

# Real Work of Varnas and Pastime of Dhruva Maharaja

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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 her, oh no now how I am going to survive. She is gone". So That's the soul that is gone.