

SRIMAD BHAGAVATAM

CHAPTER 10, VOLUME 5

Jada Bharata and Mahārāja Rahūgaṇa

PREFACE

Having seen in the last chapter as to how Jada Bharata had acquired his name “Jada Bharata” and what all ordeals he had to undergo from the people around because they did not know about his real exalted position to which he had already reached, this chapter is a forerunner event leading to the great advices which Jada Bharata is going to give to the world (through king Rahūgaṇa) through the next four chapters.

The story format is very simple. After Jada Bharata was rescued from the human sacrifice by none other than the Goddess Bhadrakali Herself, as we have seen in the concluding portions of the last chapter, Jada Bharata was picked up by the palanquin carriers of the king Rahūgaṇa. They added him to their team of palanquin carriers and thereby he became the slave of the king. Among the four carriers, he became one in their team.

As the palanquin was thus being carried by the men, the king realized that the palanquin was not moving with even balance. He questioned the carriers. The other carriers conveyed to the king that the problem was not with them but with Jada Bharata who was moving with uneven pace leading to imbalance. In fact Jada Bharata was looking down to the ground while keeping each step and ensuring that he did not put his foot on any moving life form on the surface of the

earth. This resulted in the tilting and oscillation of the palanquin on each of his moves. The king became furious about this behaviour on the part of Jada Bharata. The king sarcastically abuses Jada Bharata with such sentences which have negative meanings and insults. Jada Bharata was not at all infuriated by these words of provocations. Instead, he took it upon himself to explain what is the bodily the concept of life and what is the real meaning of life.

These replies made the king realize that Jada Bharata was not an ordinary person. He seeks certain clarifications from him in order to get appropriate knowledge. He seeks his forgiveness and requests him to show the right way by giving enlightenment, which are going to come through the next chapters.

In fact the king Rahūgaṇa was going towards the hermitage of Kapila Bhagavan to seek from Him the principles of higher values of life. It was during this journey, the king came into contact with a person like Jada Bharata. Seeing the knowledge such an idiot looking person was exhibiting through his words, the king even doubted whether this person was Kapila Bhagavan Himself appearing before him in a disguised form. The conversations between the king and Jada Bharata are so thought provoking that they provide a feast for those who seek values in life. Each word and each expression in this chapter have to be read and understood so that what is going to come in the next four chapters can further be relished and enjoyed.

Stanza 1

śrī-śuka uvāca

atha sindhu-sauvīra-pate rahūgaṇasya vrajata ikṣumatyās taṭe tat-kula-patinā śibikā-vāha-puruṣānveṣaṇa-samaye daivenopasāditah sa dvija-vara upalabdha eṣa pīvā yuvā saṁhananāṅgo go-kharavad dhuraṁ voḍhum alam iti pūrva-viṣṭi-grhītaiḥ saha grhītaiḥ prasabham atad-arha uvāha śibikāṁ sa mahānubhāvah.

(*śrī-śuka uvāca*) Sri Suka Brahma Rishi continued his discourse to king Pareekshit:

(*atha*) Once upon a time, (*sindhu-sauvīra-pate*) the king of the states known as Sindhu and Sauvīra, (*rahūgaṇasya vrajata*) by name Rahūgaṇa, was travelling around (*ikṣumatyāḥ taṭe*) and when he thus reached the banks of the Ikṣumatī river (*śibikā-vāha-puruṣānveṣaṇa-samaye*) the king and his party were looking for a person to carry his palanquin.

(*sah dvija-varah*) That greatest brahmin (Jada Bharata) (*daivena upasāditah*) was spotted accidentally at that time (*tat-kula-patinā*) by the leader of the palanquin carriers.

“(*upalabdhaḥ eṣa*) This person who has come into our hands (*pīvā saṁhananāṅgah yuvā*) is a youth having stout and strong physique. (*dhuraṁ voḍhum alam*) He is very much enough to carry any load (*go-kharavat*) just like a bull or an ass.”

(*iti prasabham grhītaiḥ sah mahānubhāvah*) As that leader thought like this, that great personality was thus captured by force by the team of the king.

(*atad-arhah api*) Though Jada Bharata was not a person deserving to do such jobs, (*pūrva-viṣṭi-grhītaiḥ saha*) he was made to join other slaves who were compulsorily enlisted earlier for doing jobs without any wages.

(śībikāṁ uvāha) Thus Jada Bharata also started carrying the palanquin of the king.

Note : The king Rahūgaṇa was travelling in his palanquin through the banks of the Ikṣumatī river to the Kapila ashram with the intention to understand about the principles of higher life. Jada Bharata was spotted there and he was by force made to join the group of slaves of the king. He was enlisted to carry on his shoulders one arm of the palanquin of the king, among the group of four carriers. The leader of the group of palanquin carriers was very much satisfied with the finding of Jada Bharata for this job as he thought that he was the right person to carry heavy load.

What is being indicated in the above stanza is that it is difficult for uncultured people to distinguish between the exalted personalities and other ordinary persons. In the case of Jada Bharata, the leader of the palanquin carriers had only gone by the physical strength of Jada Bharata and assessed him accordingly. He could not comprehend about the real status upto which Jada Bharata had already reached in his life.

Stanza 2

yadā hi dvija-varasyeṣu-mātrāvalokānugateḥ na samāhitā puruṣa-gatis tadā viṣama-gatāṁ sva-śībikāṁ rahūgaṇa upadhārya puruṣān adhivahata āha he voḍhāraḥ sādhy atikramata kim iti viṣamam uhyate yānam iti.

(iṣu-mātrāvalokānugateḥ) Looking at the ground up to the distance of the length of an arrow (about three feet) Jada Bharata was walking slowly with a slight bend.

(dvija-varasya) Because of the uneven pace of walk of that great Brahmin, (puruṣa-gatiḥ) the steps of the other carriers of the palanquin (yadā na samāhitā) could not match.

(tadā hi) At that time (rahūgaṇaḥ sva-śibikāṁ viṣama-gatāṁ upadhārya) Rahūgaṇa understood that his palanquin was not being carried properly.

(adhivahataḥ puruṣān āha) He said to the carriers of the palanquin (iti) like this:

“ (he vodhāraḥ) Hey the carriers! (sādhy atikramata) Walk properly. (kim iti yānam viṣamam uhyate) Why are you carrying the palanquin in uneven balance?”

Note : Jada Bharata was walking in the manner described above because he did not want to hurt any life forms which might be moving on the ground and there could be chances that some of them might die with his trampling. He was compassionate to all the life forms, as said earlier. He did not mind carrying heavy load. But he was conscious of his duty as he walked. So, with each step he was making he made sure that he did not keep his foot on any life form even accidentally. By doing this he had to slightly bend as well. All these actions of Jada Bharata led to uneven pace for the other palanquin carriers and the palanquin started tilting and jolting. Hence the king, not being aware of what Jada Bharata was doing, was surprised about the way the palanquin was being carried ahead and he gave instructions to the carriers to walk properly.

Stanza 3

atha ta īśvara-vacaḥ sopālabham upākarnyopāya-turīyāc chaṅkita-manasas taṁ vijñāpayāṁ babhūvuh.

(atha te īśvara-vacaḥ) Thereafter, having understood that the words of their king (sopālabham upākarnya) are direct indictment on them,

(upāya-turīyācchaṅkita-manasaḥ) and suspecting that their king might hand out punishment to them for their negligence, (taṁ vijñāpayāṁ babhūvuḥ) the other palanquin bearers made it known to their king.

Note : *The other three palanquin bearers could see that the uneven pace was because of the faulty steps which Jada Bharata was making. As the king got angry with them, they made it clear that they were not to be blamed for this negligence since it was the fault of the newly inducted bearer because of which this situation had arisen. They wanted to express their views so that they could be heard by the king before he announced any punishment upon them for no fault of theirs.*

Stanza 4

*na vyaṁ nara-deva pramattā bhavan-niyamānupathāḥ sādhu eva vahāmaḥ.
ayam adhunaiva niyukto 'pi na drutaṁ vrajati nānena saha voḍhum u ha
vyaṁ pārayāma iti.*

(na vyaṁ nara-deva pramattāḥ) “Hey the great king ! We are not at fault. (sādhu eva vahāmaḥ) We are carrying the palanquin properly (bhavan-niyamānupathāḥ) according to your instructions alone. (ayam) This person, (niyuktaḥ api) who has been inducted into the job (adhunā eva) anew, (drutaṁ na vrajati) is not walking fast. (u ha) Oh! (vyaṁ na pārayāma) We cannot carry (anena saha voḍhum) the palanquin and walk along with him.” (iti) The other three carriers said like this.

Note : *The other three palanquin bearers made known their difficulties to their king in this manner.*

Stanza 5

sāṁsargiko doṣa eva nūnam ekasyāpi sarveṣāṁ sāṁsargikāṅāṁ bhavitum arhatīti niścīya niśamya kṛpaṇa-vaco rājā rahūgaṇa upāsita-vṛddho 'pi nisargeṇa balāt kṛta īṣad-utthita-manyur avispaṣṭa-brahma-tejasāṁ jāta-vedasam iva rajasāvṛta-matir āha.

(kṛpaṇa-vacaḥ niśamya) The king listened to these pitiable words of the palanquin bearers. (iti niścīya) He decided within himself like this:

“(sāṁsargikāḥ doṣaḥ) As far as the fault of a group is concerned, (ekasya eva api) it might be the fault of a single person in that group. (bhavitum arhati nūnam) But this fault can definitely affect (sarveṣāṁ sāṁsargikāṅāṁ) all the persons of that group.”

(rājā rahūgaṇaḥ) King Rahūgaṇa (upāsita-vṛddhaḥ api) had attained very good knowledge because he was serving the greatest of the knowledgeable teachers.

(nisargeṇa balāt kṛtaḥ) However, he now came under the influence of his natural characteristic (rajasāvṛta-matiḥ) as he was encircled in his mind with his Rajas qualities - self ego - (as normally happens to kings).

(īṣad-utthita-manyuḥ) He became slightly angry and (tam āha) said to Jada Bharata, (avispaṣṭa-brahma-tejasāṁ) whose effulgence of Brahman could not be visible outside (jāta-vedasam iva) as he was just like the very source of fire covered with ashes.

Stanza 6

aho kaṣṭhāṁ bhrātā vyaktam uru-parīsrānto dīrgham adhvānam eka eva ūhivān sucirāṁ nāti-pīvā na saṁhananāṅgo jarasā copadruto bhavān sakhe no evāpara ete saṅghatīna iti bahu-vipralabdho 'py avidyayā racita-dravya-guṇa-karmāśaya-sva-carama-kalebare 'vastuni saṁsthāna-viśeṣe

'haṁ mamety anadhyāropita-mithyā-pratyayo brahma-bhūtas tūṣṇīm śibikāṁ pūrvavad uvāha.

*(aho kaṣṭam bhrātaḥ) “Oh ! What a pity ! Brother !
(vyaktam uru-pariśrāntaḥ) You are definitely very tired now.
(dīrgham adhvānam) For such a long distance (ūhivān) you
have carried the palanquin (suciraṁ) for a very long time
(ekaḥ eva) all alone. (bhavān ati-pīvā na) You are not very
strong and stout. (saṁhananāṅgaḥ na) Your body is weak.
(jarasā upadrutaḥ ca) You are affected by old age. (sakhe)
Friend ! (saṅghaṭṭinaḥ) Your associate palanquin carriers
(ete apare na eva) like these people around you are not like
that, is it?*

*(iti bahu-vipralabdhaḥ api) In this manner king Rahūgaṇa
addressed all sorts of sarcastic words at Jada Bharata.
(brahma-bhūtaḥ) However, Jada Bharata, who had already
attained the effulgence of Brahman, (tūṣṇīm pūrvavat) did not
say anything and as he was doing before (śibikāṁ uvāha)
continued to walk carrying the palanquin.*

*Why these words of the king did not affect Jada Bharata was
because - (avidyayā racita-dravya-guṇa-karmāśaya-sva-carama-kalebare)
in the physical body which has been constituted by nature
with material elements, material qualities, the results of past
deeds in combination with sins and pious ones, and the subtle
elements like mind, intelligence and ego,
(avastuni saṁsthāna-viśeṣe) and which physical body is specific
in shape because of illusion, (anadhyāropita-mithyā-pratyayaḥ)
Jada Bharata did not have any false notion about his body
(ahaṁ mama iti) and never had the feeling of “me and mine”.*

*Note : As Jada Bharata had already reached very highly exalted
position, the condemnation or the bad words addressed at him by
the king did not make any difference to him.*

Stanza 7

atha punaḥ sva-śibikāyām viṣama-gatāyām prakupita uvāca rahūgaṇaḥ kim idam are tvaṁ jīvan-mṛto mām kadamthī-kṛtya bharṭṛ-śāsanam aticarasi pramattasya ca te karomi cikitsām daṇḍa-pāṇiḥ iva janatāyā yathā prakṛtiṁ svām bhajiṣyasa iti.

(atha) Thereafter, (sva-śibikāyām viṣama-gatāyām) as his palanquin was not moving in the required manner (punaḥ) again, (prakupitaḥ rahūgaṇaḥ uvāca) king Rahūgaṇa said further very angrily (iti) like this:

“ (are kim idam) Hey! What is this? (jīvan-mṛtaḥ tvaṁ) Are you a dead person while you are still alive? (mām kadamthī-kṛtya) Ignoring my words totally, (bharṭṛ-śāsanam aticarasi) do you have the audacity to cross over the instructions given to you by your master? (cikitsām karomi) I shall give you the required treatment (pramattasya ca te) for your highly arrogant manners (yathā svām prakṛtiṁ bhajiṣyasa) in order to make you reach to your natural behaviour (daṇḍa-pāṇiḥ iva janatāyā) just like the Lord of Death does to the people.”

Note : The king could not tolerate the behaviour of Jada Bharata as he moved his steps in the same manner as he was doing earlier which tilted the balance of the palanquin from time to time. The angered king called him so many words.

Stanza 8

evaṁ bahv abaddham api bhāṣamāṇam nara-devābhimānam rajasā tamasānuviddhena madena tiraskṛtāśeṣa-bhagavat-priya-niketaṁ paṇḍita-māninaṁ sa bhagavān brāhmaṇo brahma-bhūta sarva-bhūta-suhrd-ātmā

yogeśvara-caryāyām nāti-vyutpanna-matiṁ smayamāna iva vigata-smaya idam āha.

To that king Rahūgaṇa,

**(bhāṣamāṇam) who was addressing to Jada Bharata
(evaṁ bahu abaddham api) so many bad words like these,
(nara-devābhīmānam) who was putting up a big show that he
was the king,
(anuviddhena madena) who had complete ego (rajasā tamasā)
because of his pride and ignorance,
(tiraskṛtāśeṣa-bhagavat-priya-niketaṁ) and because of which he
had disdained all the devotees of the Bhagavan who are the
endearing storehouses of the Bhagavan,
(paṇḍita-māninaṁ) who (the king) was having a false notion
and pride that he was the most intelligent person,
(nāti-vyutpanna-matiṁ) and who was not very much familiar
(yogeśvara-caryāyām) with the ways and practices of great
personalities and Paramhansas,**

**(sa bhagavān brāhmaṇaḥ) the greatest brahmin, Jada Bharata,
who was the repository of all the knowledge,
(brahma-bhūtaḥ) who had already attained the form of the
Supreme Brahman,
(sarva-bhūta-suhrd-ātmā) who was the friend of all the life forms
and their intrinsic being,
(vigata-smaya) and who had absolutely no ego at all,
(smayamānaḥ iva idam āha) as if he was just smiling at the king,
started replying to him in this manner.**

Stanza 9

*brāhmaṇa uvāca
tvayoditam vyaktam avipralabdham
bhartuḥ sa me syād yadi vīra bhāraḥ*

*gantur yadi syād adhigamyam adhvā
pīveti rāsau na vidāṁ pravādaḥ*

*(brāhmaṇa uvāca) The brahmin (Jada Bharata) said:
(tvayā uditam) Whatever you have stated (vyaktam) are
perfectly true; (avipralabdham) and certainly not sarcastic.
(vīra) Hey the great personality!
(bhāraḥ yadi syāt) If there is something called load, (saḥ bhartuḥ)
and if such a load matters anything to the body which carries
it while walking,
(me) as far as I am concerned, (yadi syāt) your words can be
sarcastic if the load is felt by or attached to that body.*

*(yadi syāt) If there is (adhigamyam) a target location to reach
(adhvā) or any particular path to reach such a location
(gantuḥ) for the one which moves, while here it is the body,
and if there is any impact of it applicable to my body,
your words can be sarcastic in such a context.*

*(pravādaḥ) Your statement (pīvā iti) that I am “fat and stout”
are also about what is applicable to the body consisting of
material elements alone. (vidāṁ na) Those who have
attained real knowledge, do not foist these attributes to the
ever effulgent self.*

Note : The king had earlier said ““Oh ! What a pity ! Brother ! You are definitely very tired now. For such a long distance you have carried the palanquin for a very long time all alone”, etc., etc. All these statements were very sarcastic and conveyed meaning of opposite intent. However, Jada Bharata replied that there was no need for the opposite meaning because whatever he had stated was very true. Because, whatever the king had stated had a direct link to the physical material nature about which nothing affected Jada Bharata because he was the self effulgent form of that Supreme Being/the Ultimate Reality.

Jada Bharata again stated that there is a flaw in the statement of the king that he was “fat and stout” because these attributes are only connected to the physical material body. Do such things affect the real self?

Jada Bharata also stated that he, being that ever and everywhere filled and consistently existing Supreme Being, need not move from one location to the other. There was no need for him to reach any particular location.

Now, Jada Bharata goes to elaborate in detail whatever he had stated above.

Stanza 10

***sthaulyam̐ kārśyam̐ vyādhaya ādhayaś ca
kṣut tṛḍ bhayam̐ kalir icchā jarā ca
nidrā ratir manyur aham̐ madaḥ śuco
dehena jātasya hi me na santi***

(sthaulyam̐) Being very strong and stout, (kārśyam̐) having a weak constitution, (vyādhayaḥ) the diseases of the body, (ādhayaḥ ca) as well as the miseries felt by the mind -- (kṣut) hunger, (tṛḍ) thirst, (bhayam̐) fear, (kalir) quarrels, (icchā) desires, (jarā ca) old age, and all such factors -- (nidrā) sleep, (ratir) seeking after pleasures, (manyur) anger, (aham̐ madaḥ) the high degree of feeling something that “I” am such and such through the bodily concept, (śucaḥ) the feeling of distress, material desires and such other things --

(dehena) are all related to the physical body with clear bodily concept (jātasya hi) only for the one who have taken birth; (me na santi) and all these do not affect me at all as I have no bodily concept.

Note : The king had said: “Are you a dead person while you are still alive? Ignoring my words totally, do you have the audacity to cross over the instructions given to you by your master? ” To these Jada Bharata answers through the following stanza.

Stanza 11

*jīvan-mṛtatvaṁ niyamena rājan
ādyantavad yad vikṛtasya dr̥ṣṭam
sva-svāmya-bhāvo dhruva īdya yatra
tarhy ucyate 'sau vidhikṛtya-yogaḥ*

(rājan) Hey king! (jīvan-mṛtatvaṁ) The characteristic of death or destruction (dr̥ṣṭam) shall always be seen (niyamena) at all times and without any difference (vikṛtasya) in any matter which are subject to transformation.

(yat) This transformation (ādyantavat) shall always have at every moment the mixture of beginning and end.

(īdya) Hey the great personality! (yatra) If it is your opinion (sva-svāmya-bhāvaḥ) that the master and servant concept (dhruvaḥ tarhi) shall remain unchangeable for ever, (asau vidhikṛtya-yogaḥ) the relationship between the instructor and the executor (ucyate) has to remain (dhruvaḥ) permanent for ever.

Note : Jada Bharata says that the position of the master is not permanent. He is hinting to the king that if he loses his kingdom and Jada Bharata gets the kingdom to rule, the position of the master and servant shall turn the table. What looks like a permanent thing today may not be so tomorrow.

However, there can be a doubt that so long as one remains as the king the other has to obey to the king in compliance with his

instructions. If that is so, Jada Bharata is now explaining through the following stanza.

Stanza 12

*viśeṣa-buddher vivaraṁ manāk ca
paśyāmi yan na vyavahārato 'nyat
ka īśvaras tatra kim īśitavyaṁ
tathāpi rājan karavāma kiṁ te*

*(na paśyāmi) I do not see (manāk ca) even very little (anyat yat)
anything more than (vyavahārataḥ) just a matter of
temporary convention for carrying out dealings in this world
(vivaraṁ) which is the reason for (viśeṣa-buddheḥ) the
conception of differentiation as the master and the servant.
(īśvaraḥ kaḥ) Who is the one who is the master (tatra) in this?
(kim) And then what is that (īśitavyaṁ) which needs to be
controlled by that master? (rājan) Hey king! (kim) Even if it
is so, (kiṁ karavāma) please tell me what can I do (te) for
you?*

Note : The king had said to Jada Bharata “I shall give you the required treatment for your highly arrogant manners in order to make you reach to your natural behaviour just like the Lord of Death does to the people.” To this Jada Bharata is giving answers now.

Stanza 13

*unmatta-matta-jaḍavat sva-saṁsthāṁ
gatasya me vīra cikitsitena
arthaḥ kiyān bhavatā śikṣitena
stabdha-pramattasya ca piṣṭapeṣaḥ*

(gatasya me) I have already attained (sva-saṁsthām) that Supreme Effulgence Brahman, which is my own real form, (unmatta-matta-jadavat) though I might look like a mad person, intoxicated person or appearing to be an idiot.

(bhavatā) Even if you give me any kind of punishment (cikitsitena) in the form of curative treatment to me (śikṣitena) or give advices, (arthaḥ kiyān) what sort of purpose they shall serve?

(vīra) Hey the valorous king! (stabdha-pramattasya ca) Assuming that I am stubborn and arrogant, all your advices to me (piṣṭapeṣaḥ) shall be just like grinding the flour (or what is already ground) meaning thereby that all the labour put in shall go in vain.

Note : What is meant by “piṣṭapeṣana” is to grind the powder again from the grounded powder. Jada Bharata says that as he was already in the position of that Supreme Brahman any punishment or advices shall serve no purpose. To a person who has reached that stage of worthiness or worthlessness the punishment or advices have no meaning. Therefore, Jada Bharata says to the king that if he thinks Jada Bharata as a stubborn or arrogant person his efforts to give advices or punishment to him shall all go in vain.

Stanza 14

*śrī-śuka uvāca
etāvad anuvāda-paribhāṣayā pratyudīrya muni-vara upaśama-śīla
uparatānātmya-nimitta upabhogena karmārabdhāṁ vyapanayan rāja-yānam
api tathovāha.*

(śrī-śuka uvāca) Sri Suka Brahma Rishi continued his discourse to King Pareekshit:

(*anuvāda-paribhāṣayā*) **As if he had replied in agreement with whatever the king had uttered through his words previously,**
 (*etāvat pratyudīrya*) **after finishing what he wanted to say**
 (*muni-varaḥ*) **Jada Bharata, (*upaśama-śīlaḥ*) who was very calm and pious by nature,**
 (*uparatānātmya-nimittaḥ*) **who had already doused the ignorance which is the cause factor for generating the pride of being the real self in the bodies which, in fact, are not at all the real self,**
 (*gvāha*) **continued to carry (*rāja-yānam api*) the palanquin of the king (*tathā*) as before,**
 (*ārabdham karma*) **which activity just came to him on its own (*upabhogena vyapanayan*) which he wanted to finish by accepting it as one of his experiences.**

Stanza 15

sa cāpi pāṇḍaveya sindhu-sauvīra-patis tattva-jijñāsāyām samyak-śraddhayādihikṛtādhikāras tad hr̥daya-granthi-mocanam dvija-vaca āśrutya bahu-yoga-grantha-sammataṁ tvarayāvaruhya śirasā pāda-mūlam upasṛtaḥ kṣamāpayan vigata-nrpa-deva-smaya uvāca.

(*pāṇḍaveya*) **Hey the king of the Pandava dynasty!**

(*sindhu-sauvīra-patiḥ ca api*) **As far as king Rahūgaṇa was concerned,**

(*adhikṛtādhikāraḥ*) **who had already attained the required mastery (*samyak-śraddhayā*) because of his right kind of attention (*tattva-jijñāsāyām*) with regard to the matters connected with the knowledge of the right principles,**
 (*dvija-vacaḥ āśrutya*) **upon listening to these words of Jada Barada (*hr̥daya-granthi-mocanam*) which were capable of breaking the knots in the hearts (*bahu-yoga-grantha-sammataṁ*) and which were the principles rightly accepted by and in**

conformity with all the Vedic scriptures and Vedic pronouncements,

(tvarayā avaruhya) hurriedly stepped down from his palanquin, (vigata-nrpa-deva-smayah) leaving aside his pride that he was a great king, (upasṛtaḥ) paid obeisances by touching (tad pāda-mūlam) the feet of Jada Bharata (śirasā) with his head, (kṣamāpayan uvāca) and said to him after seeking pardon from him.

Note : The following (from stanzas 16 to 25) are the words of the king.

Stanza 16

**kas tvaṁ nigūḍhaś carasi dvijānāṁ
bibharṣi sūtraṁ katamo 'vadhūtaḥ
kasyāsi kutratya ihāpi kasmāt
kṣemāya naś cet asi nota śuklaḥ**

(kaḥ tvaṁ) Who are you? (carasi) You are moving around (nigūḍhaḥ) unknown and unnoticed as to your greatness by others ! (katamaḥ) Which (avadhūtaḥ) exalted personality - Avadhoota - are you (dvijānāṁ) among the brahmins? (bibharṣi) You are wearing (sūtraṁ) the sacred thread.

(kasya asi) Whose son are you?

(kutratyaḥ) To which place do you belong? (kasmāt) For what purpose (iha api) you have reached here? (cet) If you have come here (naḥ) keeping my (kṣemāya) welfare in mind, (uta) perhaps (śuklaḥ na asi) you might be the very same Kapila Bhagavan Himself?

Stanza 17

nāhaṁ viśaṅke sura-rāja-vajrān

*na tryakṣa-śūlān na yamasya daṇḍāt
nāgny-arka-somānila-vittapāstrāc
chañke bhṛṣam brahma-kulāvamānāt*

*(ahaṁ) I (na viśaṅke) am not afraid (sura-rāja-vajrāt) of the
vajra (thunderbolt) weapon of Lord Indra. (na) Neither
(tryakṣa-śūlāt) from the trident of Lord Shiva. (na) Not even
(yamasya daṇḍāt) from the punishment by the Lord of Death.
(na) I have also no (āgny-arka-somānila-vittapāstrāt) fear from
the weapons of the Lord of Fire, the Sun God, the Moon God,
the Air God, or Kubera.*

*(bhṛṣam śaṅke) However, I am really afraid of
(brahma-kulāvamānāt) inflicting any dishonour to anyone from
the brahmin group.*

Stanza 18

*tad brūhy asaṅgo jaḍavan nigūḍha-
vijñāna-vīryo vicarasy apāraḥ
vacāṁsi yoga-grathitāni sādho
na naḥ kṣamante manasāpi bhettum*

*(vicarasci) You are moving around appearing to be (jaḍavat)
just like a dull or idiotic person,
(asaṅgaḥ) though you are the one who has totally
disassociated yourself from this material world,
(apāraḥ) you are the one having the greatest exalted qualities,
(nigūḍha-vijñāna-vīryaḥ) you are the one having the power of
knowledge though concealed to the outside world.
(tat) Therefore, (brūhi) please do let me know who you are.
(sādho) Hey the great personality!*

*(te vacāṁsi) Your words (yoga-grathitāni) which are in
conformity with the greatest principles conveyed through the
yoga shastras and scriptures (naḥ na kṣamam) are not so easy
for us (bhettum) to assimilate (manasā api) within our minds.*

Note : Through the following stanza, the king is making it known to Jada Bharata that he himself is a seeker of knowledge.

Stanza 19

*ahaṁ ca yogeśvaram ātma-tattva-
vidāṁ munīnāṁ paramaṁ guruṁ vai
praṣṭuṁ pravṛttaḥ kim ihāraṇaṁ tat
sākṣād dhariṁ jñāna-kalāvatīrṇam*

(ahaṁ ca) As far as I am concerned, (pravṛttaḥ) I have taken up this great journey to seek (sākṣāt) from none other than (hariṁ vai) Kapila Bhagavan Himself,

(yogeśvaram) Who is the greatest Yogī, (paramaṁ guruṁ) Who is the supreme teacher (munīnāṁ) to all other saints and sages

(ātma-tattva-vidāṁ) who have clear knowledge about the principles of self realization, (jñāna-kalāvatīrṇam) and Who has manifested in this world with the power of great knowledge,

(praṣṭuṁ) and to know for myself (tat kim) what is that greatest thing (iha) in this world (araṇaṁ) upon which one can take shelter into.

Stanza 20

*sa vai bhavāḥ loka-nirīkṣaṇārtham
avyakta-liṅgo vicaraty api svit
yogeśvarāṇāṁ gatim andha-buddhiḥ
kathaṁ vicakṣīta gṛhānubandhaḥ*

(api svit bhavā saḥ) Are you that Kapila Bhagavan Himself?

Perhaps, (vicaratac) you (being Kapila Bhagavan) are travelling around (avyakta-liṅgaḥ) in cognito (loka-nirīkṣaṇārtham) in order to inspect the conditions prevailing in the society.

(katham) How can a person, (grhānubandhaḥ) who is a householder and because of being a householder getting engaged in material desires and activities (andha-buddhiḥ) and thus having got his thinking very unclear, (vicakṣīta) find out and understand (gatim) the behaviour (yogeśvarāṇām) of the great yogis?

Note : Till now the king had enquired from Jada Bharata about who he was and from where he had come from etc? Now he is seeking clarification for clearing his doubts. Jada Bharata had said that carrying load was not at all difficult for him. The king puts a clarification whether Jada Bharata was right in saying so.

Stanza 21

*dr̥ṣṭaḥ śramaḥ karmata ātmano vai
bhartur gantur bhavataś cānumanye
yathāsatodānayanādy-abhāvāt
samūla iṣṭo vyavahāra-mārgaḥ*

(ātmanaḥ) I (dr̥ṣṭaḥ vai) have definitely experienced (śramaḥ) tiredness (karmataḥ) after doing work. (ānumanye) I also guess that (bhartuḥ) having carried load in the same manner (gantuḥ) and walking a long distance with that load (bhavataḥ ca) you must also have felt the same. (vyavahāra-mārgaḥ) This is quite natural as a phenomena in the worldly life (iṣṭaḥ) and it is being accepted as such (samūlaḥ) as an established fact. (udānayanādy-abhāvāt) It is not possible to fetch water and such other things (asatā) through non existing material containers. (yathā) Therefore, the

containers become relevant and true in that sense, and in the same manner, the world and the worldly life are also relevant and true.

Note : The king says that he is also Atma (the Supreme Brahman). However, while carrying out deeds in wars etc., he also feels tired and weak. Therefore, it becomes true that when a person works he gets tired. In the same way, when Jada Bharata had walked long distance carrying load, he must also have become tired. There is nothing wrong in this logical guess.

One cannot say that “the load, deeds etc., are matters relating to worldly ways of life and therefore, they are all illusions.” It is an established fact that the transactions in this world as such are true. Definitely there are deeds linking with material contents, and for such material contents the source is this world. Therefore, the world is not an illusion. It is not possible to fetch water without having some material container. This logic applies to the above statement as well.

These are the arguments the king is putting before Jada Bharata and seeking his clarifications.

The king further says through the following stanza that the statement of Jada Bharata that the “stout and strong, or lean” etc., are not merely related to the bodies alone. It is not possible to say that they are not applicable to the Atma. The king says that just like the heat carried through the vessel and then to the milk in the vessel which cooks the rice poured into that milk, in the same way through the body, senses etc., the Atma also gets affected in the process.

Stanza 22

sthāly-agni-tāpāt payaso ’bhitāpas

*tat-tāpatas taṇḍula-garbha-randhiḥ
dehendriyāsvāśaya-sannikarṣāt
tat-saṁsṛtiḥ puruṣasyānurodhāt*

*(payasaḥ) The milk in the vessel (abhitāpaḥ) gets heated up
(sthāly-agni-tāpāt) only because of the heat from the stove
being carried by the vessel. (tat-tāpataḥ) Because of the heat
in the milk (taṇḍula-garbha-randhiḥ) the rice poured into that
milk also gets cooked.*

*(dehendriyāsvāśaya-sannikarṣāt) This is not an illusion and
therefore, the presence of the body, sense organs, the life of
air, mind etc., (tat-saṁsṛtiḥ) and the world as such linked to
these factors, (puruṣasya) might be felt by the Atma as well
(ānurodhāt) as a medium through which the sequence of
actions and deeds take place.*

Note : He continues through the following stanza by disagreeing
with Jada Bharata about the non permanent status of master and
servant concept.

Stanza 23

*śāstābhigoptā nrpatih prajānām
yaḥ kiṅkaro vai na pināṣṭi piṣṭam
sva-dharmam ārādhanam acyutasya
yad īhamāno vijahāty aghaugham*

*(yaḥ) When someone (nrpatih) remains as a king, (śāstā) at
that time he becomes the ruler (prajānām) of his people
(abhigoptā ca) as well as their protector.*

*(acyutasya) As the king is supposed to carry out the duties as
assigned by Sri Hari (kiṅkaraḥ) and as His servant (the king
rules his kingdom as per the prescriptions of the Vedic
principles and, therefore, as per the instructions of Sri Hari),*

(piṣṭam na pinaṣṭi) the king does not work on frivolous activities like grinding the grounded flour again.

(yat) That is because, (īhamānaḥ) the king carries out (sva-dharmam) his rightful duty (ārādhanam) in the form of worship to the Bhagavan, (vijahāti) and due to this reason he removes (aghaugham) all the accumulated sins because of his deeds of ruling the kingdom and doing actions on behalf of Sri Hari.

Note : The king says that the position of the master is definitely not a permanent one, as said by Jada Bharata. However, as far as one remains as the master (here in the position of a king), he is supposed to rule his people and protect them. That is his rightful duty. When this duty is turned into worship towards that Sri Hari the resultant fruitive benefits are not even thought about by the king.

Hence, the king is seeking clarifications from Jada Bharata as he says that there are these kinds of mismatch in whatever Jada Bharata had explained to him.

Stanza 24

***tan me bhavān nara-devābhimāna-
madena tucchīkr̥ta-sattamasya
kr̥ṣṭiṣṭa maitrī-dr̥śam āṛta-bandho
yathā tare sad-avadhyānam aṁhaḥ***

**(āṛta-bandho) Hey the friend of the helpless people ! (tat)
Therefore, (me) for my benefit (kr̥ṣṭiṣṭa) I request (bhavān)
you to show me (maitrī-dr̥śam) with your friendly look
(sad-avadhyānam) the methods by which (tare) I can overcome
(aṁhaḥ) the sins being done by me responsible for showing
disrespect to great personalities like you**

(nara-devābhimāna-madena) as I feel I do have the pride of being a king (tucchīkr̥ta-sattamasya) and I had definitely shown disrespect to great men.

Note : The king conveys to Jada Bharata this meaning: “Please do not think that the disrespect shown to Jada Bharata by him has not brought about any changes in the thinking of the king at all. In the same manner, Jada Bharata should not take it for granted that the king might have thought that the sins committed by him by not showing due respect have not affected the king.”

The king was only seeking clarifications as he was an eager student seeking to understand the real knowledge.

Stanza 25

**na vikriyā viśva-suhṛt-sakhasya
sāmyena vītābhimates tavāpi
mahad-vimānāt sva-kṛtād dhi mādr̥k̥
nañksyaty adūrād api śūlapāṇiḥ**

The king continues:

**(viśva-suhṛt-sakhasya) Though you are a person who is the friend of all the beings in this world,
(sāmyena) who has the equilibrium of mind while looking at everything,
(vītābhimateḥ) and who has totally given up the bodily concept of life,
(na vikriyā) and though you are such a personality who has not been affected at all by my showing disrespect (tava) to you,
(sva-kṛtāt) still because of my showing (mahad-vimānāt) disrespect to a great personality like you,
(mādr̥k̥) such people like me, (śūlapāṇiḥ api) even if I am the very Lord Shiva,**

(nañksyati hi) shall be destroyed definitely (adūrāt) without any delay.

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This concludes the tenth chapter of volume five of Srimad Bhagavatam.

Hari Om