

Om Shree Krishnaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

पञ्चमस्कन्धः

PANJCHAMASKANDDHAH (CANTO FIVE)

॥ दशमोऽध्यायः ॥

DHESAMOADDHYAAYA (CHAPTER TEN)

[BharathOpaakhyaanam – Jeda Bharatha Rehugena Samvaadham]

**[Story of Bharatha – Conversation between Jeda Bharatha and
Mahaaraaja Rehugena]**

[I have to write a special note here. My effort to write this transliteration of Sanskrit verses of Bhaagawatham Moolam and explanation originally started from these chapters of conversation between Jeda Bharatha and Rehugena. During our Kailas-Manasa Sarovar trip of August – September 2012 I had the opportunity to talk about Ramayanam and Bhagawatham to a selected few members of the tour group. Pankaj Patel and Subhash

Sharma, who left the team in the middle of the second leg of the trip, were always there each day. We had the conversation for about twenty-three days like for about one or two hours a day or sometimes even more. Pankajbhai said that while he was reading Bhagawatham he came across many doubts especially of specific portions and needed some clarification. He asked whether I would be willing to help him. After returning to the United States, he sent me a note asking to clarify the meaning of the conversation between Jeda Bharatha and Rehugena. I sent him a detailed explanation with some commentaries and copied to my brother Gopikochattan (Shri. Gopinadhan Pillai). Then we continued with Vrithra Bhakthi, Prehladha Sthuthi, Akrura and Syemanthaka Gem, etc. Then he asked to explain about Udhddhava's Bhakthi to Lord Sri Krishna Bhagawan. That is what prompted us to start this blissfully divine effort of writing this transliteration and explanation and commentary of Bhagawatham. The encouragement I got from Kochattan, and my intimate friend Bhargavan (R. Bhargavan Pillai) is incredible. Without their help in meticulously reviewing and correcting the writings, this effort could have been stopped in the middle. Kochattan, especially, corrects the transliteration of Sanskrit Slokaas which is a marvelous task. Bhargavan is not only putting the missing dots for "l"s and strokes for "t"s he also makes sure "beetle" spelt as "beetle" and not as "betel" and "is" is spelt as "is" not as "it" and the reverse which can easily be missed in a plain reading. These are only a few, as examples, to demonstrate how difficult the task is! I am many times amazed how someone can be so meticulous and accurate. His comments are also invaluable. I have to mention the names of many other friends and relatives but only because this note will become too lengthy, I will stop it here for the time being.]

[The Chief of the palanquin carriers of Rehugena was looking for a suitable additional candidate to carry the palanquin as they needed to speed up the trip. The one man they found escaped from their captivity. And then by chance they found Jeda Bharatha who appeared to be the most suitable candidate as he was very young, strong, and stout with all suitable physical characteristics. As Jeda Bharatha was an Avaddhootha he obediently carried out their orders to join the team to carry the palanquin. But he was very particular not to harm or hurt any creatures like ants or worms or other small creatures on the ground while walking. Jeda Bharatha was moving very erratically to the sideways, backward, forward like that and hence was extremely slow. King Rehugena got annoyed and angry. In order to avoid the punishment of the King other carriers complained to him that Jeda

Bharatha is the cause of slowness as he is walking very erratically. King initially insulted and ridiculed Jeda Bharatha indirectly with satirical words. But Jeda Bharath continued to move exactly the same way. Then the King threatened to punish him with dire consequences, and he being the King he can even impose the death penalty to those who violate or disobey his orders. Then Jeda Bharatha responded with unquestionable logic and philosophy most of which could not be understood by the King. Please continue to read for details of their conversation...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

अथ सिन्धुसौवीरपते र्हूगणस्य व्रजत
इक्षुमत्यास्तटे तत्कुलपतिना शिबिकावाहपुरुषा-
न्वेषणसमये दैवेनोपसादितः स द्विजवर उपलब्ध
एष पीवा युवा संहननाङ्गो गोखरवद्धुरं वोढुमलमिति
पूर्वविष्टिगृहीतैः सह गृहीतः प्रसभमतदर्ह उवाह
शिबिकां स महानुभावः ॥ १ ॥

1

Attha SinddhuSauveerapathe Rehugunasya vrejatha Ikshumathyaa-
Sthate thathkulapathinaa sibikaavaahapurushaanveshana-
Samaye Dhaiwenopsaadithah sa dhvijavara upalebddha esha
Peevaa yuvaa samhananaango gokharavadhddhuram vodduma-
Lamithi poorvavishtigriheethaih saha griheethah presabhamathadharha
Uvaaha sibikaam sa mahaanubhaavah.

Sree Suka Brahmarshi continued: Hey Pareekshith Mahaaraaja, after this [after incidents explained in the previous chapter] one day Emperor Rehugena or Rahugena or Raahugena or Raahugana or Rehugana who was the ultimate Lord and Ruler of countries named Sinddhu, Sauveera, etc. was going to Kapilaasrama to listen to and to understand the spiritually philosophical discourses. His route was through the banks of Ikshumathi or Indhumathi River. He was travelling on a palanquin. When they reached the banks of the Indhumathi River the King Rehugena ordered the chief of the palanquin carriers to expedite the trip. Therefore the chief of King's palanquin carriers needed to add one more person to carry the palanquin.

They all began searching for a suitable candidate. By chance they came upon Jeda Bharatha due to the impact or due to the result of the past fruitive activities of that most exalted Braahmana. They considered the physical attributes and features of Jeda Bharatha as he was very young and very strong and very bulky and very foolish and had very firm limbs. Like bullocks and asses or donkeys he was very fit to carry the loads. Thinking in this way, and without knowing the divinity of Jeda Bharatha who was born into the noblest of noble Braahmana Kula, without any hesitation they forced him to join the team and to carry the palanquin of Chakravarthi Mahaaraaja Rehugena.

यदा हि द्विजवरस्येषुमात्रावलोकानुगतेर्न
समाहिता पुरुषगतिस्तदा विषमगतां स्वशिबिकां
रहूगण उपधार्य पुरुषानधिवहत आह हे वोढारः
साध्वतिक्रमत किमिति विषममुह्यते यानमिति ॥ २॥

2

Yedhaa hi dhvijavarasyeshu maathraavalokaanugetherna samaa-
Hithaa purushagethisthadhaa vishamagethaam svasibikaam Rehu-
Gena upddhaarya purushaanaddhivahatha aaha, "he voddaarah
Saaddhvathikrematha kimithi vishamamuhyathe yana"mithi.

Jeda Bharatha was very particular that no creatures should be crushed and harmed or hurt or killed while he walks. Due to the extreme sense of non-violence Jeda Bharatha walked very erratically and slowly. [When walking if sees an ant or a worm or even any small creature he would try to avoid them. Therefore, he was very slow because he was keenly looking on the ground even for minute creatures and instead of carrying the palanquin forward he was carrying it left or right or back or front in a very erratic way.] He was also shaking up the palanquin due to erratic zigzag movement. Therefore, it was very difficult to keep up pace with other carriers and of course for other carriers also it was very difficult to adjust with Jeda Bharatha. Then Rehugena commanded Jeda Bharatha: "Hey porter or bearer you should not be stupid like this. Leave your stupid style and slow pace of walking or keep it with you do not act like this now. Walk straight forward keeping pace with other carriers or porters of the team."

अथ त ईश्वरवचः सोपालम्भमुपाकर्ण्योपायतुरीया-

च्छङ्कितमनसस्तं विज्ञापयां बभूवुः ॥ ३॥

3

Attha tha Eeswaravachah sopaalambhamupaakarnnyopaaya-
Thureeyaachcchankithamanasastham vijnjaapayaambهبhooovuh.

When the other palanquin carriers heard accusing and culpable words as above from Mahaaraaja Rehugena they were afraid of being subjected to severe punishment from him. In order to avoid his punishment, they appealingly complained and spoke to the king very humbly:

न वयं नरदेव प्रमत्ता भवन्नियमानुपथाः साध्वेव
वहामः अयमधुनैव नियुक्तोऽपि न द्रुतं व्रजति
नानेन सह वोढुमु ह वयं पारयाम इति ॥ ४॥

4

“Na vayam Naradheva, premaththaa Bhavanniyamaanupatthaah saa-
Ddhveva vahaamah ayamaddhunaiva niyukthoapi na dhrutham vraja-
Thi naanena saha voddumu ha vayam paarayaama” ithi.

“Oh Lord, you are the best of all the Emperors! We are not at all negligent in discharging our duties to the best of our efficiency. We pay full attention to execute your orders. We are very diligent and work with full concentration. We have been faithfully carrying the palanquin according to your desire and orders. But this man who has been newly engaged is the impediment as he refuses to walk swiftly. He does not walk as fast as we do. He is very slow and drags us sideways and backwards and unevenly. Therefore, we are unable to carry the palanquin with him. That is the problem.”

सांसर्गिको दोष एव नूनमेकस्यापि सर्वेषां
सांसर्गिकाणां भवितुमर्हतीति निश्चित्य
निशम्य कृपणवचो राजा रहूगण उपासित-
वृद्धोऽपि निसर्गेण बलात्कृत ईषदुत्थित-
मन्युरविस्पष्टब्रह्मतेजसं जातवेदसमिव
रजसाऽऽवृतमतिराह ॥ ५॥

Saamsarggiko dhosha eva noonamakasyaapi sarvveshaam
 Saamsarggikaanaam bhavithumarhatheethi nischithya nisamya kripa-
 Navacho raaja Rehugena upaasithavidhddhoapi nisarggena
 Belaath kritha eeshadhuththithamanyooravispashtaBrahmathejasam
 Jaathavedhasamiva rejasaaaavrithamathiraaha.

Mahaaraaja Rehugena could understand the grievances complained by the carriers who were afraid of being punished for the misbehavior or fault of Jeda Bharatha. Rehuguna could also understand the universal truth that when you are working as a team the fault of one member, whether willful or otherwise, would definitely affect the entire team and the entire team would be blamed for the mistake of that one person. Knowing that perfectly well and hearing their appeal the king became a little angry and annoyed though he was well educated and scholarly in political science and well experienced and dealt with many different types of people and situations like these. Then his anger arose due to the inborn nature of Rejoguna within him. With the dominance of Rejoguna anger inflamed out of it and Rehugena spoke to Jeda Bharatha whose concealed effulgence of Brahma Thejas was not at all visible to anyone and of course not to Rehugena also:

अहो कष्टं भ्रातर्व्यक्तमुरुपरिश्रान्तो दीर्घमध्वानमेक
 एव ऊहिवान् सुचिरं नातिपीवा न संहननाङ्गो जरसा
 चोपद्रुतो भवान् सखे नो एवापर एते सङ्घट्टिन इति
 बहु विप्रलब्धोऽप्यविद्यया रचितद्रव्यगुणकर्माशयस्व-
 चरमकलेवरेऽवस्तुनि संस्थानविशेषेऽहम्ममेत्य-
 नध्यारोपितमिथ्याप्रत्ययो ब्रह्मभूतस्तूष्णीं शिबिकां
 पूर्ववदुवाह ॥ ६॥

“Aho! Kashtam! Bhraathervyetkthamuru parisraantho dheerghama-
 Ddhvaanameka eva oohivaan suchiram naathipeevaa na samha-
 Nanaanggo jerasaa chopadruthe Bhavaan sakhe no evaapara
 Ethe samghattina” ithi behu vipralebddhoapyavidhyayaa
 Rechithadhrevyagunakarmmaasayasvacharamakalebareavasthuni sam-
 Stthaanavesesheaham mamethyanaddhyaaropithamitthyaaprethya-

Yo Brahmabhoothasthushneem sibikaam poorvavadhuvaaha.

Rehugena spoke angrily to Jeda Bharatha: “Alas! What a pathetic condition! How troublesome this is my dear brother! My dear brother, you are very tired. You carried this vehicle alone for a long time for a long distance! And you are very lean! You are very old! You are very weak! You are very worn out! Your body is much wrinkled! You are very powerless! You are not firm! You are not strong! You are not stout! Besides due to old age you have become greatly troubled.” Thus, indirectly and satirically Rehugena very ridiculously despised Jeda Bharatha. Jeda Bharatha did not respond to the king. Without responding to the king, he, the Braahmana, continued to carry the palanquin as he used to without any change at all. However, being ridiculed or accused makes a difference. Whatever is destined in our life we have to accept! One has to undertake all the tasks according to the after effect of one's own Karmma Benddha or past fruitive activities. There is no way to escape from that for anyone. That is final. With that clear understanding Jeda Bharatha continued to carry the palanquin but without paying any attention or rather not giving any consideration to the indirect satirical insults of the King. Jeda Bharatha clearly understood the words that came out of Rehugena because of his material ignorance and misconception that he is his material body and the false egoistic pride that the material body is “Rehugena” and not the Soul. Whereas Jeda Bharatha was transcendently realized and did not have the false pride that the material body is not “he” and the real “he” is the Soul, and the Soul is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. With that Aathma Saakshaathkaaram Jeda Bharatha silently continued the task of carrying the palanquin.

अथ पुनः स्वशिबिकायां विषमगतायां प्रकुपित उवाच
रहूगणः किमिदमरे त्वं जीवन्मृतो मां कदर्थीकृत्य
भर्तृशासनमतिचरसि प्रमत्तस्य च ते करोमि
चिकित्सां दण्डपाणिरिव जनताया यथा प्रकृतिं स्वां
भजिष्यस इति ॥ ७॥

7

Attha punah svasibikaayaam vishamagethaayaam prekupitha
Uvaacha Rehugenah.

“Kimidhamare, thvam jeevanmritho maam kadhartththeekrithya bharththri-Saasanamathicharasi premaththasya cha the karomi chikithsaam Dhendapaaniriva jenathaayaa yetthaa prekrithim svaam bhajishya-Sa” ithi.

Thereafter again when Rehugena noticed that his palanquin is being shaken and the carriers are not moving fast he became very angry and shouted at Jeda Bharatha or Rehugena scolded Jeda Bharatha: “What a stupid rascal you are? What are you doing? You dare to defy my orders? Are you a lifeless corpse? You are mad. You are crazy. You do not know who you are defying. See what a suitable treatment I am going to give to you now in order for you to undertake the task of carrying the palanquin properly and carefully. Just like how the son of Sun-god who is Kaala or Yema gives suitable treatment to the living entities of the universe. [What it means is that Kaalaa’s treatment is to kill the living entity at an appropriate time. Similarly, here Rehugena is going to kill or impose death punishment to Jeda Bharatha.] I will see to it that you do the assigned task neatly and carefully without any hesitation or impediment to your team members. I am sure of that.”

एवं बह्वबद्धमपि भाषमाणं नरदेवाभिमानं रजसा
तमसानुविद्धेन मदेन तिरस्कृताशेषभगवत्प्रियनिकेतं
पण्डितमानिनं स भगवान् ब्राह्मणो ब्रह्मभूतः सर्वभूत-
सुहृदात्मा योगेश्वरचर्यायां नातिव्युत्पन्नमतिं स्मयमान
इव विगतस्मय इदमाह ॥ ८॥

8

Evam behvabedhddhamapi bhaashamaanam naradhevaabhimaanam reja-Saa thamasaanuvidhddhena madhena thiraskrithaaseshaBhagawathpriya-Niketham pandithamaaninam sa Bhagawaan Brahmano Brahma-Bhoothah sarvvabhoothasuhridhaathmaa yogEswaracharyaayaam naathi-Vyuthpannamathim smayamaana iva vigethasmaya idhamaaha.

When Rehugena under the influence of inherent Rejoguna or passion culminated with utter ignorance of Thamoguna and the one who was intoxicated with ego and false pride that he was the “King” or the “Emperor” or the “Lord of all” madly chastised Jeda Bharatha without knowing the power of his Brahma Thejas and who was the embodiment of purity and

virtuousness and the one who has attained Aathma Saakshaathkaaram, Jeda Bharatha without any ego and pride spoke to Rehugena though he did not have any scholasticism or knowledge of Yogacharya and Brahma Prebhaava. Rehugena was thinking himself as a King. He was thinking that he was a great Philosopher and a Scholar. He thought that he was Omni Powerful and Almighty. Jeda Bharatha was Parachithsvaroopa. He was able to equipoise with all other entities. He was for the welfare and spiritual uplifting of the whole universe. He was egoless and pride-less. Therefore, Jeda Bharatha smiled and spoke to Rehugena. The tone could be ridiculing or mocking.

ब्राह्मण उवाच

Braahmana Uvaacha (Braahmana or Jeda Bharatha Said):

त्वयोदितं व्यक्तमविप्रलब्धं
भर्तुः स मे स्याद्यदि वीर भारः ।
गन्तुर्यदि स्यादधिगम्यमध्वा
पीवेति राशौ न विदां प्रवादः ॥ ९॥

9

Thvayodhitha vyekthamavipralebdddham
Bharththuh sa me syaadhyadhi, veera, bhaarah
Genthuryadhi syaadhaddhigemyamaddhva
Peevethi raasau na vidhaam prevaadah.

My dear King! You are the hero. You are most chivalrous and powerful. All of what you said is absolutely correct. Whatever you spoke sarcastically is true. I can vouch for that. There is no deceit or hidden meaning in them. They are all plain truth. These are actually not words of chastisement. Why, because, the body is the carrier. The load carried by the body does not belong to me because I am not the body but the Soul. There is no contradiction in your statement because I am, "the Soul ", is different from the body. See, I am not the carrier of the palanquin, but the body is the carrier. Therefore, certainly, as you have hinted, I have not labored in carrying the palanquin because I, "Soul" am detached from the body and independent of the body and beyond the body. You have told me that I am not stout and strong, and those words are definitely befitting to a person

who does not know the distinction between the body and the soul. The body may be fat or thin but no learned person or the one who knows the fact would say that the soul is fat or thin. As far as I, the soul, am concerned I am neither skinny nor bulky. Therefore, you are absolutely correct in saying that I am not stout, I am skinny. Also, if the object of the journey and the path leading there were mine, there would be many troubles for me, but as they do not relate to me, the soul, but to my body there is no trouble at all. There should be a target for the one who travels and I, the soul, should be the one who travels then only the travel takes place. And I am omnipresent, and I am omnipotent because I am Chidhaathma or Aathma therefore that is also true. You said that I am stout. I have a little doubt about it as all these qualities are only for the body and as the soul is independent of all the qualities who else other than a fool would ever tell one is stout? [These are all very logical philosophies. One has to read it very analytically to understand it.]

स्थौल्यं काश्यं व्याधय आधयश्च
क्षुत्तृड्भयं कलिरिच्छा जरा च ।
निद्रा रतिर्मन्युरहं मदः शुचो
देहेन जातस्य हि मे न सन्ति ॥ १०॥

10

Stthaulyam kaarsyam vyaaddhaya aaddhayascha
Kshuththridbhayam kalirichcchaa jeraa cha
Nidhraa rethirmmanyurahammadhah sucho
Dhehena jaathasya hi me na santhi.

Thickness, thinness, mental distress, fear, desire, thirst, hunger, illness, anger, fear, disagreement, happiness, unhappiness, old age, sleep, attachment for material possessions, lamentations, ignorance, knowledge, pride, ego, illusion of identification of body with self (soul) are all transformations of the material coverings or body of the spirit or soul. Or these are all features and attributes related to the material body and none of them affect or relate to the self or soul. Or in other words only a person who is absorbed in the concept of material body is affected by these things but as far as I am concerned, I am free from these material conceptions. Therefore, I am neither skinny nor fatty nor old nor young nor tired or energetic nor powerful or powerless nor do any of these things you have

mentioned. I am Parisudhddhaathma or pure soul. Now even under material conceptions you were ignorant to think that you were indirectly ridiculing me whatever you told befit me very appropriately. I am skinny compared to a bulkier person than me. I am old compared to a younger person than me. I am weak compared to a stronger person than me. King all these qualities are simply relative. Therefore, even under material conceptions one cannot precisely define anything. [How grossly ignorant we are all. All our concepts are meaningless.]

जीवन्मृतत्वं नियमेन राजन्
आद्यन्तवद्यद्विकृतस्य दृष्टम् ।
स्वस्वाम्यभावो ध्रुव ईड्य यत्र
तर्ह्युच्यतेऽसौ विधिकृत्ययोगः ॥ ११ ॥

11

Jeevanmrithathvam niyamena Raajan!
Aadhynthavadhyadhvikrithasya dhrishtam
Svasvaamyabhaavo ddhruva eedya yethra
Tharhyuchyatheasau viddhikrithyayogah.

All the born living entities would die. All the living entities have a beginning and an end. And the end is death. Therefore, any creation which is born would definitely face death. Death is certain. Therefore, addressing me as Jeevanmrithan or the living dead corpse is absolutely correct. My material body has birth as well as death. Therefore, I am Jeevanmrithan. Now let me talk about the relationship of Bhrithya or Servant and Yejamaana or Swaamy or Lord or Master. Only until Bhrithya holds good the commands of the Yejamaana and Yejamaana holds good of the obedience of the Bhrithya the relative positions exist or hold good. In other words, these positions are temporary. Today you are my Master, and I am your Servant. But tomorrow that may not be the case. Or yesterday that was not the case. Therefore, orders and obedience are also temporary and relative. You just think of this King, that tomorrow I am a King, and you are a servant. Do you think you can, or would you order me then? No, you are not going to do that. From the moment I am a King, you do not order me, or the order does not have any weight or value. Therefore, those who are knowledgeable do not see the Yejamaana and Bhrithya relation also as permanent one.

विशेषबुद्धेर्विवरं मनाक्च
पश्याम यन्न व्यवहारतोऽन्यत् ।
क ईश्वरस्तत्र किमीशितव्यं
तथापि राजन् करवाम किं ते ॥ १२॥

12

Viseshabudhddhervivaram manaak cha
Pasyaam yenna vyevahaarathoanyath
Ka Eeswarasthathra kimEesithavyam
Thatthaapi Raajan karavaama kim the.

Oh, my dear King, if you still think that you are the King, and I am your servant, and you should give me orders and I should follow your orders then let me know. But let me tell you that this differentiation is only temporary, and it exists only from usage or convention. [What Jeda Bharath says is that it is only a convention that the King should order, and servants must follow. Even if it is written in some code of conduct, that code of conduct or the manual is written only for convenience's sake. Tomorrow we can amend or change the code of conduct or rule for some other sake. See there could be even code that the King is not supposed to talk directly to a layman servant. It should be passed through in the proper chain of hierarchy of status or position like the King can order his Minister and then Minister to Chief Secretary and so on to the ordinary servant.] These conventions are for the sake of business, business means any business, dealings. Other than in dealings do you see the differentiation of kingdom and servant-hood anywhere else? [Say in the physical attributes what is the difference between a king and a servant like the king has two eyes and Jeda Bharatha has two eyes and the king has two hands and he also has two hands and so on. Similarly in all those respects there is no differentiation.] Everyone is being forced by the laws of nature. And in the laws of nature no one is Master, and no one is Servant. Now, nonetheless if you think you are the Master, and I am a Servant then I shall accept your order. Please order me. What can I do for you now?

उन्मत्तमत्तजडवत्स्वसंस्थां
गतस्य मे वीर चिकित्सितेन ।
अर्थः कियान् भवता शिक्षितेन

Unmaththamaththajedavathsvasamstthaam
Gethasya me veera chikithsithena
Arthttah kiyaan Bhawathaa sikshithena
Sthabddhapremaththasya cha pishtapeshah.

Oh Mahaaraaja! Oh, the great hero! Oh, my dear king you have said that I am a rascal, I am crazy, I am dull, I am foolish, I am stupid, and you are going to chastise me so that I may come to senses. But let me tell you something about me according to you: I live like dull, deaf, dumb, crazy but actually I am a self realized man meaning that I know that I am not this material body but the soul. Jeda Bharatha describes himself as: I am mad. I am crazy. I am insane. I am careless and carefree. I am like a drunkard and senseless. I am living in all these forms and with all those attributes. Therefore, I am not at all affected by your treatment or I do not have any effect of your treatment. Your treatment is ineffective and futile. There is absolutely no use for me of your treatment. I am sure of that. Now what are you going to gain by punishing a person who is crazy, deaf, and dumb, etc.? If your own assessments are correct, then the punishment will be just like beating a dead horse or like Pishta Sampeshanam meaning grinding the flour or powdering the powdered powder. [There is absolutely no use of grinding the powder again.] Therefore, your punishment is going to be futile and wasteful.

श्रीशुक उवाच

Sree Suka Uvaacha (Sree Suka Brahmarshi Said):

एतावदनुवादपरिभाषया प्रत्युदीर्य मुनिवर
उपशमशील उपरतानात्म्यनिमित्त उपभोगेन
कर्मारब्धं व्यपनयन् राजयानमपि तथोवाह ॥ १४ ॥

Ethaavadhanuvaadhaparibhaashayaa prethyudheerya Munivara upasama-
Seela uparethaanaathmyanimiththa upabhogena karmmaarabddham

Vyepanayan raajayaanamapi thatthovaaha.

Oh Pareekshith Mahaaraaja! When the King Rehugena chastised with harsh and insulting words the most exalted Jeda Bharatha who was transcendently realized and was fully liberated from material world and who had full awareness of perish-ability of the material body and who was egoless and pride-less of his body he, Jeda Bharatha, peacefully tolerated all and replied to him politely with very meaningful and logical spiritual philosophies. He understood it is the nescience or material ignorance is the cause of bodily concept. Jeda Bharatha being the one with Aathma Saakshaathkaaram was not at all affected by the bodily conceptions? With his natural humility he did not consider himself as an exalted devotee of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and the one who has realized the Self or Soul and attained Aathma Saakshaathkaaram. He knew he had to and hence agreed and wanted to suffer the results of his past Karmma or fruitive activities. For that purpose, he conceded to the punishment and agreed and continued to carry the palanquin carrying the Master, King Rehugena. Thus, he was destroying the reactions of his past misdeeds or fruitive activities. Thinking in this way he continued his task of carrying the palanquin as before.

स चापि पाण्डवेय सिन्धुसौवीरपतिस्तत्त्व-
जिज्ञासायां सम्यक् श्रद्धयाधिकृताधिकार-
स्तद्धृदयग्रन्थिमोचनं द्विजवच आश्रुत्य बहु
योगग्रन्थसम्मतं त्वरयावरुह्य शिरसा
पादमूलमुपसृतः क्षमापयन् विगत-
नृपदेवस्मय उवाच ॥ १५ ॥

15

Sa chaapi Paandaveya SinddhuSauveerapathisthaththvaji-
Jnjaasaayaam samyak
sredhddhayaaddhikrithaaddhikaarasthadhddhridhayagre-
Ntthimochanam dhvijavacha aasruthya behuyogagrentthasammatham
Thvarayaavaruhya sirasaa paadhamoolamupasrithah kshemaapayan
Vigethanripadhevasmaya uvaacha.

Oh, the best of the Paandu Dynasty, Pareekshith Mahaaraaja! Rehugena who was the king of Sinddhu and Sauveera states was an ardent seeker to

know the Absolute Truth. He wanted to learn Aathma Thatthvam. He was very much interested and very inquisitive to know the theories of spiritual philosophies and Yoga Charyaas. By listening to the transcendental talk of Jeda Bharatha which was capable to transform Rehugena from the coverage of materialism and got equipped to enter to the step stones of spiritualism and thus he was prompted to: He wanted to control the material senses and abandon false pride and material ego due to nescience. [Actually, he was going to the Divine Aasrama of Kapila Maharshi to listen to the Philosophical Discourses of Transcendental Principles so that he would be able to get rid of material interests and get liberated from this material world.] Therefore, he was equipped, qualified and deserved to learn principles of Aathma Thatthvam for attainment of Aathma Saakshaathkaaram. He abandoned the pride he used to have that he is the King, and he is the Master and he is the Lord. He got rid of the feeling that he was the great King of the most prosperous and auspicious Sinddhu and Sauveera states. Jeda Bharatha's words were the essence of all the Vedic Principles. By listening to the words of Jeda Bharatha though Rehugena did not understand it fully he understood that those words were most important and were the essence of Vedhaas. With that knowledge Rehugena came down from the palanquin. He placed his head on the feet of Jeda Bharatha and with folded hands he prostrated him. Rehugena sincerely and faithfully and humbly apologized to Jeda Bharatha. And apologetically Rehugena spoke to Jeda Bharatha:

कस्त्वं निगूढश्चरसि द्विजानां
 बिभर्षि सूत्रं कतमोऽवधूतः ।
 कस्यासि कुत्रत्य इहापि कस्मात्
 क्षेमाय नश्चेदसि नोत शुक्लः ॥ १६॥

16

“Kasthvam nigoodascharasi dhvijaanaam
 Bibharshi soothram kathamoAvaddhoothah
 Kasyaasi? Kuthrathya ihaapi? Kasmaath?
 Kshemaaya naschethasi notha suklah.”

Rehugena very humbly and request-fully inquired: “Oh the divinest soul I see that you are wearing sacred thread. You are moving in the world, very much covered and unknown to others. Who the greatest Braahmana are

you? In which most exalted Braahmana Kula or Brahmin Dynasty or Family you are born? Who is your father or whose son are you? Which place do you belong to? What is the reason for you to come here or what caused you to come here? Oh, the most blissful noblest Soul, are you an Avaddhootha? Are you not the Consort of Goddess Sri Maha Lakshmi Dhevi, who is embodiment of Prosperity and Auspiciousness, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and came here to bless us by providing your divine audience?”

नाहं विशङ्के सुरराजवज्रा-
न्न त्र्यक्षशूलान्न यमस्य दण्डात् ।
नाग्न्यर्कसोमानिलवित्तपास्त्रा-
च्छङ्के भृशं ब्रह्मकुलावमानात् ॥ १७॥

17

“Naaham visanke SurarajaVajraa-
Nna Threkshysoolaanna Yemasya dhendaath
NaAgnArkkaSomaAnilaViththapaasthraa-
Chcchanke bhrisam Brahmakulaavamaanaath.”

“Oh the most blessed and the divinest Braahmana! I am not worried or concerned about the Vajraayuddha or Thunderbolt of Dhevendhra or the King of Heaven. I am not worried or concerned about the most destructive Dheva Soola or the Trident, which can pierce through the whole universe and most destructive like deadly poisonous serpent, Lord Threkshya or Lord Siva or Kaamaari, the enemy of Kaama Dheva. I am not worried or concerned about Kaala Dhend or the punishment of Yemaddharmma Raaja who is the superintendent of death. [The general belief is that if Yemaddharmma strikes with his Dhend or weapon then you are dead. That is the end of your life. Here Rehugena says he doesn't care about death.] Nor am I worried or concerned about the most frightening and terrible weapons of Sooryabhagawaan, Chandhrabhagawaan, Agnibhagawaan, Kubera or Viththesa and Vaayubhagawaan. But I am very deeply concerned and worried and frightened of offending Braahmanaas. The Brahmathejas or Brahmaaprebhaava are the most frightening than any of the above weapons because a curse from a Braahmana can be most destructive and harmful not only to me but to my entire family for generations to come.”

तद्ब्रूह्यसङ्गो जडवन्निगूढ-
विज्ञानवीर्यो विचरस्यपारः ।
वचांसि योगग्रथितानि साधो
न नः क्षमन्ते मनसापि भेत्तुम् ॥ १८॥

18

“Thadhbroom hyasanggo jedavannigoodda-
Vijnjaanaveeryo vicharasyapaarah
Vchaamsi yogageththithaani saaddho
Na nah kshemanthe manasaapi bheththum.”

“Therefore, oh the most exalted Braahmana; please tell me who you are. I consider you as the most exalted Master of Mystic Power. I am very anxious to know that. You are totally detached and have no interest in material life at all. You are walking like an Avaddhootha concealing treasure of scholastic knowledge of Vedhaas, Ithihaasaas and Puraanaas within you without disclosing the effulgence of it. You are undoubtedly the supreme hero of Vedhic knowledge. Your knowledge is boundless and infinite. You are a great Maharshi. You were very kind and compassionate with me. With compassion and kindness, you have explained to me the essence of Yoga or Yoga Saara. Oh, Vibho or Lord! I am incapable of understanding the meaning of what you have explained to me so kindly. Therefore, kindly explain it to me.”

अहं च योगेश्वरमात्मतत्त्व-
विदां मुनीनां परमं गुरुं वै ।
प्रष्टुं प्रवृत्तः किमिहारणं तत्
साक्षाद्धरिं ज्ञानकलावतीर्णम् ॥ १९॥

19

“Aham cha Yogeswaramaathmathaththva-
Vidhaam Muneenaam paramam Guru vai
Preshtum prevriththah kimihaaranam thath
Saakshaadhddharim jnjanakalaavatheernnam.”

“Oh Lord! I am now going to listen to the discourse of Aathma Thaththvam by none other than Saakshaath Kapila Maharshi who is the incarnation of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The very purpose of the incarnation of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan as Kapila Maharshi is to explain Aathma Thaththvam or Transcendental Principles or Spiritual Principles to the universe. Kapila Maharshi is the embodiment of the essence of all Yoga Charyaas and Vedhic Knowledge of Aathma Thaththvam. [Kapila Maharshi or Kapila Muni is the founder and proponent of Saamkhya Saasthra and known as Saamkhya Aachaarya.] Attainment of Aathma Thaththvam by observing proper Yoga Charya is the only path by which one can cross the ocean of material miseries. The purpose of my trip is to gain that knowledge of Yoga Charyaas or Yoga Anushttaanaas to be observed to attain Aathma Thaththvam. Therefore, now I was going to the Aasrama of Kapila Maharshi.”

स वै भवाँल्लोकनिरीक्षणार्थ-
मव्यक्तलिङ्गो विचरत्यपि स्वित् ।
योगेश्वराणां गतिमन्धबुद्धिः
कथं विचक्षीत गृहानुबन्धः ॥ २० ॥

20

“Sa vai Bhavaamllokanireekshanaarthttha-
Mavyekthalinggo vicharathyapisvith
Yogeswaraanaam gethimanddabudhddhih
Kattham vichaksheetha grihaanubenddhah.”

“Oh, the greatest and divinest Soul! Are you Kapila Muni concealing the Jnjaana Thejas or Jnjaana Prebhaava or the Supreme Vedhic knowledge and Yoga Charyaas within you and wandering around the universe in order to understand Anushttaanaas and Yoga Charyaas and traditions prevailing in the world? Oh Braahmana, in my mind that doubt is arising now. I am deeply attached and heavily involved in material matters like family affairs. I am ignorant of spiritual knowledge and understanding. How can I be able to recognize the Yoga Charyaas and Mystic Powers of Yogeeswaraas like you? We are absolutely incapable.”

दृष्टः श्रमः कर्मत आत्मनो वै

भर्तुर्गन्तुर्भवतश्चानुमन्ये ।
यथासतोदानयनाद्यभावात्
समूल इष्टो व्यवहारमार्गः ॥ २१ ॥

21

“Dhrishtah sremah karmmatha aathmaano vai
Bharththurggenthurbhawathaschaanumanye
Yetthaasathodhaanayanaadhyabhaavaath
Samoola ishto vyevahaaramaarggah”

“Oh, the great Mune! You have told me that you are not fatigued by labor in carrying me. I can see that is because you are detached from fruitive material labors and activities. Although the soul is independent of the body there should be fatigue because for me it appears that the physical fatigue is the fatigue of the soul as well. But please explain to me how it is not so? As you are carrying the palanquin there is certainly labor for the soul as well as every activity is the work of Jeeva or Soul as a person without Jeeva cannot execute any work. My understanding is that for everything or for whatever happens there is a reason or in other words nothing can happen without a cause. It is a universal fact that the universe is running and in existence because there is a reason for that. That is my conjecture. Nothing can happen or nothing can be done by something which is true or truly in existence. [What it means is that if I am not real, I cannot write. If I am not real or true, then I cannot do anything. This can easily be generalized. That is why it is a universal truth. But whatever I do is physical or material. And it is performed by my material body. Therefore, if the body is not “real” or “true” or “factual” how can I do the work? Let’s see how to come out of this dilemma.] If there is no pot or vessel or some tool, then how can we carry water? If there is no pot or vessel or even your hand or any other instrument you cannot carry water. Similarly, if we are not real then we cannot do any labor or work.”

स्थाल्यग्नितापात्पयसोऽभिताप-
स्तत्तापतस्तण्डुलगर्भरन्धिः ।
देहेन्द्रियास्वाशयसन्निकर्षा-
त्तत्संसृतिः पुरुषस्यानुरोधात् ॥ २२ ॥

22

“Stthaalyagnithaapaath payasoabhithaapa-
Sthaththaapathasthandulagerbharenddhih
Dhehendhriyaasvaasayasannikarshaath
Thathsamsrithih purushasyaanuroddhaath.”

“Oh, the most exalted Braahmana, you have said that designations like the physical fatness, thinness, etc. are not the characteristics of the soul and they affect only the body and not the soul. It can easily be logically argued and disputed as conflicting facts. Because the designations like pain and pleasure and such dualities affecting the body are certainly felt by the soul as well. If you put a pot of milk and rice within a flaming fire the milk and rice also automatically get heated one after another like the pot first, then the milk and then the rice. Similarly, the bodily pain and pleasures would automatically be affected and felt by the senses, the mind and soul. There is no doubt about that. How can the soul be completely detached from this conditioning? How can the soul be kept totally independent of the characteristics felt by the body? Logically, I am unable to understand your arguments.”

शास्ताभिगोसा नृपतिः प्रजानां
यः किङ्करो वै न पिनष्टि पिष्टम् ।
स्वधर्ममाराधनमच्युतस्य
यदीहमानो विजहात्यघौघम् ॥ २३ ॥

23

“Saasthaabhogopthaa nripathih prejaanaam
Yah kinkaro vain a pinashti pishtam
SvaddharmmamaaraaddhanamAchyuthasya
Yedheehamaano vijahaathyaghaugham.”

“Oh, the noblest and divinest Braahmana Sreshtta, you have said that the relationship between king and his subjects or the master and the servant are not eternal or permanent. Although I can agree with that, when a person takes the position of a king it is his duty to rule the country and its citizens and punish those who are disobedient to the laws. By punishing the violators or offenders of the law he teaches the citizens to obey the prevailing laws of the state for the benefit and welfare of the whole nation.

You have also said that by punishing a deaf or dumb or mad person is like chewing the chewed or grinding the pulp or powder which is already ground and that is to say it is of no use and there is no benefit out of it. However, if one is dutifully engaged in fulfilling his own occupational or professional duty as ordered by the Supreme Lord by Vedhic stipulations or here specifically by Manu Samhitha then his sinful activities would certainly be diminished. Is it not true, and correct? Therefore, if one is engaged in his occupational duty by force, he can attain the benefit because he can vanquish or eliminate the effect of all his sinful activities in that way. Don't you agree with that argument?"

तन्मे भवान् नरदेवाभिमान-
मदेन तुच्छीकृतसत्तमस्य ।
कृषीष्ट मैत्री दृशमार्तबन्धो
यथा तरे सदवध्यानमंहः ॥ २४॥

24

"Thanme Bhawaannradhevaabhimaana-
Madhena thuchccheekrithasaththamasya
Krisheeshta maithreedhrisamaarththabenddho!
Yetthaa thare sadhavaddhyaanamamhah."

"Oh, the Braahmana Sreshtta, you are the friend of the distressed and deplored. I am ignorant. With that ignorance I was puffed up with false prestige and pride. With the false pride and ego that I possess the body and the position of a King, I have offended you. For this I have certainly become an offender. I have no doubt about it. Therefore, I earnestly pray for your mercy and compassion and look at me with your causeless and unbound mercy. If you kindly do so, then I will certainly be relieved from my sinful activities brought about by insulting and ridiculing you and all the effects of my sinful activities would be totally vanquished."

न विक्रिया विश्वसुहृत्सखस्य
साम्येन वीताभिमतस्तवापि ।
महद्विमानात्स्वकृताद्धि मादृ-
ङ्गनङ्क्ष्यत्यदूरादपि शूलपाणिः ॥ २५॥

“Na vikriyaa visvasuhrithsakhasya
Saamyena veethaabhimathesthavaapi
Mahadvimaanaath svakrithaadhdhi maadhring-
Nangkshyathyadhooraadhapi soolapaanih.”

“Oh, my dear Lord, you are the friend of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and hence you are called as the Visva Samastha Suhritth being the friend of all the living entities of the universe. You are egoless and pride-less. You are not proud of any of your material possessions including your body. You see everyone as equal, and you are free from bodily conceptions. Although I have committed offenses by insulting you, as far as you are concerned there is no loss or gain for you due to my insult because my insults were pointed to your material body, and you have no bodily concept. You are independent of the body. You are the soul. The soul is not affected by the insults to the material body. But I am under the influence of material senses and bodily concepts. I do not consider my soul to be independent of my body. I consider my body and my soul to be inseparably interlinked. Therefore I insulted you with the intention and purpose of despising you. Therefore, I am despicable. Because I have committed despicable insults to offend you, people like me should end up in deep peril and destruction even if we have the mystic power. My despicable action of offending you is equal to offending the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan therefore even if I am as strong as Lord Siva I shall be vanquished or periled without any delay due to my offenses at the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. There is no doubt about it. I clearly understand that now.”

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
पञ्चमस्कन्धे दशमोऽध्यायः ॥ १० ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Panjchamaskanddhe [BharathOpaakhyaanam – Jeda Bharatha Rehugena
Samvaadham] Dhesamoaddhyaayah

Thus, we conclude the Tenth Chapter [Named as In the Story of Bharatha
– Conversation between Jeda Bharatha and Mahaaraaja Rehugena] of

Fifth Canto of the Most Divine and the Supreme Most and Greatest
Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!