

Canto Eleven - Chapter Eight

The Story of Piṅgalā

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Section – I

Reflections of *Avadhūta*
Brāhmaṇa... (1- 44)

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 9:The Python – Dependence on Lord's Mercy (1 – 4)

|| 11.8.1 ||

śrī-brāhmaṇa uvāca
sukham aindriyakam rājan
svarge naraka eva ca
dehinām yad yathā duḥkham
tasmān neccheta tad-budhaḥ

The brāhmaṇa said: O King (**rājan**)! The embodied living entity (**dehinām**) automatically experiences unhappiness and happiness (**yad yathā aindriyakam sukham duḥkham**) in heaven or hell (**svarge naraka eva ca**). Therefore (**tasmād**) a person of intelligent discrimination (**tad-budhaḥ**) does not make any endeavor to obtain such material happiness (**na iccheta**).

In the Eighth Chapter, nine gurus such as the python are described and as well as the story of Piṅgalā, which produces distaste for material pleasure.

One should not over-endeavor for maintaining the material body.

This is taught through the example of the python in four verses. Just as suffering comes without desiring it, happiness also comes.

What is the use of such desires?

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 9:The Python – Dependence on Lord's Mercy (1 – 4)

|| 11.8.2 ||

grāsaṃ su-mṛṣṭaṃ virasaṃ

mahāntaṃ stokaṃ eva vā

yadṛcchayaivāpatitaṃ

grased ājagaro 'kriyaḥ

Following the example of the python (**ājagaro**) which does not endeavor (**akriyaḥ**), one should accept for one's maintenance food (**grased grāsaṃ**) that comes of its own accord (**yadṛcchayā eva āpatitaṃ**), whether such food be delicious or tasteless (**su-mṛṣṭaṃ virasaṃ**), ample or meager (**mahāntaṃ stokaṃ eva vā**).

One should take food as the python does, without much action.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 9:The Python – Dependence on Lord's Mercy (1 – 4)

|| 11.8.3 ||

śayītāhāni bhūrīṇi
nirāhāro 'nupakramah
yadi nopanayed grāso
mahāhir iva diṣṭa-bhuk

If at any time food does not come (**yadi na upanayed grāso**), then a saintly person should fast (**śayīta nirāhāro**) for many days (**bhūrīṇi ahāni**) without making endeavor (**anupakramah**), accepting what comes by fate (**diṣṭa-bhuk**), just like a huge python (**mahā ahih iva**).

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 9:The Python – Dependence on Lord's Mercy (1 – 4)

|| 11.8.4 ||

ojaḥ-saho-bala-yutaṁ
bibhrad deham akarmakam
śayāno vīta-nidraś ca
nehetendriyavān api

A saintly person should remain peaceful (**śayāno**) but alert (**vīta-nidraś ca**), maintaining his inactive body (**bibhrad deham akarmakam**) possessed of full sensual, mental and physical strength (**ojaḥ-saho-bala-yutaṁ**), without much endeavor (**na iheta**), though he possesses all his senses (**indriyavān api**).

Vīta-nidrah means that he should remain constantly alert, thinking of the Supreme Lord as his goal, since he has taken shelter of living like a python, thinking,

“My time should not be wasted in endeavoring for maintenance of my body. Such things are not my goal.”

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 10: The Ocean – Grave internally & pleasing externally (5-6)

|| 11.8.5 ||

muniḥ prasanna-gambhīro
durvigāhyo duratyayah
ananta-pāro hy akṣobhyah
stimitoda ivārṇavaḥ

A sage (**muniḥ**) is happy (**prasanna**) but grave (**gambhīrah**), impossible to understand (**durvigāhyah**) and impossible to surpass (**duratyayah**). He does not reveal his inner nature (**ananta-pārah**) and is without agitation (**akṣobhyah**), like the calm ocean (**stimita uda arṇavaḥ iva**).

He explains what he learned from the ocean in two verses.

He is inscrutable.

Even the intelligent person cannot understand him.

The yogī's mind cannot be understood by anyone (durvigāhyaḥ).

He cannot be surpassed because of his great power.

Though sick or in difficult circumstances, he does not lose control of himself and reveal his inner nature (ananta-parah).

He is unagitated because he has conquered lust.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 10: The Ocean – Grave internally & pleasing externally (5-6)

|| 11.8.6 ||

samṛddha-kāmo hīno vā
nārāyaṇa-paro muniḥ
notsarpeta na śuṣyeta
saridbhir iva sāgaraḥ

The sage dedicated to Nārāyaṇa (**nārāyaṇa-paro muniḥ**) does not swell up (**na utsarpeta**) when flourishing (**samṛddha-kāmo**) or dwindle (**na śuṣyeta**) when destitute (**hīno vā**), just as the ocean does not increase by rivers or dry up without them (**saridbhir iva sāgaraḥ**).

Just as the ocean does not rise up because of monsoon rivers, nor does it dry up in the summer without rivers, the sage, though attaining many objects, does not rejoice because of attaining his desire, and when without anything he does not lament because of poverty.

The devotees of Nārāyaṇa will have joy and sorrow by attaining or not attaining the sweetness of realization of the Lord.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)
Guru 11: The Moth –Dangers of attraction to Form (7– 8)

|| 11.8.7 ||

dr̥ṣṭvā striyaṁ deva-māyām
tad-bhāvair ajitendriyaḥ
pralobhitaḥ pataty andhe
tamasy agnau pataṅga-vat

A man, lured by his uncontrolled senses (**pralobhitaḥ ajitendriyaḥ**), seeing a woman (**dr̥ṣṭvā striyaṁ tad-bhāvair**) created by the Lord's māyā (**deva-māyām**), falls into the greatest darkness (**pataty andhe tamasy**), just as a moth falls into fire (**agnau pataṅga-vat**).

The moth teaches that attachment to form is the cause of destruction. This is explained in two verses.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 11: The Moth –Dangers of attraction to Form (7– 8) ||

11.8.8 ||

yoṣid-dhiraṇyābharāṇāambarādi-
dravyeṣu māyā-raciteṣu mūḍhaḥ
pralobhitātmā hy upabhoga-buddhyā
pataṅga-van naśyati naṣṭa-drṣṭiḥ

A foolish person (**mūḍhaḥ**), lured (**pralobhitātmā**) by a woman, gold (**yoṣid-hiraṇya**), ornaments or fine clothing (**ābharāṇa ambarādi dravyeṣu**) made by māyā (**māyā-raciteṣu**), with a desire for enjoyment (**upabhoga-buddhyā**), loses his vision (**naṣṭa-drṣṭiḥ**) and is destroyed (**naśyati**), just like the moth which rushes into a fire (**pataṅga-vat**).

Though the five sense objects are involved in being attracted to a woman, among all enjoyable objects, first sight falls victim to women or other desired objects.

Thus form is the chief sense object.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 12: The Honeybee – Accepting essence & no greed (9 – 12)

॥ 11.8.9 ॥

stokaṁ stokaṁ grased grāsam
deho varteta yāvatā
grhān ahimsann ātiṣṭhed
vṛttiṁ mādhukarīṁ muniḥ

A saintly person (**muniḥ**) should accept (**grased**) only enough food (**stokaṁ stokaṁ grāsam**) to keep his body alive (**deho varteta yāvatā**). He should go from door to door accepting just a little bit of food from each family (**grhān ahimsann**). Thus he should practice the occupation of the honeybee (**mādhukarīṁ vṛttiṁ ātiṣṭhed**).

He learns from the bee in two verses.

Just as the bee stays in one lotus because of greed for its special fragrance, and becomes trapped inside when the petals close at night, the sage, taking shelter of one house because of greed for its good qualities, becomes trapped there by that illusion.

Therefore, one should accept a little from each house and eat only to keep the body alive.

One commits violence against the householders by taking too much or too little.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 12: The Honeybee – Accepting essence & no greed (9 – 12)

|| 11.8.10 ||

aṇubhyaś ca mahadbhyaś ca
śāstrebyaḥ kuśalo naraḥ
sarvataḥ sāram ādadyāt
puṣpebhya iva ṣaṭpadaḥ

Just as the honeybee takes nectar from all flowers, big and small (**puṣpebhya iva ṣaṭpadaḥ**), an intelligent human being (**kuśalo naraḥ**) should take the essence (**sāram ādadyāt**) from all religious scriptures (**śāstrebyaḥ sarvataḥ**).

He learns from the bee to take the essence of dharma from scriptures.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 12: The Honeybee – Accepting essence & no greed (9 – 12)

|| 11.8.11 ||

sāyantanaṃ śvastanaṃ vā
na saṅgrhṇīta bhikṣitam
pāṇi-pātrodarāmatro
makṣikeva na saṅgrahī

The sage should not collect food (**na saṅgrhṇīta bhikṣitam**), storing it for the evening or the next day (**sāyantanaṃ śvastanaṃ vā**), but rather uses his hands as his plate (**pāṇi-pātra**) and his belly as his storage vessel (**udara amatro**). He should not collect and store food (**na saṅgrahī**) as the bee collects honey and stores it (**makṣikā iva**).

He should not collect food thinking, “I will eat this tonight or tomorrow.” What to speak of thinking of food from the previous day, the previous month or previous full moon.

One should not make plans for food one sees, and should also not accept invitations for the evening or next day, according to some authorities.

With what vessel should one beg from house to house?

One should use one's hands as a vessel.

Having obtained food where should one place it?

One should put it in the belly.

He has his belly as his storage vessel (amatrah).

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 12: The Honeybee – Accepting essence & no greed (9 – 12)

|| 11.8.12 ||

sāyantanaṃ śvastanaṃ vā
na saṅgrhṇīta bhikṣukaḥ
makṣikā iva saṅgrhṇan
saha tena vinaśyati

A saintly mendicant (**bhikṣukaḥ**) should not collect foodstuffs (**na saṅgrhṇīta**) to eat later in the same day or the next day (**sāyantanaṃ śvastanaṃ vā**). If he disregards this injunction and like the honeybee collects food (**makṣikā iva saṅgrhṇan**), he will be destroyed along with the food (**saha tena vinaśyati**).

If he hoards food, what happens?

That is explained in this verse.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 13: The elephant – Danger of attraction to Touch (13 – 14)

|| 11.8.13 ||

padāpi yuvatīm bhikṣur
na sprśed dāravīm api
sprśan karīva badhyeta
karīṇyā aṅga-saṅgataḥ

A saintly person (**bhikṣuh**) should never touch (**na sprśed**) a young girl (**yuvatī**) even with his foot (**padāpi**). In fact, he should not even let his foot touch a wooden doll in the shape of a woman (**dāravīm api**). He will be captured by illusion (**badhyeta**), just as the elephant (**karīva**) is captured by desire to touch the she-elephant's body (**karīṇyā aṅga-saṅgataḥ**).

Attachment to touch is a cause of destruction.

This he learned from the elephant.

This is explained in two verses.

One should not touch a young woman even with one's foot,
and should not even touch a wooden form of a woman.

The elephant, seeing the female elephant, falls into a hole
covered with grass and is trapped.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 13: The elephant – Danger of attraction to Touch (13 – 14)

|| 11.8.14 ||

nādhigacchet striyaṃ prājñah
karhicin mṛtyum ātmanah
balādhikaiḥ sa hanyeta
gajair anyair gajo yathā

An intelligent man (**prājñah**) should not at any time (**na karhicit**) exploit a woman (**striyaṃ adhigacchet**) who is death itself (**mṛtyum ātmanah**), because he will be killed by stronger lovers (**balādhikaiḥ sa hanyeta**), just as an elephant trying to enjoy a she-elephant is killed by other stronger bull elephants (**gajair anyair gajo yathā**).

One should not boldly approach a woman, while thinking,
“I will enjoy her.”

He will be killed by stronger lovers brought by her.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 14: The Honey thief – money of greedy person (15-16)

॥ 11.8.15 ॥

na deyaṃ nopabhogyam ca
lubdhair yad duḥkha-sañcitam
bhuñkte tad api tac cānyo
madhu-hevārthavin madhu

What wealth (**yad**) greedy persons (**lubdhair**) collect with great difficulty (**duḥkha-sañcitam**), but neither enjoy or spend (**na deyaṃ nopabhogyam ca**), is enjoyed by another person (**bhuñkte tad api tac cānyo**), just as the collector of honey (**madhu-hā iva**), knowing how to attain his goal (**arthavit**), takes honey collected by the bees (**madhu**).

Wealth accumulated without giving or enjoying is taken by others.

The bee keeper teaches this.

Another person who is stronger enjoys what is collected by another person, just as a person enjoys honey gathered by the bees. “How can another person understand one has wealth if one hides it?”

Some persons understand wealth by certain symptoms in another person and know how to get it (arthavit).

The honey collector knows where to get the honey in the hollow of the tree by following the bees.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 14: The Honey thief – money of greedy person (15-16)

|| 11.8.16 ||

su-duḥkhopārjitair vittair
āśāsānām gṛhāśiṣaḥ
madhu-hevāgrato bhunkte
yatir vai gṛha-medhinām

Just as a hunter takes away the honey laboriously produced by the honeybees (**madhu-hā iva**), similarly, saintly mendicants such as brahmacārīs and sannyāsīs (**yatih**) are entitled to enjoy (**agrato bhunkte**) the property painstakingly accumulated (**su-duḥkha upārjitair vittair**) by householders (**gṛha-medhinām**) dedicated to family enjoyment (**gṛhāśiṣaḥ āśāsānām**).

One should enjoy without endeavor.

The honey collector is the teacher for this. Āśāsānām should be āśāsānānām.

yatiś ca brahmacārī ca pakvān na svāmināv ubhau |

tayor annam adattvā tu bhuktvā cāndrāyaṇam caret ||

The sannyāsī and brahmacārī should take the food cooked by the householder.

he should perform atonement by observing the cāndrāyaṇa vow. Parāśara Smṛti 1.51

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 15: The Deer – Danger of attraction to Sound (17 – 18)

|| 11.8.17 ||

grāmya-gītaṁ na śṛṇuyād
yatir vana-caraḥ kvacit
śikṣeta hariṇād baddhān
mṛgayor gīta-mohitāt

A saintly person dwelling in the forest in the renounced order of life (**vana-caraḥ yatih**) should never listen (**na śṛṇuyād kvacit**) to songs or music promoting material enjoyment (**grāmya-gītaṁ**). Rather, he should carefully study the example of the deer (**śikṣeta hariṇād**), which is bewildered by the sweet music of the hunter's horn (**mṛgayor gīta-mohitāt**) and is thus captured and killed (**baddhān**).

He learned from the deer that attachment to material songs causes obstacles.

One should instead hear Bhagavad-gītā.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 15: The Deer – Danger of attraction to Sound (17 – 18)

|| 11.8.18 ||

nṛtya-vāditra-gītāni
juṣan grāmyāṇi yoṣitām
āsām krīḍanako vaśya
ṛṣyaśṛṅgo mṛgī-sutaḥ

Becoming attracted (**juṣan**) to the worldly singing, dancing and musical entertainment (**nṛtya-vāditra-gītāni**) of beautiful women (**grāmyāṇi yoṣitām**), even the great sage Ṛṣyaśṛṅga, the son of Mṛgī (**ṛṣyaśṛṅgo mṛgī-sutaḥ**), fell totally under their control (**vaśya āsām**), just like a pet animal (**krīḍanako**).

An example of attachment to material songs is given.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 16: The Fish – Danger of attraction to Taste (19– 20)

|| 11.8.19 ||

jihvayāti-pramāthinyā
jano rasa-vimohitaḥ
mṛtyum ṛchaty asad-buddhir
mīnas tu baḍīśair yathā

Just as a fish, incited by the desire to enjoy his tongue, is fatally trapped on the fisherman's hook (**mīnas tu baḍīśair yathā**), similarly, a foolish person (**asad-buddhih janah**) is bewildered by the extremely disturbing urges of the tongue (**jihvayā ati-pramāthinyā rasa-vimohitaḥ**) and thus meets his death (**mṛtyum ṛchaty**).

Attraction to material taste is a cause of obstacles.

This he learned from the fish.

Man, bewildered by his tongue which is agitating and difficult to control (atipramāthinyā) attains death.

The fish attains death by the hook with tasty bait.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 16: The Fish – Danger of attraction to Taste(19– 20)

|| 11.8.20 ||

indriyāṇi jayanty āśu
nirāhārā manīṣiṇaḥ
varjayitvā tu rasanam
tan nirannasya vardhate

By fasting (**nirāhārā**), learned men (**manīṣiṇaḥ**) quickly (**āśu**) bring all of the senses (**indriyāṇi**) except the tongue (**varjayitvā tu rasanam**) under control (**jayanty**), because by abstaining from eating (**nirannasya**) such men are afflicted with an increased desire to gratify the sense of taste (**tad vardhate**).

The moth is destroyed by attraction to form.

The bee is destroyed by attraction to smell.

The elephant is destroyed by attraction to touch.

The deer is destroyed by attraction to sound.

The fish is destroyed by attraction to taste.

It has been said:

kuraṅga-mātaṅga-pataṅga-bhr̥ṅga-
mīnā hatāḥ pañcabhir eva pañca |
ekaḥ pramādī sa katham na hanyate
yaḥ sevate pañcabhir eva pañca ||

The deer, elephant, moth, bee and fish are destroyed by the five sense objects. How can an insane person who engages all senses in the five sense objects not be destroyed?

Garuḍa Purāṇa 1.115.21

The tongue which endows the other senses with their functions (by eating food) is the cause of obstacles.

Therefore one should make efforts to control it.

This is explained in two verses.

If one gives up eating, one conquers all the senses except the tongue.

The urge of the tongue increases by fasting.

If one eats, all senses become agitated by the attachment to taste.

Therefore, one must conquer the tongue.

Then all the senses following it will be conquered.

One can control the tongue by developing a taste for chanting loudly the name of the Lord

It is said

viṣayā vinivartante nirāhārasya dehinaḥ |
rasa-varjaṁ raso 'py asya param dṛṣṭvā nivartate ||

One who refrains from eating also stops the sense objects from functioning, but the desire for tasting remains.

Having experienced the highest taste, one can stop the desire for material taste. BG 2.59

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

|| 11.8.21 ||

tāvaj jitendriyo na syād
vijitānyendriyaḥ pumān
na jayed rasanam yāvaj
jitaṁ sarvaṁ jite rase

Although one may conquer all of the other senses (**vijita
anya indriyaḥ pumān**), as long as the tongue is not
conquered (**yāvad na jayed rasanam**) it cannot be said that
one has controlled his senses (**tāvaj jitendriyo na syād**).
However, if one is able to control the tongue (**jite rase**),
then one is understood to be in full control of all the senses
(**jitaṁ sarvaṁ**).

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)
Guru 17: The Pingla – Desire is the root cause (22 – 29)

|| 11.8.22 ||

piṅgalā nāma veśyāsīd
videha-nagare purā
tasyā me śikṣitaṁ kiñcin
nibodha nr̥pa-nandana

O son of kings (**nr̥pa-nandana**)! Previously (**purā**) in the city of Videha (**videha-nagare**) there dwelled a prostitute named Piṅgalā (**piṅgalā nāma veśyā āsīd**). Now please hear (**nibodha**) what I have learned from that lady (**tasyā me śikṣitaṁ kiñcid**).

From Pingalā he learned distaste for material enjoyment.
Her story is now told.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)
Guru 17: The Pingla – Desire is the root cause (22 – 29)

|| 11.8.23 ||

sā svairiṇy ekadā kāntam
saṅketa upaneṣyati
abhūt kāle bahir dvāre
bibhratī rūpam uttamam

Once (**ekadā**), that prostitute (**sā svairiṇy**), desiring to bring a lover into her house (**kāntam saṅketa upaneṣyati**), stood outside in the doorway (**abhūt bahir dvāre**) at night (**kāle**) showing her beautiful form (**bibhratī rūpam uttamam**).

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)
Guru 17: The Pingla – Desire is the root cause (22 – 29)

|| 11.8.24 ||

mārga āgacchato vīkṣya
puruṣān puruṣarṣabha
tān śulka-dān vittavataḥ
kāntān mene 'rtha-kāmukī

O best among men (**puruṣarṣabha**)! This prostitute was very anxious to get money (**artha-kāmukī**), and as she stood on the street at night she studied all the men who were passing by (**mārga āgacchato puruṣān vīkṣya**), thinking (**mene**), “Oh, this one surely has money (**tān kāntān vittavataḥ**). I know he can pay the price (**śulka-dān**).”

Paying the price the men would enjoy sex.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)
Guru 17: The Pingla – Desire is the root cause (22 – 29)

|| 11.8.25-26 ||

āgateṣv apayāteṣu sā saṅketopajīvinī
apy anyo vittavān ko 'pi mām upaiṣyati bhūri-daḥ
evam durāśayā dhvasta- nidrā dvāry avalambatī
nirgacchantī praviśatī niśītham samapadyata

As many men passed by her house (āgateṣu apayāteṣu), Piṅgalā, who lived by prostitution (sā saṅketa upajīvinī), thought, “Maybe this rich one will come (apy anyo vittavān ko 'pi mām upaiṣyati) and give me lots of money (bhūri-daḥ).” Thus, with vain hope (evam durāśayā), she remained leaning against the doorway (dvāry avalambatī), and could not go to sleep (dhvasta-nidrā). Out of anxiety she would sometimes walk out in the street (nirgacchantī praviśatī), and sometimes she went back into her house. In this way, the midnight arrived (niśītham samapadyata).

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)
Guru 17: The Pingla – Desire is the root cause (22 – 29)

|| 11.8.27 ||

tasyā vittāśayā śuṣyad-
vaktrāyā dīna-cetasah
nirvedaḥ paramo jajñe
cintā-hetuḥ sukhāvahaḥ

The prostitute, who intensely desired money (**tasyā vittāśayā**), gradually became morose (**dīna-cetasah**), and her face dried up (**śuṣyad-vaktrāyā**). Because of that worry for money (**cintā-hetuḥ**), she began to feel a great detachment from her situation (**nirvedaḥ paramo jajñe**), and happiness arose in her mind (**sukhāvahaḥ**).

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)
Guru 17: The Pingla – Desire is the root cause (22 – 29)

|| 11.8.28 ||

tasyā nirviṇṇa-cittāyā
gītaṁ śṛṇu yathā mama
nirveda āśā-pāśānām
puruṣasya yathā hy asiḥ

Detachment (**nirveda**) acts like a sword, cutting to pieces (**yathā hy asiḥ**) the bondage caused by aspirations (**puruṣasya āśā-pāśānām**). Now please hear from me exactly (**śṛṇu yathā mama**) the song sung (**gītaṁ**) by the disgusted prostitute (**tasyā nirviṇṇa-cittāyā**).

Śṛṇu yathā mama means “hear from me as it is.”

Detachment is the sword for cutting the ropes produced by hopes for material enjoyment.

Section-I Reflections of Avadhūta Brāhmaṇa... (1- 44)

Guru 17: The Pingla – Desire is the root cause (22 – 29)

|| 11.8.29 ||

na hy aṅgājāta-nirvedo
deha-bandham jihāsati
yathā vijñāna-rahito
manujo mamatām nṛpa

O King (**nṛpa**)! Just as a human being who is bereft of spiritual knowledge (**yathā vijñāna-rahito manujo**) never desires to give up (**na hy jihāsati**) his false sense of proprietorship over many material things (**mamatām**), similarly, a person who has not developed detachment (**ajāta-nirvedah**) never desires to give up (**na hy jihāsati**) the bondage of the material body (**deha-bandham**).

This verse describes the necessity of detachment.

Section-II

The Song of Piṅgalā

(30- 44)

Section-II The Song of Piṅgalā (30- 44)

I am most foolish (30 – 34)

|| 11.8.30 ||

piṅgalovāca

aho me moha-vitatim

paśyatāvijitātmanaḥ

yā kāntād asataḥ kāmam

kāmaye yena bāliśā

Piṅgalā said: See (**aho paśyata**) the extent of my illusion (**me moha-vitatim**)! Because I cannot control my mind (**avijitātmanaḥ**), I desire love (**kāmam kāmaye**) from an insignificant man (**yā asataḥ kāntād**). By this I have become a fool (**yena bāliśā**).

I desire love. Because of that love I have become a fool.

Section-II The Song of Piṅgalā (30-44)

I am most foolish (30 – 34)

|| 11.8.31 ||

santaṁ samīpe ramaṇaṁ rati-pradaṁ
vitta-pradaṁ nityaṁ imaṁ vihāya
akāma-daṁ duḥkha-bhayādhi-śoka-
moha-pradaṁ tuccham ahaṁ bhaje 'jñā

Giving up (**vihāya**) the eternal Lord (**imaṁ nityaṁ**) situated within me (**santaṁ samīpe**), who accepts love (**ramaṇaṁ**), gives love (**rati-pradaṁ**) and gives wealth (**vitta-pradaṁ**), foolishly I serve (**ahaṁ ajñā bhaje**) insignificant men (**tuccham**) who give dissatisfaction (**akāma-daṁ**), sorrow, fear, worry, lamentation and illusion (**duḥkha-bhayādhi-śoka-moha-pradaṁ**).

The Lord is in my heart, the enjoyer (ramaṇam).

Why do I not give love to him?

He gives love.

Why would he not give love to me?

What is the use of other men, who are full of sin?

He gives wealth.

Being pleased with my love, he will give the greatest wealth.

Others are not capable of giving full satisfaction (akāmadam).

In this way she thought of the Lord.

Some authorities say that she thought in this way by the great mercy of Dattātreya who happened to rest in her yard that night.

Section-II The Song of Piṅgalā (30- 44)

I am most foolish (30 – 34)

|| 11.8.32 ||

aho mayātmā paritāpito vṛthā
sāṅketya-vṛtṭyāti-vigarhya-vārtayā
straiṇān narād yārtha-trṣo 'nuśocyāt
krītena vittam ratim ātmanecchatī

Oh (**aho**), how I have uselessly tortured (**mayā vṛthā paritāpito**) my own soul (**ātmā**) by the profession of (**vārtayā**) despicable (**ati-vigarhya**) prostitution (**sāṅketya-vṛtṭyā**)! I desired (**yā icchatī**) pleasure and wealth (**vittam ratim**) from pitiable (**anuśocyāt**), greedy (**artha-trṣo**), lusty men (**straiṇān narād**) by selling my body (**ātmanā krītena**).

Section-II The Song of Piṅgalā (30- 44)

I am most foolish (30 – 34)

|| 11.8.33 ||

yad asthibhir nirmīta-vaṁśa-vaṁsya-
sthūṇaṁ tvacā roma-nakhaiḥ pinaddham
kṣaran-ṇava-dvāram agāram etad
viṇ-mūtra-pūrṇaṁ mad upaiti kānyā

Who except me (**mad anyā kā**) accepts (**upaiti**) this body (**etad**) full of stool and urine (**viṇ-mūtra-pūrṇaṁ**), which is like a house (**yad agāram**) made of (**nirmīta**) bones (**asthibhir**), with nine doors (**ṇava-dvāram**) oozing with filth (**kṣaran**), with the spine as the main beam (**vaṁśa-vaṁsya**) and the bones of the hands and feet as the secondary beams (**sthūṇaṁ**), covered by (**pinaddham**) skin, hair and nails (**tvacā roma-nakhaiḥ**)?

How astonishing that I thought that this disgusting body was enjoyable for love making?

The body is a house made of bones.

The spine (vaṁśa) is the main beam and the bones of the hands and feet (vaṁśya) are its secondary beams.

Who except me is dedicated to this body?

Section-II The Song of Piṅgalā (30- 44)

I am most foolish (30 – 34)

|| 11.8.34 ||

videhānām pure hy asminn
aham ekaiva mūdha-dhīḥ
yānyam icchanty asaty asmād
ātma-dāt kāmam acyutāt

Certainly in this city of Videha (**asminn videhānām pure hy**) I alone am completely foolish (**aham eka eva mūdha-dhīḥ**). I neglected the Supreme Lord (**yā acyutāt asmāt**) who gives himself (**ātma-dāt**) and instead, being unchaste (**asaty**), I desired to enjoy with other men (**anyam icchanty**).

Section-II The Song of Piṅgalā (30- 44)
I will accept only Vishnu no other (35 – 36)

॥ 11.8.35 ॥

suhṛt preṣṭhatamo nātha
ātmā cāyaṁ śarīriṇām
taṁ vikrīyātmanaivāhaṁ
rame 'nena yathā ramā

The Supreme Lord (**ayaṁ nāthah**) is the dearest (**preṣṭhatamo**) for all living beings (**śarīriṇām**) because he is everyone's well-wisher (**suhṛt**), and the soul situated in everyone's heart (**ātmā ca**). Therefore I will now pay the price of complete surrender (**ahaṁ ātmanā eva**), and thus purchasing the Lord (**taṁ vikrīya**), I will enjoy with him (**rame anena**) just like Lakṣmī (**yathā ramā**).

“What then do you desire to do?”

Purchasing him by giving my body to him, I will enjoy with him, having attained the Lord who is most dear.

Section-II The Song of Piṅgalā (30- 44)

|| 11.8.36 ||

kiyat priyaṁ te vyabhajan
kāma ye kāma-dā narāḥ
ādy-antavanto bhāryāyā
devā vā kāla-vidrutāḥ

Sense objects (**kāmā**), men who provide sense gratification for women (**ye kāma-dā narāḥ**), and even the devatās (**devā vā**), have a beginning and an end (**ādy-antavanto**), and are destroyed by time (**kāla-vidrutāḥ**). Therefore how much actual pleasure (**kiyat priyaṁ**) could any of them (**te**) ever give (**vyabhajan**) to their wives (**bhāryāyā**)?

Sense objects (kāmaḥ), men who give pleasure, and devatās as well, are all destroyed by time.

What pleasure can they give their wife?

None at all. Thus, in this world and the next, no one except the Lord should be served.

Section-II The Song of Piṅgalā (30- 44)
I have received the mercy of Lord (37 – 38)

|| 11.8.37 ||

nūnaṃ me bhagavān prīto
viṣṇuḥ kenāpi karmaṇā
nirvedo 'yaṃ durāśāyā
yaṃ me jātaḥ sukhāvahaḥ

Viṣṇu is pleased with me (nūnaṃ me prīto bhagavān viṣṇuḥ) for some action of mine (kenāpi karmaṇā). Although I most stubbornly hoped to enjoy the material world (durāśāyā), detachment (ayaṃ nirvedah) has arisen in my heart (yaṃ me jātaḥ), and it is making me happy (sukhāvahaḥ).

Discerning in this way, she glorifies her good fortune.

“O best of detached persons!

Today make my yard successful by your mercy.

Come here and rest. Eat and drink!”

Having addressed Dattātreyā who had arrived on his own, she began to clean and decorate the place at night.

This is the explanation of some authorities.

Section-II The Song of Piṅgalā (30- 44)

|| 11.8.38 ||

maivam syur manda-bhāgyāyāḥ
kleśā nirveda-hetavaḥ
yenānubandham nirhṛtya
puruṣaḥ śamam ṛchati

The suffering of an unfortunate woman (**evam manda-bhāgyāyāḥ kleśā**) could not be (**mā syuh**) the cause of detachment (**nirveda-hetavaḥ**), by which (**yena**) a person gives up bondage (**puruṣaḥ anubandham nirhṛtya**) and attains peace (**śamam ṛchati**).

“How can Viṣṇu be pleased with you, if you have not obtained wealth?”

If Viṣṇu was not pleased with me, the sufferings of the unfortunate prostitute would be no reason for becoming detached.

By this detachment, a person gives up bondage to house and family, and attains peace.

Section-II The Song of Piṅgalā (30- 44)
I will serve lord with determination (39– 40)

॥ 11.8.39 ॥

tenopakṛtam ādāya
śirasā grāmya-saṅgatāḥ
tyaktvā durāśāḥ śaraṇam
vrajāmi tam adhīśvaram

With devotion I accept (**śirasā ādāya**) the great benefit that the Lord has bestowed upon me (**tena upakṛtam**). Having given up my sinful desires for ordinary sense gratification (**tyaktvā durāśāḥ**), I now take shelter (**śaraṇam vrajāmi**) of the Supreme Lord (**tam adhīśvaram**).

Accepting the help give by the Lord, in the form of detachment, taking it on my head, giving up all collections of sense objects (grāmya-saṅgatāḥ), I surrender to the Lord.

Section-II The Song of Piṅgalā (30- 44)

|| 11.8.40 ||

santuṣṭā śraddadhaty etad
yathā-lābhena jīvati
viharāmy amunaivāham
ātmanā ramaṇena vai

Satisfied (**santuṣṭā**), having faith in the Lord (**śraddadhaty etad**), and maintaining myself with whatever comes of its own accord (**yathā-lābhena jīvati**), I shall enjoy life (**aham viharāmy**) with only the Lord (**amunā eva**), because he is the real source of love and happiness (**ātmanā ramaṇena vai**).

What does she desire to do after surrendering?

That is explained.

What does she has faith in?

She has faith that she will enjoy with the Lord.

Section-II The Song of Piṅgalā (30- 44)
only lord can save one from samsara (41 – 42)

|| 11.8.41 ||

samsāra-kūpe patitaṃ
viṣayair muṣitekṣaṇam
grastaṃ kālāhinātmānam
ko 'nyas trātum adhīśvaraḥ

Who else but the Supreme Lord (**kaḥ adhīśvaraḥ anyah**) can save (**trātum**) the living entity (**ātmānam**) who has fallen in the well of samsāra (**samsāra-kūpe patitaṃ**), blind by sense objects (**viṣayair muṣita īkṣaṇam**), devoured by the snake of time (**kāla ahinā grastaṃ**)?

“Why are you so eager to give up worshipping the devatās for Viṣṇu?”

This verse answers.

Section-II The Song of Piṅgalā (30- 44)

|| 11.8.42 ||

ātmaiva hy ātmano goptā
nirvidyeta yadākhilāt
apramatta idam paśyed
grastam kālāhinā jagat

When the living entity sees (**paśyed**) that the entire universe (**idam jagat**) has been seized by the serpent of time (**kāla ahinā grastam**), and becoming sober (**apramatta**), detaches himself from all material enjoyment (**yadā akhilāt nirvidyeta**), he is qualified to protect himself from saṁsāra (**ātmaiva hy ātmano goptā**).

“Will you worship the Lord with the idea of getting deliverance?”

No.

When the jīva becomes detached from all material enjoyment (akhilāt), since he sees the world devoured by time, at that time ātmā is his own protection from saṁsāra.

My ātmā has this very nature.

Thus I have been delivered from saṁsāra automatically.

I will then worship the Lord in prema alone.

Section-II The Song of Piṅgalā (30- 44)

Lesson form Pingala(43 – 44)

|| 11.8.43 ||

śrī-brāhmaṇa uvāca
evam vyavasita-matir
durāśām kānta-tarṣa-jām
chittvopaśamam āsthāya
śayyām upaviveśa sā

The avadhūta said: Thus, with determined mind (**evam vyavasita-matir**), Piṅgalā (**sā**), cutting off (**chittvā**) all her sinful desires (**durāśām**) arising from thirst for lovers (**kānta-tarṣa-jām**), became situated in perfect peace (**upaśamam āsthāya**) and lay down on her bed (**śayyām upaviveśa**).

Section-II The Song of Piṅgalā (30- 44)

|| 11.8.44 ||

āśā hi paramam duḥkham
nairāśyam paramam sukham
yathā sañchidya kāntāśām
sukham suṣvāpa piṅgalā

Material desire is undoubtedly the cause of the greatest unhappiness (**āśā hi paramam duḥkham**), and freedom from such desire is the cause of the greatest happiness (**nairāśyam paramam sukham**). Therefore, completely cutting off her desire to enjoy lovers (**yathā sañchidya kāntāśām**), Piṅgalā happily went to sleep (**sukham suṣvāpa piṅgalā**).