



## Part-IX

Devotee's suffering is not due  
to his Prarabdha Karma

# 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.
- 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

→ Anartha niवृत्ति

- 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 Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- The Lord has also said:

nirdhanatva-mahā-rogo mad-anugraha-lakṣanam

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

# The Third Shower of Nectar

## Devotee's suffering is not due to his Prarabdha Karma

- The Lord Himself has said:

yasyāham anugrhnāmi  
hariṣye tad-dhanam śanaiḥ  
tato 'dhanam tyajanty asya  
svajanā duḥkha-duḥkhitam

If I especially favor someone (yasya aham anugrhnāmi), 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.  
*bhakti. → s'ubhadhā*  
*① sukha Praptyam → gives happiness*
- Even the happiness given to the Lord's devotees is not the result of karma, but rather an unrequested result of bhakti.



## 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.

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.

# 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

→ to bring the jīva closer to His feet.

- 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.



यानरुहो ऽथ यानरुहो

॥ 6.3.29 ॥

jihvā na vakti bhagavad-guṇa-nāmadheyam  
cetaś ca na smarati tat-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-śiraḥ) have never once bowed (ekadā  
api no namati) to Kṛṣṇa (kṛṣṇāya), whose tongues have  
never pronounced (jihva 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 <sup>Suffering</sup> (woes) are not because of fruitive reactions nor are they reactions of prārabdha sins.

# Part-X

## Time's Dual Portfolio – Karma Saciva and Daiva Saciva

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|| 1.9.12 ||

aho kaṣṭam aho 'nyāyyam  
yad yūyam dharma-nandanāḥ |  
jīvitum nārhatha kliṣṭam  
vipra-dharmācyutāśrayāḥ ||

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 arhatha jīvitum kliṣṭam**) since that is dangerous and improper (**aho kaṣṭam aho anyāyyam**).

# Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.14||

sarvaṁ kāla-kṛtaṁ manye  
bhavatāṁ 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 (**bhavatāṁ 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**).

# Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.15||

yatra dharma-suto rājā  
gadā-pāṇir vṛkodarah |  
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 vṛkodarah**), Arjuna holder of the bow Gāṇḍiva (**kṛṣṇo 'strī gāṇḍivam cāpaṁ**), and your friend Kṛṣṇa (**suhṛt kṛṣṇah**).



# 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**).

# 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.