

**OM**

**Om Shree Krishnaaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

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श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM  
MOOLAM (ORIGINAL)**

**EKAADHESASKANDDAH (CANTO ELEVEN)**

॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namō Bhagavathe Vaasudhevaayah!**

॥ एकादशस्कन्धः ॥

**EKAADHESASKANDDAH (CANTO ELEVEN)**

॥ चतुर्दशोऽध्यायः - १४ ॥

**CHATHURDHDHESOADDHYAAYAH (CHAPTER FOURTEEN)**

**[UdhddhavOpadhesam – BhakthiYogaVivaranam] ([Sree Krishna  
Bhagawaan’s Advices To Udhddhava {Continuation} – Description Of  
Bhakthi Yoga or Yoga Of Devotion])**

[In this chapter we can read the description given by Vaasudheva Sree Krishna Bhagawaan of Bhakthi Yoga or Devotional Service and the most excellent method to practice Bhakthi Yoga along with Ddhyaana Yoga or

the process of Meditation. Udhddhava, the staunchest devotee and closest Associate of Sree Krishna Bhagawaan, wanted to know the best practice for Aathma Jnana or Transcendental Knowledge. He also wanted to find out from his Master, Krishna Bhagawaan, the supreme excellence of Bhakthi Yoga without having any fruitive material results. Krishna Bhagawaan explained that the original process of Dharma or Religion revealed in Vedhas had become lost in due course of time and due to Prelayaas or Annihilations. He provided the chronology, how the process of Bhakthi Yoga was passed over from generation to generation starting all the way from Brahmadheva. As the living entities are with multitudes of diverse desires, the system of Religion was elaborately explained in different ways to different Dhevaas. Thus, different philosophies arose, including atheistic doctrines. As the living entities are bewildered by illusion, they are incapable to ascertain the eternal benefit of Aathmajnana and thereby mistakenly identify austerity, penance, charity, sacrifices, etc. as the topmost Spiritual Practices. But Sree Krishna Bhagawaan instructed Udhddhava that, One desiring to attain perfection of life is advised to give up all material processes as well as the association of women. One should merge his mind constantly in the thought of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan. Please continue to read for more details...]

उद्धव उवाच

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

वदन्ति कृष्ण श्रेयांसि बहूनि ब्रह्मवादिनः ।  
तेषां विकल्पप्राधान्यमुताहो एकमुख्यता ॥ १ ॥

1

Vadhanthi Krishna! sreyaamsi behooni Brahmavaadhinah  
Theshaam vikalpapraddhaanyamuthaaho ekamukhyathaa.

Oh, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan! Oh, My Master! The scholastic Sages have explained that the Vedhic Literature recommend various process for perfecting One's life. Considering these varieties of viewpoints, Oh, Prebho or My Lord and

Master, please tell me whether all these processes are equally important or any one of them is supreme and most important.

भवतोदाहृतः स्वामिन् भक्तियोगोऽनपेक्षितः ।  
निरस्य सर्वतः सङ्गं येन त्वय्याविशेन्मनः ॥ २॥

2

Bhawathodhaahridhah Svaamin! Bhakthiyogoanapekshithah  
Nirasya sarvathah sanggam yena thvayyaavisenmanah.

Oh, Swaamin or My Most Respectable Lord and Master! You have just mentioned [in the previous chapter] about the purest and most exalted Bhakthi Yoga, renouncing all interest in material life and fully concentrating mind, heart, intelligence, and consciousness strictly and meditatively on You, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, and worshipping and offering devotional obeisance unto Your Lotus Feet without having any desire or in other words to strictly adhere Pure Bhakthi Yoga religiously, not for fulfillment of any needs and desires. Therefore, is it not this Bhakthi Yoga the most exalted and greatest of all Yogaas?

श्रीभगवानुवाच

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

कालेन नष्टा प्रलये वाणीयं वेदसंज्ञिता ।  
मयाऽऽदौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मदात्मकः ॥ ३॥

3

Kaalena nashtaa prelaye vaaneeyam vedhasamjithaa  
Mayaaaadhau Brahmane prokthaa ddharmmo yesyaam madhaathmakah.

In due course and by the influence of Time, the Vedhaas along with Transcendental Knowledge, which was advised to the Four-Faced Brahmadheva by Me at the beginning of Srishti or the Creation, was lost at

the time of Mahaa Prelaya or Great Deluge of Annihilation. The Vedhaas contain the Transcendental Knowledge explaining how to concentrate the mind and heart of the devotee on 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, with meditative concentration.

तेन प्रोक्ता च पुत्राय मनवे पूर्वजाय सा ।  
ततो भृगवादयोऽगृह्णन् सप्त ब्रह्ममहर्षयः ॥ ४॥

4

Thena prokthaa cha puthraaya Manave poorvajaaya saa  
Thatho Bhrigvaadhayoagrihnan saptha Brahmamaharshayah.

Brahmadheva instructed all Vedhaas or the entire Transcendental Vedhic Knowledge to his first or eldest son Manu or Manu Prejaapathi. Thereafter the great Saptharshees or Seven Rishees starting from Bhrigu received and accepted and conceived fully all Vedhaas and the Aathma Thatthvaas or Transcendental Principles contained in those Vedhaas.

तेभ्यः पितृभ्यस्तत्पुत्रा देवदानवगुह्यकाः ।  
मनुष्याः सिद्धगन्धर्वाः सविद्याधरचारणाः ॥ ५॥

5

Thebhyah pithribhyasthath puthraa DhevaDhaanavaGuhyakaah  
Manushyaah SidhddhaGenddharvvaah saVidhyaaddharaChaaranaah.

किन्देवाः किन्नरा नागा रक्षः किम्पुरुषादयः ।  
बह्व्यस्तेषां प्रकृतयो रजःसत्त्वतमोभुवः ॥ ६॥

6

Kindhevaah Kinnaraa Naagaa RekhahKimpurushaadhayah  
Behvyastheshaam prekrithayo RejahSaththvaThamobhuvah.

याभिर्भूतानि भिद्यन्ते भूतानां पतयस्तथा ।

यथाप्रकृति सर्वेषां चित्रा वाचः स्रवन्ति हि ॥ ७॥

7

Yaabhirbhoothaani bhidhyanthe bhoothaanaam mathayasthatthaa  
Yetthaaprekriithi sarvveshaam chithraa vaachah sravanthi hi.

एवं प्रकृतिवैचित्र्याद्धिद्यन्ते मतयो नृणाम् ।  
पारम्पर्येण केषाञ्चित्पाखण्डमतयोऽपरे ॥ ८॥

8

Evam prekrithivaichithyaadhbidhyanthe mathayo nrinaam  
Paaramparyena keshaanjchith paakhandamathayoapare.

From those Prejaapathees [the Saptharshees are also Prejaapathees,] their sons like all the Suraas or Dhevaas or gods, Asuraas or Dhaanavaas or Demons, Guhyakaas, Sidhddhaas, Kimdhevaas or inferior goods [sometimes even atheists are referred as Kimdhevaas,] Gendddharvvaas, Chaaranaas, Marththyaas or Manushyaas, Kimpurushaas, Kinnaraas, Naagaas, and Rekshaas received all Vedhaas and the Aathma Thaththvaas or Transcendental Principles contained in those Vedhaas. All of these different species of the universe along with their leaders appeared with various different natures, and desires generated from Thrigunaas or Modes of Material Nature. Because of different characteristics of living entities within the universe, there were many different interpretations of Vedhaas and Vedhic rituals, Manthraas, and rewards depending upon the Vaasanaas of those species. Thus, even in Marththyaas or Human beings, according to their intelligence and interest, they have interpreted the Vedhaas according to their choices and conveniences: among Manushyaas, some of them follow rituals based upon traditional practices, and some other follow the rituals based upon the influence of satanic or demonic natured people, and thus in due course of time they follow practices opposite to what is mentioned in Vedhaas or against the Vedhic injunctions.

मन्मायामोहितधियः पुरुषाः पुरुषर्षभ ।  
श्रेयो वदन्त्यनेकान्तं यथाकर्म यथारुचि ॥ ९॥

Manmaayaamohithaddhiyah Purushaah Purusharshabha!  
Sreyo vadhanthyanekaantham yetthaakarmma yetthaaruchi.

The Manushyaas or the human beings of the universe under the influence of Maaya or Illusory Power, their mind and intelligence got bewildered. With such bewildered minds and intelligence, they interpreted Vedhaas according to their Vaasanaas and interest in engaging fruitive material activities to their convenience and preferences. Thus, they interpreted that it would be better and more beneficial to observe and perform the rituals in such and such way just according to their choices. They argued to establish their own opinions and propagated for that vehemently.

धर्ममेके यशश्चान्ये कामं सत्यं दमं शमम् ।  
अन्ये वदन्ति स्वार्थं वा ऐश्वर्यं त्यागभोजनम् ।  
केचिद्यज्ञतपो दानं व्रतानि नियमान् यमान् ॥ १० ॥

Ddharmmameke yesaschaanye kaamam sathyam dhemam samam  
Anye vadhanthi svaarththam vaa aisvaryam thyaagabhojanam  
Kechidhyejnjathapodhaanam vrathaani niyamaan yemaan.

Some of them argued in favor of maintenance of Ddharmma or Religiosity, some others argued for establishment of fame and glory, some others simply wanted fulfillment of their desires, yet some others tried for truth, some others were for prosperity and auspiciousness, and yet some others were for control of material senses. They considered these are all the essential requirements a Man should possess for maintenance of disciplined religious life. They interpreted and considered each of these as Purushaarththhaas.

आद्यन्तवन्त एवैषां लोकाः कर्मविनिर्मिताः ।  
दुःखोदकास्तमोनिष्ठाः क्षुद्रानन्दाः शुचार्पिताः ॥ ११ ॥

Aadhyanthavantha evaishaam lokaah karmmavinirmithaah

Dhuhkhodharkkaasthamonishhtaah kshudhraanandhaah suchaarppithaah.

All these men, mentioned above, may obtain temporary fruits from their material work they have performed according to their own defined procedures and process. The meager and miserable situations they achieve would definitely bring future unhappiness. The temporary satisfaction they achieve is simply due to their ignorance. Even while they enjoy the fruits of their work, they are filled with lamentations within them. Thus, this universe is always filled with envy and dissatisfaction.

मय्यर्पितात्मनः सभ्य निरपेक्षस्य सर्वतः ।  
मयाऽऽत्मना सुखं यत्तत्कृतः स्याद्विषयात्मनाम् ॥ १२॥

12

Mayyarpithaaaathmanah sabhya nirapekshasya sarvvathah  
Mayaaaathmanaa sukham yeththath kuthah syadhvishayaathmanaam.

How can One, who is interested in sense gratification and desire fulfillment, attain the same Aathma Nirvrithi or Blissful Happiness, of those who have renounced everything in material life after fixing their mind and heart within Me with no other interest or expectation other than to be merged within Me? A Vishayaanurektha or One who is interested in Sense Gratification and Desire Fulfillment can never achieve the Aathma Nirvrithi of a Sarvva Sangga Parithyaagi or One who is of fully Renounced Order.

अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः ।  
मया सन्तुष्टमनसः सर्वाः सुखमया दिशः ॥ १३॥

13

Akinjchanasya dhaanthasya saanthasya samachethasah  
Mayaa santhushtamanasah sarvvaah sukhamayaa dhisah.

One who does not have any desire for anything in the material world, and achieves peace of mind by controlling his senses, and able to fix his consciousness equal in all conditions, and mind fully and completely satisfied within Me, finds happiness wherever he goes at all times irrespective of the material conditions around him.

न पारमेष्ठ्यं न महेन्द्रधिष्यं  
न सार्वभौमं न रसाधिपत्यम् ।  
न योगसिद्धीरपुनर्भवं वा  
मय्यर्पितात्मेच्छति मद्दिनान्यत् ॥ १४॥

14

Na Paarameshttyam na Mahendhraddhishnyam  
Na Saarvabhaumam na Resaaddhipathyam  
Na Yogasiddhirapunarbhavam vaa  
Mayyarpithaathmachchathi madhvinaanyath.

One who has meditatively fixed his mind and consciousness on Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is none other than The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, desires neither the abode and nor the position of Brahmadheva, nor the status and position of Dhevendhra, nor the Chakravarthithithvam or Empire-ship of the Earth, nor the sovereignty of Paathaala or Lower Planetary System [this is the Position of Suthala like Mahaabeli], nor attainment of Ashta Yoga Sidhddhi nor the Eightfold Perfection of Yoga, nor liberation from birth and death. Such a person desires Me alone and nothing else.

न तथा मे प्रियतम आत्मयोनिर्न शङ्करः ।  
न च सङ्कर्षणो न श्रीर्नैवात्मा च यथा भवान् ॥ १५॥

15

Na thatthaa Me Priyathama aathmayonirna Sankarah  
Na cha Sankarshano na Sreernnaivaathmaa cha yetthaa Bhawaan.

Hey, Udhddhava Mahaasaya! You are with boundless supreme transcendental qualities. You are so dear to Me that, when analyzed I am concluding that neither Brahmadheva who is the creator of the universe and all its entities and elements, nor Sankara Bhagawaan who is the destroyer of all creations, nor Kaamadheva who is the god of love and affection, nor Lakshmeedhevi who is the embodiment and source of all



prosperity and auspiciousness, nor even My Own Sankarshana Moorththy or Embodied Form of Sankarshana Bhagawaan as dear to Me as you, My staunchest and steadfast devotee, are.

निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम् ।  
अनुव्रजाम्यहं नित्यं पूयेयेत्यङ्घ्रिरेणुभिः ॥ १६॥

16

Nirapeksham Munim saantham nirvairam samadhersanam  
Anuvrajaamyaham nithyam pooyeyethyangghrirenubhih.

My pure devotees are always peaceful, quiet, always thoughtful of My glories described in Vedhaas, free from all material desires, rapt in the thought of My pastimes, without any feeling of enmity and envy to anything and anyone, and who has equal disposition everywhere. I always follow the footsteps of My pure devotees like that. Thus, with the dust of My pure devotees' lotus feet purify the material worlds, which are all situated within Me. [How does the dust of the lotus feet of Vaasudheva Sree Krishna Bhagawaan's devotees purify the world? Because Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan always follows the footsteps of His devotees. So, thus it is the dust from His Lotus Feet which purifies the worlds.]

निष्किञ्चना मय्यनुरक्तचेतसः  
शान्ता महान्तोऽखिलजीववत्सलाः ।  
कामैरनालब्धधियो जुषन्ति यत्  
तन्नैरपेक्ष्यं न विदुः सुखं मम ॥ १७॥

17

Nishkinjchanaa Mayyanurekthachethasah  
Saanthaa mahaanthoakhilajeevavathsalaah  
Kaamairanaalebdddhaddhiyo jushanthi yeth  
Thannairapekshyam na vidhuh sukham Mama.

My pure devotees are, those without any desire for personal gratification, whose minds, hearts, and consciousnesses are always attached to Me,

who are always peaceful and peace-loving, without any false ego, who are merciful to all living entities always, and whose consciousness is never affected by opportunities for sense gratification. Such devotees of Mine enjoy within Me supreme blissful happiness that cannot be known or achieved by those who are lacking such material detachment and renunciation.

बाध्यमानोऽपि मद्भक्तो विषयैरजितेन्द्रियः ।  
प्रायः प्रगल्भया भक्त्या विषयैर्नाभिभूयते ॥ १८॥

18

Baaddhyamaanoapi Madhbhaktho vishayairajithendhriyah  
Praayah pregalbhayaa bhakthyya vishayairnaabhibhooyathe.

My pure devotee who has total control over his senses or who has conquered material senses, even if he is gradually inclined or leaned towards interest in sense gratification in due course of time as he is living within this material world filled with material nature, due to the increased and progressive development of his staunch and steadfast devotion in Me his material desires will not disturb him as his pure devotion towards Me will keep him liberated from such desire prompting thoughts within him. Thus, he would always remain devoid of any material desires.

यथाग्निः सुसमृद्धार्चिः करोत्येधांसि भस्मसात् ।  
तथा मद्भिषया भक्तिरुद्धवैनांसि कृत्स्नशः ॥ १९॥

19

Yetthaagnih susamridhddhaarchchih karothyeddhaamsi bhasmasaath  
Thatthaa Madhvishayaa bhakthirUdhddhavainaamsi krithsanasah.

Hey, Bhaktha Siromani Udhdhdhava Mahaasaya! Just like how severely blazing fire burns out heaps of firewood into ashes instantaneously, similarly, pure devotion unto Me completely burns out and totally destroys all sins committed by My pure devotees within blazing effulgence of their transcendental devotion.

न साधयति मां योगो न साङ्ख्यं धर्म उद्धव ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥ २० ॥

20

Na saaddhayathi Maam yogo na saamkhyam Ddharmma Udhddhava!  
Na svaaddhyaayasthapasthyaago yetthaa bhakthirmMamorjjithaa.

Oh, Bhaktha Siromani – Most Intelligent Udhddhava Mahaasaya! My pure devotees can easily bring Me under their total control by unalloyed devotional services rendered to Me by them. I cannot be thus controlled by those engaged in Mystic Yoga, Saankhya Philosophy, Pious and Virtuous Work, Vedhic Study, Severe Austerity and Penance, and or Total Renunciation of Material Life.

भक्त्याहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः सताम् ।  
भक्तिः पुनाति मन्निष्ठा श्वपाकानपि सम्भवात् ॥ २१ ॥

21

Bhakthyaahamekayaa graahyah sredhddhayaaaathmaa priyah sathaam  
Bhakthih punaathi mannishtaa svapaakaanapi sambhavaath.

Those who carefully learn Vedhaas and Saasthraas describing My gloires with pure devotion and concentrated meditation upon Me would be able to attain transcendental knowledge to realize Me, who is the dearest to My devotees and The Supreme Soul of all entities and elements of the universe. Even those who are born as a Chandaala as a result of their sinful deeds would be completely purified and sanctified with Aathmajnjaana if they practice Bhakthi Yoga as prescribed in Vedhaas or even with pure Bhakthi upon Me.

धर्मः सत्यदयोपेतो विद्या वा तपसान्विता ।  
मद्भक्त्यापेतमात्मानं न सम्यक् प्रपुनाति हि ॥ २२ ॥

22

Ddharmmah sathyadheyopetho vidhyaa vaa thapasaanvithaa  
Madhbhakthyaapethamaathmaanam na samyak prepunaathi hi.

Oh, The Best of all My Bhakthaas, Udhddhava! Either truthful and compassionate Righteous Religious Practices, or the Scholastic Knowledge gained with severe penance and meditation would not purify the Mind of One, as good as pure and steadfast devotion on Me purify the mind of One. Please understand it and be clear about it that My Bhakthi is best panacea for everything.

कथं विना रोमहर्षं द्रवता चेतसा विना ।  
विनानन्दाश्रुकलया शुध्येद्भक्त्या विनाऽऽशयः ॥ २३॥

23

Kattham vinaa romaharsham, dhrevathaa chethasaa vinaa,  
Vinaaanadhaasrukalayaa, suddhyedh bhakthyaa vinaaasayah.

How the heart of One can melt without having a horripilation or without the hairs stand on end? And if the heart does not melt, how can the tears of love flow from the eyes? If One does not cry in blissful happiness of spirituality, how can One render lovely humble devotional service 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 or The Supreme Lord? And without such devotional service to Me, how can One purify his Antharengga or consciousness?

वाग्गद्गदा द्रवते यस्य चित्तं  
रुदत्यभीक्षणं हसति क्वचिच्च ।  
विलज्ज उद्गायति नृत्यते च  
मद्भक्तियुक्तो भुवनं पुनाति ॥ २४॥

24

Vaag gedhgedhaa, dhrevathe yesya chiththam,  
Rudhathyabheekshnam, hasathi kvachichcha  
Vilejja udhgaayathi nrithyathe cha,  
Madhbhakthiyuktho bhuvanam punaathi.

A devotee whose speech is sometimes choked up, whose heart melts, who cries continuously and sometimes laughs like a crazy or insane person, he may feel ashamed sometimes and cries out loudly and dances jovially, such a devotee thus fixed his loving devotional service to Me purifies the entire universe with the association of the dust from his feet.

यथाग्निना हेम मलं जहाति  
ध्मातं पुनः स्वं भजते च रूपम् ।  
आत्मा च कर्मानुशयं विधूय  
मद्भक्तियोगेन भजत्यथो माम् ॥ २५ ॥

25

Yetthaagninaa hema malam jehaathi  
Ddhmaatham punah svam bhajathe cha roopam,  
Aathmaa cha karmmaanusaayam viddhooya  
Madhbhakthiyogena bhajathyettho Maam.

Just as gold when melted in fire, all its impurities will be destroyed and returns to its pure brilliant state, similarly, the Aathma or the Soul, absorbed or melted in the brilliant fire of Bhakthi Yoga, is purified of all material contaminations [this is what we have referred as 'conditioned'] caused by past and previous fruitive activities and returns to its original position of serving Me in the Transcendental world.

यथा यथाऽऽत्मा परिमृज्यतेऽसौ  
मत्पुण्यगाथाश्रवणाभिधानैः ।  
तथा तथा पश्यति वस्तु सूक्ष्मं  
चक्षुर्यथैवाञ्जनसम्प्रयुक्तम् ॥ २६ ॥

26

Yetthaa yetthaaaathmaa parimrijiyatheasau  
Mathpunyagaatthaasrevanaabhiddhaanaih  
Thatthaa thatthaa pasyathi vasthu sookshmam  
Chakshuyetthaivaanjjanasampreyuktham.

To what extent the devotees purify their minds, hearts, and consciousnesses by listening devotional Keerththans proclaiming My glories, and or by proclaiming My glories as devotional discourses for the benefit and welfare of the general public, and by performing other pious and virtuous activities after removing all impurities and contaminants, to that extent their transcendental knowledge would become crystal clear and would be able to see Me, The Absolute Truth, in The Subtle Transcendental Form, and would be permanently fixed in their consciousnesses. It is just like how the diseased eyes are treated with medicinal or herbal ointment it gradually recovers its power to see.

विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते ।  
मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ॥ २७॥

27

Vishayaan ddhyaayathaschiththam vishayeshu vishajjathe  
Maamanusmarathaschiththam Mayyeva previleeyathe.

Those who have desire for sense gratification, their minds, hearts, and consciousnesses would always be strongly fixed within senses under the influence of modes of material nature. Hey, Udhddhava Mahaamathe! Please know that those who remember Me and sing Keerththans proclaiming My glories always would merge within Me very easily.

तस्मादसदभिध्यानं यथा स्वप्नमनोरथम् ।  
हित्वा मयि समाधत्स्व मनो मद्भावभावितम् ॥ २८॥

28

Thasmaadhasadhabiddhyaanam yetthaa svapnamanorettham  
Hithvaa Mayi samaaddhathsva mano Madhbhaavabhaavitham.

Hey, Madh Bhaktha Siromane or Crest Jewel of all My Devotees – Udhddhava! Therefore, One must reject all material processes of elevation, which are like the mental creations of a dream, and One should completely absorb One's mind in Me. And thus, by constantly thinking and remembering Me, One becomes totally and completely purified.

स्त्रीणां स्त्रीसङ्गिनां सङ्गं त्यक्त्वा दूरत आत्मवान् ।  
क्षेमे विविक्त आसीनश्चिन्तयेन्मामतन्द्रितः ॥ २९॥

29

Sthreenaam sthreesangginaamsanggamthyekthvaa dhooratha  
aathmavaan  
Ksheme viviktha aaseenaschinthayenmaamathandhrithah.

My pure and staunch devotee is the One who meditates upon Me and worships Me uninterruptedly, sitting at an isolated place where he is comfortable and where he has no chance of having any association with anyone including woman who can bring desire for sense gratification in his mind. This means the devotee must worship meditatively thinking and remembering 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.

न तथास्य भवेत्क्लेशो बन्धश्चान्यप्रसङ्गतः ।  
योषित्सङ्गाद्यथा पुंसो यथा तत्सङ्गिसङ्गतः ॥ ३०॥

30

Na thatthaasya bhaveth kleso benddhaschaanyapresanggathah  
Yoshithsanggaadhyetthaa pumso yetthaa  
Thathsanggisanggathah.

Of all types of sufferings and bondages arising from attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with those attached to women. There is no doubt about it.

उद्धव उवाच

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

यथा त्वामरविन्दाक्ष यादृशं वा यदात्मकम् ।

ध्यायेन्मुमुक्षुरेतन्मे ध्यानं त्वं वक्तुमर्हसि ॥ ३१ ॥

31

Yetthaa ThvamAravindhaaksha! Yaadhrisam vaa yedhaathmakam  
Ddhyaayenmumukshurethanme Ddhyaanam me Thvam vakthumarhasi.

Oh, Aravindhaaksha or Lotus-Eyed Sree Krishna Bhagawaan, My Master and Lord! How, meaning, following what rituals and practices, and meditatively remembering and thinking of which Form of You, should One who wishes to attain Moksha or Salvation with Aathmajnjaana? Oh, Bhagawan! You, please instruct and advise me on the method or process and procedure of Ddhyaana Yoga or Mystic Yoga of Meditation. I deserve to be instructed in that method by You as You are my Master and Lord.

श्रीभगवानुवाच

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

सम आसन आसीनः समकायो यथासुखम् ।  
हस्तावुत्सङ्ग आधाय स्वनासाग्रकृतेक्षणः ॥ ३२ ॥

32

Sama aasana aaseenah samakaayo yetthaasukham  
Hasthaavuthsangga aaddhaaya svanaasaagrakrithekshanah.

One should practice Yoga-Asana by sitting on a leveled seat that is not too high nor too low, keeping the body straight and erect and yet comfortable, and placing the two hands on his lap and focusing his eyes at the tip of his nose. [This is the pose for getting full concentration which is the pre-requirement for meditation.]

प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः ।  
विपर्ययेणापि शनैरभ्यसेन्निर्जितेन्द्रियः ॥ ३३ ॥



Praanasya soddhayenmaarggam poorakumbhakarechakaih  
Viparyayenaapi sanairabhyasennirjjithendhriyah.

One should clear out and purify the pathways for breathing in and out by practicing mechanical exercises, technically called Pooraka = Inhalation or breathing in fully, Kumbhaka = Holding the inhaled air, and Rechaka = Exhalation of the air inhaled in. [After exhalation and before the next inhalation One has to pause for a while without doing anything and that process of Pause is called Soonyaka.] And after having a pause One has to continue the process in a reverse order like Rechaka, Kumbhaka, and Pooraka. This process is called Praanaayaama or Praanaavyaama. Thus, having fully controlled the senses, One may practice Praanaayaama step by step basis.

हृद्यविच्छिन्नमोङ्कारं घण्टानादं बिसोर्णवत् ।  
प्राणेनोदीर्यं तत्राथ पुनः संवेशयेत्स्वरम् ॥ ३४॥

Hridhyavichcchinnaamomkaaram ghantaanaadham bisornnavath  
Praanenodheerya thathraattha punah samvesayeth svaram.

Beginning from the Moolaaddhaara Chakra, [Moolaaddhaara Chakra is located at the Perineum - the space between the anal outlet and the genital organ. - And it is the Foundation of the Physical Structure and the Energy of the Body.], One should move the Praana Vaayu or Life-Air continuously upward like the fibers in the lotus stalk until it reaches the heart, where Om – which is the Sacred Syllable – is situated like the Mani Naadha or sound of bell. One should thus continue raising the Sacred Syllable upward the distance of Twelve Angulaas [One Angula is 0.7497 inches and Twelve Angula is 8.9961 inches.] – and there the Omkaara or the Sound of Om should be joined together with the Fifteen vibrations produced with Anuswaara – is the sound of ‘m’ -.

एवं प्रणवसंयुक्तं प्राणमेव समभ्यसेत् ।  
दशकृत्वस्त्रिषवणं मासादर्वाग्जितानिलः ॥ ३५॥

Evam Prenavasamyuktham praanameva samabhyaseth  
Dhesakrithvasthrishevanam maasaadharvaag jithaanilah.

Being fixed in Omkaara, One should Practice this system of Praanaayaama Yoga daily Ten times at each of the Sanddhyaas like Sunrise, Noon, and Sunset. If One can practice this Praanaayaama continuously for One Month without any interruption or break, then he should be able to conquer the exercise of inhaling and exhaling Praana Vaayu or Life-Air. [That means such a Yogi will not die because of suffocation under any circumstances.]

हृत्पुण्डरीकमन्तःस्थमूर्ध्वनालमधोमुखम् ।  
ध्यात्वोर्ध्वमुखमुन्निद्रमष्टपत्रं सकर्णिकम् ॥ ३६॥

Hrith pundareekamanthahstthamoordhddhvanaalamaddhomukham  
Ddhyaathvordhddhvamukhamunnidhramashtapathram sakarnnikam.

Keeping the eyes half closed and fixing on the tip of the nose in meditation pose, being enlivened and fully alert, One should meditate on the Lotus Flower situated within One's own heart. This fully blossomed Lotus Flower, of the heart and mind, with the pericarp has eight petals and is situated on an erect lotus stalk. One should fix his mind meditatively or meditate upon this Lotus Flower.

कर्णिकायां न्यसेत्सूर्यसोमाग्नीनुत्तरोत्तरम् ।  
वह्निमध्ये स्मरेद्रूपं ममैतद्ध्यानमङ्गलम् ॥ ३७॥

Karnnikaayaam nyeseth SooryaSomaAgninuththaroththaram  
Vahnimaddhye smaredhroopam mamaithadhdhyaanamanggalam.

One should install and invoke and meditate the Dhevaas or gods like Soorya or Sun-god, Soma or Moon-god, and Agni or Fire-god, etc. on the

whorl or pericarp of the Chiththa Padhma or Lotus Flower. [Assume the Dhevaas are situated on the cover of the Lotus Flower.] Then he should install and invoke 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, with My Worshipable Form at the center of Vahni or Fire and meditate on each and every part of My Form as the auspicious goal of all meditation.

समं प्रशान्तं सुमुखं दीर्घचारुचतुर्भुजम् ।  
सुचारुसुन्दरग्रीवं सुकपोलं शुचिस्मितम् ॥ ३८॥

38

Samam presaantham sumukham dheerghachaaruchathurbhujam  
Suchaarusundharavigreevam sukapolam suchismitham.

समानकर्णविन्यस्तस्फुरन्मकरकुण्डलम् ।  
हेमाम्बरं घनश्यामं श्रीवत्सश्रीनिकेतनम् ॥ ३९॥

39

Samaanakarnnavinyasthasphuranmakarakundalam  
Hemaambaram ghanasyaama sreevathsasreenikethanam.

शङ्खचक्रगदापद्मवनमालाविभूषितम् ।  
नूपुरैर्विलसत्पादं कौस्तुभप्रभया युतम् ॥ ४०॥

40

Sangkhachakragedhaapadmavanamaalaavibhooshitham  
Noopurairvilasathpaadham kausthubhaprebhayaa yutham.

द्युमत्किरीटकटकटिसूत्राङ्गदायुतम् ।  
सर्वाङ्गसुन्दरं हृद्यं प्रसादसुमुखेक्षणम् ॥ ४१॥

41

Dhyumathkireetakatakakatisoothraangedhaayutahm  
Sarvvaanggasundharam hridhyam presaadhsaumukhekshanam.

सुकुमारमभिध्यायेत्सर्वाङ्गेषु मनो दधत् ।  
इन्द्रियाणीन्द्रियार्थेभ्यो मनसाऽऽकृष्य तन्मनः ।  
बुद्ध्या सारथिना धीरः प्रणयेन्मयि सर्वतः ॥ ४२ ॥

42

Sukumaaramabhiddhyaayeth sarvvaanggeshu mano dheddhath  
Indhriyaaneendhriyaarththebhyo manasaaaakrishya thanmanah  
Budhddhya saareththinaa ddheerah prenayenmayi sarvvathah.

That Form of Mine is perfectly proportioned, gentle, and cheerful. When One meditates upon My Form, he should visualize and see within his mind, heart, and consciousness that My Form possesses: Four beautiful long arms, a charming and beautiful neck, a handsome forehead, pure smile, and glowing shark-shaped earrings suspended from each of the two identical ears. He should see My Transcendental Form is in the color of a dark rain cloud and is garbed in golden yellowish silk. The chest of My Form is the abode of Sreevathsa as well as Sree Mahaa Lakshmi who is the goddess of fortune and auspiciousness. He should clearly visualize My Form decorated with Sangkh or Conchshell, Chakra or Sudhersana Chakra or Disk, Gedha or Club, Padhma or Lotus Flower and also garland of forest flowers. He should see My two brilliant Lotus Feet decorated with ankle bells and bracelets, and My Form exhibiting Kausthubha gem along with an effulgent crown. He sees My upper hips brilliantly and beautifully decorated by a golden belt or girdle, and My face beautified by merciful and compassionate glancing. Pulling all the senses or withdrawing all the senses back from the sense objects, One should become fully self-controlled and grave and should use the intelligence to fix his mind and consciousness strongly and stably upon all the limbs of My, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan's or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, Transcendental Body. Thus, One should constantly meditate upon that delicate and devotional Transcendental Form of Mine.

तत्सर्वव्यापकं चित्तमाकृष्यैकत्र धारयेत् ।  
नान्यानि चिन्तयेद्भूयः सुस्मितं भावयेन्मुखम् ॥ ४३ ॥

43

Thatsarvvavyaapakam chiththamaakrishyaikathra ddhaarayeth  
Naanyaani chinthayedh bhooyah susmitham bhaavayenmukham.

The mind is everywhere or throughout the body and most effective and influential to each and every part of the body, meaning One's mind is what makes active or what activates each sense organ. Therefore, One should control and bring his mind under his captivity and concentrate fully upon Me and stabilize it on Me. Once the mind is meditatively fixed upon Me, he should not think of or meditate upon anything other than My smiling and always pleasant and effulgent face.

तत्र लब्धपदं चित्तमाकृष्य व्योम्नि धारयेत् ।  
तच्च त्यक्त्वा मदारोहो न किञ्चिदपि चिन्तयेत् ॥ ४४ ॥

44

Thathra lebddhapadham chiththamaakrishya vyomni ddhaarayeth,  
Thachcha thyekthvaa madhaaroho na kinjchidhapi chinthayeth.

Being established in meditation on My, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan's or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, smiley face, then One should withdraw the consciousness and fix it in the sky. Then giving up such meditation, One should become established in Me and give up the process of meditation altogether.

एवं समाहितमतिर्मामेवात्मानमात्मनि ।  
विचष्टे मयि सर्वात्मन् ज्योतिर्ज्योतिषि संयुतम् ॥ ४५ ॥

45

Evam samaahithamathirmmaamevaathmaanamaathmani  
Vichashte mayi sarvvaathman jyothirjyothishi

Without any doubt and without having any room for any type of argument, the Aathma or the Soul or the Self is My part, or I am the Aathma or the Soul or the Self. I am the most Omnipresent Effulgence and I am Sarvvaathma or Aathma of everything and anything. I am SwaAthma or I Myself is My Own Aathma. One, My devotees, can visualize and see the Aathma or the Self or Soul within Me just like how One can see the effulgence within the effulgence, or One sees only Effulgence in Effulgence, with equipoised and balanced mind, intelligence, and consciousness.

ध्यानेनेत्थं सुतीव्रेण युञ्जतो योगिनो मनः ।  
संयास्यत्याशु निर्वाणं द्रव्यज्ञानक्रियाभ्रमः ॥ ४६ ॥

46

Ddhyaaneneththam sutheevrena yunjjatho Yogino manah  
Samyaasyathyaasu nirvvaanam dhrevyajnjaanakriyaabhremah.

Thus, with severe and steadfast Ddhyaana Yoga or with the Mystic Power of Meditation, My pure devotee can unite his mind, intelligence, and consciousness with Kaivalya Padham or Moksha Padham which is nothing other than Myself. Such a pure devotee who sees only 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, is a True Yogi. Such a Yogi sees only what One has to or should see and that is I. I am the only One, everyone should see, or I am the only One deserved to be seen by everyone. Therefore, by not seeing anything other than Me, One would never be subjected to any type of bewilderment for his mind and without any mental bewilderment or confusion or delusion, One would attain Nirvvaana or Nirvvaanam or Moksham or Vaikuntta Padham which is My abode.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां  
संहितायां एकादशस्कन्धे चतुर्दशोऽध्यायः ॥ १४ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam  
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –  
BhakthiYogaVivaranam] [Naama] ChathurdhdhesoAddhyaayah

Thus, we conclude the Fourteenth Chapter – Named As ([Sree Krishna  
Bhagawaan's Advices To Udhddhava {Continuation} – Description Of  
Bhakthi Yoga or Yoga Of Devotion]) 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!**