

Bhakti Sangha Bhagavatam Class

5.8.13

Verse, Translation and Purport

|| 5.8.13 ||

pathiṣu ca mugdha-bhāvena tatra tatra viṣakta-
mati-praṇaya-bhara-hṛdayaḥ kārpaṇyāt
skandhenodvahati evam utsaṅga urasi
cādhāyopalālayan mudam paramām avāpa

His mind filled with affection and attachment as he
walked here and there in the forest, unaware of the
dangers, he would carry the deer on his shoulders
since it was helpless, or keep it on his lap or chest.
Petting the deer, he felt great bliss.

Mahārāja Bharata left his home, wife, children, kingdom and everything else to advance his spiritual life in the forest, but again he fell victim to material affection due to his attachment to an insignificant pet deer.

What, then, was the use of his renouncing his family?

One who is serious in advancing his spiritual life should be very cautious not to become attached to anything but Kṛṣṇa.

YUKTA VAIRĀGYA

Sometimes, in order to preach, we have to accept many material activities, but we should remember that everything is for Kṛṣṇa.

If we remember this, there is no chance of our being victimized by material activities.

Theme-I

Yukta Vairagya

Cultivation of knowledge → that may not be favourable for KC

→ Renunciation.

Jnana and (Vairagya) are

not Limbs of Bhakti

↓
Limb of Bhakti?

Jnana and Vairagya are not Limbs of Bhakti

jñāna-vairāgyayor bhakti-
praveśāyopayogitā |
īṣat prathamam eveti
nāṅgatvam ucitam tayoh ||

Jñāna and vairāgya (jñāna-vairāgyayoh) are suitable for entering bhakti (bhakti-praveśāya upayogitā), being somewhat useful in the beginning of bhakti (īṣat prathamam eva), but they are not considered aṅgas of bhakti (na aṅgatvam ucitam tayoh).

- Jñāna here refers to realization of tvam-padārtha (jīva), tat-padārtha (brahman) and finally realization of their oneness (tat tvam asi).

64 Q → K
50 Q → J

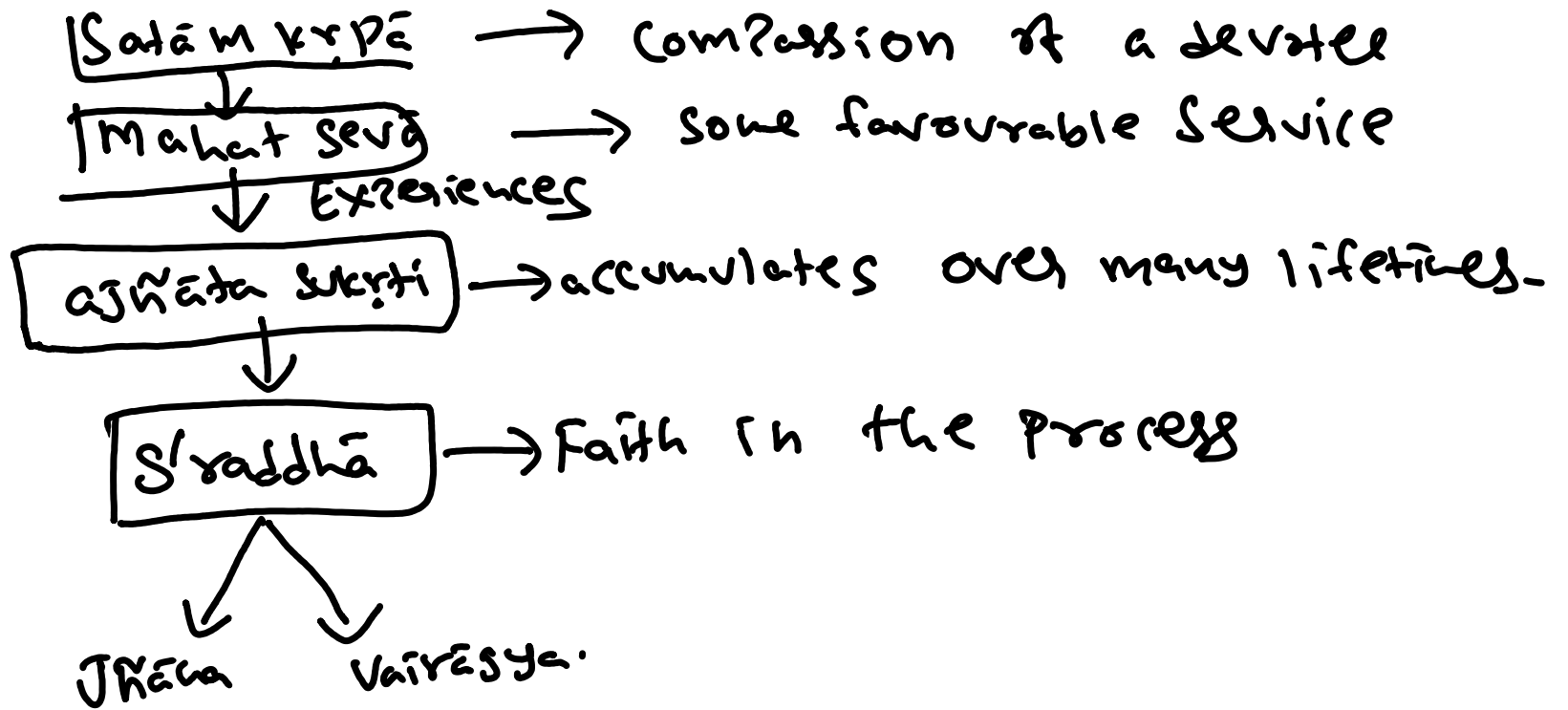
tvam → knowledge of Jīva
tat → knowledge of AT
tat tvam asi → knowledge of the qualitative oneness b/w Jīva & AT

- This is called brahman-jñāna consisting of three stages.

- The word īśat (somewhat) means that the knowledge of jīva and brahman are useful but realization of oneness should be rejected.

- Vairāgya in the verse means the type of renunciation that is useful only for brahma-jñāna.
- That part of vairāgya, which is contrary to bhakti, should also be rejected.
- That is the meaning of (īśat) in relation to vairāgya.
*little bit.
some what*

- Jñāna and vairāgya are somewhat useful only in the beginning of bhakti.
- That means that they are suitable only at the stage of giving up attachment to other objects.
- When attachments have been given up and a person begins practicing bhakti, jñāna and vairāgya become insignificant.



- Also, after beginning bhakti, thinking of these processes will distract a person from bhakti.
- Thus, they are useful only in the very beginning of bhakti.

Jnana and Vairagya are not Limbs of Bhakti

What is the problem with exclusive cultivation of
Jñāna & Vairagya?

yad ubhe citta-kāṭhinya-
hetū prāyaḥ satām mate |
sukumāra-svabhāveyam
bhaktis tad-dhetur īritā ||

Because jñāna and vairāgya (yad ubhe) generally (prāyaḥ) make the heart harsh (citta-kāṭhinya-hetū), the authoritative devotees have concluded (satām mate) that bhakti alone (bhaktih), whose nature is very tender (sukumāra-svabhāveyam) is the cause of entering into bhakti (tad-dhetur īritā).

- This verse speaks of another fault in being attached to jñāna and vairāgya.

- They cause hardness in the heart.

How do they cause hardness?

- In jñāna, one must deliberate on the truth by defeating a variety of other philosophies, and in vairāgya, one must renounce enjoyment by repeated toleration of suffering.

- The very nature of ^{Jñāna & vairāgya} (these practices) is harsh or unpleasant, and thus the heart becomes similarly harsh. (This is the opposite of sweetness and softness of the heart).

Big Question?

- “But how can a person enter into higher and higher stages of bhakti without some sort of assistance?”

↓ won't he need the assistance of Jñāna & vairāgya

- The answer is given.

- Bhakti is said to be the cause of entering bhakti, and previous acts of bhakti alone are the cause of entering into higher stages of bhakti.

↓
Lame
↓
take help of
crutches

→ Faith in P.D.S
Perfectly Healthy person.
↓
uses crutches.
↳ श्रद्धा & वैराग्य
↓
Progress will get started.

Jnana and Vairagya are not Limbs of Bhakti

tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanah |
na jñānam na ca vairāgyam
prāyaḥ śreyo bhaved iha ||

Therefore (**tasmād**), for a devotee engaged in My loving service (**yogino mad-bhakti-yuktasya**), with mind fixed on Me (**mad-ātmanah**), the cultivation of knowledge (impersonal) and renunciation (**jñānam ca vairāgyam**) is generally not the means of achieving the highest perfection (**na prāyaḥ śreyo bhaved**) within this world (**iha**). **SB 11.20.31**

The goals of **jñāna**,
vairāgya and other
processes are achieved by
bhakti alone

Handwritten annotations:
- An arrow points from the word "Liberation" to the circled word "jñāna".
- An arrow points from the handwritten text "Jñāna" to the circled word "vairāgya".

kintu jñāna-virakty-ādi-sādhyam bhaktyaiva
sidhyati

However (kintu), the goals of jñāna, vairāgya and other processes (jñāna-virakty-ādi-sādhyam) are achieved by bhakti alone (bhaktyaiva sidhyati).

- The goal of jñāna is liberation. The goal of vairāgya is jñāna.
- These are indeed achieved by bhakti alone.

The goals of jñāna, vairāgya and other processes are achieved by bhakti alone

yat karmabhir yat tapasā
jñāna-vairāgyataś ca yat |
yogena dāna dharmeṇa
śreyobhir itarair api ||

sarvaṁ mad-bhakti-yogena
mad-bhaktō labhate 'njasā |
svargāpavargaṁ mad-dhāma
kathañcid yadi vāñchati ||

Everything that can be achieved by fruitive activities, penance (**yat karmabhir yat tapasā**), knowledge, detachment (**jñāna-vairāgyataś ca yat**), mystic yoga, charity, religious duties (**yogena dāna dharmeṇa**) and all other means of perfecting life (**śreyobhir itarair api**) is easily achieved by My devotee (**sarvaṁ mad-bhaktah labhate 'njasā**) through loving service unto Me (**mad-bhakti-yogena**). If somehow or other My devotee desires (**kathañcid mad-bhaktah yadi vāñchati**) promotion to heaven, liberation, or residence in My abode (for service) (**svargāpavargaṁ mad-dhāma**), he easily achieves such benedictions (**sarvaṁ anjasā labhate**). **SB 11.20.32-33**

- Kathañcid yadi vāñchati means “if a person desires things which are useful for serving in devotion.”
- Examples are Citraketu enjoying in his airplane given by the Lord, Śukadeva desiring to reject māyā and Prahlāda desiring to live near the Lord.

trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-
samsāra-cakra-kadanād grasatām praṇītaḥ |
baddhaḥ sva-karmabhir uśattama te 'nghri-mūlaṁ
prīto 'pavarga-śaraṇaṁ hvayase kadā nu ||

O Lord, who are kind to the fallen souls (**kṛpaṇa-vatsala**)!
Excellent Lord (**uśattama**)! Thrown into (**praṇītaḥ**) the
association of devouring demons (**grasatām**), bound by
my karmas (**sva-karmabhir baddhaḥ**), I am afraid (**trastah
asmy ahaṁ**) of destruction (**kadanād**) through the
intolerably fierce wheel of samsāra (**duḥsaha-ugra-
samsāra-cakra**). When will you call me (**prītaḥ hvayase
kadā nu**) to the shelter of your lotus feet (**te anghri-
mūlaṁ**), which award liberation (**apavarga-śaraṇaṁ**)?

SB 7.9.16

**Taste for Bhakti Destroys
all Material Attachments**

Argument? → Opposing Party.

- Previously vairāgya was condemned at the beginning of bhakti because it causes the heart to become hard.
- However, if vairāgya is forbidden, the person practicing bhakti will be filled with material desires, and having such desires is against the scriptures; for it is said in Visnu Purana:

viṣayāviṣṭa-cittasya
kṛṣṇāveśaḥ sudūrataḥ |
vāruṇī-dig-gataṁ vastu
vrajan naindrīm kim āpnuyāt ||

The person absorbed in material enjoyment (**viṣayāviṣṭa-cittasya**) is far from being absorbed in Kṛṣṇa (**kṛṣṇāveśaḥ sudūrataḥ**). How can a person going east (**kim vāruṇī-dig-gataṁ**) catch (**āpnuyāt**) an object (**vastu**) moving to the west (**naindrīm vrajan**)?

To answer this dilemma, the author supplies the following verse.

Taste for Bhakti Destroys all Material Attachments

Solution?

rucim udvahatas tatra
janasya bhajane hareḥ |
viṣayeṣu gariṣṭho 'pi
rāgaḥ prāyo viliyate ||

If a person (tatra janasya) ^{→ keep fanning this taste for serving @.} has a taste for worshipping the Lord (hareḥ bhajane rucim udvahataḥ), even if he has strong material attractions (viṣayeṣu gariṣṭho api), those attractions will be for the most part destroyed (prāyo viliyate) during sādhana without resorting to vairāgya (rāgaḥ). (BRS)

- Having a taste for bhakti will destroy the attachment to material objects.
- Thus, the hardness of heart caused by practice of vairāgya will not take place, and still detachment will manifest.
- At the stage of ruci or taste for bhakti, material attraction will be destroyed for the most part (prāyah).

- The meaning is that it will be completely destroyed with the maturation of bhakti.

↓
bhāva (or) prēṇē

- It is not mentioned, but understood from this statement that the taste for bhakti not only produces vairāgya but also jñāna.

Taste for Bhakti Destroys all Material Attachments

(vāsudeve bhagavati)
(bhakti-yogaḥ prayojitaḥ) |
(janayaty āśu) vairāgyam
(jñānam) ca yad ahaitukam ||

By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa (**vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ**), one immediately acquires (**janayaty āśu**) causeless knowledge (**jñānam ca yad ahaitukam**) and detachment from the world (**vairāgyam**). (SB 1.2.7)

Taste for Bhakti Destroys all Material Attachments

What is the nature of vairāgya which is a
anāsaktasya viṣayān by product of
yathārham upayūñjataḥ |
nirbandhaḥ kṛṣṇa-sambandhe
(yuktaṁ)(vairāgyam) ucyate |
Bhakti?

The vairāgya of that person who employs objects suitable for devotional development (yathā arham upayūñjataḥ), while remaining detached from them (anāsaktasya viṣayān), is said to be suitable for bhakti (yuktaṁ vairāgyam ucyate). The objects should be persistently related to Kṛṣṇa (nirbandhaḥ kṛṣṇa-sambandhe). (BRS)

3 aspects of Yukta Vairāgya

- a) anāsaktatya viśayān → no attachment to the object (or) service.
- b) yathā arham upayujātaḥ → it is used only as it is meant to be used in (P)'s service.
- c) nirbandhaḥ kṛṣṇa sambandhe → Utility in (P)'s service must be persistent.

Pure Devotional Service can be practiced @ 3 levels

a) Dove tailing.

b) Yukta vairāgya. → Intellect comes from scriptures.

c) Spontaneous D.S (Bhāva & Prema)

↓
Kṛp̣ṇā

Sarphyaṅghān

eva prakm
Udyanāh

- With this verse, the author shows the type of vairāgya which is suitable for entering bhakti, and which was previously mentioned.
- The vairāgya of the person employing (upayun̄jataḥ) material objects only to the extent that they are favorable for his devotional development (yathārham), while being detached from material enjoyment, is suitable (yuktam) for bhakti.

-

- In this, there should be persistence (nirbandhaḥ) in relating the objects to Kṛṣṇa.

BUT'S formula

Taste for Bhakti Destroys all Material Attachments

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ |
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate ||

Rejection (**parityāgaḥ**) of things related to the Lord (**hari-sambandhi-vastunaḥ**) by persons desiring liberation (**mumukṣubhiḥ**), who think that these things are simply material objects (**prāpañcikatayā buddhyā**), is called useless vairāgya (**phalgu vairāgyam kathyate**). (**BRS**)

- One should also understand what type of vairāgya is unsuitable or useless (phalgu) for bhakti.
- The author thus speaks of vairāgya of those opposed to the Lord, which ends in offense.
- Hari-sambhandhi-vastu (useful in the service of the Lord) refers to things such as the Lord's food remnants.

- Rejection of objects related to the Lord is of two types: not asking for those objects related to the Lord, and rejecting them when offered.
- One should understand that the second type of rejection becomes an offense. This is stated in the Viṣṇu-yāmala:

prasādāgrahaṇam viṣṇor varjayed vaiṣṇavaḥ sadā

- The Vaiṣṇava should never refuse the prasāda of Viṣṇu. **Quoted in Hari-bhakti-vilāsa 2.178**

**Srila Visvanath
Cakravarthi Thakura's
insight into this Chapter**

The Eighth Chapter describes how Bharata raised a fawn, and meditating on it, attained the body of a deer in his next life.

Kṛṣṇa, an ocean of cleverness, protected this deer who was previously Bharata to show that compassion, if it is an obstacle to bhakti, must be given up.

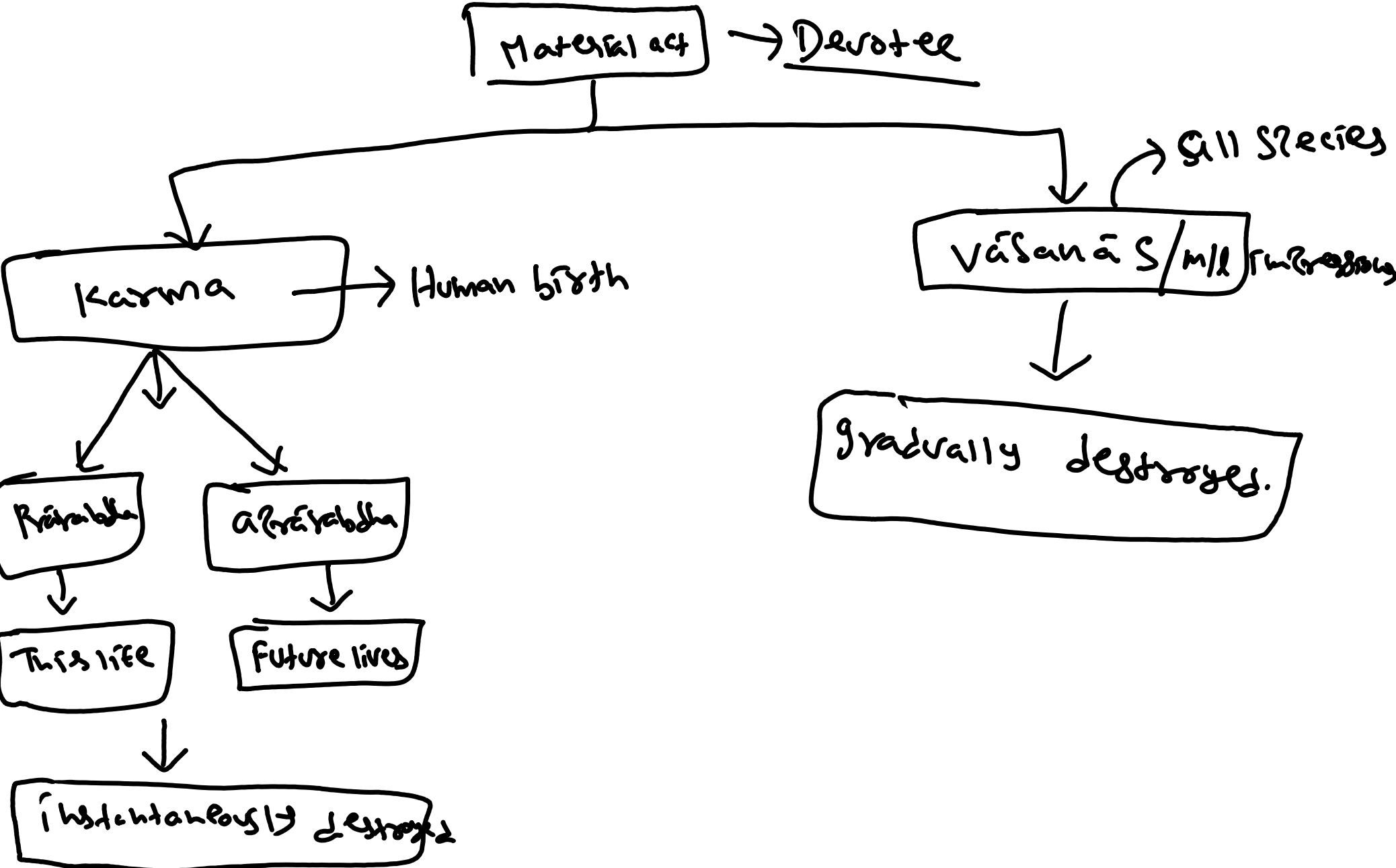
The Lord shows his affection for his devotee by protecting Bharata in the form of a deer, so that he would fall in the ocean of remorse in order to drown in the ocean of prema.

**Recap of the same theme
that we discussed Last
Time**

Theme-II

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

If I especially favor someone (yasya aham anugṛhṇāmi), 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?

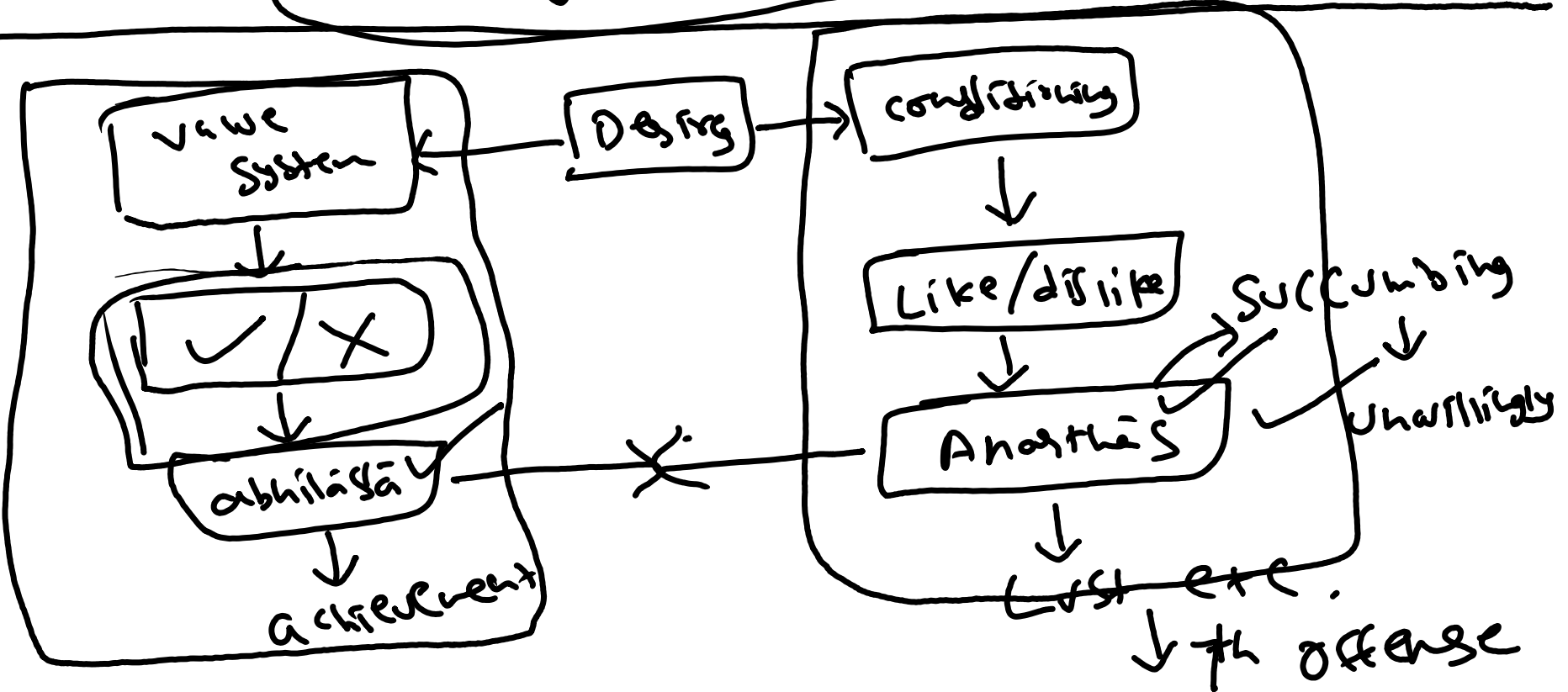
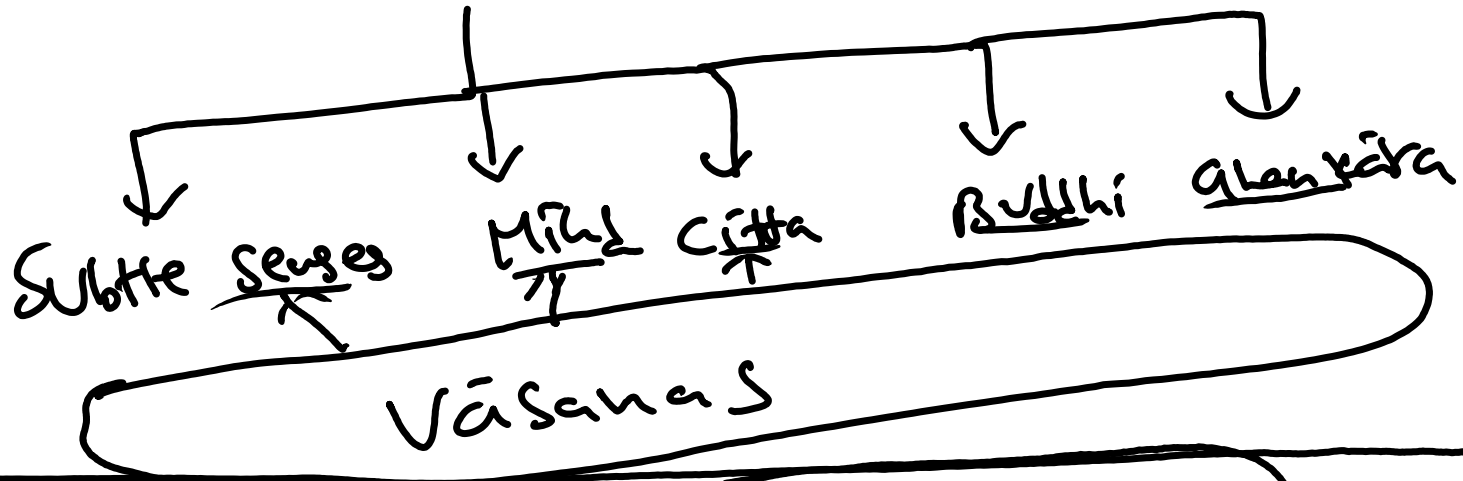
- Even though experiencing happiness or suffering arising from karma (therefore finishing with the effects), a person still maintains the seed or desire (the cause, which will produce further happiness and suffering).
- The cause is desire for enjoyment.

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 ①
 Response → Spontaneous affection for ①

③ Sādhakā :- Exercising free will
 Situations → given by ①
 Response → a) 3 modes (likes/dislikes / conditions / nature)
 b) Value system (faith)



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 paṇḍau**), 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 vr̥kodarahaḥ |
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 vr̥kodarahaḥ**), 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 karhucid rājan
pumān veda vidhitsitam |
yad vijijñāsayā yuktā
muhyanti kavayo 'pi hi ||

O King (**rājan**)! No one can understand (**pumān na hy karhucid 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

What does it mean when
Prarabdha Karma is
Destroyed???

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 bharatasya 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-karmaṇā**) through the appearance of the young deer (**mṛga-dāraka-ābhāsenā**). 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.

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

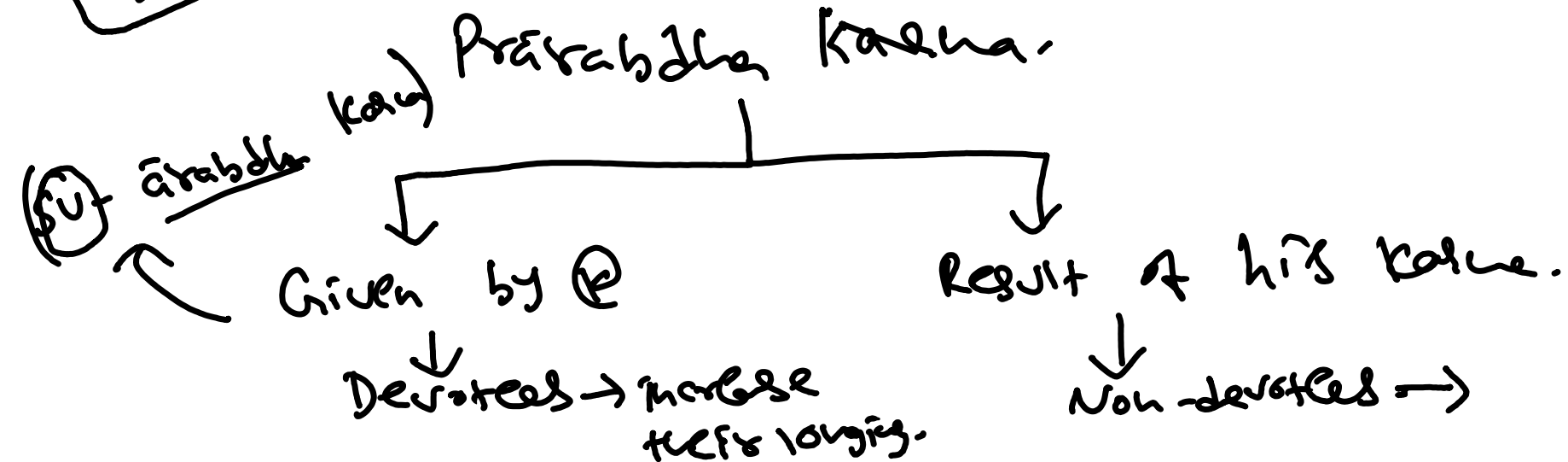
The King did not desire (**na icchan nṛpah**) the earth, sons, relatives, objects, wife (**kṣiti-suta-svajana artha-dārān**), all difficult to give up (**yah dustyajān**), and did not desire his wealth (**na icchan śriyam**) which was desired by the *devatās* (**prārthyām sura-varaiḥ**) and which cast 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**).

3 Categories of PPI

- ① P. Devotees → "nehā'bhikṛeṇa" → hṅm an birth is guaranteed.
- ② Non-Mixed devotees → "yam yam" →
- ③ Perfect devotees → Bhārat M → Deḥ.
bhāra & prīṇī

The Case of Priyavrata Maharaj

Lack of Sreyṣī



|| 5.1.1 ||

rājovāca

priyavrato bhāgavata
ātmārāmaḥ katham mune
gr̥he 'ramata yan-mūlah
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-mūlah**) and defeats even a pure soul (**parābhavaḥ**)?

|| 5.1.2 ||

na nūnaṁ mukta-saṅgānām
tādṛśānām dvijarṣabha
gṛheṣv abhiniveśo 'yaṁ
puṁsām bhavitum arhati

O best of the brāhmaṇas (**dvijarṣabha**)! Persons such as him (**tādṛśānām puṁsām**), free from material attachments (**mukta-saṅgānām**), should certainly not (**na nūnaṁ**) 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-sauhr̥dāḥ
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-sauhr̥dāḥ*) 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.

127

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.

128

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.