

Srimad Bhagavatam

Canto – 5

Chapter – 10

Maharaj Rahugana meets Jada Bharata

(King Rahugana chastises Jada Bharata)

Section I – 5.10.1-7 Rahugana Chastises Jada Bharata

Text-1

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 saṁhananāṅgo go-kharavad dhuraṁ 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 (**saṁhanana aṅgo go-kharavad**). Thinking that he was suitable to carry the load (**dhuraṁ 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**).

Section I – 5.10.1-7 Rahugana Chastises Jada Bharata

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**)?”

Section I – 5.10.1-7 Rahugana Chastises Jada Bharata

Text 3

atha ta īśvara-vacaḥ sopāmbham upākarnyopāya-turīyāc
chaṅkita-manasas taṁ vijñāpayām babhūvuḥ.

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

Section I – 5.10.1-7 Rahugana Chastises Jada Bharata

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**).

Section I – 5.10.1-7 Rahugana Chastises Jada Bharata

Text 5

sāmsargiko doṣa eva nūnam ekasyāpi sarveṣāṃ sāmsargikāṇāṃ bhavitum arhatīti niścitya niśamya kṛpaṇa-vaco rājā rahūgaṇa upāsita-vṛddho 'pi nisargeṇa 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 (**nisargeṇa**), 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**).

Text 6

aho kaṣṭam bhrātar vyaktam uru-pariśrānto dīrgham adhvānam eka eva ūhivān
suciram nāti-pīvā na samhananāngo jarasā copadruto bhavān sakhe no evāpara ete
saṅghaṭṭina iti bahu-vipralabdho 'py avidyayā racita-dravya-guṇa-karmāśaya-sva-
carama-kalevare 'vastuni samsthāna-viśeṣe 'ham 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 samhanana āngo**). 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-bhūtah**), and was not covered (**anadhyāropita**) by the false conception (**mithyā-pratyayah**) of I and mine (**aham 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 (**samsthāna-viśeṣe**).

Section I – 5.10.1-7 Rahugana Chastises Jada Bharata

Text 7

atha punaḥ sva-śibikāyām viṣama-gatāyām prakupita uvāca
rahūgaṇaḥ kim idam are tvam jīvan-mṛto mām kadhāthī-kṛtya
bharṭṛ-śāsanam aticarasi pramattasya ca te karomi cikitsām daṇḍa-
pāṇir iva janatāyā yathā prakṛtiṁ 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 kadhāthī-kṛtya**) and are not carrying out my order (**bharṭṛ-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 (**prakṛtiṁ svām bhajiṣyasa iti**).”

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
tamasānuviddhena madena tiraskṛtāśeṣa-bhagavat-priya-niketam paṇḍita-
māninam 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-māninam**), while abusing the perfect devotee (**tiraskṛta aśeṣa-bhagavat-priya-niketam**), out of pride combined with passion and ignorance (**rajasā tamasā - anuviddhena 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**).

Section II – 5.10.8-13 Jada Bharata replies to Rahugana

Text 9

brāhmaṇa uvāca
tvayoditam vyaktam avipralabdham
bhartuḥ sa me syād yadi vīra bhāraḥ
gantur yadi syād adhigamyam adhvā
pīveti rāśau na vidām 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 vidām pravādaḥ**).

Section II – 5.10.8-13 Jada Bharata replies to Rahugana

Text 10

**sthaulyam kārśyam vyādhaya ādhayaś ca
kṣut tṛḍ bhayam kalir icchā jarā ca
nidrā ratir manyur ahaṁ madaḥ śuco
dehena jātasya hi me na santi**

Strength, thinness, sickness, anxiety (**sthaulyam kārśyam vyādhaya ādhayah**), hunger, thirst, fear, dissension, desire, old age (**kṣut tṛḍ bhayam kalir icchā jarā ca**), sleep, attachment, anger, false identity, illusion and lamentation (**nidrā ratir manyur ahaṁ madaḥ śuco**) belong to a person born with a body (**dehena jātasya hi**). They do not exist for me (**me na santi**).

Section II – 5.10.8-13 Jada Bharata replies to Rahugana

Text 11

jīvan-mṛtatvaṁ niyamena rājan
ādyantavad yad vikṛtasya dṛṣṭam
sva-svāmya-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 dṛṣṭam**), 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-svāmya-bhāvo dhruva**), then one may say (**tarhy ucyate**) a person is suitable to be engaged in service (**asau vidhikṛtya-yogaḥ**).

Section II – 5.10.8-13 Jada Bharata replies to Rahugana

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**)?

Section II – 5.10.8-13 Jada Bharata replies to Rahugana

Text 13

unmatta-matta-jaḍavat sva-saṁsthām
gatasya me vīra cikitsitena
arthaḥ kiyān bhavatā śikṣitena
stabdha-pramattasya ca piṣṭapeṣaḥ

O King (**vīra**)! What purpose is served (**kiyān arthaḥ**) by punishing (**cikitsitena**) a person who has attained Brahman (**sva-saṁsthām 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 peṣaḥ**).

Section II – 5.10.8-13 Jada Bharata replies to Rahugana

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**).

Section III – 5.10.14-25 Rahugana begs for forgiveness and asks further questions

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**).

Section III – 5.10.14-25 Rahugana begs for forgiveness and asks further questions

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 nah ced asi na uta śuklaḥ**)?

Section III – 5.10.14-25 Rahugana begs for forgiveness and asks further questions

Text 17

nāham viśaṅke sura-rāja-vajrān
na tryakṣa-śūlān na yamasya daṇḍāt
nāgny-arka-somānila-vittapāstrāc
chaṅke bhṛśam 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 bhṛśam brahma-kula avamānāt**).

Section III – 5.10.14-25 Rahugana begs for forgiveness and asks further questions

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**).

Section III – 5.10.14-25 Rahugana begs for forgiveness and asks further questions

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 harim**) who appeared as a portion of knowledge (**jñāna-kalā avatīrṇam**).

Section III – 5.10.14-25 Rahugana begs for forgiveness and asks further questions

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**)?

Section III – 5.10.14-25 Rahugana begs for forgiveness and asks further questions

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 bhartuḥ**) or move (**gantur**), 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**).

Section III – 5.10.14-25 Rahugana begs for forgiveness and asks further questions

Text 22

sthāly-agni-tāpāt payaso 'bhitāpas
tat-tāpatas taṇḍula-garbha-randhiḥ
dehendriyāsvāśaya-sannikarṣāt
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-sannikarṣāt**), *samsāra* of the *ātmā* takes place (**tat-samsṛtiḥ**), because of successive influence of the coverings on the *ātmā* (**puruṣasya anurodhāt**).

Section III – 5.10.14-25 Rahugana begs for forgiveness and asks further questions

Text 23

śāstābhigoptā nṛpatiḥ 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 (**nṛpatiḥ**), he becomes the punisher and protector of the citizens (**śāstā abhigoptā**). 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**).

Section III – 5.10.14-25 Rahugana begs for forgiveness and asks further questions

Text 24

**tan me bhavān nara-devābhimāna-
madena tucchīkṛta-sattamasya
kṛṣīṣṭa maitrī-dṛśam ārta-bandho
yathā tare sad-avadhyānam amhaḥ**

O friend of the distressed (**ārta-bandho**)! Please show your friendly glance (**kṛṣīṣṭa maitrī-dṛśam**) on this person who has insulted the greatest devotee (**bhavān tucchīkṛta-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 amhaḥ**).

Section III – 5.10.14-25 Rahugana begs for forgiveness and asks further questions

Text 25

na vikriyā viśva-suhṛt-sakhasya
sāmyena vītābhimateḥ tavāpi
mahad-vimānāt sva-kṛtād dhi mādr̥ṅ
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 (**mādr̥ṅ**) and even Śiva (**api śūlapāṇiḥ**) are quickly destroyed (**nañkṣyaty adūrād**), even if you are not disturbed by the offense (**na tava vikriyā api**).

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 svadharma?
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.