

Canto Eleven - Chapter Nine

Detachment from All
that Is Material

The Avadhūta Concludes
His Teachings

Section – I

Remaining Seven Gurus

Guru 18: The Kurari Bird – Give up material desire (1-2)

|| 11.9.1 ||

śrī-brāhmaṇa uvāca
parigraho hi duḥkhāya
yad yat priyatamaṁ nṛṇām
anantaṁ sukham āpnoti
tad vidvān yas tv akiñcanaḥ

The brāhmaṇa said: Because of attachment (**yad parigraho hi**) to things considered most dear (**yat priyatamaṁ nṛṇām**), one becomes miserable (**duḥkhāya**). One who gives up material desires (**yas tv akiñcanaḥ**) is learned (**tad vidvān**) and achieves unlimited happiness (**anantaṁ sukham āpnoti**).

In the Ninth Chapter, seven gurus are described starting with the kurara bird, as well as the body, the eighth guru.

This makes a total of twenty-five gurus.

He explains what he learned from the kurara bird in two verses.

From attachment to what is most dear, one suffers.

He who is without desire is learned and attains unlimited happiness.

Guru 18: The Kurari Bird – Give up material desire (1-2)

|| 11.9.2 ||

sāmiṣaṃ kuraraṃ jaghnur
balino 'nye nirāmiṣāḥ
tadāmiṣaṃ parityajya
sa sukhaṃ samavindata

Once a group of stronger hawks (**balino kuraraṃ**) who were unable to find any prey (**nirāmiṣāḥ**) attacked (**jaghnur**) another, weaker hawk that was holding some meat (**anye sāmiṣaṃ kuraraṃ**). At that time (**tadā**), being in danger of his life (**implied**), the hawk gave up his meat (**sah amiṣaṃ parityajya**) and experienced happiness (**sukhaṃ samavindata**).

Purport : The kurara was holding some meat.

Guru 19: The Child – Enjoys within (3-4)

|| 11.9.3 ||

na me mānāpamānau sto
na cintā geḥa-putriṇām
ātma-kṛīḍa ātma-ratir
vicarāmīha bāla-vat

I do not care for honor or dishonor (**na me māna apamānau sto**). I do not worry about house or children (**na cintā geḥa-putriṇām**). I sport and enjoy in the ātmā (**ātma-kṛīḍa ātma-ratir**) and wander in this world (**vicarāmi iha**) like a child (**bāla-vat**).

He explains what he learned from a child.

Guru 19: The Child – Enjoys within (3-4)

|| 11.9.4 ||

dvāv eva cintayā muktau
paramānanda āplutau
yo vimugdho jaḍo bālo
yo guṇebhyaḥ param̐ gataḥ

In this world (**implied**), two types of people (**dvāv eva**) are free from all anxiety (**cintayā muktau**) and merged in great happiness (**paramānanda āplutau**): one who is a retarded (**yah vimugdhah**), ignorant person or a child (**jaḍo bālo**), and the other is a person who is beyond the three modes of material nature (**yah guṇebhyaḥ param̐ gataḥ**).

Guru 20: The Young Girl – aloof from Yogis(5-10)

॥ 11.9.5 ॥

**kvacit kumārī tv ātmānam
vṛṇānān gṛham āgatān
svayam tān arhayām āsa
kvāpi yāteṣu bandhuṣu**

Once a marriageable young girl (**kvacit kumārī**) was alone in her house (**ātmānam gṛham**) because her parents and relatives (**bandhuṣu**) had gone that day to another place (**kvāpi yāteṣu**). At that time a few men arrived at the house, specifically desiring to marry her (**vṛṇānān gṛham āgatān**). She received them with all hospitality (**svayam tān arhayām āsa**).

The story of what he learned from the young girl is now narrated.

Coming out of the house with covered body, she welcomed them by offering seats of kuśa grass and water while her father and mother were absent.

Guru 20: The Young Girl – aloof from Yogis(5-10)

|| 11.9.6 ||

teṣām abhyavahārārtham
śālīn rahasi pārthiva
avaghnantyaḥ prakoṣṭha-sthāś
cakruḥ śaṅkhāḥ svanam mahat

O King (**pārthiva**)! The girl went to a private room (**rahasi**) and began to make preparations so that the unexpected male guests could eat (**abhyavahārārtham**). As she was beating the rice (**śālīn avaghnantyaḥ**), the conchshell bracelets on her arms (**śaṅkhāḥ prakoṣṭha-sthāḥ**) made a loud noise (**mahat svanam cakruḥ**).

“When will my parents return?

When will they prepare food?”

Thinking this, she began to prepare food.

The conch bracelets made noise.

Guru 20: The Young Girl – aloof from Yogis(5-10)

|| 11.9.7 ||

sā taj jugupsitaṁ matvā
mahatī vṛīditā tataḥ
babhañjaikaikaśaḥ śaṅkhān
dvau dvau pāṇyor aśeṣayat

The young girl (**sā**) feared that the men would consider her family to be poor because their daughter was engaged in husking rice (**taj jugupsitaṁ matvā**). Being very intelligent (**mahatī**), the shy girl (**vṛīditā**) broke the shell bracelets from her arms (**tataḥ ekaikaśaḥ śaṅkhān babhañja**), leaving just two on each wrist (**dvau dvau pāṇyor aśeṣayat**).

Because she was husking rice they would think that her family was poor.

Thus she considered the noise disgusting.

She was intelligent (mahatī).

Guru 20: The Young Girl – aloof from Yogis(5-10)

|| 11.9.8 ||

ubhayor apy abhūd ghoṣo
hy avaghnantyaḥ sva-śaṅkhayoḥ
tatrāpy ekam nirabhidad
ekasmān nābhavad dhvaniḥ

Thereafter, as the young girl continued to husk the rice (**avaghnantyaḥ**), the two bracelets on each wrist (**ubhayor apy sva-śaṅkhayoḥ**) continued to collide and make noise (**ghoṣah abhūd**). Therefore (**tatrāpy**) she took one bracelet off each arm (**ekam nirabhidad**), and with only one left on each wrist there was no more noise (**ekasmād dhvaniḥ nābhavad**).

Guru 20: The Young Girl – aloof from Yogis(5-10)

|| 11.9.9 ||

anvaśikṣam imaṁ tasyā
upadeśam arindama
lokān anucarann etān
loka-tattva-vivitsayā

O subduer of the enemy (**arindama**)! I travel throughout the surface of the earth (**etān lokān anucarann**) learning constantly about the nature of this world (**loka-tattva-vivitsayā**), and thus I personally witnessed (**anvaśikṣam**) this lesson of the young girl (**imaṁ tasyā upadeśam**).

I was at the house on that day.

I saw all these gurus with my own eyes, not from being omniscient.

Guru 20: The Young Girl – aloof from Yogis(5-10)

|| 11.9.10 ||

vāse bahūnām kalaho
bhaved vārtā dvayor api
eka eva vaset tasmāt
kumāryā iva kañkaṇaḥ

When many people live together in one place (**bahūnām vāse**) there will undoubtedly be quarreling (**kalaho**). And even if only two people live together (**dvayor api**) there will be frivolous conversation (**vārtā bhaved**). Therefore, to avoid conflict (**tasmāt**), one should live alone (**eka eva vaset**), as we learn from the example of the bracelet of the young girl (**kumāryā iva kañkaṇaḥ**).

One version has vāso and another has vase.

Just as the poor girl without a husband took off her bracelets to stop the sound, jñāna-yoga makes the sages who practice jñāna live alone.

Just as a married princess, on meeting her husband, wears her bracelets for make sound, Bhakti-devī makes the devotees who accept her shelter associate with each other for making sounds of sweeter and sweeter nāma-kīrtana.

They do not remain alone.

The Lord has said:

naikātmatām me spṛhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi

These devotees, who are engaged in service to my feet following scriptural rules, who desire only the taste of my beauty, who gathering together relish my pastimes amongst themselves, never desire to become one with Brahman.

SB 3.25.34

Guru 21: The Arrow maker – Absorption (11-13)

|| 11.9.11 ||

mana ekatra samyujyāj
jita-śvāso jitāsanaḥ
vairāgyābhyāsa-yogena
dhriyamāṇam atandritaḥ

Having perfected the yoga sitting postures (**jitāsana**) and the breathing process (**jita-śvāso**), one should carefully fix the mind (**mana ekatra samyujyāj**), made steady (**dhriyamāṇam**) by practice and detachment (**vairāgya-abhyāsa-yogena**), on one point (**atandritaḥ**).

He learned fixing the mind from the arrow maker.

This is explained in three verses.

The mind is unsteady because of the strength of attachment.

Therefore one must make the mind steady by detachment (vairāgya) and practice of dhāraṇa of aṣṭāṅga-yoga mixed with bhakti.

Guru 21: The Arrow maker – Absorption (11-13)

|| 11.9.12 ||

**yasmin mano labdha-padam yad etac
chanaiḥ śanair muñcati karma-reṇūn
sattvena vṛddhena rajas tamaś ca
vidhūya nirvāṇam upaity anindhanam**

When the mind (**yasmin manah**) attains its goal of concentration (**labdha-padam**), it gradually (**śanaiḥ śanair**) becomes free of the desire of actions (**muñcati karma-reṇūn**). Destroying rajas and tamas (**rajas tamaś ca vidhūya**) by increase of sattva (**sattvena vṛddhena**), one then attains a condition of bliss (**nirvāṇam upaity**), devoid of all guṇas, with no influence of the guṇas or its effects (**anindhanam**).

When the mind attains its goal, it gives up desires for action.

Destroying rajas and tamas by increase of sattva, one attains a condition devoid of extraneous actions of the mind, being free of agitation and sloth, and attains supreme bliss (nirvāṇam) because of disappearance of even sattva.

It is without fuel, since it is devoid of the guṇas and their effects.

Guru 21: The Arrow maker – Absorption (11-13)

|| 11.9.13 ||

tadaivam ātmany avaruddha-citto
na veda kiñcid bahir antaram vā
yatheṣu-kāro nṛpatim vrajantam
iṣau gatātmā na dadarśa pārśve

Thus (**tadaivam**), when one's consciousness is completely fixed on the Lord (**ātmany avaruddha-cittah**), one no longer sees (**na veda kiñcid**) the duality of internal and external (**bahir antaram vā**). This condition is like the arrow maker (**yathā iṣu-kārah**) who was so absorbed in making an arrow (**iṣau gatātmā**) that he did not even notice the king (**na nṛpatim dadarśa**) passing next to him (**pārśve vrajantam**).

Ātmani means the Supreme Lord.

Because of complete concentration (gatātmā) to make the arrow straight, he did not notice the king walking nearby with the uproar of drums.

Guru 22: The Snake – aloof from materialistic people
SB (14-15)

|| 11.9.14 ||

eka-cāry aniketaḥ syād
apramatto guhāśayaḥ
alakṣyamāṇa ācārair
munir eko 'lpa-bhāṣaṇaḥ

A saintly person (**munih**) should remain alone (**ekah**) and constantly travel without any fixed residence (**aniketaḥ syād**). Being alert (**apramattah**), he should remain secluded (**guhāśayaḥ**) and should act in such a way (**ācāraih**) that he is not recognized by others (**alakṣyamāṇa**). Moving without companions (**eka-cāry**), he should not speak more than required (**alpa-bhāṣaṇaḥ**).

He explains what he learned from the snake.

The young girl is a guru for giving up even the association of other yogīs.

The snake is the guru for giving up association of material people.

The sage moves about alone, afraid of society, without a fixed residence, always alert. He lives alone.

He is unnoticed by the public by his gait and actions.

He has no companion and speaks little.

Guru 22: The Snake – aloof from materialistic people SB (14-15)

|| 11.9.15 ||

grhārambho hi duḥkhāya
viphalāś cādhruvātmanah
sarpaḥ para-kṛtaṁ veśma
praviśya sukham edhate

When a person living in a temporary material body (**adhruva ātmanah**) tries to construct a happy home (**grha ārambhah**), the result is fruitless (**viphalah**) and miserable (**duḥkhāya**). The snake (**sarpaḥ**), however, enters a home that has been built by others (**para-kṛtaṁ veśma praviśya**) and prospers happily (**sukham edhate**).

Guru 23: The Spider – Lord does C, M, D by Himself (16-21)

|| 11.9.16 ||

eko nārāyaṇo devaḥ
pūrva-sṛṣṭam sva-māyayā
samhṛtya kāla-kalayā
kalpānta idam īśvaraḥ
eka evādvitīyo 'bhūd
ātmādhāro 'khilāśrayaḥ

The one form of Viṣṇu (**ekah nārāyaṇo devaḥ**) withdrew (**samhṛtya**) the universe previously created by his māyā (**idam sva-māyayā pūrva-sṛṣṭam**) through his time śakti (**kāla-kalayā**) at the end of Brahmā's life (**īśvaraḥ kalpānta**), and remained alone (**eka eva advitīyo abhūd**), the support of himself (**ātmādhāro**) and shelter of all his śaktis (**akhilāśrayaḥ**).

He learned from the spider how the Lord carries out creation and destruction of the universe.

This is explained in six and half verses.

Kāraṇārṇava-śāyī Viṣṇu, alone, without assistance other than his own śaktis, withdraws the universe by his time śakti.

He alone exists since nothing exists outside of than the Lord.

Nothing existed since the total universe and its parts were all destroyed.

He is his own support (ātmādhārah).

He is the shelter of all śaktis.

Guru 23: The Spider – Lord does C, M, D by Himself (16-21)

|| 11.9.17-18 ||

kālenātmānubhāvena sām̐yam nītāsu śaktiṣu
sattvādiṣv ādi-puruṣaḥ pradhāna-puruṣeśvaraḥ

parāvarāṇām parama āste kaivalya-samjñitaḥ
kevalānubhavānanda-sandoho nirupādhikaḥ

When he brought his energies such as sattva (**sattvādiṣv śaktiṣu nītāsu**) to equilibrium (**sām̐yam**) by his powerful energy of time (**ātmānubhāvena kālena**), the Lord, who enjoys in himself (**ādi-puruṣaḥ kaivalya-samjñitaḥ**), who is the controller of prakṛti and the jīvas (**pradhāna-puruṣa īśvaraḥ**), who is worshipped by liberated and conditioned jīvas (**para-āvarāṇām parama**), remained in the form of complete bliss (**kevala anubhava ānanda-sandohah**), without māyā (**nirupādhikaḥ**).

When his energies like sattva were brought to equilibrium by time, a form of the Lord's power (ātmā-anubhāvena), the controller of māyā (pradhāna) and the jīvas (puruṣa), the most worthy object of worship for liberated and conditioned jīvas, the Lord called kaivalya, remained.

He is called kaivalya.

He remains only with his form of bliss, since there were no actions such as protecting the universe.

He is without māyā (nirupādhikāḥ) which was sleeping at that time.

**sa vā eṣa tadā draṣṭā nāpaśyad drśyam ekarāt
mene 'santam ivātmānam supta-śaktir asupta-drk**

The one puruṣa, who glances over prakṛti, at the beginning of creation, could not see her.

He, possessor of māyā, who was sleeping, and who is the possessor of spiritual consorts who were awake, considered himself non-existent without her.

SB 3.5.24

Guru 23: The Spider – Lord does C, M, D by Himself (16-21)

|| 11.9.19 ||

kevalātmānubhāvena
sva-māyām tri-guṇātmikām
saṅkṣobhayan sṛjaty ādau
tayā sūtram arindama

O subduer of the enemies (**arindama**)! At the time of creation (**ādau**) the Lord by the power of his cit-śakti (**kevala ātmānubhāvena**) agitates (**saṅkṣobhayan**) prakṛti made of the guṇas (**sva-māyām tri-guṇātmikām**) and creates mahat-tattva (**tayā sūtram sṛjaty**).

Having shown destruction, the brāhmaṇa now shows creation.

By the power of his cit-śakti he awakes pradhāna (sva-māyām), agitating it by his glance, and creates the mahat-tattva (sūtram) predominated by kriyā-śakti.

Guru 23: The Spider – Lord does C, M, D by Himself (16-21)

|| 11.9.20 ||

tām āhus tri-guṇa-vyaktim
sr̥jantīm viśvato-mukham
yasmin protam idaṁ viśvaṁ
yena saṁsarate pumān

They say that this sūtra (**tām āhuh**), the product of the three guṇas (**tri-guṇa-vyaktim**), creates the universe with great variety (**sr̥jantīm viśvato-mukham**). By this sūtra the universe is pervaded (**yasmin protam idaṁ viśvaṁ**), and by this sūtra the jīva takes rebirth (**yena saṁsarate pumān**).

Tām refers to mahat-tattvam, but it is now in the feminine gender.

They say that mahat-tattva is the product (vyaktim) of the three guṇas.

It creates the universe full of varieties (viśvato mukham) made of the three guṇas, through ahaṅkāra. Mahat-tattva called sūtra, the effect of the guṇas, is the cause of the universe.

The universe is strung on this sūtra (thread), prāṇa in its total form, which acts as the cause of the universe.

Śruti says:

vāyur vai gautama, sūtram vāyunā vai gautama, sūtreṇāyaṁ
ca lokaḥ paraś ca lokaḥ sarvāṇi ca bhūtāni saṁsr̥ṣṭāni

O Gautama! Air is sūtra. By this air or sūtra, this world and
Svarga and all beings are created. **Brhad-āraṇyaka**

Upaniṣad 3.7.2

By this sūtra, in the form of adhyātma (senses and mind),
the jīva takes repeated births.

Guru 23: The Spider – Lord does C, M, D by Himself (16-21)

|| 11.9.21 ||

yathorṇanābhir hṛdayād
ūrṇām santatya vaktrataḥ
tayā vihr̥tya bhūyas tām
grasaty evaṁ maheśvaraḥ

Just as from within himself (**yathā hṛdayād**) the spider (**ūrṇanābhih**) expands thread (**ūrṇām santatya**) through his mouth (**vaktrataḥ**), plays with it for some time (**tayā vihr̥tya**) and eventually swallows it (**bhūyas tām grasaty**), similarly, the Supreme Lord produces the universe and then withdraws it (**evaṁ maheśvaraḥ santatya grasaty**).

Ūrnanābhiḥ means a spider.

The spider produces a thread from its mouth, and after playing (viharṭya), withdraws it.

Guru 24: The Wasp – Fruit of Meditation (22-23)

|| 11.9.22 ||

yatra yatra mano dehī
dhārayet sakalam dhiyā
snehād dveṣād bhayād vāpi
yāti tat-tat-svarūpatām

If, out of love, hate or fear (**snehād dveṣād bhayād vāpi**), an embodied soul (**dehī**) fixes (**dhārayet**) his mind with intelligence and complete concentration (**manah dhiyā sakalam**) upon a particular form (**yatra yatra**), he will certainly attain the form (**yāti tat-tat-svarūpatām**).

It is not surprising that those who constantly meditate on the Lord attain forms similar to his.

This the brāhmaṇa learned from the wasp.

This is explained in two verses.

When the action of the mind does not go elsewhere, the jīva attains a form similar to that of one's meditation.

Guru 24: The Wasp – Fruit of Meditation (22-23)

|| 11.9.23 ||

kīṭaḥ peśaskṛtaṁ dhyāyan
kuḍyām tena praveśitaḥ
yāti tat-sātmatām rājan
pūrva-rūpam asantyaajan

O King (**rājan**)! Once, a wasp (**peśaskṛtaṁ**) forced a weaker insect to enter his hive (**kīṭaḥ kuḍyām praveśitaḥ**) and kept him trapped there (**implied**). In great fear the weak insect constantly meditated upon his captor (**tena dhyāyan**), and without giving up his body (**pūrva-rūpam asantyaajan**), he gradually achieved a form like that of the wasp (**yāti tat-sātmatām**).

An insect was forced by a wasp (tena) into his nest and attained a similar form, without giving up its previous body.

Another version has sām̐yatām̐.

Sometimes the body of the person meditating is similar to the form of the Lord upon which he meditates, as in the case of Dhruva.

But sometimes the meditating devotees give up their present bodies (and attain spiritual forms though this is not seen).

The Lord shows this by his māyā in order to protect the secret of bhakti-yoga and in order to avoid destroying other opinions.

Sometimes it appears that a devotee even gives up a spiritual body of knowledge and bliss.

A statement concerning this is made by Nārada.

This condition is produced by the Lord's māyā.

Giving up the body is shown in this statement:

prayuḡyamāne mayi tām
śuddhām bhāgavatīm tanum
ārabdha-karma-nirvāṇo
nyapatat pāñca-bhautikaḥ

Having been awarded a pure body befitting an associate of the Lord, I quit the body made of five material elements, and thus all acquired fruitive results of work stopped. **SB 1.6.29**

Section – II

(25th Guru)

Learning from his own
body

(24 -29)

(25th Guru) --Learning from his own body (24 -29)

|| 11.9.24 ||

evaṁ gurubhya etebhya
eṣā me śikṣitā matiḥ
svātmopaśikṣitām buddhim
śṛṇu me vadataḥ prabho

O King (**prabho**), from all these spiritual masters (**evaṁ gurubhya etebhya**) I have acquired great wisdom (**eṣā me śikṣitā matiḥ**). Now please listen as I explain (**śṛṇu me vadataḥ**) what I learned from my own body (**sva ātmā upaśikṣitām buddhim**).

He learned from his own body as well.

(25th Guru) --Learning from his own body (24 -29)

|| 11.9.25 ||

deho gurur mama virakti-viveka-hetur
bibhrat sma sattva-nidhanam satatarty-udarkam
tattvāny anena vimṛśāmi yathā tathāpi
pārakyam ity avasito vicarāmy asaṅgaḥ

My body is a guru (**deho gurur mama**) since it teaches detachment and discrimination (**virakti-viveka-hetur**). The body supports (**bibhrat sma**) creation and destruction (**sattva-nidhanam**) and its final result is suffering (**satata arty-udarkam**). As much as I discern truth (**yathā tattvāny vimṛśāmi**) by the body with its senses (**anena**), I engage in bhakti using the body and senses. But convinced that the body is fit for the dogs and jackals (**pārakyam ity avasito**), I wander in the world without attachment to the body (**vicarāmy asaṅgaḥ**).

My body is a guru because it is the cause of detachment and discrimination.

It is described as the cause of detachment:

it maintains creation and destruction.

Its final result is always suffering.

For instance if the stomach cannot digest two or three days' food, it is like detachment.

From this one learns detachment.

The body is a cause of discrimination

By this body with its senses I contemplate truth:

I attain bhakti-yoga with hearing and chanting in order to attain the Lord.

A great devotee with taste, relishing rasa, does not become rasa but a person completely attached to the Lord's rasa becomes colored with rasa.

Similarly the tongue, tasting ghee and other things, does not mix with them, but it does mix with betel nut juice since the tongue becomes red. (Thus though one uses the body, one should not become too attached to it, otherwise one falls under its control.

One should not think that the body, being a guru, is permanent.

I discern that the body is meant for others—to be eaten by dogs or jackals.

Pārakyam in the neuter is poetic license.

Therefore I walk about without attachment to the body.

(25th Guru) --Learning from his own body (24 -29)

|| 11.9.26 ||

jāyātmajārtha-paśu-bhṛtya-grhāpta-vargān
puṣṇāti yat-priya-cikīrṣayā vitanvan
svānte sa-kṛcchram avaruddha-dhanaḥ sa dehaḥ
sṛṣṭvāsya bījam avasīdati vṛkṣa-dharmaḥ

A person with a desire to please the body (**yat-priya-cikīrṣayā**) expands himself (**vitānvan**) and nourishes (**puṣṇāti**) wife, children (**jāyā ātmaja**), money (**artha**), animals (**paśu**), servants (**bhṛtya**), house (**grha**) and relatives (**āpta-vargān**). In the end (**svānte**), the body (**sa dehaḥ**), with its accumulating wealth (**avaruddha-dhanaḥ**), then dies (**avasīdati**) with difficulty (**sa-kṛcchram**), after creating karma for another body (**sṛṣṭvā asya bījam**), like a tree which produces seeds and then dies (**vṛkṣa-dharmaḥ**).

“The body, the best among all the gurus, giving bhakti-yoga, detachment and discrimination, though temporary, should be engaged in service with the greatest attachment.

To do otherwise would be sign of ingratitude.

Then why do you say you are unattached to the body?”

That is true.

But the body is an amazing guru since, served with great attachment, it does not at all teach discrimination and detachment.

Rather the body then throws a person into the huge blind well of saṁsāra.

This is expressed in two verses.

By wanting to please his body, a person nourishes a wife, children, money etc.

That body, with its accumulated money, becomes devoid of the wealth of discrimination.

At the end of life, the body is destroyed while enduring great difficulties.

It creates karma, the seed of the next body, by which the current of repeated birth takes place.

It is like a tree which produces seeds and dies.

(25th Guru) --Learning from his own body (24 -29)

|| 11.9.27 ||

jihvaikato 'mum apakarṣati karhi tarṣā
śiśno 'nyatas tvag udaram śravaṇam kutaścit
ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir
bahvyaḥ sapatnya iva geḥa-patiṁ lunanti

The tongue pulls (**jihvā apakarṣati**) the attached person (**amum**) in one direction (**ekato**) and thirst (**tarṣā**) pulls him in another (**karhi**). The genital (**śiśno**), skin (**tvag**), stomach (**udaram**), ear (**śravaṇam**), nose (**ghrāṇo**) and eye (**capala-dṛk**) pull him in other directions (**anyatah**). The action senses pull him apart (**kva ca karma-śaktir**) just as many co-wives (**bahvyaḥ sapatnya iva**) pull the husband apart (**geḥa-patiṁ lunanti**).

Therefore one should give the guru in the form of the body food for maintaining life only, and do that without attachment.

For the body, this is service to guru.

“But one should feed the body with great faith.”

Please hear the truth.

The tongue pulls the person attached to his body in one direction for taste in order to degrade the person. Sometimes thirst pulls the person towards water.

The genital pulls him for sex.

The skin pulls him to touch.

The action senses (karma-śaktiḥ) tear him apart.

|| 11.9.28 ||

sṛṣṭvā purāṇi vividhāny ajayātma-śaktyā
vṛkṣān sarīrpa-paśūn khaga-dandaśūkān
tais tair atuṣṭa-hṛdayaḥ puruṣaṁ vidhāya
brahmāvaloka-dhiṣaṇaṁ mudam āpa devaḥ

The Supreme Lord (**devaḥ**), by his māyā-śakti (**ajayā ātma-śaktyā**), created (**sṛṣṭvā**) innumerable species of life (**vividhāny purāṇi**) to house the conditioned souls, such as trees, reptiles, animals (**vṛkṣān sarīrpa-paśūn**), birds, snakes and so on (**khaga-dandaśūkān**), but he was not satisfied within his heart (**tais tair atuṣṭa-hṛdayaḥ**). Then he created human life (**puruṣaṁ vidhāya**), which offers the conditioned soul sufficient intelligence to perceive the Lord (**brahma avaloka-dhiṣaṇaṁ**), and he then became pleased (**mudam āpa**).

Since the Lord created the human body for attaining liberation, one should not use it to go to hell.

The Lord created many bodies (purāṇi).

He then created the human body in which intelligence gives one direct vision of the Supreme Lord.

Śruti says *puruṣatve cāvistarām ātmā:*

the Lord manifested as the human being.

tathā tābhyo gām ānayan tā abruvan na vai no'yam alam iti
tābhyo'svam ānayan tā abruvan na vai no'yam alam iti |
tābhyaḥ puruṣam ānayattā abruvan sukṛtaṁ bata

He brought the devatās a cow.

But they were not satisfied.

He brought them a horse but they were not satisfied.

He brought them the human being, and they accepted the
human.. Aitareya Upanisad

(25th Guru) --Learning from his own body (24 -29)

|| 11.9.29 ||

labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇam yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

Having attained (**labdhvā**) after many births (**bahu-sambhava ante**) the rare human body (**su-durlabham idaṁ mānuṣyam**) which is temporary (**anityam**) but of value (**apīha artha-dam**), the intelligent person (**dhīraḥ**) should immediately strive (**tūrṇam yateta**) for spiritual life (**niḥśreyasāya**) as long as the body lives (**na pated yāvan**), because the body dies after being born (**anu-mṛtyu**). Material enjoyment is available in all forms of life (**viṣayaḥ khalu sarvataḥ syāt**).

The human body is temporary but full of value, since by the human body one can attain what is eternal.

One should thus endeavor for the highest benefit as long as the body lives because the body is temporary: after being born, it dies.

Material enjoyment (viṣayah) is possible in all bodies such as dogs.

Section – III

Avadhuta brahmana leaves
(30 -33)

Avadhuta brahmana leaves (30 -33)

|| 11.9.30 ||

evam sañjāta-vairāgyo
vijñānāloka ātmani
vicarāmi mahīm etām
mukta-saṅgo 'nahaṅkṛtaḥ

Having learned from my gurus (**evam**), having developed detachment (**sañjāta-vairāgyo**) and seeing through realization of Paramātmā (**vijñānāloka ātmani**), I wander the earth (**vicarāmi mahīm etām**) without attachment or false ego (**mukta-saṅgo anahaṅkṛtaḥ**).

The King had said **tvam tu kalpaḥ kavir dakṣaḥ**: you are capable, learned, and expert, but are inactive. (SB 11.7.29)

The avadhūta answers the King's query in this verse.

I see through spiritual realization of Paramātmā (vijñānālokaḥ).

Avadhuta brahmana leaves (30 -33)

|| 11.9.31 ||

na hy ekasmād guror jñānam
su-sthiram syāt su-puṣkalam
brahmaitad advitīyam vai
gīyate bahudharṣibhiḥ

Although the Lord is one without a second (**brahmaitad advitīyam vai**), the sages have described him (**rṣibhiḥ gīyate**) in many different ways (**bahudhā**). Therefore one may not be able to acquire (**na hy syāt**) firm and complete knowledge (**su-sthiram su-puṣkalam jñānam**) from one guru (**ekasmād guror**).

It is said **mad abhijñam gurum śāntam upāsīta:**

one should worship a peaceful guru who knows me (SB 11.10.5) and

tasmād gurum prapadyeta jijñāsuḥ śreya uttamam:

the inquisitive person should surrener to the superior guru.

(SB 11.3.21) From these statements it is understood that one should accept only one guru.

Śvetaketu, Bṛgu and others did not accept many gurus.

And true, I also have accepted one guru who gives instruction on mantra.

But considering things which act as examples of what is favorable or unfavorable for performing worship, I have made those things my gurus.

They are my śikṣā-gurus, teaching by negative or positive example.

Śrīdhara Svāmī has supplied this verse:

kapota-mīna-hariṇā kumārī-gaja-pannagāḥ |

pataṅgaḥ kuraraś cāṣṭau heyārthe guruvo matāḥ ||

madhukṛṇ madhuhartā ca piṅgalā ca dvayos trayāḥ |

upādeyārtha-vijñāne śeṣāḥ pṛthvy-ādayo matāḥ ||

The pigeon, fish, deer, young girl, elephant, snake, moth and kurara bird are gurus teaching what to avoid.

The bee, honey collector, and Piṅgalā teach what to avoid and what to accept.

Other items such as the earth teach what should be accepted.

There can be many śikṣā-gurus who generally strengthen one's knowledge.

That is explained in this verse. “Should we accept śikṣā-gurus who have knowledge?”

That is true, but because knowledgeable persons have many philosophies, where will I find someone with the same philosophy as mine?

Brahman which is only one is glorified in many ways—impersonal and personal—by the sages.

It is also said **nāsāv ṛṣir yasya mataṁ na bhinnam**: a person is not a sage if he does not have a different opinion.

(Mahābhārata, Vana-parva 313.117)

Therefore I have accepted common objects as my śikṣā-gurus.

Avadhuta brahmana leaves (30 -33)

|| 11.9.32 ||

śrī-bhagavān uvāca
ity uktvā sa yadum vipras
tam āmantrya gabhīra-dhīḥ
vanditaḥ sv-arcito rājñā
yayau prīto yathāgatam

The Lord said: Having thus spoken to King Yadu (**ity uktvā sa yadum**), the wise brāhmaṇa (**gabhīra-dhīḥ viprah**) accepted obeisances and worship (**vanditaḥ sv-arcito**) offered by the King (**rājñā**). Pleased (**prīto**), he took permission and left exactly as he had come (**tam āmantrya yayau yathāgatam**).

The brāhmaṇa was Dattātreyā, for it has been said:

atrer apatyam abhikāṅkṣata āha tuṣṭo

datto mayāham iti yad bhagavān sa dattaḥ

yat-pāda-paṅkaja-parāga-pavitra-dehā

yogarddhim āpur ubhayīm yadu-haihayādyāḥ

The Lord, satisfied, said to Atri who desired a son, “I have given myself to you.”

Thus he was called Datta.

Those purified by the dust of Dattatreya’s feet, such as Yadu and Haihaya, attained perfection of yoga for enjoyment and liberation. SB 2.7.4

He left as he had come, by his own will.

Avadhuta brahmana leaves (30 -33)

|| 11.9.33 ||

avadhūta-vacaḥ śrutvā
pūrveṣāṁ naḥ sa pūrva-jaḥ
sarva-saṅga-vinirmuktaḥ
sama-citto babhūva ha

O Uddhava! Hearing the words of the avadhūta (**avadhūta-vacaḥ śrutvā**), the saintly King Yadu (**saḥ**), who is the forefather of our own ancestors (**naḥ pūrveṣāṁ pūrva-jaḥ**), became free from all material attachment (**sarva-saṅga-vinirmuktaḥ**), and began to see everything equally (**sama-citto babhūva ha**).