

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDHAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDHAH (CANTO ELEVEN)

॥ चतुर्विंशोऽध्यायः - २४ ॥

**CHATHURVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-
FOUR)**

**[UdhddhavOpadhesam – SaamkhyāYogam - ManoMohaNiroopanam]
([Sree Krishna Bhagawaan’s Advice To Udhddhava {Continuation} –
The Philosophy Of Saamkhyā Yoga – Analysis And Critiques About
Mind’s Confusion Of False Material Dualities])**

[In this chapter we can read Saamkhya Philosophy explained by Sree Krishna Bhagawaan to Udhddhava. Sree Krishna Bhagawaan provides scientific instructions illustrating how bewilderment of mind can be removed by the Science of Saamkhya. He imparts to Udhddhava the instruction about the analysis of material nature from the very beginning, even before creation of the universe and then in an orderly fashion from Kritha Yuga and onwards. By assimilating and fully conceiving the esoteric essence of Saamkhya Philosophy One can drive away his confusion based on false dualities with transcendental knowledge. In the beginning of Creation, the Seer and Seen are One and indistinguishable. That is Brahma or Parabrahma or The Supreme Absolute Truth, One without a Second and inaccessible to Words and Mind, then that One separates or segregates into two, and of the two, One as Seer, which is the consciousness or personality, and the second as Seen, which is substance or material nature. The material nature, which comprises three modes of matter, is agitated by the controlling factor. Sree Krishna Bhagawaan explains to Udhddhava that The Mahath Thatthva then becomes manifest together with the energies of consciousness and activity. Saamkhya Philosophy teaches us that the Soul remains situated within Sree Krishna Bhagawaan Who is The Supreme Personality Of God. This chapter concludes with the knowledge about the Science of Saamkhya which destroys the illusion or any doubt or confusion by scientific analysis of Creation and Annihilation. Please continue to read for more details....]

श्रीभगवानुवाच

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

अथ ते सम्प्रवक्ष्यामि साङ्ख्यं पूर्वैर्विनिश्चितम् ।
यद्विज्ञाय पुमान् सद्यो जह्याद्वैकल्पिकं भ्रमम् ॥ १ ॥

1

Attha they samprevishyaami saamkhyam poorvairvinischitham
Thadhvijjaaya pumaan sadyo jehyaadh vaikalpikam bhremam.

Hey, Udhddhava! Now I am going to describe and advise you Saankhya
Saasthra or Science of Saankhya, which has already been perfectly well

established by ancient Masterly Authorities. Please listen to it carefully with full concentration. One who clearly understands these scientific principles can immediately get rid of the illusion of material duality.

आसीज्ज्ञानमथो ह्यर्थ एकमेवाविकल्पितम् ।
यदा विवेकनिपुणा आदौ कृतयुगेऽयुगे ॥ २॥

2

Aaseejjnjaanamatto hyarthttha ekamevaavikalpitham
Yedhaa vivekanipunaa aadhau Krithayugeayuge.

At the very beginning, during the time of Prelaya or time of Annihilation, everything was alike, or everything looked as if they are one and the same. [See everything was under Prelaya Jela or Water of great Deluge and only water could be seen. The interesting notion is that who is there is see it? The seer and the seen are all same!] Then, Kritha Yuga, the first named Yuga, started. In Kritha Yuga all men were expert in spiritual discrimination with Vedhic Knowledge of Aathma. Therefore, they were all Aathma Jnjaanees, and they possessed the knowledge that everyone and everything is One, the Aathma or Parabrahma or Paramaathma or The Supreme Soul or The Supreme God.

तन्मायाफलरूपेण केवलं निर्विकल्पितम् ।
वाङ्मनोगोचरं सत्यं द्विधा समभवद्बृहत् ॥ ३॥

3

Thanmaayaaphalaroopena kevalam nirvikalpitham
Vaangmanoagocharam sathyam dhviddhaa samabhadhbrihath.

That Brahma or Parabrahma is Absolute Truth and is without a duality and is The Supreme Soul and The Supreme God. It is inaccessible to ordinary speech and mind. Ordinary people without Aathmajnjaana can never explain it by words and can never imagine or visualize about it in their mind. With the power of Maaya, The Absolute Truth appears to be divided into two different categories, the seen and the seer.

तयोरेकतरो ह्यर्थः प्रकृतिः सोभयात्मिका ।

ज्ञानं त्वन्यतमो भावः पुरुषः सोऽभिधीयते ॥ ४॥

4

Thayorekatharo hyarthttah prekrithih sobhayaathmikaa
Jnjaanam thvanyatham bhaavah purushah soabhiddheeyathe.

The two categories are Chith-Jeda or Prekrithi or Material Nature and Chith or Chaithanya or Effulgence or Transcendental Nature. This Chaithanya or Effulgence is Purusha or Jeeva or Eeswara.

तमो रजः सत्त्वमिति प्रकृतेरभवन् गुणाः ।
मया प्रक्षोभ्यमाणायाः पुरुषानुमतेन च ॥ ५॥

5

Thamo rajah saththvamithi prekritherabhavan gunaah
Mayaa prekshobhyamaanaayaah purushaanumathena cha.

तेभ्यः समभवत्सूत्रं महान् सूत्रेण संयुतः ।
ततो विकुर्वतो जातोऽहङ्कारो यो विमोहनः ॥ ६॥

6

Thebhyah samabhavathsoothram mahaan soothrena samyuthah
Thatho vikurvvatho jaatho yoahankaaro vimohanah.

Hey, Udhddhava Mahaathman! I, Yedhooththama Uththamasloka
Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The
Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, am
Purusha. This Prekrithi or Material Universe is manifested from and within
Me. When the Material Nature was agitated as the result of My glances,
the Guna Threyaas or Three Modes of Material Nature, Saththva =
Goodness or Virtue, Rejas = Passion, and Thamas = Ignorance, was
formed or manifested. From this Guna Threya arose the Primeval Soothra
or Thread along with Maha Thatthva, literally meaning 'The Great
Principles' and it refers to the 'aggregate of five gross and three subtle
material energies called Preddhaana. When it is activated by the glance of

Sree Mahaa Vishnu Bhagawaan it becomes known as Mahath Thatthva. By the transformation of the Mahath Thatthva was generated the Ahantha or False Ego which is the cause of the living entities' bewilderment.

वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिवृत् ।
तन्मात्रेन्द्रियमनसां कारणं चिदचिन्मयः ॥ ७॥

7

Vaikaarikasthaijasascha thaamasaschethyaham thrivrith
Thanmaathrendhriyamanasaam kaaranam chidhachinmayah.

Aham Thatthvam or the Ego or the False Pride of 'I-ness and My-ness' is the cause of all physical sensation. The Senses and the Mind which encompasses both spirit and matter and manifests in three varieties: Saathvikam, Raajasam, and Thaamasm.

अर्थस्तन्मात्रिकाज्जज्ञे तामसादिन्द्रियाणि च ।
तैजसाद्देवता आसन्नेकादश च वैकृतात् ॥ ८॥

8

Arthtthasthanmaathraathrikaajjejnje thaamasadhindhriyaani cha
Thaijasaadhdhevathaa aasannekaadhesa cha vaikrithaath.

Ahantha or False Ego is in Thaamasaguna or in the Mode of Ignorance and from that Thaamasaguna, which is the cause of Sabdha or Sound and all, came the subtle physical perceptions, from which the gross elements were generated. False Ego in Raajasaguna or the Mode of Passion came from the Senses, and False Ego in Saththvaguna or Mode of Goodness arose the Eleven Addishttaana Dhevathaas or Presiding Deities.

मया सञ्चोदिता भावाः सर्वे संहत्यकारिणः ।
अण्डमुत्पादयामासुर्ममायतनमुत्तमम् ॥ ९॥

9

Mayaa sanjchodhithaa bhaavaah sarvve samhathyakaarinah
Andamuthpaadhayaamaasurmmamaayathanamuththamam.

Hey, Udhddhava Mahaamathe! Please understand that, Impelled by the 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, Maayaa Sakthi all these elements combined together to function actively in an orderly fashion and together they gave birth to Brahmaanda or Universal Egg, which is My excellent and exalted place of residence.

तस्मिन्नहं समभवमण्डे सलिलसंस्थितौ ।
मम नाभ्यामभूत्पद्मं विश्वाख्यं तत्र चात्मभूः ॥ १० ॥

10

Thasminnaham samabhavamande salilasamstthithau
Mama naabhyaamabhooth padhmam visvaakhyam thathra
chaathmabhoo.

Oh, The Best of all My Devotees! Please listen to me that I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, appeared to be situated within that Brahmaanda which was originally floating on Kaarana Jela or Casual Waters, and from My naval arose the Visvaakhya Padhmam or The Flower called as Universal Lotus Flower, which is the birthplace of Svayambhoo Brahma or Self-Born Brahmadheva.

सोऽसृजत्तपसा युक्तो रजसा मदनुग्रहात् ।
लोकान् सपालान् विश्वात्मा भूर्भुवःस्वरिति त्रिधा ॥ ११ ॥

11

Soasrijaththapasaa yuktho rejasaa madhanugrehaath
Lokaan sapaalaan Visvaathmaa bhoorbhuvah svarithi
Thriddhaa.

This Brahma or Brahmadheva who is the Soul and Life of the Universe is blissfully bestowed with dominance of Rejoguna or Mode of Passion with My, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan

Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, blessings. Along with my blessings and the Eternal Supreme Power and Energy attained by his own Thapas or Auster Penance and with the help of other Lokapaalaas or Presiding Deities or Prejaapathees, he created or manifested Thri Lokaas or Thrilokaas or Three Worlds called Bhoor or Bhooloka = Planet of Earth, Bhuvar or Bhuvarloka = The World between Earth and Sun, and Svar or Svariloka or Svarga = Heavenly Planet.

देवानामोक आसीत्स्वर्भूतानां च भुवः पदम् ।
मर्त्यादीनां च भूर्लोकः सिद्धानां त्रितयात्परम् ॥ १२ ॥

12

Dhevaanaamoka aaseeth svar,bhoothaanaam cha bhuvah Padham,
Marthhyaadheenaam cha bhoorlokaah sidhddhaanaam thrithayaath
Param.

Svarga Loka or Heavenly Planet was established as the residence of Dhevaas or gods or demigods, Bhuvarloka or middle planet between Svarga and Bhoomi was assigned as the residence of Bhoothaas or Ghostly Spirits [These Bhoothaas referred here are the Associates of Mahaadheva Siva], and Bhooloka or Earthly Planet as residence of Human Beings and other Mortal Creatures. Beyond these three worlds there is a world called Mahariloka or Mahar Loka or Upper World which is the abode of Sidhddhaas or Mystics who strive for liberation. [This Mahar Loka is above Svariloka. Above Mahariloka is Jena Loka and above that Thapoloka and above that is Sathya Loka or Brahma Loka.]

अधोऽसुराणां नागानां भूमेरोकोऽसृजत्प्रभुः ।
त्रिलोक्यां गतयः सर्वाः कर्मणां त्रिगुणात्मनाम् ॥ १३ ॥

13

AddhoAsuraanaam naagaanaam bhoomerokoasrijath Prebhuh
Thrilokyaam gethayah sarvvaah karmmaanaam thrigunaathmanaam.

Brahmadheva created another world called Naaga Loka or Naagaloka below the Earth for Asuraas and Naagaas or Serpents or Snakes. In this

way the destinations of the three worlds were arranged as the corresponding reactions for different kinds of work performed within the three modes of nature. [Here the categorization of three worlds is Svarlloka and Bhuvanloka as One for Sathva Guna Preddhaanees, Bhooloka for Rejoguna Preddhaanees, and Naagaloka for Thamoguna Preddhaanees.]

योगस्य तपसश्चैव न्यासस्य गतयोऽमलाः ।
महर्जनस्तपः सत्यं भक्तियोगस्य मद्रूतिः ॥ १४॥

14

Yogasya thapasaschaiva nyaasasya gethayoamalaah
Maharjjenasthapah sathyam bhakthi yogasya madhgethih.

With Mystic Yoga or Mystic Spiritual Practice, Thapa or Auster Penance, and Sanyaasa or Material Renunciation One can reach Mahar Loka, Jena Loka, Thapoloka, and Sathya Loka in that order from one to another depending upon the severity of these practices. And with Bhakthi Yoga or Practice of Concentrated Devotional Services to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, One can attain or reach Vaikuntta Padham or Vaikuntta Loka which is My abode.

मया कालात्मना धात्रा कर्मयुक्तमिदं जगत् ।
गुणप्रवाह एतस्मिन्नुन्मज्जति निमज्जति ॥ १५॥

15

Mayaa kaalaathmanaa ddhaathraa karmmayukthamidham Jegath
Gunaprevaaha ethasminnunmajjethi nimajjathi.

Oh, Udhddhava Mahaamathe! I am Kaala Roopa or Kaala Swaroopa, meaning Form of Time. I am Phala Dhaatha, meaning The One Who Provides Results of Fruitive Actions or The Provider of Results of One's Fruitive Actions. As a result of fruitive work have been arranged within this Universe by Me, The Supreme Creator acting as The Force of Time, One

sometimes rises up towards the surface of this mighty ocean of modes of material nature and sometimes submerges again.

अणुर्वृहत्कृशः स्थूलो यो यो भावः प्रसिध्यति ।
सर्वोऽप्युभयसंयुक्तः प्रकृत्या पुरुषेण च ॥ १६॥

16

Anurbrihath krisah stthoolo yo yo bhaavah presiddhyathi
Sarvvoapyubhayasamyukthah prekrithyaa purushena cha.

Whatever features visibly exist in this world, - whether small or great, thin or stout -, certainly contain both the material nature and the enjoyer, the Aathma or spirit or soul.

यस्तु यस्यादिरन्तश्च स वै मध्यं च तस्य सन् ।
विकारो व्यवहारार्थो यथा तैजसपार्थिवाः ॥ १७॥

17

Yesthu yesyaadhiranthascha sa vai maddhyam cha thasya san
Vikaaro vyevahaaraarththo Yetthaa thajisasapaarththivaah.

यदुपादाय पूर्वस्तु भावो विकुरुतेऽपरम् ।
आदिरन्तो यदा यस्य तत्सत्यमभिधीयते ॥ १८॥

18

Yedhupaadhaaya poorvvasthu bhaavo vikurutheaparam
Aadhirantho yedhaa yesya that sathyamabhiddheeyathe.

For any substance or material whatever was in the beginning, - before its formation or origin -, and whatever is at the end, - after its destruction -, is going to be or is in the middle also. For example, gold and earth originally existed as ingredients. From gold One can make ornaments like bracelets or necklaces and from earth One could make pots and saucers. The original ingredients, gold and earth, before the products were made from them, and when the products are eventually destroyed, the original ingredients, gold and earth, will remain. Thus, since the ingredients were

present at the beginning and at the end, they must also be present at the or in the middle phase. Although we may call in the middle phase a bracelet or necklace, we might often call it a golden bracelet or golden necklace, that gold is present at the middle phase as well. The only difference is that in the middle stage we identify them with predefined names assigned to that particular form or fashion. We use these separate names like bracelet, necklace, pot, saucer, etc. for our own convenience of identification. We can therefore understand the ingredient cause exists before the creation of a product and after the product's destruction, the same ingredient cause must be present during the manifest phase, supporting the product as the basis of its reality. A material object, itself composed of an essential ingredient, creates another material object through transformation. Thus, One created object becomes the cause and basis for another created object. A particular object may thus be called real in that it possesses the basic nature of another object that constitutes its original and final state.

प्रकृतिर्यस्योपादानमाधारः पुरुषः परः ।
सतोऽभिव्यञ्जकः कालो ब्रह्म तत्रितयं त्वहम् ॥ १९॥

19

Prekrithirhyasyopaadhaanamaaddhaarah purusha parah
Sathoabhivyenjjakah kaalo Brahma thaththrithayam thvaham.

Hey, Udhddhava Mahaamathe! Please remember that the Prepanjcha or Material Universe may be considered as real having Prekrithi or Material Nature as its original ingredient and final state, meaning that the Universe is created from Nature and at destruction it merges with Nature. I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan or The Supreme Soul Sree Mahaa Vishnu Bhagawaan, is the resting place of Prekrithi or Material Nature, which become manifest by the power of Kaala or Time. Thus, Nature, Almighty Sree Mahaa Vishnu Bhagawaan and Kaala or Time, are not different from Me, The Supreme Absolute Truth.

सर्गः प्रवर्तते तावत्पौर्वापर्येण नित्यशः ।
महान् गुणविसर्गार्थः स्थित्यन्तो यावदीक्षणम् ॥ २०॥

Sarggah prevarththathe thaavath paurvaaparyena nithyasah
Mahaan gunavisarggaarththah stthithyantho yaavadheekshanam.

It is the natural law of procreation that is perpetually accepted and true that first the father and then from him his son and then his son for whom the son is the father and so on. [Looks silly but interesting.] As Sree Mahaa Vishnu Bhagawaan Who is The Supreme Personality of Godhead continues to glance upon nature, the material world continues to exist, perpetually manifesting through procreation the great and variegated flow of universal creation. Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan continues to glance upon Prekrithi from the beginning of creation of Prepanjcha till Prelaya or the Great Deluge when the Universe will be destroyed.

विराण्मयासाद्यमानो लोककल्पविकल्पकः ।
पञ्चत्वाय विशेषाय कल्पते भुवनैः सह ॥ २१ ॥

Viraanmayaaaasaadhyamaano lokakalpavikalpakah
Panjchathvaaya viseshaaya kalpathe bhuvanaih saha.

Even the ViraadPurusha or ViraadPumaan along with innumeros Cosmic Forms is also within Me. Even the Panjchabhoothaas or Five Basic Elements would lose their separate identities and as a single element and as no element which is suitable to be merged within Brahma or The Absolute Truth.

अन्ने प्रलीयते मर्त्यमन्नं धानासु लीयते ।
धाना भूमौ प्रलीयन्ते भूमिर्गन्धे प्रलीयते ॥ २२ ॥

Anne preleeyathe marththya,mannam ddhaanaasu leeyathe,
Ddhaanaa bhoomau preleeyanthe, bhoomirgenddhe preleeyathe.

अप्सु प्रलीयते गन्ध आपश्च स्वगुणे रसे ।
लीयते ज्योतिषि रसो ज्योती रूपे प्रलीयते ॥ २३ ॥

23

Apsu preleeyathe genddha, aapascha svagune rese,
Leeyathe jyothishi reso, Jyothee rope preleeyathe.

At the time of annihilation or destruction, the Sareera or the Mortal Body of material living being becomes merged into food. Food merges into Grains, and grains merge back into Earth. The Earth merges into its Genddha or subtle sensation of fragrance. The fragrance merges into Water, and water merges into its own quality of Resa, which is Taste. The taste merges into Fire, and the fire merges into its own Roopa or Form.

रूपं वायौ स च स्पर्शं लीयते सोऽपि चाम्बरे ।
अम्बरं शब्दतन्मात्र इन्द्रियाणि स्वयोनिषु ॥ २४ ॥

24

Roopam vaayau, sa cha sparse, leeyathe soapi chaambare,
Ambaram sabdhathanmaathra, indhriyaani svayonishu.

The Roopa or Form merges into Air, and Air merges into its quality of Touch. Touch merges into Aakaasa or Ether. Ether merges into Sabdha or sensation of Sound. The senses of Sound merges into Indhriyaas or Senses and finally the Senses merges into its own Addhishttaana Dhevathaas or Presiding Deities.

योनिर्वैकारिके सौम्य लीयते मनसीश्वरे ।
शब्दो भूतादिमप्येति भूतादिर्महति प्रभुः ॥ २५ ॥

25

Yonirvaikaarike Saumya! Leeyathe manasEesware
Sabdho bhoothaadhimapyethi bhoothaadhirmmahathi Prebhuh.

Hey, Saumya or Most Gentle Udhddhava Mahaamathe! Then the Indhriya Dhevathaas or Presiding Deities of Senses would merge into its origin, The

Supreme Lord of all Presiding Deities of Senses, and then that Supreme Lord of all Presiding Deities of Senses would merge into the Manaseeswara or Lord and Controller of Mind, which itself would merge into Ahankaara or Ahantha or False Ego in Saththvaguna or Mode of Goodness. Sabdha or Sound becomes one with False Ego in Thamas or Mode of Ignorance, which is the most powerful Ahantha or False Ego. Similarly, Ahankaara Thrithaya Prebhu or Ahanthaathrithayaprebhu or Lord of all three Modes of Nature along with all Bhoothaas or Material Physical Elements merges into Prekriithi or Total Material Nature or False Ego constituted of all the three modes of nature. Thereafter, after removing or getting rid of all its physical material nature, the Total Material Nature which is the primary repository of the three basic modes dissolves into the Supreme One Mode.

स लीयते महान् स्वेषु गुणेषु गुणवत्तमः ।
तेऽव्यक्ते सम्प्रलीयन्ते तत्काले लीयतेऽव्यये ॥ २६॥

26

Sa leeyathe mahaan sveshu guneshu gunavaththamah
Theavyekthe sampreleeyanthe thath kaale leeyatheavyeye.

That Supreme Lord of all Material Modes is Maha-Thatthva. [Mahat-tattva is a shadow of pure consciousness from which the false ego of the living entity is generated. The mahat-tattva is the total consciousness because a portion of it is represented in everyone as the intellect. The mahat-tattva is directly connected with the supreme consciousness of the Supreme Being, but still, it appears as matter. The mahat-tattva, or shadow of pure consciousness, is the germinating place of all creation. It is pure goodness with the slight addition of the material mode of passion, and therefore activity is generated from this point.

The mahat-tattva is the via medium between pure spirit and material existence. It is the junction of matter and spirit wherefrom the false ego of the living entity is generated. All living entities are differentiated parts and parcels of the Personality of Godhead. Under the pressure of false ego, the conditioned souls, although parts and parcels of the Supreme Personality

of Godhead, claim to be the enjoyers of material nature. This false ego is the binding force of material existence. The Lord, again and again, gives a chance to the bewildered conditioned souls to get free from this false ego, and that is why the material creation takes place at intervals. He gives the conditioned souls all facilities for rectifying the activities of the false ego, but He does not interfere with their small independence as parts and parcels of the Lord.

A pure living entity in his original spiritual existence is fully conscious of his constitutional position as an eternal servitor of the Lord. All souls who are situated in such pure consciousness are liberated, and therefore they eternally live-in bliss and knowledge in the various Vaikuntha planets in the spiritual sky. When the material creation is manifested, it is not meant for them. The eternally liberated souls are called Nitya-muktas, and they have nothing to do with the material creation. The material creation is meant for rebellious souls who are not prepared to accept subordination under the Supreme Lord. This spirit of false lordship is called false ego. It is manifested in three modes of material nature, and it exists in mental speculation only. Those who are in the mode of goodness think that each and every person is God, and thus they laugh at the pure devotees, who try to engage in the transcendental loving service of the Lord. Those who are puffed up by the mode of passion try to lord it over material nature in various ways. Some of them engage in altruistic activities as if they were agents appointed to do good to others by their mental speculative plans. Such men accept the standard ways of mundane altruism, but their plans are made on the basis of false ego. This false ego extends to the limit of becoming one with the Lord. The last class of egoistic conditioned souls—those in the mode of ignorance—are misguided by identification of the gross body with the self. Thus, all their activities are centered around the body only. All these persons are given the chance to play with false egoistic ideas, but at the same time, the Lord is kind enough to give them a chance to take help from scriptures like Bhagavad-gita and Srimad-Bhagavatam so that they may understand the science of Krishna and thus make their lives successful. The entire material creation, therefore, is meant for the falsely egoistic living entities hovering on the mental plane under different illusions in the modes of material nature.

False ego interacting with the different modes of material nature is the source of all materials in the phenomenal world. The chief function of the false ego is godlessness. When a person forgets his constitutional position

as an eternally subordinate part and parcel of the Supreme Personality of Godhead and wants to be happy independently, he functions mainly in two ways. He first attempts to act for personal gain or sense gratification, and after attempting such fruitive activities for a considerable time, when he is frustrated, he becomes a philosophical speculator and thinks himself to be on the same level as God. This false idea of becoming one with the Lord is the last snare of the illusory energy, which traps a living entity into the bondage of forgetfulness under the spell of false ego. The best means of liberation from the clutches of false ego is to give up the habit of philosophical speculation regarding the Absolute Truth. One should know definitely that the Absolute Truth is never realized by the philosophical speculations of the imperfect egoistic person. The Absolute Truth, or the Supreme Personality of Godhead, is realized by hearing about Him in all submission and love from a bona fide authority who is a representative of the twelve great authorities mentioned in the Srimad-Bhagavatam. By such an attempt only can one conquer the illusory energy of the Lord, although for others she is unsurpassable, as confirmed in Bhagavad-gita (7.14).] The Maha-Thatthva then merges into its own Modes of Nature. This Modes of Nature then merges into Avyektha or the Unmanifest Form of Nature, and the Unmanifest Form then merges into Kaala or Time.

कालो मायामये जीवे जीव आत्मनि मय्यजे ।
आत्मा केवल आत्मस्थो विकल्पापायलक्षणः ॥ २७॥

27

Kaalo maayaamaye jeeve jeeva aathmani Mayyaje
Aathmaa kevala aathmasttho vikalpaapaayalekshanah.

The Kaala or Time merges into Maaya Mayan Bhagawaan, present in the form of Omniscient Mahaa Purusha Who is the Original Activator of all Living Beings, or into Jeeva or Life. The Jeeva or Origin of Life merges into Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, Who is the Unborn Supreme Soul, Who remains Alone Always, Who is established within Himself. It is from Him that all Creations and Annihilations are manifested or rather the Creations and Annihilations are bounded within Him, meaning that both Creations

and Annihilations are happening within Him or there is no Creation beyond Him and there is no Annihilation beyond Him or without Him nothing happens, or He is everything.

एवमन्वीक्षमाणस्य कथं वैकल्पिको भ्रमः ।
मनसो हृदि तिष्ठेत व्योम्नीवार्कोदये तमः ॥ २८॥

28

Evamanveekshamaanasya kattham vaikalpiko bhremah
Manaso hridhi thishttetha VyomneevaArkkodhaye thamah.

Hey, Udhddhava Mahaamathe! How can there be any bewilderment or confusion in the Mind of One who thinks and contemplates like this? Where is the place and where is the chance for bewilderment of mind for such a person? Can you or do you see even a spot of darkness in the sky once Arkka or the Sun rise? Just as the rising Sun removes the darkness of sky, [similarly,] this scientific knowledge of Cosmic Creation and Annihilation removes all illusory duality from the mind of a serious Vedhic Student who has ardent interest and eagerness to gain Aathma Jnjaana or Transcendental Knowledge.

एष साङ्ख्यविधिः प्रोक्तः संशयग्रन्थिभेदनः ।
प्रतिलोमानुलोमाभ्यां परावरदृशा मया ॥ २९॥

29

Esha Saamkhyaviddhih prokthah samsayagrentthibhedhanah
Prethilomaanulomaabhyaam paraavaradhrisaa Mayaa.

Hey, Udhddhava Mahaamathe! I am Kaarana Poorusha, or I am the Cause of everything. Thus, I am the Perfect Seer and the Supreme Master of everything, both Laukika or Material and Aathmeeya or Spiritual or Transcendental. I have now explained to you the knowledge of Saamkhya Saasthra, [**Samkhya**, (Sanskrit: “Enumeration” or “Number”) also spelled **Sankhya**, one of the six systems (*darshans*) of [Indian philosophy](#). Samkhya adopts a consistent [dualism](#) of matter (*prakriti*) and the eternal spirit (*purusha*).] which destroys the illusion of any doubt or confusion by scientific

analysis of Creation and Annihilation. [Creation and Annihilation itself is duality. What we have learned is that everything merges into Sree Mahaa Vishnu Bhagawaan Who is The Supreme Soul and The Supreme God.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायामेकादशस्कन्धे चतुर्विंशोऽध्यायः ॥ २४॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –
SaamkhyaYogam - ManoMohaNiroopanam] [Naama]
ChathurVimsathiThamoAddhyaayah

Thus, we conclude the Twenty-Fourth Chapter – [Named As] ([Sree Krishna Bhagawaan's Advice To Udhddhava {Continuation} – The Philosophy Of Saamkhya Yoga – Analysis And Critiques About Mind's Confusion Of False Material Dualities]) 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!