

# SRIMAD BHAGAVATAM

## CHAPTER 13, VOLUME 5

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

#### PREFACE

*This chapter is figurative and allegorical explanation by Jada Bharata to Mahārāja Rahūgaṇa. The worldly life has been equated with the life in the thick forest and the description of the problems faced by the human beings in the worldly life. What happens to the human beings when he leads his life with the bodily concept of life alone have been explained very aptly.*

*It would be futile to give lecture to a person about self realization/or real knowledge when he has not developed aversion towards the mundane or material existence. In order to generate a kind of aversion in Mahārāja Rahūgaṇa about the material existence, Jada Bharata starts describing the pathway of worldly life equating it with that of the situation in a dense forest.*

*More important is the fact that one cannot gauge about the depth of knowledge a person possesses just by a look at him. The person may be a child, youth or may be an avadhuta. The in depth knowledge of a person is not for exhibiting to others. It comes out when one is able to interact with such persons. It is, therefore, very necessary not to underestimate anyone just by the look one possesses and pass judgement about him. This is what happened when king Rahūgaṇa belittled Jada Bharata at the first look. When he engaged him in*

conversation alone the king could realize that he was not interacting with a dull person though he was looking like that.

At the conclusion of this chapter King Pareekshit is requesting Sri Suka Brahma Rishi to explain these details once again in simple and straightforward manner for the benefit of ordinary persons as they may not grasp the correct meaning when they are told in allegory.

### Stanza 1

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

*( sa eṣaḥ ) These ( sārthaḥ ) groups of living entities seen in this world,*

*( rajas-tamaḥ-sattva-vibhakta-karmadrk ) which always endeavour and get into different kinds of deeds depending upon their various characteristics of Sattva, Rajas and Tamās,*

*( niveśitaḥ ) and which have been led into ( duratyaye ) the most difficult ( adhvani ) fruitive deeds and actions ( ajayā ) due to the illusionary influences,*

*( artha-paraḥ ) get themselves attracted to the worldly desires,*

*( paribhraman ) travel around everywhere ( yāti ) and attain ( bhavāṭavīm ) the forest known as the worldly life.*

*( na vindati ) They never attain ( śarma ) the real and permanent happiness.*

**Note :** The life forms (or the merchants as referred to in the following references because we always transact something or the other involving in the worldly life), because of their keen desire to enjoy bodily comforts or earn more and more wealth as in the case of human beings, get themselves trapped into the wild forests (of worldly life) when they go in search of more business or better opportunities. They lose their way and remain circling around in the forest not knowing the right path to come out of the forest. In the same manner, the life forms get trapped in the forest of worldly desires and because of their repeated fruitive deeds they take births again and again in this worldly life. Such life forms do not at all know what is real happiness.

Now, till the 20th stanza the descriptions about this wild forest of worldly life are being made.

### **Stanza 2**

*yasyām ime ṣaṅ nara-deva dasyavaḥ  
sārtham vilumpanti kunāyakaṁ balāt  
gomāyavo yatra haranti sārthikaṁ  
pramattam āviśya yathoraṇam vṛkāḥ*

( *nara-deva* ) **Hey king !** ( *yasyām* ) **In this forest of worldly life,**  
( *ime ṣat* ) **these six** ( *dasyavaḥ* ) **enemies (the six senses -five  
sense organs and the mind)** ( *balāt* ) **forcefully** ( *vilumpanti* ) **pull  
and influence** ( *sārtham* ) **this group of merchants,**  
( *kunāyakaṁ* ) **who are misled into the pursuit of more and  
more desires.**

**Just like** ( *gomāyavaḥ* ) **the jackals and other animals** ( *āviśya* )  
**which reach** ( *yatra* ) **at a particular place** ( *pramattam* ) **and  
target the inattentive prey (like a lamb separated from its  
herd)** ( *sārthikaṁ* ) **among the group of animals** ( *haranti* ) **and**

***chase it to move forward and backward till it gets tired and falls down, ( yathā ) exactly the way ( vṛkāḥ ) the foxes do ( uraṇam ) in the case of a lamb, these six enemies target the merchants in similar way.***

***Note :*** The descriptions about the worldly life equating it with that of a wild forest does not end with mere descriptions through words. There are many inherent meanings aimed at understanding these concepts for leading better life. These are being conveyed in the next chapter. However, in this chapter the literal meanings are described with appropriate notes along with each stanza.

***“The travelling merchants who have reached the wild forest known as the worldly life are subjected to the plunder by the dacoits known as their six sense organs. The leader of the group (the misguided perception of the mind of each of the merchants) who thinks himself to be very intelligent gets defeated. The jackals and other animals referred to which torment the merchants are none other than their own wife, sons and daughters (through whom one gets involved deeper and deeper in the worldly life apart from one’s own desire for enjoying material comforts). The householder gets himself engaged continuously in the fulfilment of material desires instead of diverting his attention towards the devotional service of the Bhagavan.”***

### **Stanza 3**

***prabhūta-vīrut-trṇa-gulma-gahvare  
kathora-daṁśair maśakair upadrutah  
kvacit tu gandharva-puraṁ prapaśyati  
kvacit kvacic cāśu-rayolmuka-graham***

***( prabhūta-vīrut-trṇa-gulma-gahvare ) Enveloped in plenty of creepers, various kinds of grass, and high rise bushes this forest (of worldly life) itself is an inescapable trap house.***

*( upadrutaḥ ) Within this forest the trapped living beings are always disturbed ( kathora-daṁśaiḥ ) by the cruel and merciless forest flies ( maśakaiḥ ) and mosquitoes.*

*( prapaśyati ) Even while facing these difficulties the living beings see ( kvacit tu ) at times ( gandharva-puraṁ ) the city created by the Gandharvas, as if it is real. ( prapaśyati ) They also look and wonder ( kvacit kvacit ) at the frequently ( āśu-rayolmuka-graham ) moving meteor like ghosts in front of them.*

*The descriptions about the condition of the living beings in the forest go like this:*

*“The living beings stay put in their homes intertwining their lives with their desires and their deeds for the fulfilment thereof. These have been equated with the creepers and bushes enveloping the forest. While doing so they are disturbed by the people of bad character just as the forest flies and mosquitoes sting and irritate the living beings unmindful of the suffering they inflict upon those lives. The living beings look upon their material bodies due to their illusionary perception as if it is the city made by the Gandharvas and consider the body as the real self. They also think that the wealth which come to them just like the meteoric ghosts really belong to them whereas they come to them temporarily and go away from them at any time, which is the reality of life.”*

#### **Stanza 4**

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

*( aṭavyām ) In this forest ( nivāsa-toya-draviṇātma-buddhiḥ ) this living entity focussing its mind for the purpose of habitation, water, wealth etc., using his own brain as the most capable one for doing so ( dhāvati ) runs around ( tatas tataḥ ) here and there.*

*( bhoḥ ) Hey king! ( kvacit ca ) Many a time ( rajas-valākṣaḥ ) he is blinded by the dust particles ( vātyotthita-pāṁsu-dhūmrāḥ ) arising from the fierce dust storms ( na jānāti ) and thus he is not able to comprehend properly ( diśaḥ ) the directions.*

What is implied above is that “because of the affliction with womanising and other such deeds the living entity is blinded in his realization and it forgets about the divine beings who are always witnessing the deeds of the living entities. The living entity thinks that it has the best of intelligence and does not know that its actions are always being watched by the forces of nature.”

### Stanza 5

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

*( adrśya-jhillī-svana-karṇa-śūlaḥ ) The living entity’s ears are getting tormented by the sounds created by the invisible crickets.*

*( vyathitāntarātmā ) Its heart gets painfully pierced ( ulūka-vāgbhiḥ ) because of the fearsome sounds made by the owls.*

*( kṣudhārditaḥ ) Getting extremely tired because of hunger ( śrayate ) it takes shelter ( apuṇya-vṛkṣān ) under the useless poison bearing trees.*

*( kvacit ) Sometimes ( abhidhāvati ) it runs after the mirage*

**( marīci-toyāni ) which encourages it to go for quenching its thirst (which does not happen in any way).**

**“This material world is full of persons who are envious and they disturb even the peace loving beings. The living entity gets tormented due to their envious or jealous actions either directly or indirectly. That is the reference to the disturbing sounds damaging the ears. Even if the living entity wants to take shelter under a good person, most of the times he finds that person subsequently to be of bad nature indulging in non righteous actions. Normally the living entity runs after material comforts just like a deer runs after the mirage to quench its thirst thinking that the water is available there.”**

### **Stanza 6**

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

**( kvacit ) Sometimes ( abhiyāti ) these living entities jump into ( saritaḥ ) the rivers ( vitoyāḥ ) which have no water in them.**

**( nirandhaḥ ) Due to the scarcity of food ( parasparam ) they ( ālaṣate ca ) desire for it through any means available to them.**

**( kvacit ) Sometimes ( āsādyā ) they happen to get trapped ( dāvaṁ ) in the forest fire ( agni-taptaḥ ) and suffer the impact of the heat.**

**( kva ca ) At some other times, ( yakṣaiḥ ) because of the atrocities of Yakshas (the thieves and the bad kings) ( hṛtāsuḥ ) they fear for their lives (as well as the loss of their properties).**

“Due to thirst when the living entities jump into the rivers which have no water, their thirst do not get quenched. On the other hand, they get hurt badly resulting in acute pain for them. Similarly, they approach people influenced with conditioned thinking for advice. This neither gives any relief to them in this world nor in the other worlds. They get into contact with others in search of food and are prepared to do anything for the sake of it. They get affected by the heat of their own deeds which they have no option but to face. Whatever material wealth are safely kept by them for their future are either taken away by the dacoits or by the merciless kings.”

### Stanza 7

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

( *kva ca* ) Sometimes ( *nirviṇṇa-cetāḥ* ) they suffer mental agony ( *hr̥ta-svaḥ* ) because of the snatching away of their properties ( *śūrair* ) by people more powerful than them.

( *upayāti* ) They lose ( *kaśmālam* ) their consciousness ( *śocan* ) while always lamenting about things ( *vimuhyan* ) and get confused about everything.

( *kvacit ca* ) At some other times, ( *praviṣṭaḥ* ) they enter ( *gandharva-puraṁ* ) the imaginary city of Gandharva and feel happy ( *muhūrtam* ) temporarily for some time ( *nirvṛtavan* ) as if they have achieved ( *pramodate* ) some satisfaction.

“When their properties get lost because of the atrocities on them by more influential people, they suffer mental agonies. When they stay in their homes, which they feel like the illusionary Gandharva city, they pretend to be happy even though such happiness itself is



their own illusion because they do not know what real happiness is.”

### Stanza 8

*calan kvacit kaṇṭaka-śarkarāṅghrir  
nagārurukṣur vimanā ivāste  
pade pade ’bhyantara-vahninārditaḥ  
kauṭumbikaḥ krudhyati vai janāya*

**( kvacit ) Sometimes, ( nagārurukṣuḥ ) while preparing himself to climb the mountain ( calan ) as he walks forward ( āste ) he remains ( vimanāḥ iva ) as if he is totally disheartened ( kaṇṭaka-śarkarāṅghriḥ ) because of the piercing impact of the thorns and sharp stones pricking him during his journey. ( kauṭumbikaḥ ) As he, the head of the family, ( arditāḥ ) is tormented ( pade pade ) at each and every stage ( abhyantara-vahninā ) because of hunger and thirst ( krudhyati vai ) he gets angry without any reason ( janāya ) towards all his family members.**

“Being the head of the family, the human being wants to conduct the family affairs and deeds connected thereto which are like the huge mountain. Because of his inability to achieve his aims, he succumbs to agony and pain. He gets angry with his own people and others mainly because he is not able to mitigate his or his family members’ problems to his satisfaction.”

### Stanza 9

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

**( kvacit ) Sometimes, ( janaḥ ) he ( na avaiti ) remains in the situation of total ignorance ( kiñcit ) about everything ( apavidhaḥ ) just like a dead body pushed and stuffed within the abdomen ( ajagarāhinā ) of a gigantic python ( nigīrṇaḥ ) which had swallowed him ( vipine ) in the forest. ( kva ca ) At some other times ( śete sma ) he remains lying down ( tamisre ) in the darkness ( andhaḥ ) totally blind ( patitaḥ ) by falling into ( andha-kūpe ) a waterless well ( daṣṭaḥ ) after being bitten ( danda-śūkaiḥ ) by the poisonous creatures.**

**“He lies down totally ignorant of everything after being swallowed by the gigantic python known as the sleep. He is bitten by bad people time and again and he gets into ignorant mode of total darkness because he loses his clarity of thoughts due to his association with such bad people.”**

### **Stanza 10**

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

**( vimānaḥ ) He loses his self respect and gets insulted ( vyathitaḥ ) through the piercing attacks ( tan-makṣikābhiḥ ) of the flies from within ( kṣudra-rasān ) the store house of honey ( vicinvaṁs ) in search of which he used to go for his own enjoyment ( karhi sma cit ) many a time.**

**( ati-kṛcchrāt ) Even if he tries his best ( pratilabdhamānaḥ atha ) and retrieves some sort of self respect ( tatra ) in that process, ( taṁ ) the honey obtained by him thus ( balād vilumpanti ) is snatched away forcefully ( tataḥ ) from him ( anye ) by some other people.**

**Note:** The literal meaning is very clear. In the forest he tries to get honey. However, the bees who claim ownership for that honey attack him. Sometimes he might succeed in getting the honey. But some others more powerful than him snatch away that honey from him.

This situation can be extended to many other fields of activities in the worldly life. Aggrandizement for more and more ownership of material comforts and enjoyment become the habit of any person. In the process of achieving these objectives, he is subjected to insults. Despite that even if he acquires what he wants those material comforts are taken away by others more powerful than him. The worldly material life is equated with the situation existing in the wild forest.

### **Stanza 11**

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

**( kvacit ca ) Sometimes ( āste ) he remains ( kartum anīśa ) simply incapable ( śītātapa-vāta-varṣa-pratikriyām ) of combating cold, heat, wind and rains.**

**( kvacit ca ) Sometimes ( vipaṇan ) he exchanges ( yat kiñcit ) something or the other ( mithaḥ ) between one another. ( vitta-śāṭhyāt ) After experiencing himself getting cheated and the resultant quarrel as a result of the transaction of money and properties with other people, ( ṛchati uta ) he gets into ( vidveṣam ) mutual enmity with them.**

**Note :** Stanza 11 and the ensuing four more stanzas directly explain the situation existing in the material worldly life.

## Stanza 12

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

**( kvacit kvacit ) Very often, ( tasmin ) because of the transactions of money and property with other people,**

**( kṣīṇa-dhanaḥ ) he happens to lose all his wealth.**

**( śayyāsana-sthāna-vihāra-hīnaḥ ) Due to this he does not get the necessary wherewithal for him to get appropriate shelter for sitting, sleeping and residing apart from the means for him to travel.**

**( yācan tu ) Even if he begs ( parāt ) from those people ( apratilabdha-kāmaḥ ) he does not get what is at least essential and necessary for him to live .**

**( pārakya-drṣṭiḥ ) Under these circumstances his eyes get filled with the desire for the material wealth of others because of which ( labhate ) he faces ( avamānam ) disrespect from others.**

## Stanza 13

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

**( anyonya-vitta-vyatiṣaṅga-vṛddha-vairānubandhaḥ ) Even though these are the group of people who have developed among themselves increasing amount of hatredness due to the bad experience of monetary and material transactions between them,**

**( vivahan ca ) they do still enter into relationship on account of marriages ( mithaḥ ) within themselves.**

**( viharan ) They travel through ( amuṣmin adhvani ) the pathways of the forest of worldly life ( vipannaḥ ) and get themselves totally exhausted to the extend of death ( uru-kṛcchra-vitta-bādhopasargaiḥ ) due to their various sufferings because of the loss of their properties as well as by carrying on within their minds hatredness and competitiveness among themselves.**

#### **Stanza 14**

**tāṁs tān vipannān sa hi tatra tatra  
vihāya jātaṁ parigr̥hya sārthaḥ  
āvartate 'dyāpi na kaścīd atra  
vīrādhvanah pāram upaiti yogam**

**( vihāya ) He departs himself ( tatra tatra hi ) here and there ( tān tān ) from each of those ( vipannān ) who are dead and gone ( parigr̥hya ) and associates with those ( jātaṁ ) who are still alive.**

**( saḥ sārthaḥ ) These group of people who are still alive ( adyāpi ) even now**

**( na āvartate ) are not able to understand as to how to return back to their original starting point.**

**( vīra ) Hey king ! ( atra ) In this group ( na ) not ( kaścīd ) even a single person ( yogam ) possesses the required means ( upaiti ) to reach upto ( pāram ) the end point of their target ( adhvanah ) through the path they are pursuing.**

**Note :** The human being forgets about those who are dead and gone, who were with him once. He seeks the company of those who are still alive and those who come into contact with him afresh. However, he does not know as to how to return back to the point from where he had started his journey. Neither he knows how to cross over to the other side of this worldly life. He does not also

know the ways and means of doing so. He, therefore, circles round and round in this forest of worldly life itself.

### Stanza 15

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

*( sarve ) All those ( manasvinaḥ ) great and powerful heroes  
( nirjita-dig-gajendrāḥ ) equalling in strength of those who were  
as powerful as elephants, ( mama iti ) due to the pride of  
owning*

*( bhuvī ) the earth as their own, ( baddha-vairāḥ ) had fought  
among themselves because of enmity between them, ( śayīran )  
had to fall down dead ultimately ( mṛdhe ) in the battle.*

*( na vrajanti ) These people can never reach ( tat tu ) that place  
( nyasta-daṇḍaḥ ) which a saint, ( gata-vairāḥ ) who has no  
competitive feeling, ( abhiyāti ) is able to reach straightaway  
( yat ) to the world of Vishnu.*

Note : Now, the poet is going back to the descriptions in the forest equating them with real life situations indirectly.

### Stanza 16

*prasajjati kvāpi latā-bhujāśrayas  
tad-āśrayāvyakta-pada-dvija-sprhaḥ  
kvacit kadācid dhari-cakratas trasan  
sakhyam vidhatte baka-kaṅka-grḍhraiḥ*

*( kvāpi ) He (the living entity in the forest of worldly life)  
sometimes ( latā-bhujāśrayas ) takes recourse to the dependence  
on the soft branches of creepers.*

*( tad-āśrayāvyakta-pada-dvija-spr̥haḥ ) Further, having taken such dependency, he seeks enjoyment in the company of the birds chirping in unclear words which of them have taken shelter under those creepers ( prasajjati ) leading further to his involvement of attachment towards those birds in the increasing order.*

*( kvacit ) In between, ( kadācit ) at some other times, ( trasan ) he gets scared ( hari-cakrataḥ ) of the groups of lions etc., ( vidhatte ) and out of that fear he makes ( sakhyam̐ ) friendship with ( baka-kañka-gṛdhraiḥ ) such birds like cranes, herons and vultures.*

**Note :** *The above stanza is a classic example of the ignorant human being getting involved deeper and deeper in the material world without understanding that anything and everything will perish one day or the other.*

*When it is said that he takes the dependency on the soft branches of creepers in the forest, means how a man gets attracted towards women and seeks after pleasures. Having achieved that he enjoys the company of the children who are equated with the chirping of birds. His attachment towards them increases day by day.*

*As he gets older and older he gets scared of the ensuing death. The roar of the lion which generates fear in him is the call of death mentioned in the above stanza. Even at that time he does not take shelter under the pious lotus feet of Sri Hari. Instead he seeks the company of advisers who are themselves not knowledgeable. Thus, instead of seeking the right path, he gets into trouble each and every time because of his ignorance. His pitiable condition is explained very beautifully.*

**Stanza 17**

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

**( vañcitaḥ ) Being cheated ( taiḥ ) by his friends (his associates who themselves are ignorant as mentioned in the previous stanza) ( samāviśan ) that living entity in the forest reaches ( haṁsa-kulaṁ ) for the association with the real devotees of Sri Hari.**

**( arocayan ) However, he is not able to put his heart and soul ( śīlam ) into the disciplined ways of life being followed by such real devotees of Sri Hari.**

**( upaiti ) He then approaches for the company ( vānarān ) of the monkeys.**

**( taj-jāti-rāsenā ) By engaging himself in the activities of sense gratifying deeds in the company of those monkeys ( sunirvṛtendriyaḥ ) he satisfies the urges of his senses.**

**( parasparodvīkṣaṇa-vismṛtāvadhīḥ ) In their company all of them look at each other and he forgets that there is a time limit for life and spends his time accordingly.**

“After spending time with persons who are totally ignorant about things, though they claim to be very knowledgeable, the living entity in the forest (of worldly material life) feels cheated by them. He then seeks the company of the real devotees of Sri Hari. However, he is not able to adjust to the disciplined ways of life being followed by such devotees. Out of discomfort from this way of life, he moves away from them and joins the company of people who do not have any discipline or culture equating themselves with the monkeys (allowing the wandering of their minds just like the behaviour of the monkeys). They move around and do whatever they want without any inhibition. Thus he spends his time in their company indulging in all the deeds fulfilling the satisfaction of his sense organs. He indulges in satiation of his senses to such an



extent that he forgets the well established fact that his own life has a time limit.”

### Stanza 18

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

*( raṁsyan ) As he continues to enjoy ( drumeṣu ) under the trees (just like the monkeys), ( suta-dāra-vatsalaḥ ) he becomes very affectionate towards his children and wife, ( vyavāya-dīnaḥ ) comes under the influence of women with whom he associates himself, ( vivaśaḥ ) and he becomes totally incapable ( sva-bandhane ) of getting out of the bondage from this worldly life. ( kvacit ) Sometimes, ( pramādāt ) because of his carelessness ( patan ) he falls down ( giri-kandare ) between the mountains. ( gaja-bhīta ) At that spot he gets scared upon seeing the elephant ( vallīm grhītvā ) and he gets hold of the creepers ( āsthitaḥ ) and remains clinging there holding on to it.*

“The living entity enjoys and plays under the tree which is his home. He gets more affectionate with his children and wife, keeps on indulging in the enjoyment of material comforts. He just is not able to understand any means by which his bondage with this material world can be removed. He gets into all sorts of sickness as he grows old. Thus he gets trapped in between the mountains of health problems. When he sees the death in the form of the elephant he gets scared and clings to the creepers which are nothing but the consequences of his own fruitive deeds and actions during his life.”

### Stanza 19

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

*( arindama ) Hey the great king (destroyer of the enemies)!  
( vimuktaḥ ) Even if he is able to free himself ( ataḥ āpadaḥ ) from  
these dangers (described above) after enduring such  
sufferings, ( saḥ ) he ( praviśati ) joins back ( kathañcit ) some  
how or the other ( sārthaṁ ) the very same bandwagon  
( punaś ca ) once again.*

*( niveśitaḥ ) Thus he is brought back into ( amuṣminn advhani ) the  
path of this forest of worldly life ( ajayā ) due to his own  
illusion/bewilderment with whatever he sees in this world.  
( kaścana janaḥ ) Such a person, ( bhramañ ) who circles within  
the boundaries of this forest of worldly life, ( na veda ) is never  
able to see ( tasya ) the end or the boundary of the same (is not  
able to understand about the reality and purpose of his life)  
( adyāpi ) even at this point in his life.*

**Note :** Very appropriately the king has been addressed here as the one who is the destroyer of the enemies. When a person is able to destroy his enemies, which are nothing but the illusions of this worldly life, then only he is able to realize the real purpose of life. To achieve this stage one must acquire appropriate knowledge and devotion towards Sri Bhagavan. Otherwise, the person gets himself drawn more and more towards this forest of worldly life and immerses himself within it.

## **Stanza 20**

*rahūgaṇa tvam api hy advhano 'sya*

*sannyasta-danḍaḥ kṛta-bhūta-maitraḥ  
asaj-jitātmā hari-sevayā śitaṁ  
jñānāsim ādāya tarāti-pāram*

**( rahūgaṇa ) Hey king Rahūgaṇa! ( tvam api ) You are also a person of this nature only (as described in stanza 19 who continuously engages himself in the repetitive fruitive deeds).**

**( hi ) Therefore, ( hari-sevayā ) you must engage yourself in the devotional service of Sri Hari ( sannyasta-danḍaḥ ) after giving up your position as the king, ( kṛta-bhūta-maitraḥ ) by inculcating within you the tendency of having equanimity of friendship towards all the life forms, ( asaj-jitātmā ) and by developing disinterest in all the matters of worldly enjoyment.**

**( ādāya ) Through this devotional service (with all these prerequisites) you will be able to equip yourself ( śitaṁ ) with the sharpest ( jñānāsim ) sword of knowledge (awareness) and with the help of it ( ati tara ) you shall be in a position to cross over ( pāram ) to the other side ( asya adhvanaḥ ) of this forest of worldly existence.**

### **Srtanza 21**

*rājovāca  
aho nṛ-janmākhila-janma-śobhanaṁ  
kiṁ janmabhis tv aparair apy amuṣmin  
na yad dhr̥ṣīkeśa-yaśaḥ-kṛtātmanāṁ  
mahātmanāṁ vaḥ pracuraḥ samāgamaḥ*

**( rājovāca ) The king Rahūgaṇa said:**

**( aho ) Oh what a wonder! ( nṛ-janma ) Certainly taking birth as a human being (in this world) ( akhila-janma-śobhanaṁ ) is much more superior as compared to all other species of life.**

**( kim ) What is the use ( janmabhiḥ api ) of taking birth  
( aparaiḥ ) as the divine beings ( amuṣmin tu ) even in the other  
world?**

**( yat ) That is because, in the other world ( na pracuraḥ ) one  
gets rarely ( samāgamah ) associated with ( mahātmanām ) great  
people ( vaḥ ) who ( hr̥ṣīkeśa-yaśaḥ-kṛtātmanām ) are inclined  
towards propagating the pastimes of Sri Hari.**

**Note :** The king is reiterating that it is really a fortune to take birth as a human being in this world. This position is much superior as compared to the birth in the other world even as a divine being. That is because it is only on this earth that great devotees like Jada Bharata are found who always sing the glory of Shri Hari. So the opportunity to get oneself associated with the great devotees of the Bhagavan are more here on this earth.

### **Stanza 22**

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

**The king Rahūgaṇa continues:**

**( adbhutaṁ na hi ) It is not at all surprising when a person,  
( hatāmhasaḥ ) whose sins have got destroyed  
( tvac-caraṇābja-reṇubhiḥ ) because of his coming into contact  
with the dust particles of your (Jada Bharata's) pious lotus  
feet,  
( amalā bhaktiḥ ) develops the purest devotion ( adhokṣaje )  
towards Sri Hari.**

**( samāgamāt ca ) Just because of my association ( yasya ) with a  
person of your kind, ( mauhūrtikāt ) even though for a very**

**short time, ( me avivekaḥ ) all my ignorance ( apahataḥ ) got removed  
( dustarka-mūlaḥ ) even though I was till now indulging in deep rooted frivolous arguments with you.**

**Note :** Through the following stanza the king is saying that he is prostrating before each and every one because it is difficult to understand and find out as to who is the real knowledgeable person. Such persons may not have any particular look exhibiting about their knowledge (as has happened in the case of Jada Bharata). Therefore, the king feels that it is better to be aware of this fact and pay obeisances to all the persons so that even a knowledgeable person is not shown any disrespect.

### **Stanza 23**

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

**( namaḥ astu ) Let me pay my obeisances ( mahadbhyaḥ ) to all the great knowledgeable men. ( namaḥ ) I prostrate ( śiśubhyaḥ ) before all children, ( namaḥ ) I also prostrate ( yuvabhyaḥ ) before all the youth. ( āvaṭubhyaḥ ) Since the children are in the playful mood, they may not be taken seriously by others even though such children might be highly knowledgeable. ( namaḥ ) I pay my obeisances to all including such children. ( namaḥ ) I also prostrate ( tebhyaḥ ) before all those ( ye brāhmaṇāḥ ) who are very knowledgeable ( caranti ) and who are wandering ( gām ) all over this earth ( avadhūta-liṅgās ) as avadhutas. ( śivam astu ) Let auspicious things happen ( rājñām ) to the kings.**

**Note :** The king has realized that it is difficult to identify the persons who are really knowledgeable. The knowledge is not confined to a particular category of persons. The persons may be of any kind, may be a child, may be a youth, may be an avadhuta. The look may be deceptive. The knowledge cannot be measured by the look of a person. In order not to show any disrespect to any knowledgeable persons, the king says that he is paying obeisances to all the persons whom he may come into contact with without any exception, so that he does not miss out any single person. The circumstances in which the king had come into contact with Jada Bharata has awakened the realization about this matter in him.

### **Stanza 24**

*śrī-śuka uvāca*

*ity evam uttarā-mātaḥ sa vai brahmarṣi-sutaḥ sindhu-pataya ātma-satattvaṁ  
vigaṇayataḥ parānubhāvaḥ parama-kāruṇikatayopadiśya rahūgaṇena  
sakarūṇam abhivandita-carāṇa āpūrṇārṇava iva nibhr̥ta-karaṇormy-āśayo  
dharāṇim imāṁ vicacāra.*

**( śrī-śuka uvāca ) Sri Suka Brahma Rishi said to king Pareekshit:**

**( uttarā-mātaḥ ) Hey king Pareekshit!**

**( parānubhāvaḥ brahmarṣi-sutaḥ ) The son of that great Brahma Rishi Rishabha Deva, Jada Bharata, was the embodiment of the supreme knowledge.**

**( vigaṇayataḥ ) He was, in the first instance, not taken seriously by the king Rahūgaṇa.**

**( upadiśya ) However, in turn Jada Bharata had advised**

**( iti evam ātma-satattvaṁ ) the matters concerning the supreme knowledge ( sindhu-pataye vai ) to the very king**

**( parama-kāruṇikatayā ) purely because of his compassion towards the king.**

**( abhivandita-carāṇa ) Thus Jada Bharata was worshipped at his feet ( rahūgaṇena ) by the king Rahūgaṇa, ( sakarūṇam ) who felt**

**repentance for his fault of not recognising such a great knowledgeable personality when he happened to come into contact with him.**

**( āpūrṇārṇavaḥ iva ) Jada Bharata, who was just like the waters of the vast ocean, ( nibhr̥ta-karaṇormy-āśayaḥ ) who was a person in whose heart the waves of fruitive deeds had subsided from within, became a person of very pure heart ( imām dharaṇim vicacāra ) and travelled throughout this world.**

### **Stanza 25**

**sauvīra-patir api sujana-samavagata-paramātma-satattva ātmany  
avidyādhyāropitām ca dehātma-matim visasarja; evam hi nr̥pa bhagavad-  
āśritāśritānubhāvaḥ.**

**( sauvīra-patiḥ api ) As far as the king Rahūgaṇa was concerned,  
( visasarja ) he could discard  
( ātmani avidyādhyāropitām dehātma-matim ) the bodily concept of  
life originated in him because of his own ignorance  
( sujana-samavagata-paramātma-satattvaḥ ) which could be possible  
because of his imbibing the supreme knowledge from that  
greatest personality Jada Bharata.  
( nr̥pa ) Hey king Pareekshit ! ( evam hi ) It is not at all  
surprising to see ( bhagavad-āśritāśritānubhāvaḥ ) such greatness  
in those persons who have taken shelter under the devotees of  
the Bhagavan.**

### **Stanza 26**

**rājovāca**

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

**( rājovāca ) King Pareekshit said to Sri Suka Brahma Rishi:**

**( mahā-bhāgavata ) Hey the greatest devotee Brahma Rishi (Sri Suka Brahma Rishi)! ( iha ) Through the above chapter, ( bahu-vidā tvayā ) you being the greatest knowledgeable personality, ( abhihitah ) have explained ( parokṣeṇa vacasā ) through allegorical explanations ( yah ) about ( jīva-loka-bhavādhvā ha vai ) the worldly life of the human beings equating it with the situations existing in the forests. ( saḥ ārya-manīṣayā kalpita-viṣayah hi ) These explanations could be easily grasped and understood through their intelligence by those who are very much advanced in their thinking because of their devotion.**

**( avyutpanna-loka-samadhigamaḥ na ) However, these principles cannot be understood at all by ordinary human beings.**

**( atha ) Therefore, ( nirdiśyatām ) please explain ( tat duravagamaṁ etat eva ) the concepts concerning this subject once again, which are otherwise very difficult to understand, ( samavetānukalpena ) in a more simple manner by which the meanings and concepts can be understood by all the persons very easily.**

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**This concludes the thirteenth chapter of volume five of  
Srimad Bhagavatam.**

**Hari Om**