

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDHAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDHAH (CANTO ELEVEN)

॥ दशमोऽध्यायः - १० ॥

DHESAMOADDHYAAYAH (CHAPTER TEN)

**BhagawadhUdhddhavaSamvaadham [SamsaaraNiroopanam] (The
Conversation Between Vaasudheva Sree Krishna Bhagawaan And
Udhddhava Mahaasaya [Investigative, Analytical, And Critical Study
Of The Nature Of Fruitive Activity])**

[In this chapter Sree Krishna Bhagawaan describes that a conditioned soul within the material body under the influence and control of material modes

of nature cannot develop pure transcendental knowledge. A seeker who has taken shelter at the Lotus Feet of Krishna Bhagawaan should observe the norms or rules and regulations in many Vedhaas, Scriptures, Saasthraas, Puraanaas, etc. and strictly and religiously follow the Varnnaasrama Ddharmmaas. The 'so-called' knowledge gained through One's material senses, mind, and intelligence is as useless and unreal as the dreams experienced by a sleeping person attached to sense gratifications. Therefore, it is essential that One must give up fruitive activities performed for sense gratification and accept all activities as a matter of duty without aiming for any material result. This chapter will conclude with more questions raised by Udhddhava about the symptoms and signs of Nithyamuktha or who are eternally liberated and Nithyabedhddha or who are always under material bondage. Please continue to read for more details...]

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Vaasudheva Sree Krishna Bhagawaan Said [to Udhddhava Mahaabhaaga]):

मयोदितेष्ववहितः स्वधर्मेषु मदाश्रयः ।
वर्णाश्रमकुलाचारमकामात्मा समाचरेत् ॥ १ ॥

1

Mayodhitheshvavahithah svaddharmmeshu madhaasrayah
Varnnaasramakulaachaaramakaamaathmaa samaachareth.

Paramaathma Sree Krishna Bhagawaan spoke to His staunchest devotee, Udhddhava, that you or My devotee must fully concentrate and fix your or My devotee's mind and heart fully on the Svaddharma or Religious Duty of The Self, and always depending on and seeking shelter and support from Me, without having any greed and desire, with Self-Realization, and following all Varnnaasrama Ddharmmaas strictly according to Vedhic Rituals and Injunctions, you or My devotee should live as an example to others.

अन्वीक्षेत विशुद्धात्मा देहिनां विषयात्मनाम् ।
गुणेषु तत्त्वध्यानेन सर्वारम्भविपर्ययम् ॥ २ ॥

Anveekshetha visudhddhaathmaa dhehinaam vishayaathmanaam
Guneshu thaththvaddhyaanena sarvvaarambhaviparyayam.

Those who are with Pure selfless Souls with Aathmajnjaana or Transcendental Realization should analyze critically with their pure discretionary intelligence: the contradictory and conflicting results of all fruitive activities of those who are materially attached with contaminated and corrupted minds and intelligence and entangled within the web of greed and desire for sensual gratification.

सुप्तस्य विषयालोको ध्यायतो वा मनोरथः ।
नानात्मकत्वाद्विफलस्तथा भेदात्मधीर्गुणैः ॥ ३॥

Supthasya vishayaaloko ddhyaayatho vaa manoretthah
Naanaathmakathvaadhviphalastthatthaa bhedhaathmaddheergunaih.

One who is sleeping may see many objects of sense gratification in a dream, but such pleasing and wish-fulfilling things are merely creations of his mind but in reality, they are worthless and ultimately useless. Similarly, One who is asleep to his spiritual identity also sees many sense objects, but these objects of temporary gratifications are creations of Illusory Potency of Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is The Incarnation of Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and have no permanent existence. Anything that comes out of the thought process of those who always meditate upon the material body and associated mind, intelligence, and sense impelled by the modes of material nature are useless, worthless, and simply a waste; especially, transcendently.

निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्त्यजेत् ।
जिज्ञासायां सम्प्रवृत्तो नाद्रियेत्कर्मचोदनाम् ॥ ४॥

Nivriththam karmma sevetha prevriththam mathparasthyejeth
Jijnjaasaayaam suprevriththo naadhriyeth karmmachodhanaam.

One who has fixed his mind, heart, intelligence, and consciousness on Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is The Incarnation of Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, as the ultimate goal of his life should give up or fully abandon all activities based on sense gratification and should execute work governed by Regulative Principles for Transcendental Advancement. But, when One is fully engaged in searching for Ultimate Truth of the Soul, One should not accept the Scriptural Injunctions governing fruitive material activities. [Certainly, why One who wants to take the path of Aathma or Dhehi should follow the rules meant for Dheha or Material.]

यमानभीक्षणं सेवेत नियमान् मत्परः क्वचित् ।
मदभिज्ञं गुरुं शान्तमुपासीत मदात्मकम् ॥ ५ ॥

Yemaanabheekshnam sevetha niyamaan Mathparah kvachith
Madhabhijnjam Gurum saanthamupaaseetha madhaathmakam.

With intense interest you must fix your mind with meditative concentration on Me, 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, and worship and offer obeisance unto Me by strictly adhering all Vedhic injunctions. And also, you must consider your Guru or Master as he is My Form and should worship and offer obeisance and devotional services to him as if you are performing it for Me strictly adhering all Vedhic stipulations and by that you should be able to attain tranquility and peace of mind. You must consider your Spiritual Master as if he is not different from Me.

अमान्यमत्सरो दक्षो निर्ममो दृढसौहृदः ।
असत्त्वरोऽर्थजिज्ञासुरनसूयुरमोघवाक् ॥ ६॥

6

Amaanyamathsaro dheksho nirmmamo dhriddasauhridhah
Asathvaroarththajijnjaasuranasooyuramoghavaak.

You must consider yourself as the Servant of your Spiritual Master. With the knowledge that you are the humble servant of your Guru who is My Own Form, you should not possess any false pride or ego, and should never consider yourself as the doer of anything. You should never be competitive with the false prestige that you are the one who does better service than others to your Guru which is an unhealthy competition. At the same time, you must possess eternal love and respect towards your Guru without having any ego and jealousy. You must always possess the thirst for transcendental knowledge and learn from Transcendental Principles from him. You should be devoid of Mamathva or thought of 'I-ness and Mine-ness' and without any delusion that you are your body, and this universe is real. You should always have the knowledge that these are all Maaya, or delusion or delusory and the only real thing is Aathma or Paramaathma, meaning the Soul or The Supreme Soul.

जायापत्यगृहक्षेत्रस्वजनद्रविणादिषु ।
उदासीनः समं पश्यन् सर्वेष्वर्थमिवात्मनः ॥ ७॥

7

Jaayaapathyagrihakshethrasvajanadhrevinaadhishu
Udhaaseenah samam pasyan sarvveshvarththamivaathmanah.

As you are not going to receive any benefit from your wife, sons (or children), landed properties, relatives, house, wealth, and or any other material opulence you should abandon all the interest and attachment and see and treat all of them with equanimity without having attachment or detachment (once there is no attachment, then there is no need for detachment) and without seeing anyone or anything as your friend or anyone or anything as your enemy by fixing your mind, intelligence, and

consciousness concentratedly and meditatively on Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is The Incarnation of Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

विलक्षणः स्थूलसूक्ष्माद्देहादात्मेक्षिता स्वदृक् ।
यथाग्निर्दारुणो दाह्याद्दाहकोऽन्यः प्रकाशकः ॥ ८॥

8

Vilekshanah stthoolasookshmaadhdhehaadhaathmekshithaasvadhrik
Yetthaagnirdhdhaaruno dhaahyaadhdhaahakoanyah prekaasakah.

Oh, The Best and most Exalted of Yedhu Dynasty, Udhddhava! Just like Fire, which burns and illuminates at the same time, is different from the firewood it burns, which is burned to provide illumination. Similarly, the scholarly Sage with transcendental knowledge within his gross and subtle body, the self-enlightened Aathma or Soul, is different from the gross and subtle material body, which is illuminated by consciousness. Thus, the Dhehi or Aathma or Soul and the Dheha or Material Body which possess different characteristics are separate from those entities. [This clearly narrates the concept that the Aathma or Soul and Sareera or Material Body are totally different.]

निरोद्धोत्पत्त्यणुबृहन्नात्वं तत्कृतान् गुणान् ।
अन्तः प्रविष्ट आधत्त एवं देहगुणान् परः ॥ ९॥

9

Niroddhothpaththyanubrihannaanaathvam thathkrithaan gunaan
Anthahprevishta aaddhaththa evam dhehagunaan parah.

Fire appears dormant as well as manifests in various different forms like weak, brilliant, small, big, with different qualities and nature according to the conditions of the fuel. Similarly, the Aathma or Soul also enters a Dheha or Sareera or material body and accepts that body's characteristics and natures. [This means just like the same Fire appears in many different

forms with many different qualities and intensities, the Aathma will also appear in innumerable different species as moving and non-moving entities and elements with various different qualities and nature.]

योऽसौ गुणैर्विरचितो देहोऽयं पुरुषस्य हि ।
संसारस्तन्निबन्धोऽयं पुंसो विद्याच्छिदात्मनः ॥ १० ॥

10

Yoasau gunairvvirachitho dhehoayam Purushasya hi
Samsaarasthannibenddhoayam Pumso vidhyaachcchidhaathmanah.

All material bodies of all entities and elements of the universe including the whole universe itself, which are momentary and perishable, are the creation of Maaya or Illusory Power and Potency of Me, The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. Thus, the material existence occurs as a result of the living entity falsely accepting the qualities of gross and subtle bodies as its own factual or real nature. Do not ever think and get confused in your intelligence that the perishable material bodies to Aathma or Soul or The Supreme Truth. However, this false and ignorant knowledge and realization can be destroyed by real knowledge of Aathma Jnjaana.

तस्माज्जिज्ञासयाऽऽत्मानमात्मस्थं केवलं परम् ।
सङ्गम्य निरसेदेतद्वस्तुबुद्धिं यथाक्रमम् ॥ ११ ॥

11

Thasmaajijnjaasayaaaathmaanamaathmasttham kevalam param
Sanggamy nirasedhethadvasthubudhddhim yetthaakremam.

Therefore, with the thirst for transcendental knowledge, One should try to know the Aathma 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 Who is situated within you. [This does not mean that the Dhehi or Aathma or Soul is situated within the Dheha or Material Body but within the pure intelligence with brilliant knowledge within the Self.] One should attain

clear and pure knowledge that the Eternal and Imperishable Aathma or Soul is different from the Sareera or material body which is momentary and perishable, and One should gradually abandon all attachments and associations with that momentary and perishable material body, and anything attached with the material body like all the entities and elements of this whole material universe.

आचार्योऽरणिराद्यः स्यादन्तेवास्युत्तरारणिः ।
तत्सन्धानं प्रवचनं विद्यासन्धिः सुखावहः ॥ १२॥

12

Aachaaryoaraniraadhyah syaadhanthevaasyuththaraaranih
Thathsanthaanam prevachanam vidhyaasanddhih sukhaavahah.

Oh, Udhddhava! The Guru or Aathma Guru or Spiritual Master can be compared to the Aadhya or Poorva Arani or lower kindling stick, and the Sishya or Disciple to the Uththara Arani or upper kindling stick and the instructions or lessons given or taught by the Master to the third stick placed in between. And the Aathma Jnajaana or Transcendental Knowledge communicated by the Master to Disciple is compared to the fire arising from the contact of these, which burns the darkness of ignorance to ashes, and which brings Eternal Blissful Happiness to both the Guru or Master and the Sishya or Disciple. [The reference of Arani or Kindling Sticks referred here is in the context of a Homa or Sacrificial Ceremony.]

वैशारदी सातिविशुद्धबुद्धि-
र्धुनोति मायां गुणसम्प्रसूताम् ।
गुणांश्च सन्दह्य यदात्ममेतत्
स्वयं च शाम्यत्यसमिद्यथाग्निः ॥ १३॥

13

Vaisaaradhee saathivisudhddhabudhddhi-
Rdhddhunothi maayaam gunasampresoothaam
Gunaamscha sandhahya yedhaathmamethath
Svayam cha saamyathyasamidhyetthaagnih.

The pure and sinless Sishya or Disciple learning and attaining such Aathmajnjaana or Pure Transcendental Knowledge from the Aathmeeya Guru or Spiritual Master would be able to burn out and remove the Maaya or the influence of Illusion and Delusion or the onslaught of material Illusion arising from the modes of material nature. But ultimately, this pure transcendental knowledge itself ceases just as the fire ceases when the firewood or the fuel has been fully consumed. [See, once we have the Aathmasaakshaathkaaram or Transcendental Realization and attainment of Vaikuntta Padham then there is no need for Aathmajnjaana or Transcendental Knowledge.]

अथैषां कर्मकर्तृणां भोक्तृणां सुखदुःखयोः ।
नानात्वमथ नित्यत्वं लोककालागमात्मनाम् ॥ १४॥

14

A"tthaishaam karmmakaththriinaam bhokthriinaam sukhadhuhkhayoh
Naanaathvamattha nithyathvam lokakaalaagamaathmanaam."

Hey, Udhddhava Mahaasaya! But please be aware: "Those who, all living entities and elements of the universe, are always engaged in fruitive material activities and are subject to the dualities like happiness and sorrow; pain and pleasure; good and bad; and the likes and are also subject to multiplicities. They misapprehend that this Maayaa Prepanjcha or Illusory Universe; the Kaala or Time; Aathma or Soul; and Saasthra or Vedhic Scriptures are permanent." [Here, the issue is that Aathma is also counted along with other three categories and Permanent or Eternal and therefore it is about the conditioned soul and not about the Paramaathma or The Eternal Supreme Truth.]

मन्यसे सर्वभावानां संस्था ह्यौत्पत्तिकी यथा ।
तत्तदाकृतिभेदेन जायते भिद्यते च धीः ॥ १५॥

15

"Manyase sarvabhaavaanaam samstthaa hyauthpaththakee yetthaa
Thaththadhaakrithibhedhena jaayathe bhidhyathe cha ddheeh."

“The existence of any material object depends upon the creation of that object. Exactly like that, the senses, mind, intelligence, and consciousness of variegated objects also depend upon the form of the species of those objects that are manifested and then changed according to influence of Time. Some Philosophers, Thinkers, and Scholars might also have different opinions about the material objects.”

एवमप्यङ्ग सर्वेषां देहिनां देहयोगतः ।
कालावयवतः सन्ति भावा जन्मादयोऽसकृत् ॥ १६॥

16

Evamapyangga sarveshaam dhehinaam dhehayogathah
Kaalaavayavathah santhi bhaavaa jenmaadhayoasakrith.

Despite all these Vedhic Principles and Philosophical establishments, as all the entities and elements of the universe are inseparably combined with its own material body according to the Time, they undergo the process like creation or beginning, changes or positive and negative growth, and death or dissolution continuously on cyclical basis, meaning birth and death continuously. We do not have any other option other than to accept it as we experience it in our own day to day lives.

अत्रापि कर्मणां कर्तुरस्वातन्त्र्यं च लक्ष्यते ।
भोक्तुश्च दुःखसुखयोः को न्वर्थो विवशं भजेत् ॥ १७॥

17

Athraapi karmmanaam karththurasvaathanthryam cha lekshyathe
Bhokthuscha dhuhkhasukhayoh ko nvarththo vivasam bhajeth.

Although the performer of fruitive activities desires for perpetual happiness, it is clearly observed that the materialistic workers or performers are often and only occasionally or rarely satisfied. This clearly establishes and proves that the performers are not independent and never in control of their destiny. [We can never be cent percent confident that the result of our activity would provide the expected result.] When a person is under the superior control of another, how can we expect any valuable results from his own fruitive actions? [He can never.]

न देहिनां सुखं किञ्चिद्विद्यते विदुषामपि ।
तथा च दुःखं मूढानां वृथाहङ्करणं परम् ॥ १८॥

18

Na dhehinaam sukham kinjchidhvidhyathe vidhushaamapi
Thatthaa cha dhuhkham moodaanaam vritthaahankaranam param.

Even an intelligent Pandit with Vedha Jnjaana, as long as he possesses Dheha or material body, not only that he can never attain happiness and comfort in this Samsaara Loka or Material Universe but will invariably be suffering from sorrows and pains. Similarly, unintelligent fools also undergo sorrows and pains and desperation always. In both cases the reason is ego or false pride: 'I am so and so, and I performed such and such fruitive activity or activities and that I should have attained or should attain such and such result for my work, etc..'

यदि प्राप्तिं विघातं च जानन्ति सुखदुःखयोः ।
तेऽप्यद्धा न विदुर्योगं मृत्युर्न प्रभवेद्यथा ॥ १९॥

19

Yedhi praaptham vighaatham cha jaananthi sukhadhuhkhayoh
Theapyedhddhaa na vidhuryogam mrithyurnna prebhavedhyetthaa.

Though there are some people who have gained expertise in getting rid of the material sorrows and miseries and attainment of happiness and comfort, there is none who has found out a way to conquer death and attain immortality. Absolutely, there is none who knows the true and successful path by which he can prevent or supersede the infallible and unailing destiny or fate.

को न्वर्थः सुखयत्येनं कामो वा मृत्युरन्तिके ।
आघातं नीयमानस्य वध्यस्येव न तुष्टिदः ॥ २०॥

20

Ko nvarththah sukhayathyenam kaamo vaa mrithyuranthike

Aaghaatham neeyamaanasya vaddhyasyeva na thushtidhah.

When a person is facing death just in front of him, neither any material opulence of mountainous wealth and treasure nor desires and sensual pleasures would be capable of providing any happiness or comfort. His position is exactly that of a condemned murderer or culprit who is being led to the place of execution who can never have any peace of mind or happiness and comfort.

श्रुतं च दृष्टवद्दुष्टं स्पर्धासूयात्ययव्ययैः ।
बह्वन्तरायकामत्वात्कृषिवच्चापि निष्फलम् ॥ २१ ॥

21

Srutham cha dhrishtavadhdhushtam spardhddhaasooyaathyayavyeyaih
Behvantharaayakaamathvaath krishivachchaapi nishphalam.

The material happiness of which we hear daily, such as promotion to heavenly planets for celestial enjoyment, is just like the material happiness we have already experienced on this earth where we live. Both, the heavenly comforts and pleasures and the earthly comforts and pleasures, are polluted by jealousy, envy, decay, and death. Therefore, just as the attempt of exertion of hard work and effort of cultivation to raise crops become fruitless with some crop disease like, insect plague, drought, flood, etc. The attempt to attain material happiness, either on this earth or in heaven, is always fruitless because of innumerable obstacles.

अन्तरायैरविहतो यदि धर्मः स्वनुष्ठितः ।
तेनापि निर्जितं स्थानं यथा गच्छति तच्छृणु ॥ २२ ॥

22

Antharaayairavihatho yedhi ddharmmah svanushttirhah
Thenaapi nirjjitham stthaanam yetthaa gechcchathi thachcchrinu.

Hey, Udhddhava Mahaasaya! Now I, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, shall explain to you that even the heavenly situation, achieved by perfect

performance of Vedhic sacrifices and fruitive rituals without any mistake or contamination or interruption, in next life will be vanquished by time. [This means even One who attains heavenly planets in the next life as a result of virtuous activities in this life of previous lives would fall down once the effect or impact of such virtuous activities are exhausted.] I will also explain to you the methods by which that happens. Please listen carefully.

इष्ट्वेह देवता यज्ञैः स्वर्लोकं याति याज्ञिकः ।
भुञ्जीत देववत्तत्र भोगान् दिव्यान् निजार्जितान् ॥ २३ ॥

23

Ishtveha Dhevathaa Yejnjah Svarllokam yaathi Yaajnrikah
Bhunjeetha Dhevavaththathra bhogaan dhivyaan nijaarjithaan.

On this Earth, those who worship and offer obeisance to Dhevathaas or Dhevaas by performing appropriate Yaagaas and Yejnjaas will achieve and attain heavenly planets and enjoy heavenly comforts. But after reaching the heavenly planet, they will enjoy the material opulence of comforts and pleasures he has earned by their performances.

स्वपुण्योपचिते शुभ्रे विमान उपगीयते ।
गन्धर्वैर्विहरन् मध्ये देवीनां हृद्यवेषधृक् ॥ २४ ॥

24

Svapunyopachithe subhre vimaana upageeyathe
Genddharvvairviharan maddhye Dheveenaam hridhyaveshaddhrik.

After having achieved the heavenly planets, the performer or performers of ritualistic sacrifices travel in divine glowing airplanes, which he or they obtain as a result of his or their piety on Earth. They will be glorified by songs sung by Genddharvvaas and dressed in wonderfully charming divine clothes, they enjoy life surrounded by Apsaraas or heavenly goddesses and celestial beauties.

स्त्रीभिः कामगयानेन किङ्किणीजालमालिना ।
क्रीडन् नवेदात्मपातं सुराक्रीडेषु निर्वृतः ॥ २५ ॥

Sthreebhih kaamagayaanena kinkineejaalamaalinaa
Kreedan na vedhaathmapaatham Suraakreedeshu nirvrithah.

Thus, being accompanied by Apsara damsels, the enjoyer of the fruits of sacrifices goes on pleasure rides in divine Dheva Yaanaas or heavenly airplanes, which are decorated with circles of tinkling bells which fly where he desires according to his wishes. Being relaxed, comfortable, and happy in the pleasure gardens of heaven, he never knows and never considers that he is exhausting the fruits of his piety activities and soon falls down to the mortal world of all miseries and sorrows and sufferings.

तावत्प्रमोदते स्वर्गे यावत्पुण्यं समाप्यते ।
क्षीणपुण्यः पतत्यर्वागनिच्छन् कालचालितः ॥ २६॥

Thaavath premodhathe Svargge yaavath punyam samaapyathe
Ksheenapunyah pathathyarvvaaganichcchan kaalachaalithah.

They can enjoy such divine comfort, pleasure, and opulence in heaven only until the result of their virtuous and sacrificial fruitive activities exhaust. As soon as the effect of their virtuous and sacrificial fruitive activities exhaust, they will be pushed down from heaven to the miseries and distresses of this planet, even if they wish to continue enjoying the divine comfort, pleasure, and opulence in heaven. [See what happened to Nahusha.]

यद्यधर्मरतः सङ्गादसतां वाजितेन्द्रियः ।
कामात्मा कृपणो लुब्धः स्वैणो भूतविहिंसकः ॥ २७॥

Yedhyaddharmmarethah sanggaadhasathaam vaajithendhriya
Kaamaathmaa kripano lubddhah sthraino bhoothavihimsakah.

If the position and situation of those who have performed virtuous and sacrificial fruitive activities is like that, then what can I, Yedhooththama

Uththamasloka Dheithyaari Achyutha Kesava Maaddhava
Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree
Krishna Bhagawaan, talk about the position and situation of those who are
closely associated with Aasuric evil people and those who are unable to
control their senses and desires for sensual gratifications and those who
are evil and vile and malicious minded and those who are always interested
in Addhaarmmic or Irreligious activities and those who are born to suffer
and undergo all miseries and distresses of the contaminated material world
and those who are slaves of sensual gratifications and thereby become
slaves of unchaste women and those who are common enemies of the
universes? I can say only Alas and Pathetic! Nothing other than that!

पशूनविधिनाऽऽलभ्य प्रेतभूतगणान् यजन् ।
नरकानवशो जन्तुर्गत्वा यात्युल्बणं तमः ॥ २८॥

28

Pasoonavidhdhinaaaaalebhya prethabhoothagenaan yejan
Narakaanavaso jenthurggethvaa yaathyulbenam thamah

Those who slaughter animals irreligiously, other than for religious sacrifices
according to Vedhic injunctions, and those who worship the satanic devils
and ghosts and thus the Jeevaathma or conditioned soul would be pushed
down to the hell of utter darkness of ignorance.

कर्माणि दुःखोदकर्माणि कुर्वन् देहेन तैः पुनः ।
देहमाभजते तत्र किं सुखं मर्त्यधर्मिणः ॥ २९॥

29

Karmmaani dhuhkhodharkkaani kurvvan dhehena thaih punah
Dehamaabhajathe thathra kim sukham marththyaddharmminim?

Therefore, those who engage in such Addhaarmmic and Irreligious material
activities of cruel and evil destructive nature which would be harmful to the
entire universe and resulting to destructive miseries to the entire world,
have to undergo innumerable cycles of births and deaths in many different
forms of many different species and undergo the miseries and sorrows of

this contaminated and corrupted material world. What type of comfort and pleasure they can expect?

लोकानां लोकपालानां मद्भयं कल्पजीविनाम् ।
ब्रह्मणोऽपि भयं मत्तो द्विपरार्धपरायुषः ॥ ३० ॥

30

Lokaanaam lokapaalaanaam madhbhayam kalpajeevinaam
Brahmanoapi bhayam maththo dhviparaardhddhapaarayushah.

Hey, Udhddhava Mahaasaya! Please be aware that even the Lokapaalaas or The Supreme Authorities, Controllers, and Lords of Planetary Systems who live for One full Kalpa Kaala or One Thousand Yuga Cycles are fearful of Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, in My Form of Kaala or Time, including Brahmadheva who is the creator of The Universe who possesses the Supreme Life Span of Dhviparaardhddham or Fifty Years times Two Brahma's life which is One Hundred Thousand Billion Years of Brahma Varsha [according to some scriptures it is 311,040,000,000,000 years or 311.040 Trillion Earthly/Human Years.]

गुणाः सृजन्ति कर्माणि गुणोऽनुसृजते गुणान् ।
जीवस्तु गुणसंयुक्तो भुङ्क्ते कर्मफलान्यसौ ॥ ३१ ॥

31

Gunaah srijanthi karmmaani gunoanusrijathe gunaan
Jeevasthu gunasamyuktho bhunkthe karmmaphalaanyasau.

All the activities, either pious or sinful, are creation of Indhriyaas or Material Senses, like eye sees, ear hears, nose smells, etc. The Indhriyaas or Material Senses are prompted and set into motion by Vaasanaas or Instinctive Taste or Inert Inclination and Desire. Being fully engaged and prompted by Indhriyaas or Material Senses, the living entity experiences the results of fruitive activities.

यावत्स्याद्गुणवैषम्यं तावन्नानात्वमात्मनः ।
नानात्वमात्मनो यावत्पारतन्त्र्यं तदैव हि ॥ ३२ ॥

32

Yaavath syaadhgunavaishamyam thaavannaanaathvamaathmanah
Naanaathvamaathmano yaavath paarathanthryam thadhaiva hi.

As long as the living entity thinks that the Gunaas or Material Modes of Nature have separate existences, he will be bound and obliged to take many different births and deaths in many different forms and will experience varieties of Material Existences. Therefore, the living entity remains completely dependent on fruitive activities under the Material Modes of Nature. And as long as the living entity remains completely dependent on fruitive activities under the Material Modes of Nature and bound and obliged to take birth in many different births and deaths in many different forms and experiences varieties of Material Existence, he is bound to have conviction that the dualities or multiplicities are Real and as long as that conviction is there then the conditioned soul will be forced to have the same conviction of faith and belief.

यावदस्यास्वतन्त्रत्वं तावदीश्वरतो भयम् ।
य एतत्समुपासीरंस्ते मुह्यन्ति शुचार्पिताः ॥ ३३ ॥

33

Yaavadhasyaasvathanthryathvam thaavadhEeswaratho bhayam
Ya ethath samupaaseeramsthe muhyanthi suchaarppithaah.

As long as the conditioned soul, is under the influence of the material fruitive activities under the Material Modes of Nature, and remains dependent on material fruitive activities under the Material Modes of Nature will continue to fear Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, since I am the ultimate and final authority Who imposes the results of One's

fruitive activities. Those who believe that the material body which is the end result of changes of material modes of nature is real and that wife, children, and other material possessions and this Maayaa Prepanjcha or The Illusory Universe are Real would have over and over and more and more material miseries and sorrows and would never attain Permanent Blissful Happiness.

काल आत्मागमो लोकः स्वभावो धर्म एव च ।
इति मां बहुधा प्राहुर्गुणव्यतिकरे सति ॥ ३४॥

34

Kaala aathmaaaagemo lokah svabhaavo Ddharmma eva cha
lthi maam behuddhaa praahurgunavyethikare sathi.

When the Material Modes of Nature mix together and agitates and interacts the living entities then and describe Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan or Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, in various ways such as Kaalam or All-Powerful Time, The Aathma or Soul or Self, Aagamaas or Vedhic Knowledge, The Prepanjcha or Viraat Roopa or The Cosmic Form, Yaagaas and Yejnjaas or Religious Sacrificial Ceremonies, and so on.

उद्धव उवाच

Udhddhava Uvaacha (Udhddhava Mahaasaya Said):

गुणेषु वर्तमानोऽपि देहजेष्वनपावृतः ।
गुणैर्न बध्यते देही बध्यते वा कथं विभो ॥ ३५॥

35

Guneshu varththamaanoapi dheha jeshvanapaavrithah
Gunairnna bedhddhyathe dhehee bedhddhyathe vaa kattham Vibho!

If the Jeevaathma or Conditioned (conditioned by Gunaas) Soul is under the influence of Gunaas or Material Modes of Nature, how the Jeevaathma

can stay independent of the fruitive activities performed by the Material Body which is always under the control of Gunaas or Material Modes of Nature? And if the Karmmaas or Fruitive Activities are incapable and unable to influence and bind Jeevaathma, then how is it possible, at the first place, for the Jeevaathma to be bounded or to have a bondage with Fruitive Activities of Gunaas or Material Modes of Nature? [What logical and intelligent questions!]

कथं वर्तेत विहरेत्कैर्वा ज्ञायेत लक्षणैः ।
किं भुञ्जीतोऽत विसृजेच्छयीतासीत याति वा ॥ ३६॥

36

Kattham varththetha vihareth kairvaa jnjaayetha lekshanaih
Kim bhunjeethoatha visrijechcchayeethaaseetha yaathi vaa.

Oh, Bhagawan! Oh, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan! Please advise me, this humble devotee of You, the identifying signs and situation of the Jeevan Mukthaas or who are Liberated from Material Bondages and Entrapments in detail like: How they would act or how would their activities be? How differently would they move around in this world compared to others who are not liberated? How would we be able to identify them or what would be their unique nature or natures? How do they lie? How do they sit? How do they walk? How do they talk? How do they eat? How do they excrete?

एतदच्युत मे ब्रूहि प्रश्नं प्रश्नविदां वर ।
नित्यमुक्तो नित्यबद्धः एक एवेति मे भ्रमः ॥ ३७॥

37

EthadhAchyutha! Me broohi presnam presnavidhaam vara!
Nithyamuktho nithyabedhddha eka evethi me bhremah.

Oh, Bhagawan Achyutha! You are the Supreme Scholar and Ultimate Authority to clear all doubts and answer all questions. Please clear out all our doubts and remove all our confusions out of our mental agitations and bewilderments. Please explain to me the signs and symptoms by which

One can tell a living entity who is Nithya Muktha or Transcendentally Realized and Eternally Liberated and One who is Nitya Bedhddha or Eternally Conditioned and bound and entrapped by Material Modes of Nature. Please also clear my doubt that whether it is ever possible for the same One living entity can be Nithya Muktha or Nithyamuktha and Nithya Bedhddha or Nithyabedhddha simultaneously?

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे दशमोऽध्यायः ॥ १०॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe
[BhagawadhUdhddhavaSamvaadhe {SamsaaraNiroopanam} Naama]
DhesamoAddhyaayah

Thus, we conclude the Tenth Chapter - Named As The Conversation
Between Vaasudheva Sree Krishna Bhagawaan And Udhddhava
Mahaasaya [Investigative, Analytical, And Critical Study Of The Nature Of
Fruitive Activity] 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!