

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)

॥ द्वादशोऽध्यायः ॥

DHVAADHESOADDHYAAYA (CHAPTER TWELVE)

**BraahmanaRehugenaSamvaadham [BharathOpaakhyaanam – Jeda
Bharatha Poorvva Jenma Presamsa] the Conversation between
Braahmana [Jeda Bharatha] and Rehugena [In the Story of Bharatha –
Glorification of the Previous Births of Jeda Bharatha]**

[In this chapter we can read the logical doubts and confusions raised by Rehugena to Jeda Bharatha about their previous conversations and the responses and advice given by Jeda Bharatha. The questions are very basic and natural which we all would and should have. Say for example when we are thirsty, we drink water to quench thirst and after drinking

water we feel or see that the thirst is satisfied and gone. In that case how can someone say that all fruitive activities like those and their results are not real and true when it is clearly evident to us. Jeda Bharatha provides very clear and satisfactory explanations to clear all the doubts of Rehugena and further advises him how to attain Soul Realization and Aathma Saakshaathkaaram. Please continue to read very meticulously and analytically for clear understanding and more details...]

रहूगण उवाच

Rehugena Uvaacha (King Rehugena Said):

नमो नमः कारणविग्रहाय
स्वरूपतुच्छीकृतविग्रहाय ।
नमोऽवधूतद्विजबन्धुलिङ्ग-
निगूढनित्यानुभवाय तुभ्यम् ॥ १ ॥

1

Namo Namah Kaaranavigrehaaya
Swroopthuchccheekrithavigrehaaya
NamoAvaddhoothadhvijabenddhulingga-
Nigooddanithyaanubhavaaya Thubhyam.

Oh, the most exalted Braahmana Sreshtta, You are Kaarana Vigreha! Kaarana Vigreha means the one who has assumed the material body just for the cause or for the cause of the Universe or only for communication purposes or for business purposes or for the purpose of material activities. You are Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the Cosmic Form for the cause of the universe. You are Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The cause of the Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is for Creation and Protection and Maintenance of the Universes. You have assumed the form, or you are born in this world for protection of the world. You are Bhagawaan. You are Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. I salute and I prostrate you. Oh, Bhagawaan with the assumption of this material body you proved that this body is worthless and negligible and also you cleared and removed all the contradictions and doubts about the Vedhaas and Saasthraas as you are far beyond the Vedhic Concepts. You are an Avaddhootha meaning

the one who does not consider the existence of the body or the one who does not give any value and care to the material body and the one who is liberated from the material body. You are transcendental. You are the Vibhu or the Lord. You are Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. You have covered the Brahma Thejas or Brahma Prebhaava of transcendental realization of Aathma Saakshaathkaaram by assuming an ordinary Braahmana form. The eternal effulgence and brilliance are concealed within your material body. Oh Lord! I salute and prostrate you.

ज्वरामयार्तस्य यथागदं स-
न्निदाघदग्धस्य यथा हिमाम्भः ।
कुदेहमानाहिविदष्टदृष्टे-
ब्रह्मन्वचस्तेऽमृतमौषधं मे ॥ २॥

2

Jvaraamayarthasya yetthaagedham sa-
Nnidhaaghadhegdhddhasya yetthaa himaambhah
Kudhehamaanaahividhashtadhrishteh
Brahman vachastheAmrithamaushaddham me.

Oh, Brahmajnja Bhoosura Maule meaning the one who is the noblest of the Braahmana Kula with the divinest knowledge of Brahma Thatththvam or Paramaathma Thatththvam. I have been bitten by the serpent of false material ego and pride. Because of that I am blind and ignorant. Your words are Amrith or ambrosia or nectar of immortality. The words of advice provided by you to me is like the best healing medication given to the patient who is suffering from high fever of typhoid and like the refreshingly cold drinks given to the one who is suffering from unbearable heat and thirst. I am the bearer of this evil material body entrapped in the miseries of the material world. Your words are capable of purifying my contaminated and corrupted material body and providing with immortal comfort and divinity.

तस्माद्भवन्तं मम संशयार्थं
प्रक्ष्यामि पश्चादधुना सुबोधम् ।
अध्यात्मयोगग्रथितं तवोक्त-

माख्याहि कौतूहलचेतसो मे ॥ ३॥

3

Thasmaadh Bhawantham mama samsayaarththam
Prekshyaami paschaadhaddhunaa subodham
Addhyaathmayogagretthitham thavoktha-
Maakhyaahi kauthoohalachethaso me.

Oh Bhagawan! I have many doubts to be clarified. But I will ask all those questions and clarify all my doubts later on. Now due to the divine opportunity I had to associate with Supreme Transcendental Personality like you and to receive invaluable spiritual advices my mind and heart are immensely purified and got prepared and ready and interested to receive and understand more spiritually advanced words glorifying the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, with humility and devotion I request you to explain the most glorifying stories of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan right now.

यदाह योगेश्वर दृश्यमानं
क्रियाफलं सद्भवहारमूलम् ।
न ह्यञ्जसा तत्त्वविमर्शनाय
भवानमुष्मिन् भ्रमते मनो मे ॥ ४॥

4

Yedhaaha Yogeswara dhrisyamaanam
Kriyaaphalam sadhvyevahaaramoolam
Na hyanjjasaa thatthvavimarsanaaya
Bhawaamushmin bhremathe mano me.

Oh, Yogeeswara meaning the Lord of Yogaas or embodiment of Yogaas or the embodiment of Mystic Power of Yoga! It is clearly evident and very ocular the results of fruitive activities. [What Rehugena means here is that we get the result of our activity clearly, like when you drink your thirst will be gone and when you eat your hunger will be gone and for any other activity, we can see the result.] In that case how do or why do you say the material activities and the results of those activities are not factual or not

real and not true. What is the reason for that? How do you explain and prove it? I am not clear about it. My mind and intelligence are wavering now. I cannot think properly and come with a conclusive answer or solution. Therefore, please explain it to me.

ब्राह्मण उवाच

Braahmana Uvaacha (The Braahmana or Jeda Bharatha Said):

अयं जनो नाम चलन् पृथिव्यां
यः पार्थिवः पार्थिव कस्य हेतोः ।
तस्यापि चाङ्घ्र्योरधिगुल्फजङ्घा-
जानूरुमध्योरशिरोधरांसाः ॥ ५ ॥

5

Ayam jeno naama chalan prithivyaam
Yah Paarththivah Paarththiva kasya hethoh
Thasyaapi chaangghryoraddhi gulphajengghaa-
Jaanoorumaddhyorasiroddharaamsaah.

Oh, the ruler of the world! What is the public or general population of the world? Due to various combinations and permutations of material elements many different species and earthly transformations take place. Of these material forms some move, and some others do not move. Those material forms which do not move are called gross forms like stone or land. Those transformations of different material forms which move are the cause for the existence and continuous move on and of the earth and of course of other planets of the universe as well. One among such material forms which move are these palanquin carriers defined by you as your subjects. Now take one palanquin carrier. He is formed of feet at the bottom and ankle, calves, knees, thighs, torso, shoulders, throat and head above in that order. That is how these palanquin carriers are made up of.

अंसेऽधि दार्वी शिबिका च यस्यां
सौवीरराजेत्यपदेश आस्ते ।
यस्मिन् भवान् रूढनिजाभिमानो
राजास्मि सिन्धुष्विति दुर्मदान्धः ॥ ६ ॥

Amseaddhi dhaarvvee sibikaa cha yesyaam
 Sauveeraraajethyapadhesa aasthe
 Yesmin Bhavaan rooddanijaabhimano
 Raajaasmi Sinddhushvithi dhurmmadhaanddhah.

On the shoulder he carries the wooden palanquin. And within that wooden palanquin sits another similar form of the palanquin carrier who boasts with false material ego and pride that "I am the majestic King of the most prosperous nations well-known as Sinddhu and Sauveera Raajyaas and hence I am very popular and known as most renowned Sinddhu Raat." He is ignorant and blind by intoxication of the false material ego and pride.

शोच्यानिमांस्त्वमधिकष्टदीनान्
 विष्ट्या निगृह्णन् निरनुग्रहोऽसि ।
 जनस्य गोप्तास्मि विकथ्यमानो
 न शोभसे वृद्धसभासु धृष्टः ॥ ७॥

Sochyaanimaamsthvamaddhikashtadheenaan
 Vishtyaa nigrehnanniranugrehoasi
 Jenasya gopthaasmi vikaththamaano
 Na sobhase vridhddhasabhaasu ddhrishtah.

Due to the result of past evil activities these carriers are bound by nature of law. But in fact, these innocent people, including Jeda Bharatha, are suffering from the unjust action of your commanding orders. You are actually forcing them to carry you against their will. You are cruel without compassion and kindness in your mind. You do not want to help your so-called subjects. [Jeda Bharatha indirectly indicates here that the King has violated his primary responsibility of ensuring welfare of his subjects. He, Rehugena, has never asked them whether they are willing and happy to do that.] There is no doubt about it. But you are boasting by telling and acting as if you are their protector. You can never be counted as a good person, and you are not.

यदा क्षितावेव चराचरस्य
विदाम निष्ठां प्रभवं च नित्यम् ।
तन्नामतोऽन्यद्व्यवहारमूलं
निरूप्यतां सत्क्रिययानुमेयम् ॥ ८॥

8

Yedhaa kshithaaveva charaacharasya
Vidhaama nishtaam prebhavam cha nithyam
Thannaamathoanyadh vyevahaaramoolam
Niroopyathaam sathkriyayaanumeyam.

All of us on the surface of this globe are living entities in different forms. Or the existence of the earth is due to the existence of the entities of the earth. [If there is no element and entity on earth what is the purpose and meaning of existence of earth. Or in other words who is there to identify the existence of earth.] Of those entities some are moving, and some others are non-moving. All of us come into existence, remain for some time and then are annihilated and merged with earth. That means we are all some form of transformation of earth. The different bodies in the forms and capacities of the transformations exist only in name or we identify different forms by different names. That is only in name, but all are some sort of entity. [You are one entity, I am one entity, an ant is another entity, and an elephant is another entity and so forth.] But everything grows out of earth and at destruction it mingles and merges back into earth. Or in other words we are all dust, and we shall but be dust only. This is applicable to everyone. My case is the same as Sindhu Raat Rehugena's.

एवं निरुक्तं क्षितिशब्दवृत्त-
मसन्निधानात्परमाणवो ये ।
अविद्यया मनसा कल्पितास्ते
येषां समूहेन कृतो विशेषः ॥ ९॥

9

Evam niruktham kshithisabdavriththa-
Masanniddhaanaathparamaanavo ye
Avidhyayaa manasaa kalpithaasthe

Yeshaam samoohena kritho viseshah.

Oh, the King of Sinddhu Sauveera Raajyaas! But you should not have any misconception that the earth is true and real. There is no basis to prove earth is real and true. Earth is also unreal. It is only due to our ignorance out of the illusory power we think it is real. This universe and all the innumerable entities therein are all bearing different names and different forms, but all will ultimately end up as dust or an atom or a molecule. Or in other words all these entities are formed by different permutations and commutations of atoms or molecules. And even that Paramaanu or the minutest of minute atoms is also unreal. It is again only due to the Maaya or illusion we think that is real. When you further deeply analyze you will understand that there is no truth or reality in the Paramaanu or the minutest atom or molecule we can think of. If there is no Maaya or illusion, then there is no Paramaanu or the smallest of small atoms.

एवं कृशं स्थूलमणुर्बृहद्य-
दसञ्च सज्जीवमजीवमन्यत् ।
द्रव्यस्वभावाशयकालकर्म-
नाम्नाजयावेहि कृतं द्वितीयम् ॥ १० ॥

10

Evam krisam stthoolamanurbrihadhya-
Dhasachcha sajjeevamajeevamanyath
Dhrevyasvabhaavaasayakaalakarmma-
Naamnaa jeyaavehi kritham dhvitheeyam.

Hey Mahaaraaja! You should know that there is no real and ultimate existence for the universe. The existence of the universe is only a fabrication or imagination created in our mind by the Illusory Power of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Only with His Illusory Power we get the feeling in our mind that the universe is real. Therefore, whatever you see in this universe as gross, subtle, thick, thin, big, small, large, short, fat, lean, living, non-living, active, inactive all such dualities or differences are all unreal. Nothing that you see in this universe is real as the universe itself is not real. Only the Eternal Illusory Power of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu

Bhagawaan makes us think or imagine or feel that the dualities exist, and they are real and true.

ज्ञानं विशुद्धं परमार्थमेक-
मनन्तरं त्वबहिर्ब्रह्म सत्यम् ।
प्रत्यक्प्रशान्तं भगवच्छब्दसंज्ञं
यद्वासुदेवं कवयो वदन्ति ॥ ११ ॥

11

Jnjaanam visudhddham paramaarththameka-
Manantharam thvabehirBrahma sathyam
Prethyak presantham Bhagawachcchabdhasamjnam
YedhVaasudhevam kavayo vadhanthi.

There is only one thing which is the Absolute Truth which the most Purest, which was there in the Past and which is there at Present and which would be there in the Future meaning which was, is and will be existing at all the Three Times and which does not have any Inside and or Outside and which is the Ultimate Soul or Jeeva known as Brahma and or Para Brahma or also as the Soul of Para Brahma which always remain as embodiment of Peace and Serenity and which is the Ultimate Knowledge or the Jnjaana or Eternal Knowledge and which is the Eternal Truth and the Only Truth. And that is Vaasudheva or Sri Vaasudheva or Lord Sri Vaasudheva Sri Krishna Paramaathma or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

रहूगणैतत्तपसा न याति
न चेज्यया निर्वपणाद्गृहाद्वा ।
न छन्दसा नैव जलाग्निःसूर्यै-
र्विना महत्पादरजोऽभिषेकम् ॥ १२ ॥

12

Rehugenaiathaththapasaa na yaathi
Na chejyayaa nirvrapanaadh grihaadhvaa
Na chandhasaa naiva JelaAgniSooryai-
Vvinaa mahathpaadharejoabhishekam.

And how do we attain the knowledge of that Absolute Truth? Absolute Truth can be recognized or realized only by attaining the ultimate knowledge of Paramaathma Thatthvam. The only way to attain the ultimate knowledge of Paramaathma Thatthvam for Aathma Saakshaathkaaram is to have close association and serve at the lotus feet of Sajjenaas or Pure and Virtuous and Pious devotees of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Other than that the ultimate knowledge of the Absolute Truth who or which is Vaasudheva or Sri Vaasudheva or Lord Sri Vaasudheva Sri Krishna Paramaathma or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan cannot be attained by either severe austerity or by observing Vedhic Anushttaanaas of Annadhaana meaning providing meals to the needy or by attending and learning Vedha lessons or by undergoing severe penance in winter keeping oneself fully submerged in water or by surrounding oneself in summer by fire and the scorching heat of the Sun or by strictly following all the Varnaasrama Ddharmmaas like strict observance of Brahmacharya or Celibacy and Grihastthaasrama or Household Life or Vaanapresttha or leading Secluded Life from home or by strict Sanyaasa or Renounced life in the most appropriate time as stipulated in the Vedhaas. Oh, the best of the Kings and most exalted Rehugena clearly understand that truth.

यत्रोत्तमश्लोकगुणानुवादः
प्रस्तूयते ग्राम्यकथाविघातः ।
निषेव्यमाणोऽनुदिनं मुमुक्षो-
र्मतिं सतीं यच्छति वासुदेवे ॥ १३ ॥

13

Yethroththamslokagunaanuvadhah
Presthooyathe graamyakatthaavighaathah
Nishevyamaanoanudhinam mumuksho-
Rmmathim satheem yechcchathi Vaasudheve.

And the Sajjenaas or pure devotees of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan are those who never discuss the matters of stories regarding evil or material subjects. In the association of Sajjenaas we can always listen to divine discourses narrating spiritual or transcendental subjects of Paramaathma Thatthvam of Aathma

Saakshaathkaaram with glorifying stories of Vaasudheva or Sri Vaasudheva or Lord Sri Vaasudheva Sri Krishna Paramaathma or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Those who carefully and attentively and devotionally listen to those discourses would be able to chastise and purify their mind, heart and conscience and attain the knowledge of Paramaathma Thaththvam for Kaivalya or Moksha or Ultimate Salvation with the blessing of Vaasudheva or Sri Vaasudheva or Lord Sri Vaasudheva Sri Krishna Paramaathma or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

अहं पुरा भरतो नाम राजा
विमुक्तदृष्टश्रुतसङ्गबन्धः ।
आराधनं भगवत ईहमानो
मृगोऽभवं मृगसङ्गाद्धतार्थः ॥ १४॥

14

Aham puraa Bharatho naama raaja
Vimukthadhrishtasruthasanggabenddhah
Aaraadhanam Bhagawatha eehamaano
Mrigoabhavam mrigasnggaadhdhatharththah.

In the previous birth I was the most renowned King known as Bharatha who was the ruler of the whole world. I used to worship and pray and offer obeisance continuously without any interruption daily to Lord Sri Hari who is Vaasudheva or Sri Vaasudheva or Lord Sri Vaasudheva Sri Krishna Paramaathma or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Then by chance I happened to have an association with a Mriga or Deer and unfortunately, I had to take birth in the Mriga Jeni or as a Deer Life.

सा मां स्मृतिर्मृगदेहेऽपि वीर
कृष्णार्चनप्रभवा नो जहाति ।
अथो अहं जनसङ्गादसङ्गो
विशङ्कमानोऽविवृतश्चरामि ॥ १५॥

15

Saa maam smrithirmrigadheheapi Veera!
Krishnaarchchanaprebhavaa no jehaathi
Attho aham jenasanggaadhasanggo
Visankamaanoavivrithascharaami.

Due to the majestic luster of the steadfast devotion and obeisance to Lord Sri Vaasudheva Sri Krishna Bhagawaan even in the birth of the Mriga I had all the memories of my birth as Bharatha. Therefore, I have abandoned all material associations and renounced material life and am walking like an Avaddhootha without any association and interest in material subjects.

तस्मान्नरोऽसङ्गसुसङ्गजात-
ज्ञानासिनेहैव विवृक्णमोहः ।
हरिं तदीहाकथनश्रुताभ्यां
लब्धस्मृतिर्यात्यतिपारमध्वनः ॥ १६ ॥

16

Thasmaannaroasanggasusanggajaatha-
Jnjaanaasinehaiva vivriknamohah
Hareem thadheehaakatthanasruthibhyaam
Lebdddhasmrithiryaathyathipaaramaddhvanah.

Therefore, oh Mahaaraaja Rehugena you have to attain the weapon of transcendental knowledge from association of those who are Asanggaas or not associated with material life or materially unassociated or materially liberated spiritual scholars and Rishies. And then with that weapon of transcendental knowledge you can cut off the rope of illusion that makes you feel and think that the universe and all the elements and entities in the universe with dualities are real and true. After cutting off the illusion, you can remove and eliminate your ignorance about the existence of the universe and the entities therein. Thus, you can purify and clarify your mind. And then with pure mind you should proclaim the glories and listen to discourses proclaiming the glories of Lord Sauri or Lord Sri Hari who is Vaasudheva or Sri Vaasudheva or Lord Sri Vaasudheva Sri Krishna Paramaathma or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Thus, you would be able to establish steadfast devotion on Lord Sauri or Lord Sri Hari who is Vaasudheva or Sri Vaasudheva or Lord Sri Vaasudheva Sri Krishna Paramaathma or the Supreme Soul Lord Sri

Vaasudheva Sri Maha Vishnu Bhagawaan. And those who have established steadfast devotion on Lord Sauri or Lord Sri Hari who is Vaasudheva or Sri Vaasudheva or Lord Sri Vaasudheva Sri Krishna Paramaathma or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would be able to cross the ocean of miseries of the material universe and would be able to get liberated from material life and attain Aathma Saakshaathkaaram with the knowledge of Paramaathma Thaththvam.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
पञ्चमस्कन्धे ब्राह्मणरहूगणसंवादे द्वादशोऽध्यायः ॥ १२॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Panjchamaskanddhe BraahmanaRehugenaSamvaadham [Naama]
[BharathOpaakhyaanam – Jeda Bharatha Poorvva Jenma Presamsa]
Dhvaadhesoaddhyaayah

Thus, we conclude the Twelfth Chapter Named as The Conversation between Braahmana [Jeda Bharatha] and Rehugena [In the Story of Bharatha – Glorification of the Previous Births of Jeda Bharatha] 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!