

Bhakti Sangha Bhagavatam Class

5.7.8

Verse, Translation and Purport

॥ 5.7.8 ॥

evam varṣāyuta-sahasra-paryantāvasita-karma-nirvāṇāvasaro
'dhibhujyamānam sva-tanayebhyo riktham pitṛ-paitāmahaṁ
yathā-dāyam vibhajya svayam sakala-sampan-niketāt sva-niketāt
pulahāśramam pravavrāja.

Destiny fixed the time for Mahārāja Bharata's enjoyment of material opulence at one thousand times ten thousand years. When that period was finished, he retired from family life and divided the wealth he had received from his forefathers among his sons. He left his paternal home, the reservoir of all opulence, and started for Pulahāśrama, which is situated in Hardwar. The śālagrāma-śilās are obtainable there.

According to the law of ^{heir apparent} (dāya-bhāk), when one inherits an estate he must hand it over to the next generation.

Bharata Mahārāja did this properly.

First he enjoyed his paternal property for one thousand times ten thousand years.

At the time of his retirement, he divided this property among his sons and left for Pulaḥāśrama.

॥ 5.7.8 ॥

evam varṣāyuta-sahasra-paryantāvasita-karma-nirvāṇāvasaro
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yathā-dāyam vibhajya svayam sakala-sampan-niketāt sva-niketāt
pulahāśramam pravavrāja.

After ruling for 100,000,000 years (evam varṣāyuta-sahasra-paryanta adhibhujyamānam), and not ascertaining whether his karmas of this life were completed or not (avasita-karma-nirvāṇa avasaro), he divided his wealth (riktham vibhajya) inherited from his father and grandfather (pitṛ-paitāmahaṁ) which he had enjoyed (svayam) among his sons (sva-tanayebhyah), according to the rules (yathā-dāyam), and then left his house full of all wealth (sakala-sampan-niketāt sva-niketāt) and went to a hermitage at Pulaha (pulaha āśramam pravavrāja).

Not being able to ascertain whether his karmas of this life had finished or not, after ruling 100,000,000 years, Bharata divided his kingdom and left.

Bharata was conscious of his karmas only out of humility, since he actually did not have any karmas.

↓ Bhāva → "māha-sūnyata" → natural humility.

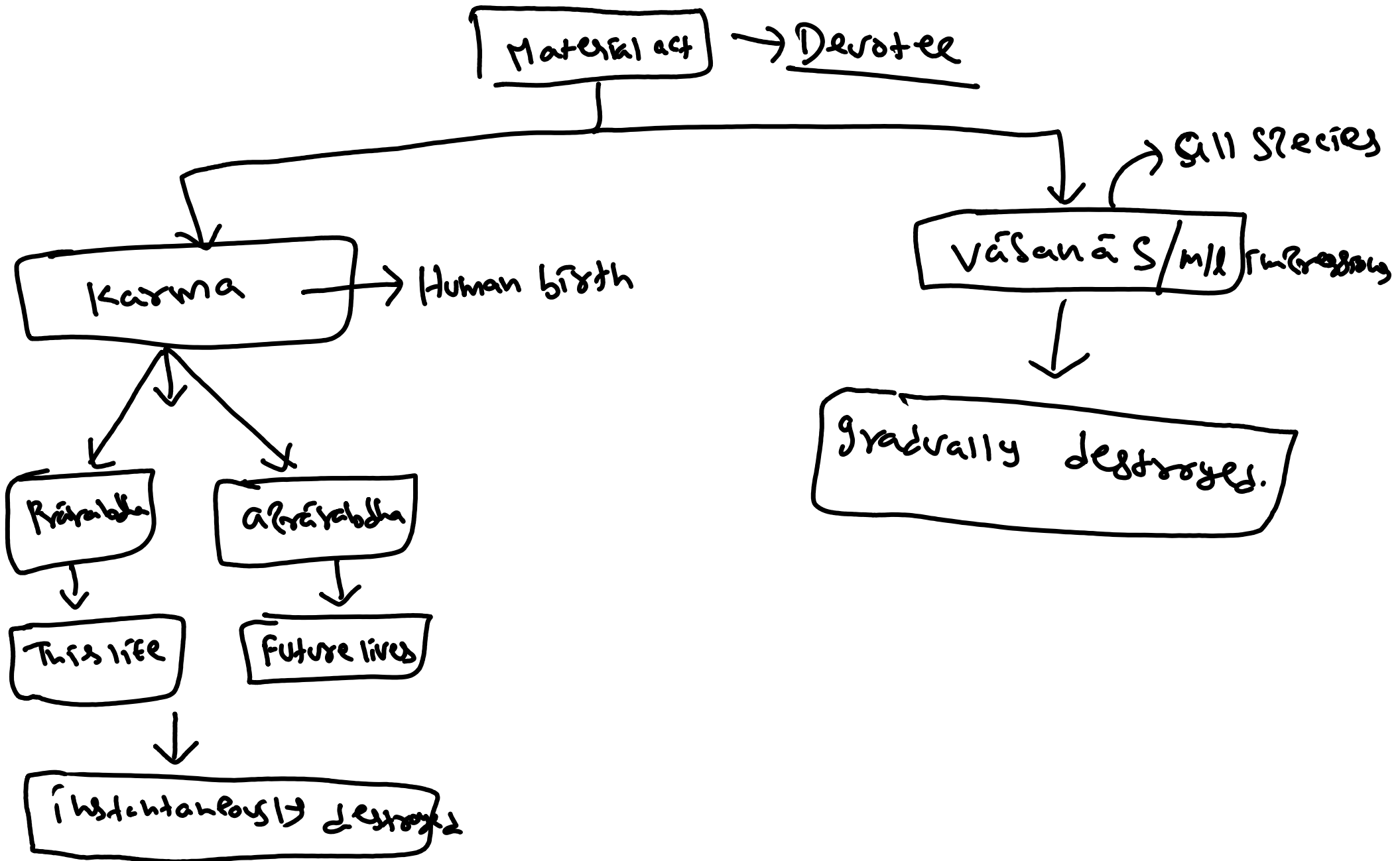
His enjoyment of the kingdom was only a result of his being a devotee.

Being detached he suddenly left the kingdom. Riktham means wealth.

Theme-I

Devotee's suffering is not
due to his Prarabdha
Karma

After Effects of a Materialistic Activity



The Third Shower of Nectar

The Five Stages in Nullification of the Anarthas

Unwanted desires
Vāsānās

	Name of the Stage	Description of the Stage
1 ✓	Ekadeshavartini	Limited to one Anartha
2 ✓	Bahudeshavartini	Affecting many Anarthas
3 ✓	Prayiki	Almost Complete
4 ✓	Purna	Complete
5 ✓	Atyantiki	Absolute

The Third Shower of Nectar

The Five Stages in Nullification of the Anarthas

	Type of Anartha	Ekadesa Vartini <i>some</i>	Bahudesa Vartini <i>many</i>	Prayiki <i>almost</i>	Purna <i>complete</i>	Atyantiki <i>absolute</i>
1. ✓	Duskrtottha Anarthas	Bhajana Kriya			Nistha	Asakti
2. ✓	Sukrtottha Anarthas	Bhajana Kriya			Nistha	Asakti
3. ✓	Bhaktyottha Anarthas	Bhajana Kriya			Nistha	Ruchi
4. ✓	Aparadhottha Anarthas	Bhajana Kriya	Nistha	Bhava	Prema	Personal Associate

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- Some not only suppose the presence nama aparadha due to the absence of symptoms of prema and traces of sinful activity in devotees who are practicing the devotional processes such as kirtana.

Pūyva-paṅḍa → oṅḡh-ent's argument

- But they also suppose the absence of destruction of the reactions of previous karma (prarabdha) by observing the presence of ordinary material distresses.

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- However, Ajamila named his son Narayana and called that name many times every day in what has been ascertained to be in an inoffensive manner.
- Still, he did not manifest the symptoms of prema, moreover, he was also inclined to sinful relation with a prostitute.

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- Yudhisthira had achieved the association of the Supreme Lord Himself and was thus certainly free from past karmic reactions.
- Still, he had to suffer many apparently ordinary material miseries.
- As a tree bears fruit only in the proper season, the Holy Name, though pleased with an offenseless person, will reveal its mercy to him only in due time.

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- For the devotee, accumulated sins committed due to previous bad habits have no effect like the bite of a serpent without his poison fangs.
- The sickness, lamentation and other sufferings undergone by devotees are not the reactions to sins in previous life (prarabdha). *→ Personally given by P.*

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- The Lord has also said:

nirdhanatva-mahā-rogo mad-anugraha-lakṣaṇam

The awesome affliction known as poverty (nirdhanatva-mahā-rogo) is in fact a sign of mercy (mad-anugraha-lakṣaṇam).

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- The Lord Himself has said:

yasyāham anugrṇāmi
harisye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya
svajanā duḥkha-duḥkhitam

If I especially favor someone (yasya aham anugrṇāmi), I gradually deprive him of his wealth (harisye tad-dhanam śanaiḥ). Then the relatives and friends of such a poverty-stricken man abandon him (tato adhanam tyajanty asya svajanā). In this way he suffers one distress after another (duḥkha-duḥkhitam).

SVCT

- A man suffers misery because of loss of wealth.
 - He suffers further because of rejection by his relatives because he is poor.
 - This suffering, being given by the Lord, is not the result of karma.
 - Even the happiness given to the Lord's devotees is not the result of karma, but rather an unrequested result of bhakti.
- Sukha da → Sukha Pradantvam

SVCT

- The happiness and distress which appear to be prarabdha karma are given by the Lord himself.
- The srutis say, "bhavad uttha subhasubhayoh" *by you create auspicious / inauspicious experiences*
- (When a person realizes You, he no longer cares about his good and bad fortune arising from pious and sinful acts, since it is You alone who control this good and bad fortune.) b 10. 87.40

How can the Lord so
affectionate to his devotee,
make him suffer?

SVCT

"How can the Lord so affectionate to his devotee, make him suffer?"

- The father, though affectionate to his sons gives, them the austerity of studying by taking away their sources of enjoyment.
- The father knows that the action is a sign of his affection, though the son does not appreciate it at that time.

As the experience of happiness of
suffering coming either from karma
or directly from the Lord is similar,
what distinguishes them?

SVCT

As the experience of happiness or suffering coming either from karma or directly from the Lord is similar, what distinguishes them?

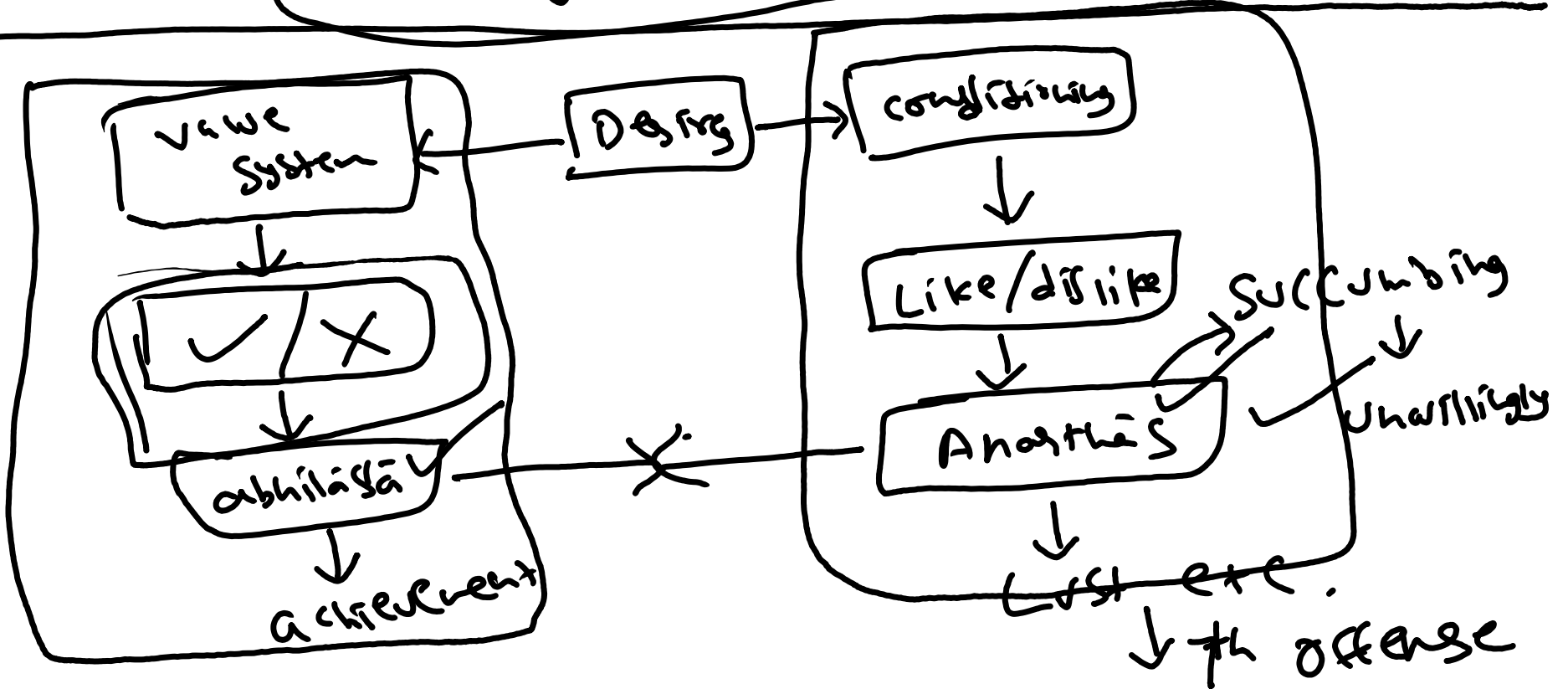
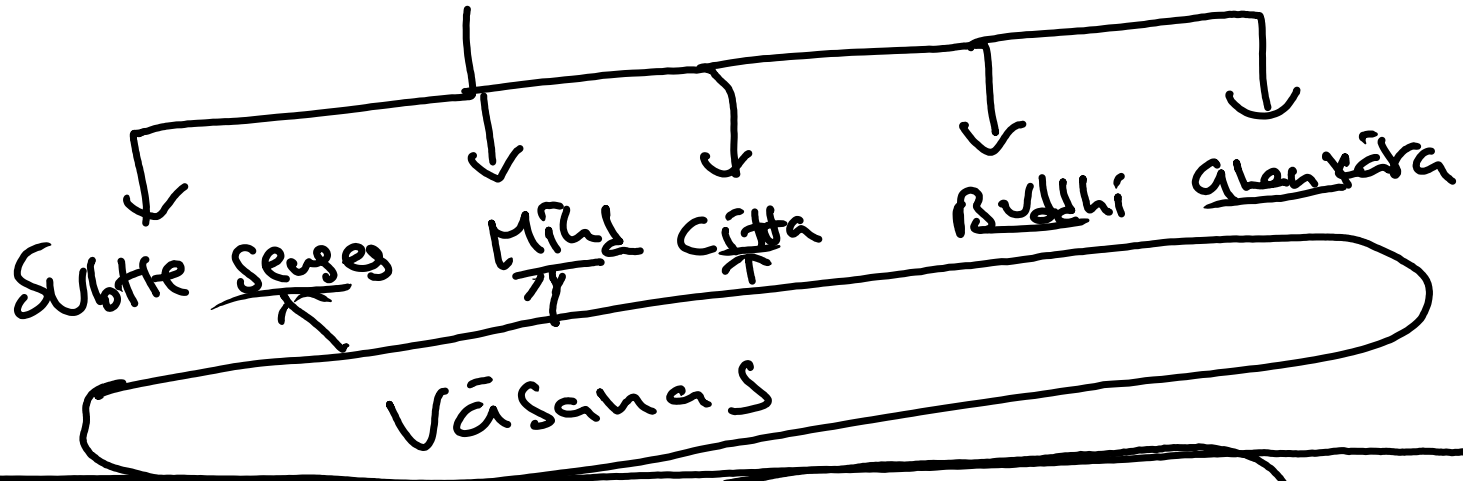
- Even though experiencing happiness or suffering arising from karma (therefore finishing with the effects), a person still maintains the seed or desire (the cause, which will produce further happiness and suffering).
- The cause is desire for enjoyment.

SVCT

- That seed continues (and produces more suffering).
- According to the degree of karma or sin, the person experiences a certain degree of happiness or suffering, even to the extent of falling to hell.
- Thus there are three qualities of karmic suffering.

Shradha

Subtle body



SVCT

The Three Qualities of Karmic Suffering

1. Even though experience of happiness and distress destroys the Karma, the desire is not gone.
2. That desire leads to more actions which lead to further happiness and distress.
3. The distress many times can even be extreme hellish suffering.

SVCT

- The suffering induced by the Lord himself however is by his desire alone (not by jiva's desires).
- That is the seed, and the seed lasts only as long as necessary for the lord's purpose and no longer.

|| 6.3.29 ||

jihvā na vakti bhagavad-guṇa-nāmadheyam
cetaś ca na smarati tac-caraṇāravindam
kṛṣṇāya no namati yac-chira ekadāpi
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

Bring to me the non-devotees (tān asato ānayadhvam) who have never served Viṣṇu (akṛta-viṣṇu-kṛtyān), whose heads (yad-śirah) have never once bowed (ekadā api no namati) to Kṛṣṇa (kṛṣṇāya), whose tongues have never pronounced (jihvā na vakti) the name and qualities of the Lord (bhagavad-guṇa-nāmadheyam), whose minds have never remembered (cetaś na smarati) his lotus feet (tat-caraṇāravindam).

SVCT

- From this it is understood that for the devotee suffering because of the Lord, there is no fall to hell.
- Because of the affection of the Lord for his devotee, the Lord does not give them extreme suffering.

SVCT

The Three Qualities of Suffering given by the Lord

1. The suffering induced by the Lord himself is by his desire alone (not by jiva's desires).
2. That suffering lasts only as long as necessary for the Lord's purpose and no longer.
3. Because of the affection of the Lord for his devotee, the Lord does not give them extreme suffering.

SVCT

- The suffering arising from karma and the Lord are like the suffering arising from receiving a beating from an enemy and ones mother.
- One is like poison and the other is like nectar.

But, can't the Lord fulfill His
purpose without giving
suffering to his devotees?

SVCT

"For the Lord who solves all problems, will his purpose not be fulfilled without giving suffering to his devotees?"

- "It will not be fulfilled.
- He gives suffering to his dearmost, which ultimately results in happiness, like applying stinging ointment to the eye.

SVCT

Three Purposes for the Lord to give Suffering to His Devotees

1. In order to preserve the secret of bhakti
2. To avoid uprooting the opinions of the speculators and Smarthas
3. To increase the longing of his devotees.

SVCT

- Moreover if I make the devotees always happy, then there would be no avataras such as Krsna and Rama since they come to protect the devotees and destroy the demons.
- And if the avataras did not come, how could there be playing of the devotees in the sweet ocean of pastimes such as rasa lila?"

But is it a fault if the Lord
comes without having to deliver
the devotee from suffering?

Can't He come without the
devotee suffering at all

SVCT

- "O brother you are indeed not familiar with rasa.
- Just listen.
- The sunrise appears splendid because of the darkness.
- In the summer, coolness is pleasant, and in the cold season, warmth is pleasant.

SVCT

- In the darkness, a lamp appears splendid rather than in the light.
- Food tastes delicious when there is suffering from hunger. There is no need to elaborate more."

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- The truth is that the Supreme Lord, the greatest benefactor of His devotees, purposely inflicts suffering on His devotees just to increase their humility and yearning for Him.
- Thus the devotee's woes are not because of fruitive reactions nor are they reactions of prārabdha sins.

Three Categories of People

① Materialisti → Situations → given by karma
 Response → 3 modes (vāsanās / impression)

② Perfect devotee (bhāva or prema) → Situations → given by (K)
 Response → Spontaneous affection for (K)

③ Sādhakā :- Exercising free will
 Situations → given by (K)
 Response → a) 3 modes (m/q nature) Likes/dislikes conditions
 b) Value system (faith)

√/X ←

Time's Dual Portfolio – Karma Saciva and Daiva

↓
Servant

Saciva

↓
K's

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.12 ||

aho kaṣṭam aho 'nyāyyam
yad yūyam dharma-nandanāḥ |
jīvitum nārhattha kliṣṭam
(vipra-dharma) (acyuta) āśrayāḥ ||

O Yudhistir (**dharma-nandanāḥ**)! Having the shelter of brāhmaṇas, dharma and Kṛṣṇa (**vipra-dharma acyuta āśrayāḥ**), you should not live your life in suffering (**yad yūyam na arhattha jīvitum kliṣṭam**) since that is dangerous and improper (**aho kaṣṭam aho anyāyyam**).

The words “dangerous” (kaṣṭam) and “improper” (anyāyyam) do not really apply to the king.

To whom do the words refer?

The improper situation has arisen because of Viṣṇu, the mover and maintainer of the whole universe.

You should not live your life in suffering.

If others live like that, that is their concern.

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.13||

samsthite 'tirathe paṇḍau
pr̥thā bāla-prajā vadhūḥ |
yuṣmat-kṛte bahūn kleśān
prāptā tokavatī muhuḥ ||

When the great warrior Pāṇḍu died (**samsthite atirathe pāṇḍau**), his wife Kuntī with young children (**pr̥thā bāla-prajā vadhūḥ**) constantly underwent many difficulties (**muhuḥ bahūn kleśān prāptā tokavatī**) in raising you since you were young at that time (**yuṣmat-kṛte**).

“What was the suffering?”

This verse describes it.

Being alone with young children causes much suffering.

Though you are now grown up, she underwent great suffering with you as a young child.

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

Why did we have to suffer so much?
|| 1.9.14 ||

sarvaṁ kāla-kṛtaṁ manye
bhavatām ca yad apriyam |
sa-pālo yad-vaśe loko
vāyor iva ghanāvaliḥ ||

I consider (manye) that this, which is unwelcome (yad apriyam), has all been done to you by time (bhavatām sarvaṁ kāla-kṛtaṁ), which controls the world (yad-vaśe lokah) and its protectors (sa-pālah) just as the wind controls the clouds (vāyor iva ghanāvaliḥ).

What is the cause of our suffering?

It cannot be said, since I do not see either recent or old karmas as the cause.

Therefore Bhīṣma speaks words of the common people.

“But time is simply the substratum of the experience of happiness and distress which are prārabdha-karmas.

Thus, when you say that time is the cause, time is acting as an assistant.

Why do you not just say clearly that our suffering is our prārabdha-karma resulting from our sins?”

Yudhiṣṭhira is well known as the direct incarnation of dharma.

If Dharma (Yudhiṣṭhira) has prārabdha-karmas, how can he have any sense of dharma?

The cause is not karma, but time, which cannot be countered and cannot be explained.

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.15||

yatra dharma-suto rājā
gadā-pāṇir vrkodarah |
kṛṣṇo 'strī gāṇḍivam cāpaṁ
suhṛt kṛṣṇas tato vipat ||

You are lamenting (**vipat**) where there is Yudhiṣṭhira, the son of Dharma (**yatra dharma-suto rājā**), Bhīma, holder of the club (**gadā-pāṇir vrkodarah**), Arjuna holder of the bow Gāṇḍiva (**kṛṣṇo 'strī gāṇḍivam cāpaṁ**), and your friend Kṛṣṇa (**suhṛt kṛṣṇas**).

- “Kapila has said:

na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me 'nimiso ledhi hetih
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam

The devotees in the spiritual world (**mat-parāḥ śānta-rūpe**) are never deprived of any enjoyment (**na karhicid nañkṣyanti**). My wheel of time (**me animiṣo hetih**) does not afflict those devotees (**na ledhi**), for whom I am (**yeṣām ahaṁ**) a lover, the *ātmā* (**priya ātmā**), son, friend (**sutah ca sakhā**), elder, companion (**guruḥ suhrdah**) or worshipable deity (**daivam iṣṭam**). (SB 3.25.38)

How then could time attack the Pāṇḍavas who were filled with dāsya, sakhya and vātsalya for Kṛṣṇa?

This is most astonishing!

Without a cause, time has produced effects, whose cause we must infer, but which looks similar to karma.”

That is the intention of this verse.

Though you have strength of piety, strength of body, strength of skill, strength of scriptural knowledge, strength of friends and strength of wealth, still you lament.

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.17 ||

tasmād idam daiva-tantram
vyavasya bharatarṣabha |
tasyānuvihito 'nāthā
nātha pāhi prajāḥ prabho ||

O master (nātha)! O controller (prabho)! Of best of the Bharata lineage (bharata rṣabha)! Therefore (tasmād), discerning (vyavasya) that the suffering and happiness is dependent only on Kṛṣṇa (idam daiva-tantram), follow him (tasya anuvihito) and protect the helpless citizens (anāthā prajāḥ pāhi).

Discern (vyavasya) that this happiness and suffering (idam) is dependent on the lord (daiva-tantram), but understand that the purpose of giving happiness and distress to his devotee is not easily understood, since it has already been said that his plan is hard to comprehend.

Having discerned this, follow Kṛṣṇa (tasya anuvihitaḥ) and protect the citizens who are without a guide (anāthāḥ) to lead them to Kṛṣṇa.

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.16||

na hy asya karhacid rājan
pumān veda vidhitsitam |
yad vijijñāsayā yuktā
muhyanti kavayo 'pi hi ||

O King (**rājan**)! No one can understand (**pumān na hy karhacid veda**) the plan of Kṛṣṇa (**asya vidhitsitam**) because (**yad**) even those engaged in reasoning and scripture (**vijijñāsayā yuktā kavayah api**) are bewildered by that inquiry (**muhyanti hi**).

“So what should I conclude?”

Here is the general conclusion.

Everyone agrees that no one can interfere with the plans of the Kṛṣṇa and no one can even understand what his plans are, even today.

No person, starting with Brahmā and Śiva, knows the plan of the Lord, what to speak of me!

Maybe no one knows. But inquiry is necessary.

Does he want to give us suffering?

Does he want to give us joy?

Does he want to give us suffering and happiness?

It cannot be the first, because then his quality of being affectionate to his devotee would be cancelled.

It cannot be the second option, because we have not seen any happiness.

It cannot be the third option because that would be a contradiction to his kind nature.

It is finally decided that one cannot solve the problem by inquiry.

Thus the verse says that even those who use their intelligence to discriminate and those use knowledge of scripture are bewildered by inquiry.

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.18 ||

eṣa vai bhagavān sāksād
ādyo nārāyaṇaḥ pumān |
mohayan māyayā lokam
gūḍhaś carati vṛṣṇiṣu ||

Bhagavān Kṛṣṇa (eṣa vai bhagavān), the original Nārāyaṇa (sāksād ādyo nārāyaṇaḥ), the puruṣa (pumān), who bewilders the world with his energy (mohayan māyayā lokam), secretly moves in the Yādava family (gūḍhaś carati vṛṣṇiṣu).

“But how can you say that it is all dependent on the Lord and that no one knows the plan of the Lord, when the Lord is at this moment right in front of you?

How can you not know his plan when you can ask him?”

In reply, Bhīṣma speaks this verse.

“He bewilders us with his energy.”

Even if asked by Bhīṣma, the Lord will not speak, but instead will evade him by answering, “Am I so intelligent?”

Even if he says something, he still bewilders everyone.

Therefore his plan is to be followed, but is not subject to inquiry.

**Discussion on the
Destruction of Prarabdha
Karma by Bhakti from NOD**

Bhakti destroys Prarabdha Karma

||1.1.21||

yan-nāma-dheya-śravaṇānukīrtanād
yat-prahvaṇad yat-smaraṇād api kvacit |
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face (**kutaḥ punas te bhagavan nu darśanāt**), even a person born in a family of dog-eaters (**śvādah api**) immediately (**sadyah**) becomes eligible (**kalpate**) to perform Vedic sacrifices (**savanaya**) if he once (**kvacit**) utters the holy name of the Supreme Personality of Godhead or chants about Him (**yan-nāma-dheya-śravaṇa anukīrtanād**), hears about His pastimes, offers Him obeisances (**yat-prahvaṇad**) or even remembers Him (**Smaranad**). (SB 3.33.6)

Svadah doesn't refer to a person who accidentally ate dog flesh once. Svadah refers to a dog cooker or a low born person.

Such a person, by performing any one of the devotional limbs as mentioned above, destroys these prarabdha karmas which have produced this low birth which prevents him from performing sacrifices.

Also, performance of bhakti also creates the pious credits and qualities needed for performing sacrifices.

But, just like a brahmana, a dog eater also has to undergo proper vedic training and 2nd initiation in order to perform sacrifice.

The purpose of this verse is not to advocate his immediate performance of sacrifices.

But, in order to undergo 2nd initiation one should have taken the vedic initiation and learnt the Vedas from a very young age. But the dog eater has missed it.

Therefore, if he wants to perform vedic sacrifices, he has to wait for one more birth because of his lack of proper conduct or sistacara at the young age, while he was still a dog eater.

Savanaya kalpate also means that he should be given the respect due to a qualified person.

But one might ask: "How can you say that the prarabdha karma is destroyed? He still has the same body."

Sinful reactions due to bad birth in the form of acquisition of bad qualities and suffering are removed immediately.

But the birth itself cannot be changed from one parents to another. But bad qualities are definitely destroyed by bhakti.

VCT adds that such a low born practitioner of bhakti does not perform sacrifices, not because of his lack of qualification, but because he has no faith in them as he is endowed with pure bhakti.

But a brahmana devotee might continue doing the sacrifices to set the right example. (**karmanaiva hy samsiddhim**)

The Specific Case of Bharata Maharaj

|| 5.8.26 ||

evam aghaṭamāna-manorathākula-hṛdayo mṛga-
dārakābhāsenā svārabdha-karmaṇā

yogārambhaṇato vibhramśitaḥ sa yoga-tāpaso
bhagavad-ārādhana-lakṣaṇāc ca katham itarathā

jāty-antara eṇa-kuṇaka āsaṅgaḥ sāksān

niḥśreyasa-pratipakṣatayā prāk-parityakta-

dustyaja-hṛdayābhijātasya tasyaivam antarāya-

vihata-yogārambhaṇasya rājarṣer bhāratasya tāvan

mṛgārbhaka-poṣaṇa-pālana-prīṇana-

lālanānuṣaṅgeṇāvigaṇayata ātmānam ahir ivākhu-

bilam duratikramah kālah karāla-rabhasa

āpadyata.

His heart afflicted by unfulfilled desire (**evam aghaṭamāna-manoratha ākula-hṛdayah**), Bharata fell from his practice of yoga (**sah yoga-ārambhaṇato vibhramśitaḥ**), from his detachment from material enjoyment achieved by bhakti (**yoga-tāpaso bhagavad-ārādhana-lakṣaṇāt**), and even from his worship of the Lord, by the Lord's special arrangement of prārabdha-karma (**su-ārabdha-karmanā**) through the appearance of the young deer (**mṛga-dāraka-ābhāseṇa**). How else could he develop attachment for the young deer (**katham itarathā jāty-antara eṇa-kuṇaka āsaṅgaḥ**)? While Bharata, who had previously rejected his own sons (**prāk-parityakta-dustyaja-hṛdaya-abhijātasya**) as an obstacle to the highest goal (**sākṣāt niḥśreyasa-pratipakṣatayā**), and who now produced an obstacle to his practice of yoga (**tasya evam antarāya-vihata-yoga ārambhaṇasya**), forgot himself by petting, showing affection for, protecting and nourishing the young deer (**mṛga-arbhaka-poṣaṇa-pālana-prīṇana-lālana-anuṣaṅga**), inevitable death (**dur-atikramaḥ kālah**) with great speed (**karāla-rabhasa**) approached him (**ātmānam āpadyata**), just as snake approaches a mouse hole (**ahir iva ākhu-bilaṁ**).

He fell from his position in yoga and worship of the Lord by the influence of karmas of this life which manifested a small deer to him.

Prārabdha-karma is of two types: auspicious and inauspicious.

The first type occurs by the will of the Lord to increase longing for devotion to the Lord, like sharp ointment applied to the eyes.

(This is accepted favorably by the devotee.)

Being similar to prārabdha-karma it is accepted as such.

That which creates more intense bhakti in the future
takes place in those who already possess rati or bhāva.

The second type consists of results of actions of previous
lifetimes which manifest later as absorption in material
life.

↓
materialist

In the verse the first type is indicated by the word su in
svarabhda-karmanā.

He fell from his austerity of rejecting material enjoyment which was produced by bhakti-yoga (yoga-tapasah).

The word ca means “even.”

Even though bhakti does not have great obstacles, he fell from worship of the Lord by the will of the Lord.

How else could he fall (itarathā), except by prārabdhakarma arranged by the will of the Lord?

He had already given up his sons (hṛdaya-abhijātasya).

Or he fell by the semblance of karma in the form of the deer.

Though the jīvanmuktas do not have any false identity, they have a semblance of false identity.

Similarly those who have developed rati do not have prārabdha-karma, but have semblance of prārabdha-karma.

Or he fell down because of the inferior (ābhāsenā) fawn, through auspicious prārabdha-karma.

Under the influence of his good prārabdha-karma, Bharata took care of the deer.

Otherwise if there had been no good karma, he would not have a desire to care for the deer.

Bharata's fall however was arranged by the Lord for the purpose of increasing his longing for bhakti after taking birth as a deer and a brāhmaṇa.

The Lord has said:

nāham tu sakhyo bhajato 'pi jantūn
bhajāmy amiṣām anuvṛtti-vṛttaye
yathādhano labdha-dhane vinaṣṭe
tac-cintayānyan nibhr̥to na veda

But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopīs, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else. SB 10.32.20

He did not think of himself.

Death (kālah) arrived, like a snake approaching a mouse hole.

5.14.43

yo dustyajān dāra-sutān
suhṛd rājyaṁ hṛdi-sprśaḥ
jahau yuvaiva malavad
uttamaśloka-lālasaḥ

Bharata, who longed to serve the Lord (**yah uttamaśloka-lālasaḥ**), gave up wife, sons, friends and kingdom (**jahau dāra-sutān suhṛd rājyaṁ**) as if they were stool (**malavad**), though they were touching to the heart (**hṛdi-sprśaḥ**) and thus difficult to give up at a young age (**yuvaiva dustyajān**)

5.14.44

yo dustyajān kṣiti-suta-svajana-rtha-dārān
prārthyām śriyam sura-varaiḥ sadayāvalokām
naicchan nṛpas tad-ucitam mahatām madhudvi-
sevānurakta-manasām abhavo 'pi phalguḥ

The King did not desire (**na icchan nṛpah**) the earth, sons, relatives, objects, wife (**kṣiti-suta-svajana artha-dārān**), all difficult to give up (**yah dustyajān**), and did not desire his wealth (**na icchan śriyam**) which was desired by the *devatās* (**prārthyām sura-varaiḥ**) and which cast glances asking to be engaged in his service (**sa daya avalokām**). That is appropriate (**tad-ucitam**), for even liberation is insignificant (**abhavo api phalguḥ**) for the great devotees (**mahatām**) whose minds are attracted to serving the Supreme Lord (**madhudvi-sevā anurakta-manasām**).

10.14.8

tat te 'nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.

Now that other processes have been rejected and bhakti accepted as the process to attain bhagavan, the process of bhakti is described.

"The devotee understands that the happiness and distress that he experiences due to performing bhakti and committing aparadhas are the mercy of the Lord.

It is like that father who sometimes makes his child drink milk and sometimes makes him drink bitter nima juice, and sometimes embraces and kisses him and sometimes beats him.

The devotee thinks that this is the arrangement of Lord working for his benefit.

‘The lord knows and I do not know.

Karma and time have no effect on the devotee, so it is his personal arrangement.

By his mercy he sometimes gives me happiness and sometimes gives me distress, considering how to engage me in his service.’

Yatha caret balahitam pita svayam tathatvam evarhasi
nah samihitam. (as the father does what is beneficial for
the son, so you are engaged in arrangements for my
benefit.) sb. 4.20.31.

The person who spends his life offering respects with
body, mind and words to the lotus feet of the Lord like
Prthu Maharaja, does not accept the suffering of
austerities or other hardships.

He becomes the dayabhak (recipient) of two results:
liberation from material bondage and service to the lord (mukti-pada).

As the inheritance from the father is the livelihood for the son, so the attainment of liberation and service to the Lord maintain the life of the devotee.

And while living in this world the devotee remains fixed on the path of devotion."

Bhagavatam says: *drtaya iva svasanty asubhatauyadi te 'nuvidha*: the jiva's life becomes successful by offering devotion to you.

Otherwise the body is just like a bellows inhaling and exhaling air.

The Case of Priyavrata Maharaj

|| 5.1.1 ||

rājovāca

priyavrato bhāgavata

ātmārāmaḥ katham mune

gr̥he 'ramata yan-mūlaḥ

karma-bandhaḥ parābhavaḥ

Parīkṣit said: O sage (**mune**)! How did the great devotee (**katham bhāgavata**) and ātmārāma Priyavrata (**priyavrato ātmārāmaḥ**) enjoy household life (**gr̥he aramata**), which is a cause of bondage to karma (**karma-bandhaḥ yan-mūlaḥ**) and defeats even a pure soul (**parābhavaḥ**)?

|| 5.1.2 ||

na nūnaṃ mukta-saṅgānām
tādṛśānām dvijarṣabha
gṛheṣv abhiniveśo 'yaṃ
puṃsām bhavitum arhati

O best of the brāhmaṇas (**dvijarṣabha**)! Persons such as him (**tādṛśānām puṃsām**), free from material attachments (**mukta-saṅgānām**), should certainly not (**na nūnaṃ**) become absorbed in family life (**gṛheṣv abhiniveśo bhavitum arhati**).

|| 5.1.3 ||

**mahatām khalu viprarṣe
uttamaśloka-pādayoḥ
chāyā-nirvṛta-cittānām
na kuṭumbe sprhā-matiḥ**

O best of brāhmaṇas (**viprarṣe**)! Great souls (**mahatām**) whose minds (**cittānām**) are blissfully engaged (**nirvṛta**) in meditation on the lotus feet of the Lord (**uttamaśloka-pādayoḥ**), which extinguish saṁsāra (**chāyā**), are not so foolish to desire household life (**na amatiḥ kuṭumbe sprhā**).

|| 5.1.4 ||

saṁśayo 'yaṁ mahān brahman
dārāgāra-sutādiṣu
saktasya yat siddhir abhūt
kṛṣṇe ca matir acyutā

Great brāhmaṇa (**mahān brahman**)! My doubt is that (**ayaṁ saṁśayah**) though he was attached to wife, house and children (**yat dāra-āgāra-sutādiṣu saktasya**), he still attained perfection (**siddhir abhūt**) and always thought of Kṛṣṇa (**kṛṣṇe ca acyutā matih**).

|| 5.1.5 ||

śrī-śuka uvāca

bāḍham uktam bhagavata uttamaślokasya śrīmac-caraṇāravinda-
makaranda-rasa āveśita-cetaso bhāgavata-paramahansa-dayita-
kathām kiñcid antarāya-vihatām svām śivatamām padavīm na
prāyeṇa hinvanti.

Śukadeva said: What you have said is true (**bāḍham uktam**), but those whose minds are absorbed (**āveśita-cetasah**) in the sweet taste (**makaranda-rasa**) of the lotus feet of the Supreme Lord (**bhagavata uttamaślokasya śrīmac-caraṇāravinda**) do not generally give up (**na prāyeṇa hinvanti**) the auspicious path (**śivatamām padavīm**) of topics of the Lord (**kathām**), who is dear to the greatest devotees (**bhāgavata-paramahansa-dayita**), though there may be some obstacle (**kiñcid antarāya-vihatām**).

Śukadeva accepts the question but refutes it.

It is true that it is not possible for the ātmārāma to become attached to household life and for the person attached to household life to be attached to Kṛṣṇa.

But you should not think that the great devotees of inconceivable character would ever, even temporarily, become attached to material things.

That is expressed in this verse.

Those whose minds are absorbed in the Lord do not reject the topics of the Lord which are most dear to the paramahamsas, persons related to the Lord (bhāgavata), though the topics are somewhat interrupted.

Those topics are the path (padavīm) giving happiness to the devotees, since by that path the devotee attains the Lord.

But does the following verse not show there is an obstacle?

Section-IV – Prayers by the Demigods (25-42)

॥ 10.2.33 ॥

*tathā na te mād̥hava tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho*

O Mād̥hava, Supreme Personality of Godhead, Lord of the goddess of fortune (*mād̥hava prabho*), if devotees (*tāvakāḥ*) completely in love with You (*tvayi baddha-sauhṛdāḥ*) sometimes fall from the path of devotion (*kvacid bhraśyanti mārgāt*), they do not fall like nondevotees (*na tathā*), for You still protect them (*tvayābhiguptā*). Thus they fearlessly traverse (*vicaranti nirbhayā*) the heads of their opponents and continue to progress in devotional service (*vināyakānīkapa-mūrdhasu*).

True, the devotee does not have any obstacle arising from time and karma.

However there are two types of obstacle for the devotees: that caused by great offense and that caused by the Lord's desire.

Great offense is pacified over a long time after undergoing appropriate difficulties, or is quickly removed by the mercy of great devotees.

Examples are Dvividha and Rahūgaṇa.

“The Lord’s desire” means to teach proper conduct to the devotee, and the obstacle arising from the Lord’s desire only increases prema in the devotee.

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An example is Bharata.

Since Priyavrata did not commit offense, his obstacle arose by the desire of the Lord.

The Lord taught his devotees by showing through adoration for a deer that the devotees should not have attachment, though they may think such attachment is a good quality.

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It should be understood in the case of Priyavrata that the Lord taught that the devotees should follow the order of superiors though it is not suitable for bhakti, by showing how Priyavrata followed the order of Brahmā.