

Srimad Bhagavatam

Canto – 5

Chapter – 13

Further Talks Between King Rahūgaṇa and Jaḍa Bharata

(The Forest of the Material Enjoyment)

Text-1

brāhmaṇa uvāca
duratyaye 'dhvany ajayā niveśito
rajas-tamaḥ-sattva-vibhakta-karmadr̥k
sa eṣa sārtho 'rtha-paraḥ paribhraman
bhavāṭavīm yāti na śarma vindati

Jaḍa Bharata said: The merchant (**sārthah**) who sees only obligation to scriptural actions divided into *rajas*, *tamas* and *sattva* (**rajas-tamaḥ-sattva-vibhakta-karmadr̥k**), who, out of ignorance (**sah ajayā**), is fixed on the path of material enjoyment (**adhvany ajayā niveśitah**), difficult to cross (**duratyaye**), and who is absorbed in material acquisition (**artha-paraḥ**), while wandering about (**paribhraman**), comes to the forest of material life (**bhava aṭavīm yāti**) but cannot enjoy happiness (**na śarma vindati**).

Text 2

yasyām ime ṣaṅ nara-deva dasyavaḥ
sārtham vilumpanti kunāyakam balāt
gomāyavo yatra haranti sārthikam
pramattam āviśya yathoraṇam vṛkāḥ

O King (**nara-deva**)! In the forest (**yasyām**), the six plunderers (**ime ṣad dasyavaḥ**) plunder the merchant (**vilumpanti sārtham**) who has received bad advice (**kunāyakam**). In that forest (**yatra**), the jackals enter his house by force (**gomāyavo balāt āviśya**) and plunder the inattentive merchant (**haranti pramattam sārthikam**) just as wolves steal sheep (**yathā uraṇam vṛkāḥ**).

Text 3

prabhūta-vīrut-tr̥ṇa-gulma-gahvare
kaṭhōra-damśair maśakair upadrutaḥ
kvacit tu gandharva-puraṁ prapaśyati
kvacit kvacic cāśu-rayolmuka-graham

Afflicted by mosquitoes (**maśakair upadrutaḥ**) with harsh biting (**kaṭhōra-damśair**) in dense bowers (**prabhūta gahvare**) of shrubs, grass and vines (**vīrut-tr̥ṇa-gulma**), he sometimes sees a city in the sky (**kvacit tu gandharva-puraṁ prapaśyati**), and sometimes (**kvacit kvacit**) sees ghosts (**graham**) moving quickly (**āśu-rama**) in the sky like a meteor (**ulmuka**).

Text 4

nivāsa-toya-draviṇātma-buddhis
tatas tato dhāvati bho aṭavyām
kvacic ca vātyotthita-pāmsu-dhūmrā
diśo na jānāti rajas-valākṣaḥ

O King (**bhoh**)! Thinking that house, water, and wealth are his (**nivāsa-toya-draviṇa ātma-buddhi**), he runs here and there in the forest (**tatah tato dhāvati aṭavyām**). Sometimes (**kvacit ca**), covered (**dhūmrā**) with dirt (**pāmsu**) raised by a whirlwind (**vātyā utthita**), his eyes blinded by dust (**rajas-vala akṣaḥ**), he does not know the directions (**diśah na jānāti**).

Text 5

adṛśya-jhillī-svana-karṇa-śūla
ulūka-vāgbhir vyathitāntarātmā
apuṇya-vṛkṣān śrayate kṣudhārdito
marīci-toyāny abhidhāvati kvacit

When his mind is disturbed (**vyathita antar ātmā**) by the sounds of owls (**ulūka-vāgbhir**) and the piercing cries (**karṇa-śūla-svana**) of invisible crickets (**adṛśya-jhillī**), afflicted by hunger (**kṣud ārdito**), he takes shelter of impious trees (**apuṇya-vṛkṣān śrayate**) and sometimes runs after a mirage of water (**marīci-toyāny abhidhāvati kvacit**).

Text 6

**kvacid vitoyāḥ sarito 'bhiyāti
parasparam cālaṣate nirandhaḥ
āsādyā dāvaṃ kvacid agni-tapto
nirvidyate kva ca yakṣair hr̥tāsuḥ**

Sometimes he jumps in waterless rivers (**kvacid vitoyāḥ sarito abhiyāti**) and sometimes, without food (**nirandhaḥ**), he desires food from relatives (**parasparam ca ālaṣate**). Sometimes, encountering a forest fire (**kvacid dāvaṃ āsādyā**), he becomes burnt by the fire (**agni-taptaḥ**) and, when his wealth is stolen by Yakṣas (**kva ca yakṣair hr̥ta asuḥ**) he falls into despair (**nirvidyate**).

Text 7

śūrair hr̥ta-svaḥ kva ca nirviṇṇa-cetāḥ
śocan vimuhyann upayāti kaśmālam
kvacit ca gandharva-puraṁ praviṣṭaḥ
pramodate nirvṛtavan muhūrtam

With his possessions stolen by enemies (**śūrair hr̥ta-svaḥ**), sometimes, with depressed heart (**kva ca nirviṇṇa-cetāḥ**) and lamentation (**śocan**), in great bewilderment (**vimuhyann**) he faints (**upayāti kaśmālam**). Sometimes, entering an imaginary city (**kvacit ca gandharva-puraṁ praviṣṭaḥ**), he enjoys for a moment (**pramodate muhūrtam**) as if fully satisfied (**nirvṛtavad**).

Text 8

calan kvacit kaṇṭaka-śarkarānghrir
nagārurukṣur vimanā ivāste
pade pede 'bhyantara-vahninārditaḥ
kauṭumbikaḥ krudhyati vai janāya

His feet become pierced by thorns (**kaṇṭaka-śarkara anghriḥ**), and he wanders about (**calan kvacit**). Wanting to climb a hill (**naga ārurukṣur**), he becomes disappointed step by step (**pade pade vimanā iva āste**). Pained by the fire of digestion (**abhyantara-vahninā arditāḥ**), living with his family (**kauṭumbikaḥ**), he becomes angry at his family members (**krudhyati vai janāya**).

Text 9

kvacin nigīrṇo 'jagarāhinā jano
nāvaiti kiñcid vipine 'paviddhaḥ
daṣṭaḥ sma śete kva ca danda-śūkair
andho 'ndha-kūpe patitas tamisre

Sometimes he is swallowed by a python (**kvacit nigīrṇo ajagara ahinā**) and loses consciousness (**na avaiti**). Sometimes (**kva ca**), not woken up by friends (**kiñcid jano 'paviddhaḥ**), he is bitten by a snake (**daṣṭaḥ sma danda-śūkair**) in the forest (**vipine**) while he sleeps (**śete**). Sometimes, in blindness (**andho**), he falls into a dark, blind well (**tamisre andha-kūpe patitah**).

Text 10

karhi sma cit kṣudra-rasān vicinvaṁs
tan-makṣikābhir vyathito vimānaḥ
tatrāti-kṛcchrāt pratilabdhamāno
balād vilumpanty atha taṁ tato 'nye

Sometimes (**karhi sma cit**), searching for a little honey (**kṣudra-rasān vicinvaṁs**), he is bitten by bees (**tan-makṣikābhir vyathitah**). Disgraced (**vimānaḥ**), he finally obtains it with great difficulty (**tatrāti-kṛcchrāt pratilabdhamānaḥ**), but by force (**tato balād**) others steal it from him (**taṁ anye vilumpanty**).

Text 11

**kvacic ca śītātapa-vāta-varṣa-
pratikriyām kartum anīśa āste
kvacin mitho vipaṇan yac ca kiñcid
vidveṣam ṛchaty uta vitta-śāṭhyāt**

Sometimes (**kvacic ca**) he is unable (**anīśa āste**) to counteract (**pratikriyām**) the cold, heat, wind and rain (**śītātapa-vāta-varṣa**). Sometimes (**kvacid**), while transacting business with others (**mitho vipaṇan**), he gains their enmity (**vidveṣam ṛchaty**) because of cheating them for wealth (**uta vitta-śāṭhyāt**).

Text 12

**kvacit kvacit kṣīṇa-dhanas tu tasmin
śayyāsana-sthāna-vihāra-hīnaḥ
yācan parād apratilabdha-kāmaḥ
pārakya-dṛṣṭir labhate 'vamānam**

In that forest (**tasmin**), devoid of wealth (**kṣīṇa-dhana**), without bed, chair, house, or amusement (**śayya-āsana-sthāna-vihāra-hīnaḥ**), he sometimes begs from others (**kvacit kvacit parād yācan**). Unsatisfied in his desires (**apratilabdha-kāmaḥ**), desiring the wealth of others (**pārakya-dṛṣṭir**), he becomes disgraced (**labhate avamānam**).

Text 13

anyonya-vitta-vyatiṣaṅga-vṛddha-
vairānubandho vivahan mithaś ca
adhvany amuṣminn uru-kṛcchra-vitta-
bādhopasargair viharan vipannaḥ

Living with increased enmity (**vṛddha- vairānubandho**) because of business transactions for wealth (**anyonya-vitta-vyatiṣaṅga**), he marries (**vivahan mithaś ca**). Wandering on the path (**amuṣminn adhvany viharan**), he almost dies (**vipannaḥ**) because of the great difficulties (**uru-kṛcchra**), loss of wealth (**vitta-bādh**) and the sickness that he encounters (**upasargaih**).

Text 14

tāms tān vipannān sa hi tatra tatra
vihāya jātam parigrhya sārthaḥ
āvartate 'dyāpi na kaścid atra
vīrādhvanaḥ pāram upaiti yogam

O King (**vīra**)! Giving up all those who have died (**tāms tān vipannān vihāya**), and accepting those who are born (**jātam parigrhya**), he wanders about in the forest (**sa tatra tatra āvartate**). Even then (**adya api**), the merchant (**sārthaḥ**) does not take (**na kaścid upaiti**) to the method of crossing material life (**adhvanaḥ pāram yogam**).

Text 15

manasvino nirjita-dig-gajendrā
mameti sarve bhuvī baddha-vairāḥ
mṛdhe śayīran na tu tad vrajanti
yan nyasta-daṇḍo gata-vairo 'bhiyāti

Warriors (**manasvinaḥ**), who have conquered even the elephants of the directions (**nirjita-dig-gajendrā**) but think in terms of “mine (**mama iti**),” surrounded by their enemies (**baddha-vairāḥ**), all fall dead on the battlefield (**mṛdhe śayīran**). They do not attain (**na tu tad vrajanti**) the abode attained by those (**abhiyāti**) who have renounced all material attachments (**nyasta-daṇḍo**) and have no enemies (**gata-vairo**).

Text 16

prasajjati kvāpi latā-bhujāśrayas
tad-āśrayāvyakta-pada-dvija-spr̥haḥ
kvacit kadācid dhari-cakratas trasan
sakhyam vidhatte baka-kaṅka-gr̥dhraiḥ

Sometimes (**kvāpi**) the living entity in the forest of material existence (**prasajjati**) takes shelter of creepers (**latā-bhuja āśrayah**), desiring to hear (**spr̥haḥ**) the chirping of the birds (**dvija-avyakta-pada**) in those creepers (**tad-āśraya**). Being afraid of group of lions in the forest (**kvacit kadācid hari-cakratah trasan**), he makes friends (**sakhyam vidhatte**) with cranes, herons and vultures (**baka-kaṅka-gr̥dhraiḥ**).

Text 17

tair vañcito haṁsa-kulaṁ samāviśann
arocayan śīlam upaiti vānarān
taj-jāti-rāsenā sunirvṛtendriyaḥ
parasparodvīkṣaṇa-vismṛtāvadhiḥ

Cheated by the cranes (**taih vañcito**), he contacts a group of swans (**haṁsa-kulaṁ samāviśat**), but not satisfied with their behavior (**arocayan śīlam**), approaches some monkeys (**upaiti vānarān**). His senses joyful (**su-nirvṛta indriyaḥ**) because of the pleasure arising from them (**tad-jāti-rāsenā**), he gazes at their faces (**paraspara udvīkṣaṇa**) and forgets about death (**vismṛta avadhiḥ**).

Text 18

drumeṣu raṁsyan suta-dāra-vatsalo
vyavāya-dīno vivaśaḥ sva-bandhane
kvacit pramādād giri-kandare patan
vallīm grhītvā gaja-bhīta āsthitaḥ

Enjoying in the trees (**drumeṣu raṁsyan**), affectionate to sons and wife (**suta-dāra-vatsalo**), miserable because of sex life (**vyavāya-dīno**), bound up there and helpless (**vivaśaḥ sva-bandhane**), he sometimes (**kvacit**), out of inattention (**pramādād**), falls into a mountain cave (**giri-kandare patan**). Holding onto a creeper (**vallīm grhītvā**), afraid of an elephant (**gaja-bhīta**), he remains dangling there (**āsthitaḥ**).

Text 19

ataḥ kathañcit sa vimukta āpadaḥ
punaś ca sārtham praviśaty arindama
adhvany amuṣminn ajayā niveśito
bhramañ jano 'dyāpi na veda kaścana

O King, killer of enemies (**arindama**)! Somehow he becomes free from danger (**kathañcit sa vimukta āpadaḥ**) and again begins to enjoy (**punaḥ ca sārtham praviśaty**). Absorbed in the path (**amuṣminn adhvany niveśitaḥ**) by ignorance (**ajayā**), a person wanders about till death (**bhramañ jano adyāpi**) and does not understand anything (**na veda kaścana**).

Text 20

rahūgaṇa tvam api hy adhvano 'sya
sannyasta-daṇḍaḥ kṛta-bhūta-maitraḥ
asaj-jitātmā hari-sevayā śitam
jñānāsim ādāya tarāti-pāram

O King Rahūgana (**rahūgaṇa**)! You are also absorbed in material existence (**tvam api hy asya adhvanah**). Making friends with all beings (**kṛta-bhūta-maitraḥ**), renouncing the punishment that the king gives to others (**sannyasta-daṇḍaḥ**), taking the sword of knowledge (**jñāna asim ādāya**) that has been sharpened by devotional service to Lord (**hari-sevayā śitam**), with mind detached from material enjoyment (**asat-jitātmā**), cross over material existence (**tarāti-pāram**).

Text 21

rājovāca

aho nṛ-janmākhila-janma-śobhanam
kim janmabhis tv aparair apy amuṣmin
na yad dhr̥ṣīkeśa-yaśaḥ-kṛtātmanām
mahātmanām vaḥ pracuraḥ samāgamah

The King said: Human birth is the most splendid (**aho nṛ-janmākhila-janma-śobhanam**). What use is any other birth (**kim janmabhis tv aparair apy amuṣmin**) in which there is no abundant, intimate association of great devotees (**na mahātmanām vaḥ pracuraḥ samāgamah**) whose whole being (**yad ātmanām**) is composed of glorification of the Lord (**hr̥ṣīkeśa-yaśaḥ-kṛta**)?

Text 22

na hy adbhutam tvac-caraṇābja-reṇubhir
hatāmhaso bhaktir adhokṣaje 'malā
mauhūrtikād yasya samāgamāc ca me
dustarka-mūlo 'pahato 'vivekaḥ

It is not astonishing (**na hy adbhutam**) that all my sins have been destroyed (**hata amhaso**) by the dust of your lotus feet (**tvac-caraṇābja-reṇubhir**), and that pure *bhakti* to the Supreme Lord has arisen (**amalā bhaktir adhokṣaje**). By a moment's association with you (**yasya mauhūrtikād samāgamāt**), my lack of discrimination (**me avivekaḥ**), the root of my false arguments (**dustarka-mūlo**), has been destroyed (**apahato**).

Text 23

**namo mahadbhyo 'stu namaḥ śiśubhyo
namo yuvabhyo nama āvaṭubhyaḥ
ye brāhmaṇā gām avadhūta-liṅgāś
caranti tebhyaḥ śivam astu rājñām**

I offer respects to the great devotees (**namo mahadbhyo astu**), to the babies (**namaḥ śiśubhyo**), to the youths (**namo yuvabhyo**), to the young boys (**nama āvaṭubhyaḥ**). I offer respects to the *brāhmaṇas* (**brāhmaṇā**) who wander the earth (**ye tebhyaḥ gām caranti**) in the dress of *avadhūtas* (**avadhūta-liṅgāḥ**). May there be auspiciousness for the kings (**śivam astu rājñām**)!

Text 24

śrī-śuka uvāca

ity evam uttarā-mātaḥ sa vai brahmarṣi-sutaḥ sindhu-pataya ātma-satattvaṃ vigaṇayataḥ parānubhāvaḥ parama-kāruṇikatayopadiśya rahūgaṇena sakaruṇam abhivandita-caraṇa āpūrṇārṇava iva nibhṛta-karaṇormy-āśayo dharaṇim imāṃ vicacāra.

Śukadeva said: O Parīkṣit (**uttarā-mātaḥ**)! The *brāhmaṇa* Jaḍa Bharata (**sa vai brahmarṣi-sutaḥ**), having the highest realization (**para anubhāvaḥ**), though insulted by the King (**sindhu-pataya vigaṇayataḥ**), out of great mercy (**parama-kāruṇikatayā**) instructed the King on spiritual matters (**ity evam ātma-satattvaṃ upadiśya**). Having been worshipped by the King (**rahūgaṇena abhivandita-caraṇa**) with his tears of regret (**sakaruṇam**), his heart (**āśayah**) became as quiet as the full ocean (**āpūrṇa arṇava iva**) after the agitation of the waves of his senses (**karaṇa urmy**) had been calmed (**nibhṛta**), and he again wandered the earth (**dharaṇim imāṃ vicacāra**).

Text 25

sauvīra-patir api sujana-samavagata-paramātma-satattva ātmany
avidyādhyāropitām ca dehātma-matim visasarja; evaṁ hi nṛpa
bhagavad-āśritāśritānubhāvaḥ.

Having understood (**samavagata**) from Jaḍa Bharata (**sujana**) about the nature of Paramātmā (**paramātma-sa tattva**), King Rahūgana gave up (**sauvīra-patir api visasarja**) the concept of the body as the self (**dehātma-matim**), superimposed on the self (**ātmany adhyāropitām**) by ignorance (**avidyā**). O King (**nṛpa**)! This is the result (**evaṁ hi anubhāvaḥ**) of taking shelter (**aśrita**) of a devotee (**bhagavad-āśritā**).

Text 26

rājovāca

yo ha vā iha bahu-vidā mahā-bhāgavata tvayābhihitah parokṣeṇa
vacasā jīva-loka-bhavādhvā sa hy ārya-manīṣayā kalpita-viṣayo
nāñjasāvyutpanna-loka-samadhigamaḥ; atha tad evaitad
duravagamam samavetānukalpena nirdiśyatām iti.

King Parīkṣit said: O great devotee (**mahā-bhāgavata**)! You have described (**tvayā abhihitah**) with symbolic words (**parokṣeṇa vacasā**) the material existence of the *jīva* (**jīva-loka-bhava adhvā**). This allegorical presentation (**kalpita-viṣayah**) for a person with refined intellect (**ārya-manīṣayā**) cannot be easily understood (**na añjasā samadhigamaḥ**) by inexperienced persons (**avyutpanna-loka**). Therefore (**atha tad**) you should explain this presentation (**etad eva nirdiśyatām**), which is very difficult to understand (**duravagamam**) using suitable examples (**samaveta anukalpena**).