

# Canto Eleven - Chapter Seven

Lord Kṛṣṇa Instructs  
Uddhava

Gurus of the Avadhūta

# Section – I

Lord's departure from  
this planet & Vision of a  
Pure Devotee (1-12)

## Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.1 ||

śrī-bhagavān uvāca  
yad āttha mām mahā-bhāga  
tac-cikīrṣitam eva me  
brahmā bhavo loka-pālāḥ  
svar-vāsaṁ me 'bhikāṅkṣiṇaḥ

The Supreme Lord said: O greatly fortunate Uddhava (**mahā-bhāga**)! You have accurately revealed (**āttha mām**) my desire (**tad eva me cikīrṣitam**) to withdraw the Yadu dynasty from the earth and return to my own abode in Vaikuṅṭha (**implied**). Thus Lord Brahmā, Lord Śiva and all other planetary rulers (**brahmā bhavo loka-pālāḥ**) are now praying for me to resume my residence in Vaikuṅṭha (**me svar-vāsaṁ abhikāṅkṣiṇaḥ**).

In the Seventh Chapter, desiring to give Uddhava *jñāna* and, Kṛṣṇa speaks of the various *gurus* starting with the earth, mentioned by the *avadhūta*.

*Svar-vāsam* means “to Vaikuṅṭha.”

# Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.2 ||

mayā niṣpāditaṁ hy atra  
deva-kāryam aśeṣataḥ  
yad-artham avatīrṇo 'ham  
amśena brahmaṇārthitaḥ

Answering the prayer of Brahmā (**brahmaṇā arthitaḥ**), I descended (**avatīrṇah aham**) within this world (**atra**) along with my portion, Baladeva (**amśena**), and performed various activities on behalf of the devatās (**deva-kāryam**). I have now completed my mission here (**mayā aśeṣataḥ niṣpāditaṁ hy atra**).

# Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.3 ||

kulaṁ vai śāpa-nirdagdham  
nañkṣyaty anyonya-vigrahāt  
samudraḥ saptame hy enām  
purīm ca plāvayiṣyati

Now, due to the *brāhmaṇas'* curse, the Yadu dynasty will certainly perish (**kulaṁ vai śāpa-nirdagdham nañkṣyaty**) by fighting among themselves (**anyonya-vigrahāt**); and on the seventh day from today (**saptame**) the ocean will rise up and inundate this city of Dvārakā (**samudraḥ hy enām purīm ca plāvayiṣyati**).

# Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.4 ||

yarhy evāyaṁ mayā tyakto  
loko 'yaṁ naṣṭa-maṅgalaḥ  
bhaviṣyaty acirāt sādho  
kalināpi nirākṛtaḥ

O saintly Uddhava (**sādho**)! In the near future (**yarhy eva acirāt**) I will abandon this earth (**ayaṁ lokah mayā tyaktaḥ**). Then, being overwhelmed by the age of Kali (**kalināpi nirākṛtaḥ**), the earth will be bereft of all auspiciousness (**ayaṁ naṣṭa-maṅgalaḥ bhaviṣyaty**).

## Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.5 ||

na vastavyam tvayaiveha  
mayā tyakte mahī-tale  
jano 'bhadra-rucir bhadra  
bhaviṣyati kalau yuge

You should not remain here on the earth (**tvayā eva iha na vastavyam**) once I have abandoned this world (**mayā tyakte mahī-tale**). O sinless devotee (**bhadra**)! In Kali-yuga (**kalau yuge**) the people will be addicted to all types of sinful activities (**janah abhadra-rucir bhaviṣyati**).

# Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.6 ||

tvam̐ tu sarvaṁ parityajya  
snehaṁ sva-jana-bandhuṣu  
mayy āveśya manaḥ saṁyak  
sama-dṛg vicarasva gām

Now you should completely give up all attachment (**tvam̐ tu sarvaṁ snehaṁ parityajya**) to your personal friends and relatives (**sva-jana-bandhuṣu**) and fix your mind on me (**mayy āveśya manaḥ saṁyak**). Being always conscious of me, observing all things with equal vision (**sama-dṛg**), wander throughout the earth (**vicarasva gām**).

The Lord thought within himself.

I have fulfilled the desires of my devotees on earth who desired to see me, by going to places like Indraprastha and Mithila and thus killing Bāṇa and other demons, marrying Rukmiṇī, and meeting friends.

I have shown myself to those on lower planets such as Bali and Yamarāja when I went there to retrieve the six sons of my *guru*.

I have shown myself to Aditi and Kaśyapa in Svarga when I stole the *pārijāta* tree and to Mahāviṣṇu and others in Vaikuṅṭha when I went there to retrieve the son's of the *brāhmaṇa*.

But I have not fulfilled the longing of the great sages of Badarikāśrama such as Nara-nārāyaṇa.

And now the limit of my hundred and twenty-five years of manifested pastimes has expired. I should send Uddhava to Badarikāśrama since he is equal to me and is another form of myself.

I will give him *bhakti-yoga*, like valuable jewel, as a gift, along with *jñāna* and *vairāgya* which are expressed by the term *bhaga*, in my name Bhagavān.

Then their desires will be satisfied

Though Uddhava already has *jñāna* and *vairāgya* arising from his full *prema* for me, and has no desire at the moment for separate teachings of *jñāna* and *vairāgya* taught by me, I will produce a desire in him since this is my desire.

Though he should die in sudden separation from me, I will preserve his life by my strong *icchā-śakti* and send him to that far off place.

I will then establish him by my side, invisible to the material eye.

Considering in this way, the Lord then imparted the desire for bhakti-yoga along with jñāna and vairāgya in the heart of Uddhava.

There are two types of affection for relatives and friends

One is affection for them based on one's body, and the other is affection for them based on their relationship with me.

It is possible to give up the first, and I will arrange that. But the second cannot be given up.

“It is impossible for you to do so, and you will not be criticized.” Uddhava understood the Lord's intention.

# Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.7 ||

yad idaṁ manasā vācā  
cakṣurbhyaṁ śravaṇādibhiḥ  
naśvaram gr̥hyamāṇam ca  
viddhi māyā-mano-mayam

The material universe (**yad idaṁ**) that you perceive (**gr̥hyamāṇam**) through your mind, speech, eyes, ears and other senses (**manasā vācā cakṣurbhyaṁ śravaṇādibhiḥ**) is a temporary creation (**naśvaram**) that is equivalent to what is made of *māyā* when you perceive in the waking state and to what is made of the mind when you perceive in the dream state (**viddhi māyā-mano-mayam**).

What is this seeing equally?

That is explained in this verse.

What you perceive by the mind and senses in the waking state is equivalent to what is made of *māyā*, and what you perceive in the dream state is equivalent to what is produced by the mind.

# Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.8 ||

pumso 'yuktasya nānārtho  
bhramah sa guṇa-doṣa-bhāk  
karmākarma-vikarmeti  
guṇa-doṣa-dhiyo bhidā

An ignorant person (**ayuktasya pumsah**) perceives many illusory meanings (**nānā artha bhramah**) with conceptions of good and bad (**guṇa-doṣa-bhāk**). Thinking in terms of good and bad (**guṇa-doṣa-dhiyah**), the ignorant person sees differences (**bhidā**) in terms of prescribed actions, neglected actions and forbidden actions (**karma-akarma-vikarma-iti**).

This verse explains the previous verse.

There are various meanings endowed with good or bad qualities. An ignorant person (ayuktasya) perceives erroneously.

For persons who have fallen into the current of the *guṇas* what is a good quality and what is a bad quality.

What is a good object or bad object? Citraketu has said:

**guṇa-pravāha etasmin kaḥ śāpaḥ ko nv anugrahaḥ  
kaḥ svargo narakaḥ ko vā kiṃ sukhaṃ duḥkham eva vā**

In the river of the *guṇas*, what is a curse and what is a blessing, what is Svarga and hell, and what is happiness and sorrow? **SB 6.17.20**

“Are not good and bad expressed in the Vedas by injunctions and prohibitions?”

Yes. But even the Vedas speak of sense objects filled with ignorance. *Karma* is prescribed actions.

*Akarma* is neglect of those actions. *Vikarma* is prohibited action.

These differences belong to a person who thinks in terms of good and bad, a person in ignorance.

# Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.9 ||

**tasmād yukhendriya-grāmo  
yukta-citta idam jagat  
ātmanīkṣasva vitatam  
ātmānaṁ mayy adhīśvare**

Therefore (**tasmād**), bringing all your senses under control (**yukta indriya-grāmah**) and thus subduing the mind (**yukta-cittah**), you should see (**īkṣasva**) the entire world (**idam jagat**) as the object of enjoyment for the *jīvas* (**ātmani**), expanded everywhere (**vitatam**), and you should also see (**īkṣasva**) the *jīvas* as controlled by me (**ātmānaṁ mayy**), Paramātmā (**adhīśvare**).

Controlling the senses and the mind, please see the world made of happiness and suffering as the object of enjoyment for the jīva (ātmani).

And see that enjoyer, the jīva, situated in me as the controller, Paramātmā (adhīśvare).

# Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.10 ||

jñāna-vijñāna-samyukta  
ātma-bhūtaḥ śarīriṇām  
atmānubhava-tuṣṭātmā  
nāntarāyair vihanāyase

Being fully endowed with conclusion of the Vedas and its realization (jñāna-vijñāna-samyukta), satisfied by realization of ātmā (atma anubhava-tuṣṭātmā), being the object of affection by all beings (śarīriṇām ātma-bhūtaḥ), you will not be checked by any obstacles (na antarāyair vihanāyase).

“If one controls the mind and neglects to perform karmas, the devatās will create obstacles.”

Being fixed in understanding the real meaning of the Vedas (jñāna) and in realization of that meaning (vijñāna), consequently being satisfied in mind realization of ātmā, and thus being the object of affection (ātmā-bhūtaḥ) by all beings, you will not be checked by obstacles.

*Śruti* says

**tasya ha na devāś ca nābhūtyā īsate ātmā hy evaiṣām sa  
bhavati:**

the devatās do not create obstacles for the person who has realized ātmā. (Bṛhad-āraṇyaka Upaniṣad1.4.10)

# Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.11 ||

doṣa-buddhyobhayātīto  
niṣedhān na nivartate  
guṇa-buddhyā ca vihitam  
na karoti yathārbhakaḥ

One who has transcended material good and evil (**ubhaya-atītaḥ**) automatically acts in accordance with religious injunctions (**vihitam na nivartate**) and avoids forbidden activities (**niṣedhāt na karoti**). The self-realized person does this spontaneously, like an innocent child (**yathārbhakaḥ**), and not because he is thinking in terms of material good and evil (**na guṇa-buddhyā doṣa-buddhyā**).

One who has attained jñāna acts as he pleases.

The jñānī who has surpassed thinking in terms of good and bad, refrains from forbidden acts because of previous impressions of that nature, but without condemning such forbidden acts as bad.

He generally engages in prescribed actions, but not thinking of them as good, just as an innocent child, devoid of conceptions of decisions and lack of decision, performs actions, and refrains from certain acts.

# Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.12 ||

sarva-bhūta-suhṛc chānto  
jñāna-vijñāna-niścayaḥ  
paśyan mad-ātmakaṁ viśvaṁ  
na vipadyeta vai punaḥ

One who is the kind well-wisher of all living beings (**sarva-bhūta-suhṛt**), who is peaceful (**śāntaḥ**) and firmly fixed in knowledge and realization (**jñāna-vijñāna-niścayaḥ**), sees me within all things (**paśyan mad-ātmakaṁ viśvaṁ**). Such a person never again falls down into the cycle of birth and death (**na vipadyeta vai punaḥ**).

# Section – II

Uddhava's question  
about the process to  
transcend the modes  
(13-18)

## Section-II Uddhava's question about the process to transcend the modes (13-18)

|| 11.7.13 ||

śrī-śuka uvāca

ity ādiṣṭo bhagavatā

mahā-bhāgavato nṛpa

uddhavaḥ praṇipatyāha

tattvaṁ jijñāsur acyutam

Śukadeva Gosvāmi said: O King (**nṛpa**)! The Supreme Lord thus instructed (**ity ādiṣṭo bhagavatā**) his pure devotee Uddhava (**mahā-bhāgavato**), who was eager to receive knowledge from the Lord (**tattvaṁ jijñāsur acyutam**). Uddhava then offered obeisances to the Lord and spoke as follows (**uddhavaḥ praṇipatyā āha**).

## Section-II Uddhava's question about the process to transcend the modes (13-18)

|| 11.7.14 ||

śrī-uddhava uvāca  
yogeśa yoga-vinyāsa  
yogātman yoga-sambhava  
niḥśreyasāya me proktas  
tyāgaḥ sannyāsa-lakṣaṇaḥ

Uddhava said: O master of all types of yoga (**yogeśa**)! O teacher of jñāna-yoga (**yoga-vinyāsa**)! O embodiment of all yogas (**yogātman**)! O Lord, you make your appearance through bhakti-yoga (**yoga-sambhava**)! You have explained (**me proktah**) renunciation performed by sannyāsīs (**tyāgaḥ sannyāsa-lakṣaṇaḥ**) for the highest benefit (**niḥśreyasāya**).

O master of *yoga*!

O lord of the *karma-yoga*, *jñāna-yoga* and *bhakti-yoga*!

O presenter of *jñāna-yoga* to me, who am not qualified for it!

O personification of *yoga*!

If I attain you, I have attained all *yogas*.

However, since you appear through *bhakti-yoga* and appear within your devotees, you should particularly teach me *bhakti-yoga*.

## Section-II Uddhava's question about the process to transcend the modes (13-18)

|| 11.7.15 ||

tyāgo 'yam duṣkaro bhūman  
kāmānām viṣayātmabhiḥ  
sutarām tvayi sarvātmann  
abhaktair iti me matiḥ

O Lord (**bhūman**)! O Soul of all beings (**sarvātmann**)! For those whose minds are attached to sense enjoyment (**kāmānām viṣayātmabhiḥ**), and especially (**sutarām**) for those bereft of devotion unto you (**tvayi abhaktair**), such renunciation of material enjoyment is most difficult to perform (**ayam tyāgah duṣkarah**). That is my opinion (**me matiḥ**).

## Section-II Uddhava's question about the process to transcend the modes (13-18)

|| 11.7.16 ||

so 'ham mamāham iti mūḍha-matir vigāḍhas  
tvan-māyayā viracitātmani sānubandhe  
tat tv añjasā nigaditaṁ bhavatā yathāham  
sāmsādhayāmi bhagavann anuśādhi bhṛtyam

O Lord (**bhagavann**)! A fool (**mūḍha-matih**), I am deeply absorbed (**aham vigāḍhah**) in the concept of I and mine (**mama-aham iti**) related to the body and its corollaries (**ātmani sānubandhe**) produced by your māyā (**tvan-māyayā viracita**). Please instruct me, your servant (**anuśādhi bhṛtyam**), so that I can easily accomplish (**yathā aham añjasā sāmsādhayāmi**) the jñāna you have just explained (**tat bhavatā nigaditaṁ**).

I am absorbed in material enjoyment because I am deeply involved with sons and wife related to my body created by your *māyā*.

I identify with the blind well of the body.

Teach me how to give up that absorption, and deliver me.

Teach me the first actions and then teach about *jñāna*.

## Section-II Uddhava's question about the process to transcend the modes (13-18)

|| 11.7.17 ||

satyasya te sva-dṛśa ātmana ātmano 'nyam  
vaktāram īśa vibudheṣv api nānucakṣe  
sarve vimohita-dhiyas tava māyayeme  
brahmādayas tanu-bhṛto bahir-artha-bhāvāḥ

O Lord (**īśa**)! Among all the lords (**vibudheṣv api**), I do not see anyone except you (**te na anucakṣe**), who give benefit to your devotees (**satyasya**), who know me (**ātmanah sva-dṛśa**), and who can explain this to me (**vaktāram**), since you are Paramātmā (**ātmano anyam**). Brahmā and others, embodied beings (**ime brahmādayah tanu-bhṛtah**), thinking in terms of the external world (**bahir-artha-bhāvāḥ**), are all bewildered by your māyā (**sarve tava māyayā vimohita-dhiyah**).

The genitive case for satyasya and other words instead of the ablative is poetic license.

I see no one other than you, who are the cause of all existence in time and space, or who gives benefit to the devotees (satyasya), and you have knowledge of me (sva-drśaḥ), who can speak to me, since you are the Paramātmā (ātmanah) of me.

## Section-II Uddhava's question about the process to transcend the modes (13-18)

|| 11.7.18 ||

**tasmād bhavantam anavadyam ananta-pāram  
sarva-jñam īśvaram akuṅṭha-vikuṅṭha-dhiṣṇyam  
nirviṅṇa-dhīr aham u he vṛjinābhitapto  
nārāyaṇam nara-sakham śaraṇam prapadye**

O Lord (**u he**)! Feeling disgust with material life (**nirviṅṇa-dhīh**) because of being afflicted by suffering (**vṛjina abhitaptah**), I now surrender unto you (**aham śaraṇam prapadye**), the perfect (**anavadyam**), unlimited (**ananta-pāram**), omniscient Lord (**sarva-jñam īśvaram**), whose spiritual abode in Vaikuṅṭha is free from all disturbances (**akuṅṭha-vikuṅṭha-dhiṣṇyam**). I surrender to you (**tasmād bhavantam śaraṇam prapadye**), the shelter of Mahāviṣṇu, the true friend of all living beings (**nārāyaṇam nara-sakham**).

Therefore I surrender unto you. Though someone may have all good qualities, he performs bad activities.

In order to dispel this doubt about the Lord, Uddhava says that his Lord is irreproachable in conduct (anavadyam).

Some persons may be served, but at the time of giving results, they perish.

But you have no limit in time or space (ananta-param). Some persons do not have complete knowledge, but you are omniscient (sarva-jñām).

Some persons are incapable of giving complete protection, but you give complete protection as the controller of all (īśvaram).

Some persons have inauspicious abodes, but you have an abode Vaikuṅṭha which is not worn out by time (akuṅṭha).

O Lord (u he)! The word he should correctly be ha, to indicate respect.

I have become indifferent to the world because I am afflicted with suffering.

You are the supreme shelter of even Nāra, the creator of mahat-tattva.

You are most merciful: you are the friend of all men (nara-sakham).

You have appeared in the world to give mercy to everyone.

## Section – III

**Lord tells Uddhava to  
become his own Guru  
(19- 23)**

## Section-III Lord tells Uddhava to become his own Guru (19- 23)

|| 11.7.19 ||

śrī-bhagavān uvāca  
prāyeṇa manujā loke  
loka-tattva-vicakṣaṇāḥ  
samuddharanti hy ātmānam  
ātmanaivāśubhāśayāt

The Supreme Lord said: Generally (**prāyeṇa**) those human beings (**manujā loke**) who understand the actual truth (**loka-tattva-vicakṣaṇāḥ**) are able deliver themselves (**samuddharanti hy ātmānam**) from the desire for sense objects (**aśubha āśayāt**) by their intelligence (**ātmanā eva**).

O Uddhava! You think you are a fool, but I do not see such intelligence as yours among all the devatās.

Though people are fallen, they can know the truth by the strength of their intelligence, even without instructions of a guru.

Thus, certainly you, the crest jewel of intelligent people, can know the truth taught by a guru like me.

Being expert at judging the cause of auspiciousness and inauspiciousness in the world, such persons can deliver themselves from the desire for sense objects (aśubhāśayāt).

## Section-III Lord tells Uddhava to become his own Guru (19- 23)

|| 11.7.20 ||

ātmano gurur ātmaiva  
puruṣasya viśeṣataḥ  
yat pratyakṣānumānābhyām  
śreyo 'sāv anuvindate

An intelligent person (**puruṣasya viśeṣataḥ**), acting as his own guru (**ātmaiva ātmano gurur**), can achieve great benefit (**śreyah anuvindate**) by perception and logic (**pratyakṣa anumānābhyām**).

One can attain benefit by sense perception to some degree and by reflection or inference to some degree.

## Section-III Lord tells Uddhava to become his own Guru (19- 23)

|| 11.7.21 ||

**puruṣatve ca mām dhīrāḥ  
sāṅkhya-yoga-viśāradāḥ  
āvistarām prapaśyanti  
sarva-śakty-upabṛmhitam**

In the human form of life (**puruṣatve**), those who are without envy (**dhīrāḥ**) and are expert in jñāna and bhakti (**sāṅkhya-yoga-viśāradāḥ**) can directly see me (**mām āvistarām prapaśyanti**) endowed with all of my energies (**sarva-śakty-upabṛmhitam**).

Though who have attained human life can generally know me.

Those who are without envy (dhīrāḥ), who are expert in jñāna and bhakti (sāṅkhyam), see me.

Śruti says

**puruṣatve cāvistarām ātmā sa hi prajñānena sampannatamo  
vijñātaṁ paśyati, veda śvastanaṁ veda lokālokau martyenāmṛtam  
īpsaty evaṁ sampanno'thetareṣāṁ paśūnām aśanāpipāse  
evābhivijñānam**

A person develops knowledge of ātmā in the human form. Endowed with intelligence he sees what he has known. He knows the future, he knows heaven and hell, and he desires immortality through his mortal body. In this way he is endowed. Others, animals, know only eating and drinking. **Aitreya-āranyaka 2.3.2.4 -5**

Section-III Lord tells Uddhava to become his own Guru  
(19- 23)

|| 11.7.22 ||

eka-dvi-tri-catus-pādo  
bahu-pādas tathāpadaḥ  
bahvyaḥ santi puraḥ sṛṣṭās  
tāsām me pauraṣī priyā

In this world there are many kinds of created bodies (**bahvyaḥ sṛṣṭāḥ puraḥ santi**)—some with one leg, others with two, three, four or more legs (**eka-dvi-tri-catus-pādaḥ bahu-pādaḥ**), and still others with no legs (**tathā apadaḥ**)—but of all these, the human form is actually dear to me (**tāsām me pauraṣī priyā**).

He praises the human form.

## Section-III Lord tells Uddhava to become his own Guru (19- 23)

|| 11.7.23 ||

atra mām mṛgayanty addhā  
yuktā hetubhir īśvaram  
gṛhyamāṇair guṇair liṅgair  
agrāhyam anumānataḥ

Engaged in bhakti (**atra yuktā**), they search for me (**mām mṛgayanty**), the Lord (**īśvaram**), directly (**addhā**) by processes like hearing and chanting (**hetubhir**). But I am not attained (**agrāhyam**) by inference (**anumānataḥ**) using indicators (**liṅgair**) and intelligence (**gṛhyamāṇair guṇaih**).

Situated in human form, engaging in bhakti-yoga (yuktaḥ), they directly search for me, Kṛṣṇa, by causes of bhakti such as hearing and chanting (hetubhiḥ).

It is said bhakyāham ekayā grāhyaḥ:

I am only attained only by bhakti. (SB 11.14.21) “Can they see you be searching for you through inference, since you are the stimulator of intelligence?”

I cannot be attained by inference using the intelligence and various indicators (liṅgaiḥ).

The dependent jīva is inferred by inference, since there must be a cause of the senses and intelligence, and the antaryāmī, who instigates the jīva, is somewhat inferred by inference.

However Kṛṣṇa, Svayam Bhagavān, cannot be so inferred, since his form, qualities, pastimes and powers are inconceivable, beyond conception of the intelligence.

# Section – IV

Krishna cites reflections  
of Avadhūta Brāhmaṇa  
(24-74)

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.24 ||

**atrāpy udāharantīmam  
itihāsam purātanam  
avadhūtasya samvādam  
yador amita-tejasaḥ**

In this regard (**atrāpy**), sages cite (**udāharanti**) a historical narration (**imam itihāsam purātanam**) concerning the conversation (**samvādam**) between the greatly powerful King Yadu (**yador amita-tejasaḥ**) and an avadhūta (**avadhūtasya**).

Atra api here means “on the topic of being realized as Paramātmā through inference” the sages recite a story.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.25 ||

avadhūtaṁ dvijaṁ kañcic  
carantaṁ akuto-bhayam  
kaviṁ nirīkṣya taruṇaṁ  
yaduḥ papraccha dharma-vit

Mahārāja Yadu (**yaduḥ**) once observed (**nirīkṣya**) a young (**taruṇaṁ**), learned brāhmaṇa avadhūta (**kañcic kaviṁ avadhūtaṁ dvijaṁ**), who was wandering about fearlessly (**carantaṁ akuto-bhayam**). Being himself most learned in dharma (**dharma-vit**), the King inquired from him as follows (**papraccha**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.26 ||

śrī-yadur uvāca  
kuto buddhir iyaṁ brahmann  
akartuḥ su-viśāradā  
yām āsādya bhavāl lokam  
vidvānś carati bāla-vat

Yadu said: O brāhmaṇa (**brahmann**)! Where have you attained your great intelligence (**kuto iyaṁ su-viśāradā buddhih**) by which (**yām āsādya**) you wander the earth (**bhavān vidvān lokam carati**) like a child (**bāla-vat**), not engaged in work (**akartuḥ**)?

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.27 ||

prāyo dharmārtha-kāmeṣu  
vivitsāyām ca mānavāḥ  
hetunaiva samīhanta  
āyuso yaśasaḥ śriyaḥ

Generally (**prāyah**) human beings (**mānavāḥ**) work hard (**samīhanta**) to cultivate religiosity, economic development, sense gratification and also knowledge of the soul (**dharmartha-kāmeṣu-vivitsāyām hetunā eva**), to increase the duration of their lives (**āyuso**), acquire fame (**yaśasaḥ**) and enjoy wealth (**śriyaḥ**).

People generally engage in artha, dharma, kāma and reflection on ātmā for long life, fame and wealth.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.28 ||

tvam tu kalpaḥ kavir dakṣaḥ  
su-bhago 'mṛta-bhāṣaṇaḥ  
na kartā nehase kiñcij  
jaḍonmatta-piśāca-vat

You, however (**tvam tu**), although capable, learned, expert (**kalpaḥ kavir dakṣaḥ**), handsome and most eloquent (**su-bhago amṛta-bhāṣaṇaḥ**), are not engaged in doing anything (**na kartā**), nor do you desire anything (**na ihase kiñcit**); rather, you appear stupefied and maddened as if haunted (**jaḍa unmatta-piśāca-vat**).

You do not perform any actions.

You do not desire anything.

You are capable of doing things, and you have knowledge, skill and a good body.

You can desire a beautiful wife.

You can speak to anyone because you speak nicely.

But you remain like a dumb person, not doing anything.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.29 ||

janeṣu dahyamāneṣu  
kāma-lobha-davāgninā  
na tapyase 'gninā mukto  
gaṅgāmbhaḥ-stha iva dvipaḥ

Although all people within the material world are burning (**janeṣu dahyamāneṣu**) in the great forest fire of lust and greed (**kāma-lobha-davāgninā**), you remain free (**muktaḥ**) and are not burned by that fire (**na tapyase agninā**). You are just like an elephant who takes shelter from a forest fire by standing within the water of the Gaṅgā River (**gaṅgāmbhaḥ-stha dvipaḥ iva**).

Why are you not afflicted with lust though you are young?

# Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.30 ||

**tvam hi naḥ pṛcchatām brahmann  
ātmany ānanda-kāraṇam  
brūhi sparśa-vihīnasya  
bhavataḥ kevalātmanah**

O brāhmaṇa (**brahmann**)! We see that you are devoid of any contact with material enjoyment (**bhavataḥ sparśa-vihīnasya**) and that you are traveling alone (**kevalātmanah**). Therefore, because we are sincerely inquiring from you (**tvam hi naḥ pṛcchatām**), please tell us (**brūhi**) the cause of the great ecstasy that you are feeling within yourself (**ātmany ānanda-kāraṇam**).

Where does your bliss come from?

He asks because hearing directly from a person is the best way to get the truth.

You are devoid of material enjoyment (sparśa) and live alone.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.31 ||

śrī-bhagavān uvāca  
yadunaivam mahā-bhāgo  
brahmaṇyena su-medhasā  
pṛṣṭaḥ sabhājitaḥ prāha  
praśrayāvanataṁ dvijaḥ

Lord Kṛṣṇa continued: When the intelligent King Yadu (**su-medhasā yadunā**), always respectful to the brāhmaṇas (**brahmaṇyena**), asked and honored the brāhmaṇa (**mahā-bhāgo evam pṛṣṭaḥ sabhājitaḥ**), the brāhmaṇa replied to the humble King (**dvijaḥ prāha praśraya avanataṁ**).

By his service, he brought the brāhmaṇa under control.

His intelligence attracted the brāhmaṇa. For these reasons the brāhmaṇa replied.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.32 ||

śrī-brāhmaṇa uvāca  
santi me guravo rājan  
bahavo buddhy-upaśritāḥ  
yato buddhim upādāya  
mukto 'tāmīha tān śṛṇu

The brāhmaṇa said: O King (**rājan**)! With my intelligence (**buddhy-upaśritāḥ**) I have taken shelter of many gurus (**bahavo me guravah santi**). Having gained understanding from them (**yato buddhim upādāya**), I now wander about the earth free from suffering (**mukto aṭāmi iha**). Please listen as I describe them to you (**tān śṛṇu**).

I have taken shelter of intelligence, not instructions from someone else.

I am liberated from the suffering of saṃsāra.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.33-35 ||

pr̥thivī vāyur ākāśam āpo 'gniś candramā raviḥ  
kapoto 'jagaraḥ sindhuḥ pataṅgo madhukṛd gajaḥ

madhu-hā hariṇo mīnaḥ piṅgalā kuraro 'rbhakaḥ  
kumārī śara-kṛt sarpa ūrṇanābhiḥ supeśakṛt

ete me guravo rājan catur-vimśatir āśritāḥ  
śikṣā vṛttibhir eteṣām anvaśikṣam ihātmanaḥ

O King (**rājan**)! I have taken shelter (**me āśritāḥ**) of twenty-four gurus (**ete catur-vimśatih guravaḥ**), who are the following: the earth, air, sky, water (**pr̥thivī vāyur ākāśam āpo**), fire, moon, sun (**agniḥ candramā raviḥ**), pigeon, python, the sea (**kapoto ajagaraḥ sindhuḥ**), moth, honeybee, elephant (**pataṅgo madhukṛd gajaḥ**), honey thief, the deer, the fish (**madhu-hā hariṇo mīnaḥ**), the prostitute Piṅgalā, the kurara bird, a child (**piṅgalā kuraro arbhakaḥ**), a young girl, an arrow maker, a serpent (**kumārī śara-kṛt sarpa**), a spider and a wasp (**ūrṇanābhiḥ supeśakṛt**). My dear King, by studying their activities (**eteṣām vṛttibhir śikṣā**) I have learned things to be known about the self (**anvaśikṣam iha ātmanaḥ**).

By their activities, I have learned things that be known about the self.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.36 ||

yato yad anuśikṣāmi  
yathā vā nāhuṣātmaja  
tat tathā puruṣa-vyāghra  
nibodha kathayāmi te

O son of Mahārāja Yayāti (**nāhuṣātmaja**)! O tiger among men (**puruṣa-vyāghra**)! Please listen (**tat tathā nibodha**), as I explain to you (**kathayāmi te**) what I have learned from each of these gurus (**yato yad anuśikṣāmi**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.37 ||

**bhūtair ākramyamāṇo 'pi  
dhīro daiva-vaśānugaiḥ  
tad vidvān na calen mārḡād  
anvaśikṣam kṣiter vratam**

A sober person (**dhīrah**), even when harassed by other living beings (**bhūtair ākramyamāṇah api**), should understand that his aggressors are acting helplessly under the control of karma (**vidvān tad daiva-vaśa anugaiḥ**), and thus he should never be distracted from progress on his own path (**na calen mārḡād**). This rule I have learned from the earth (**anvaśikṣam kṣiter vratam**).

I have learned tolerance from the earth.

An intelligent person understands that all beings are under the control of devatās and Pitṛs.

# Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.38 ||

śaśvat parārtha-sarvehaḥ  
parārthaikānta-sambhavaḥ  
sādhuḥ śikṣeta bhū-bhṛtto  
naga-śiṣyaḥ parātmatām

A saintly person (**sādhuḥ**) should learn (**śikṣeta**) from the mountain (**bhū-bhṛtto**) to devote all his efforts (**śaśvat sarva ihaḥ**) to the service of others (**parārtha**) and to make the welfare of others the sole reason for his existence (**parārtha ekānta-sambhavaḥ**). Similarly, as the disciple of the tree (**naga-śiṣyaḥ**), he should learn to dedicate himself to others (**parātmatām**).

He speaks of the mountain and the tree, which also represent the earth.

The mountain always devotes its efforts for others by holding up the earth, producing waterfalls and giving jewels.

The devotee should learn this conduct from the mountain.

As the disciple of the tree, he should learn to dedicate himself completely to others.

One can take the tree from one place to another, plant it and water it.

The tree accepts this, and does not protest.

The yogī should be like that.

This is the particular nature of the tree not seen in the mountain.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.39 ||

prāṇa-vṛttyaiva santuṣyen  
munir naivendriya-priyaiḥ  
jñānam yathā na naśyeta  
nāvakīryeta vān-manah

A learned sage (**munih**) should take his satisfaction (**santuṣyet**) with the actions of his prāṇa (**prāṇa-vṛttyā eva**) and should not seek satisfaction through the sense objects (**na eva indriya-priyaiḥ**). In other words, one should care for the material body in such a way (**implied**) that one's higher knowledge is not destroyed (**jñānam yathā na naśyeta**) and so that one's speech and mind are not deviated from self-realization (**nāvakīryeta vān-manah**).

There are two types of air: prāṇa and the external air.

This verse speaks of what he learned from prāṇa.

Prāṇa operates by eating and other actions, and is not dependent on the objects of the senses like form and taste (indriya-priyaih).

By doing this he becomes a sage. Jñāna will be destroyed by disturbance of the mind, caused by disruption of the prāṇa.

Therefore one should maintain the body by eating etc., but in such a way that speech and mind will not create disturbance.

The mind will become disturbed by eating coarse or impure food.

The mind and speech will be agitated by food which is too oily, because of increase in laziness and semen.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.40 ||

viṣayeṣv āviśan yogī  
nānā-dharmeṣu sarvataḥ  
guṇa-doṣa-vyapetātmā  
na viṣajjeta vāyu-vat

The yogī (**yogī**), indifferent to good and bad qualities (**guṇa-doṣa-vyapetātmā**), though contacting sense objects (**viṣayeṣu āviśan**) of various qualities (**nānā-dharmeṣu sarvataḥ**), is not attached to them (**na viṣajjeta**), just like the air (**vāyu-vat**).

Though one indulges in sense objects, one remains unattached to them.

One learns this from the external air.

The yogī contacts objects which are light or heavy, excellent or inferior, but is not attached to any of them.

The air is not attached to either a dark cave or a blazing fire.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.41 ||

pārthiveṣv iha deheṣu  
praviṣṭas tad-guṇāśrayaḥ  
guṇair na yujyate yogī  
gandhair vāyur ivātma-dṛk

Although a self-realized soul (**ātma-dṛk yogī**) may live in various material bodies (**pārthiveṣu deheṣu praviṣṭaḥ**) while in this world (**iha**), experiencing their various qualities and functions (**tad-guṇāśrayaḥ**), he is never entangled by those qualities (**guṇair na yujyate**), just as the wind which carries various aromas does not actually mix with them (**gandhair vāyur iva**).

One should learn from the air that one should remain unattached to the qualities of the body.

The air does not mix with good or bad fragrance though it is aware of them by contacting them.

Though the yogī is aware of his contact with the qualities of the body he is not those qualities because he sees that the ātmā is different from them.

# Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.42 ||

antarhitaś ca sthira-jaṅgameṣu  
brahmātma-bhāvena samanvayena  
vyāptyāvyavacchedam asaṅgam ātmano  
munir nabhastvaṃ vitatasya bhāvayet

The yogī (**munir**) should meditate (**bhāvayet**) on Paramātmā (**ātmanah**), spreading everywhere (**samanvayena vyāptyā**) and undivided (**avyavacchedam**) as the medium called Brahman (**brahmātma-bhāvena**) in all moving and non-moving beings (**sthira-jaṅgameṣu**), inside and outside (**antarhitaś ca**), similar to ether (**nabhastvaṃ vitatasya**).

Seeing the ether, one learns that though Paramātmā is inside and outside everything, he is not attached to anything.

This is explained in two verses.

The yogī should meditate with intelligence on Paramātmā who is like ether, pervading everywhere inside and outside.

Paramātmā is undivided, spreading everything as connecting medium in the form of Brahman in all moving and non-moving beings, just as ether though pervading everywhere, does not mix with the pot or other objects and does not become divided.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.43 ||

tejo-'b-anna-mayair bhāvair  
meghādyair vāyuneritaiḥ  
na spr̥śyate nabhas tadvat  
kāla-sr̥ṣṭair guṇaiḥ pumān

Just as ether (**nabhas tadvat**) is not touched (**na spr̥śyate**) by clouds (**meghādyair**) blown by the wind (**vāyuneritaiḥ**), the jīva (**pumān**) is not touched (**na spr̥śyate**) by the body (**guṇaiḥ**) made of fire, water, and earth (**tejo-'b-anna-mayair bhāvair**) by time (**kāla-sr̥ṣṭair**).

The jīva is not touched by the body etc. (guṇaiḥ) which is created by time, composed of fire, water and earth, just as ether is not touched by clouds blown by the wind.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.44 ||

svacchaḥ prakṛtitaḥ snigdho  
mādhuryas tīrtha-bhūr nṛṇām  
muniḥ punāty apām mitram  
īkṣopasparśa-kīrtanaiḥ

Like water (**apām mitram**), the devotee (**muniḥ**) is pure by nature (**svacchaḥ prakṛtitaḥ**), affectionate to people (**snigdho**), sweet in speech (**mādhuryah**), and purifying to all people (**tīrtha-bhūr nṛṇām punāty**) by being seen, touched or glorified (**īkṣa-upasparśa-kīrtanaiḥ**).

He learns from water.

Similar to water (apām mitram), the devotee is pure, by nature friendly to people, speaks sweetly, and purifies people by giving instructions on bhakti.

Instead of apām, the word aghād is also found.

The sentence then means “He purifies a friend of sin.”

He is similar to water which has qualities of purity, friendliness, and purity.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.45 ||

tejasvī tapasā dīpto  
durdharṣodara-bhājanah  
sarva-bhakṣyo 'pi yuktātmā  
nādatte malam agni-vat

He who is like fire (**tejasvī**), who glows with austerity (**tapasā dīpto**), who cannot be agitated (**durdharṣa**), who eats only enough to fill his stomach (**udara-bhājanah**), and who is not contaminated (**nādatte malam agni-vat**) though he eats everything (**sarva-bhakṣyo 'pi**), becomes a true yogī (**yuktātmā**).

Three verses describe what he learned from fire.

He cannot be agitated (durdharsaḥ) and eats to fill his stomach.

He becomes a yogi (yuktātmā).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.46 ||

**kvacic channaḥ kvacit spaṣṭa**  
**upāsyah śreya icchatām**  
**bhunkte sarvatra dātrṇām**  
**dahan prāg-uttarāśubham**

A saintly person, just like fire (**agni-vat**), sometimes appears in a concealed form (**kvacic channaḥ**) and at other times reveals himself (**kvacit spaṣṭa**), is worshipped (**upāsyah**) by those desiring the highest benefit (**śreya icchatām**), and like fire he burns to ashes (**dahan**) all the past and future sinful reactions (**prāg-uttarāśubham**) of his worshipers (**sarvatra dātrṇām**) by mercifully accepting their offerings (**bhunkte**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.47 ||

**sva-māyayā sṛṣṭam idaṁ  
sad-asal-lakṣaṇam vibhuḥ  
praviṣṭa īyate tat-tat-  
svarūpo 'gnir iva idhasi**

Just as fire enters and manifests in pieces of wood of different sizes and qualities (**agnir iva idhasi**), the Supreme Soul (**vibhuḥ**), having entered the universe (**idaṁ praviṣṭaḥ**) with its higher and lower life forms (**sad-asal-lakṣaṇam**) created by his own potency (**sva-māyayā sṛṣṭam**), manifests his form there (**tat-tat-svarūpo īyate**).

Just as fire enters wood and manifests by rubbing, the Lord enters the universe and manifests by repeated hearing and chanting.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.48 ||

visargādyāḥ śmaśānāntā  
bhāvā dehasya nātmanah  
kalānām iva candrasya  
kālenāvyakta-vartmanā

The various phases of one's material life (**bhāvā**), beginning with birth (**visarga ādyāḥ**) and culminating in death (**śmaśāna antā**), are all properties of the body (**dehasya**) and do not affect the soul (**nātmanah**), just as the apparent waxing and waning of the moon does not affect the moon itself (**candrasya kalānām iva**). Such changes are enforced by the imperceptible movements of time (**kālena avyakta-vartmanā**).

The conditions of birth and death are states of the body, not the soul, just as the appearance and disappearance of the moon belong to its fifteen phases, and not to the moon itself.

# Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.49 ||

kālena hy ogha-vegena  
bhūtānām prabhavāpyayau  
nityāv api na drśyete  
ātmano 'gner yathārciṣām

Because of time (**kālena hy**), which has the speed of the wind (**ogha-vegena**), the constant (**nityāv**) birth and death (**prabhava apyayau**) of living entities (**bhūtānām**) related to oneself (**ātmano**) are not seen (**na drśyete**), just as the appearance and disappearance of flames in fire are not seen (**yathā agner arcīṣām**).

He learns renunciation from fire.

The order is reversed, and again fire is explained, in the manner of *simhāvalokana* (a lion glancing back).

One does not see the birth and death of beings related to oneself (*ātmanaḥ*). *Arciṣām* means “of flames.”

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.50 ||

guṇair guṇān upādatte  
yathā-kālaṁ vimuñcati  
na teṣu yujyate yogī  
gobhir gā iva go-patiḥ

The yogī (**yogī**) accepts (**upādatte**) objects by his senses (**guṇair guṇān**) and at an appropriate time gives them away (**yathā-kālaṁ vimuñcati**) without attachment (**na teṣu yujyate**), just as the sun draws water by its rays and then disperses it without attachment (**gobhir gā iva go-patiḥ**).

Two verses explain what he learned from the sun.

The yogī accepts sense objects by the senses, and when persons come with requests at some time, he gives away those items.

He is not attached to them.

He does not think “This was obtained by me, this was given by me.”

He is like the sun, which takes up water using its rays.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.51 ||

**budhyate svena bhedena  
vyakti-stha iva tad-gataḥ  
lakṣyate sthūla-matibhir  
ātmā cāvasthito 'rka-vat**

Paramātmā (**ātmā**) is understood (**budhyate**) to be situated (**avasthitaḥ**) along with his śaktis (**svena bhedena**), just as the sun is situated with its śaktis (**arka-vat**). However unintelligent people (**sthūla-matibhir**) consider (**lakṣyate**) the Paramātmā to be identical to his śaktis (**vyakti-stha tad-gataḥ iva**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.52 ||

nāti-snehaḥ prasaṅgo vā  
kartavyaḥ kvāpi kenacit  
kurvan vindeta santāpaṁ  
kapota iva dīna-dhīḥ

One should never indulge (**na kartavyaḥ**) in excessive affection (**ati-snehaḥ**) or concern (**prasaṅgo vā**) for anyone or anything (**kvāpi kenacit**); otherwise one will have to experience great suffering (**kurvan vindeta santāpaṁ**), just like the foolish pigeon (**dīna-dhīḥ kapota iva**).

He learns from the pigeon. Prasaṅgaḥ means fondling etc.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.53 ||

kapotaḥ kaścanāraṇye  
kṛta-nīḍo vanaspatau  
kapotyā bhāryayā sārdham  
uvāsa katicit samāḥ

There once was a pigeon (**kapotaḥ**) who lived in the forest (**kaścana araṇye**) along with his wife (**kapotyā bhāryayā sārdham**). He had built a nest (**kṛta-nīḍo**) within a tree (**vanaspatau**) and lived there for several years in her company (**uvāsa katicit samāḥ**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.54 ||

kapotau sneha-guṇita-  
hṛdayau gr̥ha-dharminau  
dr̥ṣṭim dr̥ṣṭyāṅgam aṅgena  
buddhim buddhyā babandhatuḥ

The two pigeons (**kapotau**), attached to their household duties (**gr̥ha-dharminau**), their hearts tied together by affection (**sneha-guṇita-hṛdayau**), were bound together (**babandhatuḥ**) by the other's glances (**dr̥ṣṭim dr̥ṣṭyā**), bodily features (**aṅgam aṅgena**) and intelligence (**buddhim buddhyā**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.55 ||

śayyāsanāṭana-sthāna  
vārtā-krīḍāśanādikam  
mithunī-bhūya viśrabdhou  
ceratur vana-rājiṣu

Trusting each other (**viśrabdhou**), they carried out (**mithunī-bhūya ceratur**) their acts of resting, sitting, walking, standing (**śayyā-āsana-aṭana-sthāna**), conversing, playing, eating and so forth (**vārtā-krīḍā-aśanādikam**) among the trees of the forest (**vana-rājiṣu**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.56 ||

**yaṁ yaṁ vāñchati sā rājan  
tarpayanty anukampitā  
taṁ taṁ samanayat kāmaṁ  
kṛcchreṇāpy ajitendriyaḥ**

Whenever she desired anything (**yaṁ yaṁ sā vāñchati**), O King (**rājan**), her husband, with no sense control (**ajitendriyaḥ**), would gratify her (**kāmaṁ tarpayanty**) by faithfully doing whatever she wanted (**anukampitā taṁ taṁ samanayat**), even with great personal difficulty (**kṛcchreṇāpy**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.57 ||

kapotī prathamam garbham  
grhṇantī kāla āgate  
aṇḍāni suṣuve nīḍe  
sta-patyuh sannidhau satī

Then the female pigeon (**kapotī**) experienced her first pregnancy (**prathamam garbham grhṇantī**). When the time arrived (**kāla āgate**), the chaste lady (**satī**) delivered a number of eggs (**aṇḍāni suṣuve**) within the nest (**nīḍe**) in the presence of her husband (**sta-patyuh sannidhau**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.58 ||

teṣu kāle vyajāyanta  
racitāvayavā hareḥ  
śaktibhir durvibhāvyābhiḥ  
komalāṅga-tanūruhāḥ

When the time was ripe (**kāle**), baby pigeons, with tender limbs (**komalāṅga**) and feathers (**tanūruhāḥ**) created by (**racita**) the inconceivable potencies of the Lord (**hareḥ durvibhāvyābhiḥ śaktibhir**), were born from those eggs (**teṣu vyajāyanta**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.59 ||

prajāḥ pupuṣatuḥ prītau  
dampatī putra-vatsalau  
śṛṇvantau kūjitaṁ tāsāṁ  
nirvṛtau kala-bhāṣitaiḥ

The two pigeons (**dampatī**) became most affectionate to their children (**putra-vatsalau**) and took great pleasure (**nirvṛtau**) in listening to their awkward chirping (**śṛṇvantau kūjitaṁ tāsāṁ**), which sounded very sweet to the parents (**kala-bhāṣitaiḥ**). Thus with love (**prītau**) they began to raise the little birds who were born of them (**prajāḥ pupuṣatuḥ**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.60 ||

tāsām patatraiḥ su-sparśaiḥ  
kūjitair mugdha-ceṣṭitaiḥ  
pratyudgamair adīnānām  
pitarau mudam āpatuḥ

The parent birds (**pitarau**) became very joyful (**mudam āpatuḥ**) by observing the soft wings (**patatraiḥ su-sparśaiḥ**) of their joyful children (**tāsām adīnānām**), their chirping (**kūjitair**), their lovely innocent movements around the nest (**mugdha-ceṣṭitaiḥ**) and their attempts to jump up and fly (**pratyudgamaiḥ**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.61 ||

snehānubaddha-hṛdayāv  
anyonyam viṣṇu-māyayā  
vimohitau dīna-dhiyau  
śīśūn pupuṣatuḥ prajāḥ

Their hearts bound to each other by affection (**anyonyam sneha anubaddha-hṛdayāu**), the foolish birds (**dīna-dhiyau**), completely bewildered by the illusory energy of Viṣṇu (**viṣṇu-māyayā vimohitau**), continued to take care (**pupuṣatuḥ**) of the young offspring (**śīśūn prajāḥ**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.62 ||

**ekadā jagmatus tāsām  
annārtham tau kuṭumbinau  
paritaḥ kānane tasminn  
arthinau ceratuś ciram**

One day (**ekadā**), the two heads of the family (**tau kuṭumbinau**) went out (**jagmatuh**) to find food for the children (**tāsām annārtham**). Being very anxious to feed their offspring properly (**tasminn arthinau**), they wandered (**ceratuh**) all over the forest (**paritaḥ kānane**) for a long time (**ciram**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.63 ||

dr̥ṣṭvā tān lubdhakaḥ kaścīd  
yadṛcchāto vane-carah  
jagr̥he jālam ātatyā  
carataḥ svālayāntike

At that time a hunter (**kaścīd lubdhakaḥ**) who happened to be wandering through the forest (**yadṛcchāto vane-carah**) saw the young pigeons (**dr̥ṣṭvā tān**) moving about near their nest (**carataḥ sva ālaya antike**). Spreading out his net (**jālam ātatyā**) he captured them all (**jagr̥he**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.64 ||

kapotaś ca kapotī ca  
prajā-poṣe sadotsukau  
gatau poṣaṇam ādāya  
sva-nīḍam upajagmatuḥ

The pigeon and his wife (**kapotaś ca kapotī ca**), always anxious (**sadā utsukau**) for the maintenance of their children (**prajā-poṣe**), had gone to the forest (**gatau**), and, bringing food (**poṣaṇam ādāya**), they returned to their nest (**sva-nīḍam upajagmatuḥ**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.65 ||

kapotī svātmajān vīkṣya  
bālakān jāla-samvṛtān  
tān abhyadhāvat krośantī  
krośato bhṛśa-duḥkhitā

When the lady pigeon caught sight (**kapotī vīkṣya**) of her own children (**svātmajān bālakān**) trapped within the hunter's net (**jāla-samvṛtān**), overwhelmed with anguish (**bhṛśa-duḥkhitā**) and crying out (**krośantī**), she rushed toward them (**tān abhyadhāvat**) as they cried out to her in return (**krośatah**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.66 ||

sāsakṛt sneha-guṇitā  
dīna-cittāja-māyayā  
svayaṁ cābadhyata śicā  
baddhān paśyanty apasmṛtiḥ

Bound (**abadhyata**) by the ropes of intense affection (**sneha-guṇitā**) by the Lord's māyā (**aja-māyayā**), the foolish female pigeon (**sā dīna-cittā**), forgetting the danger (**apasmṛtiḥ**) while looking at her captured children (**baddhān paśyanty**), became bound in the hunter's net (**svayaṁ ca śicā abadhyata**).

Seeing her children bound up, she became forgetful, and fell into lamentation and became caught in the net.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.67 ||

kapotaḥ svātmajān baddhān  
ātmano 'py adhikān priyān  
bhāryām cātma-samām dīno  
vilalāpāti-duḥkhitaḥ

Seeing his own children (**svātmajān**), who were dearer to him than life itself (**ātmano apy adhikān priyān**), fatally bound in the hunter's net (**baddhān**) along with his dear wife (**bhāryām ca**), whom he considered equal to himself (**ātma-samām**), the poor male pigeon (**dīnaḥ kapotaḥ**) began to wail and lament in great grief (**vilalāpa ati-duḥkhitaḥ**).

The word ca indicates “he lamented.”

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.68 ||

aho me paśyatāpāyam  
alpa-puṇyasya durmateḥ  
atr̥ptasyākṛtārthasya  
gṛhas trai-vargiko hataḥ

The male pigeon said: Alas (**aho**), just see how I am now destroyed (**me paśyata apāyam**)! I am obviously a great fool (**durmateḥ**), for I did not properly execute pious activities (**alpa-puṇyasya**) and thus I could not satisfy myself (**atr̥ptasya**), nor could I fulfill the purpose of life (**akṛtārthasya**). My dear family (**gṛhah**), which was the basis of my religiosity, economic development and sense gratification (**trai-vargiko**), is now hopelessly ruined (**hataḥ**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.69 ||

anurūpānukūlā ca  
yasya me pati-devatā  
śūnye gṛhe mām santyajya  
putraiḥ svar yāti sādhubhiḥ

She was suitable and faithful (**anurūpa anukūlā ca**), accepting me as her deity (**yasya me pati-devatā**). But seeing her home empty (**śūnye gṛhe**), she has left me behind (**mām santyajya**) and gone to heaven (**svaṛ yāti**) with our saintly children (**sādhubhiḥ putraiḥ**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.70 ||

so 'ham śūnye gr̥he dīno  
mṛta-dāro mṛta-prajāḥ  
jijīviṣe kim artham vā  
vidhuro duḥkha-jīvitah

Now I am a wretched person (**so aham dīnah**) living in an empty home (**śūnye gr̥he**). My wife is dead (**mṛta-dāro**); my children are dead (**mṛta-prajāḥ**). Why should I possibly want to live (**jijīviṣe kim artham vā**)? Pained by separation from my family (**vidhuro**), I find that life itself has become simply suffering (**duḥkha-jīvitah**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.71 ||

tāms tathaiṅvāṅvṛtān śigbhir  
mṛtyu-grastān viceṣṭataḥ  
svayaṁ ca kṛpaṇaḥ śikṣu  
paśyann apy abudho 'patat

As the father pigeon wretchedly stared (**paśyann**) at his poor, motionless children (**tān kṛpaṇaḥ viceṣṭataḥ**) trapped in the net (**tathaiṅvā āvṛtān śigbhir**) and on the verge of death (**mṛtyu-grastān**), he lost his intelligence (**abudho**) also fell into the hunter's net (**svayaṁ ca śikṣu apatat**).

Seeing the motionless children in the net, he also fell in the net.

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.72 ||

**taṁ labdhvā lubdhakaḥ krūraḥ**  
**kapotaṁ gṛha-medhinam**  
**kapotakān kapotīm ca**  
**siddhārthaḥ prayayau gṛham**

The cruel hunter (**krūraḥ lubdhakaḥ**), having fulfilled his desire (**siddhārthaḥ**) by capturing the attached pigeon (**taṁ labdhvā kapotaṁ gṛha-medhinam**), his wife and all of their children (**kapotakān kapotīm ca**), set off for his home (**prayayau gṛham**).

## Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.73 ||

evam kuṭumby aśāntātmā  
dvandvārāmaḥ patatri-vat  
puṣṇan kuṭumbaṁ kṛpaṇaḥ  
sānubandho 'vasīdati

In this way (**evam**), one who is too attached to family life (**kuṭumby**), having a disturbed heart (**aśāntātmā**), finds pleasure in dualities (**dvandvārāmaḥ**), and like the pigeon (**patatri-vat**), maintains his family (**puṣṇan kuṭumbaṁ**). The miserly person (**kṛpaṇaḥ**) in this way suffers greatly (**avasīdati**) along with his family (**sānubandho**).

# Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.74 ||

yaḥ prāpya mānuṣaṁ lokam  
mukti-dvāram apāvṛtam  
gṛheṣu khaga-vat saktas  
tam ārūḍha-cyutam viduḥ

The doors of liberation are opened wide (**mukti-dvāram apāvṛtam**) to one who has achieved human life (**yaḥ prāpya mānuṣaṁ lokam**). But if a human being simply devotes himself to family life (**gṛheṣu saktah**) like the foolish bird in this story (**khaga-vat**), then he is to be considered (**tam viduḥ**) to be like a person who, having climbed to a high place, falls down (**ārūḍha-cyutam**).