

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDHAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDHAH (CANTO ELEVEN)

॥ अष्टादशोऽध्यायः - १८ ॥

ASHTAADHESOADDHYAAYAH (CHAPTER EIGHTEEN)

**[UdhddhavOpadhesam – VarnnAasramaDdharmmaNiroopanam -
Thutarchcha] ([Sree Krishna Bhagawaan’s Advice To Udhddhava
{Continuation} – Description Of Social And Religious Orders -
Continuation])**

[In this chapter we can read the duties and responsibilities of those who accepted Vaanapresttha and Sanyaasa Order of life as the responses of

Sree Krishna Bhagawaan to the inquiries of Udhddhava. One who wishes to lead a Vaanapresttha Order of life should leave his wife at home in the care of his grownup sons, or he can take her along with, and spend the rest of his life, the third quarter of his life, in peace in isolation at the forest. He should be eating only bulbs, roots, fruits ripened by time, and grains available in the forest and cooked on fire. He should be wearing tree bark, leaves, grass, and or deer skin. One should accept Sanyaasa in the fourth quarter of life and spend the life with no attachment to any material possessions. He should develop complete detachment even from attaining residence in higher planets, including Brahma Loka. The process of accepting Sanyaasa involves worshipping Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan with sacrifice, giving out everything One possesses in charity to the Priests and establishing within One's own heart the various sacrificial Fires. A Sanyaasi should never have any association with any woman. We can also read the requirements of other orders of life as well. Please continue to read for more details....]

श्रीभगवानुवाच

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

वनं विविक्षुः पुत्रेषु भार्या न्यस्य सहैव वा ।
वन एव वसेच्छान्तस्तृतीयं भागमायुषः ॥ १ ॥

1

Vanam vivikshuh puthreshu bhaaryaam nyesya sahaiva vaa
Vana eva vasechcchaanthasthritheeyam bhaagamaayushah.

One who desires to spend the Third quarter of his lifetime in isolation in forest after either entrusting to take care of his wife in the hands and at the responsibilities of his son or sons who is or are capable and willing to assume that responsibility happily and willingly. One should ensure that his wife also has full consent for such arrangements. Otherwise, he should take his wife also to the forest along with him to lead a Vaanapresttha life if she wishes and is willing for that.

कन्दमूलफलैर्वन्यैर्मेध्यैर्वृत्तिं प्रकल्पयेत् ।
वसीत वल्कलं वासस्तृणपर्णाजिनानि च ॥ २॥

2

Kandhamoolaphalairvanyairmmedhddhyairvriththim prekalpayeth
Vaseetha valkalam vaasasthrinaparnnaajinaani cha.

Thus, One who leads a Vaanapresttha Life in the forest should manage sustenance with uncontaminated and pure organic bulbs, fruits, and roots available in the forest itself by satisfactorily fulfilling all his daily needs. He should wear only to cover his loins or the secret parts, that too, either by leather [animal skin], tree barks, grass, or leaves.

केशरोमनखश्मश्रुमलानि विभृयाद्दतः ।
न धावेदप्सु मज्जेत त्रिकालं स्थण्डिलेशयः ॥ ३॥

3

Kesaromanakhasmasrumalaani bibhriyaa,dhdhathah
Na ddhaave,dhapsu majjetha thrikaalam, stthandilesayah.

A Vaanaprestthi, One who leads a Vaanapresttha life, should not groom or remove hair on his head, body, or face; and should not cut or manicure his nails. He should grow hair on his head, body, and face. He should not wash and clean teeth. He should take bath three times daily, at three Sanddhyaas, by diving in the water without rubbing and washing body. He should sleep on the bare ground.

ग्रीष्मे तप्येत पञ्चाग्नीन् वर्षास्वासारषाड्जले ।
आकण्ठमग्नः शिशिर एवं वृत्तस्तपश्चरेत् ॥ ४॥

4

Greeshme thapyetha panjchaagneen varshaasvaasaarashadjele
Aakanttamagnah sisira evam vriththasthapaschareth.

A Vaanaprestthi, should perform severe austerity and penance, during hottest summer standing in the middle of Panjchaagni, meaning hottest burning Fire on all Four sides and blazing Sun overhead; during rainy season remaining outside and subjecting himself to torrents of rain showers; and during freezing winter submerging himself up to his neck in cold water.

अग्निपक्वं समश्रीयात्कालपक्वमथापि वा ।
उलूखलाश्मकुट्टो वा दन्तोलूखल एव वा ॥ ५ ॥

5

Agnipakvam samasneeyaayaathkaalapakvamatthaapi vaa
Ulookhalaasmakutto vaa dhentholookhala eva vaa.

He can eat the food cooked in fire, or fruits ripened by time, or other foodstuffs prepared by grinding in the mortar and stone, all by self, or by chewing it with his own teeth itself.

[Or another version of the same Sloka as under:]

5

अग्निपक्वं समश्रीयात् सर्वमात्मनो वृत्तिकारणम्
देशकालबलाभिज्ञो नाददेतानन्यदाहितम् ॥ ५ ॥

5

Agnipakvam samasneeyaath sarvamaathmano vriththikaaranam
Dhesakaalabelaabhijnjo naadhadheethaanyadhaahritham.

He should be eating the roots burned in fire, fruits ripened by time, or other foodstuffs prepared by self in fire. He should grind grains or corn with a mortar or stone grinder or by removing the husk by his own teeth itself.

स्वयं सञ्चिनुयात्सर्वमात्मनो वृत्तिकारणम् ।
देशकालबलाभिज्ञो नाददीतान्यदाहतम् ॥ ६ ॥

Svayam sanjchinuyaath sarvamaathmano vriththikaaranam
Dhesakaalabelabhijnjo naadhadheethaanydhaahritham.

As long as the Vaanaprestthi is in good health to manage by himself, he has to prepare all his needs including preparing the foodstuff by himself with his own efforts without taking any help from others. Only when he is sick or ill-healthy to manage himself, can he take the help from others.

वन्यैश्चरुपुरोडाशैर्निर्वपेत्कालचोदितान् ।
न तु श्रौतेन पशुना मां यजेत वनाश्रमी ॥ ७॥

Vanyaischarupurodaasairnniivvapeth kaalachodhithaan
Na thu srauthena pasunaa Maam yejetha vanaasramee.

One who has accepted the Aasrama of Vaanapresttha order of life should worship and perform seasonal sacrifices by offering oblations of Charu or Butter, Purodaasa or all Paraphernalia required for sacrificial ceremony – like sacrificial cakes prepared from rice and grains available in the forest, and by chanting Vedhic Manthraas. He should respect and treat humbly those who bring Charu, Purodaasa, etc. for him. Under no circumstance a Vaanaprestthi should perform a Yaaga by offering animal sacrifice to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, even if that is permitted in Vedhaas.

अग्निहोत्रं च दर्शश्च पूर्णमासश्च पूर्ववत् ।
चातुर्मास्यानि च मुनेराम्नातानि च नैगमैः ॥ ८॥

Agnihothram cha dhersascha poornnamaasascha poorvavath
Chaathurmmaasyaani cha muneraamnaathaani cha naigemaih.

A Vaanaprestthi should continue to perform Agnihothra = Oblation to Fire, Samkremam or Samkramam = oblations performed on the days when a planet moves from One zodiac sign to another, Chaathurmmaasya = Oblations for holy Four month time period starting from (July to October), beginning on Sayani Ekaadhesi —the eleventh day of the bright half, Shukla-Paksha, of Aashaada (fourth month of the Saka Varsha)— until Prebhodhini Ekaadhesi, the eleventh day of the bright half of Kaarththika (eighth month of the Saka Varsha), etc. as he used to do while he was a Grihasthaasrami. This is the opinion of all Scholars of Vedhaas.

एवं चीर्णेन तपसा मुनिर्धमनिसन्ततः ।
मां तपोमयमाराध्य ऋषिलोकादुपैति माम् ॥ ९॥

9

Evam cheernnena thapasaa munirdhddhamanisanthathah
Maam thapomayamaaraadhddhya rishilokaadhupaithi Maam.

A saintly Vaanaprestthi, performing severe austere penances and accepting only barest minimum necessities of life, becomes so emaciated that he appears to be mere skin and bones. Thus, worshipping and offering obeisance to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, through severe penances, he goes to Maharloka, which is even beyond the Rishiloka, and from there he will directly reach Me in Vaikuntta Padham or Vaikuntta Loka.

यस्त्वेतत्कृच्छ्रतश्चीर्णं तपो निःश्रेयसं महत् ।
कामायाल्पीयसे युञ्ज्याद्बालिशः कोऽपरस्ततः ॥ १०॥

10

Yesthvathath krichcchrathascheernnam thapo nihsreyasam mahath
Kaamaayaalpeeyase yunjyaadh baalisah koaparasthathah.

One who is able to attain such the most exalted and supreme most position of ultimate liberation and Moksha Padham with severe and painful but exalted Thapas or Penance, if used for insignificant and petty sense gratification must be considered as the greatest and stupidest fool.

यदासौ नियमेऽकल्पो जरया जातवेपथुः ।
आत्मन्यग्नीन् समारोप्य मच्चित्तोऽग्निं समाविशेत् ॥ ११ ॥

11

Yedhaasau niyameakalpo jerayaa jaathavepatthuh
Aathmanyagneen samaaropya machchiththognim samaa-
viseth.

When Vaanaprestthi is overtaken by old age with trembling body and grayed hair with skin and bones alone and unable to execute any of the prescribed duties, he should invoke sacrificial fire within his heart with steadfast meditation of Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, within his mind. Then he should fix his mind within Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and enter into the fire of pyre and give up his material body.

यदा कर्मविपाकेषु लोकेषु निरयात्मसु ।
विरागो जायते सम्यङ् न्यस्ताग्निः प्रव्रजेत्ततः ॥ १२ ॥

12

Yedhaa karmavipaakeshu lokeshu nirayaathmasu
Viraago jaayathe samyangnyesthaagnih prevrajeththathah.

All these material worlds, including Brahma Loka, are as good as hell or all these material worlds would turn out to be like hell as a result of One's material fruitive activities. Once a Vaanaprestthi develops complete detachment to all fruitive activities of this material world due to his understanding of this fact, then he should accept the next order of life called Sanyaasa.

इष्ट्वा यथोपदेशं मां दत्त्वा सर्वस्वमृत्विजे ।
अग्नीन् स्वप्राण आवेश्य निरपेक्षः परिव्रजेत् ॥ १३ ॥

Ishtvaa yetthopadhesam Maam dheththvaa sarvvasvamrithvije
Agneen svapraana aavesya nirapekshah parivrajeth.

Thus, with the mind completely detached from all possessions of this world, One must donate One's property to the Priest or Aachaarya, and he must worship Me without any wishes and desires for anything. After that One must induce sacrificial fire within Oneself and thus, he should accept Sanyaasa as a fully renounced order of life with no material attachments.

विप्रस्य वै सन्न्यसतो देवा दारादिरूपिणः ।
विघ्नान् कुर्वन्त्ययं ह्यस्मानाक्रम्य समियात्परम् ॥ १४॥

Viprasya vai sanyaaatho Dhevaa dhaaraadhiroopinah
Vighnaan kurvvanthyayam hyasmaanaakremya samiyaath param.

When a Braahmana wishes to accept the Sanyaasa Order of life, the Dhevaas or gods would be worried that the Braahmana who becomes a Braahmarshi or a Braahmana Rishi or Sanyaasi would take away their status and privileges and with such worries and fears they would assume the forms of wives and other closest associates and relatives and try to create all types of preventive measures from the Braahmana accepting the Order of Sanyaasa. [A wife would clearly make lusty and covetous pleadings that she would become an orphan if her husband accepted Sanyaasa and like that many other reasons to prevent her husband accepting Sanyaasa.]

बिभ्र्याच्चेन्मुनिर्वासः कौपीनाच्छादनं परम् ।
त्यक्तं न दण्डपात्राभ्यामन्यत्किञ्चिदनापदि ॥ १५॥

Bibhriyaachchenmunirvaasah kaupeenaachcchaadhanam param,
Thyektham na dhendapaathraabhyaamanyath kinjchidhanaapadhi.

A Sanyaasi should wear only a Kaupeena, which is the cloth worn over the privities to cover the privities, and should have and use only a Kamandalu, an ascetic's water pot, and he is not supposed to accept anything else, as long as he is healthy and capable to manage himself without any other help. As Sanyaasi has renounced everything else, he does not need anything else also.

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं पिबेज्जलम् ।
सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥ १६॥

16

Dhrishtipootham nyeseth paadham, vasthrapootham pibejjelam,
Sathyapoothaam vadhedh vaacham, manahpootham samaachareth.

A Sanyaasi or a Saintly Person should step his foot only after looking carefully and making sure that there are no insects, ants, or any other creature who or which might be injured or hurt or killed by his footstep. He should drink the water only after filtering it through a portion of his cloth. [This is to save any possible creature in the water and not because of any hygienic reason.] He should speak only words that possess purity of truth, meaning he should speak only truthful words. Similarly, he should perform only those activities his mind has carefully ascertained to be pure and unharmed to anyone else.

मौनानीहानिलायामा दण्डा वाग्देहचेतसाम् ।
न ह्येते यस्य सन्त्यङ्ग वेणुभिर्न भवेद्यतिः ॥ १७॥

17

Maunaaneehaanilaayaamaa dhendaa vaaghdehachethasaam
Na hyethe yesya santhyengga! Venubhirna bhavedhyethih.

A Sanyaasi must possess and always practice the three internal disciplines: Aneehathvam = avoiding useless activities, Maunam = avoiding useless speech and keeping silence, and Praanaayaama = controlling life-air. [Aneehathvam is bodily activities, Maunam is activities of words, and Praanaayaama is considered as activities of mind.] Other than that, One who is not able to practice all the above three and simply carrying the

Dhend or bamboo rod is never considered to be a Sanyaasi. [This means One who simply carries a Kamandalu and Dhend wearing a Kaupeena would never be considered as a Sanyaasi unless he practices all the above three internal disciplines.]

भिक्षां चतुर्षु वर्णेषु विगह्यान् वर्जयंश्चरेत् ।
सप्तागारानसङ्कृतांस्तुष्येल्लब्धेन तावता ॥ १८॥

18

Bhikshaam chathurshu varnneshu vigerhyaan varjjayamschareth,
Sapthaagaaraanasamklipthaamsthushyellebdddhena thaavathaa.

बहिर्जलाशयं गत्वा तत्रोपस्पृश्य वाग्यतः ।
विभज्य पावितं शेषं भुञ्जीताशेषमाहृतम् ॥ १९॥

19

Behirjjelaasayam gethvaa thathropasprisyavaagyathah
Vibhajya paavitham sesham bhunjeethaaseshamaahritham.

A Sanyaasi should be satisfied with that which is obtained by begging seven houses without having any reservation for any Varnna or without excluding any Varnna with any preconceived ill-feeling, but at the same time rejecting those houses that are polluted and untouchable. He should be satisfied with whatever he gets and should not ask for more or without asking for any particular item. By collecting the food gathered by begging, the Sanyaasi should leave the populated area and go to a reservoir or a water pond in a secluded place. There, he should take a bath and wash his hands thoroughly. He should distribute a portion of the food to others who may request it. He should do this keeping up silence or without speaking. Then he should thoroughly cleanse the remnants and thereafter he should eat everything in his plate without keeping anything for future, or next time, use.

एकश्चरेन्महीमेतां निःसङ्गः संयतेन्द्रियः ।
आत्मक्रीड आत्मरत आत्मवान् समदर्शनः ॥ २०॥

20

Ekascharenmaheemethaam nihsangghah samyethendhriyah
Aathmakreeda aathmaretha aathmavaan samadhersanah.

A Sanyaasi should detach from all fruitive activities of this material universe without any association with any material objects. He should fully control his senses. He should always fix his mind, intelligence, and consciousness in Aathma or Soul which is the ultimate truth. He should always enjoy blissful happiness by merging within the Aathma or Paramaathma. He should see everyone and everything as equal in all respects with equanimity with a balanced mind. Thus, he should wander around the world without having any attachments or association with anyone or anything.

विविक्तक्षेमशरणो मद्भावविमलाशयः ।
आत्मानं चिन्तयेदेकमभेदेन मया मुनिः ॥ २१ ॥

21

Vivikthakshemasarano Madhbhaavavimalaasayah
Aathmaanam chinthayedhekamabhedhena Mayaa Munih.

A fully renounced Muni or Sanyaasi should sit comfortably – meaning without any disturbances - in a very secluded and isolated place and purify his mind by thinking of Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, Who is the Paramaathma or the Supreme Soul which is the Absolute Truth, and which is not different from him – his Aathma -, alone always, and with concentrated meditation he should worship Me.

अन्वीक्षेतात्मनो बन्धं मोक्षं च ज्ञाननिष्ठया ।
बन्ध इन्द्रियविक्षेपो मोक्ष एषां च संयमः ॥ २२ ॥

22

Anveekshethaathmano benddham moksham cha jnjaananishttayaa
Benddha indhriyavikshepo moksha eshaam cha samyemah.

A Sanyaasi should properly and critically analyze and synthesize with Aathmajnjaana or Transcendental Knowledge about material attachments, detachments, ties, associations, bondages, etc. and liberation from material contaminations and attainment of Moksha or Salvation. The Benddha or Attachment is because of lack of control of senses and once a Person is able to control his senses, then he can attain Moksha. So, the secret for attainment of Moksha is to have full control of senses and fixing the mind on the thought of Self or Aathma which is nothing other than Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

तस्मान्नियम्य षड्वर्गं मद्भावेन चरेन्मुनिः ।
विरक्तः क्षुद्रकामेभ्यो लब्ध्वाऽऽत्मनि सुखं महत् ॥ २३॥

23

Thasmaanniyamya shadvarggam madhbhaavena charenmunih
Virakthah kshullakaamebhyo lebddhvaaaathmani sukham Mahath.

Therefore, A Muni should control all five senses and mind and by abandoning all the interest in petty and negligible material pleasures and comforts and get liberated from material contaminations and should lead a fully renounced order of life. Thus, he should find the supreme blissful happiness of Aathmaanubhoothi which is within himself. With such Aathmaanandha he should meditatively think of Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, Who is the cause as well as the provider of that Aathmaanandha or Transcendental Blissful Happiness.

पुरग्रामव्रजान् सार्थान् भिक्षार्थं प्रविशंश्चरेत् ।
पुण्यदेशसरिच्छैलवनाश्रमवतीं महीम् ॥ २४॥

24

Puragraamavrajaan saarthtthaan bhikshaarthttham previsamschareth
Punyadhesasarichcchailavanaasramavatheem maheem.

A Sanyaasi should wander and visit Theerththaas or Sanctified Places, by flowing rivers and within the solitude of mountains and forests. He should enter the cities, towns, villages, houses, and pasturing grounds and approach ordinary working men only to beg for his bare sustenance. [This means he should still be detached and dissociated from the material world, otherwise.]

वानप्रस्थाश्रमपदेष्वभीक्षणं भैक्ष्यमाचरेत् ।
संसिध्यत्याश्वसम्मोहः शुद्धसत्त्वः शिलान्धसा ॥ २५॥

25

Vaanaprestthaasramapadheshvabheekshnam bhaikshyamaachareth
Samsidhddhyathyaasvasammohah sudhddhasaththvah silaanddhasaa.

नैतद्वस्तुतया पश्येद्दृश्यमानं विनश्यति ।
असक्तचित्तो विरमेदिहामुत्र चिकीर्षितात् ॥ २६॥

26

Naithadhvasthuthayaa pasyedhdhrisyamaanam vinasayathi
Asakthachiththo viramedhihaamuthra chikeershithaath.

A Sanyaasi should visit the Aasramaas where Vaanaprestthees are living and take or accept Bhiksha or ascetic food which is pure as made of stone ground grains and corns. With such pure food the Muni can purify his mind and consciousness and become devoid of bewilderments. Such a Muni or Sanyaasi with pure mind and consciousness would attain Moksha or ultimate salvation easily. A Muni, with Aathmajnjaana, realizes that whatever he sees and experience in this material world, including his own existence, is only Mitthya or Maaya or Illusion or Unreal as this Prepanjcha itself is Maayaa Prepanjcha or Unreal, or illusory universe, and all are momentary as whatever we see is mortal and would certainly be destroyed tomorrow, meaning in the future. With such transcendental knowledge, a Yogi or a Sanyaasi should renounce himself from this world as well as from all other worlds like Svarga Loka, Brahma Loka, etc. and lead a fully renounced order of life.

यदेतदात्मनि जगन्मनोवाक्प्राणसंहतम् ।
सर्वं मायेति तर्केण स्वस्थस्त्यक्त्वा न तत्स्मरेत् ॥ २७॥

27

Yehdethadhaathmani jeganmanovaakpraanasamhatham
Sarvvam maayethi tharkkena svastthasthyekthvaa na that
Smareth.

This Prepanjcha or Material Universe is situated within Aathma or Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, and the body which is composed of Mana or mind, Vaak or speech, and Praana or life-air, which is ultimately the product of My Maaya or Illusory Energy. Thus, realizing this Aathma Thatthva, One should give up One's faith in these things and should never again consider them as the object of One's meditation.

ज्ञाननिष्ठो विरक्तो वा मद्भक्तो वानपेक्षकः ।
सलिङ्गानाश्रमांस्त्यक्त्वा चरेदविधिगोचरः ॥ २८॥

28

Jnjaananishtto viraktho vaa madhbhaktho vaanapekshakah
Salinggaanaasramaamsthyekthvaa charedhavidhigocharah.

A learned transcendentalist who is dedicated to cultivation of true knowledge – Aathmajnjaana is the True Knowledge – and thus detached from all material objects and material world itself. My true devotees are even detached from desire for liberation and neglect even the duties and responsibilities based on external rituals or paraphernalia. Thus, their conduct and activities would be beyond the range of Vedhic rules and regulations. [Here we are talking about true transcendentalists.]

बुधो बालकवत्क्रीडेत्कुशलो जडवच्चरेत् ।
वदेदुन्मत्तवद्विद्वान् गोचर्या नैगमश्चरेत् ॥ २९॥

29

Buddho baalakavath kreedeth, kusalo jedavachchareth,
Vadhedhunmaththavadhvidhvaan, gocharyaam naigamaschareth.

A true Jnjaani or a Learned Scholar would speak like a crazy or insane guy in an illogical way. He will not have any consideration whether what he speaks is parliamentary or unparliamentary. He does not bother, or he is not worried what others would think of him. Sometimes he plays like a young child. Though he knows full well about all Vedhic injunctions, he does not consider what is doable and not doable according to Vedha. He will do anything at any time without maintaining or adhering to any rules and regulations or norms and traditions or any customs and practices.

वेदवादरतो न स्यान्न पाखण्डी न हैतुकः ।
शुष्कवादविवादे न कञ्चित्पक्षं समाश्रयेत् ॥ ३० ॥

30

Vedhavaadharetho na syaanna paakhandee na haithukah
Sushkavaadhavivaadhe na kanjchith paksham samaasrayeth.

A true devotee should never engage in fruitive rituals mentioned in Vedhaas, nor should he be an atheist. [This means he should not make logical arguments to establish what is stipulated in Vedhaas and at the same time should not try to establish atheistic views.] He should not engage in any dry and useless arguments just for the sake of arguments. He should never speak like a logician or skeptic or take any side whatsoever in useless or useful arguments.

नोद्विजेत जनाद्धीरो जनं चोद्वेजयेन्न तु ।
अतिवादांस्तितिक्षेत नावमन्येत कञ्चन ।
देहमुद्दिश्य पशुवद्वैरं कुर्यान्न केनचित् ॥ ३१ ॥

31

Nodhvijetha jenaadhdheero, Jenam chodhvejayenna thu,
Athivaadhaamsthithikshetha, naavamanyetha kanjchana,
Dhehamudhdhisya pasuvadhvairam kuryaanna kenachith.

A true and intelligent devotee should never hate anyone and anything and at the same time he should never create hatred in anybody's heart and mind about him or about anything or anyone. He should tolerate all despicable words spoken about him or about anyone. He should also never despise or speak any despicable words about anyone. For the sake of this mortal and perishable material body One should never act like an animal with no discretionary power of thinking, and One should never maintain hatred for anyone for the sake of maintenance of this perishable material body.

एक एव परो ह्यात्मा भूतेष्व्वात्मन्यवस्थितः ।
यथेन्दुरुदपात्रेषु भूतान्येकात्मकानि च ॥ ३२ ॥

32

Eka eva paro hyaathmaa bhootheshvaathmanyavastthithah
Yetthendhurudhapaathreshu bhoothaanyekaathmakaani cha.

The Aathma or the Self or the Soul is Single with no duality. The Aathma is independent of, different from, and beyond all entities and elements. The Aathma exists within the Aathma itself, meaning that the Aathma is not within the body. As we clearly see the reflection of the same 'One Moon' in the waters of many different vessels at the same time as differently as in different vessels, similarly, the same 'One Aathma' or Self or Soul can be reflected clearly as fully existing in innumerable different entities and elements at the same time as different and independent entities and elements. We are misapprehending the same One Soul as different and totally and perfectly independent Souls in innumerable different entities and elements.

अलब्ध्वा न विषीदेत काले कालेऽशनं क्वचित् ।
लब्ध्वा न हृष्येद्धृतिमानुभयं दैवतन्त्रितम् ॥ ३३ ॥

33

Alebddhvaa na vidheedhetha kaale kaaleasanam kvachith,
Lebddhvaa na hrishyedhddhrithimaanubhayam Dhaiwathanthritham.

A Sanyaasi who is bold with a stabilized mind and intelligence should never be unhappy or distressed even if he does not get a little bit of food for a long time at certain places and he should also be joyous or thrilled when he gets a lot of food at certain other places. Both are coming as a result of his fruitive activities in his life and will happen as it is supposed to happen and so he should not be bothered or concerned and should be happy or unhappy under any circumstance.

आहारार्थं समीहेत युक्तं तत्प्राणधारणम् ।
तत्त्वं विमृश्यते तेन तद्विज्ञाय विमुच्यते ॥ ३४॥

34

Aahaaraarththam sameehetha yuktham that praanaddhaaranam
Thaththvam vimrisyathe thena thadvijnjaaya vimuchyathe.

यदृच्छयोपपन्नान्नमद्याच्छ्रेष्ठमुतापरम् ।
तथा वासस्तथा शय्यां प्राप्तं प्राप्तं भजेन्मुनिः ॥ ३५॥

35

Yedhrichcchayopapannaannamadhyaachcchreshhttamuthaaparam
Thatthaa vaasasthatthaa sayyaam praaptham praaptham bhajenmunih.

A Sanyaasi should certainly beg for his food as food is essential for sustenance as sustenance of material body is essential for everyone for maintenance of Praana or Life. As One is maintaining his life-air with the material body, he is able learn and attain the Thaththvaas or Principles of Life from Aachaaryaas and only with Thaththva Jnjaana One is able to get liberated from endless cycles of births and deaths as innumerable different species and gain the knowledge that Dheha or Material Body is different from Dhehi or Self or Soul and thus the Dhehi will be fully liberated from Dheha. Whether it is good or bad; tasty or dis-tasty; and fresh or stale; a Muni should eat whatever little food he gets from begging as he has to maintain his life. Similarly, a Muni or Sanyaasi should accept whatever is available to him for wearing and whatever is available to him for lying down without any hesitation or reservation.

शौचमाचमनं स्नानं न तु चोदनया चरेत् ।

अन्यांश्च नियमाञ्जानी यथाहं लीलयेश्वरः ॥ ३६॥

36

Sauchamaachamanam snaanam na thu chodhanayaa chareth,
Anyaaamscha niyamaan jnjaanee yetthaaham leelayEswarah.

A Sanyaasi with Vedhic knowledge should routinely execute regulative duties; like taking bath, keeping the body clean and pure, and other such self-cleaning work; by free will without being forced or prompted by anyone else; just like how I, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, execute all regulative duties routinely as My playtime deeds.

न हि तस्य विकल्पाख्या या च मद्बीक्षया हता ।
आदेहान्तात्क्वचित्ख्यातिस्ततः सम्पद्यते मया ॥ ३७॥

37

Na hi thasya vikalpaakhyaa yaa cha madhveekshayaa hathaa
Aadhehaanthaath kvachith khyaathisthathah sampadhyathe Mayaa.

A Sanyaasi with Aathmajnjaana or Transcendental Realization never sees anything as different from Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, as he does not have misapprehension and misconception of duality because with his realized knowledge, he has destroyed such illusory perception of duality of this Maayaa Prepanjcha or Illusory Material World. Since the material body and mind were previously accustomed to such misperception, it may sometimes appear to recur, but at the time of death the Self-Realized soul achieves the opulence equal to Mine, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan's Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, and merge within Me.

दुःखोदकेषु कामेषु जातनिर्वेद आत्मवान् ।
अजिज्ञासितमद्धर्मो गुरुं मुनिमुपब्रजेत् ॥ ३८॥

Dhuhkhodharkkesu kaameshu jaathanirvvedha aathmavaan
Ajjnjaasithamadhddharmmo gurum Munimupaavrajeth.

One who is detached from sense gratification, knowing that the ultimate result is miserable unhappiness, and who desires to know the Aathma Thatthva and Aathmajnjaana, which is provider of ultimate supreme blissful happiness, but who has not seriously analyzed the process for attainment of Aathmajnjaana, should approach a bona fide and learned Aachaarya or Master of Spirituality. He should not have any hesitation or any reservation for that.

तावत्परिचरेद्भक्तः श्रद्धावाननसूयकः ।
यावद्ब्रह्म विजानीयान्मामेव गुरुमादृतः ॥ ३९॥

THaavath paricharedhbhakthah sredhddhaavaananasooyakah
Yaavadh Brahma vijaaneeyaanmaameva gurumaadhrithah.

An Aachaarya who gives transcendental instructions should be treated with great faith and respect considering that he is not different from Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, by the disciple who receives Aathmajnjaana. A Sishya or a disciple should treat his Aachaarya or Spiritual Master without envy and render personal services to him until he becomes a fully realized Sidhddha.

यस्त्वसंयतषड्वर्गः प्रचण्डेन्द्रियसारथिः ।
ज्ञानवैराग्यरहितस्त्रिदण्डमुपजीवति ॥ ४०॥

Yesthvasayethashadvargah prechandendhriyasaaratthih
Jnjaanavairaagyarehithasthridhendhamupajeevathi.

सुरानात्मानमात्मस्थं निहनुते मां च धर्महा ।
अविपक्वकषायोऽस्मादमुष्माच्च विहीयते ॥ ४१ ॥

41

Suraanaathmaanamaathmasttham nihnuthe Maam chaddharmmahaa
Avipakvakashaayoasmaadamushmaachcha viheeyathe.

One who has not controlled his six forms of illusion like; lust, anger, greed, excitement, false pride, and intoxication; and accepts the Sanyaasa Jeevitha or the order of Sanyaasa Life without attaining full Vishaya Vairaagya or detachment of sensual desires and without attaining Aathmajnjaana or Spiritual Knowledge, and with desire for fulfilling sense gratifications as a professional occupation to earn his livelihood, is cheating and even despising Dhevaas, himself, as well as Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, Who is the Embodied Form of Aathma or Soul. He is a killer or destroyer of Ddharmma or Religion and Religious Principles. Not only that, such a fraud Sanyaasi would be an outcast and would be expelled from this world and from all other worlds forever.

भिक्षोर्धर्मः शमोऽहिंसा तप ईक्षा वनौकसः ।
गृहिणो भूतरक्षेज्या द्विजस्याचार्यसेवनम् ॥ ४२ ॥

42

Bhikshjordhddharmmah samoahimsaa Thapa eekshaa vanaukasah
Grihino bhootharekshejyaa dhvijasyaacharyasevanam.

The main religious duties of a Sanyaasi are Control of Senses, Equanimity, Patience, and Non-violence, whereas for a Vaanaprestthi, they are Severe Austerity, Penance, and the Philosophical Understanding of the Difference Between the Dheha or Material Body and Dhehi or Soul. The prominent duties of a Grihastthaasrami or a Householder are to Give Shelter and Support to all Other Living Entities and Perform Sacrifices according to Vedhic Injunctions; and for a Brahmachaari or a Celibate is mainly to Engage in Serving His Spiritual Master.

ब्रह्मचर्यं तपः शौचं सन्तोषो भूतसौहृदम् ।
गृहस्थस्याप्यृतौ गन्तुः सर्वेषां मदुपासनम् ॥ ४३ ॥

43

Brahmacharyam thapah saucham santhosho bhoothasauhridham
Grihastthasyaapyrithau genthuh sarvveshaam Madhupaasanam.

A Grihastthaasrami or Householder should practice Celibacy, Austerity, Cleanliness of Mind and Body, Satisfaction and Happiness on his own Position and Status, and Staunch and Steadfast Devotion to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. A Grihastthaasrami may approach his wife for sensual gratification at the time for begetting children. Irrespective of the Varnna and Aasrama division or Social and Occupational Division, all the human beings should worship Me always with concentrated meditation and with full faith and devotion.

इति मां यः स्वधर्मेण भजेन्नित्यमनन्यभाक् ।
सर्वभूतेषु मद्भावो मद्भक्तिं विन्दते दृढाम् ॥ ४४ ॥

44

Ithih Maam yah svaddharmmena bhajana nithyamananyabhaak
Sarvvabhootheshu Madhbhaavo Madhbhakthim vindhatheachiraath*!
vindhathe dhrittaam*

Thus, Anyone who worships and offers obeisance to Me with his mind always filled with My Roopa or Form and without having any other thoughts other than Me in his mind and consciousness and also with the knowledge and thought that I am filled within all other entities and elements of the Universe. When a Person worships Me with that realization that I am filled in all the entities and elements, he will instantaneously become my true, sincere, and faithful Bhaktha or Devotee, and there is no doubt about it.

भक्त्योद्धवानपायिन्या सर्वलोकमहेश्वरम् ।

सर्वोत्पत्त्यप्ययं ब्रह्म कारणं मोपयाति सः ॥ ४५ ॥

45

BhakthOdhddhavaanapaayinyaa SarvvalokaMaheswaram
Sarvvothpaththyapyayam Brahma kaaranam mopayaathi sa.

Hey, Udhddhava Mahaamathe! With stable and steadfast Bhakthi or Devotion to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, My faithful Bhaktha or Devotee would thoroughly enjoy The Supreme Blissful Happiness as being the Cause and Controller of Prepanjcha Srishti-Antha-Stthithi-Hethu-Bhootha, meaning the Cause of Creation-Dissolution-Sustenance of the Universe and wander in the ocean of Paramaathmaanandham or Supreme Transcendental Happiness.

इति स्वधर्मनिर्णितसत्त्वो निर्जातमदूतिः ।
ज्ञानविज्ञानसम्पन्नो न चिरात्समुपैति माम् ॥ ४६ ॥

46

Ithi svaddharmmanirnnikthasaththvo nirjnjaathaMadhgethih
Jnjaanavijnjaanasampanno na chiraath samupaithi Maam.

Thus, with Svaddharmaacharana or Practicing and Maintaining the Religious Duties and Responsibilities Prescribed in Vedhaas for each of Social and Occupational Classes of its own and with purified mind and consciousness My Bhaktha can gain or attain scholastic knowledge of My Principles. Such a Bhaktha will be endowed with Jnjaana and Vijnjaana. [The words such as Jnjaana, Vijnjaana, and Prejnjaana have wide and multifarious meanings in the Hindu thoughts and especially in the Vedanta philosophy. They just do not mean any kind of knowledge but a systematic methodology and encompass a plethora of disciplines, be it in the realms of art, science, or philosophy. The aim and purpose of such knowledge are to help the individual in attaining happiness and welfare in this world leading to salvation.] He is the Crest Jewel of My Bhakthaas and such a Supreme Bhaktha will reach Me without any delay.

वर्णाश्रमवतां धर्म एष आचारलक्षणः ।
स एव मद्भक्तियुतो निःश्रेयसकरः परः ॥ ४७॥

47

Varnnaasramavathaam Ddharmma esha aachaaralekshanah
Sa eva Madhbhakthiyutho nihsreyasakarah parah.

Those who are strict followers of these Varnnaasrama Ddharmmaas, accept the Religious Principles according to authorized traditions and rituals of proper conduct. When such Varnnaasrama Ddharmmaas or Duties and Responsibilities are dedicated to Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, in loving service, they award Supreme Perfection of Life.

एतत्तेऽभिहितं साधो भवान् पृच्छति यच्च माम् ।
यथा स्वधर्मसंयुक्तो भक्तो मां समियात्परम् ॥ ४८॥

48

Ethaththeabhihitham, saaddho, Bhawaan prichcchathi yechcha Maam
Yetthaa svaddharmmasamyuktho bhaktho Maam samiyaath param.

Oh, My Dear Udhddhava Mahaamathe! Thus, I have now described to you, just as you inquired, the means by which My, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, devotee who is engaged in his prescribed duties and responsibilities according to Varnnaasrama Ddharmma can come back to or reach Me, Who is Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is The Supreme Personality of God.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां एकादशस्कन्धे अष्टादशोऽध्यायः ॥ १८॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –
VarnnAasramaDdharmmaNiroopanam - Thutarchcha] [Naama]
AshtaaDhesoAddhyaayah

Thus, we conclude the Eighteenth Chapter – Named As ([Sree Krishna
Bhagawaan's Advice To Udhddhava {Continuation} – Description Of Social
And Religious Orders - Continuation]) 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!