

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ नवमोऽध्यायः - ९ ॥

NAVAMOADDHYAAYAH (CHAPTER NINE)

**([UdhddhavOpadhesam: – ChathurVimsadhGurukkanmaar -
YedhuSamaaddhaanaPraapthi] [{Continuation of} Sree Krishna
Bhagawaan’s Instructions Or Advices To Udhddhava – Avaddhootha
Braahmana Explains The Instructions He Received Form Twenty-Four
Guroos {Remaining Seven} – Attainment Of Sobriety And Peace Of
Mind By Yedhu Mahaaraaja])**

[In this chapter we can read the details, as a continuation, of the conversation between Avaddhootha Braahmana and Yedhu Mahaaraaja which is retold by Sree Krishna Bhagawaan to Udhddhava. Here, Avaddhootha Braahmana explains what he learned from other Seven Guroos or Masters, which he has not described in the previous chapters. The lesson learned from Kurara, a weaker bird, which abandoned its prey of flesh and became detached thus learned the importance of detachment. He learned from the foolish or lazy child to become free of anxiety. He learned from a young girl to live alone in isolation to avoid any unwanted quarrel and noise of collision or arguments. Avaddhootha Braahmana learned from the Arrow-maker to meditatively concentrate his mind and heart always on The Supreme Truth or God. From the serpent, he learned not to possess anything, even a home to live as he can live in any shelter place available. From the Spider he learned that Vishnu Bhagawaan creates the universe from within Himself and then withdraws within Himself. From the Wasp, Avaddhootha Braahmana learned that if we fully concentrate our mind and heart on One thing out of fear at the end of our life, then we will become that object or will be born as that creature in the next birth. Ultimately Sree Krishna Bhagawaan instructs Udhddhava Mahaasaya to become devoid of material attachment to his body and utilize the rare gift of human life for attainment of Aathma Jnjaana and Aathmasaakshaathkaara. Please continue to read for more details...]

ब्राह्मण उवाच

Braahmana Uvaacha (The Avaddhootha Braahmana Said):

परिग्रहो हि दुःखाय यद्यत्प्रियतमं नृणाम् ।
अनन्तं सुखमाप्नोति तद्विद्वान्यस्त्वकिञ्चनः ॥ १ ॥

1

Parigreho hi dhukhaaya yedhyath priyathamam nrinaam
Anantham sukhamaapnothi thadhvidhvaan yesthvakinjchanah.

It is most disastrous and miserable to be attached with material possessions which are most dear and pleasing for human beings. Any material attachment and interest for sense gratification is going to bring unhappiness and sorrow for all human beings. Those who do not get

attachment and bondage with any material possessions with the spiritual knowledge that anything related to material things is disastrous and miserable and can definitely enjoy the supreme blissful happiness which is infinite and eternal. Only such materially renounced person can attain supreme eternal happiness and peace of mind.

सामिषं कुररं जघ्नुर्बलिनो ये निरामिषाः ।
तदामिषं परित्यज्य स सुखं समविन्दत ॥ २॥

2

Saamisham kuraram jeghnurbbelino ye niraamishaah
Thadhaamisham parithyejya sa sukham samavindhatha.

न मे मानावमानौ स्तो न चिन्ता गेहपुत्रिणाम् ।
आत्मक्रीड आत्मरतिर्विचरामीह बालवत् ॥ ३॥

3

Na me maanaavamaanau stho na chinthaa gehaputhreenaam
Aathmakreeda aathmarethirvichaaraameeha baalavath.

When a group of hawks, unable to get its prey, noticed a small Kurara or an osprey carrying flesh piece, the larger and mightier hawks attacked the small bird. Seeing that the life of the Kurara is in danger, it just abandoned the prey and saved its life and attained peace of mind. [Possession of material things are always harmful, and it could take One's life itself in this material world.] I do not have the same thoughts and concerns of a Grihastthaasrami or Family-Man. In Family Life, the parents are always in anxiety about their home, wife, children, and reputation of maintaining the family superior to others, as I am not a Family-Man, I never worry about my wife, children, family, friends, relatives, and my societal reputation. I am free of any material attachments and bondages, and I always blissfully enjoy playing with Transcendental Thoughts. My friend is my own 'Self' or Soul. I find blissful enjoyment in playing with my Soulful thoughts. Thus, I freely travel around the world with Aathmaanandha or Aathma Nirvrithi or Blissful Transcendental Realization with no material attachments and

bondages. Thus, I wander around the world playfully like a young boy with no worries and concerns.

द्वावेव चिन्तया मुक्तौ परमानन्द आप्लुतौ ।
यो विमुग्धो जडो बालो यो गुणेभ्यः परं गतः ॥ ४॥

4

Dhvaaveva chinthayaa mukthau Paramaanandha aapluthau
Yo vimugdhdho jedo baalo yo gunebhyah param gethah.

I see only Two Types of people in this whole world who are free from all types of anxieties and worries and merged in great happiness: One of those two types is the Retarded Ones and Childish Fools with no mental discretion and the other One Type is Those who are Liberated and Transcendental by having approached 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 with Transcendental Realization and who are beyond the three modes and material nature.

क्वचित्कुमारी त्वात्मानं वृणानान् गृहमागतान् ।
स्वयं तानर्हयामास क्वापि यातेषु बन्धुषु ॥ ५॥

5

Kvachith kumaaree thvaathmaanam vrinaanaan grihamaagethaan
Svayam thanarhayaamaasa kvaapi yaatheshu benddhusu.

One day when a marriageable girl was alone in her home, a few men from the would-be broom's side arrived at her house to see and propose to her, specifically desiring their boy or the groom to marry her. As her parents and relatives had gone out at that time, she had to receive them with all hospitality.

तेषामभ्यवहारार्थं शालीन् रहसि पार्थिव ।
अवघ्नन्त्याः प्रकोष्ठस्थाश्चक्रुः शङ्खाः स्वनं महत् ॥ ६॥

6

Theshaamabhyavahaaraarththam saaleen rehasi Paarththiva!
Avaghnanthaah prekoshastthaaschakruh sangkhaah svanam
Mahath.

The beautiful girl started preparing a fabulous meal for the unexpected guests. When she started beating the rice in a hurry, the Conchshell bracelets on her arms started colliding and making loud noises.

सा तज्जुगुप्सितं मत्वा महती वृडिता ततः ।
बभञ्जैकैकशः शङ्खान् द्वौ द्वौ पाण्योरशेषयत् ॥ ७॥

7

Saa thajjugupsitham mathvaa mahathee vreedithaa thathah
Bebhanjjakaikasah sangkhaan dhvau dhavu paanyora-
seshayath.

The most noble and beautiful virgin girl felt ashamed of making such disturbing loud noises while the guests were discussing serious matters like that of her own marriage. With bashfulness she gently removed one bracelet from each hand and kept aside. As she knew that the remaining bracelets would collide and produce large noise, she removed all bracelets leaving two bracelets each on her both arms.

उभयोरप्यभूद्धोषो ह्यवघ्नन्त्याः स्म शङ्खयोः ।
तत्राप्येकं निरभिददेकस्मान्नाभवद्ध्वनिः ॥ ८॥

8

Ubhayorapyabhoodhghosho hyavaghnanthaah sma sangkhayoh
Thathraapyekam nirabhidhadhekasmaannaabhavadhddhvanih.

When she continued beating rice with two bracelets in each of the arms, again there was disturbing noise. Therefore, she removed one more from each of the arms and continued with one bracelet each in each arm. Thereafter, there was no noise as there were no bracelets to collide.

अन्वशिक्षमिमं तस्या उपदेशमरिन्दम ।
लोकाननुचरन्नेतान् लोकतत्त्वविवित्सया ॥ ९॥

9

Anvasikshamimam thasyaa updhesamarindhama!
Lokaananucharannethaan lokathaththvavivithsayaa.

Oh, Arisoodhana or Subduer of the Enemies like Desire, etc., Yedhu Mahaaraajan! While I was wandering around the world to learn and know more about the principles of existence of the universe, I personally witnessed and learned this lesson from this young girl that the collision is inevitable when there is duality or multiplicity and to avoid any collision or agitation of mind, One should necessarily have the transcendental realization of Adhvaitha or non-duality.

वासे बहूनां कलहो भवेद्वार्ता द्वयोरपि ।
एक एव चरेत्तस्मात्कुमार्या इव कङ्कणः ॥ १०॥

10

Vaase behoonaam kalaho bhavedhvaarththaa dhvayorapi
Eka eva chareththasmaath kumaaryaa iva kankanah.

What I learned from the action of that young girl is that whenever there is more than one person or when there is a group of people who are living together there would undoubtedly be difference of opinion and quarreling and mental agony and disturbance and even if there are two people together then also that would create arguments between the two and there would undoubtedly be quarreling and mental agony and disturbance. Therefore, just like the solitary bracelet of the girl, One should always live alone in solitary isolation.

मन एकत्र संयुञ्ज्याज्जितश्वासो जितासनः ।
वैराग्याभ्यासयोगेन ध्रियमाणमतन्द्रितः ॥ ११॥

11

Mana ekathra samyujaajjithasvaaso jithaasanah
Vairaagayaabhyaasayogena ddhriyamaanamathandhrithah.

One should practice Yoga by sitting in the correct posture and control and conquer the breathing process and then unite the mind with one single thing, say, God with concentrated meditation. Without any hesitation and interruption, One must practice this meditative Yoga continuously with total renunciation of any thoughts other than the 'Self or Soul or God' and ensure that the mind and thought are not moving from the non-dual 'Self or Soul or God.' Thus, keep the mind stable with no movements and no deviations.

यस्मिन् मनो लब्धपदं यदेत-
च्छनैः शनैर्मुञ्चति कर्मिणून् ।
सत्त्वेन वृद्धेन रजस्तमश्च
विधूय निर्वाणमुपैत्यनिन्धनम् ॥ १२॥

12

Yesmin mano lebddhapadham yedhetha-
Chcchanaih sanairmmunjchathi karmmarenoon
Saththvena vridhddhena rejasthamascha
Viddhooya nirvvaanamupaithyaninddhanam.

Hey, Raajan! One can control his mind when he fixes his mind and intelligence with concentrated meditation on Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is The Supreme God. Having achieved the stable situation, his mind becomes free from the dusty, polluted, and corrupted desires which prompt to execute material activities. And thus, as Saththva or the mode of Goodness or Virtue increases in strength and when the Saththva Guna increases in strength, he can get rid of the other two Gunaas like Rejas or Passion and Thamas or Ignorance, or he can get liberated from the bondages and entanglements of Rejas and Thamas. And ultimately, he can become free from the clutches of even Saththva Guna and attain Aathmajnjaana or Transcendental Realization and transcend himself from material to transcendentalism. When the mind is thus freed from all the Three Gunaas of Saththva, Rejas, and Thamas or modes of nature of Virtue, Passion and Ignorance and the fire of material

existence would be extinguished. Then, One achieves the pure Transcendental Platform of direct relationship with the object of his meditation, 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. That surely is the Bhagawath Padham or Vaikuntta Padham.

तदैवमात्मन्यवरुद्धचित्तो
न वेद किञ्चिद्बहिरन्तरं वा ।
यथेषुकारो नृपतिं व्रजन्त-
मिषौ गतात्मा न ददर्श पार्श्वे ॥ १३॥

13

Thadhaivamaathmanyavarudhddhachiththo
Na vedha kinjchidhbehirantharam vaa
Yettheshukaaro Nripathim vrajantha-
Mishau gethaathmaa na dhedhersa paarsve.

Oh, Nripa! Thus, when One's mind and consciousness fixed stably on Paramaathma or Parabrahma or The Absolute Supreme Truth, Bhagawaan Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, he no longer has Dhvaitha Bhaava or he no longer sees duality, meaning he does not see anything other than That Absolute Truth inside as well as outside him or he does not see anything other than Paramaathma or Parabrahma internally or externally. See there is no duality for him. Therefore, he sees everything as One, Bhagawaan Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. It is just like the Arrow-Maker who was so fully absorbed in making a straight arrow that he did not even see or notice the King himself, who was passing right next to him.

एकचार्यनिकेतः स्यादप्रमत्तो गुहाशयः ।
अलक्ष्यमाण आचारैर्मुनिरेकोऽल्पभाषणः ॥ १४॥

Ekacharyanikethah syaadhapremaththo guhaasayah
Aleksyamaana aachairairmmunirekoalpabhaashanah.

A Saintly Yogi must always live without taking any help and support from anyone. He should live in isolation. He should be without any obligations and without feeling that he is obligated to perform activities according to certain customs and practices to adhere to societal obligations. He should not be worried or concerned of any customary and traditional practices, as if he is ignorant or as if he is unaffected by such customary and traditional practices. He should live in such a way that he is not being noticed or recognized by others. He should limit his talk to the least minimum. He should live like a fully renounced Sanyaasi.

गृहारम्भोऽति दुःखाय विफलश्चाध्रुवात्मनः ।
सर्पः परकृतं वेश्म प्रविश्य सुखमेधते ॥ १५॥

Grihaarambhoathidhuhkhaaya viphalaschaaddhruvaathmanah
Sarppah parakritham vesma previsya sukhameddhathe.

This material body is perishable. What is the purpose of constructing a home or place of residence in order to accommodate this perishable body? It would take a lot of effort and a lot of money and it is the most difficult and laborious process to build a home. It is going to be a sheer waste. We notice that the snakes never make its own residences ever but are living in holes or 'homes' made by rats. Similarly, a Yethi or a Saintly Yogi can live in the homes of others. That is the lesson I learned from Snakes.

एको नारायणो देवः पूर्वसृष्टं स्वमायया ।
संहृत्य कालकलया कल्पान्त इदमीश्वरः ॥ १६॥

Eko Naaraayano Dhevah poorvvasrishtam svamaayayaa
Samhrithya kaalalalayaa Kalpaantha idhamEeswarah.

एक एवाद्वितीयोऽभूदात्माधारोऽखिलाश्रयः ।
कालेनात्मानुभावेन साम्यं नीतासु शक्तिषु ।
सत्त्वादिष्वादिपुरुषः प्रधानपुरुषेश्वरः ॥ १७॥

17

Eka evadhvitheeyoabhoodhaathmaaddhaaroakhilaasrayah
Kaalenaathmaanubhaavena saamyam neethaasu sakthishu
Saththvaadhishvaadhipurushah Preddhaanapurusheswarah.

Bhagawaan Sree Naaraayana Who is Bhagawaan Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan created or manifested this Universe with His Supreme Mystic Power and Eternal Energy in the past, meaning eons and eons ago. He is The One Who dissolves at the end of Kalpa Kaala, with His Own Supreme Mystic Power. When it is dissolved within Him the Gunaas like Saththva, Rejas, and Thamas would become equanimous or all these material modes of nature would disappear or become powerless or all these Gunaas will have the same quality or quality-less. At that time there will not be any duality, or it will become Adhvitheeya. And That Adhvitheeya is Bhagawaan Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan or there will not be anything other than The Supreme God Who is The Supreme Soul and only the support and shelter for everything. [There is nothing else as Vishnu Bhagawaan is the Only One and therefore, He is support and shelter for Himself.] He is The Prime Primeval Supreme Personality. He is the Prime Personality. He is the most brilliant and effulgent Supreme Primary Personality and Controller of all and everything.

परावराणां परम आस्ते कैवल्यसंज्ञितः ।
केवलानुभवानन्दसन्दोहो निरुपाधिकः ॥ १८॥

18

Paraavaraanaam parama aasthe kaivalyasamjnjithah
Kevalaanubhavaanandhasandhoho nirupaaddhikah.

That Supreme God Bhagawaan Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is The Supreme Worshipable object for all beings; including Brahmadheva and all other Dhevaas; and also, for Jeevan-Mukthaas or those who are liberated from material contamination and attained Aathmajnjaana; His Lotus Feet which is The Vaikuntta Padham is the most approachable position for shelter and support. He is well-known as Kaivalya Padham or attainment of ultimate salvation. He is The Embodied Form of Blissful Happiness to the whole Universe. He is Infallible and Eternal. He does not have any fear that what would happen to the Universe and its entities and elements when it comes to an end or at the time of great deluge. Thus, He is fearless. He is beyond all.

केवलात्मानुभावेन स्वमायां त्रिगुणात्मिकाम् ।
सङ्क्षोभयन् सृजत्यादौ तया सूत्रमरिन्दम ॥ १९॥

19

Kevalaathmaanubhaavena svamaayaam thrigunaathmikaam
Samkshobhayan srijathyaadhau thayaa soothramarindhama!

Oh, Subduer of Enemies! At the Time of Creation of the Universe Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan expands His own Transcendental Potency in the Form of Time and agitating His Material Energy of Maaya which is composed of Thrigunaas or three modes of material nature, He creates the Maha-Thatthva or The Five Great Elements.

तामाहुस्त्रिगुणव्यक्तिं सृजन्तीं विश्वतोमुखम् ।
यस्मिन् प्रोतमिदं विश्वं येन संसरते पुमान् ॥ २०॥

20

Thaamaahusthrigunavyekthim srijantheem visvathomukham

Yesmin prothamidham visvam yena samsarathe Pumaan.

Thus, with the Supreme Maayaa Sakthi or Mystic Power of Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan creates the variegated Universe, of Thrigunaas, constituting of Maha-Thatthhva or The Five Great Elements. He is known as The Sole Proprietor and Controller of Thrigunaas or material modes of nature. This variegated Universe is chained carefully within Thrigunaas. All the creations of this universe are with Maha-Thatthhvaas, and they are alive and active only because of these Thrigunaas and that is how they became or become material beings.

यथोर्णनाभिर्हृदयादूर्णा सन्तत्य वक्त्रतः ।
तया विहृत्य भूयस्तां ग्रसत्येवं महेश्वरः ॥ २१ ॥

21

Yetthornnanaabhirhridhayaadhoornaam santhathya vakthrathah
Thayaa birhrihya bhooyasthaam gresathyevam Maheswarah.

Just like how the spider expands and draws thread from its own mouth and ties a net or web and plays within the net freely and then pulls back to its own inside, I learned that 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 expands Himself and creates the Universe and all its entities and elements as His sporty play and then withdraws the Universe at appropriate Time into within Himself. I learned this lesson from the Spider.

यत्र यत्र मनो देही धारयेत्सकलं धिया ।
स्नेहाद्वेषाद्भयाद्वापि याति तत्तत्स्वरूपताम् ॥ २२ ॥

22

Yethra yethra mano dhehee ddhaarayeth sakalam ddhiyaa
Snehaadhdhveshaadhbhayaadhvaapi yaathi thaththathsvaroopathaam.

Oh, Yedhu Mahaaraajan! It is the law of nature that if any living entity meditatively and concentratedly fixes its mind with intelligence either with love and affection, or with anger, or with hatred, or with fear, or with intimacy on any object, then that living entity also would become that object.

कीटः पेशस्कृतं ध्यायन् कुड्यां तेन प्रवेशितः ।
याति तत्सात्मतां राजन् पूर्वरूपमसन्त्यजन् ॥ २३ ॥

23

Keetah pesaskritham ddhyaayan kudyaam thena prevesithah
Yaathi thathsaaathmathaam Raajan! Poorvaroopamasanthyejan.

I learned this lesson from the wasp as it forced a weaker insect to enter its hive and kept him trapped there. With utter fear the weaker insect kept on meditating the Wasp that it is going to be killed by its captor, the Wasp, at any time. But, without giving up its body the weaker insect gradually achieved the same state of existence as the Wasp. Thus, this Wasp taught me the lesson that One achieves the state of existence according to One's constant concentrated meditation.

एवं गुरुभ्य एतेभ्य एषा मे शिक्षिता मतिः ।
स्वात्मोपशिक्षितां बुद्धिं शृणु मे वदतः प्रभो ॥ २४ ॥

24

Evam Gurubhyaethebhya eshaa me sikshithaa mathih
Svaaathmopasikshithaam budhddhim srinu me vadhathah Prebho!

Thus, I have learned many things from nature and from the activities and involvements of different creatures and I consider them all as my Guroos as they taught me many different lessons which are all extremely useful in our day-to-day material lives as well for Self-Realization. I have fixed all those lessons in my intelligence and mind. Oh, the most Intelligent and

Virtuous Minded King! Now, I shall explain to you the lessons I learned from my own body.

देहो गुरुर्मम विरक्तिविवेकहेतुः
बिभ्रत्स्म सत्त्वनिधनं सततार्त्युदर्कम् ।
तत्त्वान्यनेन विमृशामि यथा तथापि
पारक्यमित्यवसितो विचराम्यसङ्गः ॥ २५॥

25

Dheho Gururmmama virakthivivekahethu-
Rbbibhrath sma saththvaniddhanam sathathaaththyudharkkam
Thaththvaanyanena vimrisaami yetthaa thatthaapi
Paarakyamithyavasitho vicharaamyasangga.

Oh, Raajan! My material body, which goes through innumerable deaths and births, and which is the cause of sorrows and distresses, is also my Guru or Master. It teaches me Detachment. Also, this material body is the cause and tool for me for attainment of Knowledge and thus my Sareera or Material Body is my Guru for that Knowledge. I am wandering or travelling around the world with the help of my body, meaning I would not be able to wander around the world without my material body. I am still a student of the True Principles of Life and I am a researcher of the True Principles and to know those Principles I am wandering around the world with the clear understanding that it is not 'My' body and considering that it belongs to others or realizing that 'I' am not the owner of the body and that there is absolutely no relationship between the body and 'I.' [That is the real Aathma Thaththvam.]

जायाऽऽत्मजार्थपशुभृत्यगृहाप्तवर्गान्
पुष्णाति यत्प्रियचिकीर्षया वितन्वन् ।
स्वान्ते सकृच्छ्रमवरुद्धधनः स देहः
सृष्ट्वास्य बीजमवसीदति वृक्षधर्मः ॥ २६॥

26

Jaayaathmajaarththapasubhrithyagrihaapthavarggaan
Pushnaathi yethpriyachikeersathayaa vithanvan

Svaanthe sakrichcchramavarudhddhaddhanah sa dhehah
Srishtvaasya beejamavaseedhathi vrikshaddharmmaah.

A man with strong attachment to his body accumulates money, wealth, and other opulence with great struggles and hard efforts to expand and protect his wife, children, property, domestic animals, servants, homes, relatives, friends, etc. to the maximum level he can every day in his life. He does all these for the gratification of his body. Just like a tree before dying produces seed of a future tree, or dying body also manifests the seed of One's next material body in the form of One's own accumulated Karmma or Activities in life. [This is the concept behind the belief that if we perform Punya or Good Karmma we will have a pious birth in higher species like Dhevaas in the next life and if we perform Paapa or Evil Karmma then our next birth will be in lower species like Asuraas or Animals.] This material body is perishable at any time whereas my 'Self or I' is Eternal.

जिह्वैकतोऽमुमपकर्षति कर्हि तर्षा
शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्तिः
बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ॥ २७॥

27

Jihvaikathoamumapakarshathi karhi tharshaa
Sisnoanyathasthvagudharam, srevanam kuthaschith
Ghraanoanyathaschapaladhrik kva cha karmmasakthi-
Rbbehvyah sapatnya iva gehapathim lunanthi.

Just like how the co-wives would be harassing and pulling their husband, who is the lord and maintainer of the household responsibilities, in different directions fulfill their own selfish interests with different demands according to their wishes and desires, our material body is also harassing the conditioned soul into different directions at the same time. The tongue will be pulling for tasty food; the thirst drags him to get a suitable drink. At the same time, the sex organs will drag for satisfaction of sensual gratification; simultaneously the sense of touch will drag for soft and sensuous objects. The belly will harass him until it is filled; the ears will drag him to hear pleasing sounds; the sense of smell pulls him for sweet aroma; and the eyes clamor him for sights. Thus, our sense organs pull our material body

in many different directions for fulfillment and satisfaction of its own demands.

सृष्ट्वा पुराणि विविधान्यजयाऽऽत्मशक्त्या
वृक्षान् सरीसृपपशून् खगदंशमत्स्यान् ।
तैस्तैरतुष्टहृदयः पुरुषं विधाय
ब्रह्मावलोकधिषणं मुदमाप देवः ॥ २८॥

28

Srishtvaa puraani vividdhaanyajeyaaaathmasakthyyaa
Vrikshaan sareesripapasoon khagadhamsamathsyaan
Thaisthairathushtahridhayah purusham viddhaaya
Brahmaavalokaddhishanam mudhamaapa Dhevah.

Aja or Brahmadheva created innumerable species like trees, snakes, animals, birds, fishes, mosquitoes, flies, and many different types of houses, villages, towns, cities, etc. with the Maaya Sakthi or Mystic Power of 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, but he could not find any satisfaction within himself of his creations. Thereafter, Brahmadheva created the human being which has the intelligence with the capability to know Brahma Dhersana or the intelligence to realize the Transcendental Principles.

लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते
मानुष्यमर्थदमनित्यमपीह धीरः ।
तूर्णं यतेत न पतेदनुमृत्यु याव-
न्निःश्रेयसाय विषयः खलु सर्वतः स्यात् ॥ २९॥

29

Lebdddhvaa sudhurllebhamidham behusambhavaanthe
Maanushyamarththadhamanithyamapeeha ddheerah

Thoornnam yethetha na pathedhanumrithyu yaava-
Nnisreyaaya vishaya vishayah khalu sarvvathah syaath.

Even though human life is momentary and perishable at any time, it is most difficult to get a chance to be born in this universe as a human being, and that too after going through innumerable births and deaths in innumerable different lower species. But this human life is the only time One gets the opportunity to attain Samsara Moksha or liberation from material life and attain ultimate liberation with Aathmajnjaana or Transcendental Realization. But even after getting the chance to be born as a human being with discretionary intelligence, if One does not try hard or exert best effort to attain Moksha, at the earliest, before the body is destroyed or dead, his state is very pathetic and sad. When we think deeply, we will understand that All Living Entities of All Species invariably have the interest in enjoying sensual gratification and material opulence, meaning it is not exclusively for human beings but also for all other species who do not have the discretionary intelligence.

एवं सञ्जातवैराग्यो विज्ञानालोक आत्मनि ।
विचरामि महीमेतां मुक्तसङ्गोऽनहङ्कृतिः ॥ ३० ॥

30

Evam sanjjaathavairaagyo vijnjaanaloka aathmani
Vicharaami maheemethaam mukthasanggoanahamkrithih.

Oh, Ddharaapathe or Yedhu Mahaaraajan! Thus, with the knowledge of Brahma Thatthva and Aathma Thatthva, I am liberated from the material world and detached. With the knowledge of Aathmajnjaana and material detachment, I do not have any interest in any material opulence or material possessions. I am fully stabilized in my thoughts and mind within my 'Self or Soul.' With that Self-Realization I do not have any Ahantha or Ego or Self-Pride that I, as a lonely person, am so and so. Without having that 'I-ness, My-ness, and Mine-ness...' feeling I wander around the world solitarily in isolation.

न ह्येकस्माद्गुरोर्ज्ञानं सुस्थिरं स्यात्सुषुक्लम् ।
ब्रह्मैतद्वितीयं वै गीयते बहुधर्षिभिः ॥ ३१ ॥

Nahyekasmaadhgurorjnjaanam sustthiram syaath supushkalam
Brahmaithadhdhvitheeyam vai geeyathe behuddharmmabhih.

The knowledge which can be attained, and which is attained from One particular Guru or Master is not complete and perfect and moreover there is no assurance that such knowledge is fully accurate or fully correct. The most learned and masterly scholastic Risheswaraas or Great Sages have emphatically proclaimed that the Adhvitheeya Para Brahma or Non-Dual Cosmic Form of Para Brahma or Supreme Truth is The Ultimate and Supreme Master.

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Vaasudheva Sree Krishna Bhagawaan Said [to Udhddhava Mahaabhaaga]):

इत्युक्त्वा स यदुं विप्रस्तमामन्त्र्य गभीरधीः ।
वन्दितोऽभ्यर्थितो राज्ञा ययौ प्रीतो यथागतम् ॥ ३२॥

Ithyukthvaa sa Yedhum viprasthamaamanthrya gebheeraddheeh
Vandhithoabhyarththitho raajnjaa yeyau preetho yetthaagethem.

Hey, Udhddhava! After explaining like this to Yedhu Mahaaraaja, The great Avaddhootha Braahmana with deep intelligence and knowledge, bid farewell and accepting obeisance from Yedhu Mahaaraaja happily returned as he came with no change of emotions or satisfaction or any other special feeling that he provided great advices to the King.

अवधूतवचः श्रुत्वा पूर्वेषां नः स पूर्वजः ।
सर्वसङ्गविनिर्मुक्तः समचित्तो बभूव ह ॥ ३३॥

Avaddhoothavachah sruthvaa poorvveshaam nah sa poorvajah
Sarvvasanggavinirmukthah samachiththo bebhoova ha.

Hey, Udhddhava! Yedhu Mahaaraaja who is the forefather of Our own, Yaadhavaas or Yedhoos, ancestors, became fully liberated from material world and became free from all material attachments and his mind, intelligence, and consciousness evenly fixed and stabilized on Parabrahma or The Supreme Absolute Truth with Aathmajnjaana or on the platform of Transcendentalism. Thus, Yedhu Mahaaraaja lived ever after as an Aathmajnjaani with Aathmasaakshaathkaaram.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे नवमोऽध्यायः ॥ ९॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe NavamoAddhyaayah

Thus, we conclude the Nineth Chapter - [Named As]
([UdhddhavOpadhesam: – ChathurVimsadhGurukkanmaar -
YedhuSamaaddhaanaPraapthi] [{{Continuation of} Sree Krishna
Bhagawaan's Instructions Or Advices To Udhddhava – Avaddhootha
Braahmana Explains The Instructions He Received Form Twenty-Four
Guroos {Remaining Seven} – Attainment Of Sobriety And Peace Of Mind
By Yedhu Mahaaraaja]) 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!