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KING PURURAVA ENCHANTED BY URVASI
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Sriḷa Sukadeva Goswami said to Maharaja Parikṣit: O King, thus far you have heard the description of the dynasty of the sun-god. Now hear the most glorious and purifying description of the dynasty of the moon-god. This description mentions kings like Aila [Pururava] of whom it is glorious to hear.

Lord Viṣṇu [Garbhodakasayi Viṣṇu] is also known as Sahasra-sirsa Puruṣa. From the lake of His navel sprang a lotus, on which Lord Brahma

was generated. Atri, the son of Lord Brahma, was as qualified as his father. From Atri's tears of jubilation was born a son named Soma, the moon, who was full of soothing rays. Lord Brahma appointed him the director of the *brāhmaṇas*, drugs and luminaries. After conquering the three worlds [the upper, middle and lower planetary systems], Soma, the moon-god, performed a great sacrifice known as the *Rājasūya-yajña*. Because he was very much puffed up, he forcibly kidnapped Brhaspati's wife, whose name was Tara. Although requested again and again by Brhaspati, the spiritual master of the demigods,

Soma did not return Tara. This was due to his false pride. Consequently, a fight ensued between the demigods and the demons. Because of enmity between Brhaspati and Sukra, Sukra took the side of the moon-god and was joined by the demons. But Lord Siva, because of affection for the son of his spiritual master, joined the side of Brhaspati and was accompanied by all the ghosts and hobgoblins. King Indra, accompanied by all kinds of demigods, joined the side of Brhaspati. Thus there was a great fight, destroying both demons and demigods, only for the sake of Tara, Brhaspati's wife. When Lord Brahma was fully informed by Angira about the entire incident, he severely chastised the moon-god, Soma. Thus Lord Brahma delivered Tara to her husband, who could then understand that she was pregnant.

Brhaspati said: You foolish woman, your womb, which was meant for me to impregnate, has been impregnated by someone other than me. Immediately deliver your child! Immediately deliver it! Be assured that after the child is delivered, I shall not burn you to ashes. I know that although you are unchaste, you wanted a son. Therefore I shall not punish you.

Sukadeva Gosvami continued: By Brhaspati's order, Tara, who was very much ashamed, immediately gave birth to the child, who was very beautiful, with a golden bodily hue. Both Brhaspati and the moon-god, Soma, desired the beautiful child. Fighting again broke out between Brhaspati and the moon-god, both of whom claimed, "This is my child, not yours!" All the saints and demigods present asked Tara whose child the newborn baby actually was, but because she was ashamed she could not immediately answer. The child then became very angry and demanded that his mother immediately tell the truth. "You unchaste woman," he said, "what is the use of your unnecessary shame? Why do you not admit your fault? Immediately tell me about your faulty behavior." Lord Brahma then brought Tara to a secluded place, and after pacifying her he asked to whom the child actually belonged. She replied very slowly, "This is the son of Soma, the moon-god." Then the moon-god immediately took charge of the child. O Maharaja Pariksit, when Lord Brahma saw that the child was deeply intelligent, he gave the child the name Budha. The moon-god, the ruler of the stars, enjoyed great jubilation because of this son.



Thereafter, from Budha, through the womb of Ila, a son was born named Pururava, who was described in the beginning of the Ninth Canto. When his beauty, personal qualities, magnanimity, behavior, wealth and power were described by Narada in the court of Lord Indra, the celestial woman Urvasi was attracted to him. Pierced by the arrow of Cupid, she thus approached him. Having been cursed by Mitra and Varuna, the celestial woman Urvasi had acquired the habits of a human being. Therefore, upon seeing Pururava, the best of males, whose beauty resembled that of Cupid, she controlled herself and then approached him. When King Pururava saw Urvasi, his eyes became jubilant in the ecstasy of joy, and the hairs on his body stood on end. With mild, pleasing words, he spoke to her as follows.

King Pururava said: O most beautiful woman, you are welcome. Please sit here and tell me what I can do for you. You may enjoy with me as long as you desire. Let us pass our life happily in a sexual relationship.

Urvasi replied: O most handsome man, who is the woman whose mind and sight would not be attracted by you? If a woman takes shelter of your chest, she cannot refuse to enjoy with you in a sexual relationship. My dear King Pururava,



please give protection to these two lambs, who have fallen down with me. Although I belong to the heavenly planets and you belong to earth, I shall certainly enjoy sexual union with you. I have no objection to accepting you as my husband, for you are superior in every respect.

Urvasi said: “My dear hero, only preparations made in ghee [clarified butter] will be my eatables, and I shall not want to see you naked at any time, except at the time of sexual intercourse.” The great-minded King Pururava accepted these proposals.

Pururava replied: O beautiful one, your beauty is wonderful and your gestures are also wonderful. Indeed, you are attractive to all human society. Therefore, since you have come of your own accord from the heavenly planets, who on earth would not agree to serve a demi-goddess such as you.

Sukadeva Gosvami continued: The best of human beings, Pururava, began freely enjoying the company of Urvasi, who engaged in sexual activities with him in many celestial places, such as Caitraratha and Nandana-kanana, where the demigods enjoy. Urvasi’s body was as fragrant as the saffron of a lotus. Being enlivened by the fragrance of her face and body, Pururava enjoyed her company for many days with great jubilation. Not seeing Urvasi in his assembly, the King of heaven, Lord Indra, said, “Without Urvasi my assembly is no longer beautiful.” Considering this, he requested the Gandharvas to bring her back to his heavenly planet. Thus the Gandharvas came to earth, and at midnight, when everything was dark, they appeared in the house of Pururava and stole the two lambs entrusted to the King by his wife, Urvasi. Urvasi treated the two lambs like her own sons. Therefore, when they were being taken by the Gandharvas and began crying, Urvasi heard them and rebuked her husband. “Now I am being killed,” she said, “under the protection of an unworthy husband, who is a coward and a eunuch although he thinks himself a great hero.” “Because I depended on him, the plunderers have deprived me of my two sons the lambs, and therefore I am now lost. My husband lies down at night in fear, exactly like a woman, although he appears to be a man during the day.” Pururava, stricken by the sharp words of Urvasi like an ele-

phant struck by its driver’s pointed rod, became very angry. Not even dressing himself properly, he took a sword in hand and went out naked into the night to follow the Gandharvas who had stolen the lambs. After giving up the two lambs, the Gandharvas shone brightly like lightning, thus illuminating the house of Pururava. Urvasi then saw her husband returning with the lambs in hand, but he was naked, and therefore she left.

No longer seeing Urvasi on his bed, Pururava was most aggrieved. Because of his great attraction for her, he was very much disturbed. Thus, lamenting, he began traveling about the earth like a madman. Once during his travels all over the world, Pururava saw Urvasi, accompanied by five companions, on the bank of the Sarasvati at Kuruksetra. With jubilation in his face, he then spoke to her in sweet words as follows. O my dear wife, O most cruel one, kindly stay, kindly stay. I know that I have never made you happy until now, but you should not give me up for that reason. This is not proper for you. Even if you have decided to give up my company, let us nonetheless talk for some time. O goddess, now that you have refused me, my beautiful body will fall down here, and because it is unsuitable for your pleasure, it will be eaten by foxes and vultures.

Urvasi said: My dear King, you are a man, a hero. Don’t be impatient and give up your life. Be sober and don’t allow the senses to overcome you like foxes. Don’t let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women. Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother. Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another. O my dear King, you will be able to enjoy with me as my husband at the end of every year, for one night only. In this way you will have other children, one after another.

Understanding that Urvasi was pregnant, Pururava returned to his palace. At the end of the year, there at Kuruksetra, he again obtained the association of Urvasi, who was then the mother of a heroic son. Having regained Urvasi at the end of the year, King Pururava was most jubilant, and he enjoyed her company in sex for one night. But then he was very sorry at the thought of separation from her, so Urvasi spoke to him as follows.

Urvasi said: “My dear King, seek shelter of the Gandharvas, for they will be able to deliver me to you again.” In accordance with these words, the King satisfied the Gandharvas by prayers, and the Gandharvas, being pleased with him, gave him an *Agnisthālī* girl who looked exactly like Urvasi. Thinking that the girl was Urvasi, the King began walking with her in the forest, but later he could understand that she was not Urvasi but *Agnisthālī*.

King Pururava then left *Agnisthālī* in the forest and returned home, where he meditated all night upon Urvasi. In the course of his meditation, the *Tretā* millennium began, and therefore the principles of the three *Vedas*, including the process of performing *yajña* to fulfill fruitive activities, appeared within his heart. When the process of fruitive *yajña* became manifest within his heart, King Pururava went to the same spot where he had left *Agnisthālī*. There he saw that from the womb of a sami tree, an *asvattha* tree had grown. He then took a piece of wood from that tree and made it into two *araṇi*. Desiring to go to the planet where Urvasi resided, he chanted *mantras*, meditating upon the lower *araṇi* as Urvasi, the upper one as himself, and the piece of wood between them as his son. In this way he began to ignite a fire. From Pururava’s rubbing of the *araṇi* came a fire. By such a fire one can achieve all success in material enjoyment and be purified in seminal birth, initiation and in the performance of sacrifice, which are invoked with the combined letters *a-u-m*. Thus the fire was considered the son of King Pururava. By means of that fire, Pururava, who desired to go to the planet where Urvasi resided, performed a sacrifice, by which he satisfied the Supreme Personality of Godhead, Hari, the enjoyer of the results of sacrifice. Thus he worshiped the Lord, who is beyond the perception of the senses and is the reservoir of all the demigods.

In the *Satya-yuga*, the first millennium, all the *Vedic mantras* were included in one *mantra-praṇa-*



va, the root of all Vedic *mantras*. In other words, the *Atharva Veda* alone was the source of all Vedic knowledge. The Supreme Personality of Godhead Narayana was the only worshipable Deity; there was no recommendation for worship of the demigods. Fire was one only, and the only order of life in human society was known as *hamsa*. O Maharaja Pariksit, at the beginning of *Tretā-yuga*, King Pururava inaugurated a *karma-kāṇḍa* sacrifice. Thus Pururava, who considered the *yajñic* fire his son, was able to go to Gandharvaloka as he desired.

- Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 9: Liberation » Chapter Fourteen » Verses: 1-49 » Translations by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

A VICTIM OF SLY FOXES

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Canakya Pandita has advised, *viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca*: "Never place your faith in a woman or a politician." Unless elevated to spiritual consciousness, everyone is conditioned and fallen, what to speak of women, who are less intelligent than men. Women have been compared to *sūdras* and *vaiśyas* (*striyo vaiśyās tathā sūdrāḥ* [Bg. 9.32]). On the spiritual platform, however, when one is elevated to the platform of Krishna

consciousness, whether one is a man, woman, *sūdra* or whatever, everyone is equal. Otherwise, Urvasi, who was a woman herself and who knew the nature of women, said that a woman's heart is like that of a sly fox. If a man cannot control his senses, he becomes a victim of such sly foxes. But if one can control the senses, there is no chance of his being victimized by sly, foxlike women. Canakya Pandita has also advised that if one has a wife like a sly fox, he must immediately give up his life at home and go to the forest.

*mātā yasya gr̥he nāsti
bhāryā cāpriya-vādinī
araṇyam̐ tena gantavyam̐
yathāraṇyam̐ tathā gr̥ham
(Cāṇakya-śloka 57)*

Krishna conscious *gr̥hasthas* must be very careful of the sly fox woman. If the wife at home is obedient and follows her husband in Krishna consciousness, the home is welcome. Otherwise one should give up one's home and go to the forest.

*hitvātma-pātaraṁ gr̥ham andha-kūpaṁ
vanam̐ gato yad dharim āsrayeta
(SB 7.5.5)*

One should go to the forest and take shelter of the lotus feet of Hari, the Supreme Personality of Godhead.

- Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 9: Liberation » Chapter Fourteen » Verse: 37 » Puport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

A FAITHFUL DISCIPLE NEVER FALLS DOWN Sriḥ Bhaktididhanta Sarasvati Thakura

If we proudly think we are great, we cannot become humble. Even though we are servants, we would prefer to be masters. As a result, we would bring about our own ruination because we would come to see everything as fit for our enjoyment rather than for Krishna's enjoyment. If we can see everything in relation to *guru* and Krishna, we will not see it as meant for our personal enjoyment. When we wear blue spectacles everything appears blue; by seeing everything in relation to *guru* and

Bhāgavata Mahāvidyālaya

Krishna, we come to see everything through divine vision. Everything will rightly appear worshipable. This universe is full of objects for the service of the master of this universe. Therefore, all objects are worshipable. If we are endowed with spiritual vision, we can easily see Krishna.

Just as the mother who is meant to be enjoyed by the father and not by me, the father is meant to be served by me, similarly I am meant to serve and worship this material world, which is meant for the universal Father's enjoyment. If we actually take shelter of a spiritual master and serve him sincerely with love, we will certainly attain Krishna's service along with transcendental knowledge about Him.

We have to act in a way that doesn't bring us into the association of gross materialists and women. Then we will be able to treat objects meant for Krishna's enjoyment as worshipable. Our service propensity will be awakened when we stop considering ourselves enjoyers of women and matter. When we are free of this enjoying propensity, we will actually be able to realize Krishna. Even after we accept initiation, if we continue to maintain an enjoying spirit, we are fallen. Therefore I advise those who want auspiciousness to catch hold of their bona fide spiritual master's lotus feet and serve him as their life and soul. In this way, their perfection will be guaranteed. An obedient and faithful disciple never falls down. Devotees who are attached to the spiritual master's lotus feet will certainly attain Krishna's lotus feet.

- Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada » Compiled by Sriḥ Bhakti Mayukha Bhagavat Maharaja » Adapted and Published by Isvara dasa » Translated from Bengali by Bhūmipati dasa.

ASSOCIATION AND ATTACHMENT Sriḥ Bhaktivinoda Thakura

In his *Śrī Upadeśāmṛta*, Sriḥ Rupa Gosvami has said that one's devotion is enhanced by *utsāhā*, *niścayā*, *dhairya*, *tat-tat-karma-pravartana*, *saṅga-tyāga*, and *sad-vṛtti* (the devotee's lifestyle or propensities). Out of these items, *utsāhā*, *niścayā*, *dhairya*, and *tat-tat-karma-pravartana* have already been separately discussed in the previous essays. Now I will try to discuss the meaning of the word *saṅga-tyāga*.

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There are two types of *saṅga*-association and attachment. Association is of two types—with non-devotees and with women. Similarly, attachment is also of two types—attachment for prejudices and attachment for assets. Those *mahatmas* who wish to attain perfection in devotional service should carefully give up *saṅga* in the form of association and attachment. Otherwise this *saṅga* will gradually and surely ruin everything. As stated in the *Bhagavad-gītā* (2.62-63):

*dhyāyato viṣayān puṁsah
saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmah
kāmāt krodho 'bhijāyate*

*krodhād bhavati sammohah
sammohāt smṛti-vibhramah
smṛti-bhramśād buddhi-nāśo
buddhi-nāśāt praṇāsyati*

"While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool."

A practitioner should always remember this instruction of the Lord. If a practitioner engages in prohibited association, then gradually his attachment increases. The more this attachment increases, the more his firm faith in the supreme goal diminishes. The purport is that the living entity is spiritual; being conditioned by *māyā* and falsely proud due to ignorance, the living entity has forgotten his constitutional position. In his pure state the living entity does not associate with *māyā*, rather he remains fully spiritual. In the spiritual world all the association of the living entity is spiritual, therefore the eternal *saṅga* of the living entities in that state is desirable. The *saṅga* in the conditioned state of a living entity is polluted. That *saṅga*, being polluted with nescience in the form of association with nondevotees and women and attachment for family and assets, is unfavorable for one's advancement. Spiritual *saṅga* of the living entities is compatible, and mundane *saṅga* is incompatible. To get free from this incompatible

saṅga is the living entity's liberation. Now we will be considering incompatible *saṅga*.

First we will consider the association of nondevotees. Who is a nondevotee? Those who are not subordinate to the Lord are called nondevotees. The *jñānīs* are never subordinate to the Lord. They think that they can become one with the Lord on the strength of their knowledge. They think, "*Jñāna* is the topmost object; the Lord cannot keep one who attains *jñāna* under His control; the Lord became Supreme by the strength of this *jñāna*, and I too will become Supreme." Therefore all the endeavors of the *jñānīs* are to become independent of the Lord. The Lord's power does not act on one who achieves liberation in the form of merging with the Lord, which is attained by *jñāna*. This is the attempt of the *jñānīs*! The *jñānīs* and mundane scholars do not depend on the mercy of the Lord. They try to achieve everything on the strength of their knowledge and reasoning, they do not care for the Lord's mercy. Therefore *jñānīs* are nondevotees. Although some *jñānīs* accept devotional service as their process of *sādhana*, at the time of perfection they discard it. In all their activities there are no symptoms of eternal serving mood or subordination to the Lord. Such are the symptoms of the *jñānī-sampradāya*, or philosophical speculators. They only get a glimpse of real knowledge. That real knowledge is only a different aspect of pure devotional service. Only pure devotees, by the mercy of the Lord, can attain that. Sri Caitanya Mahāprabhu instructs Śrīla Sanātana Gosvāmī in the *Caitanya-caritāmṛta* (*Madhya* 22.29) as follows:

*jñānī jīvan-mukta-dasā pāinu kari' māne
vastutaḥ buddhi 'suddha' nahe kṛṣṇa-bhakti vine*

"There are many philosophical speculators [*jñānīs*] belonging to the *Māyāvāda* school who consider themselves liberated and call themselves Narayana. But their intelligence is not purified unless they engage in Krishna's devotional service."

Therefore those who are attached to philosophical speculation are counted amongst the nondevotees. There is a fruit called *mukti*, and that is the supreme goal of their *sādhana*. It is not the purpose of their life to attain the Lord's mercy through His service. People who have faith in fruitive rituals are not devotees. Therefore they are also nondevotees. If anyone performs *karma* in order to achieve the

mercy of Krishna, then that *karma* is called *bhakti*. That *karma* which yields mundane results or mundane knowledge is adverse to the Lord. *Karmis* do not exclusively search for the mercy of Krishna. Although they respect Krishna, their main purpose is to attain some kind of happiness. *Karma* is nothing but selfish activities, therefore *Karmis* are also called nondevotees. *Yogis* sometimes search for liberation, the fruit of *jñāna*, and sometimes they search for *vibhūti*, or opulence, the fruit of *karma*. Hence, they too are called nondevotees. Due to lack of full surrender, worshipers of the demigods are also called nondevotees. Those who are attached to discussing dry logic are also adverse to the Lord. And what to speak of those who conclude that the Lord is only a figment of the imagination. Those who are attached to sense gratification and thus have no opportunity to remember the Lord are also counted among the nondevotees. If one associates with these nondevotees, then in a very short time one's intelligence is polluted and one's heart is overcome by their propensities. If anyone desires to attain pure devotional service, then he should carefully give up the association of nondevotees.

Second is association of women. Association with women is detrimental. In the *Caitanya-caritāmṛta* (*Madhya* 22.87) Sri Caitanya instructs Srila Sana-tana Gosvami as follows:

asat-saṅga-tyāga,—ei Vaiṣṇava-ācāra
'strī-saṅgī'—eka asādhu, 'kṛṣṇābhakta' āra

"A *Vaiṣṇava* should always avoid the association of ordinary people. Common people are very much materially attached, especially to women. *Vaiṣṇavas* should also avoid the company of those who are not devotees of Lord Krishna."

There are two types of *Vaiṣṇavas*-the householders and the renunciates. Renunciates are forbidden from speaking with any woman. By the instruction to give up the association with women, they have been forbidden from conversing with women. As stated by Sri Caitanya Mahāprabhu in the *Caitanya-caritāmṛta* (*Antya* 2.120):

kṣudra-jīva saba markāta-vairāgya kariyā
indriya carāṇā bule 'prakṛti' sambhāṣiyā"

nityaṁ bhāgavata-sevayā

"There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women."

Regarding *Vaiṣṇavis*, the *Caitanya-caritāmṛta* (*Antya* 12.42) says:

pūrvavat prabhu kailā sabāra milana
strī-saba dūra ha-ite kailā prabhura daraśana

"Sri Caitanya Mahāprabhu received them all, just as He had in previous years. The women, however, saw the Lord from a distance."

This is the prescription in regard to householders *Vaiṣṇavas*. Householders should not associate with others' wives or prostitutes. They should not indulge in any association other than with their own wives according to religious scriptures. One should give up the uxorious mentality of being excessively fond of one's wife. The instructions of the scriptures regarding the *smārtas* is given in the *Caitanya-caritāmṛta* (*Adi* 15.27) as follows:

na gṛhaṁ gṛham ity āhur
gṛhiṇī gṛham ucyate
tayā hi sahitaḥ sarvān
puruṣārthān samaśnute

"Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life."

There are four kinds of human interests for people in general-religiousity, economic development, sense gratification, and liberation. The prescriptions of the scriptures regarding *varṇa* and *āśrama* are called religion. Whatever is prohibited in the scriptures is called irreligion. A householder should follow all those prescriptions and give up all those prohibitions with the help of his wife. Whatever is achieved by following religious principles is called *artha*, economic development. Assets of the house, sons, daughters, cows, and animals are all *artha*. For enjoying those objects there is *kāma*. *Dharma*, *artha*, and *kāma*-these three are called *trivarga*, the pursuits of human life. Practicing these three *vargas* is the life of a conditioned living entity who is wandering in the

cycle of fruitive activities. It is the duty of the *smārta* householder to practice *trivarga* with one's wife. A householder should practice *trivarga* with his wife day and night. The wife can accompany one while visiting holy places. Until one endeavors for the supreme goal of life, what else is there except pursuing *trivarga*? Liberation is the living entities' fourth human interest. There are two types of liberation-relief from extreme distress and attaining spiritual happiness. Those whose religious lives are regulated by dry knowledge or impersonalism, for them relief from extreme distress is the prime goal. Those whose hearts are filled with pure knowledge ultimately search for transcendental happiness and do not remain bound in simply gaining relief from extreme distress. A *Vaiṣṇava*, whether a householder or a renunciate, is desirous of transcendental happiness. A householder *Vaiṣṇava* always works together with his wife with the aim of achieving transcendental happiness. Although engaged in all work in this way, he never becomes uxorious. In this way he remains free from women's association throughout his life. He totally gives up illicit intimate speaking with women and the mundane uxorious mood in licit association with his wife. In the *Śrīmad-Bhāgavatam* (1.2.9-10, 13-14), Suta Gosvami has briefly explained the rules for a *grhastha Vaiṣṇava* as follows:

*dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya Dharmaikāntasya
kāmo lābhāya hi smṛtaḥ*

"All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification."

*kāmasya nendriya-prītir
lābho jīveta yāvata
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ*

"Life's desires should never be directed toward sense gratification. One should desire only a

healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works."

*ataḥ pumbhir dvija-śreṣṭhā
varnāśrama-vibhāgaśaḥ
svanuṣṭhitasya Dharmasya
samsiddhir hari-toṣanam*

"O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."

*tasmād ekena manasā
bhagavān sātvatām patih
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā*

"Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees."

The purport is that in twenty religious scriptures there are mainly instructions about *trivarga*. For the welfare of the *Karmis*, the merciful sages have composed twenty religious scriptures that are

!! Sri Sri Nitai Gaurchandra Jayati !!

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suitable for *Karmis*. In the *Śrīmad-Bhāgavatam* (11.20.9) it is said:

*tāvat karmāṇi kurvīta
na nirvidyeta yāvata
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate*

"As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *śravaṇaṁ kīrtanaṁ viṣṇoḥ*, one has to act according to the regulative principles of the Vedic injunctions."

For the *Karmis* mentioned by the Lord in this verse, *trivarga* is the only prescribed occupation. Those who have become indifferent and attained *jñāna*, for them there is no longer a need for *trivarga* activities. They give up those activities and become eligible for *sannyāsa* with dry knowledge. Those who are faithful in hearing the topics of the Lord after receiving His mercy on the strength of their accumulated pious activities from many lifetimes are no longer attached to *karma*. They are called *Vaiṣṇavas*. Among them, those who are *gṛhasthas* enjoy whatever *artha* they obtain while practicing *Dharma* for the purpose of liberation, not for the purpose of sense gratification; rather, this *artha*

helps them purely maintain their lives in the favorable cultivation of Krishna consciousness with the purpose of understanding the Absolute Truth. In this, the difference between *karma* and spiritual activities can be seen. Therefore, to attain the mercy of the Lord, a *gṛhastha Vaiṣṇava* should accept the divisions of *varṇāśrama* and along with his wife practice *Dharma*, *artha*, *kāma*, and *mokṣa* in order to maintain his life. Whenever his house becomes unfavorable for this purpose, he should give it up out of disgust. Thus by properly performing the activities of *trivarga*, the *gṛhastha Vaiṣṇava's* character becomes pure. With such pure characteristics, he should hear, chant, and remember the names, forms, qualities, and pastimes of the Lord with full surrender. The wife should also always endeavor for spiritual perfection with the help of subordinate women such as her sister and daughter. There is no illicit conduct in this, so there will not be any association with women. Therefore, whether one is a householder or a renunciate-all practitioners should totally give up the association with women. The devotees should carefully give up the above mentioned *saṅga* in the form of association.

- Śrī Bhaktyāloka - *The Six Faults and Qualities of Bhakti* by Srīla Bhaktivīnoda Thākura, Translation by Pundrarīka Vidyānidhi Das.