

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)

॥ एकविंशोऽध्यायः - २१ ॥

EKAVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-ONE)

[UdhddhavOpadhesam – JnajaanAddhikaariNiroopanam] ([Sree Krishna Bhagawaan's Advice To Udhddhava {Continuation} – Critic Explanation About Vedhic Path And Those Who Are Eligible To Follow Vedhic Path])

[This chapter describes the faults in terms of place, time, substance, and beneficiary of actions of persons who are unfit for all the three forms of

Yogaas like Karmma, Jnjaana, and Bhakthi who are inimical to Sree Krishna Bhagawaan. For those who are perfect in knowledge and devotion to Krishna Bhagawaan there are no materially good qualities or faults. Karmma or fruitive duties are acceptable for those who wish to achieve liberation from material life; also fruitive activities that counteract sinful reactions are acceptable. Path of Knowledge in the pure mode of goodness and the Path of Devotion for those who are liberated and transcendently realized are acceptable. This chapter will teach us that virtue and fault are not absolute but are relative to One's particular platform of advancement. The doctrine of Varnnaasrama Ddharmma codifies the precepts of bodily purity and impurity. This chapter establishes the fact that the material world is simply the illusory energy of the Supreme Lord Sree Krishna Bhagawaan and by refuting the material existence, One gains disassociation from matter. Please continue to read for more details....]

श्रीभगवानुवाच

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

य एतान् मत्पथो हित्वा भक्तिज्ञानक्रियात्मकान् ।
क्षुद्रान् कामांश्चलैः प्राणैर्जुषन्तः संसरन्ति ते ॥ १ ॥

1

Ya ethaan mathpattho hithvaa bhakthijnjaanakriyaathmakaan
Kshudhraan kaamaamschalaih praanairjushanthah samsaranthi the.

Hey, Udhddhava! Those who get rid of or deviate from the three Maarggaas or Paths; Karmma-Jnjaana-Bhakthi Maarggaas or Paths of Action-Knowledge-Devotion; consisting of Devotional Service, Analytical Philosophy, and Regulated Execution of Prescribed Duties for reaching Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, would automatically be taken by material senses and cultivate insignificant sense gratification and would certainly fall into the pit of cyclic whirl-pool of material existence. They will become prey to the Samsaara or Material Universe and would undergo innumerable births and deaths of material cycles.

स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः ।
विपर्ययस्तु दोषः स्यादुभयोरेष निश्चयः ॥ २॥

2

Sve sveaddhikaare yaa nishttaa s agunah parikeerththithah
Viparyayasthu dhoshah syaadhuhayoresha nischayah.

The piety is keeping the mind steady and performing the duties of the Self as prescribed according to Varnnaasrama Ddharmmaas without deviating. And contrary to that impiety is deviating from the duties of Self. [Even if One is engaged in the right path, he should be careful in performing his own duties like a Braahmana is not supposed to engage in performing the duties assigned to other Varnnaas as well as a Brahmachaari is not supposed to perform the duties assigned for any other Aasrama and so on.] In this way piety and impiety are clearly defined and ascertained.

शुद्ध्यशुद्धी विधीयेते समानेष्वपि वस्तुषु ।
द्रव्यस्य विचिकित्सार्थं गुणदोषौ शुभाशुभौ ॥ ३॥

3

Sudhddhyasudhddhee viddheeyathe samaaneshvapi vasthushu
Dhrevyasya vichikithsaarththam gunadhoshau subhaasubhau.

Hey, Udhddhava Mahaamathe! Even though every object is manifested of all the same Panjchabhoothaas or Material Elements and hence equal in that respect, in order for One to understand what is proper and what is improper in life One must evaluate an object within its particular category. In analyzing Ddharmma and Addharmma or Religiosity and Irreligiosity One must consider piety or purity and impiety or impurity of that particular object. Similarly, in One's ordinary dealings One must distinguish between good and bad, and to insure even at the cost of One's physical survival One must recognize that which is auspicious and inauspicious. [Meaning, One should not engage in any activity because it was the question of survival and even at the cost of life One must consider only auspicious action.]

धर्मार्थं व्यवहारार्थं यात्रार्थमिति चानघ ।
दर्शितोऽयं मयाऽऽचारो धर्ममुद्रहतां धुरम् ॥ ४॥

4

Ddharmmaarththam vyevahaaraarththam yaathraarththamithi
chaanagha!

Dhersithoayam Mayaaaachaaro ddharmmamudhvahathaam ddhurasam.

Hey, Udhddhava Mahaamathe! Oh, Anagha or Sinless One! I have thus revealed to you pure and impure objects in relation to Ddharmma or Religiosity and good and bad things in relation to those leading ordinary mundane life. I have revealed this way of life for those bearing the burden of mundane Religious Principles.

भूम्यम्ब्वग्न्यनिलाकाशा भूतानां पञ्चधातवः ।
आब्रह्मस्थावरादीनां शारीरा आत्मसंयुताः ॥ ५॥

5

Bhoomyambvagnyanilaakaaso bhoothaanaam Panjcha ddhaathavah
Aabrahmastthaavaraadheenaam saareeraa aathmasamyuthaah.

Oh, Nirmala Mathe or One with Pure Intelligence, Udhddhava! I have established and illustrated these Ddharmma-Addharmma Thaththvaas or Principles of Religiosity and Irreligiosity to the benefit of those who maintain these principles. Panjcha Bhoothaas or the Five Basic Elements constitute the bodies of all conditioned souls, right from Brahmadheva down to the non-moving creatures, meaning all the entities and elements. All these elements and entities emanate from the same One Personality, Me, Who is Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

वेदेन नाम रूपाणि विषमाणि समेष्वपि ।
धातुषूद्धव कल्प्यन्त एतेषां स्वार्थसिद्धये ॥ ६॥

6

Vedhena naamaroopaani vishamaani sameshvapi
DdhaathushoOdhddhava! Kalpanthya etheshaam svaarththasidhddhaye.

Oh, My Dear Udhddhava! Even though all material bodies are composed of the same five elements and hence they are equal, the Vedhic Literatures conceive of different names and forms in relation to such bodies so that the living entities may achieve their goal of life. [Vedhaas are more precise that even for the humans with the same name and form like Manushya different set of rules and principles are set forth according to their Varnaas and Aasramaas and similarly for others like Dhevaas, Asuraas, etc. and even for other creatures.]

देशकालादिभावानां वस्तूनां मम सत्तम ।
गुणदोषौ विधीयेते नियमार्थं हि कर्मणाम् ॥ ७॥

7

Dhesakaalaadhibhaavaanaam vasthonaam Mama Saththama!
Gunadhoshau viddheeyethe niyamaarththam hi karmmanaam.

Oh, The Most Intelligent Udhddhava! In order to engage in materialistic activities, I have clearly defined and categorically established that which is proper and improper among all material things including Time, Space, and all physical objects. Please be clear about it, Udhddhava.

अकृष्णसारो देशानामब्रह्मण्योऽशुचिर्भवेत् ।
कृष्णसारोऽप्यसौवीरकीकटासंस्कृतेरिणम् ॥ ८॥

8

Akrishnasaaro dhesaanaamabrahmanyasuchirbhaveth
Krishnasaaroapyasauveerakeekataasamskritherinam.

The places bereft of Braahmanaas and Krishna-Saara or spotted antelopes, those places devoid of devotion to Bhoosuraas or Brahmins, those places with antelopes but bereft of respectable men are considered to be the provinces with Keekataas or indigent or avaricious where cleanliness and purificatory rites are neglected, those places are where

meat-eaters are prominent, or the earth is barren and considered to be contaminated lands. Such places are impure.

कर्मण्यो गुणवान् कालो द्रव्यतः स्वत एव वा ।
यतो निवर्तते कर्म स दोषोऽकर्मकः स्मृतः ॥ ९॥

9

Karmmanyo gunavaan kaalo dhrevyathah svatha eva vaa
Yetho nivarththathe karmma sa dhoshoakarmmakah smrithah.

Oh, Sanmathe! A specific time is considered pure when it is appropriate, either by its own nature or through achievement of suitable paraphernalia for performance of One's prescribed duties, according to Varnnaasrama Ddharmma. And the time which impedes the performance of One's duty is considered impure.

द्रव्यस्य शुद्ध्यशुद्धी च द्रव्येण वचनेन च ।
संस्कारेणाथ कालेन महत्वाल्पतयाथ वा ॥ १०॥

10

Dhrevyasya sudhddhyasudhddhee cha dhrevyena vachanena cha
Samskaarenaattha kaalena mahathvaalpathayaatthavaa.

The same object can become pure and impure or contaminated and uncontaminated in course of time and/ due to the association or combination with other elements and or because of its size as huge or small and or because of definitions of place and time and or due to many other similar factors.

शक्त्याशक्त्याथ वा बुद्ध्या समृद्ध्या च यदात्मने ।
अघं कुर्वन्ति हि यथा देशावस्थानुसारतः ॥ ११॥

11

Sakthyaasakthyaatthavaa budhddhyaa samridhddhyaa cha yedhaathmane
Agham kurvvanthi hi yetthaa dhesaavastthaanusaarathah.

Purity and impurity or contamination and un-contamination can occur due to the power or powerlessness of an object and or because of the intelligence of the perceiver and or because of increase of the contents of elements in it. Therefore, the Vedhic rituals and observances have to be adhered only according to the place, time, and status for purifications. There is indeed no harm by doing so even if it is stipulated in Vedhaas and Saasthraas.

धान्यदार्वस्थितन्तूनां रसतैजसचर्मणाम् ।
कालवाय्वग्निमृत्तौयैः पार्थिवानां युतायुतैः ॥ १२॥

12

Ddhaanyadhaarvastthithanthoonaam resathaijasacharmmanaam
Kaalavaayvagnimriththoyaih paarththivaanaam yuthaayuthaih.

Many objects like grains, thread, wooden utensils, things made of bone, liquids, objects derived from fire, animal skins, and earthly objects are all purified by time, by the wind, by fire, by the earth, and or by water, either separately or in combination. [Means, either separately or in combination of the objects as well as separately or in combination by the purifying substances.]

अमेध्यलिप्तं यद्येन गन्धलेपं व्यपोहति ।
भजते प्रकृतिं तस्य तच्छ्रौचं तावदिष्यते ॥ १३॥

13

Amedhddhyaliptham yedhyena genddham lepam vyepohathi
Bhajathe prekrithim yesya thachcchaucham thaavadhishyathe.

A particular purifying agent is said to be appropriate when its application removes the bad order, or the dirt covering the contaminated object and makes it resume its original nature. Then only that particular purifying substance is said to be working or effective to remove the dirt and contamination for that particular object.

स्नानदानतपोऽवस्था वीर्यसंस्कारकर्मभिः ।
मत्स्मृत्या चात्मनः शौचं शुद्धः कर्माचरेद्विजः ॥ १४॥

14

Snaanadhaanathapoavastthaaveeryasamskaarakarmmabhih
Mathsmrithyaa chaathmanah saucham sudhddhah
karmmaacharedhdhvijah.

The self can be cleansed by ablutionary bath, charity, austerity, penance, age, personal strength, rituals, performing prescribed duties, and above all by remembering Me concentratedly and meditatively. A Dhvija, the Twice born, or Brahmana should purify himself before performing his prescribed duties.

मन्त्रस्य च परिज्ञानं कर्मशुद्धिर्मदर्पणम् ।
धर्मः सम्पद्यते षड्भिरधर्मस्तु विपर्ययः ॥ १५॥

15

Manthrasya cha pariijnjaanam karmmasudhddhirmMadharppanam
Ddhrmmah sampadhyathe shadbhiraddharmmasthu viparyayah.

A Manthra or Hymn is purified when chanted with proper knowledge, and One's work is purified when it is offered to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, unconditionally. Thus, by purification of the Six items like 1) the Place, 2) Time, 3) Substance, 4) Doer, 5) Manthraas, and 6) Work, One becomes religious. And by negligence of the Six items, One becomes irreligious.

क्वचिद्गुणोऽपि दोषः स्याद्दोषोऽपि विधिना गुणः ।
गुणदोषार्थनियमस्तद्धिदामेव बाधते ॥ १६॥

16

Kvachidhgunoapi dhoshah syaadhdhoshoapi viddhinaa

Gunah

Gunadhoshaarththaniyamasthadhbhidhaameva baaddhathe.

At some places and or at times the piety becomes sin and at times the normal sin becomes piety on the strength of Vedhic injunctions. Such special rules and conditions eradicate the clear distinction between piety and sin.

समानकर्माचरणं पतितानां न पातकम् ।
औत्पत्तिको गुणः सङ्गो न शयानः पतत्यधः ॥ १७॥

17

Samaanakarmmaacharanam pathithaanaam na paathakam
Outhpaththiko gunah sanggo na sayaanah pathathyaddhah.

One cannot specifically categorize that some activities are pious, and some others are impious, or One cannot distinguish the chaff and paddy or the good and bad activities as the same activities that would downgrade the elevated person would not cause fall-down for those who are already fallen. Certainly, One who is already lying on the ground cannot possibly fall further. The material association that is dictated by One's own nature is considered to be a good quality.

यतो यतो निवर्तेत विमुच्येत ततस्ततः ।
एष धर्मो नृणां क्षेमः शोकमोहभयापहः ॥ १८॥

18

Yetho yetho nivarththetha vimuchyetha thathasthathah
Esha ddharmmo nrinaam kshemah sokamohabhayaapahah.

A drunkard never realizes that he falls down due to his drinking. Therefore, the distinction between good and bad; piety and impiety; and religion and irreligion are meant to uplift or elevate each one from his status or situation according to his own nature. This means pious for One may not or need not be pious for another. When a person is able to disassociate with or renounce something or some object or some activity, he would be able to get detached or liberated from the entanglements of them. Therefore,

renunciation is the religious and auspicious life for the human beings and drives away all sufferings, illusions, and fears.

विषयेषु गुणाध्यासात्पुंसः सङ्गस्ततो भवेत् ।
सङ्गात्तत्र भवेत्कामः कामादेव कलिर्नृणाम् ॥ १९॥

19

Vishayeshu gunaddhyaasaath pumsah sanggasthatho bhaveth
Sanggaaththathra bhaveth kaamah Kaamadheva Kalirnrinaam.

Human beings are getting associated with material sense objects considering that they are good and beneficial. Association causes desire for attachment. Also, association or attachment causes hatred and quarrel among men.

कलेर्दुर्विषहः क्रोधस्तमस्तमनुवर्तते ।
तमसा ग्रस्यते पुंसश्चेतना व्यापिनी द्रुतम् ॥ २०॥

20

Kalerdhurvishahah kroddhasthamasthamanuvarththathe
Thamasaa gresyathe pumsaschethanaa vyaapinee dhrutham.

From quarrel arises intolerable anger and that is called darkness of ignorance. The ignorance quickly overtakes the Man's intelligence and loses his power for discretionary thinking.

तया विरहितः साधो जन्तुः शून्याय कल्पते ।
ततोऽस्य स्वार्थविभ्रंशो मूर्च्छितस्य मृतस्य च ॥ २१॥

21

Thayaa virahithah saaddho jenthuh soonyaaya kalpathe
Thathoasya svaarththavibhremso moorchcchithasya mrithasya cha.

Oh, Saintly Udhddhava! If a man loses his discretionary power of distinguishing between right and wrong; or righteousness and

unrighteousness, then he is considered to have lost everything. Thus, having deviated from the actual purpose of his life, he becomes dull, like a dead person.

विषयाभिनिवेशेन नात्मानं वेद नापरम् ।
वृक्षजीविकया जीवन् व्यर्थं भस्त्रेव यः श्वसन् ॥ २२॥

22

Vishayaabhinivesena naathmaanam vedha naaparam
Vrikshajeevikayaa Jeevan vyerttham bhasthrevah yah Svasan.

When a Person is unable to distinctly recognize the difference between Dheha or Material Body and Dhehi or Aathma Chaithanya or the effulgent cause of life due to his excessive attachment and interest in material senses and sense gratifications then that person's life is as futile and useless as a barren useless tree and considered a breathing dead body. He lives uselessly in ignorance like a useless tree. He breaths merely like a bellow.

फलश्रुतिरियं नृणां न श्रेयो रोचनं परम् ।
श्रेयो विवक्षया प्रोक्तं यथा भैषज्यरोचनम् ॥ २३॥

23

Phalasaruthiriyam nrinaam na sreya rochanam param
Sreya vivakshayaa proktham yetthaa bhaishyarochanam.

Hey, Udhddhava Mahaamathe! These statements of scriptures describing the rewards of promising fruitive activities do not prescribe the ultimate good or bad for men but merely provide enticements for executing beneficial religious duties. It is just like promising candy to induce a child to take bitter beneficial medicines.

उत्पत्त्यैव हि कामेषु प्राणेषु स्वजनेषु च ।
आसक्तमनसो मर्त्या आत्मनोऽनर्थहेतुषु ॥ २४॥

24

Uthpaththyaiva hi kaameshu praaneshu svajeneshu cha
Aasakthamanaso marththyya aathmanoanarththahethushu.

Right from birth, which is material, human beings become attached within their minds to personal sense gratification, long duration of material life, sense activities, bodily strength, sexual potency, family, relatives, and friends. Their minds thus become fully absorbed in that which defeats their true and actual 'Self'-interest.

न तानविदुषः स्वार्थं भ्राम्यतो वृजिनाध्वनि ।
कथं युञ्ज्यात्पुनस्तेषु तांस्तमो विशतो बुधः ॥ २५ ॥

25

Nathanavidhushah svaarththam bhraamyatho vrijinaaddhvani
Kattham yunjyaath punastheshu thaamsthamo visatho buddhah.

The human beings, being ignorant of the real good things for their 'Self' elevation and upliftment with Aathmajnjanam are getting engaged and moving or travelling always on the path of sinful fruitive activities. Hey, Udhddhava Mahaamathe! Can an intelligent and saintly personality think that those sinners are always trapped in the dark well of material miseries and sorrows and remain there forever? No. Such intelligent saintly personalities should and will try to elevate them also with true Aathmajnjanam or Transcendental Knowledge.

एवं व्यवसितं केचिदविज्ञाय कुबुद्धयः ।
फलश्रुतिं कुसुमितां न वेदज्ञा वदन्ति हि ॥ २६ ॥

26

Evam vyevasitham kechidhavinjnaya kubudhddhayah
Phalasarutham kusumithaam na vedhajnaya vadhanthi hi.

Those persons with perverted intelligence due to their ignorance do not understand the real inside meaning and the actual purpose of Vedhic Knowledge and thus propagate the highest Vedhic Truth with the flowery

statements of Vedhaas that promises material rewards. Those with actual Vedhic Knowledge never speak in that way and misguide the people.

कामिनः कृपणा लुब्धाः पुष्पेषु फलबुद्धयः ।
अग्निमुग्धा धूमतान्ताः स्वं लोकं न विदन्ति ते ॥ २७॥

27

Kaaminah kripanaa lubddhaah pushpeshu phalabudhddhayah
Agnimugdhdhaa ddhoomathaanthaah svam lokam na vidhanthi the.

The ignorant materialists filled with lust, avarice, greed, and miserliness mistake the mere flowers as the actual fruit of life. They are bewildered by the glare of fire and suffocated by its smoke, and they cannot recognize their own true identity of life or the Self, meaning they are whirling in the waves of the contaminated material ocean of ignorance without having the transcendental knowledge.

न ते मामङ्ग जानन्ति हृदिस्थं य इदं यतः ।
उक्थशस्त्रा ह्यसुतृपो यथा नीहारचक्षुषः ॥ २८॥

28

Na the Maamangga jaananthi hridhisttham ya idham yethah
Uktthasasthraa hyasuthripo Yetthaa neehaarachakshushah.

Hey, Udhddhava Mahaamathe! Those who are dedicated to sense gratification by virtue of fruitive activities according to Vedhic Rituals cannot and do not understand that I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, am situated within everyone's heart and that the entire universe is non-different from Me and emanate from Me. It is just like persons whose eyes are covered by fog, that means they cannot see the truth and they are really ignorant, in spite they follow Vedhic Rituals.

ते मे मतमविज्ञाय परोक्षं विषयात्मकाः ।
हिंसायां यदि रागः स्याद्यज्ञ एव न चोदना ॥ २९॥

The Me mathamavijnjaaya paroksham vishayaathmakaah
Himsaayaam yedhi raagah syaadhyejnja eva na chodhanaa.

They are ignorant fools. Because they are sworn and under influence of sense gratification cannot see things clearly and because they are with foggy vision they cannot see and understand the confidential conclusion of Vedhic Knowledge as stipulated and explained by Me. Thus, without knowing My purpose they are performing fruitive activities for fulfilment of their desires of sense gratification. I have allowed violence in sacrificial ceremonies alone in Vedhic injunctions with the purpose of disallowing or eliminating violence altogether slowly. In fact, violence is not permitted in the normal and ordinary course of life. One should avoid violence always.

हिंसाविहारा ह्यालब्धैः पशुभिः स्वसुखेच्छया ।
यजन्ते देवता यज्ञैः पितृभूतपतीन् खलाः ॥ ३० ॥

Himsaavihaaraa hyaalebddhaih pasubhih svasukhehcchayaa
Yejanthe Dhevathaa yejnжай् pithrubhoothapatheen khalaah.

These cruel and evil-minded sinners are taking pleasure in violence, and they cruelly slaughter innocent animals in sacrifice for their own sense gratification and thus worship the Dhevathaas or the Deities, Pithroos or Forefathers, and the leaders among ghostly creatures. Such passion for violence, however, is never encouraged within the process of Vedhic sacrifice.

स्वप्नोपमममुं लोकमसन्तं श्रवणप्रियम् ।
आशिषो हृदि सङ्कल्प्य त्यजन्त्यर्थान् यथा वणिक् ॥ ३१ ॥

Svapnopamamamum lokamasantham srevanapriyam
Aasisho hridhi sankalpya thyejanthyarththaan yetthaa Vanik.

रजःसत्त्वतमोनिष्ठा रजःसत्त्वतमोजुषः ।
उपासत इन्द्रमुख्यान् देवादीन्न यथैव माम् ॥ ३२ ॥

32

Rejahsaththvathamonishttaa rejahsaththvathamojushah
Upaasatha Indhramukhyaan Dhevaadheen na thatthaiva* Maam.
yetthaiva*

The so-called tell tale that there is heaven where all the inhabitants are always enjoying heavenly pleasures and luxuries, which are so sweet for One's ears to hear, are just like what One sees in his dream as true and real, there is no such other world where One can always enjoy such heavenly pleasures and luxuries. Making so many imaginary daydreams in One's mind that he can enjoy all sensual pleasures and sense gratifications according to his imaginations, he lavishly spends out or abandons all his wealth and money, just like how a businessman makes so many projective calculations and spends or invests his money with the hope of making imaginary profits in the future from his business. The human being of this earth who are under the clutches of material modes of nature like Saththva = Virtue or Goodness, Rejas = Passion, and Thamas = Ignorance is worshiping and offering obeisance daily to Indhra and other Dhevaas who are also under influence of the same Saththva, Rejas, and Thamas. They do not worship and offer obeisance to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, like that daily as they do not have gained Aathmajnjaana or Transcendental Realization.

इष्ट्वेह देवता यज्ञैर्गत्वा रंस्यामहे दिवि ।
तस्यान्त इह भूयास्म महाशाला महाकुलाः ॥ ३३ ॥

33

“Ishtveha Dhevathaa yejnairggethvaa remsyaamahe dhivi
Thasyaantha iha bhooyaasma mahaasaalaa mahaakalaah.”

Those worshippers of the Dhevathaas or Deities hopefully and wishfully think: “We shall perform many Yaagaas and Yejnjaas and worship Dhevathaas in this life and with their blessings and benedictions we shall go to heaven and enjoy all the pleasures and luxuries for a long time there in our next life. When such enjoyments are finished, we shall return to this world and take birth in some aristocratic family and continue to enjoy our lives in this world also.”

एवं पुष्पितया वाचा व्याक्षिप्तमनसां नृणाम् ।
मानिनां चातिस्तब्धानां मद्द्वार्तापि न रोचते ॥ ३४॥

34

Evam pushpithayaa vaachaa vyaakshipthmanasaam nrinaam
Maaninaam chaathisthabddhaanaam madhvarththaapi na rochathe.

Being excessively greedy and proud, such persons are truly bewildered and carried away by the flowery words of the Vedhaas. They are never attracted to the topics about Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, which narrate the glories of Me and My Supreme Position.

वेदा ब्रह्मात्मविषयास्त्रिकाण्डविषया इमे ।
परोक्षवादा ऋषयः परोक्षं मम च प्रियम् ॥ ३५॥

35

Vedhaa Brahmaathmavishayaasthirkaandavishayaa ime
Parokshavaadhaa Rishayah paroksham Mama cha priyam.

Oh, Sanmathe or Udhddhava Mahaamathe! The Vedhaas which are divided into three divisions in its totality describe that Aathma or Soul is Brahma and that everything is Brahma and that is Brahma Thaththva or Aathma Thaththva. The scholastic Sages of Vedhaas and the Vedhic Manthraas, however, in esoteric terms indirectly, have established the same Brahma Thaththva. My own preference is also such indirect narrations, especially, such esoteric principles.

शब्दब्रह्म सुदुर्बोधं प्राणेन्द्रियमनोमयम् ।
अनन्तपारं गम्भीरं दुर्विगाह्यं समुद्रवत् ॥ ३६॥

36

Sabdhabrahma sudhurboddham praanendhriyamanomayam
Anathapaaram gembheeram dhurvigaahyam samudhravath.

The Sabdha Brahma or Transcendental Sound of Vedhaas and Vedhic Manthraas is extremely difficult to comprehend as it is like a deep shoreless sea. The Sabdha Brahma is manifest in different levels within the Praana, Senses and Mind. This Vedhic Sabdha Brahma is unlimited, infinite, deep, and unfathomable just like a deep shoreless ocean.

मयोपबृंहितं भूम्ना ब्रह्मणानन्तशक्तिना ।
भूतेषु घोषरूपेण बिसेषूर्णेव लक्ष्यते ॥ ३७॥

37

Mayopabrimhitham bhoomnaa Brahmanaananthasakthinaa
Bhootheshu ghosharopena biseshoornneva lekshyathe.

I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, am the Anaadhibrahma or the Beginningless and Endless Infinite Brahma. I am Changeless and Omnipotent and Omnipresent. I am All-Pervading and am filled in everywhere and spread all over. I am present within each and every entity and element of the universe. I am to be perceived just like a single strand of fiber on the lotus stalk. I personally establish the Vedhic Sound Vibration in the Form of 'OM or OUM'-kaara within all living entities. Saintly Vedhic Scholars know it fully well.

यथोर्णनाभिर्हृदयादूर्णामुद्रमते मुखात् ।
आकाशाद्घोषवान् प्राणो मनसा स्पर्शरूपिणा ॥ ३८॥

38

Yetthornnanaabhirhridhayaadhoornnaamudhvamathe mukhaath
Aakaasaadhghoshavaan praano manasaa sparsaroopinaa.

A spider brings forth from its heart its web and emits through its mouth.
And just like a spider I, The Supreme Soul and The Supreme Personality of
God, Who are in the Form of Transcendental Vedhic Sound manifest
through Chidhaakaasa or the Space of Mind as the Sparsa or
Reverberating Praana or Primeval Vital Air.

छन्दोमयोऽमृतमयः सहस्रपदवीं प्रभुः ।
ओङ्काराद्भ्रञ्जितस्पर्शस्वरोष्मान्तस्थभूषिताम् ॥ ३९॥

39

Cchandhomayoamrithamayah sahasrapadhavem Prebhuh
Oamkaaraadhvyenjjithasparsasvaroshmaanahsthabhooshithaam.

Brahma or Parabrahma is the Embodied Form of Vedha and hence is
called as Vedhaswaroopa. He is the provider of Moksha and hence called
Mokshadhaayaka or Mokshaathmaka. He is the Supreme Lord. Brahma
from the sky of His heart manifests the great limitless Vedhic sound of OM-
kaara by the agency of His mind, which conceives variegated sounds. The
Vedhic sounds branch out in thousands of directions, adorned with different
letters expanded from the syllable OM: consonants, vowels, sibilants, and
semivowels.

विचित्रभाषाविततां छन्दोभिश्चतुर्त्तरैः ।
अनन्तपारां बृहतीं सृजत्याक्षिपते स्वयम् ॥ ४०॥

40

Vichithrabhaashaavithathaam cchandhobhischathuruththaraih
Ananthapaaraam brihatheem srijaththyaakshipathe svayam.

Oh, Anagha or Sinless Udhddhava Mahaamathe! There are innumerable
ways for Vedhaas to elaborate its meanings. Thus, the Vedha is then
elaborated by many Vachas or verbal varieties, expressed in different
Chandhas or meters, each having four more syllables than the previous
One. Thus, it grows into infinitely large and the Vedhic sounds become

infinite and called as Sabdha Brahma. The Vedha, contains both Aathmeeya or Transcendental and Laukika or Material principles. Ultimately The Prebhu or Lord, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, withdraws His manifestation of Sabdha Brahma or Vedhic Sound within Himself. Thus, He is the creator as well as the dissolver of Vedhic Sound.

गायत्र्युष्णिगनुष्टुप् च बृहती पङ्क्तिरेव च ।
त्रिष्टुब्जगत्यतिच्छन्दो ह्यत्यष्ट्यतिजगद्विराट् ॥ ४१ ॥

41

Gaayathryushniganushtup cha brihathee pangkthireva cha
Thrishtubjagathyathichchandho hyathyashtyathijegadh Viraat.

There are many Cchandhasas, or Vedhic Meters and they are 1) Gaayathri, 2) Ushnik or Ushnig, 3) Anushtup, 4) Brihathi, 5) Pangkthi, 6) Thrishtup, 7) Jegathi, 8) Athicchandha or Athicchandhas, 9) Athyashti, 10) Athijegathi, and 11) Athiviraat and so many more. [There are also other interpretation of Gaayathri like (1) Gâyatṛī, (2) Uṣṇik, (3) Anuṣṭup, (4) Brihatī, (5) Pankti, (6) Triṣṇup, (7) Jagatī, (8) Atijagatī, (9) S'akkarī, (10) Ati S'akkarī, (11) Dhriti, (12) Ati Dhriti, (13) Virât, (14) Prastârapankti, (15) Kṛiti, (16) Prâkriti, (17) Âkriti, (18) Vikṛiti, (19) Samkṛiti, (20) Akṣarapankti, (21) Bhuh, (22) Bhuvah, (23) Svah, and (24) Jyotiṣmatī.]

किं विधत्ते किमाचष्टे किमनूद्य विकल्पयेत् ।
इत्यस्या हृदयं लोके नान्यो मद्भेद कश्चन ॥ ४२ ॥

42

Kim viddhaththe kimaachashte kimanoodhya vikalpayeth
lthyasyaa hridhayam loke naanyo Madhvedha kaschana.

Hey, Udhddhava Mahaamathe! I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, am the only One Who really knows the confidential purpose of Vedhic Manthraas and Vedhic Knowledge. Thus, the people really do not

understand what the Vedhaas are actually prescribing in the ritualistic injunctions of Karmma Kaanda or Karmma Yoga or Path of Action section of the Vedhaas. Or they do not understand what object is actually being indicated in the formulas of worship found in the UpaasanaaKaanda, Ddhyaana Yoga or Upaasana Yoga section of the Vedhaas. Or they do not understand clearly that which is elaborately described through various hypothesis of Viddhees and Nisheddhaas, that which are to be done and that which are not to be done, in the Jnjaana Kaanda or Jnjaana Yoga or Path of Knowledge section of the Vedhaas.

मां विधत्तेऽभिधत्ते मां विकल्प्यापोह्यते त्वहम् ।
एतावान् सर्ववेदार्थः शब्द आस्थाय मां भिदाम् ।
मायामात्रमनूद्यान्ते प्रतिषिध्य प्रसीदति ॥ ४३ ॥

43

Maam viddhaththeabhiddhaththe Maam vikalpyaapohyathe thvAham
Ethaavaan sarvavedhaarthtthah sabdha aastthaaya Maam bhidhaam
Maayaamaathramanoodhyaanthe prethishiddhya preseedhathi.

I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, am the Vedha Swaroopa. I am Yaaga Swaroopa. I am the ritualistic sacrifice enjoined by the Vedhaas. I am the Worshipable Deity. It is I who are presented as various philosophical hypotheses, and it is I alone who am then refuted by philosophical analysis. The Sabdha Brahma or the Transcendental Sound Vibration thus established Me as the essential meaning of all Vedhic knowledge. The Vedhaas, elaborately analyzing all material duality as nothing but My Illusory Potency only, ultimately and completely negate this duality and achieve their own satisfaction. The essence of Vedhaas is the true knowledge about Me.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे एकविंशोऽध्यायः ॥ २१ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam

Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –
JnjaanaanAddhikaariNiroopanam] [Naama]
EkavimsathiThamoAddhyaayah

Thus, we conclude the Twenty-First Chapter – Named As ([Sree Krishna
Bhagawaan's Advice To Udhddhava {Continuation} – Critic Explanation
About Vedhic Path And Those Who Are Eligible To Follow Vedhic Path]) 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!