initial preparation, but One must always keep meditatively of Vishnu Bhagawaan in his mind and heart.]

पाद्यादीनुपकल्प्याथ सन्निधाप्य समाहितः ।
हृदादिभिः कृतन्यासो मूलमन्त्रेण चार्चयेत् ॥ ५१ ॥

51

Paadhyaadheenupakalpypaattha sanniddhaapya samaahithah
Hridhaadhibhih krithanyaaso moolamanthrena chaarchchyeth.

Then the devotee must place the Deity exactly in the proper place where It has to be placed, both physically as well as in his own heart and mind, concentrate his attention and mark the Deity's forehead, heart, and other parts of the body with Thilaka. Then the devotee should offer Pooja and Worship with appropriate Manthra according to Thantra.

साङ्गोपाङ्गां सपार्षदां तां तां मूर्तिं स्वमन्त्रतः ।

पाद्यार्घ्याचमनीयाद्यैः स्नानवासोविभूषणैः ॥ ५२ ॥

52

Saanggopaanggaam sapaarshadhaam thaam thaam Moorththim
Svamathrathah
Paadhyaarghyaachamaneeyaadhyah snaanavaasovibhooshanaih.

गन्धमाल्याक्षतस्रग्भिर्धूपदीपोपहारकैः ।
साङ्गं सम्पूज्य विधिवत्स्तवैः स्तुत्वा नमेद्धरिम् ॥ ५३ ॥

53

Genddhamaalyaakshathasragbhirdhddhoopadheepopahaarakaih
Saanggam sampoojya viddhivath sthavaih sthuthvaa name-
Dhddharim.

The devotee should worship Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Bhagawaan Saarnggi or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan along with each limb of Transcendental Body and its parts, His weapons such as Sudhersana Chakra, His other bodily features, and His Paarshadhaas or Personal Associates. The devotee should worship each transcendental aspect of Him by its own Manthra by using the specific Thanthra like offering of water to wash the feet, and scented water; water to wash the mouth; water for bathing, fine clothing and ornaments, and fragrant oils; valuable necklace; unbroken barleycorns; flower garlands; incense; and lamps. After that, according to Vedhically prescribed regulations, the devotee should honor the Dhevatha or Moorththy or Deity of Saarnggi Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan with prayers and offer obeisance to Him by bowing down and then Prostrating.

आत्मानं तन्मयं ध्यायन् मूर्तिं सम्पूजयेद्धरेः ।
शेषामाधाय शिरसि स्वधाम्न्युद्वास्य सत्कृतम् ॥ ५४ ॥

54

Aathmaanam thanmayam ddhyaayan Moorththim sampoojayedhddhareh
Seshaamaaddhaaya sirasi svaddhaamnyudhvaasya sathkritham.

The devotee or the worshipper should become fully absorbed in meditating upon himself as an eternal servant of the Saarnggi Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan [see here the devotee or the worshipped becomes himself as the servant of Dhevatha or the Dhevatha itself] and should thus perfectly worship the Deity, remembering fully well that the Dhevatha is within his heart or he himself. Then he should take the remnants of the paraphernalia, such as flower garlands, upon his head and then respectfully and honorably put the Moorththy or Deity back in His own place – where the Moorththy will normally be placed -- and thus conclude the process of worship.

एवमग्न्यर्कतोयादावतिथौ हृदये च यः ।
यजतीश्वरमात्मानमचिरान्मुच्यते हि सः ॥ ५५ ॥

55

EvamAgnYArkkaThoyaavaathitthau hridhaye cha yah
YejathEeswaramaathmaanamachiraanmuchyathe hi sah.

Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan is Bhagawaan Saarnggi Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and is The Soul of and Soul for all souls. Knowing and realizing that fact the devotee or worshiper would be able to see The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan in Agni or Fire, Soorya or Sun, Thoya or Jela or Water, and all such things and also in all Athitthi or Guests as well as within everything he sees and also within his own consciousness, mind, heart, intelligence and within every part of his body and worship Vishnu Bhagawaan with that realization. Such a devotee would be able to get liberated from all the miseries distresses of material life. There is no doubt about it. This is Vedhic Principles and Philosophies or Karmma and Karmmayoga are too intense and deep. You were a small young boy at the time you asked these questions to Sanakaas. Thinking that you would not be able to understand these principles at that time, The Great Sanaka

Rishees did not answer your question at that time. Thus, I have explained and answered all your questions.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे तृतीयोऽध्यायः ॥ ३ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ThritheeyoAddhyaayah

Thus, we conclude the Third Chapter - [Named As]
([NimiNavaYogiSamvaadham - MaayaaTharanaMaarggam] [(Conversation
Between Nimi and Nava Yogees – The Path of Liberation From Illusory
Energy]) Of the Eleventh Canto of the Most Divine and the Supreme Most
and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!