

**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)**

॥ अष्टाविंशोऽध्यायः - २८ ॥

**ASHTAAVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-EIGHT)**

**[UdhddhavOpadhesam – JnjaanaYogaNiroopanam] ([Sree Krishna  
Bhagawaan’s Advice To Udhddhava {Continuation} – Sree Krishna  
Bhagawaan’s Instructions On Description Of The Process Of Yoga Of  
Knowledge])**

[In this chapter we can read a brief summary of the process of Jnjaana  
Yoga or Yoga of Knowledge as explained by Sree Krishna Bhagawaan to

Udhddhava. All entities and elements of this universe are material products of three modes of nature and are subject to sensory perception. But they are all 'Unreal.' The only 'Real' thing is The Aathma or The Self. Self is Non-Dual or One without a Second. Therefore, the 'good' and 'bad' we assign to various objects and activities of this world are all superficial. Therefore, One must always avoid condemning or praising anything in this world. Because if we do so we are bound to be attached to material objects and activities and will get entangled in the material world which deprives us of the chance to engage in higher goals of spiritual life. There is only One Absolute Truth which was present at the beginning, before creation, and at the end, after the final dissolution. Therefore, this material universe and all its entities and elements are false, unreal, and non-existing. With the help of a scholarly Guru or Master One can understand and realize The Absolute Truth and can appreciate the unreality of the non-spiritual nature of the material body and its extensions. Some non-devotees practice Yoga to keep their bodies fit and youthful and may even achieve mystic perfection. But such attainments are worthless as they are only for material bodies. Please continue to read for more details...]

श्रीभगवानुवाच

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

परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत् ।  
विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च ॥ १ ॥

1

Parasvabhaavakarmmaani na presamsenna gerhayeth  
Visvamekaathmakam pasyan prekrithyaa purushena cha.

One should neither praise nor criticize or despise the character or the conditional nature and the activities of other persons or other people. Rather, One should realize and see this world as simply the combination of Prekrithi or Material Nature and Purusha or the Conditional Soul Enjoying the Material Nature, all based on Parabrahma or The Absolute Truth.

परस्वभावकर्माणि यः प्रशंसति निन्दति ।

स आशु भ्रश्यते स्वार्थादसत्यभिनिवेशतः ॥ २॥

2

Parasvabhaavakarmmaani yah presamsathi nindhathi  
Sa aasu bhresyathe svaarththadhasathyabhinivesathah.

Those who are indulged in praising or criticizing or despising the characters, behaviors, and or activities of others are certainly bound to be deviated from their own Dharma and Religious duties and responsibilities and of their own best interests by the entanglements of materialistic dualities.

तैजसे निद्रयाऽऽपन्ने पिण्डस्थो नष्टचेतनः ।  
मायां प्राप्नोति मृत्युं वा तद्वन्नानार्थदृक् पुमान् ॥ ३॥

3

Thaijase nidhrayaaaapanne pindasttho nashtachethanah  
Maayaam praapnothi mrithyum vaa thadvannaanaarththadhrik Pumaan.

Just as our Jeeva or embodied spirit Soul loses external consciousness when our senses are dormant and inactive and overcome by illusion of Svapna or dreaming or Sushupthi or deathlike sleeping stage, similarly a person experiencing material duality must encounter illusion and death. [Living stage and death are all Mitthya or Unreal and feels so only due to the unreal and non-existing duality.]

किं भद्रं किमभद्रं वा द्वैतस्यावस्तुनः कियत् ।  
वाचोदितं तदनृतं मनसा ध्यातमेव च ॥ ४॥

4

Kim bhadhram kimabhadhram vaa dhvaithasyaavasthunah kiyath  
Vaachodhitham thadhanritham manasaa ddhyaathameva cha.

In reality or in truth the duality is non-existent. In fact, there is no duality. Therefore, what is good or bad, what is acceptable or unacceptable or what is true or untrue within this insubstantial world of duality is non-existent. And how can One measure the extent of such good and bad, which are non-existent? That which is expressed by material words or seen by material eyes or meditated upon by the material mind is not ultimate truth. This material universe itself is false and untrue.

छाया प्रत्याह्वयाभासा ह्यसन्तोऽप्यर्थकारिणः ।  
एवं देहादयो भावा यच्छन्त्यामृत्युतो भयम् ॥ ५ ॥

5

Cchaayaaprethyaahvayaabhaasaa hyasanthoapyarththakaarinah  
Evam dhehaadhayo bhaavaa yechcchanthyaamrithyutho bhayam.

Even if we know that the shadows, reflections, mirages, echoes, and the likes are illusory reflections of real things just like the concept of how One believes snake in rope or ghost in the post, such reflections do cause semblance of meaningful or comprehensible perception. In exactly the same way, the identification of Jeevaathma or Dhehi or Conditioned Soul with Dheha or Sareera or Material Body, Mind, and Ego is illusory, this identification generates fear within him, and that fear will remain there until he dies. This is also the result of the duality.

आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः ।  
त्रायते त्राति विश्वात्मा ह्यियते हरतीश्वरः ॥ ६ ॥

6

Aathmaiva thadhidham visvam sriyathe srijathi Prebhuh  
Thraayathe thraathi visvaathmaa hriyathe harathEeswarah.

Therefore, this Aathma or Soul Which is The Super Soul and The Supreme Soul Who is Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is the Only One with No Second or Non-Dual Who or Which is This Universe, The Lord and Controller of The Universe, The Soul of the Universe, The Universal

Supreme Soul, Who is the Eternal Effulgence of Everything, Who is The Creator, All those are Created, Who is The Protector, Who is The Maintainer, Who is The Sustainer, And all Material Elements and Entities to be Protected and Maintained and Sustained, And all Material Entities and Elements Perishable and to be Perished and Destroyed, And One Who Destroys all Entities and Elements, And all these are the Same One Non-Dual Parabrahmam or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, The One without a Second.

तस्मान्न ह्यात्मनोऽन्यस्मादन्यो भावो निरूपितः ।  
निरूपितेयं त्रिविधा निर्मूला भातिरात्मनि ।  
इदं गुणमयं विद्धि त्रिविधं मायया कृतम् ॥ ७॥

7

Thasmaanna hyaathmanoanyasmaadhanyobhaavo niroopithah  
Niroopitheyam thrividdhaa nirmmoolaa bhaathiraathmani  
Idham gunamayam vidhddhi thrividdham maayayaa Kritham.

Hey, Udhddhava Mahaamathe! Therefore, you are crystal clear that The Supreme Soul without a Second or without having anything other than That can be either created by the Self or can ever come into existence by any chance nor anyone can even visualize or define meaningfully even by words about the existence of anything other than the Self or Soul. Therefore, no other entity can be properly ascertained as separate from Him, The Supreme Soul. Now, the appearance of the Three-Fold Nature, which is perceived within Him, has no actual basis. Rather, you should understand that this Material Nature, composed of Three Modes of Nature, is simply the product of His Maayaa Sakthi or Illusory Potency.

एतद्विद्वान् मदुदितं ज्ञानविज्ञाननैपुणम् ।  
न निन्दति न च स्तौति लोके चरति सूर्यवत् ॥ ८॥

8

Ethadhvidhvaan madhudhitham jnjaanavijnjaananaipunam  
Na nindhathi na cha sthauthi loke charathi sooryavath.

But One who has attained this Supreme Knowledge of Aathmajnjanam or Transcendental Knowledge which stabilizes the non-duality that there is nothing other than Parabrahma, The Absolute Truth, would never praise anything nor criticize or despise anything or anyone. He will see equanimity in everything or for him everything and everyone is the same Self or Soul or Parabrahma. He will move around everywhere in the universe, just like how Soorya or Sun moves around by removing the darkness by providing brightness of light to everything and everyone with equanimity and without any distinction, removing the darkness of material ignorance by providing Eternal Brightness of Transcendental Knowledge.

प्रत्यक्षणानुमानेन निगमेनात्मसंविदा ।  
आद्यन्तवदसज्ज्ञात्वा निःसङ्गो विचरेदिह ॥ ९॥

9

Prethyakshenaanumaanena nigamenaathmasamvidhaa  
Aadhyanthavadhasajjnathvaa nihsanggo vicharedhiha.

By direct perception - of seeing by own eyes or hearing by own ears or experiencing by the self -, or by logical deduction – inferences -, or by scriptural testimony, or by personal realization; One is bound and should think that this universe has a beginning and an end and so it is not the ultimate reality. With that knowledge this Universe and all its entities and elements have a beginning and an end and so not the ultimate reality or that is Mitthya or Unreal, One should live in this world with no attachment.

उद्धव उवाच

**Udhddhava Uvaacha (Udhddhava Mahaabhaaga Said):**

नैवात्मनो न देहस्य संसृतिर्द्रष्टृदृश्ययोः ।  
अनात्मस्वदृशोरीश कस्य स्यादुपलभ्यते ॥ १०॥

10

Naivaathmano na dhehasya samsrithirdhreshtridhrisyayoh  
AnaathmasvadhrisorEesa! Kasya syaadhupalebhyathe.

Oh, Eeswara! Oh, Vaasudheva Sree Krishna Bhagawan! The Aathma or Dhehi or Soul is Omnipresent and witness of everything. It knows each and every movement of each and every element of the universe as an uninvolved and unaffected witness and beyond the material universe. Therefore, there is no way and no chance for Aathma to have any material attachment at all and there is no way that the Aathma experiences material existence. And the Sareera or Dheha or body is only a Jeda, meaning lifeless and powerless and in-effulgent or devoid of effulgence and devoid of consciousness. Therefore, even Jeda or Body does not have any attachment or association and there is no way that the body can either experience the material existence. [This may look confusing as the body itself is material and not transcendental but what is stated here is that the body being lifeless cannot experience material existence.]

आत्माव्ययोऽगुणः शुद्धः स्वयंभ्योतिरनावृतः ।  
अग्निवद्धारुवदचिद्देहः कस्येह संसृतिः ॥ ११ ॥

11

Aathmaavyayoagunah sudhddhah svayamjyothiranaavritah  
Agnivadhhaaruvadhachidhdhehah kasyeha samsrithih.

Aathma or Soul or Paramaathma which is the Only Absolute Truth is devoid of material modes of nature, it is Eternal, it is Imperishable, it is Inexhaustible, it is Transcendental, it is Pure, it is Self-Illuminous and Self-Effulgent, and it is never covered by anything material, or rather, it cannot be covered by any material object or objects. It is like Fire. But the non-living material body, like firewood, is dull and unaware. So, in this world, who is that actually undergoes the experience of material like? Therefore, what is the purpose of this material world and for whose benefit is it and for whom is it?

श्रीभगवानुवाच

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

यावद्देहेन्द्रियप्राणैरात्मनः सन्निकर्षणम् ।  
संसारः फलवांस्तावदपार्थोऽप्यविवेकिनः ॥ १२ ॥

12

Yaavadhdhehendhriyapraanairaathmanah sannikarshanam  
Samsaarah phalavaamsthaavadhapaarththoapyavivekinah.

As long as the Soul is attracted and attached to the material body, senses under the influence of modes of nature, and vital force, One would be ignorantly forced to believe in material existence although in reality there is no material existence. Hey, Udhddhava! Please understand it is due to foolish material ignorance of that person who thinks so.

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।  
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥ १३ ॥

13

Arththe hyavidhyamaaneapi samsrithirna nivarththathe  
Ddhyayatho vishayaanasya svapneanarththaaagamo Yetthaa.

Even though it is foolish and meaningless, One who always contemplates about the material senses within his mind will see or think that there is material existence, and this material universe is real. It is just like One who experiences so many different things in dreams which are all untrue, unreal, and meaningless in real life or in the awakened stage. Therefore, One who does not have the Aathmajnjaana, or Transcendental Knowledge thinks that this material life is real and that there is material existence.

यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत् ।  
स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ॥ १४ ॥

14

Yetthaa hyaprethibudhddhasyapresvaapo behvanarththabhrith  
Sa eva prethibudhddhasya nav ai mohaaya kalpathe.

One who is not awake and dreaming, he may see and experience so many things in his dream both desirable and undesirable, but he will understand



and realize that all what he experienced were only dreams and not real when he is awake. So, whatever One experiences in his Svapna or Dream is Mitthya or Unreal and he will realize that when he is awakened. Similarly, for a Jnjaani or One who has transcendental knowledge of this material world and the material life is Mitthya or Unreal.

शोकहर्षभयक्रोधलोभमोहस्पृहादयः ।  
अहङ्कारस्य दृश्यन्ते जन्ममृत्युश्च नात्मनः ॥ १५ ॥

15

Sokaharshabhayaakroddhalobhamohasprihaadhayah  
Ahankaarasya dhrisyanthe jenmamrithyuscha naathmanah.

Unhappiness or lamentation, happiness or elation, fear, anger, greed, confusion, cupidity, lust, and hankering; as well as birth and death; are all experiences of Ahantha or False Ego and not of the Pure Soul.

देहेन्द्रियप्राणमनोऽभिमानो  
जीवोऽन्तरात्मा गुणकर्ममूर्तिः ।  
सूत्रं महानित्युरुधेव गीतः  
संसार आधावति कालतन्त्रः ॥ १६ ॥

16

Dhehendhriyapraanamanoabhimaano  
Jeevoantharaathmaa gunakarmmamooththih  
Soothram mahaanithyaruddheva geethah  
Samsaara aaddhaavathi kaalathanthrah.

The living entity falsely identifies with his or its material body, senses, life-air, and mind. And then it dwells within these coverings and assumes the form of his or its own materially conditioned qualities and work. Then he or it defines variously in relation to the Total Material Energy and calls various names like Antharaathma or The Indwelling Human Soul or Kundalini or conditioned internal Jeevaathma or the relative Jeeva or Jeevaathma, Soothraathma or Soul Thread – it is believed that the Soul Thread connects the Astral Body with Physical Body –, all under the strict control of Supreme Time. With this ignorant identification he is forced to run around here and

there within material existence. [We all live with our own [mis]-identification that we are materially existing.]

अमूलमेतद्वहुरूपरूपितं  
मनोवचःप्राणशरीरकर्म ।  
ज्ञानासिनोपासनया शितेन-  
च्छित्त्वा मुनिर्गा विचरत्यतृष्णः ॥ १७॥

17

Amoolamethadh behurooparoopitham  
Manovachahpraanasareerakarma  
JNjaanaasinopaasanayaa sithena  
Cchithvaa munirggaam vicharathyathrishnah.

Although the false ego has no factual basis, it is perceived in many forms as the functions of mind, speech, life-air, and bodily faculties. A Muni or a Bona-Fide Spiritual Master who is endowed with Transcendental Knowledge cuts of his false material identification arising from Ahantha or False Material Ego with the sword sharpened with transcendental knowledge and lives in this Material World free from all material attachments.

ज्ञानं विवेको निगमस्तपश्च  
प्रत्यक्षमैतिह्यमथानुमानम् ।  
आद्यन्तयोरस्य यदेव केवलं  
कालश्च हेतुश्च तदेव मध्ये ॥ १८॥

18

Jnjaanam viveko nigamasthapascha  
Prethyakshamaithihyamatthaanumaanam  
Aadhyanthayorasya yedheva kevalam  
Kaalascha hethuscha thadheva madhddhye.

With the knowledge and discretionary power of discrimination gained from Vedhaas, Saasthraas, Meditative Austerity, Penance, Own Experiences, Advice and Teachings from Masters, and Self-Analysis and Logical

Inferences One can attain Transcendental Knowledge. With such Transcendental Knowledge One can easily ascertain that it is Only Paramaathma or Parabrahma which is The Absolute Truth was present before the Creation of the Material Universe and which alone will remain after the destruction or dissolution of the Universe and is the Only thing which can be there in the Middle also, meaning other than the Paramaathma everything else is Unreal and Non-Existing. That is simple logic.

यथा हिरण्यं स्वकृतं पुरस्तात्  
पश्चाच्च सर्वस्य हिरण्मयस्य ।  
तदेव मध्ये व्यवहार्यमाणं  
नानापदेशैरहमस्य तद्वत् ॥ १९॥

19

Yetthaa hiranyam svakritham purasthaath  
Paschaach Sarvasya hiranmayasya  
Thadheva Madhddhye vyevahaaramaanam  
Naanaapadhesairahamasya thdhvath.

We know that various ornaments like Bracelets, Chains, Necklaces, Anklets, etc. made of Gold, were Only Gold before those ornaments were manufactured and all those ornaments will become Gold after those ornaments are destroyed or melted. Therefore, the status of Gold as ornaments is only in the middle. Before the beginning of those ornaments and after the end of those ornaments it is only Gold, therefore in the middle also it must remain only as Gold. This means the ornaments are Unreal and Gold is Real.

विज्ञानमेतत्त्रियवस्थमङ्ग  
गुणत्रयं कारणकार्यकर्तृ ।  
समन्वयेन व्यतिरेकतश्च  
येनैव तुर्येण तदेव सत्यम् ॥ २०॥

20

Vijnjaanamethaththriyavastthamangga  
Gunathreyam kaaranakaaryakarththri  
Samanvayena vyethirekathascha  
Yenaiva thuryena thadheva sathyam.

The material mind with the association of three modes of nature manifest in three phases of consciousness like Jaagrath or Wakefulness, Svapna or Dream or Half-Sleep, and Sushupthi or Deep Sleep, which are the products of three modes of nature. It, the material mind, further appears in or plays three distinct roles like the Perceiver, the Perceived, and the Cause of Perception or as the Regulator of Perception. Thus, the mind is manifested variously throughout these three-fold designations. But there is a Thureeya state or Fourth Factor, existing separately from all this, that alone constitutes The Absolute Truth. Hey, Udhddhava! Please understand that fact clearly and realize it.

न यत्पुरस्तादुत यन्न पश्चात्  
मध्ये च तन्न व्यपदेशमात्रम् ।  
भूतं प्रसिद्धं च परेण यद्य-  
त्तदेव तत्स्यादिति मे मनीषा ॥ २१ ॥

21

Na yeth purasthaadhutha yenna paschaa-  
Nmadhddhye cha thanna vyepadhesamaathram  
Bhootham presidhddham cha parena yedhyath  
Thadheva tha syaadhithi Me maneeshaa.

In My, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, opinion what is created and revealed or illuminated by something else, that is the only thing which is really in existence. Anything which did not exist in the past – meaning before it was born – and which will not exist in future – meaning after its death or destruction – has no existence of its own for the period of its duration as well, but it is only a superficial designation. [We are simply defining that we are 'Real' and in existence now. This concept is not True.]

अविद्यमानोऽप्यवभासते यो

वैकारिको राजससर्ग एषः ।  
ब्रह्म स्वयञ्ज्योतिरतो विभाति  
ब्रह्मेन्द्रियार्थात्मविकारचित्रम् ॥ २२॥

22

Avidhyamaanoapyavabhaasathe yo  
Vaikaariko raajasasargga eshah  
Brahma svayam jyothiretho vibhaathi  
Brahmendhriyaarththathmavikaarachithram.

Although, thus not existing in reality, this manifestation of transformations created within own mind from the mode of passion appears real because self-manifested, Self-Illuminous Absolute Truth exhibits Himself in the form of material variety of senses, sense objects, the mind, and the elements of physical nature. [This means that we think that we are in existence because Paramaathma or Parabrahma which is The Absolute Truth which is 'Real' and in 'Existence' is within us.]

एवं स्फुटं ब्रह्मविवेकहेतुभिः  
परापवादेन विशारदेन ।  
छित्त्वाऽऽत्मसन्देहमुपारमेत  
स्वानन्दतुष्टोऽखिलकामुकेभ्यः ॥ २३॥

23

Evam sphutam Brahmavivekahethubhih  
Paraapavaadhena visaaradhena  
Cchithvaaaathmasandhehamupaaremetha  
Svaanandhathushtoakhilakaamukebhyah.

A true seeker who wishes to attain transcendental knowledge must try to clearly understand the unique Brahma Thatthvam or Principle of Absolute Truth by discriminating logic and with the help and teaching from scholarly Masters and by analytical inferences Sruthees and Smrithees and by meditatively concentrating and thinking about Brahma. For that One must refute One's misidentification with the matter or material body, mind, senses, etc., and cut to pieces all doubts about the identity of the self. [Here the self is referred to as material body, mind, senses, etc.] Becoming

satisfied in Soul's natural ecstasy, One should desist from all lusty engagements of the material senses.

नात्मा वपुः पार्थिवमिन्द्रियाणि  
देवा ह्यसुर्वायुर्जलं हुताशः ।  
मनोऽन्नमात्रं धिषणा च सत्त्व-  
महङ्कृतिः खं क्षित्तिरर्थसाम्यम् ॥ २४॥

24

Naathmaa vapuh paarththivamindhriyaani  
Dhevaa hyasarvaayu Jelam huthaasah  
Manoannamaathram ddhishanaa cha Saththva-  
Mahamkrithih kham kshithirarththasaamyam.

The Aathma or the Self or Brahma or The Supreme Absolute Truth is neither this material body of this earth, nor the senses, nor the life-air, nor the deities, nor the sky, nor the external air, nor the water, nor the fire, nor One's own mind. Similarly, neither One's intelligence, nor the material consciousness, nor the ego, nor the elements of ether or earth, nor the objects of sense perception, nor even the primeval state of mental equilibrium can be considered as the actual identity of Aathma or Soul.

समाहितैः कः करणैर्गुणात्मभि-  
र्गुणो भवेन्मत्सुविविक्तधाम्नः ।  
विक्षिप्यमाणैरुत किं नु दूषणं  
घनैरुपेतैर्विगतै रवेः किम् ॥ २५॥

25

Samaahithaih kah karanaairgunaathmabhir-  
Guno bhavenmathsuvivikthaddhaamnah  
Vikshipyamaanirutha kim nu dhooshanam  
Ghanairupethairvigethai reveh kim.

What good or what bad is there for One who has realized Me by concentrating his mind meditatively on Me without any disturbances either by controlling the senses or by leaving loose and free to wander around

with no control at all? Absolutely there is no difference as the mind would never be agitated by any sensual pleasures or displeasures. It is just like that the Sun is not at all affected by the nearby clouds nor the far away clouds or the coming and going of the clouds.

यथा नभो वाय्वनलाम्बुभूगुणै-  
र्गतागतैर्वर्तुगुणैर्न सज्जते ।  
तथाक्षरं सत्त्वरजस्तमोमलै-  
रहम्मतेः संसृतिहेतुभिः परम् ॥ २६॥

26

Yetthaa nabho vaayvanalaambubhoogunai-  
Rggethaagethairvvarththugunairna sajjathe  
Thatthaaksharam saththvarejasthamomalai-  
Rahammatheh samsrithihethubhih param.

Hey, Udhddhava Mahaamathe! I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, Aathma or The Paramaathma or The Supreme Absolute Truth totally independent and fully disassociated with Material Nature and Modes of Natures like Saththva = Goodness, Rejas = Passion, and Thamas = Ignorance, and because of that from the Aham Thatththvam or Material Ego which is a product of Modes of Nature, and remain so Eternally even though the Jeevaathma or Conditioned Soul reflects material qualities and appears to be associated with Material Nature. It is similar to the Sky which displays various qualities of Air, Fire, Water, and Earth that passes through it, as well as such qualities like heat and cold which continually come and go with seasons.

तथापि सङ्गः परिवर्जनीयो  
गुणेषु मायारचितेषु तावत् ।  
मद्भक्तियोगेन दृढेन यावद्-  
रजो निरस्येत मनः कषायः ॥ २७॥

27

Thatthaapi sanggah parivarjjaneeyo  
Guneshu maayaarechitheshu thaavath  
Madhbhakthiyogena dhriddena yaavadh  
Rejo nirasyetha manahkashaayah.

Despite, by firmly practicing devotional services to Me One has completely eliminated from his mind all contaminations of material passion, One must very carefully avoid associating with material modes, which are produced by My Illusory Energy.

यथाऽऽमयोऽसाधुचिकित्सितो नृणां  
पुनः पुनः सन्तुदति प्ररोहन् ।  
एवं मनोपक्वकषायकर्म  
कुयोगिनं विध्यति सर्वसङ्गम् ॥ २८॥

28

Yetthaaaamayoasaaddhuchikithsitho nrinaam  
Punah punah santhudhathi prerohan  
Evam manoapakvakashaayakarmma-  
Kuyoginam viddhyathi sarvasanggam.

Just like how a patient who is not getting proper treatment for his disease would get worsened as his sickness would get aggravated, a person who is unable to get rid of all his association with contaminations of material mode of passion would engage in more and more fruitive activities for fulfilment of his sensual gratifications, with his constant association and involvement in material mode of passion he would fall deeper and deeper into the pit of material contaminations. Thus, his interest would increase in wife, children, family, relatives, and friends and will get deviated from the path of devotion and start moving in the path contaminated with material passion. Such a person is a Kuyogi or an imperfect Yogi.

कुयोगिनो ये विहितान्तरायै-  
र्मनुष्यभूतैस्त्रिदशोपसृष्टैः ।  
ते प्राक्तनाभ्यासबलेन भूयो  
युञ्जन्ति योगं न तु कर्मतन्त्रम् ॥ २९॥



Kuyogino ye vihithaantharaayai  
 Rmmanushyabhoothaisthridhesopasrishtaih  
 The praakthanaabhyaasabelena bhooyo  
 YUnjjanthi yogam na thu karmmathanthram.

Sometimes the progress of imperfect Yogi or Transcendentalist is checked by attachment and association with family members, disciples, or others who are sent by envious Dhevathaas or gods for that purpose. [Example is that Dhevendhra has enticed and blocked the austerity of Visvaamithra and blocked or prevented the Yaagaas of Ambareeksha, Puru, etc. as he was worried of losing his position.] But on the strength of their accumulated advancement, such imperfect transcendentalists would resume their practice of Yoga in the next life. They will never again be trapped in the network of fruitive activities.

करोति कर्म क्रियते च जन्तुः  
 केनाप्यसौ चोदित आनिपतात् ।  
 न तत्र विद्वान् प्रकृतौ स्थितोऽपि  
 निवृत्ततृष्णः स्वसुखानुभूत्या ॥ ३० ॥

Karothi karmma kriyathe cha jenthuh  
 Kenaapyasau chodhitha aanipaathaath  
 Na thathra Vidhvaan prekrithau stthithoapi  
 Nivritthathrishnah svasukhaanubhoothyaa.

An ordinary person with no transcendental knowledge performs material fruitive work instigated by material desires and for fulfillment of the same and would continue to do so until his death without gaining discriminative knowledge. Whereas a knowledgeable person with Aathmajnjaana or Knowledge of the Self, even though he is a living as material entity, by experiencing Aathmaanandha-Anubhoothi or blissful happiness of transcendentalism he would renounce all his material desires and become devoid of any desire to fulfil any material desire would not develop any interest in performing fruitive work as he has no desire to be fulfilled.

तिष्ठन्तमासीनमुत व्रजन्तं  
शयानमुक्षन्तमदन्तमन्नम् ।  
स्वभावमन्यत्किमपीहमान-  
मात्मानमात्मस्थमतिर्न वेद ॥ ३१ ॥

31

Thishttanthamaaseenamuth vrajantham  
Sayaanamukshanthamadhanthamannam  
Svabhaavamanyath kimapeeha maana-  
Maathmaanamaathastthamathirna Vedha.

One who is able to concentrate and fix his mind within Aathma or within his - Self will not experience or identify the existence of his material body when he is moving or lying down or sitting at place or even when he is excreting. For such a person of Aathmasaakshaathkaaram or Transcendental Realization there is no material existence even if he performs all material activities

यदि स्म पश्यत्यसदिन्द्रियार्थं  
नानानुमानेन विरुद्धमन्यत् ।  
न मन्यते वस्तुतया मनीषी  
स्वाप्नं यथोत्थाय तिरोदधानम् ॥ ३२ ॥

32

Yedhi sma pasyathyasadhindhriyaarthttham  
Naanaanumaanena virudhddhamanyath  
Na manyathe vasthuthayaa Maneeshee  
Svaapnam yetthohtthaaya thirodhddhaanam.

Although a Self-Realized person of Knowledge may sometimes see or experience with his material senses an impure material object or material activity, he does not and will not accept them as 'Real.' With logical analysis the intelligent person will understand that the impure sense objects based on illusory material duality is contrary to and distinct from reality in

the same way that a man awakening from sleep realizes that his dreams were unreal and fake.

पूर्व गृहीतं गुणकर्मचित्र-  
मज्ञानमात्मन्यविविक्तमङ्ग ।  
निवर्तते तत्पुनरीक्षयैव  
न गृह्यते नापि विसृज्य आत्मा ॥ ३३ ॥

33

Poorvam griheetham gunakarmmachithra-  
Majnjaanamaathmanyavivikthamangga  
Nivarththathe that punareekshayaiva  
Na grihyathe naapi visrija aathmaa.

Oh, Poojya or Most Respectable Worshipable Udhddhava Mahaamathe! Just like how a person when he is awake from sleep realizes that all dreams he has seen or thought he was experiencing were all Mitthya or False or Unreal, One who has experienced or seen material objects or material activities as a result of sense-oriented activities when he did not have Aathmajnjanam, or Self-Realization or Transcendental Knowledge would gradually be removed as they turn out to be Mitthya or Unreal by attainment of pure Aathmajnjanam.

यथा हि भानोरुदयो नृचक्षुषां  
तमो निहन्यान्न तु सद्विधत्ते ।  
एवं समीक्षा निपुणा सती मे  
हन्यात्तमिस्रं पुरुषस्य बुद्धेः ॥ ३४ ॥

34

Yetthaa hi Bhaanorudhayo nrichakshushaam  
Thamo nihanyaanna thu sadhviddhatthe  
Evam sameekshaa nipunaa sathee Me  
Hanyaaththamisram purushasya budhddheh.

When the Sun rises it destroys the darkness covering our eyes, but it does not create any objects which are being seen by our eyes in front of us nor it ever destroys any objects which we used to see at daytime when the Sun sets. Similarly, Aathmajnjaana or Transcendental Knowledge or Factual Knowledge, which is nothing other than knowing Me - Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan – will destroy the darkness covering a Person's true consciousness.

एष स्वयञ्ज्योतिरजोऽप्रमेयो  
महानुभूतिः सकलानुभूतिः ।  
एकोऽद्वितीयो वचसां विरामे  
येनेषिता वागसवश्चरन्ति ॥ ३५ ॥

35

EshasvayamjyothirAjoapremeyo  
Mahaanubhoothih sakalaanubhoothih  
Ekoadhvitheeyo vachasaam viraame  
Yeneshithaa vaagasavascharanthi.

Hey, Udhddhava Mahaamathe! The knowledge about Me or Aathmasaakshaathkaaram or Self-Realization is True, Pure, and Supreme. There is no knowledge other than that. I, The Supreme Lord, am Self-Luminous, Unborn, Immeasurable, and Eternal. The knowledge about Me is pure transcendental consciousness and perceives everything properly. [What it means is that with Aathmajnjaana One can perceive that what material objects or material activities he sees, or experience is Unreal and False.] It simply destroys One's material ignorance. I am Adhvaitha, meaning One without a Second. I can be realized only after the ordinary words cease, meaning I am beyond words or explanation or that nobody can describe Me by words. But I am the One who sets into motion the Power of Speech and the Life-Air. [Meaning without Me there is no Universe and the entities and elements therein.]

एतावानात्मसम्मोहो यद्विकल्पस्तु केवले ।  
आत्मनृते स्वमात्मानमवलम्बो न यस्य हि ॥ ३६ ॥

Ethaavaanaathmasammoho yedvhikalpasthu kevale  
Aathmannrithe svamaathmaanamavalembo na yesya hi.

Pure Soul is unstained and does not have any ignorance, or bewilderment or duality. It is only the mind which has bewilderment and for that mind which is bewildered there is no alternative other than seeking shelter at Aathma or Self or Soul or Me - Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan – to remove the bewilderment of ignorance and duality.

यन्नामाकृतिभिर्ग्राह्यं पञ्चवर्णमबाधितम् ।  
व्यर्थेनाप्यर्थवादोऽयं द्वयं पण्डितमानिनाम् ॥ ३७॥

Yennaamaakrithibhirgraahyam panjchavarnnamabaaddhitham  
Vyerthththenaapyarththavaadhoayam dhvayam pandithamaaninaam.

Hey, Udhddhava Mahaamathe! There is a school of thought that: 'This material universe which is constituted of Five Great Elements and the entities and elements of the universe which can clearly be identified with predefined names and forms appear to be real and therefore the concept that this universe of duality is not acceptable and sensible.' Those who believe in this concept of universe with all such dualities like good and bad, right and wrong, etc. are really in existence, are not scholars but only pseudo-scholars. Such pseudo-scholars are vainly proposing fanciful theories without any basis in fact.

योगिनोऽपक्वयोगस्य युञ्जतः काय उत्थितैः ।  
उपसर्गैर्विहन्येत तत्रायं विहितो विधिः ॥ ३८॥

Yoginoapakvayogasya yunjjathah kaaya utthithaih  
Upasarggairvihanyetha thathraayam vihitho viddhih.

A Yogi who is not yet mature in his Yoga practice but still continues to practice Yoga with improper training may sometimes be overcome by various physical disturbances. Therefore, the following process is recommended for them.

योगधारणया कांश्चिदासनैर्धारणान्वितैः ।  
तपोमन्त्रौषधैः कांश्चिदुपसर्गान् विनिर्दहेत् ॥ ३९ ॥

39

Yogaddhaaranayaa kaamschidhaasanairdhdhaaranaanvithaih  
Thapomanthraushaddhahih kaamschidhupasargaan vinirdhdheheth.

Some of these disturbing obstructions may be counteracted by Yogic Meditation, some others by Aasanaas or Sitting Postures; both of them practiced together with concentration on controlled breathing; some others may be counteracted by practicing special austerities, Manthraas, or Medicinal Herbs.

कांश्चिन्ममानुद्धानेन नामसङ्कीर्तनादिभिः ।  
योगेश्वरानुवृत्त्या वा हन्यादशुभदान् शनैः ॥ ४० ॥

40

KaamschinMamaanuddhyaanena naamasnkeerththanaadhibhih  
Yogeswaraanuvriththyaa vaa hanyaadhasubhadhaanjcchanaih.

Hey, Udhddhava Mahaamathe! Of those who are suffering from distresses, pains, unhappiness, and sorrows; some of them may be able to resolve and remove all their issues by chanting Manthraas of My glories, some others by reciting Keerththans of My glories, some others by concentrating and meditating upon Me daily, and some others by worshiping Deities of Yogaas.

केचिद्देहमिमं धीराः सुकल्पं वयसि स्थिरम् ।  
विधाय विविधोपायैरथ युञ्जन्ति सिद्धये ॥ ४१ ॥

41

Kechidhdhehamimam ddheeraah sukalpam vayasi stthiram  
Viddhaaya vividdhopaayairattha yunjjanthe sidhddhaye.

Some of the Yogees make use of the Yoga Nishtta or take advantage of the benefits of Yoga Practices with various processes or methods to free the material body from disease and old age and keep it perpetually youthful. Thus, they engage in Yoga Practices for achieving material mystic perfections. [Nowadays we are practicing Yoga only for material mystic benefits as perfections are never attained.]

न हि तत्कुशलादृत्यं तदायासो ह्यपार्थकः ।  
अन्तवत्त्वाच्छरीरस्य फलस्येव वनस्पतेः ॥ ४२॥

42

Na hi that kusalaadrithyaam thadhaayaaso hyapaarththakah  
Anthavaththvaachcchareerasya phalasyeva vanaspatheh.

Just like the fruits, which is a material benefit of a tree, of a tree, like Soul, will be perished and spoiled in a day or two or in a week or two whatever material fruitive benefits One can achieve from the body is also perishable shortly. Therefore, there is no meaning or there is no usefulness in achieving material benefits achieved by the body by practicing Yoga. Therefore, attainment of such material perfections is useless like the fruits, which is compared to material body, of the tree, compared to Soul, and the benefits of material body is like the fruits and are useless.

योगं निषेवतो नित्यं कायश्चेत्कल्पतामियात् ।  
तच्छ्रद्ध्यान्न मतिमान् योगमुत्सृज्य मत्परः ॥ ४३॥

43

Yogam nishevatho nithyam kaayascheth kalpathaamiyaath  
Thachcchredhdhaddhyaanna mathimaan yogamuthsrijya mathparah.

Although One can improve the strength and agility of the material body by practicing various methods of Yoga, an intelligent person who has dedicated his life to Me, Yedhooththama Uththamasloka Vaasudheva Sree

Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, does not place his faith in the prospect of perfecting his physical body through Yoga, and in fact he gives up such procedures.

योगचर्यामिमां योगी विचरन् मदपाश्रयः ।  
नान्तरायैर्विहन्येत निःस्पृहः स्वसुखानुभूः ॥ ४४॥

44

Yogacharyaamimaam Yogee vicharan Madhvyepaasrayah  
Naantharaayairvihanyetha nihspriahah svasukhaanubhoooh.

Hey, Udhddhava Mahaathman! The process and practice of this Yoga Nishtta is most exalted and gratifying. One who practices Yoga and takes shelter of Me - Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan – remains free from hankering because he experiences blissful happiness of Aathmaanandhaanubhoothi or divine happiness from Self-Realization. Thus, One who executes this Yoga Practice would never be overtaken by or defeated by obstacles or miseries of life.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां  
संहितायामेकादशस्कन्धे अष्टाविंशोऽध्यायः ॥ २८॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam  
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –  
JnjaanaYogaNiroopanam] [Naama] AshtaaVimsathiThamoAddhyaayah

Thus, we conclude the Twenty-Eighth Chapter – [Named As] ([Sree Krishna Bhagawaan’s Advice To Udhddhava {Continuation} – Sree Krishna Bhagawaan’s Instructions On Description Of The Process Of Yoga Of Knowledge]) 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!**