

Srimad Bhagavatam

Canto – 5

Chapter – 11

Jada Bharata Instructs King Rahūgaṇa

(The Teachings of Jada Bharata)

Text-1

brāhmaṇa uvāca
akovidahaḥ kovida-vāda-vādān
vadasy atho nāti-vidām variṣṭhaḥ
na sūrayo hi vyavahāram enam
tattvāvamarśena sahāmananti

The *brāhmaṇa* (Jaḍa Bharata) said: Though unlearned (**akovidahaḥ**), you are speaking words of the learned (**kovida-vāda-vādān vadasy**). Therefore, you are not the best among the learned (**atha na ati-vidām 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**).

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

Text 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?

Text 3

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

The man who by himself (**svayam**) cannot infer the inferiority (**na heya 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 (**sākṣād varīyasīr tattva-grahaṇāya**).

- Vicaksano 'sya 'rhati

Section I – 5.11.1-17 Jada Bharata answers Rahugana's questions

Jada Bharata 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

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

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

Ok. If engaging in sinful activities is going to perpetrate my bondage, then I will engage in pious activities and achieve liberation:

|| 5.5.5 ||

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakam yena śarīra-bandhaḥ

As long the jīva does not inquire about the ātmā (**yāvad na jijñāsata ātma-tattvam**), he remains in bondage (**tāvad parābhavaḥ**) created by ignorance (**abodha-jātaḥ**). As long as one performs pious or sinful actions (**yāvat kriyāḥ**), the mind remains absorbed in action (**tāvad idaṁ mano vai karmātmakam**). By this, the bondage to repeated bodies continues (**yena śarīra-bandhaḥ**).

What is the nature of this mind?

Text 5

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

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

Text 6

duḥkham sukham vyatiriktam ca tīvram
kālopapannam phalam āvyanakti
āliᅅgya māyā-racitāntarātmā
sva-dehinam saᅅṣṛti-cakra-kūᅇaḥ

The mind (**antarātmā**), the cause of deception in the repetition of birth and death (**saᅅṣṛti-cakra-kūᅇaḥ**), 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**).

Text 7

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

Samsāra, created by the mind (**ayam**), manifested (**āviḥ**) as the practical, material world (**vyavahārah**), with waking and dream states (**sthūla-sūkṣmaḥ**), 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**).

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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. 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

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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

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

Text 8

guṇānuraktam vyasanāya jantoh
kṣemāya nairguṇyam atho manaḥ syāt
yathā pradīpo ghr̥ta-vartim aśnan
śikhāḥ sadhūmā bhajati hy anyadā svam
padam tathā guṇa-karmānubaddham
vṛttir 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 vṛttir**), 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?

Text 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.

Text 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

Text 11

**dravya-svabhāvāśaya-karma-kālair
ekādaśāmī manaso vikārāḥ
sahasraśaḥ śataśaḥ koṭiśaś 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 koṭiśaś ca**). They become unlimited, not by themselves or their combined strength (**na mitho na svataḥ syuḥ**), but by the power of the Paramātmā (**kṣetrajñato**).

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 - 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.

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?

Text 12

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

The liberated *jīva* (**kṣetrajña**), free of *samsāra* (**śuddha**), 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 (**vibhūtī aviśuddha-kartuḥ**) and which is made of *māyā* (**māyā-racitasya**). These transformations (**etāḥ**) are without beginning (**nityāḥ**), sometimes visible and sometimes invisible (**āvirhitāḥ kvāpi tirohitās ca**).

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

Text 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 jyotiḥ**), 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**).

Text 14

yathānilaḥ sthāvāra-jaṅgamānām
ātma-svarūpeṇa niviṣṭa īśet
evam paro bhagavān vāsudevaḥ
kṣetrajña ātmedam anupraviṣṭaḥ

Just as the air (**yathā anilaḥ**) enters (**niviṣṭa**) all moving and stationary beings (**sthāvāra-jaṅgamānām**) as *prāṇa* (**ātma-svarūpeṇa**) and controls them (**īśet**), the Supreme Lord Vāsudeva (**evam 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?

Text 15

na yāvad etāṁ tanu-bhṛn narendra
vidhūya māyāṁ 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 māyāṁ**), 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?

Text 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?

Text 17

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

By neglecting (**upekṣayā**) this enemy of great power (**bhrātr̥vyam 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**).

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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