

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ अष्टमोऽध्यायः - ८ ॥

ASHTAMOADDHYAAYAH (CHAPTER EIGHT)

**([UdhddhavOpadhesam – AvaddhoothaNavaGuruVivaranam]
[Continuation of] Sree Krishna Bhagawaan's Instructions Or Advices
To Udhddhava – Avaddhootha Braahmana Explains The Instructions
He Received Form Nine Of His Guroos {Story of Pingala])**

[In this chapter we can read the continuation of the details of the instructions received by Udhddhava from Sree Krishna Bhagawaan as

explained by Avaddhootha Braahmana to Yedhu Mahaaraaja. In this chapter Avaddhootha explains the lessons he learned from Python to be detached from material attachments and get satisfied with whatever food comes automatically without struggling to satisfy specific tastes and desires. From the Ocean he learned to be calm and serene without any agitation. From Moth or Fly, he learned not to be enticed or attracted by Fire or any attractive material things and lose his life. From bumblebee, the Avaddhootha learned that he should collect only a small amount of food from many different households. An intelligent Sage should collect essential truth from many different scriptures. From the honeybee, he learned that he should not beg and collect food to save it for next time or for later usage. From the Elephant he learned that he should never have any attachment for material senses and sensual gratifications which would destroy himself. From Honey-Thief, he learned that a person of Renounced order has the privilege of enjoying the benefits of the activities of materially attached and entangled householders. From the Deer he learned that a Sanyaasi should never be attracted by mundane music and songs which would trap him by the net of material attachments and entanglements of bondages and entrapments. The instructions he learned from Fish was that a Sage should never be swayed under the influence of sense of taste and if so, he will be hooked up like a Fish. Then this chapter will conclude with the lesson he learned from the prostitute, Pinggala. Please continue to read for more details...]

ब्राह्मण उवाच

Braahmana Uvaacha (The Avaddhootha Braahmana Said):

सुखमैन्द्रियकं राजन् स्वर्गे नरक एव च ।
देहिनां यद्यथा दुःखं तस्मान्नेच्छेत तद्बुधः ॥ १ ॥

1

Sukhamaidhrikam, Raajan, Svargge Naraka eva cha
Dhehinaam yedhyetthaa dhuhkham thasmaannechcchetha thadh buddhah.

Oh, Yeyaathi Mahaaraajan! All embodied living entities experiencing and enjoying sensual pleasure or happiness in this Manushya Loka or Earth, Svarga or Heaven, and Paathaala or Hell are also automatically bound to

experience the sorrows and miseries also in equal count. Therefore, a Person of Intelligent Discrimination and with Aathmajnjaana or Transcendental Knowledge should not desire and wish to enjoy sensual pleasure.

ग्रासं सुमृष्टं विरसं महान्तं स्तोकमेव वा ।
यदृच्छयैवापतितं ग्रसेदाजगरोऽक्रियः ॥ २॥

2

Graasam sumrishtam virasam mahaantham sthokameva vaa
Yedhrichcchayaivaapathitham gresedhaajageroakriyah.

Such a Person of Intelligent Discrimination and with Aathmajnjaana or Transcendental Knowledge follows the example of Ajagera or Python, eat whatever automatically comes to it and not struggle for attainment of food and other requirements, and should give up material endeavors and accept whatever comes to him automatically for his maintenance like the food that comes on its own accord, whether that is tasty or non-tasty and whether that is ample or meager. [See the Avaddhootha Braahmana.]

शयीताहानि भूरीणि निराहारोऽनुपक्रमः ।
यदि नोपनमेद्वासो महाहिरिव दिष्टभुक् ॥ ३॥

3

Sayeethaahaani bhooreeni niraahaaroanupakremah
Yedhi nopanamedhgraaso mahaahiriva dhistabhuk.

Suppose if food does not come to him automatically, then again follow the example of Ajagera and manage to maintain without any food and without making any special effort to obtain food. Take the example of a Yogi who manages to observe Upavaasa or Fasting and manage to live for many days without eating anything. We can also manage to live many days and nights without any food.

ओजः सहो बलयुतं बिभ्रद्देहमकर्मकम् ।
शयानो वीतनिद्रश्च नेहेतेन्द्रियवानपि ॥ ४॥

4

Oajahsahobelayutham bibhradhdhehamakarmmakam
Sayaano veethanidhrascha nehethendhriyavaanapi.

A Yogi or a Saintly Person should remain peaceful and materially inactive, maintaining his material body without much or any endeavor simply for that purpose. Even though, possessed of full Sensual, Mental, and Physical strength, a Yogi should not become active for material gains but should always remain fully alert to his 'Self.'

मुनिः प्रसन्नगम्भीरो दुर्विगाह्यो दुरत्ययः ।
अनन्तपारो ह्यक्षोभ्यः स्तिमितोद इवार्णवः ॥ ५॥

5

Munih presannagembheero dhurvvisaahyo dhurathyeyah
Ananthapaaro hyakshobhyah sthimithodha ivaarnnavah.

The knowledge of a Yogi or a Saintly Person is immeasurable and unlimited but externally he is always calm, cool, and undisturbed like the tranquil waters of the unfathomable and unsurpassable ocean. He will always be happy and pleasing in his external behavior, but internally he is most grave and always intensely thoughtful of attaining Aathmajnjaana.

समृद्धकामो हीनो वा नारायणपरो मुनिः ।
नोत्सर्पेत न शुष्येत सरिद्धिरिव सागरः ॥ ६॥

6

Samridhddhakaamo heeno vaa Naaraayanaparo Munih
Nothsarppetha na sushyetha saridhbhiriva saagarah.

A smart and intelligent Yogi or a Saintly Muni who has accepted attainment of Aathmajnjaanam or Transcendental Knowledge as a staunch and steadfast devotee of, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha

Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of Bhagawan Naaraayana or Maddhusoodhana Who is Hari Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, may sometimes will receive by Providence, immense material opulence and some other times he will find himself materially destitute. However, such devotees of Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Naaraayana never rejoices in flourishing conditions, nor is he morse when he is completely poverty-stricken. He is just like the great Ocean which never shows any difference during the rainy season when the swollen rivers rush into it or during the drought of summer the shallow river severely reduces the supply of water; during either seasons the Ocean does not swell up during the rainy season, nor does it dry up in summer. That should be the state of condition of a Saintly Yogi.

दृष्ट्वा स्त्रियं देवमायां तद्भावैरजितेन्द्रियः ।
प्रलोभितः पतत्यन्धे तमस्यग्नौ पतङ्गवत् ॥ ७॥

7

Dhrishtvaa sthriyam Dhevamaayaam thadhbhaavairajithendhriyah
Prelobhithah pathathyanddhe thamasyagnau pathanggavath.

One who has failed to control his senses and the desire for sense gratifications under the influence of Illusory Power, of Uththamasloka Vaasudheva Sree Krishna Bhagawaan or Bhagawan Hari Naaraayana Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, feels attraction upon seeing woman's form. When the woman speaks with enticing words, smiles coquettishly, and moves her body sensuously his mind is immediately captured and conquered, and thus he falls blindly into the darkness of ignorance of material existence. It is just like the moth maddened by the glittering fire rushes blindly into its flames and get killed and burned to ashes.

योषिद्धिरण्याभरणाम्बरादि-
द्रव्येषु मायारचितेषु मूढः ।
प्रलोभितात्मा ह्युपभोगबुद्ध्या
पतङ्गवन्नश्यति नष्टदृष्टिः ॥ ८॥

8

Yoshidhddhiranyaabharanaambaraadhi-
Dhrevyeshu maayaarechitheshu mooddah
Prelobhithaathmaa hyupabhogabudhddhyaa
Pathanggavannasyathi nashtadhrishtih.

All these material opulences like Gold, Treasure, Ornaments, Attractive Dress or Cloth, etc. as well as woman are all creations of Vishnu Maaya Web or within the web of Illusory Power of Vishnu Bhagawaan. Those Men who are interested to enjoy sensual gratifications with possessions of such products of Maaya are ignorant fools who do not possess the true knowledge of their own 'Self or Selves.' They are like the flies which are attracted by the effulgence of blazing fire and get destroyed by falling into it. And men who are attached to material pleasures of sensual gratifications are also like the flies getting self-destroyed by falling foolishly into the blazing fire.

स्तोकं स्तोकं ग्रसेद्वासं देहो वर्तेत यावता ।
गृहानहिंसन्नातिष्ठेद्वृत्तिं माधुकरिं मुनिः ॥ ९॥

9

Sthokam sthokam gresedhgraasam dheho varththetha yaavathaa
Grihaanahimsannaathishttedhvritthim maaddhukareem Munih.

A Sagely Yogi takes only the minimum required food just for maintenance of his material body active for own survival. He should collect a little bit of food required from house to house without disturbing and burdening the families. Thus, he should practice the occupation of Honeybee which collects honey from flower to flower.

अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः ।
सर्वतः सारमादद्यात्पुष्पेभ्य इव षट्पदः ॥ १०॥

10

Anubhyascha mahadbhyascha saasthrebhyah kusalo narah
Sarvatha saaramaadhadhyaath pushpebhya iva shatpadhah.

The Honey Bee collects the essence of nectar from all flowers, big and small, thus an intelligent human being should take the essence from all religious scriptures like Vedhaas, Upanishadhs, Ithihaasaas, Saasthraas, Puraanaas, Meemaamsaas, Epics, etc.

सायन्तनं श्वस्तनं वा न सङ्गृह्णीत भिक्षितम् ।
पाणिपात्रोदरामत्रो मक्षिकेव न सङ्ग्रही ॥ ११ ॥

11

Saayanthanam svasthanam vaa na sanggrihneetha bhikshitham
Paaneepaathrodharaamaathror makshikeva na sanggrehee.

A Saintly Person should not safekeep the food he acquired by begging for next time or next day or for later use. Hey, Mahaaraajan! He should use only his own palms to collect alms, and not any vessels, and his own belly to store that food he collected by begging. That means, a Yogi should beg and collect only sufficient food for the time being and eat it immediately without storing it.

सायन्तनं श्वस्तनं वा न सङ्गृह्णीत भिक्षुकः ।
मक्षिका इव सङ्गृह्णन् सह तेन विनश्यति ॥ १२ ॥

12

Saayanthanam svasthanam vaa na sanggrihneetha bhikshukah
Makshikaa iva sanggrihnan saha thena vinasayathi.

A Saintly Person should not collect the alms even to eat later in the same day or for the next day. If he disregards this Vedhic injunction and collects more and more foodstuff like a Honeybee, then certainly that will ruin him for sure just like how the Honeybee loses the honey it collected and saved.

पदापि युवतीं भिक्षुर्न स्पृशेद्द्वारवीमपि ।
स्पृशन् करीव बध्येत करिण्या अङ्गसङ्गतः ॥ १३ ॥

13

Padhaapi yuvatheem bhikshurna sprisedhdhaaraveemapi
Sprisan kareeva beddhyetha karinyaa anggasanggathah.

An intelligent Saintly Yogi or an Avaddhootha or a Mendicant should never touch a woman, even if it is made of wood and lifeless, with leg even. If he touches the form of a woman, his fate will be just like that of a bull-elephant who would be trapped and bound by the desire for sensual gratification who was attracted and attached to a cow-elephant. [The wild bull-elephants are trapped by the domestic cow-elephants, and that is what is indicated here.]

नाधिगच्छेत्स्त्रियं प्राज्ञः कर्हिचिन्मृत्युमात्मनः ।
बलाधिकैः स हन्येत गजैरन्यैर्गजो यथा ॥ १४॥

14

Naaddhigechccheth sthriyam praajnah karhichinmrithyumaathmanah
Belaaddhikaih sa hanyetha gejairanyairggejo yetthaa.

One who possesses intelligent discrimination and knows fully well that attachment and interest in women would surely invite and bring death for him, should never try to associate with women for his sense gratification. Just as a bull-elephant trying to enjoy the company of a cow-elephant is killed by another stronger and more powerful bull-elephant who also wants to enjoy the company of the same cow-elephant.

न देयं नोपभोग्यं च लुब्धैर्यद्दुःखसञ्चितम् ।
भुङ्क्ते तदपि तच्चान्यो मधुहेवार्थविन्मधु ॥ १५॥

15

Na dheyam nopabhogyam cha lubddhairyedhdhuhkhasanjchitham
Bhungkthe thadhapi thachchaanyo madduhevaarththavinmaddhu.

A greedy person accumulates a lot of wealth and money without spending anything for his own and for his own family, relatives, and friends; and even without allowing others to also enjoy the benefit. Such hoardings are pure waste of effort as well as wealth. By such miserly and greedy actions, he produces a lot of enemies and even his own family and friends would

become his enemies. Such a greedy man is like the Honeybee who struggles to produce a large quantity of Honey which would be stolen by Honey-Thief for his own use or to make money by selling it to others. As in this case there was no use for the Bee in accumulating Honey, the wealth accumulated by such miserly and greedy person, however hard he tries to save and protect it from others, it would be taken away by robbers or thieves or other cunning people after robbing or stealing his wealth and money. Thus, his life itself would become worth nothing, both materially and transcendently as he never had time to concentrate his mind on Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan and worship and offer obeisance.

सुदुःखोपार्जितैर्वित्तैराशासानां गृहाशिषः ।
मधुहेवाग्रतो भुङ्क्ते यतिर्वै गृहमेधिनाम् ॥ १६॥

16

Sudhukhopaarjithairviththairasaasaanaam grihaasishah
Maddhuhevaagratho bhungkthe yethirvai grihameddhinaam.

The wealth and other material possessions accumulated by Grihastthaasramees or Family Men with a lot of effort and hardship and dedicated for his own and his family's enjoyment are said to be enjoyed by the Yethees or Yogeas such as Brahmachaarees and Sanyaasees; just as a hunter who takes away and enjoys the honey laboriously produced by Honeybee.

ग्राम्यगीतं न शृणुयाद्यतिर्वनचरः क्वचित् ।
शिक्षेत हरिणाद्बद्धान्मृगयोर्गीतमोहितात् ॥ १७॥

17

Graamyageetham na srinuyaadhyethi, rvanacharah kvachith
Sikshetha harinaadhbedhddhaamrigayorggeethamohithaath.

A Sanyaasi who has renounced the family life and living in isolated forest should never listen to music and songs of villages and towns which promote material enjoyments. A Sanyaasi or a Sage or a Saintly Person

should study the lesson of total detachment and dissociation from the Deer which fell into the trap of net spread by the Hunter because it listened and was attracted by the song of the Hunter to trap it.

नृत्यवादित्रगीतानि जुषन् ग्राम्याणि योषिताम् ।
आसां क्रीडनको वश्य ऋष्यशृङ्गो मृगीसुतः ॥ १८॥

18

Nrithyavaadhithrageethaani jushan graamyaaani yoshithaam
Aasaam kreedanako vasya Rishyasringgo mrigesuthah.

Please remember what happened to Risyasringga or Rishyasringga, son of [Rishi Vibhandaka and Urvvasi], who was with the horns of a deer by listening and watching the musical songs and dances of those attractive, charming, and enchanting singers and dancers sent [by King Romaharshana] of Angga Raajya. Risyasringga was seduced by the courtesans of the King and deviated from Brahmacharya because of his attraction and attachment to material enticements. That is the lesson a Sage has to learn or Avaddhootha Braahmana learns from Risyasringga. [Rishyasringga never met anyone other than his father and the wild animals in the forest. He was a strict Brahmachaari who had no interest in women or for that matter any type of sense gratifications. But he has been enticed by the dancers and singers of Angga Raajya. That is what is mentioned here.]

जिह्वयातिप्रमाथिन्या जनो रसविमोहितः ।
मृत्युमृच्छत्यसद्बुद्धिर्मीनस्तु बडिशैर्यथा ॥ १९॥

19

Jihvayaathipremaatthinyaa jeno resavimohithah
Mrithyumrichcchathyasadhbudhddhirmmeenasthu bedisaairyetthaa.

A foolish unintelligent person is bewildered by the extremely strong urges of the tongue and has desire for tasty meals would certainly be ruined as a fish incited by desire to enjoy his tongue is fatally trapped by the Fisherman's hook.

इन्द्रियाणि जयन्त्याशु निराहारा मनीषिणः ।
वर्जयित्वा तु रसनं तन्निरन्नस्य वर्धते ॥ २० ॥

20

Indhriyaani jeyanthaasu niraahaaraa maneeshinah
Varjjayithvaa thu resanam thannirannasya vardhddhathe.

A Maneeshi or an Intelligent Man who is not concerned about food and observes fasting by abstaining from eating would be able to conquer all the senses except tongue, or other than tongue, easily. Oh, Mahaaraajan! Such Men who are abstaining from eating are afflicted with an increased desire to gratify the sense of taste or tongue.

तावज्जितेन्द्रियो न स्याद्विजितान्येन्द्रियः पुमान् ।
न जयेद्रसनं यावज्जितं सर्वं जिते रसे ॥ २१ ॥

21

Thaavajjithendhriyo na syaadvijithaanyendhriyah Pumaan
Na jeyedhresanam yaavajjitham sarvvam jithe rese.

One who has controlled and conquered all senses except the sense of taste or tongue, until He conquers and controls the sense of taste is not a person who has controlled and conquered all senses and He is not eligible to be called as Jithendhriya, meaning One who has controlled all Senses. But One who has controlled and conquered the Sense of Taste or Tongue can be considered as One who has controlled and conquered all Senses.

पिङ्गला नाम वेश्याऽऽसीद्विदेहनगरे पुरा ।
तस्या मे शिक्षितं किञ्चिन्निबोध नृपनन्दन ॥ २२ ॥

22

Pinggalaa naama vesyaaaaseedhVidhehanagare puraa
Thasyaa me sikshitham kinjchinniboddha Nripanandhana!

Hey, Yedhu Mahaaraajan! There was a popular and famous [she was famous because of the story we are going to hear] prostitute called

Pinggala who previously lived in the city of Vidheha. I will now narrate what I have learned from her. Please listen carefully.

सा स्वैरिण्येकदा कान्तं सङ्केत उपनेष्यती ।
अभूत्काले बहिर्द्वारि बिभ्रती रूपमुत्तमम् ॥ २३ ॥

23

Saa svairinyekadhaa kaantham sanketha upaneshyathee
Abhooth kaale behirdhdhvaari bibhrathee roopamuththamam.

Desiring to attract and bring a suitable lover into her house, one night the prostitute Pinggala, who freely goes with any man she likes, stood outside her doorway showing her beautifully decorated charming form.

मार्ग आगच्छतो वीक्ष्य पुरुषान् पुरुषर्षभ ।
तान् शुल्कदान् वित्तवतः कान्तान् मेनेऽर्थकामुका ॥ २४ ॥

24

Maargga aagechcchatho veekshya purushaan Purusharshabha!
Thaanjcchulkadhadhaan viththavathah kaanthaan meneaththakaamukaa.

The well-decorated and most attractive prostitute, Pinggala, who was most anxious and keenly interested in the highest pay she could get, stood on the street at night and she studied all the men passing by thinking: "Surely, this guy has enough money. I know he can afford to pay me my price. And I am sure I will enjoy his company." With that thought about all the men passing by, she stood on the street.

आगतेष्वपयातेषु सा सङ्केतोपजीविनी ।
अप्यन्यो वित्तवान् कोऽपि मामुपैष्यति भूरिदः ॥ २५ ॥

25

Aagetheshvapayaatheshu saa sankethopajeevinee
"Apyanyo viththavaan koapi maamupaishyathi bhooridhah."

Pinggala being a professional prostitute, her livelihood itself was prostitution and she stood on the doorway and many men came and went on that night. When each man passed by, she thought in mind: “Another richer man will come now and pay me lavishly and enjoy my company.” [She never accepted any man thinking that the next person is going to be richer and would pay her more money.]

एवं दुराशया ध्वस्तनिद्रा द्वार्यवलम्बती ।
निर्गच्छन्ती प्रविशती निशीथं समपद्यत ॥ २६॥

26

Evam dhuraasayaa ddhvasthanidhraa dhvaaryavalambathee
Nirggechcchanthee previsathee niseettham samapadhyatha.

Thus, with the greed for getting and making more money she waited for a longer time on that night looking for richer man. After a while she became restless, and she started going inside and then coming outside looking for a suitable person for a while and then going back inside and repeated that process for a while without sleeping until midnight.

तस्या वित्ताशया शुष्यद्वक्त्राया दीनचेतसः ।
निर्वेदः परमो जज्ञे चिन्ताहेतुः सुखावहः ॥ २७॥

27

Thasyaa viththaasayaa sushyadhvakthraayaa dheenachethasah
Nirvvedhah paramo jejnje chinthaahethuh sukhaavahah.

Due to excessive greed, desperation, and restlessness due to non-fulfillment of her desire, she gradually became morose, and her mouth got dried up. Thus, she was filled with anxiety for more money and got more disappointed, and she began to feel a great detachment from her situation and happiness arose in her mind.

तस्या निर्विण्णचित्ताया गीतं शृणु यथा मम ।
निर्वेद आशापाशानां पुरुषस्य यथा ह्यसिः ॥ २८॥

28

Thasyaa nirvinnachiththaayaa geetham srinu yetthaa mama
Nirvvedha aasaapaasaanaam Purushasya yetthaa hyasih.

Oh, King of the Earth – Yedhu Mahaaraajan! The prostitute, Pinggala, felt disgusted with her situation and thus became indifferent to it. Of course, detachment acts like a sword, cutting into pieces the binding network of material hopes and desires. Now listen to me the song sung by the prostitute in that situation of desperation and material detachment.

न ह्यङ्गाजातनिर्वेदो देहबन्धं जिहासति ।
यथा विज्ञानरहितो मनुजो ममतां नृप ॥ २९॥

29

Na hyanggaajaathanirvvedho dhehabendddham jihaasathi
Yetthaa vijnjaanarehitho manujo mamathaam Nripa!

Oh, Nripa! A man who is bereft of Aathmajnjaana or Spiritual Knowledge, never desires to give up or abandon his false sense of proprietorship over many material things. Similarly, a person who has not developed detachment never desires to give up the bondage of his material body.

पिङ्गलोवाच

PinggalOvaacha (Pinggala Said):

अहो मे मोहविततिं पश्यताविजितात्मनः ।
या कान्तादसतः कामं कामये येन बालिशा ॥ ३०॥

30

Aho me mohavithathim pasyathaavijithaathmanah
Yaa kaanthaadhasathah kaamam kaamaye yena baalisaa.

Alas! What a pity it is! See my greed. There is no limit to my greed. I am sure that it is because I was, and I am not able to control my mind. So, the reason is that I am unable to control my mind. What a fool I am! I am

trying to fulfill my greedy desire to earn more money and to enjoy sensual gratification and lusty desire from an insignificant and worthless man.

सन्तं समीपे रमणं रतिप्रदं
वित्तप्रदं नित्यमिमं विहाय ।
अकामदं दुःखभयाधिशोक-
मोहप्रदं तुच्छमहं भजेऽज्ञा ॥ ३१ ॥

31

Santham sameepe remanam rethipredham
Viththapredham nithyamimam vihaaya
Akaamadham dhukhabhayaaddhisoka-
Mohapredham thuchcchamaham bhajeajnjaa.

I am such a stupid fool that I have given up the service of that Person Who is always situated within my heart and Who is actually most dear to me. And that Most Dear One is Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of Bhagawan Naaraayana or Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is The Supreme Lord and God of the Universe. He is the True Bestower of Real Love and Happiness and also The Source of all Prosperity and Welfare. Although He is within my own heart and closely attached to me, I have totally neglected Him. Instead, I have ignorantly served insignificant men who can never satisfy my real desires and needs and who have simply brought me unhappiness, fear, anxiety, lamentation, illusion, and delusion.

अहो मयाऽऽत्मा परितापितो वृथा
साङ्केत्यवृत्त्यातिविगर्ह्यवार्तया ।
स्त्रैणान्नराद्यार्थतृषोऽनुशोच्यात्
क्रीतेन वित्तं रतिमात्मनेच्छती ॥ ३२ ॥

32

Aho yoaathmaa parithaapitho vritthaa

Saankethyavriththyaathivigerhyavaarththayaa
Sthrainaannaraadhyaarththathrishoanusochyaath
Kreethena viththam rethimaathmanechchathee.

Which woman or lady in this world, other than a prostitute like me, is so greedy to make more money and to enjoy sexual satisfaction from men who are after the material beauty and charm of women and who are greedy to acquire more and more money and who are avarice and lusty to enjoy sexual pleasures? [Pinggala says here that only prostitute or unchaste woman like her would sell her body to make money.] It is so despicable and contemptuous to approach a man other than One's own ritually and legally wedded husband for satisfaction of sensual satisfaction and worse is to approach any men for making money. But I have accepted my livelihood itself as prostitution and thus I have tormented and tore mind. When I think of it, what I was doing all these whiles, it is so pathetic and sad! Alas, alas!

यदस्थिभिर्निर्मितवंशवंश्य-
स्थूणं त्वचा रोमनखैः पिनद्धम् ।
क्षरन्नवद्वारमगारमेत-
द्विष्मूत्रपूर्णं मदुपैति कान्या ॥ ३३ ॥

33

Yedhastthibhirnirmithavamsavamsya-
Stthoonam thvachaa romanakhaih pinadhddham
Ksherannavadhvaaramagaaramethadh
Vinmoothrapoornnam madhupaithi kaanyaa.

This material body is like a house or a dwelling place in which I, the Self or Soul, am living. The bones forming my spines, ribs, arms, and legs are the beams, crossbeams, and pillars of the house; and the whole structure, which is filled with stool, urine, and sweat, is covered by skin, hair, and nails. The Nava Dhvaaraas or Nine Holes or Doors of this body are constantly secreting foul substances. Other than me, what woman could be so foolish as to devote herself to this material body, thinking that she might find pleasure and love in this messy contraption?

विदेहानां पुरे ह्यस्मिन्नहमेकैव मूढधीः ।

Vidhehaanaam pure hyasminnahamekaiva mooddaddheeh
Yaanyamichcchanthyasathyasmaadhaathmadhaath kaamamAchyuthaath.

There is no Woman other than me in this whole city of Vidheha who is so foolish with no intelligence at all and who desires to go with any man with no religiosity and discipline in life as I, a prostitute. I do not desire and ever think of Hrisheekesa Who is the Lord and Controller of Senses Who is Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan or Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is Embodied Form of Blissful Happiness and Who is the Provider of everything and Who is The Supreme Soul and the Soul of All entities and elements of the Universe and Who is always brilliantly lustrous with Eternal Effulgence. I, this prostitute, have completely neglected Him and never thought of Him or worshipped and offered obeisance unto Him.

सुहृत्प्रेष्ठतमो नाथ आत्मा चायं शरीरिणाम् ।
तं विक्रीयात्मनैवाहं रमेऽनेन यथा रमा ॥ ३५॥

Suhrith preshttathamo Naattha aathmaa chaayam sareerinaam
Tham vikreeyaathmanaivaaham remeanena yetthaa remaa.

Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan or Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is the dearest friend of all living entities. He is a pure shelter home and the protector of All. He is the True Soul of All Entities and Elements of the Universe. He is the Supreme Soul and there is no doubt about it. I am unconditionally offering my material body to Him and surrendering to Him and in exchange He bought me outright as a toy for

Him. As I am fully for Him, He is also fully mine. And as He is mine, I am going to enjoy His company and His sporty plays just like how Sree Mahaa Lakshmeedhevi does.

कियत्प्रियं ते व्यभजन् कामा ये कामदा नराः ।
आद्यन्तवन्तो भार्याया देवा वा कालविद्रुताः ॥ ३६ ॥

36

Kiyath priyam the vyebhajan kaamaa ye kaamadhaa naraah
Aadhyanthavantho bhaaryaayaa Dhevaa vaa kaalavidhruthaah.

Creation, changes, and destruction are inevitable for all entities and elements according to the move of Time. Men provide sense gratification for women, but all these Men who are providers of sense gratification, and even the Dhevaas of Heaven, have a beginning and an end. They are all temporary creations who will be dragged away by Time. Therefore, no One can ever be sure how much actual pleasure or happiness can any of them ever give to their wives, including all Men and all Dhevaas.

नूनं मे भगवान् प्रीतो विष्णुः केनापि कर्मणा ।
निर्वेदोऽयं दुराशया यन्मे जातः सुखावहः ॥ ३७ ॥

37

Noonam me Bhagawaan preetho Vishnuh kenaapi karmmanaa
Nirvedhoayam dhuraasayaa yenme jaathah sukhaavahah.

I was so stubborn in enjoying the sensual pleasures of this material world. But somehow or other detachment arose in my heart, and it makes me extremely and blissfully happy now. Somehow or other, it could be that I might have performed some virtuous and sacred activities in my past life or lives satisfying Him, Mukundha Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, without even knowing it. That could be the reason that Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is extremely pleased with me and that is the reason that I got this realization now.

मैवं स्युर्मन्दभाग्यायाः क्लेशा निर्वेदहेतवः ।
येनानुबन्धं निर्हृत्य पुरुषः शममृच्छति ॥ ३८॥

38

Maivam syurmmandhaagyaayaah klesaa nirvedhahethavah
Yenaanubenddham nirhrithya Purushah samamrichcchathi.

How can a person develop detachment and give up all the bondage of material society, friendship, and love; and how can a person who undergoes gradually becomes out of hopelessness, detached, and indifferent to the material world? The answer is that he might have performed some virtuous and sacred activities in his life or lives either present or past, satisfying Him, Mukundha Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. I am an unfortunate and inauspicious and unchaste prostitute, but I also might have performed some virtuous and sacred activities in his life or lives either present or past, satisfying Him, Mukundha Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and that is the reason I was able to attain this detachment and give up material bondage.

तेनोपकृतमादाय शिरसा ग्राम्यसङ्गताः ।
त्यक्त्वा दुराशाः शरणं व्रजामि तमधीश्वरम् ॥ ३९॥

39

Thenopakrithamaahdaaya sirasaa graamyasanggathaah
THyekthvaa dhuraasaah saranam vrajaami Thamaddheeswaram.

Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava
Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree
Krishna Bhagawaan or Maddhusoodhana Who is Hari Bhagawaan Who is
The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu
Bhagawaan is so merciful and compassionate with me and is kind to
bestow me this great favor of detachment. What a great favor He has done
for me! I bow down my head and humbly and regardfully accept this gift He
gave me on my head and with His blessing I have abandoned all my

material greed and desires. I seek shelter and support solely at The Lotus Feet of Bhagawaan Hrisheekesa, Who is the Lord and Controller of all Senses.

सन्तुष्टा श्रद्धधत्येतद्यथा लाभेन जीवती ।
विहराम्यमुनैवाहमात्मना रमणेन वै ॥ ४० ॥

40

Santhushtaa sredhdhaddhathyethadhyetthaalaabhena jeevathee
Vihaaraamyamunaivaahamaathmanaa remanena vai.

I have now concluded and determined to be fully satisfied and happy whatever comes to me without having any greed or even any desire for anything. I have realized that there is nothing other than the Paramaathma or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who can provide permanent happiness and ultimate liberation form these material bondages and that there is no other place other than His Lotus Feet as place of blissful happiness to me, as well as to anyone. As I, chaste wife, have now accepted Him as my permanent and only One Husband, with all due care I am going to be with Him always and Enjoy His company eternally. There is no change for that firm determination. [What Pingala says here is that she is not going to look for any man with the intention of earning more money ever after.]

संसारकूपे पतितं विषयैर्मुषितेक्षणम् ।
ग्रस्तं कालाहिनाऽऽत्मानं कोऽन्यस्त्रातुमधीश्वरः ॥ ४१ ॥

41

Samsaarakoope pathitham vishayairmmushithekshanam
Grestham kaalaahinaaaathmaanam koanyasthraathumaddheeswarah.

Those who are fallen into the mysterious ocean of material world and suffering from all types of material sufferings and miseries under the bondages and entrapments of the material world of senses and sensibilities. Under the influence of material senses and sensualities, those who are fallen into the mysterious material ocean are blinded by innumerable material bondages and entrapments. They are being totally

blinded by the material influences, and unable to see the brilliance of Transcendentalism, and caught under the entanglement of Kaalaahi or the Snake of Time. To save their lives, Who else Other Than Bhagawaan Hari or The Supreme God and Controller of Everything and Everyone and Who is Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan? There is No One Other Than Bhagawaan Hari or The Supreme God and Controller of Everything and Everyone and Who is Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

आत्मैव ह्यात्मनो गोप्ता निर्विद्येत यदाखिलात् ।
अप्रमत्त इदं पश्येद्भूतं कालाहिना जगत् ॥ ४२॥

42

Aathmaiva hyaathmano gopthaa nirvvidhyetha yedhaakhilaath
Apramaththa idham pasyedh greatham kaalaahinaa Jegath.

When One becomes fully detached from materialism and free from all delusions and illusions and ignorance of this illusory material world and who is transcendently intelligent, he would be able to see and realize that this whole Material Universe, manifested by Illusory Energy of Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, has been caught by Kaalaahi or the Serpent of Time. At that time, He would see and realize that there is Only One Truth which is Paramaathma or Parabrahma Who is Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is The Incarnation of Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and that He is the shelter, support, and protector of all the entities and elements of Universe.

ब्राह्मण उवाच

Braahmana Uvaacha (The Avaddhootha Braahmana Said):

एवं व्यवसितमतिर्दुराशां कान्ततर्षजाम् ।
छित्त्वोपशममास्थाय शय्यामुपविवेश सा ॥ ४३ ॥

43

Evam vyevasithammathirdhdhuraasaam kaanthatharshajaam
Cchithvopasamamaastthaaya sayyaamupavivesa saa.

Thus, having firmly and conclusively determined in her mind, Pinggala abandoned the greedy desire to look for the man or men who would pay her more money. She totally erased all greedy desire from her mind, heart, intelligence, and consciousness. She became fully relieved of any concerns and became totally peaceful in her mind with no agitations. And thus, she peacefully lay down on her bed with no mental agitations or hopelessness.

आशा हि परमं दुःखं नैराश्यं परमं सुखम् ।
यथा सञ्छिद्य कान्ताशां सुखं सुष्वाप पिङ्गला ॥ ४४ ॥

44

Aasaa hi paramam dhuhkham nairaasyam paramam sukham
Yetthaa sanjchidhya kaanthaasaam sukham sushvaapa Pinggalaa.

Pinggala was thus fully and conclusively convinced and concluded that greed and or desire is the cause and would definitely bring sorrow, misery, and unhappiness and greed and or desire is the permanent enemy of everyone. And freedom from greed and or desire is the cause of greatest blissful happiness. Therefore, cutting off all her desire to enjoy the company of a man or men who can pay her more money, Pinggala went to sleep with blissful happiness in her mind and thoughts.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे अष्टमोऽध्यायः ॥ ८ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe AshtamoAddhyaayah

Thus, we conclude the Eighth Chapter - [Named As]
([UdhddhavOpadhesam – AvaddhoothaNavaGuruVivaranam]
[({Continuation of} Sree Krishna Bhagawaan's Instructions Or Advices To
Udhddhava – Avaddhootha Braahmana Explains The Instructions He
Received Form Nine Of His Guroos {Story of Pingala}) 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!