

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

Om Namō Bhagavathe Vaasudhevaayah!

Om Namō Bhagavathe Vaasudhevaayah!

Om Namō Bhagavathe Vaasudhevaayah!

Om Namō Bhagavathe Vaasudhevaayah!

Om Namō Bhagavathe Vaasudhevaayah!

Om Namō Bhagavathe Vaasudhevaayah!

Om Namō Bhagavathe Vaasudhevaayah!

Om Namō Bhagavathe Vaasudhevaayah!

Om Namō Bhagavathe Vaasudhevaayah!

Om Namō Bhagavathe Vaasudhevaayah!

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ पञ्चदशोऽध्यायः - १५ ॥

PANJCHADHESOADDHYAAYAH (CHAPTER FIFTEEN)

[UdhddhavOpadhesam – YogaSidhddhiNiroopanam] ([Sree Krishna Bhagawaan’s Advices To Udhddhava {Continuation} – Description Of Process For Perfect Mystic Yoga And The Means For Its Attainment])

[In this chapter we can read all Eighteen, - Eight Primary and Ten Secondary, -Sidhddhees or Mystic Perfections and how a Yogi can obtain them. These Sidhddhi and or Sidhddhees are developed by fixing One’s

mind, heart, intelligence, and consciousness on Vaasudheva Sree Krishna Bhagawaan with meditative concentration. Sree Krishna Bhagawan explains to His steadfast and staunchest devotee and servant Udhddhava Mahaasaya the characteristics of all Eighteen Sidhddhees and their presiding deities. But instead of worshipping all deities separately, it is more fruitful to worship Sree Krishna Bhagawaan as He is the Supreme Master and Controller of all Sidhddhees. He also instructs His Bhaktha, Udhddhava, that He is also the ultimate source for attainment of Mukthi and to reach Vaikuntta Padham or Abode of Sree Mahaa Vishnu Bhagawaan. Please continue to read for more details...]

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Said]:

जितेन्द्रियस्य युक्तस्य जितश्वासस्य योगिनः ।
मयि धारयतश्चेत उपतिष्ठन्ति सिद्धयः ॥ १ ॥

1

Jithendhriyasya yukthasya jithasvaasasya Yoginah
Mayi ddhaarayathaschetha upathishtanthi sidhddhayah.

A Yogi who is able to conquer and control his senses, and who has meditatively and firmly fixed his mind 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, and One who has controlled and regulated the process of breathing in and out, and One who never deviates from his aim or target of reaching Me by attaining the knowledge of Paramaathma Thatthvam or Transcendental Principles is the best and most exalted Yogi who is called as Yogeendhra. Such Yogeendhraas would have achieved all their goals and attained mystic perfections in life and thus Aathmasaakshaathkaaram or Transcendental Realization.

उद्धव उवाच

Udhddhava Uvaacha (Udhddhava Mahaasaya Said):

कया धारणया का स्वित्कथं वा सिद्धिरच्युत ।
कति वा सिद्धयो ब्रूहि योगिनां सिद्धिदो भवान् ॥ २॥

2

Kayaa ddhaaranayaa kaasvith katthamsvith sidhddhirAchyutha!
Kathi vaa sidhddhayo broohi yoginaam sidhddhidho

Bhawaan.

My dear Master and Lord, Achyutha Bhagawan or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawan! Please explain to me the process by which One can attain Mystic Perfection. What is the nature of such Mystic Perfection? How many different types of Mystic Perfections are there? Oh, Bhagawan! You are the bestower of all Mystic Perfections. Therefore, please explain all these things very clearly to me as You are the only One Who can and Who is capable to explain it.

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Achyutha Kesava Bhagawaan or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Said]):

सिद्धयोऽष्टादश प्रोक्ता धारणायोगपारगैः ।
तासामष्टौ मत्प्रधाना दशैव गुणहेतवः ॥ ३॥

3

Sidhddhyoashtaadhesa prokthaa ddhaaranaayogapaaragaih
Thaasaamashtau Mathpreddhaanaa dhesaiva gunahethavah.

The Scholastic Masters of Yoga System have declared that there are Eighteen types of Yoga Sidhddhees or Mystic Perfections and Meditation. Eight of them are Primary and they are having their shelter in Me, and the remaining Ten are secondary ones and appearing from Saththvaguna or material mode of goodness or virtue.

अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियैः ।
प्राकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता ॥ ४॥

4

Animaa Mahimaa MoorththerLeghimaa Praapthirindhriyaih
Praakaasyam sruthadhrishteshu SakthipreranamEesitha.

गुणेष्वसङ्गो वशिता यत्कामस्तदवस्यति ।
एता मे सिद्धयः सौम्य अष्टावौत्पत्तिका मताः ॥ ५॥

5

Guneshvasanggo vasithaa yethkaamasthadhavyathi
Ethaa Me sidhddhayah Saumya, ashtaavauthpaththikaa mathaah.

Hey, Udhddhava Mahaamathe! Of the Eight Mukhya Sidhddhees or Primary Mystic Perfections: There are Three by which One can transform his own body and they are - 1) Anima = Becoming like an Atom or Nano-Atom or Becoming Smaller than the Smallest, 2) Mahima = Becoming bigger than the biggest, and 3) Leghima or Laghima = Becoming Lighter than the Lightest. By attainment of the Sidhddhi called 4) Praapthi = One can Acquire whatever He Desires, meaning One who has Praapthi can fulfill all his desires including Indhriya Sukhaas or Sense Gratifications. Now, by attainment of 5) Praakaasya or Praakaamya Sidhddhi, One can see and experience all enjoyments either in this world or in the other. Through 6) Eesitha or Eesithvam or Eesiththam Sidhddhi, One can manipulate the sub-potencies of Maaya and with such control of Maaya, he can make others do whatever he wants. With 7) Vasitha or Vasithvam or Vasiththa Sidhddhi, One acquires controlling potency and can control and conquer Gunaas or One with Vasiththa is unimpeded by the Three Modes of Nature. One who has acquired the Sidhddhi called 8) Kaamaavasaayitha or Kaamasthadhavyathi, he can obtain anything from anywhere, to the highest possible limit. My dear Udhddhava, these Ashta Sidhddhees or Eight Mystic Perfections are considered to be naturally existing and unexcelled within this world or rather there is no other Sidhddhi which is more powerful and superior to these Ones.

अनूर्मिमत्त्वं देहेऽस्मिन् दूरश्रवणदर्शनम् ।
मनोजवः कामरूपं परकायप्रवेशनम् ॥ ६॥

6

Anoormmiththvam dheheasmin dhoorasrevanadhersanam
Manojeva kaamaroopam parakaayaprevesanam.

स्वच्छन्दमृत्युर्देवानां सहक्रीडानुदर्शनम् ।
यथासङ्कल्पसंसिद्धिराज्ञाप्रतिहतागतिः ॥ ७॥

7

Svachcchandhamrithyurdhdhevaanaam sahakreedaanudhersanam
Yetthaasankalpasamsidhdhirajnaaprethihathaagethih.

त्रिकालज्ञत्वमद्वन्द्वं परचित्ताद्यभिज्ञता ।
अग्न्यर्काम्बुविषादीनां प्रतिष्ठम्भोऽपराजयः ॥ ८॥

8

ThrikaalajnathvamAdhvandhvandhvam Parachiththaadhyabhijnjathaa
Agnyaarkaambuvishaadheenaam prethishtambhoaparaajeyah.

The next Ten secondary Mystic Perfections are arising from Thrigunaas or Modes of Nature. They are: 1) Anoormmimaththvam = Being undisturbed by hunger, thirst, and other bodily appetites. 2) Dhoora-Srevana or Dhoora-Srevanam = Having the capacity of hearing things far away. 3) Dhoora-Dhersana or Dhoora-Dhersanam = Having the capacity of seeing things far away. 4) Mano-Jeva or Mano-Jevam = Moving the body wherever the thought or mind goes (Teleportation or Astral Projection). 5) Kaama-Roopa or Kaama-Roopam = Assuming the Form desired or Assuming any form as the mind desires. 6) Parakaaya-Prevesanam = Entering the body of others. 7) Svachcchandha-Mrithyu = Dying when One desires or Dying when One wishes to die. 8) Dhevaanaam Saha Kreedaanu-Dhersanam = Witnessing and Participating in the Kreedaas or Pastimes of the Dhevaas or gods. 9) Yetthaa-Sankalpa-Samsidhdhi = Perfect Accomplishment of One's Determination or Capacity to accomplish whatever One thinks. And 10) Aajnjaa-Prethi-Hathaa-Gethi = Having the

capacity to ensure that all One's commands and orders are executed. There are also other Sidhddhees or Mystic Perfections like: a) Thrikaalajnjathvam = Having the capacity to know all the three times; meaning the past, present, and future; b) Advandhvam or Advandhvathvam = Experiencing and Feeling of Non-Dualities or having the capacity of tolerance of heat-cold, pain-pleasure, and such dualities; c) ParachiththeadhyAbhijnjatha = Knowing the mind of others or having the capacity of reading the mind of others; and d) AgnyArkkaAmbuVishaadheenaam Prethishtamabha = Having the capacity of checking influence or blocking the effect of Fire, Sun, Water, Poison, and so on; e) Aparajeya = Remaining unconquered by others. These also are included in the Sidhddhees or Mystic Perfections.

एताश्चोद्देशतः प्रोक्ता योगधारणसिद्धयः ।
यया धारणया या स्याद्यथा वा स्यान्निबोध मे ॥ ९॥

9

Ethaaschodhdhesathah prokthaa yogaddhaaranasidhddhayah
Yeyaa ddhaaranayaa yaa syaadhyetthaa vaa syaanniboddha Me.

Hey, Udhddhava Mahaamathe! You have heard a brief description of all Yoga Sidhddhees or Mystic Perfections. I, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, have only listed them according to their names and characteristics. Now, I shall explain to you how specific Yoga Sidhddhi or Mystic Perfection arises from specific Meditation and also the particular process involved for acquirement of specific Sidhddhi. Please listen carefully.

भूतसूक्ष्मात्मनि मयि तन्मात्रं धारयेन्मनः ।
अणिमानमवाप्नोति तन्मात्रोपासको मम ॥ १०॥

10

Bhoothasookshmaathmani Mayi thanmaathram ddhaarayenmanah
Animaanamavaapnothi thanmaathorpaasako Mama.

One who worships 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 My most subtle Atomic Form pervading all subtle Elements, fixing his mind on that Alone, obtains the Sidhddhi or Mystic Perfection called Anima.

महत्यात्मन्मयि परे यथासंस्थं मनो दधत् ।
महिमानमवाप्नोति भूतानां च पृथक् पृथक् ॥ ११ ॥

11

MahathyaathmanMayi pare yetthaasamsttham mano dheddhath
Mahimaanamavaapnothi bhoothaanaam cha pritthak pritthak.

Hey, Udhddhava Mahaamathe! I, 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, is the cause, resource, and attribute of Mahaththaththva or Mahath-Thatththva or the Great Principle. [The Cause of Creation is called: Mahath-Thatththva or the total Material Energy, and its effect is the creation itself. The cause of the creation is called the Mahath-Thatththva, or total material energy, and its effect is the creation itself. But neither cause nor effect existed in the beginning; they emanated from the Supreme Personality of Godhead, as did the energy of time. This is stated in the Vedhaantha-Soothra (Jenmaadhi Asya Yettha). The source of birth of the cosmic manifestation, or Mahath-Thatththva, is the Personality of Godhead. This is confirmed throughout Śrīmad-Bhāgavatam and the Bhagavad-Geetha. In the Bhagavad-Geetha (10.8) the Lord says, Ahaṁ Sarvasya Prabhavaḥ: "I am the fountainhead of all emanations." The material cosmos, being temporary, is sometimes manifest and sometimes unmanifest, but its energy emanates from the Supreme Absolute Lord. Before the creation there was neither cause nor effect, but the Supreme Personality of Godhead existed with His full opulence and energy. According, to Saankhya Philosophy: the material cosmos is composed of twenty-four elements: the five gross material elements, the three subtle material elements, the five knowledge-acquiring senses, the five active

senses, the five objects of sense pleasure, and the Mahath-Thatthva (the total material energy). According to Saankhya Philosophy, the material cosmos is composed of twenty-four elements: the five gross material elements, the three subtle material elements, the five knowledge-acquiring senses, the five active senses, the five objects of sense pleasure, and the Mahath-Thatthva (the total material energy). Empiric philosophers, unable to go beyond these elements, speculate that anything beyond them must be Aveyktha, or inexplicable. But the world beyond the twenty-four elements is not inexplicable, for it is explained in the Bhagavad-Geetha as the eternal (Sanaathana) nature. Beyond the manifested and unmanifested existence of material nature (Vyekthaavyektha) is the Sanaathana nature, which is called the Paravyoma, or the spiritual sky. Since that nature is spiritual in quality, there are no qualitative differences there: everything there is spiritual, everything is good, and everything possesses the spiritual form of Sree Krishna Himself. That spiritual sky is the manifested internal potency of Sree Krishna; it is distinct from the material sky, manifested by His external potency.] One who absorbs his mind in the particular form of the Mahath-Thatthva and thus meditates upon Me as The Supreme Soul of the total Material Existence achieves the Sidhddhi or Mystic Perfection called Mahima. By further absorbing the mind in the situation of each Individual Element such as the Aakaasa or Sky; Vaayu or Air; Agni or Fire; and so on; One progressively acquires the greatness of each Material Element.

परमाणुमये चित्तं भूतानां मयि रञ्जयन् ।
कालसूक्ष्मार्थतां योगी लघिमानमवाप्नुयात् ॥ १२॥

12

Paramaanumaye chiththam bhoothaanaam Mayi renjjayan
Kaalasookshmaarththathaam yogee Leghimaanamavaapnuyaath.

Hey, Udhddhava Mahaamathe! I, Yedhooththama Uththamasloka
Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana
Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan,
exist in everything as the essence of the atomic constituents of material
elements. One who worships Me by concentrating his mind meditatively on
Me as the essence of the atomic constituent of all elements of the universe
would certainly achieve the Sidhddhi or Mystic Perfection called Leghima,

by which he realizes the subtle atomic substance of Time. [By this Sidhddhi of Leghima, One would be able to conquer the Time and its impacts.]

धारयन् मय्यहं तत्त्वे मनो वैकारिकेऽखिलम् ।
सर्वेन्द्रियाणामात्मत्वं प्राप्तिं प्राप्नोति मन्मनाः ॥ १३ ॥

13

Ddhaaryan Mayyahamthatthve mano vaikaarikeakhilam
Sarvvendhriyaanaamaathmathvam praapthim praapnothi Manmanah.

One who fixes his mind completely on Me within the elements of Ahantha or False Ego generated from Saththva Guna or Mode of Goodness or Virtue, will become a Yogi. And such a Yogi obtains the power of Mystic Acquisition, by which becomes the proprietor of the senses of all living entities as his mind has sublimely merged within My Mind. He obtains such perfection because his mind is absorbed in Me.

महत्यात्मनि यः सूत्रे धारयेन्मयि मानसम् ।
प्राकाम्यं पारमेष्ठ्यं मे विन्दतेऽव्यक्तजन्मनः ॥ १४ ॥

14

Mahathyaathmani yah soothre ddhaarayenMayi maanasam
Praakaasyam Paarameshttyam Me vindhatheavyekthajenmanah.

One who meditatively concentrates all his mental activities in Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, as the Super and Supreme Soul as that phase of the Mahath-Thatthva which manifests the chain of fruitive activities obtains from Me, Whose appearance is beyond the material perception, the most excellent Mystic Perfection called Praakaasya or Praakaamya.

विष्णौ त्र्यधीश्वरे चित्तं धारयेत्कालविग्रहे ।
स ईशित्वमवाप्नोति क्षेत्रज्ञक्षेत्रचोदनाम् ॥ १५ ॥

15

Vishnau thryeddhEesvare chiththam ddhaarayeth kaalavigrahe
Sa Eesithvamavaapnothi kshethrakshethraijnachodhanaam.

One clearly understands and realizes that I am Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is The Supreme Soul and The Soul of all souls and that I am the Prime Mover and Supreme Lord of the External Energy consisting of Thrigunaas or Three Modes of Nature and thereafter places his mind and consciousness strictly on Me, Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is The Supreme Soul, obtains the Mystic Perfection of controlling all other Conditioned Souls, their material bodies, and their bodily designations. This Sidhddhi or Mystic Perfection is called Eesithvam, meaning being the Eeswara or The Lord and Controller of Materially entrapped conditioned souls and attached material bodies.

नारायणे तुरीयाख्ये भगवच्छब्दशब्दिते ।
मनो मय्यादधद्योगी मद्धर्मा वशितामियात् ॥ १६॥

16

Naaraayane thureeyaakhye Bhagawachcchabdhasabdhithe
Mano Mayyaadhaddhadhyogee madhddharmmaa Vasithaamiyaath.

One who wants to be endowed with the Sidhddhi called Vasithvam with full of all opulence, meaning One who wishes to acquire all opulence to his side and under his control, has to worship Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, in My Form of Naaraayana, known as the Thureeya Bhaava or the Fourth Factor, which is full of all opulence as the permanent abode of Sree Mahaa Lakshmi Dhevi, the Goddess of Fortune and Auspiciousness.

निर्गुणे ब्रह्मणि मयि धारयन् विशदं मनः ।
परमानन्दमाप्नोति यत्र कामोऽवसीयते ॥ १७॥

17

Nirggune Brahmani Mayi ddhaarayan visadham manah
Paramaanandhamaapnothi yethra kaamoavaseeyathe.

I am Nirgguna, meaning Impersonal Brahman beyond any Mode of Material Nature. One who fixes his pure mind with meditative concentration on Me obtains the greatest blissful happiness, where in all his desires are completely fulfilled. Because he is the One who has fulfilled all his desires, he is known and called as Kamoavaseeya or Kaamaavasaayi One who has attained all his wishes and desires or Kaamaavasaayitha.

श्वेतद्वीपपतौ चित्तं शुद्धे धर्ममये मयि ।
धारयञ्छ्वेततां याति षडूर्मिरहितो नरः ॥ १८॥

18

Svethadhveepapathau chiththam sudhddhe ddharmmamaye Mayi
Ddhaarayan svethathaam yaathi shadoormmirehitho Narah.

I am the Lord and Controller of Svethadhveepa and hence called as SvethadhveepaAddhipa. I am Parisudhddha or pure. I am The Eternally Effulgent Ddharmmaathma or Religiously Righteous Supreme Soul. One who fixes his mind, intelligence, and consciousness with concentrated meditation on Me as SvethadhveepaAddhipa obtains the pure existence in which he is freed from the Shadoormmees or the Six Waves of Material Disturbances like Kaama = Greed, Kroddha = Anger, Lobha = Covetousness or Cupidity, Moham = Lust or Passion, Madham = Haughtiness, and Maathsaryam = Rivalry or Envy.

मय्याकाशात्मनि प्राणे मनसा घोषमुद्रहन् ।
तत्रोपलब्धा भूतानां हंसो वाचः शृणोत्यसौ ॥ १९॥

19

Mayyaakaasaathmani praane manasaa ghoshamudhvahan
Thathropalebdddhaa bhoothaanaam hamso vaachah srinothyasau.

Hey, Udhddhava Mahaamathe! I am Samashti Praana, meaning the Praana or Life-Air of All. I am NabhoRoopa, meaning the embodied Form

of Nabhas or Aakaasa or Sky or I am Formless. I am Sabdha Brahma, meaning the Extraordinary Eternal Sound Vibrations occurring throughout the Universe. The purified living entity who fixes his mind, intelligence, and consciousness on the Sabdha Brahma occurring within Me as NabhoRoopa and Praana would be able to visualize and perceive within that Nabhas or Sky the Sabdha or speaking sound of all living entities. [This means the Sound Vibration is Eternal as it is the Form of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.]

चक्षुस्त्वष्टरि संयोज्य त्वष्टारमपि चक्षुषि ।
मां तत्र मनसा ध्यायन् विश्वं पश्यति सूक्ष्मदृक् ॥ २० ॥

20

Chakshusthvashtari samyojya thvashtaaramapi chakshushi
Maam thathra ddhyaayan visvam pasyathi sookshmadhrik.

Firstly, One should merge his sight into Soorya Mandala or System of Sun Planet (Star) and then the Soorya into his own eyes – the medium or tool for sight -. And then or Secondly, he should meditate 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, as existing within the combination of Sun and Vision, thus One would acquire Dhoora-Dhesanathvam or the Power to see any distant thing.

मनो मयि सुसंयोज्य देहं तदनुवायुना ।
मद्धारणानुभावेन तत्रात्मा यत्र वै मनः ॥ २१ ॥

21

Mano Mayi susamyojya dheham thadhanu Vaayunaa
Madhddhaarananubhaavena thathraathmaa yethra vai manah.

The course of Life moves along with the Mind and the body which is under the influence of Senses. Therefore, a Yogi who completely absorbs his mind in Me, and who makes use of the wind that follows the mind to absorb the material body in Me, obtains the potency of Meditation on Me the

Mystic Perfection by which his body follows the mind wherever it goes. That means, such a Yogi will have the capacity to take the body wherever he wishes. [With such mental power One can reach wherever he wishes within no time.]

यदा मन उपादाय यद्यद्रूपं बुभूषति ।
तत्तद्भवेन्मनोरूपं मद्योगबलमाश्रयः ॥ २२॥

22

Yedhaa mana upaadhaaya yedhyadhiroopam bubhooshathi
Thaththadhbhavenmanorooopam madhyogabelamaasrayah.

Oh, Best of the Yedhoos – Udhddhava! When a Yogi absorbs his mind in the shelter of My inconceivable Mystic Potency by which I assume innumerable forms, can obtain the Sidhddhi or Mystic Perfection by which he can become a particular form which he wishes. [That means with this Sidhddhi, One can become an animal or a bird or a Dheva or a ghost or whichever form he wishes to be.]

परकायं विशन् सिद्ध आत्मानं तत्र भावयेत् ।
पिण्डं हित्वा विशेत्प्राणो वायुभूतः षडङ्घ्रिवत् ॥ २३॥

23

Parakaayam visan Sidhddha aathmaanam thathra bhaavayeth
Pindam hithvaa viseth praano vaayubhoothah
Shadangghrivath.

One who wishes to obtain Parakaaya-Prevesanam or the Capacity to Enter Another's Body, he should meditate upon himself within the other body, and then, giving up his own gross body, he should enter the other's body through the pathway of Vaayu or Air as easily as a bee leaves One flower and flew into another. That is possible once the Yogi has the Sidhddhi of Parakaaya-Prevesanam.

पाष्ण्याऽऽपीड्य गुदं प्राणं हृदुरःकण्ठमूर्धसु ।
आरोप्य ब्रह्मरन्ध्रेण ब्रह्म नीत्वोत्सृजेत्तनुम् ॥ २४॥

Paarshnyaaaapeedya gudham, praanam hridhurahttamoordhddhasu
Aaropya brahmarenddhrena, Brahma, neethvothsrijeththanum.

A Yogi who wishes to achieve the Sidhddhi or Mystic Perfection called Svachcchandha Mrithyu – To die only when One wishes to die – should practice the Aasana or Posture by blocking the anus with the heel of the foot and then lifting the Soul or Praana Vaayu or Life-Air from the heart to the chest to the neck and finally to the head. Situated within the Brahma-Rendhra, [Brahma-Rendhra is a spot on the top of the head. When a child is born, there is a tender spot where the bone does not form till the child grows to a certain age. Rendhra is a Sanskrit word, but it is in common usage in other Indian languages too. *Rendhra* means a passage, like a small hole or a tunnel. This is the space in the body through which life descends into the fetus.] the Yogi then gives up his Material Body and guides the Spirit or Soul to the selected destination.

विहरिष्यन् सुराक्रीडे मत्स्थं सत्त्वं विभावयेत् ।
विमानेनोपतिष्ठन्ति सत्त्ववृत्तीः सुरस्त्रियः ॥ २५ ॥

Viharashyan Suraakreede Mathsttham Saththvam vibhaavayeth
Vimaanenopathishtanthi saththvavritthih Surasthriyah.

When a Yogi wishes to enjoy the pleasures and comforts of Dhevaloka or Heaven playing in the heavenly gardens, he should fix his mind, heart, and consciousness with concentrated meditation on Saththvaguna or purified mode of virtue, which is situated within Me, then the Dheva Sundharees or Heavenly Beauties or Apsaraas generated from the Saththvaguna would approach him in Vyoma-Yaanaas or heavenly air-chariots.

यथा सङ्कल्पयेद्बुद्ध्या यदा वा मत्परः पुमान् ।
मयि सत्ये मनो युञ्जंस्तथा तत्समुपाश्रुते ॥ २६ ॥

Yetthaa sankalpayedhbudhddhya yedhaa vaa Mathparah Pumaan
Mayi sathye mano yunjjamsthatthaa that samupaasnuthe.

Hey, Udhddhava Mahaamathe! I am The Embodied Form of Truth and I am The Absolute Truth. Therefore, a Yogi who has full faith in Me, absorbing his mind fully within Me and knowing that My purpose is always fulfilled, will always achieve his purpose by the very means he has determined to follow, meaning that he would be able to fulfill all his wishes.

यो वै मद्भावमापन्न ईशितुर्वशितुः पुमान् ।
कुतश्चिन्न विहन्येत तस्य चाज्ञा यथा मम ॥ २७॥

27

Yo vai Madhbhaavamaapanna EesithurVasithuh Pumaan
Kuthaschinna vihanyetha thasya chaajnjaa Yetthaa Mama.

One who fixes his mind, heart, intelligence, and consciousness with full and meditative concentration on Me, Who is the Supreme Lord, Ruler, and Controller of everything and everyone, can certainly acquire My nature of being Supreme Lord, Ruler, and Controller. That means he can easily acquire the Sidhddhees like Eesitha and Vasitha. His orders, like Mine, can never fail by any means. And also, everything will be under his total control.

मद्भक्त्या शुद्धसत्त्वस्य योगिनो धारणाविदः ।
तस्य त्रैकालिकी बुद्धिर्जन्ममृत्यूपबृंहिता ॥ २८॥

28

Madhbhakthyaa sudhddhasaththvasya yogino ddhaaranaavidhah
Thasya thrikaalikee budhddhirjjenmamrithyooopabrimhithaa.

One who purifies his mind and consciousness by steadfast and staunch devotion to 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, and who thus expertly

knows the process of meditation obtains the knowledge of Thrikaalaas or Past, Present, and Future. Thus, he can become a Thrikaalajnjaani or One who knows about all the three times like Past, Present, and Future.

उदासीन मयि परे प्रकृतेर्गुनवृत्तिषु
चिन्तयेद्धारयेच्चेदो द्वन्दैर्नैवाभिभूयते ॥ २९॥
[This line is missing in the Sansrit Version.]

29

Udhaaseene Mayi pare prekrithergunavritthishu
Chinthayedhddhaarayechchetho dhvandhairnaivaabhibhooyathe.

I am beyond all the material activities of Gunaas. [All the activities are because of Thrigunaas. There is no activity without the influence and involvement of Guna.] I am impartial and unaffected by any material activity under the influence of Thrigunaas. One who fixes his mind and consciousness with full concentration on Me in the Form as I am beyond and impartial to material activities would not be affected or injured by Fire, Sun, Water, Poison, and so forth as he would also be transformed with My qualities of being beyond and impartial to any material activity.

सर्वभूतःरिदिस्तं माम् आत्मानं सर्वसाक्षिणं
धारयेतात्मन्स्चित्तं परेषां परिपश्यति ॥ ३०॥

[This line is missing in the Sansrit Version.]

30

Sarvvabhoothahridhisttham Maam aathmaanam sarvasaakshinam
Ddhaarayedhaathmanschiththam pareshaam paripasyathi.

I am within the mind and consciousness of each and every entity and element of the universe. I am Sarvva-Bhootha-Aathma, meaning The Supreme Soul and Soul of All. I am an Impartial witness of everything. I see everything as an outsider with no impact. I am an unaffected witness of everything. A Yogi who fixes his mind and consciousness within Me as an impartial witness would be able to see everything happening and going

to happen for everyone without any obstacle just like an open page with no cover or shadow.

अग्न्यादिभिर्न हन्येत मुनेर्योगमयं वपुः ।
मद्योगश्रान्तचित्तस्य यादसामुदकं यथा ॥ ३१ ॥

31

Agnyaadhibhirnnahanyetha muneryogamayam vapuh
Madhyogasraanthachiththasya, yaadhasaamudhakam Yetthaa.

A scholastic Sage who worships Me through the Yoga of Meditation would obtain all the Sidhddhees or Mystic Perfections that his body can never be destroyed any forces like that the Fire cannot burn him and so forth, just like how the aquatic beings like fish and all are never bothered or destroyed by water. [Water is the very nature of aquatics.]

मद्विभूतीरभिध्यायन् श्रीवत्सास्त्रविभूषिताः ।
ध्वजातपत्रव्यजनैः स भवेदपराजितः ॥ ३२ ॥

32

Madhvibhootherabhiddhyaayan Sreevathsaasthravibhooshithaah
Ddhvajaathapathravejanaih sa bhavedhaparaajithah.

Any Yogi who worships Me with concentrated meditation in My Forms; charmingly decorated with Sreevathsa Gem and other ornaments and of the innumerable Forms of various Incarnations decorated with imperial paraphernalia like flags, fans of yak whisk, ornamental umbrellas, and so on, would be able to obtain such a Sidhddhi or Mystic Perfection that he will always shine as the most effulgent, most powerful, and the mightiest as far more superior than an emperor.

उपासकस्य मामेवं योगधारणया मुनेः ।
सिद्धयः पूर्वकथिता उपतिष्ठन्त्यशेषतः ॥ ३३ ॥

33

Upaasakasya Maamevam yogaddhaaranayaa Muneh
Sidhddhayah poorvakatthithaa upathishtanthyaseshathah.

A learned Devotee who worships Me with his Yoga Ddhaarana or Yogic Knowledge of how to worship without aiming for any fruit of his worship with severe austerity and steadfast devotion would be able to acquire all these Yoga Sidhddhees or Mystic Perfections and becomes a Supreme Master of all Yoga Sidhddhees.

जितेन्द्रियस्य दान्तस्य जितश्वासात्मनो मुनेः ।
मद्धारणां धारयतः का सा सिद्धिः सुदुर्लभा ॥ ३४॥

34

Jithendhriyasya dhaanthasya jithasvaasaathmano Muneh
Madhddhaaranaam ddhaarayathah kaa saa Sidhddhi sudhurlllebhaa.

A devotee who is able to conquer all his senses, breathing, and mind; and One who is Self-controlled, and always absorbed in Meditation on Me, what Mystic Perfection could possibly be difficult for him to achieve? [There is none.]

अन्तरायान् वदन्त्येता युञ्जतो योगमुत्तमम् ।
मया सम्पद्यमानस्य कालक्षपणहेतवः ॥ ३५॥

35

Antharaayaan vadhanthyethaa yunjjatho yogamuththamam
Mayaa sanpadhyamaanasya kaalakshepanahethavah.

Scholastically learned experts in devotional service state that the Mystic Perfections of Yogaas that I, 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, have mentioned are actually impediments and are waste of time for One who is practicing the Supreme Yoga, by which One achieves all perfections in life directly from Me.

जन्मौषधितपोमन्त्रैर्यावतीरिह सिद्धयः ।
योगेनाप्नोति ताः सर्वा नान्यैर्योगगतिं व्रजेत् ॥ ३६ ॥

36

Jenmaaushaddhithapomanthrairyaaavatheeriha sidhddhayah
Yogenaapnothi thaah sarvva naanyairyogagethim

Vrajeth.

Whatever Sidhddhees or Mystic Perfections can be achieved by aristocratic birth, herbs, hymns, austerities, and severe penances can all be achieved by worshipping and offering devotional services to Me and more over One can never achieve actual Mystic Perfection of Yoga by any other means other than devotional services to Me.

सर्वासामपि सिद्धीनां हेतुः पतिरहं प्रभुः ।
अहं योगस्य साङ्ख्यस्य धर्मस्य ब्रह्मवादिनाम् ॥ ३७ ॥

37

Sarvvaasaamapi sidhddheenaam hethuh pitharaham Prebhuh
Aham yogasya saamkhyasya ddharmmasya Brahmavaadhinaam.

I am the cause of all the Sidhddhees as well as I am the Supreme Lord and Provider of all Sidhddhees. I am the cause of Mukthi or Ultimate Salvation as well as Brahma Jnjaana or Absolute Knowledge of Brahma as well as I am the Supreme Lord and Provider of Mukthi or Ultimate Salvation as well as Brahma Jnjaana or Absolute Knowledge of Brahma. I am the Provider and Protector of Vedhopadheshtas or The Sages who Teach Vedhaas and Vedhic Knowledge, All Ddharmmas or Religious Righteousness and Principles, and All Virtues and Virtuous Entities and Elements.

अहमात्मान्तरो बाह्योऽनावृतः सर्वदेहिनाम् ।
यथा भूतानि भूतेषु बहिरन्तः स्वयं तथा ॥ ३८ ॥

38

Ahamaaathmaaaantharo baahyoanaavrithah sarvvadhehinaam
Yetthaa bhoothaani bhootheshu behiranthah svayam thatthaa.

I, 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, always remain as the Soul of all material
entities and elements as within as well as outside of all material entities and
elements without having any external or internal coverings. Just as how
the same material elements exist within and outside of all material bodies,
similarly, I cannot be covered by anything else. I exist within everything as
the Super-Soul and outside of everything in My All-Pervading feature.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे पञ्चदशोऽध्यायः ॥ १५ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –
YogaSidhddhiNiroopanam] [Naama] PanjchadhesoAddhyaayah

Thus, we conclude the Fifteenth Chapter – Named As ([Sree Krishna
Bhagawaan's Advices To Udhddhava {Continuation} – Description Of
Process For Perfect Mystic Yoga And The Means For Its Attainment]) 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!