

**OM**

**Om Shree Krishnaaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

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श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM  
MOOLAM (ORIGINAL)**

**EKAADHESASKANDDAH (CANTO ELEVEN)**

॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namō Bhagavathe Vaasudhevaayah!**

॥ एकादशस्कन्धः ॥

**EKAADHESASKANDDAH (CANTO ELEVEN)**

॥ सप्तमोऽध्यायः - ७ ॥

**SAPTHAMOADDHYAAYAH (CHAPTER SEVEN)**

**([Bhagawaante UdhddhavOpadhesam – IrupaththiNaalu  
Gurukkanmaar] [Sree Krishna Bhagawaan’s Instructions Or Advices  
To Udhddhava – The Twenty-Four Guroos Or Teachers Of Nature  
From Whom Or Which We Can Learn Our Lessons])**

[We can read the advice or instructions given by Sree Krishna Bhagawaan to His staunchest devotee and ardent follower, Udhddhava, as he

requested Krishna to permit him to return to Vaikuntta along with his Master and Lord Krishna Bhagawaan. Sree Krishna instructed Udhddhava to renounce the interest in material life and accept Sanyaasa and continue to instruct and propagate His Religious Principles for the benefit and welfare of the World. Sree Krishna Bhagawaan convinces Udhddhava that as He has fulfilled the purpose of His Incarnation and Kali Yuga would beset soon after His disappearance from Earth, He has to return to His abode of Vaikuntta. He explained to Udhddhava that his, Udhddhava's, presence is essential here on Earth to spread His Principles. In order for that Udhddhava has to accept Sanyaasa, and he was explained the conversation once Yedhu Mahaaraaja had with an Avaddhootha Braahmana. Yedhu was most impressed how the Avaddhootha was able to live on this Earth without having any interest in any material possessions and in any fruitive actions and how he was able to attain blissful happiness always. Avaddhootha Braahmana explained to Yedhu Mahaaraaja that he learned how to lead a fully renounced life from Twenty-Four Spiritual Masters. Please continue to read for more details...]

श्रीभगवानुवाच

**SreeBhagawaanUvaacha (Bhagawaan Vaasudheva Sree Krishna Bhagawaan Said):**

यदात्थ मां महाभाग तच्चिकीर्षितमेव मे ।  
ब्रह्मा भवो लोकपालाः स्वर्वासं मेऽभिकाङ्क्षिणः ॥ १ ॥

1

Yedhaaththha Maam, Mahaabhaaga, thachchikeershithameva Me  
Brahmaa bhavo Lokapaalaah svarvvaasam  
Meabhikaankshithah.

Oh, Mahaabhaaga or Most Blissful Udhddhava! You are the most blessed and blissful. All what you said is accurate and true. I wish to do exactly the same. Brahmadheva, Maheswara or Mahaadheva Siva, Lokapaalaas, Dhevaas, and all without any doubt desire Me to return to My permanent abode of Vaikuntta.

मया निष्पादितं ह्यत्र देवकार्यमशेषतः ।

यदर्थमवतीर्णोऽहमंशेन ब्रह्मणार्थितः ॥ २॥

2

Mayaa nishpaadhitham hyathra Dhevakaaryamaseshathah  
Yedharththamavatheernnoahamamsena Brahmanaarththithah.

As requested by Ddhaathaav or Brahmadheva, I took the Incarnation on Earth as Krishna or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan and fulfilled the desires and wishes of Dhevaas and removed or diminished burden of Earth along with Raama or Sankarshana Belabhadhra Bhagawaan.

कुलं वै शापनिर्दग्धं नङ्क्ष्यत्यन्योन्यविग्रहात् ।  
समुद्रः सप्तमेऽहन्येतां पुरीं च प्लावयिष्यति ॥ ३॥

3

Kulam vai saapanirdhdhegdhddham nengkshyathyanyonyavigrahaath  
Samudhrah saphameahnyethaam pureem cha plaavayishyathi.

Yaadhava dynasty is also almost on the verge of total destruction due to the curse from Sagely Braahmanaas. They will fight among themselves One Another and all of them will be killed, and the entire dynasty will be perished. On the Seventh day from today the ocean will rise up and inundate the entire city of Dhvaaraka and the city will be submerged under water.

यर्होवायं मया त्यक्तो लोकोऽयं नष्टमङ्गलः ।  
भविष्यत्यचिरात्साधो कलिनापि निराकृतः ॥ ४॥

4

Yerhyevaayam Mayaa theyktho lokoayam nashtamanggalah  
Bhavishyathyachiraath Saaddho! Kalinaapi niraakrithah.

When this Dhvaarakaapuri, for that matter the World or Universe, is abandoned by Me, Yedhooththama Uththamasloka Dheithyaari Achyutha

Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, instantaneously it will become inauspicious and devoid of all prosperity and auspiciousness and bereft of all its piety. And as soon as I abandon this world the devilish Kali will conquer this world and the Age of Kali will begin. And in Kali Kaala, the Earth will be bereft of all piety.

न वस्तव्यं त्वयैवेह मया त्यक्ते महीतले ।  
जनोऽधर्मरुचिर्भद्र भविष्यति कलौ युगे ॥ ५॥

5

Na vasthavyam thvayaiveha Mayaa thyekthe maheethale  
Jenoaddharmmaruchirbhadhra! Bhavishyathi Kalau yuge.

Oh, Most Auspicious and Sagely Udhddhava! As soon as I abandon this world, Kali Kaala will start and in the Age of Kali the people will be addicted to selfish and sinful activities and thus the people of Kali Kaala would be evil and sinful. If you, My dear Devotee, continue to live in this world after my departure, it is going to be painful and difficult for you and other devotees to live with faithless non-devotees.

त्वं तु सर्वं परित्यज्य स्नेहं स्वजनबन्धुषु ।  
मय्यावेश्य मनः संयक् समदृग्विचरस्व गाम् ॥ ६॥

6

Thvam thu sarvvaṃ parithyejya sneham svajenabenddhushu  
Mayyaavesya manah samyak samadhrigvicharasva gaam.

Hey, Most Sagely Udhddhava! Therefore, you also renounce completely all your material attachments to relatives, own people, friends, and of any material interests and meditatively and concentratedly fix Me, Your Master and Supreme Lord Krishna Bhagawaan, in your heart and mind and have nothing other 'I – The Paramaathma – 'in your mind, heart, and consciousness and see everything and anything with equanimity and the feeling of non-duality in this universe. Thus, without having any sorrows or

distresses, wander around the world with blissful happiness of Aathmajnaanam.

यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः ।  
नश्वरं गृह्यमाणं च विद्धि मायामनोमयम् ॥ ७॥

7

Yedhidham manasaa vaachaa chakshurbhyaam srevanaadhibih  
Nasvaram grihyamaanam cha vidhddhi maayaamanomayam.

Hey, Most Sagely Udhddhava! Whatever you perceive in this material world with your mind, speech, ears, eyes, and other senses are all perishable illusory creations that One imagines in his mind to be real, due to Power of Maaya or Illusory Power. Therefore, please clearly understand that everything in this universe is unreal including the universe itself.

पुंसोऽयुक्तस्य नानार्थो भ्रमः स गुणदोषभाक् ।  
कर्माकर्मविकर्मेति गुणदोषधियो भिदा ॥ ८॥

8

Pumsoayukthasya naanaarththo bhremah sa gunadhoshabhaak  
Karmmaakarmmavikarmmethi gunadhoshaddhiyo bhidhaa.

One who is unable to control and balance his mind would definitely be bewildered in all these multiplicities incorrectly thinking that they are all real due to the power of Maaya. It is simply because, One thinks that: 'something as good and some other thing as bad' and such dualities like 'good and bad; happiness and sorrow; high and low; virtue and evil; etc. 'Those who have such dualities, they categorize all their actions into three types: 1) Karmma or compulsory duties, 2) Akarmma or non-performance of activities, and 3) Vikarmma or forbidden activities.

तस्माद्युक्तेन्द्रियग्रामो युक्तचित्त इदं जगत् ।  
आत्मनीक्षस्व विततमात्मानं मय्यधीश्वरे ॥ ९॥

9

Thasmaadhyukthendhriyagraamo yukthachiththa idham jegath  
Aathmaneeekshasva vithathamaathmaanam Mayyaddheesware.

Therefore, you control your senses fully and control your mind completely and see the Supreme Soul in this Universe, meaning the entire Universe as Aathma or Paramaathma or everything as One and there is not a Second and realize that this Universe is within You or Your Soul. And then you see that you – soul – within Akhileswara or Supreme God of the Universe or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. With that clear understanding you see Akhileswara or Supreme God of the Universe or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan within Me Who is Your Master Krishna or Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan.

ज्ञानविज्ञानसंयुक्त आत्मभूतः शरीरिणाम् ।  
आत्मानुभवतुष्टात्मा नान्तरायैर्विहन्यसे ॥ १० ॥

10

Jnjaanavijnjaasamyuktha aathmabhoothah sareerinaam  
Aathmaanubhavathushtaathmaa naantharaayairvihanyathe\*.  
naantharaayairvihanyase\*

With full attainment of Jnjaana or Conclusive Vedhic Knowledge and Vijnjaana or Realization of ultimate purpose of such Knowledge in practice, you would be able to perceive Aathmajnjaana or Transcendental Knowledge of the pure 'Self or Soul' and thus your mind would certainly be fulfilled and satisfied. With Aathmajnjaana or Transcendental Knowledge you would become dear to all living and nonliving, and moving and non-moving entities and elements of the world headed by Dhevaas. One who has attained Aathmajnjaana would never be hampered by any material disturbances in life.

दोषबुद्ध्योभयातीतो निषेधान्न निवर्तते ।  
गुणबुद्ध्यया च विहितं न करोति यथार्भकः ॥ ११ ॥

Dhoshabudhddhyobhayaatheetho nisheddhaanna nivarththathe  
Gunabudhddhya cha vihitham na karothe yetthaarbhakah.

Even for those who have overcome the concept of duality like good and bad etc. with attainment of Aathmajnaana would still consider or be hindered by forbidden activities like doable and non-doable according to religious injunctions. This is simply spontaneous, just like an innocent child, and not because he is thinking of material good and evil of his activity. [This is the reason why Avaddhoothaas are not engaging in certain, or actually any, activities.]

सर्वभूतसुहृच्छान्तो ज्ञानविज्ञाननिश्चयः ।  
पश्यन् मदात्मकं विश्वं न विपद्येत वै पुनः ॥ १२॥

Sarvabhoothasuhrichcchaantho jnjaanavijnjaananischayah  
Pasyan madhaathmakamvisvam na vipadhyetha vai punah.

One who is endowed with Jnjaana and Vijnjaana is a kind well-wisher of All living-beings and is always peaceful and rigidly fixed in the transcendental knowledge and realization, will see Me, Uththamasloka Vaasudheva Sree Krishna Bhagawaan, in everything. Such a person will never fall down into the cycle of deaths and births.

श्रीशुक उवाच

**SreeSuka Uvaacha (Sree Suka Brahmarshi Said):**

इत्यादिष्टो भगवता महाभागवतो नृप ।  
उद्धवः प्रणिपत्याह तत्त्वज्ञासुरच्युतम् ॥ १३॥

Ithyaadhishto Bhagawathaa Mahaabhaagawatho Nripa!  
Udhddhavah prenipathyaaha thaththvajijnjaasurAchyutham.

Hey, Nripa! When Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan instructed or advised Udhddhava, the Bhakthaagresara or the most exalted Devotee and Mahaabhaaga or Blissfully Fortunate and Realized, worshiped and offered devotional obeisance and prostrated at the Lotus Feet of His Master Vaasudheva Sree Krishna Bhagawaan and spoke or inquired as follows:

उद्धव उवाच

**Udhddhava Uvaacha (Bhakthaagresara Udhddhava Said):**

योगेश योगविन्यास योगात्मन् योगसम्भव ।  
निःश्रेयसाय मे प्रोक्तस्त्यागः सन्यासलक्षणः ॥ १४॥

14

Yogesa! Yogavinyaasa! Yogaathman! Yogasambhava!  
Nihsreyasaaya me prokthasthyaagah sanyaasalekshanah.

Oh, Uththamasloka Vaasudheva Sree Krishna Bhagawaan! You are Yogesa, Supreme Lord and Controller of Mystic Yoga. You are Yogaathman, meaning You are the Soul of Mystic Yoga. You are Yogavinyaasa, Assemblage or Resource or Embodied Form of Mystic Yoga. You are Yogasambhava, the Origin, Cause, and Source of Mystic Yoga. You are The Supreme Soul Who is realized and Who can be realized by Mystic Yoga. Oh, Bhagawan! For my, Udhddhavaa's, supreme benefit You have explained the systematic procedure and technique for giving up or renouncing the material world through Sanyaasa or renunciation.

त्यागोऽयं दुष्करो भूमन् कामानां विषयात्मभिः ।  
सुतरां त्वयि सर्वात्मन्नभक्तैरिति मे मतिः ॥ १५॥

15

Thyaagoayam dhushkaro, bhooman, kaamaanaam vishayaathmabhih  
Sutharaam thvayi sarvaathmannabhakthairithi me mathih.



Oh, Mahaathma Sree Krishna Bhagawan! Those of whose minds are attached and interested in sense gratification, it is most difficult for them to renounce material enjoyments. Especially, for those who are bereft of devotion unto You, The Sarvvaathma or The Supreme Soul of all Entities and Elements, it is rather impossible to renounce material enjoyments of sense gratification. That is what I think within my mind.

सोऽहं ममाहमिति मूढमतिर्विगाढः  
त्वन्मायया विरचितात्मनि सानुबन्धे ।  
तत्त्वञ्जसा निगदितं भवता यथाहं  
संसाधयामि भगवन्ननुशाधि भृत्यम् ॥ १६॥

16

Soaham mamaahamithi mooddamathirvigaadda-  
Sthvanmaayayaa virachithaathmani saanubenddhe  
Thathvanjjasaa nignedhitham Bhawathaa yetthaaham  
Samsaaddhayaami Bhagawannanusaaddhibhrithyam.

Oh, Vaasudheva Sree Krishna Bhagawan! I myself am so foolish because my consciousness is merged in my material body and bodily reactions, which are all manufactured or manifested by Your Own Maaya or Illusory Energy. Thus, I am thinking that: “this material body, wife, children, and all these relatives and friends are mine.” Therefore, Oh my Master and Lord please instruct me, Your poor and ignorant servant. Please explain to me in detail how can I easily carry out Your instructions.

सत्यस्य ते स्वदृश आत्मन आत्मनोऽन्यं  
वक्तारमीश विबुधेष्वपि नानुचक्षे ।  
सर्वे विमोहितधियस्तव माययेमे  
ब्रह्मादयस्तनुभृतो बहिरर्थभावाः ॥ १७॥

17

Sathyasya The svadhrisa aathmana aathmaanoanyam  
VakthaaramEesa! Vibuddheshvapi naanuchakshe  
Sarvve vimohithaddhiyasthava maayayEsa!

Brahmaadhayasthanubhritho behirarththavabhaavaah.

Oh, Vaasudheva Sree Krishna Bhagawan! You are Sarvveswara or the Lord and Protector of All. You are Aathma-Roopa or the Embodied Form of Soul and Sarvvaathma or Soul of All. You are Imperishable and Eternal. You are Eternally Effulgent as Sarvvaathma. You are Eeswara or Supreme God. Nobody, including the Dhevaas of Heaven do not know Your Principles. All the Dhevaas starting from Brahmadheva consider the physical body is real and they are their Sareera or Body because of the Power or Influence of Your Maaya or Illusory Energy.

तस्माद्भ्रुवन्तमनवद्यमनन्तपारं  
सर्वज्ञमीश्वरमकुण्ठविकुण्ठधिष्ण्यम् ।  
निर्विण्णधीरहमु ह वृजिनाभितप्तो  
नारायणं नरसखं शरणं प्रपद्ये ॥ १८॥

18

Thasmaadhbhawanthamanavadhyamananthapaaram  
SarvvajnjamEeswaramakuttavikunttaddhishnyam  
Nirvvinnaddheerahamu ha vrijinaabhithaptho  
Naaraayanam narasakham saranam prepadhye.

Therefore, I am feeling weary of this material life and tormented by its distresses and miseries, and I am unconditionally surrendering unto You as You are the Perfector and Master. You are Anantha or Unlimited. You are Sarvvajnja or All-Knowing or Knower of All or Omniscient. You are Sarvveswara or The Supreme Personality of God and The God and Protector and Master of All. You are Vaikuntta Vaasi or One Whose Permanent Abode is Vaikuntta. You are Kaala Dhesa Atheetha or One Who is beyond The Time and Place. You are All-Pervading. Vaikuntta is beyond the reach of Time and Place as it is Eternal and Infinite. You are Nara-Sakha Naaraayana, or You are Bhagawaan Naaraayana Who is the most Intimate Friend of Nara or Human Being. Oh, Nara-Sakha Naaraayana! Therefore, I am unconditionally surrendering at Your Lotus Feet and taking refuge and shelter at Your Lotus Feet which is the shelter and refuge for Your devotees.

श्रीभगवानुवाच

**SreeBhagawaanUvaacha (Bhagawaan Vaasudheva Sree Krishna  
Bhagawaan Said):**

प्रायेण मनुजा लोके लोकतत्त्वविचक्षणाः ।  
समुद्धरन्ति ह्यात्मानमात्मनैवाशुभाशयात् ॥ १९॥

19

Praayena manujaa loke lokathaththvavichakshanaah  
Samudhddharanthi hyaathmaanaivaasubhaasayaath.

Those human beings who can analyze with expertise the actual situation of the Prepanjcha or material life of this material world are able to raise themselves above and beyond the inauspicious life of gross material gratifications.

आत्मनो गुरुरात्मैव पुरुषस्य विशेषतः ।  
यत्प्रत्यक्षानुमानाभ्यां श्रेयोऽसावनुविन्दते ॥ २०॥

20

Aathmano Gururaathmaiva Purushasya viseshathah  
Yetha prethyakshaanumaanaabhyaam sreyoasaavanuvindhathhe.

An intelligent person who is expert in perceiving the world around him and applying sound logic can achieve the real benefit through his own intelligence and logical analytical skill. Thus, One can act and become One's own instructing Spiritual Master. [This is when One knows fully well that the world around him and himself is not real and the only real thing is his 'Self or Soul' and that Self is everything without a duality.]

पुरुषत्वे च मां धीराः साङ्ख्ययोगविशारदाः ।  
आविस्तरां प्रपश्यन्ति सर्वशक्त्युपबृंहितम् ॥ २१॥

21

Purushathve cha Maam ddheeraah Saamkhyayogavisaaradhaah  
Aavistharaam prepasyanthi sarvvasakthyupabrimhitham.

In the human form of life, those who are self-controlled and expert in the science of Saamkhya or Saankhya Yoga can directly see Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan, Who is Perfect with all My Potencies.

एकद्वित्रिचतुष्पादो बहुपादस्तथापदः ।  
बह्व्यः सन्ति पुरः सृष्टास्तासां मे पौरुषी प्रिया ॥ २२॥

22

Ekadhvithrichathushpaadho behupaadhasathatthaaapadha  
Behvvyah santhi purah srishtaasthaasaam me paurushee priyaa.

There are innumerable species of created bodies in this world, some with One leg, others with Two, Three, Four, or More legs, and yet others with no legs at all. But of all these, human form is most dear to Me, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan. Hey, Udhdhava! Please understand that.

अत्र मां मार्गयन्त्यद्धा युक्ता हेतुभिरीश्वरम् ।  
गृह्यमाणैर्गुणैर्लिङ्गैर्ग्राह्यमनुमानतः ॥ २३॥

23

Athra Maam maarggayanthiyadhdhaa yukthaa hethubhirEeswaram  
Grihyamaanaairgunairlinggairagraahyamanaathah.

I, Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, am Eeswara or Supreme God. I am Agraahya or I can never be captured or understood by sense perceptions. Those scholars of human personalities use their faculties of intelligence of perception to directly search for Me for both

direct or apparent and indirectly ascertained symptoms and signs. And thus, they are constantly researching and analyzing to perceive and conceive Me.

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।  
अवधूतस्य संवादं यदोरमिततेजसः ॥ २४॥

24

Athraapyudhaaharantheemamithihaasam puraathanam  
Avaddhoothasya samvaadham yedhoramithathejasah.

Oh, Mahaathma Udhddhava! I shall now narrate an Ithihaasa or a story detailing the conversation between Mahaaraaja Yedhu and an Avaddhootha or a fully renounced Sage or a Mendicant in ancient time for your clear understanding. Please listen carefully. [Yedhu Mahaaraaja is the Founding Father of Yaadhava Dynasty.]

अवधूतं द्विजं कञ्चिच्चरन्तमकुतोभयम् ।  
कविं निरीक्ष्य तरुणं यदुः पप्रच्छ धर्मवित् ॥ २५॥

25

Avaddhootham Dhvijam kanjchichcharanthamakuthobhayam  
Kavim nireekshya tharunam Yedhuh paprechccha ddharmmavith.

Once Mahaaraaja Yedhu came across a certain Braahmana Avaddhootha, who appeared to be quite young and scholastically learned, wandering about fearlessly disregarding what is happening around and for him as well in this world. Yedhu Mahaaraaja, himself, being well learned of spiritual science, the King took up the opportunity and inquired with the Avaddhootha Braahmana as follows:

यदुरुवाच

**YedhUruvaacha (Yedhu Mahaaraaja Said):**

कुतो बुद्धिरियं ब्रह्मन्नकर्तुः सुविशारदा ।  
यामासाद्य भवाँल्लोकं विद्वांश्चरति बालवत् ॥ २६॥

Kutho budhddhiriyam Brahmannaakaraththuh suvisaaradhaa  
Yaamaasaadhya bhavaamilloke vidhvaamscharathi baalavath.

Oh, Brahman, One who has Brahmajnjanam or Transcendental Knowledge of Aathma or Soul, Avaddhootha Braahmana! Even though you are not engaged in any practical religious activity, you have acquired supreme knowledge and most expert understanding of all things and all people and all entities and elements of the entire Universe. Oh, Great Scholarly Master! Kindly tell me how you acquire this extraordinary intelligence and knowledge, and how and why you are traveling freely throughout the world behaving as if you are a small child who is not concerned and affected by anything around him?

प्रायो धर्मार्थकामेषु विवित्सायां च मानवाः ।  
हेतुनैव समीहन्ते आयुषो यशसः श्रियः ॥ २७॥

Praayo ddharththakaameshu vivithsaayaam cha maanavaah  
Hethunaiva sameehanthe aayusho yesasah siryah.

Generally, the human beings are engaging in their dutiful activities adhering to religiosity, economic development, sense gratification, and also attainment of transcendental knowledge of Aathma or Soul for Moksha or salvation. But the material motives behind all the activities are to increase the duration of their lives, acquire fame and name, and enjoy material opulence.

त्वं तु कल्पः कविर्दक्षः सुभगोऽमृतभाषणः ।  
न कर्ता नेहसे किञ्चिज्जडोन्मत्तपिशाचवत् ॥ २८॥

Thvam thu kalpah kavirdhdhekshah subhagoamrithabhaashanah  
Na karththaa nehase kinjchijjedonmaththapisaachavath.

Even though you are so capable, strong, well learned with scholastic knowledge, expert in all fields, smart, handsome, and most eloquent; are not engaged in doing anything, nor even desire doing anything; rather appear so stupid, crazy, and maddened as if you are a ghostly creature.

जनेषु दह्यमानेषु कामलोभदवाग्निना ।  
न तप्यसेऽग्निना मुक्तो गङ्गाम्भःस्थ इव द्विपः ॥ २९॥

29

Jeshu dhehyamaaneshu kaamalobhadhevaagninaa  
Na thapyaseagninaa muktho Genggaambhahsttha iva dhvipah.

Generally, almost all human beings are getting burned in the wild forest fire of lust and greed, you remain fully free and blissfully happy and unaffected by that wildfire. You are just like an elephant who takes shelter from the forest fire by standing and enjoying within the heavy flow of water of holy Ganga River.

त्वं हि नः पृच्छतां ब्रह्मन्नात्मन्यानन्दकारणम् ।  
ब्रूहि स्पर्शविहीनस्य भवतः केवलात्मनः ॥ ३०॥

30

Thvam hi nah prichcchathaam, Brahmannaathmanyaaanandhakaaranam  
Broohi sparsaviheenasya bhavatahh kevalaathmanah.

Oh, Brahman, Avaddhootha Braahmana! We see that you are devoid of any contact with material enjoyment and that you are travelling alone without any companions or any family members. Therefore, please explain to us the cause and how it is possible for you to enjoy the ecstasy of blissful happiness that you are feeling within yourself.

श्रीभगवानुवाच

**SreeBhagawaanUvaacha (Bhagawaan Vaasudheva Sree Krishna  
Bhagawaan Said):**

यदुनैवं महाभागो ब्रह्मण्येन सुमेधसा ।  
पृष्टः सभाजितः प्राह प्रश्रयावनतं द्विजः ॥ ३१ ॥

31

Yedhoonaivam Mahaabhaago Brahmanyena sumedddhasaa  
Prishtah sbhaajithah praaha presrayaavanatham Dhvijah.

The most intelligent Yedhu Mahaaraaja, who is a sincere and ardent devotee of Braahmanaas, bowed down his head and waited with respectful obeisance. Pleased with the attitude of Yedhu Mahaaraaja, Avaddhootha Braahmana began to reply:

ब्राह्मण उवाच

**Braahmana Uvaacha (Avaddhootha Braahmana Said):**

सन्ति मे गुरवो राजन् बहवो बुद्ध्युपाश्रिताः ।  
यतो बुद्धिमुपादाय मुक्तोऽटामीह तान् शृणु ॥ ३२ ॥

32

Santhi me Guravo, Raajan, behavo budhddhyupaasrithaah  
Yehto budhddhimupaadhaaya mukthoataameeha, than srinu.

Hey, Ddharaneesa or Emperor of the Earth! I have, with my intelligence, accepted many Guroos or Preceptors or Spiritual Masters and taken shelter of them with their intelligences. With the help of the knowledge gained from them, I am wandering freely in this world as a fully liberated and completely renounced person. I am free from all material attachments.

पृथिवी वायुराकाशमापोऽग्निश्चन्द्रमा रविः ।  
कपोतोऽजगरः सिन्धुः पतङ्गो मधुकृद्गजः ॥ ३३ ॥

33

Pritthivee VaayurAakaasamAapoAgneesChandhramaa Ravih  
Kapothoajagerah sinddhuh pathanggo maddhukridhgejah.



मधुहा हरिणो मीनः पिङ्गला कुररोऽर्भकः ।  
कुमारी शरकृत्सर्प ऊर्णनाभिः सुपेशकृत् ॥ ३४॥

34

Maddhuhaa harino Meenah pinggalaa kuraroarbhakam  
Kumaaree sarakrith Sarppa oornnanaabhih supesakrith.

Hey, Yedhu Mahaaraajan! Mainly I have taken shelter of Twenty-Four Guroos. They are: 1) Earth, 2) Air, 3) Sky, 4) Water, 5) Fire, 6) Moon, 7) Sun, 8) Pigeon, 9) Python, 10) The Sea, 11) Moth, 12) Honeybee, 13) Elephant, 14) Honey-thief, 15) The Deer, 16) The Fish, 17) The Prostitute Pinggala, 18) The Kurara Bird or Osprey, 19) The Child, 20) The Young Girl, 21) The Arrow Maker, 22) The Serpent, 23) The Spider, and 24) The Wasp.

एते मे गुरवो राजन् चतुर्विंशतिराश्रिताः ।  
शिक्षा वृत्तिभिरेतेषामन्वशिक्षमिहात्मनः ॥ ३५॥

35

Ethe me guravo raajamschathurvvimsathiraasrithaah  
Sikshaa vriththibhiretheshaamanvasikshamihaathmanah.

Oh, My Dear King! Having seen and studied their activities in their life, I have learned the Science of Self.

यतो यदनुशिक्षामि यथा वा नाहुषात्मज ।  
तत्तथा पुरुषव्याघ्र निबोध कथयामि ते ॥ ३६॥

36

Yetho yedhanusikshaami yetthaa vaa Naahushaathmaja!  
Thaththatthaa purushavyaaghra! Niboddha kathayaami the.

Oh, Naahushaathmaja or The Son of Nahushaa's Son (Yeyaathi) or The Son of Yeyaathi! You are the best of all Men or Lion of Men. I will now explain to you what and how I learned from each of these Guroos.

भूतैराक्रम्यमाणोऽपि धीरो दैववशानुगैः ।  
तद्विद्वान्न चलेन्मार्गादन्वशिक्षं क्षितेर्रतम् ॥ ३७॥

37

Bhoothairakremyamaanoapi ddheero Dhaiwavasaanugaih  
Thadhvidhvaanna chalenmaarggaadhvasiksham kshithervratham.

A person who is intelligent and sober, even when harassed and tormented by other living beings, should understand that his aggressors are acting helplessly under control of God or Fate, and thus should never be distracted from the progress of his own Path of religiosity. This rule I have learned from Earth. [The Earth is so patient and tolerant that it never reacts; however it is tormented and afflicted by the living and non-living entities and elements.]

शश्वत्परार्थसर्वेहः परार्थैकान्तसम्भवः ।  
साधुः शिक्षेत भूभृत्तो नगशिष्यः परात्मताम् ॥ ३८॥

38

Sasvath paraarthtthasarvvehah paraarthtthaikaanthasambhavah  
Saaddhu sikshetha bhoobhriththo nagashishyah paraathmathaam.

A Saintly Person should selflessly engage in activities devoting all his effort for the benefit and welfare of others as that is the reason for his own very existence. I learned this lesson from the Mountain as its existence is not for the sake of itself but for the benefit of entities and elements of the universe. Thus, Mountain is my Guru who taught me to devote my life for others.

प्राणवृत्त्यैव सन्तुष्येन्मुनिर्नैवेन्द्रियप्रियैः ।  
ज्ञानं यथा न नश्येत नावकीर्येत वाङ्मनः ॥ ३९॥

39

Praanavriththyaiva santhushyenmunirnaivEndhriyapriyaih  
Jnjaanam yetthaa na nasyetha naavakeeryetha vaangmanah.

Similarly, as a disciple of a Tree, I learned to dedicate life for others as the trees are living for others. The existence of the Tree is not for itself. The Tree is living for the benefit of others. A learned Sage should find satisfaction and fulfillment in the simple maintenance of his existence and should not seek satisfaction and fulfillment through gratification of his material senses. In other words, One should care the material body only in such a way that One's higher knowledge is not destroyed so that One's speech and mind are not deviated from Self-Realization.

विषयेष्वविशन् योगी नानाधर्मेषु सर्वतः ।  
गुणदोषव्यपेतात्मा न विषज्जेत वायुवत् ॥ ४० ॥

40

Vishayeshvaavisan Yogee naanaaddharmmeshu sarvvathah  
Gunadhoshavyepethaathmaa na vishajjetha Vaayuvath.

Even if a Yogi or a Saintly Person is surrounded by innumerable material objects, which possess both good and bad qualities, he should not be affected or concerned of either the goodness or the badness of them and should not become entangled even when in contact with material objects but rather act like Wind. [The Wind is not affected even if it carries a good smell or foul smell, the Wind always remains as pure as it is.]

पार्थिवेष्विह देहेषु प्रविष्टस्तद्गुणाश्रयः ।  
गुणैर्न युज्यते योगी गन्धैर्वायुरिवात्मदृक् ॥ ४१ ॥

41

Paarththiveshviha dheheshu previshtasthahgunaasrayah  
Gunairna yujyathe Yogee Genddharvaayurivaathmadhrik.

A Sage who is Self-Realized, even while living with a material body, should always understand that 'he' is pure Aathma or Self or Soul and not the perishable material body. But a true Self-Realized Yogi should realize the qualities and functions of the material body are in no way affecting or influencing the Soul and never getting entangled or attached just as the Wind which carries various aromas does not actually mix with them

knowing that those aromas are not its own. [This is another explanation of the previous stanza.]

अन्तर्हितश्च स्थिरजङ्गमेषु  
ब्रह्मात्मभावेन समन्वयेन ।  
व्याप्त्याव्यवच्छेदमसङ्गमात्मनो  
मुनिर्नभस्त्वं विततस्य भावयेत् ॥ ४२॥

42

Antharhithascha stthirajenggameshu  
Brahmaathabhaavena samanvayena  
Vyaapthaavyevachcchedhamasaggamaathmano  
Munirnnabhasthvam vithathasya bhaavayeth.

A thoughtful Sage, even while living within a material body, should understand him to be pure soul. Similarly, One should realize that the 'Self or Soul' enters all forms of material life, both moving and non-moving and thus the individual Souls are All-Pervading. A Sage should further observe and realize that Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is simultaneously present within all things. Both The Jeevaathma or Individual Soul and The Paramaathma or Super Soul can be understood from the nature of the Sky: although the Sky extends everything and everywhere but rests within the Sky, the Sky does not mix with anything, nor can it be divided by anything.

तेजोऽब्रन्नमयैर्भावैर्मैघाद्यैर्वायुनेरितैः ।  
न स्पृश्यते नभस्तद्वत्कालसृष्टैर्गुणैः पुमान् ॥ ४३॥

43

ThejoabannamayairbhaavairmMeghadhyairVaayunerithaih  
Na sprisythe nabhasthadvath Kaalasishtairggunaih Pumaan.

The Self or the Soul is not affected or not changed by the contact with Thrigunaas like Sathva, Rejas, and Thamo Gunaas of material modes of nature. Although the Soul or living entity entered within material body

constituted of Panjcha Maha Thatthvaas like Earth, Water, Fire, Air, and Space and impelled by the three modes of material nature created by Kaala or Eternal Time, his Eternal Spiritual Nature is never affected or never changed. It is just like how the mighty Wind which blows clouds and storms across the sky, the sky is never affected or implicated by these activities within the sky.

स्वच्छः प्रकृतितः स्निग्धो माधुर्यस्तीर्थभूर्नृणाम् ।  
मुनिः पुनात्यपां मित्रमीक्षोपस्पर्शकीर्तनैः ॥ ४४ ॥

44

Svachcchah prekrithathah snigdhdhho  
maaddhuryastheerththabhoornnrinaam  
Munih punaathyapaam mithrameekshopasparsakeerththanaih.

A Sagely Maamuni who is pure and clean like clean Water and with serene and divine behaviors and who speaks very sweetly, politely, and humbly and who is respected and revered by all others and who is pure and divine like a holy Theerththa purifies and divinizes all the worlds of the universe by his look, talk, and with divine Keerththans which proclaims the glories of Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

तेजस्वी तपसा दीप्तो दुर्धर्षोदरभाजनः ।  
सर्वभक्षोऽपि युक्तात्मा नादत्ते मलमग्निवत् ॥ ४५ ॥

45

Thejasvee thapasaa dheeptho dhurdhddharshodharabhaajanah  
Sarvvabhakshoapi yukthaathmaa naadhaththe malamagnivath.

A glorious Sage with brilliance of spiritual knowledge attained by execution of severe austerities is extremely powerful. Their consciousness is unshakable because they do not enjoy anything within the material world. For such a liberated Sage, his stomach is the begging pan, and he takes

whatever is offered to him as destiny and if by chance they happen to eat contaminated food, he is not affected just like how the fire is not affected by contaminated substances or materials that are offered and burned by it. [Just like how the fire is not inflicted on impurities by burning – or eating – impure substances, the glorious Sage is not affected by any impure food he eats.]

क्वचिच्छन्नः क्वचित्स्पष्ट उपास्यः श्रेय इच्छताम् ।  
भुङ्क्ते सर्वत्र दातृणां दहन् प्रागुत्तराशुभम् ॥ ४६ ॥

46

Kvachichcchannah kvachith spashta upaasyah sreya ichcchathaam  
Bhungkthe sarvvathra dhaathiinaam dhehan praaguththaraasubham.

Just like Fire, a Saintly Person may sometimes appear in concealed form and some other times reveal himself. For the welfare and upliftment of the conditioned souls who desire real blissful happiness, a Saintly Person may accept Worshipable position of a Spiritual Master, and thus like Fire he burns to ashes all past, present and future sinful reactions of his worshippers by mercifully accepting their offerings, whatever it is.

स्वमायया सृष्टमिदं सदसल्लक्षणं विभुः ।  
प्रविष्ट ईयते तत्तत्स्वरूपोऽग्निरिवैधसि ॥ ४७ ॥

47

Svamaayayaa srishtamidham sadhasallekshanam Vibhuh  
Previshta eeyathe thaththathsvaroopoagnirivaidhasi.

The Vibhu or The Supreme Lord Who is Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan is Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is the One Who created this Universe with the Power of His Maaya or Illusory Power and entered within the Universe as its Soul as the Supreme Soul of all the souls of each and every element in it. Just like Fire appears in different forms and

different sizes in the pieces of wood of different sizes and qualities, The Omnipotent and Omni Powerful Supreme Lord have entered in material bodies of higher and lower life forms created by His Own Potency and appear to assume the identity of each.

विसर्गद्विधाः श्मशानान्ता भावा देहस्य नात्मनः ।  
कलानामिव चन्द्रस्य कालेनाव्यक्तवर्त्मना ॥ ४८॥

48

Visarggaadhyaah smasaanaanthaa bhaavaa dhehasya naathmanah  
Kalaanaamiva Chandhrasya Kaalenaavyekthavarthmanah.

From the very moment of birth – including conception – till death when the body is taken to the graveyard each and every change happening according to Kaala or Time are all properties of the body and nothing, no changes happen to the soul, or the soul is never affected by changes happening to the body. Just like the waxing and waning of the Moon does not affect the Moon himself or itself at any time.

कालेन ह्योघवेगेन भूतानां प्रभवाप्ययौ ।  
नित्यावपि न दृश्येते आत्मनोऽग्नेर्यथार्चिषाम् ॥ ४९॥

49

Kaalena hyoghhavegena bhoothaanaam prebhavaapyayau  
Nithyaavapi na dhrisyetha aathmanoagneryetthaarchchishaam.

The mighty waves of Kaala or Time flow constantly without any interruption, like the powerful current of a river, and within that flow of Time imperceptibly cause the birth, growth, and death of innumerable material bodies. And yet the Soul, which is forced to change its position constantly, cannot perceive the actions and moves of Time. It is just like how the flames of a Fire appear and disappear at every moment and yet the creation and destruction are not noticed by the ordinary observer.

गुणैर्गुणानुपादत्ते यथाकालं विमुञ्चति ।  
न तेषु युज्यते योगी गोभिर्गा इव गोपतिः ॥ ५०॥

Gunairggunaanupaadhaththe yetthaakaalam vimunjchathi  
Na theshu yujyathe Yogee gobhirggaa iva gopathih.

A Saintly Person accepts all types of material objects with his material senses, and at the appropriate time, when the proper person approaches him and requests, he returns such material objects, and he never takes any interest or disinterest in those material objects. Thus, both in accepting and giving up the objects of material sense, he is not entangled and entrapped. It is just like how the Sun evaporates large quantities of water by its potent rays and later returns to the Earth in the form of rain at appropriate season or Time at appropriate place.

बुध्यते स्वे न भेदेन व्यक्तिस्थ इव तद्रतः ।  
लक्ष्यते स्थूलमतिभिरात्मा चावस्थितोऽर्कवत् ॥ ५१ ॥

Buddhyathe sve na bhedhena vyekthisttha iva thadhgethah  
Lekshyathe stthoolamathibhiraathmaa chaavastthithoarkkavath.

I learned the Transcendental Principle that The Same One Paramaathma or Supreme Soul appears like innumerable different souls in different forms of both moving and non-moving entities and elements of the Universe from the Sun as the Same Sun is reflected as different Suns in different objects like water and other material objects. Any intelligent person knows that there is only One Sun, but a dull minded person believes that he sees different Suns in different objects. Thus, I have learned from Sun that there is only One Soul which appears like innumerable different souls in different material beings.

नातिस्नेहः प्रसङ्गो वा कर्तव्यः क्वापि केनचित् ।  
कुर्वन् विन्देत सन्तापं कपोत इव दीनधीः ॥ ५२ ॥



Naathisnehah presanggo vaa karththavyah kvaapi kenachith  
Kurvvan vindhetha santhaapam kapotha iva dheenaddheeh.

One should never indulge in excessive love and or excessive attachment are not good for anyone or anything at any time; otherwise, One will have to experience suffering, just like a foolish pigeon.

कपोतः कश्चनारण्ये कृतनीडो वनस्पतौ ।  
कपोत्या भार्यया सार्धमुवास कतिचित्समाः ॥ ५३॥

53

Kapothah kschananranye krithaneedo vanaspathau  
Kapothyaa bhaaryayaa saardhddhamuvaas kathichith samaah.

Once a male pigeon lived in the forest along with wife. He had built a nest on a tree and lived with his wife for many years.

कपोतौ स्नेहगुणितहृदयौ गृहधर्मिणौ ।  
दृष्टिं दृष्ट्याङ्गमङ्गेन बुद्धिं बुद्ध्या बबन्धतुः ॥ ५४॥

54

Kapothau snehagunithahridhayau grihaddharmminau  
Dhrishtim dhrishtyaanggamanggena budhddhim budhddhyaa  
bebanddhathuh.

With intimate love they tied their minds tightly together with strong mutual bondage between them. They took care of their household responsibilities religiously and very sincerely with strong sentimental affectionate attachments, they were each attracted by the other's loving glances, bodily features, and their states of mind. Thus, they both were strongly and tightly bound to each other with affection and attachment.

शय्यासनाटनस्थानवार्ताक्रीडाशनादिकम् ।  
मिथुनीभूय विश्रब्धौ चेरतुर्वनराजिषु ॥ ५५॥

55

Sayyaasanaatanastthaanavaarththaakreedaasanaadhikam  
Mitthuneebhooya visrabddhau cherathurvanaraajishu.

Not only the pigeon pair had strong attachment, affection, and intimate love they also had infallible mutual trust and faithful belief. With such faithful trust and belief, they carried out their daily activities like resting, sitting, walking, standing, conversing, playing, eating, sleeping, and so forth as a loving couple moving from trees to trees of the forest.

यं यं वाञ्छति सा राजन् तर्पयन्त्यनुकम्पिता ।  
तं तं समनयत्कामं कृच्छ्रेणाप्यजितेन्द्रियः ॥ ५६ ॥

56

Yem yem vaanjcchathi saa raajamstharppayanthyankampithaa  
Tham tham samanayath kaamam krichcchrenaapyajithendhriyah.

Oh, Mahaaraaja Yeyaathi! The she-pigeon would flatteringly and romantically cajole her husband, and the he-pigeon – the husband – in return would gratify her by faithfully doing whatever she wanted even with great personal risk and difficulty. Thus, he could never control his senses in her association.

कपोती प्रथमं गर्भं गृह्णाती काल आगते ।  
अण्डानि सुषुवे नीडे स्वपत्युः सन्निधौ सती ॥ ५७ ॥

57

Kapothee pretthamam gerbham grihnathee kaala aagathe  
Andaanni sushuve neede svapathyuh sanniddhau sathee.

Then the chaste wife, the she-pigeon, conceived and experienced her first pregnancy. When the time came the chaste wife laid or delivered a number of eggs within the nest in the presence of her husband.

तेषु काले व्यजायन्त रचितावयवा हरेः ।

शक्तिभिर्दुर्विभाव्याभिः कोमलाङ्गतनूरुहाः ॥ ५८॥

58

Theshukaale vyejaayantha rechithaavayavaa Hareh  
Sakthibhirdhdhurvibhaavyaabhih komalaanggathanooruhaah

With infallible and unimaginable Mystic Power of Yedhooththama  
Uththamasloka Dheithyaari Achyutha Kesava Maaddhava  
Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree  
Krishna Bhagawaan Who is the Incarnation of Maddhusoodhana Who is  
Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree  
Mahaa Vishnu Bhagawaan all the eggs get hatched at appropriate time and  
the offspring birds came out with most attractive and extremely beautiful  
parts of body properly befitted with tiny hairs.

प्रजाः पुपुषतुः प्रीतौ दम्पती पुत्रवत्सलौ ।  
शृण्वन्तौ कूजितं तासां निर्वृतौ कलभाषितैः ॥ ५९॥

59

Prejaah pupushathuh preethau dhempathee puthravathsalau  
Srinvanthau koojitham thaasaam nirvrithau kalabhaashithaih.

Both the mother and father were extremely affectionate and loving to their  
offspring and took great pleasure in carefully listening to its awkward  
chirping which sounded extremely sweet and pleasing to the parents.  
Thus, with love, affection, and above all extreme care they both began to  
raise the little birds who were born for both of them.

तासां पतत्रैः सुस्पर्शैः कूजितैर्मुग्धचेष्टितैः ।  
प्रत्युद्गमैरदीनानां पितरौ मुदमापतुः ॥ ६०॥

60

Thaasaam pathathraih susparsaih koojithairmmugdhddhacheshtithaih  
Prethyudhgamairadheenaanaam pitharau mudhamaapathuh.

Both parent birds were so thrilled and excited and joyful by observing the soft wings of their little Ones, their sweet chirping, their lovely and innocent movements around the nest and their attempts to jump up and fly. Seeing that their children were happy, the parents were also more and more happy.

स्नेहानुबद्धहृदयावन्योन्यं विष्णुमायया ।  
विमोहितौ दीनधियौ शिशून् पुपुषतुः प्रजाः ॥ ६१ ॥

61

Snehaanubedhddhahridhayaavanyonyam Vishnumaayayaa  
Vimohithau dheenaddhiyau sisoona pupushathuh prejaah.

With the infallible Power of Supreme Vishnu Maaya, they were bewildered and on a day-by-day basis got more tightly bound and attached each one to the other before with the rope of love and affection. And the parents continued to take care more fondly of the young offspring born to them.

एकदा जग्मतुस्तासामन्नार्थं तौ कुटुम्बिनौ ।  
परितः कानने तस्मिन्नर्थिनौ चेरतुश्चिरम् ॥ ६२ ॥

62

Ekadhaa jegmathusthaasaamannarththam thau kutumbinau  
Parithah kaanane thasminnarththinau cherathuschiram.

दृष्ट्वा तान् लुब्धकः कश्चिद्यदृच्छातो वनेचरः ।  
जगृहे जालमातत्य चरतः स्वालयान्तिके ॥ ६३ ॥

63

Dhrishtvaa thaamllubddhakah kaschidhyedhrichcchaatho vanecharah  
Jegrihe jaalamaathathya charathah svaalayaanthike.

One day both the parents were extremely anxious and were wandering all around in the forest for a long time in search of food for their little offspring. At that time, a hunter was wandering in the forest looking for some prey

and noticed the young pigeons moving about near their nest. The hunter spread around his net and captured those innocent young birds.

कपोतश्च कपोती च प्रजापोषे सदोत्सुकौ ।  
गतौ पोषणमादाय स्वनीडमुपजग्मतुः ॥ ६४॥

64

Kapothascha kapothee cha prejaaposhe sadhothsukau  
Gethau poshanamaadhaaya svaneedamupajegmathuh.

As both parents were always equally interested in taking care of their offspring and constantly thinking of their welfare, they collected enough prey for their loving children and came back home, their nest.

कपोती स्वात्मजान् वीक्ष्य बालकान् जालसंवृतान् ।  
तानभ्यधावत्क्रोशन्ती क्रोशतो भृशदुःखिता ॥ ६५॥

65

Kapothee svaathmajaan veekshy a baalakaanjjaalasangvrithaan  
Thaanabhyaddhaavath krosanthee krosatho bhrisadhuhkhithaa.

Having caught the sight of her children trapped inside the net of the hunter and helplessly crying aloud for help and shelter, the mother pigeon was overwhelmed with miserable anguish and crying out, rushed towards her children as they cried out to her in return.

सासकृत्स्नेहगुणिता दीनचित्ताजमायया ।  
स्वयं चाबध्यत शिचा बद्धान् पश्यन्त्यपस्मृतिः ॥ ६६॥

66

Saasakrith snehagunithaa dheenachiththaayamaayayaa  
Svayam chaabeddyatha sichaa bedhddhaan pasyanthyapasmrithih.

Under the grip of the influence of the Eeswara Maaya or Mystic Illusory Power, of Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha

Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, the mother pigeon was tightly bound by the rope of love, her sorrow and anguish took over her completely. Being enslaved to sorrowful anguish she forgot about herself and that her children are helplessly trapped in the net spread by the hunter, and she cannot save them at all, she also went and fell in the same trap.

कपोतश्चात्मजान् बद्धानात्मनोऽप्यधिकान् प्रियान् ।  
भार्या चात्मसमां दीनो विललापातिदुःखितः ॥ ६७॥

67

Kapothaschaathmajaan bedhddhaanaathmanoapyaddhikaan priyaan  
Bhaaryaam chaathmasamaam dheeno vilalaapaathidhuhkhithah.

Seeing his own children, who were dearer to him than his own life itself, were fatally bound in the trap of the hunter's net along with his dearest wife, whom he considered equal in every respect and as an inseparable part of his own life, the poor and helpless pigeon began to lament wretchedly:

अहो मे पश्यतापायमल्पपुण्यस्य दुर्मतेः ।  
अतृप्तस्याकृतार्थस्य गृहस्त्रैवर्गिको हतः ॥ ६८॥

68

“Aho! Me pasythaapaayamalpapunyasya dhurmmatheh  
Athripthasyaakrithaarththasya grihasthraivarggiko hathah.”

“Alas! How pitiable this is! I am completely destroyed. I am devoid of any virtue, and I am a wretched virtue-less creature. I might not have executed my pious and religious duties properly. I could not satisfy myself and I could not fulfill the purpose of my life. My most intimate and dearest family, which was the basis of my religiosity, economic development, and sense gratification, is now hopelessly ruined. I ruined or got ruined by Grihastthaasrama's life as I was not able to protect my wife and children.”

अनुरूपानुकूला च यस्य मे पतिदेवता ।  
शून्ये गृहे मां सन्त्यज्य पुत्रैः स्वर्याति साधुभिः ॥ ६९॥

“Anuroopaanukoolaa cha yesya me pathidhevathaa  
Soonye grihe maam santheyeja puthraih svaryaathi saaddhubhah.”

“My chaste wife – the Kapothi or the she-pigeon – was my most suitable wife and she was my Dhevatha or Worshipable deity. She was my Praaneswari or Dhevatha who is and was the protector of my life. She abandoned me in this home which is now empty and void. And my Dhevatha is ascending to heaven along with her children who were her own life itself. See the pitiable and most disastrous state of me or my position.”

सोऽहं शून्ये गृहे दीनो मृतदारो मृतप्रजः ।  
जिजीविषे किमर्थं वा विधुरो दुःखजीवितः ॥ ७० ॥

“Soaham soonye grihe dheeno mrithaddhaaro mrithaprejaj  
Jljeevishe kimarththam vaa viddhuro dhukhajeevithah.”

“Why should I or for the fulfillment of what purpose, I should continue to live in my empty home without having the presence of my dearest wife and most intimate children? Why should I or why do my mind desire and wish to live any longer? What is the benefit of continuation of my life?”

तांस्तथैवावृतान् शिग्भिर्मृत्युग्रस्तान् विचेष्टतः ।  
स्वयं च कृपणः शिक्षु पश्यन्नप्यबुधोऽपतत् ॥ ७१ ॥

Thaamsthatthaivaavrithaanjcchighbhirmmrithyugrasthaan vicheshtathah  
Svayam cha kripanah sikshu pasyannapyabuddhoopathath.

As that Kapotha or the he-pigeon wretchedly stared at his dearest wife and intimate children trapped in the net of the hunter and on the verge of death without any chance for safety, but pathetically struggling to free

themselves, his mind went blank and lost all his discretion, and thus he himself fell into the hunter's net.

तं लब्ध्वा लुब्धकः क्रूरः कपोतं गृहमेधिनम् ।  
कपोतकान् कपोतीं च सिद्धार्थः प्रययौ गृहम् ॥ ७२ ॥

72

Tham lebddhvaa lubddhakah kroorah kapotham grihameddhinam  
Kapothakaan kapothee, cha sidhddhaarththah preyayau graham.

When the cruel Hunter cunningly trapped and captured the Grihastthaasrami Kapotha or male pigeon, his chaste wife, the Kapothi or she-pigeon, and all of their children, happily set off home as a fulfilled hunter with all his preys of those pigeons.

एवं कुटुम्ब्यशान्तात्मा द्वन्द्वारामः पतत्रिवत् ।  
पुष्णन् कुटुम्बं कृपणः सानुबन्धोऽवसीदति ॥ ७३ ॥

73

Evam kutumbyasaanthaathmaa dhvandhvaaaraamah pathathrivath  
Pushnan kutumbam kripanah saanubenddhovaseedhathi.

The life of this Kapotha is an excellent example of family life. It teaches us that One who is too much attached and bound to Grihastthaasrama Life or Family Life becomes disturbed at heart. Like the Pigeon, the Grihastthaasrami tries to find pleasure in mundane sex attraction and sensual gratifications. He is busily engaged in maintaining his own family, the miserly person is fated to suffer greatly, along with his family members.

यः प्राप्य मानुषं लोकं मुक्तिद्वारमपावृतम् ।  
गृहेषु खगवत्सक्तस्तमारूढच्युतं विदुः ॥ ७४ ॥

74

Yah praapya maanusham lokam mukthidhvaaramapaavritham  
Griheshu khagavath sakthasthamaarooddachyutham viduh.



Hey, Mahaaraajan! Please know that human life in this world is the best and most exalted of all the species. For One who is fortunate to achieve human life, the doors of liberation from material life are opened. But if a human being simply devotes himself to family life like the foolish bird, the Kapotha or Pigeon, in this story, then he is to be considered as One who has ascended to a higher level but only to trip and fall down. [This means, however sincerely and faithfully dedicated One is in his Grihasthaasrama Life, unless he devoted himself to worship Yedhooththama Uththamasloka Dheithyaari Achyutha Kesava Maaddhava Yesodhaanandhana Nandhasoonu Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and offer obeisance to Him for attainment of Aathmajnjaana and Aathmasaakshaathkaaram, then he will be forced to be entangled and entrapped in the miseries and distresses of the contamination of material life.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां  
संहितायां एकादशस्कन्धे सप्तमोऽध्यायः ॥ ७॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam  
Samhithaayaam EkaaDhesaSkanddhe SapthamoAddhyaayah

Thus, we conclude the Seventh Chapter - [Named As] ([Bhagawaante UdhddhavOpadhesam – IrupaththiNaalu Gurukkanmaar] [(Sree Krishna Bhagawaan's Instructions Or Advices To Udhddhava – The Twenty-Four Guroos Or Teachers Of Nature From Whom Or Which We Can Learn Our Lessons]) Of the Eleventh Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

**Om Shree Krishnaaya Param Brahmane Namah!**

**Om Namo Bhagavathe Vaasudhevaayah!**

**Om Namo Bhagavathe Vaasudhevaayah!**

**Om Namo Bhagavathe Vaasudhevaayah!**