

**OM**

**Om Shree Krishnaaya Param Brahmane Namah!**

**Om Namo Bhagavathe Vaasudhevaayah!**

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श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM  
MOOLAM (ORIGINAL)**

**EKAADHESASKANDDAH (CANTO ELEVEN)**

॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namo Bhagavathe Vaasudhevaayah!**

॥ एकादशस्कन्धः ॥

**EKAADHESASKANDDAH (CANTO ELEVEN)**

॥ त्रयोदशोऽध्यादशोयः - १३ ॥

**THREYODHESOADDHYAAYAH (CHAPTER THIRTEEN)**

**[UdhddhavOpadhesam – BrahmaSanakaSamvaadham] ([Sree Krishna  
Bhagawaan's Advices To Udhddhava {Continuation} – Conversation  
Between Brahmadheva {Vishnu Bhagawaan} and Sanathkumaaraas])**

[In this chapter Sree Krishna Bhagawaan explains to Udhddhava that human beings, overwhelmed by sense gratification, become bound by Thrigunaas or the three modes of material nature and also how to

renounce these modes. This principle is explained as how in His incarnation as Hamsa or Swan, He explained it to Sanathkumaaraas. Brahmadheva is Svayambhoo or Self-Born and hence is without any material cause. Brahma is the cause of creation of the Universe and all its entities and elements. And he is the most primeval and chief among all Dhevaas as the creator of all other Dhevaas also. Yet he is always suffering from agitation of his mind on account of the duties he has to perform. So, when his sons, Sanakaas, who were born from his mind, asked him about the means for driving away the desire for sense gratification, Brahmadheva was unable to answer them. At that time Vishnu Bhagawaan incarnated as a Hamsa or a Swan and instructed Aathma Thaththvaas to Sanakaas. Here, Sree Krishna Bhagawaan repeated the same advice to Udhddhava. Basically, when Sanakaas saw the Hamsa, they asked: 'Who are You?' and 'Where are You are coming from?' The entire Transcendental Principles are answers for these two questions provided by Hamsa Roopi Vishnu Bhagawaan to Sanakaas in the court of Brahmadheva. Please continue to read for more details...]

श्रीभगवानुवाच

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

सत्त्वं रजस्तम इति गुणा बुद्धेर्न चात्मनः ।  
सत्त्वेनान्यतमौ हन्यात्सत्त्वं सत्त्वेन चैव हि ॥ १ ॥

1

Saththvam rejasthama ithi gunaa budhddhernna chaathmanah  
Saththvenaanyathamau hanyaathsaththvam saththvena chaiva hi.

Hey Bhakthoththama Udhddhava! All these three material modes of nature like Saththva or goodness, Rejas or passion, and Thamas or ignorance are the qualities of Intelligence and attached to intelligence only and not of and to Aathma or Soul. With dominance of Saththva Guna or Goodness, One should conquer the other two Gunaas or qualities like Rejas or passion and Thamas or ignorance. And then with the same Saththva Guna, One must conquer the Saththva Guna itself. [This means the ultimate aim is to become devoid of any material modes of nature and become fully liberated.]

सत्त्वाद्धर्मो भवेद्वृद्धात्पुंसो मद्भक्तिलक्षणः ।  
सात्त्विकोपासया सत्त्वं ततो धर्मः प्रवर्तते ॥ २॥

2

Saththvaadhddharmmo bhavedhvidhddhaath pumso  
madhbhakthilekshanah  
Saaththvikipaasayaa Saththvam thatho ddharmmah prevarththathe.

With steady progress and dominance of Saththvaguna, One can attain Ddharmma or Righteous Religious Principles, which is the characteristics or sign or symbol or the tool of identification of devotion and of My devotees. That means when One becomes strongly situated in Saththvaguna, then the Religious Principles characterized by devotional services to Me become prominent. One can strengthen Saththvaguna or the mode of goodness by cultivation of those things that are already situated in Saththvaguna, the Righteous Religious Principles in him would arise.

धर्मो रजस्तमो हन्यात्सत्त्ववृद्धिरनुत्तमः ।  
आशु नश्यति तन्मूलो ह्यधर्म उभये हते ॥ ३॥

3

Ddharmmo rejasthamo hanyaaath saththvavidhddhiranuththamah  
Aasu nasyathi thanmoolo hyaddharmma ubhaye hathe.

When Saththvaguna dominates, the influence of the other two Gunaas are destroyed. When the influence of Rejas and Thamas are destroyed, automatically their original cause, the Addharmma or Irreligion would quickly be vanquished. There is no doubt about it. And thus, Ddharmma or Righteous Religious Principles would be strengthened.

आगमोऽपः प्रजा देशः कालः कर्म च जन्म च ।  
ध्यानं मन्त्रोऽथ संस्कारो दशैते गुणहेतवः ॥ ४॥

4

Aagemoapah prejaa dhesah kaalah karmma cha jenma cha  
Ddhyaanam manthroattha samskaaro dhesaithe gunahethavah.

The Gunaas or the Modes of Material Nature become differently prominent in the following Ten occasions or places or substances: 1) Saasthra = Religious Scriptures, 2) Neer or Jela = Water, 3) Jenam or Janam = Mankind, 4) Dhesam = Particular Place, 5) Samskaaram = One's Association with One's own children or the public in general, 6) Kaalam = Particular Time, 7) Jenmam or Janmam = Birth, 8) Krithyam = Activities, 9) Ddhyaanam = Meditation, and 10) Manthram = Vedhic Hymns.

तत्तत्सात्त्विकमेवैषां यद्यद्वृद्धाः प्रचक्षते ।  
निन्दन्ति तामसं तत्तद्राजसं तदुपेक्षितम् ॥ ५॥

5

Thaththath saaththvikamevaishaam yedhyadh vridhddhaah prechakshathe  
Nindhanthi thaamasam thaththraajasam thadhupekshitham.

Hey, Udhddhava Mahaamathe! You please understand that out of the Ten items I mentioned above, scholarly Sages with Vedhic Knowledge have praised and recommended those that are in Saththvaguna or Mode of Goodness or Virtue; and criticized and rejected those in Thaamasaguna or in the Mode of Ignorance; and shown indifference or abandonment to those in Raajasaguna or in the Mode of Passion.

सात्त्विकान्येव सेवेत पुमान् सत्त्वविवृद्धये ।  
ततो धर्मस्ततो ज्ञानं यावत्स्मृतिरपोहनम् ॥ ६॥

6

Saaththvikaanyeva seveth Pumaan saththvavivridhddhaye  
Thatho ddharmmasthatho Jnjaanam yaavath smrithirapohanam.

One, all mankind, must cultivate those things that are of Saththvaguna or in the Mode of goodness. And by developing and increasing Saththvaguna, One automatically can understand and practice the Ddharmma or Righteous Religious Principles, and by such practice the Aathmajnjaana or

Transcendental Knowledge is or can be awakened. [Actually, until One revives his direct knowledge of Aathma or the Soul and drives away the Maaya for Illusory identification with Sareera or Dheha or Material Body and Manas or Mind as the Self or Soul caused by the Thri Gunaas or Three Modes of Material Nature, One must cultivate Saththvaguna.]

वेणुसङ्घर्षजो वह्निर्दग्ध्वा शाम्यति तद्वनम् ।  
एवं गुणव्यत्ययजो देहः शाम्यति तत्क्रियः ॥ ७॥

7

Venusanggharshajo vahnirdhhegdhddhvaa saamyathi thadhvanam  
Evam gunavyethayajo dhehah saamyathi thathkriyah.

In the forest of bamboo, when the wind sometimes rubs the bamboo stalks together, such friction creates blazing Fire which could burn the whole forest, which was the source of its birth, into ashes; and thus, the Fire is automatically calmed by its own action. [Once there is nothing to burn the Fire is put out.] Similarly, by the agitative competition of the Gunaas or Modes of Material Nature, the subtle and gross material bodies are generated. And if One uses his mind and body to cultivate knowledge, then such an enlightenment destroys the influence of the Modes of Nature that generated One's body. Thus, like the Fire, the body and mind are pacified by their own actions in destroying the source of their own birth of the Modes of Nature.

उद्धव उवाच

**Udhddhava Uvaacha (Udhddhava Mahaasaya Said):**

विदन्ति मर्त्याः प्रायेण विषयान् पदमापदाम् ।  
तथापि भुञ्जते कृष्ण तत्कथं श्वखराजवत् ॥ ८॥

8

Vidhanthi marththyaah praayena vishayaan padhamaapadhaam  
Thatthaapi bhunjjathe Krishna! thath kattham svakharaajavath?

Oh, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan! In general, the majority of the people know that material life always brings future unhappiness and sorrows, but still then they always put out all effort to enjoy the material life. Even after knowing fully well that material life is always distressful, why are people still trying to enjoy material life like donkeys, dogs, goats, and other animals without any discretionary intelligence? Please be kind enough to explain the reason for that.

श्रीभगवानुवाच

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

अहमित्यन्यथा बुद्धिः प्रमत्तस्य यथा हृदि ।  
उत्सर्पति रजो घोरं ततो वैकारिकं मनः ॥ ९॥

9

Ahamithyanyatthaabudhddhih premaththasya yetthaa hridhi  
Uthsarppathi rejo ghoram thatho vaikaarikam manah.

Hey, Udhddhava Mahaamathe! Just like a person who is insane or bereft of intelligence thinks and feels that he is not the same person and that he is someone other than himself; the dominance and influence of the power of Rejoguna or Material Mode of Passion makes him think that he is the Material Body and not the Soul. In other words, he misidentifies himself as the material body instead of Aathma or Soul.

रजोयुक्तस्य मनसः सङ्कल्पः सविकल्पकः ।  
ततः कामो गुणध्यानाद्दुःसहः स्याद्धि दुर्मतेः ॥ १०॥

10

Rejoyukthasya manasah sankalpah savikalpakah  
Thathah kaamo gunaddhyaanaadhdhuhsaha syaadhdhi dhurmmathe.

When the mind is contaminated by the dominant influence of Rejoguna or Passion, it automatically becomes absorbed in making and changing many

plans for material advancements. And thus, when the mind becomes a slave of passion, his intelligence will be corrupted and become foolish. Such a foolish person would be afflicted by many material desires.

करोति कामवशगः कर्माण्यविजितेन्द्रियः ।  
दुःखोदकाणि सम्पश्यन् रजोवेगविमोहितः ॥ ११ ॥

11

Karothi kaamavasagah karmmaanyavijithendhriyah  
Dhuhkhodharkkaani sampasyan rejovegavimohithah.

One who is thus corrupted under the influence of Rejoguna, or Passion is Ajithendhriya or is not able to control his Senses and is a slave to his desires. He is illusioned and bewildered with dominance of Passion and would always be getting engaged in fruitive activities even after having the knowledge that the results of all fruitive activities are providers of distresses, sorrows, and miseries. But all such fruitive activities under the influence of Passion would provide him ultimate unhappiness.

रजस्तमोभ्यां यदपि विद्वान् विक्षिप्तधीः पुनः ।  
अतन्द्रितो मनो युञ्जन् दोषदृष्टिर्न सज्जते ॥ १२ ॥

12

Rejasthamobhyaam yedhapi Vidhvaan vikshipthddheeh punah  
Athandhritho mano yunjjan dhoshadhrishtirna sajjathe.

Even if One is a learned and intelligent scholarly personality, he would get bewildered by the influence of Rejoguna and Thamoguna or Passion and Ignorance but should again bring the mind under his control. By clearly seeing and realizing the contaminations of the modes of nature, he should be extremely careful and should not become materially attached. [A learned person must possess a strong will.]

अप्रमत्तोऽनुयुञ्जीत मनो मय्यर्पयञ्छनैः ।  
अनिर्विण्णो यथा कालं जितश्वासो जितासनः ॥ १३ ॥

13

Apremaththoanuyunjeetha mano mayyarppayanjcchanaih  
Anirvvinno yetthaakaalam jithasvaaso jithaasanah.

A learned and intelligent scholarly person should never be lazy and morose and should always be attentive and grave. By constant practice of Praanaayaama or Yoga procedures of breathing and sitting in proper pose, One should meditatively fix his mind, intelligence, and consciousness with full concentration on Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan, at all the three Sanddhyaas or at dawn or sunrise, noon, and sunset, and thus gradually the mind should be completely absorbed in Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan.

एतावान् योग आदिष्टो मच्छिष्यैः सनकादिभिः ।  
सर्वतो मन आकृष्य मय्यद्भावेश्यते यथा ॥ १४॥

14

Ethaavaan yoga aadhishto machcchishyaih Sanakaadhibhih  
Sarvvatho mana aakrishya mayyadhddhaaaavesyathe yetthaa.

One must withdraw his mind, and consciousness from all material objects and fix it on Me, 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, with full concentration and meditation. That is what is defined as and called Yoga. This supreme Yoga was advised and taught a long time ago by Me to Sanathkumaaraas who are my staunchest devotees and Anthevaasees or Disciples who lodge with their Preceptor.

उद्धव उवाच

**Udhddhava Uvaacha (Udhddhava Mahaasaya Said):**

यदा त्वं सनकादिभ्यो येन रूपेण केशव ।  
योगमादिष्टवानेतद्रूपमिच्छामि वेदितुम् ॥ १५॥



Yedhaa Thvam Sanakaadhibhyo yena roopena Kesava!  
Yogamaadhishtavaanethadhiroopamichcchaami vedhithum.

Oh, Kesava Bhagawaan or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan! Please tell us at what Time [at what Yuga or Age or Kalpa] and in what Form [under what Incarnation] did you advise or instruct the Vedhic Science of Yoga to Sanathkumaaraas, the sons of Brahmadheva.

श्रीभगवानुवाच

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

पुत्रा हिरण्यगर्भस्य मानसाः सनकादयः ।  
पप्रच्छुः पितरं सूक्ष्मां योगस्यैकान्तिकीं गतिम् ॥ १६॥

Puthraa Hiranyagerbhasya maanasaah Sanakaadhayah  
Paprechcchuh pitharam sookshmaam yogasyeikaanthikeem gethim.

Once Sanathkumaaraas, the sons of Brahmadheva, who were manifested from the mind and hence known as Maanasa Puthraas of Brahmadheva, approached their father, Brahmadheva, and requested to explain the most minute and exact important scientific Principles of Yoga Saasthra to them for their own awareness also for them to propagate to the seekers of the universe for the welfare and benefit of the public at large.

सनकादय ऊचुः

**Sanakaadhaya Oochuh (Sanaka and Others or Sanathkumaaraas  
Said):**

गुणेष्वविशते चेतो गुणाश्चेतसि च प्रभो ।  
कथमन्योन्यसन्त्यागो मुमुक्षोरतितितीर्षोः ॥ १७॥

Guneshvaavisathe chetho gunaaschethasi cha Prebho!  
Katthamanyonyasamthyaago mumukshorathithitheershoh.

Oh, Supreme Lord! Peoples' minds are always naturally attracted to material sense objects, and similarly the sense objects in the form of desires always enter into the minds by virtue of Modes of Material Nature. For a Mumukshu, One who wanted liberation from Material Life and attain Moksha or Ultimate Salvation with Aathmasaakshaathkaaram or Transcendental Realization, how can he separate mind from sense objects in the form of desires and also conversely the sense objects in the form of desires not entering into the mind? [Of course, it is mandatory for a Mumukshu to keep his mind away from sense objects and desires.]

श्रीभगवानुवाच

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

एवं पृष्टो महादेवः स्वयम्भूर्भूतभावनः ।  
ध्यायमानः प्रश्नबीजं नाभ्यपद्यत कर्मधीः ॥ १८॥

Evam prishto Mahaadhevah Svayambhoorbhoothabhaavanah  
Ddhyaayamaanah presnabeejam naabhyapadhyatha karmmaddeeh.

Oh, My Dear Udhddhava Mahaamathe! Brahmadheva who is Svayambhoo, meaning Self-Born or Directly from The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, and who is Bhoothabhaavana, meaning who is the Creator of all Moving and Non-Moving of all Living and Nonliving entities and elements of the Universe was unable to find out the answer to the questions of Sanathkumaaraas even after a long meditative contemplation about it because his mind and intelligence were agitated and bewildered of his constant involvement in fruitive material activities for the creation of the Universe and its entities and elements.

स मामचिन्तयद्देवः प्रश्नपारतितीर्षया ।  
तस्याहं हंसरूपेण सकाशमगमं तदा ॥ १९॥

19

Sa MaamachinthayadhDhevah presnapaarathitheershayaa  
Thasyaaham Hamsaropena sakaasamagemam thadhaa.

Being unable to find out the answer, Brahmadheva with meditative and staunch devotion in his mind worshiped and offered obeisance to Me, 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, in order for him to cross the Material Ocean and to find out the solution. At that time, I Incarnated in the Form of a Hamsa or Swan and approached him via sky, meaning instantaneously, and appeared in front of him.

दृष्ट्वा मां त उपव्रज्य कृत्वा पादाभिवन्दनम् ।  
ब्रह्माणमग्रतः कृत्वा पप्रच्छुः को भवानिति ॥ २०॥

20

Dhrishtvaa Maam tha upavrajya krithvaa paadhaabhivandhanam  
Brahmaanamagrathah krithvaa paprechcchuh “ko Bhawaa”nithi.

Having seen Me, The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan in the Form of The Hamsa, Sanakaas approached Me and asked: “Oh, Bhagawan Bhawan! Who are You?” with utmost humility, humbleness, and devotion.

इत्यहं मुनिभिः पृष्टस्तत्त्वजिज्ञासुभिस्तदा ।  
यदवोचमहं तेभ्यस्तदुद्धव निबोध मे ॥ २१॥

21

Ithyaham Munibhih prishtasthaththvajijnjaasubhithadhaa

Yedhavoeramaham thebhyasthadhUdhddhava! niboddha Me.

When those great Munees, Sanathkumaaraas, who were extremely eager to know with deep and intense desire and interest and who are constant seekers of the Religious and Transcendental Principles, asked Me like that, I became extremely pleased with them. Hey, Bhakthoththama Udhddhava! Now, I will explain to you: what I have narrated to Sanakaas at that time in the Form of Hams. Please listen carefully:

वस्तुनो यद्यनानात्वमात्मनः प्रश्न ईदृशः ।  
कथं घटेत वो विप्रा वक्तुर्वा मे क आश्रयः ॥ २२॥

22

“Vasthuno yedhyanaanaathvamaathmanah presna eedhrisah  
Kattham ghatetha vo vipraa vakthurvvaa Me ka aasrayah.”

“Hey, Braahmanaas or Munees or Sanathkumaaraas! When you ask Me: Who I am, do you believe that I am also another Creation or Jeevaathma or Soul like you and that ultimately there is no difference between us – since all Souls are One without any individuality or Material existence -? Then, in that case how is your question relevant or has any value for your question? Ultimately, your soul and My soul are One and the same or in other words I do not have any existence other than My Soul and you also do not have any existence other than your Soul and as there is only One Soul, you and I are all the same. Therefore, in that sense also your question does not bear any value. [Here what Hamsa Roopa Vishnu Bhagawaan explains to Sanakaas are Pure Aathma Thaththva or Brahma Thaththva or Transcendental Principle: When ‘you’ ask Me: ‘Who are “you”?’ and ‘Where from “you are coming”?’ I am Brahma or Parabrahma or Aathma or Paramaathma or The Soul or The Supreme Soul which is Absolute Truth and the Only Truth. As ‘I’ am Paramaathma, and ‘you’ and ‘I’ are or am the same. Therefore, ‘you’ are asking ‘yourself’ or ‘I’ are asking ‘Myself’: “Who are You”?’ As ‘I’ is All-Pervading, ‘I’ is always everywhere. Therefore, ‘I’ am not coming from anywhere. ‘I’ was, and ‘I’ am, and ‘I’ will always be everywhere. ‘I’ do not have to come from anywhere or ‘I’ do not have to go anywhere. This is “Aham Brahmaasmi or Aham Brahma Asmi, meaning I am Brahma" and “Thath Thvam Asi or Thaththvamasi, meaning That is

You.” This is the ultimate Brahma Thaththvam. Thus, He has already explained the Pure Transcendental Principle to Sanakaas.]”

पञ्चात्मकेषु भूतेषु समानेषु च वस्तुतः ।  
को भवानिति वः प्रश्नो वाचारम्भो ह्यनर्थकः ॥ २३ ॥

23

“Panjchaathmakeshu bhootheshu samaaneshu cha vasthuthah  
Ko bhavaanithi vah presno vaachaarambho hyanarththakah.”

“When ‘you’ asked the question “who are you?”, you mean about my material body, is it not? As it is so, My material body is constituted of Panjcha Bhoothaas or Panjchabhoothaas or Five Great Elements. And your material body is also constituted of the same Five Great Elements. In that way, your body and My body are the same. There is absolutely no difference. That means there is no difference between ‘you’ and ‘I’ and thus ‘you’ are ‘I’ and ‘I’ am ‘you.’ It is proven that ‘I’ am ‘you.’ Thus, from the very first syllable itself your question has no meaning and thus it is a meaningless question. As ‘your’ material body and ‘My’ material body are constituted of the same Panjchabhoothaas, there would be no deeper purpose in distinguishing One body from Another. Thus, your question of asking about My Identity, you are merely spitting out a few words, without any real meaning or purpose. Do they have any meaning? No.”

मनसा वचसा दृष्ट्या गृह्यतेऽन्यैरपीन्द्रियैः ।  
अहमेव न मत्तोऽन्यदिति बुध्यध्वमञ्जसा ॥ २४ ॥

24

“Manasaa vachasaa dhrishtyaa grihyatheanyairapeendhriyaih  
Ahameva na maththoanyadhithi budhddhyaddhvamanjjasaa.”

“Whatever you see, visualize, conceptualize, grasp, conceive, identify by your subtle senses like mind, intelligence, and consciousness and or by your gross senses like eyes, ears, etc. are all the Single One, Me Who is 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, and nothing else, as there is nothing else other than Me, as already explained that 'I' am Aathma which is Paramaathma which is Sarvvaathma. Oh, the most Exalted Braahmana Kumaaraas! Please think deeply, analytically, critically, and seriously and clearly realize this fact.”

गुणेषु चाविशते चेतो गुणाश्चेतसि च प्रजाः ।  
जीवस्य देह उभयं गुणाश्चेतो मदात्मनः ॥ २५ ॥

25

“Guneshvaavisathe chetho gunaaschethasi cha prejaah  
Jeevasya dheha ubhayam gunaaschetho madhaathmanah.”

“Oh, My Dear Sons! The mind has a natural proclivity to enter into Thrigunaas or Three Material Sense objects: Saththva, Rejas, and Thamas, and similarly, the Thrigunaas enter into the mind. But both these material minds and the sense objects are merely designations that cover the Spirit or Soul, who is a part and parcel of Me. [Actually, the Soul is Krishna or Vishnu.] The very existence of this material body is functional with the sublimation of Manas or Mind and Indhriyaas or Senses with the influence of Thrigunaas or Material Sense Objects.”

गुणेषु चाविशच्चित्तमभीक्षणं गुणसेवया ।  
गुणाश्च चित्तप्रभवा मद्रूप उभयं त्यजेत् ॥ २६ ॥

26

“Guneshu chaavisachchiththamabheekshnam gunasevayaa  
Gunaascha chiththaprebhavaa Madhroopa ubhayam thyejeth.”

“With the influence of Thrigunaas the Mind would constantly grow towards or inclined to think that it needs sense gratifications. Similarly, the Thrigunaas with the influence of the inclined Mind increase its proclivity towards fulfillment of sense gratification as forced by Mind. But One must abandon both Mind and Indhriya Thrigunaas by constantly thinking of My Form meditatively within his Mind. [When the Mind of One is always thinking of the Form of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan with meditation, there is no room for him to be

influenced by the corrupted Mind with the combination of Indhriya Thrigunaas.]”

जाग्रत्स्वप्नः सुषुप्तं च गुणतो बुद्धिवृत्तयः ।  
तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः ॥ २७॥

27

“Jaagrath svapnah sushuptham cha gunatho budhddhivriththayah  
Thaasaam vilekshano jeevah saakshithvena vinishchithah.”

“Oh, Brahmarshi Munees! Jaagrath or Waking, Svapna or Dreaming or Sleeping, and Sushupthi or Deeply or Intensely Sleeping are three different states experienced or experienced by everyone. All these three states are the functions of Budhddhi or Intelligence and are caused by Indhriyaas or Senses under the influence of Thrigunaas or the Three Modes of Material Nature. The Aathma or Soul of the Living Entity within the Material Body is ascertained to possess characteristics different from these three states and thus remains as an unaffected witness to them. [This means the Soul is independent of all the activities and functions of the Sareera or Material Body.]”

यर्हि संसृतिबन्धोऽयमात्मनो गुणवृत्तिदः ।  
मयि तुर्ये स्थितो जह्यात्यागस्तद्गुणचेतसाम् ॥ २८॥

28

“Yerhi samsrithibendddhoayamaathmano gunavriththidhah  
Mayi thurye sthitho jehyaath thyaagasthadhgunachethasaam.”

“Oh, Sanathkumaaraas! This Bhava Benddha or Material Bondage of Sareera or Material Body as the body is entrapped under the influence of intelligence, senses and modes of nature and its functions and states. This material bondage of the body is actually what links the Jeeva or Soul to Bhava Benddha through the body. [What it means is that as all living entities are under the notion that their body is what they are and not the Aathma. Therefore, we are all under the false notion that our Jeeva or Aathma or Soul is also entrapped in the material ocean.] Therefore, it is essential and mandatory that everyone should concentrate their mind,

intelligence, and consciousness on Me meditatively and abandon or renounce all the functions and states of Gunaas, Budhddhi, and Indhriyaas. That is the way for One to get liberated from the miseries of material ocean attain Aathmajnjaana or Aathmasaakshaathkaara or Transcendental Realization.”

अहङ्कारकृतं बन्धमात्मनोऽर्थविपर्ययम् ।  
विद्वान् निर्विद्य संसारचिन्तां तुर्ये स्थितस्त्यजेत् ॥ २९॥

29

“Ahankarakritham benddhamaathmanoarhththaviparyayam  
Vidhvaan nirvidhya samsaarachinthaam thurye sthitha-  
sthyejeth.”

“Please know that: always the material bondage created by the material ego – ‘I am this body – is directly opposite to The Soul. That means as long One is under the influence of material ego, he could never attain the awareness of the Soul. Therefore, a Vidhvaan or an Intelligent Scholar should give up or renounce his constant anxiety and desire to enjoy material life with all material opulence and remain situated in Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, Who is beyond all the functions of material intelligence and consciousness, with full concentration and steadfast meditation.”

यावन्नानार्थधीः पुंसो न निवर्तेत युक्तिभिः ।  
जागर्त्यपि स्वपन्नज्ञः स्वप्ने जागरणं यथा ॥ ३०॥

30

“Yaavannaanaarththaddheeh pumso na nivarththetha yukthibhih  
Jaagarththyapi svapannajjah svapne jaaganam yetthaa.”

“One who is not able to control his Intelligence, Mind, and Consciousness by logical analysis and discretionary intelligence of distinguishing capacity to identify what is good and what is bad and what is acceptable and what is



rejectable, he would be considered as an Unintelligent Fool. The state of an Unintelligent Fool, even if he is awake, is like One who considers himself as awake in his dream. That means such a Fool is considered to be in a world of dream even when is physically and materially awake.”

असत्त्वादात्मनोऽन्येषां भावानां तत्कृता भिदा ।  
गतयो हेतवश्चास्य मृषा स्वप्नदृशो यथा ॥ ३१ ॥

31

“Asaththvaadhaathmanoanyeshaam bhaavaanaam thathkrithaa bhidhaa  
Gethayo hethavaschaasya mrishaa svapnadhriso yetthaa.”

“Oh, The Most Exalted Sanathkumaaraas! Everything other than Aathma or The Soul is Mitthya or Illusory or Unreal. The Soul is the Only Real One. Nothing else is Real. Whatever we see in this universe, other than the Aathma [which is beyond the reach of this Maayaa Prepanjcha or Material Universe] which One cannot see or experience, are Unreal and False. This Universe, including all its entities and elements, are the manifestation of Brahma or Aathma. Even though the Universe is a creation by and from the Brahma which is Real, the created or manifested Universe is Unreal and Illusory despite the Creator of the Universe being Real and True. It is just like One who thinks that he is awake in his dream whereas realistically he is not awake.”

यो जागरे बहिरनुक्षणधर्मिणोऽर्थान्  
भुङ्क्ते समस्तकरणैर्हृदि तत्सदृक्षान् ।  
स्वप्ने सुषुप्त उपसंहरते स एकः  
स्मृत्यन्वयात्त्रिगुणवृत्तिदृग्निद्रियेशः ॥ ३२ ॥

32

“Yo jaagare behiranukshenaddharmminoarththhaan  
Bhungkthe samasthakaranairhridhi thathsadhrikshaan  
Svapne sushuptha upasamharathe sa ekah  
Smrithyanvayaath thrigunavriththidhigindhriyesah.”

“One who is in awake or awaken state externally engages in all types of fruitive material activities as prompted by intelligence, mind, and

consciousness which are under the influence of his Senses and Modes of Material Nature for fulfillment of his desires and sense gratifications, and he thinks that he is enjoying the result of his actions. It is just like One who thinks that he is enjoying sense gratifications and desire fulfillments in his dream as a result of his thinking while he was awake. And whatever One enjoys in the state of awake and dream dissolves fully at his deep sleep, meaning that One who is in deep sleep does not have any enjoyment or suffering as mentally and physically, in an external sense, he is dead or inactive. At the state of deep sleep, the mind, intelligence, consciousness of One is inactive or dead. [Inactivity can be considered as temporary death.] But the Aathma always sees and witnesses all the moves of all three states of awake, dream, and deep sleep. Therefore, Aathma is the Only One who is aware of every move of every entity and element of the universe, always in all three states.”

एवं विमृश्य गुणतो मनसस्त्र्यवस्था  
मन्मायया मयि कृता इति निश्चितार्थाः ।  
सञ्छिद्य हार्दमनुमानसदुक्तितीक्ष्ण-  
ज्ञानासिना भजत माखिलसंशयाधिम् ॥ ३३ ॥

33

“Evam vimrisya gunatho manasasthryevastthaa  
Manmaayayaa Mayi krithaa ithi nischithaarthttthaaah  
Samcchidhya haardhdhamanumaanasadhukthi theekshna-  
Jnjaanaasinaa bhajatha, maakhilasamsayaaddhim.”

“Please understand clearly that all these three states like Jaagrath, Svapna, and Sushupthi which are experienced by the mind, heart, and intelligence; and which are being carried over as if they are experienced by his Jeeva or the materially conditioned Jeeva is the creation of My Maaya or Illusory Power within the Maaya in which this Universe exists. Unintelligent fools due to their ignorance think that these states are all ‘Real.’ But by listening to the virtuous and valuable words of scholarly Pandits, One should attain the sharp and brilliant knowledge of Aathma Thaththvam which is like a sharp sword. With that sharp sword of transcendental knowledge, One should be able to cut off the ignorance from him thus he should be able to attain the knowledge that all the three states we experience in One’s life are simply Mitthya or False and

realistically the Aathma or the Soul is not affected by any of the states. The Aathma is Eternal and always remains as it is without any changes. Thus, by attaining That Aathmajnjaana, You always worship and offer obeisance to Me, 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, with full concentration and steadfast meditation.”

ईक्षेत विभ्रममिदं मनसो विलासं  
दृष्टं विनष्टमतिलोलमलातचक्रम् ।  
विज्ञानमेकमुरुधेव विभाति माया  
स्वप्नस्त्रिधा गुणविसर्गकृतो विकल्पः ॥ ३४॥

34

“Eekshathe vibhramamidham manaso vilaasam  
Dhrishtam vinashtamathilolamalaathachakram  
Vijnjaanamekamuruddheva vibhaathi maayaa  
Svapnasthridhaa gunavisarggakritho vikalpah.”

“One should clearly understand that this Universe is a distinct illusion appearing in the mind, because material objects have an extremely flickering existence and are here at this moment or today but gone next moment or tomorrow. [Even though we are not sure of our own existence until when we are going to be there.] They can be compared to the streaking red line created by whirling a fiery stick. [As soon as you see the red line, it is gone, and it would not be there even for a moment. The creation and the destruction happen at the same time.] Whereas the Aathma or Brahma by nature exists in a single state of pure consciousness. However, in this material world the Aathma or Soul appears in many different stages and forms of existence. It is the Modes of Nature which divide the Soul’s consciousness into normal wakefulness, dreaming, fast or deep sleeping. All such varieties of perception are, however, the tricks of Maaya and exist only like a dream.”

दृष्टिं ततः प्रतिनिवर्त्य निवृत्ततृष्ण-

स्तूष्णीं भवेन्निजसुखानुभवो निरीहः ।  
सन्दृश्यते क्व च यदीदमवस्तुबुद्ध्या  
त्यक्तं भ्रमाय न भवेत्स्मृतिरानिपातात् ॥ ३५ ॥

35

Dhrishtim thathah prethinivarththya nivriththathrishna-  
Sthushneem bhavennijasukhaanubhavo nereehah  
Samdhrisyathe kva cha yedheedhamasthubudhddhya  
Thyektham bhremaaya na bhaveth smrithiraanipaathaath.

“A Jnjaani or a Vidhvaan should withdraw his mind from this material world which appears in innumerable different forms with innumerable different entities and elements and understand that all these are Mitthya Bhrema or False and One thinks and experience so only because of his bewilderment. All these ‘Really’ One without a ‘Second’ and is the same Paramaathma and that The Paramaathma is formless and timeless and Eternal. This bewilderment is like the mirage only. One should realize that he is birthless, changeless, deathless, and Eternal Formless Self or Soul. With that knowledge One must meditate silently without any desires. Even in that meditative stage, sometimes One may see this universe of multiplicity within his mind but at that time also One should remember that it is not ultimate reality and thus he must give up that Mitthyaabhrema or bewilderment of mind. By such constant remembrance of Aathma Thatthvam till the time of his death, One would never fall back into Mitthya or Illusion.”

देहं च नश्वरमवस्थितमुत्थितं वा  
सिद्धो न पश्यति यतोऽध्यगमत्स्वरूपम् ।  
दैवादपेतमुत दैववशादुपेतं  
वासो यथा परिकृतं मदिरामदान्धः ॥ ३६ ॥

36

“Dheham cha nasvaramavasthithamutthitham vaa  
Sidhddho na pasyathi yethoaddhyagemath svaroopam  
Dhaiwaadhapethamutha Dhaiwavasaadhupetham  
Vaaso yetthaa parikritham madhiraamadhaanddhah.”

“A Sidhddha, One who has attained Aathmajnjaana or transcendental knowledge, does not know or not bothered or concerned whether he is alive and in existence or whether he is dead as he knows fully well that his ‘Self or Soul’ is Eternal and is beginningless, changeless, and endless. He is the One who attained Swaroopa or what is his own ‘Self’ which is always there with no changes at all at any Time. He is not concerned whether his material body which is under the influence of mode of nature is in existence or whether it is dead and perished. He knows the material body takes births and deaths according to the material bondages as a result of his fruitive material activities. He is just like a drunkard who is fully intoxicated and is not concerned whether he is wearing a cloth or not. He does not even know whether he is with or without his dress. Similarly, a Sidhddha is not bothered whether he is embodied or bodyless.”

देहोऽपि दैववशगः खलु कर्म यावत्  
स्वारम्भकं प्रतिसमीक्षत एव सासुः ।  
तं स प्रपञ्चमधिरूढसमाधियोगः  
स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥ ३७॥

37

“Dhehoapi Dhaiwavasagah khaluh karmma yaavath  
Svaarambhakam prethisameekshatha eva saasuh  
Tham saprepanjchamaddhirooddasamaaddhiyogah  
Svaapnam punarnna bhajathe prethibudhddhavasthuh.”

“The creation, existence, and destruction of the material body is under the control of Supreme Destiny or Fate or Time and therefore must continue to live along with senses and life air as long as One’s Karmma or Action is in effect. With the help of Samaaddhi Yoga or the Mystic Power of Meditation One can attain Aathmajnjaana and realize that Aathma is The Supreme God or Fate and Time. A Sidhddha with the Samaaddhi Yoga realizes that this Prepanjcha or Universe is only Maaya or Mitthya or False and Unreal like the experiences One lives in his dream. Therefore, this Universe is a Svapna Loka or a Dreamy World. The Universe and nothing in this universe are real, including us and our existence. But you should know that a Sidhddha who has attained Aathmajnjaana with Samaaddhi Yoga

would never enter back into this Maayaaprepanjcha and thus he would become birthless and deathless. So, a Sidhddha has no more rebirths.”

मयैतदुक्तं वो विप्रा गुह्यं यत्साङ्ख्ययोगयोः ।  
जानीत माऽऽगतं यज्ञं युष्मद्धर्मविवक्षया ॥ ३८॥

38

“Mayaithadhuktham vo Vipraa! Guhyam yeth saamkhyayogayoh  
Jaaneetha maaaargetham yejnjam yushmadhddharmmavivakshayaa.”

“Oh, My Dear Vipraas or Braahmanaas - Sanakaas! Thus, the import of the most Confidential and Important Aathma Thatthvam or Brahma Thatthvam or Transcendental Principles as explained both in Saankhya Yoga and My or Vishnu Bhakthi Yoga has been explained to you by 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, because you are all true seekers and anxious to know Transcendental Principles. I am Bhagawaan Vaasudheva Sree Krishna Bhagawaan or Bhagawaan or Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan or Mahaa Vishnu. I am coming from My abode of Vaikuntta.”

अहं योगस्य साङ्ख्यस्य सत्यस्यर्तस्य तेजसः ।  
परायणं द्विजश्रेष्ठाः श्रियःकीर्तेर्दमस्य च ॥ ३९॥

39

“Aham Yogasya Saamkhyasya SathyasyArththaya Thejasah  
Paraayanam Dhvijasreshttaah Sriyah Keerththerdhdhemasya cha.”

“Oh, The Most Exalted Braahmanaas! I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, am the Supreme Shelter of Yoga System – inclusive of Saamkhya, Bhakthi, Jnjaana, Karmma, Ddhyaana, and all other -, Analytic Philosophy, Virtuous Actions,

Adherence of Truthful Religious Principles, Power, Beauty, Money, Wealth, Fame, and Self-Control. There is nothing beyond Me for anyone to reach. I am the ultimate aim, goal, and target.”

मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम् ।  
सुहृदं प्रियमात्मानं साम्यासङ्गादयोगुणाः ॥ ४० ॥

40

“Maam bhajanthi gunaah sarvve nirgunam nirapekshakam  
Suhridham priyamaathmaanam saamyasnggaadhayoagunaah.”

“I am the embodiment of all Superior Transcendental Qualities, such as being beyond the Modes of Nature, Detached, All Well-Wisher, The Most-Dear, The Supreme Soul, Equally Situated Everywhere, Free from all Material Entanglements and Bondages – all such qualities -, free from the transformations of material qualities, find their shelter and Worshipable object in Me. And such Sidhddhaas constantly worship and offer devotional obeisance to Me with Samaaddhi Yoga.”

इति मे छिन्नसन्देहा मुनयः सनकादयः ।  
सभाजयित्वा परया भक्त्यागृणत संस्तवैः ॥ ४१ ॥

41

Ithi Me cchinnasandheho Muanayah Sanakaadhayah  
Sabhaajayithvaa parayaa bhakthyaagrinatha samsthavaih.

Having advised and instructed by Me, The Hamsa Roopa Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, like that to the most exalted Brahmarshees starting from Sanaka and others, they were able to get rid of all their misapprehensions, confusions, and doubts. They started worshipping me with most exalted Bhakthi Yoga by proclaiming My glories with many devotional Keerththanaas.

तैरहं पूजितः सम्यक् संस्तुतः परमर्षिभिः ।  
प्रत्येयाय स्वकं धाम पश्यतः परमेष्ठिनः ॥ ४२ ॥

Thairaham poojithah samyak samskrithah paramarshibhih  
Prethyeyaaya svakam ddhaama pasyathah Parameshttinah.

The greatest and the most exalted Brahmarshees; Sanaka, Sanaathana, Sanandhana, and Sanathkumaara; worshipped and offered devotional obeisance to Me according to Vedhic Rituals and by singing Keerththanaas proclaiming My glories. And thus, after providing advices and instructions of Aathmajnjaana or Brahmajnjaana or Aathma Thatththvaas or Transcendental Religious Principles, I proceeded to My abode of Vaikuntta Puri or Vishnu Loka as Brahmadheva was looking on.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां  
संहितायां एकादशस्कन्धे त्रयोदशोऽध्यायः ॥ १३ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam  
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –  
BrahmaSanakaSamvaadham] [Naama] ThreyodhesoAddhyaayah

Thus, we conclude the Thirteenth Chapter - Named As ([Sree Krishna  
Bhagawaan's Advices To Udhddhava {Continuation} – Conversation  
Between Brahmadheva {Vishnu Bhagawaan} and Sanathkumaaraas]) 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!**