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LIFE AND ACTIVITIES OF MAHARAJA YAYATI (PART -2)

KING YAYATI ACHIEVES LIBERATION
Srila Sukadeva Goswami

UNALLOYED ENGAGEMENT
*His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada*

THE PRINCIPLES OF *Varṇāśrama-dharma*
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KING YAYATI ACHIEVES LIBERATION

Sriḷa Sukadeva Goswami

Sukadeva Gosvami said: O Maharaja Parikṣit, Yayati was very much attached to woman. In due course of time, however, when disgusted with sexual enjoyment and its bad effects, he renounced this way of life and narrated the following story to his beloved wife. My dearly beloved wife, daughter of Sukracarya, in this world there was someone exactly like me. Please listen as I narrate the history of his life. By hearing about the life of such a householder, those who have retired from householder life always lament. While wandering in the forest, eating to satisfy his senses, a he-goat by chance approached a well, in which he saw a she-goat standing helplessly, having fallen into it by the influence of the results of fruitive activities. After planning how to get the she-goat out of the well, the lusty he-goat dug up the earth on the well's edge with the point of his horns in such a way that she was able to come out very easily. When the she-goat, who had very nice hips, got out of the well and saw the very handsome he-goat, she desired to accept him as her husband. When she did so, many other she-goats also desired him as their husband because he had a very

beautiful bodily structure and a nice mustache and beard and was expert in discharging semen and in the art of sexual intercourse. Therefore, just as a person haunted by a ghost exhibits madness, the best of the he-goats, attracted by the many she-goats, engaged in erotic activities and naturally forgot his real business of self-realization.

When the she-goat who had fallen into the well saw her beloved goat engaged in sexual affairs with another she-goat, she could not tolerate the goat's activities. Aggrieved by her husband's behavior with another, the she-goat thought that the he-goat was not actually her friend but was hardhearted and was her friend only for the time being. Therefore, because her husband was lusty, she left him and returned to her former maintainer. Being very sorry, the he-goat, who was subservient to his wife, followed the she-goat on the road and tried his best to flatter her, but he could not pacify her. The she-goat went to the residence of a *brāhmaṇa* who was the maintainer of another she-goat, and that *brāhmaṇa* angrily cut off the he-goat's dangling testicles. But at the he-goat's request, the *brāhmaṇa* later rejoined them by the power of mystic yoga. My dear wife, when the he-goat had his testicles re-stored, he enjoyed the she-goat he had gotten from the well, but although he continued to enjoy for many, many years, even now he has not been fully satisfied. O my dear wife with beautiful eyebrows, I am exactly like that he-goat, for I am so poor in intelligence that I am captivated by your beauty and have forgotten the real task of self-realization.

A person who is lusty cannot satisfy his mind even if he has enough of everything in this world, including rice, barley and other food grains, gold, animals and women. Nothing can satisfy him. As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lusty desires by continual enjoyment can never be successful. [In fact, one must voluntarily cease from material desires.] When a man is nonenvious and does not desire ill fortune for anyone, he is equipoised. For such a person, all directions appear happy. For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore,

one who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations. One should not allow oneself to sit on the same seat even with one's own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex. I have spent a full one thousand years enjoying sense gratification, yet my desire to enjoy such pleasure increases daily. Therefore, I shall now give up all these desires and meditate upon the Supreme Personality of Godhead. Free from the dualities of mental concoction and free from false prestige, I shall wander in the forest with the animals. One who knows that material happiness, whether good or bad, in this life or in the next, on this planet or on the heavenly planets, is temporary and useless, and that an intelligent person should not try to enjoy or even think of such things, is the knower of the self. Such a self-realized person knows quite well that material happiness is the very cause of continued material existence and forgetfulness of one's own constitutional position.

Sukadeva Gosvami said: After speaking in this way to his wife, Devayani, King Yayati, who was now free from all material desires, called his youngest son, Puru, and returned Puru's youth in exchange for his own old age. King Yayati gave the southeast to his son Druhyu, the south to his son Yadu, the west to his son Turvasu, and the north to his son Anu. In this way he divided the kingdom. Yayati enthroned his youngest son, Puru, as the emperor of the entire world and the proprietor of all its riches, and he placed all the other sons, who were older than Puru, under Puru's control. Having enjoyed sense gratification for many, many years, O King Pariksit, Yayati was accustomed to it, but he gave it up entirely in a moment, just as a bird flies away from the nest as soon as its wings have grown. Because King Yayati completely surrendered unto the Supreme Personality of Godhead, Vaasudeva, he was freed from all contamination of the material modes of nature. Because of his self-realization, he was able to fix his mind upon the Transcendence [Parabrahman, Vaasudeva], and thus he ultimately achieved the position of an associate of the Lord.

When Devayani heard Maharaja Yayati's story of the he-goat and she-goat, she understood that this story, which was presented as if a funny joke for entertainment between husband and wife,

was intended to awaken her to her constitutional position. Thereafter, Devayani, the daughter of Sukracarya, understood that the materialistic association of husband, friends and relatives is like the association in a hotel full of tourists. The relationships of society, friendship and love are created by the *māyā* of the Supreme Personality of Godhead, exactly as in a dream. By the grace of Krishna, Devayani gave up her imaginary position in the material world. Completely fixing her mind upon Krishna, she achieved liberation from the gross and subtle bodies. O Lord Vaasudeva, O Supreme Personality of Godhead, You are the creator of the entire cosmic manifestation. You live as the Supersoul in everyone's heart and are smaller than the smallest, yet You are greater than the greatest and are all-pervading. You appear completely silent, having nothing to do, but this is due to Your all-pervading nature and Your fullness in all opulences. I therefore offer my respectful obeisances unto You.

- Śrīmad-Bhāgavatam (Bhāgavata Purāna) » Canto 9: Liberation » Chapter Nineteen » Verses: 1-29 » Translations by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

UNALLOYED ENGAGEMENT

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Persons who live in the village or town are called *grāma-nivāsī*, and those who live in the forest are called *vana-vāsī* or *vānaprastha*. The *vānaprasthas*, who have retired from family life, generally lament about their past family life because it engaged them in trying to fulfill lusty desires. Prahlada Maharaja said that one should retire from family life as soon as possible, and he described family life as the darkest well (*hitvātma-pātam grham andha-kūpam*). If one continuously or permanently concentrates on living with his family, he should be understood to be killing himself. In the Vedic civilization, therefore, it is recommended that one retire from family life at the end of his fiftieth year and go to *vana*, the forest. When he becomes expert or accustomed to forest life, or retired life as a *vānaprastha*, he should accept *sannyāsa*. *Vanam gato yad dharim āsrayeta* [SB 7.5.5]. *Sannyāsa* means accepting unalloyed engagement in the service of the Lord. Vedic civilization therefore recommends four different stages of life—*brahmacarya*, *grhastha*, *vānaprastha* and

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sannyāsa. One should be very much ashamed of remaining a householder and not promoting oneself to the two higher stages, namely *vānaprastha* and *sannyāsa*.

-Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 9: Liberation » Chapter Nineteen » Verse: 3 » Puport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

VARṆĀSRAMA-DHARMA IS NOT OUR ETERNAL DHARMA

Srila Bhaktisiddhanta Saraswati Thakura

The sages have instructed us to become fixed in the practice of *varṇāśrama-dharma*. It is certainly important to follow *varṇāśrama-dharma*, but Sri Gaurangadeva questioned its necessity. *Varṇāśrama-dharma* is not our eternal *dharma*. It is not the constitutional propensity of the soul and therefore not our constitutional duty. Rather, it speaks to certain material propensities that lead toward self-realization even while we remain in the conditioned state. *Varṇāśrama-dharma* is based on trying to worship Lord Visnu from a particular position. It is not unmotivated, uninterrupted, pure devotional service to Krishna. Service to Krishna is not rendered from the platform of *varṇāśrama*. *Varṇāśrama* only admits a little Visnu worship. Therefore Sri Caitanya Mahaprabhu said that we should first ascertain who we are. To

nityaṁ bhāgavata-sevayā

decide that we are *brāhmaṇas*, *ksatriyas*, *vaiśyas*, or *śūdras*, *sannyāsīs*, *grhastas*, *vānaprasthas*, or *brahmacārīs* is all right, but these are temporary designations of conditioned living entities. They are not our eternal constitutional position. We are eternal servants of Krishna. A spirit soul is a servant of the Supersoul. Serving the Supersoul is a living entity's duty.

- Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhanta Saraswati Thakura Prabhupada Compiled by Sripada Bhakti Mayukha Bhagavat Maharaja Adapted and Published by Isvara dasa Translated from Bengali by Bhumipati das

SPIRITUAL VARṆĀSRAMA Srila Bhaktivinoda Thakura

Is it proper to confine a *Vaiṣṇava* within the rules of *varṇāśrama*?

“Considering that there is no difference between a *Vaiṣṇava* and an ordinary person many people inquire about a *Vaiṣṇavas* caste and try to establish a *Vaiṣṇava* to be belonging to one of the four *varṇas*. This endeavor is extremely detrimental to *Vaiṣṇava* principle and an act of the ordinary social people.”

- (Sajjana Toṣaṇī 11/10)

Is the illegal system of *varṇāśrama* not the reason for the Indian Āryans' downfall?

“Alas! The Āryans of India are the administrators and the spiritual masters of all other castes. It is not a fact that their degradation has been caused by their old age; but it has come due to the illegal system of *varṇāśrama*. If the Supreme Personality of Godhead who is the controller of all the living entities, all rules and regulations, and who is capable of re-establishing auspiciousness in the place of inauspiciousness, desires, then some empowered personality will again re-establish the actual system of *varṇāśrama*.”

- (Caitanya Śikṣāmrta 2/3)

Under whose rule the social etiquettes reached its peak?

“Every kind hearted and responsible people will accept that the social etiquettes reached its peak at the hands of the sages.”

- (Caitanya Śikṣāmrta 2/1)

Is it proper to destroy the principles of *Varṇāśrama*?

“The Principles of *varṇāśrama* are the life and soul of the social human beings. If the system of the *varṇāśrama* is destroyed, then the scientific society of the human beings will be destroyed and they will be cursed by the old saying “become a mouse again” and thus lead an illegal life like the wayward *mlecchas*. It is not the intention of those who are devoted to the welfare of one’s native land to destroy the principles of *varṇāśrama*. It is the duty of everyone to remove the contamination that has entered into the principles of *varṇāśrama*.

- (Sajjana Toṣaṇī 2/7)

Which qualities do not make one a Brahmin?

“A person who does not possess peacefulness, self control, austerity, cleanliness, satisfaction, tolerance, forgiveness, simplicity, knowledge, compassion, truthfulness and devotion to the Supreme Lord can not be called a Brahmin.

- (Sajjana Toṣaṇī 4/6)

What kind of *āśrama* should a devotee who desires to attain love of God accept?

“Whether one who is desirous of attaining love of God belongs to *gṛahasthāśrama*, *vānapraśthāśrama*, or *sannyāsāśrama*, he should accept any *āśrama* that is favorable for cultivating love of God, and he should give up any *āśrama* that is unfavorable for cultivating love of God.”

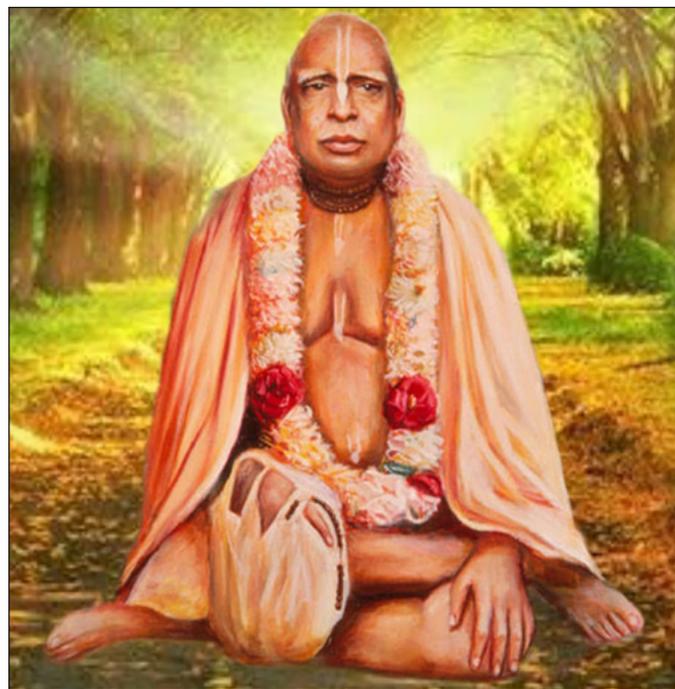
- (Caitanya Śikṣāmṛta 6/4)

What is *kṣetra-sannyāsa* or *vānaprastha*?

“When one takes *kṣetra-sannyāsa*, he leaves his household life and goes to a place of pilgrimage devoted to Lord Viṣṇu. Such places include Puruṣottama (Jagannatha Puri), Navadvīpa-dhama and Mathura-dhama. The *kṣetra-sannyāsī* lives in these places alone or with his family. *Kṣetra-sannyāsa* is to be considered the preferable *vānaprastha* situation in this Age of *Kali*.”

- (Commentary on Caitanya-caritāmṛta Madhya 16/130)

Is it proper for a householder to accept the dress of a *sannyāsī*? What is the fate of such *cross-āśrama* people?



“Among the householder *Vaiṣṇavas*, many shave their heads, wear *Brahmin* underwear and live at their own house as *bābājīs*. What can be more an *anartha* than this? What is the need of such illegal changing of *āśrama*? If they are really detached, then let them take proper dress of a renunciate. But if they are not detached then what is the use of accepting such artificial external signs? By doing so, they are disgracing the *Vaiṣṇava* religion to the people of the world. But they will certainly suffer the consequences in their next lives.”

- (Sajjana Toṣaṇī 2/7)

Can one advance in spiritual life, if he does not accept any discrimination in the caste system?

“When it is seen that caste is simply based on worldly discrimination, then the defects that the Brahmins point out in judging caste is simply extraneous.”

- (Prema Pradīpa Seventh Ray)

Since when did the destruction of the system of *varṇāśrama* begin in India?

“The principles of *varṇāśrama* had been purely followed in India for a long time. Thereafter in due course of time, when sage Jamadagni who was a *kṣatriya*, and his son Parasurama, were illegally converted into *Brahmins*, they then, according to the characteristics opposed to their own nature and selfishness broke peace among the *Brahmins* and *Kṣatriyas*. The seed of quarrel that was planted

among the *Brahmins* and *Kṣatriyas* as a result of this resulted in ascertaining one's *varṇas* according to one's own birth. In due course of time when this unnatural rule was included in the literatures of the Manu etc, the *Kṣatriyas*, being hopeless of attaining higher *varṇa*, began to create means to ruin the *Brahmin* by inventing the system of religion known as Buddhism. It is a fact that every action has an equal and opposite reaction. That is why determination of *varṇas* according to one's birth became prominent.”

- (Caitanya Śikṣāmṛta 2/3)

THE PRINCIPLES OF *Varṇāśrama-dharma*

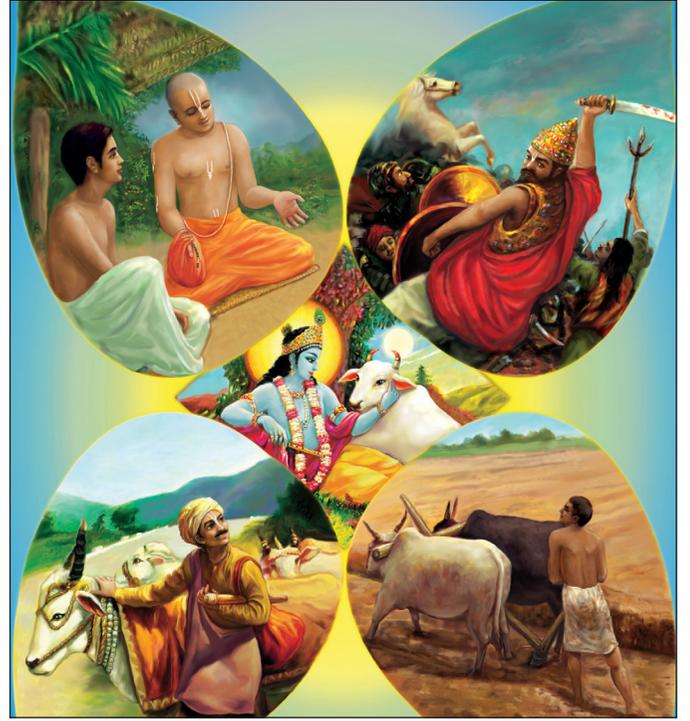
Srila Vrindavan Das Thakura

One can never progress on the path of spiritual life by disregarding and deviating from the principles of *varṇāśrama-dharma*. Ordinary mundane people who are attached to fruitive activities are unable to understand the higher purpose of *varṇāśrama*. One should fully respect those *brāhmaṇas* who are situated on the highest platform from the material point of view. Sri Gaurasundara neither transgressed the ordinary social customs of the time nor totally disregarded the principles of *karma-kāṇḍa* on the pretext of offering oblations to His forefathers. One should not misunderstand by this that Sri Gaurasundara accepted the path of *karma-kāṇḍa* as the path of spiritual life. Fearing that people may foolishly misunderstand the purport of the scriptures and introduce the process of *karma-kāṇḍa* as the spiritual path, the *jagad-guru* Lord enacted the pastimes of drinking water that had washed the feet of a *brāhmaṇa* and offering oblations to His forefathers at Gaya and thereafter enacted the pastime of accepting spiritual *Vaiṣṇava* initiation. In the ideal God conscious moral character of Sri Gaurasundara one can find enactment of the following injunction mentioned in *Śrīmad Bhāgavatam* (11.20.9):

*tāvat karmāṇi kurvīta na nirvidyeta yāvataḥ
mat-kathā-śravaṇāḍau 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 *śravaṇam kīrtanam viṣṇoḥ* one has to act according to the regulative principles of the *Vedic* injunctions.”

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Then such a person is constantly guided by the pure, spiritual, transcendental consideration mentioned in the *Nārada Pañcarātra* as follows:

*laukikī vaidikī vāpi yā kriyā kriyate mune
hari-sevānukūlaiva sa kāryā bhaktim icchatā*

“One should perform only those activities—either worldly or prescribed by *Vedic* rules and regulations—which are favorable for the cultivation of Krishna consciousness.” When a living entity thinks that obtaining physical and mental happiness is the goal of life, then the waves of temporary mundane thoughts never leave him, and in course of time his propensity for pious and impious activities based on *varṇāśrama* principles gradually transforms into the propensity for prohibited sinful activities. As soon as the living entity develops faith in topics related to the Lord, he realizes in his service inclined heart that taking unalloyed shelter at the lotus feet of Sri Caitanya is the only criteria for obtaining supreme eternal auspiciousness.

In *Caitanya-caritāmṛta* (*Madhya* 22.93) it is stated:

*eta saba chādi' āra varṇāśrama-dharma
akiñcana hañā laya kṛṣṇaika-śaraṇa*

“Without hesitation, one should take the exclusive shelter of Lord Krishna with full confidence, giving up bad association and even neglecting the regulative principles of the four *varṇas* and four *āśramas*. That is to say, one should abandon all material attachment.” When one is situated on such an exalted *paramahansa Vaiṣṇava* stage, then such a liberated soul no longer needs to go to Gaya and offer oblations to his forefathers or drink the water that has washed the feet of a *brāhmaṇa*. In the *amala pramāṇa* (the spotless Vedic authority) *Śrīmad Bhāgavatam* (11.11.32) it is stated:

*ājñāyaivam guṇān doṣān
mayādiṣṭān api svakān
dharmān santyajya yah sarvān
mām bhajeta sa tu sattamaḥ*

“Such a person perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one’s life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities.” And in the *Bhagavad-gītā* (18.66) it is stated:

*sarva-dharmān parityajya
mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” If one discusses the above two verses, then he will gradually become indifferent to worldly activities and the search for impersonal *Brahman*. Although the Lord is the maintainer of everyone, the protector of *Sanātana-dharma*, and the knower of religious principles, He exhibited the pastime of following the principles of an inferior platform in order to eternally benefit the living entities. One should not misunderstand, however, that the spiritual progress of the living entities is dependent simply on such inferior conceptions, or *niyamāgraha*, simply imitating without effect. From the spiritual point of view, the gradual ad-

vancement or levels of the devotional path has been properly described by Sri Ramananda Raya, who is a *mahā-bhāgavata* spiritual master of the *paramahansas*, while replying to Sri Gaurasundara’s inquiries. The *Bhagavad-gītā*, which was instructed to Arjuna by Lord Gaurasundara in His pastimes as Krishna, also instructs *karma-yoga* and *jñāna-yoga* to conditioned souls situated within *aparā-prakṛti*, material nature, after carefully considering their respective consciousness; and after fully rejecting their behavior it establishes the supremely pure religion of devotional service as the topmost means for achieving the goal of life. After hearing this most confidential instruction, narrow-minded persons consider that engagement in devotional service and engagement in sinful activities based on their narrow-mindedness are equal. Although such considerations are full of ignorance and suitable for unsuccessful yogis, according to *Bhagavad-gītā* (3.26): “So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work,” those who have strong material conceptions, or those who make the mistake of considering transcendental subject matters through their material faculties, and thus consider transcendental subjects a product of the material world should, after considering their own narrow-mindedness, forgive the devotees.

– Ādi-khaṇḍa 17.24 » Śrī Caitanya-bhāgavata - Srīla Vṛndavana dasa Thakura.

!! Sri Sri Nitai Gaurchandra Jayati !!

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