

Sri Sri Radha Gopinath Temple Bhagavatam Class

1.17.16

The Punishment and Reward of
Kali

1. Radha Madhava
2. Om namo bhagavata, narayanam namaskrtya
3. Verse, purport
4. Om ajnana
5. Sri caitanya
6. Vande 'ham
7. He krsna
8. Tapta kancana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

Verse, Translation and Purport

|| 1.17.16 ||

rājño hi paramo dharmah
sva-dharma-sthānupālanam
śāsato 'nyān yathā-śāstram
anāpady utpathān iha

The supreme duty of the ruling king is to give all protection to law-abiding persons and to chastise those who stray from the ordinances of the scriptures in ordinary times, when there is no emergency.

Srila Prabhupada's Purport

In the scriptures there is mention of āpad-dharma, or occupational duty at times of extraordinary happenings.

It is said that sometimes the great sage Viśvāmitra had to live on the flesh of dogs in some extraordinary dangerous position.

In cases of emergency, one may be allowed to live on the flesh of animals of all description, but that does not mean that there should be regular slaughterhouses to feed the animal-eaters and that this system should be encouraged by the state.

No one should try to live on flesh in ordinary times simply for the sake of the palate. If anyone does so, the king or the executive head should punish him for gross enjoyment.

There are regular scriptural injunctions for different persons engaged in different occupational duties, and one who follows them is called svadharma-stha, or faithful in one's prescribed duties.

In the Bhagavad-gītā (18.48) it is advised that one should not give up his occupational prescribed duties, even if they are not always flawless.

Such sva-dharma might be violated in cases of emergency, if one is forced by circumstances, but they cannot be violated in ordinary times.

The state executive head is to see that such sva-dharma is not changed by the follower, whatever it may be, and he should give all protection to the follower of sva-dharma.

The violator is subject to punishment in terms of the śāstra, and the duty of the king is to see that everyone strictly follows his occupational duty, as prescribed in the scripture.

Discussion

Role of a King or a Leader:

1. Facilitate Practice according to one's qualification
 2. Facilitate raising the qualification of the Subjects
- Example: Ambarish Maharaj

Theme

Understanding Varnasrama in
the context of Bhakti

Part-A

Is Varnasrama needed for Bhakti or
not?

There seems to be different
opinions by the Acaryas....

Section-I

Proofs for Varnasrama is needed

Sādhū-vṛtti - Following in the footsteps of the previous ācāryas

There is a need for varṇāśrama-dharma while a human remains in the stage of piety and impiety that are born of his nature.

The main purpose of varṇāśrama-dharma is this: By gradually following varṇāśrama-dharma a human being will become eligible to perform devotional service.

Śrīman Mahāprabhu has quoted the following verses from Śrīmad-Bhāgavatam (11.5.2-3) to Sanātana Gosvāmī:

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

śrī-camasa uvāca

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak

ya eṣāṁ puruṣaṁ sāksād ātma-prabhavam īśvaram
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

Camasa said: Each of the four social orders (**catvāro varṇā**), headed by the brāhmaṇas (**viprādayaḥ**), was born (**jajñire**) through different combinations of the modes of nature (**pṛthak guṇair**), from the face, arms, thighs and feet of the Supreme Lord in his universal form (**puruṣasya mukha-bāhu-ūru-pādebhyaḥ**), along with the āśramas (**āśramaiḥ saha**).

If any of the members of the four varṇas and four āśramas (**yaḥ eṣāṁ**) fail to worship the Lord (**īśvaram na bhajanty**) and thus disrespect the Lord (**avajānanti**), who is the source of their own creation (**ātma-prabhavam**), they will fall down from their āśrama (**sthānād bhraṣṭāḥ patanty adhaḥ**).

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

Śrīla Rāmānanda Rāya said that the process for achieving the supreme goal of life is given in the Viṣṇu Purāṇa (3.8.9) as follows:

**varṇāśramācāra-vatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam**

"One can worship the Supreme Personality of Godhead, Viṣṇu, by proper discharge of the principles of varṇa and āśrama. There is no alternative to pacifying the Lord by execution of the principles of the varṇāśrama system."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

Śrī Caitanya Mahāprabhu, however, rejected this process as external and requested him to give a higher conclusion.

The purport of Śrī Caitanya's statement is this:

"O Rāmānanda! Varṇāśrama-dharma is meant to regulate the gross and subtle bodies. If someone is satisfied only in that, without engaging in devotional service of Kṛṣṇa, then what is his gain? Therefore, although the process of varṇāśrama is the only means of purification for a conditioned soul, still it is external."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

As stated in Śrīmad-Bhāgavatam (1.2.8):

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

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead."

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

From this one should not conclude that Śrī Caitanya Mahāprabhu has ordered us to discard varṇāśrama-dharma.

If that would have been the case, then He would not have instructed all living entities through His pastimes of completely following the orders of gṛhastha and sannyāsa.

As long as one has a material body the system of varṇāśrama-dharma must be followed, **but it should remain under the full control and domination of bhakti.**

Sādhu-vṛtti - Following in the footsteps of the previous ācāryas

Varnāśrama-dharma is like the foundation of one's supreme occupational duty.

When one's supreme occupational duty is matured and one achieves his goal, then the process is gradually neglected.

Again, it is also abandoned at the time of death.

Later he says

This kind of eternal varṇāśrama-dharma is always to be followed.

It is often useful for devotional service.

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.

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.

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.

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 sann̥yāsīs should endeavor together with their total energy to become Kṛṣṇa conscious.

This type of civilization is called daiva-varṇāśrama.

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.

Section-II

Proofs for Varnasrama not needed

Duties Expected of a Qualified Practitioner

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

niṣiddhācārato daivāt
prāyaścittaṁ tu nocitam
iti vaiṣṇava-śāstrāṇām
rahasyaṁ tad-vidāṁ 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**).

As declared by the Personality of Godhead in Śrī Padma Purāṇa:

**mat-karma kurvatām puṁsām
kriyā-lopo bhaved yadi
teṣām karmāṇi kurvanti
tisraḥ koṭyo maharṣayah**

“If (**yadi**) persons doing My work (**mat-karma kurvatām puṁsām**) fail to execute some other karmic duties (**kriyā-lopo bhaved**), thirty million exalted sages (**tisraḥ koṭyo maharṣayah**) carry out those commitments on their behalf (**teṣām karmāṇi kurvanti**).”

Similarly, in the same Purāṇa, Devadyuti prays:

**yasmin jñāte na kurvanti
karma caiva śrutīritam
nireṣaṇā jagan-mitrāḥ
śuddham brahma namāmi tam**

“Persons who know this pure Supreme (**yasmin śuddham brahma jñāte**) cease performing (**na kurvanti**) the duties enjoined by the śrutis (**śruti īritam karma**), lose all ambitions (**nireṣaṇā**), and become friends of the whole world (**jagan-mitrāḥ**). To Him I bow down (**namāmi tam**).”

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

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)

tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ

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**)

ājñāyaiva guṇān doṣān
mayādiṣṭān api svakān |
dharmān santyajya yaḥ sarvān
mām bhajet sa ca sattamah

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 sattamah**). (SB 11.11.32)

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

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)

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**)

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

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

“And by following My orders you should not fear some loss on your part in giving up nitya and naimittika-karmas.

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.

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.”

Varṇāśrama duties are not Limbs of Bhakti

**sammatam bhakti-vijñānām
bhakty-aṅgatvam na karmaṇām**

The consensus of those knowledgeable of bhakti (**sammatam bhakti-vijñānām**) is that karma (varṇāśrama duties) is not an aṅga of bhakti (**karmaṇām na bhakty-aṅgatvam**). (**BRS**)

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-plavam mahat-padam puṇya-yaśo
murāreḥ, bhavāmbudhir vatsa-padam 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.

Section-III

So, how do you reconcile?

What is the Varnasrama that Devotees are supposed to reject and what is it that they are expected to embrace?

OR

What aspects of the Varnasrama is a Devotee supposed to reject and what aspects of the Varnasrama is he expected to embrace?

||1.1.11||

anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (**anuśīlanam**) directed towards Kṛṣṇa, His expansion forms or others related to Him (**kṛṣṇa**), with a pleasing attitude towards Kṛṣṇa (**ānukūlyena**). It should be devoid of desires other than the desire to please the Lord (**anyābhilāṣitā-śūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

Words have various connotations in different contexts

1. Grhamedhi
2. Prajalpa
3. Anartha Nivrtti

Various connotations of the word Varnasrama

1. Social Support System
2. Value System
3. Occupation
4. Rituals

This is one Topic where devotees have
variegated understanding of what it is...

Having a common definition is very
critical to have any intelligent
discussion....

**Differences between the traditional
Varnasrama and Daivi Varnasrama that
Srila Prabhupada is talking about**

A. Pramana

Dharma Sastras vs Bhakti Sastras

The purport is that in twenty religious scriptures there are mainly instructions about trivarga.

For the welfare of the karmis, the merciful sages have composed twenty religious scriptures that are suitable for karmis.

In the Śrīmad-Bhāgavatam (11.20.9) it is said:

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

As long as one does not become detached from daily and periodic duties (**na nirvidyeta yāvatā**) or has not awakened his faith (**śraddhā yāvan na jāyate**) in hearing topics about me (**mat-kathā-śravaṇādau vā**), one must perform one's prescribed duties of varṇāśrama (**tāvat karmāṇi kurvīta**).

For the karmis mentioned by the Lord in this verse, trivarga is the only prescribed occupation.

Those who have become indifferent and attained jñāna, for them there is no longer a need for trivarga activities.

They give up those activities and become eligible for sannyāsa with dry knowledge.

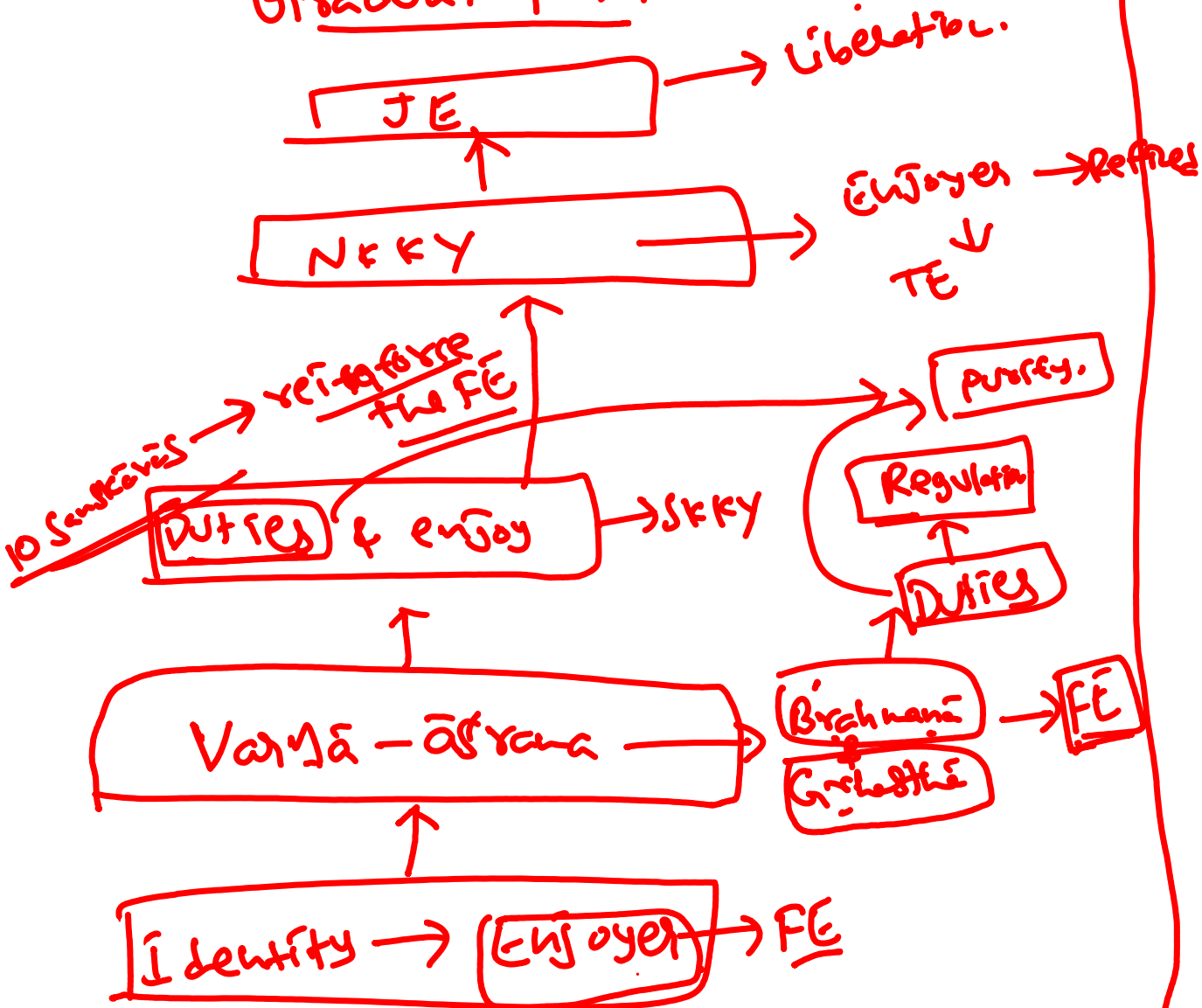
Those who are faithful in hearing the topics of the Lord after receiving His mercy on the strength of their accumulated pious activities from many lifetimes are no longer attached to karma.

They are called Vaiṣṇavas.

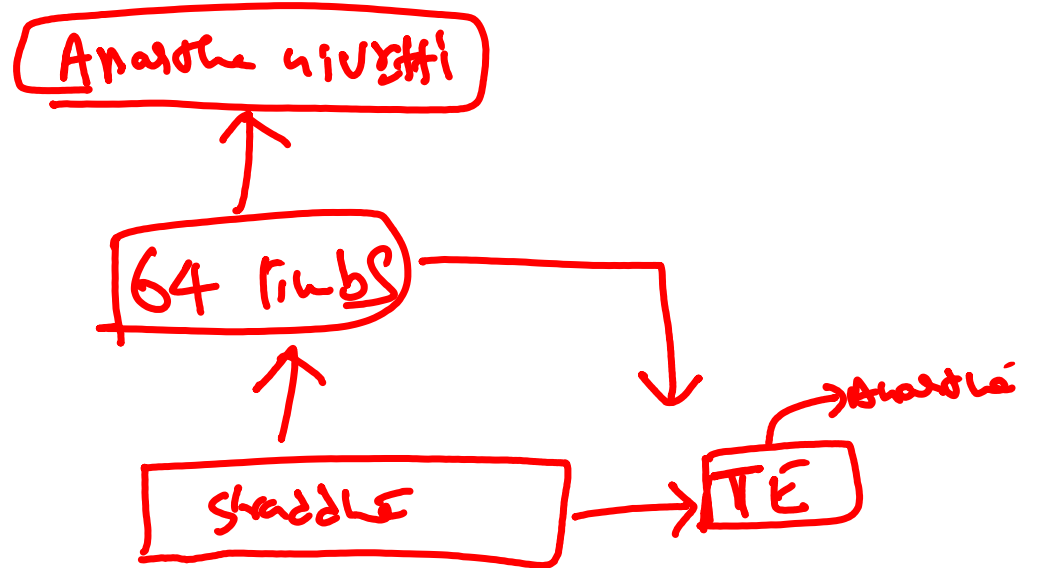
Among them, those who are gr̥hasthas enjoy whatever artha they obtain while practicing dharma for the purpose of liberation, not for the purpose of sense gratification; rather, this artha helps them purely maintain their lives in the favorable cultivation of Kṛṣṇa consciousness with the purpose of understanding the Absolute Truth.

**B. Traditional Varnasrama is based on
False Ego but Daivi Varnasrama is
based on True Ego**

Gradual Path



Bhakti



- Naham Vipro.....
- Janmana jayate sudra samskarad tu bhaved dvijah
- Even though we are not practicing Bhakti on the platform of False Ego, there must be awareness of the inertia of False Ego from which we are transitioning into the realm of Bhakti.... Otherwise, disaster.....
- Train getting down example – Immature application
 1. Which Parents
 2. Dump the load and hit the road

- Dovetailable things should not be given up. Example – Family – “tavad ragadayas stenas.....”
- Ideals vs empathy – Anartha Nivrtti is gradual.... Empathy vs Judgementalism
- No attachment to wife or husband..... Example.....Prabhupada Cigarette example

- Identification with the Upadhi vs Lack of awareness of Upadhi
 1. Passport
 2. Voting
 3. Gender specific roles
- Discussion on performing activities that nourish the upadhi
 1. Prejudices – Gender, country
- Awareness and acknowledgement of the inertia of False Ego
- But do it in such a way that it does not nourish the False Ego, but it nourishes the True Ego

C. Basis of acceptance and rejection of activities for a devotee....

Bhakti Value System Vs Varnasrama Value System

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 MATERIALIST	WHAT HE LIKES (RAGA)	WHAT HE DISLIKES (DVESHA)	SELF
2	KARMA YOGI	DHARMA	ADHARMA	DHARMA SASTRAS
3	BHAKTI YOGI	BHAKTI ANUKULA	BHAKTI PRATIKULA	BHAKTI SASTRAS

*dharmasya sankalpo
adharmasya varjanam*

Bhūtiśrava

Varnasrama

Materjalism

Bhakti

Ekakavya

*raga sankalpo
dvesha varjanam*

Arjuna

*anukulyasya sankalpo
pratikulyasya varjanam*

Discuss about the Secondary Limbs of Bhakti

Understanding the Scope of Bhakti

Premlila Mataji Example

D. Is it a Sin if a devotee fails to perform his Varnasrama duties?

3.14

**annād bhavanti bhūtāni
parjanyaḍ anna-sambhavaḥ |
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ ||**

All creatures arise from food (**annād bhavanti bhūtāni**). Food arises from rain (**parjanyaḍ anna-sambhavaḥ**). Rain arises from sacrifice (**yajñād bhavati parjanyo**). Sacrifice arises from prescribed actions (**yajñaḥ karma-samudbhavaḥ**).

3.15

**karma brahmodbhavam viddhi
brahmākṣara-samudbhavam
tasmāt sarva-gataṁ brahma
nityaṁ yajñe pratiṣṭhitam ||**

Action arises from the Vedas (**karma brahmodbhavam viddhi**). The Vedas arise from the Brahman (**brahma akṣara-samudbhavam**). Therefore this all-pervading Brahman (**tasmāt sarva-gataṁ brahma**) is eternally situated in the sacrifice (**nityaṁ yajñe pratiṣṭhitam**).

3.16

evam pravartitam cakram
nānuvartayatīha yaḥ |
aghāyur indriyārāmo
mogham pārtha sa jīvati ||

He who does not follow (**yaḥ na anuvartayati**) the movements of this cycle (**evam pravartitam cakram**), and instead leads a life of sin (**aghāyur**), enjoying his senses (**indriyārāmo**), lives in vain (**sah mogham jīvati**).

Duties Expected of a Qualified Practitioner

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

niṣiddhācārato daivāt
prāyaścittaṁ tu nocitam
iti vaiṣṇava-śāstrāṇām
rahasyaṁ tad-vidāṁ matam

**E. Is it a Sin if a devotee performs
someone else's Varnasrama duties?**

3.35

śreyān sva-dharmo viguṇaḥ
para-dharmāt sv-anuṣṭhitāt
sva-dharme nidhanaṁ śreyaḥ
para-dharmo bhayāvahaḥ

It is better to perform ones own duties even if in a faulty way (**śreyān sva-dharmo viguṇaḥ**), than to perform others' duties albeit very well (**para-dharmāt sv-anuṣṭhitāt**). Destruction in the course one's duties is beneficial (**sva-dharme nidhanaṁ śreyaḥ**). Performing others' duties is full of danger (**para-dharmo bhayāvahaḥ**).

F. Is Varnasrama the means of purification of the devotees?

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 (juṣṭam) 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**)

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?

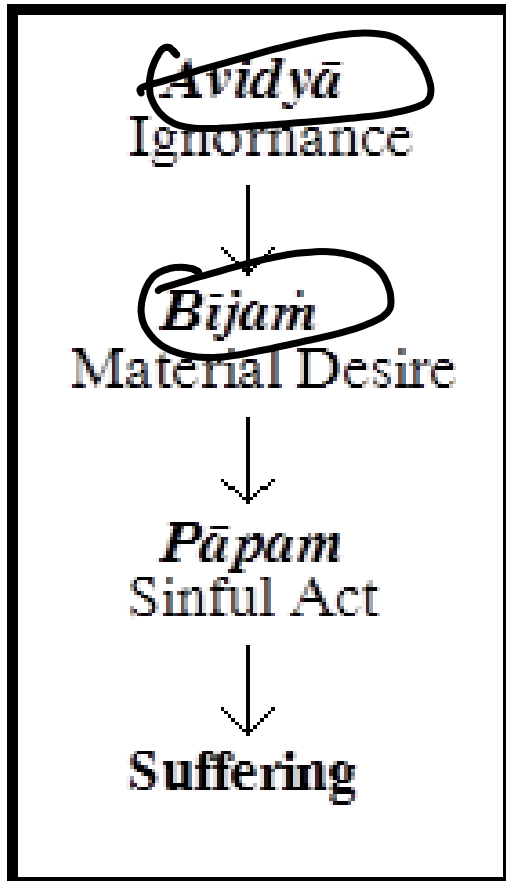
- Work should not be given up capriciously, without purification of materialistic propensities.
- Anyone who is in the material world is certainly possessed of the impure propensity for lording it over material nature, or, in other words, for sense gratification.

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**)

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-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanam 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**).

**G. Sometimes accepting not-so
favourable aspects of Varnasrama for
Loka Sangraha**

3.20

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ
loka-saṅgraham evāpi
sampaśyan kartum arhasi ||

Just by performance of prescribed actions (**karmaṇā eva hi**), Janaka and others (**janakādayaḥ**) attained success (**saṁsiddhim āsthitā**). And just with the consideration of setting example for others (**loka-saṅgraham evāpi sampaśyan**), you should perform prescribed work (**kartum arhasi**).

3.25

saktāḥ karmaṇy avidvāṃso
yathā kurvanti bhārata |
kuryād vidvāṃs tathāsaktaś
cikīrṣur loka-saṅgraham ||

Just as the ignorant (**yathā avidvāṃsah**) work with attachment (**saktāḥ karmaṇy kurvanti**), O Bhārata (**bhārata**), the wise (**tathā vidvān**), desirous to teach the people (**loka-saṅgraham cikīrṣuh**), should perform work without attachment (**asaktah karmaṇy kuryād**).

Room Conversation

—

February 14, 1977, Māyāpur

Satsvarūpa: Introduced starting with ISKCON community?

Prabhupāda: Yes. Yes. Brāhmaṇa, kṣatriyas. There must be regular education.

Hari-śauri: But in our community, if the..., being as we're training up as Vaiṣṇavas...

Prabhupāda: Yes.

Hari-śauri: Where will we introduce the varṇāśrama system, then?

Prabhupāda: **In our society, amongst our members.**

Hari-śauri: **But then if everybody's being raised to the brahminical platform...**

Prabhupāda: **Not everybody. Why you are misunderstanding? Varnāśrama, not everybody brāhmaṇa.**

Hari-śauri: No, but in our society practically everyone is being raised to that platform. So then one might ask what is...

Prabhupāda: That is... **Everybody is being raised, but they're falling down.**

Hari-śauri: The principle we follow. We're just thinking how it can be implemented. You were saying that it should be started in our society.

Prabhupāda: Yes, that is a very broad idea. Now we are speaking of some of them, training them. That is another thing. That is small scale.

Hari-śauri: The principle we're following.

Prabhupāda: Yes. In the... For the big scale, this is the required. In big scale you cannot make all of them as brāhmaṇas or sannyāsīs. No. That is not possible. This is a small scale. How many percentage of people of the world we are controlling? Very insignificant. But if you want to make the whole human society perfect, then this Kṛṣṇa consciousness movement should be introduced according to the Kṛṣṇa's instruction, if you want to do it in a larger scale, for the benefit of the whole human society.

Prabhupāda: That "we said" means not we are going to take them, but we are simply giving the ideas. We are not going to be śūdras. But to show the... Just like you play in a drama. You are playing the part of a king. You are not a king.

Hari-śauri: No.

Prabhupāda: So similarly, just to give them idea, we have to play like that.

Hari-śauri: Well, again, that's...

Prabhupāda: Not necessarily that we are going to be śūdra. So that is it. That is the thing.

Hari-śauri: Well that's what I was saying.

Prabhupāda: We are servant of Kṛṣṇa. That's all. And as servant of Kṛṣṇa, we have to execute the order of Kṛṣṇa.

Satsvarūpa: So we can ideally organize ourselves, and then for the rest of the people all we can do is hope that they'll follow it.

Prabhupāda: Yes.

Bhavānanda: Set the example.

Prabhupāda: Example. Just like Bhavānanda, when there was no commode here, he was taking my stool and urine. Does it mean he is a sweeper?

He's a sannyāsī, Vaiṣṇava. Similarly, āpani ācari' jīve śikhāilā [Cc. Madhya 1.22].

Caitanya Mahāprabhu said, "I am not a sannyāsī." But He took sannyāsa.

Actually He is God, so what is the benefit of becoming a sannyāsī for God? But He became that.

In order to serve the mass of people, to bring them to the ideal position, we should try to introduce this varṇāśrama, not that we are going to be candidates of varṇāśrama.

It is not our business.

But to teach them how the world will be in peaceful position we have to introduce.

**But, those aspects should be performed
with internal detachment and lack of
Faith**

5.13

sarva-karmāṇi manasā
sannyasyāste sukhaṁ vaśī
nava-dvāre pure dehī
naiva kurvan na kārayan ||13||

Renouncing (**sannyasya**) the activities (**sarva-karmāṇi**) by the mind (**manasā**) while engaging in them (**implied**), controlling the senses (**vaśī**), he remains comfortable (**dehī sukhaṁ āste**) in the body which is a city with nine gates (**nava-dvāre pure**), knowing that he does nothing (**naiva kurvan**), nor causes anyone to do anything (**na kārayan**).

|| 17.28 ||

aśraddhayā hutam dattam
tapas taptam kṛtam ca yat
asad ity ucyate pārtha
na ca tat pretya no iha

O son of Pṛthā (**pārtha**), whatever is offered in the fire (**hutam**), whatever is given in charity (**dattam**), whatever else is undertaken (**kṛtam ca yat**), but which is done without faith (**aśraddhayā**), is called asat (**asad ity ucyate**) since it bears no result now or in the next life (**na ca tat pretya no iha**).

H. Conclusion

1. The social set-up aspect of Varnasrama is favourable for Bhakti.
We don't blindly reject it
2. We accept based on the considerations of Bhakti Sastras and not Dharma Sastras
3. We don't accept the Value system of Varnasrama..... Explain...
4. Occupations – Accept as Favourable
5. Rituals – We may not accept. Accept, where it does not challenge our True Ego and wherever Loka-Sangraha Considerations are there

6. While accepting or rejecting anything, we should ensure that it does not enhance our False Ego and nourish our material Prejudices
7. In trying to act on the platform of True Ego, be careful about insensitive application of the principles of Pure Devotion, which can cause havoc.
8. Act on the Platform of True Ego while acknowledging and by being aware of the Inertia of False Ego
9. Even though not directly helpful, we do accept some aspects of Varnasrama system for Loka-Sangraha purposes

10. But, in accepting those practices, we do them with detachment

11. Limbs of Varnasrama when accepted in the mood of Anukulyasya sankalpo are considered to be Secondary Limbs of Bhakti

12. Understand the full scope of Bhakti – Secondary Limbs

13. Do not neglect the secondary limbs thinking that they are External