

Real Work of Varnas and Pastime of Dhruva Maharaja

Real Work of Varnas and Pastime of Dhruva Maharaja

MAURITIUS [18.29]

evam vidho brahmacari
vanaprastho yatir grhi
caran vidita-vijnanah
param brahmadhigacchati (SB 7.12.16)

TRANSLATION: By practicing in this way, whether one be in the **brahmacari-asrama**, **grhastha-asrama**, **vanaprastha-asrama** or **sannyasa-asrama**, one must always realize the all-pervading presence of the Supreme Lord, for in this way it is possible to understand the Absolute Truth. Purport: This is the beginning of self-realization. One must first understand how Brahman is present everywhere and how He is acting. This education is called brahma-jijnasa and is the real concern of human life. Without such knowledge, one cannot claim to be a human being; rather, he remains in the animal kingdom. As it is said, sa eva go-kharah: without such knowledge, one is no better than a cow or an ass.

So, the common business for everyone regardless of his varna or asrama, situation, the common business is to realise all-pervading presence of the Supreme Lord. The person may be in brahmacari, vanaprastha, sannyasa or g?hastha-asrama, occupation is same for everyone. One decides of course, each varna, each asrama, some prescribed duties are there. The Brahman is worshiping, studying and teaching. Then

Kshatriya, kshata trayate iti kshatriya

Kshat is getting wounded, wound or hurt. So, Kshatriya is that person who protects others or citizens from getting hurt, the

citizens are fighting amongst each other for nothing. So he intervenes, he has his forces in place to make sure that there is no ill fighting, unnecessarily there is no killing, not getting wounded, no quarrel. There is also hurt, it hurts right? It hurts more, they say if someone is using knife, he hasn't killed the person but wounded the person, so that wound gets healed within a week or two, or month or two and it is finished. But if one insults someone, someone's tongue is very sharp like a razor, not under control, then he hurts someone by talking in insulting way and there is a wound in the mind. If person gets wounded, there is hurt. Like Dhruva Maharaja was hurt. His Step Mother Suruchi had to say something,

"Oh! You wish to be the Prince, it's too late baba, you have not taken birth in my womb, you can't have this throne. Forget it."

That was a big insult for Dhruva Maharaja. And Prabhupada says specially Kshatriya cannot sense such Insult. So, Dhruva Maharaja being a son of a Kshatriya himself, he took this very seriously. So, the mother was trying to pacify, put some bandage on the wound caused by step mother of Dhruva Maharaja. But she could not see that he is deeply hurt, wounded just by the words. Words are sharper. The other kind of wound gets healed. Wound caused by whatever knife or stick or gun or nails. So that is not exactly the point. The point is talking of duty of Kshatriya and the meaning Ksha-tryia, triya who protects others or citizens from getting hurt, getting wounded. And he maintains law and order. He is the administrator- Kshatriya.

And then Vaishya: krsi-go-raksya-vanijyam [Bg. 18.44]

Krsi- does farming, lot of farms in Mauritius, When Prabhupada was here wherever he goes, to Australia to America, to other continents. He saw so much land is laying vacant, why not use it? Grow some food. But of course, people are not interested. They would rather work in the industry, factory. So

krsi-go-raksya-vanijyam

Such a nice duty, do farming, take care of the cows, a little trading, some extra grains share with others and get something in return. So, these are prescribed duties of different members of different asramas and then there are varnas. These are varnas. We just talked about varnas.

And then asramas:

Brahmacari, what does brahmacari do? He studies, brahmacari's primary business or occupation is, he is a student under a teacher, He has a teacher and he's learning, studying as Krishna studied at Sandipani Muni's asrama. Right? That is the understanding.

brahmacari gurukule vasan danto guror hitam [SB 7.12.1]

Brahmacari goes to the asrama of a Guru, he stays there. Dasa-vat- as a menial servant he resided there, N?ca?- very humble way he stays. Krishna stayed very humbly, he was sleeping on the floor, he was begging, going and doing madhukari in the morning. So brahmacari's do such things. He is studying and guror hitam vasan danto guror hitam For the benefit of Guru, for the service of Guru, for the pleasure of Guru he is functioning.

Srila Prabhupada even adds, he says if Guru forgets he has done so much, begged alms, collected madhukari and other duties. Once Krishna was told by Gurupatni, "Hey go get some wood, firewood. I would cook for all the boys in the asrama there is no firewood". The there was no gases, they had to use firewood. So, Krishna and Sudama had to go, get the firewood, they had to go to the forest. So, this is all guror hitam. So brahmacari.

Then Grhastha , what is the main thing Grhastha is doing? Dana, charity. He is the only person who is the householder, and who is also money holder. Brahmacari has no money,

vanaprastha may carry something but he may also depend on the mercy of the Lord as he travels and sanniyasi, no money.

Jaya! Krishna Balarama ki Jaya

So, the only person who is the householder and also the money holder. So, he is doing charity. He is maintaining others. Taking care of his family, family maintenance. But, not just a bodily maintenance, Soul Maintenance. He is also maintaining soul. Otherwise why maintain? What's the difference?

Prabhupada is pointing that out, animal Kingdom. Without such knowledge, one cannot claim to be human being. If person doesn't belong to any varna, any asrama. Fine, you are ready for Sannyasa, go for grhastha asrama but you don't even belong to Grhastha asrama. Just by staying in griha, just because you have house, wife and children. That doesn't constitute, that doesn't become an asrama. You may be grhastha but not necessarily a grhastha asrama. That's the difference. So, difference that we know, we have heard, he is

grhamedhi, yan maithunadi-grhamedhi-sukham hi tuccham. [SB 7.9.45]

All that he's doing is tuccha? very low. Something that you spit at. **grhamedhi-sukham** hi

tuccha? So grhamedhi is that person who is addicted to sex life and he is attached. So that is

what Prabhupada is talking, Without the knowledge of such knowledge. At the beginning four varnas and asramas, it begins with self-realization and one must understand how Brahman is present everywhere and how he is acting, and this education is called brahma jijnasa and that is real concern of human life, without such knowledge one cannot claim to be human being.

So, take care of family, Fine but, you have to first know who your family is, who your wife is? Who your child is? Do you

know? Most of you know. But I am addressing them, those who don't know who is your wife? It is difficult to understand how could soul be your wife? But the real person is a soul. If soul leaves the body, then that body is no more your wife. Immediately, "Get out, get her out!!" otherwise it will begin smelling so bad. Right? So as soon as the soul leaves the body, the body is useless, you burn the body. Then you realize, then you cry, "Oh, she was right here, oh no now how I am going to survive. She is gone". So That's the soul that is gone.

Krsna's idea is beneficial to everyone

Krsna's idea is beneficial to everyone

Mayapur [46:55]

Reading from Bhagavad Gita , Chapter 2 text number 9. Bhagavad Gita was said in morning and we are hearing in the evening. We are seeing the Lord, we are seeing the Lord. You have all seen, where is He? So we all like to see Him. We all like to see Him and it is very important that we hear Him. People like to see Him but not hear Him. But we should come to the temple, to see the Lord and to hear the Lord. So we have seen Him, He is standing right before our eyes, please all take darsana. Please look, look, look.

jai shri shri radha madhav asta sakhis vrinda ki... jai

In fact we will see Him more by hearing Him. The way to see the Lord is not with the eyes but in fact with the ears. We see more with the ears than with our eyes. So you all, I mean

we also are visitors besides all are ISKCON devotees sitting here. We have some guests also with us. So we welcome them all, welcome devotees and guests also. As we said that Krsna spoke Bhagavad Gita in the morning, not this morning, but 5000 years ago in Kurukshetra. He spoke Bhagavad Gita during early morning hours. You all agree, understand the meaning that he spoke in the morning, not during lunch or after his dinner? He spoke in the morning; sun was rising in the east. Army had already arrived and there were two camps; the Pandhava camp and Kaurava camp. And then as is the rule for dharma yudha, at sun rise they commence the battle and it goes all day long and then at sunset, fullstop.

So that particular morning, it was also day of ekadasi, Mokshada, name also there of that ekadasi, Mokshadaekadasi. So we know who spoke, where He spoke, what time He spoke, what did He speak, everything is very clear. So here in the temple every day we read, one verse, one slok, one statement of the Lord. So in fact, Krsna begins His speech, His dialogue, His conversation with Arjunaa in the second chapter of Bhagavad Gita.

First chapter of Bhagavad Gita is also Bhagavad Gita, but it is not technically song of Krsna, Arjuna and others have spoken more in the first chapter. Then Sanjay also speaks, makes his comments. Three parties were listening to Bhagavad Gita, at the same time, simultaneously. Arjuna was, of course, it is meant for Arjuna, it's also meant for you and as Krsna dialogue was happening in Kuruksetra, Sanjay also was able to hear in Hastinapur at the same time. Doordarsana, Doorvani, television. So these are the two parties and the third one there was a tree, not far from where Krsna and Arjuna, the dialogue was on, settled in a chariot and very next to, very close to the chariot. There was a tree, that tree is still there. You go and see that tree even today, the tree is standing. Even tree has become immortal by the hearing of Bhagavad Gita and what to speak of us. So Sanjay is also one

of the speakers or communicator of Bhagavad Gita. So today's verse is spoken by Sanjay Uvaca. So please repeat after me.

sanjaya uvaca
evam uktva hrsikesam
gudakesah paran tapah
na yotsya iti govindam
uktva tusnim babhuva ha [BG 2.9]

Sanjayahuvaca – Sanjaya said; evam – thus; uktva – speaking; hrsikesam – unto krsna, the master of the senses; gudakesah – Arjuna, the master of curbing ignorance; Param-tapah – the chastiser of the enemies; nayotsya – I shall not fight; iti – thus; govindam – unto krsna, the giver of pleasure to the senses; uktva – saying; tusnim – silent; babhuva – became; ha – certainly.

Translation

Sanjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Krsna, "Govinda, I shall not fight," and fell silent.

Purport

Dhrtarastra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging profession. But Sanjaya disappointed him again in relating that Arjuna was competent to kill his enemies [paran-tapah]. Although Arjuna was, for the time being, overwhelmed with false grief due to family affection, he surrendered unto Krsna, the supreme spiritual master, as a disciple. This indicated that he would soon be free from the false lamentation resulting from family affection and would be enlightened with perfect knowledge of self- realization, or Krsna consciousness, and would then surely fight. Thus Dhrtarastra's joy would be frustrated, since Arjuna would be enlightened by Krsna and would fight to the end.

Arjuna said, 'nayotsya', I shall not fight and he is addressing "Govinda" O Govinda, I shall not fight. He said this much and **'tusnimbabhuva'** and he became quite or silent, felt silent, that's good news for Dhrtarastra that Arjuna is not gone fight. O! That is wonderful, that is what I was looking for. Arjuna is not going to fight, my children would be spared or they would become victorious, if Arjuna did not fight. But in this verse, Sanjaya as he is talking to Dhrtarastra, he is describing Arjuna as **"parantapah."** He is the chastiser of the enemies and Srila Prabhupada in purport is pointing out, temporarily he has been over whelmed by this affection, family affection, family ties, moha, illusion, but as he would be listening to Krishna, becoming his disciple, and then coming out and then he would be chastising, fighting, killing enemies and becoming victorious.

So Arjuna had come on the scene with determination to fight in the beginning seated in a very special chariot.

svetair hayair yukte mahati syandane sthitau [BG 1.14]

The first chapter says that the white horses were pulling the **'mahatisyandane'** very special, expensive, nicely carved chariot. **'madhavah pandavas caiva'** [BG 1.14] and in that chariot two personalities are sitting Madhava and Pandava and this Pandava is Arjuna. **divyau sankhau pradadmatuh** [BG 1.14] and soon both of them, they blew their transcendental conch shells. Krsna blew His conch shell called Pancajanya and the name of Arjuna's conch shell Devadattadhanan-jayah. Devadatta was the name of the conch shell and the names of other pandava's conch shells is also mentioned. So Arjuna was very much eager to fight. So before beginning of fight, he was desirous to see his enemies, please show me who they are? Who do they think they are, they want to fight with me. Please bring by chariot forward.

senayor ubayor madhye

ratham sthapaya me cyuta[BG 1.21]

Arjuna says, “***senayor ubayor madhye***” in between two armies “***rathamsthapaya***” please get my chariot situated in between two armies. So immediately, here Parthasarthi, Lord has become the Chariot driver of his devotee. In His left hand He has ropes of the reins of the horses. Lord is having whip in His right hand. So He already started moving chariot forward. Soon the chariot was in between two armies, closer to the enemy camp, enemies and Arjuna is seeing who has come, who has assembled, that time as Arjuna is observing the army, enemy camp, enemies. Krishna says “***pasya***” see, just see,

pasyaitan samavetan kurun iti [BG 1.25]

All those who have assembled here are none but the Kuru's , Lord is giving some hint to Arjuna, oh you wanted to see just see, who has come to fight with you or you have to fight with Kuru's they are Kuru's , you are also Kuru's, same family, wake up Arjuna.

So not only Arjuna is seeing but Lord is also showing, getting his attention, just see, just see, Kuru's have come to fight with you, same family. So by seeing and by hearing the whole chemistry inside, within has changed, changes very fast, very quickly. Now his blood was boiling, take my chariot, he was getting ready, sharpening his arrows, or he wanted to see, but now as he has seen and heard from Krsna also just five words.

pasyaitan samavetan kurun

Just four five words, these are the only words Krsna speaks in first chapter of Bhagavad Gita nothing more nothing less. Then Arjuna begins trembling, his body shaking, ***sidanti mama gatrani[BG1.28]*** my body is trembling, ***mukham ca parisusyati [BG 1.28]*** my mouth is drying up, ***gandivam sramsate hastat [BG 1.29]*** GandivhaDhanush, the bow is slipping right out of my hands. Could you fight if you are shaking, can you fight? No,

you have to be very steady, focused, motionless. So many things are happening in his mind, all body are there and then Arjuna is also thinking, he is expressing himself now.

sreyo nupasyami hatvasva-janam ahave [BG 1.31]

I don't see any benefit, no ***sreyo***, no long term benefit, really killing ***hatva sva-janama have*** in this horrible battle, killing our own family members, I don't see any benefit and I am not interested.

na kankse vijayam Krsna nacarajyam sukhani ca [BG 1.31]

Krsna I think he is making himself very clear, I don't want kingdom, no happiness, I am not interested in this and then Arjuna keeps talking more and more and more. So many concerns, what about this dharma, what about jati dharma, what about kula dharma, what about this, what about that. So many dharmas, so many concerns, so many issues.

So with each additional idea that he presents, he is deviating more, he is more and more deviation. This is a way to go but with each idea is turning away from Lord's idea and soon he would be hundred eighty degrees and this is where is the verse, ***tusnim babhuva***. I am not going to fight. This fighting, this was Lord's idea, Lord's desire, Lord's plan.

paritranaya sadhunam
vinasaya ca duskrtam
dharma samsthapanarthaya
sambhavami yuge yuge
[BG 4.8]

I appeared, this is the purpose for which I appeared, this is dharma yuddha and this is meant to establish dharma and to protect the devotees like you Pandava's and kill the miscreants. This is the vision of the Lord, the purpose of His advent. But now Arjuna is not showing any interest in plan or vision or desire of the Lord. ***Narsimha dev ki Jai.***

So earlier also, at the end of first chapter, Arjuna kind of he sits down, making it clear that I am not going to fight. Sometimes you see the bulls or the he buffalo pulling the cart and big load and in summer season and it is hard for him to pull. Sometimes the farmer is feeding the he buffalo, he is trying to push or pull the bull try to move it forward but when the he buffalo doesn't want to move and he wants to make it very clear. What does he do? He sits down and makes it very clear statement. Okay this is it. Now you know my dear farmer, I am not going to move. So the last statement of the first chapter was very similar also and also spoken by Sanjaya.

**evam uktvarjunah sankhye
rathopastha upavisat
visrjya sa-saram capam
soka samvigna manasah
[BG 1.46]**

Sanjay said,

Arjuna having this spoken on battle field, cast aside his bows and arrows and sat down on the chariot, his mind was over whelmed with grief. So as Arjuna was talking to the Lord and what about this, what about this dharma, what about this, he was thinking that probably he is going to convince Him, He will be convinced. So Arjuna was expecting yes, yes, yes, that is fine, what you say is exactly right. Arjuna, I agree with you, forget this battle, let's have breakfast, stop this. That is as Arjuna was talking and talking and talking in the first chapter. It is like Arjuna Gita, not Bhagavad Gita so much ArjunaGeet, song of Arjuna, statement of Arjuna he was thinking oh this didn't work, say something more now, for sure this statement will be convincing the Lord. So if not this, that one, probably Lord would say okay, okay that is fine, forget this battle and let's go have the breakfast. So Arjuna is sitting in the chariot making it very clear that he is not going to fight. In fact Arjuna begins,

asru purnakuleksanam [BG 2.1]

He is in tears, Arjuna is in tears, could you imagine Arjuna, Arjuna is full of compassion and depressed in mind. His eyes full of tears and now the second chapter, second verse. This is where Krsna begins, officially begins talking. The first thing that the Krsna had to say was, first thing that Krsna wanted to say, probably Arjuna was expecting that the Lord is going to praise my statement, and appreciate what I have said congratulations, well done, well spoken Arjuna, that was not the case. In fact Lord said

kutas tva kasmalam idam [BG 2.2]

kutastva where from ***kutas tva kasmalam idam*** all that you have spoken that ***idam kasmalam***, all this is rubbish, okay where is the dustbin, where is the dustbin, it should be dumped in the dustbin. So this is Lord's comment, it is comment on all that Arjuna had to say and Arjuna was thinking now, I am speaking now something very intelligent, very social concerns, this issues, that issues, family, tradition and this must be. In fact when people read first chapter they hear Arjuna speak or they read what Arjuna has to say, they kind of agree with Arjuna. Forget all other people probably when you read for first time. I use to, I remember when I was reading, understanding the first chapter Arjuna statement this makes sense. That's right, you are right on Arjuna, yes go on speaking I was kind of what a man.

Arjunaki jai

Lord doesn't say Arjunaki jai, not thumbs up and then a little more statement then Arjuna again speaks and he becomes silent, quite. That is today's verse and then towards the end of Bhagavad Gita, Lord is talking, concluding. ***sarva-dharman*** what ***parityajya*** give up this varieties of religion, varieties of religion. Why, why he is talking of this. ***sarva-dharman*** what is connection of this, why Krsna has to say ***sarva-***

dharman, Arjuna you, ***sarva-dharman partityajya*** [BG 18.66]

Give up all varieties of religion, all thoughts, all this concerns, all this isms, all this why? Is this in Bhagavad Gita context or in some other connections, right here in the first chapter, all the dharma's. Some of the dharma's, Arjuna has mentioned, what about this dharma, what about this, what about this. Lord said, give it up these thoughts and accept my dharma, accept my dharma, not your dharma. Give this up , this is all gambling, this is all mental speculation and gambling. It is not only lottery and this and that as gambling but it is a bigger gambling, speculation.

I think, according to me, Arjuna this is according to me. Arjuna is talking in the first chapter. My opinion, Arjuna is talking in the first chapter and Krsna says give it up.

So the first word in the Bhagavad Gita is, what is the first word in Bhagavad Gita, ***dharma***, the first word is dharma and last word is ***mama***, last word is mama, first word is dharma put it together, that is dharma, ***mama dharma*** my dharma, my law, law of the Lord that is dharma, that's religion. Gita is dharma, so you have other ideas, accept Krsna's ideas, original idea, for everybody, living entity and the society, the family and the country for the humanity and living entity like that.