

Sannyasin Anamika

Bhikshu Gita

The Song of the
Mendicant Monk



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Introduction

The Bhikshu Gita is a small song, hidden in the eleventh book of the *Shrimad Bhagavatam Purana*. Those who know the Purana are aware that it is an ocean of stories, hymns, and teachings, which according to tradition was composed by Vyasa in India some five thousand years ago, at the beginning of Kali-yuga (the Iron Age), as his final work. Within that vast ocean, this song shines like a quiet pearl: modest in size, yet rich in meaning.

The story sung here is simple and deeply moving. A brahmin, stripped of his possessions and social standing, is mocked and humiliated by those around him. Everything that once gave his life structure falls away. Yet instead of breaking, he discovers a freedom that does not depend on circumstances. He becomes a *bhikshu*—a mendicant monk—and his song is a hymn to equanimity and to joy in the Self.

The Bhikshu Gita consists of only a few dozen verses, yet its message is timeless. Where the *Bhagavad Gita* speaks of duty and knowledge, and the *Ribhu Gita* of the ecstatic affirmation of non-duality, the Bhikshu Gita focuses on the

simplicity of inner freedom. It does not speak of cosmic visions or metaphysical systems, but of a mind that learns no longer to cling to praise or blame, gain or loss.

For the modern reader, this song is exceptionally relevant. In a world that constantly pulls and pushes us, that seduces us with possessions and status, the Bhikshu Gita reminds us that true wealth lies in inner stillness. It invites us to an attitude of equanimity—not as cold indifference, but as a quiet joy that is independent of circumstances.

This little book seeks to let the Bhikshu Gita resound anew in our own language. Not as a historical curiosity, but as a living voice that can still touch us today. The Bhikshu Gita is a song of simplicity. It teaches us that one who possesses nothing can receive everything; that one who seeks nothing can be everything; and that one who finds joy in the Self remains untouched by the storms of life.



Foreword

When I first read the verses of the Bhikshu Gita, I was touched by their simplicity and power. It is not a grand epic, nor an incantatory stream of metaphysical propositions, but a small song that speaks of freedom and equanimity. It is precisely in this sobriety that its beauty resides.

The mendicant monk who raises his voice here is not merely a figure from a distant past. He is a mirror for us all. His words remind us that joy is not dependent on circumstances but arises from the Self.

With this little book, I wish to let the Bhikshu Gita resound anew in our own language. The translation has been kept sober and close to the Sanskrit and is consistently accompanied by a brief commentary and core message that unfold the symbolic meaning. In this way, the reader may not only read the words but also experience their quiet resonance.

May this song of the mendicant monk be a source of inspiration for all who seek inner freedom.



Bhikshu Gita

Suta, the wise sage, speaks in the company of monks about a king who encounters a mendicant monk living in perfect inner freedom. Filled with wonder, the king asks him how he attained such a state. In response, the bhikshu begins to sing his song.

I.

**sūta uvāca evaṁ bruvāṇaṁ
rājānaṁ brāhmaṇo duḥkhito
'bravīt bhikṣur gītāṁ gāyatsma
smarann ātmānam ātmani**

Translation

Verse 1. Sūta said:
“When the king had thus spoken,
the once sorrowful brahmin
sang his song while meditating,
having become a *bhikshu*,
remembering the Self within the Self.”

Commentary

A brahmin from Avanti was humiliated and dispossessed by his family and surroundings.

Through this suffering he underwent a profound transformation and chose the life of a *bhikshu*, a mendicant monk. At the beginning of the verse, he is described as the sorrowful brahmin, but the moment he begins to sing his song, he is called a *bhikshu*.

The brahmin represents his former social identity. By renouncing all outer attachments, he turns fully toward the Self. The story shows how suffering and humiliation can transform a person from a worldly life into a life of inner freedom.

Core message

From the suffering of the brahmin arises the song of the *bhikshu*, in which he sings of the Self as the only true refuge.



II.

**bhikṣur uvāca
duḥkhaṁ vā sukhaṁ ity eva
manyate yo 'tmanaḥ priyam
sukhaṁ tasya bhaved duḥkhaṁ
duḥkhaṁ caiva sukhaṁ bhavet**

Translation

Verse 2. The bhikshu said:

“He who believes that something brings him happiness or suffering experiences precisely the opposite: happiness turns into suffering, and suffering into happiness.”

Commentary

This verse emphasizes that attachment to external circumstances inevitably leads to disappointment. Happiness and suffering are not absolute realities; they continually exchange places, depending on the state of the mind. True freedom arises when one disengages from duality.

Core Message

Whoever regards happiness or suffering as real

becomes entangled in illusion: both continually change places and are impermanent.



III.

yadṛcchayā labdham idaṁ
sukhaṁ duḥkhaṁ ca mānuṣaṁ
nānyataḥ kāraṇaṁ tatra
dṛśyate svātmanaḥ kvacit

Translation

Verse 3. "Happiness or suffering arise by chance
in human existence and have no other cause
than one's own Self."

Commentary

Happiness and suffering are not determined by external objects, but by the way one experiences them. One should not seek blame or cause outside oneself. Everything exists only in relation to the Self.

Core Message

Happiness and suffering do not arise through others or external circumstances, but through one's own Self.



IV.

**na hy ātmanaḥ priyaṁ kiñcit
sukhaṁ vā yadi vā duḥkham
prāptaṁ svabhāvato yat tat
tad ātmany eva kalpitam**

Mantra-cluster: Everything that appears, appears in the Self. This verse is repeated several times in the original text. In this edition it is presented in a threefold mantra structure, so that the insight may settle clearly, gently, and ever more deeply.

Translation

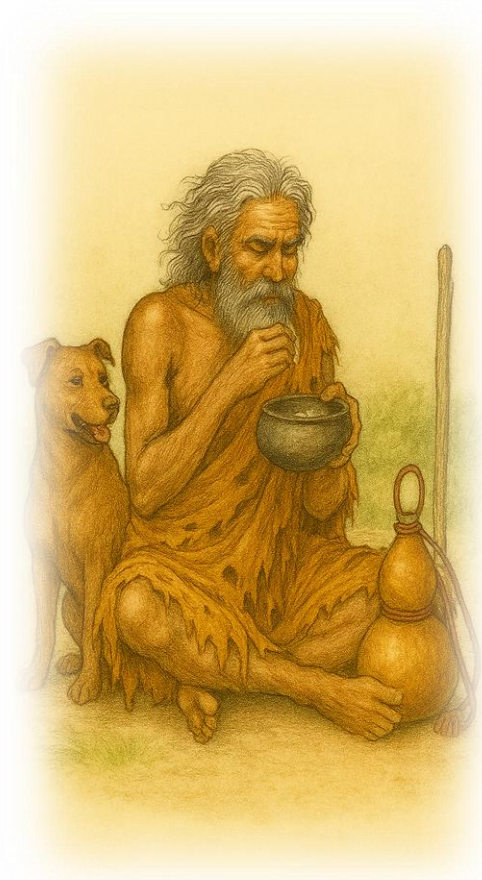
Verse 4. "There is nothing that is truly pleasant or unpleasant for the Self.
What appears as happiness or as pain
arises through nature,
yet is only projected within the Self."

Commentary

Everything that appears comes into being through the activity of nature and is nothing more than a projection within the Self. The Self itself remains untouched and is free from preference and aversion.

Core Message

Happiness and suffering are not real attributes of the Self, but merely projections.



V.

na hy ātmanaḥ priyaṁ kiñcit
sukhaṁ vā yadi vā duḥkham
svabhāvato yad āpannam
tad ātmany eva kalpitam

Translation

Verse 5. “For the Self there is nothing that is truly
loved or hated.

What is experienced as joy or as suffering
arises from nature,
yet exists only as a mental image within the Self.”

Commentary

Here the focus shifts to the illusion of the experiencer. Nature gives rise to experiences, but the mind lays claim to them and names them “my happiness” or “my suffering.” The Self remains only the silent witness of these projections.

Core Message

Experiences arise through nature; the Self remains free.



VI.

na hy ātmanaḥ priyaṁ kiñcit
sukhaṁ vā yadi vā duḥkham
svabhāvato yad āpannam
tad ātmany eva kalpitam

Translation

Verse 6. "The Self has no inherent preference for pleasure or pain. Whatever appears as happiness or as sorrow arises through nature and is perceived only as a mental image in the Self."

Commentary

The third repetition invites inward recognition. Happiness and pain are movements of nature, while the Self is the silent space in which these movements arise and subside. When this is realized, experience no longer exerts coercive power.

Core Message

The Self is the silent space in which all experiences arise and subside.

Wie dit vers driemaal aandachtig herleest, zal merken dat er niet alleen een diep begrijpen is, maar men ook innerlijk tot rust komt.



Vers VII.

okaiḥ paribhavyamāno 'pi
durbhikṣārtaḥ kṣudhānvitaḥ
vastrāhāra-śayanābhāvān
nātmanaḥ smarati kṣatau

Mantra-cluster: threefold repetition of the verse

Translation

Verse 7. "Even when he is mocked by others, afflicted by famine and driven by hunger, even when he lacks clothing, food, or shelter, he does not regard the Self as injured."

Commentary

The body may suffer from lack and humiliation, yet the Self remains unaffected. Even outer poverty and contempt do not touch inner freedom: this is the meaning of true equanimity.

Core Message

Even amid poverty, hunger, and humiliation, the Self remains unaffected and free.



Vers VIII.

okaiḥ paribhavyamāno 'pi
durbhikṣārtaḥ kṣudhānvitaḥ
vastrāhāra-śayanābhāvān
nātmanaḥ smarati kṣatau

Translation

Verse 8. "Even when he is assailed by hardship, weakened by hunger and tested by want, and when clothing, food, and rest are lacking, he sees no injury to the Self."

Commentary

This is where the emphasis lies on inner detachment. The *bhikshu* sees that deprivation affects the body, but not his true nature. This clarity frees him from despair, even in circumstances that would break others.

Core Message

Deprivation affects the body, not the Self.



Vers IX.

okaiḥ paribhavyamāno 'pi
durbhikṣārtaḥ kṣudhānvitaḥ
vastrāhāra-śayanābhāvān
nātmanaḥ smarati kṣatau

Translation

Verse 9. "Even when he is weighed down by adversity, weakened by hunger and tested by want, and when clothing, food, and rest are lacking, he knows that the Self suffers no wound."

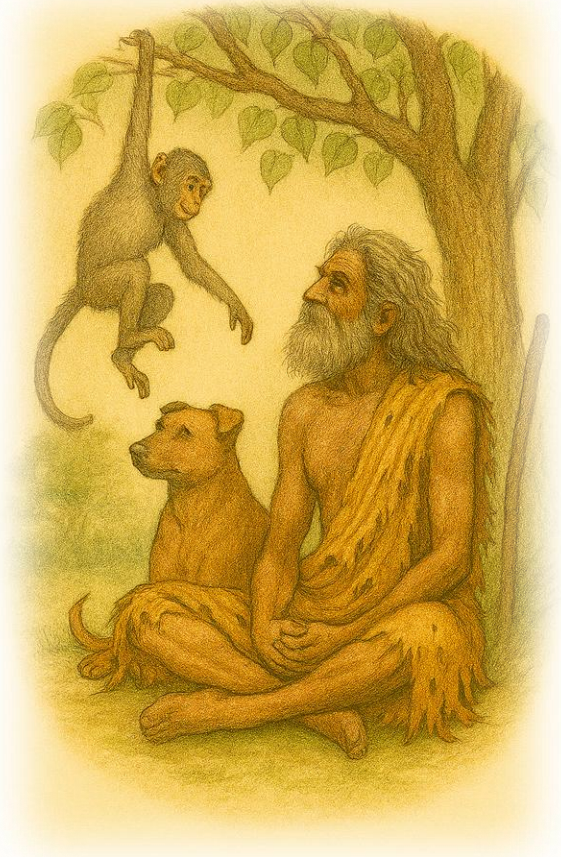
Commentary

This passage emphasizes the bhikshu's inner knowing. The body may be exhausted, humiliated, or deprived of necessities, yet the Self remains untouched—stainless and free. One who truly discerns this distinction discovers a peace that does not depend on circumstances. The body's suffering is not denied, but it is no longer confused with the nature of the Self.

Core Message

The Self is invulnerable, even when the body suffers.

Whoever rereads this verse slowly twice will find that insight settles in the heart like a quiet strength.



X.

**śarīraṃ kṣudhitaṃ tṛptaṃ
śītoṣṇa-sukha-duḥkhaḥ
svabhāvato yad āpannam
tad ātmany eva kalpitam**

Twofold repetition

Translation

Verse 10. “Hungry or satiated,
cold or heat, joy or suffering:
it is only a projection within the Self.”

Commentary

This verse describes the changing states of the body: hunger and satiety, warmth and cold, pleasure and discomfort. These experiences belong to nature and arise of themselves, without the Self being touched by them. The body is in constant change, but the Self remains still, free, and unperturbed. The mind projects bodily experiences into consciousness and calls them “my hunger, my pain, my joy”. Yet in truth they are only passing impressions that appear in the Self and dissolve again. Whoever sees this

distinction comes to insight and rests in the Self—
becomes the Self.

Core Message

The body undergoes the dualities of material nature,
but the Self remains free, untouched, and
unchanging.



XI.

śarīraṃ kṣudhitaṃ tṛptaṃ
śītoṣṇa-sukha-duḥkhaḥ
svabhāvato yad āpannaṃ
tad ātmany eva kalpitaṃ

Translation

Verse 11. “The body knows hunger and satiety,
cold and warmth, joy and pain.
What nature brings forth appears
only as an image within the Self.”

Commentary

The second repetition emphasizes the arising of experience. The body undergoes the fluctuations of nature, but the Self is only the silent space in which these impressions appear and disappear. When this is seen, experience loses its compelling force.

Core Message

The body changes; the Self remains still and free.

This verse is repeated twice to anchor the insight that bodily states are only appearances within the Self. The repetition serves as an affirmation.



XII.

**dehaḥ sukha-duḥkhānām
āśrayaḥ prākṛtaḥ smṛtaḥ
ātmā tu nirapekṣaḥ syāt
nānyad asti paraṁ sukham**

This verse is repeated three times in the Bhikshu Gita. In this edition, it is presented in a threefold mantra structure, so that the insight may settle clearly, rhythmically, and ever more deeply.

Translation

Verse 12. "The body belongs to nature and is regarded as the seat of happiness and suffering, but the Self is free and independent, and there is no greater happiness than this."

Commentary

This verse draws a clear distinction between body and Self. The body is subject to the laws of nature and therefore undergoes pleasure and pain. The Self, by contrast, stands beyond these changing conditions: it is invulnerable, free, and unchanging.

Human beings often seek happiness in external circumstances, but such happiness is fleeting and ultimately disappointing. The Self, free from material dependence, is the source of abiding, suprasensory bliss.

Core Message

The body bears joy and pain, and its happiness is impermanent. But the Self is unchanging and free, and the source of the highest happiness.



XIII.

dehaḥ sukha-duḥkhānām
āśrayaḥ prākṛtaḥ smṛtaḥ
ātmā tu nirapekṣaḥ syāt
nānyad asti paraṁ sukham

Translation

Verse 13. "The body is regarded as the seat of joy and of pain, but the Self knows no dependence. Nothing surpasses the happiness of this freedom."

Commentary

Here the emphasis lies on dependence. The body depends on circumstances, but the Self does not. The Self is like a silent space in which experiences appear, without being touched by them.

Core Message

Freedom arises when the Self is no longer identified with the body.



XIV.

**dehaḥ sukha-duḥkhānām
āśrayaḥ prākṛtaḥ smṛtaḥ
ātmā tu nirapekṣaḥ syāt
nānyad asti paraṁ sukham**

Translation

Verse 14. "The body is the place where pleasure and pain appear, as nature brings them forth. But the Self remains untouched and free; this is the highest happiness."

Commentary

The third repetition invites inward recognition. The body is an instrument of experience, but the Self is the silent witness. When this is truly seen, both pleasure and pain lose their compelling grip, and a deep, unshakable peace arises.

Core Message

The highest happiness is the freedom of the Self.



XV.

ahaṃ purā bhikṣur asan
nirdhano 'pi nirāmayah
karmaṇā dāridryam āpannaḥ
kathaṃ nu khalu duḥkhiṭaḥ

Translation

Verse 15. "Once I was prosperous. By my karma I
fell into poverty and became a *bhikshu*,
possessing nothing, yet free from misery—how,
then, could I truly be unhappy?"

Commentary

Here the bhikshu's personal voice begins to speak. Until now the verses have been purely philosophical; from this point onward, they become existential. He tells us that he was once prosperous. His poverty is merely the result of circumstances (karma), yet his inner freedom remained intact. The question, "How could I truly be unhappy?" is not naïve, but a rhetorical affirmation of his insight. This marks the beginning of a story that will show, ever more sharply, how he came—through humiliation, loss, and ridicule—to a radical inner freedom.

Core Message

Neither poverty nor circumstance can touch the Self;
inner freedom remains untouched.



XVI.

**dhanam me svajano bandhuḥ
karmāṇy anye 'pi cāpare
etenaivopahāsyante
dīno 'haṁ dīna-cetaśaḥ**

Translation

Verse 16. "Through karmic circumstances
I was mocked by family and relatives
and stripped of my wealth. Destitute and
humiliated, I was deeply cast down."

Commentary

Here the story becomes intense and sharp. The bhikshu tells how he lost everything: wealth, family, social standing, and support. Not only did he lose his family; they also turned against him and mocked him. This is the moment when his humiliation reaches its peak. He is materially dispossessed and inwardly broken. Yet this becomes the backdrop for his later radical insight: none of this truly touches the Self. From this point onward, the Bhikshu Gita grows ever more intense and personal.

Core Message

This verse is existentially profound: the human being who loses everything and is mocked by everyone yet plants the seed of inner liberation.



XVII.

tenāham durgatiṁ prāpya
dīno dīna-jana-priyaḥ
upahāsyāḥ sva-bandhūnām
dāsavat parikarma-kṛt

Translation

Verse 17. “Thus, I fell into a wretched condition, destitute, yet beloved by the poor. To my own kinsmen I became an object of ridicule, and I performed humble tasks as though I were their slave.”

Commentary

Once a prosperous and respected brahmin, he lost not only his wealth but also his dignity. His own family, who should have supported him, mocked him and treated him like a slave. Yet through this he became beloved by the poor, because he shared their fate and recognized their humanity. This paradox—despised by the rich yet loved by the poor—becomes here a key to spiritual awakening. The *Bhikshu Gita* shows that humiliation can become a gateway to an insight no longer dependent on status, possessions, or recognition.

Core Message

Through total humiliation, he discovered a suprasensory freedom that no one could ever take away from him.



XVIII.

evaṃ dīno 'pi santuṣṭaḥ
karmaṇā manasā girā
nānutapye na cānvicche
doṣaṃ karmaṇi karma-kṛt

Translation

Verse 18. "Though destitute and humiliated, I remained content in my actions, thoughts, and words and regretted nothing. I sought no blame in my circumstances, for I knew that I had brought them forth (karma)."

Commentary

This is a beautiful turning point. Despite total humiliation, the bhikshu remains inwardly content and undisturbed. His contentment is not superficial, but threefold: in action, in thought, and in speech. He blames no one—not his family, nor society, nor fate. He sees his circumstances as a fruit of karma, yet without guilt, bitterness, or self-reproach. Here his complete freedom begins, and he refuses to become a victim of his circumstances.

Core Message

Even in humiliation, the bhikshu finds contentment; free from blame and regret, he discovers a suprasensory freedom that arises from within.



XIX.

na hy asmin vastu-saṁsarge
sukha-duḥkhe manāg api
ahaṁ tu mohito mūḍhaḥ
saṁsargaṁ tatra kalpaye

Translation

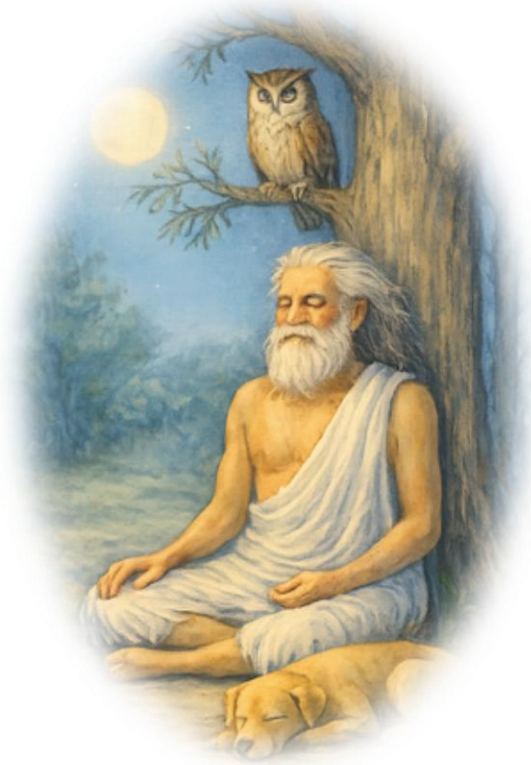
Verse 19. "In contact with things themselves, there is in truth not the slightest happiness or suffering; but I, deluded and foolish, imagined that this was so."

Commentary

Happiness and suffering do not reside in things themselves but arise only through our interpretation and projection. In this verse, the *bhikshu* humbly acknowledges that, blinded by ignorance, he had attributed value and emotion to things. It is a moment of profound clarity, showing that the world is neutral and is coloured only by the mind. This verse forms the philosophical heart of the entire *Gita*: the Self is always free, and the world is empty of inherent happiness or suffering.

Core Message

Things do not cause happiness or suffering; our imagination and projection do.



XX.

yathā svapne 'nubhūyeta
duḥkhaṃ sukhaṃ athāpi vā
tathā jāgarite 'py evaṃ
dṛśyate na tu tattvataḥ

Translation

Verse 20. "Just as happiness, suffering, or anything else may be experienced in a dream, so too experience in the waking state appears real, though not in truth."

Commentary

This is a diamond verse—clear, sharp, and non-dual. The experiences of happiness and suffering in the waking state are no different from those in a dream. They seem real, they feel real, yet they have no substance. The world of experience is merely a projection, not the reality of the Self. This verse is pure Advaita: experience is only a dream; the Self is the dreamer who never changes. With this verse, the *Gita* shifts from psychological insight to metaphysical clarity. This verse reveals a subtle and profound insight: the experiences of the waking state are no different from those of a dream. Both are

appearances in consciousness; both are experienced by the mind as real, yet neither possesses enduring, independent reality. The *bhikshu* recognizes that dream and waking are merely different modes through which the mind projects impressions. The Self is the silent witness of both. When this is seen, the world loses its compelling grip, and a freedom arises that is not dependent on circumstances.

Core Message

Our experiences, such as happiness and suffering, are no more than dreams, illusions: they appear, but are not ultimately real. Dream and waking are merely appearances; the Self alone is reality.



XXI.

yathā svapno na dṛśyeta
prabuddhasya viśeṣataḥ
tathā na dṛśyate māyāḥ
prabuddhasya nareśvara

Translation

Verse 21. “O King, just as a dream disappears for one who awakens, so too illusion vanishes for one who is truly awakened.”

Commentary

This verse is a direct continuation of verse twenty, but now with greater sharpness. A dream vanishes completely the moment one awakens. It cannot be held on to, called back, or lived again. In the same way, *Maya*—illusion, the world of projections, attachments, and emotions—disappears for the one who awakens inwardly. The *bhikshu* thus declares that his suffering did not disappear because the world changed, but because he awoke from projection, from illusion. The world does not change; consciousness awakens. For the Prabuddha, the truly awakened one, maya no longer has any hold, because it is never again taken to be reality.

Core Message

For the awakened soul, illusion disappears just as a dream disappears upon awakening.



XXII.

**yathā rajjvām bhujaṅgasya
bhāvo nāsti tathātmani
avidyayā tu saṁsr̥ṣṭam̐
bhavaty ātmani kalpitam**

Translation

Verse 22. “Just as one mistakes a rope for a snake, one perceives suffering in the Self, but it is only a projection, born of ignorance and appearing to be real.”

Commentary

Here the bhikshu uses the well-known Advaita metaphor of the rope and the snake: in twilight, a rope may appear to be a snake. The fear of the imagined snake is real, yet it is nothing more than a projection arising in the mind; the rope itself is not responsible. The Self is like the rope: unchanging, innocent, and free. Suffering is like seeing the snake: a projection born of ignorance and the cause of intense fear, yet ultimately illusory. As soon as light appears, insight dawns, and both the snake and the fear vanish. The illusion does not arise because the Self changes, but because the mind forms a false

appearance. When insight breaks through, the projection disappears of itself, just as the snake vanishes once the rope is recognized.

Core Message

Suffering is a projection of ignorance, like a snake that turns out to be only a rope. The world of duality is nothing more than a projection.



XXIII.

**yathā nabhasi nīlatvaṃ
yathā rajjvāṃ bhujāṅgatā
yathā sphaṭikatāṃ dhūmo
yathā toyeṣu phenatā**

Translation

Verse 23. “Just as the sky is not truly blue, just as a rope is not a snake, just as smoke is not truly contained in crystal, and just as foam has no independent existence in water— (this verse forms the first half of a diptych; the conclusion follows in verse 24).”

Commentary

This verse points to the world of illusion through four classical examples from Vedānta: the blue colour of the sky, caused by the projection of our perception; the rope that, in twilight, is mistaken for a snake, making something harmless appear dangerous; smoke in crystal, which is only a reflection and an optical illusion; and foam in water, which seems to be a separate substance but is nothing other than water in motion. By this the bhikṣhu means that whatever arises and appears is

only an imagining, and that no appearance possesses an independent existence of its own. These examples show how the mind projects qualities onto what it perceives. The world appears full of forms, colours, movement, and meaning, yet these are not real in themselves—they are appearances within consciousness.

Core Message

All appearances arise only within our imagination. They have no substance and no independent existence of their own. What appears is not what is ultimately real; the mind projects, while the Self remains unchanged.



XXIV.

evaṁ dravya-guṇādīnāṁ
mithyātvaṁ darśitaṁ mayā
nānyathā vidyate kiñcit
svapna-dṛṣṭivad ātmani

Translation

Verse 24. "I perceived the reality of all things, qualities, and appearances; that reality is nothing more than a dream appearing in the Self."

Commentary

In verse 23, the four examples of illusion are brought together in a remarkably clear non-dual conclusion. This is one of the most philosophical verses in the entire chapter. The bhikshu declares that all things, qualities, and forms of appearance are not truly real, but merely projections within the Self. Then comes the central statement, pure Advaita: "The world is an appearance; the Self is the bearer of the appearance. But the appearance has no substance of its own; the Self remains untouched, luminous, and free." This verse is one of the most direct non-dual statements in the whole Shrimad Bhagavatam.

Core Message

All appearances are like a dream and without any substance; only the Self is real.



XXV.

evaṃ dravya-guṇādīnāṃ
mithyātvaṃ yad vivakṣitam
tad-vad ātmani cātmānaṃ
kalpayāmi na saṃśayaḥ

Translation

Verse 25 “Just as I have shown the unreality of things, qualities, and appearances, so now I see that I myself, as a person, am nothing but a projection in the Self. There is not the slightest doubt about this.”

Commentary

This verse marks a complete inner reversal. Until now, the bhikshu has said that the world is an appearance, that pleasure and pain are projections, and that things have no independent substance. But here he goes further: not only the world is a projection — the ‘I’ is a projection as well. The person is not the Self; it is an imagination within the Self. The Self is the silent witness, the unmoving ground. The person, like the world, is only a dream. This verse is one of the most liberating insights in the entire *Bhikshu Gita*. The speaker recognizes that not

only the world of forms and qualities is projected in consciousness, but that even the idea of a “Self” is constructed by the mind. This is the final veil of *maya*: the mind turns pure awareness into an object of knowledge and then calls it “the Self.” But the real Self is not an object, not a concept, not something that can be known. It is the silent presence in which all projections arise — including the projection of an “I” that believes it understands. This verse marks the moment when the bhikshu sees through even this last identification.

Core Message

Just as the world is nothing but a projection, so the “I” is only an imagination within the Self.



XXVI.

**yathā svapna-dṛśo buddhiḥ
svapne draṣṭari nānyathā
tathā jāgarite 'py eṣā
dṛśyamāne na bhidyate**

Translation

Verse 25. "Just as I have shown the unreality of things, qualities, and appearances, so now I see that I, as a person, am only a projection in the Self. There is no doubt about this."

Commentary

This verse marks a complete reversal. Until now, the bhikshu has said that the world is an appearance, happiness and suffering are projections, and that things have no substance of their own. But now he goes a step further: not only is the world a projection, but so is the "I." The person is not the Self, but an imagination within the Self. The Self is the bearer, the silent witness. The person, like the world, is only a dream. This verse is also one of the most liberating insights in the entire Bhikshu Gita. The speaker acknowledges that not only the world of forms and qualities is a projection in

consciousness, but even the idea of a “Self” is constructed by the mind. It is the final veil of maya: the mind turns pure consciousness into an object of knowledge and calls it “the Self.” But the true Self is not an object, not a concept, not something that can be known. It is the silent presence in which all projections appear—including the projection of an “I” that thinks it understands. This verse marks the point where the bhikshu sees through even this last identification.

Core Message

Just as the world is nothing but a projection, so too is the “I” merely an imagination in the Self.



XXVII.

**yathā svapne tathā jāgrat
suṣupte cātma-darśanam
nānyathā vidyate tatra
draṣṭā draśyādi-bhedataḥ**

Translation

Verse 27. "In the dream, in the waking state, and even in deep sleep, the Self remains present and unchanged, and although the appearances that are seen may differ, the witness, the seer, does not change."

Commentary

The bhikshu states that during the states of dreaming and waking, objects appear; in deep sleep, nothing appears. Yet in all three, the Self is present. The seer, the witness, never changes. The content of experience is constantly changing, but the witness, pure consciousness, remains identical. The essence of this verse is that the Self is not dependent on the presence of objects during waking, the presence of mental images during dreaming, or the absence of both in deep sleep. The Self is the silent bearer of all states. This verse is like a subtle diamond of

knowledge, for the bhikshu now shows that his suffering was only an appearance in one state, the waking state, but that the Self he truly it was never affected and remains unchanged.

Core Message

The three states (waking, dreaming, and deep sleep) are constantly changing, but the silent witness always remains the same: free, untouched, and unchanging.



XXVIII.

yathā nadyaḥ pravāheṇa
sāgare yānti samyutāḥ
tathā dehādayo bhāvāḥ
svātmani pravilīyate

Translation

Verse 28. "As rivers, by their very nature, flow to meet and merge into the ocean, so too do the body and all appearances dissolve and vanish into the Self."

Commentary

Every river, no matter how unique, flows instinctively toward the ocean, where it surrenders its name, its form, and its sense of separation. The same is true for the body, the mind, and all experiences as they dissolve into the Self. Our physical form, our thoughts and emotions; our suffering, our joys, and our memories—everything that seems to define the "I"—ultimately flows back into the Self. This happens not through effort, but through a natural, effortless movement. The bhikshu now recognizes that birth and death are but waves returning to their source, the ocean. Nothing is ever

truly lost. This realization brings a profound sense of liberation and peace: there is no struggle, no resistance, no compulsion—only a natural current flowing back into the heart of the Self.

Core Message

Just as every river naturally disappears into the sea, all form and experience dissolve into the Self.



XXIX.

yathā deho 'ham ity uktam
mama deho na samśayaḥ
tathā sarvam idaṁ brahman
nānyad asti kadācana

Translation

Verse 29. "People say: 'I am this body,' or 'this is my body.' It all seems so self-evident, yet in truth it is nothing but the Self."

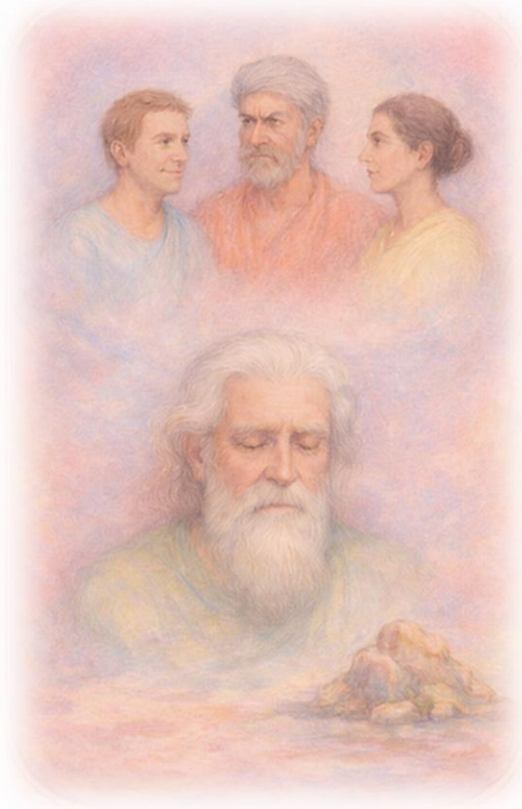
Commentary

The thought "*I am the body*" is the most fundamental error of human perception. The related ideas of ownership, control, and identity arise from the same subtle mistake. Both notions are illusions: they appear natural and unquestioned, yet they are not real. The body arises *within* the Self, but the Self is never the body. The essence is simple and radical: there has never been anything other than the Self.

Here the ego, the body, the world, and the imagined division between "I" and "this" are fully unmasked. All is one reality, one consciousness.

Core Message

The ideas “I am this body” or “this body is mine” are illusions; only the Self is real.



XXX.

yathā ghaṭa-paṭādīni
nānā-rūpāṇi tattvataḥ
mṛd-ādīni na bhidyante
tathātmā nānyathā bhavet

Translation

Verse 30. “Pots, jars, cloths, and countless other forms appear in many shapes, yet each is nothing but clay or fabric. In the same way, whatever appears is only the Self — unchanging, untouched by form.”

Commentary

A pot may be round, a jar tall, a bowl wide, a cloth flat. They seem different, yet their substance is one. Only the shapes vary; the essence does not. So, it is with the Self. Forms arise, shift, and dissolve. The body changes, the mind moves, the world turns — but the Self, the consciousness in which all appears, remains still, indivisible, and unchanged. Only the forms come and go. The essence is ever the same.

Core Message

Forms change, but the Self — the one substance — remains unchanged.



XXXI.

**yathā nānātvam āpannam
vastu tattvena nānyathā
tathā nānātvam āpanno
jīvo brahmaṇi kalpitaḥ**

Translation

Verse 31. "One substance may appear in many forms, yet it never truly changes. In the same way, the individual soul seems to take on many shapes, but in truth it is only a projection in Brahman — the Absolute."

Commentary

One substance, many forms: a pot, a bowl, a jar — all clay; a ring, a bracelet, a coin — all gold; a wave, foam, a crest — all water. The shapes differ; the essence does not. So, it is with the jiva, the individual soul. It seems to have its own identity, its own boundaries, its own story — yet this is only appearance. The jiva is a projection of Brahman, a ripple in the one consciousness. Multiplicity is only seeming. There is no real separation. "I," "you," "other," "world" — all dissolve into the same reality. Only Brahman is.

Core Message

The many souls are only appearances; in truth, there is only Brahman.



XXXII.

yathā kartā na dṛśyeta
karmaṇām phaladaḥ pumān
tathā nānyaḥ pumān kartā
bhavaty ātma-vinirgataḥ

Translation

Verse 32. “Just as the doer is never truly seen and only the fruits of action are experienced, so in truth there is no separate agent who acts — for all arises from the Self.”

Commentary

The doer is never seen. We see movements, gestures, choices, results — but never an independent entity who performs them. What we call “I am the doer” is only a movement of the body, a surge of the mind, a flow of causes and conditions. There is no separate agent. The person is an appearance, the doer and the deed a projection. The Self is the silent ground in which all action unfolds. Actions happen, but there is no “I” who acts. As the Gita says: all actions are carried out by the qualities of nature, yet the wise know they do not act. This verse reveals the subtle distinction between the visible action, the unseen

giver of its fruits, and the deeper source of both. The outer person seems to act, but the true power of action arises from the Self — unchanging, untouched, ever still.

Core Message

Actions appear and fade, but there is no separate doer; all arises from the Self.



XXXIII.

yathā nānyat pumān kartā
bhavaty ātma-vinirgataḥ
tathā nānyat pumān bhukte
phalāni sva-kṛtāni vai

Translation

Verse 33. “Just as there is no separate doer, for all arises from the Self, so there is no separate enjoyer or sufferer; only the fruits that appear.”

Commentary

This verse deepens the previous one. There is no independent doer — and likewise, there is no independent enjoyer or sufferer. Actions occur, experiences arise, fruits are tasted — but there is no “I” who performs them, and no “I” who owns the experience. What appears as pleasure or pain arises in the Self and dissolves in the Self. The Self remains untouched. This insight dissolves the last root of suffering. When there is no “I” who must carry, no “I” who must endure, no “I” who must achieve or defend, then guilt, pride, fear, and burden fall away.

This is not a license for careless action. As understanding deepens, so does the clarity of right action. Wisdom and responsibility grow together. The person seems to act and experience, but the source of both is deeper than the person — it is the Self, silent and unchanged.

Core Message

There is no separate doer or enjoyer; only actions and experiences appearing in the Self.



XXXIV.

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

Translation

Verse 34. "The power of the mind is immense — so great that even the gods are governed by it. No force surpasses the mind, yet one who master's the mind is truly a master among masters."

Commentary

Until now, the bhikshu has shown that the body is not the Self, that forms are only appearances, that the doer and the enjoyer are projections, and that all arises in the Self. Here he turns to the root of bondage: the mind. The senses are strong, but the mind is stronger. It directs attention, colours experience, creates desire and aversion. Even the senses bow to it. The mind is swift, subtle, restless — leaping from impression to impression, from memory to expectation, from fear to longing. It cannot be subdued by force, rules, or outer discipline. Truly, the mind is awe-inspiring —

almost divine. It is the source of illusion and suffering, but also the doorway to freedom. To master the mind is not to suppress it, but to see it clearly: to recognize thoughts as thoughts, to notice impulses without following them, to rest in the Self while the mind moves as it will. One who can do this, says the bhikshu, is a master among masters.

Core Message

The mind is the source of both bondage and freedom. One who sees through the mind and brings it to rest is truly free.



XXXV.

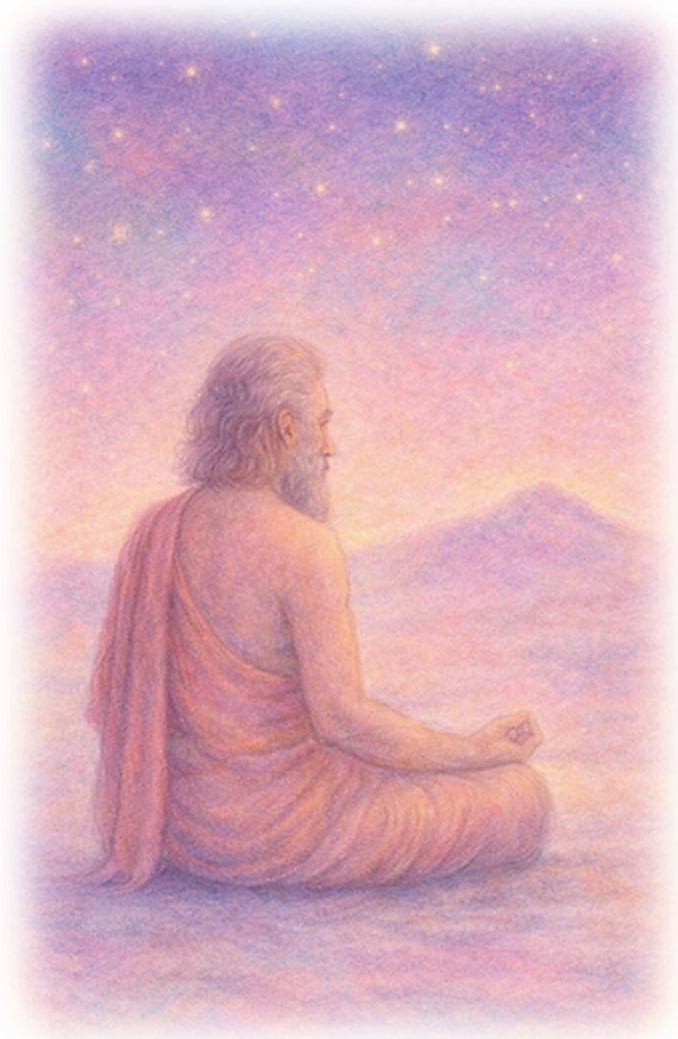
**tam durjayaṁ śatrum asahya-vegam
arun-tudaṁ tan na vijitya kecit
kurvanty asad-vigraham atra martyaiḥ
mitrāṅy udāsīna-ripūn vimūḍhāḥ**

Translation

Verse 35. "One who cannot overcome this untamed enemy — the mind, with its unbearable impulses that trouble the heart — falls into confusion and blinded by illusion, creates needless conflicts with others, dividing the world into friends, enemies, and those who do not matter."

Commentary

In the previous verse, the mind was described as immense in power, restless and difficult to master. Here the bhikshu shows what happens when the mind is *not* seen for what it is. The mind becomes a fierce and unruly enemy — quick, impulsive, emotional, a torment to the heart. When the mind is not understood, projection arises. The mind throws its own unrest onto the world and divides what is



whole. It creates friends and enemies, attachment and aversion, importance and indifference. But these divisions are not real; they are only the mind's projections — like a frantic monkey leaping from branch to branch, never still, never clear. The bhikshu shows that conflict does not come from the world. It comes from the unexamined mind. The world is not divided; the mind divides it. The mind creates enemies where none exist, drama where there is only silence. This verse is strikingly relevant today. It describes exactly how misunderstandings arise, how relationships fracture, how groups turn against one another. Inner restlessness becomes outer conflict — not because the world is broken, but because the mind, when unseen, creates a world of opposites. Freedom begins when the mind is understood, when its movements are seen without being followed, when one rests in the Self instead of in the mind's projections.

Core Message

When the mind is not seen clearly, it creates a world of opposites. When the mind is mastered and brought to rest, the illusion disappears.



XXXVI.

**ahaṁ mano 'smi mama meti bandho
yadā mano naśyati tad vimuktiḥ
manaḥ prasaktaṁ viṣayeṣu naśyet
tad vairāgyaṁ tad vimuktiḥ pracakṣate**

Translation

Verse 36. "I am the mind; this is mine' is the root of bondage. But when the mind releases the world and its sensory objects, it loses its grip and dissolves. That is true freedom."

Commentary

This is one of the most direct and transparent verses of the Bhikshu Gita. In a single movement, it exposes the root of suffering: not say the mind must vanish. He says it must lose its grip. It no longer clings, no longer projects, no longer creates drama. It becomes still. And in that "I am my mind." Bondage begins the moment thoughts, emotions, and beliefs are taken to be the Self. When the mind is mistaken for "I," fear arises, desire arises, conflict arises. The mind creates ownership: my body, my ideas, my status, my story, my relationships, my pain. But none of this belongs to the Self. They are only

appearances. Freedom comes when the mind dissolves — not through force or suppression, but through clear seeing. When the mind is no longer believed, no longer grasped, no longer taken as the center, it returns to its natural state: quiet, transparent, innocent. Detachment is not effort. It is insight. It is the simple recognition that the mind is not the Self. The bhikshu does stillness, the true Self shines — silent, clear, untouched.

Core Message

Bondage arises through identification with the mind. Freedom arises when that identification dissolves. You are not the appearances — you are the space, the Absolute, in which they appear.



XXXVII.

**yathā yathā manyate 'rthān
buddhyā manasi ca sthitān
tathaiva teṣu sañjāyeta
saṅgo hy anubhavo nṛṇām**

Translation

Verse 37. "As one regards things in the mind and intellect, so they take shape — and one becomes attached to the interpretation itself."

Commentary

This verse reveals how attachment arises — not from the world, but from the way the mind interprets the world. Objects, situations, and experiences are neutral. The mind gives them meaning. It declares something desirable or undesirable, pleasant or painful, important or irrelevant. Attachment begins in this movement of interpretation. Through repetition, the mind strengthens its own stories and binds itself to what it has created. Two people can meet the same event and respond in completely different ways. The difference lies not in the event, but in the mind that interprets it. This insight is a key to inner freedom. One does not need to withdraw

from the world — only from the mind's projections. When the mind no longer evaluates, compares, judges, or overlays its meanings onto what appears, attachment falls away on its own. What remains is open space, clarity, stillness, freedom.

Core Message

Attachment arises from the mind's interpretations. Free the attention, and you free yourself. The world appears in you, but your experience appears in the mind — and you are neither.



XXXVIII.

**yathā yathā hi puruṣaḥ
svānubhūtiṣu bhāvayet
tathaiva tasya bhāvo 'sya
saṅgas tatraiva jāyate**

Mantra-cluster (a threefold repetition)

Verse 38. “The more one cherishes inner experiences and turns them over again and again, the more a mood takes shape — and in that cherished image, bondage begins.”

Commentary

Attachment does not arise from objects, people, or events. It arises from repetition in the mind. The bhikshu does not say that the world binds us. He says the mind binds itself by returning repeatedly to its own thoughts, emotions, fantasies, and memories. The mind cooks in its own broth. What one feeds inwardly becomes one’s world. What is repeatedly thought becomes a pattern. What is repeatedly felt becomes an identity. The mind builds a world from the inside out. Attachment is a self-created loop— not because the object is powerful, but because the mind keeps touching it.

This verse is a key to liberation: if attachment arises through repetition, freedom arises through non-repetition. When the mind is no longer fed, it becomes quiet on its own. There is no suppression — only the absence of fuel. The bhikshu points again to simplicity. Freedom is not something to be achieved. It is what remains when the mind stops repeating, stops cherishing, stops chewing, stops holding on.

Core Message

Attachment arises from what the mind repeatedly cherishes. Release the repetition, and the bondage falls away.



XXXIX.

**yathā yathā hi puruṣaḥ
svānubhūtiṣu bhāvayet
tathaiva tasya bhāvo 'sya
saṅgas tatraiva jāyate**

Translation

Verse 39. "As a person repeatedly reflects on and cherishes an inner experience, that very impression becomes their inner state — and there, attachment begins."

Commentary

Whatever you give repeated attention to becomes your inner condition. Whatever becomes your inner condition turns into attachment. Whatever becomes attachment turns into suffering or joy. This is the law of inner conditioning. But all these states appear in you. The mind shapes its world through what it returns to again. A thought repeated becomes a pattern. A feeling repeated becomes an identity. A memory repeated becomes a story. The mind builds its world from the inside out. Freedom does not come from changing the world, but from seeing how the mind creates its bindings. When attention is

freed from its habitual loops — from cherishing, repeating, holding — the inner world softens, loosens, dissolves. What remains is clarity, stillness, and the simple presence of the Self.

Core Message

Attention shapes your inner world — but you are not that world.



XXXX.

**yathā yathā hi puruṣaḥ
svānubhūtiṣu bhāvayet
tathaiva tasya bhāvo 'sya
saṅgas tatraiva jāyate**

Translation

Verse 40. “Whatever one repeatedly keeps alive in the field of consciousness becomes one’s inner state — and from that state attachment arises to exactly what the mind holds onto.”

Commentary

This third repetition invites inner recognition. The mind is like a field in which thoughts take root. Whatever is allowed to return repeatedly becomes a habit, and habits become bindings. The world does not bind you. The mind binds itself by repeatedly touching the same impressions, the same memories, the same emotions, the same interpretations. What is kept alive inwardly shapes the inner climate. What shapes the inner climate becomes attachment. And attachment becomes suffering. But all these states appear in you. When this is seen, attention begins to free itself. Not by force, not by suppression, but by

no longer feeding what does not serve. When the mind stops returning to its old patterns, the patterns dissolve. What remains is openness, clarity, rest, freedom.

Core Message

Waar de geest zich aan hecht, daar ontstaat gehechtheid. Interpretatie wordt herhaling, herhaling wordt identificatie.



XXXXI.

**yathā yathā mano dhatte
viṣayeṣu viṣayātmanā
tathā tathā bhavaty eva
saṅgas tatraiva jāyate**

Mantra-cluster: This verse appears three times in the Bhikshu Gita. The repetition highlights the psychological mechanism through which attachment arises. By reading the verse in a threefold sequence, the insight is not merely understood — it is inwardly recognized.

Translation

Verse 41. “The more the mind turns toward the world of objects and allows itself to be shaped by them, the stronger attachment becomes. For precisely where the mind clings, there the binding is formed.”

Commentary

The mind takes on the form of its objects. When the mind turns toward possession, it becomes possessive; when it turns toward desire, it becomes desiring; when it turns toward fear, it becomes fearful. The mind is like water: it takes the shape of

the vessel into which it is poured. Thus, the mind becomes object-like and loses its original clarity, and attachment follows automatically. The bhikshu says: 'When the mind clings to something outside itself, bondage arises on its own — not through sin or mistake, but through natural law.' The mind becomes whatever it repeatedly turns toward, just as a mirror seems to take on the form of what it reflects. The reverse is equally true: when the mind turns toward freedom, one becomes free; when the mind turns toward the Self, one becomes the Self. Freedom is not something to be attained. It is what remains when the mind no longer grasps, no longer projects, no longer orients itself toward objects — when the mind falls back into its own nature.

Core Message

The mind becomes whatever it repeatedly turns toward. When it turns toward objects, attachment arises. When it turns toward the Self, freedom arises.



XXXII.

**yathā yathā mano dhatte
viṣayeṣu viṣayātmanā
tathā tathā bhavaty eva
saṅgas tatraiva jāyate**

Translation

Verse 42. “When the mind repeatedly turns toward objects and begins to regard them as part of itself, its inner state is shaped by them; and from that state, attachment grows.”

Commentary

Here the bhikshu emphasizes the process of identification. The mind turns objects into part of its own identity. Whatever it takes into itself becomes a source of attraction and of bondage.

Core Message

What the mind embraces, binds it.



XXXIII.

**yathā yathā mano dhatte
viṣayeṣu viṣayātmanā
tathā tathā bhavaty eva
saṅgas tatraiva jāyate**

Translation

Verse 43. “Whatever the mind repeatedly takes in and adopts as its own becomes its inner state; and from that state, attachment arises.”

Commentary

The third repetition invites an inner recognition. The mind is like a field in which thoughts sprout and grow. What we allow and cherish becomes a habit – and habits become bonds.

Core Message

Where the mind dwells, there attachment arises.



XXXIV.

yadṛcchayā labdhavṛttir
dhyāyan nātmany avasthitaḥ
guṇānām udayaṁ kṣemaṁ
paśyan naiva ca paśyati

Translation

Verse 44. “He lives on whatever comes to him naturally and abides in meditation in the Self. He sees the arising and passing of nature yet remains himself untouched.”

Commentary

This closing verse describes the state of the perfected bhikshu. He lives without desire, without fear, and without attachment. Whatever life brings him, he accepts without preference or aversion. His attention rests in the Self, not in the shifting conditions of nature. He sees how the guṇas — the qualities of material nature — arise, move, and fade, yet he does not identify with them. He is nothing but a silent witness: present, clear, and free. This is the completion of the path.

Core Message

One who is established in the Self sees the movements of nature without being moved by them. He is free.





Epilogue

When the Self is recognized, the burden of the 'I' falls from the shoulders — not because it is laid down, but because it never truly existed. In that clarity, action becomes simple, and responsibility becomes natural. For one who sees the Self in all, there is no one left to use, possess, or harm. The freedom of the Bhikshu Gīta is not the freedom to take, but the freedom of no longer needing to take anything at all. No power, no advantage, no body to defend; the heart becomes quiet, action becomes light. The world becomes transparent, and in that transparency only one movement remains: the effortless resolve to harm no one. Thus, the bhikshu lives, as if in a dream, as one who needs nothing more, desires nothing more, to be complete, to be whole. The world and the body exist as appearance. Our interpretation of them — as 'I' and 'mine' — is the illusion. The ego-self is an illusion, but the Consciousness that sees this is real. Whatever is impermanent is not real. Only the Self is untouchable, eternal, real.



Afterword

Wisdom is not always found in the great and weighty books; often it is the small, forgotten writings that reveal themselves as true jewels of knowledge. So too is the Bhikshu Gita one of those frequently overlooked works. Based on the authentic text, I have — with patience and devotion — retranslated the verses and provided each with an explanation and an essential message. Some verses are repeated three times like a mantra, to touch the mystical heart and set a deepening insight in motion. While writing this small book, I entered the world of the bhikshu, the mendicant monk, and was allowed to taste his profound understanding. It has brought me not only deeper insight, but also a transcendent joy unlike anything else.

I wish and hope that each of you, dear readers, may receive the same suprasensory happiness and clarity.

Sannyasin Anamika



Sannyasin Anamika lives a withdrawn life as a karma yogi and mystic. He shares his knowledge and experience through writings and publications. His spiritual search of more than forty years brought him into contact with numerous Eastern and Western traditions, which he studied and practiced with dedication.

Along the way he also encountered deception, manipulation, and the misuse of spiritual authority. Over the years he learned to discern the true from the false, and he distanced himself from rigid, institutionalized traditions that are more concerned with preserving their structures than with supporting the sincere seeker in their inner unfolding.

The Bhikshu Gita is a small, hidden jewel from the Shrimad Bhagavatam — a song of inner freedom, equanimity, and quiet joy. In this edition, the original Sanskrit text is translated by Sannyasin Anamika with clarity and simplicity, accompanied by brief explanations and essential messages that allow the core to resonate directly. The bhikṣu — the inwardly free

human being — discovers that happiness and suffering are not properties of the world, but projections within consciousness. The body undergoes the fluctuations of nature, but the Self remains untouched, free, and unchanging. This edition presents several verses in a contemplative mantra-structure, so that the insight is not only understood but can also settle inwardly. The reader is invited to see through the movements of body and mind, and to rest in the Self — the silent space in which all things appear and disappear. A clear, simple, and timeless booklet for those who seek inner peace, freedom, and the joy of the Self.