

Srimad Bhagavatam

Canto – 5

Chapter – 12

Jada Bharata Refutes the King's Arguments

(Conversation Between Mahārāja Rahūgaṇa and Jada Bharata)

Section I – 5.12.1-4 Rahugana thanks Jada Bharata and asks further questions

Text-1

rahūgaṇa uvāca
namo namaḥ kāraṇa-vigrahāya
svarūpa-tucchīkr̥ta-vigrahāya
namo 'vadhūta dvija-bandhu-liṅga-
nigūḍha-nityānubhavāya tubhyam

King Rahūgana said: O *avadhūta* (**avadhūta**)! I offer respects to you (**namo namaḥ**), having an eternal form like the Lord (**kāraṇa-vigrahāya**), which makes the writers of scripture insignificant by its experience of bliss (**svārūpa-tucchīkr̥ta-vigrahāya**). I offer respects to you (**namo tubhyam**), who have hidden your eternal experience of bliss (**nigūḍha-nitya anubhavāya**) in the form of a *brāhmaṇa* (**dvija-bandhu-liṅga**).

Section I – 5.12.1-4 Rahugana thanks Jada Bharata and asks further questions

Text 2

jvarāmayārtasya yathāgadam sat
nidāgha-dagdhasya yathā himāmbhaḥ
kudeha-mānāhi-vidaṣṭa-drṣṭeḥ
brahman vacas te 'mṛtam auśadham me

O *brāhmaṇa* (**brahman**)! Just as correct medicine (**yathā sat āgadam**) cures a person suffering from fever (**jvara āmaya ārtasya**), or ice water (**yathā hima ambhaḥ**) relieves a person burned by the summer sun (**nidāgha-dagdhasya**), your words (**te vacah**) are the medicine (**auśadham**) for me (**me**), who has been bitten (**vidaṣṭa**) by the snake of false identity with the despicable body (**kudeha-māna - drṣṭeḥ ahi**). Your words are nectar (**amṛtam**).

Mukunda Mala Stotra

idaṁ śarīraṁ pariṇāma-peśalaṁ
pataty avaśyaṁ śata-sandhi-jarjaram
kim auśadhaṁ pṛcchasi mūḍha durmate
nirāmayam kṛṣṇa-rasāyanam piba

This body's beauty is fleeting (**idaṁ śarīraṁ pariṇāma-peśalaṁ**), and at last the body must succumb to death (**pataty avaśyaṁ**) after its hundreds of joints have stiffened with old age (**śata-sandhi-jarjaram**). So why, bewildered fool, are you asking for medication (**kim auśadhaṁ pṛcchasi mūḍha durmate**)? Just take the Kṛṣṇa elixir (**kṛṣṇa-rasāyanam piba**), the one cure that never fails (**nirāmayam**).

|| 8.6.13 ||

**taṁ tvāṁ vyaṁ nātha samujjihānaṁ
saroja-nābhāticirepsitārtham
dṛṣṭvā gatā nirvṛtam adya sarve
gajā davārtā iva gāṅgam ambhaḥ**

O lotus-navel lord (saroja-nābha)! O master (nātha)! Having seen you (tvāṁ dṛṣṭvā), the long-desired goal of life (aticira īpsita artham), who have directly appeared before us (samujjihānaṁ), we have all attained bliss today (sarve adya nirvṛtam gatā), just as elephants afflicted by a forest fire (davārtā gajā iva) attain bliss in the water of the Gaṅgā (gāṅgam ambhaḥ).

4.7.35

siddhā ūcuḥ

ayaṁ tvat-kathā-mṛṣṭa-pīyūṣa-nadyām
mano vāraṇaḥ kleśa-dāvāgni-dagdhaḥ
trṣārto 'vagādho na sasmāra dāvaṁ
na niṣkrāmati brahma-sampannavan naḥ

The prema-bhaktas said: Our minds (**naḥ manah**), like an elephant (**vāraṇaḥ**) burned from a forest fire (**kleśa-dāvāgni-dagdhaḥ**) and afflicted by thirst (**trṣā ārto**), become absorbed (**avagādhaḥ**) in the sweet, pure river of your pastimes (**tvat-kathā-mṛṣṭa-pīyūṣa-nadyām**), do not remember the fire of saṁsāra (**na sasmāra dāvaṁ**), and do not come out of that river (**na niṣkrāmati**), as if having merged in Brahman (**brahma-sampanna vat**).

Section I – 5.12.1-4 Rahugana thanks Jada Bharata and asks further questions

Text 3

tasmād bhavantam mama saṁśayārtham
prakṣyāmi paścād adhunā subodham
adhyātma-yoga-grathitam tavoktam
ākhyāhi kautūhala-cetaso me

I will later tell you my topics of doubt (**bhavantam mama saṁśaya artham paścād prakṣyāmi**). Now please explain (**adhunā ākhyāhi**) what you have said (**tava uktam**) about *adhyātma-yoga* (**adhyātma-yoga-grathitam**), making it easy to understand (**subodham**), since I am inquisitive (**kautūhala-cetaso me**).

Section I – 5.12.1-4 Rahugana thanks Jada Bharata and asks further questions

Text 4

yad āha yogeśvara dṛśyamānam
kriyā-phalam sad-vyavahāra-mūlam
na hy añjasā tattva-vimarśanāya
bhavān amuṣmin bhramate mano me

O master of *yoga* (**yogeśvara**)! You have said (**yad āha bhavān**) that the results of action (**kriyā-phalam**) seen in this world (**dṛśyamānam**) are simply based on convention (**sad-vyavahāra-mūlam**) and cannot be correctly said to be the highest truth (**na hy añjasā tattva-vimarśanāya**). My mind is bewildered by this (**amuṣmin bhramate mano me**).

Section I – 5.12.1-4 Rahugana thanks Jada Bharata and asks further questions

Rahugana to Jada Bharata:

1. I offer my respects to you having an eternal, blissful form like the Lord. You have hidden your eternal experience of bliss in the form of a Brahmana
2. Your words are the medicine for me, who has been bitten by the snake of false identity with the despicable body. Your words are nectar.
3. I will later tell you my topics of doubt. Now please explain what you have said about adhyātma-yoga, making it easy to understand, since I am inquisitive.
4. You have said that the results of action seen in this world are simply based on convention and cannot be correctly said to be the highest truth. My mind is bewildered by this.

Section II – 5.12.5-10 Jada Bharata establishes that falsity of the material world

Text 5-6

brāhmaṇa uvāca

ayaṁ jano nāma calan pṛthivyām
yaḥ pāṛthivaḥ pāṛthiva kasya hetoḥ
tasyāpi cāṅghryor adhi gulpha-jaṅghā-
jānūru-madhyora-śirodharāmsāḥ

aṁse 'dhi dārvī śibikā ca yasyām
sauvīra-rājety apadeśa āste
yasmin bhavān rūḍha-nijābhimāno
rājāsmi sindhuṣv iti durmadāndhaḥ

The *brāhmaṇa* (Jaḍa Bharata) said: O King (**pāṛthiva**)! This carrier (**ayaṁ jano**), who is a transformation of earth (**yaḥ pāṛthivaḥ**), walks on the earth (**calan pṛthivyām**) for some reason (**kasya hetoḥ**). Above his feet (**tasya api ca aṅghryor adhi**) are ankles, calves, knees, thigh, waist, chest, neck, and shoulders (**gulpha-jaṅghā- jānu-ūru-madhyura-śirodhara-aṁsāḥ**). Above the shoulders (**aṁse adhi**) is the wooden palanquin (**dārvī śibikā**) and in the palanquin (**yasyām**) is the person called the King of Sauvīra (**sauvīra-rājā ity apadeśa āste**), who, blinded by illusion (**yasmin bhavān durmada andhaḥ**) of false identity (**rūḍha-nija abhimāno**), thinks “I am the King of Sindhu (**rājā smi sindhuṣv**).

Section II – 5.12.5-10 Jada Bharata establishes that falsity of the material world

Text 7

śocyān imāms tvam adhikaṣṭa-dīnān
viṣṭyā nigrhṇan niranugraho 'si
janasya goptāsmi vikatthamāno
na śobhase vṛddha-sabhāsu dhṛṣṭaḥ

Seizing by force (**viṣṭyā nigrhṇan**) these wretched, suffering people (**imāms śocyān adhikaṣṭa-dīnān**), you are without mercy (**tvam niranugraho asi**). You are proudly boasting (**vikatthamāno**) that you are the protector of the people (**janasya goptā smi**), but simply being impudent (**dhṛṣṭaḥ**), you are not glorious in the assembly of the wise (**na śobhase vṛddha-sabhāsu**).

Section II – 5.12.5-10 Jada Bharata establishes that falsity of the material world

Text 8

yadā kṣitāv eva carācarasya
vidāma niṣṭhām prabhavam ca nityam
tan nāmato 'nyad vyavahāra-mūlam
nirūpyatām sat-kriyayānumeyam

Since (**yadā**) we see (**vidāma**) the constant appearance and disappearance (**nityam prabhavam ca niṣṭhām**) of moving and non-moving beings (**cara acarasya**) on the earth (**kṣitāv**), it should be concluded (**nirūpyatām**) that the cause of the conventional world (**tat-vyavahāra-mūlam**), inferred by your reference to action (**sat-kriyayā anumeyam**), is earth alone (**kṣitāv eva**) and anything else appears distinct (**anyad**) because of name only (**nāmato**).

Section II – 5.12.5-10 Jada Bharata establishes that falsity of the material world

Text 9

evam niruktaṁ kṣiti-śabda-vṛttam
asan nidhānāt paramāṇavo ye
avidyayā manasā kalpitās te
yeṣāṁ samūhena kṛto viśeṣaḥ

What is known by the word “earth” (**evam kṣiti-śabda-vṛttam**) exists in name only (**niruktaṁ**) because earth is resolved into atomic particles (**asat nidhānāt paramāṇavo ye**), which are imagined by the mind out of ignorance (**avidyayā manasā kalpitās te**). Out of their combination (**yeṣāṁ samūhena**), a particular object is made (**kṛto viśeṣaḥ**).

Section II – 5.12.5-10 Jada Bharata establishes that falsity of the material world

Text 10

evam kṛśam sthūlam aṇur bṛhad yad
asac ca saj jīvam ajīvam anyat
dravya-svabhāvāśaya-kāla-karma-
nāmnājayāvehi kṛtaṁ dvitīyam

Know that (**avehi**) everything is made by *māyā* (**ajayā kṛtaṁ**), characterized by (**nāmnā**) substance, nature, mind, time and *karma* (**dravya-svabhāva-āśaya-kāla-karma**), with divisions (**dvitīyam**) of fine and very fine (**aṇuh**), big and very big (**bṛhad**), cause and effect (**asat ca sat**), conscious and unconscious (**jīvam ajīvam**), skinny and fat (**kṛśam sthūlam**).

Section II – 5.12.5-10 Jada Bharata establishes that falsity of the material world

Jada Bharata to Rahugana:

5-6. Oh Rahugana! This carrier is a transformation of earth.

- His feet, ankles, calves etc., and the palanquin, everything is a transformation of earth
- In the palanquin is the king of Sauvira, who is also a transformation of earth.
- But you, blinded by illusion of false identity, are thinking that you are the king of Sauvira.

7. Oh Rahugana! You had mentioned that ruling the citizens was dharma, but understand that ruling over the citizens by engaging them forcibly, without mercy, is not dharma, but adharmā.

8-9. Oh Rahugana! Let me now prove the illusory nature of the conventional world through logic. You can understand this if your sense of logic is working

- We know that living beings arise from earth and disappear into the earth. Therefore, the cause of conventional world should be discerned as transformations of earth only. They are different in name only.

Ok. I agree. But at least the earth is real!

- No. The word “earth” exists in name only.

Why?

- The earth is resolved into atomic particles, which are the cause of the earth. Earth cannot exist except for these particles.

Ok. I agree. But at least the atomic particles are real!

- No. These particles have been imagined by the mind out of ignorance by philosophers, in order to explain the effects in this world as we perceive. Therefore the particles are also unreal.
- Thus, I have proven the illusory nature of this world.

10. Know that everything is made of maya characterized by dravya, svabhava, mind, time and karma, with divisions of fine, big, conscious, unconscious, skinny, fat etc.

Section III – 5.12.11-13 Jada Bharata establishes that the Lord's qualities, His abode and Bhakti are true

If everything that you see in this world are creation of maya, then what is the truth?

Text 11

jñānam viśuddham paramārtham ekam
anantaram tv abahir brahma satyam
pratyak praśāntam bhagavac-chabda-samjñam
yad vāsudevam kavayo vadanti

The wise say (**kavayo vadanti**) that the truth (**satyam jñānam**) is beyond the *guṇas* (**viśuddham**), contains everything including liberation (**paramārtham**), is one without a second (**ekam**), is all-pervading (**anantaram tv abahih**), is Brahman (**brahma**), Paramātmā (**pratyak praśāntam**) and Bhagavān (**bhagavad-śabda-samjñam**), and is Vāsudeva (**yad vāsudevam**).

Section III – 5.12.11-13 Jada Bharata establishes that the Lord's qualities, His abode and Bhakti are true

How to attain that Vasudeva?

Text 12

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam

Without bathing in the dust from the feet of great devotees (**vinā mahat-pāda-rajo-abhiṣekam**), one cannot realize the Lord (**na etad yāti**) through concentration of the mind (**tapasā**), performance of sacrifices (**ījyayā**), distributing food (**nirvapaṇād**), building shelters for the destitute (**gṛhād vā**), studying the Vedas (**cchandasā**), or performing austerities in the water, fire or the sun (**jala-agni-sūryair**).

Section III – 5.12.11-13 Jada Bharata establishes that the Lord's qualities, His abode and Bhakti are true

How does devotee's association help one attain Vasudeva? What is the process?

Text 13

yatrottamaśloka-guṇānuvādaḥ
prastūyate grāmya-kathā-vighātaḥ
niṣevyamāṇo 'nudinam mumukṣor
matim satim yacchati vāsudeve

Where there are great devotees (**yatra**), talks concerning the qualities of the Lord (**uttamaśloka-guṇa anuvādaḥ**), which destroy material topics (**grāmya-kathā-vighātaḥ**), are sung (**prastūyate**). Heard constantly (**niṣevyamāṇo anudinam**) even by those desiring liberation (**mumukṣor**), those topics produce (**yacchati**) pure thoughts of Vāsudeva (**vāsudeve satim matim**).

Section III – 5.12.11-13 Jada Bharata establishes that the Lord's qualities, His abode and Bhakti are true

11. Then what is the truth?

- The wise say that the truth is beyond the gunas
- It contains everything including liberation
- It is one without a second
- It is all pervading
- It is Brahman, Paramatma and Bhagavan
- It is Vasudeva

12. How to attain that Vasudeva?

- It is not possible through austerities, sacrifice, food distribution, building shelters, or by studying the vedas

Then how is it possible?

- It is possible only by taking shelter of the process of bhakti, which is attained by the mercy of the devotees
- Therefore, one should take bath in the dust of pure devotees

13. How does devotee's association help one attain Vasudeva? What is the process?

- Where there are great devotees, talks concerning the qualities of the Lord are sung constantly.
- Such talks produce pure thoughts of Vasudeva

Section IV – 5.12.14-16 Jada Bharata reveals his history

Who are you, so merciful to give such teachings to an offender like me?

Text 14

aham purā bharato nāma rājā
vimukta-dr̥ṣṭa-śruta-saṅga-bandhaḥ
ārādhanam bhagavata ihamāno
mṛgo 'bhavam mṛga-saṅgād dhatārthaḥ

Previously I was a king named Bharata (**aham purā bharato nāma rājā**), who was free of attachment to all material dealings (**vimukta-saṅga-bandhaḥ**) seen or heard (**dr̥ṣṭa-śruta**). I worshiped the Lord (**ārādhanam bhagavata ihamānaḥ**), but from association with a deer (**mṛga-saṅgād**), I was thwarted in my goal (**hata arthaḥ**), and became a deer (**mṛgo abhavat**).

Section IV – 5.12.14-16 Jada Bharata reveals his history

Who are you, so merciful to give such teachings to an offender like me?

Text 15

sā mām smṛtir mṛga-dehe 'pi vīra
kṛṣṇārcana-prabhavā no jahāti
atho ahaṁ jana-saṅgād asaṅgo
viśaṅkamāno 'vivṛtaś carāmi

O King Rahūgana (**vīra**)! In the body of a deer (**sā mṛga-dehe api**), my memory (**mām smṛtir**), by the power of my previous worship of Kṛṣṇa (**kṛṣṇa-arcana-prabhavā**), did not leave me (**na jahāti**). Fearing material association (**atho jana-saṅgād viśaṅkamāno**), I wander about alone incognito (**asaṅgo avivṛtah carāmi ahaṁ**).

Section IV – 5.12.14-16 Jada Bharata reveals his history

In essence, one needs 2 things to attain the Lord at the end of Samsara:

Text 16

tasmān naro 'saṅga-susaṅga-jāta-
jñānāsinēhaiva vivṛkṣa-mohaḥ
hariṁ tad-īhā-kathana-śrutābhyām
labdha-smṛtir yāty atipāram adhvanaḥ

Cutting up illusion (**vivṛkṣa-mohaḥ**) by the sword of knowledge (**jñāna asinā**) arising from detachment from matter and attachment to devotees (**asaṅga-susaṅga-jāta**), and gaining remembrance of the Lord (**labdha-smṛtir**) by speaking about and hearing (**kathana-śrutābhyām**) the pastimes of the Lord (**hariṁ tad-īhā**), a person attains the Lord (**tasmān narah yāty atipāram**) at the end of *samsāra* (**adhvanaḥ**).

Section IV – 5.12.14-16 Jada Bharata reveals his history

- 14-15. Who are you, so merciful to give such teachings to an offender like me?
- Previously, I was a king named Bharata.
 - I was completely free of material attachment, and I was engaged in worship of the Supreme Lord
 - But, I was thwarted in my goal by becoming attached to a deer.
 - I became a deer in my next life.
 - By the power of my previous worship of Krsna, my memory did not leave me even in this deer body.
 - Now, in this body, I wander about alone, fearing material association.
16. In essence, one needs 2 things to attain the Lord at the end of Samsara:
- A) Destruction of illusion B) Gaining remembrance of the Lord
 - A) One can destroy illusion through knowledge, which arises from detachment from matter and attachment to devotees
 - B) One can attain remembrance of Lord through speaking about and hearing about the Lord