

Om Shree Krishnaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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Om Namo Bhagavathe Vaasudhevaayah!

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

पञ्चमस्कन्धः

PANJCHAMASKANDDHAH (CANTO FIVE)

॥ एकादशोऽध्यायः ॥

EKAADHESOADDHYAAYA (CHAPTER ELEVEN)

BraahmanaRehugenaSamvaadham [BharathOpaakhyaanam – Jeda Bharatha RehugenOpadhesam] the Conversation between Braahmana [Jeda Bharatha] and Rehugena [In the Story of Bharatha – Advices of Jeda Bharatha to Mahaaraaja Rehugena]

[In this chapter we can read the details of the most valuable, logical and philosophical and scientific advice given by Jeda Bharatha to King Rehugena. He starts with a killing blow to Rehugena by saying that he talks as if he is very learned, knowledgeable and experienced person though realistically and factually he is not so. It is very interesting to read

the explanation given by Jeda Bharatha about the power of mind and how it covers the soul and conditions and controls it. After a very detailed description with illustrations Jeda Bharatha establishes that unless one is able to conquer the mind it takes control of the soul and conditions it in such a way to engage in material fruitive activities resulting to wander in the material worlds bearing the forms of innumerable different species. As a solution he recommended and suggested that one should easily be able to conquer and take control of the mind with devotional services to Lord Sri Krishna Bhagawaan. Please continue to read for more details...]

ब्राह्मण उवाच

Braahmana Uvaacha (Braahmana or Jeda Bharatha Said):

अकोविदः कोविदवादवादान्
वदस्यथो नातिविदां वरिष्ठः ।
न सूरयो हि व्यवहारमेनं
तत्त्वावमर्शेन सहामनन्ति ॥ १ ॥

1

Akovidhah kovidhavaadhavaadhaan
Vadhasyattho naathividhaam varishttah
Na soorayo hi vyevahaaramenam
Thaththvaavamarsena sahaamananthi.

My dear King! Although you are not learned and scholarly and experienced you speak like one who is learned and scholarly and experienced. Your arguments or logic seem to be like that. The most learned scholarly Sooraya or Pundits, meaning the one who is brilliant like Sun with rays of knowledge spreading all the sides, have thoroughly analyzed and criticized and arrived at a proven conclusion with data and facts. Those learned Pundits would never speak like you spoke or you are speaking because they know the facts. A scholarly Pundit would never speak the way in which you spoke about the relationship between the Master and Servant or about the material pains and pleasures or of other material dualities. They are simply external activities. Therefore, a scholarly Pundit or a Philosophical Thinker who has gained experience in advanced spirituality

would never speak the way in which you spoke because they are considering Absolute Truth.

तथैव राजन्नुरुगार्हमेध-
वितानविद्योरुविजृम्भितेषु ।
न वेदवादिषु हि तत्त्ववादः
प्रायेण शुद्धो नु चकास्ति साधुः ॥ २॥

2

Thatthaiva raajannurugaarhameddha-
Vithaanavidhyoruvijrembhitheshu
Na vedhavaadheshu hi thatthvavaadhah
Praayena sudhddho nu chakaasthi saaddhuh.

Hey Mahaaraaja, the relationship between the Master and the Servant; the King and the Subjects and so forth simply talk about the material relationship and activities. As the material world itself is not “Real” or is “Unreal” the material relationships and activities are also unreal. Hence whatever is expounded in Vedhaas is also considered to be unreal. And similarly, whatever is expounded in Vedhaas about the material activities are to be considered as unreal. And as an expansion the references or stipulations in Vedhaas in relation to the Kings and their requirements of conducting various Yaagaas and Yejnjaas to attain material gains or material prosperities and auspiciousness will not take into consideration the need for spiritual advancement for transcendental realization. Or in other words do not be misguided that by conducting or performing Yaagaas and Yejnjaas strictly in accordance with Vedhic stipulations by violent material activities of sacrificing animals one can attain spiritual advancement and transcendental realization.

न तस्य तत्त्वग्रहणाय साक्षा-
द्वरीयसीरपि वाचः समासन् ।
स्वप्ने निरुक्त्या गृहमेधिसौख्यं
न यस्य हेयानुमितं स्वयं स्यात् ॥ ३॥

3

Na thasya thaththvagrehanaaya saakshaath
Vareeyasareepi vaachah samaasan
Svapne nirukthyaa grihameddhisaukhyam
Na yesya heyaanumitham svayam syaath.

One can easily realize that the dreams are false and unreal when he is awake. Similarly, everyone will eventually realize that all material pleasures, pains, prosperities, family and all material relationships and materially related activities are momentary and perishable. If a person is unable to think properly and recognize this fact, that is the perish-ability of material happiness and the material life and in this world or in the higher planets and even in the whole material universe, and in turn his attention and efforts for spiritual advancement is not eligible for transcendental realization and Aathma Saakshaathkaaram. And although the Vedhaas are useful and beneficial to gain the spiritual knowledge after a certain level even Vedhic theories and philosophies are useless for attainment of Soul-Realization and Aathma Saakshaathkaaram because even Vedhaas have limitations in expounding the real nature of Bhakthi Yoga for recognition of the Absolute Truth which is the Supreme Soul Lord Sri Maha Vishnu Bhagawaan.

यावन्मनो रजसा पूरुषस्य
सत्त्वेन वा तमसा वानुरुद्धम् ।
चेतोभिराकूतिभिरातनोति
निरङ्कुशं कुशलं चेतारं वा ॥ ४॥

4

Yaavanmano Rejasaa Poorushasya
Saththwena vaa Thamasaa vaanurudhddham
Chethobhiraakoothibhiraathanothi
Nirankusam kusalam chetharam vaa.

Oh, my dear King! As long as the mind of the living entity is contaminated and corrupted by the three modes of material nature; Sathwa, Reja and Thamo Gunaas or goodness, passion and ignorance; that mind is like an independent and uncontrolled elephant. That elephant will go rampant and will expand its jurisdiction of pious and impious, pure and impure, virtuous and evil material activities by using the senses and sense organs like the

Jnjaanendhriyaas and Karmmendhriyaas. And the result is the living entity will remain in the material world to enjoy and suffer the pleasures and pains due to the material activities. [Please understand this could be in the same birth or in the next birth or births. Similarly, what we enjoy or suffer could be the result of the activities of our past birth or births.]

स वासनात्मा विषयोपरक्तो
गुणप्रवाहो विकृतः षोडशात्मा ।
बिभ्रत्पृथङ्नामभि रूपभेद-
मन्तर्बहिष्ट्वं च पुरैस्तनोति ॥ ५ ॥

5

Sa vaasanaathmaa vishayoparektho
Gunaprevaaho vikrithah shodasaathmaa
Bibhrath pritthangnaamabhi roopabhedha-
Mantharbbehishtvam cha puraisthanothi.

Hey Mahaaraaja! The mind is absorbed in desires for pious and impious or virtuous and evil or sinful activities. Therefore, it is naturally subjected to transformations of lust and anger. In this way the mind will become attracted to material sense enjoyments. As a result of that, meaning according to the desire and attraction of mind, the living entity could assume innumerable different bodies like that of a Dheva or a Marthya or of any other species with higher or lower positions. [Dheva is considered to be higher than Marthya. Marthya is considered to be higher than animals. Animals are considered to be higher than birds and so on like that.] In all these births the activities would be controlled by desire of the mind which is under the control of the three modes of material nature like Saththwa, Rejas and Thama. And this is a continuous cyclic process. That means with desire and attraction of the mind one will get involved in pious and impious activities. As a result of those activities and desires one will assume a specific form of material body. That material body would engage in activities according to the desire of the mind. And it will continue like that. Hey Rehugena, you are a man of good mind and good thoughts and hence you are a Sanmathi. Hey Sanmathe! Though the activities are performed by the material body the material body is induced and influenced by the mind. Out of the sixteen items consisting of the Panjcha Bhoothaas or five great material elements and the eleven Indhriyaas or senses the

mind is the chief and the controller. Therefore, the mind is the one which brings about birth in different types of bodies as described above. And when the mind is situated in a higher or lower position it accepts the higher or lower material body. [This means the desire of the mind depends on at what level it is situated. When it is situated at a higher level its desire will be of higher level it will induce the assumed body of a Dheva. And it goes on so forth.] Therefore, the mind is the one which directs or prompts what form of a material body the soul has to accept or to be born into.

दुःखं सुखं व्यतिरिक्तं च तीव्रं
कालोपपन्नं फलमाव्यनक्ति ।
आलिङ्ग्य मायारचितान्तरात्मा
स्वदेहिनं संसृतिचक्रकूटः ॥ ६॥

6

Dhuhkham sukham vyethiriktham cha theeivram
Kaalopapannam phalamaavyanakthi
Aalinggya maayaarechithaantharaathmaa
Svadhehinam samsrithichakrakootah.

Thus, the materialistic mind covering the living entity's soul carries it to different types of species. That means with the influence of mind the living entity will be born into different types of materialistic species. This is called the continuous or cyclic material existence. It is only because of the mind the living entity suffers or enjoys material distress and happiness. [That is very true as when we are unconscious, we do not suffer the material pain or enjoy the pleasure subjected to the material body.] And also, it is only due to the mind we have the illusion or the mind is the cause of illusion. [Of course, that is why we call illusionary "feelings' '.] Mind thus being influenced by illusion creates Punya Paapa or virtuous and sinful or pious and impious Karmmaas or material activities and thus the soul becomes conditioned accordingly. [The soul is really not being affected by the Punya Paapa Karmmaas, but the mind of the living entity generates the illusionary feeling that the soul is affected or influenced.]

तावानयं व्यवहारः सदाविः
क्षेत्रज्ञसाक्ष्यो भवति स्थूलसूक्ष्मः ।
तस्मान्मनो लिङ्गमदो वदन्ति

Thaavaanayam vyevahaarah sadhaaviih
Kshethrajnjasaakshyo bhavathi stthoolasookshmah
Thasmaanmano lingamadho vadhanthi
Gunaagunathvasya paraavarasya.

Hey Mahaaraaja! As long as the mind is subjected to material dualities like pain and pleasure the mind makes the living entity wander through different species of life. And thus, the living entity is subjected to mundane or materialistic affairs under different species like a Dheva or a Marthya or a Pasu or a Pakshi or a Krimi and or so forth. And also, it is only because of mind the appearance of an entity may look fatty or skinny or tall or short. [Again, easy to understand that if the mind is not working then what difference does it makes of appearance or of even the form.] That is why the learned scholars have said that the bodily appearance, bondage (material bondage) and liberation (liberation from material body as well as from material world) are all caused by the mind. [That is why Avaddhoothaas are unmindful of material affairs.]

गुणानुरक्तं व्यसनाय जन्तोः
क्षेमाय नैर्गुण्यमथो मनः स्यात् ।
यथा प्रदीपो घृतवर्तिमश्रन्
शिखाः सधूमा भजति ह्यन्यदा स्वम् ।
पदं तथा गुणकर्मानुबद्धं
वृत्तीर्मनः श्रयतेऽन्यत्र तत्त्वम् ॥ ८॥

Gunaanurektham vyesanaaya jenthoh
Kshemaaya naigunyamattho manah syaath
Yetthaa predheepo ghrithavarththimasnan
Sikhaah saddhoomaa bhajathi hyanyadhaa svam.
Padham thatthaa gunakarmmaanubendhddham
Vriththeermmanah sreyatheanyathra thatthvam.

When the mind of the living entity under the influence of Guna Threyaas is absorbed in sense gratification of the material world then the life conditioned by that mind will bring the enjoyments and sufferings within the material situation. But when the mind is unattached or detached from material enjoyments and of sufferings then that will lead into the path of liberation because then the mind will become bright and attain the power for liberation. [Detachment of material matters is material liberation.] It is just like how when the lamp is filled with ghee or oil the wicks will give flame with bright light but when there is no ghee or oil in the wicks of the lamp burn with smoke and no flame will be there and will not produce any light. Similarly, when the mind is absorbed in material sense gratification it causes sufferings and when it is detached from material sense gratification it brings about the original brightness of the mind and will enjoy the blissful happiness of transcendental realization of Aathmaanandhaanubhoothi with realization of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

एकादशासन्मनसो हि वृत्तय
आकूतयः पञ्च धियोऽभिमानः ।
मात्राणि कर्माणि पुरं च तासां
वदन्ति हैकादश वीर भूमीः ॥ ९॥

9

Ekaadhesaasanmanaso hi vriththaya
Aakoothayah panjcha ddhiyoabhimaanah
Maathraani karmmaani puram cha thaasaam
Vadhanthi haikaadhesa veera bhoomih.

The five Jnjanendhriyaas or knowledge senses like: sound, touch, form, taste and smell and the five Karmmendhriyaas or working senses like: speech, sense of touch or touching, movement, evacuation and sexual intercourse are the ten Indhriyaas or senses. Then the Manas or mind which makes one thinks that: “this is my body, this is my family, this is my home, this is my society, and this is my country, this does not belong to me, this is not my family and so forth”. This function of mind is called false ego. Thus, there are a total of eleven functions for the material body. Oh, the hero! Please understand these eleven functions are based or happening in

this world and these functions are generally called as "Bhoomi " or the world.

गन्धाकृतिस्पर्शरसश्रवांसि
विसर्गरत्यर्त्यभिजल्पशिल्पाः ।
एकादशं स्वीकरणं ममेति
शय्यामहं द्वादशमेक आहुः ॥ १० ॥

10

Genddhaakrithisparsaresasrevaamsi
Visarggarethyarththyabhijelpasilpaah
Ekaadhesam sveekaranam mamethi
Sayiyaamaham dhvaadhesameka aahooh.

Thus sound, taste, touch, smell, form, movement, evacuation, movement, sexual intercourse, speech and the ego of "I-ness" are the eleven basic functions of mind. Some of the philosophical thinkers and scholars have stated that the ego is the twelfth function as the processing of mind using the material body as its field of action can be considered as the eleventh function. Both are acceptable.

द्रव्यस्वभावाशयकर्मकालै-
रेकादशामी मनसो विकाराः ।
सहस्रशः शतशः कोटिशश्च
क्षेत्रज्ञतो न मिथो न स्वतः स्युः ॥ ११ ॥

11

Dhrevyasvabhaavaasayakarmmakaalai-
Rekaadhesaamee manaso vikaaraah
Sahasrasah sathasah kotisascha
Kshethrajnjatho na mittho na svathah syuh.

The material causes are the physical elements, nature, the original cause, the culture or tradition or tradition-based habits, the destiny and the time. Agitated by these material causes with the eleven functions of mind mentioned above would transform into hundreds and thousands and tens

of thousands and millions and billions and trillions and trillions of trillions. You must understand that these transformations do not take place automatically by natural combinations but rather they take place by the directions and direct controls of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Or in other words nothing would happen without the compassion and kindness and will of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

क्षेत्रज्ञ एता मनसो विभूती-
जीवस्य मायारचितस्य नित्याः ।
आविर्हिताः क्वापि तिरोहिताश्च
शुद्धो विचष्टे ह्यविशुद्धकर्तुः ॥ १२॥

12

Kshethrajnja ethaa manaso vibhoothi-
Rjjeevasya maayaarechithasya nithyaah
Aavirvihithaah kvaapi thirohithaasacha
Sudhddho vichashte hyavisudhddhakarhthuh.

Due to the illusory power of Maaya or illusion our mind will instruct or rather force the material body to engage in many sinful activities for the sake of enjoying the material pleasures under the false notion that is the best way to live in this material world. The mind thinks that way due to the power of external energy. But mind of living entity does not know or is not aware of the fact that by engaging in sinful activities it is deprived or bereft of devotion to Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or rather they do not have the liberty to engage in devotional services to the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. These types of behavior were in existence from time immemorial. Sometimes they manifest in an awakening state and some other times in a dream state, but they will disappear in deep sleep or in trance. The soul which is liberated from the ignorance, or the illusion of this material world can clearly see this always because that is pure soul which has attained Aathma Saakshaathkaaram or in other words the mind of the Self-Realized Soul or the Soul with Aathma Saakshaathkaaram would always be engaged in devotional services of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and would never be interested in engaging in any sinful activities.

क्षेत्रज्ञ आत्मा पुरुषः पुराणः
साक्षात्स्वयञ्ज्योतिरजः परेशः ।
नारायणो भगवान्वासुदेवः
स्वमाययाऽऽत्मन्यवधीयमानः ॥ १३ ॥

13

Kshethrajnja aathmaa Purushah Puraanah
SaakshaathsvayamjyothirAjah Paresah
Naaraayano Bhagawaan Vaasudhevah
Svamaayayaaaathmanyavaddheeyamaanah.

Hey Mahaaraaja Rehugena! Please understand that there are two types of Kshethrajnja meaning the one who knows about the material body and the one who knows about the Soul. The one is the living entity as described above and the other one is Lord Sri Vaasudheva Sri Krishna Bhagawaan the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Sarvva Vyaapaka or all-pervading. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Puraana or most Primordial. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Chiththasthitha or the one who is within the mind and the controller of the mind. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Paresa or Supreme God or Almighty who is the Lord and Controller of everything. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Naaraayana meaning the one who is living in Paalaazhi or Milky Ocean and the one who is the cause and origin of all the entities. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Svayambhaasya meaning one who is Self Effulgent or Self Illuminating. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the cause and origin of the universe. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Sree

Vaasudheva. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the one who exists within the Soul with Eternal Energy and Eternal Power.

यथानिलः स्थावरजङ्गमाना-
मात्मस्वरूपेण निविष्ट ईशेत् ।
एवं परो भगवान् वासुदेवः
क्षेत्रज्ञ आत्मेदमनुप्रविष्टः ॥ १४॥

14

Yetthaanilah stthaavarajenggamaanaa-
Maathmasvaroopena nivishta Eeseth
Evam paro Bhagawaan Vaasudhevah
Kshethrajnja aathmedhamanuprevishtah.

Hey Mahaaraaja! Just like how air enters within every moving and non-moving and living and non-living element and entity by its own energy and power and potency and provides and makes that element and entity potent as its nature Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan enters the heart and soul and exists as the vital force by His own Eternal Potency and Energy and provides life and meaning to that element or entity whether that is moving or non-moving and or living or non-living. That means Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the life and soul of everything. Without the presence of Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan nothing will be alive, and nothing will be active and nothing would be meaningful. I am here as I am only because of the compassion and mercy of Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is above and beyond the universe. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Embodiment or the Embodied Form of Prosperity and Auspiciousness. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the soul of everything

and hence the Supreme Soul. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Kshethrajnja or the one knows Kshethra or body. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Vaasudheva meaning Proprietor of everything both material and transcendental or spiritual. Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Creator, Maintainer and Dissolver of the whole Universe. Without Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan there is no Universe as both are inseparable or both are one and the same.

न यावदेतां तनुभृन्नरेन्द्र
विधूय मायां वयुनोदयेन ।
विमुक्तसङ्गो जितषट्सपत्नो
वेदात्मतत्त्वं भ्रमतीह तावत् ॥ १५ ॥

15

Na yaavadhethaam thanubhrinnarendhra,
Viddhooya maayaam vayunodhayena
Vimukthasanggo jithashatsapathno
Vedhaathmathaththvam bhrematheeha thaavath.

Hey Narendhra or the best of Kings! As long as the conditioned soul accepts the material body and is not freed from the contamination of material enjoyment and as long as the conditioned soul be able to conquer the six enemies of material senses and the mind and enters into the field of advanced spirituality after abandoning the material ego that "I am this material body" for attainment of Self or Soul-Realization by awaking the spiritual knowledge the soul has to wander in many different worlds as in many different species of many different forms.

न यावदेतन्मन आत्मलिङ्गं
संसारतापावपनं जनस्य ।
यच्छोकमोहामयरागलोभ-
वैरानुबन्धं ममतां विधत्ते ॥ १६ ॥

Na yaavadhethanmana aathmalinggam
 Samsaarathaapaavapanam jenasya
 Yechcchokamohaamayaraagalobha-
 Viraanubendddham mamathaam viddhaththe.

Mind is the base and basis for life. Or in other words only because of the mind we think we are alive. Or if the mind is not active how do or how can we think. And if we cannot think, whether discretely or indiscretely, whether we are alive or there is no meaning whether alive or not. That means the mind is the fertile land for the agitations and tribulations of material contamination. Or only because of the mind we think that “oh we are enjoying life, or we thoroughly enjoyed a particular occurrence or that we are distressed or suffering and all those types of material things.” Therefore, the mind is the foundation and the basis for all enjoyments and sufferings of material contaminations. As long as one does not have that realization, he will be wandering in different worlds of the material universes in different forms in different species. Hey Rehugena, you must be very clear that mind is the cause and the base for Soka = sorrow, Moha = illusion or desire or greed, Roga = disease, Raaga = lustful desire, Lobha = covetousness or avarice or greed for wealth accumulation, Viraanubendddha = the feeling that “this is my enemy or that is my friend” and Ahambhaava = the ego that “this is I or this is mine” and so forth. Mind is the most suitable fertile land for abundant growth of all these ignorant material contaminations.

भ्रातृव्यमेनं तददभ्रवीर्य-
 मुपेक्षयाध्येधितमप्रमत्तः ।
 गुरोर्हरिश्चरणोपासनास्त्रो
 जहि व्यलीकं स्वयमात्ममोषम् ॥ १७॥

Bhraathrivyamenam thadhhabhraveerya-
 Mupekshayaaddhyeddhithamapremaththah
 GurorHarescharanopaasanaasthro
 Jehi vyeleekam svayamaathmamosham.

Oh Mahaaraaja Rehugena! Please understand this uncontrolled mind is the worst enemy of the living entity. If one neglects or gives a chance to mind it would grow in geometric proportion and would become very powerful and victorious beyond any control. Though it is not real and factual it is very strong and powerful. The real issue is that though the mind is not real and factual it covers the constitutional position of the soul and assumes control over the soul. Therefore, oh Mahaaraaja Rehugena, please try to conquer the mind and take full control over it by using the most powerful weapon of staunch and steadfast devotional services at the lotus feet of Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Oh, Mahaaraaja I am fully confident and certain that one should be able to destroy and eliminate completely the power and strength of this unreal and non-factual mind and its control over soul with devotion at the lotus feet of Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
पञ्चमस्कन्धे ब्राह्मणरहूगणसंवादे एकादशोऽध्यायः ॥ ११ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Panjchamaskanddhe BraahmanaRehugenaSamvaadhe
[BharathOpaakhyaanam – Jeda Bharatha RehugenOpadhesam Naama]
Ekaadhesoaddhyaayah

Thus, we conclude the Eleventh Chapter Named as The Conversation between Braahmana [Jeda Bharatha] and Rehugena [In the Story of Bharatha – Advices of Jeda Bharatha to 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 Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!

