

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)

॥ चतुर्थोऽध्यायः - ४ ॥

CHATHURTHTHOADDHYAAYAH (CHAPTER FOUR)

**([NimiNavaYogiSamvaadham - AvathaaraVivaranam] [Conversation
Between Nimi and Nava Yogees – Description of Incarnations {of
Vishnu Bhagawaan to Nimi Mahaaraaja By Dhrumila])**

[In this chapter we can read the details of the Incarnation of Sree Mahaa Vishnu Bhagawaan. Nimi Mahaaraaja requests Nava Yogees to explain the various Incarnations of Vishnu Bhagawaan and detailed answers were

given by Dhrumila, the Seventh Nava Yogi. The First Incarnation of Vishnu was Thri-Moorththees or Trinity; Brahma for Creation, Vishnu for Maintenance, and Siva for Dissolution of the Universe and all its entities and elements. Similarly, Dhrumila explains all Incarnations of Vishnu Bhagawaan from Trinity to Kalki who is the last Incarnation of Vishnu Bhagawaan with the intention of destroying all low-class men posing as rulers. Please continue to read for more details...]

राजोवाच

RaajOvaacha (Nimi Mahaaraaja Said):

यानि यानीह कर्माणि यैर्यैः स्वच्छन्दजन्मभिः ।
चक्रे करोति कर्ता वा हरिस्तानि ब्रुवन्तु नः ॥ १ ॥

1

Yaani yaaneeha karmmaani yairyaih svachcchandhajenmabhih
Chakre karothi karththaa vaa Haristhaani bruvanhu nah.

Nimi Mahaaraaja asked: Vaasudheva 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 descended to the material world by His Eternal Potency as Independent Incarnations according to His own wish and will. Therefore, please explain to us the various pastimes Hari Naaraayana Vishnu Bhagawaan has performed in the past, is performing at present, and will perform in this world in the future in His various Incarnations.

द्रुमिल उवाच

Dhremila/Dhrumila Uvaacha (Dhrumila or Dhremila, The Seventh Nava Yogi, Said):

यो वा अनन्तस्य गुणाननन्ता-
ननुक्रमिष्यन् स तु बालबुद्धिः ।
रजांसि भूमेर्गणयेत्कथञ्चित्

Yo vaa Ananthasya gunaanAnathaa-
Nanukremishyan sa thu baalbudhddhih
Raajaamsi bhoomerggenayeth katthanjchith
Kaalena vaivaakhilasakthiddhaamnah.

Mukundha Bhagawaan or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is Anantha, meaning The One with Unlimited or Infinite Qualities. Therefore, He is known and called as Anantha Bhagawaan. Anyone who is trying to enumerate or describe fully The Unlimited Qualities of The Unlimited Supreme God Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan has the intelligence of a foolish child as it is impossible. It may be possible for some great genius after great endeavor and effort and consuming a lot of time with some mystic techniques count all the particles of dust on the surface of Earth, even such a genius can never even think of counting the Unlimited attractive qualities of Vaasudheva Sree Krishna Bhagawaan Who is The Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is the Reservoir of Eternal and All Potencies.

भूतैर्यदा पञ्चभिरात्मसृष्टैः
पुरं विराजं विरचय्य तस्मिन् ।
स्वांशेन विष्टः पुरुषाभिधान-
मवाप नारायण आदिदेवः ॥ ३॥

Bhoothairyedhaa panjchabhiraathmasrishtaih
Puram viraajam virachayya thasmin
Svaamsena vishtah Purushaabhiddhaanam
Mavaapa Naaraayana Aadhidhevah.

Oh, Nripa Vara Sreshtta or Best of all Exalted Kings! Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme First Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan manifested or created Viraat or Cosmos with Panjcha Mahaa Bhothaas or Five Great Elements originally manifested by The Prime Primeval Supreme Personality of God with His Eternal Potency and Energy. And, then He entered within that Cosmos as His own Partial Expansion and is known as Purusha or Preddhaana Purusha or Supreme Personality.

यत्काय एष भुवनत्रयसन्निवेशो
यस्येन्द्रियैस्तनुभृतामुभयेन्द्रियाणि ।
ज्ञानं स्वतः श्वसनतो बलमोज ईहा
सत्त्वादिभिः स्थितिलयोद्भव आदि कर्ता ॥ ४॥

4

Yethkaaya esha bhuvanathreyasanniveso
Yesyendhriyaisthanubhrithaamubhayendhriyaani
Jnaanam svathah svasanatho belamoja eehee
Saththvaadhibhih sthithileyodhbhava Aadhikarththaa.

All the three Worlds of this Universe are elaborately arranged within the body of Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. The Transcendental Senses of Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan generate the knowledge-acquiring and active senses of all embodied beings of all the three Worlds of the Universe. His consciousness generates the conditioned knowledge, and His powerful breathing produces the bodily strength, sensory power, and conditioned activities of embodied souls. Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is the Prime Mover, through the agency of Thrigunaas or material modes of Saththva or goodness, Rejas or passion, and Thamas or ignorance.

आदावभूच्छतधृती रजसास्य सर्गे
विष्णुः स्थितौ क्रतुपतिर्द्विजधर्मसेतुः ।
रुद्रोऽप्ययाय तमसा पुरुषः स आद्य
इत्युद्धवस्थितिलयाः सततं प्रजासु ॥ ५॥

5

Aadhaavabhoochcchathaddhrithee rejasaaasya sargge
Vishnuh stthithau krathupathirdhdhvijaddharmmasethuh
Rudhthroapyayaaya thamasaa Purusha sa Aadhya
Ithyudhbhavastthithileyaah sathatham prejaasu.

The first Incarnation of Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan was Brahma or Brahmadheva with His Rejoguna or Mode of Nature of Passion. The purpose of the Incarnation as Brahmadheva was to create the Universe and all its entities and elements. Brahmadheva is the creator of everything. Then with His Sathva Guna or Mode of Nature of Virtue or Goodness and with His Eternal Mystic Potency and Energy Incarnated as Vishnu or Vishnu Bhagawaan for maintenance and protection of the Universe and all its entities and elements. The third Incarnation of Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan was as Rudhra Bhagawaan with His Thamoguna or Mode of Nature of Ignorance. The purpose of the Incarnation of Rudhra Bhagawaan is annihilation of the entities and elements as well as the Universe itself at appropriate times.

धर्मस्य दक्षदुहितर्यजनिष्ट मूर्त्यां
नारायणो नरऋषिप्रवरः प्रशान्तः ।
नैष्कर्म्यलक्षणमुवाच चचार कर्म
योऽद्यापि चास्त ऋषिवर्यनिषेविताङ्घ्रिः ॥ ६॥

6

Ddharmmasya dhekshaduhitharyejanishta Moorththyaam
Naaraayano Nara Rishiprevarah Presaanthah

Naishkarmmyalekshanamuvaacha chachaara karmma
Yoadhyaapi chaastha Rishivaryanishevithaangghrih.

Thereafter, Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Incarnated as Nara-Naaraayana Rishi. [Nara and Naaraayana are considered as Rishi Prevaraas or Most Exalted Rishees or Yogees. Nara in the form of Manushya or Human and Naaraayana in the form of Dheva or God. Also, Naranaaraayanarshi is considered as a single Incarnation. In order to kill Kaalakeyaas or Nivaathakavachaas are demons with One Hundred shields and One shield can be broken only after having severe austerity and penance for Thousand years. The story is that first Naaraayana portion of NaraNaaraayanarshi performed One Thousand years of penance and fought with Nivaathakavachaas for the same number of years and broke One shield as that was the boon they had. While Naaraayana portion of NaraNaaraayana Moorththy was fighting Nara, portion was performing penance and on completion of One Thousand years, He will fight with Kaalakeyaas for Thousand years and break another shield while Naaraayana portion would be performing penance. This process continued for Ninety-Nine Thousand years and broke Ninety-Nine shields. The One hundredth time after Nara Portion completed the penance, He Incarnated as Arjjuna and Naaraayana Portion incarnated as Krishna. As Nara has already completed One Thousand years of penance, He was equipped to break the shield of Nivaathakavachaas or Kaalakeyaas and that is how Arjjuna killed them at Kurukshethra Yudhddha. That is another story of NaraNaaraayana Moorththy.] These Incarnations of Nara-Naaraayana were as the son of Ddharmma or Ddharmma Moorththy on his wife Moorththy, the daughter of Dheksha. Nara and Naaraayana are two Moorththees or Dhevathaas or two gods. The purpose of these Incarnations is to teach Devotional Services of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, by which the material work or actions ceases, to the world. They themselves practiced it by performing severe austere penance for thousands of years and even for Yugaas or eons. This Incarnation as Nara-Naaraayana Moorththy is still living even today, His or Their Lotus Feet faithfully and devotionally served by great saintly personalities.

इन्द्रो विशङ्क्य मम धाम जिघृक्षतीति

कामं न्ययुङ्क्त सगणं स बदर्युपाख्यम् ।
गत्वाप्सरोगणवसन्तसुमन्दवातैः
स्त्रीप्रेक्षणेषुभिरविध्यदतन्महिज्ञः ॥ ७॥

7

Indhro visankya mama ddhaama jighrikshatheethi
Kaamam nyeyungktha sagemam sa Bedharupaakyam
Gethvaapsarogenavasanthasumandhavaathaih
Sthreeprekshaneshubhiravidhyadhathanmahijnjah.

Seeing the severe austerity and penance of NaraNaaraayanarshi, Dhevendhra, the Lord and King of Heaven, became fearful that the Incarnation of Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan as NaraNaaraayanarshi would definitely become supremely powerful and seize his Heavenly kingdom. Thus, Dhevendhra not knowing the Transcendental majesties and glories of the Incarnation of The Supreme Soul Vaasudheva Sree Mahaa Vishnu Bhagawaan, sent Kaamadheva or Cupid and his Associates accompanied by most charming Apsaraas thinking of enticing and influencing NaraNaaraayanarshi to withdraw His austerity and penance. As the charming and sweet-smelling fragrant breezes of springtime created most sensuous atmosphere, Kaamadheva himself attacked with his arrows of romance in the form of irresistible glances of beautiful Apsaraas.

विज्ञाय शक्रकृतमक्रममादिदेवः
प्राह प्रहस्य गतविस्मय एजमानान् ।
मा भैष्ट भो मदन मारुत देववध्वो
गृह्णीत नो बलिमशून्यमिमं कुरुध्वम् ॥ ८॥

8

Vijnjaaya SakrkrithamakremamAadhidhevah
Praaha prehasya gethavismaya ejamaanaan
“Maa *bhaishhta bho Madhana Maarutha Dhevavaddhvo
*bhairvVibhoh
Grihneetha no belimasoonyamimam kuruddhvam.”

NaraNaaraayanarshi Who is the Incarnation of Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, realizing the offensive attack committed by Sakra or Dhevendhra did not become proud that He was able to detect it but rather continued to remain peaceful and serene. He laughingly spoke to Kaamadheva and his Associates: “Do not fear, Oh Mighty and Powerful Madhana or Kaama or Kaamadheva and Oh Mandha Maarutha or Vaayubhagawaan or Wind-god who came as cool breeze and Oh the charming and most attractive Apsaraas who sent out those romantic glances. Rather, please accept these gifts I am offering and kindly sanctify My Aasrama or Hermitage with your presence.”

इत्थं ब्रुवत्यभयदे नरदेव देवाः
सत्रीडनम्रशिरसः सघृणं तमूचुः ।
नैतद्विभो त्वयि परेऽविकृते विचित्रं
स्वारामधीरनिकरानतपादपद्मे ॥ ९॥

9

Ithttam bruvathyabhayadhe Naradheva Dhevaah
Savreedanamrasirasah saghrinam thamoochuh
“NaithadhVibho, Thvayi pareavikrithe vichithram
Svaaraamaddheeranikaraanathapaadhpadhme.”

Oh, My dear King Nimi! When NaraNaaraayana Moorththy, Who is the Provider of shelter and refuge to all His devotees, spoke like that Kaamadheva, Mandha Maarutha, and Apsaraas bowed their heads down out of shame and addressed Vibhu or Lord NaraNaaraayanaMoorththy as follows to invoke His compassion and mercy: “Oh, Bhagawan! Oh, Vibho or Lord! You are Maayaatheetha Paramaathma or Purely Transcendental and beyond reach of Illusion. And therefore, You are ever Changeless and Eternal. Despite our unpardonable offense, You are cause-lessly compassionate and merciful to us. It is not at all unusual for You, as that is Your Nature, as innumerable great Rishees and Maharshees who are all self-realized, self-satisfied, and free from false pride and anger bow down humbly at Your Lotus Feet and worship devotionally.”

त्वां सेवतां सुरकृता बहवोऽन्तरायाः
स्वौको विलङ्घ्य परमं व्रजतां पदं ते ।
नान्यस्य बर्हिषि बलीन् ददतः स्वभागान्
धत्ते पदं त्वमविता यदि विघ्नमूर्ध्नि ॥ १० ॥

10

“Thvaam sevathaam Surakrithaa behavoantharaayaah
Svauko vilemngghya paramam vrajathaam Padham The
Naanyasya berhishi beleen dhedhathah svabhaagaan
Ddhaththe Padham Thvamavithaa yedhi vighnamoordhddhani.”

“The Dhevaas place many obstacles on the path of those who worship You directly to transcend the temporary abodes of Dhevaas and reach Your supreme abode of Vishnu Padham directly. But those who offer Dhevaas their share of offering as Yaaga or Yejnja or Upaasana or Worship or Obeisance would encounter no such obstacles. Oh, NaraNaaraayanaMoorththy, The Incarnation of Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, is the Protector of Your direct devotees. Your direct devotees would be able to step over the head of whatever obstacles the Dhevaas place before them.”

क्षुत्तृट्त्रिकालगुणमारुतजैह्वशैश्चा-
नस्मानपारजलधीनतितीर्य केचित् ।
क्रोधस्य यान्ति विफलस्य वशं पदे गो-
र्मज्जन्ति दुश्चरतपश्च वृथोत्सृजन्ति ॥ ११ ॥

11

“Kshuththritthrikaalagunamaaruthajaihvyasaisnyaa-
Nasmaanapaarajeladdheenathitheerya kechith
Kroddhasya yaanthi viphalasya vasam padhe go-
Rmmajjanthi dhuscharathapascha vritthothsrijanthi.”

“There are some others who practice severe penance and austerity to cross beyond the influence of Dhevathaas like us, [Kaamadheva is also Dheva and normally people would worship Kaama for fulfillment of their romantic sensual desires], which is like an immeasurable ocean with endless waves of hunger, thirst, heat, cold, and other conditions which would naturally torment them by passing of time, such as the sensuous wind and urges of tongue and sense organs. Managing to live through all such hardships with strong will and firm determination, can cross the ocean of sense gratification through severe penances, such persons would foolishly drown in a cow’s hoof print when conquered by useless anger. [Dhurvaasa is a good example and remember the advice given by Sree Raama to Lakshmana that anger is the reason for all calamities in life.] Thus, they would exhaust the benefit of their severe penance and most difficult austerities in vain.”

इति प्रगृणतां तेषां स्त्रियोऽत्यद्भुतदर्शनाः ।
दर्शयामास शुश्रूषां स्वर्चिताः कुर्वतीर्विभुः ॥ १२ ॥

12

Ithi pregrinathaam theshaam sthriyoathyadhbhuthadhersanaah
Dhersayaamaasa susrooshaam svarchchithaah kurvvattheerVibhuh.

Thus, while Kaamadheva or Malarampa, One who uses arrows of flowers to conquer his enemies, Mandha Maarutha and other Apsaraas were worshipping by praising the glories of Mahaa Prebhu or Supreme Lord Bhagawaan NaraNaaraayanaMoorththy, The Incarnation of Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, He has shown to them innumerable beautiful and divinely attractive damsels who were always offering devotional services at His Lotus Feet.

ते देवानुचरा दृष्ट्वा स्त्रियः श्रीरिव रूपिणीः ।
गन्धेन मुमुहुस्तासां रूपौदार्यहतश्रियः ॥ १३ ॥

13

The Dhevaanucharaa dhrishtvaa sthriyah Sreeriva roopineeh

Genddhena mumuhusthaasaam roopaudhaaryahathasriyah.

When followers of Dhevendhra, Kaamadheva, Vaayubhagawaan and Apsaraas, gazed upon the fascinating and mystic beauty of the women offering Poojaas and devotional services to NaraNaaraayanarshi and smelled the fragrance of their bodies, their – Kaamadheva and others – minds became bewildered. Upon seeing the magnificence of those divine women, the representatives of Dhevendhra were completely diminished in their opulence. [They were under the impression that heavenly opulence is the supreme most but compared to the opulence of those maids of NaraNaaraayanarshi, their opulence got nullified.]

तानाह देवदेवेशः प्रणतान् प्रहसन्निव ।
आसामेकतमां वृद्ध्वं सवर्णां स्वर्गभूषणाम् ॥ १४॥

14

Thaanaaha DhevaDhevEsah prenathan prehasanniva
“Aasaamekathamaam vringddhvam savarnnaam Svargabhooshanaam.”

NaraNaaraayanaMoorththy Who is DhevaDhevesa or God of all Gods smilingly spoke to Kaamadheva and others who were offering prayers and obeisance unto Him: “Please accept One of these most beautiful and attractive women who are all well ornate and decorated with heavenly golden ornaments and cosmetics. They are all most auspicious and pure.”

ओमित्यादेशमादाय नत्वा तं सुरवन्दिनः ।
उर्वशीमप्सरःश्रेष्ठां पुरस्कृत्य दिवं ययुः ॥ १५॥

15

Omithyaadhesamaadhaaya nathvaa Tham Suravandhinah
Urvaseemapsarasreshttaam puraskrithya dhivam yeyuh.

They humbly obeyed the command of DhevaDhevesa NaraNaaraayanaMoorththy by responding to Him by saying: “Om, meaning yes, we will accept” and accepted Urvvasi or Urvasi who became the chief of all the Apsaraas being the most exalted among all of them. Urvvasi is the crest jewel of all Apsaraas. Kaamadheva and other followers of

Dhevendhra walked behind Urvvasi, accepting her as their leader and requesting her to walk ahead of them.

इन्द्रायानम्य सदसि शृण्वतां त्रिदिवौकसाम् ।
ऊचुर्नारायणबलं शक्रस्तत्रास विस्मितः ॥ १६॥

16

Indhraayaanamya sadhasi srinvathaam thrindhivaukasaam
OochurnNaaraayanabelam Sakrasthathraasa vismithah.

After reaching Dhevendhra Sabha or the court of Dhevendhra, Kaamadheva and others bowed down to their Master, Dhevendhra, and explained the Yoga Sakthi or Mystic Power of NaraNaaraayanaMoorththy or NaraNaaraayanarshi. Having heard of the Supreme Mystic Power of NaraNaaraayanaMoorththy, Sakra or Dhevendhra was struck with wonder and amazement but became fearful within his mind and sat quietly in the court.

हंसस्वरूप्यवददच्युत आत्मयोगं
दत्तः कुमार ऋषभो भगवान् पिता नः ।
विष्णुः शिवाय जगतां कलयावतिर्ण-
स्तेनाहता मधुभिदा श्रुतयो हयास्ये ॥ १७॥

17

HamsasvaroopavyavadhAchyutha aathmayogam,
Dheththah Kumaara Rishabho Bhagawaan pithaa nah
Vishnuh Sivaaya jegathaam kalayaavatheernna-
Sthenaahrithaa Maddhubhidhaa sruthayo Hayaasye.

Thereafter, Achyutha Bhagawaan or Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Incarnated in the Form of a Hamsa or Swan and in that Hamsa Swaroopa or in the Form of Swan, He advised Vedhic Principles of Aathma Jnjaana or Transcendental Principles to Chathurmmukha or Four-Faced Brahmadheva. For the benefit and welfare of the Universe, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava

Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan or Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Incarnated as Dheththaathreya as His own Expansion. And after taking the Incarnation or Incarnations as Sanathkumaaraas – Sanathkumaaraas or Sanakaas are Four in number but considered as One Incarnation like NaraNaaraayanaMoorththy -, Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Incarnated as Rishabha Who is our Father. Thereafter, Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Incarnated as Hayagreeva, One whose Neck – and above – is of a Horse, and in that Incarnation, He retrieved the Vedhaas which were stolen by the son of Dhithi or the Dhithija or Asura called Hayagreeva. The Asura Hayagreeva had a boon that he can be killed by someone with his own name. That is why Vishnu Bhagawaan has to incarnate with the same name as Hayagreeva.]

गुप्तोऽप्यये मनुरिलौषधयश्च मात्स्ये
 क्रौडे हतो दितिज उद्धरताम्भसः क्षमाम् ।
 कौर्मे धृतोऽद्रिरमृतोन्मथने स्वपृष्ठे
 ग्राहात्प्रपन्नमिभराजममुञ्चदार्तम् ॥ १८॥

18

Gupthoapyaye Manurilaushaddhayascha Maathsye
 Kraude hatho Dhithija udhddharathaambhasah kshmaam
 Kaurmme ddhrithoadhriramrithonmatthane svaprishtte,
 Graahaath prepannamIbharaajamamunjchadhaarththam.

Then, Achyutha Bhagawaan or Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Incarnated as Mathsya or Fish and protected Manu [Sathyavratha Manu], the Earth and her valuable Herbs during the time of Prelaya or Annihilation. As Varaaha or a Boar, He killed Hiranyaaksha, the son of Dhithi, also the twin brother of Hiranyakasipu, who hid the Earth,

while lifting up and delivering Earth from Universal Waters. As a Koormma or Tortoise, He lifted Mandhara Mountain on His back so that Amrith or Nectar could be churned by Dhevaas and Asuraas from Ksheerasaagara or Milky-Ocean. Then as Hari, Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, rescued Gejendhra [Indhradhyumna, the King of Paandya, who was cursed by Agasthya Muni to be an Elephant] by killing the Turtle [who was originally a Genddharvva King called Huhu] who caught and tormented Gejendhra.

संस्तुन्वतोऽब्धिपतितान् श्रमणानृषींश्च
शक्रं च वृत्रवधतस्तमसि प्रविष्टम् ।
देवस्त्रियोऽसुरगृहे पिहिता अनाथा
जघ्नेऽसुरेन्द्रमभयाय सतां नृसिंहे ॥ १९॥

19

SamsthunvathoabddhipathithaanjcchremanaanRisheemscha
Sakram cha Vaddhathasthamasi previshtam
DhevasthriyoAsuragrihe pihithaa anaatthaa
JeghneAsurendhramabhayaaya sathaam Nrisimhe.

Achyutha Bhagawaan or Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan has assumed appropriate Forms or directly as Vishnu Bhagawaan saved the Rishivaryaas or Exalted Rishees called Vaalakhilyaas or Baalkhilyaas – Tiny Ascetic Sages – when they fell into the water of a cow’s hoof print and Indhra was laughing at them. He saved Indhra when Indhra was covered in darkness due to the sinful reactions of killing Vrithraasura and its Brahmahathya Paapa. When the wives of Dhevaas were forcibly trapped in the palace of Asuraas without any shelter and refuge, Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan saved them. He Incarnated as Nrisimha or Narasimha and killed the most powerful and mighty Asura,

Hiranyakasipu, to free His saintly devotees from fear and also to bless His staunchest devotee Prehlaadha, who was the son of Hiranyakasipu.

देवासुरे युधि च दैत्यपतीन् सुरार्थे
हत्वान्तरेषु भुवनान्यदधात्कलाभिः ।
भूत्वाथ वामन इमामहरद्वलेः क्ष्मां
याच्चाच्छलेन समदाददितेः सुतेभ्यः ॥ २० ॥

20

Dhevaasure yuddhi cha Dheithyapatheen Suraarththe
Hathvaantharekshu bhuvanaanyadheddhaath kalaabhih
Bhoothvaattha Vaamana imaamaharadhbeleh kshmaam
Yaachanjaachchalena samadhaadhaadhAdhitheh Suthebhyaah.

During the most disastrous and continuous war among the Dhevaas and Asuraas, Achyutha Bhagawaan or Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, with a co-operative and positive attitude towards Suraas or Dhevaas, Incarnated as His partial expansions in many occasions, destroyed all the Chiefs and Leaders of Asuraas and protected the world from disastrous calamities of continuous warfare. Then He Incarnated as Vaamana – The Dwarf Braahmana Brahmachaari Boy – and conquered and retrieved all the three Worlds from Asura Chakravarthi Beli or Mahaabeli on the plea of begging for three steps of land. Then He returned the entire three Worlds to the son of Adhithi, Indhra or Dhevendhra.

निःक्षत्रियामकृत गां च त्रिःसप्तकृत्वो
रामस्तु हैहयकुलाप्ययभार्गवाग्निः ।
सोऽब्धिं बबन्ध दशवक्त्रमहन् सलङ्कं
सीतापतिर्जयति लोकमलघ्नकीर्तिः ॥ २१ ॥

21

Nihkshethriyaamakritha gaam cha thrihsapthakrithvo
Raamasthu HaihayakalaapyayaBhaarggavaagnih
Soabddhim bebanddha Dhesavakthramahan saLenkam

Seethaapathirijeyathi lokamaleghnakeerththih.

Achyutha Bhagawaan or Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan then Incarnated as Bhaarggava Raama or Parasuraama as Kaalaagni or Fire of Time or Time of Fire to kill and destroy the King of Hehaya known as Kaarthhaveeryaarjjuna and his sons. Having found that all Kshethriyaas or Royals have become proud of their opulence and became Aasuric or demonic or devilish, Bhaarggavaraama destroyed and uprooted entire Kshethriyaas from the face of Earth for Twenty-One times. Thereafter, Vishnu Bhagawaan Incarnated as Sree Raamachandhra Swaamy or Seethaavallabha or Seethaapathi or husband of Seethaadhevi and constructed a Sethu or bridge across the sea and connected to Lenka or Sreelenka and destroyed Dhesavakthra or Dhesavadhana or Ten-headed Raavana along with all other Raakshasaas and the whole Lenka.

भूमेर्भरावतरणाय यदुष्वजन्मा
जातः करिष्यति सुरैरपि दुष्कराणि ।
वादैर्विमोहयति यज्ञकृतोऽतदर्हान्
शूद्रान् कलौ क्षितिभुजो न्यहनिष्यदन्ते ॥ २२॥

22

Bhoomerbharaavatharanaaya Yedhushvajenmaa
Jaathah karishyathi Surairapi dhushkaraani
Vaadhairvimohayathi yejnjakrithoathadharhaan
Soodhraan kalau kshithibhujo nyehanishyadhanthe.

Thereafter, Achyutha Bhagawaan or Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is Jenmaadhirehitha, meaning Birthless, Changeless, and Deathless, will be Incarnated in future with the purpose of diminishing and reducing the burden of Earth in the Pure and Holy Dynasty of Yedhu as Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan. He will perform a lot of most difficult, heroic, extremely glorious activities which could not be performed even by any

Dhevaas. Then He will Incarnate as Budhddha and propagate speculative philosophy and logical arguments, He will bewilder the unworthy performers of Vedhic sacrifices. [He will also be the founder of the philosophy of Ahimsaavaadha or Theory of Non-Violence.] And in Kaliyuga, He will Incarnate as Kalki and kill all the low-class men posing as the rulers at the end of the Age of Kali.

एवंविधानि कर्माणि जन्मानि च जगत्पतेः ।
भूरीणि भूरियशसो वर्णितानि महाभुज ॥ २३ ॥

23

Evamviddhaani karmmaani jenmaani cha Jegathpatheh
BHooreeni bhooriyesaso varnnithaani, Mahaabhuja.

Oh, Mahaabhuja, Long-Handed Mahaaraajan! Thus, I have narrated the story of the most glorious and supremely exalted Pundareekaaksha or Achyutha Bhagawaan or Aadi Dheva Naaraayana or Parama Preddhaana Purusha or The Prime Primeval Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is Jenmaadhirehitha Who is with Infinite and Unlimited Fame and His innumerable Incarnations in many different Forms at many different Times with Infinite Names.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे चतुर्थोऽध्यायः ॥ ४ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ChathurththoAddhyaayah

Thus, we conclude the Fourth Chapter - [Named As]
([NimiNavaYogiSamvaadham - AvathaaraVivaranam] [(Conversation
Between Nimi and Nava Yogees – Description of Incarnations {of Vishnu
Bhagawaan to Nimi Mahaaraaja By Dhrumila}) 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!