

# Bhakti Sangha Bhagavatam Class

5.10.5

# Verse, Translation and Purport

## || 5.10.5 ||

sāmsargiko doṣa eva nūnam ekasyāpi sarveṣāṃ  
sāmsargikāṇām bhavitum arhatīti niścitya niśamya  
kr̥paṇa-vaco rājā rahūgaṇa upāsita-vṛddho 'pi  
nisargeṇa balāt kr̥ta iṣad-utthita-manyur avispaṣṭa-  
brahma-tejasam jāta-vedasam iva rajasāvṛta-matir āha.

## || 5.10.5 ||

King Rahūgaṇa could understand the speeches given by the carriers, who were afraid of being punished. He could also understand that simply due to the fault of one person, the palanquin was not being carried properly. Knowing this perfectly well and hearing their appeal, he became a little angry, although he was very advanced in political science and was very experienced. His anger arose due to his inborn nature as a king. Actually King Rahūgaṇa's mind was covered by the mode of passion, and he therefore spoke as follows to Jaḍa Bharata, whose Brahman effulgence was not clearly visible, being covered like a fire covered by ashes.

The distinction between rajo-guṇa and sattva-guṇa is explained in this verse.

Although the King was very upright and advanced in political science and governmental management, he was nonetheless in the mode of passion, and therefore, due to a slight agitation, he became angry.

Jada Bharata, despite all kinds of injustice endured because of his deaf and dumb display, remained silent by the strength of his spiritual advancement.

Nonetheless his brahma-tejah, his Brahman effulgence, was indistinctly visible in his person.

# Chapter Overview

## Chapter 5.10

The Discussion Between Jaḍa Bharata and  
Mahārāja Rahūgaṇa

The Tenth Chapter describes how King Rahūgana, understanding that the foul words he used to describe the carrier of the palanquin were not suitable for a great sage, got down from the palanquin and praised Bharata.

Bharata gave mercy to his brothers and neighbors who maintained him with rice and oil cakes, even though they were materialists filled with rajo-guṇa, by letting them see his form for a considerable period of time.



He also gave mercy to the leader of the thieves, even though he was in deep tamo-guna, attached to sinful activities, and had beaten Bharata, because he arranged for thief's liberation in the next life because he saw himself and Kālī directly.

And he gave mercy to King Rahūgana who was in sattva-guṇa, being a jñānī, even though the King made him carry the palanquin through a manifestation of rajo-guṇa suitable to the position of a king.

Because the King did not show rajas or tamas, and shows sattva, Bharata revealed bhakti and jñāna to the King.

He did not reveal this to his brothers or the thieves.

The story begins in order to reveal this.

It should be explained that though, as paramahansa, one should see everything equally, mercy manifests from one's being a great devotee.

Some say the story is told to explain how, by the mercy of the Lord, Bharata's own bhakti, jñāna and vairāgya were multiplied a hundred times.

**Section I – 5.10.1-7**

**Rahugana Chastises Jada Bharata**

## śrī-śuka uvāca

atha sindhu-sauvīra-pate rahūgaṇasya vrajata ikṣumatyās taṭe tat-kula-patinā śibikā-  
vāha-puruṣānveṣaṇa-samaye daivenopasāditaḥ sa dvija-vara upalabdha eṣa pīvā yuvā  
samhananāṅgo go-kharavad dhuram voḍhum alam iti pūrva-viṣṭi-grhītaiḥ saha  
grhītaḥ prasabham atad-arha uvāha śibikām sa mahānubhāvaḥ.

While the King of Sindhu and Suvīra, Rahūgana (**atha sindhu-sauvīra-pate rahūgaṇasya**), was traveling on the bank of the Ikṣūmatī River (**vrajata ikṣumatyās taṭe**) and the leader of his palanquin bearers (**tat-kula-patinā**) was searching for extra bearer (**śibikā-vāha-puruṣa anveṣaṇa-samaye**), by chance they came upon Bharata, best of the *brāhmaṇas* (**daivena upasāditaḥ sa dvija-vara**), who had arrived there (**upalabdha**). He was well nourished, young (**eṣa pīvā yuvā**), and strong like a bull or donkey (**samhanana aṅgo go-kharavad**). Thinking that he was suitable to carry the load (**dhuram voḍhum alam iti**), they forcibly engaged (**prasabham grhītaḥ**) that great devotee (**mahānubhāvaḥ**) along with the other carriers who were also engaged by force (**saha pūrva-viṣṭi-grhītaiḥ**). The great devotee (**sah**), though not proper for such a job (**atad-arha**), carried the palanquin of the King (**śibikām uvāha**).

Rahūgana was King the states of Sindhu and Sauvīra.

The leader of the carriers (tat-kula-patinā) was searching for another carrier.

Bharata had well-nourished limbs and was strong.

Thinking that he was capable (alam,) he forcibly engaged him.

## Text 2

yadā hi dvija-varasyeṣu-mātrāvalokānugater na samāhitā puruṣa-  
gatis tadā viṣama-gatām sva-śibikām rahūgaṇa upadhārya puruṣān  
adhivahata āha he voḍhāraḥ sādhy atikramata kim iti viṣamam  
uhyate yānam iti.

When the movements of the bearers became disarrayed (**yadā puruṣa-gatih na samāhitā**) because Bharata moved (**dvija-varasya anugateh**) only after looking three feet ahead (**iṣu-mātra avaloka**), the King realized (**tadā rahūgaṇa upadhārya**) that the palanquin was moving irregularly (**sva-śibikām viṣama-gatām**). He spoke to the men carrying the palanquin (**adhivahata puruṣān āha**). “O carriers (**he voḍhāraḥ**)! Walk correctly (**sādhy atikramata**). Why is the palanquin moving unevenly (**kim viṣamam uhyate yānam iti**)?”

Bharata moved only after glancing three feet ahead to avoid violence to ants.

The movement of the men was not synchronized.

## Text 3

atha ta īśvara-vacaḥ sopālabham upākaraṇyopāya-turīyāc  
chaṅkita-manasas taṁ vijñāpayām babhūvuḥ.

Hearing the censuring words of their master (**atha īśvara sa  
upālabham vacaḥ upākaraṇya**), the carriers (**te**) became  
afraid of punishment (**turīyāt śaṅkita-manasah**) and  
informed him as follows (**taṁ vijñāpayām babhūvuḥ**).



The carriers heard abusive (sopālabham) words of the King (īśvara).

The fourth method among sāma, dāna, bheda and daṇḍa is punishment.

## Text 4

na vayam nara-deva pramattā bhavan-niyamānupathāḥ sādhy eva  
vahāmaḥ. ayam adhunaiva niyukto 'pi na drutaṁ vrajati nānena  
saha voḍhum u ha vayam pārayāma iti.

O King (**nara-deva**)! We have not been inattentive (**na vayam pramattā**) and, following your orders (**bhavan-niyama anupathāḥ**), have been carrying properly (**sādhy eva vahāmaḥ**). But the man who has now been engaged (**ayam adhunā eva niyukto api**) does not walk quickly (**na drutaṁ vrajati**). We are not (**na vayam**) able to carry the palanquin (**voḍhum u ha pārayāma**) with him (**anena saha**).

## Text 5

sāmsargiko doṣa eva nūnam ekasyāpi sarveṣāṃ sāmsargikāṇāṃ bhavitum  
arhatīti niścitya niśamya kṛpaṇa-vaco rājā rahūgaṇa upāsita-vṛddho 'pi  
nisargena balāt kṛta iṣad-utthita-manyur avispaṣṭa-brahma-tejasam jāta-  
vedasam iva rajasāvṛta-matir āha.

Hearing the words of his poor servants (niśamya kṛpaṇa-vacah) and understanding that (iti niścitya) the fault of one person (ekasyāpi eva doṣah) will lead to a fault in all persons in a group (sarveṣāṃ sāmsargikāṇāṃ bhavitum arhati), due to intimate association (sāmsargiko), the king became a little angry (rājā rahūgaṇa iṣad-utthita-manyuh) because of his nature (nisargena), and fell under its control (balāt kṛta), even though he had received knowledge from sages (upāsita-vṛddhah api). His mind covered by passion (rajasā āvṛta-matih), he spoke to Bharata (āha), whose spiritual power was covered (avispaṣṭa-brahma-tejasam), like a fire covered by ashes (jāta-vedasām iva).

Hearing the words of his servants and understanding that the fault of one person will lead to a fault in all persons in a group, became a little angry because of his nature, and fell under its control, even though he had received knowledge from sages.

His mind covered by passion, he spoke to Bharata, whose spiritual power was covered, like a fire covered by ashes (jāta-vedasām).

## Text 6

aho kaṣṭam bhrātar vyaktam uru-pariśrānto dīrgham adhvānam eka eva ūhivān suciram nāti-pīvā na saṁhananāṅgo jarasā copadruto bhavān sakhe no evāpara ete saṅghaṭṭina iti bahu-vipralabdho 'py avidyayā (racita)-dravya-guṇa-karmāśaya-sva-carama-kalevare vastuni saṁsthāna-viśeṣe 'haṁ mamety anadhyāropita-mithyā-pratyayo brahma-bhūtas tūṣṇīm śibikām pūrvavad uvāha.

O brother (bhrātar)! It is clearly difficult (aho vyaktam kaṣṭam). You are very tired (uru-pariśrāntah). You have traveled a long path (dīrgham adhvānam). For a long time you are carrying this load alone (suciram eka eva ūhivān). You are not healthy (na ati-pīvā) and do not have strong limbs (na saṁhanana aṅgo). You are afflicted by old age (jarasā ca upadruto bhavān). O friend (sakhe)! The other workers do not cooperate with you (no eva apara ete saṅghaṭṭina). In this way, though abused badly (iti bahu-vipralabdhaḥ apy), Bharata continued to carry the palanquin silently, as before (tūṣṇīm śibikām pūrvavad uvāha), since he was situated in *brahma-bhūta* (brahma-bhūtaḥ), and was not covered (anadhyāropita) by the false conception (mithyā-pratyayah) of I and mine (ahaṁ mama ity) in his final body (su-acarama-kalevare) not made of the gross elements, senses, *karma*, and *antaḥkaraṇa* (dravya-guṇa-karma-āśaya), not produced by *māyā* (avidyayā aracita)—a body which was real (vastuni), belonging to *Vaikuṅṭha* (saṁsthāna-viśeṣe).

The King addressed him as brother with sarcasm.

Saṅghaṭṭinaḥ means associates.

By taking the opposite meaning of the words, the King criticized  
Bharata.

You are not tired, because you have just started carrying the  
palanquin.

You are well-nourished with strong limbs, and you are young.

Are you showing deceit to me, the King, by saying “I cannot carry the palanquin in a regular way with these other carriers” even though they are moving in unison?

Though he was abused, he remained silent and continued to carry the palanquin. The reason is given.

He was not covered with a false conception of I and min@ in his final body made of the five gross elements, the senses, pious and sinful results, and the antahkarana, which was insubstantial since he had no relationship with it, though it was real.

*→ superficial understanding*

He had attained brahma-bhūtaḥ.

Deeper meaning

Actually Bharata, like Śukadeva, had a spiritual body which was not destructible. It was eternal.

Because of the arousal of prema at this time, he actually did not have possessiveness for anything except the Lord.

However, because of not attaining direct service to the Lord in that body at that moment, he manifested humility produced from increased longing, and therefore did not want to offer his sense of “I” to the Lord.



Because of this, Bharata made a show of having a material body,  
even though he was full of knowledge.

J. Bharata superficial  
↓  
attained SR  
↓  
∴ he did not identify with <sup>material</sup> body

Therefore Śukadeva also describes him as if he had a material body,  
if one takes the superficial meaning of the words.

SuA - Carana - kalevare → one's final body  
|  
| Su - abarna - kalevare → spiritual non-material body.

Real understanding  
J. B. → perfected devotee with a SR-body  
→ he did not identify with the body <sup>bec' heavily absorbed in kṛpā</sup>

The last phrase appears to mean "in his final body made of the gross elements, senses, karma, and antahkarana, produced by māyā—a body which was insubstantial, though having a particular appearance."

However, it should be explained that his real opinion is that Bharata had a spiritual body.

Thus the phrase avidyayāracita-dravya-guṇa-karmāśaya-svacarama-kalevare actually means “in his eternal body that remained after all previous bodies had been destroyed, which was not made of (avidyā aracita) material elements, senses, karma and antahkaraṇa.”

Or svacarama can mean be su acarama kalevare, an exalted body.

Instead of avastuni, the word can be vastuni, with no sandhi.

Then it means the body was absolute, since it was devoid of prārabdha-karma.

That body possessed Vaikuṅṭha-loka (saṁsthāna-viśeṣe).

He simply acted like a material person out of humility arising from prema. He had no sense of identification with me and mine.

## Text 7

atha punaḥ sva-śibikāyām viṣama-gatāyām prakupita uvāca rahūgaṇaḥ  
kim idam are tvam jīvan-mṛto mām kadarthī-kṛtya bhartr-śāsanam  
aticarasi pramattasya ca te karomi cikitsām daṇḍa-pāṇir iva janatāyā  
yathā prakṛtiṃ svām bhajiṣyasa iti.

Thereafter (atha), when the King saw that his palanquin was still being shaken by the carriers (rahūgaṇaḥ sva-śibikāyām viṣama-gatāyām), he became very angry and said (prakupita uvāca), “You fool (are tvam), what are you doing (kim idam)? Are you dead despite the life within your body (jīvan-mṛtaḥ)? You are disregarding me (mām kadarthī-kṛtya) and are not carrying out my order (bhartr-śāsanam aticarasi). I have a remedy for your inattention (pramattasya ca te karomi cikitsām), just as Yamarāja punishes the people in general (yathā daṇḍa-pāṇir janatāyā iva), so that you will come to your senses (prakṛtiṃ svām bhajiṣyasa iti).”

**Summary of Section I – 5.10.1-7**

**Rahugana Chastises Jada Bharata**

## Sukadev Goswami to Pariksit Maharaj:

1. Rahugana was travelling on the banks of the iksumati river, and the leader of the palanquin was searching for an extra bearer
  - By the will of providence, well-built and exalted Jada Bharata appeared there
  - The leader, thinking that Jada Bharata was appropriate for the job, forcibly engaged him to carry the palanquin.
  
2. Jada Bharata, being compassionate to the ants, moved erratically.
  - Rahugana, slightly angered, spoke to the carriers – “Hey! Walk correctly. Why is the palanquin moving erratically?”
  
- 3-4. Carriers became afraid of punishment and spoke as follows. “We are carrying properly, but the problem is with the new man”.

5. Rahugana, understanding that all are suffering because of one person's problem, spoke with anger and sarcasm to Jada Bharata.

6. "Oh! You are very tired. You have travelled a long path, and have been carrying for a long time alone. You are not healthy, strong, and you are old. The other workers do not cooperate with you."

- In spite of being taunted, Jada Bharata, the pure devotee, continued to carry the palanquin as before.

7. When the palanquin shook again, Rahugana became extremely angry and spoke thus. "Are you dead? How could you disregard my order? I am going to punish you.

## Section II – 5.10.8-13

Jada Bharata replies to Rahugana



## Text 8

evam bahv abaddham api bhāṣamāṇam nara-devābhimānam rajasā  
tamasānuviddhenā madena tiraskṛtāśeṣa-bhagavat-priya-niketaṁ paṇḍita-  
māninaṁ sa bhagavān brāhmaṇo brahma-bhūta-sarva-bhūta-suhṛd-ātmā  
yogeśvara-caryāyām nāti-vyutpanna-matiṁ smayamāna iva vigata-smaya idam  
āha.

In this manner (**evam**), the King spoke incoherently (**bahv abaddham api bhāṣamāṇam**), thinking himself a king (**nara-deva abhimānam**) and thinking himself learned (**paṇḍita-māninaṁ**), while abusing the perfect devotee (**tiraskṛta aśeṣa-bhagavat-priya-niketaṁ**), out of pride combined with passion and ignorance (**rajasā tamasā - anuviddhenā madena**). The powerful *brāhmaṇa* Bharata (**sa bhagavān brāhmaṇah**), with a slight smile (**smayamāna iva**) and with no pride (**vigata-smaya**), then spoke to the King (**idam āha**) who did not know much about the conduct of a great *yogī* (**yogeśvara-caryāyām na ati-vyutpanna-matiṁ**) who was the friend of all beings (**sarva-bhūta-suhṛd-ātmā**) and who was situated in Brahman (**brahma-bhūta**).

Abaddham means incoherent.

Anuviddhenā means “mixed with.”

The King had criticized the perfect (aśesa) devotee (bhagavat-priya-niketam).

Bharata was the very form of being the friend of all beings.

This means that he was merciful even to those who offended him.

The King thought that he was learned.

He had a little knowledge, but thought he knew everything.

The King did not know much about the conduct of great yogīs, such as acting dull.

Bharata smiled, thinking “The King thinks he is a jñānī, but he speaks like a fool.”

Iva indicates that the smile did not manifest externally.

Bharata was without pride in being a jñānī.

## Text 9

brāhmaṇa uvāca

tvayoditam vyaktam avipralabdham  
bhartuḥ sa me syād yadi vīra bhāraḥ  
gantur yadi syād adhigamyam adhvā  
pīveti rāśau na vidāṁ pravādaḥ

Bharata said: O King (**vīra**)! What you have spoken is clearly without deceit (**tvayā uditam vyaktam avipralabdham**). Only if the burden of the carrier belonged to me (**yadi bhartuḥ bhāraḥ sa me syād**), if the destination (**yadi adhvā**) and path of the traveler (**adhigamyam**) belonged to me (**sa me syād**), would your statements be sarcasm (**implied**). To say I am well nourished (**pīvā iti rāśau**) is not the talk of a person in knowledge (**na vidāṁ pravādaḥ**).

I will show mercy to this person who thinks he has knowledge by defeating him with knowledge.

This is expressed by contrary statements.

You have said that I am not tired and have not come a long way.

That is not incorrect. It is not sarcasm.

If the burden of the palanquin carrier (bhartuh) belonged to me, then it would be sarcasm.

Since I am different from my body, I am not the carrier.

If the destination of the traveler or the path of the traveler belonged to me, then it would be sarcasm.

Calling me well-nourished belongs to the body (raśau) of the living entities.

It is not the talk of persons in knowledge.

It is true that I am well-nourished, but for me as a conscious soul, it is slander.



## Text 10

sthaulyam kārśyam vyādhaya ādhayaś ca  
kṣut trṣṭ bhayam kalir icchā jarā ca  
nidrā ratir manyur aham madaḥ śuco  
dehena jātasya hi (me na santi)

Strength, thinness, sickness, anxiety (**sthau**lyam **kārśya**m **vyādhaya** **ādhayaś**), hunger, thirst, fear, dissension, desire, old age (**kṣut** **trṣṭ** **bhaya**m **kalir** **icchā** **jarā** **ca**), sleep, attachment, anger, false identity, illusion and lamentation (**nidrā** **ratir** **manyur** **aha**m **madaḥ** **śuco**) belong to a person (born with a body) (**dehena** **jātasya** **hi**). They do not exist for me (**me na santi**).  
↳ bodily identification.

Not only am I a well-nourished, but no bodily quality belongs to me.

One who is born with a body, the jīva who identifies with a body, certainly has all these qualities.

I do not, since I do not identify with the body.

## Text 11

jīvan-mṛtatvaṁ niyamena rājan  
ādyantavad yad vikṛtasya dr̥ṣṭam  
sva-svām̐ya-bhāvo dhruva īḍya yatra  
tarhy ucyate 'sau vidhikṛtya-yogaḥ

O King (**rājan**)! You have said I am living but dead (**jīvan-mṛtatvaṁ**), but this is true for every one according to the laws of nature (**niyamena**). One sees change everywhere (**vikṛtasya dr̥ṣṭam**), since there is a beginning and end of all things (**yad ādy antavad**). You have said that I disregard your order (**implied**). O King, worthy of worship (**īḍya**)! When the conditions of servant and master are fixed (**yatra sva-svām̐ya-bhāvo dhruva**), then one may say (**tarhy ucyate**) a person is suitable to be engaged in service (**asau vidhikṛtya-yogaḥ**).

You have said that I am living but dead.

If you are defining me in terms of bodily identity, then living but being dead do not belong to me only.

Everything seen is a transformation, since transformation takes place at every moment, with a beginning and end.

You said that I am disobeying the order of the master.

The states of servant (sva) and master (svāmya) exist.

When these are fixed, then one can say “This person is fit to carry the palanquin.”

Ucyate can mean “it is said” or “It is suitable.”

If you give up the kingdom and I obtain the kingdom, then I make you carry the palanquin and say “What is this?”

## Text 12

viśeṣa-buddher vivaram manāk ca  
paśyāma yan na vyavahārato 'nyat  
ka īśvaras tatra kim īśitavyam  
tathāpi rājan karavāma kim te

Other than convention (**vyavahārato anyat**), I do not at all see (**yat na paśyāma manāk ca**) any distinction of master and servant (**viśeṣa-buddher vivaram**). Who is the master and who is the servant (**ka īśvaras tatra kim īśitavyam**)? O King (**rājan**)! If you think you are a king, what can I do for you (**karavāma kim te**)?

“As long as I am king, I am the master.”

I do not see even a little opportunity (vivaram) for distinction of servant and master other than convention.

But if you have such an identity, what should I do for you?

## Text 13

unmatta-matta-jaḍavat sva-samsthām  
gatasya me vīra cikitsitena  
arthah kiyān bhavatā śikṣitena  
stabdha-pramattasya ca piṣṭapeṣah

O King (vīra)! What purpose is served (kiyān arthah) by punishing (cikitsitena) a person who has attained Brahman (sva-samsthām gatasya me), but who acts like a madman or a dull person (unmatta-matta-jaḍavat)? Punishing a mad person (stabdha-pramattasya śikṣitena) is like pounding powder (piṣṭa peṣah).



You have said you will punish me for being inattentive.

What do you hope to accomplish by verbally or physically punishing a person who is situated in Brahman (sva-samsthām), though he may appear to be mad, for liberated persons do not accept either what is useful or not useful?

If I am not liberated but mad and dull (stabdha), by your punishment (śikṣitena) you are grinding what is already ground.

Just as by pounding powder you do not recreate a solid object, but finer powder, by punishing the mad person one does not pacify madness, but one makes him more insane.

# Summary of Section II – 5.10.8-13

Rahugana begs for forgiveness and  
asks further questions

## **Sukadev Goswami to Pariksit Maharaj:**

8. In spite of being addressed in this manner by proud Rahugana, Jada Bharata, who was a friend of all beings, and who was situated in Brahma Bhuta stage, smiled and responded without pride

## **Jada Bharata to King Rahugana:**

9. Your statements can be considered as sarcasm only if I am this body, which is not true.

- Intelligent people do not speak in terms of material body

10. Fatness, thinness, hunger, thirst, tiredness, etc. belong to a person born with a body. They do not exist for me

11. You have called me living dead, but this is true for everyone, as everyone's body changes (Change is a characteristic of dead matter and not the soul)

- You have said that I have disregarded your order. But the conditions of master and servant are not fixed. Today you are my master, and tomorrow, if I get your kingdom, I will become your master.

12. Therefore, other than convention, I do not see any reason for the distinction between master and servant.

- If you still think that you are the king, please tell me what I can do for you.

13. You told me that you were going to punish me. Tell me what you will accomplish by punishing me, who am Brahman realized, but is acting like a mad man

- Even if you don't accept that I am Brahman realized, still punishing a mad person is like pounding the powder again

## Section III – 5.10.14-25

Rahugana begs for forgiveness and  
asks further questions

## Text 14

śrī-śuka uvāca

etāvad anuvāda-paribhāṣayā pratyudīrya muni-vara upaśama-śīla  
uparatānātmya-nimitta upabhogena karmārabdham vyapanayan  
rāja-yānam api tathovāha.

Śukadeva said: Thus answering the King (**etāvad pratyudīrya**) through repeating the King's questions with explanations (**anuvāda-paribhāṣayā**), the best of sages, Bharata (**muni-vara**), finishing his *prārabdha-karmas* (**karma ārabdham vyapanayan**) by experiencing them in this way (**upabhogena**) and having destroyed all causes of material bodies (**uparata anātmya-nimitta**), with peaceful mind (**upaśama-śīla**) resumed carrying the King's palanquin (**rāja-yānam api tathā uvāha**).

Bharata answered the King by explanations with repetition of the King's statements.

Bharata had destroyed the cause of identification with the body (anātmya), ignorance.

“If Bharata had no material identification, why did he appear to be unable to tolerate the King's words and thus answer him?”



In order to destroy the King's prārabdha-karma recognized by enjoyment of royal wealth and power, in the guise of repeating the King's statements, by following the process of bhakti taught by Bharata by his mercy, the King could destroy his karmas.

Or, another meaning is “He thought he was destroying his own karmas by this experience, carrying the palanquin (upabhogena), since he did not consider himself a devotee, due to humility produced by prema.”

## Text 15

sa cāpi pāṇḍaveya sindhu-sauvīra-patis tattva-jijñāsāyām samyak-  
śraddhayādhikṛtādhikāras tad dhṛdaya-granthi-mocanam dvija-vaca āśrutya  
bahu-yoga-grantha-sammataṁ tvarayāvaruhya śirasā pāda-mūlam upasṛtaḥ  
kṣamāpayan vigata-nṛpa-deva-smaya uvāca.

O Parīkṣit (**pāṇḍaveya**)! The King of Sindhu and Sauvīra (**sa sindhu-sauvīra-patih**), having attained qualification (**adhikṛta adhikārah**) by complete faith in topics concerning the absolute truth (**tattva-jijñāsāyām samyak-śraddhayā**), on hearing the words of the *brāhmaṇa* (**dvija-vaca āśrutya**), which untie the knot of the heart (**dhṛdaya-granthi-mocanam**) and which were approved by all *yoga* scriptures (**bahu-yoga-grantha-sammataṁ**), quickly got down from the palanquin (**tvarayā avaruhya**) and approached Bharata's feet with his head (**śirasā pāda-mūlam upasṛtaḥ**). Having given up pride as a king (**vigata-nṛpa-deva-smaya**) and begging forgiveness (**kṣamāpayan**), he spoke (**uvāca**).

## Text 16

kas tvam nigūḍhaś carasi dvijānām  
bibharṣi sūtram katamo 'vadhūtaḥ  
kasyāsi kutratya ihāpi kasmāt  
kṣemāya naś ced asi nota śuklaḥ

Who are you, among the *brāhmaṇas* (**kas tvam dvijānām**)? Hidden, you move about (**nigūḍhaś carasi**). You wear the sacred thread (**bibharṣi sūtram**). Which renounced sage are you (**katamo avadhūtaḥ**)? Whose son are you (**kasya asi**)? Where were you born (**kutratya**)? Why did you come to this place (**iha api**)? If you have come to benefit us, are you not Nārāyaṇa? Or are you not Kapila (**kasmāt kṣemāya naś ced asi na uta śuklaḥ**)?

Who are you among the brāhmaṇas, since you wear the thread?

Are you Dattātreya, the avadhūta?

Whose son are you?

Which state were you born in (kutratyaḥ)?

If you have come to benefit us, are you not Nārāyaṇa?

Or are you not Kapila (śukla)?

## Text 17

nāham viśaṅke sura-rāja-vajrān  
na tryakṣa-śūlān na yamasya daṇḍāt  
nāgny-arka-somānila-vittapāstrāc  
chaṅke bhṛśaṁ brahma-kulāvamānāt

I am not at all afraid of the thunderbolt of King Indra (na aham viśaṅke sura-rāja-vajrāt), nor am I afraid of the trident of Lord Śiva (na tryakṣa-śūlāt). I do not fear the staff of Yamarāja, the superintendent of death (na yamasya daṇḍāt), nor am I afraid of fire, the sun, moon, wind (na agny-arka-soma anila), nor the weapons of Kuvera (vittapa astrāt). Yet I am afraid of offending a *brāhmaṇa* (śaṅke bhṛśaṁ brahma-kula avamānāt).

“Sitting on your palanquin, what is the use reflecting in this way?”

If they try to kill me in battle with their weapons, I am not afraid, since I have my natural courage.

Rather I experience joy in such competition.

Or, having offended them, I do not fear them when they attack me in anger with their weapons.

## Text 18

tad brūhy asaṅgo jaḍavan nigūḍha-  
vijñāna-vīryo vicarasy apāraḥ  
vacāmsi yoga-grathitāni sādho  
na naḥ kṣamante manasāpi bhettum

Please speak (**tad brūhy**). Not associating with the material world (**asaṅgo**), appearing dull-witted (**jaḍavat**), but having the power of realized knowledge (**nigūḍha-vijñāna-vīryo**), you wander about with no superior (**vicarasy apāraḥ**). O saint (**sādho**)! I am not able to understand (**na naḥ kṣamante**) your words about yoga (**vacāmsi yoga-grathitāni**), though I am trying with my attentive mind (**manasā api bhettum**).

Therefore please speak, and say who you are.

“I am your palanquin bearer.”

Enough with trying to fool me!

I know that you are a great yogī, because your words about yoga cannot be understood by my mind.



Or, words concerning the yoga process, the teachings of the great yogīs, have not been able cut my doubts, since I am very tough, though I desired to understand those words with my attentive mind, without argument.

But my doubts have been cut by your answers today.

## Text 19

aham ca yogeśvaram ātma-tattva-  
vidām munīnām paramam gurum vai  
praṣṭum pravṛttaḥ kim ihāraṇam tat  
sākṣād dharim jñāna-kalāvatīrṇam

I now inquire from you (**aham praṣṭum pravṛttaḥ**), the master of *yoga* (**yogeśvaram**), the best *guru* of sages knowing about *ātmā* (**ātma-tattva-vidām munīnām paramam gurum**), about the shelter in this world (**iha araṇam**), the Lord himself (**sākṣād dharim**) who appeared as a portion of knowledge (**jñāna-kalā avatīrṇam**).

The chief among the great yogīs will be able to cut my doubts.

That is indicated in this verse.

Sakṣat hari means Kapiladeva who appeared for giving knowledge as a portion of the Lord's jñāna.

## Text 20

sa vai bhavāṁ loka-nirīkṣaṇārtham  
avyakta-liṅgo vicaraty api svit  
yogeśvarāṇām gatim andha-buddhiḥ  
katham vicakṣīta gṛhānubandhaḥ

Are you Kapiladeva (**api svit sa vai bhavān**), but hiding your identity (**avyakta-liṅgo**), wandering about to examine the world (**loka-nirīkṣaṇ artham vicaraty**)? How can a person bound to family life (**katham gṛhānubandhaḥ**), blind to spiritual knowledge (**andha-buddhiḥ**), know the movements (**vicakṣīta gatim**) of the masters of *yoga* (**yogeśvarāṇām**)?

Are you (kim svit) Kapiladeva?

The person with blind intelligence refers to himself, the king.

## Text 21

dr̥ṣṭaḥ śramaḥ karmata ātmano vai  
bhartur gantur bhavataś cānumanye  
yathāsatodānayanādy-abhāvāt  
samūla iṣṭo vyavahāra-mārgaḥ

It is observed (**dr̥ṣṭaḥ**) that I become fatigued (**ātmano vai śramaḥ**) from performing actions (**karmata**). When you carry the palanquin (**bhavataḥ bhartuh**) or move (**gantuh**), then you experience fatigue (**implied**). This is my inference (**anumanye**). One cannot reject the conventional world (**implied**). Since one cannot carry water (**yathā uda abhāvāt**) with a false pot (**asata ānayana ādy**), one must accept (**iṣṭo**) the conventional, practical world (**vyavahāra-mārgaḥ**), based on the evidence (**samūla**).

The King thought, “I will begin questioning Kapiladeva. Having met him on the road, I will first reject his answers, and in that way discover all that I asked about him.”

First Bharata said he was not tired.

The King inferred as follows.

You become tired by carrying a load since you are the doer.

The doer becomes tired, just as I become tired when I fight.

One cannot say “That this is how people speak in the world, but spiritual people do not talk in this manner” since one cannot uproot practical existence.

If one says “Bring water by means of the pot” one cannot bring water using a non-existent pot.

Material existence is approved (iṣṭaḥ) as real (sa-mūlaḥ).



Thus by inference, the material world is real, because of real objects and real doers.

What is not real does not have objects and doers.

If the world is unreal, there is no pot and no one to carry the water.

## Text 22

sthāly-agni-tāpāt payaso 'bhitāpas  
tat-tāpatas taṇḍula-garbha-randhiḥ  
dehendriyāsvāśaya-sannikarsāt  
tat-samsṛtiḥ puruṣasyānurodhāt

By applying heat to the pot (**sthāly-agni-tāpāt**), milk in the pot becomes hot (**payaso abhitāpah**). Because of the hot milk (**tat-tāpatas**), the rice in the milk gets cooked (**taṇḍula-garbha-randhiḥ**). Similarly because of connection with the body, senses, life airs and mind (**deha-indriya-āsu-āśaya-sannikarsāt**), *samsāra* of the *ātmā* takes place (**tat-samsṛtiḥ**), because of successive influence of the coverings on the *ātmā* (**puruṣasya anurodhāt**).

An example is given to illustrate that the ātmā becomes tired because of fatigue of the body and senses from carrying a load.

Because of the heat of fire on a pot, the milk within it becomes hot.

Because of the heat of the milk the outer portion of the rice becomes hot.

Then the inside of the rice grains becomes cooked.

Similarly, because of relationship with the body, senses, life airs and mind, saṃsāra of the ātmā occurs.

Asu means life air and āśaya means the mind.

This takes place from successive effects on the coverings of the ātmā (anurodhāt).

For instance, because of the sun's heat, the body becomes hot.

The senses then become hot.

Then the life airs and the mind become hot.

Then the ātmā becomes hot.

## Text 23

śāstābhigoptā nr̥patih prajānām  
yaḥ kiṅkaro vai na pinaṣṭi piṣṭam  
sva-dharmam ārādhanam acyutasya  
yad ihamāno vijahāty aghaugham

Even if his position is impermanent (**implied**), when a person is a king (**nr̥patih**), he becomes the punisher and protector of the citizens (**śāstā bhigoptā**). Though you say punishing a dull person is useless (**implied**), one who is servant of the Lord (**yaḥ kiṅkaro**) does not act uselessly (**na vai pinaṣṭi piṣṭam**). The king, in performing his *dharma* of punishing the citizens (**yad sva-dharmam ihamānah**), which is worship of the Lord (**ārādhanam acyutasya**), destroys all his sins (**vijahāty agha ogham**).

You have said “If the states of servant and master were permanent...”

Even if these conditions are impermanent, when a person is the king, he is the punisher and protector of the citizens.

You have said “giving punishment to a dull person has no effect, like grinding already ground flour.”

But a servant of the Lord like me does not act uselessly since, even if a person's dullness does not go away by punishment, by fulfilling the order of the Lord, one becomes successful.

The king, in following his prescribed dharma, by punishing the citizens, which is worship of the Lord, destroys all his sins.



## Text 24

**tan me bhavān nara-devābhimāna-  
madena tucchīkr̥ta-sattamasya  
kr̥ṣīṣṭa maitrī-dṛśam āṛta-bandho  
yathā tare sad-avadhyānam aṁhaḥ**

O friend of the distressed (**āṛta-bandho**)! Please show your friendly glance (**kr̥ṣīṣṭa maitrī-dṛśam**) on this person who has insulted the greatest devotee (**bhavān tucchīkr̥ta-sattamasya**) out of false identity as a king (**nara-devābhimāna- madena**), so that I can overcome the sin of neglecting the devotee (**tat me yathā tare sad-avadhyānam aṁhaḥ**).

Since your statements appear to me to contrary, glance upon me with affection.

I have been intoxicated with false identity as a king, thinking myself learned, and being falsely proud.

Because of this I have offended the greatest devotee.

I thought, “What do these people know?”

Because of this I will fall to hell.

Thinking in this way, show an affection glance to me, by which I will be able to cross the sin of insulting the devotees.

## Text 25

na vikriyā viśva-suhṛt-sakhasya  
sāmyena vītābhimateḥ tavāpi  
mahad-vimānāt sva-kṛtād dhi mādrk  
nañkṣyaty adūrād api śūlapāṇiḥ

Because of the great offense I have committed to you (**sva-kṛtād mahad-vimānāt**) who are the friend of the Lord who is the friend of all (**viśva-suhṛt-sakhasya**), to you who are free of false identity (**vīta abhimateh**) and see all beings as your own self (**sāmyena**), persons like me (**mādrk**) and even Śiva (**api śūlapāṇiḥ**) are quickly destroyed (**nañkṣyaty adūrād**), even if you are not disturbed by the offense (**na tava vikriyā api**).

“But I do not suffer because of your offense. What is the question of counteracting it?”

Even though you are not disturbed (tavāpi na vikriyā), persons like me get destroyed.

Even persons like Śiva are affected.

nāścaryam etad yad asatsu sarvadā  
mahad-vinindā kuṇapātma-vādiṣu  
sersyam mahāpūruṣa-pāda-pāmsubhir  
nirasta-tejaḥsu tad eva śobhanam

It is not surprising (**na āścaryam**) that the materialists (**etad asatsu**), claiming that the gross body is the soul (**kuṇapātma-vādiṣu**), constantly criticize the devotees (**sarvadā mahad-vinindā**) with envy (**sa irṣyam**) and become deprived of their powers (**nirasta-tejaḥsu**) by the dust from the feet of the great devotees (**mahāpūruṣa-pāda-pāmsubhir**). That glory of that criticism is the result it gives (**tad eva śobhanam**). (SB 4.4.13)

# Summary of Section III – 5.10.14-25

Rahugana begs for forgiveness and  
asks further questions

## **Sukadev Goswami to Pariksit Maharaj:**

14. After answering the king's questions, Jada Bharata, considering that he was destroying his own prarabdha karmas by this experience, continued to carry the palanquin

15. Rahugana, having attained complete faith in topics concerning the Absolute truth by hearing Jada Bharata, quickly got down from the palanquin, paid obeisances and begged for forgiveness

## **Rahugana to Jada Bharata:**

**16-20. Rahugana's Humble submission:**

16. Who are you? Whose son are you? Where are you from? Are you the Supreme Lord?



17. I am not afraid of anything in this world including the trident of Siva, or the Yama danda. But I am certainly afraid of offending a Brahmana

18. Though I am trying my best, I am not able to understand your words about yoga.

19. I want to inquire from you about atma, about the shelter in this world, and about the Lord Himself

20. How can a person like me, bound by family life and blind to spiritual knowledge, know the movements of the masters of yoga?

## 21-25. Rahugana's further inquiry:

21. You said that things like tiredness do not apply to you. But, it is observed that I become tired from performing actions. I am sure you also experience the same. Therefore, tell me how you can reject the conventional world.

22. I understand that it is the body which is undergoing the fatigue and not the soul. But the body is connected to the senses, senses to the life air, life air to the mind and mind to the soul. Therefore, I conclude that, due to this intimate connection, soul must also be undergoing fatigue and tiredness.

- Let me give you an analogy to explain this. When you want to cook sweet rice, you do not directly heat the rice. You heat the pot, and because of the connection with the hot pot the milk gets hot, and because of the connection with hot milk the rice gets cooked. Similarly, the soul, because of its intimate connection with the body must also be undergoing fatigue and tiredness. How can you neglect this fact?

23. You said that the position of master and servant is impermanent. I agree. But, while in that impermanent position, you cannot say that the king is performing a useless act by punishing the unscrupulous people.

- Isn't the king's performance of his dharma of punishing the people worship of Acyuta? Don't the scriptures say that one destroys his sins by performing his sva-dharma?

24. Please show your mercy to me so that I can overcome this sin of Vaisnava aparadha.

25. Such an aparadha is capable of destroying even great personalities like Lord Siva.