

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDHAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDHAH (CANTO ELEVEN)

॥ सप्तदशोऽध्यायः - १७ ॥

SAPTHADHESOADDHYAAYAH (CHAPTER SEVENTEEN)

**[UdhddhavOpadhesam – VarnnAasramaDdharmmaNiroopanam]
([Sree Krishna Bhagawaan’s Advice To Udhddhava {Continuation} –
Description Of Social And Religious Orders])**

[In this chapter we can read the Varnnaasrama Ddharmmaas or Social and Religious Orders of different Yugaas or Ages as detailed response given by Sree Krishna Bhagawaan to the humble inquiries made by His devotee

Udhddhava. In the Age of Sathya or Kritha Yuga there was only One Social Order called Hamsa. In that Age all Men were deeply involved in pure devotional services from birth. The Vedhaas were manifested as Prenava Manthra OUM and The Supreme Lord was perceived within the mind in the Form of Four-Legged Vrishabha or Bull. There were no Yaagaas and Yejnjaas at that time as all the people were always engaged in meditation of the Supreme Lord. The next Yuga was Threthaa Yuga and in that Yuga there were three Vedhaas manifest from the heart of The Supreme God. From that Age onwards there were Four Varnaas or Social Classes – Braahmana, Kshethriya, Vaisya, and Soodhra – and Four Aasramaas or Religious Orders – Brahmacharya, Grihastthaasrama, Vaanapresttha, and Sanyaasa -. He further explains the details of duties and responsibilities of each Social Class and each Religious Order. Please continue to read for more details...]

उद्धव उवाच

Udhddhava Uvaacha (Udhddhava Mahaasaya Said):

यस्त्वयाभिहितः पूर्वं धर्मस्त्वद्भक्तिलक्षणः ।
वर्णाश्रमाचारवतां सर्वेषां द्विपदामपि ॥ १ ॥

1

Yesthvayaabhihithah poorvam ddharmmasthvadbhakhthilekshanah
Varnaasramaachaaravathaam sarvveshaam dhvipadhaamapi.

Oh, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan! You have already explained previously, at the very beginning of the Kalpa Kaala, The Principles of Devotional Services that are to be practiced by the followers of Varnaasrama Ddharmma or The System of Social Classes and Religious Orders as well as even those ordinary unregulated human beings.

यथानुष्ठीयमानेन त्वयि भक्तिर्नृणां भवेत् ।
स्वधर्मेणारविन्दाक्ष तत्समाख्यातुमर्हसि ॥ २ ॥

2

Yetthaanushtteeyamaanena thvayi bhakthirrinaam bhaveth
SvaddharmmenaAravindhaksha! thath samaakhyaathumarhasi.

Oh, My dear Lord! You are Thandaardheleksha or Lotus-Eyed. You are Kondal Nervarna or in the color, exactly, of Dark Cloud. Please explain to me the means and procedures by which all human beings can achieve offering loving service unto You by executing their prescribed duties according to their Varnaasrama Ddharmaas.

पुरा किल महाबाहो धर्म परमकं प्रभो ।
यत्तेन हंसरूपेण ब्रह्मणेऽभ्यात्थ माधव ॥ ३॥

3

Puraa kila Mahaabaaho! Ddharmaam paramakam Prebho!
Yeththena hamsaropena Brahmanebhyothttha Maaddhava.

Hey, Mahaabaaho or Long or Mighty Handed! Oh, My dear Lord! Oh, Maaddhava Bhagawan! The Religious Principles of Social Class have been described by You in the Form of Hamsa or Swan at the beginning of the Creation of the Universe to Brahmadheva as the right path to be followed according to Vedhic Injunctions.

स इदानीं सुमहता कालेनामित्रकर्शन ।
न प्रायो भविता मर्त्यलोके प्रागनुशासितः ॥ ४॥

4

Sa idhaaneem sumahathaa kaalenaamithrakarsana!
Na praayo bhavithaa marththyaloke praaganusaasithah.

Oh, Subduer and Destroyer of Enemies! The Religious Principles previously instructed by You were passed over from generation to generation by the human beings and in due course of time, they practically cease to exist. We can say that it is almost lost now as very few people only know about it.

वक्ता कर्ताविता नान्यो धर्मस्याच्युत ते भुवि ।
सभायामपि वैरिभ्यां यत्र मूर्तिधराः कलाः ॥ ५॥

5

Vakthaa karththaavithaa naanyo ddharmmasyaAchyutha! The bhuvi
Sabhayaamapi Vairinjchyaam yethra Moorththiddharaah kalaah.

Oh, Achyutha Mahaa Prebho! There is no Speaker, Creator, and Protector of the Supreme Religious Principles other than Your Majestic Lordship, either on earth, even in Brahma Sabha or Assembly of Brahmadheva, where the personified Vedhaas reside. You are the Supreme Sole Owner and Instructor of Supreme Religious Principles.

कर्त्रावित्रा प्रवक्त्रा च भवता मधुसूदन ।
त्यक्ते महीतले देव विनष्टं कः प्रवक्ष्यति ॥ ६॥

6

Karthraavithraa prevakthraa cha bhavathaa Maddhusoodhana!
Thyekthe maheethale Dheva! vinashtam kah prevakshyathi.

Oh, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan! When Your Supreme Lordship abandons and departs from this world all these Supreme Religious Principles will be lost. At that time, who will be there in this world to instruct Supreme Religious Principles?

तत्त्वं नः सर्वधर्मज्ञ धर्मस्त्वद्भूक्तिलक्षणः ।
यथा यस्य विधीयेत तथा वर्णय मे प्रभो ॥ ७॥

7

Thaththvam nah sarvaddharmmajnja!
Ddharmmasthvadbhakhilekshanah
Yetthaa yesya viddheeyetha thatthaa varnnaya me Pebho!

Oh, My Dear Lord, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan! You are The Omniscient and thus The Supreme Knower of all Religious Principles. Therefore, You please describe to me the Supreme Religious Principles in such a way that how the human beings could execute them with loving service to You and how they could render

such service to You. Oh, Bhagawan! It should be most befitting to the intelligence and consciousness of human beings in this and future ages of time.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इत्थं स्वभृत्यमुख्येन पृष्टः स भगवान् हरिः ।
प्रीतः क्षेमाय मर्त्यानां धर्मानाह सनातनान् ॥ ८॥

8

Ithttam svabhrithyamukhyena prishtah sa Bhagawaan Harih
Preethah kshemaaya marththyaanaam ddharmmaanaaha sanaathanaan.

With such meaningful and appropriate inquiries from His staunchest and most ardent devotee Udhddhava, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan was incredibly pleased and instructed and advised Udhddhava the Supreme Religious Principles for the welfare and prosperity of the human beings:

श्रीभगवानुवाच

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

धर्म्य एष तव प्रश्नो नैःश्रेयसकरो नृणाम् ।
वर्णाश्रमाचारवतां तमुद्धव निबोध मे ॥ ९॥

9

Ddharmmya esha thava presno saisreyasakaro nrinaam
Varnnaasramaachaaravathaam thamUdhddhava! niboddha Me.

Hey, Udhddhava Mahaasaya! Your inquiries are Religiously most appropriate and extremely useful for the whole of humanity. This would help all those who follow Varnnaasrama Ddharmmaas according to Vedhic

stipulations to attain Moksha or salvation. Please listen carefully and attentively.

आदौ कृतयुगे वर्णो नृणां हंस इति स्मृतः ।
कृतकृत्याः प्रजा जात्या तस्मात्कृतयुगं विदुः ॥ १०॥

10

Aadhau Krithayuge varnno nrinaam Hamsa ithi smrithah
Krithakrithyaah prejaa jaathyaah thasmaath Krithayugam vidhuh.

In the beginning, in Kritha-Yuga or Sathya-Yuga, there was only One Varnna or Social Class called as Hamsa to which the entire human being belonged. In that Age all human beings were unalloyed staunch devotees, Me, The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, from birth itself. Thus, the learned Scholars call this First Age Kritha-Yuga or Sathya-Yuga, or the Age in which all Religious Duties are perfectly fulfilled.

वेदः प्रणव एवाग्रे धर्मोऽहं वृषरूपधृक् ।
उपासते तपोनिष्ठा हंसं मां मुक्तकिल्बिषाः ॥ ११॥

11

Vedhah Prenava evaagre ddharmmoAham vrishroopaddhrik
Upaasathe thaponishttaa Hamsam Maam mukthakilbishaah.

Oh, The Most Fortunate Udhddhava Mahaamathe! In the beginning, in Sathya Yuga, the Undivided Vedha is expressed by Pranava Manthra with the Single Letter 'OUM' consisting of three syllables by and from Me. [Originally there was only One Vedha and then it was divided into Four for better understanding. So, the Vedha was manifested in the beginning of Sathya Yuga by Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.] I also became manifested as Vrishabha – The Four-Legged Bull – which is the embodied Form of Ddharmma or Religion. The inhabitants of Sathya Yuga, who were all sinless and virtuous, fixed in austerity and penance worship Me in My Hamsa Roopa or as Lord Hamsa.

त्रेतामुखे महाभाग प्राणान् मे हृदयात्त्रयी ।
विद्या प्रादुरभूत्तस्या अहमासं त्रिवृन्मखः ॥ १२ ॥

12

Threthaamukhe Mahaabhaagaa! praanaanMe hridhayaaththreyee
Vidhyaa praadhurabhooththasyaa Ahamaasam thrivrinmakhah

Oh, Mahaabhaaga or The Most Fortunate One! At the beginning of or on the face of Threthaa Yuga the Vedhic Knowledge appeared from the vibration of My Heart, which is the abode of Praana Vaayu or Air of Life, in three divisions as Rik, Yejus or Yejur or Yaju, and Saama. And then from that Knowledge of Three Divisions of Vedhaas, I appeared as the Threefold Yejnja Roopa or Sacrifices.

विप्रक्षत्रियविट् शूद्रा मुखबाहूरुपादजाः ।
वैराजात्पुरुषाज्जाता य आत्माचरलक्षणाः ॥ १३ ॥

13

VipraKshethriyaVitSoodhraa mukhabaahurupaadhajaah
Vairajaath Purushaajjaathaa ya aathmaachaaralekshanaah.

All the Four Varnnaas or Social Classes like Braahmana, Kshethriya, Vaisya, and Soodhra were manifested or formed from My Viraat Roopa or Cosmic Form. Braahmanaas from Face, Kshethriyaas from Arms, Vaisyaas from Thighs, and Soodhra from the Legs were formed from My Mighty Viraat Roopa. Hey, Mahaabhaaga Udhddhava! Each Varnna or Social Class or Division was recognized by its particular traditional duties and rituals and characteristic behavior.

गृहाश्रमो जघनतो ब्रह्मचर्यं हृदो मम ।
वक्षःस्थलाद्वने वासः न्यासःशीर्षिणि संस्थितः ॥ १४ ॥

14

Grihaasramo jeghanatho Brahmacharyam hridho Mama
Vakshahstthaanaadhvane vaaso nyaasah seershani

Oh, Mahaathman or One with Elevated Soul! The Four Aasramaas or Religious Orders like Grihastthaasrama or Married Order was manifested from My Jeghana or Loins, Brahmacharya or Order of Celibacy from My Hridhaya or Heart, the Vaanapresttha or Forest-Dwelling of Retired Order from My Vaksha Stthala or Chest, and the Sanyaasa or Renounced Order of Life was from My Seersha or Head of that Viraat Roopa.

वर्णानामाश्रमाणां च जन्मभूम्यनुसारिणीः ।
आसन् प्रकृतयो नृणां नीचैर्नीचोत्तमोत्तमाः ॥ १५ ॥

15

Varnnaanaamaasramaanaam cha jenmabhoomyanusaarineeh
Aasan prekrithayo nrinaam neechairnneechoththamao-
ththamaih.

Various Occupational and Social Divisions of human society appeared according to inferior and superior natures manifest in the situation of individual's birth. [So, it is a person's inborn instinct which makes him to follow virtuous and evil activities in life but can be switched by controlling One's mind.]

शमो दमस्तपः शौचं सन्तोषः क्षान्तिरार्जवम् ।
मद्भक्तिश्च दया सत्यं ब्रह्मप्रकृतयस्त्विमाः ॥ १६ ॥

16

Samo dhemasthaphah saucham santhoshah kshaanthiraarjjavam
Madhbhakthischa dheyaa sathyam Brahmaprekrithayasthvimaah.

Hey, Udhddhava Mahaamathe! The natural qualities of Braahmanaas are: Peacefulness, Self-Control, Cleanliness, Austerity, Penance, Satisfaction, Simplicity, Straightforwardness, Mercy, Truthfulness, and Devotion to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

तेजो बलं धृतिः शौर्यं तितिक्षौदार्यमुद्यमः ।
स्थैर्यं ब्रह्मण्यमैश्वर्यं क्षत्रप्रकृतयस्त्विमाः ॥ १७॥

17

Thejo belam ddhrithih sauryam thithikshaudhaaryamudhyamah
Stthairyam Brahmanyathaisvaryam kshethraprekrihayasthvimaah.

Bodily Power, Heroism, Dynamic Power, Determination, Tolerance,
Generosity, Great Endeavor, Steadiness, Leadership, Devotion and
Respectfulness to Braahmanaas are the natural qualities of Kshethriyaas.

आस्तिक्यं दाननिष्ठा च अदम्भो ब्रह्मसेवनम् ।
अतुष्टिरथोपचयैर्वैश्यप्रकृतयस्त्विमाः ॥ १८॥

18

Aasthikyam dhaananishttaa cha adhembho Brahmasevanam
AthushtirarththopachayairVaisyaprekrihayasthvimaah.

Faith and Belief in God or Vedhic Civilization, Dedication to Charity,
Freedom from Hypocrisy, Service to Braahmanaas, and Perpetually
Desiring to Accumulate More Money are the natural qualities of Vaisyaas.

शुश्रूषणं द्विजगवां देवानां चाप्यमायया ।
तत्र लब्धेन सन्तोषः शूद्रप्रकृतयस्त्विमाः ॥ १९॥

19

Susrooshanam dhvijagevaam Dhevaanaam chaapyamaayayaa
Thathra lebddhena santhoshah Soodhraprekrthayasthvimaah.

Offering faithful service without duplicity to Braahmanaas, Dhevaas, Cows,
and other Worshipable Personalities, and having complete satisfaction with
whatever income obtained from such services are the natural qualities of
Soodhraas.

अशौचमनृतं स्तेयं नास्तिक्यं शुष्कविग्रहः ।

कामः क्रोधश्च तर्षश्च स्वभावोऽन्तेवसायिनाम् ॥ २०॥

20

Asauchammanritham stheyam naasthikyam sushkavigraha
Kaamah krodhascha tharshascha svabhaavoanthevasaayinaam.

Faithlessness, Atheism, Dishonesty, Dirtiness, Thievery, Unnecessary and Useless Quarrel, Lust, Anger, and Hanking constitute the nature of Panjchamaas or the Fifth Social Class or those in the lowest position outside the Varnaasrama System.

अहिंसा सत्यमस्तेयमकामक्रोधलोभता ।
भूतप्रियहितेहा च धर्मोऽयं सार्ववर्णिकः ॥ २१॥

21

Ahimsaa sathyamastheyamakaamakroddhalobhatho
Bhoothapriyahithehaa cha ddharmmoayam saarvvavarnnikah.

Honesty, Truthfulness, Non-violence, Desire for the Happiness and Welfare of All Others; Freedom from Lust, Anger, and Greed constitute duties and responsibilities of all members of All Varnaas or Social Class or Order.

द्वितीयं प्राप्यानुपूर्व्याज्जन्मोपनयनं द्विजः ।
वसन् गुरुकुले दान्तो ब्रह्माधीयीत चाहुतः ॥ २२॥

22

Dhvitheeyam praapyaanupoorvyaajjenmopanayanam Dhvijah
Vasan gurukule dhaantho Brahmaaddheeyeetha chaahuthah.

For a Braahmana, it is like having a Second Birth after having the Sacred Thread Ceremony and that is when he becomes a Dhvija, meaning the Second Birth or One who attained Second Birth. After becoming Dhvija, One must control all his Indhriyaas or Senses and stay in Gurukula or the Aasrama of the Preceptor and attain Vedhic Knowledge as instructed by his Preceptor with full faith and devotional respect towards his Guru.

मेखलाजिनदण्डाक्षब्रह्मसूत्रकमण्डलून् ।
जटिलोऽधौतदद्वासोऽरक्तपीठः कुशान् दधत् ॥ २३॥

23

MekhalaajinadhendaakshaBrahmasoothrakamandaloon
Jetiloaddhauthadhadhvaasoarekthapeettah kusaan dheddhath.

A Brahmachaari should dress with a belt of straw and deerskin garments. He should not wash and clean his garments daily. He should not brush teeth. He should wear Jeta or Matted Hair, Dhenda or Rod, Kamandalu or Waterpot, and should be decorated with Aksha Beads and Sacred Thread. He should always carry Kusa Grass in his hands and should never accept and sit on a decorated, luxurious, and sensuous sitting place, actually he should sit on an unpainted and undecorated Peetta of wooden plank.

स्नानभोजनहोमेषु जपोच्चारे च वाग्यतः ।
नच्छिन्द्यान्नखरोमाणि कक्षोपस्थगतान्यपि ॥ २४॥

24

Snaanabhojanahomeshu jepochchaare cha vaagyathah
Nachcchindhyaanakharomaani kakshopastthagethaanyapi.

A Brahmachaari should always be calm and silent while taking bath, eating, attending Homaas or Sacrificial Performances, chanting Keerththans or Manthraas, passing stool and urine. He should not cut his nails and hair, including the armpit and pubic hair.

रेतो नावकिरेज्जातु ब्रह्मव्रतधरः स्वयम् ।
अवकीर्णेऽवगाह्याप्सु यतासुस्त्रिपदीं जपेत् ॥ २५॥

25

Retho naavakirejjathu Brahmavrathaddharah svayam
Avokeernneavagaahyaapsu yethaasusthripadheem jepeth.

A Brahmachaari who is observing the vow of Brahmachaarithvam or Celibate Life should never exudate semen. If by any chance it spills out by

itself, the Brahmachaari should immediately take a bath in the water, control his breath by Praanaayaama or breathing exercise and chant Gaayathri Manthra.

अग्न्यर्काचार्यगोविप्रगुरुवृद्धसुराञ्शुचिः ।
समाहित उपासीत सन्ध्ये च यतवाग्जपन् ॥ २६॥

26

Agnyarkkaachaaryagovipraguruvridhddhasuraanjcchuchih
Samaahitha upaaseetha sanddhye cha yethavaag jegan.

A Brahmachaari should always remain purified with fixed consciousness worship Agni or Fire-god, Soorya or Sun-god, Aachaarya or Guru or Preceptor, Cows, Braahmanaas, Father and Mother, Elderly Respectable Persons, and Dhevaas or Deities or gods. He should perform such worship at both Sanddhyaas or at Sunrise and Sunset without speaking loudly but silently chanting or murmuring appropriate Manthra or Manthraas.

आचार्यं मां विजानीयान्नावन्मन्येत कर्हिचित् ।
न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरुः ॥ २७॥

27

Aachaaryam Maam vijaaneeyaannaavamanyetha karhichith
Na marththyabudhddhyaasooyetha sarvadhevamayo guruh.

A Brahmachaari should consider his Aachaarya is not different from Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, or that the Aachaarya and I are the same. He should never disrespect his Aachaarya. He should never think that Aachaarya is also another human being and consider with that thought in mind. An Aachaarya is Sarvva-Vedha-Swaroopa or the Embodied Form of all Vedhaas and there is no doubt about it.

सायं प्रातरुपानीय भैक्ष्यं तस्मै निवेदयेत् ।
यच्चान्यदप्यनुज्ञातमुपयुञ्जीत संयतः ॥ २८॥

Saayam praatharupaaneeya bhaikshyam thasmai nivedhayath
Yechcchaanyadhapyanujjaathamupayunjeetha samyethah.

A Brahmachaari should go out in the morning and in the evening and collect foodstuffs and other articles from begging and deliver them all as an offering to the Guru or Aachaarya or Spiritual Master. Then, with full self-control, the Brahmachaari should accept for Self what is allotted by his Guru, and he should be fully satisfied with that.

शुश्रूषमाण आचार्यं सदोपासीत नीचवत् ।
यानशय्यासनस्थानैर्नातिदूरे कृताञ्जलिः ॥ २९॥

Susrooshamaana Aachaaryam sadhopaaseetha neechavath
Yanasayyaasanastthaanairnaathidhoore krithaanjjalih.

Considering that he is much inferior and far lower than his Guru or Aachaarya, the Brahmachaari should always treat his Aachaarya with respect and devotional services as if he is the servant of Aachaarya. Thus, with that realization the Brahmachaari should always be with his Aachaarya, in walking, sitting, lying down, and in all other activities but maintaining a little distance but not far away from him as he should always be at his Aachaaryaa's beck and call, available for services.

एवंवृत्तो गुरुकुले वसेद्भोगविवर्जितः ।
विद्या समाप्यते यावद्विभ्रद्रतमखण्डितम् ॥ ३०॥

Evamvriththo gurukule vasedhbhogavivarjjithah
Vidhyaa samaapyathe yaavadh bibhradhvrathamakhanditham.

Thus, a Brahmachaari should stay in Gurukula by offering all services to his Aachaarya without having any desire for sense gratification or having abandoned all sensual desires and strictly observing all austerity of Brahmacharya should complete his education.

यद्यसौ छन्दसां लोकमारोक्ष्यन् ब्रह्मविष्टपम् ।
गुरवे विन्यसेद्देहं स्वाध्यायार्थं बृहद्व्रतः ॥ ३१ ॥

31

Yedhyasau cchandhasaam lokamaarokshyan Brahmavishtapam
Gurave vinyasedh dheham svaaddhyaayaarththam brihadhvrathah.

A Brahmachaari who desires to ascend to Brahma Loka, which is the permanent residence of Vedhaas and Vedhic Knowledge, he should completely surrender all his activities to his Aachaarya or Spiritual Master and by observing perpetual vow of celibacy dedicate himself for Superior Vedhic Studies.

अग्नौ गुरावात्मनि च सर्वभूतेषु मां परम् ।
अपृथग्धीरुपासीत ब्रह्मवर्चस्व्यकल्मषः ॥ ३२ ॥

32

Agnau guraavaathmani cha sarvvabhootheshu Maam param
Aprithagdhddheerupaaseetha Brahmavarchchasvyakalmashah.

Without having any desire for enjoyment of any material pleasures and without having any interest in any material activities for the sake of material fulfillments and being totally sinless and having attained Brahma Thejas or Effulgence of Vedhic Brahma Jnjaana, the Brahmachaari should see Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, in Agni or Fire-god, Aathma or Soul, Aachaarya or Guru or Preceptor, and in Sarvva Bhoothaas in all Entities and Elements and worship and offer devotional obeisance and services.

स्त्रीणां निरीक्षणस्पर्शसंलापक्ष्वेलनादिकम् ।
प्राणिनो मिथुनीभूतानगृहस्थोऽग्रतस्त्यजेत् ॥ ३३ ॥

33

Streenaam nireekshanasparsasamlaapakshvelanaadhikam
Praanino mitthuneebhoothaanagrihastthoagrathasthjeeth.

A Perpetual Brahmachaari or those who are in their Aasramaas like Sanyaasa, Vaanapresttha, and Brahmacharya should never even touch, speak, glance, joke, sport, and or converse with any woman. He should not have any association with any woman. Also, a Perpetual Brahmachaari should avoid seeing anyone; including animals, birds, or any creatures; engaging in sexual activities, and should make all the effort not to see any sexual activities of any creatures.

शौचमाचमनं स्नानं सन्ध्योपासनमार्जवम् ।
तीर्थसेवा जपोऽस्पृश्याभक्ष्यासम्भाष्यवर्जनम् ॥ ३४॥

34

Sauchamaachamanam snaanam sanddhyopaasanamaarjjavam
Theerththasevaa jepoasprisyaaabhakshyaasambhaashyavarjjanam.

A True Brahmachaari should maintain general cleanliness like washing the hands, legs, and face; bathing, performing Poojaas and Upaasanaas or Worship and Religious Services at all the three Sanddhyaas like at; Sunrise, Noon, and Sunset; and visit Theerththas or Holy Places; engage in Vedhic discourses; and Chant Manthraas and Keerththans glorifying Me. He should avoid that which is untouchable, uneatable, unspeakable, or those which are not discussable.

सर्वाश्रमप्रयुक्तोऽयं नियमः कुलनन्दन ।
मद्भावाः सर्वभूतेषु मनोवाक्कायसंयमः ॥ ३५॥

35

Sarvvaasramapreyukthoayam niyamah Kulanandhana!
Madhbhaavah sarvabhootheshu manovaakaayasamyemah.

Hey, Kulanandhana or Son of Yaadhava Kula! All people in all Aasramaas or Religious Divisions of the Society should follow, the practice of controlling the mind, body, and words by their controlling power and see Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan

Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, in all the Entities and Elements. Whatever Vows and Austerities have to be observed for that purpose should be undertaken.

एवं बृहद्व्रतधरो ब्राह्मणोऽग्निरिव ज्वलन् ।
मद्भक्तस्तीव्रतपसा दग्धकर्माशयोऽमलः ॥ ३६॥

36

Evam brihadhvrathaddharo BraahmanoAgniriva jvalan
Madhbhakthastheevrathapasaa dhegdhddhakarmaasayoamalah.

Thus, a Ddharaasura [meaning god of earth] or Braahmana who has attained enormously powerful effulgence by performing innumerable severe austerities and undertaking many vows should be able to burn up all his contaminated material desires in that fire like effulgence and would become pure minded. With such pure mind, he would be able to become My ardent and steadfast devotee.

अथानन्तरमावेक्ष्यन् यथा जिज्ञासितागमः ।
गुरवे दक्षिणां दत्त्वा स्नायाद्गुर्वनुमोदितः ॥ ३७॥

37

Atthaanantharamaavekshyan Yetthaa jijnjaasithaagemah
Gurave dhekshinaam dheththvaa snaayaadhgurvanumodhithah.

A Brahmachaari who has completed his Vedhic studies and wishes to enter the next order of Grihastthaasrama Jeevitha, or Household Life, should offer proper Dhekshina or Remuneration to his Aachaarya or Guru or Spiritual Master and take the ablutionary bath with the permission and consent of his Guru.

गृहं वनं वोपविशेत्प्रब्रजेद्वा द्विजोत्तमः ।
आश्रमादाश्रमं गच्छेन्नान्यथा मत्परश्चरेत् ॥ ३८॥

38

Griham vanam vopavisath prevrajedhvaa Dhvijoththamah
Aasramaadhaasramam gechcchennaanyatthaa mathparaschareth.

A Brahmachaari who desires to fulfill his material interests should live at home with his family, and whereas a Grihastthaasrami who wishes to purify his consciousness should enter the forest to lead a Vaanapresttha life, and whereas a purified Braahmana should accept Sanyaasa Jeevitha or renounced order of life. One who is not fully surrendered to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, should only move progressively from One Aasrama to another in its respective Order like Brahmacharya to Grihastthaasrama to Vaanapresttha and to Sanyaasa.

गृहार्थी सदृशीं भार्यामुद्वहेदजुगुप्सिताम् ।
यवीयसीं तु वयसा तां सवर्णामनुक्रमात् ॥ ३९॥

39

Grihaarthtthee sadhriseem bhaaryaamudhvahedhajupsithaam
Yeveeyaseem thu vayasaa yam savarnnaamanukremaath.

One who wishes to lead a Grihastthaasrama life should marry a woman of his own Varnna or Caste, who is beyond reproach, and of younger age according to traditional customs and practices. If One desires to marry more than One woman and wishes to lead a family life with many wives, then he must marry them after the first marriage and each wife should be successively of lower Caste.

इज्याध्ययनदानानि सर्वेषां च द्विजन्मनाम् ।
प्रतिग्रहोऽध्यापनं च ब्राह्मणस्यैव याजनम् ॥ ४०॥

40

Ijyaaddhyayanadhaanaani sarvveshaam cha dhvijenmanaam
Prethigrehoaddhyaapanam cha Braahmansyaiva yaajanam.

All Dhviyaas or Twice-Born men or Braahmanaas, Kshethriyaas, and Vaisyas [see here Kshethriyaas and Vaisyaas are also considered as Twice-Born as they also perform Sacred Thread ceremony] should perform sacrifices, study Vedhic Literature, and give charity. Whereas only the Braahmanaas have the right or privilege to accept charity, teach Vedhic Literature, and perform Yaagaas and Yejnjaas or Sacrifices on behalf and for others.

प्रतिग्रहं मन्यमानस्तपस्तेजोयशोनुदम् ।
अन्याभ्यामेव जीवेत शिलैर्वा दोषदृक् तयोः ॥ ४१ ॥

41

Prethigreham manyamaanasthapasthejoyesonudham
Anyaabhyaameva jeevetha silairvaa dhoshadhrik thayoh.

A Braahmana who considers accepting charity donations from others would destroy and spoil his spiritual attainment and fame due to his severe austerity and vow, should maintain himself by the other two Braahmanical occupations like teaching Vedhic Literature and by performing Yaagaas and Yejnjaas. If a Braahmana thinks that even those two professions also compromise or destroy his spiritual position gained by his austerities, vows, and penances; then he should choose to maintain his livelihood by collecting abandoned or rejected grains from the agricultural fields and live without having any dependence on others.

ब्राह्मणस्य हि देहोज्यं क्षुद्रकामाय नेष्यते ।
कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च ॥ ४२ ॥

42

Braahmansya hi dhehoayam kshudhrakaamaaya neshyathe
Krichcchraaya thapase cheha prethyaananthasukhaaya cha.

A Braahmana's life in this world is not to be satisfied and fulfilled on material pleasures and luxuries and sensual enjoyments which are too petty and rejectable. He should observe severe austerity, vow, and penance which are the means for attainment of Aathmajnjaana and blissful

happiness which is most essential to enjoy blissful happiness and spiritual comforts after his death.

शिलोञ्छवृत्त्या परितुष्टचित्तो
धर्मं महान्तं विरजं जुषाणः ।
मय्यर्पितात्मा गृह एव तिष्ठन्
नातिप्रसक्तः समुपैति शान्तिम् ॥ ४३ ॥

43

Silonjchavirththya parithushtachiththo
Ddharmmam mahaantham virajam jushaanah
Mayyarpithaathmaa griha eva thishtta-
Nnaathipresakthah samupaithi saanthim.

Such a Braahmana who is leading Grihastthaasrama Life should be satisfied in mind and consciousness by maintaining his household life by collecting the fallen down and rejected grains from the agricultural fields and marketplaces. He should keep himself free from all personal desires. He should practice magnanimous Ddhaarmmic or Religious Principles with his consciousness absorbed in Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. In this way a Braahmana leading a Household Life could stay at home as a householder without any attachment and thus be able to achieve liberation.

समुद्धरन्ति ये विप्रं सीदन्तं मत्परायणम् ।
तानुद्धरिष्ये न चिरादापद्भ्यो नौरिवार्णवात् ॥ ४४ ॥

44

Samudhddharanthi ye Vipram seedhantham mathparaayanam
Thaanudhddharishye na chiraadhaapadhbyo naurivaarnnavaath.

Anyone who uplifts and takes care of My devotee Braahmanaas who are suffering in poverty-stricken condition and unable to maintain and manage his life, I would immediately rescue from all calamities whatever and

however severe it could be, just as how a ship rescues those who have fallen in the ocean.

सर्वाः समुद्धरेद्राजा पितेव व्यसनात्प्रजाः ।
आत्मानमात्मना धीरो यथा गजपतिर्गजान् ॥ ४५॥

45

Sarvvaah samudhddharedhraajaa pitheva vyesanaath prejaah
Aathmaanamaathmanaa ddheero yetthaa gejapathirgjejaan.

Just like how the children are protected by their father, all his Prejaas or Subjects are protected and taken care of by their King. The chief bull elephant protects all other elephants in his herd and defends himself as well. Similarly, a Braahmana with Aathmajnjaana should elevate his Aathma to higher levels with his own Aathma as well as of others by providing Aathmajnjaanam to them.

एवंविधो नरपतिर्विमानेनार्कवर्चसा ।
विधूयेहाशुभं कृत्स्नमिन्द्रेण सह मोदते ॥ ४६॥

46

Evam viddho narapathirvimaanenaarkkavarchchasa
Viddhooyehaasubham krithsnamIndhrena saha modhathe.

Such a King who always protects and uplifts all his subjects would be able to destroy all effects of his sinful and evil deeds and would board the Sun-like brilliant airplane and ascend to Dhevaloka and sit with Dhevendhra as his equal and would be able to enjoy all types of heavenly comforts and luxuries.

सीदन् विप्रो वणिग्वृत्त्या पण्यैरेवापदं तरेत् ।
खड्गेन वाऽऽपदाक्रान्तो न श्ववृत्त्या कथञ्चन ॥ ४७॥

47

Seedhan Vipro vanigvriththyaapanyirevaapadham thareth

Khadgena vaaaapadhaakraantho, na svavritthiyaa katthannjchana.

If a Braahmana is unable to support himself with his Braahmanical Occupation, he is allowed to adopt the occupation of a Vanik or a Vaisya or a Merchant like buying and selling goods or commodities and overcome his destitute condition of suffering. If he continues to suffer as a Merchant also, he is permitted to adopt the occupation of a Kshethriya or Ruler or King, taking the sword in his hands for fighting as a duty of the royal to fight for the welfare to his subjects. But he cannot under any circumstances become like a dog who accepts and obeys the commands of his Yejamaana or Master. [That means a Braahmana is never allowed to accept the occupation of a Soodhra under any circumstance.]

वैश्यवृत्त्या तु राजन्यो जीवेन्मृगययाऽऽपदि ।
चरेद्वा विप्ररूपेण न श्ववृत्त्या कथञ्चन ॥ ४८॥

48

Vaisyavritthiyaa thu raajanyo jeevenmrigayayaaaapdhi
Charedhvaa Vipraroopena, na svavritthiyaa katthanjchana.

A Kshethriya can adopt the occupation of a Merchant by doing business of a Hunter by hunting or a Braahmana by teaching Vedhic Literature to others when he is under extreme dire situation of suffering and finding it unable to manage his life by the occupation allowed for a Kshethriya. But a Kshethriya is never allowed to adopt the occupation of a Soodhra like a dog accepting the orders of his Master.

शूद्रवृत्तिं भजेद्वैश्यः शूद्रः कारुकटकृत्याम् ।
कृच्छ्रान्मुक्तो न गर्ह्येण वृत्तिं लिप्सेत कर्मणा ॥ ४९॥

49

Soodhravritthim bhajedh vaisyah soodhrah kaarukatakriyaam
Krichcchraanmuktho na gerhyena vriththim lipsetha karmmanaa.

A Vaisya can adopt the occupation of a Soodhra under difficult situations that he is unable to manage his own occupation of business or agriculture. Similarly, a Soodhra is allowed to engage in activities of making baskets

and mats of straw or of carpenter's work which are traditional occupations of Outcastes or Pariaas if he is unable to find a Master to offer service and pull on his life. But all those members of the Society who have adopted inferior occupations under emergency or destitute situations should give up those substitute occupations as soon as they are able to overcome their difficulties and able to manage life by their own traditional duties stipulated in Vedhic injunctions. Also, None should ever try to pull on their lives by accepting inferior occupations throughout their lives as One should always make all efforts and strive hard to find out their own traditional occupations.

वेदाध्यायस्वधास्वाहा बल्यन्नाद्यैर्यथोदयम् ।
देवर्षिपितृभूतानि मद्रूपाण्यन्वहं यजेत् ॥ ५० ॥

50

Vedhaadhdhyaayasvaddhaasvaahaabelyannaadhyairyetthodhayam
Dhevarshipithrubhoothaani Madhroopaanyanvaham yejeth.

A Grihastthaasrami of all the Varnnaas should daily worship the Rishees or Sages by Vedhic studies, the Pithroos or Forefathers by offering Sraadhddha or Manthra Svaddha or Ritual Offering to Pay Homage to Ancestors, the Dhevaas or gods or Demigods by Chanting Svaaha Manthra, Manushyaas or Humans by offering grains and water, and all the living entities by offering shares of One's meals; with the consideration that all Rishees, Dhevaas, Pithroos, Manushyaas, and Bhoothaas are all manifestations of My, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, Own Potency. These are called Panjcha Yejnja or Five Sacrifices and these Panjcha Yejnjaas are to be performed by everyone daily without any fail.

यदृच्छयोपपन्नेन शुक्लेनोपार्जितेन वा ।
धनेनापीडयन् भृत्यान् न्यायेनैवाहरेत्क्रतून् ॥ ५१ ॥

51

Yehdrichcchayopapannena suklenopaarjjithena vaa
Ddhanenaapeedayan bhrithyaan nyaayenaivaahaerth

Krathoon.

A Grihastthaasrami should conduct Yaagaas and Yejnjaas only after ensuring that his family members have sufficient funds for maintenance of life, either that comes by its own accord or that he has earned and saved from execution of his own duties. This means, nobody should borrow money to conduct a Yaaga or create any indebtedness to the family members, meaning that it must be from his own means, again that One should spend the money for Yaaga from the inherited property. Also, he should ensure that his Dependents and Servants who are depending on him should be donated with sufficient funds before spending the funds for conducting a Yaaga.

कुटुम्बेषु न सज्जेत न प्रमाद्येत्कुटुम्ब्यपि ।
विपश्चिन्नश्चरं पश्येददृष्टमपि दृष्टवत् ॥ ५२ ॥

52

Kutumbeshu na sajjetha na premedhyeth kutumbyapi
Vipischinnasvaram pasyedhadhrishtamapi dhrishtavath.

A Grihastthaasrami with dependents should never become materially attached to them, no he should be mentally unbalanced like more favorite member and less favorite like that, as he is the Lord and Master of all his dependents. A scholarly learned Pandit should know that even heaven and higher planets are as perishable as this planet of earth and its entities and elements. Nothing that we see and experience and know is immortal and eternal.

पुत्रदाराप्तबन्धूनां सङ्गमः पान्थसङ्गमः ।
अनुदेहं वियन्त्येते स्वप्नो निद्रानुगो यथा ॥ ५३ ॥

53

Puthradhaaraapthabenddhoonaam sanggamah paantthasanggamah
Anudhehaam viyanthyethe svapno nidhraanugo Yetthaa.

Actually, a Grihastthaasrami should clearly know that the association and relationship and togetherness with wife, children, relatives, friends, etc. are

just like One meet with a by-walker on the road or like meeting with a traveler in an inn where they stay for a day or two in the middle of a long journey or a trip. Just consider these associations like that only. Just like One sees many things in a dream while sleeping but none of those dreams are actually true while One is awake. Therefore, all these are unreal, even our own existence. Please have a clear understanding of that.

इत्थं परिमृशन् मुक्तो गृहेष्वतिथिवद्वसन् ।
न गृहैरनुबध्येत निर्ममो निरहङ्कृतः ॥ ५४ ॥

54

Ithttam parimrisanmuktho griheshvathitthivadhvasan
Na grihairanubedhddhetha nirmmamo nirahankrithah.

कर्मभिर्गृहमेधीयैरिष्ट्वा मामेव भक्तिमान् ।
तिष्ठेद्वनं वोपविशेत्प्रजावान् वा परिव्रजेत् ॥ ५५ ॥

55

Karmmabhirgrihameddheeyairishtvaa maameva Bhakthimaan
Thishttedhvanam vopavisedhprejaavaan vaa parivrajeth.

Thus, realizing the fact that the life is just like something which One experiences in a dream and nothing which One experiences is real and only the effect of Maaya, a Grihastthaasrami should stay as an overnight guest in the inn fully liberated from all material desires and without having any material attachments like that 'this is my wife, these are my children, these are my relatives, these are my friends, this is my own home, I possess all this wealth, etc.' He should become devoid of any ego of 'I-ness, my-ness, mine-ness, etc.' A Grihastthaasrama devotee should engage in the activities stipulated in Vedhaas according to his Varnna and worship Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, daily and always. He should offer obeisance to Me by conducting Yejnjaas and Yaagaas as I advised to you. By doing all these he can stay in his home along with his wife, children, relatives, associates, etc. without having any material attachments and bondages with them. At the end he should renounce all and go to the

forest, stay in isolation as a Sanyaasi and lead a Sanyaasa life worshipping and offering obeisance to Me.

यस्त्वासक्तमतिर्गेहे पुत्रवित्तैषणातुरः ।
स्त्रैणः कृपणधीर्मूढो ममाहमिति बध्यते ॥ ५६॥

56

Yesthvaasakthamathirggehe puthraviththaishanaathurah
Sthrainah kripanaddheermooddo Mamaahamithi bedhddhyathe.

अहो मे पितरौ वृद्धौ भार्या बालात्मजात्मजाः ।
अनाथा मामृते दीनाः कथं जीवन्ति दुःखिताः ॥ ५७॥

57

“Aho me pitharau vridhddhau bhaaryaabaalaathmajaaaathmajaah
Anaatthaa maamrithe dheenaah kattham jeevanthi dhukhithaah.”

If a person – Grihastthaasrami – is unable to control his mind and overly interested in his own home, and attached to his children, wealth, and material possession, he would be definitely bound to be under the control of his wife or women due to his ardent sensual interest. Due to his false ego of ‘these are my children, this is my home, these are all my property, and so on of ‘I-ness and mine-ness’ his intelligence would be ill-developed and would become foolishly stupid because of his ‘Mamathva.’ With such foolish ill-intelligence, he would be subjected to sorrows and distresses with thoughts such as: ‘Alas! My father and mother are too old, and my children are too young. How is it possible for my wife to manage as she has no experience. Therefore, when I die, they all will be orphaned without having anyone to take care of them properly. Oh my God! In my absence, how is it possible for them to survive!’ With such thoughts he would be worried and panicky.

एवं गृहाशयाक्षिसहृदयो मूढधीरयम् ।
अतृप्तस्ताननुध्यायन् मृतोऽन्धं विशते तमः ॥ ५८॥

58

Evam grihaasayaakshipthahridhayo mooddaddheerayam
Athriphasthaananudhddhyaayan mrithoanddham visathe thamah.

Thus, because of such a foolish mentality, a Grihastthaasrami whose heart is overwhelmed due to family attachment would never be satisfied or happy. He will always be thinking and worrying of his own family and relatives and material possessions and when he dies with such thoughts in mind, he will definitely fall into hell after death and from there he will never have a liberation or release. This is the status of a householder with constant thought about his own family and relatives without having time to meditate upon Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे सप्तदशोऽध्यायः ॥ १७॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –
VarnnAasramaDdharmmaNiroopanam] [Naama] SapthaDhesoAddhyaayah

Thus, we conclude the Seventeenth Chapter – Named As ([Sree Krishna Bhagawaan's Advice To Udhddhava {Continuation} – Description Of Social And Religious Orders]) 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!