

Bhakti Sangha Bhagavatam Class

5.11.17

Verse and Translation

|| 5.11.17 ||

bhrātrvyam enam tad adabhra-vīryam
upekṣayādhyedhitam apramattaḥ
guror hareś caraṇopāsanāstro
jahi vyalīkaṁ svayam ātma-mosam

This uncontrolled mind is the greatest enemy of the living entity. If one neglects it or gives it a chance, it will grow more and more powerful and will become victorious. Although it is not factual, it is very strong. It covers the constitutional position of the soul. O King, please try to conquer this mind by the weapon of service to the lotus feet of the spiritual master and of the Supreme Personality of Godhead. Do this with great care.

Purport

①

There is one easy weapon with which the mind can be conquered—
neglect.

The mind is always telling us to do this or that; therefore we should
be very expert in disobeying the mind's orders.

Gradually the mind should be trained to obey the orders of the soul.
It is not that one should obey the orders of the mind.

Śrīla Bhaktisiddhānta Sarasvatī Thākura used to say that to control the mind one should beat it with shoes many times just after awakening and again before going to sleep.

In this way one can control the mind.

This is the instruction of all the śāstras.

If one does not do so, one is doomed to follow the dictations of the mind.

Another bona fide process is to abide strictly by the orders of the spiritual master and engage in the Lord's service.

Then the mind will be automatically controlled. Śrī Caitanya Mahāprabhu has instructed Śrīla Rūpa Gosvāmī:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

When one receives the seed of devotional service by the mercy of the guru and Kṛṣṇa, the Supreme Personality of Godhead, one's real life begins. If one abides by the orders of the spiritual master, by the grace of Kṛṣṇa he is freed from service to the mind. [Cc. Madhya 19.151]

Thus end the Bhaktivedanta purports of the Fifth Canto,
Eleventh Chapter of the Śrīmad-Bhāgavatam, entitled "Jada
Bharata Instructs King Rahūgaṇa."

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-vidāṃ variṣṭhaḥ
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-vidāṃ variṣṭhaḥ**). The wise do not speak (**sūrayo na āmananti**) of the material world (**vyavahāram enam**) by discerning it to be the truth (**tattva avamarśena sah**).

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.

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-vidyōru-vijṛmbhiteṣu
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-vijṛmbhiteṣu**) with knowledge about proliferation of householders' sacrifices (**uru-gārhamedha-vitāna-vidya**).

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

|| 5.11.3 ||

na tasya tattva-grahaṇāya sāksād
variṇyasīr api vācaḥ samāsan
svapne niruktyā gṛhamedhi-saukhyam
na yasya heyānumitam svayam syāt

The man who by himself (**svayam**) cannot infer the inferiority (**na heyā anumitam 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 variṇyasīr tattva-grahaṇāya**).

- Vicaksano 'sya 'rhati

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 *adharma* (**kuśalam cetaram vā**) using the knowledge senses and action senses (**cetobhir ākūtibhir**).

What is the nature of this mind?

|| 5.11.5 ||

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

The mind (**sah**), the chief among the sixteen elements (**ṣoḍaśa**^①
ātmā), endowed with pious and sinful impressions (**vāsana ātmā**),^②
attached to sense objects (**viṣaya uparakto**),^③ agitated by the *guṇas*
(**guṇa-pravāho**),^④ transformed by emotions (**vikṛtaḥ**),^⑤ and supporting
different forms (**bibhrat rūpa-bhedam**)^⑥ through acceptance of
different bodies, extends itself higher and lower positions (**antar-**
bahiṣṭvaṃ ca purais tanoti) 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
kālopapannam phalam āvyanakti
āliᅅgya māyā-racitāntarātmā
sva-dehinam saᅅsᅅrti-cakra-kūᅅaᅅ

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

**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 agūṇatvasya**), which are known as the inferior and superior states of existence (**para āvarasya**).

How the Mind Causes Bondage and Liberation?

5 Types of Ignorance

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.

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.

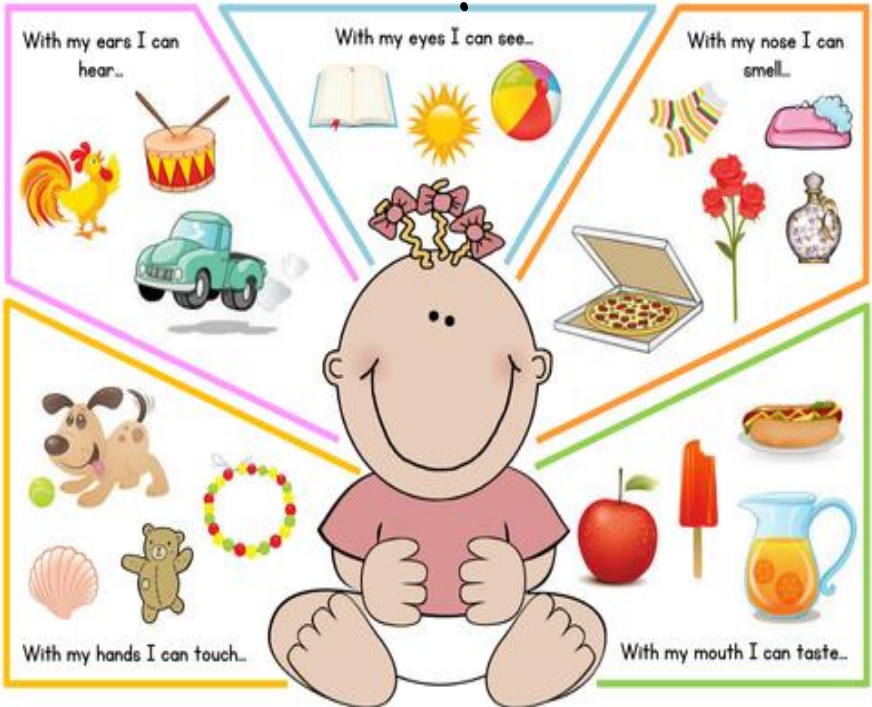
VASANAS

CITTA ✓

BUDDHI ✓

MANAH ✓

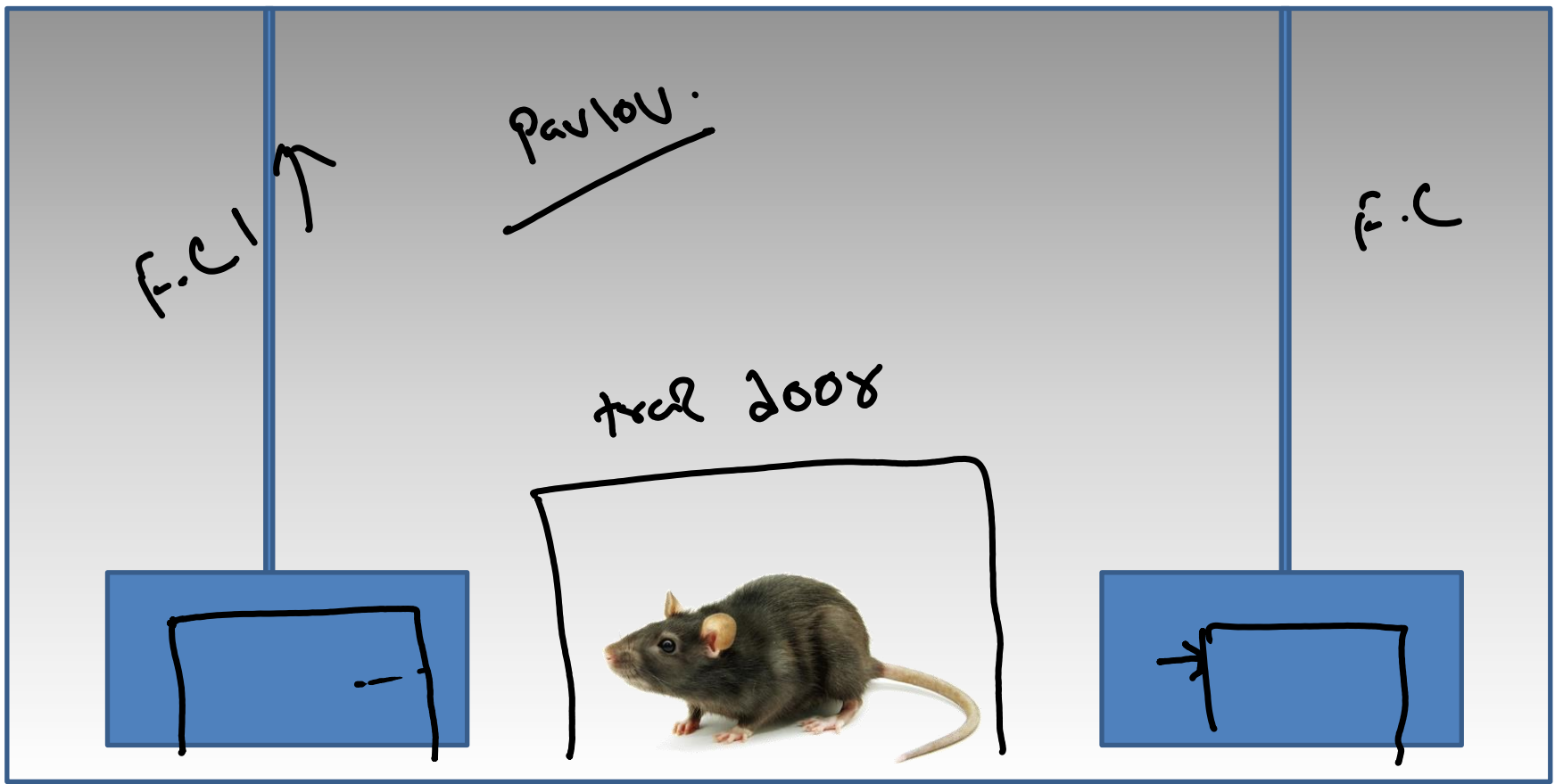
FALSE EGO

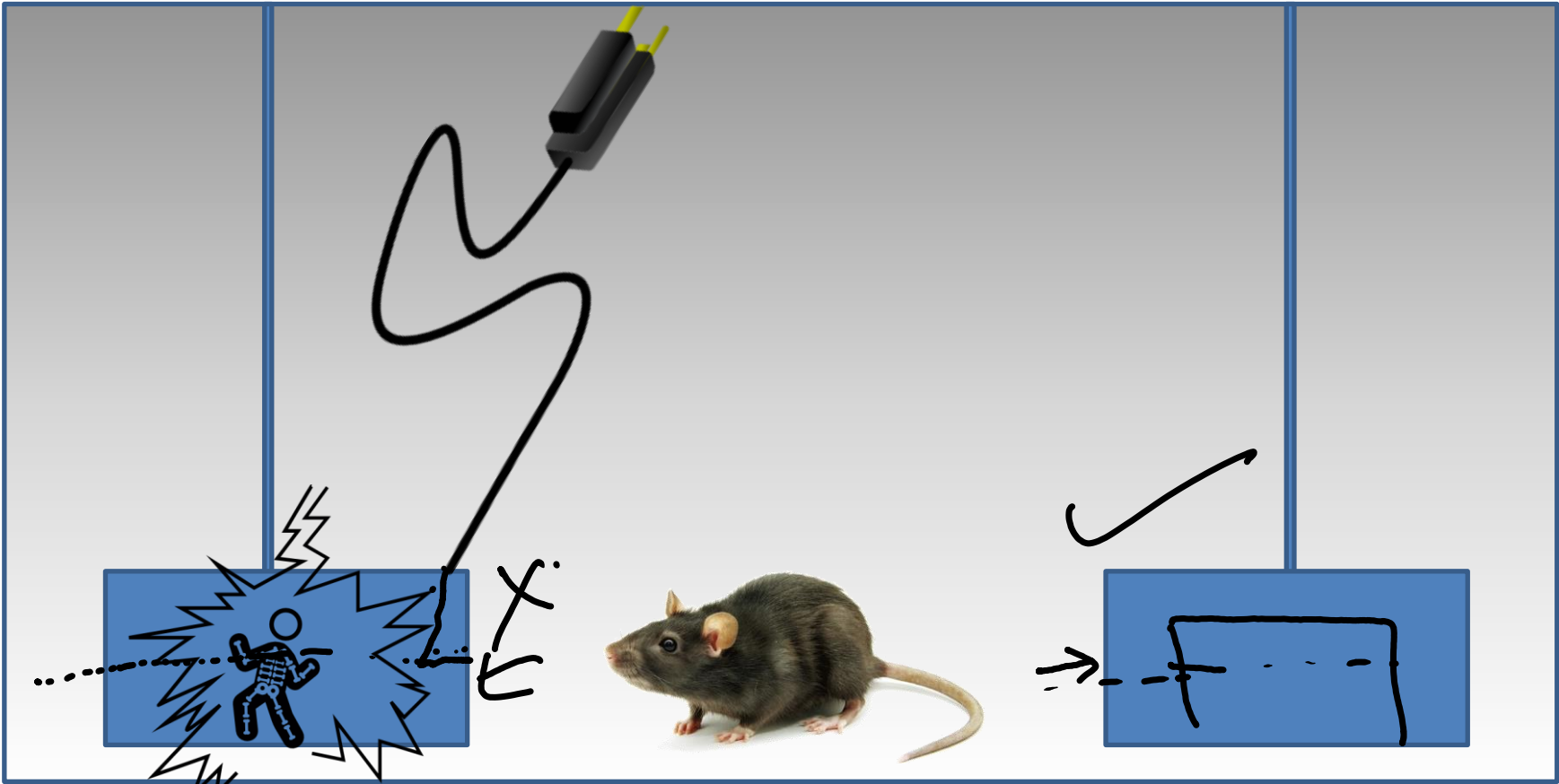


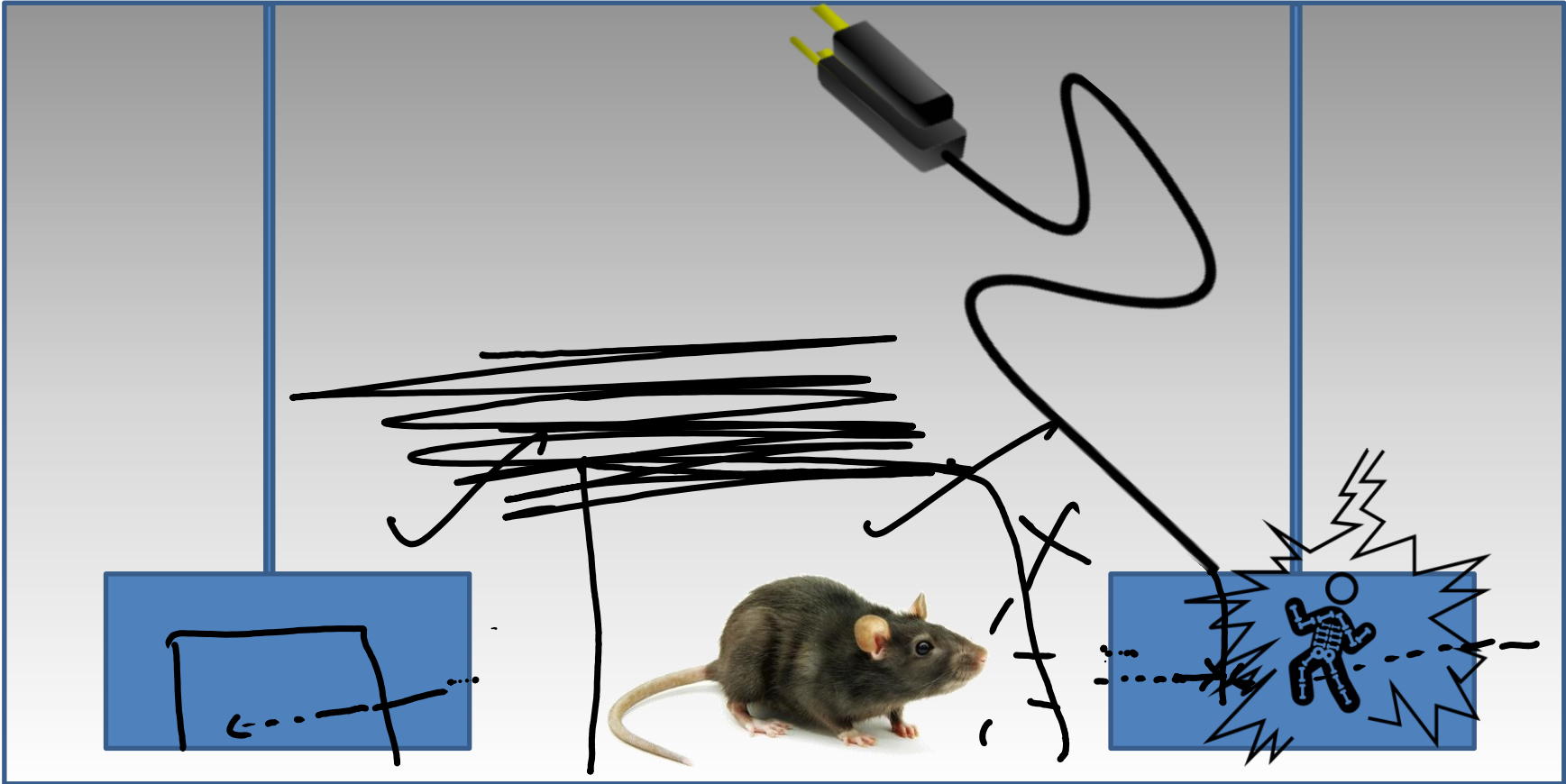
Material emotions



Mouse trap.







|| 7.25 ||

nāham prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
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**).

॥ 7.27 ॥

icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammoham
sarge yānti parantapa

abhiniveśa

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).

sarge dveṣa

① Jīva turns away from ②.

② Māyā facilitates āvaraṇātīkṛtī → covers his constitutional self.

③ Pratyakṣatīkṛtī → makes him identify with the body.

④ Absorption in the virtual world.

⑤ Fear of separation.

11 2 37 || 4

⑤ **bhayaṁ dvitīyābhiniveśataḥ syād**

① **īśād apetasya viparyayo 'smṛtiḥ** ③

② **tan-māyayato budha ābhajet taṁ**

bhaktyaikayēśaṁ guru-devatātmā

Solution

① Intelligent person

② Accept the guru as his life & soul.

③ way shift ②

④ Pure D-S

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 (**taṁ īśaṁ ābhajet**) with pure bhakti (**bhaktyaikayā**).

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 nairgunyam atho manah syāt
yathā pradīpo ghr̥ta-vartim aśnan
śikhāḥ sadhūmā bhajati hy anyadā svam
padam tathā guṇa-karmānubaddham
vṛttir manah śrayate 'nyatra tattvam

When the mind is attached to the guṇas (manah guṇānuraktam syāt) it is the cause of the *jīva*'s suffering (vyasanāya jantoh) and when the mind is detached from the guṇas (nairgunyam) 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 manah guṇa-karma anubaddham) takes shelter of many conditions (śrayate vṛttir), and at another time (anyatra), enjoys the taste of the Lord's sweetness (tattvam).

How can the one mind be the cause of differing conditions--bondage and liberation?

A lamp with a burned up ghee wick, burns with a smoky flame, and at another time, gets extinguished and merges with the elements (svapadam).

Or a lamp with a burned up ghee wick burns with a smoky flame but when fed on golden ghee, it burns without smoke in its brilliant form (svapadam).

Or a lamp with a burned up ghee wick burns with a smoky flame but when fed on golden ghee, it burns without smoke in its brilliant form (svapadam).

Similarly the mind, bound by the guṇas, takes shelter of many functions (vṛtīḥ), but at another time, obtains a 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 bhūmih

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 bhūmih): the five *tan-mātras*, the actions of the five action senses and the body (mātrāṇi karmāṇi puraṁ ca).

This verse shows the conditions or vṛttis of the mind.

There are eleven vṛttis: five actions senses (ākūtayaḥ), five knowledge senses (dhiyaḥ) and ahaṅkāra (abhimānaḥ).

For these eleven there are eleven objects, of hero of knowledge (vīra)!

The tan-mātras are the sense objects of the five knowledge senses.

Actions such as elimination are the sense objects of the five action senses.

The body (puram), house etc. are the objects of the ahaṅkāra.

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**).

This verse describes the objects.

First the five tan-mātras starting with fragrance are described in relation to the knowledge senses starting with the nose.

Ākr̥ti means form.

The actions starting with evacuation are the objects of the five action senses. This makes ten.

The eleventh item is the body, what is accepted (svikaraṇam).

Because of ahaṅkāra's twofold nature of mine and I, some ācāryas (eke) say that the eleventh object is possessiveness of things like a house.

The twelfth object is the identification with the body (śayyām) for the ahaṅkāra.

But, there are not just 11
transformations

There are unlimited varieties of these functions of the mind by subdivision.

The transformations of the functions first become hundreds and then thousands, hundreds of thousands and millions by divisions of the material objects.

Because of the infinite number of material objects such as sandalwood, musk, kumkuma, gold, silver and coral etc., because of the infinite number of natures--one person may enjoy a certain fragrance etc., because of the good or bad nature of the antaḥkaraṇa, because of control by karma and the control by time in the form of age—baby, youth etc.--there are unlimited varieties of a single function such as fragrance.

Not by themselves and not by their combination, but because the Paramātmā has unlimited power, these functions become unlimited in number.

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

witness

The liberated jīva (**kṣetrajña**), free of samsāra (**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**).

The knower of the field is twofold: the Paramātmā and the jīva.

The Paramātmā was mentioned in the previous verse and will be explained in the next verse.

The jīva is of two types: conditioned and liberated.

The conditioned jīva was describes as being embraced by the mind and thinking he is the body in verse 6.

The liberated jīva is not embraced by the mind and has no false conception of his body.

The conditioned jīva has been understood. What is the liberated jīva?

The liberated jīva, knower of the field, knows (vicaṣṭe) the transformations of the mind, but does not identify with them and enjoy them.

It is thus free of saṁsāra (śuddhaḥ), whereas the conditioned jīva is bound by saṁsāra.

The mind is the covering on the jīva (jīvasya) because it is made of māyā and performs impure actions which are against recognition of the Lord.

The transformations of the mind have been present with the jīva without beginning (nityāḥ).

Why are they not visible at all times then?

They are manifested during waking and dream state, and invisible during deep sleep and at the time of universal devastation.

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 Vaikuntha 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
evam 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 (**evam paro bhagavān vāsudevaḥ**), the knower of all bodies (**kṣetrajña**), pervading everywhere (**ātmā**), enters this universe (**idam anupraviṣṭaḥ**).

The conditioned jīva absorbs himself in the conventional world of saṁsāra.

In what does the liberated jīva absorb himself?

In this verse the knower of the field refers to the Paramātmā, who knows all bodies completely.

He pervades everywhere (ātmā), is the cause of the universe (purāṇaḥ), has the form of a human, is self-revealing (svayaṁjyotiḥ), devoid of material birth (ajaḥ), is the Lord of all others such as Brahmā (pareśaḥ), lies on the Kāraṇa Ocean (nārāyaṇaḥ), is full of six powers (bhagavān) as the Lord of Vaikuṅṭha, is the son of Vasudeva, the master of Mathurā and Dvārakā, and is the object of the mind for the liberated jīva, since he is completely free of māyā (su amāyayā), or he is the object of meditation for the liberated jīva, because of his svarūpa śakti or his mercy.

The Lord is easily attained by the liberated jīva.

An example is given.

Just as the air, in the form of prāṇa (ātma-svarūpena) enters all beings and controls them (īśet), so the Lord enters this universe (idam).

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 etān tanu-bhṛn narendra
vidhūya māyām vayunodayena
vimukta-saṅgo jita-ṣaṭ-sapatno
vedātma-tattvaṃ 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-tattvaṃ**), 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**).

It has been said that the liberated jiva free from ignorance eternally has knowledge in the form of thinking of the Lord.

The jīvas subjected to ignorance however must perform sādhana to become free of ignorance.

As long as one does not know the truth about ātmā, after destroying māyā, and is not free of material association by the appearance of knowledge of the Lord (vayunā udayena), he will wander in this world.

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 does one know perfectly that māyā is removed?

As long as the mind is attached to sense objects, there will be no knowledge of ātmā or removal of ignorance.

That is stated in this verse.

As long as the mind, the covering on the ātmā (ātma-liṅgam), has possessiveness, it will not know about ātmā. (The last phrase is understood from the previous verse.)

The mind is the field for suffering in the material world.

The suffering is described.

The mind is the field from which arise lamentation, illusion, disease, attachment and greed.

The mind takes shelter of such things.

Verse 8 mentioned that the mind tastes tattva (the Lord).

The five verses starting from verse 12 have discussed this tattva.

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

|| 5.11.17 ||

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

brother's son
(neṅhā)
Enemy

By neglecting (① ✓) (upekṣayā) this enemy of great power (bhrāṭṛvyam enam adabhra-vīryam), which increases constantly in power (adhy edhitam), by being (attentive) (② ✓) (apramattah) and possessing the weapon of *bhakti* at the lotus feet of the Lord (③ ✓) (hareh carana upāsana astro) and the *mantra* given by guru (④ ✓) (guroh), conquer this enemy (jahi vyalīkaṁ), which steals the treasure of Paramātmā (svayam ātma-moṣam).

Therefore one must capture the mind.

Neglecting the mind, the enemy (literally brother's son), one must attack it. By neglecting it, it is defeated.

One should not praise the mind by noticing it and giving it desired enjoyment.

However, the intention is not to destroy the mind completely, since the mind has already been described as the cause of elevation as well as degradation in verse 7, and as taking shelter of the Lord in the verse 8.

And one should not kill one's brother's son (bhrātrvyam).

How is the mind described?

It increases greatly (adhyedhitam) by taking shelter of its transformations.

“But how can I who am weak conquer the mind which is so strong?”

One should have the weapon in the form of worship of the feet of the Lord as the nine forms of bhakti and in the form of the mantra given by guru, or one should have the weapon of worship of the feet of the Lord who is the guru.

The mind is not a friend (vyaḷīkam) because it bewilders a person by showing its transformations and steals away the form of Paramātmā (ātmā), the treasure of life.

It is a great thief.

He who makes his mind give up sense objects by the weapon of bhakti, and, having destroyed ignorance, applies the mind to Kṛṣṇa is called liberated.

He who nourishes ignorance filled with impressions of desire and takes shelter of the transformations of the mind, since he lacks bhakti, is called conditioned.

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