

**OM**

**Om Shree Krishnaaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM  
MOOLAM (ORIGINAL)**

**EKAADHESASKANDDAH (CANTO ELEVEN)**

॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namō Bhagavathe Vaasudhevaayah!**

॥ एकादशस्कन्धः ॥

**EKAADHESASKANDDAH (CANTO ELEVEN)**

॥ द्वाविंशोऽध्यायः - २२ ॥

**DHVAAVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-TWO)**

**[UdhddhavOpadhesam – ThatthvaSamkhyaaNiroopanam] ([Sree  
Krishna Bhagawaan’s Advice To Udhddhava {Continuation} –  
Enumeration Of The Elements Of Material Creation])**

[In this chapter we can read about the enumeration and categorization of Natural Elements, and the explanations of the difference between the male and female natures and description of birth and death provided by Sree

Krishna Bhagawaan to Udhddhava. There are many opinions by many philosophers concerning the number of elements. We can see the logic behind each of those numbers and how they are justified. But this difference of opinion, brought about by the influence of illusory energy, is not illogical. All the elements of nature exist everywhere and so authorities who have accepted the illusory potency of Supreme God may propose a variety of theories with different concepts. We can clearly see the explanations of Krishna Bhagawaan to Udhddhava for his question about the various numbers provided in various hypotheses like Three, Five, Nine, and Eleven and thus a total of Twenty-Eight, of course with different permutations and combinations. All these numbers or accounts are clearly explained in this chapter very logically and scientifically. After Sree Krishna Bhagawaan explained that One who wishes to attain Aathmajnaana should tolerate all types of physical and mental torments and accusations inflicted by cruel and sinful people, this chapter will conclude with the inquiry from Udhddhava, how is that possible for ordinary people leading material life and not seeking shelter at His Lotus Feet. Please continue to read for more details....]

उद्धव उवाच

**Udhddhava Uvaacha (Udhddhava Mahaathma Said):**

कति तत्त्वानि विश्वेश सङ्ख्यातान्यृषिभिः प्रभो ।  
नवैकादश पञ्च त्रीण्यात्थ त्वमिह शुश्रुम ॥ १ ॥

1

Kathi thaththvaani Viswesa! samkhyaathaanyRishibhih Prebho!  
Navaikaadhesa Panjcha threenyaathththa thvamiha susuma.

Oh, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan! Oh, Samastheswara or Mahaa Prebho or Supreme Lord of All Entities and Elements! Oh, Master of the Universe! How many different creations have been enumerated by Rishies or Great Scholarly Sages? I heard from You also different accounts like Three, Five, Nine, and Eleven and thus a total of Twenty-Eight. [The Supreme God - 1, Jeeva or Aathma or Soul – 1, Mahaththaththva or Total Energy or Shadow of Pure Consciousness – 1, False Ego – 1, The Five Gross Elements – 5, The Ten

Senses – 10, The Mind – 1, The Five Objects of Perception – 5, and The Three Modes of Nature – 3 and thus a total of Twenty-Eight.]

केचित्षड्विंशतिं प्राहुरपरे पञ्चविंशतिम् ।  
सप्तैके नव षट्केचिच्चत्वार्येकादशापरे ॥ २॥

2

Kechith shadvimsathim praahurapare panjchavimsathim  
Sapthaike navashat kechichchathvaaryekaadhesaapare.

Some authorities say that there are Twenty-Six Elements, some others say Twenty-Five, yet there are other Masters who claim there are Seven, others have established that there are Nine, some say Six, some others claim as Four, and some say without any doubt that there are Eleven Elements.

केचित्सप्तदश प्राहुः षोडशैके त्रयोदश ।  
एतावत्त्वं हि सङ्ख्यानामृषयो यद्विवक्षया ।  
गायन्ति पृथगायुष्मन्निदं नो वक्तुमर्हसि ॥ ३॥

3

Kechith saphadhesa praahuh shodasaika threyodhesa  
Ethaavaththvam hi samkhyaanaamrishayo yedhvivakshayaa  
Gaayanthi prithhagaayushmannidham no vakthumarhasi.

Some Sages are saying that there are Sixteen Elements, whereas some others claim that there are Seventeen. Yet some others say that there are actually Thirteen Elements. Thus, there are so many different opinions by different Authorities. What did each of these Sages have in mind when they calculated the Creative Elements in such different ways? Oh, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan! You are the Supreme Eternal Lord, and You are the One who can explain all these to me. Please explain it to me.

श्रीभगवानुवाच

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

युक्तं च सन्ति सर्वत्र भाषन्ते ब्राह्मणा यथा ।  
मायां मदीयामुद्गृह्य वदतां किं नु दुर्घटम् ॥ ४॥

4

YUktham cha santhi sarvvathra bhaashanthe Braahmanaa yetthaa  
Maayaam Madheeyaamudhgrihya vadhathaam kim nu dhurghatam.

The arguments and interpretations with many different distinct numbers of The Brahmarshees or Learned and Scholastic Braahmana Sages are all analytical, logical, rational, and reasonable as the Material Elements are present everywhere. Therefore, they analyzed it in different ways and arrived at different numbers befitting their analysis. All such Philosophical Scholars spoke under the shelter of My Mystic Potency, and thus they could say anything without contradicting the truth.

नैतदेवं यथात्थ त्वं यदहं वच्मि तत्तथा ।  
एवं विवदतां हेतुं शक्तयो मे दुरत्ययाः ॥ ५॥

5

Naithadhevam yetthaaaathththa thvam yedhAham vachmi thaththatthaa  
Evam vivadhathaam hethum sakthayo me dhurathyayaah.

When the Sages or Saintly Braahmanaas argue that: “What I said or my analysis is the only correct one and whatever other Analysts and Philosophers claimed are inaccurate and incorrect,” it is simply because of My Own insurmountable Maayaa Sakthi or Power of Illusion. Therefore, you should understand all these different opinions and different conclusions are all due to the influence of My Maaya and I am the motivating factor for all these.

यासां व्यतिकरादासीद्विकल्पो वदतां पदम् ।

प्राप्ते शमदमेऽप्येति वादस्तमनुशाम्यति ॥ ६॥

6

Yaasaam vyethikaraadhaaseeth vikalpo vadhathaam Padham  
Praapthe samadhemeapyethi vaadhasthamanusaamyathi.

Due to interactions and influence of My, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, Eternal Energy these different opinions arise. But for those who have constantly fixed their mind and intelligence on Me and controlled their senses completely, the differences of perceptions disappear, and consequently the very cause of argument is removed. Therefore, such ardent devotees who have fixed their hearts and mind on Me will not argue.

परस्परानुप्रवेशात्तत्त्वानां पुरुषर्षभ ।  
पौर्वापर्यप्रसङ्ख्यानं यथा वक्तुर्विवक्षितम् ॥ ७॥

7

Parasparaanuprevesaath thatthvaanaam Purusharshabhah!  
Paurvaaparyapresamkhyaanam yetthaa vakthurvivakshitham.

Hey, Purusharshabha or Best of Men! As the Gross and Subtle Elements mutually enter into one another, the Philosophers may and can calculate the number of Basic Material Elements in many different ways according to their own analysis, thoughts, and desires as One could do various permutations and combinations. Therefore, there is no meaning in arguing in favor of or against One particular number as correct and all others as incorrect.

एकस्मिन्नपि दृश्यन्ते प्रविष्टानीतराणि च ।  
पूर्वस्मिन् वा परस्मिन् वा तत्त्वे तत्त्वानि सर्वशः ॥ ८॥

8

Ekasminnapi dhrisyanthe previshtaaneetharaani cha

Poorvasmin vaa parasmin vaa thatthve thatthvaani sarvasah.

All subtle material elements are present within their gross effects, which can be considered as One. Whereas a Philosopher can reasonably and logically count many within that One gross effect. Similarly, all gross elements are present within their subtle causes since material creation takes place by progressive manifestation of subtle to gross. Thus, we can find all material elements within any single element. It simply depends on how One views and defines it.

पौर्वापर्यमतोऽमीषां प्रसङ्ख्यानमभीप्सताम् ।  
यथा विविक्तं यद्वक्त्रं गृह्णीमो युक्तिसम्भवात् ॥ ९॥

9

Paurvaaparyamathoameeshaam presamkhyaanamabheepsathaam  
Yetthaa viviktham yedhvakthram grihneemo yukthisambhavaath.

Therefore, as there is acceptable logic and reasonable scientific explanation behind the different numbers arrived by different Philosophers based on their analysis, we accept all those as accurate according to their theories. There is nothing wrong in accepting many different numbers. I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, accept all those different numbers.

अनाद्यविद्यायुक्तस्य पुरुषस्यात्मवेदनम् ।  
स्वतो न सम्भवादन्त्यस्तत्त्वज्ञो ज्ञानदो भवेत् ॥ १०॥

10

Anaadhyavidhyaayukthasya purushasyaathmavedhanam  
Svatho na sambhaadhanyasthaththvajnjo jnjanadho bhaveth.

My Maaya or Illusory Power or Energy is Anaadhi or beginning less. Because the Purusha or Person is covered by the Ignorance of Maaya since time immemorial it is not capable of effecting his own Self-Realization. Such Person under the darkness of Maaya can never attain Aathmajnjanam as he never gets the Aathma Deepa or Transcendental

Light. Therefore, there must be some other Person or Personality who is in factual knowledge of Brahma Thaththvam or Absolute Truth and can impart this knowledge to him. Therefore, a Guru or a Master with Aathma Jnjaanam or Transcendental Knowledge should be there to teach Aathmajnjanam to the Ignorant.

पुरुषेश्वरयोरत्र न वैलक्षण्यमण्वपि ।  
तदन्यकल्पनापार्था ज्ञानं च प्रकृतेर्गुणः ॥ ११ ॥

11

Purushesvarayorathra na vailekshanyamanvapi  
Thadhanyakalpanaapaarththaa Jnjanam cha prekrithergunah.

There is actually no qualitative difference between material entity and the Supreme Controller as the Aathma or Soul is only One and same for all material entity for those who are dominant with Saththva Guna or mode of goodness as they have attained Aathmajnjanam. The imagination of qualitative difference between them is meaningless and useless speculation. As the Aathma or Jeeva is the same there is no meaning in thinking and considering the living entity and the Supreme Controller as different.

प्रकृतिर्गुणसाम्यं वै प्रकृतेर्नात्मनो गुणाः ।  
सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः ॥ १२ ॥

12

Prekrithirgunasaamyam vai prekrithernnaathmano gunaah  
Saththvam rejasthama ithi sthithiyuthpaththyanthahethavah.

Gunaas or the Material Modes of Nature are for Prekrithi or Nature and the very existence of Nature is based on the equilibrium of three material modes. The cause of creation, maintenance, and dissolution of Nature is the Thrigunaas like Saththva, Rejas, and Thamas. And Thrigunaas have nothing to do with Aathma or Soul or the Soul is not at all affected in any manner by the Thrigunaas. Hey, Udhddhava Mahaamathe! Please be clear about this fact in your mind, heart, intelligence, and consciousness.

सत्त्वं ज्ञानं रजः कर्म तमोऽज्ञानमिहोच्यते ।  
गुणव्यतिकरः कालः स्वभावः सूत्रमेव च ॥ १३ ॥

13

Saththvam jnjaanam rajah karmma thamoajnjaanamihochyathe  
Gunavyethikarah kaalah svabhaavah soothrameva cha.

Hey, Udhddhava Mahaamathe! Saththva or Virtue or Goodness is Jnjaana or Knowledge. Rejas or Passion is Karmma or Action or Fruitive Activity. Thama or Thamas or Ignorance is Ajnjaana or Darkness or Ignorance. It is Kaala or Time which combines or mixes these three Gunaas or Time is perceived as the agitated interaction of material modes of nature, and the totality of functional propensity is embodied by the Primeval Soothra or Mahath-Thatthhva.

पुरुषः प्रकृतिर्व्यक्तमहङ्कारो नभोऽनिलः ।  
ज्योतिरापः क्षितिरिति तत्त्वान्युक्तानि मे नव ॥ १४ ॥

14

Purushah prekrithirvyekthamahankaaro nabhoanilah  
Jyothiraapah kshithirithi thatthhvaanyukthaani Me nava.

I have already narrated the Mahath-Thatthhva or Nine Basic Elements, which are the cause of creation. They are 1) Purusha or Enjoying Soul, 2) Prekrithi or Material Nature, 3) Vyekthi or Nature's Primeval Manifestation of Mahath-Thatthhva, 4) Ahankaara or False Ego, 5) Aakaasa or Ether, 6) Vaayu or Air, 7) Agni or Thee or Fire, 8) Jelam or Water, and 9) Bhoomi or Earth.

श्रोत्रं त्वग्दर्शनं घ्राणो जिह्वेति ज्ञानशक्तयः ।  
वाक्पाण्युपस्थपाय्वङ्घ्रिः कर्माण्यङ्गोभयं मनः ॥ १५ ॥

15

Srothram thvagdhersanam ghraano jihvethi jnjaanasakthayah  
Vaakpaanyupastthapaayvangghrikarmmaanyanggobhayam



Manah.

Hey, Udhddhava Mahaamathe! There are Five Jnjaanendhriyaas or Knowledge Acquiring Senses. They are: 1) Hearing, 2) Touch, 3) Sight, 4) Smell, and 5) Taste. And similarly, there are Five Karmmendhriyaas or Working Sense Organs. They are: 1) Speech, 2) Hands, 3) Legs, 4) Genitals, and 5) Anus. Mind belongs to both these categories as Jnjaanendhriya or Sense of Knowledge as well as Karmmendhriya or Sense of Action. Thus, there are totally Eleven Thatthvaas or Elements.

शब्दः स्पर्शो रसो गन्धो रूपं चेत्यर्थजातयः ।  
गत्युक्त्युत्सर्गशिल्पानि कर्मायतनसिद्धयः ॥ १६॥

16

Sabdah sparso reso genddho Roopam chethyarththajaathayah  
Gethyukthyuthsarggasilpaani karmmaayathanasidhddhayah.

Hey, Udhddhava! Please know that the 1) Sound, 2) Touch, 3) Taste, 4) Smell, and the 5) Form are the objects of Knowledge Acquiring Senses; and the 1) Movement, 2) Actions, 3) Speech, 4) Excretion, and 5) Manufacture or Creation are the functions of Working Senses.

सर्गादौ प्रकृतिर्ह्यस्य कार्यकारणरूपिणी ।  
सत्त्वादिभिर्गुणैर्धत्ते पुरुषोऽव्यक्त ईक्षते ॥ १७॥

17

Sarggaadhau prekrithirhyasya kaaryakaaranaropinee  
Sathvaadhibhiringunairdhdhaththe Purushoavyektha eekshathe.

In the beginning of Creation Nature assumes, by Thrigunaas or the modes of goodness, passion, and ignorance, its Form as the embodiment of all subtle causes and gross manifestation within the universe. I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, do not enter the interaction of material manifestation but merely glances upon Nature and fully control everything as being an outside independent witness.

व्यक्तादयो विकुर्वाणा धातवः पुरुषेक्षया ।  
लब्धवीर्याः सृजन्त्यण्डं संहताः प्रकृतेर्बलात् ॥ १८॥

18

Vyekthaadhayo vikarvvaanaa Ddhaathavah Purushekshayaa  
Lebdddhaveeryaah srijanthyandam samhathaah prekritherbbelaath.

Hey, Bhaagawathoththama Udhddhava! The Material Elements are headed by Mahath-Thaththvaas. These Mahath-Thaththvaas are transformed by receiving their potencies from the glance of Me, The Supreme Lord, and being amalgamated by the power of Nature and they create the Prepanjcha-Andama or Universal Egg.

सप्तैव धातव इति तत्रार्थाः पञ्च खादयः ।  
ज्ञानमात्मोभयाधारस्ततो देहेन्द्रियासवः ॥ १९॥

19

Sapthaiva ddhaathava ithi thathraarthththaah panjcha khaadhayah  
Jnjaanamaathmaobhayaaddhaarasthatho dhehendhriyaasavah.

According to some scholastic Philosophers there are Seven Elements, namely the Panjcha Bhoothaas like Earth, Water, Fire, Air, and Ether along with Aathmajnjaana or The Conscious Spirit and the Aathma or The Supreme Soul, Who is the basis of both Material Elements as well as Praana or Jeevaathma. According to this theory, the Dheha or Material Body, Indhriyaas or Senses, Praana or Life Air and all Material Phenomenon are produced from these Seven Elements.

षडित्यत्रापि भूतानि पञ्च षष्ठः परः पुमान् ।  
तैर्युक्त आत्मसम्भूतैः सृष्ट्वेदं समुपाविशत् ॥ २०॥

20

Shadithyathraapi bhoothaani Panjcha shashttah parah Pumaan  
Thairyuktha aathmasambhoothaih srishtvedham samupaavisath.

There are other philosophers who have established a theory stating that the Universe is created with Six elements. Five of them are the Panjcha Bhoothaas like Earth, Water, Fire, Air, and Ether and the Sixth One as The Supreme Soul or The Supreme Personality of God. The Supreme Personality of God endowed with the Five Elements that He has brought forth by Himself, creates this Universe and He Personally enters within it.

चत्वार्येवेति तत्रापि तेज आपोऽन्नमात्मनः ।  
जातानि तैरिदं जातं जन्मावयविनः खलु ॥ २१ ॥

21

Chathvaaryevethi thathraapi theja aapoannamaathmanah  
Jaathaani thairidham jaatham jenmaavayavinah khalu.

Some Philosophers propose Four basic Elements as the cause of this cosmic manifestation and thus universe as the effect of those Four Basic Elements. Their proposition is that the Three Elements, namely Fire, Water, and Earth emanate from the Fourth, The Supreme Lord, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. These Elements produce the Cosmic Manifestation in which all Material Creation takes place.

सङ्ख्याने सप्तदशके भूतमात्रेन्द्रियाणि च ।  
पञ्च पञ्चैकमनसा आत्मा सप्तदशः स्मृतः ॥ २२ ॥

22

Samkhyaane saphadhesake bhoothamaathrendhriyaani cha  
Panjcha panjchaaikamanasaa aathmaa saphadhesah smrithah.

Hey, Udhddhava Mahaamathe! Please also remember that there is a hypothesis with the existence of Seventeen Basic Elements consisting of Five Gross Elements, Five Objects of Perception, Five Sensory Organs, Mind, and the Soul as the Seventeenth. This hypothesis is also accurate and acceptable.

तद्वत्षोडशसङ्ख्याने आत्मैव मन उच्यते ।

भूतेन्द्रियाणि पञ्चैव मन आत्मा त्रयोदश ॥ २३ ॥

23

Thadhvadhshodasasamkhyaane aathmaiva mana uchyathe  
Bhoothendhriyaani panjchaiva mana aathmaa threyodhesa.

According to the calculation of some other Philosophers there are only Sixteen Basic Elements. In that theory what they did is that the Mind is included within the Soul and counted as One. When Mind and Soul together is counted as One, with the above Seventeen Basic Elements become Sixteen. So that is the only difference here. And it is also acceptable that there are Thirteen Basic Elements of Existence with Five Bhoothaas or Elements, Five Indhriyaas or Senses, Chith or Mind, Jeevaathma or Soul, and The Supreme Lord, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

एकादशत्व आत्मासौ महाभूतेन्द्रियाणि च ।  
अष्टौ प्रकृतयश्चैव पुरुषश्च नवेत्यथ ॥ २४ ॥

24

Ekaadhesathva aathmaasau mahaabhoothendhriyaani cha  
Ashtau prekrithayaschaiva Purushasscha navethyettha.

Those Philosophers who count Eleven Basic Elements for existence are Five Gross Elements, Five Senses, and The Aathma or The Supreme God. And those who count Nine, the concept is the Eight Gross and Subtle Elements plus I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, The Supreme God.

इति नानाप्रसङ्ख्यानं तत्त्वानामृषिभिः कृतम् ।  
सर्वं न्याय्यं युक्तिमत्त्वाद्विदुषां किमशोभनम् ॥ २५ ॥

25

Ithi naanaa presamkhyaanam thaththvaanaamrishibhih kritham  
Sarvvam nyaayyam yukthimathvaadh vidhushaam kimasobhanam?

Thus, there are numerous philosophies with respect to the number of Basic Elements of existence enumerated by different Philosophers with different schools of thoughts with different logics, definitions, concepts, and interpretations. As they are all logical and scientific all those principles are accurate and acceptable. What is not acceptable to Pandithaas or Scholastic Philosophers because they can interpret all according to their theories? There is nothing. Therefore, all these principles are acceptable.

उद्धव उवाच

**Udhddhava Uvaacha (Udhddhava Mahaathman Said):**

प्रकृतिः पुरुषश्चोभौ यद्यप्यात्मविलक्षणौ ।  
अन्योन्यापाश्रयात्कृष्ण दृश्यते न भिदा तयोः ।  
प्रकृतौ लक्ष्यते ह्यात्मा प्रकृतिश्च तथाऽऽत्मनि ॥ २६॥

26

Prekrithih Purushaschobhau yedhyapyaathmavilekshanau  
Anyonyaapasreyaath Krishna! dhrisyathe na bhidhaa thayoh  
Preketithau lekshyathehyaathmaa prekrithischa thatthaathmani.

Oh, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawan!  
Even though the Prekrithi or Material Nature and Purusha or The Supreme Soul Who is The Supreme Lord and Supreme God are with separate signs and symbols as their identification marks as they both are complementary and intimately linked and associated, One cannot see any difference between both of them as they both are so closely intermingled and looks as if there is only One. One always sees Prekrithi or Material Nature within Aathma or Soul and the Aathma or Soul along with Prekrithi or Material Nature.

एवं मे पुण्डरीकाक्ष महान्तं संशयं हृदि ।  
छेत्तुमर्हसि सर्वज्ञ वचोभिर्नयनैपुणैः ॥ २७॥

27

Evam me Pundareekaaksha! Mahaantham samsayam hridhi  
Ccheththumarhasi Sarvvajnja! Vachobhirnnayanaipunaih.

Oh, Pundareekaaksha or Lotus-Eyed Vaasudheva Sree Krishna Bhagawan! My mind is full of such confusions, reservations, and doubts. You are the smartest and scholastic Philosopher with the ultimate knowledge and the authority of Thatthva Jnjaana or Knowledge of Principles of Basic Elements. Therefore, You, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, are the Only Authority Who is deserved and capable of clearing all my reservations, doubts, and confusions with logical and scientific explanations. Please remove all my reservations, doubts, and confusions.

त्वत्तो ज्ञानं हि जीवानां प्रमोषस्तेऽत्र शक्तिः ।  
त्वमेव ह्यात्ममायाया गतिं वेत्थ न चापरः ॥ २८॥

28

Thvaththoa Jnjaana hi jeevaanaam premoshastheathra sakthithah  
Thvameva hyaathmamaayayaa gethim vethththa na chaaparah.

Oh, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan! It is only from You and from the Power of You with Authoritative Vedhic Knowledge, One can gain knowledge as well as One becomes ignorant. Knowledge as well as Knowledgeless-ness are bestowed by You or by Your Maayaa Sakthi or Your Illusory Energy. Nobody other than You have any idea or any perception about the Power of Your Maaya and Nobody knows where One will be taken by the course of Your Illusory Energy. It is simply impossible for anyone to guess or speculate about Your Maayaa Sakthi or Power of Your Illusory Energy.

श्रीभगवानुवाच

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

प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ ।  
एष वैकारिकः सर्गो गुणव्यतिकरात्मकः ॥ २९॥

29

Prekrithih Purushaschethi vikalpah Purusharshabha!  
Esha vaikaarikah sarggo gunavyethikaraathmikah.

Hey, Purusharshabha or Best Among Men – Udhddhava Mahaathman!  
The Prekrithi or the Material Nature and Purusha or the Enjoyer of Material Nature are clearly distinct. The manifest creation of material nature is innumerable and uncountable and undergoes many transformations as being founded upon the agitation of the modes of nature like the Saththva-Rejas-Thamo Gunaas, whereas Purusha or the Enjoyer or The Aathma is Only One and Purusha never undergoes any agitation of the modes of nature. Purusha is independent of Gunaas and beyond all Gunaas and Maaya.

ममाङ्ग मायागुणमय्यनेकधा  
विकल्पबुद्धीश्च गुणैर्विधत्ते ।  
वैकारिकस्त्रिविधोऽध्यात्ममेक-  
मथाधिदैवमधिभूतमन्यत् ॥ ३०॥

30

Mamaangga! Maayaagunamayyanekaddhaa  
Vikalpabudhddhischa gunairviddhatthe  
Vaikaarikasthrividhoadhddhyaathmameka-  
Matthaaddhidhaivamaddhibhoothamanyath.

Maaya is My, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, Own manifestation. It is My material energy. My Maaya is Guna Roopini, meaning it is in the form of material modes of nature, hence My Maaya is composed of the Three Modes of Material Nature and acting through them. Modes of Material Nature manifests varieties of creations with verities of intelligence or consciousness for perceiving them. Thus, the verities of creations naturally

have three different aspects of transformations depending upon the dominance of Three different Material Modes of Nature. The first One is Adhddhyaathmika = pertaining to Aathma or Soul, then Addhidhaiwika = pertaining to Dhaiwa or Fate, and Addhibhootha or Addhibhauthika = pertaining to Bhootha or Elements or Living Beings.

दृग् रूपमार्कं वपुरत्र रन्ध्रे  
परस्परं सिध्यति यः स्वतः खे ।  
आत्मा यदेषामपरो य आद्यः  
स्वयानुभूत्याखिलसिद्धसिद्धिः ।  
एवं त्वगादि श्रवणादि चक्षु-  
र्जिह्वादि नासादि च चित्तयुक्तम् ॥ ३१ ॥

31

Dhriroopamaarkkam vapurathra renddhre  
Parasparam sidhddhyathi yah svathah khe  
Aathmaa yedhshaamaparo ya aadhyah  
Svayaanubhoothyaakhilasidhddhasidhddhih  
Evam thvagaadhi srevanaadhi chakshu-  
RjJihvaadhi naasaadhi cha chiththayuktham.

The original Arkka or Sun, standing in the sky, is Self-Manifested. But the sight, the visible form, and reflected image of the Sun within the aperture of the eye all work together to reveal One Another. [Meaning when we see an object all these functions and processes take place.] But One never thinks that the Sun is the cause of the object. Similarly, The Supreme Soul which is the original cause of all entities and elements, Who is separate from all of them, acts by the illumination of His own Transcendental experience as the source of manifestation of all mutually manifesting objects. Thus, the visual of Material Existence as the illumination of The Supreme Soul is called Adhddhyaathmika. Hey, Udhddhava! The lump or form of the object which is the combination of Five basic elements is Addhibhootha. The Dheva or the Deity, the Sun, whose reflection in the form we see is Addhidhaiwa. Similarly, the sense organs like the skin, ears, eyes, tongue, and nose; as well as the functions of the subtle body, namely the conditioned consciousness, mind, intelligence, and false ego; can all be analyzed in terms of the threefold distinction of sense; object of perception, and the presiding deity.



योऽसौ गुणक्षोभकृतो विकारः  
प्रधानमूलान्महतः प्रसूतः ।  
अहं त्रिवृन्मोहविकल्पहेतु-  
वैकारिकस्तामस ऐन्द्रियश्च ॥ ३२ ॥

32

Yoasau gunakshobhakritho vikaarah  
Preddhaanamoolaanmahathah presoothah  
Aham thrivrinohavikalpahethu-  
RvVaikaarikasthaamasa aindhriyascha.

Because of the agitation of the three modes of material nature the resultant transformation appears as the basic element of false ego also in phases like Saththva or goodness, Rejas or passion, and Thamas or ignorance. Being generated from Mahath-Thatthva, which itself produced from the unmanifest Preddhaana Purusha or The Supreme Soul or The Supreme God, this false ego becomes the cause of all material ego and duality.

आत्मा परिज्ञानमयो विवादो  
ह्यस्तीति नास्तीति भिदार्थनिष्ठः ।  
व्यर्थोऽपि नैवोपरमेत पुंसां  
मत्तः परावृत्तधियां स्वलोकात् ॥ ३३ ॥

33

Aathmaa pariijnjaanamayo vivaadho  
Hyastheethi naastheethi bhidhaarththanishattah  
Vyerththoapi naivoparemetha pumsaam  
Maththah paraavriththaddhiyaam svalokaath.

There are mainly two meaningful and logical speculative arguments by the Philosophers that 'This world is real,' and 'No, it is not real.' Both these arguments are based upon incomplete knowledge of The Supreme Soul and simply aimed at understanding material dualities. Although such arguments are useless, persons who have turned their attention from Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan

Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, their own true Self or conditioned soul, are unable to give it up.

उद्धव उवाच

**Udhddhava Uvaacha (Udhddhava Mahaathma Said):**

त्वत्तः परावृत्तधियः स्वकृतैः कर्मभिः प्रभो ।  
उच्चावचान् यथा देहान् गृह्णन्ति विसृजन्ति च ॥ ३४॥

34

Thvaththah paraavriththaddhiyah svakrithaih karmmabhih Prebho!  
Uchchaavachaan Yetthaa dhehaan grihnanthi visrijanthi cha.

Oh, Prebho! I wish to know how those non-devotees who have no faith or belief in You, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, are able to accept innumerable different material bodies with different forms and different species as a result of their own fruitive activities and abandon those bodies cyclically? Even though they are not your Bhakthaas, how is it possible for them to accept and reject innumerable bodies of innumerable species! Please clear my confusion and doubt.

तन्ममाख्याहि गोविन्द दुर्विभाव्यमनात्मभिः ।  
न ह्येतत्प्रायशो लोके विद्वांसः सन्ति वञ्चिताः ॥ ३५॥

35

Thanmamaakhyaahi Govindha! Dhurvibhaavyamanaathmabhih  
Na hyethath praayaso loke vidhvaash santhi

Vanjchithaah.

Oh, Govindha Bhagawan! All inhabitants of this Maayaa Prepanjcha or Illusory Material World are under the influence of Your Eternal Illusory Energy and because of that all inhabitants of this universe are bewildered and illusioned and do not know these facts. It is extremely difficult and

rather impossible for those who do not have or have not attained Aathmajnjaana or Transcendental Knowledge to understand Your Thatthvaas or Principles. Therefore, please explain Your Principles to me so that it would become beneficial for the whole universe.

श्रीभगवानुवाच

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

मनः कर्ममयं नृणामिन्द्रियैः पञ्चभिर्युतम् ।  
लोकाल्लोकं प्रयात्यन्य आत्मा तदनुवर्तते ॥ ३६॥

36

Manah karmmamayam nrinaamindhriyaih panjchabhiryutham  
Lokaallokam preyaathyanya aathmaa thadhanuvarththathe.

The mind of human beings is material. The mind of men is shaped by the reactions of their fruitive actions. Along with Panjchendhriyaas or Five Material Senses, it travels from One material body to Another. The Aathma or Soul or the Spirit, although different from this Manas or Mind, also follows it.

ध्यायन् मनोऽनु विषयान् दृष्टान् वानुश्रुतानथ ।  
उद्यत्सीदत्कर्मतन्त्रं स्मृतिस्तदनु शाम्यति ॥ ३७॥

37

Ddhyaan manoanu vishayaan dhrishtaan vaanusruthaanattha  
Udhyath seedhath karmmathanthram smrithisthadhanusaamyathi.

Oh, Yaadhavesa or The Lord of Yaadhavaas! The mind is always bound and under the control of reactions of fruitive actions and it always meditates on the objects of senses, both those that are seen in this world and those that are heard about from Vedhic Pandits or Scholars of Authorities. Consequently, the mind appears to come into being and to suffer

annihilation along with the objects of perception, thus its ability to distinguish the past and future is lost.

विषयाभिनिवेशेन नात्मानं यत्स्मरेत्पुनः ।  
जन्तोर्वै कस्यचिद्धेतोर्मृत्युरत्यन्तविस्मृतिः ॥ ३८॥

38

Vishayaabhinivesena naathmaanam yeth smareth punah  
Jenthorvai kasyachidhddhethormrithyurathyanthavismrithih.

Thus, when the living entity passes from the present body to a new body which is created by his own Karma or fruitive actions he becomes intensely absorbed in pleasures and pains enjoyed or suffered by the new material body and completely forgets the experience of the previous body in the past life. This total forgetfulness of One's previous material identity comes about for one reason or another which is called death. This means death is the cause of forgetting about our past life or lives.

जन्म त्वात्मतया पुंसः सर्वभावेन भूरिद ।  
विषयस्वीकृतिं प्राहुर्यथा स्वप्नमनोरथः ॥ ३९॥

39

Jenma thvaathmathayaa pumsah sarvvabhaavena bhooridha!  
Vishayasveekrithim prahuryetthaa svapnamanoretthah.

Oh, Bhooridha or Bhooridhaathaave or Most Charitable Udhddhava! What is called birth is, when a person abandons his old or previous body and accepts a new body thinking that the new body as his 'self', or simply a person's new identification with a new material body. One accepts a new body just as One completely accepts the experience of a dream or fantasy as reality.

स्वप्नं मनोरथं चेत्यं प्राक्तनं न स्मरत्यसौ ।  
तत्र पूर्वमिवात्मानमपूर्वं चानुपश्यति ॥ ४०॥

40

Svapnam manorettham cheththam praakthanam na smarathyasau  
Thathra poorvamivaathmaanamapoorvvam chaanupasyathi.

Thus, just like how a person experiencing a dream or daydream does not remember about his previous dreams or daydreams, a person situated in his present body, although having existed prior to it in and with other body, thinks that he has come into being only in this present body. He cannot and will not identify any of his previous body and or bodies he used to be in existence in his previous life and or lives.

इन्द्रियायनसृष्ट्येदं त्रैविध्यं भाति वस्तुनि ।  
बहिरन्तर्भिदा हेतुर्जनोऽसज्जनकृद्यथा ॥ ४१ ॥

41

Indhriyaayana srishtyedham thraividhddhyam bhaathi vasthuni  
Behirantharbhidhaahethurjjenoasajjenakridhyetthaa.

The cause or the reason for thinking or experiencing the One – body - which is or was ‘there or existed or existing’ as if such One - body – is or was not ‘there or existed or existing’ is the mind. [Yes, it is only because of our mind we think so.] Manas or Mind is the Lord and Controller of Indhriyaas or Senses. Because of the impulses and thoughts of this Mind, which is the Lord and Controller of Senses, One superimposes three different attributes to Aathma or Soul which are all truly, false and untrue. This Mind has created the identification with the new body, the threefold material variety of high, middle, and low class appears as if present within the reality of Aathma or Soul. Thus, the Self creates external and internal duality, and with such experience of duality One always suffers from the material miseries.

नित्यदा ह्यङ्ग भूतानि भवन्ति न भवन्ति च ।  
कालेनालक्ष्यवेगेन सूक्ष्मत्वात्तन्न दृश्यते ॥ ४२ ॥

42

Nithyadhaa hyangga bhoothaani bhavanthi na bhavanthi cha  
Kaalenaalekshyavegena sookshmathvaaththanna dhriysathe.

Innumerable material entities and elements are taking birth and dying every moment in this universe. The Kaala or the Time is unseeable. Nobody can see when a moment or a nanosecond comes and goes. Because the Time is coming and going with such amazing speed and its movements are so subtle nobody knows the past, present and future. [See when I started writing that Time has already gone and so many other future times at the beginning have been born and gone. What an amazing principle and thought!] It is simply so.

यथार्चिषां स्रोतसां च फलानां वा वनस्पतेः ।  
तथैव सर्वभूतानां वयोऽवस्थादयः कृताः ॥ ४३ ॥

43

Yetthaarchchishaam srothasaam cha phalaanaam vaa vanaspathah  
Thatthaiva sarvvabhoothaanaam vayoavastthaayah krithaah.

The different stages of transformation of all material bodies of the universe as the time passes is similar to those of the flame of fire, the current or waves of the river, or the fruits of the tree. [This means the transformation is a natural process which moves on as the time passes, like One born as an infant child, grown to toddler, childhood, adolescence, youth, middle age, old, and then dead. It is the decision of fate or time, and nobody can stop it by any means.]

सोऽयं दीपोऽर्चिषां यद्वत्स्रोतसां तदिदं जलम् ।  
सोऽयं पुमानिति नृणां मृषा गीर्धीर्मृषायुषाम् ॥ ४४ ॥

44

Soayam dheepoarchchishaam yedhvath srothasaam thadhidham jalam  
Soayam pumaanithi nrinaam mrishaam geerdhddheermrishaayushaam.

Although the illumination or flame of a lamp consists of innumerable rays of light undergoing constant creation, transformation, and destruction; a person with illusory intelligence who sees the light for a moment speaks falsely, saying that “this is the light of the lamp.” [See by the time One says that this is the light how many rays might have been created and destroyed, so which ray is the one he refers to as this is the light of the

lamp?] As One observes the flowing river constantly ever-new water passes by and goes far away, yet a foolish person, observing one point in the river, falsely states: “this is the water of the river.” Similarly, the material body of human beings is undergoing constant transformation, those who are simply wasting their lives falsely think and say that each particular stage of the body is the person’s real identity. [Think of how many cells of a human body are newly born and get destroyed daily: “To be, or not to be: that is the question.” While we all are poised at life-or-death decisions, this existential dichotomy is exceptionally stark for embryonic cells. Programmed cell death, called **apoptosis**,<sup>3</sup> is a normal part of development. In the nematode *C. elegans* (roundworms), in which we can count the number of cells, exactly 131 cells die according to the normal developmental pattern. All the cells of this nematode are “programmed” to die unless they are actively told not to undergo apoptosis. In humans, as many as  $10^{11}$  cells die in each adult each day and are replaced by other cells. (Indeed, the mass of cells we lose each year through normal cell death is close to our entire body weight!) Within the uterus, we were constantly making and destroying cells, and we generated about three times as many neurons as we eventually ended up with when we were born. Lewis [Thomas \(1992\)](#) has aptly noted.” Therefore, am “I” the same “I” of yesterday? Which “I” is the real “I” whether yesterday’s “I” or today’s “I” or whether it is going to be tomorrow’s “I.” .....?????????]

मा स्वस्य कर्मबीजेन जायते सोऽप्ययं पुमान् ।  
म्रियते वामरो भ्रान्त्या यथाग्निर्दारुसंयुतः ॥ ४५॥

45

Maa svasya karmabeejena jaayathe soapyayam Pumaan  
Mriyathe vaamaro bhraanthyyaa yetthaagnirdhhaathasamyuthah.

The birth and death are the result of fruitive material actions undertaken by material beings and it is never the result of Aathma Ddharmma or transcendental duties. Aathma or Pumaan or Purusha or the ‘Real’ life never takes place or gets destroyed as a result of fruitive material activities. Aathma or Pumaan or Soul is birthless and deathless and it is eternal and immortal. By Mitthyaaboddha or Illusory or false knowledge the living being appears to be born and to die, just like the fire caught on a firewood

appears to begin and cease to exist. [We falsely think that the fire is born when firewood catches fire and dies when the firewood is fully burned out.]

निषेकगर्भजन्मानि बाल्यकौमारयौवनम् ।  
वयोमध्यं जरामृत्युरित्यवस्थास्तनोर्नव ॥ ४६॥

46

Nishekagerbhajenmaani baalyakaumaarayauvanam  
Vayomadhddhyam jeraa mrithyurithyavastthaasthanornava.

Hey, Udhddhava Mahaamathe! There are Nine stages of life. The impregnation or conception, gestation, birth, infancy, childhood, youth, middle age, old age, and death are the nine stages of the material body.

एता मनोरथमयीर्हिन्यस्योच्चावचास्तनूः ।  
गुणसङ्गादुपादत्ते क्वचित्कश्चिज्जहाति च ॥ ४७॥

47

Ethaa manoretthamayerhyanyasyochchaavachaasthanoooh  
Gunasanggaadhupaadhaththe kvachith kaschijjehaathi cha.

Although the material body is totally different from the Aathma or the Self, because of our ignorance due to the association with material modes of nature under the influence of senses falsely identifies Oneself with superior and inferior bodily conditions. This false identification of the body as Self can and will be erased and removed by the fortunate persons with My blessings and with the help of an Aathmeeya Guru or a Guru with Vedhic transcendental knowledge.

आत्मनः पितृपुत्राभ्यामनुमेयौ भवाप्ययौ ।  
न भवाप्ययवस्तूनामभिज्ञो द्वयलक्षणः ॥ ४८॥

48

Aathmanah pithruputhryaabhyaamanumeyau bhavaapyayau  
Nabhavaapyayavasthunaamabhijnjo dhvayalekshanah.



Although the material body is totally different from the Aathma or the Self, because of our ignorance due to the association with material modes of nature under the influence of senses falsely identifies Oneself with superior and inferior bodily conditions. This false identification of the body as Self can and will be erased and removed by the fortunate persons with My blessings and with the help of an Aathmeeya Guru or a Guru with Vedhic transcendental knowledge.

तरोर्बीजविपाकाभ्यां यो विद्वाञ्जन्मसंयमौ ।  
तरोर्विलक्षणो द्रष्टा एवं द्रष्टा तनोः पृथक् ॥ ४९॥

49

Tharorbbeejavipaakaabhyaam yo Vidhvaan jenmasamyemau  
Tharorvilekshano dhreshtaa evam dhreshtaa thanoh prithhak.

One who observes the birth of a tree right from its seed and the ultimate death of the tree after maturity certainly remains as a distinct observer separate from the tree. Exactly in the same way, the witness or observer and knower of the birth and death of a material body remains separate from it. That means the body and soul are separate and the soul or the self is the observer.

प्रकृतेरेवमात्मानमविविच्याबुधः पुमान् ।  
तत्त्वेन स्पर्शसम्मूढः संसारं प्रतिपद्यते ॥ ५०॥

50

Prekritherevamaathmaanamavichichyaabuddhah Pumaan  
Thaththvena sparsasammooddah samsaaram prethipadhyathe.

Thus, One who does not know the distinctive difference between the Dheha or material body and Dhehi or Self is an utterly unintelligent fool. Such foolish people consider that the Prepanjcha or nature is real. By contact with Sabdha or sound other things in nature they become completely bewildered and enter into the cycle of material existence with innumerable births and deaths. [One who understands that Aathma or the Self is the 'Real I' does not undergo a cycle of births and deaths.]

सत्त्वसङ्गादृषीन् देवान् रजसासुरमानुषान् ।  
तमसा भूततिर्यक्त्वं भ्रामितो याति कर्मभिः ॥ ५१ ॥

51

Saththvasanggaadhrisheen dhevaan rejasaasuramaanushaan  
Thamasaa bhoothathiryakthvam bhaaamitho yaathi karmmabhih.

Hey Udhddhava Mahaathman! One is made to wander under bewilderment because of his fruitive work, and the conditioned soul, by contact with Saththva Guna or mode of goodness, takes birth as scholarly Sages or as demigods. By contact with Rejoguna or mode of passion One can become a Dheithya or demon or Manushya or human being. And by association or contact with Thamoguna or mode of ignorance One takes birth as a ghost, devil, or in animal kingdom or lower species.

नृत्यतो गायतः पश्यन् यथैवानुकरोति तान् ।  
एवं बुद्धिगुणान् पश्यन्ननीहोऽप्यनुकार्यते ॥ ५२ ॥

52

Nrithyatho gaayathah pasyan yetthaivaanukarothi thaan  
Evam budhddhigunaan pasyannaneehoapyanukaaryathe.

One who watches dancers and singers and tries to imitate them, his soul also would be conditioned according to his material interest, although never a performer of such material activities. The minds of such people will be captivated by such material intelligence and their conditioned soul also thus forced to imitate such qualities. [They would be born as a dancer or singer in their next birth as their minds are intensely interested in such performances.]

यथाम्भसा प्रचलता तरवोऽपि चला इव ।  
चक्षुषा भ्राम्यमाणेन दृश्यते भ्रमतीव भूः ॥ ५३ ॥

53

Yetthaambhasaa prechalathaa tharavoapi chalaa iva

Chakshushaa bhraamyamaanena dhrisyathe bhrematheeva bhoooh.

The reflection of a tree in the moving waves gives a false perception that the tree is also moving according to moves of the waves. Similarly, One who looks around him when his eyes are spinning or rolling may think or get the feeling that the entire surroundings or even the whole earth is also as spinning or rolling or rotating. That is common or natural.

यथा मनोरथधियो विषयानुभवो मृषा ।  
स्वप्नदृष्टाश्च दाशार्हं तथा संसार आत्मनः ॥ ५४॥

54

Yetthaa manoretthaddhiyo vishayaanubhavo mrishaa  
Svapnadrishhtaascha, Dhaasaarha! Thatthaa samsaara aathmanah.

Hey, Dhaasaarha Vamsya or Udhddhava! When One is enjoying daydreams, his intelligence also will be in unison with his desire for sense gratifications and his intelligence also falsely thinking that his Self is also enjoying his daydreams. Just like One whose dreams turns out to be false when he is awake, the Self enjoying the daydreams is also false and unreal. The Self never enjoys or has anything to do with any material senses and material as the Self is purely transcendental.

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।  
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥ ५५॥

55

Arththe hyavidhyamaaneapi samsrithirna nivarththathe  
Ddhyaayatho vishayaanasya svapneanarthtthaagemo Yetthaa.

Oh, Suhriththama or My Best Friend! One who is meditating upon sense gratification of material life, although lacking factual existence – material life has no factual existence or material life is only Mitthya or Illusory and not real – does not go away, just as an unpleasant experience of a dream do not go away even after awaking and realizing that it was only a dream and not real.

तस्मादुद्धव मा भुङ्क्ष्व विषयानसदिन्द्रियैः ।  
आत्माग्रहणनिर्भातं पश्य वैकल्पिकं भ्रमम् ॥ ५६॥

56

ThasmaadhUdhdhava! Maa bhungkshva vishayaanasadhindhriyaih  
Aathmaagrehanamnirbhaatham pasya vaikalpikam bhremam.

Therefore, Oh Udhddhava, do not ever try to enjoy sense gratification with material senses. See how illusion based on material dualities [there is no dualities of Aathma or Self] prevents One from realizing the Self. Once if One attains Aathmajnjaana or Self-Realization, then he will never be subjected to any dualities like the pain and pleasure of the material universe.

क्षिप्तोऽवमानितोऽसद्भिः प्रलब्धोऽसूयितोऽथ वा ।  
ताडितः सन्निरुद्धो वा वृत्त्या वा परिहापितः ॥ ५७॥

57

Kshipthoavamaanithoasdhbhih prelebddhoasooyithottha vaa  
Thaadithah sannibedhddho vaa vriththyaa vaa parihaapithah.

निष्ठितो मूत्रितो वाज्ञैर्बहुधैवं प्रकम्पितः ।  
श्रेयस्कामः कृच्छ्रगत आत्मनाऽऽत्मानमुद्धरेत् ॥ ५८॥

58

Nishttitho moothritho vaajnjairbbehuddhaivam prekampithah  
Sreyaskaamah krichcchragetha aathmanaaaathmaanamudhddhareth.

Hey, Udhddhava Mahaathman! Let the sinful and foolish people neglect, insult, ridicule, despise, accuse, be envied, laugh at, spread rumors, be beaten up, tie up, shackle, may destroy everything, do not let you live, throw shit and piss on you, spit on you, and let them subject you with whatever harm and troubles they can give you, in spite of all these One who wishes to attain Aathmajnjaanam and Aathmasaakshaathkaaram or Transcendental Realization should tolerate all those material hardships

without any complaints and concentrate the mind, intelligence, and consciousness on Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, meditatively without having any other thoughts or interests other than reaching Me. Thus, One should uplift his consciousness to his own Self with his own intelligence.

उद्धव उवाच

**Udhddhava Uvaacha (Udhddhava Mahaathma Said):**

यथैवमनुबुध्येयं वद नो वदतां वर ।  
सुदुःसहमिमं मन्य आत्मन्यसदतिक्रमम् ॥ ५९॥

59

Yetthaivamanumudhddhyeyama vadha no vadhathaam Vara!  
Sudhussahamimam manya aathmanyasadhathikremam.

विदुषामपि विश्वात्मन् प्रकृतिर्हि बलीयसी ।  
ऋते त्वद्धर्मनिरतान् शान्तांस्ते चरणालयान् ॥ ६०॥

60

Vidhushaamapi Visvaathman! Prekrithirhi beleeyasee  
Rithe Thvadhddharmmanirathan saanthaamsthe charanaalayaan.

Oh, Best of all Speakers or The Best Orator! All except those who are Your Bhakthaas or Devotees and those who always seek shelter and support at Your Lotus Feet and those who are able to find ultimate peace and serenity at Your Lotus Feet, even including the Vedhic Pandithaas or scholastic Sages are finding such torments of cruel and sinful people as most intolerable. Oh, Bhagawan! You are Viswaathma or The Soul of all Universe and The Supreme Soul. You are the Best of the Best who is capable of providing useful and beneficial advice and instructions to tackle any situation, whether that is material or spiritual. The conditioning of One's own personality in material life is extremely strong, and therefore it is

exceedingly difficult even for learned people to the offenses committed against them by ignorant and foolish people. Only Your devotees, who are fixed in Your loving service and who have achieved peace by residing in Your Lotus Feet are able to tolerate such offenses. Therefore, please explain to me how I may properly understand this.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां  
संहितायां एकादशस्कन्धे द्वाविंशोऽध्यायः ॥ २२ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam  
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –  
ThaththvaSamkhyaaNiroopanam] [Naama]  
DhvaavimsathiThamoAddhyaayah

Thus, we conclude the Twenty-Second Chapter – [Named As] ([Sree Krishna Bhagawaan's Advice To Udhddhava {Continuation} – Enumeration Of The Elements Of Material Creation]) 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!**