

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ एकोनविंशोऽध्यायः - १९ ॥

EKONAVIMSOADDHYAAYAH (CHAPTER NINETEEN)

**[UdhddhavOpadhesam – JnjaanaSaaddhanaThyaagam,
YemaadhiVivaranam] ([Sree Krishna Bhagawaan’s Advice To
Udhddhava {Continuation} – Method Of Giving Up Speculative
Knowledge – Description Of Yoga Of Restraining])**

[In this chapter we can read the details of spiritual knowledge passed over to Udhddhava by Sree Krishna Bhagawaan. Udhddhava has been

instructed that One who is actually wise and knows the truth of the Self and possesses transcendental insights and rejects the material world of dualities and the so-called knowledge for enjoyment of material sense gratifications would be eligible to become My Bhaktha by fixing his mind constantly on Me. The essence of Bhakthi Yoga is clearly explained in this chapter. Transcendental knowledge is superior and more exalted than the ordinary pious activities as chanting of Manthraas. And devotional services at the Lotus Feet of Sree Krishna Bhagawaan is greater than any knowledge. He further describes in full the details of full transcendental knowledge and devotional services, exactly as the instructions given by Bheeshma Pithamaha to Yuddhishtira on these same topics on the occasion, after, Kurukshethra battle. He further explained the twelve kinds of Yama or Yama and the twelve kinds of Niyama. Please continue to read for more details...]

श्रीभगवानुवाच

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

यो विद्याश्रुतसम्पन्नः आत्मवान् नानुमानिकः ।
मायामात्रमिदं ज्ञात्वा ज्ञानं च मयि सन्न्यसेत् ॥ १ ॥

1

Yo vidhyaasruthasampanna aathmavaan naanumaanikah
Maayaamaathramidham jnjaathvaa Jnjaanam cha mayi sannyaseth.

One should attain Aathma Thaththva Jnjaana or Knowledge of Transcendental Principles of Self-Realization with continuous and uninterrupted study of Vedhaas and Vedhic Principles from the teachings of Vedhic Pundits. He should listen carefully to the discourses provided by Vedha Aachaaryaas or Preceptors of Vedhic Lessons. With such attainment of Aathma Thaththva, One should be able to get rid of Paroksha Ddhee or the thoughts of duality and can become free from impersonal speculation. Such an enlightened Self-Realized Person will have the understanding that this material universe is simply Svapna Sannibha or Dream Like or Illusory and hence Unreal. With such knowledge that this material universe is illusory, One should surrender unto Me,

Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan
Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree
Mahaa Vishnu Bhagawaan, both that knowledge and the means by which
he achieved it.

ज्ञानिनस्त्वहमेवेष्टः स्वार्थो हेतुश्च सम्मतः ।
स्वर्गश्चैवापवर्गश्च नान्योऽर्थो मदृते प्रियः ॥ २॥

2

Jnjaaninasthvahameveshtah svaarththo hethuscha sammathah
Svarggaschaivaapavarggascha naanyoarththo madhrithe priyah.

ज्ञानविज्ञानसंसिद्धाः पदं श्रेष्ठं विदुर्मम ।
ज्ञानी प्रियतमोऽतो मे ज्ञानेनासौ बिभर्ति माम् ॥ ३॥

3

Jnjaanavijnjaanasamsidhddhaah padham sreshttam vidhurmmama
Jnjaaneepriyathamootho me jnjaanenaasaubiharththi Maam.

I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan
Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree
Mahaa Vishnu Bhagawaan, am the most favorite and dearest for an
Aathma Jnjaani or One with Transcendental Knowledge and One who is
Self-Realized. He has the steadfast faith and strong belief that I am the
cause and that I am the provider of Heavenly Status or the Position in
Heaven, and also Nirvvaana or Ultimate Moksha. With such steadfast faith
and strong belief, he does not have anything dearer or more favorable
other than Me in this Universe. For him I am the only object of worship. I
am the cause of his blissful happiness, and I am the cause of his freedom
or release from unhappiness. Thus, those who have achieved complete
perfection through philosophical and realized knowledge recognize My
Lotus Feet to be The Supreme Most Transcendental Object. Thus, a
learned Transcendentalist is most dear or dearest to Me as well and by his
perfect knowledge he maintains Me in happiness. [See this is a direction
for Udhddhava how he can be the dearest to Sree Krishna Bhagawaan and
how he can maintain and keep happiness for his Master Sree Krishna
Bhagawaan.]

तपस्तीर्थं जपो दानं पवित्राणीतराणि च ।
नालं कुर्वन्ति तां सिद्धिं या ज्ञानकलया कृता ॥ ४॥

4

THapastheerththam jepo dhaanam pavithraaneetharaani cha
Naalam kurvanthi thaam sidhddhim yaa jnjaanakalayaa krithaa.

The attainment of this most exalted Sidhddhi of Aathmajnjaana or Self-Realization or Transcendental Knowledge can never be achieved by severe Austerity and or hard Penance and or by visiting many Theerththaas or Holy Places and or generous Charity and or by performing other Virtuous activities like performing Yaagaas and Yejnjaas and so on but can be achieved only by Jnjaana and Vijnjaana and Aathmasaakshaathkaara or Self-Realization.

तस्माज्ज्ञानेन सहितं ज्ञात्वा स्वात्मानमुद्धव ।
ज्ञानविज्ञानसम्पन्नो भज मां भक्तिभावतः ॥ ५॥

5

Thasmaadh jnjaanena sahitham jnjaathvaa svaathmaanamUdhddhava!
Jnjaanavijnjaanasamanno bhaja maam bhakthibhaavithah.

Oh, Udhddhava Mahaamathe! Therefore, you also worship and offer obeisance unto Me with attainment of the most Exalted and Supreme Aathmajnjaana and Aathmasaakshaathkaara or perfect Vedhic Transcendental Knowledge and Transcendental Realization. Firstly, you should understand your own actual or real Self. Then, with such clear realization of Vedhic knowledge of Self, you should worship Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, with full devotion and faith and offer Me devotional services.

ज्ञानविज्ञानयज्ञेन मामिष्ट्वाऽऽत्मानमात्मनि ।
सर्वयज्ञपतिं मां वै संसिद्धिं मुनयोऽगमन् ॥ ६॥

Jnjaanavijnjaanayejnjena Maamishtvaaathmaanamaathmani
Sarvvayejnpathim Maam vai samsidhddhim munayoageman.

Formerly, great Sages through sacrifices and or of Vedhic Knowledge and Spiritual Enlightenment worshiped Me within themselves as their Soul, with the realization that I am the Yejnjesa or Supreme Lord of all Yaagaas and Yejnjaas and that I am the Supreme Soul in everyone's heart. Thus, by reaching Me, they – the Sages – achieved the Supreme Perfection with Aathmajnjaana. Hey, Udhddhava Mahaathman! You should realize that I am the Supreme Receiver of all Yejnjaas and Yaagaas and also that I am the provider of the result of all Yejnjaas and Yaagaas. I am The Supreme Soul. You will get all Sidhddhees or Perfections of Knowledge from Me.

त्वय्युद्धवाश्रयति यस्त्रिविधो विकारो
मायान्तरापतति नाद्यपवर्गयोर्यत् ।
जन्मादयोऽस्य यदमी तव तस्य किं स्यु-
राद्यन्तयोर्यदसतोऽस्ति तदेव मध्ये ॥ ७॥

ThvayyUdhddhavaasrayathi yesthrividdho vikaaro
Maayaantharaaaapathathi naadhyapavarggayoryeth
Jenmaadhayoasya yedhamee thava thasya kim syu-
Raadhanthayoryedhasathoasthi thadheva madhddhye.

Oh, My Dear Udhddhava! You are attached to material body, mind, and senses composed of three different modes of nature. The first and the last reason for such attachment is Maaya or Illusory Power. Because of this Maaya, One – we all – thinks that after the beginning – birth - but before the end – death – whatever One feels and experiences or the life One lives in between birth and death appears to be Real with Maayaa Sakthi or Power of Illusion. Since they appear only at the 'Present', they do not have real existence. [What it means is before birth or at the beginning and after the death or at the end the body, mind, and senses are non-existent. Therefore, the existence is only at present and therefore it is not Real and only Maaya.] Whereas the Self is Eternal and hence Ever Existent.

Therefore, how is it possible that various stages of the body like birth, growth, reproduction, maintenance, dwindling, and death can have any relation with your Self? These different phases relate only to Dheha or the material body, which previously (before birth) did not exist and ultimately (after death) will not exist. Therefore, this Dheha or material body merely exist at the present.

उद्धव उवाच

Udhddhava Uvaacha (Udhddhava Mahaathman Said):

ज्ञानं विशुद्धं विपुलं यथैत-
द्वैराग्यविज्ञानयुतं पुराणम् ।
आख्याहि विश्वेश्वर विश्वमूर्ते
त्वद्भक्तियोगं च महद्विमृग्यम् ॥ ८॥

8

Jnjaanam visudhddham vipulam yetthaitha-
Dhvairagyavijnjaanayutham puraanam
Aakhyaahi Visweswara! Visvamoorththe!
Thvadhbhakthiyogam cha mahadhvimrigyam.

Oh, Visweswara or Supreme Lord of All Universes! Oh, Visvamoorththe or Embodied Form of all Universes! Oh, Bhagawan! Please explain to me both the Jnjaana Yoga or Means for attainment of Perfection of Vedhic Knowledge and Bhakthi Yoga or Means for attainment of Supreme Blissful Devotion to You which are clearly the tools for achieving purity of mind and which are so immensely spread everywhere for those who are earnestly searching. They are intricately linked and well merged with detachment from material contaminations and strongly associated with Vijnjaana or analytical and philosophical Vedhic knowledge. They, both Jnjaana Yoga and Bhakthi Yoga, are timeless and in existence from the very beginning and which will be there always as eternal. Please be merciful and instruct me on those Supreme Yogaas in detail.

तापत्रयेणाभिहतस्य घोरे
सन्तप्यमानस्य भवाध्वनीश ।

पश्यामि नान्यच्छरणं तवाङ्घ्रि-
द्वन्द्वातपत्रादमृताभिवर्षात् ॥ ९॥

9

Thaapathreyenaabhihathasya ghore
Santhapyamaanasya Bhawaadhvaneesa!
Pasyaami naanyachccharanam Thavaangghri-
Dhvanthvaathapathraadhamrithaabhivarshaath.

Oh, Jegadheeswara! I do not see any shelter or refuge other than the two bases of the Lotus Feet of You for those are tormented on the terrible cyclic path of birth and death and is constantly suffering from the Thaapa-Threyaas or Three-Fold miseries like Aadhdhyaathmika or Transcendental, Addhibhauthika or based on and related to Panjcha Bhoothaas or the Five Elements, and Aaddhidhaiwika or from Deities or gods. The refuge and shelter of Your Lotus Feet is like receiving showers of Amrith or Nectar or the Eternal Panacea for them to get rid of all their miseries and sufferings. Therefore, there is nothing like that equal to that as of Your Lotus Feet.

दष्टं जनं सम्पतितं बिलेऽस्मिन्
कालाहिना क्षुद्रसुखोरुतर्षम् ।
समुद्धरैनं कृपयाऽऽपवर्ग्यै-
र्वचोभिरासिञ्च महानुभाव ॥ १०॥

10

Dheshtam jenam sampathitham bileasmin
Kaalaahinaa kshudhrasukhorutharsham
Samudhddharainam kripayaaaapavarggyai-
Rvachobhiraasinjcha, Mahaanubhaawa!

All material pleasures and comforts are momentary, and the end result is invariably unhappiness, misery, and distress. One who is attached, interested, and entrapped under the bondages of such material pleasures would fall into the horrible pit of distresses and miseries and will be trapped and bitten by Kaala Sarppa or the serpent or snake, which is highly and

deadly poisonous, of Time. Oh, Bhagawan! Your instructions and advice of transcendental words are capable of releasing and saving us from the bite of Kaala Sarppa and uplift from the horrible pit. We are all bitten by that deadly poisonous Kaala Sarppa. You are Provider of Nirvvaana or ultimate Moksha. Please be merciful to us and uplift us from the horrible pit in which we have fallen without having any other escape other than Your Lotus Feet.

श्रीभगवानुवाच

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

इत्थमेतत्पुरा राजा भीष्मं धर्मभृतां वरम् ।
अजातशत्रुः पप्रच्छ सर्वेषां नोऽनुशृण्वताम् ॥ ११ ॥

11

Iththamethath puraa raajaa Bheeshmama ddharmmabhrrithaam varam
Ajaathasathruh paprechccha sarvveshaam noanusrinvathaam.

Bheeshma Pithaamaha who was the most exalted of all Ddharmmishttaas or the Religious Personalities was once asked similar questions by Ajaathasathru, meaning One whose enemies are not yet born or enemyless, or Yuddhishtira, who intensely desired to know the Religious Principles and the means to execute them and lead a life religiously, in the presence of all of us.

निवृत्ते भारते युद्धे सुहृन्निधनविह्वलः ।
श्रुत्वा धर्मान् बहून् पश्चान्मोक्षधर्मानपृच्छत ॥ १२ ॥

12

Nivritthe Bhaarathe yudhddhe suhrinniddhanavihvalah
Sruthvaa ddharmmaan behoon
paschaanmokshaddharmmaanaprichcchatha.

तानहं तेऽभिधास्यामि देवव्रतमुखाच्छ्रुतान् ।

Thaanaham theabhiddhaasyaami Dhevavrathamukhaachcchruthaan
Jnjanavairaagyavijnjanasredhddhaabhakthyupabrimhithaan.

In the Ddharma Yudhddha of Kurukshethra between Kauravaas and Paandavaas; all relatives, closest friends, allies, and enemies of both sides were killed in the battle. Yuddhishtira was so unhappy, distressed, and extremely sorrowful that it was because of him or for him all his relatives were killed or died. He heard from Bheeshma Pithaamaha many different views and many different interpretations and many different aspects of Various Ddhaarmmic Principles in detail. Thereafter, at the end he specifically inquired to explain Moksha Ddharma or the Principles of Ddharma by which One can attain ultimate salvation. I earnestly listened the words of instructions which consisted of Jnana or Vedhic Knowledge, Vijnana or Analytical Principles of Vedhic Knowledge, Sredhddha or Meditative Concentration, and Bhakthi or Devotion given by Dheva Vratha or Bheeshma Pithaamaha; which is the essence of Moksha Ddharma. Hey, Udhddhava Mahaamathe! I am going to explain those Moksha Ddharmaas to you now. Please listen to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, carefully.

नवैकादशपञ्चत्रीन् भावान् भूतेषु येन वै ।
ईक्षेताथैकमप्येषु तज्ज्ञानं मम निश्चितम् ॥ १४॥

Navaikaadhesa Panjcha threen bhaavaan bhootheshu yena vai
Eekshethaatthaikamapyeshu thajjnjanam Mama nischitham.

Hey, Udhddhava! You are Saththama, meaning the noblest, most virtuous, and superior most. I have personally concluded and approved those Moksha Ddharmaas provided by Dheva Vratha at that time to Ajaathasathru. The knowledge of Moksha Ddharma provided by Bheeshma at that time was the knowledge by which One sees the

combination of Nine, Eleven, Five, and Three Elements in all living entities, and ultimately the One Element within those Twenty-Eight. [The nine elements are Material Nature, the Living Entity, the Mahath-
Thaththva, False Ego, and the Five Objects of Sense Perception, namely Sound, Touch, Form, Taste, and Aroma. The Eleven Elements are the Five Working Senses (the Voice, Hands, Legs, Anus, and Genitals) plus the Five Knowledge-Acquiring Senses (the Ears, Touch, Eyes, Tongue and Nostrils), along with the Coordinative Sense, the Mind. The Five Elements are the Five Physical Elements, namely Earth, Water, Fire, Air, and Sky, and the Three Elements are the Three Modes of Material Nature — Saththva or Virtue or Goodness, Rejas or Passion, and Thamas or Ignorance. All Living Entities, from Mighty Lord Brahma down to an insignificant weed, manifest material bodies composed of these Twenty-Eight Elements. The One Element within all Twenty-Eight is the Supreme Personality of Godhead or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, the Super-Soul or The Supreme Soul, Who is All-Pervading within the Material and Spiritual worlds.

[One can easily understand that the material universe is composed of innumerable causes and effects. Since Lord Krishna is the cause of all causes, all secondary causes and their effects are ultimately nondifferent from the Personality of Godhead. This understanding constitutes real Jnajaana or knowledge, which is essential for perfecting One's life.]

एतदेव हि विज्ञानं न तथैकेन येन यत् ।
स्थित्युत्पत्त्यप्ययान् पश्येद्भ्रवानां त्रिगुणात्मनाम् ॥ १५॥

15

Ethadheva hi Vijnjaanam na thatthaikena yena yeth
Stthithyuthpaththyapyayaan pasyedhbhaavaanaam
Thrigunaathmanaam.

When One no longer sees the Twenty-Eight separated Elements in all the living entities and elements, which are all manifest from the Single Cause, but sees that Single Cause, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, itself; at that time,

One is said to have attained Vijnjaana or Aathmajnjaana or Self-Realization or Transcendental Realization. [This is Paramaathma Jnjaanam or Brahma Jnjaanam.]

आदावन्ते च मध्ये च सृज्यात्सृज्यं यदन्वियात् ।
पुनस्तत्प्रतिसङ्क्रामे यच्छिष्येत तदेव सत् ॥ १६॥

16

Aadhaavanthe cha madhddhye cha srijaath sriyam yedhanviyaath
Punasthath prethisamkraame yechchishyetha thedheva sath.

The beginning or commencement, maintenance and sustenance, and termination or end are the three different stages of material causation. That One which consistently accompanies all these material phases from One creation to another and remains Alone when all material phases are annihilated is the One Eternal which or who is Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. That is the Sath or Absolute Truth or Essence or Soul of Everything.

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं चतुष्टयम् ।
प्रमाणेष्वनवस्थानाद्विकल्पात्स विरज्यते ॥ १७॥

17

Sruthih prethyakshamaithihyamanumaanam chathushtayam
Premaaneshvanavastthaanaadhvikalpaath sa virajyathe.

Hey, Udhddhava Mahaamathe! There are Four types of evidence from which One can attain Knowledge. They are: Prethyaksha = Direct Experience, Anumaana = Logical Induction or Inference or Guess-Work, Aithihya = Traditional Wisdom or Tell-Tale, and Sruthi = Vedhic Knowledge. From all these One should understand clearly that all these knowledge are truly Mitthya or the result of Maaya or Illusory Power and from that knowledge One should ascertain that not only the entities and elements of the universe but even the universe itself is non-existent and momentary and perishable. And there is only One thing that is truly in existence and

that is Brahma or Parabrahma and that is Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

कर्मणां परिणामित्वादाविरिञ्चादमङ्गलम् ।
विपश्चिन्नश्चरं पश्येददृष्टमपि दृष्टवत् ॥ १८॥

18

Karmmanaam parinaamithvaadhaavirinjchaadhamanggalam
Vipaschinnasvaram pasyedhadhrishtamapi dhrishtavath.

All the fruitive activities and the results thereof are mortal and perishable. Therefore, whatever One sees, and experiences are all mortal and perishable, all the worlds like Svargga Loka, Brahma Loka, Siva Loka, and all other worlds of this Universe are perishable and will ultimately be annihilated just like this world of Earth and its entities and elements. A truly intelligent Person with Aathmajnjaana should realize that truth.

भक्तियोगः पुरैवोक्तः प्रीयमाणाय तेऽनघ ।
पुनश्च कथयिष्यामि मद्भक्तेः कारणं परम् ॥ १९॥

19

Bhakthiyogah puraivokthah preeyamaanaaya theanagha!
Punascha katthayishyaami madhbhaktheh kaaranam param.

Oh, The Anagha or The Sinless One, Udhddhava! I have already explained previously the details of Bhakthi Yoga to you, who is the dearest and most affectionate to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. Again, I shall explain to you the divine path of Bhakthi Yoga in such a way that your ardent and steadfast devotion to Me will be stabilized and fixed.

श्रद्धामृतकथायां मे शश्वन्मदनुकीर्तनम् ।
परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम ॥ २०॥

Sradhddhaamrithakatthaayaam Me, sasvanmadhanukeerththanam,
Parinishttaa cha poojaayaam, smrithibhih sthavanam Mama.

Hey, Udhddhava Mahaamathe! It is most important for all My devotees to listen and enjoy discourses narrating My, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, stories which are Amrith for all My devotees. My devotee should preach and explain the commentaries of the My Principles and History of My various Incarnations for the benefit of others so that they can understand and realize My Principles and Histories clearly. My devotee should worship and offer devotional obeisance unto Me daily with full and meditative concentration and with staunch and strong stabilized devotion. My devotee should sing Keerththans proclaiming My glories and chant the Manthraas about My glories.

आदरः परिचर्यायां सर्वाङ्गैरभिवन्दनम् ।
मद्भक्तपूजाभ्यधिका सर्वभूतेषु मन्मतिः ॥ २१ ॥

Aadharah parichayaayaam, sarvvaanggairabhivandhanam,
Madhbhakthapoojaabhyaddhikaa, sarvvabhootheshu Manmathih.

My devotee should always maintain utmost reverence and devotion on Me when he worships and offers devotional obeisance unto Me. He should salute and prostrate Me with all his body parts, meaning every part of his body should be fully involved in worshiping and offering obeisance to Me. Above all he should always worship and offer obeisance to all My devotees considering that they are not different from Me. He should see and experience Me everywhere in each and every element and entity of the universe as I am All-Pervading. His devotional intelligence should realize My full presence in all entities and elements of the universe.

मदर्थेष्वङ्ग चेष्टा च वचसा मद्गुणेरणम् ।
मय्यर्पणं च मनसः सर्वकामविवर्जनम् ॥ २२ ॥

Madharththeshvanggacheshtaa cha, vachasaa Madhgunerenam,
Mayyarppanam cha manasah sarvvakaamavivarjjanam.

My devotees should perform all activities by their material body to worship and offer obeisance unto Me like by words they should sing Keerththans proclaiming My glories, with their minds they should renounce the results of all their activities and offer them for Me, they should be desireless, and try to gain Aathmajnjaana by their intelligence.

मदर्थेऽर्थपरित्यागो भोगस्य च सुखस्य च ।
इष्टं दत्तं हुतं जप्तं मदर्थं यद्व्रतं तपः ॥ २३॥

Madharththearththaparithyaago bhogasya cha sukhasya cha
Ishtam dheththam hutham jeptham Madharththam yedhvratham thapah.

They should give all their wealth for devotional services like performing Yaagaas and Yejnjaas to worship Me and for giving charities for the benefit and welfare of the needy. They should renounce all worldly pleasures and comforts. They should get rid of the desires for satisfaction of sensual gratifications. They should observe severe austerity and penance with fully concentrated meditation upon Me and for My blessings.

एवं धर्मेऽनुष्याणामुद्धवात्मनिवेदिनाम् ।
मयि सञ्जायते भक्तिः कोऽन्योऽर्थोऽस्यावशिष्यते ॥ २४॥

Evam ddharmmairmmanushyaanaamUdhddhavaathmanivedhinaam
Mayi sanjjaayathe bhakthih koanyoarththoasyaava-

sishyathe.

Thus, those who have surrendered themselves to Me, Yedhooththama
Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the

Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, with full faith and belief in Me with the realization that I am the embodied Form of Religious Principles and that I am the Supreme Soul and the Soul of all entities and elements would automatically develop love and devotion for Me. For such true and sincere devotees of Me, what other purpose or goal could remain to be fulfilled? They, the faithful and sincere devotees, do not have anything else to be satisfied or fulfilled.

यदात्मन्यर्पितं चित्तं शान्तं सत्त्वोपबृंहितम् ।
धर्मं ज्ञानं सवैराग्यमैश्वर्यं चाभिपद्यते ॥ २५॥

25

Yedhaaaathmanyarppitham chiththam saantham saththvopabrimhitham
Ddarmmam jnjaanam savairaagyamaisvaryam chaabhipadhyathe.

When One's Gunaas or material modes of nature are dominated by Saththva Guna or Virtue and the mind has been fully controlled and become serene and peaceful, at that time he should merge his mind within the Aathma or Self. Instantaneously at the same time he would be able to renounce his religious duties and responsibilities without feeling any punch and he would automatically achieve Aathmajnjaana or Transcendental Knowledge, Blissful Prosperity, Divine Auspiciousness because of his steadfast and staunch devotion for Me.

यदर्पितं तद्विकल्पे इन्द्रियैः परिधावति ।
रजस्वलं चासन्निष्ठं चित्तं विद्धि विपर्ययम् ॥ २६॥

26

Yedharppitham thadhvikalpa indhriyaih pariddhaavathi
Rejasvalam chaasannishttam chiththam vidhddhi viparyayam.

When consciousness is fixed on the material body, home, and other objects of sense gratification, One spends One's life chasing after material objects under the influence and with the help of senses. Thus, his consciousness would be powerfully affected by Rejoguna or Mode of Passion, and become dedicated to impermanent things, and in this way irreligion, ignorance, attachment, and wretchedness would arise. With the

influence of Passion, he gets engaged in all types of irreligious and evil activities and as a result he falls into hell of wretchedness.

धर्मो मद्भक्तिकृत्प्रोक्तो ज्ञानं चैकात्म्यदर्शनम् ।
गुणेष्वसङ्गो वैराग्यमैश्वर्यं चाणिमादयः ॥ २७॥

27

Ddharmmo madhbhakthikrith proktho Jnjaanam chaikaathmyadhersanam
GUneshvasanggao vairaagyamaisvaryam chaanimaadhayah.

The only Ddharmma or Religiousness or Religious Duty and Responsibility of One is to create steadfast and staunch devotion to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. The Jnjaana or True Knowledge or Vedhic Knowledge is to see everything as One and that is Sarvvaathma Bhaavana or Aathmasaakshaathkaara. Vairaagya or Viraagatha or Detachment is the complete disinterest in all objects of material sense gratification. Aiswaryam or Opulence is the attainment of Ashta-Aiswaryaas like Anima, Mahima, etc.

उद्धव उवाच

Udhddhava Uvaacha (Udhddhava Mahaathman Said):

यमः कति विधः प्रोक्तो नियमो वारिकर्शन ।
कः शमः को दमः कृष्ण का तितिक्षा धृतिः प्रभो ॥ २८॥

28

Yemah kathividdhah proktho niyamo? vaArikarsana!
Kah samah ko dhemah Krishna! kaa thithikshaa ddhrithih Prebho!

Oh, My Dear Lord Sree Krishna Bhagawan! Oh, Arikarsana or Chastiser or Killer of Enemies! Oh, Mahaa Prebho! Please explain to me how many types of disciplinary regulations and regular duties are there? Oh, Bhagawan! You are Nikhilaathma or The Supreme Soul and Soul of everyone and everything. Please also tell me what is mental equilibrium,

what is self-control, and then what is the actual meaning of tolerance and steadfastness?

किं दानं किं तपः शौर्यं किं सत्यमृतमुच्यते ।
कस्त्यागः किं धनं चेष्टं को यज्ञः का च दक्षिणा ॥ २९॥

29

Kim dhaanam kim thapah sauryam kim sathyamrithamuchyathe
Kasthyaagah kim ddhanam cheshtam ko yejnjah kaa cha dhekshinaa.

पुंसः किंस्विद्वलं श्रीमन् भगो लाभश्च केशव ।
का विद्या ह्रीः परा का श्रीः किं सुखं दुःखमेव च ॥ ३०॥

30

Pumsah kimsvidhbelam sreeman! Bhago laabhascha Kesava!
Kaa vidhyaa hreeh paraa kaa sreeh kim sukham dhuhkhameva cha.

कः पण्डितः कश्च मूर्खः कः पन्था उत्पथश्च कः ।
कः स्वर्गो नरकः कः स्वित्को बन्धुरुत किं गृहम् ॥ ३१॥

31

Kah pandithah kascha moorkhah kah pantthaa uthpatthascah kah
Kah svarggoh narakah kimsvith ko benddhurutha kim

Graham.

Oh, Bhagawan! What are the natures or how to identify or how do they look like charity, austerity, sacrifice or desertion, penance, and heroism? How truth, reality, and righteousness are to be described? What is renunciation, and what is wealth, and is there any higher class of wealth and lower class of wealth? What is desirable, and what is sacrifice, what is religious remuneration? Oh, Sreemaan Kesava Paramaathman! Oh, Mahaa Prebho! Oh, The Most Fortunate One! How do I understand the strength, opulence, and profit of a particular person? What is the best education? What is humility? What is real beauty? What are happiness and unhappiness? Who is a Pandit or learned person, and who is a Moorkha or fool? What are the true paths of life and what are the false

paths of life? What are comfortable Mandhiraas or palace-like bungalows? What is heaven and what is hell and how do One distinguish the difference or what are separate marks or signs or symbols of them? Who is a true friend and how do I know him? What is One's real home?

क आढ्यः को दरिद्रो वा कृपणः कः क ईश्वरः ।
एतान् प्रश्नान् मम ब्रूहि विपरीतांश्च सत्पते ॥ ३२॥

32

Ka aadyah ko dheridhro vaa kripanah kah ka Eeswarah
Ethan presnaan Mama vipareethaamscha sathpathe!

Who is a rich man and who is a poor man? Who is a wretched person and who is an exalted Person? Who is an actual controller? Oh, Bhagawan! You are the Lord of all your devotees. Please explain all these matters to me along with their opposites.

श्रीभगवानुवाच

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

अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसञ्चयः ।
आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम् ॥ ३३॥

33

Ahimsaa, Sathya,mastheya,masanggo, hree,rasanjchayah
Aasthikyam, Brahmacharyam, cha maunam, stthairyam,
Kshe,maabhayam.

शौचं जपस्तपो होमः श्रद्धाऽऽतिथ्यं मदर्चनम् ।
तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ॥ ३४॥

34

Saucham, jepa,sthapo, homah, sredhddhaaaathitthyam, madharchchanam,
Theerththaatanam, paraarththehaa, Thushti,raachaachyasevanam.

एते यमाः सनियमा उभयोर्द्वादश स्मृताः ।
पुंसामुपासितास्तात यथाकामं दुहन्ति हि ॥ ३५॥

35

Ethe yemaah saniyamaa ubhayordhvaadhesa smrithaah
Pumsaamupaasithaasthaatha! Yetthaakaamam dhuhanthi hi.

शमो मन्निष्ठता बुद्धेर्दम इन्द्रियसंयमः ।
तितिक्षा दुःखसम्मर्षो जिह्वोपस्थजयो धृतिः ॥ ३६॥

36

Samo, mannishttathaa, budhddherdhema, indhriyasamyeamah
Thithikshaa dhuhkhasammasho, jihvopastthajeyo ddhrithih.

Hey, Udhddhava Mahaamathe! Truthfulness, non-violence, detachment, humility, freedom from possessiveness, not coveting or stealing the property of others, faithful trust in the principles of religion, celibacy, silence, steadiness, forgiveness, and fearlessness are the Twelve Primary Disciplinary Principles. Internal cleanliness, external cleanliness, chanting the holy and glorious names of Me – The Lord -, austerity, sacrifice, faith, hospitality, worship of Me, visiting holy places, desiring only for the supreme interest, satisfaction, and service to the Spiritual Master are the Twelve elements of the regular prescribed duties. These Twenty-Four elements bestow all desired benedictions upon those persons who devotedly cultivate them. Absorbing the interest in Me constitutes mental equilibrium, and complete discipline of these senses is self-control. Tolerance is patiently enduring unhappiness. Steadfastness occurs when One conquers his tongue and genitals.

दण्डन्यासः परं दानं कामत्यागस्तपः स्मृतम् ।
स्वभावविजयः शौर्यं सत्यं च समदर्शनम् ॥ ३७॥

37

Dhendanyaasah param dhaanam, kaama,thyaaga,sthapah smritham,
Svabhaavavijayah sauryam, sathyam, cha samadhersanam.

The greatest and best charity is to give up all aggression towards others. The real austerity indeed is renunciation of lust and material desires. The real heroism is to conquer One's natural tendency to enjoy material life. And the truth or reality is seeing the Presence of Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, everywhere and in everything always with equilibrium and equanimity.

ऋतं च सूनुता वाणी कविभिः परिकीर्तिता ।
कर्मस्वसङ्गमः शौचं त्यागः सन्यास उच्यते ॥ ३८॥

38

Ritham cha soonrithaa vaanee kavibhih parikeerththithaa,
Karmmasvasanggamah saucham, thyaagah, sanyaasa uchyathe.

Speaking the truth in a pleasing manner is good truthfulness as declared by great Rishies. Oh, the crest jewel of all devotees when we think deep, Cleanliness is detachment from fruitive activities. Hey, Udhddhava! It is also proclaimed in the world that renunciation is the Sanyaasa order of life. Oh, pure minded with intelligence of virtue, Udhddhava! The desirable wealth for human beings is religiousness.

धर्म इष्टं धनं नृणां यज्ञोऽहं भगवत्तमः ।
दक्षिणा ज्ञानसन्देशः प्राणायामः परं बलम् ॥ ३९॥

39

Ddharmma ishtam ddhanam nrinaam yejnjoAham bhagawaththamah
Dhekshinaa njjaanasandhesah praanaayaamah param belam.

Oh, Bahgawaththama or the best and most exalted of all Devotees! Religious remuneration is devotion to Aachaarya or Spiritual Master with the purpose of acquiring spiritual teachings of pure Vedhic knowledge. I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan

Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, The Supreme Personality of God and Who is the Embodied Form of Jnjaana-Vijnjaana-Vairaagya, am true Yejnja or Sacrifice. And the greatest strength is the Praanaayaama system of breath control.

भगो म ऐश्वरो भावो लाभो मद्भक्तिरुत्तमः ।
विद्याऽऽत्मनि भिदाबाधो जुगुप्सा ह्रीरकर्मसु ॥ ४० ॥

40

Bhago ma aiswaro bhaavo, laabho Madhbhakthiruththamah
Vidhyaaaathmani bhidhaabaaddho, jugupsaa hreerakarmmasu.

The actual acquirement of Aiswaryam or Aiswara or Aisvarya or Opulence is attainment of My own nature as the Supreme Personality of God, through which I exhibit the six unlimited opulences like Opulence, Heroism, Fame, Vedhic Knowledge, Auspiciousness, and Detachment. Abolishment or getting rid of duality is the greatest education in life. The greatest achievement or supreme gain in life is devotional services to Me. The real modesty is to be disgusted with improper activities.

श्रीर्गुणा नैरपेक्ष्याद्याः सुखं दुःखसुखात्ययः ।
दुःखं कामसुखापेक्षा पण्डितो बन्धमोक्षवित् ॥ ४१ ॥

41

Sreergunaa nairapekshyaadhyaaah, sukham dhuhkhasukhaathyayah
Dhuhkham kaamasukhaapekshaa, panditho benddhamokshavith.

Real happiness is the capability to see happiness or unhappiness, comforts or sorrows exactly as the same with no difference. The real misery is searching for sexual pleasure. The real beauty is to possess good qualities such as detachment and renunciation. Oh, My dearest and most affectionate Udhddhava, you are the permanent residence of love and affection! The real wise man is One who knows the process of freedom from bondage of material attachments.

मूर्खो देहाद्यहं बुद्धिः पन्था मन्निगमः स्मृतः ।
उत्पथश्चित्तविक्षेपः स्वर्गः सत्त्वगुणोदयः ॥ ४२ ॥

42

Moorkho dhehaadhyahambudhddhih pantthaa Mannigemah smrithah
Uthpatthaschiththavikshepah svarggah saththvagunodhayah.

One who upholds the concept or thinks that the material body is the Self is a real fool. The real path of life is that which leads to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, and the wrong path is sense gratification by which the consciousness is bewildered. The actual heaven is the predominance of the mode of goodness or virtue.

नरकस्तम उन्नाहो बन्धुर्गुरुरहं सखे ।
गृहं शरीरं मानुष्यं गुणाढ्यो ह्याढ्य उच्यते ॥ ४३ ॥

43

Narakasthama unnaaho, benddhurgururaham sakhe!
Griham sareeram maanushyam, gunaaddyohyaaddyah uchyathe.

दरिद्रो यस्त्वसन्तुष्टः कृपणो योऽजितेन्द्रियः ।
गुणेष्वसक्तधीरीशो गुणसङ्गो विपर्ययः ॥ ४४ ॥

44

Dheridhro yesthvasanthushtah kripano yoajithendhriyah
Guneshvasakthaddheereeso gunasanggo viparyayah.

Hell is the predominance of ignorance. I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, is the true friend of everyone. I am the Transcendental Master of the whole Universe. One's real home is his own body. [This is true and logical, materially, as One lives within his body.] Oh, My Dear Friend Udhddhava! One who is enriched with his own qualities of Saththvaguna is actually said

to be rich and One who is unsatisfied in life is poor. A wretched person is One who is not able to control his senses, whereas on the contrary One who is not attached to sense gratification is a real controller. Please remember.

एत उद्धव ते प्रश्नाः सर्वे साधु निरूपिताः ।
किं वर्णितेन बहुना लक्षणं गुणदोषयोः ।
गुणदोषदृशिर्दोषो गुणस्तूभयवर्जितः ॥ ४५ ॥

45

Etha, Udhddhava, the presnaah sarvve saaddhu niroopithaah
Kim varnnithena behunaa lekshanam gunadhoshayoh
Gunadhoshadhrisirdhdhosho gunasthoobhayavarjjithah.

Hey, Udhddhava! Hey, Bhaagawatha Saththama! I have explained in detail and responded to all your inquiries or questions after thorough analysis. There is no need for a more elaborate explanation of these good qualities and bad qualities, since constantly seeing good and bad is itself a bad quality. Therefore, the best quality is to renounce both good and bad or virtue and evil and get transcended or to gain Aathmasaakshaathkaaram.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे एकोनविंशोऽध्यायः ॥ १९ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –
JnjaanaSaaddhanaThyaagam, YemaadhiVivaranam] [Naama]
EkoNaVimsoAddhyaayah

Thus, we conclude the Nineteenth Chapter – Named As ([Sree Krishna Bhagawaan's Advice To Udhddhava {Continuation} – Method Of Giving Up Speculative Knowledge – Description Of Yoga Of Restraining]) 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!