

Despicable

Me

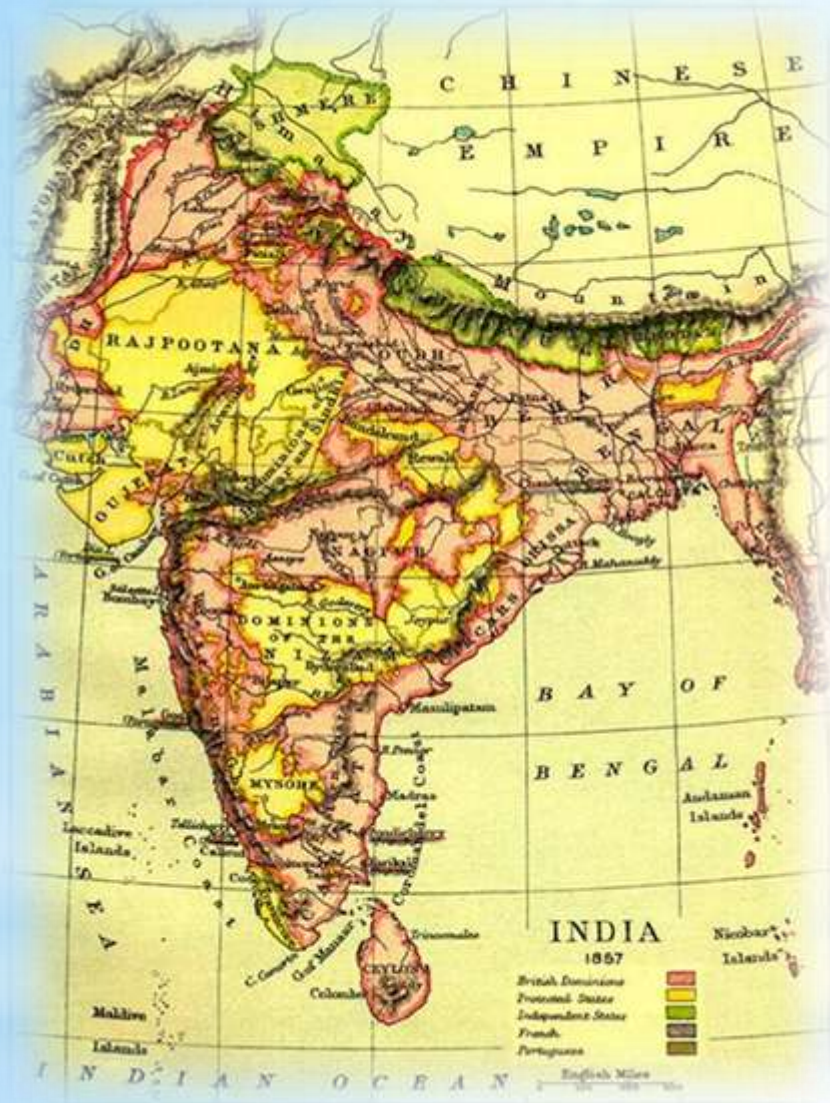


* **Bhagavad Gita 2.60 :**

“The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.”



* *The Amazing Story of King Yayati*



- * Born to the powerful King Nahusha
- * One of the great ancestors of the Pandavas
- * From one of his sons, Yadu, would arise the Yadu dynasty and the Supreme Lord advented in this dynasty Himself
- * From one of his sons, Puru, would come King Dushyanta, whose son would be Bharat, after whom modern day India was named.

* *King Yayati's noble heritage and lineage*

- * Devayaani was the daughter of the powerful Sukracharya, a brahmana by birth, and the spiritual master of the demons
- * She was good friends with Sarmistha, the daughter of King Vrsaparva, a ksatriya by birth, innocent but *angry* by nature
- * Once, they, along with their friends, sported in the palace garden, left their clothes by the river bank and enjoyed bathing
- * Suddenly Lord Shiva passed through the gardens, and the girls, being shy, hurriedly covered themselves in garments
- * Sarmistha unknowingly put Devayaani's dress on herself, thus *angering* Devayaani



* *Devayaani and Sarmistha - 1*

* Devayaani insulted Sarmistha, calling her a servant maid who put on the dress of a higher caste girl, *‘just like a dog snatching clarified butter meant for use in a sacrifice...’*



* When thus rebuked by cruel words, Sarmistha, unable to control her *anger*, counteracted by calling Devayaani *‘a beggar who waits at her house, depending on us for your livelihood like crows...’*

* Then, after *rebuking* her, Sarmistha tore Devayaani’s garments in pieces and threw her into a dark unused well...and promptly went home

* *Devayaani and Sarmistha - 99*

- * Yayati, while on a hunting excursion, came to the well to drink water, and lo and behold, sees an exquisitely beautiful maiden
- * Devayaani is cold and without clothes, terrified
- * The King, like a true noble hero, gives her his upper garment & being very kind to her, he caught her hand with his own and lifted her out
- * Devayaani, enamored by the King, with sweet words saturated with love declared that, “by accepting her hand..,
- * “.. *You have accepted me as your married wife. Let me not be touched by others, for our relationship as husband and wife has been made possible by providence ...*”
- * King Yayati felt initially that the marriage was not sanctioned by scriptures (being of different castes) but when he had seen and touched the beautiful Devayaani, *his senses deserted him* and he accepted her request...



* *The meeting of King Yayati and Devayaani*

- * Despite being placed in a blissful state of meeting the love of her life, Devayaani **did not forget nor forgive** Sarmistha, and complained of her behaviour to her father.
- * King Vrsaparva feared Sukracharya's powers and **anger**, and in trying to appease him, fell at the feet of his guru.
- * Sukracharya, relenting, instructed the King to fulfill the desires of his daughter, upon which Devayaani declared that Sarmistha must become her maid servant when she (Devayaani) marries, and accompany her to the palace
- * Sarmistha is humiliated, and began serving Devayaani like a slave..



* *Devayaani complains to Sukracharya about Sarmistha*

- * In due course, the marriage of Yayati and Devayaani took place, and Sarmistha, along with thousands of maid servants, went to live in the King's palace
- * Knowing the envy that existed between the two girls, and Yayati's inability to control his lust and senses, Sukracarya warned the King:
 - * *“Never allow Sarmistha to lie with you in bed..”*



* *Yayati marries Devayaani*

* Once, after Yayati had given Devayaani a son, Sarmistha approached him in a secluded place, and declared her love and attraction, and requested that he give her a child too.

* King Yayati remembered the words of Sukracarya, but he thought this union as the desire of the Supreme, and thus he had sex with Sarmistha



* *Yayati succumbs to his senses and his lust*



* When the proud Devayaani understood from outside sources that Sarmistha was pregnant by her husband, she was frenzied with anger and departed for her father's house

* King Yayati, who was very lusty, followed his wife, caught her like a beggar and tried to appease her by speaking pleasing words and massaging her feet, but he could not satisfy her
....



* Devayaani discovers the treachery of Yayati and Sarmistha



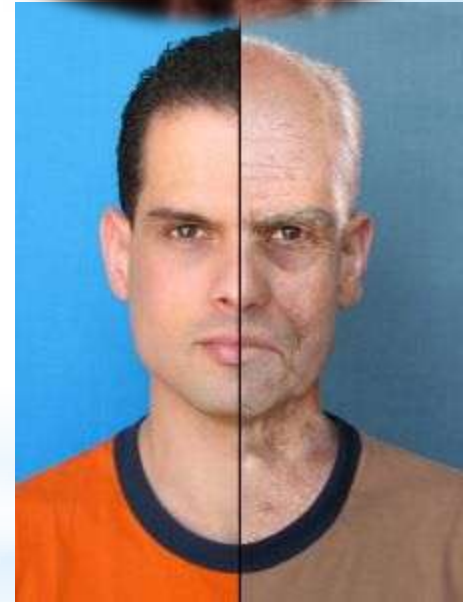
- * Sukracharya became extremely *angry* – “You untruthful fool, lusting after women! I therefore curse you to be attacked and disfigured by old age and invalidity...
- * Instead of repenting his ways, Yayati, so stricken by lust, begged Sukracarya to retract his curse, saying that he had yet to satisfy his lusty desires with his daughter
- * Sukracarya agrees, qualifying that Yayati may exchange his old age with someone who will agree to transfer his youth to him...

* *Sukracharya curses Yayati - 9*

*Yayati, shameless and having lost his sense of right and wrong, and thus, his intelligence, asked his sons, Yadu, Turvasu, Druhyu and Anu, one by one, but they all refused for different reasons

*Yadu denied his father on grounds of following varnasrama dharma

*Turvasu, Druhyu and Anu denied their father because they thought that their flickering youth was eternal



* *Yayati begs his sons to exchange their youth for his old age*

*The King's youngest son, Puru, replied to the King in a wonderful manner:

“O father, who in this world can repay his debt to his father? By the mercy of one's father, one gets the human form of life, which can enable one to become an associate of the Lord..”



Śrīmad Bhāgavatam 9.18.44

A son who acts by anticipating what his father wants him to do is first class, one who acts upon receiving his father's order is second class, and one who executes his father's order irreverently is third class. But a son who refuses his father's order is like his father's stool.

* *Puru accepts his father's wish*



- * His senses being young, strong and unimpaired, Yayati enjoyed for a thousand years unimpeded with Devayaani.
- * In secluded places, engaging her mind, words, body and various paraphernalia, she brought her husband the greatest possible bliss.
- * ***At the same time, Yayati did not neglect his duties, and performed various sacrifices to satisfy the brahmanas and ultimately the Supreme Lord***

**** Yayati lives a life of material enjoyment to satisfy his desires***

* Although Yayati was king of the entire world, and he engaged his mind and 5 senses in enjoying material possessions for 1000 years, he *was unable to be satisfied*



* **Gradually, Yayati, although externally seeming very fond of material enjoyment, was internally thinking of becoming servant of the Lord.**

Yayati is unable to satisfy his desires and he becomes tired

- * In due course of time, Yayati became frustrated by the unfulfillment of his desires and disgusted with physical enjoyment and its bad effect
- * Wishing to renounce this way of life, he narrated the history of a male goat, who ran after a she-goat



* *Yayati tells a story to Devayaani*

* After narrating the history of the he-goat, Yayati became humble, and admitted himself to be like the he-goat, “so poor in intelligence that I am captivated by your beauty and have forgotten the real task of self-realisation”

* Śrīmad Bhāgavatam 9.19.13



yat prithivyām vrīhi-yavam
hiranyam paśavah striyah
na duhyanti manah-prītim
pumsah kāma-hatasya te



* A person who is lusty cannot satisfy his mind even if he has enough of everything in this world, including rice, barley and other food grains, gold, animals and women. Nothing can satisfy him.

* *Yayati's change of heart & consciousness - 9*

- * SB 9.19.14: As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lusty desires by continual enjoyment can never be successful. [In fact, one must voluntarily cease from material desires.]
- * SB 9.19.15: When a man is nonenvious and does not desire ill fortune for anyone, he is equipoised. For such a person, all directions appear happy.
- * SB 9.19.16: For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore, one who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations.

* *Yayati's change of heart and consciousness - 99*



* SB 9.19.18

“I have spent a full 1,000 years enjoying sense gratification, yet my desire to enjoy such pleasure increases daily..

* SB 9.19.19

“Therefore, I shall now give up all these desires and meditate upon the Supreme Personality of Godhead. Free from dualities of mental concoction and free from false prestige, I shall wonder in the forest with the animals..”

* *The solution to being free of material desires and being peaceful - I*



* SB 9.19.20: One who knows that material happiness, whether good or bad, in this life or in the next, on this planet or on the heavenly planets, is temporary and useless, and that an intelligent person should not try to enjoy or even think of such things, is the knower of the self. Such a self-realized person knows quite well that material happiness is the very cause of continued material existence and forgetfulness of one's own constitutional position.

* *The solution to being free and peaceful - 99*

- * Yayati, when he understood the purpose of life, returned Puru's youth in exchange for his own old age
- * He divided his kingdom amongst his sons, and retired in deep meditation and devotional service with his wife Devayaani, and thereafter attained liberation and the kingdom of God



* *Yayati attains liberation*

- * How easy it is to become despicable in our existence (who are we as compared to the nobility and lineage of Yayati?)
- * **The downward spiral** begins in the manner as stated in :
- * BG 2.62: While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.
- * BG 2.63: From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.
- * Foremost of which is
- * (i) **anger** – the greatest impediment in the path of self-realisation; and
- (ii) social intercourse in the form of **material relationships** – asat sanga

* *What can we learn from
this wonderful narration of Srimad Bhagavatam?*

- * There is a Yayati in all of us
- * We are creatures of desires and habits
- * When the mind contemplates on an object of desire – the senses move with it
- * We move with the senses, our intelligence is lost, and we succumb to sense-gratification as the whole and soul of our life
- * The mind carries desires and thoughts *everywhere* and forces us to follow these desires and thoughts – story of 2 disciples



* *How much are we masters
& how much are we slaves to mind and senses -?*

- * The story of the begging bowl
- * There is no limit to desires and our mind's urge to fulfill these desires
- * Result of such fulfillment: *temporary happiness followed by long periods of frustration*
- * *There is no end to material desires but there is unfortunately end to our capacity to enjoy in this material world – the end of disease, old age and death*



* *How much are we masters
& how much are we slaves to mind and senses - 99*

* BG 5.22

“An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so the wise man does not delight in them.”



* Genuine Intelligence:

* SB 1.5.18: Persons who are actually intelligent and philosophically inclined should endeavor only for that **purposeful end** which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.

* *Who is an intelligent person?*

- * With a little devotional service to the Supreme Lord - 2.40
- * While enjoying for a thousand years, he nevertheless continued his duties and offered them to please the Lord
- * Yayati may have been number one despicable enjoyer of the senses, but **he was not an offender of the Lord**
- * Therefore, there arose in his heart, over time, genuine disgust at one's despicable nature, humility to accept, then genuinely repent
- * **Genuine repentance** for Yayati lead to invoking the mercy of the Lord, who then granted him the intelligence to renounce and restrain his senses, thus achieving liberation (quote 2.66 of the Gita)
- * Srila Prabhupada says in 3.31 purport:

*“In the beginning of Krsna consciousness, one may not fully discharge the injunctions of the Lord, but because one is **not resentful** of this principle and works sincerely without consideration of defeat and hopelessness, he will surely be promoted to the stage of pure Krsna consciousness...”*

** How did Yayati ultimately renounce his lust to enjoy?*

* No matter how attached we are to this world, no matter how despicable may be our character, the Good Lord is our Supreme Father and eternal well-wisher, and He is **always ready** to welcome his sons and daughters back home, back to Godhead, even if our qualification is infinitesimal

* 2.40 of the Gita is evidence – All we have to do, in all time, place and circumstances, we should somehow or other try to practice devotional service **from the heart** to the best of our puny ability and surrender to Him.

* As such, this science of devotional service encourages us not to be discouraged or feel a sense of hopelessness – **there is always hope and happiness if we turn our faces and lives towards the Supreme.**



* *What do we takeaway from Yayati - ?*

- * Spiritual life is not about possessions and the body, it is about **character and integrity** – this attracts the mercy of the Lord
- * Our real aim of life in this material world is not to care for the cage, but to care for the bird that lives in the cage – then we are happy.

- * **Śrīmad Bhāgavatam 1.2.6**

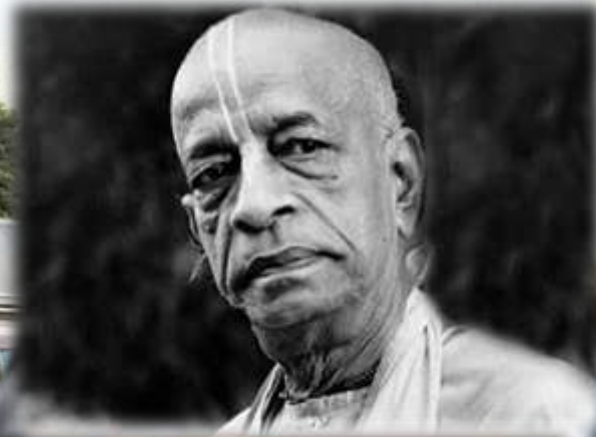
sa vai pumsām paro dharmo, yato bhaktir adhokshaje
ahaituky apratihātā, yayātmā suprasīdati

- * The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be **unmotivated and uninterrupted** to completely satisfy the self.
- * As long as Kṛṣṇa was not in the centre, Sarmistha and Devayāni fought and envied each other, Sukracārya cursed, Vṛṣaparva lived in fear of Sukracārya’s anger, and Yayati lost his honour and character...
- * ALWAYS REMEMBER 2.66 OF THE GITA: “This must come to pass!”

* *What do we takeaway from Yayati - 99*

* 9.27 of Gita shows the practical way:

“Whatever you do, whatever you eat, whatever you offer, or give away, and whatever austerities you perform – do that, O son of Kunti, *as an offering to Me.*”



* *Renounce; not Reject*

* 11.33 of Gita:

“Therefore get up. Prepare to fight and win glory. Conquer your enemies and enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasaci, can be but an instrument in the fight.”



* *Be an Instrument in His Arrangement*

