

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)

॥ एकादशोऽध्यायः - ११ ॥

EKAADHESOADDHYAAYAH (CHAPTER ELEVEN)

**[UdhddhavOpadhesam – BedhddhaMukthaVivaram -
BhakthaLekshanam] ([Sree Krishna Bhagawaan’s Advices To
Udhddhava {Continuation} – The Symptoms And Signs Of
Nithyabedhddha Or Conditioned Entity And Nithyamuktha Or
Liberated Or Self Realized Entity – Symptoms Of True Devotee])**

[In this chapter Vaasudheva Sree Krishna Bhagawaan describes, as answers to the questions raised by Udhddhava in the previous chapter: the difference between Jeevaathma or the Soul (only by our concept) Conditioned by material influences and Paramaathma or Liberated Soul and the characteristics of a Saintly Person and the different aspects of devotional services to Krishna Bhagawaan. Krishna Bhagawaan explains to Udhddhava that the Aathma is a part and parcel of Him, The Supreme Soul and The Supreme Personality of God. As the Universe, including all the entities and elements of it, itself is His infinitesimal Nature of His Eternal Energy. Because of that it appears that He accepts designations of Modes of Material Nature like goodness, passion, and ignorance. Thus, it appears that the Soul or Jeeva is bound by material nature. This is because of the power of His Maaya. He gives advices, how One can get rid of Maaya and get liberated from material bondages. He describes practice of devotional service which includes Sixty-Four different activities. We can read the details in this chapter. Krishna Bhagawaan also narrates that One can worship and offer obeisance to Him by worshipping Soorya, Agni, Vaayu, and other elements by seeing Him within them. Please continue to read for more details...]

श्रीभगवानुवाच

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

बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः ।
गुणस्य मायामूलत्वान्न मे मोक्षो न बन्धनम् ॥ १ ॥

1

Behdddho Muktha ithi vyaakhyaa gunatho Me, na vasthuthah
Gunasya maayaamoolathvaanna me moksho na benddhanam.

Hey, Yedhooththama Udhddhava! We call Bedhddha or Materially Bounded or Under Material Bondage and Muktha or Liberated or Transcendentally Realized in our dealings of describing the status. Both Bedhddha and Muktha are because of the influence of Gunaas or Material Modes of Nature, which are fully controlled by Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava

Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, and all these are due to the Power of Maayaa Sakthi. Really or Truly, there is nothing like that. [See this Universe itself is not Real but it is only Maaya and therefore whatever we see and or experience in this Universe is also not Real and True.] Therefore, I am not affected by either Bedhddha or Muktha which are Unreal and Untrue, and I am Real and True and Absolute Supreme Truth. I am neither Bound nor Liberated at any Time. [I am even beyond Time also as Time is also My Own Creation.]

शोकमोहौ सुखं दुःखं देहापत्तिश्च मायया ।
स्वप्नो यथाऽऽत्मनः ख्यातिः संसृतिर्न तु वास्तवी ॥ २॥

2

Sokamohau sukham dhuhkham dhehothpaththischa maayayaa
Svapno yetthaaaathmaana khyaathih samsrithirna thu vaasthavee.

Just like how, whatever One experiences in a dream turns out to be untrue and unreal when he is awake, similarly the experiences of sorrows, happiness, pain, pleasure, lamentations, illusion, distresses, and acceptances of material body by virtue of its Gunaas are all unreal and untrue. Actually, there is nothing of that sort as the Self is Adhvitheeya or non-dual.

विद्याविद्ये मम तनू विद्ध्युद्धव शरीरिणाम् ।
मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते ॥ ३॥

3

Vidhyaavidhye Mama thanoo vidhddhyUdhddhava! Sareerinaam
Mokshabendhddhakaree aadye maayayaa Me vinirmmithe.

Hey, Udhddhava Mahaasaya! Firstly, you must know that both Knowledge and Ignorance are the products of My Maaya or Illusory Power which is My Own Potency. Both Knowledge and Ignorance are from the very beginning, or they both are beginningless and endless and therefore they perpetually award liberation and bondage to embodied living beings from

the beginning. In other words, I am the provider of Mukthi or Liberation and imposer of Bedhddha or Bondage.

एकस्यैव ममांशस्य जीवस्यैव महामते ।
बन्धोऽस्याविद्ययानादिर्विद्यया च तथेतरः ॥ ४॥

4

Ekasyaiva Mamaamsasya jeevasyaiva Mahaamathe!
Benddhoasyaavidhyayanaadhirvvidhyayaa cha thatthetharah.

Hey, Mahaamathe or Most Intelligent Person, Udhdhdhava! You are the crest jewel of all My Devotees. This Paramaathma or The Supreme Soul and Jeevaathma or The Conditioned Soul are both My Own Expansions/Expansion. It is Solitary or Single and there is nothing like One Paramaathma and another Jeevaathma, but both are One and the Same. Because of Ignorance, One thinks that Jeevaathma is with material bondage and with Knowledge One realizes that Jeevaathma is Liberated, and it is Beginningless and Eternal or it is same Paramaathma, and both are Same One and Transcendental with no material attachment.

अथ बद्धस्य मुक्तस्य वैलक्षण्यं वदामि ते ।
विरुद्धधर्मिणोस्तात स्थितयोरेकधर्मिणि ॥ ५॥

5

Attha bedhddhasya mukthasya vailekshanyam vadhaame the
Virudhdhdhaddharmminosthaatha, stthithayorekaddharmmini.

Oh, Sishyoththama or Best of all Disciples, Udhdhdhava Mahaamathe! Now I shall explain to you why One is seeing or observing or experiencing opposite or conflicting or different characteristics or signs and symptoms in the same material body, like great happiness and utter misery. The reason for that is: I, 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, is within the material body both as Paramaathma or The Supreme Soul or The Supreme

Personality of God Who is Eternally Liberated, as well as Jeevaathma or the Conditioned Soul which appears with material bondage and attachment.

सुपर्णवितौ सदृशौ सखायौ
यदृच्छयैतौ कृतनीडौ च वृक्षे ।
एकस्तयोः खादति पिप्पलान्न-
मन्यो निरन्नोऽपि बलेन भूयान् ॥ ६॥

6

Suparnnavethau sadhrisau sakhaayau
Yedhrichchayaithau krithaneedau cha vrikshe
Ekasthayoh khaadhathi pippalaanna-
MAnyo nirannoapi belena bhooyaan.

आत्मानमन्यं च स वेद विद्वा-
नपिप्पलादो न तु पिप्पलादः ।
योऽविद्यया युक् स तु नित्यबद्धो
विद्यामयो यः स तु नित्यमुक्तः ॥ ७॥

7

Aathmaanammanyam cha sa Vedha vidhvaa-
Napippalaadho, na thu pippalaadhah
Yoavidhyayaa yuk sa thu nithyabedhddho
Vidhyaamayo yah sa thu nithyamukthah.

There were two birds who were very intimate and close. They both liked each other very well. They made a nest on a banyan tree and lived together happily. One of them was eating the fruits from the same banyan tree and the other One was not eating anything. But in might, power, and strength; the One who never used to eat anything was ahead of the other One. The One who was not eating the fruit of the banyan tree had the Knowledge about himself as well as of the other bird as he was Nithya Muktha or Eternally Liberated with no material attachments and bondages. But the other bird who was eating the fruit of the banyan tree was Ignorant and was Nithya Bedhddha or Bound with material Attachments. So, the

One with Knowledge was Nithya Muktha, and the One with Ignorance was Nithya Bedhddha.

देहस्थोऽपि न देहस्थो विद्वान् स्वप्नाद्यथोत्थितः ।
अदेहस्थोऽपि देहस्थः कुमतिः स्वप्नदृग्गथा ॥ ८॥

8

Dhehastthoapi na dhehasttho vidhvaan svapnaadhyetthoththithah
Adhehastthoapi dhehastthah kumathih svapnadrigyethaa.

An intelligent Vidhvaan or Panditha or a Scholar realizes that even though his 'self' is within his material body the 'self' is not within the body and beyond the body. [There is no conflict in this statement as when we consider that the 'self' is within the body that self is influenced by the senses, and it is about the conditioned soul and when we say it is not within the body or beyond the body we mean about 'self' which is The Supreme Soul which is Adhvitheeya or non-dual.] It is just like when One is awake, he realizes whatever he experienced in his dream is untrue.

इन्द्रियैरिन्द्रियार्थेषु गुणैरपि गुणेषु च ।
गृह्यमाणेष्वहं कुर्यान्न विद्वान् यस्त्वविक्रियः ॥ ९॥

9

Indhriyairaindhriyaarthttheshu gunairapi guneshu cha
Grihyamaaneshvaham kuryaanna Vidhvaan yesthvavikriyah.

When an ordinary human being with no scholastic intelligence thinks that he receives, understands, and accepts the sense objects with bodily activities, an intelligent Vidhvaan or an Enlightened Person clearly understands that all such activities like receiving, understanding, and accepting the sense objects are only by Indhriyaas or Senses with the influence of Gunaas or Material Modes of Nature and he never thinks that it is because of his bodily activities.

दैवाधीने शरीरेऽस्मिन् गुणभाव्येन कर्मणा ।
वर्तमानोऽबुधस्तत्र कर्तास्मीति निबध्यते ॥ १०॥

Dhaiwaaddheene sareereasmin gunabhaavyena karmmanaa
Varththamaanoabuddhasthathra karththaasmeethi nibedhddhyathe.

Hey, Mahaamathe Udhddhava! The unintelligent Person, who ignorantly thinks or believes that he is situated or living within his Material Body considers and believes that he is the controller and doer of all his bodily activities and because of that belief he is getting materially attached and bounded and does not know that his Material Body is under the total control of Eeswara or Dhaiwa or The Supreme Soul or Fate. [This ignorance is the cause of our material attachment.]

एवं विरक्तः शयन आसनाटनमज्जने ।
दर्शनस्पर्शनघ्राणभोजनश्रवणादिषु ॥ ११ ॥

Evam virakthah sayana aasanaatanamajjane
Dhersanesparsanaghraanabhojanasrevanaadhishu

न तथा बध्यते विद्वान् तत्र तत्रादयन् गुणान् ।
प्रकृतिस्थोऽप्यसंसक्तो यथा खं सवितानिलः ॥ १२ ॥

Na thatthaa bedhddhyathe vidhvaamsthathra thathraadhayan gunaan
Prekrithistthoapyasamsaktho yetthaa kham savithaanilah.

An intelligent and enlightened Person who has fixed his mind in detachment engages his body in bodily activities like lying down, sitting, walking, bathing, seeing, teaching, smelling, eating, drinking, hearing, and so on but he never gets entangled or attached by any such activities. He always remains as an unaffected witness without having any involvement in such activities or bodily functions. He, even if a material being, merely engages his material senses with their objects and does not become entangled like an unintelligent Person. An intelligent and enlightened Person is like Mithra or Sun who provides light to all objects but has no attachment with anything, or like Sameerana or Air who touches anything

and everything but never gets any attachment with anything but always enjoys full liberty and freedom like a free bird. Similarly, the Sky or the Space is the resting place for everything, but both do not mix with anything, nor they have any attachment with any objects. An intelligent and enlightened Person is also like those and does not develop any attachment with any bodily functions.

वैशारद्येक्षयासङ्गशितया छिन्नसंशयः ।
प्रतिबुद्ध इव स्वप्नान्नात्वाद्विनिवर्तते ॥ १३ ॥

13

Vaisaaradhyekshayaasanggasithayaa cchinnasamsayah
Prethibudhddha iva svapnaannaanaathvaadhvinivarththathe.

Oh, The Best of all Devotees, Udhddhava! A Self-Realized Soul with steadfast detachment from material body and the material world itself around him, gets rid of the dualities or multiplicities he experiences around him as unreal and false like a Person who has awakened and arisen from a dream and realizes that whatever he experienced in the dream was not true and real. With discretionary intelligence and with expert vision sharpened by detachment, a Self-Realized Soul cuts off all doubts to pieces through the knowledge of the Self or Soul and completely withdraws his consciousness from the expansion of material variety.

यस्य स्युर्वीतसङ्कल्पाः प्राणेन्द्रियमनोधियाम् ।
वृत्तयः स विनिर्मुक्तो देहस्थोऽपि हि तद्गुणैः ॥ १४ ॥

14

Yesya syurveethasankalpaah praanendhriyamanoddhiyaam
Vriththayah sa vinirmuktho dhehastthoapi hi thadhgunaih.

Even if One is embodied in a material body or even if One exists in or with a material body, He is considered to be completely liberated from the gross and subtle bodies when all the functions of His vital energy, senses, mind, and intelligence are performed without any material desire. Such a Person, although situated within the body, he is not entangled, bound, and attached.

यस्यात्मा हिंस्यते हिंस्रैर्येन किञ्चिद्दृच्छया ।
अर्च्यते वा क्वचित्तत्र न व्यतिक्रियते बुधः ॥ १५॥

15

Yesyaathmaa himsyathe himsrairyena kinjchidhyedhrichcchayaa
Archchyathe vaa kvachiththathra na vyethikriyathe buddhah.

An intelligent and enlightened Person does not have and does not experience any impact or effect when his material body is cruelly and violently attacked and hurt by cruel people or by violent animals. Nor when he is being worshiped or glorified. Both times he does not feel either angry or feel satisfied thus He is indifferent to whatever happens to Him materially.

न स्तुवीत न निन्देत कुर्वतः साध्वसाधु वा ।
वदतो गुणदोषाभ्यां वर्जितः समदृङ्मुनिः ॥ १६॥

16

Na sthuveetha na nindhetha kurvvathah saaddhvasaaddhu vaa
Vadhatho gunadhoshaabhyaam varjjithah samadhring Munih.

A Muni or an Enlightened Sage is One who is indifferent to good or bad activities or good or bad talks [see there is no duality of good or bad for such a Self-Realized Soul] and He does not praise or glorify those who perform good activities, nor does He despise or curse those who perform bad activities. A Muni sees both good and bad things with equanimity without praising or criticizing anyone for anything.

न कुर्यान्न वदेत्किञ्चिन्न ध्यायेत्साध्वसाधु वा ।
आत्मारामोऽनया वृत्त्या विचरेज्जडवन्मुनिः ॥ १७॥

17

Na kuryaanna vadheth kinjchinna ddhyaayeth saaddhvasaaddhu vaa
Aathmaaraamoanyaa vriththyaa vicharejjedavanmunih.

A Muni or an Enlightened Sage should wander around the world without doing anything and without talking anything and without thinking something is good or some other thing is bad and engaging in bodily activities and always enjoying as Aathmaaraama or Blissful Transcendentally Realized Soul. Such a Muni is a Jeevan Muktha or Liberated Soul with no Material Bondages and Entanglements.

शब्दब्रह्मणि निष्णातो न निष्णायात्परे यदि ।
श्रमस्तस्य श्रमफलो ह्यधेनुमिव रक्षतः ॥ १८॥

18

Sabdhabrahmani nishnaatho na nishnaayaath pare yedhi
Sremasthasya sremaphalo hyaddhenumiva rekshathah.

Even if One is deeply involved in Vedhic studies, if He is fully concentrating His mind and merged within Brahma or Parabrahma which is The Absolute Supreme Truth, then all His efforts are just like the One who takes care of a cow with great effort which does not provide milk. In both cases the effort will be simple waste and absolutely fruitless.

गां दुग्धदोहामसतीं च भार्या
देहं पराधीनमसत्प्रजां च ।
वित्तं त्वतीर्थीकृतमङ्ग वाचं
हीनां मया रक्षति दुःखदुःखी ॥ १९॥

19

Gaam dhugdhdhadhohaa,masatheem cha bhaaryaam,
Dheham paraaddheenamasath prejaam cha,
Viththam thvatheerththeekritha,manga! Vaacham
Heenaam mayaa, rekshathi dhukhadhukhee.

Hey, Udhddhava Mahaamathe! It is not only fruitless but most miserable on a progressive basis day-after-day. Who takes care of a milk-less cow or cow that gives no milk, an unchaste wife, useless children, wealth which is not utilized for the right purpose, someone who totally depends on others for everything. Similarly, One who engages in study of Vedhic Knowledge devoid of My, 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's, glories is also fruitless and most miserable. [So, there is no use of Vedhic Knowledge unless One is able to attain Aathmajnjaana or Transcendental Realization.]

यस्यां न मे पावनमङ्ग कर्म
स्थित्युद्धवप्राणनिरोधमस्य ।
लीलावतारेप्सितजन्म वा स्या-
द्वन्ध्यां गिरं तां विभूयान्न धीरः ॥ २० ॥

20

Yesyaam na Me paavanamangga karmma
Stthithyudhbhavapraananiroddhamasya
Leelaavathaarepsithajenma vaa syaa-
Shvanddhyaam giram thaam bibhriyaaanna ddheerah.

Hey, My Dear Udhddhava Mahaamathe! An Intelligent Person should never take to literatures that do not contain the description of the glorious and sporty activities 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 which purifies the whole universe. I, 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, am indeed the Creator, Maintainer and Protector, and Dissolver of the entire Material Universe and all its entities and elements. Any literary work, whether Vedhaas or Saasthraas or Puraanaas or Upanishadhs or Ithihaasaas, which does not contain My innumerable pastime Incarnations and its glories and which does not recognize My activities is simply barren and fruitless and is not acceptable to an Intelligent and Enlightened Person.

एवं जिज्ञासयापोह्य नानात्वभ्रममात्मनि ।
उपारमेत विरजं मनो मय्यर्प्य सर्वगे ॥ २१ ॥

21

Evam jijnjaasayaapohya naanaathvabhremamaathmani
Upaaremetha virajam mano mayyarppya sarvage.

The mind, under the influence of senses of Rejoguna, of an unintelligent Person is bewildered with the concept of multiplicities seen and experienced around Him in the universe. Having gotten rid of Rejoguna and with the acquirement of proper knowledge, an Intelligent and Enlightened Person should get rid of the concept of duality or multiplicity and with pure mind fixed concentratedly on Me, The Supreme Soul, Which is without a second or without any duality of multiplicity, He should withdraw from all bodily activities and material attachments.

यद्यनीशो धारयितुं मनो ब्रह्मणि निश्चलम् ।
मयि सर्वाणि कर्माणि निरपेक्षः समाचर ॥ २२ ॥

22

Yedhyaneeso ddhaarayithum mano Brahmani nischalam
Mayi sarvvaani karmmaani nirapekshah samaachaara.

Oh, Sanmathe or Virtuous Minded Udhddhava! Those who are unable to free or liberate their mind from material disturbances and thus unable to fix their mind and intelligence and absorb it completely on Me, The Pure Transcendental Platform, they can perform all their material bodily activities as an offering to Me without trying to enjoy the fruits of it.

श्रद्धालुर्मे कथाः शृण्वन् सुभद्रा लोकपावनीः ।
गायन्ननुस्मरन् कर्म जन्म चाभिनयन् मुहुः ॥ २३ ॥

23

SredhddhaalurmMe katthaah srinvan subhadhraa lokapaavaneeh
Gaayannanusmaran karmma jenma chaabhinayan muhuh.

My dear Udhddhava Mahaamathe, A faithful and steadfast devotee should always listen, hear, glorify, remember, to the narrations of My Pastime Transcendental Activities and the innumerable Incarnations of Mine and also dramatize My Transcendental Activities and the innumerable Incarnations of Mine and show others so that they would be able to understand it more clearly. My Transcendental Activities are purifiers of the entire Universe. Therefore, it is mandatory for My faithful devotees. [This clearly tells that Udhddhava, being a faithful and steadfast devotee, has to do the same.]

मदर्थे धर्मकामार्थानाचरन् मदपाश्रयः ।
लभते निश्चलां भक्तिं मय्युद्धव सनातने ॥ २४॥

24

Madharththe ddharmmakaamaarthtthaanaacharan madhapaasrayah
Lebhathe nischalaam bhakthim MayyUdhddhava! Sanaathane.

Oh, My Dearest Udhddhava! Such devotees by performing all the above without bothering others, for My Sake and maintaining all Purushaarthtthaas like Ddharmma, Arthttha, Kaama, etc. would gradually and progressively attain unmoving and steadfast devotion on Me Who is The Supreme Eternity. There is absolutely no doubt about it.

सत्सङ्गलब्धया भक्त्या मयि मां य उपासिता ।
स वै मे दर्शितं सद्भिरञ्जसा विन्दते पदम् ॥ २५॥

25

Sathsanggalebdddhayaa bhakthyaa Mayi Maam ya upaasithaa
Sa vai Me dhersitham sadhbhiranjjasaa vindhathe Padham.

One who has obtained pure devotional service by association with My devotees always engages in worshiping and offering obeisance to Me. Thus, he can reach My Abode of Vaikuntta Padham very easily, which is revealed to him by My devotees.

उद्धव उवाच

Udhddhava Uvaacha (Udhddhava Mahaasaya Said):

साधुस्तवोत्तमश्लोक मतः कीदृग्विधः प्रभो ।
भक्तिस्त्वय्युपयुज्येत कीदृशी सद्भिरादृता ॥ २६ ॥

26

Saaddhusthaoththamasloka, mathah keedhrigviddhah Prebho
Bhakthisthvayyupayujyetha, keedhrisee sadhbhiraadhritaa?

Oh, Uththamasloka or The Most Illustrious and Glorious One with Excellent Fame or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan! O, Prebho or My Dear Lord! Please tell me how to identify Your faithful devotees approved and accepted by You? Or what type of person do You consider as Your True Devotee? Please also explain what type of devotional service is approved and accepted by great devotees as worthy of being offered to Your Lordship?

एतन्मे पुरुषाध्यक्ष लोकाध्यक्ष जगत्प्रभो ।
प्रणतायानुरक्ताय प्रपन्नाय च कथ्यताम् ॥ २७ ॥

27

Ethanme Purushaaddhyaksha! Lokaaddhyaksha! JegathPrebho!
Prenathaayaanurekthaaya prepannaaya cha katthyathaam.

Oh, Purusharshabha or The Best and The Supreme Most Personality! Oh, Vishtapaadhdhyaksha or The Lord and Controller of The Universe! Oh, Jegathprebho or The Supreme Lord and Authority of All Worlds! I am earnestly and humbly seeking shelter from You. I worship, offer obeisance, and prostrate You with devotional love and respect. Please be kind and compassionate to me and explain to me in detail the responses to all the above questions.

त्वं ब्रह्म परमं व्योम पुरुषः प्रकृतेः परः ।
अवतीर्णोऽसि भगवन् स्वेच्छोपात्तपृथग्वपुः ॥ २८ ॥

Thvam Brahma Paramam Vyoma Purushah Prekritheh Parah
Avatheernnoasi Bhagawan! Svehcchopaaththapritthagvapuh.

Oh, Bhagawan or Supreme God! You are Brahma or Parambrahma or Paramaathma or The Supreme Soul and You are Absolute Truth, and You are Transcendental to Material Nature, and like Vyoma or Sky You are never Entangled or Attached to anything in any way. Still, You are being controlled by the love and devotion of Your devotees, and You accept different Forms at different Times, Incarnating according to the desires of Your devotees. [This is One of Such Incarnation as Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan.]

श्रीभगवानुवाच

**SreeBhagawaanUvaacha (Yedhooththama Uththamasloka
Vaasudheva Sree Krishna Bhagawaan Said):**

कृपालुरकृतद्रोहस्तितिक्षुः सर्वदेहिनाम् ।
सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥ २९॥

Kripaalurakrithadhrohasthithiskshuh sarvvadhehinaam
Sathyasaaroanavadhyaathmaa samah sarvvopakaarakah.

कामैरहतधीर्दान्तो मृदुः शुचिरकिञ्चनः ।
अनीहो मितभुक्शान्तः स्थिरो मच्छरणो मुनिः ॥ ३०॥

Kaamairahathaddheerdhdhaantho mridhuh suchirakinjchanah
Aneeho mithabhuk saanthah stthiरो machcharano munih.

अप्रमत्तो गभीरात्मा धृतिमाञ्जितषड्गुणः ।

अमानी मानदः कल्पो मैत्रः कारुणिकः कविः ॥ ३१ ॥

31

Apremaththo gebheeraathmaa ddhrithimaanjjithashadgunah
Amaanee maanadhah kalpo Maithrah kaarunikah kavih.

Oh, Bhakthoththama or The Best and Most Exalted Devotee, Udhddhava!
A Saaddhu or a Saintly Person is One who is: Kind, compassionate, non-violent or One who hurts None at any time, calm and peaceful, tolerant of anything and anyone, always truthful and honest, free of jealousy and envy, pure soul with no material contaminations, equanimous, generous and beneficial to all creatures always, indifferent to all material qualities and natures, non-greedy, desireless, mind and intelligence always free from external material occurrences, smart with virtuous intelligence, egoless, soft, pure, always balanced and stable, One who always seek shelter at My Lotus Feet, scholarly, One who is fully satisfied with little or minimum food, sagely, pride-less, with Vedhic Knowledge, clear minded with no infatuation and intoxication, strong minded, straight forward, pleasing, steady, One who has defeated the Shadoormmy – Kaama or desire or passion; Kroddha or anger; Lobha or covetousness or cupidity; Moha or lust or passionate love; Madha or haughtiness or madness; and Maathsarya or envy and rivalry, respectful, friendly to all creatures, One whose activities are always kind and compassionate to all creatures, and One who has all these qualities. And such a Saaddhu is acceptable to Me as My devotee.

आज्ञायैवं गुणान् दोषान् मयाऽऽदिष्टानपि स्वकान् ।
धर्मान् सन्त्यज्य यः सर्वान् मां भजेत स सत्तमः ॥ ३२ ॥

32

Aajnjaayaivam gunaan dhoshaan mayaadhishtaanapi svakaan
Ddharmmaan santhyejya yah sarvvaan Maam bhajetha sa saththamah.

ज्ञात्वाज्ञात्वाथ ये वै मां यावान् यश्चास्मि यादृशः ।
भजन्त्यनन्यभावेन ते मे भक्ततमा मताः ॥ ३३ ॥

33

Jnjaathvaajnjaathvaattha ye vai maam yaavaanyaschaasmi yaadhri sah
Bhajanthyanyabhaavena the Me bhakthathamaa mathah.

Oh, Bhakthoththama Udhddhava! My, Yedhooththama Uththamasloka
Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana
Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan's,
firm opinion is that My most faithful and sincere devotees are those who
worship and offer obeisance to Me with the firm belief that there is None
other than Me Who can provide shelter and refuge to them: in whatever
Form I am and or in whatever type I am and or in whatever nature I am and
or in whatever way I behave and or in whatever way I react and or under
whatever circumstance. Such are the most exalted and steadfast devotees
of Mine. Certainly, I have no difference of opinion and no alternative
opinion for that.

मल्लिङ्गमद्भक्तजनदर्शनस्पर्शनार्चनम् ।
परिचर्या स्तुतिः प्रह्वगुणकर्मानुकीर्तनम् ॥ ३४॥

34

Mallingamadhbhakthajenadhersanasparsanaarchchanam
Paricharyaa sthuthih prehvagunakarmmaanukeerththanam.

मत्कथाश्रवणे श्रद्धा मदनुध्यानमुद्धव ।
सर्वलाभोपहरणं दास्येनात्मनिवेदनम् ॥ ३५॥

35

Mathkatthaasrevane sredhddhaa madhanuddhyaanamUdhddhava!
Sarvvalaabhopaharanam dhaasyenaathmanivedhanam.

My dear Udhddhava Mahaamathe, One can give up his false pride and
prestige by engaging devotional activities like: seeing, touching,
worshiping, serving, offering prayers of glorifications and obeisance to My
Form and to My pure devotees. He should also glorify My Transcendental
qualities and activities, hear with love, faith, and devotion the narrations of
My glories constantly and meditate on Me, Yedhooththama Uththamasloka
Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana

Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan. Whatever he acquires should be offered to Me, accepting Myself as his Eternal Master and he is My faithful servant. And surrendering to Me whatever he has and possesses, he must worship and prostrate Me. That is the way to become My pure and faithful devotee.

मज्जन्मकर्मकथनं मम पर्वानुमोदनम् ।
गीतताण्डववादित्रगोष्ठीभिर्मद्गृहोत्सवः ॥ ३६॥

36

Majjenmakarmmakatthanam Mama parvvaanumodhanam
Geethaathaandavavaadhithragoshteebhirmadhgrihotsavah.

One should always narrate and discuss about My various Avathaaraas or Incarnations and related pastime playful activities and sing Keerththans describing its glories. He must celebrate fabulously or participate in the celebrations like My Birthday of Jenmaashtami or Janmaashtami or Birthday of Eighth Lunar Day with songs, dances, dramas, skits, and other entertainments. He must arrange Religious Discourses by Scholarly Vedhic Pandits and listen to their narrations about My Incarnations and its glorious activities in the Temples where I am the Presiding Deity.

यात्रा बलिविधानं च सर्ववार्षिकपर्वसु ।
वैदिकी तान्त्रिकी दीक्षा मदीयव्रतधारणम् ॥ ३७॥

37

Yaathraa, belividdhaanam, cha sarvvavaarshikaparvasu
Vaidhikee Thaanthrikee dheekshaa Madheeyavrathaddhaaranam.

ममार्चास्थापने श्रद्धा स्वतः संहत्य चोद्यमः ।
उद्यानोपवनाक्रीडपुरमन्दिरकर्मणि ॥ ३८॥

38

Mamaarchchaastthaapane sredhddhaa svathah samhathya chodhyamah
Udhyaanopavanaakreedapuramandhirakarmmani.

सम्मार्जनोपलेपाभ्यां सेकमण्डलवर्तनैः ।
गृहशुश्रूषणं मह्यं दासवद्यदमायया ॥ ३९ ॥

39

Sammaarjjenopalebhebhyaam sekamandalavarththanih
Grihasoosrooshaanaam mahyam dhaasavadhyedhamaayayaa

अमानित्वमदम्भित्वं कृतस्यापरिकीर्तनम् ।
अपि दीपावलोकं मे नोपयुञ्ज्यान्निवेदितम् ॥ ४० ॥

40

Amaanithvamadhembhithvam krithasyaaparikeerththanam
Api dheepaavalokam Me nopayunjyaannivedhitham.

यद्यदिष्टतमं लोके यच्चातिप्रियमात्मनः ।
तत्तन्निवेदयेन्मह्यं तदानन्त्याय कल्पते ॥ ४१ ॥

41

Yedhyadhishtathamam loke yechchaathipriyamaathmanah
Thaththannivedhayenmahyam thadhaananthyaaya kalpathe.

One should participate and attend annual and special occasions like Full or New Moon Days and other regularly celebrated festivals and ceremonies by reciting Vedhic Manthraas by conducting Poojaas, Yejnjaas, Homaas or Havans or Offerings, singing, dancing, playing musical instruments, and discussing and narrating glorious pastime playful activities with other Vaishnavaas or Vishnu Bhakthaas in My Temples where there would be a large gathering of My devotees. One should also observe religious vows like Ekaadhesi or Eleventh Lunar Day by observing fasting except for One time meal and reading Bhaagawatha Puraana and singing Bhagawath Keerththans or Keerththanaas, and Dhvaadhesi or Twelfth Lunar Day by breaking the Ekaadhesi fasting by ablutionary purification and reading and discoursing Krishna Katthaas and offering Poojaas to Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan and worshiping and offering Him obeisance and

prostrating Him after each Pooja. One should also visit holy Pilgrimages and offer Poojaas and prayers to Me. One should faithfully and lovingly support installation of My Deity, either individually or in cooperation with other devotees. One is permitted to install other Deities in the Temples and offer Poojaas and Yejnjaas but all those should be done as an offering to Me, Vaasudheva Sree Krishna Bhagawaan. One should necessarily offer all whatever is the most important for him and whatever is the dearest for him and whatever is the most exalted for him to Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, The Incarnation of Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. That is the way for him to attain the result of Eternity by Aathmajnjaana and Aathmasaakshaathkaara or Transcendental Knowledge and Transcendental Realization by which One can reach My Abode of Vaikuntta.

सूर्योऽग्निर्ब्राह्मणो गावो वैष्णवः खं मरुज्जलम् ।
भूरात्मा सर्वभूतानि भद्रपूजापदानि मे ॥ ४२॥

42

SooryoAgnirBrahmano gaavo Vaishnavah Kham MarujJelam
Bhooraathmaa sarvvabhoothaani, Bhadhra, poojaapadhaani Me.

Oh, Udhddhava! You are devoid of pride and ego. You are the most exalted Bhaktha or Devotee of Mine. You are best of all Bhakthaas, and you are most affectionate and dearest to Me. Please understand it clearly that you can worship and offer obeisance to Me either through Sooryadheva = Sun-god or Agnibhagawaan = Fire-god or Braahmanaas = Brahmins or Pasoos = Cows or Vaishnavaas = Vishnu Bhakthaas or Vaayubhagawaan = Wind-god or Jeladheva - Varunadheva = Sea-god or Vyoma = Sky or Aathma = Soul or Bhoomidhevi = goddess of Earth or Bhoothaas = any Entity or Element of the Universe or through all of the above Deities realizing that they are all within Me and I am within all of them and that they are all tools for worshipping Me.

सूर्ये तु विद्यया त्रय्या हविषाग्नौ यजेत माम् ।
आतिथ्येन तु विप्राग्रे गोष्वङ्ग यवसादिना ॥ ४३॥

Sooryethu vidhyayaa threyyaa havishaAgnau yejetha Maam
Aathitthyena thu Vipraagrye Goshvangga yevasaadhinaa.

वैष्णवे बन्धुसत्कृत्या हृदि खे ध्याननिष्ठया ।
वायौ मुख्यधिया तोये द्रव्यैस्तोयपुरस्कृतैः ॥ ४४॥

Vaishnave benddhusathkrithyaa hridhi Khe ddhyaananishttayaa
Vaayau mukhyaddhiyaa thoye dhrevyaisThoyapuraskrithaih.

Hey, Udhddhava Mahaamathe! One can worship Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, within the Soorya or Sun by chanting Vedha Manthraas and by performing Poojaas and offering obeisance. One may worship Me within the Agnidheva or Fire-god by offering oblations of ghee and by performing Poojaas and offering obeisance. One may worship Me within Braahmanaas or Brahmins who are Bhoomidhevaas or gods of Earth by respectfully receiving them as Athithidhevaas or godly guests and by performing Poojaas and offering obeisance to them. One may worship Me within Gos or Cows by offering grass and other grains and paraphernalia and by performing Poojaas and offering obeisance considering them as goddesses. One may worship Me within the Vaishnavaas or Hari Bhakthaas or Vishnu Bhakthaas by offering loving and devotional friendship to them and by honoring them always with respectful regards and by performing Poojaas and offering obeisance considering them as goddesses. Through steady meditation One can worship Me within the Hridhayaakaasa or Inner Space of Heart; and within Vaayubhagawaan or Praana-Vaayu or Air-god which chief among all elements, I can be worshiped by the Knowledge of Praana and by performing Poojaas and offering obeisance. I am worshiped within Jela or Varunabhagawaan or Water-god by offering of the same Jela or Water itself and by performing Poojaas and offering obeisance by Thulasi Leaves and Flowers and other paraphernalia.

स्थण्डिले मन्त्रहृदयैर्भोगैरात्मानमात्मनि ।
क्षेत्रज्ञं सर्वभूतेषु समत्वेन यजेत माम् ॥ ४५ ॥

45

Stthandile manthrahridhayairbhogairraathmaanamaathmani
Kshethraajnam sarvvabhootheshu samathvena yejetha Maam.

One may worship Me within the Bhoomi or Earth by application of Goodda Beeja Manthraas or Confidential Seed Hymns and by performing Poojaas and offering of obeisance. One may also worship Me within the individual living entity by offering food and other enjoyable material substances and by performing Poojaas and offering obeisance. One can also worship Me within all living and nonliving entities, as I am always within each and every entity and element of the Universe, by clearly seeing and realizing that I am The Supreme and Super Soul within all of them, thus seeing all of them as equal with equanimity and maintaining equal vision.

धिष्ण्येष्वेष्विति मद्रूपं शङ्खचक्रगदाम्बुजैः ।
युक्तं चतुर्भुजं शान्तं ध्यायन्नर्चेत्समाहितः ॥ ४६ ॥

46

Ddhishnyeshvashvithi Madhroopam sangkhachakragedhaamujaih
Yuktham chathurbhujam saantham ddhyaayannarchcheth samaahithah.

Oh, Bhakthoththamsa Udhdhava Mahaamathe! In all the places mentioned above, One should see Me, Who is the embodied Form of Peace and Serenity, Chathushpaani or with Four Hands and holding Sangkh or Conch Shell, Chakra or Sudhersana Disk, Gedha or Club, and Pankaja or Lotus Flower and meditate upon Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, with full and steadfast concentration and worship and offer devotional obeisance.

इष्टापूर्तेन मामेवं यो यजेत समाहितः ।
लभते मयि सद्भक्तिं मत्स्मृतिः साधुसेवया ॥ ४७ ॥

Ishtaapoorththena maamevam yo yejetha samaahithah
Lebhathe Mayi sadhbhakthim Mathsmrithih saaddhusevayaa.

Oh, Saaddhu Budhddhe or One with Saintly Intelligence, Udhddhava!
Thus, One who worships and offers obeisance to Me with fully
concentrated mind, heart, intelligence, and consciousness and without
having any desire to fulfill or satisfy any material interests or material
possessions or material sense gratifications would certainly be able to get
strong and constant association with Virtuous Minded Vishnu Bhakthaas
and with such association he should be able to increase steadfast and
unflinching devotion to Me, and with such steadfast devotion to Me, his
mind, heart, intelligence, and consciousness would always be filled with the
memory and remembrance and thoughts of Me. He will never be devoid of
the thoughts and memories of Me.

प्रायेण भक्तियोगेन सत्सङ्गेन विनोद्धव ।
नोपायो विद्यते सध्वङ् प्रायणं हि सतामहम् ॥ ४८॥

Praayena bhakthiyogena sathsanggena vinOdhdhava!
Nopaayo vidhyathe saddhryangpriyanam hi sathaamAham.

Oh, My Dear Udhddhava! I am personally the ultimate shelter and way of
life for the saintly liberated persons, and thus if One does not engage in My
devotional service, which is made possible by associating with My
devotees, then for all practical purposes, he possesses no effective means
for escaping from material existence. Therefore, the best and the only
means for reaching Me with steadfast devotion is to get associated with My
Bhakthaas or Vishnu Bhakthaas as I am the ultimate shelter for liberated
persons.

अथैतत्परमं गुह्यं शृण्वतो यदुनन्दन ।
सुगोप्यमपि वक्ष्यामि त्वं मे भृत्यः सुहृत्सखा ॥ ४९॥

Atthaitthath paramam guhyam srinvatho Yedhunandhana!
Sugopyamapi vakshyaami thvam me bhrithyah suhrith sakhaa.

Hey, Bhaktha Siromani or Devotee Crest Jewel, Udhddhava! What I am going to discourse now is extremely important and very confidential. Please listen to Me very carefully. You are My closest friend, faithful and sincere devotee, intimate partner, and One who is always with Me, and you are a part of Me. Therefore, I will not keep any secret, however serious and confidential that may be, without revealing it to you. Therefore, please listen with utmost attention:

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे एकादशोऽध्यायः ॥ ११ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –
BedhddhaMukthaVivaram – BhakthaLekshanam] [Naama]
EkadhesoAddhyaayah

Thus, we conclude the Eleventh Chapter - Named As ([Sree Krishna Bhagawaan's Advices To Udhddhava {Continuation} – The Symptoms And Signs Of Nithyabedhddha Or Conditioned Entity And Nithyamuktha Or Liberated Or Self Realized Entity – Symptoms Of True Devotee]) 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!