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## THE DYNASTIES OF THE SONS OF PURURAVA SUMMARY

Ayu, the son of Pururava, had five sons — Nahusa, Ksatravrdha, Raji, Rabha and Anena. The son of Ksatravrdha was Suhotra, who had three sons, named Kasya, Kusa and Grtsamada. The son of Grtsamada was Sunaka, and his son was Saunaka. The son of Kasya was Kasi. From Kasi came the sons and grandsons known as Rastra, Dirghatama and then Dhanvantari, who was the inaugurator of medical science and was a *sāktyāveśa* incarnation of the Supreme Personality of Godhead, Vasudeva. The descendants of Dhanvantari were Ketuman, Bhimaratha, Divodasa and Dyuman, who was also known as Pratardana, Satrujit, Vatsa, Rtradhvaja and Kuvalayasva. The son of Dyuman was Alarka, who reigned over the kingdom for many, many years. Following in the dynasty of Alarka were Santati, Sunitha, Niketana, Dharmaketu, Satyaketu, Dhrstaketu, Sukumara, Vitihotra, Bharga and Bhargabhumi. All of them belonged to the dynasty of Kasi, the descendant of Ksatravrdha.

The son of Rabha was Rabhasa, and his son was Gambhira. Gambhira's son was Akriya, and from Akriya came Brahavit. The son of Anena was Suddha, and his son was Suci. The son of Suci was Citrakrt, whose son was Santaraja. Raji had five hundred sons, all of extraordinary strength. Raji was personally very powerful and was given the kingdom of heaven by Lord Indra. Later, after Raji's death, when the sons of Raji refused to return the kingdom to Indra, by Brhaspati's arrangement they became unintelligent, and Lord Indra conquered them.

The grandson of Ksatravrdha named Kusa gave birth to a son named Prati. From Prati came Sasjaya; from Sasjaya, Jaya; from Jaya, Krta; and from Krta, Haryabala. The son of Haryabala was Sahadeva; the son of Sahadeva, Hina; the son of Hina, Jayasena; the son of Jayasena, Sankrti; and the son of Sankrti, Jaya.

### KING YAYATI REGAINS HIS YOUTH Srila Sukadeva Goswami

**Sukadeva Gosvami said:** O King Pariksit, as the embodied soul has six senses, King Nahusa had

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six sons, named Yati, Yayati, Samyati, Ayati, Viyati and Krti. When one accepts the post of king or head of the government, one cannot understand the meaning of self-realization, due to this material involvement. Knowing this, Yati, the eldest son of Nahusa, did not accept the power to rule, although it was offered by his father. Because Nahusa, the father of Yayati, molested Indra's wife, Saci, who then complained to Agastya and other *brāhmaṇas*, these saintly *brāhmaṇas* cursed Nahusa to fall from the heavenly planets and be degraded to the status of a python. Consequently, Yayati became the king. King Yayati had four younger brothers, whom he allowed to rule the four directions. Yayati himself married both Devayani, the daughter of Sukracarya, and Sarmistha, the daughter of Vrsaparva, and ruled the entire earth.

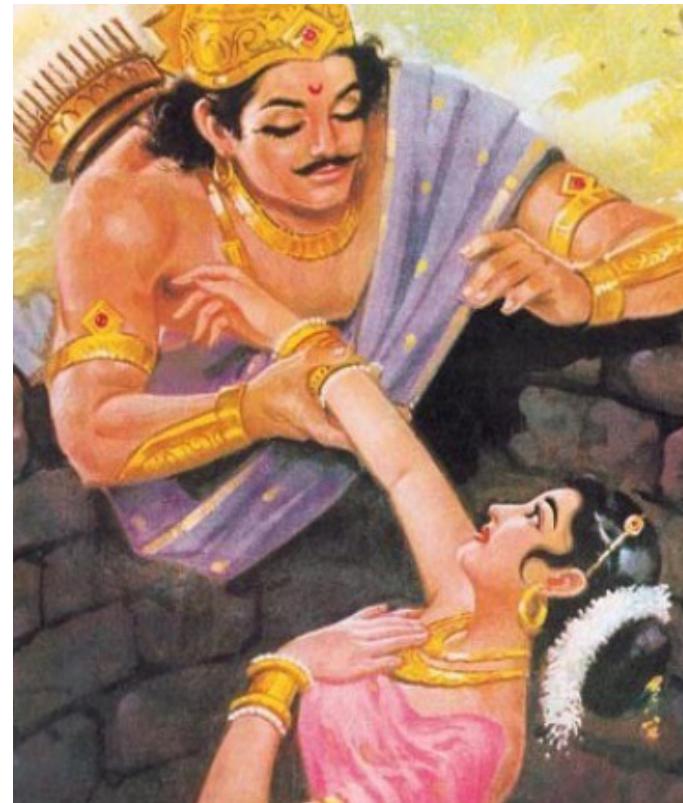
**Maharaja Pariksit said:** Sukracarya was a very powerful *brāhmaṇa*, and Maharaja Yayati was a *kṣatriya*. Therefore I am curious to know how there occurred this *pratiloma* marriage between a *kṣatriya* and a *brahmani*.

**Sukadeva Gosvami said:** One day Vrsaparva's daughter Sarmistha, who was innocent but angry by nature, was walking with Devayani, the daughter of Sukracarya, and with thousands of friends, in the palace garden. The garden was full of lotuses and trees of flowers and fruits and was inhabited by sweetly singing birds and bumblebees. When the young, lotus-eyed girls came to the bank of a reservoir of water, they wanted to enjoy themselves by bathing there. Thus they left their clothing on the bank and began sporting, splashing water on one another.

While sporting in the water in this way, the girls suddenly saw that Lord Siva, along with his wife, Parvati, seated on the back of his bull were passing by. Ashamed because they were naked, the girls quickly got out of the water and covered themselves with their garments. Due to haste, Sarmistha unknowingly put on Devayani's dress, thus angering Devayani, who then spoke as follows. Oh, just see the activities of this servant-maid Sarmistha! Disregarding all etiquette, she has put on my dress, just like a dog snatching clarified butter meant for use in a sacrifice. We are among the qualified *brāhmaṇas*, who are accepted as the face of the Supreme Personality of

Godhead. The *brāhmaṇas* have created the entire universe by their austerity, and they always keep the Absolute Truth within the core of their hearts. They have directed the path of good fortune, the path of Vedic civilization, and because they are the only worshipable objects within this world, they are offered prayers and worshiped even by the great demigods, the directors of the various planets, and even by the Supreme Personality of Godhead, the Supersoul, the supreme purifier, the husband of the goddess of fortune. And we are even more respectable because we are in the dynasty of Bhṛgu. Yet although this woman's father, being among the demons, is our disciple, she has put on my dress, exactly like a *sūdra* taking charge of Vedic knowledge. Sukadeva Gosvami said: When thus rebuked in cruel words, Sarmistha was very angry. Breathing heavily like an enraged serpent and biting her lower lip with her teeth, she spoke to the daughter of Sukracarya as follows. You beggar, since you don't understand your position, why should you unnecessarily talk so much? Don't all of you wait at our house, depending on us for your livelihood like crows? Using such unkind words, Sarmistha rebuked Devayani, the daughter of Sukracarya. In anger, she took away Devayani's garments and threw Devayani into a well.

After throwing Devayani into the well, Sarmistha went home. Meanwhile, King Yayati, while engaged in a hunting excursion, went to that well to drink water and by chance saw Devayani. Seeing Devayani naked in the well, King Yayati immediately gave her his upper cloth. Being very kind to her, he caught her hand with his own and lifted her out. With words saturated with love and affection, Devayani said to King Yayati: O great hero, O King, conqueror of the cities of your enemies, by taking my hand you have accepted me as your married wife. Let me not be touched by others, for our relationship as husband and wife has been made possible by providence, not by any human being. Because of falling in the well, I met you. Indeed, this has been arranged by providence. After I cursed Kaca, the son of the learned scholar Brhaspati, he cursed me by saying that I would not have a *brāhmaṇa* for a husband. Therefore, O mighty-armed one, there is no possibility of my becoming the wife of a *brāhmaṇa*. Sukadeva Gosvami continued: Because such a marriage is not sanctioned by regular scriptures, King Yayati did not



like it, but because it was arranged by providence and because he was attracted by Devayani's beauty, he accepted Devayani's extraordinary request.

Thereafter, when the learned King returned to his palace, Devayani returned home crying and told her father, Sukracarya, about all that had happened because of Sarmistha. She told how she had been thrown into the well but was saved by the King. As Sukracarya listened to what had happened to Devayani, he was mentally very aggrieved. Condemning the profession of priesthood and praising the profession of *uñcha-vṛtti* [collecting grains from the fields], he left home with his daughter. King Vrsaparva understood that Sukracarya was coming to chastise or curse him. Consequently, before Sukracarya came to his house, Vrsaparva went out and fell down in the street at the feet of his guru and satisfied him, thus checking his guru's wrath. The powerful Sukracarya was angry for a few moments, but upon being satisfied he said to Vrsaparva: My dear King, kindly fulfil the desire of Devayani, for she is my daughter and in this life I cannot give her up or neglect her wishes. After hearing Sukracarya's request, Vrsaparva agreed to fulfil Devayani's desire, and he awaited her words. Devayani then expressed her desire as follows: "Whenever I marry by the order of my father, my

friend Sarmistha must go with me as my maid-servant, along with all her friends."

Vrsaparva wisely thought that Sukracarya's displeasure would bring danger and that his pleasure would bring material gain. Therefore he carried out Sukracarya's order and served him like a indentured debtor. He gave his daughter Sarmistha to Devayani, and Sarmistha, along with thousands of other women, served Devayani like a slave.

When Sukracarya gave Devayani in marriage to Yayati, he had Sarmistha go with her, but he warned the King, "My dear King, never allow this girl Sarmistha to lie with you in your bed." O King Pariksit, upon seeing Devayani with a nice son, Sarmistha once approached King Yayati at the appropriate time for conception. In a secluded place, she requested the King, the husband of her friend Devayani, to enable her to also have a son. When Princess Sarmistha begged King Yayati for a son, the King, who was certainly aware of the principles of religion, therefore he agreed to fulfill her desire. Although he remembered the warning of Sukracarya, he thought of this union as the desire of the Supreme, and thus he had sexual intercourse with Sarmistha. Devayani gave birth to Yadu and Turvasu, and Sarmistha gave birth to Druhyu, Anu and Puru. When the proud Devayani understood from outside sources that Sarmistha was pregnant by her husband, she was frenzied with anger. Thus she departed for her father's house. King Yayati, who was very hen-pecked due to lust, followed his wife, caught her and tried to appease her by speaking pleasing words and massaging her feet. However, he could not satisfy her by any means. Sukracarya was extremely angry. "You untruthful fool, lusting after women! You have done a great wrong," he said. "I therefore curse you to be attacked and disfigured by old age and invalidity."

**King Yayati said:** "O learned, worshipable *brāhmaṇa*, I have not yet satisfied my sensual desires with your daughter." Sukracarya considered and then replied, "You may exchange your old age with someone who will agree to transfer his youth to you." When Yayati received this benediction from Sukracarya, he requested his eldest son: My dear son Yadu, please give me your youth in exchange for my old age and invalidity. My dear son, I am not yet satisfied in my sexual desires.

But if you are kind to me, you can take the old age given by your maternal grandfather, and I may take your youth so that I may enjoy life for a few years more.

**Yadu replied:** My dear father, you have already achieved old age, although you also were a young man. But I do not welcome your old age and invalidity, for unless one enjoys material happiness, one cannot attain renunciation. O Maharaja Pariksit, Yayati similarly requested his sons Turvasu, Druhyu and Anu to exchange their youth for his old age, but because of their ignorance of religious principles, they thought that their flickering youth was eternal, and therefore they refused to carry out their father's order. King Yayati then requested Puru, who was younger than these three brothers but more qualified, "My dear son, do not be disobedient like your elder brothers, for that is not your duty."

**Puru replied:** O Your Majesty, who in this world can repay his debt to his father? By the mercy of one's father, one gets the human form of life, which can enable one to become an associate of the Supreme Lord. A son who acts by anticipating what his father wants him to do is first class, one who acts upon receiving his father's order is second class, and one who executes his father's order irreverently is third class. But a son who refuses his father's order is like his father's stool.

**Sukadeva Gosvami said:** In this way, O Maharaja Pariksit, the son named Puru was very pleased to accept the old age of his father, Yayati, who took the youth of his son and enjoyed life in this material world as he desired. Thereafter, King Yayati became the ruler of the entire world, consisting of seven islands, and ruled the citizens exactly like a father. Because he had taken the youth of his son, his senses were unimpaired, and he enjoyed as much material happiness as he desired. In secluded places, engaging her mind, words, body and various paraphernalia, Devayani, the dear wife of Maharaja Yayati, always brought her husband the greatest possible marital bliss. King Yayati performed various sacrifices, in which he offered abundant gifts to the *brāhmaṇas* to satisfy the Supreme Lord, Hari, who is the reservoir of all the demigods and the object of all *Vedic* knowledge. That Supreme Lord, Vasudeva, who created the cosmic manifestation, exhibits Himself as all-pervading, like the sky that holds clouds.

And when the creation is annihilated, everything enters into the Supreme Lord, Visnu, and varieties are no longer manifested. Without material desires, Maharaja Yayati worshiped the Supreme Lord, who is situated in everyone's heart as Narayana and is invisible to material eyes, although existing everywhere. Although Maharaja Yayati was the king of the entire world and he engaged his mind and five senses in enjoying material possessions for one thousand years, he was still unable to be satisfied.

- Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 9: Liberation » Chapter Eighteen » Verses: 1-51 » Translations by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.

### The Ultimate Goal Of Human Life.

*His Divine Grace*

*A.C.Bhaktivedanta Swami Prabhupada*

Renunciation of material enjoyment is the ultimate goal of human life. Therefore, the *varṇāśrama* institution is very scientific. That is because it aims at giving one the facility to return home, back to Godhead, which one cannot do without completely renouncing all connections with the material world. Sri Caitanya Mahaprabhu said, *niskiñcanasya bhagavad-bhajanomukhasya*: one who wants to go back home, back to Godhead, must be *niṣkiñcana*, free from all affinity for material enjoyment. *Brahmany upaśamāśrayam*: unless one is fully renounced, one cannot engage in devotional service or even remain fixed in Brahman. Devotional service is rendered on the Brahman platform. Therefore, unless one attains the Brahman platform, the spiritual platform, one cannot engage in devotional service. In other words, a person solidly engaged in devotional service is already on the Brahman platform.

*māṁ ca yo 'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatītyaitān  
brahma-bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)  
If one attains devotional service, therefore, he is

certainly liberated. Generally, unless one enjoys material happiness, one cannot attain renunciation. *Varnāśrama* therefore gives the opportunity for gradual elevation. Yadu, the son of Maharaja Yayati, explained that he was unable to give up his youth, for he wanted to use it to attain the renounced order in the future.

Maharaja Yadu was different from his brothers. As stated in the next verse, *tv̄vasuś coditah pitrā druhuś cānuś ca bhārataḥ pratyācakhyur adharma-jñāḥ*. Maharaja Yadu's brothers refused to accept their father's proposal because they were not completely aware of *dharma*. To accept orders that follow religious principles, especially the orders of one's father, is very important. Therefore, when the brothers of Maharaja Yadu refused their father's order, this was certainly irreligious behaviour. Maharaja Yadu's refusal, however, was religious. As stated in the Tenth Canto, *yadoś ca dharma-śilasya*: Maharaja Yadu was completely aware of the principles of religion. The ultimate principle of religion is to engage oneself in devotional service to the Lord. Maharaja Yadu was very eager to engage himself in the Lord's service, but there was an impediment: during youth the material desire to enjoy the material senses is certainly present, and unless one fully satisfies these material desires in youth, there is a chance of one's being disturbed in rendering service to the Lord. We have actually seen that many *sannyāsīs* who accept *sannyāsa* prematurely, not having satisfied their material desires, fall down because they are sensually disturbed.

Therefore the general process is to go through *grastha* life and *vānaprastha* life and finally come to *sannyāsa* and devote oneself completely to the service of the Lord. Maharaja Yadu was ready to accept his father's order and exchange youth for old age because he was confident that the youth taken by his father would be returned. But because this exchange would delay his complete engagement in devotional service, he did not want to accept his father's old age, for he was eager to achieve freedom from disturbances. Moreover, among the descendants of Yadu would be Lord Krishna. Therefore, because Yadu was eager to see the Lord's appearance in his dynasty as soon as possible, Yadu refused to accept his father's proposal. This was not irreligious, however, because Yadu's purpose was to serve the Lord. Because Yadu was a faithful

servant of the Lord, Lord Krishna appeared in his dynasty. As confirmed in the prayers of Kunti, *yadoh priyasyānvavāye*. Yadu was very dear to Krishna, who was therefore eager to descend in Yadu's dynasty.

In conclusion, Maharaja Yadu should not be considered *dharma ajña*, ignorant of religious principles, as the next verse designates his brothers. He was like the four Sanakas (*catuḥ-sana*), who refused the order of their father, Brahma, for the sake of a better cause. Because the four Kumaras wanted to engage themselves completely in the service of the Lord as *brahmacārīs*, their refusal to obey their father's order was not irreligious.

- *Śrimad-Bhāgavatam* (Bhāgavata Purāṇa) » Canto 9: Liberation » Chapter Eighteen » Verse: 40 » Pūrṇop by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.

### DID HUMANS CREATE RELIGION?

Srila Bhaktisiddhanta Saraswati Thakura

*Śrimad-Bhāgavatam* (6.3.19) states:

*dharmaṁ tu sāksād bhagavat-praṇītam,  
na vai vidur ṛṣayo nāpi devā  
na siddha-mukhyā asurā manusyāḥ,  
kuto nu vidyādhara-cāraṇādaya*

Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis, who occupy the topmost planets, cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the *asuras*, *Vidyādhara*s, *Cāraṇas*, and ordinary human beings.

The supreme religious principles, *Bhāgavata-dharma*, were not created by humans, nor were they created after the creation of human beings. They are eternal and will continue to be eternal, unchangeable, and uninterrupted. Devotional service to Lord Hari is the religious principle. Apart from *bhakti*, all other concocted religious systems that have been, are, and will be preached in this world, are man-made temporary religions, religions opposed to the supreme religious principle. *Bhāgavata-dharma*, *param-dharma*, or *ātmā-dharma* cannot be merged with the religion of the body. Therefore Lord Sri Krishna instructs us in *Bhagavad-gītā* to give up all varieties of religion and surrender unto

*Bhāgavata Mahāvidyālaya*



Him. *Bhagavad-gītā* (18.66) states: *sarva-dharmāṇ parityajya, mām ekam śaraṇam vraja/ aham tvāṁ sarva-pāpebhyo, mokṣayisyāmi māśucah*: “Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.”

*Bhāgavata-dharma* is the spirit soul's eternal propensity. The spirit soul was present even before the creation of human beings. Devotional service, which is the eternal propensity of the eternal spirit soul, is also eternal. The true religious process (*sādhana*) is that which awakens the spirit soul's constitutional propensity.

It is the function of worldly moralities to transform animal-like humans into proper humans, but *Bhāgavata-dharma* is above this. Cultivation of *Bhāgavata-dharma* is eternally necessary to award the living entities the complete qualification to engage in the Supreme Lord's service. *Bhāgavata-dharma* makes no arrangement for sense gratification. It consists in unbroken, cent-percent service to the transcendental Lord. This is the only way to attain actual happiness, unlimited pleasure.

We should know that *vox populi* is not the same as *vox dei*, but the word of God should be the word of the people. Popular opinion is not the same as God's opinion, although the Supreme Lord's opinion should be the opinion of pious people. This is what the *mahājanas* instruct. People who mix spirit with matter say just the opposite. They

say, *yata mata tata patha*: “As many opinions, as many ways.” How amazing that they think the popular voice should be the voice of the Supreme Lord! People think that the process of attaining Him, where every popular opinion is given equal credence, should be as highly regarded as love and devotion to the Supreme Lord, even though in those processes devotion is totally absent. Wher- ever popular opinion is considered the criteria for ascertaining the Absolute Truth, non-duplicitous truth is far from being realized. The followers of that spurious idea always fail to achieve transcen- dental connection with the Supreme Lord.

- *Amṛta Vāṇī: Nectar of Instructions of Immoratality His Di- vine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada Com- piled by Sripada Bhakti Mayukha Bhagavat Maharaja Adapted and Published by Isvara dasa Translated from Bengali by Bhumipati das*

### THE ETERNAL RELIGIOUS PRINCIPLES

*Srila Bhaktivinoda Thakura*

“The pure *Vaiṣṇava dharma* that is found in *Śrīmad Bhāgavatam* is the eternal constitutional *dharma* of the living entities. All religious principles which have been preached throughout the world can be divided into three categories. These are eternal religious principles, occasional religious principles, and temporary religious principles. The first is those religious principles in which there is no discussion about God, and in which the eternality of the spirit soul is denied. They are called temporary religious principles. Those religious principles which accept the eternity of God and the spirit soul but teach that one can attain the favour of God only through temporary method are called occasional religious principles. The third category are those religious principles which teach the attainment of the service of Krishna through pure love. That group alone are called eternal reli- gious principles. Even though this eternal religious principle appear differently according to country, caste, and language, it is one, and brings the most relishment to the soul. The *Vaiṣṇavas* religion which is widely spread throughout India, is the ideal of eternal religious principle. Moreover great personalities and exalted devotees have accepted that the religious principles taught by our most beloved Lord Gaura Hari, the son of Saci, as the pure *Vaiṣṇavas* religion.”

- *Jaiva Dharma Chapter -2*



### SELF-DECEPTION

*Srila Jagadananda Pandita*

“Do not listen to mundane prattle and do not waste your time in frivolous discussions. Why eat to titillate the palate and maintain the body lavishly with luxurious amenities? Do not hanker for es- teem and respect from others, but offer respects to all. Take shelter of the holy name of Krishna and chant constantly. Serve Srimati Radharani and Sri Krishna in the mood of Vraja in the core of your heart.”

The Lord's unequivocal instructions opened Raghunatha dasa Gosvami's eyes of knowledge, and he understood that pure love of Godhead can never be cultivated without first being freed from all material illusions.

Lord Caitanya continued: “Through pure chanting and in meditation develop your pure, perfected, spiritual form, and worship Krishna, the master of Srimati Radharani. Free yourself from the desire for profit, distinction and adoration. Always offering respect to others, cultivate complete detachment from material life and become as tolerant as a tree.”

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“Externally, your devotional service is to always chant the name of Lord Krishna, and internally, constantly engage in serving Sri Sri Radha-Krishna with your spiritual body. Control your voracious appetite and give up kinds of luxury and comfort. Accept and endeavour for only that which is essential for maintaining your body.”

### *Markata-vairāgya, monkey renunciation*

Do not try to artificially impose the qualities of transcendence on the mundane by imagining some mortal couple to be the Divine Couple, Sri Sri Radha Krishna. This self-deception destroys all religious principles.

Lord Caitanya continued to warn us, “A false renunciant is a person who is externally renounced, but who is actually always trying to enjoy, the material world. He is like a monkey who appears detached due to his natural habits but is excessively attached to sex life.

### The Pure Renunciant

A pure renunciant is always engaged in chanting the holy name. He begs only what he needs to maintain his body. If one practices renunciation, not depending on Krishna but on others for his maintenance, then he will never achieve spiritual success. Krishna will also reject him. And if a renunciant submits to the urges of his tongue, he

becomes a prisoner of his sensual urges and loses the chance of achieving the transcendental realm.

A real renunciant is always chanting Lord Krishna's name. his diet is simple, consisting of leafy vegetables, fruits and roots, etc. But a materially desirous person who makes social calls on people's houses simply to gratify his tongue will never receive the shelter of Lord Krishna's lotus feet.

- Prema-Vivarta - Srila Jagadananda Pandita Translated by Sarvabhavana dasa

!! Sri Sri Nitai Gaurchandra Jayati !!

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