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PURANJANA'S HOUSEHOLD AFFAIRS
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Once upon a time King Puranjana took up his great bow and he set out on his chariot driven by five swift horses and went to the forest named Panca-prashta, He was equipped with golden armor and a quiver of unlimited arrows and accompanied by eleven commanders. He also took with him two explosive arrows. The chariot itself was situated on two wheels and one revolving axle. On the chariot were three flags, one rein, one chariot driver, one seat, two poles to which the harness was fixed, five weapons and seven coverings. The chariot moved in five different styles, and five obstacles lay before it. All the decorations of the chariot were made of gold. Although it was almost impossible for King Puranjana to give up the company of his Queen for even a moment, on that day, being very much inspired by the desire to hunt, he took up his bow and arrow with great pride and went to the forest, forgetting his dear wife. At that time King Puranjana was very much influenced by demoniac propensities. Because of this, his heart became very hard and merciless, and with sharp arrows he killed many innocent animals in the forest, without consideration. If a king is too attached to eating flesh, he may, according to the directions of the revealed scriptures on sacrificial performances, go to the forest and kill some particular animals whose killing is sanctioned. One is not allowed to kill animals unnecessarily or without restriction. The Vedas regulate animal killing to stop the extravagance of foolish men influenced by the modes of passion and ignorance. My dear King, any person who works strictly according to the directions of the Vedic scriptures does not become involved in fruitive activities and their reactions. Otherwise, a person who acts whimsically, thinking himself independent of scripture falls down because of his false prestige. Thus he becomes entangled in the laws of material nature, which consists of the three qualities [goodness, passion and ignorance]. In this way a living entity devoid of his real intelligence, becomes perpetually lost in the cycle of birth and death. Thus he goes up and down from a microbe in stool to a high position in the Brahmaloaka planet.

When King Puranjana was hunting in this way, many animals within the forest lost their lives with great pain, being pierced by his sharp arrows. Seeing so much, ghastly killing performed by the King, all the people who had a compassionate nature became very unhappy. Such merciful persons could not tolerate seeing all this carnage. King Puranjana killed many animals in this way, including rabbits, boar, buffalo, bison, black deer, porcupines and other game animals. After hunting thus, the King became tired,

nityaṁ bhāgavata-sevayā

feeling very much fatigued, hungry and thirsty, he then returned to his royal palace. Upon his arrival he bathed and had an appropriate dinner. Then he took rest and thus became freed from all fatigue. After this, King Puranjana decorated his body with suitable ornaments, spread scented sandalwood pulp over his body and put on flower garlands. In this way he became completely refreshed. Feeling contented in mind, he began to search for his Queen. After taking his dinner and having his thirst and hunger satisfied, King Puranjana felt some joy within his heart. However, instead of being elevated to a higher consciousness, he became captivated by cupid, and was moved by a desire to find his wife, who always pleased him in his household life.

At that time King Puranjana felt somewhat anxious, and he inquired from the palace women: My dear beautiful women, are you and your mistress all very happy? I do not understand why my household paraphernalia does not attract me as before. I think that if there is neither a mother nor devoted wife at home, the home is like a chariot without wheels. Where is the fool who will sit down on such an unworkable chariot? Kindly let me know the whereabouts of that beautiful woman who always saves me when I am drowning in the ocean of danger. By giving me good intelligence at every step, she always saves me.

All the women addressed the King: O master of the citizens, we do not know why your dear wife has taken on this attitude. O killer of enemies, kindly look! She is lying on the ground without bedding. We cannot understand why she is acting this way.

The great sage Narada continued: My dear King Pracinarbarhi, as soon as King Puranjana saw his Queen lying on the ground, appearing like a mendicant, he immediately became bewildered. The King, with aggrieved mind, began to speak to his wife with very pleasing words. Although he was filled with regret and tried to pacify her, he could not see any symptom of anger caused by love within the heart of his beloved wife. Being expert in appeasing others, the King began to very gently pacify his Queen. First he touched her two feet, and then, after firmly embracing her, he placed her on his lap, and began to speak as follows.

King Puranjana said: My dear beautiful wife, when a master accepts a servant as his own man, but does not punish him for his offenses, the servant must be considered unfortunate. However, my dear slender maiden, when a master chastises his servant, the servant should accept this as great mercy. One who becomes angry at such treatment must be very foolish not to know that such is the duty friendship. My dear wife, your teeth are very beautifully set, and your attractive features make you appear very thoughtful. Kindly give up your anger, be merciful upon me, and



please smile upon me with loving attachment. When I see a smile on your beautiful face, your hair, which is as beautiful as the color blue, and your raised nose; when I hear your sweet talk, you become more beautiful to me and thus attract and oblige me. You are my most respected mistress. O hero's wife, kindly tell me if someone has offended you. I am prepared to give such a person punishment as long as he does not belong to the *brāhmaṇa* caste. But for the servant of *Murāripu* [Krishna], I excuse no one within or beyond these three worlds. No one can freely move after offending you, for I am prepared to punish him. My dear wife, until this day I have never seen your face without tilaka decorations, nor have I seen you so morose and without luster or affection. Nor have I seen your two nice breasts wet with tears from your eyes. Nor have I ever before seen your lips, which are ordinarily as red as the bimba fruit, without their reddish hue. My dear Queen, due to my sinful desires I went to the forest to hunt without asking you. Therefore I must admit that I have offended you. Nonetheless, thinking of me as your most intimate subordinate, you should still be very much pleased with me. Factually I am very much bereaved, but being pierced by the arrow of cupid, I am feeling desirous of having union with you. Which beautiful woman could give up her sexually inclined

husband and refuse to unite with him?

The great sage Narada continued: My dear King, after bewildering her husband in different ways and bringing him under her control, the wife of King Puranjana gave him all satisfaction and enjoyed conjugal activities with him. The Queen bathed and dressed herself attractively with auspicious garments and ornaments. Then, after eating to her heart's content, she returned to the King. Upon seeing his Queen's attractive face beautifully decorated, the King welcomed her with submissive deference. Queen Puranjani embraced the King, and the King also responded by embracing her shoulders. In this way, in a solitary place, they enjoyed joking and frivolous conversation. Thus King Puranjana became very much captivated by his beautiful wife and deviated from good sense. He forgot that the passing of days and nights meant that his span of life was being unavoidably reduced without gain. In this way, increasingly overwhelmed by illusion, King Puranjana, although advanced in consciousness, remained always lying down with his head on the pillow of his wife's arms. In this way he considered a woman to be the ultimate goal of his life. Being thus overwhelmed by the mode of ignorance, he could not understand the meaning of self-realization, neither regarding his own self nor the Supreme Personality of Godhead.

My dear King Pracinabarhisat, in this way King Puranjana, his heart full of desire and influenced by sinful reactions, began to enjoy conjugal life with his wife. In this way his fresh youth expired in a very short time. O one whose life span is great [*virāṭ*], in this way King Puranjana begot 1,100 sons within the womb of his wife, Puranjani. However, in this way he passed half of his life. O *Prajāpati*, King Pracinabarhisat, King Puranjana also begot 110 daughters. All of these were equally glorious like their father and mother. Their behavior was gentle, and they possessed magnanimity and other good qualities. After this, in order to increase the descendants of his paternal family, Puranjana, King of the Pancala country married his sons with qualified wives and married his daughters with qualified husbands. All of these many sons, produced hundreds and hundreds of grandchildren sons. Soon the whole city of Pancala became overpopulated by the descendants of King Puranjana. These sons and grandsons were virtually plunderers of King Puranjana's riches, including his home, treasury, servants, secretaries and all other paraphernalia. However, Puranjana's attachment for these things was very deep-rooted and did not slacken.

The great sage Narada continued: My dear King Pracinabarhisat, like you King Puranjana also became implicated in so many desires. Thus he worshiped demigods, forefathers and social leaders with various sacrifices which were all ghastly because they were



inspired by the desire to kill animals. King Puranjana, being attached to fruitive activities [*karma-kāṇḍīya*] as well as kith and kin, and being obsessed with polluted consciousness, King Puranjana eventually arrived at that point not very much liked by those who are overly attached to material things (old age).

O King in Gandharvaloka there is a king named Candavega. Under him there are 360 very powerful Gandharva soldiers. Along with Candavega were as many female *Gandharvīs* as there were soldiers, and all of them repetitively plundered all the paraphernalia meant for sense enjoyment. When King *Gandharva-rāja* [Candavega] and his followers began to plunder the city of Puranjana, a snake with five hoods began to defend the city. The five-hooded serpent, the superintendent and protector of the city of King Puranjana, fought with the Gandharvas for one hundred years. He fought alone, with all of them, although they numbered 720. Because he had to fight alone with so many soldiers, all of whom were great warriors, that five hooded serpent became very weak. Seeing that his most intimate friend was weakening, King Puranjana and his friends and citizens living within the city all became very anxious. King Puranjana collected taxes in the city known as Pancala and thus was able to engage in sexual indulgence. Being completely under the control of a woman, he could not understand that his life was passing away and that he was reaching the time of his death.

My dear King Pracinabarhisat, at this time the daughter of formidable time was seeking her husband throughout the three worlds. Although no one agreed to accept her, she still searched. The daughter of Time [*Jarā*] was thus very unfortunate and consequently she was known as *Durbhagā* [“ill-fated”]. However, she was once pleased with a great king, and because the king accepted her, she granted him a great benediction. When I once came to this earth from Brahmaloaka, the highest planetary system, the daughter of Time, wandering over the universe, met me. Knowing me to be an avowed *brahmacārī*, she became lusty and proposed that I accept her. When I refused to accept her request, she became very angry and put a severe curse on me. cursed me severely. Because I refused her request, she said that I would not be able to stay in one place for any length of time. After she was thus disappointed by me, with my permission she approached the King of the Yavanas, whose name was *Bhaya*, or “fear,” and she accepted him as her husband.

Approaching the King of the Yavanas, *Kālakanyā* addressed him as a great hero, saying: My dear sir, you are the best of the untouchables. I am in love with you, and I want you as my husband. I know that no one is baffled if he makes friendship with you. One who does not give charity according to the customs

or injunctions of the scriptures and one who does not accept charity in that way are considered to be in the mode of ignorance. Such persons follow the path of the foolish. Surely they must lament at the end. O gentle one, I am now present before you to serve you. Please accept me and thus show me mercy. It is a gentleman’s greatest duty to be compassionate upon a person who is distressed.

After hearing the statement of Kalakanya, daughter of Time, the King of the Yavanas began to smile and devised a means for executing his confidential duty on behalf of providence. He then addressed Kalakanya as follows. The King of the Yavanas replied: After much consideration, I have arrived at a husband for you. In this world everyone views you as inauspicious and mischievous. Since no one likes you, how can anyone accept you as his wife?

The whole world is a product of fruitive activities. Therefore you may imperceptibly attack the people in general. Helped by my soldiers, you can kill them without opposition. Here is my brother Prajvara. I now accept you as my sister. I shall employ both of you, as well as my dangerous soldiers, to act imperceptibly in this world.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » Chapter 26. King Puranjana Goes to the Forest to Hunt, and His Queen Becomes Angry Verse: 1-26 & Chapter 27. Attack by Caṇḍavega on the City of King Puranjana: the Character of Kālakanyā, Verse: 1-30.*

HOUSEHOLD LIFE IS BETTER THAN SINFUL LIFE

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

After hunting in the forest, King Puranjana returned home, refreshed himself by bathing and eating sumptuously. He then began to look for his wife. When he found her lying down on the ground without a bed, as if neglected, and devoid of any proper dress, he became very aggrieved. He then felt attracted to her and began to enjoy himself in her company. A living entity in the material world is similarly engaged in sinful activities. These sinful activities may be compared to King Puranjana’s hunting in the forest.

A sinful life can be counteracted by various processes of religion such as *yajña*, *vrata* and *dāna*—that is, the performance of sacrifices, the taking of a vow for some religious ritual, and the giving of charity. In this way one may become free from the reactions of sinful life and at the same time awaken his original Krishna consciousness. By coming home, taking his bath, eating nice foodstuffs, getting refreshed and searching out his wife, King Puranjana came to his good consciousness in his family life. In other words, a systematic family life as enjoined in the Vedas is better than an irresponsible sinful life. If a husband and wife



cooperate with each other in Krishna consciousness and live together peacefully, that is very good. However, if a husband becomes too attracted by his wife and forgets his primary duty, he will again become implicated in the materialistic way of living. Srila Rupa Gosvami has therefore recommended, *anāsaktasya viṣayān (Bhakti-rasāmṛta-sindhu 1.2.255)*. Without being attached to sex, the husband and wife may live together for the advancement of spiritual life. The husband should engage in devotional service to the Lord, and the wife should be faithful and religious according to the Vedic injunctions. Such a combination is very good. However, if the husband becomes too much attracted to his wife due to sex, the whole thing becomes very dangerous. Women in general are more sexually inclined. Indeed, it is said that a woman's sex desire is nine times stronger than a man's. It is therefore a man's duty to keep a woman under control by satisfying her, giving her ornaments, tasty food and pretty clothes, and engaging her in religious activities. Of course, a woman should have a few children and in this way she will not be disturbing to the man. Unfortunately, if the man becomes attracted to the woman simply for sexual enjoyment, then family life becomes abominable.

The great politician Chanakya Pandit has said: *bhāryā rūpavati śatruḥ*—a beautiful wife is an enemy. Of course every woman is very beautiful in the eyes of her husband. Others may not see her as very beautiful, but the husband, being very much attracted to her, sees her always as very beautiful. If the husband sees the wife as very beautiful, it is understood that he is

too much attracted to her. This attraction is simply the attraction of sex. The whole world is captivated by the two modes of material nature *rajo-guṇa* and *tamo-guṇa*, passion and ignorance. Generally women are very passionate and are less intelligent; therefore somehow or other a man should not be under the control of their passion and ignorance. By performing *bhakti-yoga*, devotional service, a man can be raised to the platform of goodness. The intelligence of the man and woman may then work very nicely together in the mode of goodness, and can control his wife, who is in passion and ignorance, then she is benefited. Forgetting her natural inclination for passion and ignorance, the woman becomes obedient and faithful to her husband, who is situated in goodness. By such a life, they can make progress in the march toward spiritual realization. Otherwise, the husband, comes under the control of the wife, sacrifices his quality of goodness and becomes subservient to the qualities of passion and ignorance. In this way the whole situation becomes polluted.

The conclusion is that a household life is better than a sinful life devoid of responsibility. However, if in household life the husband becomes subordinate to his wife, involvement in materialistic life again becomes prominent. In this way a man's material bondage is increased. To counter this natural tendency, according to the Vedic system, after a certain age a man is recommended to abandon his family life for the stages of *vānaprastha* and *sannyāsa*.

— *Śrīmad-Bhāgavatam (BhāgavataPurāṇa) » Canto 4: The Creation of the Fourth Order » Chapter 27. Attack by Caṇḍavega on the City of King Puranjana: the Character of Kālakanyā, Verse: 1, Purport*

URGE OF THE GENITALS

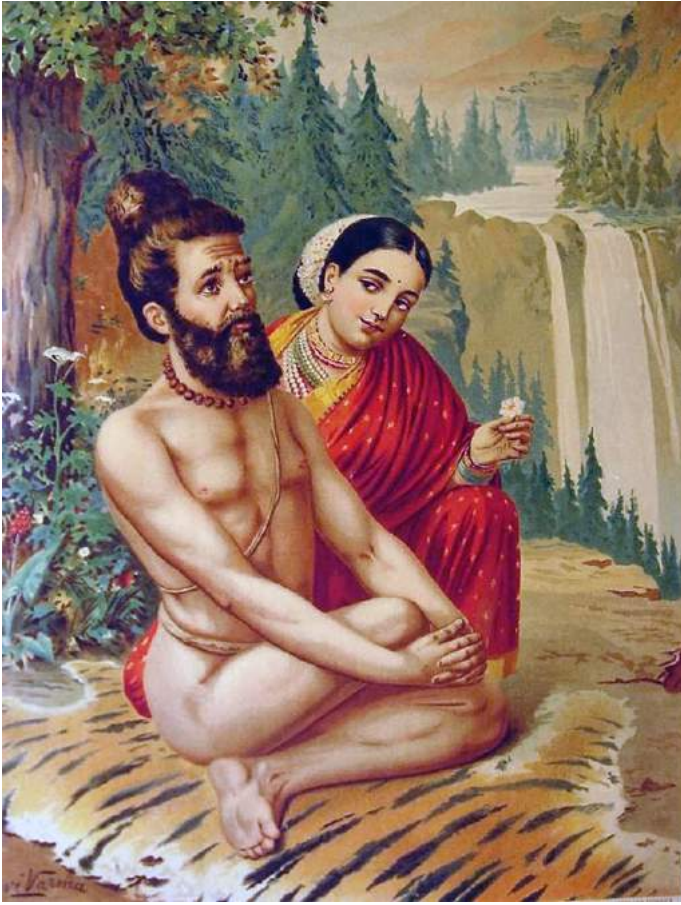
Srila Bhaktivinoda Thakura

The urge of the genitals is formidable for persons who are averse to the Lord. In the *Śrīmad-Bhāgavatam* (11.5.11) it is said:

*loke vyavāyāmiṣa-madya-sevā
nityā hi jantorna hi tatracodanā*

"In this material world the conditioned soul is always inclined to sex, meat-eating, and intoxication. Therefore religious scriptures never actually encourage such activities."

The purport of this statement from the *Śrīmad-Bhāgavatam* is confidential. Those who possess a material body made of flesh and blood are always inclined to associate with women. To minimize this inclination, the marriage ceremony is recommended. Those who wish to be free from the codes of marriage are almost like animals. But those who have crossed beyond the rules of this natural inclination by the



association of devotees and the strength of devotional service and have thus attained attraction for spiritual subject matters, for them associating with the opposite sex is very insignificant. Persons who are filled with attachment for material enjoyment can never tolerate the urge of the genital. Many of them engage in illicit activities. Regarding this propensity, those who thirst for devotional service are divided into two groups. Those whose attraction has been purified by the strength of *sādhu-saṅga* give up the association of women altogether and continually engage in devotional service. Persons in this group are known as renounced Vaishnavas. Those whose propensity for associating with women has not been destroyed except the codes of marriage and remain as householders while engaging in devotional service. Associating with women as prescribed in the scriptures means to control the urge of the genitals.

When one properly tolerates the above urges, that is favorable for his devotional service. And when those urges are strong, that is unfavorable for one's devotional service. To subdue these urges is called *dhairya*. As long as one has a material body these propensities cannot be totally uprooted, but by properly engaging them in their appropriate subjects they no longer remain faulty. Therefore Śrī Narottamadaśa Thākura has written in his *Prema-bhakti-candrika* as follows:

nityaṁ bhāgavata-sevayā
 kāma, krodha, lobha, moha,
 mada, mātsarya, dambha-saha
 sthāne sthāne niyukta kariba
 ānandakari' hṛdaya, ripukari' parāṅjaya,
 anāyāse govinda bhajiba.
 'kāma' Krishna-karmār paṇe,
 'krodha' bhakta-dveṣī jane,
 'lobha' sādhu-saṅge hari-kathā
 'moha' iṣṭa-lābha vine, 'mada' Krishna-guṇa-gāne,
 niyukta kariba yathā tathā.

"I will engage lust, anger, greed, illusion, madness, envy, and pride in appropriate ways, and by defeating these enemies I will feel happiness in my heart as I peacefully worship Govinda. I will engage lust by offering it in Krishna's service. Anger I will direct towards those who are envious of the devotees. I will be greedy to hear the topics of Hari in the association of devotees. I will feel illusioned without achieving my worshipable Lord. I will be maddened while singing the glories of Krishna. In this way I will engage these enemies in their proper places."

The confidential meaning of this song is that the duty of an intelligent person is to direct these urges away from their respective subjects and make them favorable to devotional service. That can only be done with patience.

There is another meaning applicable to the word *dhairya*. Those who engage in *sādhana* desire to attain the results. *Karmīs* hope to attain heavenly happiness by fruitive activities; *jnānīs* hope to attain liberation by speculative knowledge, and devotees hope to please Krishna by their devotion. Being impatient due to prolonged *sādhana*, some people fall from the path towards the ultimate goal; therefore a practicing devotee who desires to achieve his goal, attains that result only when he is patient. "Krishna must be merciful to me either today or after one hundred years or in some other birth. I will take shelter of His lotus feet with determination and never leave." This type of *dhairya*, patience, is most desirable for the practitioners of devotional service.

— Śrī Bhaktiyāloka - *The Six Faults and Qualities of Bhakti*, 10. *Tat-tat-karma-pravartana* - Various activities favorable for devotional service, *Writings of Śrīla Bhaktivinode Thākura*

WHAT IS THE DUTY OF A HOUSEHOLDER?

Śrīla Bhaktisiddhanta Sarasvatī Thākura

To please the Supreme Lord, the householder devotees should associate with and serve the spiritual master and saints, with love and devotion. This will enable them to become spiritual householders. If householders do not associate with, serve, and discuss about both the book *Bhāgavata* and the devotee *Bhāgavata*, they cannot



attain auspiciousness. They should live at home with the resolution, “I will serve Krishna with all respect.” Otherwise their household life, devoid of Hari’s service, will lead them to hell.

If family life is favorable to the cultivation of Krishna consciousness, then it is acceptable and praise worthy. If it is unfavorable, then family life, which is compared to a dark well, should be rejected. There is no difference between devotees living at home or at the *Matha*, because in either case they are constantly engaged in the Lord’s service.

But one should not confuse the life of an attached householder with the life of a devotee who lives at home. By serving and associating with pure devotees who have made *guru* and Krishna their life and soul, attachment for family life and material existence is destroyed. There is no way to become free of family attachment without sincerely serving the spiritual master.

One should live at home only to serve Krishna under the *guru*’s guidance. The householders should refrain from eating too much or accumulating more than he needs. He should not over-endeavor, gossip, become overly attached to following the rules and regulations,

associate with nondevotees, or be greedy. He must also maintain his enthusiasm, confidence, determination, patience, taste for hearing and chanting Hari’s holy name, and firmness in service to *guru* and Krishna.

A householder has no business indulging in illicit sex, in becoming overly attached to his wife, or in becoming henpecked. He should give up bad association and tolerate the urges of speech, mind, anger, tongue, belly, and genitals. A householder should not only refrain from sinful activities but should also avoid the pious activities that are unfavorable to devotional service. By engaging in sinful activities he will definitely not be able to serve Hari. The desire to accumulate piety will also block his worship. A householder devotee must not become indifferent to the service of Hari, *guru*, and the Vaishnavas on the pretext of chanting the holy name. This is nothing but cheating, and it will lead to greater feelings of family attachment rather than devotion. Unless the living entity serves *guru* and Krishna, he or she cannot develop love of God. A householder should always try to assist those devotees who are constantly engaged in Krishna’s service.

—Adapted and Published by Īśvaradāsa, Translated from Bengali by Bhūmipatīdāsa, Edited by Kaiśorī devī dāsī, Amṛta Vāñī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja.



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Bhāgavata Vidyālaya

A Project to open Śrīmad-Bhāgavata schools in every town and village.

With the intention of serving the mood and mission of Srila Prabhupada, a humble attempt is made to open a Bhagavata School in each area. This certified course, exclusively based on Śrīmad-Bhāgavatam, is essentially for the congregational devotees. It can be conducted anywhere, in temples, farm communities, places of congregational gathering or at houses of congregational devotees.

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