

OM

Om Shree Krishnaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ तृतीयस्कन्धः ॥

THRITHEEYASKANDHAH (CANTO THREE)

॥ अष्टाविंशोऽध्यायः २८ ॥

ASHTAAVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-EIGHT)

Kaapileyopaakhyaane Saaddhnaanushhttaanam [Vaishnava Yoga Niroopanam] (Kapila's Story and Execution Methods of Saaddhana Yoga [Review and Interpretational Advice about Process and Procedures of Vaishnava Yoga])

[In this chapter we can read the practices and steps of Bhakthi Yoga. The very basic requirement of any Yoga is meditation by concentrating mind and conscience in one object. By steadily concentrating mind and conscience on one object, for example the ultimate Para Brahma, we would be able to attain deep and powerful knowledge about it. Thus, by concentrating our mind and conscience on Soul we would be able to attain

thorough knowledge about it. And the step by step and progressive knowledge of Soul would properly lead us to recognize that there is only one Soul, and that Soul is nothing other than Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. And that knowledge is called Self-Realization or Soul-Realization. Please continue reading...]

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sri Bhagawaan Said):

योगस्य लक्षणं वक्ष्ये सबीजस्य नृपात्मजे ।
मनो येनैव विधिना प्रसन्नं याति सत्पथम् ॥ १॥

1

Yogasya lekshanam vakshye sabeejasya, nripaathmaje,
Mano yenaiva viddhinaa presannam yaathi sathpattham.

Oh, my dear mother, the daughter of Emperor Manu, I will now explain the systems of Yoga. Yoga can mainly be divided into two. One of them is relatively easier to practice than the other one. Therefore, one branch of the Yogaas is fully dependable. The benefit of practicing Yoga is to concentrate your mind and keep it steady on one object. Yoga will provide us peace and serenity to mind and blissful happiness. That will also help us to follow the path to reach the Supreme Soul or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Yoga would also help us to attain Soul-Realization. Now I am going to explain to you that Yoga is easier to practice and hence more dependable in a lucid and systematic way. Please listen carefully.

स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् ।
दैवाल्लब्धेन सन्तोष आत्मविच्चरणार्चनम् ॥ २॥

2

Svaddharmmacharanam sakthyaa viddharmmachcha nivarththanam
Dhaiwaallebdddhenasanthoshaaathmavichcharanaarchchanam.

ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा ।
मितमेध्यादनं शश्वद्विविक्तक्षेमसेवनम् ॥ ३॥

3

Graamyaa ddharmmanivritthischa mokshaddharmmarethisthatthaa
Mithamedhddhyaadhanam sasvadhvivikthakshemasevanam.

अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः ।
ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम् ॥ ४॥

4

Ahimsaa sathyamastheyam yaavadharththaparigrehah
Brahmacharyam thapassaucham svaaddhyaayah purushaarchchanam.

मौनं सदासनजयः स्थैर्यं प्राणजयः शनैः ।
प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि ॥ ५॥

5

Maunam sadhaaaaasanajeyah stthairyam praanajeyassanaih
Prethyaaharaschendhriyaanaam vishayaanmanasaa hridhi.

स्वधिष्ण्यानामेकदेशे मनसा प्राणधारणम् ।
वैकुण्ठलीलाभिध्यानं समाधानं तथाऽऽत्मनः ॥ ६॥

6

Svaddhishnyaanaamekadhese manasaa praanaddhaaranam
Vaikunttaleelaabhidhddhyaanam samaaddhaanam thatthaathmanah

एतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथम् ।
बुद्ध्या युञ्जीत शनैर्जितप्राणो ह्यतन्द्रितः ॥ ७॥

Ethairanyaischa patthibhirmmano dhushtamasathpattham
Budhddhyaa yunjeeetha sanakairjjithapraano hyathandhrithah.

Oh mother, it is our responsibility to execute the prescribed duties according to Varnnaasrama. [This means that a Brahmachaari (an Aasrama or a Stage) should learn from Aachaaryaas of Preceptors and should maintain celibacy. A Brahmin (a Varnna or Class or Caste) should engage in divine activities like Poojaas and Yaagaas and should learn Vedhaas. Like that each Varnna and each Aasrama should execute assigned duties and responsibilities according to Vedhic stipulations.] We should not be executing our duties for achieving any specific result. That means our actions should be selfless and should not be for the satisfaction of any selfish motive. [This is the primary principle taught by Lord Sri Krishna Bhagawaan to Arjjuna that: "You do your duties without intending for result. The result will come by itself."] The performance of duties should be at appropriate times. Whatever material result comes to you should be received and accepted happily and satisfactorily. Whenever you get food essential for survival you should simply accept them. Do not go after collecting food articles. We should respect and associate with and provide services to Self-Realized or Soul-Realized divine scholars. You should not have any interest or aim or target other than fulfillment of Purushaarththaas. Your mind should always be clean and pure. You should eat only the least minimum food essential for maintaining your life. You must sit in a secluded place. You should not have any malicious thoughts in your mind. You should accept only whatever is most essential for you. You should avoid any unwanted speeches. You should not listen to women who talk a lot unnecessarily. You should observe austerity. You should learn Vedhaas. You should worship the ultimate Lord of the universe who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. You should always keep your mind and body very cleansed. As far as possible you should maintain silence or maintain Mouna Vratha. You should learn various Postures or Aasanaas. You should sit in a posture where your body will be erect and steady without any movements. You should practice Praanaavyaama. With Praanaavyaama you should be able to bring your senses under control. Bring all five material senses under the control of your mind and heart. With concentrated and steady consciousness ensure that the five senses are not wandering for satisfaction of any material

interests. When the senses are under control of your mind and conscience, bring the Life or Soul and Conscious Mind together. At that stage you meditate. And under meditation think of only the glorious and pastime plays of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the Lord of Vaikuntta. If you can achieve that then your mind and conscience will never wander in evil or negative thoughts. At that time your Intelligence would be pure and divine. And with the steady and concentrated mind and conscience and with pure and divine intelligence you would slowly and steadily merge with the Supreme Soul or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम् ।
तस्मिन् स्वस्ति समासीन ऋजुकायः समभ्यसेत् ॥ ८॥

8

Suchau dhese prethishttaapya vijithaasana aasanam
Thasmin svasthi samaaseena rijukaayassamabhyaseth.

You must locate a pure and holy place and establish a seat there. Then you must sit there in a suitable position to learn the postures or Aasanaas. You must sit straight and erect without having any curve or bent on your body. Then you must learn to practice Praanaavyaama or Swassthika or Breath Control.

प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः ।
प्रतिकूलेन वा चित्तं यथा स्थिरमचञ्चलम् ॥ ९॥

9

Pranasya soddhayenmaarggam poorakumbhakarechakaih
Prethikoolena vaa chiththam yettha stthiramachanjchalam.

You should practice controlling the process of breathing. First you inhale a very deep breath. This process is called Pooraka or Filling in. Then hold on to it inside as long as you can, but definitely for a long time. This is called Kumbhaka or holding in the Pot or Lungs. And then slowly exhale or

empty out or breathe out. This is Rechaka or letting out. This is how you can purify and clean up your vital air passages. Or you can do it in the reverse order like first exhale then hold on without any air and then inhale. During the process you must concentrate your mind and conscience at one steady point, which is on Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. This is essential for Soul-Realization.

मनोऽचिरात्स्याद्विरजं जितश्वासस्य योगिनः ।
वाय्वग्निभ्यां यथा लोहं ध्मातं त्यजति वै मलम् ॥ १०॥

10

Manoachiraath syaadhvirajam jithasvaasasya yoginah
Vaayvagnibhyaam yetthaa loham ddh maatham theyethi vai malam.

Once you can win over the process of breathing you will become a Yogi or Yogini. And the mind and conscience of a Yogi or Yogini would be free of Raajasic and Thaamasic Gunaas or modes of Passion and Ignorance. And thus, the mind and conscience would become Saathwic or Pure and Virtuous.

प्राणायामैर्दहेद्दोषान् धारणाभिश्च किल्बिषान् ।
प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान् गुणान् ॥ ११॥

11

Praanaayaamaairdhdhehadhdhoshaan ddhaaranaabhischa kilbishaan
Prethyaahaarena samsarggaan ddhyaanenaanEesvwaraan gunaan.

Oh, the best of the Ladies, with this exercise of Praanaavyaama you should be able to get rid of all the three types of mental disturbances like Aadhdhyaathmikam, Aadhidheiveekam and Aadhibhauthikam. Also, with Praanaavyaama you should be able to avoid any sinful activities prompted by Raagam, Dhvesham, Kaamam and Kroddham as your mind would be meditatively concentrating on Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Besides, that would help you to liberate yourself from material attachments as you are constantly engaged in transcendental thoughts of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

यदा मनः स्वं विरजं योगेन सुसमाहितम् ।
काष्ठां भगवतो ध्यायेत्स्वनासाग्रावलोकनः ॥ १२॥

12

Yedhaa manah svam virajam yogena susamaahitham
Kaashttam Bhagawatho ddhyaayeth svanaasaagraavalokanah.

When your mind and conscience is completely purified and peaceful with Praanaavyaama Yoga you should sit erect in a steady posture and look at the tip of the nose with both eyes [this is the technique to concentrate your mind] and think meditatively of the divine form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and worship him.

प्रसन्नवदनाम्भोजं पद्मगर्भारुणेक्षणम् ।
नीलोत्पलदलश्यामं शङ्खचक्रगदाधरम् ॥ १३॥

13

Presannavadhanaambhojam padhmagerbhaarunekshanam
Neelothpaladhelasyaamam sankhachakragedhaaddharam.

लसत्पङ्कजकिञ्जल्कपीतकौशेयवाससम् ।
श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् ॥ १४॥

14

Lesathpankajakinnijjath kapeethakauseyavaasasam
Sreevathsavakshasam bhraajath kausthubhaamukthakanddharam.

मत्तद्विरेफकलया परीतं वनमालया ।
पराध्यहारवलयकिरीटाङ्गदनूपुरम् ॥ १५॥

15

Maththadvirephakalayaa pareetham vanamaalayaa
Paraardhddhyahaaravalayakireetaanggadhanoopuram.

काञ्चीगुणोल्लसच्छोणिं हृदयाम्भोजविष्टरम् ।
दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥ १६ ॥

16

Kaanjcheegunollasachcchromeem hridhayaambhojavishtaram
Dhersaneeyathamam saantham manonayanavardhddhanam.

अपीच्यदर्शनं शश्वत्सर्वलोकनमस्कृतम् ।
सन्तं वयसि कैशोरे भृत्यानुग्रहकातरम् ॥ १७ ॥

17

Apeechyadhersanam sasvathsarvvalokanamaskritham
Santham vayasi kaisore bhrithyaanugrehakaatharam.

कीर्तन्यतीर्थयशसं पुण्यश्लोकयशस्करम् ।
ध्यायेद्देवं समग्राङ्गं यावन्न च्यवते मनः ॥ १८ ॥

18

Keerththanyatheerththayesasam punyaslokayesaskaram
Ddhyaayedhdhevam samagraanggam yaavanna chyavathe manah.

Oh Dhevi, the face of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is like a fully blossomed and very pretty lotus flower. The color of the eyes of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is like the interior of a very reddish lotus flower. The divine body of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is very swarthy like the soft and beautiful petals of blue lotus flower. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is holding a beautiful Samkhu or Conch Shell, Chakra or Discus, Gedha or Mace or Club and Padmam or Pankajam or Lotus flower in each of his four hands. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is beautifully

dressed in very lustrous yellowish silk clothing prettier than that of the filaments of yellow lotus flower. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is wearing the mark of "Sreevathsa" on his divine and broad and beautiful breast. The most brilliant and glittering Kausthubha Gem is hanging from the neck of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan wears the most divine garlands of wildflowers with sweet fragrance from which the intoxicated and half dozing black beetles fly around. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan wears many beautiful chains and necklaces of gold, diamond, pearl, gem, emerald, ruby, etc. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan wears many glittering bangles and bracelets. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan wears golden armlets embossed with gems. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan wears anklets. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is superbly and proudly adorned with a golden crown embossed with emeralds, ruby, sapphire, diamond, pearl, gem, etc. Oh, the most divine Dhevi, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is with many different types of adornments beyond the power of anybody's imagination. The waistline of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is adorned with golden girdles. Oh, where does Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan reside? Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan always resides in the heart and mind of his steadfast devotees. The whole form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is very enticing that it will steal away the eyes, hearts, minds and consciousness of anyone who gets the opportunity to see or view Him. The divine and blissful form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the prettiest and definitely the worthiest of seeing. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the most calm and serene expression. All the entities of all the worlds of all the universes are always wishing and wanting to prostrate at the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is always youthful. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is always willing to shower unlimited and bounded blessings on all his devotees. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is always very loving and affectionate with his devotees and ensures that their name and fame stay eternally. Oh Dhevi, my dear mother, you should concentrate your mind, heart and conscious on Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan whose form is with all the above attributes and features and then worship Him without having any deviation in your

concentrated attention on that divine and blissful form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

स्थितं व्रजन्तमासीनं शयानं वा गुहाशयम् ।
प्रेक्षणीयेहितं ध्यायेच्छुद्धभावेन चेतसा ॥ १९ ॥

19

Stthitham vrejanthamaaseenam sayaanam vaa guhaasayam
Prekshaneeyehitham ddhyaayechchudhddhabhaavena chethasaa.

Oh, mother, when you stand or walk or sit or lie or rest in a cave or play or during any other occasion you can meditate upon the divine form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with pure and sanctified mind with full concentration. [That means at any time we can meditate on Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.]

तस्मिन् लब्धपदं चितं सर्वावयवसंस्थितम् ।
विलक्ष्यैकत्र संयुज्यादङ्गे भगवतो मुनिः ॥ २० ॥

20

Thasmim lebddhapadham chiththam sarvvaavayavasamstthitham
Vilekshyaikathra samyujyaadhangge Bhagawathe munih.

The Yogic Muni should concentrate his or her mind on the divine and eternal form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan but initially he or she should not visualize the collective of all His limbs together he should concentrate and fix his mind on each part of His body separately like the foot, the hand, the face, etc. at a time.

सञ्चिन्तयेद्भगवतश्चरणारविन्दं
वज्राङ्कुशध्वजसरोरुहलाञ्छनाढ्यम् ।
उत्तुङ्गरक्तविलसन्नखचक्रवाल-
ज्योत्स्नाभिराहतमहद्धृदयान्धकारम् ॥ २१ ॥

Sanjchinthayedh Bhagawathascharanaaravindham
 Vajraangkusadhddvajasaroruhalaanjchanaaddyam
 Uththunggarekthavilasannakhachakravaala-
 Jyothsanaabhiraahathamahadhdhridhayaanddhakaaram.

Oh, my dear mother, the Yogic devotee should first concentrate his mind meditatively on the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. How divine is the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan? The lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan are adorned with beautiful marks of Vajra or Thunderbolt, Ankusa or Goad or Hook, Ddhvaja or Flag or Banner and Saroja or Lotus Flower. They are also divinely and blissfully beautiful with projected nails in the color and effulgence of ruby and the divine light reflecting from the nails would put the orb of shining moon into shame. Oh, my dear mother, you should first meditatively fix your mind and worship the divine lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan as described above.

यच्छौचनिःसृतसरित्प्रवरोदकेन
 तीर्थेन मूर्ध्न्यधिकृतेन शिवः शिवोऽभूत् ।
 ध्यातुर्मनःशमलशैलनिसृष्टवज्रं
 ध्यायेच्चिरं भगवतश्चरणारविन्दम् ॥ २२ ॥

Yechcchaupanihsrithasarith prevarodhakena
 Theerththena moorddhnyaddhikrithena SivasSivoabhooth
 Ddhyaathurmmmanassamalasaailanisrishtavajram
 Ddhyaayechchiram Bhagawathascharanaaravindham.

Hey Dhevi, the divine and blessed Lord Sri Mahaadheva or Parama Siva became more blessed by holding the holy waters of the Swargga Nadhi or Ganga in his head and considers that he is fully sanctified and gratified as he has not wasted even a drop of the sanctifying water which has washed the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The source of the water of Ganga is the same water which washed the feet of

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. [This story will be narrated in the incarnation of Vaamana.] The divine water which has washed the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the best weapon to destroy and eliminate all the sins of the universe just like how the Vajra or the Thunderbolt eliminated all the mountains. [This story would also be narrated later in the elimination of all the mountains by Dhevendhra with his Vajra.] Oh Dhevi, you should meditatively fix your mind on those lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and worship in order for you to get rid of all sins and for elimination of all evils and for peace and prosperity of the universe.

जानुद्वयं जलजलोचनया जनन्या
लक्ष्म्याखिलस्य सुरवन्दितया विधातुः ।
ऊर्वोर्निधाय करपल्लवरोचिषा यत्
संलालितं हृदि विभोरभवस्य कुर्यात् ॥ २३॥

23

Jaanudhvayam jelajalochanayaa jenanyaa
Lakshmyaakhilasya suravandhithayaa Viddhaathuh
Oorvvornniddhaaya karapallavarochishaa yeth
Samlaalitham hridhi vibhorabhavasya kuryaath.

Oh Dhevi, the Yogi must concentrate and fix his or her mind on Goddess Sri Maha Lakshmi who is the embodiment of wealth and fortune and who is always being worshiped by the Dhevaas of Heaven and who is the mother of Brahma Dheva who is the creator of this universe and who is the most worship-able and being worshiped by Vedhic Manthraas. The Goddess Sri Maha Lakshmi is the embodiment of beauty with long and pretty eyes like those of lotus flower petals. Why must you always worship that Goddess Sri Maha Lakshmi? Because Goddess Sri Maha Lakshmi is always at the service of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan by massaging, with her soft and smooth hands, his lotus feet and thighs by keeping them so divinely and carefully on her laps and enjoying the blissful happiness. Goddess Sri Maha Lakshmi is finding it hard to get time to bless her votaries as she is worried of interruption on her service to her

consort Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the most Transcendental Supreme Primary Personality.

ऊरु सुपर्णभुजयोरधिशोभमाना-
वोजोनिधी अतसिकाकुसुमावभासौ ।
व्यालम्बि पीतवरवाससि वर्तमान-
काञ्चीकलापपरिरम्भिनितम्बबिम्बम् ॥ २४ ॥

24

Ooru suparnnabhujayoraddhisobhamaanaa-
VOjoniddhee athasikaakusumaavabhaasau
Vyaalambipeethavaravaasasi varththamaana-
Kaanjcheekalaapaparirembhinithambabimbam.

Then the Yogi must concentrate and fix his or her mind and conscience on the divine thighs of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and meditative worship. The divine thighs of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan are the embodiment of eternal energy, power and strength. The thighs of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan are very pretty in whitish blue color and are divinely graceful always but especially majestic when it is resting on the shoulders of Garuda Bhagawan who is the enemy of snakes. Thereafter the Yogi must fix his mind and conscience on the divine rounded hip of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan which is very graciously and divinely adorned with the golden girdles embossed with pearls and gems and bells over the yellowish silk dress and worship meditatively.

नाभिहृदं भुवनकोशगुहोदरस्थं
यत्रात्मयोनिधिषणाखिललोकपद्मम् ।
व्यूढं हरिण्मणिवृषस्तनयोरमुष्य
ध्यायेद्वयं विशदहारमयूखगौरम् ॥ २५ ॥

25

Naabhihredham bhuvanakosaguhodharasttham
Yethraathmayoniniddhishanaakhilalokapadhmam
Vyooddam harinmanivrishasthanayoramushya
Ddhyaaayedhdhvayam visadhahaaramayookhagauram.

Then the Yogi should meditate and worship the navel of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan located on the divine abdomen which is holding all the three worlds of this universe within its cosmic cave. The navel of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the origin of the lotus flower from which Brahma Dheva who is the creator of the universe was manifested as self-born or Swayambhoo. The navel of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the embodiment of grace, divine beauty and sanctity. Then the Yogi should concentrate and fix his mind and conscience on both of the beautiful nipples of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan on his broad breast. The breast of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is very splendorous and enchanting, and onlookers would definitely be confused to determine whether the Kausthubha Gem worn by Him has got the brilliance from his breast. The Yogi should constantly meditate and worship on both the nipples of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

वक्षोऽधिवासमृषभस्य महाविभूतेः
पुंसां मनोनयननिर्वृतिमादधानम् ।
कण्ठं च कौस्तुभमणेरधिभूषणार्थं
कुर्यान्मनस्यखिललोकनमस्कृतस्य ॥ २६ ॥

26

Vakshoaddhivaasamrishabhasya mahaavibhootheh
Pumsaam manonayanananirvrithimaadhaddhaanam
Kanttam cha kausthubhamaneraddhibhooshanaarthttham
Kuryaanmanasyakhilalokanamaskrithasya.

Then the Yogi should concentrate and fix his mind and conscience on the chest of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and meditative worship. It is on the chest of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or Lord Sreenivaasa meaning where the goddess of wealth, fortune, prosperity and auspiciousness who is Goddess Sri Maha Lakshmi

permanently dwells upon. And the divine chest of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the provider of divine and blissful happiness and joy to the eyes of his steadfast devotees. Then the Yogi should concentrate and fix his mind and conscience on the neck of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan which is beautifully and divinely adorned by many beautiful adornments but very significantly adorned with the most brilliant Kausthubha Gem which is always being worshiped by the whole universe and meditative worship.

बाहूश्च मन्दरगिरेः परिवर्तनेन
निर्णिक्तबाहुवलयाधिलोकपालान् ।
सञ्चिन्तयेद्दशशतारमसहयतेजः
शङ्खं च तत्करसरोरुहराजहंसम् ॥ २७॥

27

Baahumscha mandharagireh parivarththanena
Nirnnikthabahuvalayaanaddhilokapaalaan
Sanjchinthayedhdhessathaaramasahyathejah
Samkham cha thathkarasaroruharaajahamsam.

Then the Yogi should concentrate and fix his mind and conscience on the divine four arms of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan which is the shelter and provider of strength and power for their functional capabilities to the various gods or the presiding deities of Material Natures. The arms of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is well adorned in one hand with the divine Chakra or Discus with thousands of brilliant and splendorous sharp edges and in another the beautiful Samkha or Sankh or Conch Shell looking like a royal golden swan is stuck there.

कौमोदकीं भगवतो दयितां स्मरेत
दिग्धामरातिभटशोणितकर्दमेन ।
मालां मधुव्रतवरूथगिरोपघुष्टां
चैत्यस्य तत्त्वममलं मणिमस्य कण्ठे ॥ २८॥

28

Kaumodhakeem Bhagawatho dheyithaam smaretha
Dhigdhaamaraathibhatasonithakardhdhamena
Maalaam maddhuvrathavarootthagiropaghushtaam
Chaithyasya thaththvamamalam manimasya kantte.

Oh Dhevi, the Yogi should then concentrate and fix his mind and conscience in the club called Kaumodhaki of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and meditate and worship. Kaumodhaki is the signatory weapon of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan uses Kaumodhaki to smash down and eliminate evil and demonic forces and would be smeared and polluted with their blood stains. And then the Yogi should concentrate and fix his mind and conscience on the divine garlands and necklaces and the gems and pendants (Kausthubham which is said to be the basic principles of Jeeva) and lockets adorning the neck of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Hey Dhevi, the most divine neck of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan represents the subtle form of life energy of the universe.

भृत्यानुकम्पितधियेह गृहीतमूर्तेः
सञ्चिन्तयेद्भगवतो वदनारविन्दम् ।
यद्विस्फुरन्मकरकुण्डलवल्गितेन
विद्योतितामलकपोलमुदारनासम् ॥ २९॥

29

Bhrithyaanukampithaddhiyeha griheethamoorththe-
SSanjchinthayedh Bhagawatho vadhanaaravindham
Yedhvispuhuranmakarakundalavalgithena
Vidhyothithaamalakapolamudhaaranaasam.

यच्छ्रीनिकेतमलिभिः परिसेव्यमानं
भृत्या स्वया कुटिलकुन्तलवृन्दजुष्टम् ।
मीनद्वयाश्रयमधिक्षिपदब्जनेत्रं
ध्यायेन्मनोमयमतन्द्रित उल्लसद्भ्रु ॥ ३०॥

Yechcchreenikethamalibhih parisevyamaanam
 Bhoothyaa svayaa kutilakundhalavrindhajushtam
 Meenadhvayaasrayamaddhikshipadhabjanethram
 Ddhyaayenmanomamayamathandhritha ullasadbhroo.

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is most compassionate and merciful to all his associates and devotees. In order to bless and Benedict and protect the associates and devotees Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would assume innumerable forms at appropriate times and wander in the universe. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is brilliantly adorned with shining ear studs of emeralds and pearls and gems on his ears. The Yogi should concentrate and fix his mind and conscience on such pretty ears of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and meditative worship. Then the Yogi should concentrate and fix his mind and conscience on the charming long and projected nose of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and meditative worship. Then the Yogi should concentrate and fix his mind and conscience on the enticing cheeks brilliantly shining with the reflections from the ear studs of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and meditative worship. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the embodiment of charm and beauty. The forehead of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is self-lustrous and prettiest with an abundance of curly hair moving like waves. Then the Yogi should concentrate and fix his mind and conscience on the forehead and then on the beautiful curly locks of hair of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and meditative worship. The eyes of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan are very dynamic and long like petals of lotus flower and pretty and divinely and desirously romantic and more enticing with the beautifully curved eyebrows. Then the Yogi should concentrate and fix his mind and conscience on the pretty long eyes and eyebrows of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and meditative worship. And the face of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with the combination of all the above is most enchanting and enticing. Then the Yogi should concentrate and fix his mind and conscience on the whole face of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and meditative worship with due respect and steadfast devotion.

तस्यावलोकमधिकं कृपयातिघोर-
तापत्रयोपशमनाय निसृष्टमक्ष्णोः ।
स्निग्धस्मितानुगुणितं विपुलप्रसादं
ध्यायेच्चिरं विपुलभावनया गुहायाम् ॥ ३१ ॥

31

Thasyaavalokamaddhikam kripayaathighora-
Thaapathreyopasamanaaya nrishtamakshenoh
Snigdhasmithaanugunitham vipulapresaadham
Ddhyaayechchiram vipulabhaavanayaa guhaayaam.

Then the Yogi should concentrate and fix his mind and conscience on the compassionate and merciful glances of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and should be affectionately and lovingly remembered again and again and contemplated fully and devotionally and meditative worship. Oh, Dhevi those compassionate glances of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the divine consort of Indhira Dhevi are capable to uproot and burn and eliminate the Thaapathreyaas of his devotees.

हासं हरेरवनताखिललोकतीव्र-
शोकाश्रुसागरविशोषणमत्युदारम् ।
सम्मोहनाय रचितं निजमाययास्य
भ्रूमण्डलं मुनिकृते मकरध्वजस्य ॥ ३२ ॥

32

Haasam Hareravanathaakhilalokatheetvra-
Sokaasrusaagaravisoshanamathyudhaaram
Sammohanaaya rechitham nijamaayayaasya
Bhroo mandalam munikrithe makaraddhvajasya.

Then the Yogi should concentrate and fix his mind and conscience on the charming and enticing smile of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, which is capable to dry out entire deep ocean of tears of

material distresses of his devotees as well as which is the direct provider of all the Purushaarththaas, and which is the fulfiller of all the wishes of his devotees and meditative worship.

ध्यानायनं प्रहसितं बहुलाधरोष्ठ-
भासारुणायिततनुद्विजकुन्दपङ्क्ति ।
ध्यायेत्स्वदेहकुहरेऽवसितस्य विष्णोः
भक्त्याऽऽर्द्रयार्पितमना न पृथग्दिदृक्षेत् ॥ ३३॥

33

Ddhyaanaayanam prehasitham behulaaddharoshtta-
Bhaasaarunaayithathanudhvijakandhapangkthi
Ddhyaayeth svadhehakuhareavasithasya Vishno-
RBhakthyaaaardhrayaarppithamanaa na prithhak dhidhriksheth.

The upper and lower lips of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan are reddish in color and most enchanting. When Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan laughs affectionately to provide a blissful view to his devotees the upper and lower lips would be slightly opened and devotees can see most splendorous rows of evenly arranged small teeth like jasmine buds. That sight is most blissful and divine and very captivating for his steadfast devotees and is definitely the most worship-able form. The Yogi should concentrate and fix his mind and conscience on that most blissful and divine form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is consort of Maa Jaani or Goddess Sri Maha Lakshmy Bhagawathi with captivating laugh, evenly arranged rows of teeth and slightly opened upper and lower reddish lips and deeply and meditative worship upon that divine form.

एवं हरौ भगवति प्रतिलब्धभावो
भक्त्या द्रवद्धृदय उत्पुलकः प्रमोदात् ।
औत्कण्ठ्यबाष्पकलया मुहुरर्द्यमान-
स्तच्चापि चित्तबडिशं शनकैर्वियुङ्क्ते ॥ ३४॥

34

Evam Harau Bhagawathy prethilebddhabhaavao
Bhakthyaa dhrevadhddhrithayaa uthpulahak premohaath
Authkanddyabaashpakalayaa muhurardhdhyamaana-
SThachchaapi chiththabedisa sanakairviyungkthe.

Oh Dhevi, my dear mother Dhevahoothi, thus gradually and steadily bringing up part by part the whole of the Supreme Most Divine Form of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan into the concentrated mind and conscience the Yogi would be able to establish undaunted, stable and steadfast devotion on Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. At that stage the Yogi would blossom with horripilation of divine and blissful happiness with the blessing of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The Yogi would be filled with tears of divine and blissful joy. And those tears would wash away and eliminate all the material distresses and miseries affecting the mind and conscience of such Yogi and thus would fully be liberated from all material life and attain the ultimate transcendental divinity.

मुक्ताश्रयं यर्हि निर्विषयं विरक्तं
निर्वाणमृच्छति मनः सहसा यथार्चिः ।
आत्मानमत्र पुरुषोऽव्यवधानमेक-
मन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ॥ ३५॥

35

Mukthaasrayam yerhi nirvvishayam viraktham
Nirvvaanamrichcchathi manassahasaa yetthaarchchih
Aathmaanamathra purushoavyavaddhaanameka-
MAnveeekshathe prethinivritththagunaprevaahah.

When the mind and conscience is thus fully liberated from material contaminations and detached from all the interest in material life you should be able to see your life or soul without any attachment to material natures. At that time, you would see life or soul like the flame of a lamp. [This is a very complex statement and very difficult to digest. The flame is compared with the Soul and the lamp to the Material Body. The lamp is useless and does not serve any purpose without flame. Similarly, the Material Body is

useless and cannot function or fulfill the purpose without soul.] And that Soul can be seen as Paramaathma or Ultimate Brahma of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or such a Yogi has no difference between himself and Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. And this stage is called Self-Realization or Soul-Realization.

सोऽप्येतया चरमया मनसो निवृत्त्या
तस्मिन्महिम्न्यवसितः सुखदुःखबाह्ये ।
हेतुत्वमप्यसति कर्तरि दुःखयोर्यत्
स्वात्मन् विधत्त उपलब्धपरात्मकाष्ठः ॥ ३६ ॥

36

Soapyethayaa charamayaa manaso nivritththyaa
Thasmin mahimnyavasithah sukhadhuhkhabaahye
Hethuthvamapyasathi karththari dhuhkhayoryath
Svaathman viddhaththa upalebdddhaparamaathmakaashttah.

At that transcendental stage of Self-Realization, the mind and conscience of the Yogi would be detached from all material actions and feelings like comfort, happiness, pleasure, sorrow, misery, pain, etc. And such feelings would not have any impact on the Yogi as his mind and conscience are immaterial to them because of his realization and recognition that the cause of material reactions like pain and pleasure and other such dualities are not because of the Soul but only because of the materially corrupted false ego of mind and conscience inseparably intermingled with material nature.

देहं च तं न चरमः स्थितमुत्थितं वा
सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम् ।
दैवादुपेतमथ दैववशादपेतं
वासो यथा परिकृतं मदिरामदान्धः ॥ ३७ ॥

37

Dheham cha tham na charamah sthithamuththitham vaa
Sidhddho vipasyathi yethoaddhyagemath svaroopam
Dhaiwaadhupethamutha Dhaiwavasaadhapetham
Vaaso yetthaa parikritham madhiraamadhaanddah.

A Yogi who is able to recognize and perceive the difference between material body of material nature and the “Real Life” or Soul or Self is called a Self-Realized person or a Sidhddha or the “One Who is Attained”. And a Sidhddha does not have another birth. Because he does not have another birth he has to carry or bear this material body until all his material obligations are met with. [This means he has to suffer or enjoy the results of all his material actions not only of this birth but also of all the previous births.] But this bearing of the material body by the Self-Realized Soul is just like the clothes worn by a fully intoxicated drunkard without having any knowledge of what he is wearing. [This comparison may look somewhat odd and negative as the Self-Realized Soul is compared to drunkard and material body to clothes. But the point is the Self-Realized Soul is fully detached and hence immaterial to the Material Body it is carrying just like to a senseless drunkard it is immaterial what he is wearing. He may not even know whether he is wearing something or not.]

देहोऽपि दैववशगः खलु कर्म यावत्
स्वारम्भकं प्रतिसमीक्षत एव सासुः ।
तं स प्रपञ्चमधिरूढसमाधियोगः
स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥ ३८ ॥

38

Dhehoapi Dhaivavasagah khalu karmma yaavath
Svaarambhakam prethisameeksha eva saasuh
Tham saprepanjchamaddhirooddasamaaddhiyogah
Svaapnam punarnna bhajathe prethibudhddhavasthuh.

Naturally there could be a question in our mind that as the Self-Realized Soul is fully liberated from the material body and material activities why does it still possess or carry that material body? The reason for that or the answer to the question is that it is destined to owe up the impact or result of all the material activities and hence the material body has to stay alive until

all material obligations are met with. Therefore, the sustenance of the material body is mandated until they are completed. This could be very confusing to understand. But just think after Self-Realization the relationship between the Soul and Material Body is like a dream. That means the relationship is not real as whatever we see in dream is not real in the awakened stage. The Self-Realized Soul is in full Samaadhdhi and in blissful supreme ecstasy with steadfast devotion to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. And that Self-Realized Soul does not worry or bother about the material body and the material activities of the body would have no impact whatsoever to the Self-Realized Soul.

यथा पुत्राच्च वित्ताच्च पृथङ्मर्त्यः प्रतीयते ।
अप्यात्मत्वेनाभिमताद्देहादेः पुरुषस्तथा ॥ ३९॥

39

Yetthaa puthraachcha viththaachcha pritthangmarththyah pretheeyateh
Apyaathmathvenaabhimathaadhdhehaadheh purushasthatthaa.

Oh, my dear mother, the one who is able to recognize that the material attachments like “he is my son”, “that is my wealth”, “I own all these properties”, etc. has no relevance or no attachment with the “real one” or the “real him” which is the soul. The self-realized would be able to accept the fact the material body and the soul are different, and the soul is completely independent of the material body. He is called a Yogi. And that Yogi will not be proud of the material body or any of the material possessions and would be purely egoless.

यथोल्मुकाद्विस्फुलिङ्गाद्धूमाद्वापि स्वसम्भवात् ।
अप्यात्मत्वेनाभिमताद्यथाग्निः पृथगुल्मुकात् ॥ ४०॥

40

Yettholmukaadhvisphulinggaadhdhoomaadhvaapi svasambhavaath
Apyaathmathvenaaabhimathadhyetthaagnih prithagulmukaath.

Oh Dhevi, it is just like the flame of the blazing fire is different from the sparks, the smoke and the fire-wood which are all apparent and looking like

intimately connected and born from the same firewood the life energy or the soul is totally different from and independent of the material body which the soul seems to be a proud possessor. [We should have a clear understanding that the flame, spark, smoke and wood are all separate and independent.]

भूतेन्द्रियान्तःकरणात्प्रधानाज्जीवसंज्ञितात् ।
आत्मा तथा पृथग् द्रष्टा भगवान् ब्रह्मसंज्ञितः ॥ ४१ ॥

41

Bhoothendhriyaanthahkaranaath preddhaanaajjeevasamjnjithaath
Aathmaa thatthaa prithag dhreshtaa Bhagawaan Brahmasamjnjithah

Oh Dhevi, please understand that Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the ultimate and pure ParamBrahma who is the embodiment of pure and divine transcendental knowledge is different from the Jeeva or Soul of the living entities which is corrupted with the interaction of material senses of the material bodies. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the ultimate ParamBrahma is the seer, but the Jeeva or the Soul of the living entities is the "seen".

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
ईक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ॥ ४२ ॥

42

Sarvabhootheshu chaathmaanam sarvabhoothaani chaathmani
Eekshethaananyabhaavena bhootheshviva thadhaathmathaam.

Please try to see [and you must be able to see] that the Soul in each and every manifestation of the universe and also you must be able to see all the manifestations of the universe are of the same Soul. [That is the ultimate knowledge and that is Self-Realization or Soul-Realization.]

स्वयोनिषु यथा ज्योतिरेकं नाना प्रतीयते ।
योनीनां गुणवैषम्यात्तथाऽऽत्मा प्रकृतौ स्थितः ॥ ४३ ॥

Svayonishu yetthaa jyothirekam naanaa pretheeyathe
Yoneenaam gunavaishamyath thatthaaaathmaa prekrithau stthithah

It is just like the fire appears to be in different forms due to the conditions of difference in the firewood or other fire materials or fuel the Pure Soul also appears to be different due to the different modes and conditions of material nature in the manifestations of different species and entities of the universe. [As the “fire” is one and only one and the same always the “Soul” is also one and only one.]

तस्मादिमां स्वां प्रकृतिं दैवीं सदसदात्मिकाम् ।
दुर्विभाव्यां पराभाव्य स्वरूपेणावतिष्ठते ॥ ४४॥

Thasmaadhimaam svaam prekrithim Daiveem sadhasadhaathmikaam
Dhurvibhaavyaam paraabhaavya svaroopenaavathishtathe.

Thus, the Yogi with the help of material detachment and steadfast and meditative devotion to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and with attainment of transcendental knowledge and Self-Realization or Soul-Realization would be able to conquer the insurmountable Maaya or Illusion under which this universe is manifested with material natures. This Maaya or Illusion is the cause and effect of desire in us to be born in the material body as Dheva or gods, Manushya or Human or in any other species. But a true Yogi was able to conquer this Maaya and he would attain the unimaginable eternal bliss of Brahma Jnjaana or the pure Transcendental Knowledge that anything and everything he sees, or he can think of is nothing other than Para Brahman and that is what is the ultimate Self-Realization or Soul-Realization or Aathma Saakshaathkaaram.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
तृतीयस्कन्धे कापिलेये साधनानुष्ठानं नामाष्टाविंशोऽध्यायः ॥ २८॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Thritheeyaskanddhe Kaapileyopaakhyaane Saaddhnaanushhtaanam
[Vaishnava Yoga Niroopanam] Naama Ashtavimsathithamoaddhyaayah

Thus, we conclude the Twenty Eighth Chapter named as the Kapila's Story and Execution Methods of Saaddhana Yoga [Review and Interpretational Advices about Process and Procedures of Vaishnava Yoga] of Third 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 Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!