

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)

॥ पञ्चविंशोऽध्यायः - २५ ॥

PANJCHAVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-FIVE)

**[UdhddhavOpadhesam – GunaVriththiNiroopanam] ([Sree Krishna
Bhagawaan’s Advice To Udhddhava {Continuation} – Analysis And
Explanation Of The Functional Manifestation Of The Three Modes Of
Material Nature])**

[This chapter describes the various functional manifestations of Thrigunaas
or the Three Modes of Material Natures which arise in the mind and also

how to establish the quality or Nature of Nirrguna, which is beyond and independent of all Modes of Natures and is the Aathma Swaroopaa or Transcendental Nature and Form of The Supreme Personality of God. The living entities attain a particular nature based upon the association and attachment with the Material Modes of Nature. Sree Krishna Bhagawaan describes the innate qualities and characteristics of each Modes of Nature when it predominates as well as when they are combined with other Modes of Nature or Natures. Also, we can see the quality or quantity-less-ness of Nirrguna which is the Transcendental Nature and how One can establish and attain Nirrguna and merge with The Supreme God or Parabrahma or Absolute Truth. Please continue to read for more details...]

श्रीभगवानुवाच

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

गुणानामसमिश्राणां पुमान् येन यथा भवेत् ।
तन्मे पुरुषवर्येदमुपधारय शंसतः ॥ १॥

1

Gunaanaamasamisraanaam Pumaan yena yetthaa bhaveth
Thanme purushavaryedhamuddhaaraya samsathah.

Oh, Purusharshabha or Best of all Personalities – Udhddhava! I shall now explain to you how the living entities attain a particular nature based upon the association with the material modes of nature. Please listen carefully and understand it clearly.

शमो दमस्तितिक्षेक्षा तपः सत्यं दया स्मृतिः ।
तुष्टिस्त्यागोऽस्पृहा श्रद्धा ह्रीर्दयादिः स्वनिर्वृतिः ॥ २॥

2

Samo dhemasthithikshekshaa thapah sathyam dheyaa smrithih
Thushtisthyaagoasprihaa sredhddhaa hreerdheyaadhih
Svanirvrithih.

The innate natures or the characteristic traits and the qualities of Saththva Guna or Goodness are Endurance or Patience, Faith in Spiritual Master, Devotion, Mind and Sense Control, Tolerance, Discrimination, Sticking to One's Prescribed Duty, Truthfulness, Mercy, Careful Study of the Past and Present, Satisfaction in any Condition, Generosity, Embarrassment at improper action, Renunciation of sense gratification, Charity, Simplicity, Humbleness, and Satisfaction within Oneself.

काम ईहा मदस्तृष्णा स्तम्भ आशीर्भिदा सुखम् ।
मदोत्साहो यशः प्रीतिर्हास्यं वीर्यं बलोद्यमः ॥ ३॥

3

Kaama eehee madhasthrishnaa sthambha aaseerbhidhaa sukham
Madothsaaho yesahpreethirhaasyam Veeryam belodhyamah.

Material desire, Audacity, False Pride, Great Endeavor, Dissatisfaction even in Gain, Praying for Material Advancement, Considering Oneself different, better, and superior to others, Sense Gratification, Heroism, Valorousness, Eagerness and Readiness to Fight, Fondness of others Praising the Self, and Tendency to ridicule and make fun of others are the qualities of Rejoguna or Mode of Passion.

क्रोधो लोभोऽनृतं हिंसा याच्ञा दम्भः क्लमः कलिः ।
शोकमोहौ विषादार्ती निद्राऽऽशा भीरनुद्यमः ॥ ४॥

4

Kroddho lobhoanritham himsaa yaachnjaa dhembhah klemah kalih
Sokamohau vishaadhaarththee nidhraaaaasaa bheeranudhyamah.

Anger, Intolerance, Telling Lies, Quarrelling, Disturbing and Bothering others, Greed, Hatred, Impenitence, Fatigue, Sleepiness, Fear, Hypocrisy, Living as a Parasite, Bewilderment, and such negativities are the qualities of Thamoguna or Mode of Ignorance.

सत्त्वस्य रजसश्चैतास्तमसश्चानुपूर्वशः ।
वृत्तयो वर्णितप्रायाः सन्निपातमथो शृणु ॥ ५॥

5

Saththvasya resaschaithaasthamasaschaanupoorvasah
Vriththayo varnnithapraayaah sannipaathamattho srinu.

Hey, Udhddhava! I have explained to you the characteristics of each of Thrigunaas or Three Modes of Nature like Saththva = Goodness, Rejas = Passion, and Thamas = Ignorance separately. Now I shall explain to you the qualities and natures of these Thrigunaas when they are mixed or combined.

सन्निपातस्त्वहमिति ममेत्युद्धव या मतिः ।
व्यवहारः सन्निपातो मनो मात्रेन्द्रियासुभिः ॥ ६॥

6

Sannipaathasthvamithi MamethyUdhddhava! yaa mathi
Vyevahaarah sannipaatho manomaathrendhriyaasubhih.

Oh, Bhaktha Prevara or Best of all Devotees, Udhddhava Mahaathman! When all the three modes of nature are combined or mixed together, the feelings and thoughts like: "I – Mine -, This is I or I am so and so. This is mine or this belongs to Me. That does not belong to Me. And so forth..." arises. The Ordinary Transactions of the World or all Fruitive Activities of this universe are carried out through the Agency of Mind, The Object of Perception, The Senses, and the Vital Airs of the Material Body are also based on the combination of modes of nature.

धर्मे चार्थे च कामे च यदासौ परिनिष्ठितः ।
गुणानां सन्निकर्षोऽयं श्रद्धारतिधनावहः ॥ ७॥

7

Ddharmme chaarthtthe cha kaame cha yedhaasau parinishttithah
Gunaanaam sannikarshoayam sredhddhaarethiddhanaavahah.

Because of the proper combination and interaction of the modes of nature, a Person would devote himself to religiosity, endeavor for and obtain

economic development, sense gratification, faith, wealth, and sensual enjoyment.

प्रवृत्तिलक्षणे निष्ठा पुमान् यर्हि गृहाश्रमे ।
स्वधर्मे चानुतिष्ठेत गुणानां समितिर्हि सा ॥ ८॥

8

Prevriththilekshane nishttaa Pumaan yerhi grihaasrame
Svaddharmme chaanuthishttetha gunaanaam samithirhi saa.

When a Person becomes attached to Family Life, and desires for Sense Gratification, and consequently becomes established of religious and occupational duties, the combination of the Modes of Nature is manifest in him.

पुरुषं सत्त्वसंयुक्तमनुमीयाच्छ्रमादिभिः ।
कामादिभी रजोयुक्तं क्रोधाद्यैस्तमसा युतम् ॥ ९॥

9

Purusham saththvasamyukthamanumeeyaachcchamaadhibih
Kaamaadhibhee rejoyuktham krodhdhaadhyasthamasaa yutham.

A Person possessing qualities such as Self-Control and Composure is understood to be with dominance of Saththvaguna or Mode of Goodness. A Person who possesses Lust and Desire for Sense Gratification is predominantly in Rejoguna or Mode of Passion. Whereas a Person with extreme Anger is dominant with Thamoguna or Mode of Ignorance. Thus, you should be able to analyze and determine the dominance of the mode of nature of a Person from the prominent characteristics he exhibits.

यदा भजति मां भक्त्या निरपेक्षः स्वकर्मभिः ।
तं सत्त्वप्रकृतिं विद्यात्पुरुषं स्त्रियमेव वा ॥ १०॥

10

Yedhaa bhajathi Maam bhakthyaa nirapekshah svakarmmabih
Tham saththvaprekritim vidhyaath Purusham Sthriyameva vaa.

Any Person, whether a Man or a Woman, who worships Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, with loving devotion, offering his or her prescribed duties unto Me without any Material Attachment, is understood to be situated in Saththvaguna or Mode of Goodness.

यदा आशिष आशास्य मां भजेत स्वकर्मभिः ।
तं रजःप्रकृतिं विद्याद्धिसामाशास्य तामसम् ॥ ११ ॥

11

Yedhaa aasisha aasaasya Maam bhajetha svakarmmabhih
Tham rejahprekrithim vidhyaadhdhimsaamaasaasya thaamasam.

Oh, Visudhddha Mathe or One with Pure Mind and Intelligence, Udhddhava! One who worships Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, by offering devotional services with prescribed duties but with the desire of fulfilling Sense Gratification is with the dominance of Rejoguna or Mode of Passion. One who worships and offers devotional service to Me with envious intention of troubling and disturbing others is dominant with Thamoguna or Mode of Ignorance.

सत्त्वं रजस्तम इति गुणा जीवस्य नैव मे ।
चित्तजा यैस्तु भूतानां सज्जमानो निबध्यते ॥ १२ ॥

12

Saththvam RejasThama ithi gunaa jeevasya naiva Me
Chiththajaa yaisthu bhoothaanaam sajjamaano nibaddhyathe.

All Thrigunaas like Saththva, Rejas, and Thamas are of Mind and Material Life. And they do not belong to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. Attachment and bindings of Gunaas are there only for Jeeva or Material

Life which enjoys Sense Gratifications and never affect or attach or bind Me, the Aathma or Soul.

यदेतरौ जयेत्सत्त्वं भास्वरं विशदं शिवम् ।
तदा सुखेन युज्येत धर्मज्ञानादिभिः पुमान् ॥ १३ ॥

13

Yedhetharau jeyeth Saththvam bhaasvaram visadham sivam
Thadhaa sukkena yujyetha ddharmmajnjaanaadhibhih Pumaan

When Saththvaguna or Material Mode of Goodness, which is pure, luminous, effulgent, serene, and peaceful conquers and dominates the other two Gunaas like Rejas and Thamas, at that time the Person can and will attain religiously righteous knowledge and blissfully comfortable and shine in his life with Aathmajnjaana or Transcendental Knowledge.

यदा जयेत्तमः सत्त्वं रजः सङ्गं भिदा चलम् ।
तदा दुःखेन युज्येत कर्मणा यशसा श्रिया ॥ १४ ॥

14

Yedhaa jeyeththamah Saththvam rajah sanggam bhidhaa belam*
*chalam
Thadhaa dhuhkhena yujyetha karmmanaa yesasaa sriyaa.

When in a Person the Rejoguna or Mode of Passion; which causes attachment, separatism, and activity; conquers and dominates both Saththva = Mode of Goodness and Thamas = Mode of Ignorance, that person's desire for fulfillment of sensual gratification would increase and he would work hard to attain prestige and fortune. Thus, One who is with predominance of Passion experiences anxiety and struggle.

यदा जयेद्रजः सत्त्वं तमो मूढं लयं जडम् ।
युज्येत शोकमोहाभ्यां निद्रया हिंसयाऽऽशया ॥ १५ ॥

15

Yedhaa jeyedhrehjah Saththvam, Thamo, mooddam, leyam, jedam

Yujyetha sokamohaabhyaam nidhrayaa himsayaaaasayaa.

When Thamoguna or Mode of Ignorance conquers and dominates the other two Gunaas like Saththva and Rejas in a Person, then that Person's consciousness would be covered by mode of ignorance, and he will become foolish and dull. Falling into lamentation and illusion, that person in the Mode of Ignorance sleeps excessively, indulges in false hopes, and displays violence towards others.

यदा चित्तं प्रसीदेत इन्द्रियाणां च निर्वृतिः ।
देहेऽभयं मनोऽसङ्गं तत्सत्त्वं विद्धि मत्पदम् ॥ १६॥

16

Yedhaa chiththam preseedhetha indhriyaanaam cha nirvrithih
Dheheabhyam manoasanggam that Saththvam vidhddhi
Mathapadham.

When a Person has attained Peacefully Delighted Mind, and has full control of Indhriyaas or Senses, has no fear of destruction of his material body or death, and he would attain unattachment and disinterest in material possessions and material life, then such a Person is definitely endowed with increased Saththvaguna and would certainly reach My abode of Vaikuntta Padham.

विकुर्वन् क्रियया चाधीरनिवृत्तिश्च चेतसाम् ।
गात्रास्वास्थ्यं मनोभ्रान्तं रज एतैर्निशामय ॥ १७॥

17

Vikurvvan kriyayaa chaaddheeranirvriththischa chethasaam
Gaathraasvaasthyam mano bhraantham reja ethairnnisaamaya.

Please understand that the symptoms of Rejoguna or Mode of Passion are distortion of intelligence due to excessive activities, unsteady perplexity of mind, inability of the perceiving senses to disentangle themselves from mundane objects, and unhealthy condition of the working physical organs.

सीदच्चित्तं विलीयेत चेतसो ग्रहणेऽक्षमम् ।
मनो नष्टं तमो ग्लानिस्तमस्तदुपधारय ॥ १८॥

18

Seedhachchiththam vileeyetha chethaso grehaneakshemam
Mano nashtam Thamo glaanisthamasthadhupaddhaaraya.

Hey, Udhddhava Mahaamathe! When you see a Person with extreme fatigue, utterly non-discriminative, with no capacity to concentrate attention, with failed higher awareness, with depression, and with a ruined mind then you should realize that Person is with predominance of Thamoguna or Mode of Ignorance.

एधमाने गुणे सत्त्वे देवानां बलमेधते ।
असुराणां च रजसि तमस्युद्धव रक्षसाम् ॥ १९॥

19

Eddhamaane gune saththve Dhevaanaam belameddhathe
Asuraanaam cha rejasi thamasyUdhddhava! Rekshasaam.

When a Person is with the increase of Saththvaguna or Mode of Goodness the strength and power of Dhevaas or godly nature in him will increase. Similarly, with the increase of Rejoguna or Mode of Passion the strength and power of Asuraas or Asura Gunaas or demonic Qualities or Natures in him and as well with the increase of Thamoguna or Mode of Ignorance the strength and power of Raakshasaas or nature of wickedness and cruelty would increase respectively in respective Person.

सत्त्वाज्जागरणं विद्याद्रजसा स्वप्नमादिशेत् ।
प्रस्वापं तमसा जन्तोस्तुरीयं त्रिषु सन्ततम् ॥ २०॥

20

Saththvaajjaaganam vidhyaa,dhreasaa svapnamaadhiseth
Presvaapam thamasaa jenthosthureeyam thrishu santhatham.

With the dominance of Saththva, One will be in the status of Jaagrath or Fully Awaken Position, with dominance of Rejas, One will be in the status of Svapna or Dreamy status, and similarly with dominance of Thamas, One will be in the stage of Sushupthi or in Sound Sleep condition. When all these three Modes are in balanced equanimity then that Person will be in Thureeya status or in Transcendental Position.

उपर्युपरि गच्छन्ति सत्त्वेन ब्राह्मणा जनाः ।
तमसाधोऽथ आमुख्याद्रजसान्तरचारिणः ॥ २१ ॥

21

Uparyupari gechcchanthi saththvena Braahmanaajenaah
Thamasaaaddhoddha aamukhyaadhrejasaantharachaarinah.

One who is with predominance of Saththvaguna is either a Braahmana or would be elevated to the position of a Braahmana and with step-by-step progress he will be elevated to Sathyaloka, the abode of Brahmadheva. Whereas with predominance of Thamoguna or Mode of Ignorance One will be downgraded and will be born into innumerable lower and lower species and would be entrapped into the depth of miseries and sorrows of this material ocean, and with predominance of Rejoguna, One can attain only the position of human species and reach only up to this material human world.

सत्त्वे प्रलीनाः स्वयान्ति नरलोकं रजोलयाः ।
तमोलयास्तु निरयं यान्ति मामेव निर्गुणाः ॥ २२ ॥

22

Saththve preleenaah svaryaanthi naralokam rejoleyaah
Thamolayaasthu nirayam yaanthi Maameva nirgunaah.

Those who die with predominance of Saththvaguna would reach Naakaloka or Svargga or Heaven, and Those who die with predominance of Rejoguna would reach Maanavaloka or this Material World of Human Being, and Those who die with predominance of Thamoguna would reach Naraka or the world or planet of Hell. And Those who are Gunaatheethaas or Those who have conquered all these Material Modes of Natures and become

unaffected by any Modes of Natures and become above and beyond Modes of Natures would certainly reach Me, Who is Gunaatheetha.

मदर्पणं निष्फलं वा सात्त्विकं निजकर्म तत् ।
राजसं फलसङ्कल्पं हिंसाप्रायादि तामसम् ॥ २३॥

23

Madharppanam nishphalam vaa saaththvikam nijakarmma that
Raajasam phalasankalpam himsaapraayaadhi thaamasam.

One who performs his Svaddharma, meaning performance of One's religious responsibility according to his Varnnaasrama Ddharmma responsibilities and duties, as an offering to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, without having any desire for any material achievements would be coming from predominance of Saththvaguna in him or One who is dominated with Saththvaguna would perform all his Varnnaasrama duties and responsibilities as an offering and service to Me without expecting any fruitive results and gains. One who performs his duties with the intention of fulfilling his desires and intentions would be dominated with Rejoguna and Thamoguna Preddhaanees would perform actions impelled by violence.

कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत् ।
प्राकृतं तामसं ज्ञानं मन्निष्ठं निर्गुणं स्मृतम् ॥ २४॥

24

Kaivalyam saaththvikam Jnjanam rejo vaikalpikam cha yeth
Praakritham thaamasam Jnjanam mannishttam nirgunam smritham.

The pure and absolute knowledge is Saathvikam or from Mode of Goodness, knowledge based on dualities, like 'this, that' and so on, is Raajasam or related to Mode of Passion, and foolish and materialistic knowledge is Thaamasam or because of Mode of Ignorance. Hey, Udhddhava! Please also remember that knowledge of Me, Yedhooththama

Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, is Nirgguna or beyond all modes of natures and that is Aathmeeya or Transcendental.

वनं तु सात्त्विको वासो ग्रामो राजस उच्यते ।
तामसं द्यूतसदनं मन्त्रिकेतं तु निर्गुणम् ॥ २५॥

25

Vanam thu saaththviko vaaso graamo Raajasa uchyathe
Thaamasama dhyoothasadhanam Manniketham thu nirgunam.

Those who are dominant with Saththvaguna would be living in isolation in forests, and those who are dominant with Rejoguna would live in villages and towns, and those who are dominant with Thamoguna would live in gambling dens. My abode or residence or the place where I live is transcendental and those who are bestowed of Nirgguna live in My abode.

सात्त्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः ।
तामसः स्मृतिविभ्रष्टो निर्गुणो मदपाश्रयः ॥ २६॥

26

Daaththvikah kaarakoasanggee raagaanddho raajasah smrithah
Thaamasah smrithivibhreshto nirguno madhapaasrayah

Hey, Udhddhava Mahaamathe! A Man of Saththvaguna dominance is impelled to perform all his activities without having material attachments. Whereas a Rejoguna Preddhaani would be blinded by personal passionate desires and engage in activities for fulfillment of his desires and a Thamoguna Preddhaani would forget what is right and wrong and thus engage in fruitive activities without having any knowledge what is to be done and what is not to be done. A Nirgguna or One who is endowed with Transcendental Mode of Nature would always take shelter of Me and engage in activities as offerings and services to Me.

सात्त्विक्याध्यात्मिकी श्रद्धा कर्मश्रद्धा तु राजसी ।

तामस्यधर्मे या श्रद्धा मत्सेवायां तु निर्गुणा ॥ २७॥

27

Saaththvikyaaddhyaathmikee sredhddhaa, karmmasredhddhaa thu
raajasee,
Thaamasyeddharmme yaa sredhddhaa, Mathsevaayaam thu nirggunaa.

The interest of a Saaththvaki or One who is dominant of Saththvaguna, or Mode of Goodness would always be in Aathmeeyatha or Spiritual or Transcendental Life or such a Person's faith is directed towards Spiritual Life. Faith rooted in fruitive work is in Rejoguna Preddhaani or One who is dominated with Mode of Passion. Faith residing in irreligious activities is in Thamoguna Preddhaani or One who is dominant with Mode of Ignorance. Faith in devotional services to Me is in Nirgguna or in One who is purely Transcendental.

पथ्यं पूतमनायस्तमाहार्यं सात्त्विकं स्मृतम् ।
राजसं चेन्द्रियप्रेष्ठं तामसं चार्तिदा शुचि ॥ २८॥

28

Pathyam poothamanaayasthamaahaaryam saaththvikam smritham,
Raajasam chendhriyapreshtham, thaamasam chaarththidhaaasuchi.

Food that is wholesome, pure, and obtained without difficulty is said to be Saaththvika-Aahaara or food in the Mode of Goodness or a Saththva Guni would like only such food, food that gives immediate pleasure to the senses is Raajasa-Aahaara or food in the Mode of Passion or a Rejo Guni would like only such food, and food that is unclean and causes distress is Thaamasa-Aahaara or food in the Mode of Ignorance or a Thamo Guni likes only such food.

सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम् ।
तामसं मोहदैन्योत्थं निर्गुणं मदपाश्रयम् ॥ २९॥

29

Saaththvikam sukhamaathmothttam, vishayothttam thu Raajasam,
Thaamasam mohadhainyothttam, nirrgunam Madhaapaasrayam.

द्रव्यं देशः फलं कालो ज्ञानं कर्म च कारकः ।
श्रद्धावस्थाकृतिर्निष्ठा त्रैगुण्यः सर्व एव हि ॥ ३० ॥

30

Dhrevyam, dhesaah, phalam, kaalo, Jnjaanam, karmma, cha kaarakah
Sredhddhaavastthaaaakrithirnnishttaa thraigunyah sarvva eva hi.

Happiness derived from Aathma, or Self is Saathvikam or in the Mode of Goodness, happiness based on sense gratification is of Rejoguna or in the Mode of Passion, and happiness based on delusion and degradation is of Thamoguna or in the Mode of Ignorance. Happiness found within Me is Nirrguna or Transcendental. Hey, YedhuKula Saththama or Best of Yaadhava Dynasty, Udhddhava Mahaathman! Please clearly understand that Material Substance, Place, Time, Result of Activity, Knowledge, Work, The Performer of Work, Faith, State of Consciousness, Species of Life, and Destination after Death are all based on Guna Threyaas or the Three Modes of Material Natures.

सर्वे गुणमया भावाः पुरुषाव्यक्तधिष्ठिताः ।
दृष्टं श्रुतमनुध्यातं बुद्ध्या वा पुरुषर्षभ ॥ ३१ ॥

31

Sarvve gunamayaa bhaavaah purushaavyekthaddhishttithaah
Dhrishtam sruthamanuddhyaatham budhddhyaa vaa Purusharshabha!

Hey, Purusharshabha or Best of all Humas Beings, Udhddhava Mahaamathe! All states of material being are related to the interaction of enjoying the Purusha or Soul and Prekrithi or Nature. Whether seen, heard, or conceived within the mind, they are all without any exception constituted of the Modes of Material Nature. [See this Prepanjcha or the Universe is Material so how can there be anything in this Prepanjcha which is not related to Nature?]

एताः संसृतयः पुंसो गुणकर्मनिबन्धनाः ।
येनेमे निर्जिताः सौम्य गुणा जीवेन चित्तजाः ।
भक्तियोगेन मन्निष्ठो मद्भावाय प्रपद्यते ॥ ३२॥

32

Ethaah samsrithayah pumso gunakarmmanibendddhanaah
Yeneme nirjjithaah Saumya! Gunaa jeevena chiththajaah
Bhakthiyogena Mannishtto Madhbhaavaaya prepadyathe.

Oh, Saumya Svabhaava or Gentle Natured Udhddhava Mahaamathe! All these different phases of conditioned life arise from the work born from the Modes of Material Natures. The living entity who conquers these Modes of Natures, manifested from Mind, can dedicate himself to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, by the process of devotional service and thus attain pure love for Me.

तस्माद्देहमिमं लब्ध्वा ज्ञानविज्ञानसम्भवम् ।
गुणसङ्गं विनिर्धूय मां भजन्तु विचक्षणाः ॥ ३३॥

33

Thasmaadhdhehamimam lebddhvaa jnjaanavijnjaanasambhavam
Gunasanggam vinirdhddhooya Maam bhajanthu vichakshanaah.

निःसङ्गो मां भजेद्विद्वानप्रमत्तो जितेन्द्रियः ।
रजस्तमश्चाभिजयेत्सत्त्वसंसेवया मुनिः ॥ ३४॥

34

Nihsanggo Maam bhajedhvidhvaanapremaththo jithendhriyah
Rejasthamaschaabhijeyeth saththvasamsevayaa Munih.

सत्त्वं चाभिजयेद्युक्तो नैरपेक्ष्येण शान्तधीः ॥ ३५॥

35

Saththva chaabhijeyedjyuktho nairapekshyana saanthaddhee.

Therefore, having attained this Manushya Sareera or Human Body or Human Form of Life which allows One to develop full knowledge and suitable for achieving the Aathmajnjaana or Transcendental Knowledge, those who are intelligent should free themselves from all contaminations of Modes of Natures and engage themselves in worshipping and offering 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. A wise Sage, free from all material attachments and associations and fully un-bewildered, should subdue his senses and worship Me. He should conquer Rejoguna or the Modes of Passion and Thamoguna or Modes of Ignorance by engaging himself only with Saththvaguna or Modes of Goodness. Then, being fixed in Devotional Services to Me, the wise Sage should also conquer Saththvaguna or Material Modes of Goodness by attaining indifference towards all Modes.

सम्पद्यते गुणैर्मुक्तो जीवो जीवं विहाय माम् ।
जीवो जीवविनिर्मुक्तो गुणैश्चाशयसम्भवैः ।
मयैव ब्रह्मणा पूर्णो न बहिर्नान्तरश्चरेत् ॥ ३६॥

36

Sampadhyathe gunairmmuktho jeevo jeevam vihaaya Maam
Jeevo jeevavinirmuktho gunaischaasayasambhavaih
Mayaiva Brahmanaa poornno na behirnaantheraschareth.

Thus, being pacified within his mind, the Jeeva or the Spirit Soul, freed from the Modes of Nature, gives up the very cause of his conditioned life and attains Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. Freed from the subtle conditioning of the mind and from the Modes of Natures born of Material Consciousness, the living entity becomes completely satisfied by experiencing My Transcendental Form, meaning merge within My Transcendental Form which is Parabrahma or Paramaathma or Absolute Truth or Supreme Soul and Supreme God. He no longer searches for

enjoyment in the external energy, nor does he contemplate or remember such enjoyment within himself. By having experienced Parabrahma or My Transcendental Form which is Perfect and Complete, the Jeeva or Spirit Soul does not have to move outside or inside in search of Me as he is experiencing Poornna Parabrahma.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे पञ्चविंशोऽध्यायः ॥ २५ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –
GunaVriththiNiroopanam] [Naama] PanjchaVimsathiThamoAddhyaayah

Thus, we conclude the Twenty-Fifth Chapter – [Named As] ([Sree Krishna
Bhagawaan’s Advice To Udhddhava {Continuation} – Analysis And
Explanation Of The Functional Manifestation Of The Three Modes Of
Material Nature]) 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!