

Canto Eleven – Chapter Twenty Three

The Song of the Avantī Brāhmaṇa.

Song of the Avantī Brāhmaṇa

Section – I

Difficult to Tolerate Insulting Words (1-3)

Difficult to Tolerate Insulting Words (1-3)

|| 11.23.1 ||

śrī-bādarāyaṇir uvāca

sa evam āśamsita uddhavana

bhāgavata-mukhyena dāśārha-mukhyaḥ

sabhājayan bhr̥tya-vaco mukundas

tam ābabhāṣe śravaṇīya-vīryaḥ

Śukadeva Gosvāmī said: Mukunda (**mukunda**), the chief of the Dāśārhas (**dāśārha-mukhyaḥ**), having thus been respectfully requested (**evam āśamsita**) by the best of his devotees, Uddhava (**uddhavana bhāgavata-mukhyena**), first acknowledged the fitness of his servant's statements (**sabhājayan bhr̥tya-vaco**). Then the Lord, whose glorious exploits are most worthy of being heard (**śravaṇīya-vīryaḥ**), began to reply to him (**tam ābabhāṣe**).

The Twenty-third Chapter, in the form of a song, describes how one's money is stolen by wicked people, one is scolded, and one's sorrow is removed by proper discrimination.

Āśamsitaḥ means requested.

Difficult to Tolerate Insulting Words (1-3)

|| 11.23.2 ||

śrī-bhagavān uvāca
bārhaspatya sa nāsty atra
sādhur vai durjaneritaiḥ
duraktair bhinnam ātmānam
yaḥ samādhātum īśvaraḥ

Kṛṣṇa said: O disciple of Bṛhaspati (**bārhaspatya**)! There is no saintly man in this world (**nāsty atra sādhur vai**) capable of resettling his own mind (**ātmānam samādhātum īśvaraḥ**) after it has been disturbed by the insulting words of uncivilized men (**durjana iritaiḥ duraktair bhinnam**).

O disciple of Bṛhaspati!

I respect your conclusive words, but the spiritual path is not known even to your guru Bṛhaspati.

You should learn from me alone.

Difficult to Tolerate Insulting Words (1-3)

॥ 11.23.3 ॥

na tathā tapyate viddhaḥ
pumān bāṇais tu marma-gaiḥ
yathā tudanti marma-sthā
hy asatām paruṣeṣavaḥ

Sharp arrows (**bāṇaiḥ**) which pierce one's chest and reach the heart (**pumān viddhaḥ marma-gaiḥ**) do not cause as much suffering (**na tathā tapyate**) as the arrows of harsh, insulting words spoken by materialists (**yathā tudanti asatām paruṣa iṣavaḥ**) that become lodged within the heart (**marma-sthā**).

Section – II

Story of the *Avanti*
Brahmana (4-30)

Story of the Avanti Brahmana (4-30)

|| 11.23.4 ||

kathayanti mahat puṇyam
itihāsam ihoddhava
tam aham varṇayiṣyāmi
nibodha su-samāhitah

O Uddhava (**uddhava**)! In this regard (**iha**) a most purifying story is told (**kathayanti mahat puṇyam itihāsam**), and I shall now describe it to you (**tam aham varṇayiṣyāmi**). Please listen with attention (**nibodha su-samāhitah**).

Though we see that harsh words affect everyone, please hear a story which will render harsh words useless.

Story of the Avanti Brahmana (4-30)

|| 11.23.5 ||

**kenacid bhikṣuṇā gītaṃ
paribhūtena durjanaiḥ
smaratā dhṛti-yuktena
vipākaṃ nija-karmaṇām**

Once a certain sannyāsī (**kenacid bhikṣuṇā**) was insulted by impious men (**paribhūtena durjanaiḥ**). However, with determination he remembered (**smaratā dhṛti-yuktena**) that he was suffering the results of his own previous karma (**vipākaṃ nija-karmaṇām**).

Story of the Avanti Brahmana (4-30)

|| 11.23.6 ||

avantiṣu dvijaḥ kaścid
āsīd ādhyatamaḥ śriyā
vārtā-vṛttiḥ kadaryas tu
kāmi lubdho 'ti-kopanaḥ

In the country of Avantī (**avantiṣu**) there once lived a brāhmaṇa (**āsīd dvijaḥ kaścid**) who was very rich (**ādhyatamaḥ śriyā**) and who was engaged in commerce (**vārtā-vṛttiḥ**). But he was infamous (**kadaryas tu**) since he was lusty, greedy and very prone to anger (**kāmi lubdho atikopanaḥ**).

He lived in Mālava and maintained himself by agriculture and commerce.

Kadaryaḥ means reproachable.

It is said:

**ātmānam dharmā-kṛtyam ca putra-dārāmś ca pīḍayan |
devatātithi-bhṛtyāmś ca sa kadarya iti smṛtaḥ ||**

The person who makes himself, performance of dharma, his wife, children, the devatās and guests suffer is reproachable.

Story of the Avanti Brahmana (4-30)

॥ 11.23.7 ॥

jñātayo 'tithayas tasya
vān-mātreṇāpi nārcitāḥ
śūnyāvasatha ātmāpi
kāle kāmair anarcitaḥ

In his home, devoid of religiosity (**tasya śūnya avasatha**), the family members and guests (**jñātayah atithayas**) were never properly respected, even with words (**vān-mātreṇāpi nārcitāḥ**). He would not even allow sufficient gratification for his own body at suitable times (**ātmāpi kāle kāmair anarcitaḥ**).

Story of the Avanti Brahmana (4-30)

॥ 11.23.8 ॥

duhśīlasya kadaryasya
druhyante putra-bāndhavāḥ
dārā duhitaro bhṛtyā
viṣaṅṅā nācaran priyam

Since he was so hard-hearted and miserly (**duhśīlasya kadaryasya**), his sons, in-laws (**putra-bāndhavāḥ**), wife, daughters and servants (**dārā duhitaro bhṛtyā**) began to feel inimical toward him (**druhyante**). Becoming disgusted (**viṣaṅṅā**), they would never treat him with affection (**nācaran priyam**).

Story of the Avanti Brahmana (4-30)

॥ 11.23.9 ॥

tasyaivam yakṣa-vittasya
cyutasyobhaya-lokataḥ
dharma-kāma-vihīnasya
cukrudhuḥ pañca-bhāginah

In this way (**evam**) the presiding deities of the five family sacrifices (**pañca-bhāginah**) became angry (**cukrudhuḥ**) at the merchant who, being niggardly, guarded his wealth like a Yakṣa (**yakṣa-vittasya**), who had no good destination either in this world or the next (**cyutasya ubhaya-lokataḥ**), and who was totally deprived of religiosity and sense enjoyment (**dharma-kāma-vihīnasya**).

He protected his wealth as if it belonged to a Yakṣa.

Pañca-bhāginah means the deities of the five sacrifices (deva-yajñā, brahma-yajñā, pita-yajñā, bhūta-yajñā, and nṛ-yajñā).

Story of the Avanti Brahmana (4-30)

|| 11.23.10 ||

**tad-avadhyāna-visrasta-
punya-skandhasya bhūri-da
artho 'py agacchan nidhanam
bahv-āyāsa-pariśramah**

O magnanimous Uddhava (**bhūri-da**), by his neglect of these devatās (**tad-avadhyāna**) he depleted his stock of piety (**visrasta-punya-skandhasya**) and all his wealth (**artho apy agacchan nidhanam**). He had gained this wealth (**artho apy**) with great fatigue and effort (**bahv-āyāsa-pariśramah**).

Avadhyāna means disrespect.

He was greatly fatigued by efforts in agriculture etc.

Story of the Avanti Brahmana (4-30)

|| 11.23.11 ||

jñātyo jagṛhuḥ kiñcit
kiñcid dasyava uddhava
daivataḥ kālataḥ kiñcid
brahma-bandhor nṛ-pārthivāt

Some of the wealth of this so-called brāhmaṇa was taken away by his relatives (**jñātyo jagṛhuḥ kiñcit**), O Uddhava (**uddhava**), some by thieves (**kiñcid dasyava**), some by accidents, some by the effects of time (**daivataḥ kālataḥ kiñcid**), and some by ordinary men and kings (**brahma-bandhor nṛ-pārthivāt**).

Daivataḥ means by house fires etc. Kālataḥ means destruction of grains by being left in the earth.

Nṛ-pārthivāt means by men and kings.

His wealth was destroyed by men such as thieves, and by kings.

Story of the Avanti Brahmana (4-30)

|| 11.23.12 ||

sa evaṁ draviṇe naṣṭe
dharma-kāma-vivarjitaḥ
upekṣitaś ca sva-janaiś
cintām āpa duratyayām

Finally, when his property was completely lost (**evaṁ draviṇe naṣṭe**), he who never engaged in religiosity or sense enjoyment (**sa dharma-kāma-vivarjitaḥ**), ignored by his family members (**sva-janaiḥ upekṣitaḥ**), fell into unbearable anxiety (**duratyayām cintām āpa**).

Story of the Avanti Brahmana (4-30)

|| 11.23.13 ||

tasyaivam dhyāyato dīrgham
naṣṭa-rāyah tapasvinaḥ
khidyato bāṣpa-kañṭhasya
nirvedaḥ su-mahān abhūt

Meditating for a long time (**dhyāyato dīrgham**), having lost his fortune (**naṣṭa-rāyah**) and feeling great pain and lamentation (**tapasvinaḥ khidyatah**), his throat choked up with tears (**bāṣpa-kañṭhasya**), he experienced a powerful feeling of renunciation (**su-mahān nirvedaḥ abhūt**).

After experiencing and thereby completing the effects of his offenses to others, an old impression arose within him.

Having lost all wealth and feeling great pain, he became detached.

Story of the Avanti Brahmana (4-30)

|| 11.23.14 ||

sa cāhedam aho kaṣṭam
vr̥thātmā me 'nutāpitaḥ
na dharmāya na kāmāya
yasyārthāyāsa īdṛśaḥ

He spoke thus (**sa āha idam**). “I have simply tormented myself uselessly (**aho kaṣṭam vr̥thā ātmā me anutāpitaḥ**), struggling so hard for money (**ārtha āyāsa īdṛśaḥ**) that was not used for dharma or for pleasure (**yasya na dharmāya na kāmāya**).

Story of the Avanti Brahmana (4-30)

|| 11.23.15 ||

prāyeṇārthāḥ kadaryāṇām
na sukhāya kadācana
iha cātmopatāpāya
mṛtasya narakāya ca

Generally (**prāyeṇa**), the wealth of misers (**kadaryāṇām arthāḥ**) never allows them any happiness (**na sukhāya kadācana**). In this life it causes their self-torment (**iha ca ātma upatāpāya**), and when they die it sends them to hell (**mṛtasya narakāya ca**).

They go to hell because they do not perform daily or periodic rites out of fear of spending their money.

Story of the Avanti Brahmana (4-30)

|| 11.23.16 ||

yaśo yaśasvinām śuddham
ślāghyā ye guṇinām guṇāḥ
lobhaḥ sv-alpo 'pi tān hanti
śvitro rūpam ivepsitam

Whatever pure fame is possessed by the famous (**yaśasvinām śuddham yaśah**) and whatever praiseworthy qualities are found in the virtuous (**ye guṇinām ślāghyā guṇāḥ**) are destroyed (**tān hanti**) by even a small amount of greed (**lobhaḥ sv-alpah api**), just as one's attractive physical beauty is ruined by a trace of white leprosy (**śvitro ipsitam rūpam iva**).

Story of the Avanti Brahmana (4-30)

|| 11.23.17 ||

arthasya sādhanē siddhe
utkarṣe rakṣaṇe vyaye
nāśopabhoga āyāsa
trāsaś cintā bhramo nṛṇām

In the earning, and after attainment (**sādhanē siddhe**), in increase, protection, expense, loss (**utkarṣe rakṣaṇe vyaye nāśa**) and enjoyment (**upabhoga**) of wealth (**arthasya**), all men experience (**nṛṇām**) great labor, fear, anxiety and delusion (**āyāsa trāsaś cintā bhramah**).

In earning wealth, and after attaining it, in increasing it, in protecting it, spending it, losing it and enjoying it, there are problems.

Story of the Avanti Brahmana (4-30)

|| 11.23.18-19 ||

steyam himsānṛtaṃ dambhaḥ kāmaḥ krodhaḥ smayo madaḥ
bhedo vairam aviśvāsaḥ saṃspardhā vyasanāni ca

ete pañcadaśānarthā hy artha-mūlā matā nṛṇām
tasmād anartham arthākhyam śreyo-'rthī dūratas tyajet

Theft, violence, speaking lies, duplicity (**steyam himsā anṛtaṃ dambhaḥ**), lust, anger, perplexity, pride (**kāmaḥ krodhaḥ smayo madaḥ**), quarreling, enmity, faithlessness, envy (**bhedo vairam aviśvāsaḥ saṃspardhā**) and the dangers caused by women, gambling and intoxication (**vyasanāni ca**) are the fifteen undesirable qualities (**ete pañcadaśā**) that contaminate men (**nṛṇām anarthā matā**) because of greed for wealth (**artha-mūlā**). One desiring to achieve the real benefit of life (**śreyo-'rthī**) should therefore remain aloof (**tasmād dūratas tyajet**) from these anarthas (**anartham**) which men believe are valuable (**artha ākhyam**).

As well more undesirable qualities manifest.

Dangers arise from women, gambling and drinking.

Along with the four qualities from the previous verse, there are nineteen qualities.

The four qualities give rise to suffering.

The fifteen qualities give rise to sin.

They are the cause of fifteen anarthas.

Story of the Avanti Brahmana (4-30)

|| 11.23.20 ||

bhidyan̄te bhr̄ātaro dārāḥ
pitarāḥ suhr̄das tathā
ekāsn̄igdḥāḥ kākiṇinā
sadyaḥ sarve 'rayaḥ kṛtāḥ

Even a man's brothers, wife (**bhr̄ātaro dārāḥ**), parents and friends (**pitarāḥ suhr̄das tathā**) united with him in love (**eka āsn̄igdḥāḥ**) will immediately break off their affectionate relationships and become enemies (**sadyaḥ sarve arayaḥ kṛtāḥ**) over a single coin (**kākiṇinā**).

Though they are united in affection they will become enemies over twenty cowries.

Story of the Avanti Brahmana (4-30)

|| 11.23.21 ||

arthenālpīyasā hy ete
samrābdhā dīpta-manyavaḥ
tyajanty āśu spr̥dho ghnanti
sahasotsr̥jya sauhṛdam

For even a small amount of money (**alpīyasā hy arthena**) relatives and friends (**ete**) become agitated and inflamed with anger (**samrābdhā dīpta-manyavaḥ**). They quickly give up all sentiments of goodwill (**sahasā utsr̥jya sauhṛdam**) and become envious (**āśu spr̥dho ghnanti**).

Story of the Avanti Brahmana (4-30)

॥ 11.23.22 ॥

labdhvā janmāmara-prārthyam
mānuṣyam tad dvijāgryatām
tad anādr̥tya ye svārtham
ghnanti yānty aśubhām gatim

Those who, obtaining human life (**ye labdhvā mānuṣyam janma**) which is requested even by the devatās (**amara-prārthyam**), and, as first-class brāhmaṇas (**dvijāgryatām**), neglect this important opportunity (**tad anādr̥tya**) and destroy their own self-interest (**svārtham ghnanti**), achieve a most unfortunate end (**yānty aśubhām gatim**).

Story of the Avanti Brahmana (4-30)

|| 11.23.23 ||

svargāpavargayor dvāram
prāpya lokam imaṁ pumān
draviṇe ko 'nuṣajjeta
martyo 'narthasya dhāmani

What mortal man (**kaḥ martyaḥ pumān**), having achieved this human life (**imaṁ prāpya**), which is the very gateway to both heaven and liberation (**svarga apavargayoh dvāram**), would willingly become attached (**anuṣajjeta**) to the abode of worthlessness (**anarthasya dhāmani**), material property (**draviṇe**)?

Story of the Avanti Brahmana (4-30)

|| 11.23.24 ||

devarṣi-pitr-bhūtāni
jñātīn bandhūmś ca bhāginah
asamvibhajya cātmanam
yakṣa-vittah pataty adhaḥ

One who fails to distribute his wealth (**asamvibhajya**) to the proper shareholders (**bhāginah**)—the devatās, sages, forefathers and ordinary living entities (**deva-rṣi-pitr-bhūtāni**), as well as his immediate relatives, in-laws and own self (**jñātīn bandhūn ca ātmānam**)—is maintaining his wealth simply like a Yakṣa (**yakṣa-vittah**) and will fall down (**pataty adhaḥ**).

Story of the Avanti Brahmana (4-30)

|| 11.23.25 ||

vyarthayārthehayā vittam
pramattasya vayo balam
kuśalā yena sidhyanti
jaraṭhaḥ kim nu sādhave

In the useless endeavor for further wealth (**vyarthayā pramattasya artha ihayā**), I have lost all wealth (**implied**). Discriminating persons (**kuśalā**) are able to utilize their money, youth and strength (**vittam vayo balam**) to achieve perfection (**yena sidhyanti**). Now that I am an old man, what can I accomplish (**jaraṭhaḥ kim nu sādhave**)?

Being mad in pursuing useless wealth, I have lost all wealth.

By wealth, youth and strength, those with intelligence achieve perfection.

What can an old man like me accomplish?

Story of the Avanti Brahmana (4-30)

॥ 11.23.26 ॥

kasmāt saṅkliśyate vidvān
vyarthayārthehayāśakṛt
kasyacin māyayā nūnam
loko 'yaṁ su-vimohitaḥ

Why must an intelligent man suffer (**kasmāt saṅkliśyate vidvān**) by his constant vain efforts to get wealth (**asakṛt vyarthayā artha ihayā**)? This whole world is most bewildered (**nūnam loko ayam su-vimohitaḥ**) by someone's illusory potency (**kasyacin māyayā**).

He asks this question internally, and gives himself the answer.

Story of the Avanti Brahmana (4-30)

|| 11.23.27 ||

kim dhanair dhana-dair vā kim
kāmair vā kāma-dair uta
mṛtyunā grasyamānasya
karmabhir vota janma-daiḥ

For one who is in the grips of death (**mṛtyunā grasyamānasya**), what is the use of wealth (**kim dhanair**) or those who offer it (**dhana-dair vā kim**), what is the use sense gratification (**kāmair vā**) or those who offer it (**kāma-dair uta**), or, what is the use of any type of activity (**karmabhir vā uta**), which simply causes one to take birth again in the material world (**janma-daiḥ**)?

Story of the Avanti Brahmana (4-30)

|| 11.23.28 ||

nūnam me bhagavāms tuṣṭaḥ
sarva-deva-mayo hariḥ
yena nīto daśām etām
nirvedaś cātmanaḥ plavaḥ

The Supreme Lord (**bhagavān hariḥ**), who comprises all the devatās (**sarva-deva-mayah**), must be satisfied with me (**nūnam me tuṣṭaḥ**). He has brought me to this suffering condition (**yena nīto daśām etām**) and detachment, which is the boat to carry me over this ocean of material life (**nirvedah ca ātmanaḥ plavaḥ**).

Gaining intelligence he becomes joyful.

This is expressed in three verses.

By the Lord's satisfaction, I have attained this condition.

And by his satisfaction with me, I have become indifferent,
which is a boat to cross saṃsāra.

Story of the Avanti Brahmana (4-30)

|| 11.23.29 ||

so 'ham kālāvaśeṣeṇa
śoṣayiṣye 'ṅgam ātmanaḥ
apramatto 'khila-svārthe
yadi syāt siddha ātmani

I will perform austerities (**sah aham śoṣayiṣye aṅgam ātmanaḥ**) and with full attention (**apramattah**) I shall meditate on the lotus feet of the Lord (**apramatto akhila-svārthe**). If the remainder of my life is like this (**kālāvaśeṣeṇa yadi syāt**), I shall reach perfection (**siddha ātmani**).

I will make the body withered because I have supplied it with so much enjoyment with great effort.

I shall be attentive to the most beneficial goal, meditating on the lotus feet of the Lord.

If my life ends in this manner I will be satisfied.

Story of the Avanti Brahmana (4-30)

|| 11.23.30 ||

tatra mām anumoderan
devās tri-bhuvaneśvarāḥ
muhūrtena brahma-lokaṁ
khaṭvāṅgaḥ samasādhayat

Thus may the presiding devatās of these three worlds (**devāḥ tri-bhuvana īśvarāḥ**) kindly show their mercy upon me (**tatra mām anumoderan**). Mahārāja Khaṭvāṅga (**khaṭvāṅgaḥ**) was able to achieve (**samasādhayat**) the spiritual world (**brahma-lokaṁ**) in a single moment (**muhūrtena**).

May the devatās like Indra be merciful!

May they not give obstacles!

“Will you be able to reach perfection in such a short time?”

Khatvāṅga achieved perfection in a moment.

Section – III

Avanti Brahmana's Renunciation (31-41)

Avanti Brahmana's Renunciation (31-41)

|| 11.23.31 ||

śrī-bhagavān uvāca
ity abhipretya manasā
hy āvantyo dvija-sattamaḥ
unmucya hṛdaya-granthīn
śānto bhikṣur abhūn muniḥ

The Lord said: His mind thus determined (**ity abhipretya manasā**), that most excellent Avanti brāhmaṇa (**āvantyo dvija-sattamaḥ**) was able to untie the knots of self-interest caused by ahaṅkāra (**unmucya hṛdaya-granthīn**). He then assumed the role of a peaceful and silent sannyāsī mendicant (**śānto bhikṣur abhūn muniḥ**).

Hṛdaya-granthīn means self-interest caused by ahaṅkāra.

Avanti Brahmana's Renunciation (31-41)

|| 11.23.32 ||

sa cacāra mahīm etām
saṁyatātmendriyānilaḥ
bhikṣārthaṁ nagara-grāmān
asaṅgo 'lakṣito 'viśat

He wandered about the earth (**sa cacāra mahīm etām**), keeping his intelligence, senses and life air under control (**saṁyata ātma indriya anilaḥ**). To beg charity (**bhikṣārthaṁ**) he traveled alone (**asango aviśat**) to various cities and villages (**nagara-grāmān**), unrecognized by anyone (**alakṣito**).

Avanti Brahmana's Renunciation (31-41)

|| 11.23.33 ||

**taṁ vai pravayasam bhikṣum
avadhūtam asaj-janāḥ
dr̥ṣṭvā paryabhavan bhadra
bahvībhiḥ paribhūtibhiḥ**

O kind Uddhava (**bhadra**)! Considering him as an old, dirty beggar (**taṁ vai pravayasam avadhūtam bhikṣum dr̥ṣṭvā**), rowdy persons (**asaj-janāḥ**) would dishonor him (**paryabhavan**) with many insults (**bahvībhiḥ paribhūtibhiḥ**).

Avanti Brahmana's Renunciation (31-41)

|| 11.23.34 ||

kecit tri-veṇuṃ jagṛhur eke pātraṃ kamaṇḍalum
pīṭhaṃ caike 'kṣa-sūtraṃ ca kanthāṃ cīrāṇi kecana
pradāya ca punas tāni darśitāny ādadur muneḥ

Some of these persons would take away his sannyāsī rod (**kecit tri-veṇuṃ jagṛhur**), and some the waterpot which he was using as a begging bowl (**eke pātraṃ kamaṇḍalum**). Some took his deerskin seat (**pīṭhaṃ ca eke**), some his chanting beads (**akṣa-sūtraṃ ca**), and some would steal his torn, ragged clothing (**kanthāṃ cīrāṇi kecana**). Displaying these things before him (**darśitāny**), they would pretend to offer them back (**pradāya ca**) but would then hide them again (**punas tāni ādadur**).

They would offer the item to him and again take it away.

“Please take this.”

After saying this they would show the items and then again take them away.

Avanti Brahmana's Renunciation (31-41)

|| 11.23.35 ||

annam ca bhaikṣya-sampannam
bhuñjānasya sarit-taṭe
mūtrayanti ca pāpiṣṭhāḥ
ṣṭhīvanty asya ca mūrdhani

When he was sitting on the bank of a river (**sarit-taṭe**) about to partake (**bhuñjānasya**) of the food that he had collected by his begging (**annam ca bhaikṣya-sampannam**), such sinful rascals (**pāpiṣṭhāḥ**) would come and pass urine on it (**mūtrayanti**) and they would spit on his head (**ṣṭhīvanty asya ca mūrdhani**).

Avanti Brahmana's Renunciation (31-41)

|| 11.23.36 ||

yata-vācam vācayanti
tāḍayanti na vakti cet
tarjayanty apare vāgbhiḥ
steno 'yam iti vādinaḥ
badhnanti rajjvā taṁ kecid
badhyatām badhyatām iti

Although he had taken a vow of silence (**yata-vācam**), they would try to make him speak (**vācayanti**), and if he did not speak (**na vakti cet**), they would beat him with sticks (**tāḍayanti**). Others would chastise him (**tarjayanty apare vāgbhiḥ**), saying, “This man is just a thief. (**stenaḥ ayam iti vādinaḥ**)” And others would bind him up with rope (**badhnanti rajjvā taṁ kecid**), shouting, “Tie him up! Tie him up (**badhyatām badhyatām iti**)!”

Avanti Brahmana's Renunciation (31-41)

|| 11.23.37 ||

kṣipanty eke 'vajānanta
eṣa dharmadhvajah śaṭhaḥ
kṣīṇa-vitta imām vṛttim
agrahīt sva-janojjhitah

They would criticize and insult him (**kṣipanty eke avajānanta**), saying, “This man is just a hypocrite and a cheat (**eṣa dharmadhvajah śaṭhaḥ**). He makes a business of religion simply because he lost all his wealth (**kṣīṇa-vitta imām vṛttim agrahīt**) and his family threw him out (**sva-jana ujjhitah**).”

He is a hypocrite, making a living by holding a daṇḍa and cheating people.

They explain how he has cheated: he lost his wealth, and thus acts like a sannyāsī.

Avanti Brahmana's Renunciation (31-41)

|| 11.23.38-39 ||

aho eṣa mahā-sāro dhṛtimān giri-rāḍ iva
maunena sādhayaty artham baka-vad dṛḍha-niścayaḥ

ity eke vihasanty enam eke durvātayanti ca
tam babandhur nirurudhur yathā krīḍanakam dvijam

Some would ridicule him (**eke vihasanty enam**) by saying, “Just see this greatly powerful sage (**aho eṣa mahā-sāro**)! He is as steady as the Himalaya Mountains (**dhṛtimān giri-rāḍ iva**). By practice of silence (**maunena**) he strives for his goal (**sādhayaty artham**) with great determination (**dṛḍha-niścayaḥ**), just like a duck (**baka-vad**).” Other persons would pass foul air upon him (**eke durvātayanti ca**), and sometimes others would bind him in chains (**tam babandhur**) and keep him captive (**nirurudhur**) like a pet bird (**yathā krīḍanakam dvijam**).

Avanti Brahmana's Renunciation (31-41)

|| 11.23.40 ||

evam sa bhautikaṃ duḥkhaṃ
daivikaṃ daihikaṃ ca yat
bhoktavyam ātmano diṣṭam
prāptam prāptam abudhyata

The brāhmaṇa understood (**sah abudhyata**) that all his suffering (**duḥkhaṃ**)—from other living beings (**bhautikaṃ**), from the higher forces of nature (**daivikaṃ**) and from his own body (**daihikaṃ**)—was unavoidable (**ātmano bhoktavyam**), being allotted to him by karma (**diṣṭam prāptam prāptam**).

He understood that the suffering from other people (bhautikam), from his body in the form of fever or other sickness (daihikam) and from nature with heat or cold was attained by karma.

Avanti Brahmana's Renunciation (31-41)

|| 11.23.41 ||

paribhūta imām gāthām
agāyata narādhamaiḥ
pātayadbhiḥ sva dharma-stho
dhṛtim āsthāya sāttvikīm

Though insulted (**paribhūta**), he became firmly fixed in his duties (**sva dharma-stho**) though these low-class men (**narādhamaiḥ**) were trying to make him fall (**pātayadbhiḥ**). Fixing his resolution in the mode of goodness (**dhṛtim āsthāya sāttvikīm**), he began to chant the following song (**imām gāthām agāyata**).

Being situated in his dharma by persons who tried making him fall from his duties, he sang this song.

Determination in sattva is described as follows:

**dhṛtyā yayā dhārayate manaḥ-prāṇendriya-kriyāḥ
yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī ||**

Determination by which one restrains the activities of the mind, life airs and senses, using unswerving concentration of mind, is in the mode of sattva. BG 18.33

Section – IV

Song of Avanti Brahmana (42-57)

Song of Avanti Brahmana (42-57)

|| 11.23.42 ||

dvija uvāca

**nāyaṃ jano me sukha-duḥkha-hetur
na devatātmā graha-karma-kālāḥ
manaḥ param kāraṇam āmananti
saṃsāra-cakram parivartayed yat**

The brāhmaṇa said: These people are not the cause of my happiness and distress (**na ayam jano me sukha-duḥkha-hetur**). Neither are the devatās, my self, the planets, my karma, or time (**na devatātmā graha-karma-kālāḥ**). Rather, it is the mind alone that causes happiness and distress (**manaḥ param kāraṇam āmananti**) and causes one to wander in samsara (**saṃsāra-cakram parivartayed yat**).

“Who has given me such misery?”

Considering this, he concluded it was not caused by evil people.

“Why are you denying the visible cause? Is it because these evil people are not acting independently?”

If you say someone has inspired them, those persons should also be denied as the cause.

No devatā or jīva or planet is causing this.

They say the cause is only the mind.

Śruti says manasā hy eva paśyati manasā hy eva śṛṇoti: one sees by the mind and hears by the mind. (Bṛhad-āraṇyaka Upaniṣad 1.5.4)

Song of Avanti Brahmana (42-57)

|| 11.23.43 ||

mano guṇān vai sṛjate balīyas
tataś ca karmāṇi vilakṣaṇāni
śuklāni kṛṣṇāny atha lohītāni
tebhyaḥ sa-varṇāḥ sṛtayo bhavanti

The powerful mind (**balīyah manah**) creates qualities in objects (**guṇān vai sṛjate**), from which a person becomes inspired to act (**tataś ca karmāṇi**) in sattva, tamas and rajas (**śuklāni kṛṣṇāny atha lohītāni vilakṣaṇāni**). Various types of bodies arise (**sa-varṇāḥ sṛtayo bhavanti**) from the activities in each of these modes (**tebhyaḥ**).

This verse explains how the jīva wanders.

The mind creates good qualities in objects like women and gold though they are full of bad qualities.

How can I practice dharma without money?

How can I obtain enjoyment of garlands, sandalwood and women?

How can I be happy without them?

Therefore I must earn money.

Though there are faults in earning money, the mind makes the person perform the activities.

The mind is strong.

It does not accept the discrimination of others or oneself which concludes that wealth and family create great obstacles.

The actions instigated by the mind are of great variety in sattva, tamas or rajas, not of one type.

Those in sattva lead to dharma.

Those in tamas lead to hell.

Those in rajas lead to dharma and adharmā.

Gradually these produce bodies of devatās, animals and men.

Song of Avanti Brahmana (42-57)

|| 11.23.44 ||

anīha ātmā manasā samīhatā
hiraṇ-mayo mat-sakha udvicaṣṭe
manaḥ sva-liṅgam parigrhya kāmān
juṣan nibaddho guṇa-saṅgato 'sau

Paramātmā (**ātmā**), my friend (**mat-sakha**), who has no material desire (**hiraṇ-mayo**), though present with the jivā's mind which is full of desires (**manasā samīhatā**), is devoid of material actions (**anīhah**) and simply observes (**udvicaṣṭe**). The jīva (**asau**) however accepts the mind (**manaḥ parigrhya**), known as the subtle body (**sva-liṅgam**), and, engaging in enjoyment (**juṣan kāmān**) because of association with actions created by the qualities in the mind (**guṇa-saṅgato**), becomes bound (**nibaddhah**).

“So saṁsāra belongs to the mind, not the ātmā.”

That is not true.

There are two ātmās in the body.

One is Paramātmā, not contaminated by the mind at all.

The other is the jīva, which is contaminated by the mind.

First hear about Paramātmā. Paramātmā is present with the desiring mind as its controller, but is not connected with its actions because it is an independent conscious entity (hiraṇyamaḥ).

As my friend, he observes from a level of superior knowledge (udvicaṣṭe) without being affected. The second ātmā is the jīva.

Accepting the mind, the subtle body, as itself, the jīva becomes bound up, engaging in desires, because of the jīvas' association with actions produced by the qualities in the mind.

Samsāra for the jīva arises from this imposition of the mind.

Since the mind itself cannot experience happiness and suffering because it is unconscious, no one really experiences heaven or hell.

Song of Avanti Brahmana (42-57)

|| 11.23.45 ||

dānaṃ sva-dharmo niyamo yamaś ca
śrutam ca karmāṇi ca sad-vratāni
sarve mano-nigraha-lakṣaṇāntāḥ
paro hi yogo manasaḥ samādhiḥ

Charity, prescribed duties, niyama and yama (**dānaṃ sva-dharmo niyamo yamaś ca**), hearing from scripture, pious works and purifying vows (**śrutam ca karmāṇi ca sad-vratāni**) all have as their final aim the subduing of the mind (**sarve mano-nigraha-lakṣaṇa antāḥ**), since control of the mind is the best yoga (**paro hi yogo manasaḥ samādhiḥ**).

Therefore one should endeavor to control the mind, since it creates all obstacles.

Charity and other acts have as their final result control of the mind, because control of the mind is the best type of yoga.

Song of Avanti Brahmana (42-57)

|| 11.23.46 ||

samāhitam yasya manaḥ praśāntam
dānādibhiḥ kim vada tasya kṛtyam
asam̐yatham yasya mano vinaśyad
dānādibhiś ced aparam kim ebhiḥ

If one's mind is controlled (**samāhitam yasya manaḥ praśāntam**), then tell me (**vada**) what need is there for ritualistic charity and other pious rituals (**kim tasya kṛtyam dānādibhiḥ**). And if one's mind remains uncontrolled (**yasya manaḥ asam̐yatham**) because of laziness or agitation (**vinaśyad**), then of what use are these engagements for him (**dānādibhiś ced aparam kim ebhiḥ**)?

The wise depend only upon control of the mind.

If the mind is controlled (samāhitam), what is the need of charity and other actions?

If the mind is uncontrolled because of laziness (vināśyat) or is agitated (aparam), what is the use of charity and other works?

Song of Avanti Brahmana (42-57)

|| 11.23.47 ||

mano-vaśe 'nye hy abhavan sma devā
manaś ca nānyasya vaśam sameti
bhīṣmo hi devaḥ sahasaḥ sahīyān
yuñjyād vaśe taṁ sa hi deva-devaḥ

The senses (**anye devā**) are under the control of the mind (**mano-vaśe hy abhavan sma**). The mind is not under the control of anything else (**manaś ca na anyasya vaśam sameti**). The mind is fearsome (**bhīṣmo hi devaḥ**), stronger than the strongest (**sahasāḥ sahīyān**). One who controls the mind is the controller of all the senses (**yuñjyād vaśe taṁ sa hi deva-devaḥ**).

“Controlling the mind depends on controlling the senses.”

That is not so.

The senses and their devatās are under the control of the mind.

The mind (devaḥ) is fearful even for yogīs, because it is stronger than the strongest. He who controls the mind is a controller of all the senses.

**manaso vaśe sarvam idaṁ babhūva nānyasya
mano vaśam anvīyāya bhīṣmo hi devaḥ sahasaḥ sahīyan**

When the mind is controlled, everything is controlled. The mind is not controlled by another. The mind is fearsome, stronger than the strongest. Taitirīya-brāhmaṇa 3.12.3.3.7

Song of Avanti Brahmana (42-57)

|| 11.23.48 ||

**tam durjayam śatrum asahya-vegam
arun-tudam tan na vijitya kecit
kurvanty asad-vigraham atra martyair
mitrāṅy udāsīna-ripūn vimūḍhāḥ**

Failing to conquer (**na vijitya**) this irrepressible enemy (**durjayam śatrum**), the mind (**tam**), whose urges are intolerable (**asahya-vegam**) and which torments the heart (**arun-tudam**), fools create useless quarrel with others (**kecit vimūḍhāḥ kurvanty asad-vigraham**). Thus they conclude that some people are their friends and others are their enemies or indifferent to them (**atra martyair mitrāṅy udāsīna-ripūn**).

Not conquering the mind, which gives pain to the heart,
fools suddenly quarrel with others.

They see others as friendly or inimical.

Song of Avanti Brahmana (42-57)

|| 11.23.49 ||

dehaṁ mano-mātram imaṁ gṛhītvā
mamāham ity andha-dhiyo manuṣyāḥ
eṣo 'ham anyo 'yam iti bhrameṇa
duranta-pāre tamasi bhramanti

Persons (**manuṣyāḥ**) who identify with this body, which is simply the product of the material mind, are blinded in their intelligence (**andha-dhiyah**), thinking in terms of “I” and “mine (**mamāham ity**).” Because of their illusion of “This is me, but that is someone else (**eṣo 'ham anyo 'yam iti bhrameṇa**),” they wander in endless samsara (**duranta-pāre tamasi bhramanti**).

In this way they wander in saṃsāra.

Accepting the body produced by the mind, they think “This is my body and this is my son.”

They wander in saṃsāra (tamasi).

Song of Avanti Brahmana (42-57)

|| 11.23.50 ||

janas tu hetuḥ sukha-duḥkhayoś cet
kim ātmanaś cātra hi bhaumayos tat
jihvām kvacit sandaśati sva-dadbhis
tad-vedanāyām katamāya kupyet

If you say that people are the cause of my happiness and distress (**janas tu hetuḥ sukha-duḥkhayoś cet**), then where is the place for the soul in such a conception (**kim ātmanaś ca atra**)? Happiness and distress (**tat**) pertain not to the soul but simply to the interactions of two material bodies (**bhaumayos**). If someone bites his tongue with his own teeth (**jihvām kvacit sandaśati sva-dadbhis**), at whom can he become angry when he suffers (**tad-vedanāyām katamāya kupyet**)?

Having stated that the mind is the cause of happiness and distress, now six things previously mentioned in verse 42, which are not causes, are explained in six verses.

If one person gives happiness or suffering to another person, in that theory where is the jīva?

The jīva has no place at all because the cause of happiness and suffering and the experiencer of happiness and suffering are two bodies, transformations of earth, not the jīva.

It is illogical to assume some vague cause different from the body as the cause (for instance devatās of the senses) for causing or experiencing pain. (This is the false logic.)

Is the jīva aware of the suffering?

When the jīva experiences suffering, who should be his object of anger?

Should he become angry at the teeth or at the tongue?

Just as one should not become angry with the teeth, the cause of pain, or the tongue, the experiencer of pain, one should not become angry at others who cause suffering, or at oneself, the sufferer.

One should tolerate suffering, which arises from jīva's identity with the mind.

One should attribute fault to nothing except the mind. This should be understood in the following verses also.

Song of Avanti Brahmana (42-57)

|| 11.23.51 ||

duḥkhasya hetur yadi devatās tu
kim ātmanas tatra vikārayos tat
yad aṅgam aṅgena nihanyate kvacit
krudhyeta kasmai puruṣaḥ sva-dehe

If you say that the devatās who rule the bodily senses cause suffering (**duḥkhasya hetur yadi devatās tu**), still, what role does the ātmā have (**kim ātmanas tatra**), since two devatās become the causes and objects of infliction (**vikārayos tat**)? Since the devatās operate all the limbs in all bodies (**implied**), when one limb of the body attacks another limb in the same body (**yad aṅgam aṅgena nihanyate kvacit**), with whom can the person in that body be angry (**krudhyeta kasmai puruṣaḥ sva-dehe**)?

If devatās are the cause suffering and happiness, where is the jīva's role in this proposition, since the two devatās, who are causes of transformation or suffering (vikārayoḥ) cause the suffering?

If your mouth is struck by someone's hand, you can curse the hand
“Become infected with white leprosy.”

This would mean that there should be suffering for the devatās of the mouth and hand, Agni and Indra, not for the jīva.

Because the devatās are the same for all bodies, one should not become angry with them.

An example of one's own body is given.

When a limb like the mouth is attacked by a limb like the hand with Indra as its deity in the same body, how can one become angry at Indra who is present in all bodies?

Furthermore the body itself has the earth as its presiding deity.

This was mentioned in the previous verse with the word bhaumayoḥ.

Song of Avanti Brahmana (42-57)

|| 11.23.52 ||

ātmā yadi syāt sukha-duḥkha-hetuḥ
kim anyatas tatra nija-svabhāvaḥ
na hy ātmano 'nyad yadi tan mṛṣā syāt
krudhyeta kasmān na sukham na duḥkham

If the jīva were the cause of happiness and distress (**ātmā yadi syāt sukha-duḥkha-hetuḥ**), because it is conscious (**implied**), then we could not blame others (**kim anyatas tatra**), since happiness and distress would be simply the nature of the jīva (**nija-svabhāvaḥ**). Only jīva exists anyway (**na hy ātmano anyad**), but if you say something else exists, it is illusion only (**yadi tad mṛṣā syāt**). Since happiness and distress do not actually exist in this concept (**na sukham na duḥkham**), why become angry at oneself or others (**krudhyeta kasmād**)?

Nothing can make a brick or stone suffer.

If the jīva is the cause of experiencing suffering, since it is conscious, then we could not blame others for suffering.

The cause of happiness and suffering would be the consciousness, the nature of the jīva.

There is no entity other than the conscious jīva.

If one then thinks there is something else to cause affliction, then perceiving something else is actually imagined out of ignorance.

In that case, why become angry, since happiness and suffering do not belong to the jīva any more than to a brick or stone (since there is no external cause for it)?

Song of Avanti Brahmana (42-57)

॥ 11.23.53 ॥

grahā nimittam sukha-duḥkhayoś cet
kim ātmano 'jasya janasya te vai
grahair grahasyaiva vadanti pīḍām
krudhyeta kasmai puruṣas tato 'nyaḥ

And if the planets are the cause of suffering and happiness (**grahā nimittam sukha-duḥkhayoś cet**), then also where is the relationship with the eternal soul (**kim ātmano ajasya**)? The planets influence only the bodies that have taken birth (**janasya te vai**). Expert astrologers have moreover explained that suffering is caused by the planets causing affliction to each other (**grahair grahasyaiva vadanti pīḍām**). Therefore, since the living entity is distinct from these planets and from the material body (**puruṣas tato anyāḥ**), against whom should he vent his anger (**krudhyeta kasmai**)?

If you claim that planets are the cause of suffering, what role has the unborn jīva in this?

The planets relate to bodies which are born.

Depending on the ascendant at birth, the planets situated in the twelve zodiac signs become causes of suffering by placement in the eighth house for instance.

The astrologers also say that the planets in the sky afflict each other by various aspects, and this is the cause of suffering.

They do not afflict the person.

The affliction from planets arises from the jīva's identity with the body, which is born on the ascendant.

With whom should the jīva, different from the body and the planets, become angry?

Song of Avanti Brahmana (42-57)

॥ 11.23.54 ॥

karmāstu hetuḥ sukha-duḥkhayoś cet
kim ātmanas tad dhi jadājadatve
dehas tv acit puruṣo 'yaṁ suparṇaḥ
krudhyeta kasmai na hi karma mūlam

If we assume that karma is the cause of happiness and distress (**karmāstu hetuḥ sukha-duḥkhayoś cet**), we still are not dealing with the soul (**kim ātmanah**). Karma could be the sole cause (**tad dhi**) if it were simultaneously a conscious entity and an unconscious entity (**jada ajadatve**). Since the body has no life (**dehas tv acit**), and the soul is spiritual (**puruṣo ayam suparṇaḥ**) how can they combine as one (**implied**)? Since karma is not the cause of suffering (**na hi karma mūlam**), at whom can one become angry (**krudhyeta kasmai**)?

“Let karma be the cause of suffering and happiness!”

This statement is made in a critical mood.

There is no karma! How can karma be the cause?

That is explained in this verse.

Karma could only exist as the sole cause if it were matter and spirit existing as one entity, with material, unconscious part undergoing change while the conscious portion searched for its place of residence.

But such a combination is not possible.

The body is unconscious, and the jīva is conscious (suparṇah), and there can be no combination of the pure conscious entity and matter made of ignorance into one entity called karma.

Therefore at whom should one become angry, since (hi) karma is not the cause of happiness and suffering?

Song of Avanti Brahmana (42-57)

|| 11.23.55 ||

kālas tu hetuḥ sukha-duḥkhayoś cet
kim ātmanas tatra tad-ātmako 'sau
nāgner hi tāpo na himasya tat syāt
krudhyeta kasmai na parasya dvandvam

If we accept time as the cause of happiness and distress (**kālas tu hetuḥ sukha-duḥkhayoś cet**), that experience still cannot apply to the spirit soul (**kim ātmanas tatra**), since time is a manifestation of the Lord's spiritual potency and the living entities are also expansions of the Lord's spiritual potency (**tad-ātmako asau**). Fire does not burn its own flames or sparks (**nāgner hi tāpo**), nor does the cold harm its own snowflakes (**na himasya tat syāt**). The jīva is transcendental and beyond the experience of material happiness and distress (**na parasya dvandvam**). At whom, therefore, should one become angry (**krudhyeta kasmai**)?

If time is the cause of suffering, what is the role of the jīva?

Jīva is non-different from time, since the jīva is an amśa of Brahman, and time and Brahman are one.

The source of the amśa should not afflict the amśa.

An example is given.

Fire does not harm its sparks and cold does not harm snow flakes.

Therefore at whom should one become angry?

There is no duality of happiness and suffering for the jīva who is beyond māyā by his svarūpa (parasya).

Thus the six proposed causes of happiness and distress have been rejected.

Song of Avanti Brahmana (42-57)

|| 11.23.56 ||

na kenacit kvāpi kathañcanāsyā
dvandvoparāgaḥ parataḥ parasya
yathāhamāḥ saṁsṛti-rūpiṇaḥ syād
evaṁ prabuddho na bibhetti bhūtaiḥ

The influence of happiness and suffering for the jīva (**dvandva uparāgaḥ**), who is superior to all else (**parataḥ parasya**), cannot arise from any means proposed by anyone (**na kenacit kvāpi kathañcanāsyā**). It arises only from the mind (**yathā ahamāḥ syād**), which gives shape to saṁsāra (**saṁsṛti-rūpiṇaḥ**). One who becomes enlightened (**evaṁ prabuddho**) does not fear (**na bibhetti**), though covered with matter (**bhūtaiḥ**).

If someone raises any other cause of happiness and suffering, it is not possible by the power of objects.

Duality cannot influence the jīva, which is beyond māyā, since it is different from it.

“What is the cause of the experience of suffering that we see?”

It is the imposition of the mind which was previously explained.

It arises from only (yathā) the ahaṅkāra, in the subtle body, which is predominated by the mind.

The quality of ahaṅkāra is to define bondage in saṃsāra.

He who becomes enlightened does not fear, though covered with matter.

The jīva is by nature pure.

Time and karma are not causes for its suffering.

The identification with the body because of ahaṅkāra by ignorance is the cause.

The body is dominated by the mind.

Mind then is the cause. Mind is the cause of suffering.

This is the meaning of this section.

With the imposition of the body, the jīva's pure nature disappears.

By that imposition, the six causes of suffering arise according to circumstance. This is the distilled conclusion.

Song of Avanti Brahmana (42-57)

|| 11.23.57 ||

etām sa āsthāya parātma-niṣṭhām
adhyāsītām pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram
tamo mukundānghri-niṣevayaiva

Becoming fixed in ātmā (**etām sa āsthāya**) and slightly fixed in Paramātmā (**parātma-niṣṭhām**), as established by the previous sages (**adhyāsītām pūrvatamair maharṣibhiḥ**), I shall cross over (**aham tariṣyāmi**) the insurmountable ocean of nescience (**duranta-pāram tamah**) by service to the lotus feet of Kṛṣṇa (**mukundānghri-niṣevayaiva**).

Pure bhakti, previously existing, but stopped by obstacles, appeared in his mind.

Since that has appeared, he rejects thoughts of renunciation and methods of tolerating the dualities.

Submerging himself in the sweet ocean of service to the Lord's lotus feet, he dances with great boldness.

Fixed in the svarūpa of the jīva which is purified of its identification with the body, and slightly fixed in Paramātmā, I will cross over saṁsāra, by service alone (eva).

“Why do you fix yourself on Paramātmā?”

I will do what was established by the ancient predecessors.

Section – V

Krsna's Conclusion (58-61)

Kṛṣṇa's Conclusion (58-61)

|| 11.23.58 ||

śrī-bhagavān uvāca

nirvidya naṣṭa-draviṇe gata-klamah
pravrajya gām paryaṭamāna ittham
nirākṛto 'sadbhir api sva-dharmād
akampito 'mūm munir āha gāthām

Kṛṣṇa said: Thus becoming detached upon the loss of his property (**nirvidya naṣṭa-draviṇe**), this sage gave up his moroseness (**amūm munir gata-klamah**). Leaving home, taking sannyasa (**pravrajya**), he travelled about the earth (**gām paryaṭamāna**). Even when insulted by foolish rascals (**ittham asadbhir nirākṛto api**), he remained unshaken in his duty (**sva-dharmād akampitah**) and chanted this song (**āha gāthām**).

The purpose of citing this story of the miser is explained in two verses.

Krsna's Conclusion (58-61)

|| 11.23.59 ||

sukha-duḥkha-prado nānyaḥ
puruṣasyātma-vibhramah
mitrodāsīna-ripavaḥ
saṁsāras tamaśaḥ kṛtaḥ

No other force besides (**nānyaḥ**) bewilderment of the mind (**puruṣasya ātma-vibhramah**) makes the soul experience happiness and distress (**sukha-duḥkha-pradah**). Saṁsāra (**saṁsārah**) in the form of friends, neutral parties and enemies (**mitra-udāsīna-ripavaḥ**) are caused by ignorance (**tamaśaḥ kṛtaḥ**).

Nothing other than bewilderment of the mind is the cause of happiness and distress.

Samsāra in the form of friends and enemies is created from ignorance.

Kṛṣṇa's Conclusion (58-61)

|| 11.23.60 ||

tasmāt sarvātmanā tāta
nigrhāṇa mano dhiyā
mayy āveśitayā yukta
etāvān yoga-saṅgrahaḥ

My dear Uddhava (**tāta**), fixing your intelligence on me (**dhiyā mayy āveśitayā yukta**), you should thus completely control the mind (**tasmāt sarvātmanā mano nigrhāṇa**). This is the essence of the science of yoga (**etāvān yoga-saṅgrahaḥ**).

The method of tolerating dualities is summarized.

Controlling the mind is the essence of yoga.

Krsna's Conclusion (58-61)

|| 11.23.61 ||

ya etām bhikṣuṇā gītām
brahma-niṣṭhām samāhitaḥ
dhārayaṅ chrāvayaṅ chṛṇvan
dvandvair naivābhibhūyate

Anyone (**yah**) who listens to or recites to others (**śrāvayaṅ**
śṛṇvan) the sannyāsī's song (**etām bhikṣuṇā gītām**), fixed
in the Lord (**brahma-niṣṭhām**), and who thus meditates
upon it with full attention (**dhārayaṅ samāhitaḥ**), will
never again be overwhelmed by the dualities of material
happiness and distress (**dvandvair na eva abhibhūyate**).

Though one cannot control the mind, one attains that result by hearing, reciting or meditating on this song.