

Sri Sri Radha Gopinath Temple Bhagavatam Class

1.18.22

**Mahārāja Parīkṣit Cursed by a
Brāhmaṇa Boy**

1. Radha Madhava
2. Om namo bhagavata, narayanam namaskrtya
3. Verse, purport
4. Om ajnana
5. Sri caitanya
6. Vande 'ham
7. He krsna
8. Tapta kancana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

Verse, Translation and Purport

|| 1.18.22 ||

yatrānuraktāḥ sahasaiva dhīrā
vyapohya dehādiṣu saṅgam ūḍham
vrajanti tat pārama-haṁsyam antyaṁ
yasminn ahimsopaśamaḥ sva-dharmaḥ

Self-controlled persons who are attached to the Supreme Lord Śrī Kṛṣṇa can all of a sudden give up the world of material attachment, including the gross body and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which nonviolence and renunciation are consequential.

Srila Prabhupada's Purport

Only the self-controlled can gradually be attached to the Supreme Personality of Godhead.

Self-controlled means not indulging in sense enjoyment more than is necessary.

And those who are not self-controlled are given over to sense enjoyment.

Dry philosophical speculation is a subtle sense enjoyment of the mind.

Sense enjoyment leads one to the path of darkness.

Those who are self-controlled can make progress on the path of liberation from the conditional life of material existence.

The Vedas, therefore, enjoin that one should not go on the path of darkness but should make a progressive march towards the path of light or liberation.

Self-control is actually achieved not by artificially stopping the senses from material enjoyment, but by becoming factually attached to the Supreme Lord by engaging one's unalloyed senses in the transcendental service of the Lord.

The senses cannot be forcibly curbed, but they can be given proper engagement.

Purified senses, therefore, are always engaged in the transcendental service of the Lord.

This perfectional stage of sense engagement is called bhakti-yoga.

So those who are attached to the means of bhakti-yoga are factually self-controlled and can all of a sudden give up their homely or bodily attachment for the service of the Lord.

This is called the paramahansa stage.

Hansas, or swans, accept only milk out of a mixture of milk and water.

Similarly, those who accept the service of the Lord instead of māyā's service are called the paramahamsas.

They are naturally qualified with all the good attributes, such as pridelessness, freedom from vanity, nonviolence, tolerance, simplicity, respectability, worship, devotion and sincerity.

All these godly qualities exist in the devotee of the Lord spontaneously.

Such paramahamsas, who are completely given up to the service of the Lord, are very rare.

They are very rare even amongst the liberated souls.

Real nonviolence means freedom from envy.

In this world everyone is envious of his fellow being.

But a perfect paramahansa, being completely given up to the service of the Lord, is perfectly nonenvious.

He loves every living being in relation with the Supreme Lord. Real renunciation means perfect dependence on God.

Every living being is dependent on someone else because he is so made.

Actually everyone is dependent on the mercy of the Supreme Lord, but when one forgets his relation with the Lord, he becomes dependent on the conditions of material nature.

Renunciation means renouncing ones dependence on the conditions of material nature and thus becoming completely dependent on the mercy of the Lord.

Real independence means complete faith in the mercy of the Lord without dependence on the conditions of matter.

This paramahansa stage is the highest perfectional stage in bhakti-yoga, the process of devotional service to the Supreme Lord.

Discussion

Theme-I

Recap of the Chapter till Now

Section – I

Sūta Gosvāmī summarizes Mahārāja
Parīkṣit's birth, death and dealings
with kali (1-8)

Sūta speaks in summary of the astonishing story of Parīkṣit's life from birth till attaining the Lord to the sages who were very astonished at hearing his punishment of Kali.

|| 1.18.1-3 ||

Sūta said: Parīkṣit, who, being burned up by the weapon of Aśvatthāmā, did not die in his mother's womb because of the mercy of Lord Kṛṣṇa. - **Birth**

Having taken shelter of the Lord, he did not become bewildered with great fear from the life threatening snake called Takṣaka called by the curse of the brāhmaṇa. - **Activities**

He became the student of Śukadeva, and giving up all material association and being situated in realization of the Lord, gave up his body on the bank of the Gaṅgā. - **Leaving**

But, This should not be Astonishing!!! ----- WHY????

|| 1.18.4 ||

nottamaśloka-vārtānām
juṣatām tat-kathāmṛtam
syāt sambhramo 'nta-kāle 'pi
smaratām tat-padāmbujam

How you live is how you
live .

↓
anta kāle ca mām eva

↓
tasmat sarvasu kāleṣu

Those who remember the lotus feet of the Lord (**smaratām tat-padāmbujam**); those who relish the nectar of pastimes concerning the Lord (**juṣatām tat-kathāmṛtam**); and those whose very lives are the Lord (**uttamaśloka-vārtānām**) do not have confusion (**na sambhramah syāt**) even at the time of death (**anta-kāle 'pi**).

After Parīkṣit punished Kali, what was the situation?

|| 1.18.5 ||

tāvat kalir na prabhavet
praviṣṭo 'pīha sarvataḥ
yāvad īso mahān urvyām
ābhimanyava eka-rāṭ

As long as (**yāvad**) Abhimanyu's son (**ābhimanyava**), the great lord (**urvyām mahān īśah**), was the king of the earth (**eka-rāṭ**), Kali (**tāvat kalih**), though he had entered everywhere (**sarvataḥ praviṣṭah api**), could not influence anyone (**na iha prabhavet**).

|| 1.18.6 ||

On the day that the Lord left the earth, at that very instant, Kali, the source of irreligion, entered the world.

This verse describes Kali's entrance.

What was the condition of Parīkṣit after punishing Kali?

|| 1.18.7 ||

nānudveṣṭi kalim samrāt
sāraṅga iva sāra-bhuk
kuśalāny āśu siddhyanti
netarāṇi kṛtāni yat

Why PM did not kill Kali?

→ Understood its advantages

→ Kalim sabhājante hi caryā
guṇa jñā sāra bhāgīnaḥ
yatna senkīrtanāiva
sāra svattho bhikṣute

→ Kaler dāsa nīdheḥ rājā

→ #150, → Plan of P.

The King (**samrāt**) did not kill (**na anudveṣṭi**) Kali (**kalim**). He was like a bee (**sāraṅga iva**), enjoying the honey (**sāra-bhuk**)—for at this time he understood that auspicious acts (**kuśalāny**) bear results just by deciding to do them (**āśu siddhyanti**), whereas sinful acts bear result only by undertaking them (**na itarāṇi kṛtāni yat**).

What is the honey?

Just by desiring to do them (**āśu**) pious acts bear their fruits whereas sinful acts bear fruit only when actually performed (**kṛtāni**).

Even if one does not perform a pious act one gets the result.

One does not have to perform the action, but should simply make the decision to perform it. Results come simply by the desire to perform the act.

The king had another intention.
Was there a disturbance to the foolish people by Kali?

|| 1.18.8 ||

kiṁ nu bāleṣu śūreṇa
kalinā dhīra-bhīruṇā
apramattaḥ pramatteṣu
yo vṛko nṛṣu vartate

Kali was an attentive tiger (**yah apramattaḥ vṛkah vartate**) among inattentive men (**pramatteṣu nṛṣu**). But what could (**kiṁ nu**) powerful Kali (**śūreṇa kalinā**) do to the innocent people (**bāleṣu**) since he was afraid of the devotees (**dhīra-bhīruṇā**)?

The king had another intention.

Was there a disturbance to the foolish people by Kali?

There was none, because he had fear of the devotees — those who were discerning in nature.

→ Kivāta hū hāndre

→ bāliṣeṣu kṛpā

Kali was a powerful tiger among the innocent.

Section – II

Sūta Gosvāmī and the sages discuss
about nectarean glories of hearing
about Krsna (9-23)

|| 1.18.9 ||

upavarṇitam etad vaḥ
puṇyam pārīkṣitam mayā
vāsudeva-kathopetam
ākhyānam yad apr̥cchata

Unique glories of SB

tat kathyatām mahā bhāge
yadī kṛṣṇa kathāśraya-
atke vā asya padāmbhoja
mākaranda lihā m setām

atroc sergo vīśogesa

↓
dastanogya vīśuddhyatān.

↓
Kall mala Senhati kälca

I have described to you (**etad ākhyānam vaḥ mayā upavarṇitam**) what you had asked (**yad apr̥cchata**) concerning pure Parīkṣit (**puṇyam pārīkṣitam**), which is related to the pastimes of Kṛṣṇa (**vāsudeva-kathopetam**).

|| 1.18.10 ||

Those who desire their own benefit should hear those topics concerning the qualities and activities of the Lord who performed the greatest actions.

|| 1.18.11 ||

ṛṣaya ūcuḥ

sūta jīva samāḥ saumya

śāśvatīr viśadaṁ yaśaḥ

yas tvam śamsasi kṛṣṇasya

martyānām amṛtaṁ hi naḥ

The sages said: O auspicious Sūta (**sūta saumya**)! Live for eternal years (**jīva śāśvatīh samāḥ**), since you narrate to us (**yas tvam naḥ śamsasi**), who are mortals (**martyānām**), the shining glories of Kṛṣṇa (**kṛṣṇasya^{amṛtaṁ} viśadaṁ yaśaḥ**)!

|| 1.18.12 ||

karmaṇy asminn anāśvāse
dhūma-dhūmrātmanām bhavān
āpāyayati govinda-
pāda-padmāsavaṁ madhu

change of faith clearly
indicated.

↓
tāvat karmāṇi kurvīta

↓
sve sve adhikāre
yā niṣṭhe

↓
Vāfa Shradho
mat karmāṇi
nirvīṇāḥ sāva
karmāṇi.
↓ na dharmaṁ kāṅkṣat

You let us (**bhavān**), blackened by the smoke (**dhūma-dhūmrātmanām**) at this uncertain sacrifice (**asminn anāśvāse karmaṇy**), drink (**āpāyayati**) the intoxicating nectar of the lotus feet of Govinda (**govinda-pāda-padmāsavaṁ madhu**).

At this performance of sacrifice (**karmaṇi**) which is not credible (**anāśvāse**), because the result cannot be guaranteed due to many irregularities (whereas the results of bhakti are certain), you let us, whose eyes and other limbs are discolored by the smoke, drink the nectar.

It is intoxicating (**madhu**) honey (**āsavam**) since it gives us no experience of happiness and distress which is present in everything else and since it gives us the experience of the sweetness of the Lord.

|| 1.18.13 ||

tulayāma lavenāpi
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānām kim utāśiṣaḥ

Straddhe



leads to appreciation of
Sādhv Saṅga -

Let us not compare (**na tulayāma**) even a particle (**lavenāpi**) of devotee association (**bhagavat-saṅgi-saṅgasya**) to Svarga (**svargaṁ**) or liberation (**apunar-bhavam**), what to speak of (**kim uta**) any blessings in this world (**martyānām āśiṣaḥ**).

We will not even compare the blessings of this world, such as a kingdom, with that.

That is because by association with devotees the sprout of bhakti, which is most rare, appears.

Let us not compare even the full results of karma and jñāna with a particle of association of devotees doing sādhana-bhakti.

What then to speak of extended association, and what to speak of association with a devotee having bhāva, the result of sādhana, and what to speak of association with a devotee having prema?

Bhagavat-saṅgi-saṅgasya is mentioned in the following verse:

**na tathāsyā bhaven mohō bandhaś cānya-prasaṅgataḥ |
yoṣit-saṅgād yathā puṁso yathā tat-saṅgi-saṅgataḥ ||**

The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women. SB 3.31.35

This verse says that more than association with women, association with those who associate with women (**tat-saṅgi-saṅgataḥ**) is condemned.

Thus the intention of the verse is to show that association of the devotees of the Lord is more praiseworthy than association with the Lord.

|| 1.18.14 ||

ko nāma tṛpyed rasavit kathāyām
mahattamaikānta-parāyaṇasya
nāntaṁ guṇānām aguṇasya jagmur
yogeśvarā ye bhava-pādma-mukhyāḥ

Appreciation of Sādhu Saṅga



Leads to



appreciation of
bhajana kṛtye
3 reasons for
dissatisfaction

What knower of rasa (**kaḥ nāma rasavit**) could be satisfied (**tṛpyed**) with the topics of the Lord (**kathāyām**) who is the sole, supreme shelter (**ekānta-parāyaṇasya**) of the greatest devotees (**mahattama**)? Even those who are masters of yoga (**yogeśvarā**) and the devatās headed by Brahmā and Śiva (**ye bhava-pādma-mukhyāḥ**), cannot find an end (**na antaṁ jagmur**) to the spiritual qualities of the Lord (**guṇānām**) who is without material qualities (**aguṇasya**).

|| 1.18.15 ||

U r vidvan

&

we are śuśrūṣatām

↓

great combination

Etad śuśrūṣatām vidvan
Sūta no 'rhasi bhāṣitun
Kathā heṣi kathobhāṣe
Satām syuh jagāsi
↓
2nd canto 3rd chapter

tan no bhavān vai bhagavat-pradhāno
mahattamaikānta-parāyaṇasya
harer udāraṁ caritaṁ viśuddham
śuśrūṣatām no vitanotu vidvan

↓
Qualities of Sūta Goswami

O learned one (**vidvan**)! You are (**tad bhavān**) the one who prominently serves the Lord (**bhagavat-pradhānah**) among us (**nah**)! Please describe in detail to us (**nah vitanotu**) who desire to hear (**śuśrūṣatām**) the great (**udāraṁ**), pure and transcendental (**viśuddham**) activities (**caritaṁ**) of the Lord (**hareh**) who is the supreme shelter of the greatest devotees (**mahattama ekānta-parāyaṇasya**).

|| 1.18.16 ||

→ Gories of SB

Parīkṣit, the great devotee, with pure intelligence, attained liberation through knowledge spoken by Śukadeva.

|| 1.18.17 ||

Please tell us clearly the most pure Bhāgavatam containing unlimited pastimes, which is devoted to astonishing bhakti, since it is dear to the devotees and was recited to Parīkṣit.

He expresses his good fortune to attain qualification by mercy of the sages to hear the Bhāgavatam.

|| 1.18.18 ||

sūta uvāca

aho vyaṁ janma-bhṛto 'dya hāśma
vṛddhānuvṛtṭyāpi viloma-jātāḥ
dauṣkulyam ādhim vidhunoti śīghram
mahattamānām abhidhāna-yogaḥ

Sūta said: Born of mixed castes (**viloma-jātāḥ**), we have certainly made our birth successful (**vyaṁ janma-bhṛtaḥ ha śma**) today (**adya**) by following after Śukadeva (**vṛddhānuvṛtṭyā**), for glorification of great devotees (**mahattamānām abhidhāna-yogaḥ**) quickly destroys (**śīghram vidhunoti**) the mental pains (**ādhim**) arising from low birth (**dauṣkulyam**).

“But how can bad birth be destroyed without destroying the prārabdha-karma which causes the bad birth?

It is well known that prārabdha-karma is destroyed only by experiencing it.

How could chanting the name destroy it?”

The next verse answers.

What more can be said for the person who chants the name which destroys the bad birth of the chanter?

|| 1.18.19 ||

kutaḥ punar gr̥ṇato nāma tasya
mahattamaikānta-parāyaṇasya
yo 'nanta-śaktir bhagavān ananto
mahad-guṇatvād yam anantam āhuḥ

What doubt is there about this (**kutaḥ punar**) for one who chants the name (**gr̥ṇato nāma**) of the unlimited Lord (**bhagavān anantah**), who is the shelter of the greatest devotees (**mahattama ekānta-parāyaṇasya**), who has unlimited power (**yah ananta-śaktih**), and who is called unlimited (**yam anantam āhuḥ**) because he bestows his unlimited qualities to the devotee (**mahad-guṇatvād**)?

Because the Lord has unlimited energies, one of those energies certainly will destroy prārabdha-karma. ~~✗ ✗ ✗~~

Because he gives his qualities to his devotees (**mahad-guṇatvāt**), those devotees call him unlimited. ~~✗ ✗ ✗~~

Because of the Lord's qualities in the devotees, prārabdha-karmas cannot remain in the devotee. ~~✗ ✗ ✗~~

Side Discussion

Bhakti Destroys Prarabdha Karma

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)

Bhakti destroys Prarabdha Karma

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, 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.

Bhakti destroys Prarabdha Karma

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

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.

Bhakti destroys Prarabdha Karma

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.

Bhakti destroys Prarabdha Karma

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.

One might ask: "If practice of bhakti removes suffering, why then do I see devotees suffering?"

Devotee's happiness is due to his practice of bhakti (not punya karma) and his suffering is given personally by the Lord's mercy (not due to bad karma).

Bhakti destroys Prarabdha Karma

yasyāham anugṛhṇāmi
hariṣye 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 (hariṣye tad-dhanam śanaiḥ). Then (tato) the relatives and friends (svajanā) of such a poverty-stricken man (adhanam asya) abandon him (tyajanty). In this way he suffers one distress after another (duḥkha-duḥkhitam). SB 10.88.8

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).
- 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 Lord Himself has said:

**yasyāham anugṛhṇāmi
hariṣye 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 (**hariṣye 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.

jagat Prīṇanam etc. . . . → Svabheda



SVCT

- The happiness and distress which appear to be prarabdha karma are given by the Lord himself.
- The srutis say, 'bhavad uttha subhasubhayoh'
- (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.

→ Example → Innova 69

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?

- ① 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

②

- That seed continues (and produces more suffering).

③

- 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.

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

①

- The suffering induced by the Lord himself however is by his desire alone (not by jiva's desires).

②

- That is the seed, and the seed lasts only as long as necessary for the lord's purpose and no longer.

|| 6.3.29 ||

③

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

③



- 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 one's 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

↓ EXPLAIN

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 avatars such as Krsna and Rama since they come to protect the devotees and destroy the demons.
- And if the avatars 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.