

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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Om Namo Bhagavathe Vaasudhevaayah!

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - सप्तमस्कन्धः

**SREEMADH BHAAGAWATHAM - SAPTHAMASKANDDAH
MOOLAM (ORIGINAL)**

॥ सप्तमस्कन्धः ॥

SAPTHAMASKANDDAH (CANTO SEVEN)

॥ त्रयोदशोऽध्यायः - १३ ॥

THREYODHESOADDHYAAYAH (CHAPTER THIRTEEN)

YuddhishtiraNaaradhaSamvaadhe Yethi Ddharmma

[AasramaDdharmmaNiroopanam –

**PrehlaadhaAvaddhoothaSamvaadham] (Continuation of The
Conversation of Yuddhishtira and Dhevarshi Naaradha About the
Morally Righteous Duties and Obligations at Various Stages of Life –
Sanyaasa Ddharmma [Morally Righteous Duties and Obligations at
Different Stages of Life Brahmacharya-Grihasthaasrama-
Vaanapresttha-Sanyaasa and The Conversation of Prehlaadha with
Avaddhootha or Mendicant or One Who Is Free From Material Ties])**

[In this chapter we can read the details of conversation between Prehlaadha and an Avaddhootha Braahmana. Here the Braahmana describes how an Avaddhootha dresses, eats, sleeps and follows other routines. Basically, he would be leading a carefree lifestyle. He is not supposed to possess anything including the ego that he is an Avaddhootha or a Braahmana. He should be fully liberated and self-realized. He doesn't and should not have a choice of place, residence, food, bed, dress or for anything. He should be able to understand that the entire universe and all the entities and elements in the universe are simply a trick of Maaya or illusion. Vedhic principles and Saasthraachaaraas are required to reach the status of self-realization. Once, One understands that there is only One and there is No Two or Duality meaning that I, you, they, we, us are all same Soul, then, none of these Principles and Theories and Sciences are applicable or not necessary. He has explained that his two Guroos are Bumblebees and Boas. Then, he will explain the reason why he considers them as the most ideal Guroos. The chapter will conclude with a note that both the Avaddhootha Braahmana and Prehlaadha were Self-Realized Souls or Soul. Please continue to read for the details including the occupational principles of each of the Aasramaas...]

नारद उवाच

Naaradha Uvaacha (Dhevarshi Naaradha Said):

कल्पस्त्वेवं परिव्रज्य देहमात्रावशेषितः ।
ग्रामैकरात्रविधिना निरपेक्षश्चरेन्महीम् ॥ १ ॥

1

Kalpasthvevam parivrejya dhehamaathraavaseshithah
Graamaikaraathraavidhinaa nirapekshascharenmaheem.

If One is capable, he should renounce all material connections but for the body in inhabitable condition and travel around the world without remaining at one place or at one village for not more than one night so that he will not keep or will not have any dependency to any place or any one at any time. He should not have any material desires and should not have and should

not feel any material obligations. He should become an Avaddhootha, meaning the One who is free from all material ties.

बिभृयाद्यद्यसौ वासः कौपीनाच्छादनं परम् ।
त्यक्तं न दण्डलिङ्गादेरन्यत्किञ्चिदनापदि ॥ २॥

2

Bibhriyaadhyadhyasau vaasah kaupeenaachcchaadhanam param
Thyektham na dhendalinggaadheranyath kinjchidhanaapadhi.

An Avaddhootha should avoid any dress to cover himself. If at all he wears any dress, then it should be only a loincloth to cover secret or private parts. The renounced items include everything other than a Dhendu or rod and a Kamandalu or water-pot. He can avoid even the Dhendu and Kamandalu if there is no risk in it.

एक एव चरेद्धिक्षुरात्मारामोऽनपाश्रयः ।
सर्वभूतसुहृच्छान्तो नारायणपरायणः ॥ ३॥

3

Eka eva charedhbhikshuraathmaaraamoanapaasrayah
Sarvvabhoothasuhridhchcchaantho Naaraayanaparaayanah.

He should always be serene, calm and peaceful. He should be lovable and likable by everyone. He should accept and consider Remaakaantha or the consort of Remaadhevi or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan as the only shelter and support for him and no one else. He should always offer services and obeisance and prayers to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan as his Sole shelter. With that concept he should always be wandering around as a beggar with full satisfaction and contentment that he is Aathma Raama meaning the One who is Soulfully happy.

पश्येदात्मन्यदो विश्वं परे सदसतोऽव्यये ।
आत्मानं च परं ब्रह्म सर्वत्र सदसन्मये ॥ ४॥

4

Pasyedhaathmanyadho visvam pare sadhasathoavyeye
Aathmaanam cha param Brahma sarvvathra sadhasanmaye.

He should understand and realize that the Soul is imperishable, eternal, pure, good, uncontaminated, self-effulgent and uncorrupted. He should be able to see the whole universe within the Soul as the Soul is Param Brahma or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

सुप्तिप्रबोधयोः सन्धावात्मनो गतिमात्मदृक् ।
पश्यन् बन्धं च मोक्षं च मायामात्रं न वस्तुतः ॥ ५॥

5

Supthapreboddhayoh sanddhaavaathmano gethimaathmadhrik
Pasyan benddham cha moksham cha maayaamaathram na vasthuthah.

During awaken state and slumber state and in between the two or during unconsciousness and consciousness and in between the two he should try to understand the Self or the Soul. That means under all states of mind and always realize that Soul is the only truth. He should realize that the conditional and liberated stages or the attached and detached stages of life are illusory and not factual. That means it is only due to the power of Maaya we get the feeling that we are attached to the material world, or we are conditioned, etc. The realization that the Soul has neither attachment nor liberation is required for an Avaddhootha.

नाभिनन्देद्ध्रुवं मृत्युमध्रुवं वास्य जीवितम् ।
कालं परं प्रतीक्षेत भूतानां प्रभवाप्ययम् ॥ ६॥

6

Naabhinandhedhddhruvam mrithyumaddhruvam vaasya jeevitham
Kalam param pretheekshetha bhoothaanaam prebhavaapyayam.

An Avaddhootha should not think of or desire for the inevitable death as well as perishable life. He should realize that the cause of the creation of all the elements of the universe and the cause of dissolution of all the

elements of the universe are Time. Time is the deciding factor for everything. He should also wait for his Time for death and of course his birth and his existence were also due to Time.

नासच्छास्त्रेषु सज्जेत नोपजीवेत जीविकाम् ।
वादवादांस्त्यजेत्कर्तान् पक्षं कं च न संश्रयेत् ॥ ७॥

7

Naasachcchaasthreshu sajjetha, nopajeevetha jeevikaam,
Vaadhaavaadhaamsthyejeth tharkkaan, paksham kam cha na samsreyeth.

He should not put his mind and interest in the Saasthraas which teach the ways for gaining financial benefits and economic developments. A Sanyaasi or an Avaddhootha should never think that learning and or teachings of Saasthraas as a means of livelihood or for income generation. Saasthraas have a lot of logics and arguments and counterarguments, but an Avaddhootha should always be impartial to any arguments. That means an Avaddhootha should not think that one argument is correct and another one as incorrect in Saasthra.

न शिष्याननुबद्धीत ग्रन्थान् नैवाभ्यसेद्बहून् ।
न व्याख्यामुपयुञ्जीत नारम्भानारभेत्क्वचित् ॥ ८॥

8

Na sishyaananubenddheetha grentthaannaivaabhyaseth behoon
Na vaakhyaamupayunjeetha naarambhaanaarabheth kvachith.

An Avaddhootha should not gain any disciples, meaning do not involve in professional teaching. He should not read a lot of books whether they are Vedhaas, Saasthraas, Ithihaasaas, Puraanaas, etc. Do not read the commentaries and interpretations and guides. Do not start or initiate any project because all those will cause agitation of mind and therefore one would not be able to maintain calmness, impartiality and peace.

न यतेराश्रमः प्रायो धर्महेतुर्महात्मनः ।
शान्तस्य समचित्तस्य बिभृयादुत वा त्यजेत् ॥ ९॥

Na Yetheraasramah praayo ddharmmahethurmmahaathmanah
Saanthasya samachiththasya bibhriyaadhutha vaa thyejeth.

A peaceful and equipoised person with advanced spiritual knowledge does not need to be a Sanyaasi or a Yethi or live in an Aasrama and carry the Dhendu and Kamandalu because such signs and symbols could become obstacles for maintenance of Ddharmma. [Any possession of anything can be an obstacle for maintenance of Ddharmma.] But at the same time there is no hard and fast rule that he should not possess any of those things, if they do not intimidate maintenance of Ddharmma, then he could possess them. That means he should be immaterial to them, or he should be immaterial to them.

अव्यक्तलिङ्गो व्यक्तार्थो मनीष्युन्मत्तबालवत् ।
कविर्मूकवदात्मानं स दृष्ट्या दर्शयेन्नृणाम् ॥ १० ॥

Avyekthalinggo vyektharththo maneeshyunmathhabaalavath
Kavirmmookavadhaathmaanam sa dhrishtyaa dthersayennrinaam.

A Yethi should not expose himself to human society but by behavior his purpose will be disclosed. To the human society he will present himself as a restless child although he is the greatest scholarly thoughtful orator, he should present himself like dumb man.

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।
प्रह्लादस्य च संवादं मुनेराजगरस्य च ॥ ११ ॥

Athraapyudhaaharantheemamithihaasam puraathanam
Prehlaadhasya cha riyadham MuneraAjagerasya cha.

Hey, Mahaaraaja Ddharmmaputhra or Yuddhishtira! As an example, I will explain a popular story to establish the above points. Once upon a time a

learned Sage recited a story of an ancient discussion or conversation between Prehlaadha and a Yethi or Muni or an Avaddhootha who was feeding himself like a boa constrictor or python. [The nature of boa constrictor is that it will not search for food but whatever prey comes to it, it will eat and if nothing comes it will not eat.] Please listen carefully.

तं शयानं धरोपस्थे कावेर्यां सह्यसानुनि ।
रजस्वलैस्तनूदेशैर्निगूढामलतेजसम् ॥ १२॥

12

Tham sayaanam ddharopastthe Kaaveryaam Sahyasaanuni
Rejasvalaisthanoodhesairnngoodaamalathejasam.

ददर्श लोकान् विचरन् लोकतत्त्वविवित्सया ।
वृतोऽमात्यैः कतिपयैः प्रह्लादो भगवत्प्रियः ॥ १३॥

13

Dhedhersa lokaanvicharamllokathaththvavivithsayaa
Vrithoamaathyah kathipayaih Prehlaadho Bhagawathpriyah.

Prehlaadha, the staunchest devotee and the most favorite of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, was wandering around the world once to know in person what is going on in the world under his control or how the things are working in his country and its welfare and developmental needs. When he was wandering like that at one time he saw and noticed an Avaddhootha who was lying on the bear ground on the earth, on the banks of Kaaveri River on the valleys of Sahya Mountain, whose body was completely covered with dirt and dust but was spiritually very advanced and most exalted.

कर्मणाऽऽकृतिभिर्वाचा लिङ्गैर्वर्णाश्रमादिभिः ।
न विदन्ति जना यं वै सोऽसाविति न वेति च ॥ १४॥

14

Karmmanaaaakrithibhirvaachaa linggairvarnnaasramaadhibhih
Na vidhanthee jena yem vai soasaavithi na vedhi cha.

But by his walk, look, shape, form, bodily features, activities or symptoms of Varnnaasrama Ddharmmaas nobody could make out or recognize or determine who he is or what he is or why he is there or what he is doing or what was the purpose of his being there.

तं नत्वाभ्यर्च्य विधिवत्पादयोः शिरसा स्पृशन् ।
विवित्सुरिदमप्राक्षीन्महाभागवतोऽसुरः ॥ १५ ॥

15

Tham nathvaabhyarchchya viddhivath paadhayoh sirasaa sprisan
VivithsuridhamapraaksheenMahaaBhaagawathoAsurah.

Prehlaadha worshiped and offered obeisance properly and prostrated by touching the feet of the Muni with his head. Then, very politely and courteously and submissively Prehlaadha inquired the Muni or Yethi or Avaddhootha:

बिभर्षि कायं पीवानं सोद्यमो भोगवान् यथा ।
वित्तं चैवोद्यमवतां भोगो वित्तवतामिह ।
भोगिनां खलु देहोऽयं पीवा भवति नान्यथा ॥ १६ ॥

16

“Bibharshi kaayam peevaanam sodhyamo bhogavaanyetthaa
Viththam chaivodhyamavathaam bhogo viththavathaamiha
Bhoginaam khalu dhehoayam peevaa bhavathi naanyatthaa.”

“Oh, Bhagawan! Oh, the most exalted Mune! You undergo no endeavor to earn your livelihood, but you have a very stout and strong fat body exactly like that of materialistic enjoyment. Normally, only someone who works hard with many different activities would become rich. And One who is very rich and has nothing to do may sit and eat and drink and sleep and do nothing else other than enjoying the material prosperities would become very fat. That is certain.”

न ते शयानस्य निरुद्यमस्य
ब्रह्मन् नु हार्थो यत एव भोगः ।

अभोगिनोऽयं तव विप्र देहः
पीवा यतस्तद्वद नः क्षमं चेत् ॥ १७॥

17

“Na the sayaanasya nirudhyamasya
Brahman! Nu haaarththo yetha eva bhogah
Abhoginoayam thava vipra dhehah
Peeva yethasthadhvadha nah kshemam cheth.”

“Here, you always lie down on the earth without doing anything. With no material activity, there is no means for you to get any material prosperity. You seem to have any money and absolutely no chance of getting any funding from anywhere and having no source means how it is possible for you to become so fat and look so prosperous. Oh, the great Mune! I am interested and anxious to know your secret. If I deserve and am eligible to hear it, please explain it to me.”

कविः कल्पो निपुणदृक् चित्रप्रियकथः समः ।
लोकस्य कुर्वतः कर्म शेषे तद्वीक्षितापि वा ॥ १८॥

18

“Kaviih kalpo nipunadhrik chithrapriyakatthah samah
Lokasya kurvvathah karmma seshe thadhveekshithaapi vaa.”

“I have seen people engaging in many activities by which they can make a lot of money. You are very smart, you can do many activities, you are very learned, you are expert in various things, you can speak very well, you can explain things very pleasing to the heart of your listeners and despite all these you are lying here without engaging in any activity. Still then why are you lying down like a lazy fellow? What is the reason for that? Please explain to me.” [Prehlaadha can easily read a person just by looking. So, there was no need for him to ask these questions.]

नारद उवाच

Naaradha Uvaacha (Dhevarshi Naaradha Said):

स इत्थं दैत्यपतिना परिपृष्टो महामुनिः ।
स्मयमानस्तमभ्याह तद्वागमृतयन्त्रितः ॥ १९॥

19

Sa iththam Dheithyapathinaa pariprishto Mahaamunih
Smayamaanasthamabhyaaha thadhvaagamrithayenthritah.

When the Avaddhootha Braahmana heard the words of Prehlaadha as above, he very pleasingly with smile spoke:

ब्राह्मण उवाच

Braahmana Uvaacha (The Braahmana or the Yethi or the Avaddhootha Said):

वेदेदमसुरश्रेष्ठ भवान् नन्वार्यसम्मतः ।
ईहोपरमयोर्नृणां पदान्यध्यात्मचक्षुषा ॥ २०॥

20

VedhedhamAsurasreshtta! Bhavaan nanvaaryasammathah
Eehoaparamayornrriinaam padhaanyaddhyaathmachakshushaa.

Oh, the best and the most exalted and noblest of the Dheithyaas! Hey, Prehlaadha Mahaaraaja! You are recognized as most advanced in transcendental knowledge by great Rishees and Vedhic scholars. You clearly observe and understand the acceptance and rejections of material activities and non-activities and their results. You clearly see them with your transcendental eyes.

यस्य नारायणो देवो भगवान् हृद्गतः सदा ।
भक्त्या केवलाज्ञानं धुनोति ध्वान्तमर्कवत् ॥ २१॥

21

Yesya Naaraayano Dhevo Bhagawaan hridhgethah sadhaa
Bhakthyaa kevalayaajnaanam ddhunothi ddhvaanthmArkkavath.

With no known cause or unknowingly staunch devotion to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan sprout or inborn in you and you became the staunchest devotee of Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan was very well pleased with you because of your devotion to Him and to his devotees. Being so happy The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is residing within you, and He removes all your material ignorance just like how the Sun removes darkness totally.

अथापि ब्रूमहे प्रश्नांस्तव राजन् यथाश्रुतम् ।
सम्भावनीयो हि भवानात्मनः शुद्धिमिच्छताम् ॥ २२ ॥

22

Atthaapi broomahe presnaamsthava raajanyetthaasrutham
Sambhaashaneeyo [Sambhaavaneeyo ithi paattah] hi bhavaanaathmanah
sudhddhimichathaam.

Despite knowing everything, as a normal courtesy, I will respectfully consider your question and answer you. [What the Braahmana says here is that it is a general norm of courtesy to respond to the questions from anyone with answers or answers.] Therefore, I will provide you the answer to the best of my knowledge and the knowledge gained from Vedhaas and scriptures. Those who wish to attain knowledge about the pure self or soul it would be beneficial to engage in conversation with the most exalted soul like you who have attained Aathmasaakshaathkaaram.

तृष्णया भववाहिन्या योग्यैः कामैरपूरया ।
कर्माणि कार्यमाणोऽहं नानायोनिषु योजितः ॥ २३ ॥

23

Thrishnayaa bhavavaahinyaa योग्यaih kaamairapoorayaa
Karmmaani kaaryamaanoaham naanaayoonishu yojithah.

I had innumerable cycles of deaths and births in innumerable different species, because of the fruitive activities I had engaged in with a desire of enjoying material sensual pleasures which always remain and remains as a

mirage, within the storms of waves in this material ocean which is very difficult to cross.

यदृच्छया लोकमिमं प्रापितः कर्मभिर्भ्रमन् ।
स्वर्गापवर्गयोर्द्वारं तिरश्चां पुनरस्य च ॥ २४॥

24

Yedhrichcchayaa lokamimam praapithah karmmabhirbhreman
Svarggaapavarggayordhdhvaaram thiraschaam punarasya cha.

In the course of the evolutionary process which was caused by the fruitive activities due to undesirable material gratifications and by chance due to destiny, will of God, I received this human form of life which can lead to upper heavenly planets or to liberation or to lower planets or to lower species or to rebirth as human beings. Everything depends on One's own fruitive activities.

अत्रापि दम्पतीनां च सुखायान्यापनुत्तये ।
कर्माणि कुर्वतां दृष्ट्वा निवृत्तोऽस्मि विपर्ययम् ॥ २५॥

25

Athraapi dhempatheenaam cha sukhaayaanyaapanuththaye
Karmmaani kurvvathaam dhrishtvaa nivriththoasmi viparyayam.

Even in this human life, which has discretionary power, One will try to attain material sense gratifications and pleasures and to avoid any material miseries and unhappiness. Then, I noticed opposite or conflicting interests between husband and wife like what is good and comfortable for husband may be painful and undesirable for wife and or vice versa. Therefore, I decided to retire from engaging in any fruitive material activities.

सुखमस्यात्मनो रूपं सर्वेहोपरतिस्तनुः ।
मनःसंस्पर्शजान् दृष्ट्वा भोगान् स्वप्स्यामि संविशन् ॥ २६॥

26

Sukhamasyaathmano roopam sarvvehoparethisthanuh

Manahsamsparsajaan dhrishtvaa bhogaan svapsyaami samvisan.

Aathma or Soul is the Form or Embodiment of blissful divine happiness. But that can be attained only by avoidance of fruitive activities. One should be able to recognize that all these mirages like material pleasures are the result of agitation of mind. It is only due to ignorance of mind. These material pleasures are illusory and not real. With that understanding One should maintain equipoise. I tried to realize and recognize that fact with that understanding I am lying down on the earth at one place without engaging in any activities.

इत्येतदात्मनः स्वार्थं सन्तं विस्मृत्य वै पुमान् ।
विचित्रामसति द्वैते घोरामाप्नोति संसृतिम् ॥ २७॥

27

Ithyethadhaathmanah svaarththam santham vismrithya vai pumaan
Vichithraamasathi dhvaithe ghoraamaapnothi samsrithim.

Without realizing this Real form of Soul, people are worried of the unreal material form of body and material ocean of miseries out of ignorance. This unreal material world is floating within uncontrollable waves of material ocean and unnecessarily getting concerned and worried with misunderstanding of dualities like 'good and bad', 'I and you', 'mine and yours', 'happiness and sorrow', 'etc.' without realizing that the Soul is the only Real One and there is no Second One.

जलं तदुद्धवैश्छन्नं हित्वाज्ञो जलकाम्यया ।
मृगतृष्णामुपाधावेद्यथान्यत्रार्थदृक् स्वतः ॥ २८॥

28

Jelam thadhudhbhavaiscchannam hithvaajnjo jelakaamyayaa
Mrigamthrishnaamupaaddhaavedhyetthaanyathraarththadhrik svathah.

Just as a deer or an animal out of ignorance without knowing that water is within or underneath the well covered grass, runs away for water thinking that there is water at distance runs for that out of mirage. Similarly, a person does not understand the real blissful divine pleasure within himself

which is well covered with material ignorance and engages in all types of sinful and evil fruitive activities to derive pleasure. By engaging in fruitive activities One can and will never attain real pleasure.

देहादिभिर्देवतन्त्रैरात्मनः सुखमीहतः ।
दुःखात्ययं चानीशस्य क्रिया मोघाः कृताः कृताः ॥ २९॥

29

DhehaadhibhirdhDhaivathanthrairaathmanah sukhameehathah
Dhuhkhaathyayam chaanEesasya riya moghaa krithaah krithaah.

The living entities try to achieve happiness and get rid of the causes of distresses and commit innumerable fruitive activities thinking that those activities would help to fulfill the purpose. But the physical or material bodies are under control of material nature and laws of nature. And by laws of nature, they will assume different material bodies one after another according to the effect of activities. Ultimately, their plan and purpose of achieving real happiness and getting rid of the causes of distresses will never work out or totally be baffling.

आध्यात्मिकादिभिर्दुःखैरविमुक्तस्य कर्हिचित् ।
मर्त्यस्य कृच्छ्रोपनतैरर्थैः कामैः क्रियेत किम् ॥ ३०॥

30

Aaddhyaathmikaadhibhirdhuhkhairavimukthasya karhichith,
Marthhyasya krichcchropanathairarththaih kaamaih kriyathe kim?

The material activities are always mixed up with the Thaapa-Threyaas like Aadhdhyaathmikam, Aaddhidhaivikam and Aaddhibhauthikam. There is no liberation for any man who is involved in material activities because it is inculcated within the material activities. As the result any material activity is always combined with the Thaapa-Threyaas or the three types of material miseries, how is it possible for anyone who engages in material activity to escape from material miseries and sorrows?

पश्यामि धनिनां क्लेशं लुब्धानामजितात्मनाम् ।

भयादलब्धनिद्राणां सर्वतोऽभिविशङ्किनाम् ॥ ३१ ॥

31

Pasyaami ddhaninaam klesam lubddhaanaamajithaathmanaam
Bhayaadhalebdddhanidhraanaam sarvvathoabhivisankinaam.

Oh, the Best and the Noblest of the Dheityaraaja! I see that rich men who are victims of senses or who are unable to conquer senses would be greedy to accumulate more wealth and under the constant thought and anxiousness they would be suffering from insomnia due to fear from all sides despite their wealth and opulence.

राजतश्चौरतः शत्रोः स्वजनात्पशुपक्षितः ।
अर्थिभ्यः कालतः स्वस्मान्नित्यं प्राणार्थवद्भयम् ॥ ३२ ॥

32

Raajathaschorathah sathroh svajenaath pasupakshithah
Arthtthibhyah kaalathah svasmaannithyam praanaarththavathbhayam.

He will be constantly worried of his wealth and of life from the King or the Authorities and from thieves and robbers and friends and relatives. From King and Authorities, he is worried of taking his money as taxes and penalties and charges and from thieves and robbers stealing his wealth and from friends and relatives as borrowings and non-refundable help. Also, he is worried and fearful that they can kill him for not obliging or resisting them. Thus, for wealth and life he will always be worried and fearful.

शोकमोहभयक्रोधरागक्लैब्यश्रमादयः ।
यन्मूलाः स्युर्नृणां जह्यात्स्पृहां प्राणार्थयोर्बुधः ॥ ३३ ॥

33

Sokamohabhayakroddharaagaklaibyasremaadhayah
Yenmoolaah syoornrinaam jehyaath sprihaam
praanaarththayorbuddhah.

A spiritually advanced knowledgeable person should abandon or renounce his over-enthusiasm and interest in material life and material possessions. Material life and material possessions are the two causes for fear, sorrow, distress, unhappiness, greed and all types of miseries.

मधुकारमहासर्पौ लोकेऽस्मिन् नो गुरुत्तमौ ।
वैराग्यं परितोषं च प्राप्ता यच्छिक्षया वयम् ॥ ३४॥

34

Maddhukaaramahaasarppau lokeasminno gurooththamau
Vairaagyam parithosham cha praapthaa yechcchikshayaa vayam.

विरागः सर्वकामेभ्यः शिक्षितो मे मधुव्रतात् ।
कृच्छ्राप्तं मधुवद्वित्तं हत्वाप्यन्यो हरेत्पतिम् ॥ ३५॥

35

Viraagah sarvvakaamebhyah sikshitho me maddhuvrathaath
Krichcchraaptham maddhuvadhviththam hathvaapyanyo hareth pathim.

अनीहः परितुष्टात्मा यदृच्छोपनतादहम् ।
नो चेच्छये बह्वहानि महाहिरिव सत्त्ववान् ॥ ३६॥

36

Aneeha parithushtaathmaa yedhrichcchopanathaaham
No chehcchaye behvahaani mahaahiriva saththvavaan.

Oh, the best Controller and Ruler and Leader of the Universe, Prehlaadha Mahaaraaja! Our two Guroos or Preceptors are Bees or Bumble-Bees and Boas. From them, we have learned and can learn about Vairaagya or Detachment and Parithosha or Contentment or Full Satisfaction and Happiness from what we get or what we have. From bees, I learned detachment from material possessions. The bees, the owner of honey, will be killed by the hunter and take away the honey. [Bees are collecting honey not for its use but for hunters' or others' benefit and use. Bees are not attached to the honey they have collected. They do not care who uses the honey it collected. That is why the Braahmana said that he learned to

be detached or unattached to material possessions from Bees. Then the hunter will take away the honey after killing its owner.] The Ajagera or the Boa simply lies down at one place and whatever prey comes will be eaten. Boa never searches for its food and wanders around or engages in any activities for its food. Whatever food comes without any special effort, it will be eaten. If no food comes then it will not eat. It will stay without eating for many days and months. It is always happy with whatever it gets. If there is no food, it is happy. I learned to be content and happy and satisfied with whatever I have or rather I learned to be happy and content without any material possessions or opulence from Boa.

क्वचिदल्पं क्वचिद्भूरि भुञ्जेऽन्नं स्वाद्वस्वादु वा ।
क्वचिद्भूरि गुणोपेतं गुणहीनमुत क्वचित् ॥ ३७॥

37

Kvachidhalpam kvachidhbhoori bhunjeannam svaadhvasaadhu vaa
Kvachidh bhoorigenopetham gunaheenamutha kvachith.

Sometimes from somewhere I may get very little, sometimes from somewhere I may get a lot, sometimes from somewhere I may get very tasty, sometimes from somewhere I may get tasteless, sometimes from somewhere I may get some quality nourishing food, sometimes from somewhere I may get some food with no qualities and no nourishment, and like that but I will eat whatever food I get from anywhere without looking into its quality, quantity, taste, nourishment, etc.

श्रद्धयोपहतं क्वापि कदाचिन्मानवर्जितम् ।
भुञ्जे भुक्त्वाथ कस्मिंश्चिद्दिवा नक्तं यदृच्छया ॥ ३८॥

38

Sredhddhayopaahritham kvaapi kadhaachinmaanavarjjitham
Bhunje bhukthvaattha kasmimschidhdhivaanaktham yedhrichcchayaa.

Sometimes from somewhere food will be served very carefully with respect and regard, sometimes from other places food will be served carelessly, I am impartial to both as I do not care how they give me food. Sometimes some people will bring food in the night and sometimes some people will

bring food in the daytime. I do not care about the timing, and I eat at any time.

क्षौमं दुकूलमजिनं चीरं वल्कलमेव वा ।
वसेऽन्यदपि सम्प्राप्तं दिष्टभुक् तुष्टधीरहम् ॥ ३९॥

39

Kshaumam dhukoolamajinam cheeram valkalameva vaa
Vasenyadhapi smpraaptham dhishubhuk thushtaddheeraham.

Sometimes from somewhere I may get some very royal silk clean dresses, sometimes from somewhere I may get some pure leather garments, sometimes from somewhere I may get some garments of tree barks, Hey, Mahaaraajan! Whatever I get from wherever I am on that day I will wear with full happiness and satisfaction. I do not worry about choices or selections and, I do not worry about the future, if I do not get any dress then I do not wear anything and go naked.

क्वचिच्छये धरोपस्थे तृणपर्णाश्मभस्मसु ।
क्वचित्प्रासादपर्यङ्के कशिपौ वा परेच्छया ॥ ४०॥

40

Kvachichcchaye ddharopastthe thrinaparnnaasmabhasmasu
Kvachith praasaadhaparyanke Kasipau vaa parechcchayaa.

Sometimes I will lie on the dusty sand on bare earth, with no complaints or grievances I will lie down on stony ground, on stone floor, on ashes, on dirt or on grass. Sometimes I will get a palace like bungalow with royal, comfortable and luxurious beddings and if, so I will lie down on them as well. I will accept whatever I get with no complaints nor with compliments nor with appreciation nor with thanks nor with gratefulness.

क्वचित्स्नातोऽनुलिप्ताङ्गः सुवासाः स्रग्व्यलङ्कृतः ।
रथेभाश्वैश्चरे क्वापि दिग्वासा ग्रहवद्विभो ॥ ४१॥

41

Kvachith snaathoanulipthaangghah suvaasaah sregvyalamkrithah
Retthebhaasvaischare kvaapi dhgvaasaa grehavadhvibho!

Sometimes I will take a clean and fresh bath and put a dot with sandal paste on my forehead and decorate well with garlands and wear very beautiful silk garments and take a chariot with horses or use an elephant or palanquin to travel around. Some other times I won't take a bath or do not wear any garments and move around fully naked like a ghost or a devil.

नाहं निन्दे न च स्तौमि स्वभावविषमं जनम् ।
एतेषां श्रेय आशासे उतैकात्म्यं महात्मनि ॥ ४२ ॥

42

Naaham nindhe na cha sthaumi svabhaavavishamam jenam
Etheshaam sreya aasaase uthaikaathmyam mahaathmani.

I do not appreciate or depreciate or thank or despise those who welcome me or those who defy me. I am impartial to all. I do not talk well of those who welcome and receive me cordially nor do I despise or talk ill of them. The same is the case for those who do not welcome or do not receive me. I always pray to Lord Hari Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan for Everyone's grace and prosperity and auspiciousness and spiritual advancement and merger and unification with The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

विकल्पं जुहुयाच्चित्तौ तां मनस्यर्थविभ्रमे ।
मनो वैकारिके हुत्वा तन्मायायां जुहोत्यनु ॥ ४३ ॥

43

Vikalpam juhuyaachchiththau thaam manasyarththavibhrame
Mano vaikaarike huthvaa thanmaayaayaam juhyothyanu.

Oh, the Lord of Dheithyaas! I learned to invest the ignorance of duality of good and bad in agitation of mind, then that agitation of mind involving all different interpretations of material corruptions, and then that mind within the false ego of material natures, then that false of material nature within

illusion, meaning all these are due to the power of illusion and then gradually destroy everything within illusion or know that all these mental agitations and activities are the power of illusion.

आत्मानुभूतौ तां मायां जुहुयात्सत्यदृङ्मुनिः ।
ततो निरीहो विरमेत्स्वानुभूत्याऽऽत्मनि स्थितः ॥ ४४॥

44

Aathmaanubhoothau thaam maayaam juhuyaath sathyadhringmunih
Thatho nireeho virameth svaanubhoothyaaaathmani stthithah.

A true Muni or Sanyaasi who can distinguish illusion versus reality should learn to contain that Maaya or illusion within Aathmasaakshaathkaaram or Aathmaanubhoothi that there is only one soul and That is, or He is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. With that realization and understanding that he will be self-effulgent with the brightness of real knowledge and must retire from all material activities and material life and attain liberation from the material world.

स्वात्मवृत्तं मयेत्थं ते सुगुप्तमपि वर्णितम् ।
व्यपेतं लोकशास्त्राभ्यां भवान् हि भगवत्परः ॥ ४५॥

45

Svaathmavrittham mayeththam the sugupthamapi varnnitham
Vyepetham lokasaasthraabhyaam Bhavaan hi Bhagawathpriyah.

Hey, Prehlaadha Mahaaraajan! You are a Self-Realized Soul and a staunch devotee of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. You do not care about the general or public opinions or the so-called scriptural stipulations. My story is very confidential and very unscientific and not in accordance with scriptures. As you asked me, I have narrated my story to you.

नारद उवाच

Naaradha Uvaacha (Dhevarshi Naaradha Said):

धर्मं पारमहंस्यं वै मुनेः श्रुत्वासुरेश्वरः ।
पूजयित्वा ततः प्रीत आमन्त्र्य प्रययौ गृहम् ॥ ४६ ॥

46

Ddharmmam paaramahamsyam vai Muneh sruthvaAsuresvarah
Poojayithvaa thathah preetha aamanthrya preyayau graham.

After Prehlaadha Mahaaraaja, the King of Dheithyaas heard the story of the Braahmana who a Paaramahamsa was, meaning a Perfect Person or a Self-Realized Soul, he clearly understood VarnnAasrama Ddharmma or the principles and occupational duties for all Classes and all Stages of life and was very happy and fully satisfied. Then, he worshiped and offered obeisance to the Braahmana or the Muni and returned home with his permission.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे
युधिष्ठिरनारदसंवादे यतिधर्म नाम त्रयोदशाध्यायः ॥ १३ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane SapthamaSkanddhe
YuddhishttiraNaaradhaSamvaadhe Yethi Ddharmma
[AasramaDdharmmaNiroopanam – PrehlaadhaAvaddhoothaSamvaadham]
Naama ThreyodhesoAddhyaayah

Thus, we conclude the Thirteenth Chapter Named as Continuation of The Conversation of Yuddhishttira and Dhevarshi Naaradha About the Morally Righteous Duties and Obligations at Various Stages of Life – Sanyaasa Ddharmma [Morally Righteous Duties and Obligations at Different Stages of Life Brahmacharya-Grihastthaasrama-Vaanapresttha-Sanyaasa and The Conversation of Prehlaadha with Avaddhootha or Mendicant or One Who Is Free From Material Ties] Of the Seventh 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!

