

# Topic - 11

## Duties Expected of a Qualified Practitioner

# Duties Expected of a Qualified Practitioner

- It has been established that bhakti should be without other desires (anyābhilāṣitā-śūnyam).
- It has also been shown that all humans, regardless of social position, are qualified for this type of bhakti.

**But, isn't there a problem with this?!**

# Duties Expected of a Qualified Practitioner

- If all people who are qualified for bhakti start neglecting Varnasrama duties, then isn't it sinful?
- If they do not perform their prescribed duties, (and they simply perform bhakti), all people will be engaging in sinful activity.

# Duties Expected of a Qualified Practitioner

- That being the case, how can they become pure, if they are sinful?
- Should they perform some kind of atonements?

**Let us SEE**

# Duties Expected of a Qualified Practitioner

ananuṣṭhānato doṣo  
bhakty-aṅgānām prajāyate  
na karmaṇām akaraṇād  
eṣa bhakty-adhikāriṇām

niṣiddhācārato daivāt  
prāyaścittam tu nocitam  
iti vaiṣṇava-śāstrāṇām  
rahasyam tad-vidām matam

## Duties Expected of a Qualified Practitioner

The person qualified for bhakti (**eṣa bhakty-adhikāriṇām**) is at fault (**doṣah prajāyate**) for failing to perform all of the important aṅgas of bhakti (**bhakty-aṅgānām akaraṇād**). But he is not at fault for failing to perform the duties of varṇa and āśrama (**na karmaṇām akaraṇād**).

If he, by chance (**daivāt**), happens to commit some sin (**niṣiddha ācārato**), there is no atonement prescribed for him (**prāyaścittam tu na ucitam**). This is the opinion (**iti matam**) of those who know the secret of Vaiṣṇava scriptures (**vaiṣṇava-śāstrāṇām rahasyam tad-vidām**).

# Duties Expected of a Qualified Practitioner

- It is a fault if those qualified for bhakti fail to perform the required aṅgas of bhakti such as observance of Ekādaśī or Janmāṣṭamī.
- It is not a fault if they do not perform varṇāśrama activities.

# Duties Expected of a Qualified Practitioner

- If they commit forbidden acts because of influence of previous vaiṣṇava-aparādha, atonement is not required, since these pure devotees do not have a natural tendency for sinful actions.
- Bhakti alone acts as atonement. This is the conclusion of the Vaiṣṇava scriptures.



# Duties Expected of a Qualified Practitioner

- There is no fault if a person does not perform all the sixty-four āṅgas of bhakti.
- The essential āṅgas are the first twenty and the last five are: chanting, hearing Bhāgavatam, association with devotees, living in a holy place and deity worship.

# Summary of the Duties Expected of a Sadhaka

1. He is at fault for failing to perform the essential angas of Bhakti.
2. He is not at fault for failing to perform the duties of Varna and Asrama

# Summary of the Duties Expected of a Sadhaka

3. If he commits a forbidden activity, he need not perform the Karma-Kandiya Prayascitta.
4. For such a person, Bhakti alone acts as his atonement.

## But Srila Prabhupada Warns

- Śrīla Rūpa Gosvāmī warns, however, that if a person is properly initiated by a bona fide spiritual master, he should not think that simply by the acceptance of such initiation his business is then finished.
- One still has to follow the rules and regulations very carefully.
- If after accepting the spiritual master and being initiated one does not follow the rules and regulations of devotional service, then he is again fallen.

## But Srila Prabhupada Warns

- One must be very vigilant to remember that he is the part and parcel of the transcendental body of Kṛṣṇa, and that it is his duty as part and parcel to give service to the whole, or Kṛṣṇa.
- If we do not render service to Kṛṣṇa then again we fall down.
- In other words, simply becoming initiated does not elevate one to the position of a high-class brāhmaṇa.
- One also has to discharge the duties and follow the regulative principles very rigidly.

## Srila Prabhupada on this Verse

- Śrī Rūpa Gosvāmī also says that if one is regularly discharging devotional service, there will be no question of a falldown.
- But even if circumstantially there is some falldown, the Vaiṣṇava need have nothing to do with the prāyaścitta, the ritualistic ceremony for purification.
- If someone falls down from the principles of devotional service, he need not take to the prāyaścitta performances for reformation.

## Srila Prabhupada on this Verse

- He simply has to execute the rules and regulations for discharging devotional service, and this is sufficient for his reinstatement.
- This is the mystery of the Vaiṣṇava (devotional) cult.

What does it mean to not  
perform Varnasrama Duties?

Is a devotee irresponsible or  
Ungrateful?



Did Arjuna really follow  
the Instruction of “sarva-  
dharman parityajya”?

**OR**

**Was it a Clarion Call for a  
Change of Paradigm?**

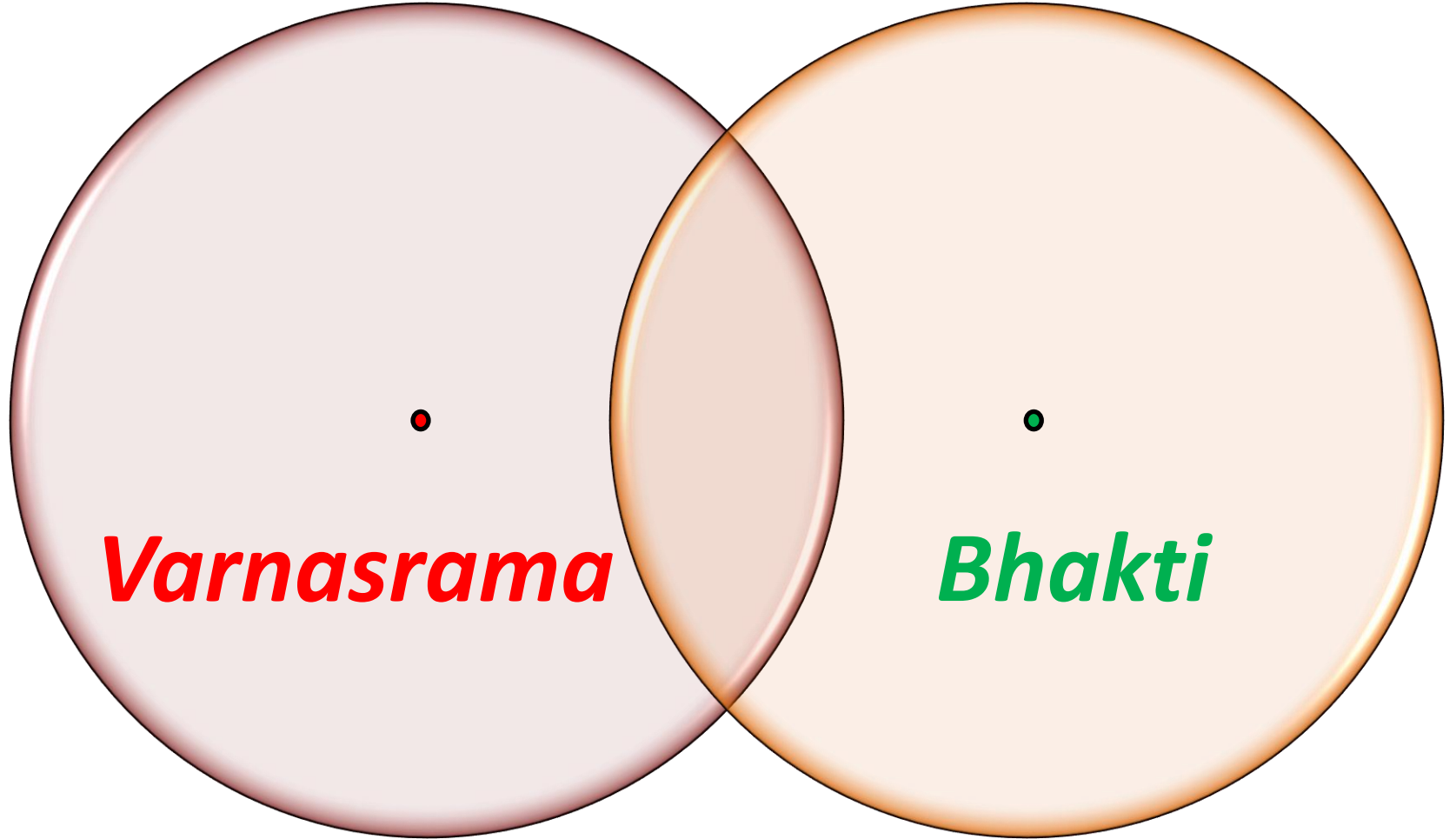
na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru  
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ  
śacī-sūnum nandīśvara-pati-sutatve guru-varam  
mukunda-preṣṭhatve smara param ajasram nanu manah

Indeed (**nanu**), do not perform (**na kila kuru**) any pious acts (**dharmam**) prescribed in the Vedas and supporting literature (**śruti-gaṇa-niruktaṁ**), or sinful acts forbidden in them (**na adharmam**). Staying here in Vraja (**iha vraje**), please perform (**tanuḥ**) profuse service (**pracura-paricaryām**) to Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇa**). O mind (**manah**), unceasingly remember (**ajasram smara**) the son of Śacī (**śacī-sūnum**) as the son of Nanda Mahārāja (**nandīśvara-pati-sutatve**), and Śrī Guru (**guru-varam**) as the dearest servant of Lord Mukunda (**param mukunda-preṣṭhatve**).

|   | QUALIFIED FOR        | ACCEPT                     | REJECT                          | PRAMANA           |
|---|----------------------|----------------------------|---------------------------------|-------------------|
| 1 | KARMI<br>MATERIALIST | WHAT HE<br>LIKES<br>(RAGA) | WHAT HE<br>DISLIKES<br>(DVESHA) | SELF              |
| 2 | KARMA YOGI           | DHARMA                     | ADHARMA                         | DHARMA<br>SASTRAS |
| 3 | BHAKTI YOGI          | BHAKTI<br>ANUKULA          | BHAKTI<br>PRATIKULA             | BHAKTI<br>SASTRAS |

*dharmasya sankalpo  
adharmasya varjanam*

*anukulyasya sankalpo  
pratikulyasya varjanam*



*dharmasya sankalpo  
adharmasya varjanam*

**Varnasrama**

*galva  
Bhū rīśī rāva*

**Materialism**

*Ekānyā*

**Bhakti**

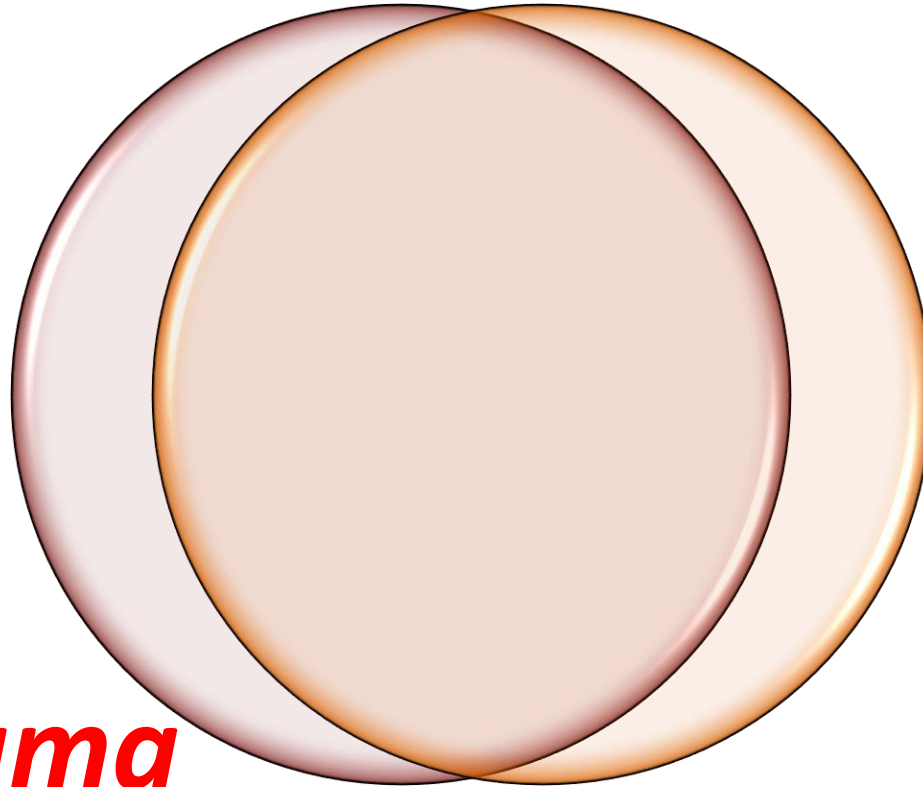
*Pañdavas*

*raga sankalpo  
dvesha varjanam*

*anukulyasya sankalpo  
pratikulyasya varjanam*

*dharmasya sankalpo  
adharmasya varjanam*

*anukulyasya sankalpo  
pratikulyasya varjanam*



***Varnasrama***

***Bhakti***

**What is the Basis of  
Varnasrama System?**



# Basis of Varnasrama – Visnu Worship

|| 1.2.13||

ataḥ pumbhir dvija-śreṣṭhā  
varṇāśrama-vibhāgaśaḥ  
svanuṣṭhitasya dharmasya  
saṁsiddhir hari-toṣaṇam

O best of the brāhmaṇas (**dvija-śreṣṭh**)! The complete perfection of dharma (**svanuṣṭhitasya dharmasya saṁsiddhih**), according to divisions of varṇāśrama (**varṇāśrama-vibhāgaśaḥ**) by men (**pumbhih**), is pleasing the Lord (**saṁsiddhir hari-toṣaṇam**).

# Basis of Varnasrama – Visnu Worship

|| 1.2.8 ||

**dharmah svanuṣṭhitaḥ puṁsām  
viṣvaksena-kathāsu yaḥ  
notpādayed yadi ratim  
śrama eva hi kevalam**

Varnāśrama-dharma of the human being (**dharmah svanuṣṭhitaḥ puṁsām**), which does not produce attraction (**yadi yaḥ notpādayed ratim**) for topics of the Lord (**viṣvaksena-kathāsu**), is only wasted effort (**śrama eva hi kevalam**).

# The Varnasrama System



→ Guni bhūta bhakti

VISNU WORSHIP

→ Prā dāhi  
bhūta  
bhakti  
↓  
Bhakti  
is top  
- constant

Do the Sastras recommend that  
everyone within the  
“Varnasrama system” perform  
“Varnasrama duties” as  
prescribed in the “Dharma  
Sastras”?

**What about the Jnana Yogi?**

yas tv ātma-ratir eva syād  
ātma-tr̥ptaś ca mānavah  
ātmany eva ca santuṣṭas  
tasya kāryam na vidyate

The human (**mānavah**) who is attracted to the ātmā (**yaḥ tu ātma-ratir eva syād**), satisfied in the ātmā (**ātma-tr̥ptah**), and completely satisfied with ātmā alone (**ātmany eva ca santuṣṭah**), has nothing to do in regard to fulfilling desires (**tasya kāryam na vidyate**).

naiva tasya kṛtenārtho  
nākṛteneha kaścana  
na cāsya sarva-bhūteṣu  
kaścīd artha-vyapāśrayaḥ

He does not gain (**na eva arthaḥ**) by performance of action(**tasya kṛtena**), nor lose by not performing action (**na akṛtena iha kaścana**). For him (**asya**), nothing in this world (**na kaścīd sarva-bhūteṣu**) is worthy of pursuing for fulfilling his desires (**artha-vyapāśrayaḥ**).

What about the Astanga  
Yogi?



āruruḡᡣor muner yogam  
karma kāraᅇam ucyate  
yogārūᅇhasya tasyaiva  
śamaᅇ kāraᅇam ucyate

For the sage wishing to attain yoga (**yogam āruruḡᡣor muner**), action is said to be the cause of elevation (**karma kāraᅇam ucyate**). For the sage who has already attained yoga (**yogārūᅇhasya**), cessation of action is said to be the cause of maintaining that state (**tasya eva śamaᅇ kāraᅇam ucyate**).

**What about the Bhakti Yogi?**

sarva-dharman parityajya  
mām ekaṁ śaraṇaṁ vraja |  
ahaṁ tvām sarva-pāpebhyo  
mokṣayiṣyāmi mā sucaḥ

Giving up all dharmas (**sarva-dharman parityajya**),  
surrender to Me alone (**mām ekaṁ śaraṇaṁ vraja**). I will  
deliver you (**ahaṁ tvām mokṣayiṣyāmi**) from all sins  
(**sarva-pāpebhyo**). Do not worry (**mā sucaḥ**). (**BG 18.66**)

**What is the role of  
Varnasrama Prescribed  
Duties?**

# What is the role of Varnasrama Prescribed Duties?

- The Lord explains that this renunciation of fighting does not lead to liberation, svarga or fame.
- It is not practiced (jṣṭam) by those aspiring for liberation (ārya), because those who are ārya practice their designated duties for purification of the heart. (**BG 2.2 Commentary by Baladeva Vidyabhusana**)

|   |      |                                                     |                     |
|---|------|-----------------------------------------------------|---------------------|
| ① | SKKY | Earning<br>Pretax                                   | INCURS<br>SIN       |
| ② | NKKY | PURIFICATION<br>OF LEAST                            | INCURS<br>SIN       |
| ③ | ⓪    | NEED NOT<br>↓<br>TO SET AN<br>EXAMPLE FOR<br>OTHERS | X                   |
| 4 | AY   | PURIFICATION<br>X                                   | <del>SIN</del><br>X |
| ⑤ | BY   | TO SET<br>EXAMPLE<br>X                              | X                   |

# What is the role of Varnasrama Prescribed Duties?

- The renounced order of life can be accepted when one has been purified by the discharge of the prescribed form of duties which are laid down just to purify the hearts of materialistic men.
- Without purification, one cannot attain success by abruptly adopting the fourth order of life (sannyāsa). (**BG 3.4 Purport by Srila Prabhupada**)

# What is the role of Varnasrama Prescribed Duties?

- Work should not be given up capriciously, without purification of materialistic propensities.
- Anyone who is in the material world is certainly possessed of the impure propensity for lording it over material nature, or, in other words, for sense gratification.



# What is the role of Varnasrama Prescribed Duties?

- Such polluted propensities have to be cleared.
- Without doing so, through prescribed duties, one should never attempt to become a so-called transcendentalist, renouncing work and living at the cost of others. (BG 3.8 Purport by Srila Prabhupada)

# What is the role of Varnasrama Prescribed Duties?

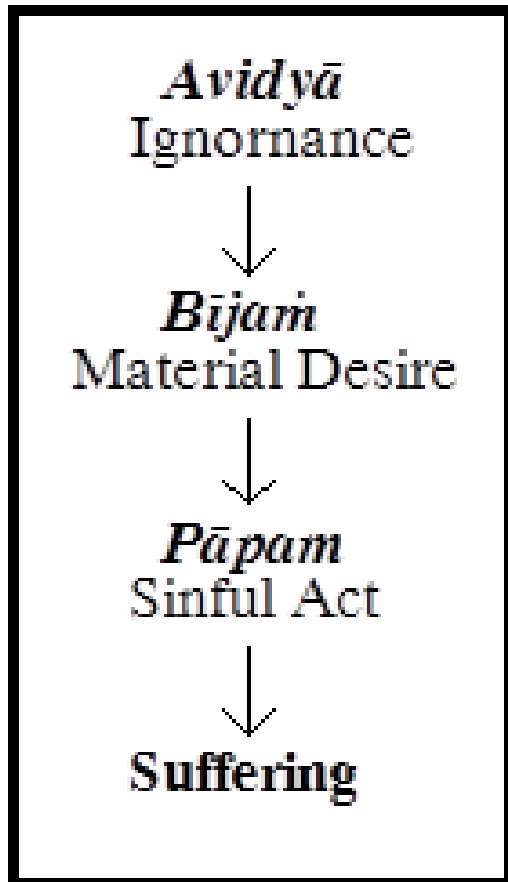
- Now, if you are a sanīṣṭha bhakta, you perform dharma for purification of the heart.  
*Mixed service*
- If you are a pariniṣṭhita bhakti, you perform dharmas to teach others.  
*Sādhanā*
- Performance of dharma is required for these types of bhakti. (BG 18.66 Commentary by Baladeva Vidyabhusana)

How would a Bhakti Yogi's  
Heart be Purified if he  
neglects his Varnasrama  
Duties?

# Kleśāghnī – Destruction of Suffering

# Kleśaghñī – Destruction of Suffering

- Kleśa or suffering is three fold.



- Sinful reaction (*Papam*) is of 2 types.
- Effects that are to be experienced in future lives (*Aprarabdha*).
- Effects that are to be experienced in this life time (*Prarabdha*).

## Śrī Śikṣāṣṭakam Śloka One

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-  
nirvāṇam  
śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-  
jīvanam  
ānandāmbudhi-varḍhanam prati-padam  
pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate śrī-kṛṣṇa-  
saṅkīrtanam

# How would a Bhakti Yogi's Heart be Purified?

|| 9.31 ||

kṣipram bhavati dharmātmā  
śāśvac-chāntim nigacchati  
kaunteya pratijānīhi  
na me bhaktaḥ praṇaśyati

Very quickly he becomes a righteous person (**kṣipram bhavati dharmātmā**), and becomes completely devoid of contamination (**śāśvat-śāntim nigacchati**). O son of Kuntī (**kaunteya**), you declare (**pratijānīhi**) that My devotee never perishes (**na me bhaktaḥ praṇaśyati**).

## SVCT

- “How can You accept the worship of such a sinful person?”
- How can you eat the food and drink offered by a heart contaminated with lust and anger?”
- “Very quickly he becomes righteous.”



# SVCT

- The present is used and not the future to express the fact that having committed sin, by remembering the Lord, he becomes repentant, and thus very quickly becomes righteous.
- “O how unfortunate I am! There is no one as low as I, bringing bad name to the devotees.”
- Repeatedly (śaśvat), he feels completely (ni for nitarām) disgust (śāntim) for those actions.

# SVCT

- Or, the use of the present tense can indicate that in the future he will develop righteousness fully, but even right now it exists in a subtle form.
- After taking medicine, though the destructive effects of fever or poison remains for some time, it is not considered seriously.
- Thus, with the entrance of bhakti in his mind, the sinful actions are not taken seriously.

## SVCT

- And the traces of sin such as lust and anger should be considered insignificant, like the biting of a toothless snake.
- Thus he attains (nigacchati) complete cessation of lust and anger (śāntim) permanently (śaśvat).
- This means that even during the stage of having tendency to commit sin, he has a pure heart.

## SVCT

- “If he eventually becomes righteous there would be no argument. However, if a devotee is sinful right up till his death, what is his position?”
- The Lord, affectionate to His devotees, then speaks loudly with a little anger.
- “O son of Kuntī, My devotee is not destroyed. At the time of death, he does not fall.”

# SVCT

- “But arguers with harsh tongues will not respect this.”
- Kṛṣṇa then encourages the worried, lamenting Arjuna.
- “O Kaunteya, going to the squabbling assembly, with a tumultuous sound of drums, throwing your hands in the air, you should fearless declare this.”

## SVCT

- “Declare what?”
- “Declare that My devotee, the devotee of the Supreme Lord, though committing sin, does not perish, but rather reaches success.

## SVCT

- And thus, one should not accept the statements of the falsely intelligent persons, who, after hearing about ananyā bhakti even of the greatest sinner, think that this declaration made by the pure devotee cannot apply in cases where attachment to wife and children, sinful acts, lamentation, illusion, lust, anger and other despicable qualities manifest.

## Baladeva

- But one who exclusively worships Me is purified of his incidental sinful acts by Me, the Lord of all beings, who am most purifying, because I hold that devotee in My mind.
- He then very quickly becomes steady in proper conduct (dharmātmā).



## Baladeva

- Continually repenting his previous acts (śaśvat), he attains (nigacchati) complete cessation (śantim) of all those sinful acts which are obstacles to remembering Me.”
- “The smārtas will not consider such a person proper if he has not performed atonement rites.”

## Baladeva

- Controlled by attraction to His devotee, the Lord then replies with slight anger.
- “O son of Kuntī! Going to that assembly of smartas, declare, “My exclusive devotee, if he commits sinful acts out of negligence, is not destroyed.

## Baladeva

- He does not become separated from Me and attain misfortune.
- Rather, purified by Me, who am most purifying, he shines with qualification to attain Me.

# Baladeva

- The smṛtis say:

**sva-pāda-mūlam bhajataḥ priyasya  
tyaktānya-bhāvasya hariḥ pareśaḥ  
vikarma yac cotpatitaṁ kathañcid  
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ**

One who has thus given up all other engagements (**tyaktānya-bhāvasya**) and has taken full shelter at the lotus feet of Hari (**hariḥ sva-pāda-mūlam bhajataḥ**), the Supreme Personality of Godhead (**pareśaḥ**), is very dear to the Lord (**priyasya**). Indeed, if such a surrendered soul accidentally commits some sinful activity (**vikarma yac cotpatitaṁ kathañcid**), the Supreme Personality of Godhead, who is seated within everyone's heart (**hṛdi sanniviṣṭaḥ**), immediately takes away the reaction to such sin (**dhunoti sarvaṁ**). **SB 11.5.42**

## Baladeva

- What was said was in relation to smarta atonement, which is meant for those following smarta rules, those other than My exclusive devotees.
- But remembrance of Me is effective as atonement for My devotees.”

# Srila Prabhupada

- Generally, a devotee who is engaged in the nine kinds of devotional activities is engaged in the process of cleansing all material contamination from the heart.
- He puts the Supreme Personality of Godhead within his heart, and all sinful contaminations are naturally washed away.

## Srila Prabhupada

- Continuous thinking of the Supreme Lord makes him pure by nature.
- According to the Vedas, there is a certain regulation that if one falls down from his exalted position he has to undergo certain ritualistic processes to purify himself.

## Srila Prabhupada

- But here there is no such condition, because the purifying process is already there in the heart of the devotee, due to his remembering the Supreme Personality of Godhead constantly.
- Therefore, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be continued without stoppage.



## Srila Prabhupada

- This will protect a devotee from all accidental falldowns.
- He will thus remain perpetually free from all material contaminations.

# Summary of the Duties Expected of a Sadhaka

1. He is at fault for failing to perform the essential angas of Bhakti.
2. He is not at fault for failing to perform the duties of Varna and Asrama

# Summary of the Duties Expected of a Sadhaka

3. If he commits a forbidden activity, he need not perform the Karma-Kandiya Prayascitta.
4. For such a person, Bhakti alone acts as his atonement.

**Proof for the Duties  
Expected of a Qualified  
Practitioner**

# Proof for the Duties Expected of a Qualified Practitioner

sve sve 'dhikāre yā niṣṭhā  
sa guṇaḥ parikīrtitaḥ |  
viparyayas tu doṣaḥ syād  
ubhayaor eṣa niścayaḥ

Steadiness in one's own position (**sve sve adhikāre yā niṣṭhā**) is declared to be actual piety (**sa guṇaḥ parikīrtitaḥ**), whereas deviation from one's position is considered impiety (**viparyayah tu doṣaḥ syād**). In this way the two are definitely ascertained (**ubhayaor eṣa niścayaḥ**). (SB 11.21.2)

# Proof for the Duties Expected of a Qualified Practitioner

- With the words sve sve ādhikāre, different qualifications are signified for karma, jñāna and bhakti.
- For the person qualified for pure bhakti, performance of the actions of karma or jñāna, and failure to perform bhakti are both faults.

शुद्धा  
भक्ति  
is  
शुद्ध

## Srila Prabhupada on this Verse

- Practically there are three processes for elevating one to the platform of spiritual consciousness.
- These processes are called karma, jñāna and bhakti.
- Ritualistic performances are in the field of karma. Speculative processes are in the field of jñāna.

# Srila Prabhupada on this Verse

- One who has taken to bhakti, the devotional service of the Lord, need have nothing to do with karma or jñāna.
- It has been already explained that pure devotional service is without any tinge of karma or jñāna.
- Bhakti should have no tinge of philosophical speculation or ritualistic performances.



# Proof for the Duties Expected of a Qualified Practitioner

- ① ← sva-pāda-mūlam bhajataḥ priyasya
- ② ← tyaktānya-bhāvasya hariḥ pareśaḥ
- ④ ← vikarma yac cotpatitaṁ kathañcid  
dhunoti sarvaṁ hr̥di sanniviṣṭaḥ

One who has thus given up all other engagements (**tyakta  
anya-bhāvasya**) and has taken full shelter at the lotus feet  
of Hari (**sva-pāda-mūlam bhajataḥ**), the Supreme  
Personality of Godhead (**pareśaḥ**), is very dear to the Lord  
(**hariḥ priyasya**). Indeed, if such a surrendered soul  
accidentally commits some sinful activity (**kathañcid yad  
vikarma**), the Supreme Personality of Godhead, who is  
seated within everyone's heart (**sarvaṁ hr̥di sanniviṣṭaḥ**),  
immediately takes away (**dhunoti**) the reaction to such sin  
(**yac utpatitam**). (SB 11.5.42)

# Proof for the Duties Expected of a Qualified Practitioner

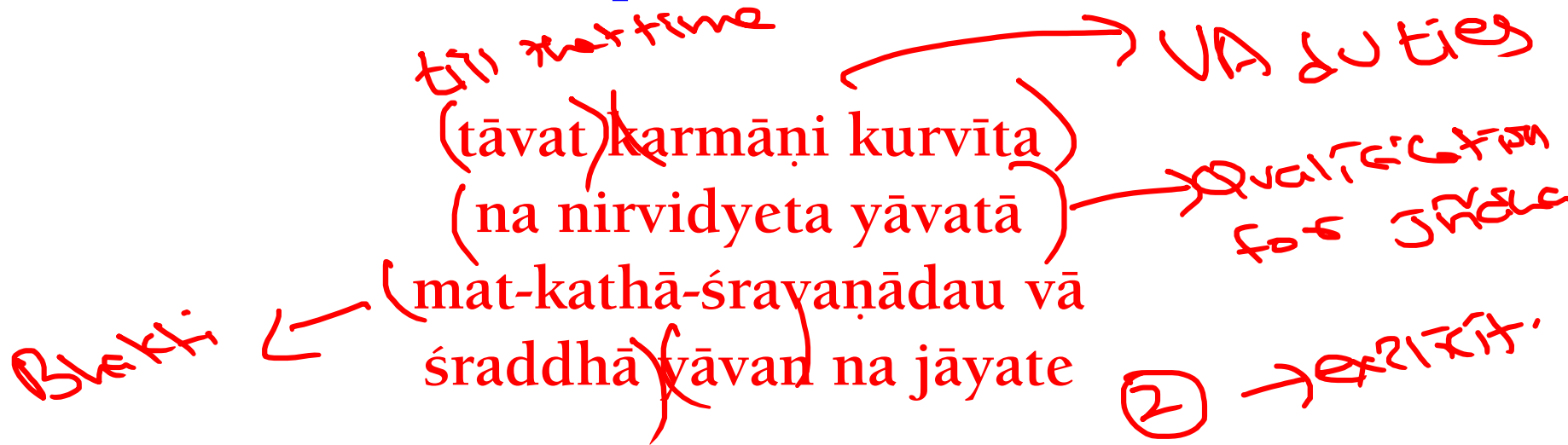
tasmān mad-bhakti-yuktasya  
yogino vai mad-ātmanah  
na jñānaṁ na ca vairāgyaṁ  
prāyaḥ śreyo bhaved iha

1  
implicit

2  
explicit

Therefore (**tasmād**), for a devotee engaged in My loving service (**yogino mad-bhakti-yuktasya**), with mind fixed on Me (**mad-ātmanah**), the cultivation of knowledge and renunciation (**jñānaṁ ca vairāgyaṁ**) is generally not (**na prāyaḥ**) the means of achieving the highest perfection within this world (**śreyo bhaved iha**). (SB 11.20.31)

# Proof for the Duties Expected of a Qualified Practitioner



One should continue to perform the Vedic ritualistic activities (**tāvat karmāṇi kurvīta**) until one actually becomes detached from material sense gratification (**na nirvidyeta yāvatā**) and develops faith for hearing and chanting about Me (**mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate**). (SB 11.20.9)

# Proof for the Duties Expected of a Qualified Practitioner

<sup>Given up</sup> <sup>VA</sup> <sup>Practices bhakti</sup>  
(tyaktvā sva-dharmam) (caraṇāmbujam harer  
bhajann) apakvo 'tha patet tato yadi ②  
yatra kva vābhadram abhūd amuṣya kim  
ko vārtha āpto 'bhajatām (sva-dharmataḥ) ①

If a person having given up his duties in varṇāśrama (**tyaktvā sva-dharmam**), begins the worship of the Lord's lotus feet (**hareh caraṇāmbujam bhajann**), and happens to deviate or not reach perfection (**yadi apakvah atha tato patet**), there is no misfortune for him at all in the future (**yatra kva vābhadram abhūd amuṣya kim**). But what does (**kah vā arthah**) the person who follows all duties of varṇāśrama (**sva-dharmataḥ**) but does not worship the Lord (**abhajatām**) gain (**āptah**)? (**SB 1.5.17**)

## Duties Expected of a Qualified Practitioner

knows merits → faults  
ājñāyaiva guṇān doṣān  
mayādīṣṭān api svakān | (1) → mā m bhajet  
dharmān santyajya yaḥ sarvān  
mām bhajet sa ca sattamaḥ (2) → dharmān santyajya

He perfectly understands (**ājñāya**) that the ordinary religious duties prescribed by Me in various Vedic scriptures (**mayā ādiṣṭān**) possess favourable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life (**guṇān doṣān**). Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties (**dharmān santyajya yaḥ sarvān**) and worships Me alone (**mām bhajet**). He is thus considered the best among all living entities (**sa ca sattamaḥ**). (SB 11.11.32)

# Duties Expected of a Qualified Practitioner

devarṣi-bhūtāpta-nṛṇām pitṛṇām  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇam śaraṇyam  
gato mukundaṁ parihṛtya kartam

① Infix  
②  
EXPLICIT

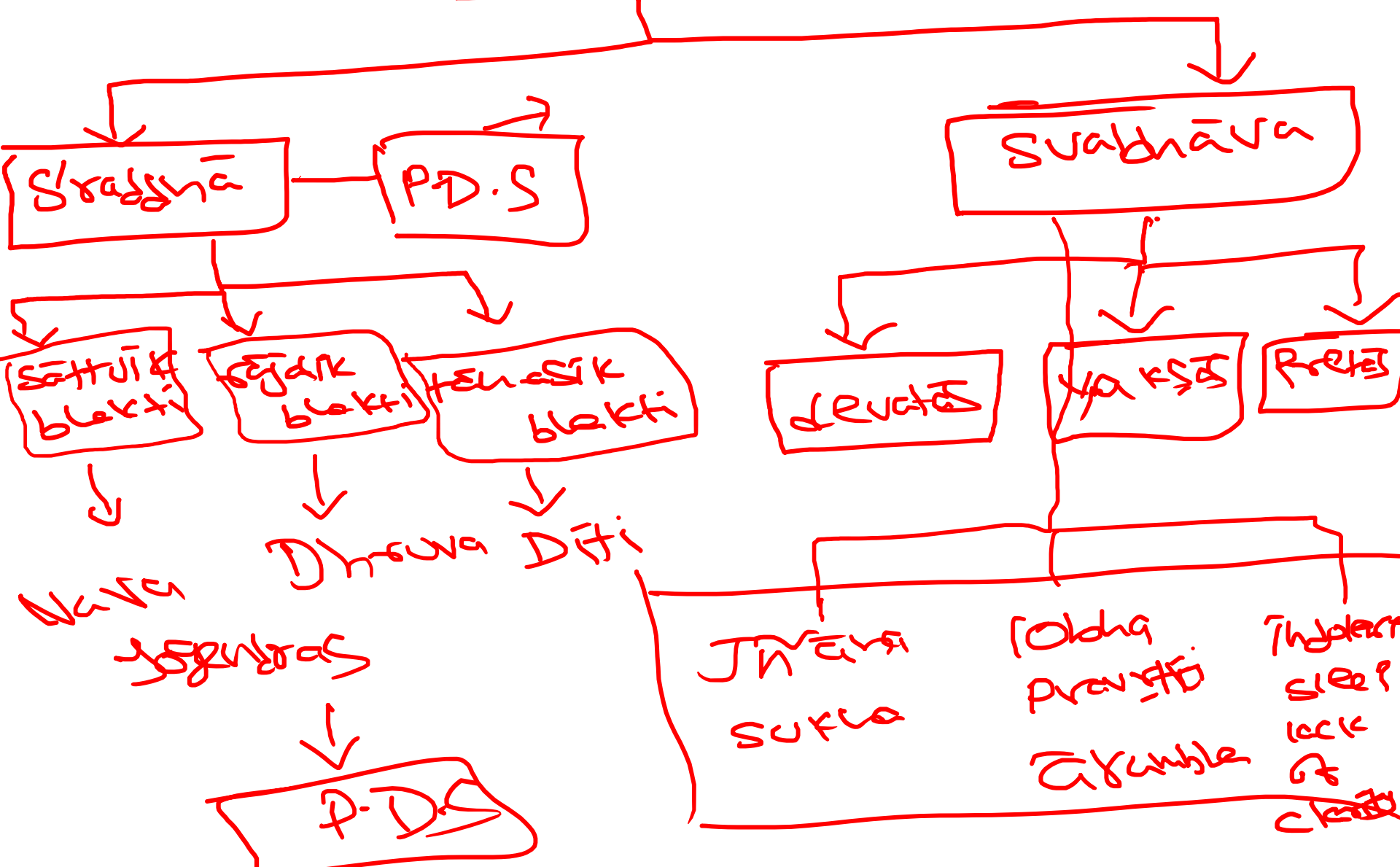
Jāna karmely anēvṛtam

Anyone who has taken shelter of the lotus feet of Mukunda (yaḥ gato mukundaṁ śaraṇam), the giver of liberation (śaraṇyam), giving up all kinds of obligations (parihṛtya kartam), and has taken to the path in all seriousness (sarvātmanā), owes neither duties nor obligations (na kiṅkaro na ayam ṛṇī) to the demi-gods, sages, general living entities, family members, humankind or forefathers (deva-rṣi-bhūta-āpta-nṛṇām-pitṛṇām). (SB 11.5.41)

# Proof for Duties Expected of a Qualified Practitioner

- Giving up all obligations (parihṛtya kartam) here means that the devotee rejects the distraction of one's attention caused by thinking that Indra or Candra must be worshipped.
- Having surrendered (śaranam gatah), that person has destroyed all prārabdha-karmas and consequently destroys being situated in varṇāśrama (since he has no material guṇas). → शुद्धा
- That person is no longer obliged to perform regular varṇāśrama duties.

# 3 modes





Mirgunasya bhakti yogasya lakshnam



yenati rajya tistunam

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## Srila Prabhupada on this Verse

- The purport is that as soon as a man takes his birth, he is immediately indebted to so many sources.
- He is indebted to the great sages because he profits by reading their authoritative scriptures and books.
- There are many other sages, like Śaṅkarācārya, Gautama Muni and Nārada Muni, to whom we are indebted because we take advantage of their knowledge.
- Similarly, we are obliged to our forefathers, because we take our birth in a particular family, where we take all advantages and inherit property.

## Srila Prabhupada on this Verse

- Therefore, we are indebted to the forefathers and have to offer them piṇḍa (prasāda) after they are dead.
- Similarly, to the people in general we are also indebted, as well as to our relatives, friends and even animals such as cows and dogs who render us so much service.
- In this way, we are indebted to the demigods, to the forefathers, to the sages, to the animals and to society in general.

## Srila Prabhupada on this Verse

- It is our duty to repay them all by proper discharge of service.
- But by the one stroke of devotional service, if someone gives up all obligations and simply surrenders unto the Supreme Personality of Godhead, he is no longer a debtor, nor obliged to any other source of benefit.

# Proof of Duties Expected of a Qualified Practitioner

sarva-dharman parityajya (2)  
mām ekaṁ śaraṇaṁ vraja | (1)  
ahaṁ tvām sarva-pāpebhyo  
mokṣayiṣyāmi mā sucaḥ (4)

Giving up all dharmas (**sarva-dharman parityajya**), surrender to Me alone (**mām ekaṁ śaraṇaṁ vraja**). I will deliver you (**ahaṁ tvām mokṣayiṣyāmi**) from all sins (**sarva-pāpebhyo**). Do not worry (**mā sucaḥ**). (BG 18.66)

# SVCT

man mōḥā

- “Am I supposed to perform the meditation and other processes along with my varṇa āśrama duties or without them?”
- “Giving up all duties of varṇa and āśrama (sarva-dharmān parityajya), surrender only to Me.”
- One should not say that parityajya means sanniyasya, to adopt the sanniyāsa order, because Arjuna was a kṣatriya, not qualified for sanniyāsa.

## SVCT

- As well it should not be said the Lord used Arjuna just to instruct all other people who are not kṣatriyas to take sannyāsa, for Arjuna was qualified to be the recipient of the Lord's instructions which could not be taught to others.
- Nor should one explain the meaning of parityajya in this verse as merely “give up all the results of activities.”  
*karṇa pūṣa tyāsa*

# SVCT

devarṣi-bhūtāpta-nṛṇām pitṛṇām  
nāyam kiṅkaro nāyam ṛṇi ca rājan  
sarvātmanā yaḥ śaraṇam śaraṇyam  
gato mukundaṁ parihṛtya kartam

martyo yadā tyakta-samasta-karmā  
niveditātmā vicikīrṣito me  
tadāmṛtatvaṁ pratipadyamāno  
mayātma-bhūyāya ca kalpate vai



# SVCT

śtāvāt karmāṇi kurvīta  
na nirvidyeta yāvatā  
mat-kathā-śravaṇādau vā  
śraddhā yāvan na jāyate

śājñāyaiva guṇān doṣān  
mayādiṣṭān api svakān  
dharmān santyajya yaḥ sarvān  
mām bhajet sa ca sattamaḥ

# SVCT

- The meaning of the word should thus be explained using all these statements of the Lord with no contradiction.
- The meaning can indeed be understood correctly by the prefix pari which means “completely.”

# SVCT

- “Surrender only to Me (mām ekaṁ śaraṇam vraja).”

↓  
जन्म एव कर्मोदयि  
अनुत्तम

- This means that there should be no worship of devatās, aṣṭāṅga-yoga, jñāna or dharma or other elements in that surrender.

# SVCT

- “And by following My orders you should not fear some loss on your part in giving up nitya and naimittika-karmas.  
↳ dharmic śāstras  
↳ Vāṅmā & śāstrāṇāṃ
- The order to perform these nitya-karmas was given by Me in the form of the Vedas.
- Now, I am ordering you to give them all up completely.

## SVCT

- Is there sin in not performing your nitya-karmas?
- No, rather the opposite—in performing nitya-karmas you will commit sin, because of disobeying My direct order.”

# SVCT

- Then starting today, if I surrender to You, I should then do whatever You say whether it is good or bad.
- If You make me perform dharma, then I will not worry at all.
- But if You engage me in adharma, since You are the Supreme Lord and can do what You want, then what will happen to me? Please tell me.”

# SVCT

- “I will free you from all sinful reactions—from whatever reactions exist from the far past and recent past, and from whatever reactions arise from acts I will make you perform in the future.
- This is not impossible for Me to do, though it cannot be done by anyone else to whom you surrender.

## SVCT

- Taking you as the means, I am giving instructions to the whole world.
- Do not feel grief for your own welfare or that of others.



## SVCT

- May you and all other people, giving up all dharmas—your own and everyone else’s—absorbing your thoughts and actions in Me, surrendering to Me, remain in contentment.
- I Myself have accepted the burden of freeing you from sin, and freeing you from saṃsāra.

## SVCT

ananyāś cintayanto mām  
ye janāḥ paryupāsate  
teṣām nityābhiyuktānām  
yoga-kṣemaṁ vahāmy aham

But I carry the burden of supply and maintenance of those who desire constant association with Me, and who, thinking only of Me, worship only Me. BG 9.22

# SVCT

- Do not lament thinking ‘Oh, I have thrown my own burden on my master!’
- It is no strain at all for Me, who am most affectionate to My devotee.
- Nothing else remains to be instructed.”
- Thus the scripture has been concluded.

# Proof of Duties Expected of a Qualified Practitioner

- The word pari (fully) should be understood to mean that the rejection (tyāga) should be complete.
- “I will free you from all sins (sarva-pāpēbhyaḥ)” means, “I will free you from all impediments to bhakti.”
- There is no sin for them because those with faith in bhakti give up the duties of dharma by the order of the Lord.

**All Said and Done.....**

**Srila Prabhupada did say that  
50% of his mission is  
“Establishing Varnasrama”!!!**

**How do we Understand this?**

# Option – 1

Establishing Varnasrama  
institution as a stepping stone  
for the Outsiders to take up to  
Suddha Bhakti

↓  
तवत् कामानि  
कुरुते

## Morning Walk – Feb 9, 1976, Mayapur

**Prabhupāda:** No, ISKCON is not going to be social reformer, but as far as possible, we can help. Our main business is how to make everyone Kṛṣṇa conscious. That is our business. We cannot take up, but if possible, we can take up all the system of varṇāśrama.

**Tamāla Kṛṣṇa:** If varṇāśrama is neglected, then how can there be proper functioning of society?

**Prabhupāda:** No. If the society chants Hare Kṛṣṇa seriously, then it is all right. Never mind whatever is done. It doesn't matter. Pāpī tāpī jata chilo, hari-nāme uddhārilo. This is the power of hari-saṅkīrtana. If one is absorbed in Kṛṣṇa consciousness, so all benefit is there. So long in the bodily concept of life, we require this varṇāśrama-dharma. Otherwise there is no necessity.

**Tamāla Kṛṣṇa:** Yes.



**Prabhupāda:** Caitanya Mahāprabhu you have read in the eighth chapter, Madhya-līlā, talk between Rāmānanda Rāya and Caitanya Mahāprabhu? So "Perfectional life, how begins?" This question was raised by Caitanya Mahāprabhu, and Rāmānanda replied, "It begins with the varṇāśrama-dharma, regulated social life."

**Tamāla Kṛṣṇa:** He rejected that.

- **Prabhupāda**: Not rejected.
- "Yes, it is not very important." Eho bāhya: "This is external." Āge kaha āra: "If you know something more."
- So the varṇāśrama-dharma is a good help undoubtedly, but it is not important for Kṛṣṇa consciousness.
- Otherwise how could I start this movement in the Western country?

- There was no varṇāśrama-dharma.
- But that did not hamper my movement.
- Now people are surprised: "How these people have become such great devotees."
- So it was not based on varṇāśrama-dharma.
- No. Because the whole movement is spiritual. It starts from the spiritual platform, ahaṁ brahmāsmi. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108].

- Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ, bhavāmbudhir vatsa-padaṁ param [SB 10.14.58].
- Now just like here is a gap.
- So you can go by the bridge, and if you can jump over, that is also going. That is also going.
- So to become Kṛṣṇa conscious means to jump over to the spiritual platform immediately.

- And this varṇāśrama-dharma, sannyāsa, varṇa-tyāga, karma-tyāga, these are different steps only.
- But if you become Kṛṣṇa conscious seriously, then you jump over all these steps; you go immediately.
- That lift and the staircase.
- By staircase you go step by step; by lift you can go immediately, faster.

# Option – 2

Accepting the Varnasrama  
Occupations in the mood of  
“Anukulyasya Sankalpo” as a  
viable alternative for the modern  
Ugra Karma Life Style

## Srimad Bhagavatam – 7.14.10 Purport

- These are the different occupational duties by which men should earn their livelihood, and in this way human society should be simple.
- At the present moment, however, everyone is engaged in technological advancement, which is described in Bhagavad-gītā as ugra-karma—extremely severe endeavor.
- This ugra-karma is the cause of agitation within the human mind.

## Srimad Bhagavatam – 7.14.10 Purport

- Men are engaging in many sinful activities and becoming degraded by opening slaughterhouses, breweries and cigarette factories, as well as nightclubs and other establishments for sense enjoyment. In this way they are spoiling their lives.
- In all of these activities, of course, householders are involved, and therefore it is advised here, with the use of the word *api*, that even though one is a householder, one should not engage himself in severe hardships.



## Srimad Bhagavatam – 7.14.10 Purport

- One's means of livelihood should be extremely simple.
- As for those who are not gr̥hasthas—the brahmacārīs, vānaprasthas and sannyāsīs—they don't have to do anything but strive for advancement in spiritual life.
- This means that three fourths of the entire population should stop sense gratification and simply be engaged in the advancement of Kṛṣṇa consciousness.

## Srimad Bhagavatam – 7.14.10 Purport

- Only one fourth of the population should be gr̥hastha, and that should be according to laws of restricted sense gratification.
- The gr̥hasthas, vānaprasthas, brahmacārīs and sannyāsīs should endeavor together with their total energy to become Kṛṣṇa conscious.
- This type of civilization is called daiva-varṇāśrama.

## Srimad Bhagavatam – 7.14.10 Purport

- One of the objectives of the Kṛṣṇa consciousness movement is to establish this daiva-varṇāśrama, but not to encourage so-called varṇāśrama without scientifically organized endeavor by human society.

# Option – 3

Why should the Krsna  
Consciousness Movement be  
restricted only to those who are  
“anyabhilasita sunyam?

# The Varnasrama System



|| 2.3.10 ||

akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ |  
tīvreṇa bhakti-yogena  
yajeta puruṣam param ||

The person desiring destruction of all desires (**akāmaḥ**), the person with all desires (**sarva-kāmo vā**), and even the person with an intense desire for liberation (**mokṣa-kāma**), if he has good intelligence (**udāra-dhīḥ**), will worship the Supreme Lord (**yajeta puruṣam param**) with pure bhakti (**tīvreṇa bhakti-yogena**).

**Verse Summary:** An intelligent person, be he an akami or a sarva kami or a moksa kami, will worship the Supreme Lord with tivra-bhakti.

## Srimad Bhagavatam – 2.3.10 Purport

- The Supreme Personality of Godhead Lord Śrī Kṛṣṇa is described in the Bhagavad-gītā as puruṣottama, or the Supreme Personality.
- It is He only who can award liberation to the impersonalists by absorbing such aspirants in the brahma-jyoti, the bodily rays of the Lord.
- The brahma-jyoti is not separate from the Lord, as the glowing sun ray is not independent of the sun disc.

## Srimad Bhagavatam – 2.3.10 Purport

- Therefore one who desires to merge into the supreme impersonal brahma-jyoti must also worship the Lord by bhakti-yoga, as recommended here in the Śrīmad-Bhāgavatam.
- Bhakti-yoga is especially stressed here as the means of all perfection.
- In the previous chapters it has been stated that bhakti-yoga is the ultimate goal of both karma-yoga and jñāna-yoga, and in the same way in this chapter it is emphatically declared that bhakti-yoga is the ultimate goal of the different varieties of worship of the different demigods.

एतान् सत्कृत्य योगेश्वरम्





## Srimad Bhagavatam – 2.3.10 Purport

- Bhakti-yoga, thus being the supreme means of self-realization, is recommended here.
- Everyone must therefore seriously take up the methods of bhakti-yoga, even though one aspires for material enjoyment or liberation from material bondage.