

**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)**

॥ त्रयोविंशोऽध्यायः - २३ ॥

**THREYOVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-  
THREE)**

**[UdhddhavOpadhesam – BhikshuCharitham] ([Sree Krishna  
Bhagawaan's Advice To Udhddhava {Continuation} – Story or Song  
Avaddhootha {One Who Is Free From All Material Ties} Braahmana])**

[In this chapter we can read the story of Avanthi Braahmana. He originally abandoned his Braahmanical religious duties and engaged in the duties of

Vaisya and accumulated a lot of wealth and property. He was so miserly that he did not spend any money for his own family or even for maintenance of his own day to day basic essential needs. His own family, relatives, friends, and society hated him because of his miserly attitude and ousted him from his own home and the society. Being thrown away from home and by his society, that Braahmana after steadfast contemplation chose to live as a fully renounced Sanyaasi or Avaddhootha or Mendicant. His story teaches us how One should tolerate the disturbances and tortures created by ruthless, evil, and sinful persons. This chapter contains extremely beautiful Sixteen Verses famously known as Bhikshu Geetha which describes that the cause of One's [his] happiness and sorrow, or any other dualities, is neither the Dhevaas, nor Eeswara, nor the Stars, nor the Planets, nor the Fruitive activities but it is simply One's own whirling and confused mind of bewilderment. This Geetha gives a beautiful and logical and scientific narration to establish the point. At the end of this chapter Vaasudheva Sree Krishna Bhagawaan instructs his favorite disciple, Udhddhava Mahaathman, to control his mind and then fix his thoughts and mind concentratedly and meditatively on his Master, Krishna Bhagawaan. Please continue to read for more details...]

बादरायणिरुवाच

**BaadharaayanirUvaacha (Baadharaayani or Sree Suka Brahmarshi Said):**

स एवमाशंसित उद्धवेन  
भागवतमुख्येन दाशार्हमुख्यः ।  
सभाजयन् भृत्यवचो मुकुन्द-  
स्तमाबभाषे श्रवणीयवीर्यः ॥ १ ॥

1

Sa evamaasamsitha Udhddhavana  
Bhaagawathamukhyena Dhaasaarhamukhyah  
Sabhaajeyan bhrithyavaacho Mukundha-  
Sthamaababhaashe srevaneeyaveeryah.

When Udhddhava, the crest jewel of all devotees of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan, respectfully

requested like that Mukundha Bhagawaan, who is the Chief of all Dhaasaarhaas, first acknowledged the fitness of Udhddhava, His servant, to ask such questions and to receive the answers and his capacity to realize them properly. Thereafter, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, Whose glorious exploits are most worthy of hearing and listening and taking into heart began to respond to him.

श्रीभगवानुवाच

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

बार्हस्पत्य स वै नात्र साधुर्वै दुर्जनेरितैः ।  
दुरुक्तैर्भिन्नमात्मानं यः समाधातुमीश्वरः ॥ २॥

2

Baarhaspathya! Sa vai naathra saaddhurvai dhurggenerithaih  
Dhurukthairbhinnamaathmaanam yah samaaddhaathumEeswarah.

Oh, The Most Exalted and Learned Disciple of Brihaspathi! At this time in this world there is none, no learned Sage, who is having the will and power and who is smart enough to tolerate the harsh and piercing abuses and ridiculous insults and accusing criticisms inflicted by cruel and devilish people.

न तथा तप्यते विद्धः पुमान् बाणैस्तु मर्मगैः ।  
यथा तुदन्ति मर्मस्था ह्यसतां परुषेषवः ॥ ३॥

3

Na thatthaa thapyathe vidhddhah Pumaan baanaih sumarmmagaih  
Yetthaa thudhanthi marmmastthaa hyasathaam parusheshava.

Even the sharpest arrows which pierce One's chest and reach the heart do not cause as much pain and sufferings as the harsh and ridiculously

insulting words that hit One's heart and other vital spot of the body when spoken by such cruel and uncivilized devilish people.

कथयन्ति महत्पुण्यमितिहासमिहोद्धव ।  
तमहं वर्णयिष्यामि निबोध सुसमाहितः ॥ ४॥

4

Katthayanthi Mahath punyamithihaasamihOdhddhava!  
ThamAham varnnayishyaami niboddha susamaahithah.

Hey Udhddhava Mahaathman! You are the feathered crest jewel of Yaadhava community and hence called as Yaadhava Mukthaamani. I shall now narrate the noblest and most pious story from lthihaasa in regard to this. Please concentrate fully and solely without any other thoughts or diversion and listen to it very carefully.

केनचिद्धिक्षुणा गीतं परिभूतेन दुर्जनैः ।  
स्मरता धृतियुक्तेन विपाकं निजकर्मणाम् ॥ ५॥

5

Kenachidhbhikshunaa geetham paribhoothena dhurjjenaih  
Smarathaa ddhrithiyukthena vipaakam nijakarmmanaam.

Once there was a fully renounced sagely Bhikshu or an Avaddhootha Braahmana or a fully devoted Mendicant. He was terribly tormented physically and mentally by physical abuse and ridiculously insulting words by a cruel and devilish mob. Suffering from all such physical and mental abuses, Bhikshu sang a song which is well known as Bhikshu Geetha or The Song of Avanthi Braahmana.

अवन्तिषु द्विजः कश्चिदासीदाढ्यतमः श्रिया ।  
वार्तावृत्तिः कदर्यस्तु कामी लुब्धोऽतिकोपनः ॥ ६॥

6

Avanthishu Dhvijah kaschidhaaseedhaaddyathamah sriyaa

Vaarththaavritthih kadharyasthu kaamee lubddhoathikopanah.

Once there lived a Braahmana in the country or state of Avanthi. [Avanthi is in modern Madhya Pradesh or Madhddhya Predhes. Its capital was Maahishmathi which is modern Ujjain.] He was filthy rich and gifted with all types of opulence, as he was engaged in the occupation of Vaisya, [though religiously not allowed for Brahmins.] But he was most miserly, lusty, greedy, and most prone to anger and short-tempered.

ज्ञातयोऽतिथयस्तस्य वाङ्मात्रेणापि नार्चिताः ।  
शून्यावसथ आत्मापि काले कामैरनर्चितः ॥ ७॥

7

Jnjaathayoathitthayasthasya vaangmaathrenaapi naarchchithaah  
Soonyaavasattha aathmaapi kaale kaamairanarchchithah.

दुःशीलस्य कदर्यस्य द्रुह्यन्ते पुत्रबान्धवाः ।  
दारा दुहितरो भृत्या विषण्णा नाचरन् प्रियम् ॥ ८॥

8

Dhuseelasya kadharyasya dhruhyanthe puthrabaanddhavaah  
Dhaaraa dhuhitharo bhrithyaa vishannaa naacharan priyam.

This miserly Braahmana did not entertain or pay any attention or treat well or make his own relatives and guests, even by words. His house was devoid of not only religiosity but also was void of any means for lawful sense gratification. He did not have any possessions in his own home, and he did not fulfill any of his desires. Because of his miserliness and greed to save more and more money, his own wife, children, servants, and relatives were extremely unhappy and put into unnecessary sufferings. He did not allow sufficient gratification for sustenance of his own body. Because of his nature like that, all those who were close to him not only became unhappy but also turned out to be inimical to him. Becoming so disgusted, they were never treated with affection.

तस्यैवं यक्षवित्तस्य च्युतस्योभयलोकतः ।  
धर्मकामविहीनस्य चुक्रुधुः पञ्चभागिनः ॥ ९॥

Thasyaivam yekshaviththasya chyuthasyobhayalokathah  
Ddharmmakaamaviheenasya chukruddhuh panjchabhaaginah.

Oh, Bhakthaagrimala Udhddhava! He became extremely rich with money or wealth but was utterly devoid of religiosity. He absolutely did not have any sense gratification of any of his desires. He was guarding his wealth like a Yeksha. In this way the presiding deities of the Five family sacrifices became angry with the Braahmana. [The Panjcha Bhaagina or the Five presiding Deities of family sacrifice are: the five claimants of sacrifice, the five household deities: the gods, the manes -Pithroos, the seers, the humans, and the lower creatures.]

तदवध्यानविस्रस्तपुण्यस्कन्धस्य भूरिद ।  
अर्थोऽप्यगच्छन्निधनं बह्वायासपरिश्रमः ॥ १० ॥

Thadhavaddhyaanavisrasthapunyaskanddhasya Bhooridha!  
Arththoapyagechcchanniddhanam behvaayaasaparisremah.

ज्ञातयो जगृहुः किञ्चित्किञ्चिद्स्यव उद्धव ।  
दैवतः कालतः किञ्चिद्ब्रह्मबन्धोर्नृपार्थिवात् ॥ ११ ॥

Jnjaathayo jegrihuh kinjchith kinjchidhdhesyava Udhddhava!  
Dhaiwathah kaalathah kinjchidh Brahmabenddhor  
Nripaarththivaath.

Oh, Most Generous and Magnanimous Udhddhava! Due to his utter miserliness the Braahmana never performed any Yaagaas and made any offerings to any of the presiding deities. By his neglect and as none of those Five presiding deities, Dhevaas, Pithroos, Bhoothaas, Manushyaas, and Rishees, who are authorized and eligible to receive the offerings of the Yaagaas, the Braahmana was depleted of his piety and all his wealth. [If One does not utilize his wealth productively and simply hoard it, what is the

use of it? He is worse than a pauper, which will be explained later, as a pauper has no concern to safeguard his wealth and money whereas a miser is always worried whether money will be stolen or robbed or confiscated by the authorities for hoarding it.] Thus, he totally lost the accumulation of his repeated exhaustive endeavors. His only gain was his endeavors but no wealth and money. Some of his wealth was taken or rather cheated by his own relatives, some by thieves, some by whims of Providence, some by effects of time [devaluation, inflation, etc.,] some by ordinary men, and some by government authorities. In short, he lost all his wealth and money.

स एवं द्रविणे नष्टे धर्मकामविवर्जितः ।  
उपेक्षितश्च स्वजनैश्चिन्तामाप दुरत्ययाम् ॥ १२॥

12

Sa evam dhrevine nashte ddharmmakaamavivarjjithah  
Upekshithascha svajenaischinthaamaapa dhurathyeyaam.

When he lost all his wealth and depleted of everything he possessed, that degraded irreligious and Addhaarmmic Braahmana was abandoned and ignored even by his own family members and relatives. Due to unbearable anxiety, Braahmana fell into the high waves of the deep ocean of miseries and sufferings.

तस्यैवं ध्यायतो दीर्घं नष्टरायस्तपस्विनः ।  
खिद्यतो बाष्पकण्ठस्य निर्वेदः सुमहानभूत् ॥ १३॥

13

Thasyaivam ddhyaayatho dheergham nashtaraayasthapasvinah  
Khidhyatho baashpakanttasya nirvvedhah sumahaanubhooth.

Thus, having lost and depleted all his wealth and money, Braahmana felt great pain and misery and started lamenting. His throat choked up with tears and he meditated for a long time on his lost fortune. Then an immensely powerful feeling of total renunciation came and took over him.

स चाहेदमहो कष्टं वृथाऽऽत्मा मेऽनुतापितः ।

न धर्माय न कामाय यस्यार्थायास ईदृशः ॥ १४॥

14

“Sa chaahedham, aho kashtam vritthaaaathmaa meanuthaapithah  
Na ddharmmaaya na kaamaaya yesyarthththaayaasa eedhrisah.”

The degraded Braahmana, depleted of all his wealth thought and lamented:  
“Ho Alas! Terribly Sorrowful! I have put out all my exertions and hard effort  
and saved a lot of wealth irreligiously without even spending a penny for  
performing religious Yaagaas. I did not perform any Ddhaarmmic activities  
in my life. Without performing any Ddhaarmmic duties, I accumulated all  
this wealth irreligiously. I did not even spend any money for sustenance of  
my own physical body, meaning without even eating and drinking properly  
for minimum nourishment. Thus, I didn't even take care of my own body.  
How pitiful is it!”

प्रायेणार्थाः कदर्याणां न सुखाय कदाचन ।  
इह चात्मोपतापाय मृतस्य नरकाय च ॥ १५॥

15

“Praayenaarththah kadharyaanaam na sukhaaya kadhaachana  
Iha chaathmopathaapaaya mrithasya narakaaya cha.”

“Generally, the wealth accumulated by the misers never allows them to  
have any material pleasures and happiness and not only that, but it would  
also become as a cause of their Self-Torment. Not only that in this life it  
will become the cause of their Self-Torment but also it will send them to hell  
when they die as they have never performed any pious and virtuous  
activities in their lives in this world.”

यशो यशस्विनां शुद्धं श्लाघ्या ये गुणिनां गुणाः ।  
लोभः स्वल्पोऽपि तान् हन्ति श्वित्रो रूपमिवेप्सितम् ॥ १६॥

16

“Yeso yesasvinaam sudhddham slaaghyaa ye guninaam gunaaah  
Lobhah svalpoapi thaan hanthi, svithro



अर्थस्य साधने सिद्धे उत्कर्षे रक्षणे व्यये ।  
नाशोपभोग आयासस्त्रासश्चिन्ता भ्रमो नृणाम् ॥ १७॥

17

“Arththasya saaddhane sidhdhe uthkarshe rekshane vyeye  
Naasopabhoga aayaasasthraasaschintha bhremo nrinaam.”

“Just like how a trace of white leprosy ruins the attractive physical beauty and charm of a person of beautiful and charming complexion, even a small bit of greed completely shatters, ruins and destroys whatever pure fame is possessed by the famous and whatever praiseworthy qualities are found in the virtuous and pious persons. In the earning, attainment, increase, protection, expense, loss, and enjoyment of wealth; all men experience great labor, fear, anxiety, bewilderment, and delusion.”

स्तेयं हिंसानृतं दम्भः कामः क्रोधः स्मयो मदः ।  
भेदो वैरमविश्वासः संस्पर्धा व्यसनानि च ॥ १८॥

18

“Stheyam himsaanritham dhembhah kaamah krodhdah smayo madhah  
Bhedho vairamaviisvaasah samspardhddhaa vyesanaani cha.”

एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम् ।  
तस्मादनर्थमर्थाख्यं श्रेयोऽर्थी दूरतस्त्यजेत् ॥ १९॥

19

“Ethe panjchadhesaanarththaa hyarththamoolaa mathaa nrinaam  
Thasmaadhanarththamarththaaakhyam sreyoarthththee  
dhoorathasthyejeth.”

“The fifteen irreligious, bad, and devilish qualities that contaminate men because of greed for wealth are: 1) theft, 2) violence, 3) speaking lies, 4) duplicity, 5) lust, 6) anger, 7) perplexity, 8) pride, 9) gambling, 10)

quarreling, 11) faithlessness, 12) enmity, 13) envy and dangers caused by illicit and unlawful affairs with women, 14) gambling, 15) and intoxication. Although these qualities are undesirable, men falsely ascribe value to them. One desiring to achieve the real benefit in life should therefore remain aloof from undesirable material wealth because the Arthththa or wealth is Anarthththa or wealthless-ness or poverty.”

भिद्यन्ते भ्रातरो दाराः पितरः सुहृदस्तथा ।  
एकास्त्रिगधाः काकिणिना सद्यः सर्वेऽरयः कृताः ॥ २० ॥

20

“Bhidhyanthe bhraatharo dhaaraah pitharah suhridhasthatthaa  
Ekaasnigdhddhaah kaakininaa sadhyah sarvvearayah krithah.”

अर्थेनाल्पीयसा ह्येते संरब्धा दीप्तमन्यवः ।  
त्यजन्त्याशु स्पृधो घ्नन्ति सहसोत्सृज्य सौहृदम् ॥ २१ ॥

21

“Arthththenaalpeeyasaa hyethe samrebddhaa dheepthamanyavah  
Thyejanthyaasuspriddho ghnanthi sahasothesrijya sauhridham.”

“Even a man’s own wife, brothers, parents, and friends united with him in love immediately break off or cut off their affectionate relationship and affinity and become enemies just for Kaakini or a worthless coin. Even for a small amount of money these friends and relatives become extremely agitated, and their anger is inflamed. Acting as rivals, they will immediately, at a moment’s notice, give up and reject all their sentiments and goodwill, even to the point of committing murder.”

लब्ध्वा जन्मामरप्रार्थ्यं मानुष्यं तद्विजाग्र्यताम् ।  
तदनादृत्य ये स्वार्थं घ्नन्ति यान्त्यशुभां गतिम् ॥ २२ ॥

22

Lebddhvaa jenmaamarapraarththyam maanushyam  
thadhdhvijaagryathaam  
Thadhaanaadrithya ye svaarththam ghnanthi yaanthyasubhaam gethim.

“Every entity in all the Three worlds, heaven - earth – hell, including the Dhevaas of heaven wish and pray to be born on this earth as a human being. And among those human beings the most exalted and top-class is to be born as a Braahmana. Only One who is fortunate to obtain blissful grace of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan can be born as a Braahmana on earth. But even after getting that opportunity to be born as a Braahmana, if he disregards that important opportunity, then he is certainly killing his own self-interest and falling into the worst and unfortunate and terrible end.”

स्वर्गापवर्गयोद्धारं प्राप्य लोकमिमं पुमान् ।  
द्रविणे कोऽनुषज्जेत मर्त्योऽनर्थस्य धामनि ॥ २३॥

23

“Svarggaapavarggayordhvaaram praapya lokamimam Pumaan  
Dhrevine koanushajjetha marththyoanarththasya ddhaamani.”

“Attainment of the material body of Braahmana is reaching the door leading to both Svargga or Heaven as well as for Moksha or Material Liberation and ultimate Salvation. Even after having that opportunity to be born as a Braahmana on this earth if One concentrates his mind and heart on Arthththa or Wealth he would certainly and truly be falling into the pit of Anarthththa or Worthless and Negligible material life. In that case how can a Braahmana be so boundlessly attached to material property! So sad!”

देवर्षिपितृभूतानि ज्ञातीन् बन्धूंश्च भागिनः ।  
असंविभज्य चात्मानं यक्षवित्तः पतत्यधः ॥ २४॥

24

“Dhevarshi PithruBhoothaani jnjaatheen benddhoomscha bhaaginah  
Asamvibhajya chaathmaanam Yekshaviththah pathathyaddhah.”

“One who does not religiously and properly share the wealth to Dhevaas, Rishees, Pithroos, Wife and Children, Relatives, In-Laws, Other needy

Ones, and for own self is maintaining his wealth like a Yeksha – A Yeksha is simply a guard or keeper of wealth or property or treasure vault who can never and will never use any of the wealth or property or treasure – and would definitely fall down. [A Braahmana who does not share his wealth properly would fall down to hell.]”

व्यर्थयार्थेहया वित्तं प्रमत्तस्य वयोबलम् ।  
कुशला येन सिध्यन्ति जरठः किं नु साधये ॥ २५॥

25

“Vyerththayaarthtthehayaa viththam premaththasya vayo belam  
Kusalaa yena siddhyanthi jeraah kim nu saaddhaye?”

“Discriminating persons would be and are able to utilize their wealth or money properly would attain youth and strength and achieve perfection in life. But see what I do? But I have feverishly and foolishly squandered in the useless endeavor for further and further accumulation of wealth uselessly. In my good time I never utilized wealth wisely and discriminately. Now I am old, what can I achieve now? “

कस्मात्सङ्क्लश्यते विद्वान् व्यर्थयार्थेहयासकृत् ।  
कस्यचिन्मायया नूनं लोकोऽयं सुविमोहितः ॥ २६॥

26

“Kasmaath samklisyathe Vidhvaan vyerththayaarthtthehayaasakrith  
Kasyachinmaayayaa noonam lokoayam suvimohithah.”

“Even the learned wise and intelligent people are also falling into the pit of unhappiness and misery by engaging in the effort of accumulating wealth and money which is nothing but worthless and useless which can provide only troubles and peaceless-ness. Even the Pandits and Vidhvaans are also becoming sorrowful because of such efforts. This entire universe or the whole universe is under bewilderment of ignorance and that this universe is the creation of Maaya or Illusion of the Eternal Power and Energy of some unknown force, not known to anyone properly. [That unknown force is Yedhooththama Uththamasloka Vaasudheva Sree

Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.]”

किं धनैर्धनदैर्वा किं कामैर्वा कामदैरुत ।  
मृत्युना ग्रस्यमानस्य कर्मभिर्वोत जन्मदैः ॥ २७॥

27

“Kim ddhanairdhdhanadhairvva kim kaamaivvaa kaamadhairutha  
Mrithyunaa gresyamaanasya karmmabhirvvotha jenmadhaih.”

“What is the use of wealth and or the position of Kubera, the provider of wealth, and or wishes and desires and or the fulfiller of wishes and desires and or performance of fruitive activities which would be useful and beneficial for the welfare of the universe in general when One who has been grasped by Mrithyu or Time and inside its mouth?”

नूनं मे भगवांस्तुष्टः सर्वदेवमयो हरिः ।  
येन नीतो दशामेतां निर्वेदश्चात्मनः प्लवः ॥ २८॥

28

“Noonam me Bhagawaansthushtah sarvvadhevamayo Harih  
Yena neetho dhesaamethaam nirvedhaschaathmanah plevah.”

“It is none other than Bhagawaan Hari or Sree Mahaa Vishnu Bhagawaan or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who put me in this condition or took me or led me to this situation at this time. He is Sarvvadhevathaamayan or The Supreme Deity of all Deities. He is extremely pleased with me. There is no doubt about it. He is the One Who led me to this order of renunciation or to this renounced order as Vairaagya or renunciation is the only ship or boat which can carry and cross or which would be helpful to cross the ocean of material miseries. Sree Mahaa Vishnu Bhagawaan is the One Who led me to the Path of Renunciation.”

सोऽहं कालावशेषेण शोषयिष्येऽङ्गमात्मनः ।

अप्रमत्तोऽखिलस्वार्थे यदि स्यात्सिद्ध आत्मनि ॥ २९॥

29

“Soaham kaalaavaseshena soshayishyeanggamaathmanah  
Apremaththoakhilasvaarththe yedhi syaath Sidhddha aathmani.”

If there is any time remaining, I will perform austerities and try to maintain my material body with the minimum necessities just for survival. I will try to be fully satisfied and happy by trying to understand my ‘Self’ and pursue ‘Self-Interest’ in life. I shall remain satisfied within my-self with no material attachments and material desires and interest.

तत्र मामनुमोदेरन् देवास्त्रिभुवनेश्वराः ।  
मुहूर्तेन ब्रह्मलोकं खट्वाङ्गः समसाधयत् ॥ ३०॥

30

“Thathra maamanumodheran Dhevaasthribhuvaneswaraah  
Muhoorththena BHrahmalokam Khatvaangah samasaaddhayath.”

“Therefore, may I be blissfully blessed and endowed with the necessary boons and blessings by the Lords and Controllers of all the Three Worlds. I am devoted to worshipping that. In the past King Khatvaamga was blessed by Bhagawaan Hari Who is the Supreme Lord and Controller of all the Three Worlds of the Universe and was able to attain Brahma Padham or Transcendental World and Mukthi or Salvation within a moment or a short while. [Therefore, I also would be able to attain Brahma Padham by Vairagya or renouncing all material attachments and worshipping Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan for the remainder of my lifetime.”

श्रीभगवानुवाच

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

इत्यभिप्रेत्य मनसा ह्यावन्त्यो द्विजसत्तमः ।

उन्मुच्य हृदयग्रन्थीन् शान्तो भिक्षुरभून्मुनिः ॥ ३१ ॥

31

Ithyabhiprethya manasaa hyaavanthyo dhvijasaththamah  
Unmuchya hridhayagrenttheen saantho bhikshurabhoonmuni.

स चचार महीमेतां संयतात्मेन्द्रियानिलः ।  
भिक्षार्थं नगरग्रामानसङ्गोऽलक्षितोऽविशत् ॥ ३२ ॥

32

Sa chachaara maheemethaam samyathaathmendhriyaanilah  
Bhikshaarththam nagaragraamaanasanggoalekshithoavisath.

Having firmly determined like that the Avanthi Braahmana who became an exalted Dhvija, twice born, or Braahmana with his transcendental thoughts and detachment of material interests got rid of or renounced all corrupted and maligned sensual desires and sense gratifications and became a Muni or Sanyaasi or a Sage. He cut off all his senses and sense related thoughts and interests from the very root itself. He was fully liberated from all material sorrows and miseries and became free from all pains and sorrows and all dualities. He brought all senses under his full control. Thus, he started wandering around the world as a fully liberated and completely renounced Muni. He was not known to anyone. He did not have any material attachment and any material interest. Being unknown, he started begging for alms in the villages, towns, and cities with no hesitation nor sorrow nor happiness.

तं वै प्रवयसं भिक्षुमवधूतमसज्जनाः ।  
दृष्ट्वा पर्यभवन् भद्र बह्वीभिः परिभूतिभिः ॥ ३३ ॥

33

Tham vai prevayasam bhikshumavaddhoothamasajjenaah  
Dhrishtvaa paryabhavan, Bhadhra, behveebhih paribhoothibhih.

Oh, The Most Auspicious Udhddhava Mahaamathe! He became an Avaddhootha or a fully renounced mendicant or Sanyaasi. He was looking dreadfully aged and old. Seeing him in such a situation, some cruel and evil rowdies assembled together and teased him and mocked him and insulted him and pestered and disturbed him with such despicable and terrible actions.

केचित्त्रिवेणुं जगृहुरेके पात्रं कमण्डलुम् ।  
पीठं चैकेऽक्षसूत्रं च कन्थां चीराणि केचन ॥ ३४॥

34

Kechith thrivenum jegrihu, reke paathram kamandalum  
Peettam chaikeshasoothram cha kanththaam cheeraani kechana.

प्रदाय च पुनस्तानि दर्शितान्याददुर्मुनेः ।  
अन्नं च भैक्ष्यसम्पन्नं भुञ्जानस्य सरित्ते ॥ ३५॥

35

Predhaaya cha punasthaani dhersithaanyaadhadhurmmuneh  
Annam cha bhaikshyasampannam bhunjjaanasya sariththate.

When he was sitting on the bank of a river and about to eat the food that was collected by begging, some of the rowdies snatched away his Thridhenda or Sanyaasi rod or which can also be used as a walking stick and which is a symbol of having accepted renounced order of an Avaddhootha, some others took away his begging bowl, some others snatched away his waterpot, yet some other took his deerskin seat, some snatched away his chanting beads, and yet some others stole his torn and ragged clothing. They would show it back to him as if they were going to return it to him but then they will hide it again. Thus, they were making fun of him and ridiculously insulting and pestering him. Thus, they ridiculously insulted and tortured him.

मूत्रयन्ति च पापिष्ठाः ष्ठीवन्त्यस्य च मूर्धनि ।  
यतवाचं वाचयन्ति ताडयन्ति न वक्ति चेत् ॥ ३६॥

36



Moothrayanthi cha paapishttaah shtteevanthyasya cha moordhddhani  
Yethavaacham vaachayanthi thaadayanthi na vakthi cheth.

Those worst of the worst sinful rowdy rascals would even pass urine on his food which he collected as alms by begging the whole day, and then they would retch and spit on his head. Though the Avaddhootha has taken the oath or vow of keeping complete silence always under any circumstances has been forced to break his vow and speak and when he refused to speak and would not comply, they would beat and whip him continuously.

तर्जयन्त्यपरे वाग्भिः स्तेनोऽयमिति वादिनः ।  
बध्नन्ति रज्ज्वा तं केचिद्वध्यतां बध्यतामिति ॥ ३७॥

37

Tharjjayanthyapare vaagbhih “sthenoaaya”mithi vaadhinah  
Beddhnanthi rejjvaa tham kechidh “bedhddhyathaam”  
“Bedhddhyathaa”mithi.

Some of those sinful rascals shouted that: “He is a thief – he is a robber.”  
Some others shouted and accused that: “He is a hypocrite and a cheat.”  
Some others threatened him and shouted: “Let us catch hold of him and tie him up.” Some others immediately brought ropes and strings to tie the sinless Avaddhootha.

क्षिपन्त्येकेऽवजानन्त एष धर्मध्वजः शठः ।  
क्षीणवित्त इमां वृत्तिमग्रहीत्स्वजनोज्झितः ॥ ३८॥

38

Kshipanthyeyekeavajaanantha “esha ddharmmaddhvajah sattah  
Ksheenaviththah imam vriththimagreheeth svajenojthsithah.”

Some other sinful and evil rascals ridiculously insulted him by saying:  
“When he lost all his wealth or after destroying all his wealth and being abandoned and ousted and thrown out by his own family from his home, he chose to take up this profession of begging as he has no other choice. He

is simply acting as a religious and fully renounced Avaddhootha Sanyaasi to fool others. He is a hypocrite and a cheat. He is a deceitful rogue.”

अहो एष महासारो धृतिमान् गिरिराडिव ।  
मौनेन साधयत्यर्थं बकवद्दृढनिश्चयः ॥ ३९॥

39

“Aho esha maahaasaaro ddhrithimaan giriraaadiva  
Maunena saaddhayarththam bekavadhdhrida nischayah.”

“This deceitful cheat is extremely strong and powerful and steadfast like a mountain. Just like a heron, he is fully concentrated and with steadfast determination he practices silence to strive for his goal. He might have some ulterior motive for acting as an Avaddhootha. He is a very low-class and mean cheat. It is wonderful and amazing to think of him as his past and present.”

इत्येके विहसन्त्येनमेके दुर्वतियन्ति च ।  
तं बबन्धुर्निरुद्धुर्यथा क्रीडनकं द्विजम् ॥ ४०॥

40

Ithyeke vihasanthyennameke dhurvaathayanthi cha  
Tham bebenddhurnniruruddhuryetthaa kreedanakam dhvijam.

Like that some of those cruel rogues mocked him and made fun of him. Some others passed foul air upon him from their back. Just like a toy doll they tied him and blocked him from moving even a bit and then untied him and tied him again and they very cruelly enjoyed making fun of that exalted and fully renounced Avaddhootha Braahmana.

एवं स भौतिकं दुःखं दैविकं दैहिकं च यत् ।  
भोक्तव्यमात्मनो दिष्टं प्राप्तं प्राप्तमबुध्यत ॥ ४१॥

41

Evam sa bhauthikam dhuhkham dhaivikam dhaihikam cha yeth  
Bhokthavyamaathmano dhishtam praaptham praapthamabuddhyatha.

But the Avaddhootha Braahmana realized all his sufferings – Bhauthikam or from other material living beings, Dhaivikam or from higher forces of nature, and Dheihikam or Saareerikam or from his own physical body – was unavoidable as being allotted to him by Providence or by Fate and Time as a result of his own past fruitive activities.

परिभूत इमां गाथामगायत नराधमैः ।  
पातयद्भिः स्वधर्मस्थो धृतिमास्थाय सात्त्विकीम् ॥ ४२ ॥

42

Paribhootha imaam gaatthaamagaayatha naraaddhamaih  
Paathayathbhih svaddharmmasttho ddhritihimaastthaaya saaththvikeem.

Even after being cruelly insulted and afflicted unbearable tortures to the Braahmana like that by those low-class rowdy rascals, the Avaddhootha Braahmana was able to withstand and tolerate them with the power he attained from domination of Saththvaguna or mode of virtue and goodness. He steadfastly held on to his vow of silence and stuck to his religious principles and started singing the following glorious song:

द्विज उवाच

**Dhvija Uvaacha (Avanthi Avaddhootha Braahmana Said or Sung):**

नायं जनो मे सुखदुःख हेतुः  
न देवताऽऽत्मा ग्रहकर्मकालाः ।  
मनः परं कारणमामनन्ति  
संसारचक्रं परिवर्तयेद्यत् ॥ ४३ ॥

43

Naayam jeno me sukhadhuhkhahethu-  
Rnna dhevathaaaathmaa grehakarmmakalah  
Manah param kaaranamaamananthi  
Samsaarachakram parivarththayedhyeth.

The cause of my pains and pleasures or sorrows and happiness are not the people or living entities of this world nor the Dhevaas of heavenly planet nor The Eeswara or The Supreme God nor my own past fruitive activities nor other planets like Mars and or Saturn nor stars like Sun or Moon nor the Time, but it is solely my own mind and my mind alone which perpetuates the rotation of material life.

मनो गुणान् वै सृजते बलीय-  
स्ततश्च कर्माणि विलक्षणानि ।  
शुक्लानि कृष्णान्यथ लोहितानि  
तेभ्यः सवर्णाः सृतयो भवन्ति ॥ ४४॥

44

Mano gunaan vai srijathe beleeya-  
Sthathascha karmmaani vilekshanaani  
Suklaani krishnaanyattha lohithaani  
Thebhyah savarnnaah srithayo bhavanthi.

It is the mind, which is so powerful, defines and determines 'this is happiness' and 'this is sorrow'; 'this is pleasure' and 'this is pain'; and so forth and then from those definitions and determinations assigned by mind it also actuates colors like 'white, black, metallic red, etc.' and then based on those actuated definitions of mind it prompts and forces to engage in innumerable different activities which are functions of material modes of nature. And from activities in each of these modes, like Saththva or goodness, Rejas or passion, and Thamas or ignorance, develop the corresponding statuses of life. [Means One feels that the result of this activity provides and provides happiness; the other activity provides sorrows, etc.]

अनीह आत्मा मनसा समीहता  
हिरण्मयो मत्सख उद्विचष्टे ।  
मनः स्वलिङ्गं परिगृह्य कामान्  
जुषन् निबद्धो गुणसङ्गतोऽसौ ॥ ४५॥

45

Aneeha aathmaa manasaa sameehathaa  
Hiranmayo mathsakha udhvichashte  
Manah svalinggam parigrihya kaamaan  
Jushan nibedhddho gunasangathoasau.

Although the mind, which is struggling for fulfillment of desires, is within the material body, and the same struggling mind is the source for realization of Aathma which is not at all associated with the material body in any way, with the knowledge of Aathmajnjaana or Transcendental Knowledge that what is Aathma or Soul it always remains supremely effulgent. [This means that once, One is endowed with Aathmajnjaana then he is not affected by the mind which always mingles with material activities and material desires.] Such a person is already endowed with Transcendental Enlightenment. Even though such a transcendently enlightened mind acts as 'my' friend, the mind with Aathmajnjaana simply witnesses from its transcendental position. My eternal controller and provider of that knowledge is Paramaathma or The Supreme Soul as well as that 'I' am that Super Soul. But I, the infinitesimal spirit soul, on the other hand, has embraced this mind which is reflecting the mirror image of the material world. Thus, I have become engaged in enjoying objects of desire and I am entangled due to the contacts with the modes of nature.

दानं स्वधर्मो नियमो यमश्च  
श्रुतं च कर्माणि च सद्ब्रतानि ।  
सर्वे मनोनिग्रहलक्षणान्ताः  
परो हि योगो मनसः समाद्धिः ॥ ४६ ॥

46

Dhaanam svaddharmmo niyamo yemascha  
Srutham cha karmmaani cha sadhvrathaani  
Sarvvemanonigrahalekshanaanthaah  
Paro hi yogo manasah samaaddhih.

Charity, observance of prescribed religious duties, observance of major and minor regulative principles, listening and chanting of scriptures, pious and virtuous activities, purifying vows, and all such activities are for the purpose of subduing the mind and bringing it under control. Without any

question, the best and the highest Yoga is concentration of mind meditatively on The Supreme Soul.

समाहितं यस्य मनः प्रशान्तं  
दानादिभिः किं वद तस्य कृत्यम् ।  
असंयतं यस्य मनो विनश्य-  
दानादिभिश्चेदपरं किमेभिः ॥ ४७॥

47

Samaahitham yesya manah presaantham  
Dhaanaadhibhih kim vadha thasya Krithyam  
Asamyetham yesya mano vinasyath  
Dhaanaadhibhischedhaparam kimebhih.

If One's mind is balanced and peaceful with equanimity, then what is there for him to gain or to attain from charities, observance of religious principles, pious rituals, etc.? [For such a person there is nothing to gain.] And then for One whose mind is not under control, and whirling aimlessly in the pit of ignorance, then what are the use of charities, and other pious rituals for him? [That means for One whose mind is not under control has no use of such transcendental activities as he is in the ocean of material miseries. So, for both, One who has control of mind does not need to observe such pious religious activities and for One who does not have control of his mind or observing such pious religious activities are of no use at all.]

मनो वशेऽन्ये ह्यभवन् स्म देवा  
मनश्च नान्यस्य वशं समेति ।  
भीष्मो हि देवः सहसः सहीयान्  
युञ्ज्याद्वशे तं स हि देवदेवः ॥ ४८॥

48

Manovaseanye hyabhavam sma Dhevaa  
Manascha naanysya vasam samethi  
Bheeshmo hi Dhevah sahasah saheeyaan  
Yunjyaadh vase tham sa hi Dhevadhevah.

All the senses, including its deities, and all the Dhevaas are all under the control of mind. Mind is not under the control of anything else and anyone else, meaning my mind cannot be controlled by intelligence or physical strength or by another person. Mind is stronger than the strongest and the mind's godlike power is truly fearsome. Thus, the Mind himself is a Dheva and we can call him as Mano-Dheva. And that Mano-Dheva who is under full control and balanced is Dheva-Dheva or God of gods and The Supreme God. Therefore, anyone who can bring mind under his control becomes Master of all the senses. Such a person who has brought Mind under his control and subdued it has nothing else to be controlled or subdued in the material world.

तं दुर्जयं शत्रुमसह्यवेग-  
मरुन्तुदं तन्न विजित्य केचित् ।  
कुर्वन्त्यसद्विग्रहमत्र मर्त्यै-  
मित्राण्युदासीनरिपून् विमूढाः ॥ ४९॥

49

Tham dhurijeyam sathrumasahyavega-  
Marunthudham thanna vijithya kechith  
Kurvvanthyasadhvigrehamathra marththyai  
Rmmithraanyudhaaseenaripoon vimooddaah.

The speed of the Mind is beyond even imagination and compared to the speed of Mind the speed of lightning and or light is so negligible. The urges of Mind are intolerable, and it cuts and torments the heart. Mind is difficult to subdued and controlled. Mind is an irrepressible enemy. One who fails to control his Mind would definitely be doomed. Many people who fail to control their Minds are completely bewildered and create useless quarrels with others. Thus, they foolishly come to the conclusion that all other people are either their 'friends', 'enemies' or 'parties indifferent' to them.

देहं मनोमात्रमिमं गृहीत्वा  
ममाहमित्यन्धधियो मनुष्याः ।  
एषोऽहमन्योऽयमिति भ्रमेण  
दुरन्तपारे तमसि भ्रमन्ति ॥ ५०॥

Dheham manomaathramimam griheethvaa  
 Mamaahamithyanddhaddhiyo Manushyaah  
 Eshoahamanyoayamithi bhremena  
 Dhuranthapaare thamasi bhremanthi.

Persons who identify 'Self' with their material body, which is only a product of his material mind, are blinded in their intelligence, thinking in terms of 'I' and 'mine.' With the influence of Maaya or Illusion they think 'this is I, but that is someone else' and wander distressfully in endless darkness of ignorance.

जनस्तु हेतुः सुखदुःखयोश्चे-  
 त्किमात्मनश्चात्र हि भौमयोस्तत् ।  
 जिह्वां क्वचित्सन्दशति स्वदद्धि-  
 स्तद्वेदनायां कतमाय कुप्येत् ॥ ५१ ॥

Jenasthu hethuh sukhadhuhkhayoscheth  
 Kimaathmanaschaathra ha bhaumayosthath  
 Jihvaam kvachith samdhesathi svadhadbhi-  
 Sthadhvedhanaayaam kathamaaya kupyeth.

If you say that people are the cause of 'my happiness and distress,' then such happiness and distress are only for the material body and how it would affect or what impact such happiness and distress can create for Aathma or Soul? Therefore, the birth and death are only for the body and not for the Soul. If someone bites his tongue with his own teeth, then at whom can he become angry and who [tongue or teeth] can he blame?

दुःखस्य हेतुर्यदि देवतास्तु  
 किमात्मनस्तत्र विकारयोस्तत् ।  
 यदङ्गमङ्गेन निहन्यते क्वचित्  
 क्रुध्येत कस्मै पुरुषः स्वदेहे ॥ ५२ ॥



Dhuhkhasya hethuryedhi dhevathaasthu  
 Kimaathmanasthathra vikaarayosthath  
 Yedhanggamanggena nihanyathe kvachith  
 Krudhddhyathe kasmai purushah svadhehe.

If you assert that the dominant deities of material senses are the cause of distresses, sorrows, and sufferings, then how can such sufferings apply to Aathma or Spirit Soul? Both the cause and effect are merely the interactions of the changeable material senses and its presiding deities. Both are material and nothing has to do with Spirit Soul and no impact on Spirit Soul. When one limb of the body attacks another, then with whom or with which limb can that person in the body be angry? [Like the tongue and teeth in the previous stanza.]

आत्मा यदि स्यात्सुखदुःखहेतुः  
 किमन्यतस्तत्र निजस्वभावः ।  
 न ह्यात्मनोऽन्यद्यदि तन्मृषा स्यात्  
 क्रुध्येत कस्मान्न सुखं न दुःखम् ॥ ५३ ॥

Aathmaa yedhi syaath sukhadhuhkhahethuh  
 Kimanyathasthathra nijasvabhaavah  
 Na hyaathmanoanyadhyedhi thanmrishaa syaath  
 Krudhddhyetha kasmaanna sukham na dhuhkham.

Suppose if we believe that the cause of sufferings and happiness is the Aathma or 'Self' or Soul, let that be the case. Then, we cannot blame others as happiness and suffering are the nature of the 'Self' or Soul. According to this theory there is nothing, sufferings or happiness, which can be happened from anyone else and that would lead us to the theory that there is nothing other than the 'Self' or the Soul actually exists, and if we are to perceive something else besides the 'Self' exists, that would be Illusion. Therefore, since happiness and distress actually do not exist in this concept, why become angry at Oneself or others?

ग्रहा निमित्तं सुखदुःखयोश्चे-  
त्किमात्मनोऽजस्य जनस्य ते वै ।  
ग्रहैर्ग्रहस्यैव वदन्ति पीडां  
क्रुध्येत कस्मै पुरुषस्ततोऽन्यः ॥ ५४॥

54

Grehaa nimittham sukhadhuhkhayoscheth  
KimaathmanoAjasya jenasya the vai  
Grehairgrehasyaiva vadhanthi peedaam  
Krudhddhyetha kasmai purushasthathoanyah.

Suppose if the Planets and Stars and or their locations are the cause of happiness and or distresses, in what way the happiness and or distresses would affect Aathma or The Soul which is birthless and deathless and immortal and eternal? After all, the effect of the Planets applies only to things that have taken birth. Learned expert Astrologers have explained how the Planets are causing pain to each other. [Like a Planet can enter the orbit of another Planet and create turbulence and disturbances.] Therefore, since the living entity is distinct from these Planets and from the material body, against whom should we vent our anger? [So, there is no One to show our anger.]

कर्मास्तु हेतुः सुखदुःखयोश्चे-  
त्किमात्मनस्तद्धि जडाजडत्वे ।  
देहस्त्वचित्पुरुषोऽयं सुपर्णः  
क्रुध्येत कस्मै न हि कर्ममूलम् ॥ ५५॥

55

Karmmaasthu hethuh sukhadhuhkhayoscheth  
Kimaathmanasthadhddhi jedaajedathve  
Dhehasthvachith purushoayam suparnnah  
Krudhddhyetha kasmai na hi karmmamoolam.

If we are to believe the hypothesis that One's own Karmma or Fruitive Actions are the cause of his happiness and sorrows. Let it be so or let us take it for granted that it is true. But Karmma is only for the material body.

We cannot see any Karmma which is not attached to the material body of the entity. Therefore, the result of Karmma can in no way affect Aathma or there is absolutely no value for fruitive actions in Aathma Thala or the spiritual world. Thus, Aathma can have no harm from any material work or activity. Aathma is the Form of Manas or rather a form is bestowed to Aathma only by Manas and there is no material attachment to Aathma. Whereas Sareera or Body is lifeless or effulgent-less or vigor-less plank. Now if we analyze what we are coming up with is that Karmma or Actions have connection with neither Sareera or Material Body nor Aathma or Soul. Therefore, Karmma cannot have any impact or any involvement with either Dheha or Dhehi. In that case, who should we complain or to whom we should be angry or what logic and justification do we have to be angry of or at anyone or anything about Karmma?

कालस्तु हेतुः सुखदुःखयोश्चे-  
त्किमात्मनस्तत्र तदात्मकोऽसौ ।  
नाग्नेर्हि तापो न हिमस्य तत्स्यात्  
क्रुध्येत कस्मै न परस्य द्वन्द्वम् ॥ ५६॥

56

Kaalasthu hethuh sukhadhuhkhayoscheth  
Kimaathmanasthathra thadhaathmakoasu?  
Naagnerhi thaapo na himasya thath syaath  
Krudhddhyetha kasmai na parasya dhvandhavam.

Suppose if we accept the theory that Kaala or Time is the cause of all happiness and distresses in One's life. Then, also we cannot apply it to Aathma as Aathma is Kaalaathma, meaning Aathma is Paramaathma and Paramaathma is Eeswara or The Supreme Soul and The Super Soul Who is The Lord and Controller of Kaala or Time. That is Time is a manifestation of Eeswara's or Lord's Spiritual Potency and all the living, as well as non-living, entities are also expansions of Lord's Spiritual Potency manifesting through Time. We know for sure that a Fire does not burn its own flames or sparks, nor does the cold harm its own snowflakes or hail. In fact, The Aathma or Soul is Transcendental and beyond the experience of material happiness and distress. Therefore, at whom should One become angry? [That means I have to be angry at myself.]

न केनचित्क्वापि कथञ्चनास्य  
द्वन्द्वोपरागः परतः परस्य ।  
यथाहमः संसृतिरूपिणः स्यात्  
एवं प्रबुद्धो न बिभेति भूतैः ॥ ५७॥

57

Na kenachith kvaapi katthanjchanaasya  
Dhvandhvoparaagah parathah parasya  
Yetthaahamah samsrithiroopinah syaa-  
Dhevam prebudhddho na bibhethi bhoothaih.

The Aathma or The Self or The Soul is totally beyond and entirely different from and fully independent of Prekrithi or Material Universe. Therefore, the Sukha or Happiness and Dhuhkha or Distress which are manifestations of Prekrithi, or Material Nature can never have any impact or affect in any way the Aathma or Soul. If any hypothesis states or if anyone thinks that happiness and distress are affecting or having attachment with Aathma, then that is only because of Ahantha or Ego of material ignorance. One who is wise and intelligent never thinks and will never consider that material elements can in any way create any attachment or can have any impact Transcendentally and therefore there is no chance for any fear or to have any anger with any material elements or with anyone for Sukha and Dhuhkha.

एतां स आस्थाय परात्मनिष्ठा-  
मध्यासितां पूर्वतमैर्महर्षिभिः ।  
अहं तरिष्यामि दुरन्तपारं  
तमो मुकुन्दाङ्घ्रिनिषेवयैव ॥ ५८॥

58

Ethaam sa aastthaaya paraathmanishttaa-  
Maddhyaasithaam poorvathamairmmaharshibhih  
Aham tharishyaami dhuranthapaaram  
Thamo mukundhaangghrinishevayaiva.

From long time ago and from exceedingly long time ago the great learned and wise Sages have accepted the vow of Aathma Nishtta or Paramaathma Nishtta or steadfast belief and faith in Aathma Thatthvam or Transcendental Principle or Aathmasaakshaathkaaram or Transcendental Realization that Aathma is independent of and beyond Material Nature and Material Universe. I have realized that I can attain Aathmasaakshaathkaaram or Transcendental Realization by worshiping and offering obeisance and devotional service at the Lotus Feet of Mukundha Bhagawaan or Kondal Varnna or The One in the color of dark cloud and would be able to cross the shoreless and infinite dark ocean of material ignorance very easily.

श्रीभगवानुवाच

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

निर्विद्य नष्टद्रविणो गतक्लमः  
प्रव्रज्य गां पर्यटमान इत्थम् ।  
निराकृतोऽसद्भिरपि स्वधर्मा-  
दकम्पितोऽमूं मुनिराह गाथाम् ॥ ५९॥

59

Nirvvidhya nashtadhrevino gethaklemah  
Prevrijya gaam paryatamaana iththam  
Niraakrithoasadhbbhirapi svaddharmmaa-  
Dhakampithoamum muniraaha gaatthaam.

Although that Avanthi Braahmana has lost all his wealth and property, he got rid off all his distresses and detached from material elements and material property and wealth and got liberated from all material bondages and accepted the order of renunciation and Sanyaasa. Thus, he became a materially liberated and fully renounced Sanyaasi. He wandered around the world aimlessly by singing his Bhikshu Geetha and maintaining strict and steadfast religiosity and religious principles in spite of tremendous material torments and tortures from the sinful and cruel cultureless devils.

सुखदुःखप्रदो नान्यः पुरुषस्यात्मविभ्रमः ।

मित्रोदासीनरिपवः संसारस्तमसः कृतः ॥ ६० ॥

60

Sukhadhuhkhapsredho naanyah purushasyaathmavibhremah  
Mithrodhaaseenaripavah samsaarasthamasah krithah.

It is only One's own mind's whirling or confusion that makes One experience the dualities like happiness and sorrow, pain and pleasure, etc. and someone else or something else and so forth. And also, the feelings like some are friends and some others are enemies and yet some others are neither friends nor enemies are all due to the ignorance of mind and because of the ignorance that this entire universe itself, including the One who experiences all such dualities, is the manifestation of Maaya or Illusion and that all these are unreal and non-existing.

तस्मात्सर्वात्मना तात निगृहाण मनो धिया ।  
मय्यावेशितया युक्त एतावान् योगसङ्ग्रहः ॥ ६१ ॥

61

Thasmaath sarvvaathmanaa Thaatha nigrihaana mano ddhiyaa  
Mayyaavesithayaa Yuktha ethaavaan yogasangrehah.

Therefore, oh My dearest Disciple, Udhdhava Mahaathman! Fixing your intelligence on Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, you should completely control your mind and get rid of all confusions and bewilderments of mind. This is the esoteric essence of the Science of Yoga.

य एतां भिक्षुणा गीतां ब्रह्मनिष्ठां समाहितः ।  
धारयञ्छ्रावयञ्छृण्वन् द्वन्द्वैर्नैवाभिभूयते ॥ ६२ ॥

62

Ya ethaam bhikshunaa geethaam Brahmanishttaam samaahithah  
Ddhaarayan sraavayan srinvan dhvandhvainnaivaabhibhooyathe.

One who carefully listens to this Bhikshu Geetha, or the Song sung by the Sanyaasi with complete faith and total devotion and understands the esoteric essence of it would be able to control his mind with full concentration on Me. He should also discourse and spread the meaning of this Bhikshu Geetha among others for their benefits. Such a person would definitely be able to get rid of the dualities of this Maayaa Prepanjcha or Illusory Universe. And such a person would never be overwhelmed by the dualities of material happiness and distress.

इति श्रीमद्भगवते महापुराणे पारमहंस्यां  
संहितायामेकादशस्कन्धे त्रयोविंशोऽध्यायः ॥ २३ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam  
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –  
BhikshuCharitham] [Naama] ThreyovimsathiThamoAddhyaayah

Thus, we conclude the Twenty-Third Chapter – [Named As] ([Sree Krishna  
Bhagawaan's Advice To Udhddhava {Continuation} – Story or Song  
Avaddhootha {One Who Is Free From All Material Ties} Braahmana]) 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!**