

Bhakti Sangha Bhagavatam Class

5.11.7

Verse and Translation

|| 5.11.7 ||

tāvān ayaṁ vyavahārah sadāvih
kṣetrajña-sākṣyo bhavati sthūla-sūkṣmaḥ
tasmān mano liṅgam ado vadanti
guṇāguṇatvasya parāvarasya

The mind makes the living entity within this material world wander through different species of life, and thus the living entity experiences mundane affairs in different forms as a human being, demigod, fat person, skinny person and so forth. Learned scholars say that bodily appearance, bondage and liberation are caused by the mind.

Purport

Just as the mind is the cause of bondage, it can also be the cause of liberation.

The mind is described here as para-avara, para means transcendental, and avara means material.

When the mind is engaged in the Lord's service (sa vai manah krsna-padāravindayoḥ [SB 9.4.18]), it is called para, transcendental.

When the mind is engaged in material sense gratification, it is called avara, or material.

At the present moment, in our conditioned state, our mind is fully absorbed in material sense gratification, but it can be purified and brought to its original Kṛṣṇa consciousness by the process of devotional service.

We have often given the example of Ambarīsa Mahārāja.

Sa vai manah kṛṣṇa-padāravindayor vacāmsi vaikunṭha-guṇānuvarṇane. The mind must be controlled in Kṛṣṇa consciousness.

The tongue can be utilized to spread the message of Kṛṣṇa and glorify the Lord or take prasāda, the remnants of food offered to Kṛṣṇa.

Sevonmukhe hi jihvādau: [Brs. 1.2.234] when one utilizes the tongue in the service of the Lord, the other senses can become purified.

As stated in the Nārada Pañcarātra, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam: [Cc. Madhya 19.170] when the mind and senses are purified, one's total existence is purified, and one's designations are also purified.

One no longer considers himself a human being, a demigod, cat, dog, Hindu, Muslim and so forth.

When the senses and mind are purified and one is fully engaged in Kṛṣṇa's service, one can be liberated and return home, back to Godhead.

Setting the Scene

Chapter Overview

Chapter 5.10

The Discussion Between Jaḍa Bharata and
Mahārāja Rahūgaṇa

Summary of Section I – 5.10.1-7

Rahugana Chastises Jada Bharata

Sukadev Goswami to Pariksit Maharaj:

1. Rahugana was travelling on the banks of the iksumati river, and the leader of the palanquin was searching for an extra bearer
 - By the will of providence, well-built and exalted Jada Bharata appeared there
 - The leader, thinking that Jada Bharata was appropriate for the job, forcibly engaged him to carry the palanquin.

2. Jada Bharata, being compassionate to the ants, moved erratically.
 - Rahugana, slightly angered, spoke to the carriers – “Hey! Walk correctly. Why is the palanquin moving erratically?”

- 3-4. Carriers became afraid of punishment and spoke as follows. “We are carrying properly, but the problem is with the new man”.

5. Rahugana, understanding that all are suffering because of one person's problem, spoke with anger and sarcasm to Jada Bharata.

6. "Oh! You are very tired. You have travelled a long path, and have been carrying for a long time alone. You are not healthy, strong, and you are old. The other workers do not cooperate with you."

- In spite of being taunted, Jada Bharata, the pure devotee, continued to carry the palanquin as before.

7. When the palanquin shook again, Rahugana became extremely angry and spoke thus. "Are you dead? How could you disregard my order? I am going to punish you.

Summary of Section II – 5.10.8-13

Rahugana begs for forgiveness and
asks further questions

Sukadev Goswami to Pariksit Maharaj:

8. In spite of being addressed in this manner by proud Rahugana, Jada Bharata, who was a friend of all beings, and who was situated in Brahma Bhuta stage, smiled and responded without pride

Jada Bharata to King Rahugana:

9. Your statements can be considered as sarcasm only if I am this body, which is not true.

- Intelligent people do not speak in terms of material body

10. Fatness, thinness, hunger, thirst, tiredness, etc. belong to a person born with a body. They do not exist for me

11. You have called me living dead, but this is true for everyone, as everyone's body changes (Change is a characteristic of dead matter and not the soul)

- You have said that I have disregarded your order. But the conditions of master and servant are not fixed. Today you are my master, and tomorrow, if I get your kingdom, I will become your master.

12. Therefore, other than convention, I do not see any reason for the distinction between master and servant.

- If you still think that you are the king, please tell me what I can do for you.

13. You told me that you were going to punish me. Tell me what you will accomplish by punishing me, who am Brahman realized, but is acting like a mad man

- Even if you don't accept that I am Brahman realized, still punishing a mad person is like pounding the powder again

Summary of Section III – 5.10.14-25

Rahugana begs for forgiveness and
asks further questions

Sukadev Goswami to Pariksit Maharaj:

14. After answering the king's questions, Jada Bharata, considering that he was destroying his own prarabdha karmas by this experience, continued to carry the palanquin
15. Rahugana, having attained complete faith in topics concerning the Absolute truth by hearing Jada Bharata, quickly got down from the palanquin, paid obeisances and begged for forgiveness

Rahugana to Jada Bharata:

16-20. Rahugana's Humble submission:

16. Who are you? Whose son are you? Where are you from? Are you the Supreme Lord?

17. I am not afraid of anything in this world including the trident of Siva, or the Yama danda. But I am certainly afraid of offending a Brahmana

18. Though I am trying my best, I am not able to understand your words about yoga.

19. I want to inquire from you about atma, about the shelter in this world, and about the Lord Himself

20. How can a person like me, bound by family life and blind to spiritual knowledge, know the movements of the masters of yoga?

21-25. Rahugana's further inquiry:

21. You said that things like tiredness do not apply to you. But, it is observed that I become tired from performing actions. I am sure you also experience the same. Therefore, tell me how you can reject the conventional world.

22. I understand that it is the body which is undergoing the fatigue and not the soul. But the body is connected to the senses, senses to the life air, life air to the mind and mind to the soul. Therefore, I conclude that, due to this intimate connection, soul must also be undergoing fatigue and tiredness.

- Let me give you an analogy to explain this. When you want to cook sweet rice, you do not directly heat the rice. You heat the pot, and because of the connection with the hot pot the milk gets hot, and because of the connection with hot milk the rice gets cooked. Similarly, the soul, because of its intimate connection with the body must also be undergoing fatigue and tiredness. How can you neglect this fact?

23. You said that the position of master and servant is impermanent. I agree. But, while in that impermanent position, you cannot say that the king is performing a useless act by punishing the unscrupulous people.

- Isn't the king's performance of his dharma of punishing the people worship of Acyuta? Don't the scriptures say that one destroys his sins by performing his sva-dharma?

24. Please show your mercy to me so that I can overcome this sin of Vaisnava aparadha.

25. Such an aparadha is capable of destroying even great personalities like Lord Siva.

Contents of Chapter 5.11

The Eleventh Chapter describes:

1. That the mind is the cause of saṁsāra
2. That it has many transformations
3. And that, by engaging it in bhakti, one can attain liberation.

Brief Recap of the Chapter

|| 5.11.1 ||

brāhmaṇa uvāca

akovidah kovida-vāda-vādān
vadasy atho nāti-vidām varisthah
na sūrayo hi vyavahāram enam
tattvāvamarśena sahāmananti

The *brāhmaṇa* (Jaḍa Bharata) said: Though unlearned (**akovidah**), you are speaking words of the learned (**kovida-vāda-vādān vadasy**). Therefore, you are not the best among the learned (**atha na ati-vidām varisthah**). The wise do not speak (**sūrayo na āmananti**) of the material world (**vyavahāram enam**) by discerning it to be the truth (**tattva avamarśena sah**).

Temporary

You are not learned, but you speak words of objection like those of the wise.

Therefore you are not the best among the very wise, since the wise do not speak of the material world and its objects with deliberation on truth, calling the objects substantial, while giving examples, since both have faults.

You have given the example of the fire applied to the pot, which heats the milk, which cooks the rice.

In this example there is connection of material pot with material fire.

However, there is no contact of the material senses with the liberated ātmā, a spiritual particle.

Thus fatigue of the body does not mean fatigue of the ātmā.

Because the conditioned jīva is covered by the material body, the conditioned jīva experiences fatigue because of the fatigued body which is material.

Your inference fails because you cannot say that you, the conditioned jīva, are the same as me, the liberated jīva.

|| 2.8.7 ||

yad adhātu-mato brahman
dehārambho 'sya dhātubhiḥ |
yadṛcchayā hetunā vā
bhavanto jānate yathā

O brāhmaṇa (brahman)! Please explain (implied) whether the body of the jīva (asya adhātu-mataḥ dehah) made of elements (dhātubhiḥ) takes place (ārambhah) by chance (yadṛcchayā) or by any specific cause (hetunā vā) as you understand it (bhavanto jānate yathā).

|| 2.9.1 ||

śrī-śuka uvāca

ātma-māyām rte rājan
parasyānubhavātmanah |
na ghaṭetārtha-sambandhah
svapna-draṣṭur ivāñjasā ||

Śukadeva said: A relationship of the jīva with his body and senses (artha-sambandhah) does not actually take place (na ghaṭeta) through avidyā-śakti of the Lord (ātma-māyām rte), because the jīva is superior to matter (parasya), being full of knowledge (anubhava ātmanah). He is like the dreamer seeing his dream body (svapna-draṣṭur iva añjasā).

|| 3.9.8 ||

kṣut-tr̥ṭ-tridhātubhir imā muhur ardyamānāḥ
śītoṣṇa-vāta-varaṣair itaretarāc ca
kāmaḡninācyuta-ruṣā ca sudurbhareṇa
sampaśyato mana urukrama sīdate me || 8 ||

My mind (**me manah**) becomes disheartened (**sīdate**) on seeing (**sampaśyato**) these living entities (**imāḥ**) constantly suffering (**muhur ardyamānāḥ**) from hunger, thirst, vāta, pitta, śleṣma (**kṣut-tr̥ṭ-tridhātubhir**); from heat, cold, wind and rain (**śīta-uṣṇa-vāta-varaṣair**); from each other (**itara itarāt ca**); and from the unendurable fire of lust (**acyuta kāmaḡninā**) and continuous anger (**ruṣā ca sudurbhareṇa**).

|| 3.9.9 ||

yāvat pṛthaktvam idam ātmana indriyārtha-
māyā-balaṁ bhagavato jana īśa paśyet
tāvan na saṁsṛtir asau pratisaṅkrameta
vyarthāpi duḥkha-nivahaṁ vahaṭī kriyārthā

As long as people (**yāvat janah**) see (**paśyet**) only the condition of the jīva's body (**idam ātmana pṛthaktvam**), possessing the strength of the Lord's māyā (**bhagavato māyā-balaṁ**) in the form of sense objects (**indriya artha**), the jīva's material existence (**tāvad asau saṁsṛtih**), though insubstantial (**vyartha api**), will not be destroyed (**na pratisaṅkrameta**). It produces great suffering (**duḥkha-nivahaṁ vahaṭī**) and giving results for all actions (**kriyā arthā**).

You are criticizing me for talking about the
material world as being real.

But the Vedas are filled with knowledge
about living in this material world.

Isn't it?

|| 5.11.2 ||

tathaiva rājann uru-gārhamedha-
vitāna-vidyoru-viṛmbhiteṣu
na veda-vādeṣu hi tattva-vādaḥ
prāyeṇa śuddho nu cakāsti sādhuḥ

Discussions on the absolute truth (tattva-vādaḥ), which are devoid of violence (śuddhaḥ) and passion (sādhuḥ), do not generally arise (na prāyeṇa cakāsti) in Vedic statements (veda-vādeṣu) filled predominantly (uru-viṛmbhiteṣu) with knowledge about proliferation of householders' sacrifices (uru-gārhamedha-vitāna-vidya).

Talking about the highest truth is not for the ignorant who are unqualified. That is explained in this verse.

Just as spiritual discussion does not arise in daily mundane activities which give visible results, so spiritual discussion certainly (nu) does not arise in Vedic statements manifesting prominently as a proliferation of sacrifices related to household life, with unseen results known as karma.

Why?

Spiritual discussions are pure, without violence (śuddhah) and without passion (sādhuh).

They are different from discussions of Svarga.

Spiritual discussions do not generally (prāyeṇa) arise in these statements.

However by performing those activities of the Vedas without desire for results and offering them to the Lord and by knowledge and detachment, one can reach the spiritual platform.

So, who is qualified and who is not
qualified for understanding the
Absolute Truth?

|| 5.11.3 ||

na tasya tattva-grahaṇāya sāksād
variyaṣir api vācaḥ samāsan
svapne niruktyā gṛhamedhi-saukhyam
na yasya heyānumitaṁ svayaṁ syāt

The man (who by himself (svayaṁ) cannot infer the inferiority (na heyā anumitaṁ syāt) of household life (tasya), whose happiness (gṛhamedhi-saukhyam) is just like dream (svapne niruktyā), cannot have access (na samāsan) to Vedānta (vācaḥ) for understanding the highest truth (sāksād variyaṣir tattva-grahaṇāya).

inferior
infer.
materially absorbed life

- Vicaksano 'sya 'rhati

The words of the Vedānta are not at all suitable (samāsan) for all men, though those words are best for directly understanding the highest truth.

As in a dream which is momentary and false, these same men do not, on their own, infer the inferiority of the happiness of household life.

The happiness of the karmīs is temporary, meager, and related to material objects.

Thus the ātmā does not have a relationship with this material happiness.

This happiness is false for the ātmā, like horns on a rabbit.

The happiness of the jñānī however is eternal, not temporary, since it is related to Brahman.

There is great difference between the two.

This is the usage of giving out the highest truth.

But why is it that people engage in
activities for material happiness in
spite of being enlightened on this
subject matter?

|| 5.11.4 ||

yāvan mano rajasā pūruṣasya
sattvena vā tamasā vānuruddham
cetobhir ākūtibhir ātanoti
niraṅkuśam kuśalam cetaram vā

As long as a man's mind (yāvan pūruṣasya manah) is bound up by *rajas*, *sattva* or *tamas* (rajasā sattvena vā tamasā vā anuruddham), the mind, like an uncontrolled mad elephant (niraṅkuśam), continues to engage (ātanoti) that person in *dharma* or *adhama* (kuśalam cetaram vā) using the knowledge senses and action senses (cetobhir ākūtibhir).

“Why is it that generally, even though enlightened by the devotees, all men engage in material happiness?”

As long as mind is bound by rajas, sattva or tamas, the mind like an uncontrolled mad elephant, engages a saintly person in dharma (kuśalam) or adharma (itaram), by the knowledge senses (cetobhiḥ) and the actions senses (ākūtibhiḥ).

By force, the mind with its gunas, destroying discrimination, engages in pious or sinful actions. What fault is there in the human being for this?

What is the nature of this mind?

sa vāsanātmā viṣayoparakto
guṇa-pravāho vikṛtaḥ ṣoḍaśātmā
bibhrat pṛthak-nāmabhi rūpa-bhedam
antar-bahiṣṭvaṃ ca purais tanoti

5 → karuṇā
6 → jñāna
5 → jeeva obhaya
1 → mind

The mind (sah), the chief among the sixteen elements (ṣoḍaśa^①
ātmā), endowed with pious and sinful impressions (vāsaṇa^② ātmā),
attached to sense objects (viṣaya^③ uparakto), agitated by the guṇas
(guṇa-pravāho), transformed by emotions (vikṛtaḥ), and supporting
different forms (bibhrat rūpa-bhedam)^④ through acceptance of
different bodies, extends itself higher and lower positions (antar-
bahiṣṭvaṃ ca purais tanoti)^⑤ with different names (pṛthak-
nāmabhih).

But, how can the mind, which is
just dull matter, create
happiness and distress to the
Jiva?

|| 5.11.6 ||

duḥkham sukham vyatiriktam ca tīvram
kālopapannaṃ phalam āvyanakti
āliṅgya māyā-racitāntarātmā
sva-dehinam saṁsṛti-cakra-kūṭaḥ

The mind (antarātmā), the cause of deception in the repetition of birth and death (saṁsṛti-cakra-kūṭaḥ), the covering on the *jīva* made by *māyā* (māyā-racita), by embracing the *jīva* (sva-dehinam āliṅgya) creates (āvyanakti) unavoidable (tīvram) distress, happiness, and illusion (phalam duḥkham sukham vyatiriktam) in the course of time (kāla upapannaṃ).

The mind creates suitable results.

The mind creates distress, happiness, illusion, which are unavoidable (tīvram).

How can something material create anything?

Embracing the jīva (sva-dehinam), which is the cause, the mind (antarātmā), a covering on the jīva, creates.

The mind causes deception in the wheel of rebirth (saṃsṛti-cakra-kūṭaḥ).

And who witnesses this samsara
that is created by the mind?

|| 5.11.7 ||

tāvān ayam vyavahārah sadāviḥ
kṣetrajña-sākṣyo bhavati sthūla-sūkṣmah
tasmān mano liṅgam ado vadanti
guṇāguṇatvasya parāvarasya

Samśāra, created by the mind (ayam), manifested (āviḥ) as the practical, material world (vyavahārah), with waking and dream states (sthūla-sūkṣmah), is constantly witnessed (sada sākṣyo) by the knower of the field (kṣetrajña). Therefore (tasmād), they say (vadanti) that the mind is the cause (mano liṅgam) of bondage and liberation (guṇa aguṇatvasya), which are known as the inferior and superior states of existence (para āvarasya).

Samsāra caused by the mind is called the practical material world.

In this way the material world makes its appearance (āviḥ), always seen by the knower of the field, in waking and dreaming states (sthūla-sūkṣmaḥ).

The happiness of the self, which is called truth, is caused by the mind.

Therefore that mind alone is the cause (līngam) of samsāra (guṇa) and liberation (aguṇatvasya), which are low (avarasya) and high (para) conditions for the jīva.

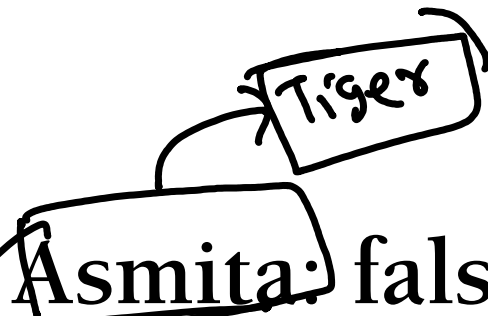
How the Mind Causes Bondage and Liberation?

5 Types of Ignorance

Part 9 - Vasanas

1. Avidya: ignorance (Vasanas); to mistake that which is impermanent to be permanent; that which is full of misery to be blissful; that which is impure to be pure; and what is not the self to be the self.

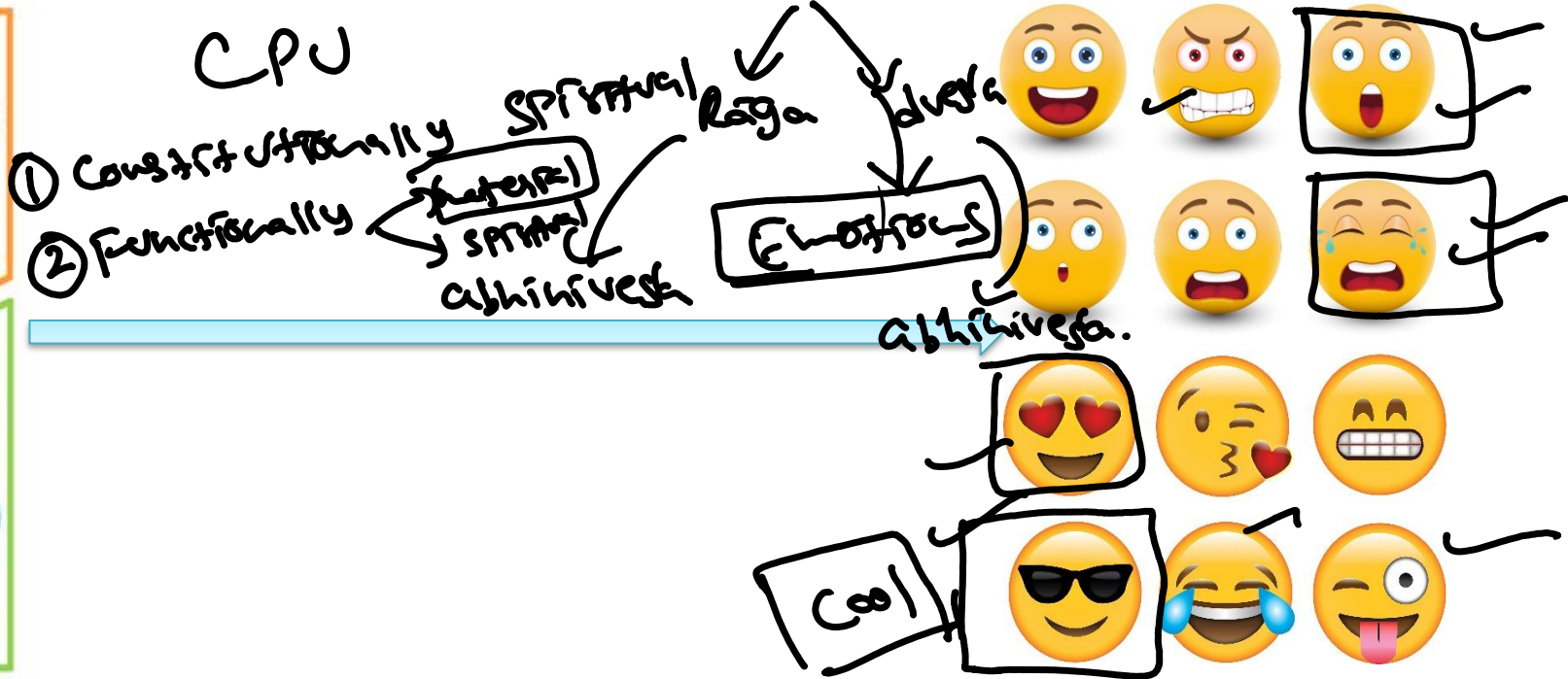
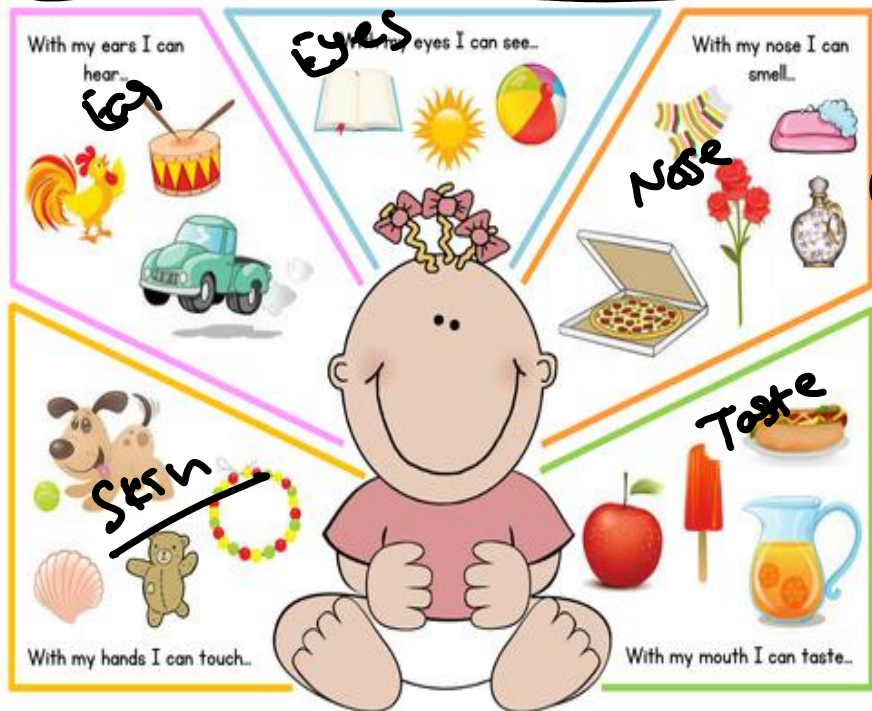
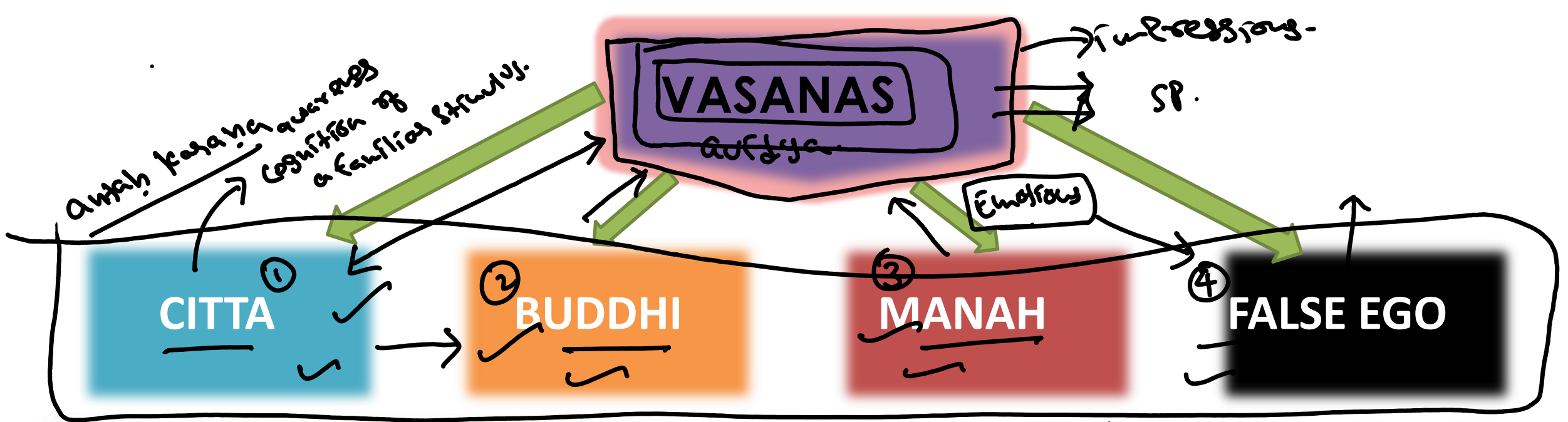
2. Asmita: false ego; the bodily identification of I and mine; and to accept only direct sense perception as real.

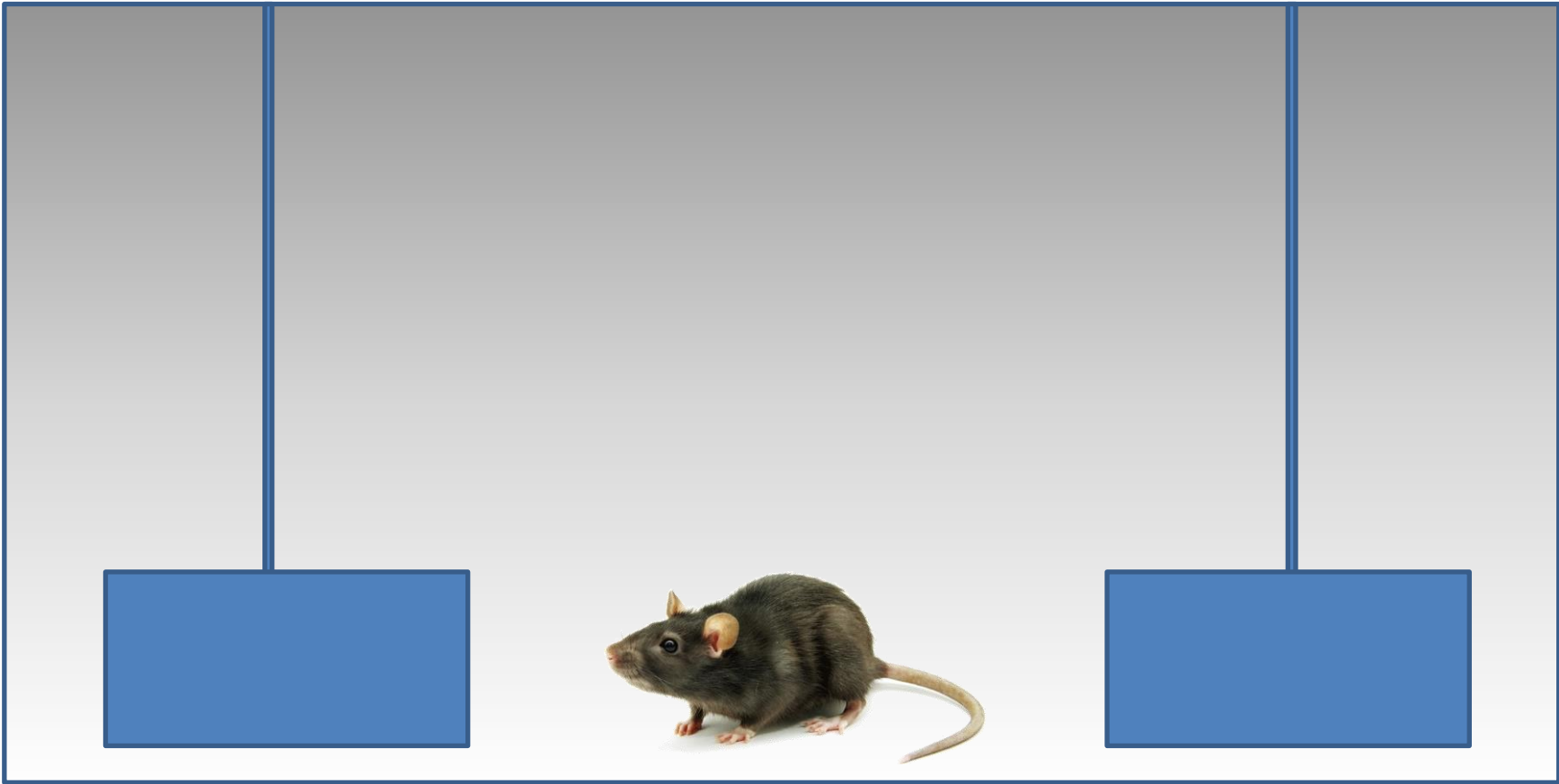
A handwritten diagram for the second type of ignorance, Asmita. It consists of a rectangular box containing the word 'Asmita'. A line extends from the top right corner of this box to another rectangular box containing the word 'Tiger'.

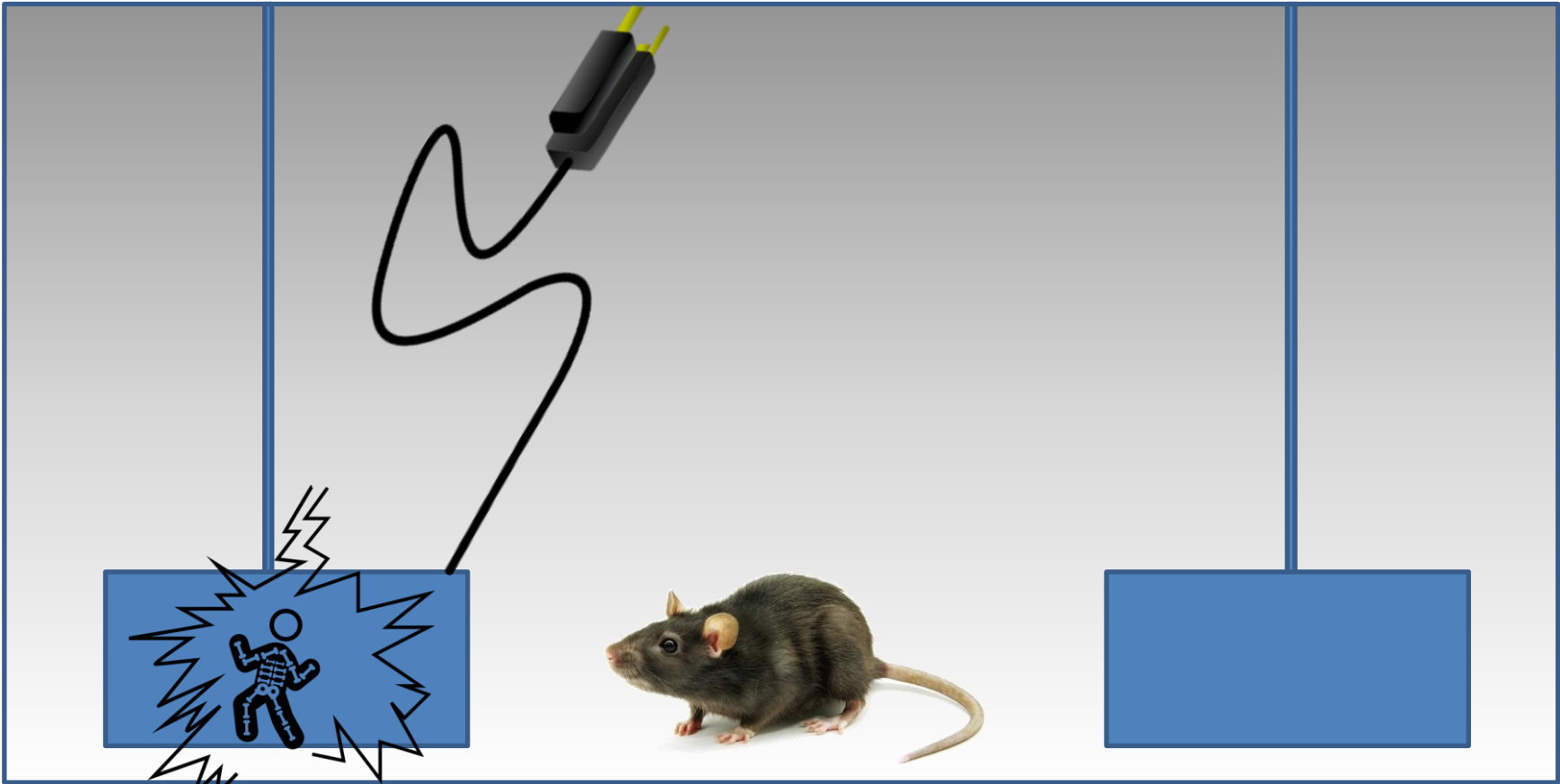
3. Raga: attachment; the desire for material happiness and those means which will give it.

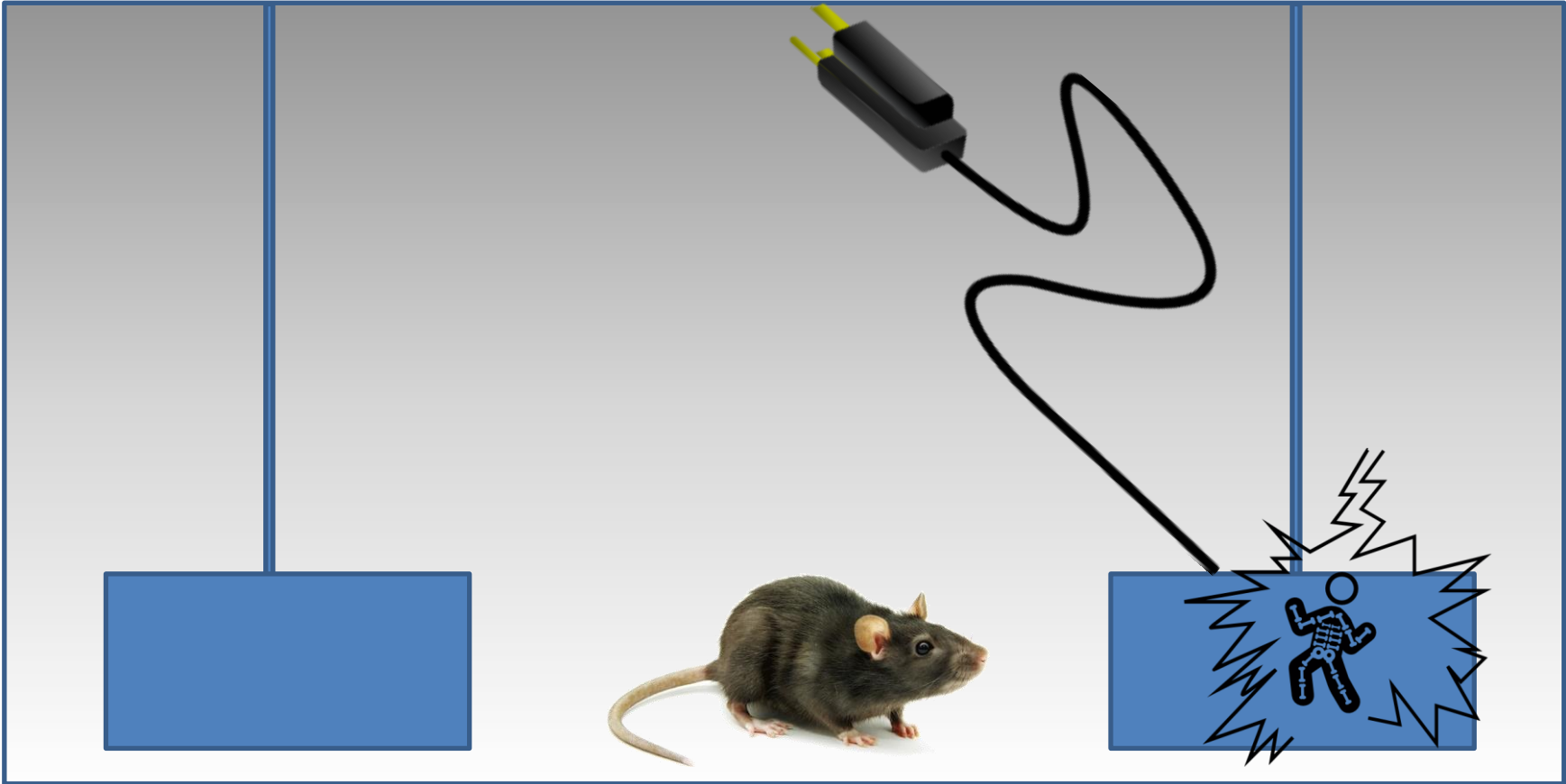
4. Dvesa: hatred, the repulsion to unhappiness or the causes of unhappiness.

5. Abhinivesa: absorption in the body as the basis for sense gratification and fear of death.









॥ 7.25 ॥

nāham prakāśaḥ sarvasya

yoga-māyā-samāvṛtaḥ

→ चरतां & योग-मयै

mūḍho 'yaṁ nābhijānāti

loko mām ajam avyayam

Being covered by My yoga-māyā (**yoga-māyā-samāvṛtaḥ**), I am not visible at all times even to My devotees in My spiritual abodes (**nāham sarvasya prakāśaḥ**). And the foolish do not understand that (**ayaṁ mūḍhaḥ lokah mām nābhijānāti**) I, though appearing as the son of Vasudeva, am without birth and certainly have no material birth (**ajam avyayam**).

|| 7.26 ||

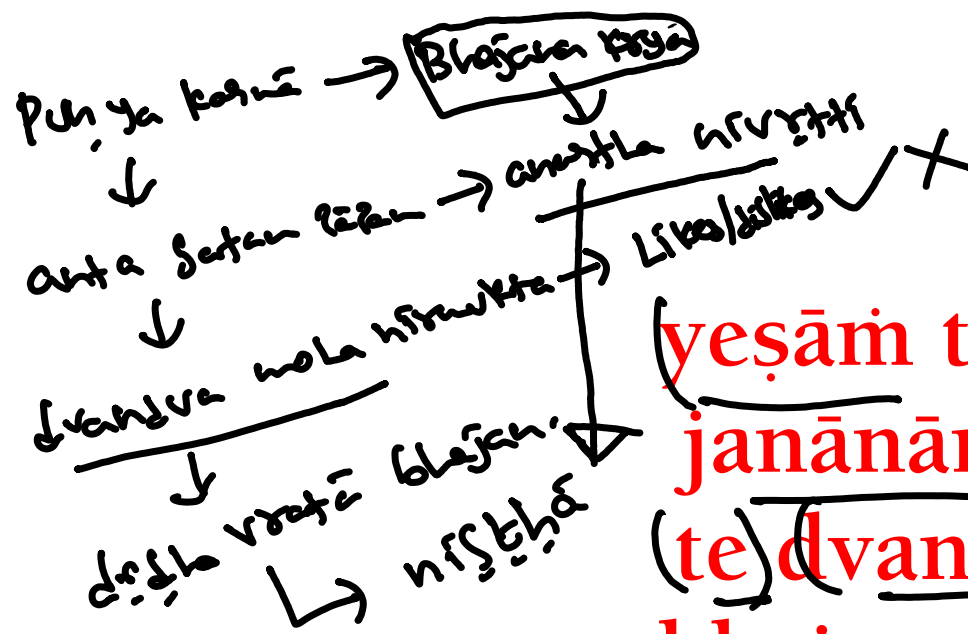
vedāham samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana

I know all things in the past and present, Arjuna (**veda aham samatītāni vartamānāni ca arjuna**). I know everything in the future as well (**bhaviṣyāṇi ca bhūtāni**), but no one knows Me (**mām tu veda na kaścana**).

What is the essence of yoga-māyā
made of?

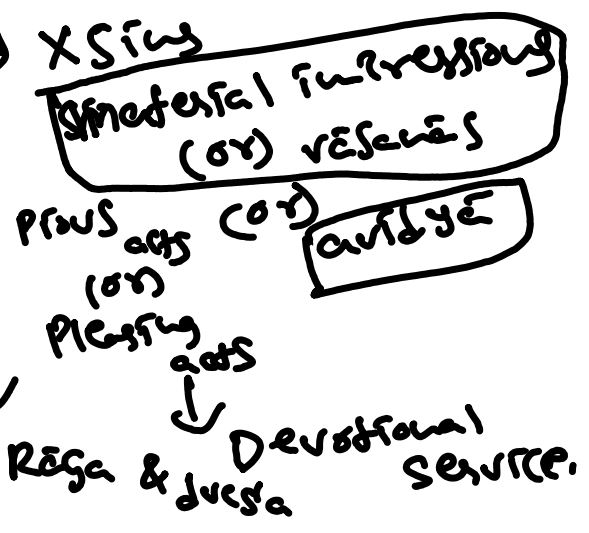
|| 7.27 ||
^{iccha} (icchā) ^{dvesa} (dveṣa) (samutthena)
^{like/dislike} (dvandva-mohena) bhārata
sarva-bhūtāni (sammoham) → abhiniveśa
sarge yānti parantapa

Since the beginning of creation (sarge), all living beings (sarva-bhūtāni) have been intensely bewildered (sammoham yānti) by the ignorance caused by duality (dvandva-mohena) arising from like and dislike (icchā-dveṣa-samutthena).



|| 7.28 ||
Full Stop

(yeṣāṁ tv) (anta-gataṁ pāpam)
 janānām (puṇya-karmanām)
 (te) (dvandva-moha-nirmuktā)
 bhajante māṁ (dr̥ḍha-vratāḥ)



with determination

But those whose sins have been destroyed (**yeṣāṁ janānām tv anta-gataṁ pāpam**) by acts pleasing to the great souls (**puṇya-karmanām**), who are free of the ignorance arising from duality (**te dvandva-moha-nirmuktā**), worship Me with determination (**bhajante māṁ dr̥ḍha-vratāḥ**).

- ① īśād apetasya → being away from
- ② tan māyayāto → identity with body
- ③ viparyaya / asmr̥tiḥ → absorption
- ④ dvitīya abhiniveśa
- ⑤ bhayaṁ → Fear of losing things → Death

|| 11.2.37 ||

① **īśād apetasya viparyayo 'smṛtiḥ**
tan-māyayāto budha ābhajet tam
bhaktyaikayāśaṁ guru-devatātmā

For the jīva averse to the Lord (**īśād apetasya**), there will be saṁsāra (**bhayaṁ syād**) consisting of identity with body (**viparyayo**) and lack of identity with the soul (**asmṛtiḥ**), because of his absorption in the material coverings on the soul (**dvitīyā abhiniveśataḥ**), arising from the Lord's māyā (**tan-māyayāto**). Therefore, the intelligent person (**budha**), taking guru as his Lord and very self (**guru-devatātmā**), should fully worship the Lord (**tam īśam ābhajet**) with pure bhakti (**bhaktyaikayā**).

However, the devotees should not fear bondage from saṁsāra. Fear naturally is destroyed for the person who starts bhakti.

Because of the false identity arising from imposition of body and senses (dvitīye), for the jīva averse to the Lord (īṣād apetasya), there will be fear or saṁsāra.

But there is no fear for the person faithful to the Lord:

**tāvad rāgādayaḥ stenās tāvat kārā-grhaṁ grhaṁ
tāvan moho 'nghri-nigaḍo yāvat kṛṣṇa na te janāḥ**

O Kṛṣṇa! Until people become your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles. **SB 10.14.36**

That fear or saṃsāra takes two forms: the form of reversal and the form of forgetfulness.

Reversal means thinking oneself to be the body, different from the soul.

Forgetfulness means not remembering that one is soul.

A person becomes devoid of questions concerning the past and future such as “Who am I? What should I do? What was I before? What will I be after?” This fear arises by the māyā of the Lord.

It is said smṛti-bhramśād buddhi-nāśo buddhi-nāśāt praṇaśyati: from loss of memory, intelligence is lost and from loss of intelligence one is destroyed. (BG 2.61)

Because of this (ataḥ), the intelligent person, getting his intelligence by the mercy of guru's lotus feet, should fully (ā) worship (bhajet) the Lord by pure (ekayā) bhakti devoid of other desires, devoid of karma or jñāna.

This person considers the guru to be as dear as the Lord and the self.

**Summary of Jada Bharata's
Teachings till now to
Rahugana**

1. Though you are speaking like a learned man, you are a fool.

- **Why?** Because, the wise do not speak of the material world by discerning it to be the truth
- You are claiming the material world and its objects to be the concluding truths by giving the example of pot and sweet rice. But, this example is inappropriate.
- **Why?** – There is contact between fire and pot, but there is no connection between the liberated soul and the body. Therefore, fatigue of the body does not mean fatigue of the atma
- Your inference fails as you cannot say that you, the conditioned soul, are the same as me, the liberated soul.

2. But the Vedas are filled with knowledge about living in this material world. Isn't it?

- Yes. That is true.
- But, discussions on the Absolute truth generally do not arise in the vedas, which is filled with knowledge about proliferation of house hold life.
- This is because most people are not qualified for the knowledge about Absolute Truth.

3. So, who is qualified and who is not qualified for understanding the Absolute Truth?

- Therefore, men who are engrossed in material household life, and who cannot by themselves infer the inferiority of household life cannot understand the subject matter of Absolute Truth

4. But, why is it that people, in spite of being enlightened on this subject matter by the devotees, engage in activities for material happiness?
 - This is because, the man's mind, being bound by the three modes, continues to engage him in pious and impious activities through the senses.

4. But, why is it that people, in spite of being enlightened on this subject matter by the devotees, engage in activities for material happiness?
 - This is because, the man's mind, being bound by the three modes, continues to engage him in pious and impious activities through the senses.
5. This mind, endowed with pious and sinful impressions, and attached to sense objects, is the cause of transmigration from higher to lower species

6. This mind creates the unavoidable distress and happiness in the course of time.

- But, how can the mind, which is material, create anything?
- Actually, the jiva is the original cause.
- But the mind, because of its close proximity with the jiva, becomes an instrument in creating the happiness and distress

7. The samsara created by the mind manifests as the practical material world, and this is constantly witnessed by the knower of the field
 - The happiness of self-realization is also created by the mind.
 - Therefore, the mind is called as the cause of both bondage and liberation

Summary of rest of the Chapter

But how can the one mind be
the cause of two different states
– Bondage and Liberation?

|| 5.11.8 ||

guṇānuraktam vyasanāya jantoh
kṣemāya nairguṇyam atho manaḥ syāt
yathā pradīpo ghr̥ta-vartim aśnan
śikhāḥ sadhūmā bhajati hy anyadā svam
padam tathā guṇa-karmānubaddham
vṛttīr manaḥ śrayate 'nyatra tattvam

When the mind is attached to the *guṇas* (**manaḥ guṇānuraktam syāt**) it is the cause of the *jīva*'s suffering (**vyasanāya jantoh**) and when the mind is detached from the *guṇas* (**nairguṇyam**) it is the cause of liberation (**kṣemāya**). Just as the lamp (**yathā pradīpo**) with a charred wick (**anyadā**) displays (**bhajati**) a smoky flame (**sadhūmā śikhāḥ**) and with a fresh ghee laden wick (**ghr̥ta-vartim**) displays (**aśnan**) a bright flame (**svam padam**), the mind bound by the *guṇas* (**tathā manaḥ guṇa-karma anubaddham**) takes shelter of many conditions (**śrayate vṛttīr**), and at another time (**anyatra**), enjoys the taste of the Lord's sweetness (**tattvam**).

What do you mean by many
conditions or transformations of
the mind?

|| 5.11.9 ||

ekādaśāsan manaso hi vṛttaya
ākūtayaḥ pañca dhiyo 'bhimānaḥ
mātrāṇi karmāṇi puraṁ ca tāsāṁ
vadanti haikādaśa vīra bhūmīḥ

The eleven functions of the mind are (**manaso hi ekādaśa vṛttaya āsan**) the five knowledge senses, the five action senses and the *ahaṅkāra* (**ākūtayaḥ pañca dhiyo abhimānaḥ**). O King (**vīra**)! They say that (**vadanti ha**) there are eleven objects for these senses (**tāsāṁ ekādaśa bhūmīḥ**): the five *tan-mātras*, the actions of the five action senses and the body (**mātrāṇi karmāṇi puraṁ ca**).

The 11 transformations of mind

|| 5.11.10 ||

gandhākṛti-sparśa-rasa-śravāmsi
visarga-raty-arty-abhijalpa-śilpāḥ
ekādaśam svīkaraṇam mameti
śayyām aham dvādaśam eka āhuḥ

The eleven objects (**ekādaśam svīkaraṇam**) are fragrance, form, touch, taste and sound (**gandha-ākṛti-sparśa-rasa-śravāmsi**); evacuating, sexual intercourse, motion, speaking, and grasping (**visarga-raty-arty-abhijalpa-śilpāḥ**); and possessiveness of objects (**mama iti**). Some say (**eka āhuḥ**) the twelfth object is the body (**dvādaśam śayyām**), identified as “I” by the *ahaṅkāra* (**aham**).

**But, there are not just 11
transformations**

|| 5.11.11 ||

**dravya-svabhāvāśaya-karma-kālair
ekādaśāmī manaso vikārāḥ
sahasraśaḥ śataśaḥ koṭīśaś ca
kṣetrajñato na mitho na svataḥ syuḥ**

Because of the variations (**vikārāḥ**) in materials, natures, *antaḥkaraṇa*, *karma* and time (**dravya-svabhāva-āśaya-karma-kālair**), the eleven transformations of the mind (**amī ekādaśa manaso vikārāḥ**) become hundreds, thousands and millions (**sahasraśaḥ śataśaḥ koṭīśaś ca**). They become unlimited, not by themselves or their combined strength (**na mitho na svataḥ syuḥ**), but by the power of the Paramātmā (**kṣetrajñato**).

You have explained how the conditioned soul suffers samsara being embraced by the mind. How does the liberated soul respond to these transformations of the mind?

|| 5.11.12 ||

kṣetrajña etā manaso vibhūtīr
jīvasya māyā-racitasya nityāḥ
āvirhitāḥ kvāpi tirohitāś ca
śuddho vicaṣṭe hy aviśuddha-kartuḥ

The liberated *jīva* (**kṣetrajña**), free of *saṁsāra* (**śuddhaḥ**), impartially sees (**vicaṣṭe**) the transformations of the covering on the *jīva* (**etāḥ jīvasya**) known as the mind (**manaso**), which performs actions opposed to the Lord (**vibhūtīr aviśuddha-kartuḥ**) and which is made of *māyā* (**māyā-racitasya**). These transformations (**etāḥ**) are without beginning (**nityāḥ**), sometimes visible and sometimes invisible (**āvirhitāḥ kvāpi tirohitāś ca**).

I understand that the conditioned soul absorbs himself in the conventional world of samsara. In what does the liberated jiva absorb himself?

|| 5.11.13 ||

kṣetrajña ātmā puruṣaḥ purāṇaḥ
sākṣāt svayaṁ jyotir ajaḥ pareśaḥ
nārāyaṇo bhagavān vāsudevaḥ
sva-māyayātmany avadhīyamānaḥ

The Supreme Lord (**bhagavān**) is the knower of all bodies (**kṣetrajña**), is all pervasive (**ātmā**), has a human form (**puruṣaḥ**), is the cause of the universe (**purāṇaḥ**), is self-revealing (**svayaṁ jyotih**), is without material birth (**ajaḥ**) and is Lord of all others (**pareśaḥ**). He is Mahā-viṣṇu (**nārāyaṇo**), the Lord of Vaikuṅṭha and the master of Mathurā and Dvārakā (**vāsudevaḥ**). He is the object of meditation for the liberated *jīvas* (**ātmany avadhīyamānaḥ**), by his mercy (**sva-māyayā**).

|| 5.11.14 ||

yathānilaḥ sthāvara-jaṅgamānām
ātma-svarūpeṇa nivīṣṭa īset
evaṁ paro bhagavān vāsudevaḥ
kṣetrajña ātmedam anupraviṣṭaḥ

Just as the air (**yathā anilaḥ**) enters (**nivīṣṭa**) all moving and stationary beings (**sthāvara-jaṅgamānām**) as *prāṇa* (**ātma-svarūpeṇa**) and controls them (**īset**), the Supreme Lord Vāsudeva (**evaṁ paro bhagavān vāsudevaḥ**), the knower of all bodies (**kṣetrajña**), pervading everywhere (**ātmā**), enters this universe (**idam anupraviṣṭaḥ**).

I understand that the liberated soul is free of samsara as he is free of ignorance, and eternally has knowledge in the form of thinking of the Lord. Till when does the conditioned soul wander in this samsara?

|| 5.11.15 ||

na yāvad etāṁ tanu-bhṛn narendra
vidhūya māyām vayunodayena
vimukta-saṅgo jita-ṣaṭ-sapatno
vedātma-tattvaṁ bhramatīha tāvat

O King (**narendra**)! As long as the *jīva* (**yāvad etān tanu-bhṛt**) does not know the truth about the Lord (**na veda ātma-tattvaṁ**), after having destroyed *māyā* (**vidhūya māyām**), and is not freed of ignorance (**na vimukta-saṅgo**) by appearance of knowledge (**vayunā udayena**) and conquering of the 6 senses (**jita-ṣaṭ-sapatno**), he must wander in this world (**bhramati iha tāvat**).

How does one know perfectly that
maya is removed and that the
knowledge of truth of Lord has
appeared?

|| 5.11.16 ||

na yāvad etan mana ātma-liṅgam
saṁsāra-tāpāvapanam janasya
yac choka-mohāmaya-rāga-lobha-
vairānubandham mamatām vidhatte

As long as the mind (**yāvad manah**), the field of suffering in the material world (**saṁsāra-tāpa āvapanam**), the cause of lamentation, illusion, disease, attachment, greed and enmity (**śoka-moha-āmaya-rāga-lobha-vaira**), and the covering on the *jīva* (**ātma-liṅgam**), has possessiveness of sense objects (**mamatām vidhatte**), it will not know about the Lord (**na etad anubandham**).

How to conquer this mind and take its attachment from sense objects away?

|| 5.11.17 ||

bhrāṭṛvyam enam tad adabhra-vīryam
upekṣayādhyedhitam apramattaḥ
guror hareś caraṇopāsanāstro
jahi vyalīkaṁ svayam ātma-moṣam

By neglecting (**upekṣayā**) this enemy of great power (**bhrāṭṛvyam enam adabhra-vīryam**), which increases constantly in power (**adhyedhitam**), by being attentive (**apramattaḥ**) and possessing the weapon of *bhakti* at the lotus feet of the Lord (**hareh caraṇa upāsana astro**) and the *mantra* given by *guru* (**guroh**), conquer this enemy (**jahi vyalīkaṁ**), which steals the treasure of Paramātmā (**svayam ātma-moṣam**).

Summary

8. But how can the one mind be the cause of two different states – Bondage and Liberation?

- Mind attached to gunas – Cause of bondage, and mind detached from gunas – Cause of liberation.
- These two states can be compared to a lamp with a charred wick and a lamp with a fresh, ghee laden wick.
- Just as the lamp with a charred wick displays a smoky flame, and with a fresh ghee laden wick displays a bright flame, the mind bound by the gunas takes shelter of many conditions or transformations, and at another time enjoys the taste of the Lord's sweetness

9. What do you mean by many conditions or transformations of the mind?

- The mind has the tendency to experience sound, form, touch etc., and the mind accomplishes these through the 5 karmendriyas, the 5 jnanendriyas and the ahankara.
- These are called the 11 transformations of the mind.
- These senses have their corresponding sense objects

10. What is the sense object of the ahankara?

- Ahankara has 2 sense objects. a) Possessiveness of objects (mama) b) Body

11. But there are not just 11 transformations of the mind.

- Due to variations in dravya, svabhava, asaya (antah karana), karma and kala, these 11 transformations of the mind becomes unlimited.
- They become unlimited not by themselves or by their combined strength, but by the power of the Super-soul.

12. You have explained how the conditioned soul suffers samsara being embraced by the mind. How does the liberated soul respond to these transformations of the mind?

- The liberated soul impartially sees the transformations of the mind which performs actions opposed to the Lord
- He does not identify with those transformations and enjoy them
- The transformations of the mind are sometimes visible and sometimes not

13. I understand that the conditioned soul absorbs himself in the conventional world of samsara. In what does the liberated jiva absorb himself?

- The Supreme Lord, the Lord of Vaikuntha is the object of meditation of the liberated jivas

14. Just as the air enters all moving and stationary beings as prāṇa and controls them, the Supreme Lord Vāsudeva, the knower of all bodies, pervading everywhere, enters this universe.

15. I understand that the liberated soul is free of samsara as he is free of ignorance, and eternally has knowledge in the form of thinking of the Lord. Till when does the conditioned soul wander in this samsara?

- As long as the jīva does not know the truth about the Lord he must wander in this samsara.

How to identify a person who has acquired that knowledge?

- a. Such a person has destroyed māyā
- b. He is freed of ignorance by appearance of knowledge and conquering of the 6 senses

16. How does one know perfectly that maya is removed and that the knowledge of truth of Lord has appeared?

- The symptom is that the mind is no longer attached to the sense objects

17. How to conquer this mind and take its attachment from sense objects away?

- By neglecting the mind
- By being attentive
- Possessing the weapon of bhakti
- Possessing the mantra given by the guru