

# SRIMAD BHAGAVATAM

## CHAPTER 11, VOLUME 5

### Jada Bharata's instructions to Mahārāja Rahūgana about the principles of higher knowledge.

#### PREFACE

*In the last chapter we have seen how king Rahūgana had underestimated the level of knowledge upto which Jada Bharata had already reached, though, at this particular time, he was simply his slave and a palanquin carrier.*

*The king realizes his mistake of belittling Jada Bharata and seeks his pardon. The king, in the last chapter, had also put several questions seeking clarifications. Jada Bharata, through this and the next two chapters, replies to the king about the various principles which one must follow in order to reach the higher levels of knowledge.*

*In the very first stanza itself, Jada Bharata tells the king that the king was putting pretensions as if he was knowledgeable and, therefore, his questions were irrelevant. He advises the king to reflect upon the reality and then come to logical conclusions. The matters discussed in these chapters are very profound and very thought provoking.*

#### *Stanza 1*

*brāhmaṇa uvāca  
akovidah kovida-vāda-vādān  
vadasy atho nāti-vidāṁ variṣṭhaḥ  
na sūrayo hi vyavahāram enaṁ  
tattvāvamarśena sahāmananti*

**( brāhmaṇa uvāca ) That brahmana (Jada Bharata) said to king  
Rahūgaṇa:**

**( akovidah ) Though you are not actually knowledgeable about  
the real truth, ( vadasi ) you are arguing in a manner  
( kovida-vāda-vādān) matching to the words of the  
knowledgeable persons.**

**( atho ) Just because you do so, ( variṣṭhaḥ na ) you cannot claim  
to become a great knowledgeable person ( ati-vidāṁ ) among  
the greatest of knowledgeable persons who in fact are aware  
of the reality in its true sense.**

**( hi ) That is because ( sūrayaḥ ) the knowledgeable persons  
(saint and sages) ( na āmananti ) do not subscribe  
( enaṁ vyavahāram ) to the transactional details of the worldly  
life, as you have perceived, understood and explained to me  
( tattvāvamarśena saha ) without reflecting upon the actual  
reality.**

**Note : Those who are really experienced and knowledgeable do not  
subscribe to the transactional activities of the world through the  
form of the master and servant as true. The world and the worldly  
way of life is beautiful when one does not analyse about them  
through rational thinking. When one does it with rational  
thoughts, it turns to be only illusion.**

**Who makes observations and on what subject are also very  
important. What is meant by learned and what is meant by  
knowledgeable through experience are two different things. To  
distinguish between what is true and what is untrue one needs to**

*have analytical thinking. Mere claim of knowledge cannot be a base for making statements of authority. Such statements cannot be claimed as the certified declarations which are not based on actual facts.*

*Jada Bharata continues to state that all the deeds and performances of activities based on purely Vedic prescriptions, just for the sake of performing them as rituals, cannot be called as the only true ones in the real sense of the term. One must understand the real intent about these Vedic prescriptions and must adhere to the spirit on those prescriptions. Mechanical deeds cannot be considered as the substitute for real knowledge.*

### **Stanza 2**

*tathaiva rājann uru-gārhamedha-  
vitāna-vidyōru-vijṛmbhiteṣu  
na veda-vādeṣu hi tattva-vādaḥ  
prāyeṇa śuddho nu cakāsti sādhuḥ*

*( rājan ) Hey king! ( tathā eva ) In the same manner, ( prāyeṇa ) most of the times, ( nu hi ) and I can say it very confidently, ( na cakāsti ) one cannot see very clearly ( tattva-vādaḥ ) the explanation about the absolute truth, ( śuddhaḥ ) which is free and pure ( sādhuḥ ) and which is free of competition and attachment,*

*( uru-gārhamedha-vitāna-vidyōru-vijṛmbhiteṣu ) even in very many rituals relating to the yajnas conducted in the household life the knowledge of ( veda-vādeṣu ) which have their detailed descriptions in the Vedic declarations.*

**Note :** Leave aside the words of the Vedas encouraging one to engage in the fruitive deeds and actions, even a person who is well versed in Vedic principles and who had repeatedly listened to

those words of wisdom, keeps himself engaged in the fruitive actions.

Therefore, just like the ways of the material world, the engagement in fruitive deeds and actions alone, without understanding what really were intended in the Vedas, cannot be stated as true in the real sense of the term. These concepts are explained more in detail through the next stanza.

### Stanza 3

*na tasya tattva-grahaṇāya sākṣād  
varīyasīr api vācaḥ samāsan  
svapne niruktyā gr̥hamedhi-saukhyam̐  
na yasya heyānumitam̐ svayam̐ syāt*

*( varīyasīḥ ) The profound ( vācaḥ api ) words of the Vedas  
( na samāsan ) are even still not sufficient enough ( yasya ) for a  
person ( sākṣāt tattva-grahaṇāya ) to understand about the real  
principles of truth,  
( tasya ) if such a person ( heyānumitam̐ va syāt ) is not in a  
position to leave aside ( svayam̐ ) all by himself  
( niruktyā ) the enjoyment of material comforts, ( svapne ) as  
seen in a dream,  
( gr̥hamedhi-saukhyam̐ ) just like what happens in real terms to  
the householders ( who experience the enjoyment of such  
material comforts in fact only as in a dream ).*

**Note :** The meaning of the above stanza is very profound and interesting. We can definitely see even the Vedic scholars performing the fruitive deeds and actions in this world just for the sake of it. So, is it that such deeds which are prescribed by the Vedas themselves are not appropriate? This is the question which is to be answered.

*It is a fact that the Vedic pronouncements are to be respected and honoured. However, when a person does not have the necessary capacity to withdraw himself from the material desires of the worldly life, he loses his position and his right to advocate the words of the Vedas justifying the fruitive deeds alone saying that these are professed in the Vedas.*

*In order to highlight the fact that the enjoyment of material pleasures are just like the scenes we see in the dreams, the Vedas declare them in this manner. This is just to emphasize to the householders and warn them that the material desires and their enjoyments are just like dreams and, therefore, not permanent. Therefore, any actions performed just to acquire and enjoy only material comforts are not the concepts Vedas advocate as its final destination.*

*Carrying this logic still further the above statement advocates that whatever pleasures we seek in this world or even in all the higher worlds, are all temporary and shall, therefore, remain only for a short duration of time. Through these performances one has to elevate oneself from this stage to the higher stage of development. That is the destination to which these processes carry one to. These are only paths through which one should raise himself to such great heights. Having reached that point one must know how to retain his position and remain at that level constantly.*

*These aspects of enjoyment of pleasures and other matters of worldly life are perceived by a person as real till the time he does not analytically think about them. For a person who is incapable to judge as untrue the material enjoyments and matters related to them in this worldly life, for a person who has not developed the complete withdrawal from these worldly desires and their enjoyment, he can never experience the supreme bliss and about*

*the real truth. When a person has experienced such supreme bliss in his life, he understands that the enjoyment of material desires are very silly, and he is able to withdraw himself from them totally.*

*Those persons who have not experienced such a stage in their lives, though erudite in Vedic knowledge, shall continue to engage themselves in the fruitive deeds and actions and get themselves attached to the worldly matters and continue to enjoy the material comforts. Therefore, the words of such persons quoting them to be from the Vedas are not sufficient enough to generate the real knowledge in the listeners, as such advocates are yet to qualify themselves for such a position. In other words, experiencing oneself about these concepts advocated by the sacred Vedas is the qualifying criteria for advocating those principles rather than repeating such principles as a matter of routine knowledge. These two stages are completely different.*

#### **Stanza 4**

*yāvan mano rajasā pūruṣasya  
sattvena vā tamasā vānuruddham  
cetobhir ākūtibhir ātanoti  
nirañkuṣaṁ kuśalaṁ cetaraṁ vā*

*( yāvat ) As long as the mind, ( manaḥ ) which is the instrument for connecting us with this material world, ( anuruddham ) gets influenced ( rajasā ) through the characteristic of Rajas, ( sattvena vā ) or Sattva, ( tamasā vā ) and Tamas (the mode of false ego, the mode of goodness or the mode of ignorance/darkness), ( tāvat ) till such period of time ( nirañkuṣaṁ ) the mind remains totally uncontrollable,*

**and brings about the expansion of the development of righteousness or unrighteousness through the senses of actions and senses of knowledge.**

**Note : Jada Bharata had established through the above arguments that all the transactions we see in this worldly life cannot be treated as true in the real sense of the term and to its finality. He now goes on to explain that the very world itself are not true as we perceive them to be through our sense organs. He takes the arguments to the next stage by saying that it is the mind which is the root cause influenced by various characteristics within us to perceive the world from its respective perspectives from time to time depending upon which mode we are in at a particular point of time, or in combination of these modes.**

### **Stanza 5**

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

**( vāsanātmā ) The mind, which is the chief instrument of various desires, ( viṣayoparaktaḥ ) gets attracted towards gratification of various material desires, ( guṇa-pravāhaḥ ) gets moved in all directions because of the characteristics (of Rajas, Sattva and Tamas), ( vikṛtaḥ ) and, therefore, the mind has the capacity to transform itself from time to time towards encouraging oneself in indulging in the fulfilment of various kinds of desires.**

**( saḥ ) The mind, ( ṣoḍaśātmā ) which is the chief among the sixteen components\*\* of transformations in nature, ( bibhrat )**

**assumes ( rūpa-bhedam ) various forms distinct from each other ( pṛthañ-nāmaḥ ) and with various kinds of names.**

**( puraiḥ ) With those various kinds of forms and different names, ( tanoti ) that mind manifests into ( antar-bahiṣṭvaṁ ) higher or lower kinds of bodies with different kinds of characteristics.**

**\*\*The earth, water, fire, air and space are the components of this world. These are the five great elements (mahabhuta). Then there are false ego, intelligence and the unmanifested stage of the three modes of nature. Then there are five senses for acquiring knowledge: the eyes, ears, nose, tongue and touch. Then five working senses: voice, legs, hands, anus and genitals. Then, above the senses, there is the mind, which is within and which can be called the sense within. Therefore, including the mind, there are eleven senses altogether. Then there are the five objects of the senses: smell, taste, warmth, touch and sound.**

**Note: It is the mind alone which is responsible for the repeated births depending upon the consequences of sinful or pious deeds and the degree of material attraction and fulfilment or otherwise of such material desires when alive. Therefore, it is not right to think that the mind is the real Atma. The enlightenment can be reached by the human being depending upon how much his mind is pure or impure. The following stanza reiterates this logic once again.**

### **Stanza 6**

**duḥkhaṁ sukhaṁ vyatiriktaṁ ca tīvraṁ  
kālopapannaṁ phalam āvyanakti  
āliṅgya māyā-racitāntarātmā  
sva-dehinaṁ saṁsṛti-cakra-kūṭaḥ**



*( māyā-racitāntarātmā ) It is this mind alone, which is the instrument of life created by material nature ( saṁsṛti-cakra-kūṭaḥ ) and which makes the living entity circle around in the wheel of life cycle.*  
*( āliṅgya ) This mind envelopes ( sva-dehinam ) the effulgence of the real self ( phalam ) and because of the passage of the life form through the successive stages of existence ( kālopapannam ) due to the flow of time factor ( āvyanakti ) manifests everywhere ( tīvram ) and contributes to poignant ( duḥkham ) miseries ( sukham ) and/or happiness ( vyatiriktam ca ) as well as other distinctions.*

### Stanza 7

*tāvān ayaṁ vyavahāraḥ sadāvih  
kṣetrajña-sākṣyo bhavati sthūla-sūkṣmaḥ  
tasmān mano liṅgam ado vadanti  
guṇāguṇatvasya parāvarasya*

*( tāvān ) Till such time the mind is turned towards seeking the material enjoyment in this world, ( kṣetrajña-sākṣyaḥ ) the life form in its visuals ( bhavati ) experiences, ( sthūla-sūkṣmaḥ ) in the largest canvas while in the awakening stage and in the smallest form during the sleeping stage, ( ayaṁ ) all these ( vyavahāraḥ ) transactional details of this world ( avih ) which continue to appear ( sadā ) for ever for that life form.*

*( tasmāt ) Therefore, ( vadanti ) it is being said that ( adaḥ manah ) it is this mind ( liṅgam ) which is the root cause ( parāvarasya ) for the lower and higher conditions of life ( guṇāguṇatvasya ) and for the connection of the life form with different modes of material nature (Rajas, Sattva and Tamas etc.) as well as for the withdrawal of the life form from these modes.*

***Note : The above statement is clarified through this analysis. Till such time the mind is involved and attracted towards the material aspects of the world and gets deeper and deeper into them, whatever transactional details happen relating to these material nature of this world appear very clearly to the life form. Such experiences are wider while in awakening stage and smaller while sleeping stage. But the fact remains that the mind involves the living being continuously into these worldly matters.***

***Not only this, because of the connection of the mind with the characteristic of Sattva the life is born in the higher levels of bodies like the divine beings etc. At the same time, when the mind is always connected with the characteristic of Rajas or Tamas or with the combination of both, the life takes birth in other lower forms of life. But, when the mind is not at all connected with any of these characteristics, the life gets liberation. Therefore, it is certain that the mind is the root cause for all these factors. These have been accordingly determined very clearly by the saints and sages.***

***Thus, the mind makes the life form feels that whatever is seen or felt in this world is the actual reality. The mind itself is the creation of the material nature.***

***Jada Bharata establishes that as far as he was concerned, he had already crossed over all these stages of material nature. Because of this he clearly knows that the material nature of the world and all the transactions within them are not at all real. Therefore, he has already surpassed the happiness or miseries as a consequence of the interaction of the mind with the worldly transactions. However, king Rahūganaṇa was still under the influence of his mind and, therefore, for him what he sees in this world is the reality.***

*During sleep, whatever is seen in dream appears to be real. Similarly when one is in ignorance mode, everything in this world appears to be real. When a person wakes up and realizes that he had only a dream, he knows they were not real. Similarly, when a person has acquired the real and absolute knowledge he realizes through his experience that this world and the worldly transactions are only illusionary and not real.*

### **Stanza 8**

*guṇānuraktaṁ vyasanāya jantoḥ  
kṣemāya nairguṇyam atho manaḥ syāt  
yathā pradīpo ghr̥ta-vartim aśnan  
śikhāḥ sadhūmā bhajati hy anyadā svam  
padaṁ tathā guṇa-karmānubaddhaṁ  
vṛttīr manaḥ śrayate 'nyatra tattvam*

*( manaḥ ) The mind ( guṇānuraktaṁ ) which is deeply immersed in the material nature of worldly life ( syāt ) leads ( jantoḥ ) the ignorant person ( equated with the life of an animal ) ( vyasanāya ) into more and more of worldly difficulties.*

*( atho ) However, ( nairguṇyam ) when the mind does not get itself involved into the material nature ( syāt ) the person reaches the stage of ( kṣemāya ) permanent happiness.*

*( pradīpaḥ ) When a lamp ( aśnan ) depends upon ( ghr̥ta-vartim ) the wick supplied with ghee for burning flame ( śikhāḥ ) the flame emanating from it ( bhajati ) carries with it ( sadhūmā ) lot of flames and smoke.*

*( anyadā ) At the same time, when the ghee and the wick get exhausted ( svam padaṁ bhajati ) the flame dissolves into itself into its original form.*

*( yathā ) In the same manner, ( tathā manaḥ ) the said mind*

**( *guṇa-karmānubaddham* ) when it gets involved in matters relating to material nature, ( *śrayate* ) it hankers after ( *vṛttīḥ* ) various deeds arising out of such material activities. ( *anyatra* ) When the said mind does not get involved in matters relating to material nature ( *śrayate* ) it attains ( *tattvam* ) its original form.**

**Note :** When the mind of those life forms gets involved deeper and deeper into the material desires it generates the miseries of the worldly life leading to repeated births and deaths. When the mind is detached from the material desires, it generates liberation from these miseries. The ideal example of the lamp is given above as an illustration. When the lamp burns through the ghee in the wick it gives good flame. If it depends only on the wick without or less ghee it gives smoke along with flame. When the ghee and the wick get exhausted the flame turns into its original form.

When the mind gets connected with the material nature it seeks more and more of deeds towards fulfilment of material desires. When it stops hankering after material desires, it transforms into pure bliss and happiness. The crux of the matter is it is the mind which is responsible for one's connection with the material world as well as liberation from the material world.

### **Stanza 9**

*ekādaśāsan manaso hi vṛttaya  
ākūtayaḥ pañca dhiyo 'bhimānaḥ  
mātrāṇi karmāṇi purāṇi ca tāsāṇi  
vadanti haikādaśa vīra bhūmīḥ*

**( *ekādaśa āsan* ) There are eleven ( *vṛttayaḥ hi* ) kinds of practices undertaken ( *manasaḥ* ) by the mind through senses.**

**( ākūṭayaḥ pañca ) Five are matters connected with the functions through knowledge. ( dhiyaḥ pañca ) Five are connected to the deeds.**

**( abhimānaḥ ) The false ego is another one.**

**( vīra ) Hey the valourous one!**

**( ekādaśa ) These are the eleven ( bhūmīḥ ha ) subject matters ( tāsām ) of the deeds of the mind: ( mātrāṇi ) five subtle elements like the sound etc., ( karmāṇi ) five organic activities ( puraṁ ca ) and the body which feels “me” and “I” realization because of the false identity of self with the material body.**

**Note :** Jada Bharata is addressing the king as “vīra”. Though the literal meaning can be interpreted as valourous or courageous etc., what is actually meant here is that when one conquers all these subject matters of the deeds of the mind, then only a person becomes really courageous in the real sense. Jada Bharata is advising the king to put proper endeavour to reach that stage. Since these eleven areas are the places in which the mind travels, these eleven deeds have been classified as “bhūmīḥ” or the degree of areas within which the mind works.

### **Stanza 10**

**gandhākṛti-sparśa-rasa-śravāṁsi  
visarga-raty-arty-abhijalpa-śilpāḥ  
ekādaśām svīkaraṇām mameti  
śayyām ahaṁ dvādaśam eka āhuḥ**

**( gandhākṛti-sparśa-rasa-śravāṁsi ) Knowledge acquiring senses are five like the smell, form, touch, taste and sound.**

**( visarga-raty-arty-abhijalpa-śilpāḥ ) The five working senses are evacuation, enjoyment (sexual and other enjoyments), movement, speaking and doing physical work.**

**( svīkaraṇam ) The feeling ( mama iti ) that “something belongs to me” is the matter ( ekādaśam ) which is considered as the eleventh.**

**( eke ) Some people ( āhuḥ ) consider ( śayyām ) what is known as the “śayya” meaning thereby the body in which the life is seen ( dvādaśam ) as the twelfth matter ( aham ) which is false ego.**

**Note : Brief description has been given above as to how the mind works through various sense organs. The knowledge acquiring senses are five namely the sense of smell, form, touch, taste, and sound. These are felt through the nose, eyes, skin, tongue and ears. The five working senses have also been described above like evacuation, enjoyment, movement, speaking and physical work. The feeling of “mine” is also the work of the mind.**

### **Stanza 11**

**dravya-svabhāvāśaya-karma-kālair  
ekādaśāmī manaso vikārāḥ  
sahasraśaḥ śataśaḥ koṭīśaś ca  
kṣetrajñato na mitho na svataḥ syuḥ**

**( vikārāḥ ) Because of the various transformations ( manasaḥ ) of the mind,**

**( amī ekādaśa ) when the mind works through the deeds of these eleven varied mediums, ( dravya-svabhāvāśaya-karma-kālaiḥ ) the material objects, their nature as a result of the transformations, their characteristics, their predetermined consequences,**

**and the multiplicity of expansion of each of them because of the flow of the eternal time factor,**

**( syuḥ ) it diversifies manifold ( śataśaḥ ) into hundreds in the first place,**

*( sahasraśaḥ ) then to thousands ( koṭīśaḥ ca ) and finally into crores.*

*( kṣetrajñataḥ ) All these reactions take place because of the powers of that Supreme Ultimate Truth. ( mithaḥ na ) They do not take place just by the combination of these material elements alone. ( svataḥ na ) These transformations also do not take place on their own independently.*

Note : To put it differently, (a) the material elements like the sound etc., (b) the characteristics responsible for their transformation, (c) their special nature, (d) the consequences as a result of the accumulated sinful deeds or pious deeds, (e) and the all pervading time factor as the main source of power which develops each and every stage of transformation, all put together which are responsible as the cause factor for the mind to work through, multiplies the deeds of the mind and also the consequences thereof into hundreds, thousands and crores. All these do not develop independently. They also do not develop by mutual interaction alone. We forget the fact whatever transformations happen are all because of the presence of that Supreme Ultimate Reality and certainly not independent of Him. The feeling of “me” and “mine” deeply involves the mind more and more into these deeds. This feeling arises only because of the bodily consciousness ignoring the fact that there is that Supreme Ultimate Reality within, which is known as the self which is pure and is the form of supreme bliss (unrelated to the body which is the constituent of the material elements).

*The powers of the Supreme Ultimate Truth are unending and expansive. Therefore, the deeds are also unending and so the consequences.*

*The previous three stanzas describe as to how the mind, which gets totally involved in the material nature and its enjoyment*

thereof, keeps on engaging itself with the deeds and seeks further and further material enjoyments. Thus the mind keeps doing the same thing again and again in varied degrees.

When the mind does not indulge in the involvement in material nature the said mind attains its own original form. This is what is being explained below.

### Stanza 12

*kṣetrajña etā manaso vibhūtī  
jīvasya māyā-racitasya nityāḥ  
āvīrhitāḥ kvāpi tirohitāś ca  
śuddho vicaṣṭe hy aviśuddha-kartuḥ*

( *śuddhaḥ kṣetrajñaḥ* ) That Supreme Reality, which is very pure and which is known as the *kṣetra-jñaḥ*, ( *māyā-racitasya* ) remains enveloped within ( *manasaḥ* ) because of the mind responsible for the ignorance of the person ( *jīvasya* ) and as an instrument of life, ( *aviśuddha-kartuḥ* ) the mind encourages the person for doing impure deeds constantly arising out of such ignorance.

This Supreme Reality ( *kṣetra-jñaḥ* ) is a mute witness ( *etāḥ* ) to these ( *vibhūtīḥ* ) activities of the mind, ( *nityāḥ* ) which is carried on by the person as a flow of activities at all times. ( *kvāpi* ) At one time when the person is in wake up stage or in sleep stage ( *āvīrhitāḥ* ) these activities are seen developing into manifold fields, ( *kvāpi* ) and at other times when the person is in deep sleep stage, ( *tirohitāḥ ca* ) these activities do not manifest. ( *vicaṣṭe hi* ) In all these three stages that Supreme Reality ( *kṣetra-jñaḥ* ) continues to be a mute witness.

**Note :** It is this *kṣetra-jñaḥ*, which is the Supreme or Ultimate Reality, which remains as a mute witness in all the three stages -



wake up stage, sleep stage or deep sleep stage. When the mind envelopes the Supreme or Ultimate Reality such a person is a conditioned personality. So, that person is not in his own real form. He seeks after material desires. Gets deeply involved again and again. However, when a person is constantly aware of that Supreme or Ultimate Reality within and remains one with that Reality he is a liberated personality.

This *kṣetra-jñāḥ* has been interpreted (a) as the material form of life, which is the body, in one sense of the term and (b) also the Supreme or Ultimate Reality Who is cause factor of these materials, in another sense of the term. While part (a) is localised within the body, part (b) is all pervading. However, both are not separate. The description like this is for our understanding of the subject alone. Part (a) has been established through the above stanza, and part (b) is being established through the following stanza.

### Stanza 13

*kṣetrajña ātmā puruṣaḥ purāṇaḥ  
sākṣāt svayaṁ jyotir ajaḥ pareśaḥ  
nārāyaṇo bhagavān vāsudevaḥ  
sva-māyayātmāny avadhīyamānaḥ*

**( *kṣetra-jñāḥ* ) That Supreme Being or the Ultimate Reality is the  
One --**

**( *kṣetra-jñāḥ* ) ( *ātmā* ) Who is all pervading (ever present at  
all times, consistently and incessantly),  
( *puruṣaḥ* ) Who is inherently situated in each moving and non  
moving life form,  
( *purāṇaḥ* ) Who is the cause factor for all the material  
elements as well as all the life forms (in fact the entire  
universe) and Who always remains when nothing remains,**

( *sākṣāt* ) *Who is in the invisible form (not perceivable by any sense organs),*  
 ( *svayaṁ jyotiḥ* ) *Who is self effulgent,*  
 ( *ajāḥ* ) *Who does not have birth or death,*  
 ( *pareśaḥ* ) *Who is the Controller of everything starting with Lord Brahma,*  
 ( *nārāyaṇaḥ* ) *Who Himself is the form of all the living beings,*  
 ( *bhagavān* ) *Who is the repository of all the prosperities and knowledge,*  
 ( *vāsudevaḥ* ) *Who is being depended upon by all the life forms (moving and non moving as well as all the material elements),*  
 ( *avadhīyamānaḥ* ) *and Who is the one Who shines and controls (ātmani ) the life form (sva-māyayā ) because of His own yogic powers.*

#### Stanza 14

*yathānilaḥ sthāvara-jaṅgamānām*  
*ātma-svarūpeṇa nivīṣṭa īśet*  
*evaṁ paro bhagavān vāsudevaḥ*  
*kṣetrajña ātmedam anupraviṣṭaḥ*

( *yathā* ) *The manner in which ( anilaḥ ) the air,*  
 ( *sthāvara-jaṅgamānām* ) *by remaining within each and every life form (both moving and non moving) ( nivīṣṭa ) inherently ( ātma-svarūpeṇa ) in the form of the air of life ( īśet ) controls all of them, ( evaṁ ) in the same manner ( paraḥ ātmā ) That Supreme Being/the Ultimate Reality, ( bhagavān ) Who is the repository of all prosperities and knowledge, Who is depended upon by all the life forms, ( kṣetrajñaḥ ) Who is ever permanent witness known as the kṣetra-jña, ( anupraviṣṭaḥ ) has entered into incessantly and without any gap and controls ( idam ) this entire universe.*

**Note** : In this manner Jada Bharata had explained through the above stanzas the purity of the Atma as well as the illusions of the worldly life. From now on he is explaining the ways and means as to the path to be followed to overcome the difficulties arising out of this worldly life.

### Stanza 15

*na yāvad etāṁ tanu-bhr̥n narendra  
vidhūya māyāṁ vayunodayena  
vimukta-saṅgo jita-ṣaṭ-sapatno  
vedātma-tattvaṁ bhramatīha tāvat*

**( narendra ) Hey king! ( yāvat ) Till such time ( tanu-bhr̥t ) the one who has accepted the material body as the real self (or the bodily concept of life)**

**( vimukta-saṅgaḥ ) even if he has withdrawn himself from the material desires ( vayunodayena ) through his awakened knowledge,**

**( jita-ṣaṭ-sapatnaḥ ) even if he has subjugated the enemies known as his mind and six senses,**

**( vidhūya ) and even if he has removed ( etāṁ māyāṁ ) his ignorance on the one hand ( tāvat ) but still ( na veda ) has not reached ( ātma-tattvaṁ ) the position in his life as to how to identify himself with his own self totally on the other hand (which is the real position of the self),**

**( bhramati ) he shall be moving round and round ( iha ) in this wheel of the worldly life.**

**Note** : The mind always gets attracted towards the material desires. In fact it is the mind alone which is the root cause for the person to get involved into the worldly matters deeper and deeper. If this situation is not understood by the person he cannot even feel that his mind is letting him down badly and involving him

*into more and more of worldly matters. Because of this reason the person who is bodily conscious goes round and round in this wheel of worldly life.*

*On the other hand, the Atma, which is the real self and which remains ever as a mute witness to everything, which is inherently positioned within oneself, and which is the real form of oneself, has absolutely no connection with the material world, as it is very independent and all pervading. It is ever free and unconditioned. This real position of oneself is camouflaged because of ignorance and the attitude of the mind. So, when one deviates from his real and actual position and wanders around with the material desires because of their influence on mind, the person gets into the vicious cycle of repeated births and deaths.*

### **Stanza 16**

*na yāvad etan mana ātma-liṅgaṁ  
saṁsāra-tāpāvapanaṁ janasya  
yac choka-mohāmaya-rāga-lobha-  
vairānubandhaṁ mamatāṁ vidhatte*

*( etat manaḥ ) It is this mind alone, ( ātma-liṅgaṁ ) as an instrument of life, ( choka-mohāmaya-rāga-lobha-vairānubandhaṁ ) which is the breeding place for sadness, desires or illusions, diseases, attachment, greed, enmity, ( vidhatte ) apart from creating ( yat ) this ( mamatāṁ ) feeling that certain things belongs to me etc.*

*( yāvat ) As long as ( janasya ) a person with the bodily concept of life ( na veda ) does not understand ( saṁsāra-tāpāvapanaṁ ) that it is this mind which is the source of all the miseries of worldly life, ( tāvat ) till such time ( iha bhramati ) that life form moves round and round in the wheel of the cycle of births and deaths.*

## Stanza 17

*bhrātryyam enaṁ tad adabhra-vīryam  
upekṣayādhyedhitam apramattaḥ  
guror hareś caraṇopāsanāstro  
jahi vyalīkaṁ svayam ātma-moṣam*

**( tat ) Therefore, ( jahi ) one must simply annihilate  
( enaṁ bhrātryyam ) this enemy (the mind),**

**( adabhra-vīryam ) which is very very powerful,  
( adhyedhitam ) which has grown into gigantic proportions  
( upekṣayā ) because of inattention on the part of the person,  
which, ( vyalīkaṁ ) though not having any specific form or  
shape ( svayam ) of its own, ( ātma-moṣam ) still envelops the real  
self (the Atma),**

**( caraṇopāsanāstraḥ ) by equipping oneself with the weapon of  
arrow which is nothing but the devotional service at the  
pious feet ( hareḥ ) of Sri Hari, ( guroḥ ) Who is the form of the  
universal teacher, ( apramattaḥ ) by constantly remaining  
vigilant (about the implications of the mind if it is allowed to  
wander without restrictions).**

**Note :** Jada Bharata is advising the king, after highlighting various principles of higher knowledge, as to what exactly one has to do for conquering the mind, which is the cause factor for all the worldly miseries, as explained in the above stanza.

There is one more important point which Jada Bharata is mentioning here. He had addressed the king as the most valorous. Any king, worthy of his name, is supposed to annihilate all his enemies in order to protect his kingdom. However, he must conquer the enemy within in order to reach higher levels of life. Here, the enemy is the mind. The weapon which comes handy to

*annihilate this enemy is nothing but the devotional service of the Bhagavan at his pious lotus feet. Keeping one's attention constantly on that pious lotus feet enables a person to ward off his mind from frivolous thoughts and unwanted actions.*

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***This concludes the eleventh chapter of Volume five of Srimad Bhagavatam.***

***Hari Om***