

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ द्वादशोऽध्यायः - १२ ॥

DHVAADHESOADDHYAAYAH (CHAPTER TWELVE)

**[UdhddhavOpadhesam – SathsanggamaMahima,
PrepanjchaVrikshaKatthanam] ([Sree Krishna Bhagawaan’s Advices
To Udhddhava {Continuation} – Nobility And Greatness Of
Association With Pure And Virtuous Vishnu Bhakthaas, Symbolic
Conversation Considering Universe As A Tree For Easy
Understanding])**

[In this chapter Vaasudheva Sree Krishna Bhagawaan continues His advices to His staunchest devotee Udhddhava and describes about the supreme excellence of the residents, including animals, plants, and trees, of Vrindhaavana because of the opportunity they had to associate with Him. He explains that One can attain material liberation with the association of Saintly Devotees of Krishna or Vishnu Bhagawaan. Neither Mystic Yoga, Saankhya Philosophy, Proper execution of Religious Duties, Study of Scriptures, Austerities, Penances, Renunciation, Charity, Worship of Deity, Chanting of Vedhic Manthraas, Visiting Holy Places, nor Adherence of Major and Minor Regulative Principles can provide the same effect as that of the Association with Vishnu Bhakthaas, or rather, Association with Vishnu Bhakthaas are more beneficial than all others mentioned here. He has provided most ocular proof as the Gopikaas of Vraja who did not possess any of the qualities mentioned above other than pure love and affection to their Lover Gopaala Krishna as a Cow grazing Boy. But they attained Vishnu Padham which even Brahmadheva could not reach. This chapter will conclude with the instruction to Udhddhava, for the sake of attaining the Absolute Truth, that he should give up all consideration of Religion and Irreligion as promulgated in the Sruthees and Smrithees and take shelter at the Lotus Feet of his Master, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan. Please continue to read for more details...]

श्रीभगवानुवाच

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

न रोधयति मां योगो न साङ्ख्यं धर्म एव च ।
न स्वाध्यायस्तपस्त्यागो नेष्टापूर्तं न दक्षिणा ॥ १ ॥

1

Na roddhayathi Maam Yogo na Saamkhyam Ddharmma eva cha
Na svaaddhyaayasthapasthyaago neshtaapoorththam na dhekschinaa.

Oh, Bhakthaagresara or The most Exalted and Highest of My Devotees Udhddhava! You must clearly understand and realize that it is simply impossible for One to bring Me, Yedhooththama Uththamasloka

Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, under his control by Yoga like Ashttaangga-Yoga = Eight-Folded Mystic Power and or Saankhya Yoga = Logical Philosophical Analysis and or Ddharmma = Observance of Religious Disciplines and or Thapa = Severe Austerity and Penance and or Svaadhddhyaaya = Study of Vedhaas, Saasthraas, Scriptures, etc. and or Thyaaga = Renunciation (Material) or Leading a Renounced Order of Life and or Ishtaapoorththam = Sacrificial Performance for Pleasing Deities.

व्रतानि यज्ञश्छान्दांसि तीर्थानि नियमा यमाः ।
यथावरुन्धे सत्सङ्गः सर्वसङ्गापहो हि माम् ॥ २॥

2

Vrathaani yejnjah cchandhaamsi theerththaani niyama yemaah
Yetthaavarunddhe sathsangghah sarvasanggaapaho hi Maam.

It is also impossible for One to bring Me under his control by performing Yaagaas = Sacrificial Ceremonies and or Manthraas = Reciting Vedhic Hymns and or Theerththaas = Visiting Holy Places and or Sauchaas = Ablutionary Purifications and or Ekaadhesyaadhi Vrathaas = Observance of Penance and Fasting like Ekaadhesi, Dhvaadhesi, etc. and or Yemaas = Disciplinary Self-Control, etc. Whereas One can bring Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, under his control easily with Sathsangga = Association with Virtuous Devotees of Mine. Therefore, the most effective way or means for One to bring Me under his control and get My blessing is to get associated with My pure devotees.

सत्सङ्गेन हि दैतेया यातुधाना मृगाः खगाः ।
गन्धर्वाप्सरसो नागाः सिद्धाश्चारणगुह्यकाः ॥ ३॥

3

Sathsanggena hi dheitheyaa yaathuddhaanaa mrigaa khagaah
GenddharvvaApsaraso Naagaah SidhddhaasChaaranaGuhyakaah.

विद्याधरा मनुष्येषु वैश्याः शूद्राः स्त्रियोऽन्त्यजाः ।
रजस्तमः प्रकृतयस्तस्मिंस्तस्मिन् युगेऽनघ ॥ ४ ॥

4

Vidhyaaddharaa, Manushyeshu Vaisyaah Soodhraah Sthriyoanthyaajaah
RejasThamahprekrithayasthasmimsthasmin yugeanagha!

Oh, My Dearest Friend Udhddhava! You are sinless and absolutely pure. Please understand that Yaathuddhaanaas = Asuraas, Sidhddhaas, Genddharvvaas, Apsarasaas, Dheitheyaas = Dheithyaas, Chaaranaas, Guhyakaas, Sarppaas, Vidhyaaddharaas, lower class Naraas = Manushyaas or human beings like Vaisyaas, Soodhraas, Sthrees = womanhood, Chandaalaas; Khagaas = Birds, Mrigaas = Animals and others dominant with Rejoguna and or Thamoguna have attained the most exalted position of Vishnu Padham with Aathmajnjaana and Aathmasaakshaathkaaram or Transcendental Realization with Transcendental Knowledge with close association of My pure devotees and by listening to their discourses about My glorious pastime activities.

बहवो मत्पदं प्राप्तास्त्वाष्ट्रकायाधवादयः ।
वृषपर्वा बलिर्बाणो मयश्चाथ विभीषणः ॥ ५ ॥

5

Behavo Mathpadham praapthaasThvasshtakaayaaddhavaadhayah
Vrishaparvaa BelirbBaano Mayaschaattha Vibheeshanah.

सुग्रीवो हनुमान् ऋक्षो गजो गृध्रो वणिकपथः ।
व्याधः कुब्जा व्रजे गोप्यो यज्ञपत्न्यस्तथापरे ॥ ६ ॥

6

Sugreevo HanumaanRiksho Gejo Griddhro Vanikpatthah
Vyaaddhah Kubjaa, Vreje Gopyo, Yejnpathnyasthatthaapare.

ते नाधीतश्रुतिगणा नोपासितमहत्तमाः ।

The naaddheethasruthigenaa nopaasithamahaththamaah
Avrathaaaathapthathapasah sathsanggaanMaamupaagethaah.

Hey, Udhddhava Mahaamathe! Vrithraasura - the son of Thvashta or Thvashtaav or Thvashtaavu -, Prehlaadha – the son of Hiranyakasipu -, Vrishaparvva or Vrishaparvvaav – Ancient Asura Raaja and father of Sarmmishtaa, Beli or Mahaabeli – grandson of Prehlaadha -, Griddra – Geruda -, Vibheeshana, Maya, Baana, Jaambavaan, Hanumaan, Sugreeva, Gejendhra – Indhradhyumna -, Kubja, Thulaaddhara, Gopikaas of Vraja, Wives of Dheekshitha Braahmanaas, and many others have attained My abode and reached Me, The Supreme God 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, without learning Vedhaas and without observing any austerity and penance; but still then they reached My Supreme Position. Hey, Udhddhava! Do you know how they were all able to reach without conducting any Yaagaas and Yejnjaas and without observing any austerity and penance? They were all able to reach Me purely because of their association with My pure and steadfast devotees. Therefore, Sathsangga or association with Krishna or Vishnu Bhakthaas is the only thing One need to attain Moksha with liberation from material bondages.

केवलेन हि भावेन गोप्यो गावो नगा मृगाः ।
येऽन्ये मूढधियो नागाः सिद्धा मामीयुरञ्जसा ॥ ८॥

Kevalena hi bhaavena gopyo gaavo nagaa mrigaah
Yeanye mooddaddhiyo Naagaah Sidhddhaa Maameeyuaranjasaa.

All inhabitants of Vrindhaavana, including Gopikaas, cows, the unintelligent and non-moving entities like the Maruthumaraas the Twin Herbal Trees or Twin Arjjuna Trees [Nalakoobara and Manigreeva, the sons of Kubera,] animals, other living entities with stunted consciousness such as bushes and thickets, snakes such as Kaaliya Sarppa, all achieved perfection of life by unalloyed love for Me and thus very easily achieved and reached Me.

यं न योगेन साङ्ख्येन दानव्रततपोऽध्वरैः ।
व्याख्यास्वाध्यायसन्न्यासैः प्राप्नुयाद्यत्नवानपि ॥ ९॥

9

Yem na yogena saamkhyena dhaanavrathathapoaddhvaraih
Vyaakhyaasvaaddhyaayasanyaasaihpraapnuyaadhyethnavaanapi.

रामेण सार्धं मथुरां प्रणीते
श्वाफल्किना मय्यनुरक्तचित्ताः ।
विगाढभावेन न मे वियोग-
तीव्राधयोऽन्यं ददृशुः सुखाय ॥ १०॥

10

Raamena saardhddham Matthuraam preneethe
Svaaphalkinaa Mayyanurekthachiththaah
Vigaaddabhaavena na me viyoga-
Theevraaddhayaanyam dhedhrisuh sukhaaya.

तास्ताः क्षपाः प्रेष्ठतमेन नीता
मयैव वृन्दावनगोचरेण ।
क्षणार्धवत्ताः पुनरङ्ग तासां
हीना मया कल्पसमा बभूवुः ॥ ११॥

11

Thaasthaah kshepaah preshttathamena neethaa
Mayaiva Vrindhaavanagocharena
Kshenaardhddhavaththaah punarangga, thaasaam
Heenaa mayaa kalpasamaa bebhoovuh.

Either by practicing Yoga or Samkhya or by learning Vedhaas or by Penance or by Austerity or by Vows or by conducting Yaagaas or Yejnjaas or by making generous charities or by Philosophical speculations or by teaching Vedhic Manthraas to others or by Sanyaasa; One can never reach me. See, when Akroora – son of Svaphalka – came and took Me along with Belabhadhra Bhagawaan to the city of Matthura without any notice to the Gopikaas of Vraja who were so intensely and intimately attached to Me with deep and incomparable love, they were unable to bear the pain of separation from Me. Their pain and sorrow of separation from Me which blazed like fire of separation and their hearts and minds got burned down in that fire of separation within them. They were unable to see anything other than My association as soothing and comforting for them. My dear Udhddhava! You know that well. All the nights they spent in Vrindhaavana with Me went like half a moment for them. Each daytime when I was away from them for grazing the cows it looked like a whole Kalpa Yuga – Trillions of human years – for them as they were unable to bear the separation from Me even for half-a-moment. That shows the value of association with Me and effect of devotional love for Me.

ता नाविदन् मय्यनुषङ्गबद्ध-
 धियः स्वमात्मानमदस्तथेदम् ।
 यथा समाधौ मुनयोऽब्धितोये
 नद्यः प्रविष्टा इव नामरूपे ॥ १२॥

12

Thaa naavidhan mayyanushanggabedhddha-
 Ddhiyah svamaathmaanamadasthatthedham
 Yetthaa samaaddhau Munayoabddhithoye
 Nadyah previshtaa iva naamaroope.

Because of the inseparable and strongly bounded attachment of Gopikaas intimate and close association with Me, they did not have anything else other than Me within their minds and they did not see what else were happening around them or in the outer world. They even forgot about their own material body as their minds, hearts, and consciousnesses were fully and concentratedly merged within Me just like the most exalted Yethees or

Munees who were in severe and austere meditation and or like the rivers which merged within the ocean and lost its individualities.

मत्कामा रमणं जारमस्वरूपविदोऽबलाः ।
ब्रह्म मां परमं प्रापुः सङ्गाच्छतसहस्रशः ॥ १३ ॥

13

Mathkaamaa remanam jaaramavaroopavidhoabelaah
Brahma Maam paramam praapuh sanggaachchathasahasrasah.

All those beautiful and charming Gopikaas, understanding or thinking that I am their Jaara or Paramour-Lover and desiring Me in that way, were unaware of My actual position or Who, originally, I am. Yet by intimately associating with Me, they reached and merged within Me, Parabrahma or The Supreme Absolute Truth. Similarly, many others have attained and merged within Me with the association of Sathsangga or Virtuous and Pure Devotees of Me.

तस्मात्त्वमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम् ।
प्रवृत्तं च निवृत्तं च श्रोतव्यं श्रुतमेव च ॥ १४ ॥

14

ThasmaaththvamUdhddhavothsriija chodhanam prethichodhanaam
Prevriththam cha nivriththam cha srothavyam sruthameva cha.

मामेकमेव शरणमात्मानं सर्वदेहिनाम् ।
याहि सर्वात्मभावेन मया स्या ह्यकुतोभयः ॥ १५ ॥

15

Maamekameva saranamaathmaanam sarvvadhehinaam
Yaahi sarvvaathmabhaavena Mayaa syaa hyakuthobhayah.

Hey, Udhddhava Mahaasaya! Therefore, you can abandon all Vedhic Manthraas as well as other supplementary Vedhic Literatures describing Procedures, Rituals, and Norms to be observed. Disregard that which has been heard and that which is to be heard. Simply take shelter in Me alone,

for I, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, am Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, situated within the heart of all the Dheha-Dhehees or materially conditioned souls. Take shelter of Me wholeheartedly. By My grace and blissful blessings, One will be free from all fears in all circumstances.

उद्धव उवाच

Udhddhava Uvaacha (Udhddhava Mahaasaya Said):

संशयः शृण्वतो वाचं तव योगेश्वरेश्वर ।
न निवर्तत आत्मस्थो येन भ्राम्यति मे मनः ॥ १६॥

16

Samsayah srinvatho vaacham Thava YogeswarEswra!
Na nivarththatha aathmasttho yena bhraamyathi Me manah.

Oh, YogEswareEswara or Supreme Master of Lord and Controller of all Mystic Power! By listening to Your most deep and philosophical words, I am having some confusions and doubts within my mind which need more clarity. Therefore, please be kind enough to clarify my points. As the confusion and doubts in my heart and mind, I am bewildered. Please help me and remove all my doubts and confusions.

श्रीभगवानुवाच

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

स एष जीवो विवरप्रसूतिः
प्राणेन घोषेण गुहां प्रविष्टः ।
मनोमयं सूक्ष्ममुपेत्य रूपं
मात्रा स्वरो वर्ण इति स्थविष्ठः ॥ १७॥

Sa esha jeevo vivarapreesoothih
 Praanena ghoshena guhaam previshtah
 Manomayam sookshmamupethya roopam
 Maathraa svaro varnna ithi stthavishttah.

My Dear Udhddhava! It is Me, Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan or The Supreme Personality of God, Who gives life to every living entity and is situated in Aaddhaarachakra or within the Heart along with Life-Air and Sabdha-Brahma or The Primal Sound Vibration. One would be able to perceive Me in My Subtle Form within One's heart by his mind. I, The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan or The Supreme Personality of God, as this Subtle Form controls the minds of everyone, including the great Dhevaas like Lord Mahaadheva Sambhu, Brahmadheva, etc. I, The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan or The Supreme Personality of God, also assume the Gross Form as the various sounds of Vedha Manthraas, [what it means is that One can perceive Vaasudheva Sree Krishna Bhagawaan by learning the meaning of Vedha Manthraas,] composed of long and short vowels and consonants of different intonations.

यथानलः खेऽनिलबन्धुरूष्मा
 बलेन दारुण्यधिमथ्यमानः ।
 अणुः प्रजातो हविषा समिध्यते
 तथैव मे व्यक्तिरियं हि वाणी ॥ १८॥

Yetthaanalah KheanilabenddhoorOoshmaa
 Belena dhaarunyaddhimatthyamaanah
 Anuh prejaatho havishaa samiddhyathe
 Thatthaiva Me vyekthiriyam hi vaanee.

When the sticks kindling wood are vigorously rubbed or whetted together, Heat is produced by contact with Air, Spark of Fire appears. Once Fire is kindled, and ghee added, the Fire blazes with effulgent illumination. Similarly, I become manifest in the sound vibration of Vedha Manthraas

with effulgent illumination. [Vedha Manthraas helps us to understand glorious effulgence of Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.] You fix your mind and heart with that Effulgent Form of Me.

एवं गदिः कर्मगतिर्विसर्गो
घ्राणो रसो दृक्स्पर्शः श्रुतिश्च ।
सङ्कल्पविज्ञानमथाभिमानः
सूत्रं रजःसत्त्वतमोविकारः ॥ १९॥

19

Evam gedhih karmma gethirvvisarggo ghraano reso dhrik sparsah
Sruthischa
Sankalpavijnjaanamatthaabhimaanah soothram
rejahsaththvathamovikaarah.

Hey, Udhddhava! Please understand and be aware that all what you see and experience in this universe like the functions of working senses: – the organ of speech, the hands, the legs, the genitals, and the anus –, and the functions of knowledge acquiring senses: - the nose, the eyes, the ears, tongue, and skin -, along with the functions of subtle senses of mind, intelligence, consciousness, and false ego; and functions of Praana Ddhaarana or Life-Air; and the interaction of the Three Modes of Material Nature; are all My Own Viraadroopa or Cosmic Form or Materially Manifest Form.

अयं हि जीवस्त्रिवृदब्जयोनि-
रव्यक्त एको वयसा स आद्यः ।
विक्षिष्टशक्तिर्बहुधेव भाति
बीजानि योनिं प्रतिपद्य यद्वत् ॥ २०॥

20

Ayam hi jeevasthrivridhAbjayoni-

Ravyektha eko vayasaa sa aadhyah
Vislishtasakthirbbehuddheva bhaathi
Beejaani yonim prethipadhya yedhvath.

Hey, Udhddhava! I, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, am Aadhya, meaning the most Prime Primordial. I am Avyektha, meaning beyond scope of any Gross or Subtle Form and beyond the scope any narrations by words or by imaginations by mind. I am Abjayoni, meaning the One with the Lotus manifested from My Navel [Brahmadheva manifested from this Lotus.] I am Vedha Vedhya, One who is described in Vedhaas or One Who can be known only through or with the help of Vedhaas or Vedhic Narrations. I am Eka, meaning the Sole or with no second or other One. I am The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. When many seeds are sown in an agricultural field, innumerable manifestations of trees, bushes, vegetables, and so on will arise from the single source of soil; and just like that or similarly, from Me, The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan or The Supreme God, gives life to all including the manifestation of the Universe. But I am Eternal, although all other manifestations of Me are mortal, just like even after the destruction or dissolution of trees, plants, vegetables, and so on, the Soil remains without any change in its basic nature. Thus, I always exist beyond the scope of manifestation. In the course of Time, however, I – The Supreme Lord – Who is the resting place of Thrigunaas or the Three Modes of Material Nature and the source of Universal Lotus Flower, [from which Brahmadheva, the creator of the Universe was manifested,] in which the Cosmic Manifestation takes place, divides His Material Potencies, and thus appears to be manifest in innumerable forms, although He is One or Eka.

यस्मिन्निदं प्रोतमशेषमोतं
पटो यथा तन्तुवितानसंस्थः ।
य एष संसारतरुः पुराणः
कर्मात्मकः पुष्पफले प्रसूते ॥ २१ ॥

Thanthuvithaanamasstthah
Ya esha samsaaratharuh puraanah karmmaathmakah
pushpaphalepresoothe.

Just as the woven cloth rests on the expansion of lengthwise and breadthwise or crosswise threads, similarly the entire Universe and all its entities and elements are expanded on lengthwise and crosswise Potency of 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 is situated within Me. The conditioned Soul has been accepting Material Bodies since Time immemorial, and these Material Bodies are like great trees sustaining One's material existence. Just as a tree first blossom and then produces fruit, similarly the Tree of Material Existence, which is One's Body, produces the various results of material existence. All these happen within Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

द्वे अस्य बीजे शतमूलस्त्रिनालः
पञ्चस्कन्धः पञ्चरसप्रसूतिः ।
दशैकशाखो द्विसुपर्णनीड-
स्त्रिवल्कलो द्विफलोऽर्कं प्रविष्टः ॥ २२ ॥

22

Dhve asya beeje sathamoolasthrinaalah
Panjchaskanddhah panjcharesapresoothih
Dhesaikasaakho dhvisuparnnaneeda-
Sthrivalkalo dhviphaloarkkam previshtah.

This Tree of Material Existence has Two Seeds, Hundreds of Roots, Three Lower Trunks, and Five Upper Trunks. It produces Five Flavors, Eleven Branches, and A Nest made of Two Birds. This Tree is covered by Three types of Barks, gives Two Fruits, and extends up to the Sun. [These symbolic statements mean: The two seeds of this tree are: Sinful and Pious activities. Hundreds of roots are the Innumerable Material Desires of Living Entities, which chain them to Material Existence. The Three Lower Trunks

represent The Three Modes of Material Nature and The Five Upper Trunks represent The Five Gross Material Elements. The Tree produces Five Flavors, which are: Sound, Form, Touch, Taste, and Aroma. The Eleven Branches of the Tree are: The Five Working Senses, The Five Knowledge Acquiring Senses, and The Mind. The Two Birds represent: Jeevaathma or Individual Soul or Conditioned Soul and Paramaathma or The Super Soul or The Supreme Soul. Both the Individual Soul and The Super Soul have made their Nests in Tree meaning both Conditioned and Super Souls are in all Entities and Elements {or better to understand that both are the same.} The Three types of Barks are: Air, Bile, and Mucus, the constituent elements of the Material Body. The Two Fruits of this Tree are Happiness and Distress.]

अदन्ति चैकं फलमस्य गृध्रा
 ग्रामेचरा एकमरण्यवासाः ।
 हंसा य एकं बहुरूपमिज्यै-
 मय्यामयं वेद स वेद वेदम् ॥ २३ ॥

23

Adhanthi chaikam phalamasya griddhraa graamacheraa
 ekamaranyavaasaah
 Hamsaa ya ekam behuroopamijyairmmaayaamayam Vedha sa Vedha-
 vedham.

One of the Fruits, of the Two Fruits mentioned above, is the Lusty Material Enjoyment and dedicated to Eagle Like Family Life which enjoys sense gratifications, and the other Fruit is for enjoyment of Swan Like Men of the Renounced Order of Life, who are wandering in the forest. With help of Scholastic Vedhic Masters who actually know the meaning of Vedhic Literature, One can understand this Tree to be the Manifestation of The Supreme Truth Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan appearing in Innumerable Forms. Without the help of a Masterly Vedhic scholar, One cannot understand this Principle of Tree.

एवं गुरुपासनयैकभक्त्या
 विद्याकुठारेण शितेन धीरः

विवृश्य जीवाशयमप्रमत्तः
सम्पद्य चात्मानमथ त्यजास्त्रम् ॥ २४॥

24

Evam guroopaasanayaikabhakthyaa vidhyaakuttaarena sithena ddheerah
Vivrischya jeevaasayamapremaththah sampadhya chaathmaanamattha
thyejaasthram.

With steady intelligence and concentrated meditation, you should develop unalloyed devotional service by careful worship of the Spiritual Master, and with sharpened axe of Transcendental Knowledge you should cut off the Subtle Material Covering of the Soul. Thus, you should be able to realize Real 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 Who is The Supreme Personality of God. Upon realization of The Supreme Personality of God, you should then give up that axe of Transcendental Knowledge. [Indeed, once we realized The Supreme Absolute Truth or The Supreme Personality of God there is no need of Aathmajnjaana as we have already reached Vishnu Padham.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे द्वादशोऽध्यायः ॥ १२॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –
SathsanggamaMahima, PrepanjchaVrikshaKatthanam] [Naama]
DhvaadhesoAddhyaayah

Thus, we conclude the Twelfth Chapter - Named As ([Sree Krishna Bhagawaan's Advices To Udhddhava {Continuation} – Nobility And Greatness Of Association With Pure And Virtuous Vishnu Bhakthaas, Symbolic Conversation Considering Universe As A Tree For Easy Understanding]) 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!