

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ विंशोऽध्यायः - २० ॥

VIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY)

**[UdhddhavOpadhesam – JnjaanaKarmmaBhakthi
YogaAddhikaaraadhiBhedham] ([Sree Krishna Bhagawaan's Advice
To Udhddhava {Continuation} – Detailed Explanation of Jnjaana Yoga,
Karmma Yoga, and Bhakthi Yoga With Their Distinctive Differences])**

[In this chapter we can read the processes of Karmma-Yoga or Path of Action, Jnjaana-Yoga or Path of Knowledge, and Bhakthi-Yoga or Path of Devotion, depending upon the need and nature of the candidates. Vedhic Saasthraas are the words expressing the instructions and orders of Sree Krishna Bhagawaan Who is The Supreme God. According to Varnnaasrama System, who can or who should follow or adopt which path is detailed here. Udhddhava raised the logical question why Vedhaas contain conflicting ideas such as dualistic approach for Varnnaasrama Classes and non-dualistic principles for transcendentalists. His doubts like that are clarified here. In response to Udhddhava, Sree Krishna Bhagawaan responded that Vedhaas describe Karmma-Jnjaana-Bhakthi Yogaas for facilitating attainment of liberation. Karmma Yoga or Path of Action is designated for those persons who are not detached and who are full of gross desires. Jnjaana Yoga is for those who are detached from the fruits of activity and have given up material endeavors. Bhakthi Yoga is for those who have taken to Vairaagya or Renunciation. This chapter will conclude that piety and impiety that results from ritualistic injunctions and prohibitions that cannot be applied to the unalloyed devotees of Sree Krishna Bhagawaan Who is The Supreme God. Please continue to read for more details...]

उद्धव उवाच

Udhddhava Uvaacha (Udhddhava Mahaathman Said):

विधिश्च प्रतिषेधश्च निगमो हीश्वरस्य ते ।
अवेक्षतेऽरविन्दाक्ष गुणं दोषं च कर्मणाम् ॥ १॥

1

Viddhischa prethisheddhascha nigame hEeswarasya The
AvekshatheAravindhaaksha! Gunam dhosham cha karmmanaam.

Oh, Aravindhaaksha or Thaamarasaaksha or Lotus-Eyed Sree Krishna Bhagawan! The Vedhic Literature consisting of both positive and negative injunctions is decided and established by Your Lordship only or they are Your own orders. [The Vedha itself is authorized by Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the

Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.] Vedhic Literatures have clearly and distinctly focused upon or spelt out the good and bad qualities of work.

वर्णाश्रमविकल्पं च प्रतिलोमानुलोमजम् ।
द्रव्यदेशवयःकालान् स्वर्गं नरकमेव च ॥ २॥

2

Varnnaasramavikalpam cha prethilomaanulomajam
Dhrevyadhesavayah kaalaan svarggam narakameva cha.

Vedhic Literatures have fully and clearly spelt out superior and inferior varieties found in Varnnaasrama Ddharmmaas or Human Social and Occupational System and they are due to pious and sinful modes of family planning. Thus, piety and sin are constant points of reference in Vedhic analysis of the components of a given situation like the material ingredients, place, age, and time. Vedhaas have revealed the existence of material heaven and hell, which are certainly based on piety and sin.

गुणदोषभिदा दृष्टिमन्तरेण वचस्तव ।
निःश्रेयसं कथं नृणां निषेधविधिलक्षणम् ॥ ३॥

3

Gunadhoshaabhidhaadhrishtimantharena vachasthava
Nihsreyasam kattham nrinaam nisheddhaviddhilekshanam.

If One's intelligence is devoid of duality feeling or if One is capable to think that there is no good qualities and bad qualities in the world, and everything is qualityless without any quality then everything will be acceptable to him and will not be agitated with the thinking that something is acceptable some other things are rejectable. Assuming that One is bestowed without such Bhedha Budhddhi or without such duality concept, then how is it possible for him to act piously and forbid to act sinfully? Vedhic Literature also has established that One would be able to attain liberation from material

contaminations and miseries only by pious and virtuous activities and hence without undertaking pious activities and forbidding impious or sinful activities how is it possible for him to get liberation and attain Moksha which is the ultimate goal of life?

पितृदेवमनुष्याणां वेदश्चक्षुस्तवेश्वर ।
श्रेयस्त्वनुपलब्धेऽर्थे साध्यसाधनयोरपि ॥ ४ ॥

4

PithruDhevaManushyaanaam Vedhaschakshusthaveswarah!
Sreyasthvanupalebdddhearthtthe saaddhyasaaddhanayorapi.

Oh, My Dear Sree Krishna Bhagawan! Pithroos, Dhevaas, and Manushyaas consult Vedhic Literatures, because these Vedhic Literatures, are Your own laws and they constitute highest evidence and revelation. Therefore, in order to attain the opulence which cannot be achieved or attained by direct experience and or general obvious theories and principles established, the means and ends of all things are to refer the Vedhic Injunctions laid down by You and Your glories.

गुणदोषभिदादृष्टिर्निगमात्ते न हि स्वतः ।
निगमेनापवादश्च भिदाया इति ह भ्रमः ॥ ५ ॥

5

Gunadhoshabhidhaadhrishtirnnigamaaththe na hi svathah
Nigamenaapavaadhascha bhidhaayaa ithi ha bhremah.

Oh, Kesava or Vaasudheva Sree Krishna Bhagawan! Both qualities of dualities like good and bad or piety and impiety are established for Vedhaas which are Your own manifestations. They are actually not self-creations. My confusion or bewilderment is why such exceptions are created or formed within Vedhaas which are most exalted and supreme reference books. Therefore, why should Vedhaas consist of such exceptions of dualities?

श्रीभगवानुवाच

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

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।
ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् ॥ ६॥

6

Yogaasthrayo Mayaa prokthaa nrinaam sreyoviddhithsayaa
Jnjaanam karmma cha bhakthischa nopaayoanyoasthi
Kuthrachith.

Hey, Udhddhava Mahaamathe! I have clearly established three distinctive paths for advancement and for the benefit and welfare of human beings, and they are Jnjaana Yoga or Path of Knowledge, Karmma Yoga or Path of Work or Action, and Bhakthi Yoga or Path of Devotion. Oh, Ddhanyaathman or Supreme Exalted and Blessed Soul! Besides these three paths there are absolutely no other paths anywhere or any means of and for elevation. Be clear of that.

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु ।
तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ॥ ७॥

7

Nirvvinnaanaam jnjaanayogo nyaasinaamiha karmmasu
Theshvanirvvinnachiththaanaam karmmayogasthu kaamimaam.

Hey, Udhddhava Mahaamathe! For those who are disgusted with material life and detached from fruitive activities and accepted the renounced order of life as a Sanyaasi, Jnjaana Yoga or the Path of Philosophical Speculation is recommended. For those who are not disgusted with material life and having material desires to be fulfilled in life should seek for attainment of perfection of life through the Path of Karmma Yoga.

यदृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् ।
न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥ ८॥

8

Yedhrichcchayaa mathkatthaadhau jaathasredhddhasthu yah Pumaan
Na nirvvinno naathisaktho bhakthiyogoasya
Sidhddhidhah.

Oh, Bhakthoththama Udhddhava! Those who are intensely interested and always immersed in listening, discoursing, and chanting Keerththans and stories proclaiming My glories and without having any other interest in fruitive activities and material life can attain supreme perfection of life through Bhakthi Yoga or the Path of Devotion. There is absolutely no doubt about it.

तावत्कर्माणि कुर्वीत न निर्विद्येत यावता ।
मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते ॥ ९॥

9

Thaavath karmmaani kurvveetha na nirvvidhyetha yaavathaa
Mathkatthaasrevanaadhau vaa sredhddhaa yaavanna jaayathe.

Oh, Yaadhavendhra or The Best and Most Exalted Yaadhava, Udhddhava! As long as a Person is not detached from material life and liberated so long, he will not be interested in listening or narrating or singing the stories and Keerththans proclaiming My, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, glories. There is no doubt about it. Such a person should continue to engage in fruitive activities of regulative principles according to the Vedhic injunctions.

स्वधर्मस्थो यजन् यज्ञैरनाशीः काम उद्धव ।
न याति स्वर्गनरकौ यद्यन्यन्न समाचरेत् ॥ १०॥

Svaddharmmasttho yejan yejnairanaaseeh kaama Udhddhava!
Na yaathi svargganarakau yedhyanyanna samaachareth.

Those who perform their prescribed duties according to their Varnnaasrama Ddharma as a worship and offering of obeisance unto Me and also by performing many Yaagaas and Yejnjaas without having any desire for attainment of any material benefit or result and having no other interest or involvement in any other material fruitive activities would never have any difference between Naaka or Heaven and Naraka or Hell. [Such an ardent devotee would be devoid of duality.]

अस्मिंल्लोके वर्तमानः स्वधर्मस्थोऽनघः शुचिः ।
ज्ञानं विशुद्धमाप्नोति मद्भक्तिं वा यदृच्छया ॥ ११ ॥

Asmimlloke varththamaanah svaddharmmastthoanaghah suchih
Jnjaanam visudhddhamaapnothi Madhbhakthim vaa yedhrichcchayaa.

In this world anyone who adheres to the regulative principles of Varnnaasrama Ddharma and engages in prescribed duties without deviating from the principles would definitely attain either pure transcendental knowledge or would become a true devotee of Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, without any delay. Oh, Sanmathe or One with pure and virtuous Mind and Intelligence, Udhddhava! Such a dutiful person would unexpectedly become either a Jnjaani = Transcendentalist or a Bhaktha = Devotee without him desiring for that.

स्वर्गिणोऽप्येतमिच्छन्ति लोकं निरयिणस्तथा ।
साधकं ज्ञानभक्तिभ्यामुभयं तदसाधकम् ॥ १२ ॥

Svargginoapyethamichcchanthi lokam nirayinastthatthaa
Saaddhakam jnjaanabhakthibhyaamubhayam thadhasaaddhakam.

The residents of both heaven and hell desire to be born on the planet of Earth because the human life facilitates achievement of transcendental knowledge and devotee-ship of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan merely with or by Hari Bhakthi or Vishnu Bhakthi or Bhakthi Yoga and Jnjaana Yoga or path of knowledge and path of devotion and also attainment of Moksha Padham which is the supreme goal of life.

न नरः स्वर्गतिं काङ्क्षेन्नारकीं वा विचक्षणः ।
नेमं लोकं च काङ्क्षेत देहावेशात्प्रमाद्यति ॥ १३॥

13

Na narah svarggethim kaangkshennaarakeem vaa vichakshanah
Nemam lokam cha kaangkshetha dhehoavesaath
Premaadhyathi.

A Jnjaani or a Knowledgeable Person would never wish or desire to go to or reach heaven or hell. A Jnjaani should not even wish or desire to be born on this planet of Earth as such a desire is also due to the ignorance that he is his Dheha or material body and not Dhehi or Aathma or Soul. We consider ourselves that 'we' are 'Dheha.' That is because of our Mitthyaaboddha or Illusion or Delusion as we are in this Illusory Universe.

एतद्विद्वान् पुरा मृत्योरभवाय घटेत सः ।
अप्रमत्त इदं ज्ञात्वा मर्त्यमप्यर्थसिद्धिदम् ॥ १४॥

14

Ethadhvidhvaan puraa mrithyorabhavaaya ghatetha sah
Apremeththa idham jnjaathvaa marththyamapyarthttahasidhddhidham.

A wise person who has the knowledge that the material body is subject to death [birth, growth, and death] can attain perfection of life with all Purushaarththaas [Ddharmma, Arthttha, Kaama, and Moksha] should not foolishly neglect to take advantage of this opportunity and should try to attain liberation and Moksha before death arrives.

छिद्यमानं यमैरेतैः कृतनीडं वनस्पतिम् ।
खगः स्वकेतमुत्सृज्य क्षेमं याति हयलम्पटः ॥ १५॥

15

Cchidhyamaanam yemairethaih krithaneedam vanaspathim
Khagah svakethamuthsrija kshemam yaathi hyalempatah.

Just like how a bird which has constructed its nest in a tree, lives comfortably and abandons or leaves the tree as if it has no attachments to its own nest when it sees that the tree is being cut and destroyed by a cruel carpenter or a tree-cutter who is like a Yema or death personified, and the bird achieves happiness in another place. Similarly, a wise person should be detached from the material contaminations of this illusory universe and find blissful happiness in Aathmajnjaanam in another place where there is no attachment to the material universe.

अहोरात्रैश्छिद्यमानं बुद्ध्वाऽऽयुर्भयवेपथुः ।
मुक्तसङ्गः परं बुद्ध्वा निरीह उपशाम्यति ॥ १६॥

16

Ahoraathraih cchidhyamaanam budhddhvaaaayurbhayavepatthuh
Mukthasangah param budhddhvaa nireeha upasaamyathi.

One is considered to be a wise man, One who knows that 'he' is not the body but soul, who realizes that his duration of life is being similarly cut down by days and nights which are soldiers of Kaala or Time, should be fearful of his material life. By giving up all material attachments and desire, One should be able to understand and know Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the

Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and thus achieve perfect peace with JnJaana.

नृदेहमाद्यं सुलभं सुदुर्लभं
प्लवं सुकल्पं गुरुकर्णधारम् ।
मयानुकूलेन नभस्वतेरितं
पुमान् भवाब्धिं न तरेत्स आत्महा ॥ १७ ॥

17

Nridhehamaadhyam sulebham sudhurllebham
Plevam sukalpam gurukarnnaddhaaram
Mayaanukoolena nabhasvatheritham
Pumaan bhavaabddhim na thareth sa aathmhaa.

A person who is born as a man is naturally or by law of nature awarded with a human body, although it is a quite rare and precious achievement. This human body can be compared to a perfectly constructed boat or ship having the Aachaarya or Spiritual Master as its captain as none other than Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and his instructions as favorable winds impelling it own its course. Considering all these advantages, if a human being does not utilize his human life to cross the ocean of this material existence successfully should be considered as a killer of his own soul. [This means that we all must try to attain AathmajnJaana as we are fortunate to be born as a human being with wisdom and knowledge.]

यदाऽऽरम्भेषु निर्विण्णो विरक्तः संयतेन्द्रियः ।
अभ्यासेनात्मनो योगी धारयेदचलं मनः ॥ १८ ॥

18

Yehdaaaarambhesu nirvvinnno virakthah samyethendhriyah
Abhyaasenaathmano yogee ddhaarayedhachalam manah.

When a Yogi with transcendental realization becomes disgusted and disinterested in all endeavors for material happiness, and able to control and balance his senses and ultimately can conquer senses and develop detachment, he can and should begin spiritual practices. With such spiritual practice he should fix his mind, intelligence, and consciousness on Me Who is inscrutable and unlimited without any deviation.

धार्यमाणं मनो यर्हि भ्राम्यदाश्वनवस्थितम् ।
अतन्द्रितोऽनुरोधेन मार्गेणात्मवशं नयेत् ॥ १९॥

19

Ddhaaryamaanam mano yerhi bhraamyadhaasvanavastthitham
Athandhrithoanuroddhena maarggenaathmavasam nayeth.

Even if One is able to fix his mind, intelligence, and consciousness on Me, it is possible that at times he may automatically and involuntarily get deviated to some other non-transcendental or material things, he should somehow bring his mind, intelligence, and consciousness under his control by some exercises like concentrated meditation, Praanaayaama, etc. Otherwise, what could happen is that the mind, intelligence, and consciousness will get bewildered and move from one subject or object to another subject or object continuously.

मनोगतिं न विसृजेज्जितप्राणो जितेन्द्रियः ।
सत्त्वसम्पन्नया बुद्ध्या मन आत्मवशं नयेत् ॥ २०॥

20

Manogethim na visrijejjithapraano jithendhriyah
Saththvasampannayaa budhddhyaa mana aathmavasam nayeth.

एष वै परमो योगो मनसः सङ्ग्रहः स्मृतः ।
हृदयजत्वमन्विच्छन् दम्यस्येवार्वतो मुहुः ॥ २१॥

Esha vai paramo yogo manasah sanggrehah smrithah
Hridhayajnjathvamanvichcchan dhemyasyevaarvatho muhuh.

A devotee should control his mind and its wandering moves by force. By developed and increase Saththva Guna or quality of goodness and virtue as dominant quality of intelligence One should be able to bring the mind under his control. This Yoga or path or means of controlling mind is the best and most exalted Yoga. Just like how a wild steed who is aggravated should be left free initially to what it wants and then beaten and bridled properly by force and threat to bring under our full control and lead in the route where we want to ride, similarly One must initially give some freedom to the mind to see what it wants and what is its desires and wishes and then slowly by developing Saththva Guna he should bring mind under his full control.

साङ्ख्येन सर्वभावानां प्रतिलोमानुलोमतः ।
भवाप्ययावनुद्ध्यायेन्मनो यावत्प्रसीदति ॥ २२॥

Saamkhyena sarvvabhaavaanaam prethilomaanulomathah
Bhavaapyayaavanuddhyaayenmano yaavath preseedhathi.

With philosophical knowledge, One must try to understand the creation and annihilation of each and everything with natural Anuloma or progressive functions and through Prethiloma or regressive functions, respectively. He should continue to analytically study the temporary nature of all material objects whether cosmic, earthly, or atomic until his mind is well fixed in spiritual satisfaction.

निर्विण्णस्य विरक्तस्य पुरुषस्योक्तवेदिनः ।
मनस्त्यजति दौरात्म्यं चिन्तितस्यानुचिन्तया ॥ २३॥

Nirvvinnasya virakthasya purushasyokthavedhinah

Manasthyejathi dhauraathmyam chinthithasyaanuchinthayaa.

Oh, Yaadhava Sikhaamane or Crest Jewel of Yaadhava Clan, Udhddhava! One who is disgusted with this temporary and illusory nature of this worldly pleasures which are causes of miseries and distresses, and his mind being guided and instructed by his Aathmeeya Guru or Spiritual Master, considers again and again analytically the nature of this world and eventually would give up the false identification with this nature. [This means One who has attained Aathmajnjaana would automatically become a person of renounced order.]

यमादिभिर्योगपथैरान्वीक्षिक्या च विद्यया ।
ममार्चोपासनाभिर्वा नान्यैर्योग्यं स्मरेन्मनः ॥ २४॥

24

Yemaadhibhiryogapatthairaanveekshikyaa cha vidhyayaa
Mamaarchchopaasanaabhirvaa naanyairyogyam smarenmanah.

Through disciplinary practice of Yogaas like Yema and Niyama as well as through other practices of logical and spiritual educations and through worship and adoration of Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, One should constantly engage his mind, intelligence, and consciousness in remembering Me, The Supreme Personality of God. And that is the ultimate goal of all Yogaas. Nobody should ever apply any other means for this purpose.

यदि कुर्यात्प्रमादेन योगी कर्म विगर्हितम् ।
योगेनैव दहेदंहो नान्यत्तत्र कदाचन ॥ २५॥

25

Yedhi kuryaath premaadhena Yogee karmma vigerhitham
Yogenaiva dhehedhamho naanyaththathra kadhaachana.

If by any chance of momentary inattention or carelessness a Yogi accidentally commits an abominable or despicable activity, then by practice of the same very Yoga he could and should burn to ashes the sinful reactions without any time employing any other procedure like performing a Yaaga or special Pooja and like that.

स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः ।
विपर्ययस्तु दोषः स्यादुभयोरेष निर्णयः ॥ २६ ॥

26

Sve sveadhikaare yaa nishttaa s agunah parikeerththithah
Viparyayasthu dhoshah syaadhuhayoresha nirnnayah.

It has been established beyond any doubt that One who steadily adheres his prescribed duties according to his spiritual position of Varnnaasrama Ddharmma would definitely attain transcendental realization and he will be considered as pious. And on the contrary, sin would occur definitely to One who neglects his prescribed duty, and he will be considered as impious.

कर्मणां जात्यशुद्धानामनेन नियमः कृतः ।
गुणदोषविधानेन सङ्गानां त्याजनेच्छया ॥ २७ ॥

27

Karmmanaam jaathyasudhddhaanaamanena niyamah krithah
Gunadhoshaviddhaanena sanggaanaam thyaajenechcchayaa.

One who adopts this standard of virtue or piety and impiety or sin, sincerely desiring to give up all his past association or attachment with sense gratification, is able to subdue materialistic activities, which are by nature impure. These regulations and procedures had already been set up and established from the beginning itself accordingly.

जातश्रद्धो मत्कथासु निर्विण्णः सर्वकर्मसु ।
वेददुःखात्मकान् कामान् परित्यागेऽप्यनीश्वरः ॥ २८ ॥

Jaathasredhddho mathkatthaasu nirvvinnah sarvvakarmmasu
Vedha dhuhkhaathmakaan kaamaan paarithyaageapyaneeswarah.

ततो भजेत मां प्रीतः श्रद्धालुर्दृढनिश्चयः ।
जुषमाणश्च तान् कामान् दुःखोदकाश्च गर्हयन् ॥ २९॥

Thatho bhajetha Maam preethah sredhddhaalurdhriddanischayah
Jushamaanascha thaam kaamaan dhuhkhodharkkaamascha gerhayan.

One should carefully and concentratedly listen to My, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, glorious stories and should be disgusted of all material activities and abandon all fruitive activities for desire fulfillment and sense gratification, for having gained the knowledge that all sense gratification leads to miseries and unhappiness, but still being unable to renounce all sense enjoyments, My devotee should remain happy and worship Me with faith and devotion. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to miserable end results, and he sincerely repents such activities of sense enjoyment.

प्रोक्तेन भक्तियोगेन भजतो मासकृन्मुनेः ।
कामा हृदय्या नश्यन्ति सर्वे मयि हृदि स्थिते ॥ ३०॥

Prokthena bhakthiyogena bhajatho maasakrinmuneh
Kaamaa hridhayyaa nasyanthi sarvve mayi hridhi stthithe.

When a sagely intelligent person engages constantly in worshipping Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, by loving and devotional Keerththans and

Manthraas as described by Me in Vedhaas, Puraanaas, Ithihaasaas, etc., his heart and mind will be filled with the thoughts about Me alone and he becomes firmly situated in Me. Thus, all material desires within him will be completely burned to ashes and destroyed.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽखिलात्मनि ॥ ३१ ॥

31

Bhidhyathe hridhayagrentthih cchidhyanthe sarvvasamsayaah
Ksheeyanthe chaasya karmmaani Mayi dhristeakhilaathmani.

When a person clearly sees 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 Nikhilaathma or The Soul of Everything and Everyone in the pure lotus flower of his heart the chord which creates the knot with mind, under the material influence of the senses, and heart will be cut off into pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of God and The Supreme Soul.

तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः ।
न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदिह ॥ ३२ ॥

32

Thasmaadhbhakthiyukthasya yogino vai madhaathmanah
Na Jnjaanam na cha Vairaagyam praayah sreya bhavedhiha.

Therefore, a Yethi or a Sanyaasi who has renounced his passions and material desires and having concentratedly fixed his mind, heart, and consciousness within Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, and having no other thoughts other than Me is a true Bhaktha or devotee of Me. For such a steadfast and true devotee of Me, there is no need to have any transcendental knowledge, nor he does need to lead a renounced order of

life having abandoned all sensual desires. Because of his exalted true devotion itself he will become a Sidhddha having achieved the highest perfection in life.

यत्कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् ।
योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥ ३३ ॥

33

Yeth karmmabhiryeththapasaa jnjaanavairaagyathascha yeth
Yogena dhaanaddharmmena sreyobhiritharairapi.

सर्वं मदभक्तियोगेन मदभक्तो लभतेऽञ्जसा ।
स्वर्गापवर्गं मदधाम कथञ्चिद्यदि वाञ्छति ॥ ३४ ॥

34

Sarvvam madhbhakthiyogena madhbhaktho lebhatheanjjasaa
Svarggaapavarggam madhddhaama katthanjchidhyadhi vaanjcchathi.

न किञ्चित्साधवो धीरा भक्ता ह्येकान्तिनो मम ।
वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ॥ ३५ ॥

35

Na kinjchith saaddhavo ddheeraa bhakthaa hyekaanthino Mama
Vaanjcchanthyapi Mayaa dheththam kaivalyamapunarbhavam.

Hey, Udhddhava Mahaamathe! Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic Yoga, charity, religious duties, and all other means of perfecting life can easily be achieved by worshipping and offering devotional service unto Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. If My devotee desires promotion to heaven, liberation, or to reach My abode of Vaikuntta, all those can also be easily achieved with My blessings and benedictions. Because My devotees possess saintly

behavior and deep transcendental intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Certainly, even if I offer them liberation from births and deaths from these material lives, they do not accept it. [A true transcendentalist has no desire for anything, even for Moksha or to reach Vaikuntta Padham.]

नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम् ।
तस्मान्निराशिषो भक्तिर्निरपेक्षस्य मे भवेत् ॥ ३६॥

36

Nairapekshyam param praahurnnihsreyasamanalpakam
Thasmaanniraasisho bhakthirnnirapekshasya Me bhaveth.

The general opinion of the world of Pandithaas or Scholarly Saints is that it is the most exalted Sidhddhi or Perfection of Life to have no disregard or abandonment for anything and anyone, meaning the status that there is nothing to be renounced as everything is Parabrahma. Or in other words it is said that complete detachment is the highest stage of freedom. Therefore, One who has no personal desire and does not pursue after personal rewards can achieve loving devotional services unto Me.

न मय्येकान्तभक्तानां गुणदोषोद्भवा गुणाः ।
साधूनां समचित्तानां बुद्धेः परमुपेयुषाम् ॥ ३७॥

37

Na Myyekaanthabhakthaanaam gunadhoshaadbhavo gunaah
Saaddhoonaam samachiththaanaam budhddheh paramupeyushaam.

Those who are with equanimity and balanced mind and the minds, hearts, and consciousnesses are filled with Me and the thoughts about Me alone are My true devotees. They are My unalloyed and unstained devotees. Material piety and sin or impiety, which arise from good and evil, cannot exist within My such unalloyed devotees. They are always free from material hankerings. They maintain steady spiritual or transcendental consciousness in all circumstances. Indeed, such unalloyed devotees have achieved Me, Yedhooththama Uththamasloka Vaasudheva Sree

Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord
Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, Who is beyond
anything that can be conceived by material intelligence.

एवमेतान् मयाऽऽदिष्टाननुतिष्ठन्ति मे पथः ।
क्षेमं विन्दन्ति मत्स्थानं यद्ब्रह्म परमं विदुः ॥ ३८ ॥

38

Evamethaan Mayaaaadhishtaananuthishttanthi Me patthah
Kshemam vindhanthi Mathstthaanam yedhbhrahma paramam viduh.

Hey, Udhddhava Mahaamathe! Anyone who strictly and correctly follows
and adheres the Jnjaana Karmma Bhakthi Maargga or the Path of
Knowledge-Action-Devotion, which are My own stipulations and
instructions, would certainly attain the most exalted position in life with true
and correct knowledge of Parabrahma Thaththva and Parabrahma
properly. There is absolutely no doubt about it.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे विंशोऽध्यायः ॥ २० ॥

Iti Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –
JnjaanaKarmmaBhakthi YogaAddhikaaraadhiBhedham] [Naama]
VimsathiThamoAddhyaayah

Thus, we conclude the Twentieth Chapter – Named As ([Sree Krishna
Bhagawaan's Advice To Udhddhava {Continuation} – Detailed Explanation
of Jnjaana Yoga, Karmma Yoga, and Bhakthi Yoga With Their Distinctive
Differences]) 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!