

Bhagavata Purana: XI:vii:37, 38 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #1. Earth -

bhuutaiH aakramaaNaH api dhiiraH daiva-vashaa-anugaiH .
tat vidvaan na chalet maargaat anvashiksha.n kshiteH vratam.h .. 37..

I imbibed from the earth her vow, namely, that remaining unperturbed even while being oppressed by beings following the will of Providence, a man should not deviate from his course [of righteousness], conscious of the fact [of their being subject to the will of Providence. 37 .

shashvat para-artha-sarvehaH para-artha ekaanta-sambhavaH .
saadhuH shiksheta bhuu-bhR^ittaH naga-shishhyaH paraatmataam.h .. 38..

A pious man should learn from the mountain [a modification of the earth itself] that [like a mountain] all his movements should ever be guided by altruism and that his very birth is solely intended for the service of others. Similarly as a disciple of the tree [another modification of the earth] he should learn complete submission to the will of others. 38 .

Bhagavata Purana: XI:vii:39, 40, 41 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #2: Air

praaNa-vR^ittyaa eva santushhyet muniH na eva indriya-priyaiH .
j-naana.n yathaa na nashyeta na avakiiryeta vaa~N-manaH .. 39..

An ascetic should remain fully gratified with bare sustenance after the manner of the life-breath [a form of the air, which is sustained by mere subsistence] and should not pamper his senses by means of articles delightful to them. He should only so manage that his cognitive faculty may not be lost [through starvation], nor should he indulge himself in such a manner that his speech and mind may be diverted. 39 .

vishhayeshhu aavishan yogii naanaa-dharmeshhu sarvataH .
guNa-doshha-vyapeta aatmaa na vishhajeta vaayuvat.h .. 40..

Though moving freely among and enjoying all sorts of objects of the senses possessing diverse characteristics, a yogi should not get particularly attached to them any more than the external air, his mind remaining unaffected by their merits or demerits. 40 .

paarthiveshhu iha deheshhu pravishhTaH tat guNa-aashrayaH .

guNaiH na yujyate yogii gandhaiH vaayuH iva aatmadR^ik.h .. 41..

Although clothed in earthly bodies in this mortal plane and appearing as though endowed with their characteristics [plumpness, slimness, and so on], an ascetic who has his eyes fixed on the Self is not actually endowed with those characteristics any more than the air is with odors [of various kinds, which really belong to the particles of earth wafted by the air and not to the air itself]. 41 .

Bhagavata Purana: XI:vii:42, 43 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #3. Sky -

antaH hitaH cha sthira-ja~Ngameshhu
brahma- aatma-bhaavena samanvayena .
vyaaptya avachchedam asa~Ngam aatmanaH
muniH nabhaH tva.n vitatasya bhaavayet.h .. 42..

Though clothed in a body, the ascetic should, by identifying himself with Brahma [the Infinite], visualise the affinity of his all-pervading soul with the sky in the shape of freedom from all limitations and absence of attachment because of its interpenetrating all mobile and immobile organisms at once.

tejaH abannamayaiH bhaavaiH megha- aadyaiH vaayunaa iiritaiH .
na spR^ishyate nabhaH tadvat kaala-sR^ishhTaiH guNaiH pumaan.h .. 43..

The soul is not touched by material adjuncts [like the body], which are the creation of the Time-Spirit and are constituted of fire, water and earth [in the form of its products, viz. food-grains], any more than the sky is by phenomena like the clouds, tossed by the wind.

Bhagavata Purana: XI:vii:44 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #4. Water -

svachchhaH prakR^ititaH snigdhaH maadhuryaH tiirhabhuuH nR^iNaam.h .
muniH punaati apaaM mitram iiksha- upasparsha-kiirtanaiH .. 44..

Bearing close affinity with water, an ascetic is transparent, soft by nature, sweet and a seat of purity and purifies people through mere sight, touch and utterance of his name.

Bhagavata Purana: XI:vii:45, 46, 47, 49 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #5. Fire -

tejasvii tapasaa diiptaH durdharshha-udara-bhaajanaH .
sarva-bhakshaH api yukta- aatmaa na aadatte malam agnivat.h .. 45..

Full of glory and made brighter by glow [in the shape of austerity] formidable and having no vessel other than his belly, the yogi, like fire, does not imbibe any impurity [in the form of sin] even though consuming anything and everything [although he never consciously eats any impure substance]. 45 .

kvachit shannaH kvachit spashhTaH upaasyaH shreyaH ichchhataam.h .
bhu~Nkte sarvatra daatR^INaa.n dahan praak - utara- ashubham.h .. 46..

[Like fire, again,]he remains hidden from view at times and becomes visible at others, [thereby] earning the respect of those who seek blessedness. And burning the past as well as the future sin of those who make an offering to him, he eats everywhere [only that which is offered by others]. 46 .

sva-maayayaa sR^ishhTam ida.n sat asat lakshaNa.n vibhuH .
pravishhTaH iiyate tat tat svaruupaH agniH iva edhasi .. 47..

[Again, even] as fire [though having no definite shape of its own] assumes the shape of the firewood through which it reveals itself, [so] having entered a particular body [viz. that of a divinity or a sub-human creature] possessed of noble or ignoble characteristics and evolved by His own Maya, the all-pervading Brahma appears endowed with that very form. 47 .

kaalena hi ogha/-vegena bhuutaanaaM prabhava api ayau .
nityau api na dR^ishyete aatmanaH agneH yathaa archishhaam.h .. 49..

Though taking place every moment by force of Time, which flits with the rapidity of a stream [of water] the birth and death of bodies assumed by the Spirit are not perceived any more than the rising and going out of the flames of fire [which likewise takes place every moment]. 49 .

Bhagavata Purana: XI:vii:48 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #6. Moon -

visarga/-aadyaaH shmashaana/-antaaH bhaavaaH dehasya na aatmanaH .

kalaanaam iva chandrasya kaalena avyakta-vartmanaa .. 48..

The [various] states beginning with birth and ending with death , brought about by [the passage of] Time, whose course cannot be perceived belong to the body alone and not to the soul just as appearance and disappearance etc. occur only to the digits of the moon [and not to the moon itself].

Bhagavata Purana: XI:vii:50, 51 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #7. Sun -

guNaiH guNaan upaadatte yathaa-kaala.n vimu~nchati .
na teshhu yujyate yogii gobhiH gaaH iva gopatiH .. 50..

Like the sun sucking the moisture [in summer] and releasing it [during the monsoons] by its rays, a yogi [engaged in the quest of the Spirit] enjoys with his senses and parts with them according to the needs of the moment but is not affected [by the act of enjoyment or gift].

budhyate svena bhedena vyaktisthaH iva tat gataH .
lakshyate sthuula-matibhiH aatmaa cha avasthitaH arkavat.h .. 51..

[Even] as the sun reflected in a reflecting substance [e.g. a vessel full of water] is perceived by men of gross understanding differently [though one and the same] as though existing in the vessel etc., so is the [one] Self clothed in a vesture [like the body] understood differently by those who recognise the physical body as their Self, though one by Itself.

Bhagavata Purana: XI:vii:52, 73, 74 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #8. Pigeon -

na ati/-snehaH prasa~NgaH vaa kartavyaH kva api kenachit.h .
kurvan vindeta santaapa.n kapotaH iva diina/-dhiH .. 52..

Excessive fondness or attachment should never be conceived for any person or object by anyone. The mind of a man who does so becomes unhappy and he comes to grief like the [famous] dove [of the legend]. 52 .

Verses 53-71 tell very graphically the story of the dove and his family leading a happy life and ultimately succumbing in a fowler's trap].

eva.n kuTumbii ashaanta/- aatmaa dvandva/- aaraamaH patat trivat.h .
pushhNan kuTumba.n kR^ipaNaH saanubandhaH avasiidati .. 73..

Maintaining his family in the afore-mentioned manner, any house-holder of unquiet mind, revelling in the pairs of opposites [such as joys and sorrows] and attached to the pleasures of sense comes to grief, like the aforesaid dove, with [all] those connected with him [viz. his wife and children]. 73 .

yaH praapya maanushha.n loka.n mukti/-dvaaram apaavR^itam.h .
gR^iheshhu khagavat saktaH tam aaruuDha/-chyuta.n viduH .. 74..

The wise recognise him as having fallen from a height on [once] climbing up to it, who, having attained a human body, which is an open door [as it were] to [the mansion of] final beatitude, remains attached, like the [aforesaid] dove, to his household. 74 .

Bhagavata Purana: XI:viii: 1, 2, 3, 4 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #9. Python -

sukham aindriyaka.n raajan svarge narakaH eva cha .
dehinaH yat yathaa duHkha.n tasmaat na ichcheta tat budhaaH .. 1..

O king! pleasure and pain which come through the senses are experienced in heaven as well as in hell by embodied beings; therefore a wise man should not seek them. 1 .

graasa.n sumR^ishhTa.n virasaM mahaanta.n stokam eva vaa .
yadR^ichchayaa eva apatita.n graset aajagaraH akriyaH .. 2..

Like a python one should eat food, obtained without effort, whether it be more or less and sweet or bitter. 2 .

shayiita ahaani bhuuriiNi niraahaaraH anupakramaH .
yadi na upanamet graasaH mahaahiH iva dishhTabhuk.h .. 3..

If no food reaches one, [then] like the python let one go without it and make no effort to obtain it. Let one sleep for many days patiently believing that it is Fate which provides food. 3 .

ojaH saHobalayutaM bibhrat deham akarmakam.h .
shayaanaH viitanidraH cha neheta indriyavaan api .. 4..

Bearing one's body actionless even when one is strong of body, mind and senses, and lying down, though sleepless, one should do nothing, though having the strength to exercise senses. 4 .

Bhagavata Purana: XI:viii: 5, 6 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #10. Sea -

muniH prasanna-gambhiiraH durvigaahyaH duratyayaH .
ananta-paaraH hi akshobhyaH stimita udaH iva arNavaH .. 5..

An ascetic should be quiet and grave like the calm, deep sea. He should be inscrutable, dominated by none and unaffected by time and space and unperturbed by likes and dislikes. 5 .

samR^iddha-kaamaH hiinaH vaa naaraayaNa-paraH muniH .
na utsarpeta na shushhyeta saridbhiH iva saagaraH .. 6..

An ascetic devoted to the Lord, whether he has or has not the desired objects, should feel neither elated nor depressed just as the ocean does not swell when rivers flow into it nor dries up when they do not. 6 .

Bhagavata Purana: XI:viii: 7, 8 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #11. Moth -

dR^ishhTvaa striya.n devamaayaa.n tat bhaavaiH ajitendriyaH .
pralobhitaH patati andhe tamasi agnau pata~Ngavat.h .. 7..

When the man who has no control over his senses sees the Maya of the Lord in the shape of a woman, he is allured by her gestures and falls into the darkness of hell just as a moth falls into fire. 7 .

yoshhit hiraNya -aabharaNa ambaraadī-
dravyeshhu maayaa-rachiteshhu muuDhaH .
pralobhitaatmaa hi upabhoga-buddhyaa
pata~Ngavat nashyati nashhTa-dR^ishhTiH .. 8..

The ignorant man allured by the gold ornaments, clothes etc. of a woman for the sake of enjoyment of these objects, which are the creation of the Lord's Maya, loses his discrimination and is destroyed like a moth. 8 .

Bhagavata Purana: XI:viii: 9, 10, 11, 12 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #12. Bee -

stoka.n stoka.n graset graasa.n dehaH varteta yaavataa .
gR^ihaan ahi.nsat na aatishhThet vR^ittiM maadhukariiM muniH .. 9..

An ascetic should take food in small quantities [from householders], without giving them any trouble, and barely enough to maintain his body, and thus adopt the course of the black bee. 9 .

aNubhyaH cha mahadbhyaH cha shaastrebhyaH kushalaH naraH .
sarvataH saaram aadadyaat pushhpebhyaH iva shhaTpadaH .. 10..

Like the bee collecting honey from [many] flowers a discriminating person should gather the essence from all scriptures, great or small. 10 .

saayantana.n shvastana.n vaa na sa~NgR^ihNiita bhikshitam.h .
paaNipaatra udaraamatraH makshikaa iva na sa~Ngrahii .. 11..

He should not keep in store for the evening or the following day the food collected by begging; his hands [alone] should be the vessel and belly, the receptacle for food. He should not be a hoarder like the bee. 11 .

saayantana.n shvastana.n vaa na sa~NgR^ihNiita bhikshukaH .
makshikaaH iva sa~NgR^ihNan saha tena vinashyati .. 12..

A mendicant should keep nothing in store, either for the evening or the day following; he who does it perishes like a bee with that collection. 12 .

Bhagavata Purana: XI:viii: 13, 14 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #13. - Elephant

pada api yuvatiIM bhikshuH na spR^ishet daaraviim api .
spR^ishan kariiva badhyeta kariNyaa a~Ngasa~NgataH .. 13..

A begging ascetic should not touch even with his foot even the wooden figure of a youthful woman; if he touched it, he would be chained like the elephant brought in contact with a she-elephant. 13 .

na adhigachchhet striyaM praaj~naH karhichit mR^ityum aatmanaH .
bala adhikaiH sa hanyeta gajaiH anyaiH gajaH yathaa .. 14..

A wise man should never seek a woman, who is his death [as it were]; [for] he might be killed by other more powerful persons [after her] just as an elephant is killed by stronger tuskers. 15 .

Bhagavata Purana: XI:viii: 15, 16 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #14. Honey-gatherer -

na deya.n na upabhogya.n cha lubdhaiH yat duHkha sa~nchitam.h .
bhu~Nkte tat api tat cha anyaH madhuveva arthavit madhu .. 15..

Riches amassed with great pains by misers are neither enjoyed by them nor gifted away; they are enjoyed by some other person, who like the honey-gatherer discovers the hoard [and appropriates it]. 15 .

sukha duHkha upaarjitaiH vittaiH aashaasaanaa.n gR^iha aashishhaH .
madhuveva agrataH bhu~Nkte yatiH vai gR^ihamedhinaam.h .. 16..

Like the honey-gatherer, the ascetic really first enjoys the riches of house-holders who have amassed them with great pains and with a view to enjoying them. 16 .

Bhagavata Purana: XI:viii: 17, 18 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #15. Deer -

graamya/-giita.n na shruNuyaat yatiH vanacharaH kvachit.h .
shikheta hariNaat vaddhaat mR^igayoH giita/-mohitaat.h .. 17..

An ascetic, living in a forest, should never hear vulgar songs. He should take this lesson from the deer, which attracted by the music of the hunter gets snared. 17 .

nR^itya/-vaaditra/-giitaani jushhan graamyaaNi yoshhitaam.h .
aasaa.n kriiDanakaH vashyaH R^ishhyashR^i~NgaH mR^igii/-sutaH .. 18..

Enjoying the vulgar dance, instrumental music and songs of women, Rishyashringa, born of a deer, became a plaything in the hands of women. 18 .

Bhagavata Purana: XI:viii: 19, 20, 21 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #16. Fish -

jihvayaa ati/-pramaathinyaa janaH rasa/-vimohitaH .
mR^ityum R^ichchhati asat /-buddhiH miinaH tu baDishaiH yathaa .. 19..

Enraptured by love of taste, a foolish person, through his uncontrollable tongue, is destroyed like the fish by the hooks. 19 .

indriyaaNi jayanti aashuH niraahaaraaH maniishhiNaH .
varjayitvaa tu rasana.n tat nirannasya vardhate .. 20..

Through fasting, wise men can soon control their senses, except the tongue, which becomes more powerful in the case of a fasting person. 20 .

taavat jitendriyaH na syaat vijitaani indriyaH pumaan.h .
na jayet rasana.n yaavat jita.n sarva.n jite rase .. 21..

One may have subdued all other senses; but unless one conquers the sense of taste, one cannot be said to have gained self-control; all senses get subdued when the sense of taste is conquered.

Bhagavata Purana: XI:viii: 22-44 [summary verses only] [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #17. A Courtesan

pi~Ngalaa naama veshyaa aasiit videha-nagare puraa .
tasyaa me shikshita.n ki~nchit nibodha nR^ipanandana .. 22..

Now hear O Prince, what I learnt from Pingala, a courtesan, who at one time lived in the city of Videha [Mithila]. 22 .

na hi a~Ngaajaata-nirvedaH dehabandha.n jihaasati .
yathaa vij~naana-rahitaH manujaH mamataa.n nR^ipa .. 29..

For no person, O King, who has not acquired this feeling of disgust for the world would snap the bodily ties any more than he who is devoid of discretion could give up the sense of my-ness.

pi~Ngalaa uvaacha .
aho me moha-vitatiM pashyata avijita- aatmanaH .
yaa kaantaat asataH kaama.n kaamaye yena baalishaa .. 30..

Pingala said: Alas! how senseless and of uncontrolled mind am !! Behold the extent of my foolishness; ignorant as I am, I have expected the fulfilment of my desire from a trifling mean paramour!

santa.n samiipe ramaNa.n ratipradaM
vittaprada.n nityam ima.n vihaaya .
akaamada.n duHkha-bhaya- aadi shoka/-
mohaprada.n tuchchham ahaM bhaje aj~naa .. 31..

Forsaking (the adoration of) the eternal and real Lord, who resides in the heart and gives wealth and joy forever, fondly have I sought a poor man who cannot satisfy my desires and who only gives grief, fear, worry, sorrow, and infatuation. 31 .

nuunaM me bhagavaan priitaH vishhNuH kena api karmaNaa .
nirvedaH aya.n duraashaayaa yat me jaataH sukhaavahaH .. 37..

Forsooth, Lord Vishnu has been pleased with me for some action of mine, as in my heart, full of vicious hope, the feeling of disgust for the world has been engendered, which will lead to happiness. 37 .

tena upakR^itam aadaaya shirasaa graamyasa~NgataaH .
tyaktvaa duraashaaH sharaNa.n vrajaami tam adhiishvaram.h .. 39..

Placing on my head the benefit rendered by Him and forsaking vicious hopes of sense-enjoyments, I shall seek refuge with the said Lord. 39 .

aatmaa eva hi aatmanaH goptaa nirvidyeta yadaakhilaat.h .
apramattaH idaM pashyat grasta.n kaalaahinaa jagat.h .. 42..

When one carefully sees the world devoured by the serpent of Time, and feels disgusted with worldly objects, one realises the fact that one's Self is the only protector. 42 .

Bhagavata Purana: XI:ix:1, 2 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #18. Osprey -

braahmaNaH uvaacha .
parigrahaH hi duHkhaaya yat yat priyatama.n nR^iNaam.h .
ananta.n sukham aapnoti tat vidvaan yaH tu aki~nchanaH .. 1..

The Brahmana said: The source of misery is indeed the acquisition of whatever men love most. One who knows this and desires no acquisition enjoys everlasting happiness. 1 .

saamishha.n kurara.n jaghnuH balinaH ye niraamishhaaH .
tat aamishhaM parityajya saH sukha.n samavindata .. 2..

The stronger ospreys which had no flesh attacked the osprey which had it. The latter then dropped the piece of flesh and felt happy. 2 .

Bhagavata Purana: XI:ix:3, 4 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #19. Child -

na me maana/-avamaanau staH na chintaa geha/-putriNaam.h .

aatma/-kriiDaH aatma/-ratiH vicharaami iha baalavat.h .. 3..

I feel neither honor nor dishonor; I have no care which householders have for home and children. Like a child [free from care] I wander in the world sporting in the Self and devoted to It. 3 .

dvau eva chintayaa muktau parama/- aanandaH aaplutau .
yaH vimugdhaH jaDaH baalaH yaH guNebhyaH para.n gataH .. 4..

Only two are free from cares and anxieties and are immersed in supreme bliss - the ignorant and guileless child and he who has transcended the three Gunas [and realised the Supreme Being]. 4 .

Bhagavata Purana: XI:ix:5-10 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #20. Maiden -

kvachit kumaarii tu aatmaana.n vR^iNaanaan gR^iham aagataan.h .
svaya.n taan arhayaamaasa kvaapi yaateshu bandhushhu .. 5..

In a certain place, a maiden herself had to attend to the comforts of those who came to her house to choose her for a bride when her relations had gone away to some other place. 5 .

tesham abhyavahaaraartha.n shaaliin rahasi paarthiva .
avaghnantyaah prakoshhThasthaah chakruH sha~Nkhaah svanaM mahat.h .. 6..

O King, while she was pounding paddy aside to provide them food, the bangles of shells on her wrists made a loud jingling sound. 6 .

saa tat jugupsitaM matvaa mahatii vriiDitaa tataH .
babha~nja ekaikashaH sha~Nkhaan dvau dvau paaNyoH asheshhayat.h .. 7..

The wise girl, feeling much ashamed of doing the humiliating task herself, broke the bangles one by one, and retained only two each on her wrists. 7 .

ubhayoH api abhuut ghoshhaH hi avaghnantyaah sma sha~NkhayoH .
tatra api eka.n nirabhidat ekasmaan na abhavat dhvaniH .. 8..

Even the two bangles produced sound as she pounded [the paddy], she again broke one each [so that] the remaining one each did not produce any sound. 8 .

anvashiksham ima.n tasyaaH upadesham arindama .
lokaan anucharan etaan loka/-tattva/-vivitsayaa .. 9..

And the following lesson I learned from her, O subduer of enemies,
as I wandered in this wide world to know what was desirable and
what was to be shunned. 9 .

vaase bahuunaa.n kalahaH bhavet vaartaa dvayoH api .
ekaH eva charet tasmaat kumaaryaaH iva ka~NkaNaH .. 10..

Where many dwell together quarrel would ensue; even between two
living together there is talk. Therefore one should wander alone as
the single bangle on the wrists of the maiden. 10 .

Bhagavata Purana: XI:ix:11-13 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #21. Arrow-maker -

manaH ekatra sa.nyujaat jita-shvaasaH jita- aasanaH .
vairaagya-abhyaasa-yogena dhriyamaaNam atandritaH .. 11..

One should steady the mind on one thing by controlling it
as well as the breath, and by acquiring a steady pose and
remaining vigilant practising dispassion and concentration. 11 .

yasmin manaH labdha-pada.n yat etat
shanaiH shanaiH mu~nchati karma-reNuun.h .
sattvena vR^iddhena rajaH tamaH cha
vidhuuya nirvaaNam upaiti anindhanam.h .. 12..

The mind is to be steadied on That One, established in which it slowly
renounces the desire for actions, and developing the Sattva Guna
controls the Rajasic and Tamasic impulses and in their absence attains

absorption in contemplation. 12 .

tat evam aatmani avaruddha-chittaH

na veda ki~nchit bahiH antara.n vaa .
yathaa ishhukaaraH nR^ipati.n vrajantam
ishhau gataatmaa na dadarsha paarshve .. 13..

Just as the maker of arrows absorbed in his work did not see
the king passing by him, so the man who has concentrated his mind
on the Self does not see anything inside or outside. 13 .

Bhagavata Purana: XI:ix:14 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #22. Snake -

ekachaaryaniketaH syaat apramattaH guhaashayaH .
alakshyamaaNah aacharaaiH muniH ekaH alpabhaashhaNaH .. 14..

Again, an ascetic should wander alone, having no fixed abode;
and ever vigilant and living in a cave, unrecognised by obvious marks,
he should be without any support and sparing of speech. 14 .

gR^ihaarambhaH atiduHkhaaya viphalaH cha adhruvaatmanaH .
sarpaH parakR^ita.n veshma pravishya sukham edhate .. 15..

For man with his perishable body to build a house is useless and
fraught with great misery. The serpent happily inhabits the hole
burrowed by others. 15 .

Bhagavata Purana: XI:ix:21, 22 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #23. Spider -

yathaa uurNa/-naabhiH hR^idayaataH uurNaa.n santatya vaktrataH .
tayaa vihR^itya bhuyastaaM grasati evaM maheshvaraH .. 21..

Just as the spider projecting the web from its heart through mouth,
sports with it and then swallows it, so does the Supreme Lord create,
preserve and destroy the universe. 21 .

Bhagavata Purana: XI:ix:22, 23 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #24. Wasp -

yatra yatra manaH dehii dhaarayet sakala.n dhiyaa .
snehaat dveshhaat bhayaat vaa api yaati tat tat saruupataam.h .. 22..

On whatever the embodied being deliberately centers its mind in its entirety,
through love, hatred or fear, it attains that very form. 22 .

kiiTaH peshaskR^ita.n dhyaayan kuDyaa.n tena praveshitaH .
yaati tat ssatmataa.n raajan puurvaruupam asantyajan.h .. 23..

O King, the larva confined by the wasp in a hole in the well and contemplating
on the wasp, without discarding its former body, transforms itself into the
latter. 23 .

eva.n gurubhyaH etebhyaH eshha me shikshitaH matiH .
svaatmaa upashikshitaAM buddhi.n shruNu me vadataH prabho .. 24..

Bhagavata Purana: XI:ix:25-31 [tr. C.L.Goswamy; Gita Press, Gorakhpur].

Teacher #25. Body -

O king, I thus learnt this wisdom from these preceptors. Now hear as I tell you
what I have learnt from my own body. 24 .

dehaH guruH mama virakti/-viveka/-hetuH
bibhrat sma sattva/-nidhana.n satata artyut arkam.h .
tattvaani anena vimR^ishaami yathaa tathaa api
paarakyam iti avasitaH vicharaami asa~NgaH .. 25..

This body subject to birth and death and constantly and ultimately a source of
afflictions, is my preceptor as it promotes renunciation and discrimination.
Though it helps me to contemplate on realities, it really belongs to others
[who devour it]. Realising this I wander renouncing all. 25 .

jaayaa/-aatmaja/-artha/-pashubhR^itya/-gR^iha/-aaptavargaan.h

pushhNaati yat priya/-chikiirshhayaa vitanvan.h ..
svaante sakR^ichchram avaruddha/-dhanah saH dehaH
sR^ishhTvaa asya bijam avasiidati vR^ikshadharmaa .. 26..

Man earns money with difficulty in order to enjoy pleasures and maintain the growing number of wife, children, possessions, cattle, servants, houses and relations and friends. Like a tree which when ultimately destroyed leaves behind seed for another tree to grow, he too dies leaving seeds for his next birth. 26 .

jihvaa ekataH amum avakarshhati karhi tarshhaa
shishnaH anyataH tvak udara.n shravaNa.n kutashchit.h .
graaNaH anyataH chapala-dR^ik kva cha karma/-shaktiH
bahvyah sapatnyaH iva gehapati.n lunanti .. 27..

His tongue drags him to one side, thirst to another and the organ of generation to some other; so do the touch, stomach and ear in some other directions; the sense of smell in another and the restless eye to something else; and every physical organ draws him in a different direction. Thus like the lord of the house torn up by co-wives, his senses and organs pull him on all sides. 27 .

sR^ishhTvaa puraaNi vividhaani ajayaa aatma/-shaktyaa
vR^ikshaan sariisR^ipa/-pashuunkhaga/-da.nsha/-matsyaan.h .
taiH taiH atushhTa/-hR^dayaH purushha.n vidhaaya
brahmaavalokadhishhaNaM mudamaapa devaH .. 28..

Having created through His innate energy the bodies of the different species of living beings, such as trees, reptiles, animals, birds, gad-flies, fish, etc., the Lord was not satisfied. He rejoiced only when He created the human body endowed with reason and capable of realising the Supreme Deity. 28 .

labdhvaa sudurlabham idaM bahusambhavaante
maanushhyamarthadamanityamapiiha dhiiraH .
tuurNa.n yateta na patet anumR^ityuH yaavat.h
niHshreyasaaya vishhayaH khalu sarvataH syaat.h .. 29..

Having after many births in this world acquired the rare human body, however frail, which is still the means of attaining the object of life, a wise man should speedily strive to attain Liberation, before this body, constantly subjected to annihilation, is not destroyed. The enjoyment of sense pleasures can of course be had in all species. 29 .

eva.n sa~njaata/-vairaagyaH vij~naanaloka aatmani .
vicharaami mahiim etaaM mukta/-sa~NgaH anaha~NkR^itiH .. 30..

Having thus freed myself from all attachments and egotism and developed dispassion, and possessing the light of knowledge [acquired from several preceptors], I wander in this world established in the Self. 30 .

na hi ekasmaat guroH j~naana.n sustira.n syaat supushhkalam.h .

brahma etat advitiiya.n vai giyate bahudhaa R^ishhibhiH .. 31..

Stable and comprehensive knowledge cannot be acquired from one preceptor. This Brahma, without a second, has been variously sung by Rishis. 31 .

THE END

SUMMARY

1. Earth : forbearance, firmness, forgiveness
2. Air : mere subsistence
3. Sky : all-pervasive but unattached
4. Water : purifying
5. Fire : shine with knowledge
6. Moon : unchanging in changes
7. Sun : act without attachment
8. Pigeon : non-attachment
9. Python : subsist on food providentially got
10. Sea : tranquillity
11. Moth : destruction by passions
12. Bee : minimum quantity of food to maintain body
13. Elephant : destruction by passionate attachment
14. Honey-gatherer : share, charity
15. Deer : avoid sensuous music
16. Fish : allured by baits
17. Courtesan : ephemerality of pleasures

18. Osprey : give up attachment

19. Child : unaffected by honor/dishonor

20. Maiden : solitariness

21. Blacksmith : concentration of mind

22. Serpent : live alone

23. Spider : sport of creation, sustenance, dissolution

24. Wasp : constant practice on divine thoughts

25. Body : discrimination and detachment