

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ षड्विंशोऽध्यायः - २६ ॥

SHADVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-SIX)

**[UdhddhavOpadhesam – VishayaVairaagiSthuthi, AilaKattha] ([Sree
Krishna Bhagawaan’s Advice To Udhddhava {Continuation} –
Worship For Attainment of Detachment And Dis-association From
Senses And Sense Gratifications – The Song Or Story Of Aila])**

[This chapter describes the story of Aila or Puroorevas and Urvasi to demonstrate that the unfavorable material association damages One’s

devotional services to The Supreme Soul, Sree Mahaa Vishnu Bhagawaan. Actually, One who is endowed with Jeeva or Life in a human body, which is most helpful in achieving The Supreme God by gaining transcendental realization. Such a person with Supreme Bliss would be liberated from Maaya or Illusory Power and thus from all material miseries and distresses. But those who always remain bound by Maaya are devoted only to fulfill their desire to satisfy bellies and genitals. They are impure and unreligious and by associating with them One will fall into the dark pit of ignorance. The story of Puroorevas and Urvasi has already been explained in Chapter Fourteen of Canto Nine captioned Ailopaakhyaanam. Aila was bewildered by his association and intimate attachment with Urvasi, the heavenly beauty but later on he became fully renounced when she abandoned him. This is the song sung by Aila after renouncing all his material interest in life and becoming a true devotee. The conclusion and moral of the story is that a man-of-wisdom with Brahma Jnana should give up bad association and material attachments and become attracted and attached to the company of pure and saintly personalities. Please continue to read for more details...]

श्रीभगवानुवाच

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

मल्लक्षणमिमं कायं लब्ध्वा मद्धर्म आस्थितः ।
आनन्दं परमात्मानमात्मस्थं समुपैति माम् ॥ १ ॥

1

Mallekshanammimam kaayam lebdhva Madhddharma aasthithah
Anandham paramaathmaanamaathmasttham samupaithi Maam.

Hey, Udhddhava Mahaamathe! The best tool for you to know Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, is your physical body, meaning without your eyes you cannot read about Me and without your ears you cannot listen or hear about My glories and without your mind, intelligence, and consciousness you cannot realize and conceive Me. Your body is the one that helps you to perform Ddharmmaas or religious duties. With your body

you worship and offer devotional services to Me and by concentrating fully on Me, you can reach Me and stay within Me and then with My blissful blessings you could see with your own intelligence and consciousness that I, Who is the Form of Blissful Happiness, am staying within you and thus I will be fully merged within you, and that you will be and you are fully merged within Me without any difficulty.

गुणमय्या जीवयोन्या विमुक्तो ज्ञाननिष्ठया ।
गुणेषु मायामात्रेषु दृश्यमानेष्ववस्तुतः ।
वर्तमानोऽपि न पुमान् युज्यतेऽवस्तुभिर्गुणैः ॥ २॥

2

Gunamayyaa jeevayoanyaa vimuktho jnjaananishttayaa
Guneshu maayaamaathreshu dhriyamaaneshvavasthuthah
Varththamaanoapi na Pumaan yujyatheavasthubhirggunaih.

The existence of all human beings is in Material Natures which are manifested within field of Maaya or Illusory power of Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. Therefore, all Material Modes and Modes of Nature are Mitthya or Unreal and Non-Existing [in transcendence.] But One who is liberated from material entanglements and attained transcendental knowledge would be able to realize the fact that all Gunaas or Material Modes of Natures are unreal and with that True knowledge, he would be able to get detached and dis-associated from all Gunaas or Material Modes of Nature.

सङ्गं न कुर्यादसतां शिश्रोदरतृपां क्वचित् ।
तस्यानुगस्तमस्यन्धे पतत्यन्धानुगान्धवत् ॥ ३॥

3

Sanggam na kuryaadhasathaam sisnodharathripaam kvachith
Thasyaanugasthamasyanddhe pathathyanddhaanugaanddhavath.

Those who are unable to abandon or get detached and dis-associated with pure materialists, who engage in fruitive activities just with the desire and

intention of gratifying the needs of their genitals and bellies and follow them blindly are like a blind man who follows another blind man. They will fall into the deepest pit of utter darkness of Thamas or Material Mode of Ignorance.

ऐलः सम्राडिमां गाथामगायत बृहच्छ्रवाः ।
उर्वशीविरहान्मुह्यन् निर्विण्णः शोकसंयमे ॥ ४॥

4

Ailah samraadimaam gaatthaamagaayatha brihachchrevaah
Urvvaseevirahaanmuhyan nirvvinnah sokasamyeme.

Hey, Udhddhava! Aila or Purooreva or Puroorevas was a well-known Emperor with excellent fame and name in all the three worlds. He was associated and closely and intimately attached to Urvvasi, the heavenly beauty. When Urvvasi, who was his most beloved queen wife abandoned him it was most difficult for him to tolerate her separation and became extremely sorrowful and totally distressed and completely bewildered in the beginning. But later on, he was relieved of the pain of separation of Urvvasi, and all his illusions and bewilderments were eradicated, and he became a fully liberated Yogi, and as Aila became detached, he started singing the following song famously known as Aila Geetha, meaning the song sung by Aila.

त्यक्त्वाऽऽत्मानं व्रजन्तीं तां नग्न उन्मत्तवन्नृपः ।
विलपन्नन्वगाज्जाये घोरे तिष्ठेति विक्लवः ॥ ५॥

5

Thyekthvaathmaanam vrajantheem thaam nagna unmaththavannripah
Vilapannanvagaa"jjaaye ghore thi"shttethi viklavah.

When Urvvasi, the heavenly prostitute, left Aila, he, who was fully naked, ran after her just like a mad man lamenting and calling out in great distress: "Oh, my beloved wife, oh, terrible and cruel Lady! Please stop. Please do not leave me."

कामानतृप्तोऽनुजुषन् क्षुल्लकान् वर्षयामिनीः ।

न वेद यान्तीर्नयान्तीरुर्वश्याकृष्टचेतनः ॥ ६ ॥

6

Kaamaanathripthoanujushan kshullakaan varshayaamineeh
Na vedha yaantheernnaayaantheerUrvvasyaakrishtachethanah.

Although Aila had enjoyed sexual pleasures for so many years in the darkness of nights, still he was not satisfied by such insignificant and worthless momentary material enjoyment and pleasure. As his mind was fully attracted and totally attached to Urvvasi, he did not even notice how the nights were coming and going and how many years he enjoyed with her.

ऐल उवाच

Aila Uvaacha (Aila or Puroorevas Said):

अहो मे मोहविस्तारः कामकश्मलचेतसः ।
देव्या गृहीतकण्ठस्य नायुः खण्डा इमे स्मृताः ॥ ७ ॥

7

Aho me mohavisthaarah kaamakasmalachethasah
Dhevyaa griheethakanttasya naayuhkhando ime smrithaah.

Oh, Alas! Just see how amazingly horrible and how unbelievable the strength, power, and extent of this delusion of mind. As this Urvvaseedhevi was embracing, she was holding my neck in her grip. How foolish and stupid was and am I! My heart was so polluted that I, this crazy Paramour, had no clue and had no idea how my life was passing as a worthless worm.

नाहं वेदाभिनिर्मुक्तः सूर्यो वाभ्युदितोऽमुया ।
मुषितो वर्षपूगानां बताहानि गतान्युत ॥ ८ ॥

8

Naaham vedhaabhinirmukthah Sooryo vaabhyudhithoamuyaa
Mushitho varshapooogaanaam bethaahaani gethaanyutha.

Because I was completely whirling within her and thinking of nothing else other than enjoying the insignificant sexual pleasure with her, I was not noticing and was never aware when Sun rises and when the Sun sets. Alas! For so many years I passed my days in vain.

अहो मे आत्मसम्मोहो येनात्मा योषितां कृतः ।
क्रीडामृगश्चक्रवर्ती नरदेवशिखामणिः ॥ ९॥

9

Aho me aathmasammoho yenaathmaa yoshithaam krithah
Kreedamrigaschakravarththee naradhevasikhaamanih.

Alas, how sad it is! I, Aila or Puroorevas, was so popular and famous as an Emperor and was more powerful than even Dhevendhra, the King of Heaven. I was the mightiest Emperor and the Crown Jewel of all Kings of Earth. I was like a Supreme Dheva and the most powerful Controller and Lord of all three worlds. Just see how my bewilderment and whirling has rendered me as a toy animal in the hands of women [though here only Urvvasi is referred to]! What to talk about the bewilderment of mind?

सपरिच्छदमात्मानं हित्वा तृणमिवेश्वरम् ।
यान्तीं स्त्रियं चान्वगमं नग्न उन्मत्तवद्गदन् ॥ १०॥

10

Saprichcchadhamaathmaanam hithvaa thrinamivEswaram
Yaantheem sthriyam chaanvagemam nagna unmaththavadh rudhan.

Although I was the most powerful Lord and Controller of the Earth as the unchallengeable Emperor with great opulence, that woman – Urvvasi, the prostitute of heaven, - gave me up as if I were no more than an insignificant blade of grass. And still, naked and shameless, I followed her, crying out to her as a madman.

कुतस्तस्यानुभावः स्यात्तेज ईशत्वमेव वा ।
योऽन्वगच्छं स्त्रियं यान्तीं खरवत्पादताडितः ॥ ११॥

Kuthasthasyaanubhaavah syaath theja Eesathvameva vaa
Yoanvagechcchamsthriyam yaantheem kharavath paadhathaadithah.

Just like an ass or a donkey who still follows his she-ass even after being kicked in the face by she-ass, I ran after that woman, Urvvasi - the prostitute of heaven -, who had already given me up and abandoned me. What am I talking about? Where is my so-called pride, influence, opulence, power, and sovereignty?

किं विद्यया किं तपसा किं त्यागेन श्रुतेन वा ।
किं विविक्तेन मौनेन स्त्रीभिर्यस्य मनो हृतम् ॥ १२॥

Kim vidhyayaa kim thapasaa kim thyaagena sruthena vaa
Kim vivikthena maunena sthreebhiryasya mano hritham.

One whose mind has been stolen by a woman or One whose mind is being controlled by his interest and attachment in sense gratification and enjoyment of sexual pleasures with a woman, there is no meaning or value for his scholarly education, austerity, penance, practice of renunciation, and also what is the use and benefit of all these esteemed qualities as well as his studying religious scriptures, living in solitude and silence, etc.?

स्वार्थस्याकोविदं धिङ्मां मूर्खं पण्डितमानिनम् ।
योऽहमीश्वरतां प्राप्य स्त्रीभिर्गोखरवज्जितः ॥ १३॥

Svaarththasyaakovidham ddhingmaam moorkham pandithamaaninam
YoahamEeswarathaam praapya sthreebhirggokharavajjithah.

To hell with me! I am so despicable! I am such a fool that I did not even know what was good for me, although I arrogantly thought that I was highly intelligent and extremely smart. Although I achieved the exalted position of a Lord, I foolishly allowed myself to be conquered by a woman prostitute as if I were a bullock or a jackass. How pitiful and sad is my condition!

सेवतो वर्षपूगान् मे उर्वश्या अधरासवम् ।
न तृप्यत्यात्मभूः कामो वह्निराहुतिभिर्यथा ॥ १४॥

14

Sevatho varshapoogaan me Urvasyaa addharaasavam
Na thripythyaathmabhoooh kaamo vahniraahoothibhiryethhaa.

Even after lustfully enjoying the so-called AddharaAmritham or nectar of the lips of Urvvasi for many years, my passionate and lusty desires kept rising again and again within my heart and were never satisfied, just like a fire that can never be extinguished by the oblations of ghee poured into its flames. [Enjoyment of lusty desires will only increase the desire to enjoy more and more and can never be put out.]

पुंश्चल्यापहृतं चित्तं को न्वन्यो मोचितुं प्रभुः ।
आत्मारामेश्वरमृते भगवन्तमधोक्षजम् ॥ १५॥

15

Pumschalyaapahritham chiththam ko nvanyo mochithum Prebhuh
Aathmaaraamesvaramrithe BhagawanthamAddhokshajam.

Who else other than Bhagawaan Addhokshaja or The Lotus-Eyed Sree Mahaa Vishnu Bhagawaan, Who is always Soulfully and Blissfully enjoying Transcendental Happiness, would be smart enough and capable to release my heart and mind which have been conquered and controlled by Urvvasi, the prostitute of heaven, in this world? No One can save Aila other than Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

बोधितस्यापि देव्या मे सूक्तवाक्येन दुर्मतेः ।
मनो गतो महामोहो नापयात्यजितात्मनः ॥ १६॥

16

Boddhithasyaapi dhevyaa me sookthavaakyena dhurmmatheh

Manogetho mahaamoho naapayathyajithaathmanah.

Urvaseedhevi or Dhevi Urvvasi herself advised and instructed me, the least in words of advice, the right and religious path to be followed by me. But I am being so foolish and void of any intelligence and being unable to conquer and control my senses and lusty sensual desires, the whirling bewilderment of my mind could not be cured and controlled. My illusion, delusion, and bewilderment are not leaving me and continued to stay with me and remain within me.

किमेतया नोपकृतं रज्ज्वा वा सर्पचेतसः ।
रज्जुस्वरूपाविदुषो योऽहं यदजितेन्द्रियः ॥ १७॥

17

Kimethayaa noapakritham rejjvaa vaa sarppachethasah
Rejjusvaroopavidhusho yoaham yedhajithendhriyah.

When I think about what is the mistake she made? How can I blame her for my trouble when I myself is ignorant of my real, spiritual nature? I did not control, or I am incapable to control my senses, and so I am like a person who mistakenly sees a harmless rope as a snake. So, for my mistake, how can I blame her or accuse her that she is the culprit.

क्वायं मलीमसः कायो दौर्गन्ध्याद्यात्मकोऽशुचिः ।
क्व गुणाः सौमनस्याद्या ह्यध्यासोऽविद्यया कृतः ॥ १८॥

18

Kvaayam maleemasah kayo dhaurggenddhyaadhyaathmakoasuchih
Kva gunaah saumanasyaadhyaa hyaddhyaasoavidhyayaa krithah.

When we think and analyze where does it stand and or what is the position of this material physical body which is impure, polluted, filthy and with nasty bad odors? Where are the good qualities for it? What good does it do? How can it provide or what type of mental or physical pleasure and happiness can it provide? All these are powers of Maaya or Illusion. With

the power of illusion, my mind is totally deluded and with such a deluded mind I am thinking that this woman's or prostitute's body can provide mental and physical pleasures and happiness by fulfilling my lusty desires.

पित्रोः किं स्वं नु भार्यायाः स्वामिनोऽग्नेः श्वगृध्रयोः ।
किमात्मनः किं सुहृदामिति यो नावसीयते ॥ १९॥

19

Pithroh kim svam nu bhaaryaayaah svaaminoagneh
Svagriddhrayoh
Kimaathmanah kim suhridhaamithi yo naavaseeyathe.

Who is the real owner or proprietor of One's body? Or can One decide whose property his body actually is? Does it belong to his father, or mother; who were the cause of his birth; or his wife; who gives it pleasure and gratification; or his Boss or Employer; who give orders to perform actions; or his friends; who encourage and entertain; or it the fire; the funeral fire which burns the body; or dogs and jackals; who ultimately devours the body? It is so difficult to decide, and One cannot take any conclusive decision.

तस्मिन् कलेवरेऽमेध्ये तुच्छनिष्ठे विषज्जते ।
अहो सुभद्रं सुनसं सुस्मितं च मुखं स्त्रियाः ॥ २०॥

20

Thasmin kalebareameddhye thuchcchanishtte ni*shajjathe
vi*shajjathe
Aho subhadhram sunasam susmitham cha mukham sthriyah.

This physical body is the tool to make and collect and is simply a vessel to keep the filth of excreta or stool and so most impure and dirty. At the end, this body would turn out into worms and ashes. This is true for the body of a woman as well as of a man. I was fully deluded and think, oh, what a beautiful nose, her eyes are so beautiful, what a beautiful face, what an enchanting and attractive smile and how lucky I am to enjoy the body of such a woman and think that this body is the most beautiful to see and

most enjoyable and entertaining for my senses and it provides supreme happiness and pleasure for me. What a fool I am! I am so foolishly attracted and attached to this prostitute's body.

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंहतौ ।
विण्मूत्रपूये रमतां कृमीणां कियदन्तरम् ॥ २१ ॥

21

Thvangmaamsaruddhirasnaayumedhomajjaastthisamhathau
Vinmoothrapooye remathaam krimeenaam kiyadhantharam?

What difference is there between filthy worms and persons who try to enjoy this material body composed of skin, blood, muscle, fat, marrow, bone, stool, urine, and pus?

अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् ।
विषयेन्द्रियसंयोगान्मनः क्षुभ्यति नान्यथा ॥ २२ ॥

22

Atthaapi nopasajjetha sthreeshu sthraineshu chaarththavith
Vishayendhriyasamyogaathmanah kshubhyathi naanyatthaa.

अदृष्टादश्रुताद्भावान्न भाव उपजायते ।
असम्प्रयुञ्जतः प्राणान् शाम्यति स्तिमितं मनः ॥ २३ ॥

23

Adhrishtaadhasruthaadhbhaavaanna bhaava upajaayathe
Asampreyunjjathah praanaan saamyathi sthimitham manah.

तस्मात्सङ्गो न कर्तव्यः स्त्रीषु स्त्रैणेषु चेन्द्रियैः ।
विदुषां चाप्यविस्रब्धः षड्वर्गः किमु मादृशाम् ॥ २४ ॥

24

Thasmaath sanggo na karththavyah sthreeshu sthraineshu

Vidhushaam chaapyavisrabddhah shadvarggah kimu maadhriisaam?

The Indhriyaas or Senses get associated and attached with various types of sense gratifications and pleasures because such various activities are getting agitated. The cause of bewilderment of mind is only due to these sense agitations and not because of anything else. Therefore, those who are knowledgeable of these facts would not associate with women or those who are closely getting associated with women for their sexual pleasure and sense gratifications. The mind will never get agitated or bewildered or deluded by something which has either never seen or never heard or never experienced it. Those who do not engage Senses for desire fulfillment and sense gratification, their mind and consciousness would always be peaceful and steadily balanced with no delusion or bewilderment. The mind of such people would always be serenely peaceful. Therefore, a man-of-wisdom should, never associate and attach with woman or with those who or anything those which are associated with woman and should avoid any irreligious and illegitimate contact with woman. The mind which is attached and associated with senses is not reliable and dependable. This is true even in the case of a man-of-wisdom and or of a scholarly Sage. If that be true, do I need to talk about me, who is a foolish ignorant guy?

श्रीभगवानुवाच

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

एवं प्रगायन् नृपदेवदेवः
स उर्वशीलोकमथो विहाय ।
आत्मानमात्मन्यवगम्य मां वै
उपारमज्ज्ञानविधूतमोहः ॥ २५ ॥

25

Evam pregaayan nripadhevadhevah
Sa Urvaseelokamattho vihaaya
Aathmaanamaathmanyavagemya maam vai
Upaaramajjnjanavidhoothamohah.

The Emperor Puroorevas or Aila, who is the most eminent among all Dhevaas or gods and Manushyaas or Human Beings, chanted this most exalted and meaningful and philosophical song and gave up the position he had achieved in the planet of Urvvasi or rather abandoned his association and interest in Urvvasi. His illusion or delusion was cleansed away by Aathmajnjaana or Transcendental Knowledge. He understood the Absolute Truth that I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, Super Soul within his heart and thus achieved permanent peace of mind.

ततो दुःसङ्गमुत्सृज्य सत्सु सज्जेत बुद्धिमान् ।
सन्त एतस्य छिन्दन्ति मनोव्यासङ्गमुक्तिभिः ॥ २६॥

26

Thatho dhuhsanggamuthsrija sathsu sajjetha budhddhimaan
Santha ethasya cchindhanthi mano vyaasanggamukthibhih.

Therefore, a man-of-wisdom should abandon or get rid of all associations with irreligious and evil people and attain association with religious and pious people. With the association of religious and pious people and with their meaningful transcendental words of instructions and advice, One can cut off his interest and attachment towards the desire for sense gratification and interest in enjoying sensual pleasures which he used to possess.

सन्तोऽनपेक्षा मच्चित्ताः प्रशान्ताः समदर्शिनः ।
निर्ममा निरहङ्कारा निर्द्वन्द्वा निष्परिग्रहाः ॥ २७॥

27

Santhoanapekshaa Machchiththaah presaanthaah samadhersinah
Nirmmamaa nirahankaaraa nirdhvandhvaa nishparigrehaah.

My, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, devotees fix their minds on Me and do not lean towards or depend upon anything material and sensual. They are

always serenely peaceful, endowed with equanimity and equal vision, and free from possessiveness, false ego, duality, and greed.

तेषु नित्यं महाभाग महाभागेषु मत्कथाः ।
सम्भवन्ति हि ता नृणां जुषतां प्रपुनन्त्यघम् ॥ २८॥

28

Theshu nithyam Mahaabhaaga! Mahaabhaageshu Mathkatthaah
Sambhavanthi hithaa nrinaam jushathaam prepunanthigham.

Hey, Mahaabhaaga or Greatly Fortunate Udhddhava Mahaathman! With the association of such saintly devotees of Mine, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, One gets the opportunity to listen to the discussion of My glories. And those who are partaking in chanting and hearing My glories are certainly eradicated of all their sins and become completely purified of all their sins.

ता ये शृण्वन्ति गायन्ति ह्यनुमोदन्ति चादृताः ।
मत्पराः श्रद्धधानाश्च भक्तिं विन्दन्ति ते मयि ॥ २९॥

29

Thaa ye srinvanthi gaayanthi hyanumodhanthi chaadhrithaah
Mathparaah sredhddhaddhaanaascha bhakthim vindhanthi the Mayi.

Knowing fully well that I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, is The Absolute Truth and The Supreme Soul and that there is No One and there is Nothing other than Me and with that Aathmajnjaana or Transcendental Knowledge, One should worship Me with respectful devotion by chanting, discoursing, and singing My glorious hymns, stories, and songs and can achieve the highest devotional position as a Vishnu Bhaktha.

भक्तिं लब्धवतः साधोः किमन्यदवशिष्यते ।
मय्यनन्तगुणे ब्रह्मण्यानन्दानुभवात्मनि ॥ ३०॥

Bhakthim lebddhavathah Saaddho! Kimanyadhavasishyathe
Mayyananthagune Brehmanyaanandhaanubhavaathmani?

I am The One with Infinite Glories and Qualities. I am The Personification of Supreme Blissful Happiness. I am Transcendental. I am Pure Brahma and The Reservoir of Brahmaanandham or Absolute Supreme Blissful Happiness. Anyone who has unconditional love and devotion to Me is the most exalted Scholarly Sage and for such a Sage of Wisdom is endowed with Supreme Blissful Happiness of Aathmaanandha or Transcendental Happiness. What else in this material universe is to be achieved or attained other than Aathmaanandha or Brahmaanandha? Certainly, nothing else.

यथोपश्रयमाणस्य भगवन्तं विभावसुम् ।
शीतं भयं तमोऽप्येति साधून् संसेवतस्तथा ॥ ३१ ॥

Yetthopasreyamaanasya Bhagawantham Vibhaavasum
Seetham bhayam thamoapyethi saaddhoon samsevathasthatthaa.

Just how One who take shelter at the Veethihotra, or Sacrificial Fire is not affected or concerned or worried of Cold, Fear, and Darkness as they are easily eradicated and destroyed by Sacrificial Fire; One who is engaged in offering services to My devotees would not be affected by Dullness, Fear, and Ignorance as they are destroyed and removed by association of My devotees.

निमज्ज्योन्मज्जतां घोरे भवाब्धौ परमायणम् ।
सन्तो ब्रह्मविदः शान्ता नौर्दृढेवाप्सु मज्जताम् ॥ ३२ ॥

Nimajjyonmajjathaam ghore bhavaabddhau paramaayanam
Santho Brahmaavidhah saanthaa naurdhriddevaapsu majjathaam.

I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, is the only real shelter as a secured ship for those who are distressfully rambling in the most horrible, deep, and agitated ocean of material miseries and distresses capable of taking them safely to the shore of peace and serenity. I am the ultimate shelter for those who are fully liberated and become Brahmajnjaas or those who realized The Absolute Truth with Aathmajnjaana or Transcendental Realization.

अन्नं हि प्राणिनां प्राण आर्तानां शरणं त्वहम् ।
धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाग्भिभ्यतोऽरणम् ॥ ३३ ॥

33

Annam hi praaninaam prana aarththaanaam saranam thvaham
Ddharmmo vitththam nrinaam prethya santhoarvvaag bibhya-
Thoarenam.

Food is the life of all living entities, meaning that for every living entity food is essential and without food no living entity can survive. Similarly, I am the ultimate shelter for all those who are in distress and misery. Just as maintenance of Ddharmma or Religiosity in this life is the wealth of those who are passing away from this world, My, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, devotees are the only refuge for persons fearful of falling into the miserable and distressing condition of life.

सन्तो दिशन्ति चक्षूंषि बहिरर्कः समुत्थितः ।
देवता बान्धवाः सन्तः सन्त आत्माहमेव च ॥ ३४ ॥

34

Santho dhisathi chkshumshi behirarkkah samuththithah
Dhevathaa baanddhavaah santhah santha aathmaahameva cha.

Just like how the rising Sun provides external light, My devotees provide divine eyes of Aathmajnjaana. My, Yedhooththama Uththamasloka

Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, devotees are One's real Worshipable Deities and real family; they are One's own Self and ultimately that Self is not different from Me. That means One's own Aathma or Self and 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 is the same.

वैतसेनस्ततोऽप्येवमुर्वश्या लोकनिस्पृहः ।
मुक्तसङ्गो महीमेतामात्मारामश्चचार ह ॥ ३५ ॥

35

VaithsenasthathoapyevamUrvasyaa lokanihspriah
Mukthasanggo maheemethaamaathmaaraamaschachaara ha.

Hey, Udhddhava Mahaathman! The great Emperor Puroorevas or Aila abandoned his desire to see Urvasi and became fully liberated from all material attachments and associations and wandered all around the world peacefully without any material desires and with blissful happiness of Aathmaanandha or Soulful Happiness as an Avaddhootha of fully renounced order.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायामेकादशस्कन्धे षड्विंशोऽध्यायः ॥ २६ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –
VishayaVairaagiSthuthi, AilaKattha] [Naama]
ShadVimsathiThamoAddhyaayah

Thus, we conclude the Twenty-Sixth Chapter – [Named As] ([Sree Krishna Bhagawaan's Advice To Udhddhava {Continuation} – Worship For Attainment of Detachment And Dis-association From Senses And Sense Gratifications – The Song Or Story Of Aila]) 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!