

Overcoming Material Desires

Introduction: Statement of the problem. What are we here for?

Madhya-lila: Chapter Twelve, Text 135

ei-mata puradvara-age patha yata sakala sodhila taha ke varnibe kata

TRANSLATION

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

In commenting on the cleansing of the Gundica temple, Srila Bhaktisiddhanta Sarasvati Thakura says that Sri Caitanya Mahaprabhu was personally giving instructions on how one should receive Lord Krsna, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Krsna seated in his heart, he must first cleanse the heart, as prescribed by Sri Caitanya Mahaprabhu in His Siksastaka (ceto-darpana-marjanam). In this age, everyone's heart is unclean, as confirmed in Srimad-Bhagavatam (hrdy antah-stho hy abhadrani). **To wash all dirty things accumulated within the heart, Sri Caitanya Mahaprabhu advised everyone to chant the Hare Krsna mantra. The first result will be that the heart is cleansed** (ceto-darpana-marjanam). Similarly, Srimad Bhagavatam (1.2.17) also confirms this statement:

**srnvatam sva-kathah krsnah punya-sravana-kirtanah
hrdy antah-stho hy abhadrani vidhunoti suhrt-satam**

"Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

If the devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Sri Krsna (srnvatam sva-kathah krsnah). This is a simple process. **Krsna Himself will help cleanse the heart because He is already seated there.** Krsna wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Caitanya Mahaprabhu kept the Gundica temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Gundica temple. In this way one can be pacified and enriched in devotional service. **If the heart is filled with straw, grains of sand, weeds or dust (in other words, anyabhilasa-purna), one cannot enthrone the Supreme Personality of Godhead there.** The heart must be cleansed of all material motives brought about through fruitive work, speculative knowledge, the mystic yoga system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive. As Srila Rupa Gosvami says: anyabhilasita sunyam jnana-karmady-anavrtam. In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the heart should be understood to be unclean and therefore unfit to serve as Krsna's sitting place. We cannot perceive the Lord's presence in our hearts unless our hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. As stated by Narottama dasa Thakura:

samsara visanale, diva-nisi hiya jvale, judaite na kainu upaya

In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world.

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires to perform auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. Karmis generally think that the interaction of fruitive activities can be counteracted by another karma, or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a conception, he is cheated by his own activity. Such activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Krsna consciousness. When one takes to Krsna consciousness and engages himself in the devotional service of the Lord--beginning with chanting and hearing the glories of the Lord--the cleansing of the heart begins.

Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystical yoga and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes yogis and jnanis in the beginning take to the chanting of the Hare Krsna maha- mantra as a way to begin their various practices. However, when they falsely think that they have attained release from the bondage of material existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is. They are described in Bhagavad-gita in this way

tan aham dvisatah kruran samsaresu naradhama ksipamy ajasram asubhan asurisv eva yonisu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

The demons are always envious of the Lord and are therefore most mischievous. By His practical example, Sri Caitanya Mahaprabhu has shown us that all the grains of sand must be picked up thoroughly and thrown outside. Sri Caitanya Mahaprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within.

Srila Bhaktisiddhanta Sarasvati Thakura explains that even though one may become free from the desire for fruitive activity, sometimes the subtle desire for fruitive activity comes into being within the heart. One often thinks of conducting business to improve devotional activity. However, the contamination is so strong that it may later develop into misunderstanding, described as **kuti-nati (faultfinding) and pratisthasa (the desire for name and fame and for high position), jiva-himsa (envy of other living entities), nisiddhacara (accepting things forbidden in the sastra), kama (desire for material gain) and puja (hankering for popularity)**. The word kuti-nati means duplicity. As an example, one may attempt to imitate Srila Haridasa Thakura by living in a solitary place. One's real desire may be for name and fame--in other words, one thinks that fools will accept one to be as good as Haridasa Thakura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well--**women and money**. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an avatara (incarnation).

The word **jiva-himsa (envy of other living entities) actually means stopping the preaching of Krsna consciousness**. Preaching work is described as paropakara, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Mayavadis, he is also engaged in material activity. A devotee should never make compromises with nondevotees. By acting as a professional guru, mystic yogi or miracle man, one may cheat and bluff the general public and gain fame as a wonderful mystic, but all this is considered to be dust, straw and grains of sand within the heart. In addition, one should follow the regulative principles and not desire illicit sex, gambling, intoxicants and meat.

To give us practical instructions, Lord Sri Caitanya Mahaprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garments for cleaning. Sri Caitanya Mahaprabhu wanted to see personally that the temple was thoroughly cleansed as clean as marble. Clean marble gives a cooling effect. **Devotional service means attaining peace from all disturbances caused by material contamination.** In other words, it is the process by which the mind is cooled. The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.

Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (dharma, artha, kama and moksa). All these are like spots on clean cloth. Sri Caitanya Mahaprabhu also wanted to cleanse all these away.

By His practical activity, Sri Caitanya Mahaprabhu informed us how to cleanse our hearts, Once the heart is cleansed, we should invite Lord Sri Krsna to sit down, and we should observe the festival by distributing prasada and chanting the Hare Krsna maha-mantra. **Sri Caitanya Mahaprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Sri Caitanya Mahaprabhu accepts a similar responsibility. The Lord was personally chastising and praising individuals in the course of the cleaning, and those who are**

engaged as acaryas must learn from Sri Caitanya Mahaprabhu how to train devotees by personal example. The Lord was very pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called anartha-nivrtti, cleansing the heart of all unwanted things. Thus the cleansing of the Gundicamandira was conducted by Sri Caitanya Mahaprabhu to let us know how the heart should be cleansed and soothed to receive Lord Sri Krsna and enable Him to sit within the heart without disturbance.

Srila Rupa Goswami's padyavali, Sudainya-ukti, verse 59.

**namani pranayena te sukrtinam tanvanti tundotsavam
dhamani prathayanti hanta jalada-syamani netranjanam
samani sruti-saskulim muralika jatany alankurvate
kamanivrtta-cetasam iha vibho nasapi na sobhate**

namani-the names; pranayena-with love; te-of You; sukrtinam-of the saintly devotees; tanvanti-manifest; tunda-for the mouth; utsavam-a jubilant festival; dhamani-the bodily splendor; prathayanti-manifests; hanta-indeed; jalada-of a raincloud;(who gives water) syamani-the dark color; netra-for the eyes; anjanam-ointment; samani-the music; sruti-saskulim-the ears; muralika-from the flute; jatani-produced; alankurvate-decorates; kama-in material sense gratification; anivrtta-finding happiness; cetasm-in our hearts; iha-here; vibho-O almighty Lord; na-does not; asa-desire; api-also; nah-to us; sobhate-appear beautiful.

O My Lord! Your holy name has affectionately manifested a festival in the mouths of pious people. (devotees). Your bodily splendor, like a dark raincloud, are the black ointment for their eyes. The music of Your flute has decorated their ears. But our heart has been occupied with material desires, so, we do not desire to relish this. It does not appear beautiful to us.

Srila Prabodhananda Sarasvati's Caitanya-Candramrta, verse 49.

**Kalah kalair balina indriya-vairi-vargah sri-bhakti-marga iha
kantaka-koti-ruddhah
ha ha kva yami vikalah kim aham karomi caitanyacandra yadi nadya krpam karosi**

kalah-the time; kalih-the age of Kali; balinah-very strong; indriya-senses;vairi-vargah-enemies; sri-bhakti- of devotional service; margah-the path; iha-here; kantaka-of thorns; koti-with millions; ruddhah-obstructed; ha-alas; ha-alas; kva-where?; yami-shall I go; vikalah-weak and agitated; kim-what?; aham-shall I; karomi-do; caitanyacandra- O Lord Caitanyacandra; yadi-if; na-not; adya-now; krpam-mercy; karosi-You do;

Now it is the age of Kali. My enemies, the senses, have become very strong. The splendid path of pure devotional service is blocked by millions of brambles. I am weak and agitated. Alas! Alas! Where can I go? O Lord Caitanyacandra, if now You will not give me Your mercy, what can I do?

Srila Rupa Goswami's astadasa-cchandah-stava verse 11 (part 2)

**api spharamode pratipada sudha-koti-madhure purana-gramantar vahati tava lila-rasa-
jhare**

mano-vatsah patum visaya-visa-garte visati me krpa-yastya turnam damaya tam amum tarnaka-pate

api-although; sphara-intense; amode-sweet fragrance; pratipada-at every moment; sudha-of nectar; koti-millions; madhure-sweetness; purana-of the Puranas; grama-the multitude; antah-within; vahati-flowing; tava-of You; lila-of transcendental pastimes; rasa-of nectar; jhare-in the swift stream; manah-of the mind; vatsah-the calf; patum-to drink; visaya-of material sense happiness; visa-of the poison; garte-in the hole; visati-enters; me-of me; krpa-of mercy; yastya-with the stick; turnam-quickly-damaya-bring under control- tam-it; amum-him; tarnaka-pate-O Lord of the calves.

Although the very sweet nectar stream of Your transcendental pastimes swiftly flows through the Puranas, the calf of my mind has now entered a ditch to drink the poison of material sense happiness. O Lord of the calves, please quickly curb him with Your stick of mercy.

Srimad-Bhagavatam Canto 7: Chapter Nine, Text 40

**jihvaikato 'cyuta vikarsati mavitrpta sisno 'nyatas tvag-udaram sravanam kutascit
ghrano 'nyatas capala-drk kva ca karma-saktir bahvyah sapatnya iva geha-patim lunanti**

jihva--the tongue; ekatah--to one side; acyuta--O my infallible Lord; vikarsati--attracts; ma--me; avitrpta--not being satisfied; sisnah--the genitals; anyatah--to another side; tvak--the skin (for touching a soft thing); udaram--the belly (for various types of food); sravanam--the ear (for hearing some sweet music); kutascit--to some other side; ghranah--the nose (for smelling); anyatah--to still another side; capala-drk--the restless eyesight; kva ca--somewhere; karma-saktih--the active senses; bahvyah--many; sa-patnyah- co-wives; iva--like; geha-patim--a householder; lunanti--annihilate.

TRANSLATION

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed.

PURPORT

The human form of life is meant for God realization, but this process, which begins with sravanam kirtanam visnoh--hearing and chanting of the holy name of the Lord--is disturbed as long as our senses are materially attracted. Therefore devotional service means purifying the senses. **In the conditioned state our senses are covered by material sense gratification, and as long as one is not trained in purifying the senses, one cannot become a devotee.** In our Krsna consciousness movement, therefore, we advise from the very beginning that one restrict the activities of the senses, especially the tongue, which is described by Srila Bhaktivinoda Thakura as most greedy and unconquerable. To stop this attraction of the tongue, one is

authoritatively advised not to accept meat or similar uneatable things nor to allow the tongue to hanker to drink or smoke. Even the drinking of tea and coffee is not permitted. Similarly the genitals must be restricted from illicit sex. Without such restraint of the senses, one cannot make advancement in Krsna consciousness. **The only method of controlling the senses is to chant and hear the holy name of the Lord; otherwise, one will always be disturbed, as a householder with more than one wife would be disturbed by them for sense gratification.**

Srimad-Bhagavatam Canto 9: Chapter Nineteen, Text 14

na jatu kamah kamanam upa bhogena samyati havisa krsna-vartmeva bhuya eva bhivardhate

na--not; jatu--at any time; kamah--lusty desires; kamanam--of persons who are very lusty; upabhogena--by enjoyment of lusty desires; samyati--can be pacified; havisa--by supplying butter; krsna-vartma--fire; iva--like; bhuyah--again and again; eva--indeed; abhivardhate--increases more and more.

TRANSLATION

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.]

Bhagavad-gita As It Is: Chapter Three, Text 37

**sri-bhagavan uvaca
kama esa krodha esa rajo-guna-samudbhavah
mahasano maha-papma viddhy enam iha vairinam**

sri-bhagavan uvaca--the Personality of Godhead said; kamah--lust; esah--this; krodhah--wrath; esah--this; rajah-guna--the mode of passion; samudbhavah--born of; maha-asanah--all-devouring; maha-papma--greatly sinful; viddhi--know; enam--this; iha--in the material world; vairinam--greatest enemy.

TRANSLATION

The Supreme Personality of Godhead said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.

PURPORT

When a living entity comes in contact with the material creation, his eternal love for Krsna is transformed into lust, in association with the mode of passion. Or, in other words, the sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt. Then again, when lust is unsatisfied, it turns into wrath; wrath is transformed into illusion, and illusion continues the material existence. **Therefore, lust is the greatest enemy of the living entity, and it is lust only which induces the pure living entity to remain entangled in the material world.** Wrath is the manifestation of the mode of ignorance; these modes exhibit themselves as wrath and other corollaries. If, therefore, the mode of passion, instead of being degraded into the mode of ignorance, is elevated to the mode of goodness by the prescribed method of living and acting, then one can be saved from the degradation of wrath by spiritual attachment.

The Supreme Personality of Godhead expanded Himself into many for His ever-increasing spiritual bliss, and the living entities are parts and parcels of this spiritual bliss. They also have partial independence, but by misuse of their independence, when the service attitude is transformed into the propensity for sense enjoyment, they come under the sway of lust. This material

creation is created by the Lord to give facility to the conditioned souls to fulfill these lustful propensities, and when completely baffled by prolonged lustful activities, the living entities begin to inquire about their real position.

Bhagavad-gita As It Is: Chapter Three, Text 38

dhumenavriyate vahnir yathadarso malena ca yatholbenavrto garbhas tatha tenedam avrtam

dhumena--by smoke; avriyate--is covered; vahnir--fire; yatha--just as; adarsah--mirror; malena--by dust; ca--also; yatha- just as; ulbena--by the womb; avrtah--is covered; garbhah--embryo; tatha--so; tena--by that lust; idam--this; avrtam--is covered.

TRANSLATION

As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly covered by different degrees of this lust.

PURPORT

There are three degrees of covering of the living entity by which his pure consciousness is obscured. This covering is but lust under different manifestations like **smoke in the fire, dust on the mirror, and the womb about the embryo**. When lust is compared to smoke, it is understood that the fire of the living spark can be a little perceived. In other words, when the living entity exhibits his Krsna consciousness slightly, he may be likened to the fire covered by smoke. Although fire is necessary where there is smoke, there is no overt manifestation of fire in the early stage. This stage is like the beginning of Krsna consciousness. The dust on the mirror refers to a cleansing process of the mirror of the mind by so many spiritual methods. The best process is to chant the holy names of the Lord. The embryo covered by the womb is an analogy illustrating a helpless position, for the child in the womb is so helpless that he cannot even move. This stage of living condition can be compared to that of the trees. The trees are also living entities, but they have been put in such a condition of life by such a great exhibition of lust that they are almost void of all consciousness. The covered mirror is compared to the birds and beasts, and the smoke-covered fire is compared to the human being. In the form of a human being, the living entity may revive a little Krsna consciousness, and, if he makes further development, the fire of spiritual life can be kindled in the human form of life. By careful handling of the smoke in the fire, fire can be made to blaze. Therefore the human form of life is a chance for the living entity to escape the entanglement of material existence. In the human form of life, one can conquer the enemy, lust, by cultivation of Krsna consciousness under able guidance.

Bhagavad-gita As It Is: Chapter Three, Text 39

avrtam jnanam etena jnanino nitya-vairina kama-rupena kaunteya duspurenanalena
ca

avrtam--covered; jnanam--pure consciousness; etena--by this; jnaninah--of the knower;
nitya-vairina--by the eternal enemy; kama-rupena--in the form of lust; kaunteya--O son of Kunti;
duspurena--never to be satisfied; analena--by the fire; ca--also.

TRANSLATION

Thus the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

PURPORT

It is said in the Manu-smṛti that lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel. In the material world, the center of all activities is sex, and thus this material world is called maithunya-agara, or the shackles of sex life. In the ordinary prison house, criminals are kept within bars; similarly, the criminals who are disobedient to the laws of the Lord are shackled by sex life. Advancement of material civilization on the basis of sense gratification means increasing the duration of the material existence of a living entity. Therefore, this lust is the symbol of ignorance by which the living entity is kept within the material world. While one enjoys sense gratification, it may be that there is some feeling of happiness, but actually that so-called feeling of happiness is the ultimate enemy of the sense enjoyer.

Bhagavad-gita As It Is: Chapter Three, Text 40

indriyani mano buddhir asyadhistanam ucyate etair vimohayaty esa jnanam avrtya dehinam

indriyani--the senses; manah--the mind; buddhiih--the intelligence; asya--of this lust;
adhistanam--sitting place; ucyate--is called; etaih--by all these; vimohayati--bewilders; esah--this
lust; jnanam--knowledge; avrtya--covering; dehinam--of the embodied .

TRANSLATION

The senses, the mind and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him.

PURPORT

The enemy has captured different strategic positions in the body of the conditioned soul, and therefore Lord Kṛṣṇa is giving hints of those places, so that one who wants to conquer the enemy may know where he can be found. Mind is the center of all the activities of the senses, and thus when we hear about sense objects the mind generally becomes a reservoir of all ideas of sense gratification; and, as a result, the mind and the senses become the repositories of lust. Next, the intelligence department becomes the capital of such lustful propensities. Intelligence is the immediate next-door neighbor of the spirit soul. Lusty intelligence influences the spirit soul to acquire the false ego and identify itself with matter, and thus with the mind and senses. The spirit soul becomes addicted to enjoying the material senses and mistakes this as true happiness. This false identification of the spirit soul is very nicely explained in the **Srimad-Bhagavatam (10.84.13)**:

yasyatma-buddhiih kunape tri-dhatuke sva-dhiih kalatradisu bhauma ijya-dhiih

yat-tirtha-buddhah salile na karhicij janesv abhijnesu sa eva go-kharah.

Bhagavad-gita As It Is: Chapter Two, Text 62

dhyayato visayan pumsah sangas tesupajayate sangat sanjayate kamah kamat krodho bhijayate

dhyayatah--while contemplating; visayan--sense objects; pumsah--of a person; sangah--attachment; tesu--in the sense objects; upajayate--develops; sangat--from attachment; sanjayate--develops; kamah--desire; kamat--from desire; krodhah--anger; abhijayate--becomes manifest.

TRANSLATION

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

PURPORT

One who is not Krsna conscious is subjected to material desires while contemplating the objects of the senses. The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, they will certainly seek engagement in the service of materialism. In the material world everyone, including Lord Siva and Lord Brahma--to say nothing of other demigods in the heavenly planets--is subjected to the influence of sense objects, and the only method to get out of this puzzle of material existence is to become Krsna conscious. Lord Siva was deep in meditation, but when Parvati agitated him for sense pleasure, he agreed to the proposal, and as a result Kartikeya was born. When Haridasa Thakura was a young devotee of the Lord, he was similarly allured by the incarnation of Maya-devi, but Haridasa easily passed the test because of his unalloyed devotion to Lord Krsna. As illustrated in the above-mentioned verse of Sri Yamunacarya, a sincere devotee of the Lord shuns all material sense enjoyment due to his higher taste for spiritual enjoyment in the association of the Lord. That is the secret of success. One who is not, therefore, in Krsna consciousness, however powerful he may be in controlling the senses by artificial repression, is sure ultimately to fail, for the slightest thought of sense pleasure will agitate him to gratify his desires.

Bhagavad-gita As It Is: Chapter Two, Text 63

**krodhad bhavati sammohah sammohat smrti-vibhramah
smrti-bhramsad buddhi-naso buddhi-nasat pranasyati**

krodhat--from anger; bhavati--takes place; sammohah--perfect illusion; sammohat -from illusion; smrti--of memory; vibhramah--bewilderment; smrti-bhramsad--after bewilderment of memory; buddhi-nasah--loss of intelligence; buddhi-nasat--and from loss of intelligence; pranasyati--one falls down.

TRANSLATION

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.

PURPORT

Srila Rupa Gosvami has given direction: **(Bhakti-rasamrta-sindhu 2.258)**

**prapancikataya buddhya hari-sambandhi-vastunah
mumuksubhah parityago vairagyam phalgu kathyate**

By development of Krsna consciousness one can know that everything has its use in the service of the Lord. Those who are without knowledge of Krsna consciousness artificially try to avoid material objects, and as a result, although they desire liberation from material bondage, they do not attain to the perfect stage of renunciation. Their so-called renunciation is called phalgu, or less important. On the other hand, a person in Krsna consciousness knows how to use everything in the service of the Lord; therefore he does not become a victim of material consciousness. For example, for an impersonalist, the Lord, or the Absolute, being impersonal, cannot eat. Whereas an impersonalist tries to avoid good eatables, a devotee knows that Krsna is the supreme enjoyer and that He eats all that is offered to Him in devotion. So, after offering good eatables to the Lord, the devotee takes the remnants, called prasadam. Thus everything becomes spiritualized, and there is no danger of a downfall. The devotee takes prasadam in Krsna consciousness, whereas the nondevotee rejects it as material. The impersonalist, therefore, cannot enjoy life, due to his artificial renunciation; and for this reason, a slight agitation of the mind pulls him down again into the pool of material existence. It is said that such a soul, even though rising up to the point of liberation, falls down again due to his not having support in devotional service.

Madhya-lila: Chapter Twenty-two, Text 14-15

**kama-krodhera dasa hana tara lathi khaya bhramite bhramite yadi sadhu-vaidya paya
tanra upadesa-mantre pisaci palaya krsna-bhakti paya, tabe krsna-nikata yaya**

TRANSLATION

"In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, maya. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Krsna, and in this way he can approach nearer and nearer to the Lord.

Adi-lila: Chapter Four, Text 165

atmendriya-priti-vancha-tare bali'kama' krsnendriya-priti-iccha dhare `prema' nama

TRANSLATION

The desire to gratify one's own senses is kama [lust], but the desire to please the senses of Lord Krsna is prema [love].

PURPORT

The revealed scriptures describe pure love as follows:

**sarvatha dhvamsa-rahitam satyapi dhvamsa-karane
yad bhava-bandhanam yunoh sa prema parikirtitah**

"If there is ample reason for the dissolution of a conjugal relationship and yet such a dissolution does not take place, such a relationship of intimate love is called pure."

The predominated gopis were bound to Krsna in such pure love. For them there was no question of sexual love based on sense gratification. Their only engagement in life was to see Krsna happy in all respects, regardless of their own personal interests. They dedicated their souls only for the satisfaction of the Personality of Godhead, Sri Krsna. There was not the slightest tinge of sexual love between the gopis and Krsna. The author of Sri Caitanya-caritamrta asserts with authority that sexual love is a matter of personal sense enjoyment. All the regulative principles in the Vedas pertaining to desires for popularity, fatherhood, wealth and so on are different phases of sense gratification. Acts of sense gratification may be performed under the cover of public welfare, nationalism, religion, altruism, ethical codes, Biblical codes, health directives, fruitive action, bashfulness, tolerance, personal comfort, liberation from material bondage, progress, family affection or fear of social ostracism or legal punishment, but all these categories are different subdivisions of one substance--sense gratification. All such good acts are performed basically for one's own sense gratification, for no one can sacrifice his personal interest while discharging these much-advertised moral and religious principles. But above all this is a transcendental stage in which one feels himself to be only an eternal servitor of Krsna, the absolute Personality of Godhead. All acts performed in this sense of servitude are called pure love of God because they are performed for the absolute sense gratification of Sri Krsna. However, any act performed for the purpose of enjoying its fruits or results is an act of sense gratification. Such actions are visible sometimes in gross and sometimes in subtle forms.

Note these cautionary points Srila Vyasadeva has given us in Srimad Bhagavatam. About Ajamila who fell down:

Srimad Bhagavatam, Canto 6, Chapter 1, Text 62

**stambhayann atmanatmanam yavat sattvam yatha-srutam
na sasaka samadhatum mano madana-vepitam**

stambhayan--trying to control; atmana--by the intelligence; atmanam--the mind; yavat sattvam--as far as possible for him; yatha-srutam--by remembering the instruction (of celibacy, brahmacharya, not even to see a woman); na--not; sasaka--was able; samadhatum--to restrain; manah--the mind; madana-vepitam--agitated by Cupid or lusty desire.

TRANSLATION

As far as possible he patiently tried to remember the instructions of the sastras not even to see a woman. With the help of this knowledge and his intellect, he tried to control his lusty desires, but because of the force of Cupid within his heart, he failed to control his mind.

(Note-It means get cupid out of the heart, by remembering Krishna.)

Srimad Bhagavatam, Canto 6, Chapter 1, Text 63

**tan-nimitta-smara-vyaja-graha-grasto vicetana
tam eva manasa dhyayan sva-dharmad virarama ha**

tat-nimitta--caused by the sight of her; smara-vyaja--taking advantage of his thinking of her always; graha-grastah--being caught by an eclipse; vicetana--having completely forgotten his real

position; tam--her; eva--certainly; manasa--by the mind; dhyayan--meditating upon; sva-dharmat--from the regulative principles executed by a brahmana; virarama ha--he completely ceased.

TRANSLATION

In the same way that the sun and moon are eclipsed by a low planet, the brahmana lost all his good sense. Taking advantage of this situation, he always thought of the prostitute, and within a short time he took her as a servant in his house and abandoned all the regulative principles of a brahmana.

Bhagavad-gita Chapter 2, Text 64

raga-dvesa-vimuktaiḥ tu viśayan indriyaiḥ caran ātma-vaśyair vidheyatma prasadam adhigacchati

raga--attachment; dvesa--and detachment; vimuktaiḥ--by one who has become free from; tu--but; viśayan--sense objects; indriyaiḥ--by the senses; caran--acting upon; ātma-vaśyaiḥ--under one's control; vidheya-ātma--one who follows regulated freedom; prasadam--the mercy of the Lord; adhigacchati--attains.

TRANSLATION

But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord.

PURPORT

It is already explained that one may externally control the senses by some artificial process, but unless the senses are engaged in the transcendental service of the Lord, there is every chance of a fall. Although the person in full Kṛṣṇa consciousness may apparently be on the sensual plane, because of his being Kṛṣṇa conscious he has no attachment to sensual activities. The Kṛṣṇa conscious person is concerned only with the satisfaction of Kṛṣṇa, and nothing else. Therefore he is transcendental to all attachment and detachment. If Kṛṣṇa wants, the devotee can do anything which is ordinarily undesirable; and if Kṛṣṇa does not want, he shall not do that which he would have ordinarily done for his own satisfaction. Therefore to act or not to act is within his control because he acts only under the direction of Kṛṣṇa. This consciousness is the causeless mercy of the Lord, which the devotee can achieve in spite of his being attached to the sensual platform.

Bhagavad-Gita, Chapter 2, Text 65

prasāde sarva-duḥkhaṇam hanir aśyopajāyate prasanna-cetaso hy aśu buddhiḥ paryavatiṣṭhate

prasāde--on achievement of the causeless mercy of the Lord; sarva--of all; duḥkhaṇam--material miseries; hanir--destruction; aśya--his; upajāyate--takes place; prasanna-cetasah--of the happy-minded; hi--certainly; aśu--very soon; buddhiḥ--intelligence; pari--sufficiently; avatiṣṭhate--becomes established.

TRANSLATION

For one thus satisfied [in Kṛṣṇa consciousness], the threefold miseries of material existence exist no longer; in such satisfied consciousness, one's intelligence is soon well established.

Bhagavad-Gita, Chapter 2, Text 66

nasti buddhir ayuktasya na cayuktasya bhavana na cabhavayatah santir asantasya kutah sukham

na asti--there cannot be; buddhih--transcendental intelligence; ayuktasya--of one who is not connected (with Krsna consciousness); na--not; ca--and; ayuktasya--of one devoid of Krsna consciousness; bhavana--fixed mind (in happiness); na--not; ca--and; abhavayatah--of one who is not fixed; santih--peace; asantasya--of the unpeaceful; kutah--where is; sukham--happiness.

TRANSLATION

One who is not connected with the Supreme [in Krsna consciousness] can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. And how can there be any happiness without peace?

PURPORT

Unless one is in Krsna consciousness, there is no possibility of peace. So it is confirmed in the Fifth Chapter (5.29) that when one understands that Krsna is the only enjoyer of all the good results of sacrifice and penance, that He is the proprietor of all universal manifestations, and that He is the real friend of all living entities, then only can one have real peace. Therefore, if one is not in Krsna consciousness, there cannot be a final goal for the mind. Disturbance is due to want of an ultimate goal, and when one is certain that Krsna is the enjoyer, proprietor and friend of everyone and everything, then one can, with a steady mind, bring about peace. Therefore, one who is engaged without a relationship with Krsna is certainly always in distress and is without peace, however much he may make a show of peace and spiritual advancement in life. Krsna consciousness is a self-manifested peaceful condition which can be achieved only in relationship with Krsna.

Bhagavad-gita As It Is: Chapter Two, Text 67

indriyanam hi caratam yan mano 'nuvidhiyate tad asya harati prajnam vayur navam ivambhasi

indriyanam--of the senses; hi--certainly; caratam--while roaming; yat--with which; manah--the mind; anuvidhiyate--becomes constantly engaged; tat--that; asya--his; harati--takes away; prajnam--intelligence; vayuh--wind; navam--a boat; iva--like; ambhasi--on the water.

TRANSLATION

As a boat on the water is swept away by a strong wind, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.

PURPORT

Unless all of the senses are engaged in the service of the Lord, even one of them engaged in sense gratification can deviate the devotee from the path of transcendental advancement. As mentioned in the life of Maharaja Ambarisa, all of the senses must be engaged in Krsna consciousness, for that is the correct technique for controlling the mind.

Bhagavad-gita As It Is: Chapter Two, Text 68

tasmad yasya maha-baho nigrhitani sarvasah indriyanindriyarthebhyas tasya prajna pratisthita

tasmad--therefore; yasya--whose; maha-baho--O mighty-armed one; nigrhitani--so curbed down; sarvasah--all around; indriyani--the senses; indriya-arthebhyah-from sense objects; tasya--his; prajna--intelligence; pratisthita--fixed.

TRANSLATION

Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence.

PURPORT

One can curb the forces of sense gratification only by means of Krsna consciousness, or engaging all the senses in the transcendental loving service of the Lord. As enemies are curbed by superior force, the senses can similarly be curbed, not by any human endeavor, but only by keeping them engaged in the service of the Lord. One who has understood this--that only by Krsna consciousness is one really established in intelligence and that one should practice this art under the guidance of a bona fide spiritual master--is called sadhaka, or a suitable candidate for liberation.

Bhagavad-gita As It Is: Chapter Two, Text 70

**apuryamanam acala-pratistham samudram apah pravisanti yadvat
tadvat kama yam pravisanti sarve sa santim apnoti na kama-kami**

apuryamanam--always being filled; acala-pratistham--steadily situated; samudram- the ocean; apah--waters; pravisanti--enter; yadvat--as; tadvat--so; kamah--desires; yam--unto whom; pravisanti--enter; sarve--all; sah--that person; santim--peace; apnoti--achieves; na--not; kama-kami--one who desires to fulfill desires.

TRANSLATION

A person who is not disturbed by the incessant flow of desires--that enter like rivers into the ocean, which is ever being filled but is always still--can alone achieve peace, and not the man who strives to satisfy such desires.

Bhagavad-gita As It Is: Chapter Two, Text 71

vihaya kamanyah sarvan pumams carati nihsprhah nirmamo nirahankarah sasantim adhigacchati

vihaya--giving up; kaman--material desires for sense gratification; yah--who; sarvan--all; puman--a person; carati--lives; nihsprhah--desireless; nirmamah- without a sense of proprietorship; nirahankarah--without false ego; sah--he; santim--perfect peace; adhigacchati--attains.

TRANSLATION

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego--he alone can attain real peace.

Srimad Bhagavatam, Canto 7, Chapter 10, Text 8 (Prahlada):

**indriyani manah prana atma dharmo dhrtir matih
hrih sris tejah smrtih satyam yasya nasyanti janmana**

O my Lord, because of lusty desires from the very beginning of one's birth, the functions of one's senses, mind, life, body, religion, patience, intelligence, shyness, opulence, strength, memory and truthfulness are vanquished.

PURPORT

As stated in Srimad-Bhagavatam, kamam hrd-rogam. Materialistic life means that one is afflicted by a formidable disease called lusty desire. Liberation means freedom from lusty desires because it is only due to such desires that one must accept repeated birth and death. As long as one's lusty desires are unfulfilled, one must take birth after birth to fulfill them.

Because of material desires, therefore, one performs various types of activities and receives various types of bodies with which to try to fulfill desires that are never satisfied. The only remedy is to take to devotional service, which begins when one is free from all material desires. Anyabhilasita-sunyam. Anya-abhilasita means "material desires," and sunyam means "free from." The spiritual soul has spiritual activities and spiritual desires, as described by Sri Caitanya Mahaprabhu: mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi. Unalloyed devotion to the service of the Lord is the only spiritual desire. To fulfill this spiritual desire, however, one must be free from all material desires. .

As soon as one has material desires, one loses his spiritual identity. Then all the paraphernalia of one's life, including one's senses, body, religion, patience, and intelligence, are deviated from one's original Krsna consciousness. As soon as one has material desires, one cannot properly use his senses, intelligence, mind and so on for the satisfaction of the Supreme Personality of Godhead. . . .

Srimad-Bhagavatam Canto 4: Chapter Twenty-two, Text 30

**indriyair visayakrstair akseptam dhyayatam manah
cetanam harate buddheh stambah toyam iva hradat**

indriyaih--by the senses; visaya--the sense objects; akrstaih--being attracted; akseptam--agitated; dhyayatam--always thinking of; manah--mind; cetanam--consciousness; harate--becomes lost; buddheh--of intelligence; stambah- -big straws; toyam--water; iva--like; hradat--from the lake.

TRANSLATION

When one's mind and senses are attracted to sense objects for enjoyment, the mind becomes agitated. As a result of continually thinking of sense objects, one's real consciousness almost becomes lost, like the water in a lake that is gradually sucked up by the big grass straws on its bank.

PURPORT

In this verse it is very nicely explained how our original Krsna consciousness becomes polluted and we gradually become almost completely forgetful of our relationship with the Supreme Lord. In the previous verse it is recommended that we should always keep in touch with the devotional service of the Lord so that the blazing fire of devotional service can gradually burn into ashes material desires and we can become liberated from the repetition of birth and death. This is also how we can indirectly keep our staunch faith in the lotus feet of the Supreme Personality of Godhead.

When the mind is allowed to think of sense gratification continuously, it becomes the cause of our material bondage. If our mind is simply filled with sense gratification, even though we want

Krsna consciousness, by continuous practice we cannot forget the subject matter of sense gratification. If one takes up the sannyasa order of life but is not able to control the mind, he will think of objects of sense gratification--namely family, society, expensive house, etc. Even though he goes to the Himalayas or the forest, his mind will continue thinking of the objects of sense gratification. In this way, gradually one's intelligence will be affected. When intelligence is affected, one loses his original taste for Krsna consciousness.

The example given here is very appropriate. If a big lake is covered all around by long kusa grass, just like columns, the waters dry up. Similarly, when the big columns of material desire increase, the clear water of consciousness is dried up. Therefore these columns of kusa grass should be cut or thrown away from the very beginning. Sri Caitanya Mahaprabhu has instructed that if from the very beginning we do not take care of unwanted grass in the paddy fields, the fertilizing agents or water will be used by them, and the paddy plants will dry up.

The material desire for sense enjoyment is the cause of our falldown in this material world, and thus we suffer the threefold miseries and continuous birth, death, old age and disease. However, if we turn our desires toward the transcendental loving service of the Lord, our desires become purified. We cannot kill desires. We have to purify them of different designations. If we constantly think of being a member of a particular nation, society or family and continuously think about them, we become very strongly entangled in the conditioned life of birth and death. But if our desires are applied to the service of the Lord, they become purified, and thus we become immediately freed from material contamination.

2. By deliberate control of the mind and senses.

Bhagavad-Gita as It Is: Chapter 3, Text 41

**tasmāt tvam indriyaṇy adau niyamyā bharatarsabha
papmanam prajahi hy enam jnana- vijñāna-nasanam**

tasmāt--therefore; tvam--you; indriyaṇi--senses; adau--in the beginning; niyamyā- -by regulating; bhārata-rsabha--O chief amongst the descendants of Bharata; papmanam--the great symbol of sin; prajahi--curb; hi--certainly; enam--this; jñāna--of knowledge; vijñāna--and scientific knowledge of the pure soul; nasanam--the destroyer.

TRANSLATION

Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of knowledge and self-realization.

PURPORT

The Lord advised Arjuna to regulate the senses from the very beginning so that he could curb the greatest sinful enemy, lust, which destroys the urge for self-realization and specific knowledge of the self. Jnana refers to knowledge of self as distinguished from non-self, or in other words, knowledge that the spirit soul is not the body. Vijñana refers to specific knowledge of the spirit soul's constitutional position and his relationship to the Supreme Soul. It is explained thus in the **Srimad-Bhagavatam (2.9.31):**

**jnanam parama-guhyam me yad vijñana-samanvitam
sa-rahasyam tad-angam ca grhana gaditam maya**

"The knowledge of the self and Supreme Self is very confidential and mysterious, but such knowledge and specific realization can be understood if explained with their various aspects by the Lord Himself." Bhagavad-gita gives us that general and specific knowledge of the self. The living entities are parts and parcels of the Lord, and therefore they are simply meant to serve the Lord. This consciousness is called Kṛṣṇa consciousness. So, from the very beginning of life one has to learn this Kṛṣṇa consciousness, and thereby one may become fully Kṛṣṇa conscious and act accordingly.

Lust is only the perverted reflection of the love of God which is natural for every living entity. But if one is educated in Kṛṣṇa consciousness from the very beginning, that natural love of God cannot deteriorate into lust. When love of God deteriorates into lust, it is very difficult to return to the normal condition. Nonetheless, Kṛṣṇa consciousness is so powerful that even a late beginner can become a lover of God by following the regulative principles of devotional service. So, from any stage of life, or from the time of understanding its urgency, one can begin regulating the senses in Kṛṣṇa consciousness, devotional service of the Lord, and turn the lust into love of Godhead-the highest perfectional stage of human life.

Bhagavad-gita As It Is: Chapter Six, Text 18

**yada viniyatam cittam atmany evavasthate nisprah sarva-kamebhyo yukta ity ucyate
tada**

yada--when; viniyatam--particularly disciplined; cittam--the mind and its activities; atmani--in the transcendence; eva--certainly; avasthate--becomes situated; nisprah--devoid of desire; sarva -for all kinds of; kamebhyah--material sense gratification; yukta--well situated in yoga; iti--thus; ucyate--is said to be; tada--at that time.

TRANSLATION

When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in transcendence, devoid of all material desires--he is said to be well established in yoga.

PURPORT

The activities of the yogi are distinguished from those of an ordinary person by his characteristic cessation from all kinds of material desires--of which sex is the chief. A perfect yogi is so well disciplined in the activities of the mind that he can no longer be disturbed by any kind of material desire. This perfectional stage can automatically be attained by persons in Kṛṣṇa consciousness, as stated in the **Srimad-Bhagavatam (9.4.18-20):**

**sa vai manah kṛṣṇa-padaravindayor vacamsi vaikuntha-gunanuvarnane
karau harer mandira-marjanadisu srutim cakaracyuta-sat-kathodaye
mukunda-lingalaya-darsane drsau tad-bhṛtya-gatra-sparse 'nga-sangamam
ghranam ca tat-pada-saroja-saurabhe srimat-tulasya rasanam tad-arpite
padau hareh ksetra-padanusarpane siro hrsikesa-padabhivandane
kamam ca dasye na tu kama-kamyaya yathottama-sloka-janasraya ratih**

"King Ambarisa first of all engaged his mind on the lotus feet of Lord Krsna; then, one after another, he engaged his words in describing the transcendental qualities of the Lord, his hands in mopping the temple of the Lord, his ears in hearing of the activities of the Lord, his eyes in seeing the transcendental forms of the Lord, his body in touching the bodies of the devotees, his sense of smell in smelling the scents of the lotus flowers offered to the Lord, his tongue in tasting the tulasi leaf offered at the lotus feet of the Lord, his legs in going to places of pilgrimage and the temple of the Lord, his head in offering obeisances unto the Lord, and his desires in executing the mission of the Lord. All these transcendental activities are quite befitting a pure devotee."

This transcendental stage may be inexpressible subjectively by the followers of the impersonalist path, but it becomes very easy and practical for a person in Krsna consciousness, as is apparent in the above description of the engagements of Maharaja Ambarisa. Unless the mind is fixed on the lotus feet of the Lord by constant remembrance, such transcendental engagements are not practical. In the devotional service of the Lord, therefore, these prescribed activities are called arcana, or engaging all the senses in the service of the Lord. The senses and the mind require engagements. Simple abnegation is not practical. Therefore, for people in general—especially those who are not in the renounced order of life, transcendental engagement of the senses and the mind as described above is the perfect process for transcendental achievement, which is called yukta in the Bhagavad-gita.

Srimad-Bhagavatam Canto 9: Chapter Four, Text 26

**ittham bhakti-yogena tapah-yuktena-parthivah
sva-dharmena harim prinan sarvan kaman sanair jahau**

sah--he (Ambarisa Maharaja); ittham--in this way; bhakti-yogena--by performing transcendental loving service to the Lord; tapah-yuktena--which is simultaneously the best process of austerity; parthivah--the King; sva-dhamaena--by his constitutional activities; harim--unto the Supreme Lord; prinan--satisfying; sarvan--all varieties of; kaman--material desires; sanaih--gradually; jahau--gave up.

TRANSLATION

The king of this planet, Maharaja Ambarisa, thus performed devotional service to the Lord and in this endeavor practiced severe austerity. Always satisfying the Supreme Personality of Godhead by his constitutional activities, he gradually gave up all material desires.

PURPORT

Severe austerities in the practice of devotional service are of many varieties. For example, in worshiping the Deity in the temple there are certainly laborious activities. Sri-vigraharadhana -nitya-nana srngara-tan-mandira-marjanadau. One must decorate the Deity, cleanse the temple, bring water from the Ganges and Yamuna, continue the routine work, perform arati many times, prepare first-class food for the Deity, prepare dresses and so on. In this way, one must constantly be engaged in various activities, and the hard labor involved is certainly an austerity. Similarly, the hard labor involved in preaching, preparing literature, preaching to atheistic men and distributing literature door to door is of course an austerity (tapo-yuktena). Tapo divyam putraka.

Such austerity is necessary. Yena sattvam suddhyet. By such austerity in devotional service, one is purified of material existence (kaman sanairjahau). Indeed, such austerity leads one to the constitutional position of devotional service. In this way one can give up material desires, and as soon as one is freed from material desires, he is free from the repetition of birth and death, old age and disease.

Srimad-Bhagavatam Canto 6: Chapter Two, Text 17

**tais tany aghani puyante tapo-dana-vratadibhiih
na-dharmajam tad-hridayam tad apisanghri-sevaya**

taih--by those; tani--all those; aghani--sinful activities and their results; puyante--become vanquished; tapah--austerity; dana--charity; vrata-adibhiih--by vows and other such activities; na--not; adharma jam--produced from irreligious actions; tat--of that; hridayam--the heart; tat--that; api--also; isa-anghri--of the lotus feet of the Lord; sevaya--by service.

TRANSLATION

Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one's heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations.

PURPORT

As stated in **Srimad-Bhagavatam (11.2.42)**, **bhaktih paresanubhavo viraktir anyatra ca**: devotional service is so powerful that one who performs devotional service is immediately freed from all sinful desires. All desires within this material world are sinful because material desire means sense gratification, which always involves action that is more or less sinful. Pure bhakti, however, is anyabhila-sita-sunya; in other words, it is free from material desires, which result from karma and jnana. One who is situated in devotional service no longer has material desires, and therefore he is beyond sinful life. Material desires should be completely stopped. Otherwise, although one's austerities, penances and charity may free one from sin for the time being, one's desires will reappear because his heart is impure. Thus he will act sinfully and suffer.

Srimad-Bhagavatam Canto 1: Chapter Six, Text 35

**yamadibhir yoga-pathaih kama-lobha-hato muhuh
mukunda-sevaya yadvat tathatmaddha na samyati**

yama-adibhiih--by the process of practicing self-restraint; yoga-pathaih--by the system of yoga (mystic bodily power to attain the godly stage); kama--desires for sense satisfaction; lobha--lust for satisfaction of the senses; hatah--curbed; muhuh--always; mukunda--the Personality of Godhead; sevaya--by the service of; yadvat--as it is; tatha--like that; atma--the soul; addha--for all practical purposes; na--does not; samyati--be satisfied.

TRANSLATION

It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead.

PURPORT

Yoga aims at controlling the senses. By practice of the mystic process of bodily exercise in sitting, thinking, feeling, willing, concentrating, meditating and at last being merged into transcendence, one can control the senses. The senses are considered like venomous serpents, and the yoga system is just to control them. On the other hand, Narada Muni recommends another method for controlling the senses in the transcendental loving service of Mukunda, the Personality of Godhead. By his experience he says that devotional service to the Lord is more effective and practical than the system of artificially controlling the senses. In the service of the Lord Mukunda, the senses are transcendently engaged. Thus there is no chance of their being engaged in sense satisfaction.

The senses want some engagement. To check them artificially is no check at all because as soon as there is some opportunity for enjoyment, the serpent like senses will certainly take advantage of it. There are many such instances in history, just like Visvamitra Muni's falling a victim to the beauty of Menaka. But Thakura Haridasa was allured at midnight by the well-dressed Maya, and still she could not induce that great devotee into her trap.

The whole idea is that without devotional service of the Lord, neither the yoga system nor dry philosophical speculation can ever become successful. Pure devotional service of the Lord, without being tinged with fruitive work, mystic yoga or speculative philosophy, is the foremost procedure to attain self-realization. Such pure devotional service is transcendental in nature, and the systems of yoga and jnana are subordinate to such a process. When the transcendental devotional service is mixed with a subordinate process, it is no longer transcendental but is called mixed devotional service.

3. By understanding the desires of the spiritual master and endeavoring to fulfill them.

Srimad Bhagavatam, Canto 4, Chapter 29, Text 68, purport

"Narottama dasa Thakura advises everyone to stick to the principle of carrying out the orders of the spiritual master. One should not desire anything else. If the regulative principles ordered by the spiritual master are followed rigidly, the mind will gradually be trained to desire nothing but the service of Krsna. Such training is the perfection of life."

That is the propaganda of Krsna consciousness. **"Become first-class topmost men. Don't remain."** Tamasi ma: **"Don't remain in darkness."** This is our only request. Otherwise... But why we are making this propaganda? Because Krsna wants. We are all servant of Krsna. Therefore our only aim is to serve Krsna, and Krsna wants that **"Save these rascals from rajo-guna, tamo-guna. Bring them transcendent to sattva-guna, and they will be happy."** This is Krsna's desire. Nistraigunyo bhavarjuna: **"Arjuna, you become above the three gunas."** That is the Krsna'... Why you are trying to preach Krsna consciousness all over the world? Because we have accepted this principle, that **"I am Krsna's servant. Krsna wants to deliver these rascals from this misconception of life so let me do something for Krsna."** This is Krsna consciousness. And if you are servant of Krsna, if you actually realize, then you have to do something on behalf of Krsna, what Krsna wants. The first-class servant of he when he serves the master without asking for it. If he understands that **"Master is now in need of this thing,"** if he brings it, oh, first-class servant. He's first-class servant because he knows the master wants it. So Krsna wanted that **"All**

these rascals may give up their so foolish engagements and surrender unto Me." Sarva dharman parityajya mam ekam saranam. That was Krsna's last word in the Bhagavad-gita. Krsna wants this, that "These rascals they are etc. they are risking their lives to get money. The purpose is when one becomes too much attached to family life and too much devoted to maintain it, he doesn't care, he has to earn money, some how or other, even risking life. Even risking life. taskara--who risk life? First of all **taskara**, thieves. And the next? **taskara sevaka. Sevaka**, servant. Still in India, in the, some district, there was a servant of mine, he belonged to that,.. There are professional class of servant, they voluntarily sell themselves to the master." **Sir I'll require five hundred rupees, and if you advance me this five hundred rupees I shall remain life long your servant."** Here it is said, **vimrsya sudhiyo viramanti sabdat. "No more education. Bas. First-class education I have got. I am eternal servant of Krsna."** Thank you very much. (end)

4. By avoiding the objects of desire.

Srimad-Bhagavatam Canto 9: Chapter Nineteen, Text 17

matra svastra duhitra va naviviktasano bhavet balavan indriya-gramo vidvamsam api karsati

matra--with one's mother; svasra--with one's sister; duhitra--with ones own daughter; va--either; na--not; avivikta-asanah--seated closely on one seat; bhavet--one should be; balavan--very strong; indriya-gramah--the group of senses; vidvamsam--the very learned and advanced person; api--even; karsati--agitates.

TRANSLATION

One should not allow oneself to sit on the same seat even with one's own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex.

5. By the strategy of the 4 Kumara's: Stay 5 years old forever.

Srimad-Bhagavatam Canto 6: Chapter Eight, Text 17

sanat-kumaro 'vatu kamadevad dhayasirsa mam pathi deva-helanat devarsi-varyah purusarcantarat kurmo harir mam nirayat asesat

sanat-kumarah--the great brahmacari named Sanat-kumara; avatu--may he protect; kama-devat--from the hands of Cupid or lusty desire; haya-sirsa--Lord Hayagriva, the incarnation of the Lord whose head is like that of a horse; mam--me; pathi--on the path; deva-helanat--from neglecting to offer respectful obeisances to brahmanas, Vaisnavas and the Supreme Lord; devarsi-varyah--the best of the saintly sages, Narada; purusa-arcana-antarat--from the offenses in worshipping the Deity; kurmah--Lord Kurma, the tortoise; harih--the Supreme Personality of Godhead; mam--me; nirayat--from hell; asesat--unlimited.

TRANSLATION

May Sanat-kumara protect me from lusty desires. As I begin some auspicious activity, may Lord Hayagriva protect me from being an offender by neglecting to offer respectful

obeisances to the Supreme Lord. May Devarsi Narada protect me from committing offenses in worshiping the Deity, and may Lord Kurma, the tortoise, protect me from falling to the unlimited hellish planets.

PURPORT

Lusty desires are very strong in everyone, and they are the greatest impediment to the discharge of devotional service. Therefore those who are very much influenced by lusty desires are advised to take shelter of Sanat-kumara, the great brahmacari devotee. Narada Muni, who is the guide for arcana, is the author of the Narada-pancaratra, which prescribes the regulative principles for worshiping the Deity. Everyone engaged in Deity worship, whether at home or in the temple, should always seek the mercy of Devarsi Narada in order to avoid the thirty-two offenses while worshiping the Deity. These offenses in Deity worship are mentioned in The Nectar of Devotion.

Srimad-Bhagavatam Canto 3: Chapter Fifteen, Text 43

**tasyaravinda-nayanasya padaravinda- kinjalka-misra-tulasi-makaranda-vayuh
antar-gatah sva-vivarena cakara tesam sanksobham aksara jusam api citta-tanvoh**

tasya--of Him; aravinda-nayanasya--of the lotus-eyed Lord; pada-aravinda--of the lotus feet; kinjalka--with the toes; misra--mixed; tulasi--the tulasi leaves; makaranda--fragrance; vayuh --breeze; antah-gatah--entered within; sva-vivarena--through their nostrils; cakara--made; tesam --of the Kumaras; sanksobham--agitation for change; aksara jusam--attached to impersonal Brahman realization; api--even though; citta-tanvoh--in both mind and body.

TRANSLATION

When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.

PURPORT

It appears from this verse that the four Kumaras were impersonalists or protagonists of the philosophy of monism, becoming one with the Lord. But as soon as they saw the Lord's features, their minds changed. In other words, the impersonalist who feels transcendental pleasure in striving to become one with the Lord is defeated when he sees the beautiful transcendental features of the Lord. Because of the fragrance of His lotus feet, carried by the air and mixed with the aroma of tulasi, their minds changed; instead of becoming one with the Supreme Lord, they thought it wise to be devotees. Becoming a servitor of the lotus feet of the Lord is better than becoming one with the Lord.

Srimad-Bhagavatam Canto 3: Chapter Fifteen, Text 31

**tabhyam misatsv animisesu nisidhyamanah svarhattama hy api hareh pratihara-pabhyam
ucuh suhrttama-didrksita-bhanga isat kamanujena sahasa ta upaplutalisah**

tabhyam--by those two porters; misatsu--while looking on; animisesu--demigods living in Vaikuntha; nisidhyamanah--being forbidden; su-arhattamah--by far the fittest persons; hi-certainly; api -although; hareh--of Hari, the Supreme Personality of Godhead; pratihara -pabhyam--by the two doorkeepers; ucu--said; suhrt-tama--most beloved; didrksita--eagerness to see; bhange--hindrance; isat--slight; **kama-anujena--by the younger brother of lust (anger);** sahasa--suddenly; te--those great sages; upapluta--agitated; aksah--eyes.

TRANSLATION

When the Kumaras, although by far the fittest persons, were thus forbidden entrance by the two chief doorkeepers of Sri Hari while other divinities looked on, their eyes suddenly turned red because of anger due to their great eagerness to see their most beloved master, Sri Hari, the Personality of Godhead.

6. By householder life.

Srimad-Bhagavatam Canto 5: Chapter One, Text 18

**yah sat sapatnan vijigisamano grhesu nirvisya yateta purvam
atyeti durgasrita urjitarin ksinesu kamam vicared vipascit**

yah--anyone who; sat--six; sapatnan--adversaries; vijigisamanah--desiring to conquer; grhesu--in household life; nirvisya--having entered; yateta--must try; purvam--first; atyeti--conquers; durga-asritah--being in a fortified place; urjita-arin--very strong enemies; ksinesu--decreased; kamam--lusty desires; vicaret--can go; vipascit--the most experienced, learned.

TRANSLATION

One who is situated in household life and who systematically conquers his mind and five sense organs is like a king in his fortress who conquers his powerful enemies. After one has been trained in household life and his lusty desires have decreased, he can move anywhere without danger.

PURPORT

The Vedic system of four varnas and four asramas is very scientific, and its entire purpose is to enable one to control the senses. Before entering household life (grhastha-asrama), a student is fully trained to become jitendriya, a conqueror of the senses. Such a mature student is allowed to become a householder, and because he was first trained in conquering his senses, he retires from household life and becomes vanaprastha as soon as the strong waves of youthful life are past and he reaches the verge of old age at fifty years or slightly more. Then, after being further trained, he accepts sannyasa. He is then a fully learned and renounced person who can move anywhere and everywhere without fear of being captivated by material desires. The senses are considered very powerful enemies. As a king in a strong fortress can conquer powerful enemies, so a householder in grhastha-asrama, household life, can conquer the lusty desires of youth and be very secure when he takes vanaprastha and sannyasa.

7. By tolerating urgings of the senses.

Bhagavad-gita As It Is: Chapter Two, Text 14

**matra-sparsas tu kaunteya sitosna-sukha-duhkha-dah
agamapayino 'nityas tams titiksasva bharata**

matra-sparsah--sensory perception; tu--only; kaunteya--O son of Kunti; sita--winter; usna--summer; sukha--happiness; duhkha--and pain; dah--giving; agama--appearing; apayinah--disappearing; anityah--nonpermanent; tan--all of them; titiksasva--just try to tolerate; bharata --O descendant of the Bharata dynasty.

TRANSLATION

O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

PURPORT

In the proper discharge of duty, one has to learn to tolerate nonpermanent appearances and disappearances of happiness and distress. According to Vedic injunction, one has to take his bath early in the morning even during the month of Magha (January-February). It is very cold at that time, but in spite of that a man who abides by the religious principles does not hesitate to take his bath. Similarly, a woman does not hesitate to cook in the kitchen in the months of May and June, the hottest part of the summer season. One has to execute his duty in spite of climatic inconveniences. Similarly, to fight is the religious principle of the ksatriyas, and although one has to fight with some friend or relative, one should not deviate from his prescribed duty. One has to follow the prescribed rules and regulations of religious principles in order to rise up to the platform of knowledge, because by knowledge and devotion only can one liberate himself from the clutches of maya (illusion).

Bhagavad-gita, Chapter Five, Text 23

**saknotihaiva yah sodhum prak sarira-vimoksanat
kama-krodhodbhavam vegam sa yuktah sa sukhi narah**

saknoti--is able; iha eva--in the present body; yah--one who; sodhum--to tolerate; prak--before; sarira--the body; vimoksanat--giving up; kama--desire; krodha--and anger; udbhavam--generated from; vegam--urges; sah--he; yuktah--in trance; sah--he; sukhi--happy; narah--human being.

TRANSLATION

Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is well situated and is happy in this world.

Bhagavad-gita, Chapter Five, Text 26

kama-krodha-vimuktanam yatinam yata-cetasam abhito brahma-nirvanam vartate viditatmanam

kama--from desires; krodha--and anger; vimuktanam--of those who are liberated; yatinam--of the saintly persons; yata-cetasam--who have full control over the mind; abhitah--assured in the near future; brahma-nirvanam--liberation in the Supreme; vartate--is there; vidita-atmanam--of those who are self-realized.

TRANSLATION

Those who are free from anger and all material desires, who are self-realized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future.

PURPORT

Of the saintly persons who are constantly engaged in striving toward salvation, one who is in Krsna consciousness is the best of all. The **Bhagavatam (4.22.39)** confirms this fact as follows:

yat-pada-pankaja-palasa-vilasa-bhaktya karmasayam grathitam udgrathayanti santah tadvan na rikta-matayo yatayo 'pi ruddha-sroto-ganas tam aranam bhaia vasudevam

"Just try to worship, in devotional service, Vasudeva, the Supreme Personality of Godhead. Even great sages are not able to control the forces of the senses as effectively as those who are engaged in transcendental bliss by serving the lotus feet of the Lord, uprooting the deep-grown desire for fruitive activities."

In the conditioned soul the desire to enjoy the fruitive results of work is so deep rooted that it is very difficult even for the great sages to control such desires, despite great endeavors. A devotee of the Lord, constantly engaged in devotional service in Krsna consciousness, perfect in self-realization, very quickly attains liberation in the Supreme. Owing to his complete knowledge in self-realization, he always remains in trance. To cite an analogous example of this:

**darsana-dhyana-samsparsair matsya-kurma-vihangamah
svany apatyani pusananti tathaham api padmaja**

"By vision, by meditation and by touch only do the fish, the tortoise and the birds maintain their offspring. Similarly do I also, O Padmaja!"

The fish brings up its offspring simply by looking at them. The tortoise brings up its offspring simply by meditation. The eggs of the tortoise are laid on land, and the tortoise meditates on the eggs while in the water. Similarly, the devotee in Krsna consciousness, although far away from the Lord's abode, can elevate himself to that abode simply by thinking of Him constantly--by engagement in Krsna consciousness. He does not feel the pangs of material miseries; this state of life is called brahma-nirvana, or the absence of material miseries due to being constantly immersed in the Supreme.

8. By recognizing material desires as mental concoctions.

Bhagavad-gita As It Is: Chapter Two, Text 55

**sri-bhagavan uvaca
prajahati yada kaman sarvan partha mano-gatan
atmany evatmana tustah sthita-prajnas tadocyate**

sri-bhagavan uvaca--the Supreme Personality of Godhead said; prajahati--gives up; yada--when; kaman--desires for sense gratification; sarvan--of all varieties; partha--O son of Prtha; manah-gatan--of mental concoction; atmani--in the pure state of the soul; eva--certainly; atmana--by the purified mind; tustah--satisfied; sthita-prajnah--transcendentally situated; tada--at that time; ucyate--is said.

TRANSLATION

The Supreme Personality of Godhead said: O Partha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, & when his mind, thus purified finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

PURPORT

The Bhagavatam affirms that any person who is fully in Krsna consciousness, or devotional service of the Lord, has all the good qualities of the great sages, whereas a person who is not so transcendently situated has no good qualifications, because he is sure to be taking refuge in his own mental concoctions. Consequently, it is rightly said herein that one has to give up all kinds of sense desire manufactured by mental concoction. Artificially, such sense desires cannot be stopped. But if one is engaged in Krsna consciousness, then, automatically, sense desires subside without extraneous efforts. Therefore, one has to engage himself in Krsna consciousness without hesitation, for this devotional service will instantly help one onto the platform of transcendental consciousness. The highly developed soul always remains satisfied in himself by realizing himself as the eternal servitor of the Supreme Lord. Such a transcendently situated person has no sense desires resulting from petty materialism; rather, he remains always happy in his natural position of eternally serving the Supreme Lord.

Bhagavad-Gita Chapter Six, Text 24

**sa niscayena yuktavyo yogo 'nirvinna-cetasa sankalpa-prabhavan kamams
tyaktva sarvan asesatah manasaivendriya-gramam viniyamya samantatah**

sah--that; niscayena--with firm determination; yuktavyah--must be practiced; yogah--yoga system; anirvinna-cetasa--without deviation; sankalpa--mental speculations; prabhavan--born of; kaman--material desires; tyaktva--giving up; sarvan--all; asesatah--completely; manasa--by the mind; eva--certainly; indriya-gramam--the full set of senses; viniyamya--regulating; samantatah--from all sides.

TRANSLATION

One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path. One should abandon, without exception, all material desires born of mental speculation and thus control all the senses on all sides by the mind.

Srimad-Bhagavatam Canto 7: Chapter Nine, Text 45

**yan maithunadi-grhamedhi-sukham hi tuccham kanduyanena karayor iva dukkha-dukkham
trpyanti neha krpana bahu-dukkha-bhajah kandutivan manasijam visaheta dhirah**

yat--that which (is meant for material sense gratification); maithuna-adi- represented by talking of sex, reading sexual literature or enjoying sex life (at home or outside, as in a club);

grhamedhi-sukham--all types of material happiness based on attachment to family, society, friendship, etc.; hi--indeed; tuccham --insignificant; kanduyanena--with the itching; karayoh--of the two hands (to relieve the itching); iva--like; duhkha-duhkham--different types of unhappiness (into which one is put after such itching sense gratification); tpyanti--become satisfied; na--never; iha--in material sense gratification; krpanah--the foolish persons; bahu-duhkha-bhajah--subjected to various types of material unhappiness; kanduti-vat--if one can learn from such itching; manasi-jam--which is simply a mental concoction (actually there is no happiness); visaheta--and tolerates (such itching); dhirah--(he can become) a most perfect, sober person.

TRANSLATION

Sex life is compared to the rubbing of two hands to relieve an itch. Grhamedhis, so-called grhasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The krpanas, the fools who are just the opposite of brahmanas, are not satisfied by repeated sensuous enjoyment. Those who are dhira, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.

PURPORT

Materialists think that sexual indulgence is the greatest happiness in this material world, and therefore they make elaborate plans to satisfy their senses, especially the genitals. This is generally found everywhere, and specifically found in the Western world, where there are regular arrangements to satisfy sex life in different ways. Actually, however, this has not made anyone happy. Even the hippies, who have given up all the materialistic comforts of their fathers and grandfathers, cannot give up the sensational happiness of sex life. Such persons are described here as krpanas, misers. The human form of life is a great asset, for in this life one can fulfill the goal of existence. Unfortunately, however, because of a lack of education and culture, people are victimized by the false happiness of sex life. Prahlada Maharaja therefore advises one not to be misled by this civilization of sense gratification, and especially not by sex life. Rather, one should be sober, avoid sense gratification and be Krsna conscious. The lusty person, who is compared to a foolish miser, never gets happiness by sense gratification. The influence of material nature is very difficult to surpass, but as **stated by Krsna in Bhagavad-gita (7.14), mam eva ye prapadyante, mayam etam taranti te: if one voluntarily submits to the lotus feet of Krsna, he can be saved very easily.**

In reference to the low-grade happiness of sex life, **Yamunacarya says in this connection:**

**yadavadhi mama cetah krsna-padaravinde nava-nava-rasa-dhamanudyata rantum asit
tadavadhi bata nari-sangame smaryamane bhavati mukha-vikarah sustu nisthivanam ca**

"Since I have been engaged in the transcendental loving service of Krsna, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." Yamunacarya had formerly been a great king who enjoyed sexual happiness in various ways, but since he later engaged himself in the service of the Lord, he enjoyed spiritual bliss and hated to think of sex life. If sexual thoughts came to him, he would spit with disgust.

9. By giving up plans for happiness.

**kutrasisah sruti-sukha mrgatrsni-rupah kvedam kalevaram asesa-rujam virohah
nirvidyate na tu jano yad upaiti vidvan kamanalam madhu-lavaih samayan durapaih**

kutra--where; asisah--benedictions; sruti-sukhah--simply pleasing to hear of;
mrgatrsni-rupah--exactly like a mirage in the desert; kva--where; idam--this; kalevaram--body;
asesa--unlimited; rujam--of diseases; virohah--the place for generating; nirvidyate--become
satiated; na--not; tu--but; janah--people in general; yat api--although; iti--thus; vidvan--so-called
learned philosophers, scientists and politicians; kama-analam--the blazing fire of lusty desires;
madhu-lavaih--with drops of honey (happiness); samayan--controlling; durapaih--very difficult to
obtain.

TRANSLATION

**. . . Happiness is very difficult to obtain, but because they [so-called philosophers, scientists,
and politicians] are unable to control their senses, they run after the so-called happiness of the
material world and never come to the right conclusion.**

PURPORT

There is a song in the Bengali language which states, "**I constructed this home for
happiness, but unfortunately there was a fire, and everything has no been burnt to ashes.**"
This illustrates the nature of material happiness. Everyone knows it, but nonetheless one plans to
hear or think something very pleasing. Unfortunately, all of one's plans are annihilated in due
course of time. . . .

**All of us repeatedly make plans, which are all repeatedly frustrated. Therefore one
should stop such planmaking.**

As one cannot stop a blazing fire by constantly pouring ghee upon it, one cannot satisfy
oneself by increasing plans for sense enjoyment. We want to be happy in the material world, but
this will never be possible; we shall simply increase the blazing fire of desires.

Our desires cannot be satisfied by illusory thoughts and plans; rather, we have to follow the
instructions of Lord Krsna: sarva-dharman parityajya mam ekam saranaam vraja. Then we shall
be happy. Otherwise, in the name of happiness, we shall continue to suffer miserable conditions.

10. By knowledge (of one's spiritual identity, of consequences of sense gratification, etc.)

Srimad Bhagavatam Canto six, chapter two, Text 20

**padas trayo bahih casann aprajanam ya asramah
antas tri-lokyas tv aparoh grha-medho 'brhad vratah**

padah trayah--the cosmos of three fourths of the Lord's energy; bahih--thus situated beyond;
ca--and for all; asan--were; aprajanam--of those who are not meant for rebirth; ye--those;
asramah--status of life; antah--within; tri-lokyah--of the three worlds; tu--but; aparoh--others;
grha-medhah--attached to family life; abrah-vratah--without strictly following a vow of celibacy.

TRANSLATION

**The spiritual world, which consists of three fourths of the Lord's energy, is situated
beyond this material world, and it is especially meant for those who will never be reborn.**

Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds.

PURPORT

The climax of the system of varnasrama-dharma, or sanatana-dharma, is clearly expressed here in this particular verse of Srimad-Bhagavatam. **The highest benefit that can be awarded to a human being is to train him to be detached from sex life, particularly because it is only due to sex indulgence that the conditioned life of material existence continues birth after birth.**

Human civilization in which there is no control of sex life is a fourth-class civilization because in such an atmosphere there is no liberation of the soul engaged in the material body. Birth, death, old age and disease are related to the material body, and they have nothing to do with the spirit soul.

But as long as the bodily attachment for sensual enjoyment is encouraged, the individual spirit soul is forced to continue the repetition of birth and death on account of the material body, which is compared to garments subjected to the law of deterioration.

In order to award the highest benefit of human life, the varnasrama system trains the follower to adopt the vow of celibacy beginning from the order of brahmachari. The brahmachari life is for students who are educated to follow strictly the vow of celibacy. **Youngsters who have had no taste of sex life can easily follow the vow of celibacy, and once fixed in the principle of such a life, one can very easily continue to the highest perfectional stage, attaining the kingdom of the three-fourths energy of the Lord.** It is already explained that in the cosmos of three-fourths energy of the Lord there is neither death nor fear, and one is full of the blissful life of happiness and knowledge. **A householder attached to family life can easily give up such a life of sex indulgence if he has been trained in the principles of the life of a brahmachari. A householder is recommended to quit home at the end of fifty years (pancasordhvam vanam vrajet) and live a life in the forest; then, being fully detached from family affection, he may accept the order of renunciation as a sannyasi fully engaged in the service of the Lord.** Any form of religious principles in which the followers are trained to pursue the vow of celibacy is good for the human being because only those who are trained in that way can end the miserable life of material existence. The principles of nirvana, as recommended by Lord Buddha, are also meant for ending the miserable life of material existence. And this process, in the highest degree, is recommended here in the Srimad-Bhagavatam, with clear perception of ideal perfection, although basically there is no difference between the process of Buddhists, Sankarites and Vaisnavites. **For promotion to the highest status of perfection, namely freedom from birth and death, anxiety and fearfulness, not one of these processes allows the follower to break the vow of celibacy.**

The householders and persons who have deliberately broken the vow of celibacy cannot enter into the kingdom of deathlessness. The pious householders or the fallen yogis or the fallen transcendentalists can be promoted to the higher planets within the material world (one fourth of the energy of the Lord), but they will fail to enter into the kingdom of deathlessness. Ahrhad-vratas are those who have broken the vow of celibacy. **The vanaprasthas, or those retired from family life, and the sannyasis, or the renounced persons, cannot break the vow of celibacy if they want success in the process. The brahmacharis, vanaprasthas and sannyasis do not intend to take rebirth (apraja), nor are they meant for secretly indulging in sex life.** Such a fall-down by the spiritualist may be compensated by another chance for human life in good families of learned brahmanas or of rich merchants for another term of elevation, but the best thing is to attain the highest

perfection of deathlessness as soon as the human form of life is attained; otherwise the whole policy of human life will prove to be a total failure. Lord Caitanya was very strict in advising His followers in this matter of celibacy. One of His personal attendants, Chota Haridasa, was severely

punished by Lord Caitanya because of his failure to observe the vow of celibacy. For a transcendentalist, therefore, who at all wants to be promoted to the kingdom beyond material miseries, it is worse than suicide to deliberately indulge in sex life, especially in the renounced order of life. Sex life in the renounced order of life is the most perverted form of religious life, and such a misguided person can only be saved if, by chance, he meets a pure devotee.

Madhya-lila: Chapter Twenty-two, Text 16

**kamadinam kati na katidha palita durnidesas
tesam jata mayi na karuna na trapa nopasantih
utsrjyaitan atha yadu-pate sampratam labdha-buddhis
tvam ayatah saranam abhayam mam niyunksvatma-dasye**

TRANSLATION

"O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to obey the unwanted orders of these desires, and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.'

This verse is also quoted in Bhakti-rasamrta-sindhu (3.2.35). When we chant the Hare Krsna maha-mantra we are saying, "Hare! O energy of the Lord! O my Lord Krsna!" In this way we are simply addressing the Lord and His spiritual potency represented as Radha-Krsna, Sita-Rama, or Laksmi-Narayana. The devotee always prays to the Lord and His internal energy (consort) so that he may engage in Their transcendental loving service. When the conditioned soul attains his real spiritual energy and fully surrenders unto the Lord's lotus feet, he tries to engage in the Lord's service. This is the real constitutional position of the living entity.

...feet, and pray, bhajate. **"Krsna, I am Your eternal servant. Kindly again engage me in Your service. Somehow or other, without being engaged in Your service, I have been dragged to the service of maya. Service I am doing. I am rendering service. Because I am eternal servant, therefore my serving process is going on. But where it is going on? I am serving my lust, I am serving my anger, I am serving my greediness. So that means, in one word, I am serving my sense gratification. So kindly help me. Instead of serving my sense gratification, let me serve Your sense gratification."** That is yoga. That is first-class yoga. Pray always, fix up your mind in Krsna's lotus feet, and pray that **"I am eternal servant. Now I'm engaged in the service of my sense gratification, and You please help me. I have come to my senses, so engage me in Your sense gratification."** The business is there, sense gratification. But Krsna consciousness means instead of satisfying one's own senses, one should be ready to ...agree to serve Krsna, then gradually we'll see that Krsna is serving you. That is a question of realization. But if we want to get out of this service of this material world, of the senses, then we must transfer our service attitude to Krsna. This is called Krsna consciousness. **Kamadinam kati na katidha palita durnidesas tesam mayi na karuna jata na trapa nopasantih, sampratam aham labdha-buddhis tvam ayatah niyunksvatma-dasye.** One devotee is praying to Krsna that **"So long, in my life, I**

have served my senses," kamadinam. Kama means senses, lust. **"So even what I should not have done, still, by the dictation of my lust I have done it."**

"... India, they are so happy and their life is so glorious. So we have to learn how things are to be done. Independence, artificial independence is no good always. Practically, we have no independence. I may think of independence, but practically I have no independence. I am servant of my senses. Kamadinam kati na katidha palita durnidesa. We are all serving the senses. So where is my independence? I may declare independence from my father, from my state, from my country, from my community, but I am serving my senses."

" So long we serve our senses and mind we remain in this material world, prakrti -sthani. And as soon as we revive our real consciousness, Krsna consciousness--we serve Krsna--that is liberation. Sarva-dharman parityajya mam ekam saranam vraja. That is the ultimate instruction. So instead of serving the senses, kamadinam kati na katidha, just like serving the country, serving the family, something, the wife, and serving the husband, serving the father--all the services are different phases of kama. Kamadinam kati na katidha palita durnidesah. So at the present moment we are serving our senses. When the sense service will be transferred to Krsna, that is liberation. And this is bondage."

11. By Determination.

Srimad-Bhagavatam Canto 6: Chapter Two, Text 36-37

**vimucya tam imam bandham avidya-kama-karmajam
sarva-bhuta-suhrc chanto maitrah karuna atmavan
mocaye grastam atmanam yosin-mayyatma-mayaya
vikridito yayaivaham krida-mrga ivadhamah**

vimucya--having become free from; tam--that; imam--this; bandham--bondage; avidya--due to ignorance; kama--due to lusty desire; karma jam--caused by activities; sarva-bhuta--of all living entities; suhrt--friend; santah--very peaceful; maitrah--friendly; karunah--merciful; atma-van--self-realized; mocaye-I shall disentangle; grastam--encaged; atmanam--my soul; yosit-mayya--in the form of woman; atma-mayaya--by the illusory energy of the Lord; vikriditah--played with; yaya--by which; eva--certainly; aham--I; krida-mrgah--a controlled animal; iva--like; adhamah--so fallen.

TRANSLATION

Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one engages in many different types of pious and impious action. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Personality of Godhead's illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman's hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Krsna consciousness.

PURPORT

This should be the standard of determination for all Krsna conscious persons. A Krsna conscious person should free himself from the clutches of maya, and he should also be

compassionate to all others suffering in those clutches. The activities of the Krsna consciousness movement are meant not only for oneself but for others also. This is the perfection of Krsna consciousness. One who is interested in his own salvation is not as advanced in Krsna consciousness as one who feels compassion for others and who therefore propagates the Krsna consciousness movement. Such an advanced devotee will never fall down, for Krsna will give him special protection. That is the sum and substance of the Krsna consciousness movement. Everyone is like a play toy in the hands of the illusory energy and is acting as she moves him. One should come to Krsna consciousness to release oneself and also to release others.

Srimad-Bhagavatam Canto 7: Chapter Fifteen, Text 22

**asankalpaj jayet kamam krodham kama-vivarjanat
arthanartheksaya lobham bhayam tattvavamarsanat**

asankalpat--by determination; jayet--one should conquer; kamam--lusty desire; krodham--anger; kama-vivarjanat--by giving up the objective of sense desire; artha--accumulation of wealth; anartha--a cause of trouble; ksaya--by considering; lobham--greed; bhayam--fear; tattva--the truth; avamarsanat--by considering.

TRANSLATION

By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear.

PURPORT

Srila Visvanatha Cakravarti Thakura has suggested how one can conquer lusty desires for sense gratification. One cannot give up thinking of women, for thinking in this way is natural; even while walking on the street, one will see so many women. However, if one is determined not to live with a woman, even while seeing a woman he will not become lusty. If one is determined not to have sex, he can automatically conquer lusty desires. The example given in this regard is that even if one is hungry, if on a particular day he is determined to observe fasting, he can naturally conquer the disturbances of hunger and thirst. If one is determined not to be envious of anyone, he can naturally conquer anger. Similarly, one can give up the desire to accumulate wealth simply by considering how difficult it is to protect the money in one's possession. If one keeps a large amount of cash with him, he is always anxious about keeping it properly. Thus if one discusses the disadvantages of accumulating wealth, he can naturally give up business without difficulty.

Bhagavad-gita As It Is: Chapter Fifteen, Text 3-4

**na rupam asyeha tathopalabhyate nanto na cadir na ca sampratistha
asvattham enam su-virudha-mulam asanga-sastrena drdhena chittva
tatah padam tat parimargitavyam yasmin gata na nivartanti bhuyah
tam eva cadyam purusam prapadye yatah pravrttih prasrta purani**

na--not; rupam--the form; asya--of this tree; iha--in this world; tatha--also; upalabhyate--can be perceived; na--never; antah--end; na--never; ca--also; adih --beginning; na--never; ca--also; sampratistha--the foundation; asvattham--banyan tree; enam--this; su-virudha--strongly; mulam--rooted; asanga-sastrena--by the weapon of detachment; drdhena--strong; chittva--cutting; tatah--thereafter; padam--situation; tat--that; parimargitavyam--has to be searched out;

yasmin--where; gatah--going; na--never; nivartanti--they come back; bhuyah--again; tam--to Him; eva--certainly; ca--also; adyam--original; purusam--the Personality of Godhead; prapadye--surrender; yatah--from whom; pravrttih--the beginning; prasrta--extended; purani--very old.

TRANSLATION

The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this strongly rooted tree with the weapon of detachment. Thereafter, one must seek that place from which, having gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything began and from whom everything has extended since time immemorial.

PURPORT

It is now clearly stated that the real form of this banyan tree cannot be understood in this material world. Since the root is upwards, the extension of the real tree is at the other end. When entangled with the material expansions of the tree, one cannot see how far the tree extends, nor can one see the beginning of this tree. Yet one has to find out the cause. **"I am the son of my father, my father is the son of such-and-such a person, etc."** By searching in this way, one comes to Brahma, who is generated by the Garbhodakasayi Visnu. Finally, in this way, when one reaches the Supreme Personality of Godhead, that is the end of research work. One has to search out that origin of this tree, the Supreme Personality of Godhead, through the association of persons who are in knowledge of that Supreme Personality of Godhead. Then by understanding one becomes gradually detached from this false reflection of reality, and by knowledge one can cut off the connection and actually become situated in the real tree.

The word asanga is very important in this connection because the attachment for sense enjoyment and lording it over the material nature is very strong. Therefore one must learn detachment by discussion of spiritual science based on authoritative scriptures, and one must hear from persons who are actually in knowledge. As a result of such discussion in the association of devotees, one comes to the Supreme Personality of Godhead. Then the first thing one must do is surrender to Him. The description of that place whence having gone one never returns to this false reflected tree is given here. The Supreme Personality of Godhead, Krsna, is the original root from whom everything has emanated. To gain favor of that Personality of Godhead, one has only to surrender, and this is a result of performing devotional service by hearing, chanting, etc. He is the cause of the extension of the material world. This has already been explained by the Lord Himself. **Aham sarvasya prabhavaḥ: "I am the origin of everything."** Therefore to get out of the entanglement of this strong banyan tree of material life, one must surrender to Krsna. As soon as one surrenders unto Krsna, one becomes detached automatically from this material extension.

12. By a higher taste.

Bhagavad-gita As It Is: Chapter Two, Text 59

**visaya vinivartante niraharasya dehinah
rasa-varjam raso 'py asya param drstva nivartate**

visayah--objects for sense enjoyment; vinivartante--are practiced to be refrained from; niraharasya--by negative restrictions; dehinah--for the embodied; rasa-varjam--giving up the taste;

rasah--sense of enjoyment; api--although there is; asya--his; param--far superior things; drstva--by experiencing; nivartate--he ceases from.

TRANSLATION

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

13. By mixed devotional service.

Srimad-Bhagavatam Canto 5: Chapter Nineteen, Text 27

**satyam disaty arthitam arthito nram naivarthado yat punar arthita yatah
svayam vidhatte bhajatam anicchatam icchapidhanam nija-pada-pallavam**

satyam--certainly; disati-He offers; arthitam-the object prayed for; arthitah-being prayed to; nram-by the human beings; na-not; eva-indeed; artha-dah-the bestower of benedictions; yat--which; punah--again; arthita--a demand for a benediction; yatah--from which; svayam--personally; vidhatte--He gives; bhajatam -unto those engaged in His service; anicchatam--although not desiring it; iccha -pidhanam- -which covers all desirable things; nija-pada-pallavam--His own lotus feet.

TRANSLATION

The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

PURPORT

The devotees mentioned in the previous verse approach the Supreme Personality of Godhead with material motives, but this verse explains how such devotees are saved from those desires. **Srimad-Bhagavatam (2.3.10) advises:**

**akamah sarva-kamo va moksa-kama udara-dhih
tivrena bhakti-yogena yajeta purusam param**

"Whether one is freed from all material desires, is full of material desires, or desires to become one with the Supreme, he should engage in devotional service." In this way, not only will the devotee's desires be fulfilled, but the day will come when he will have no other desire than to serve the lotus feet of the Lord.

One who engages in the service of the Lord **with some motive is called a sakama-bhakta**, and one who serves the Lord **without any motives is called an akama-bhakta**. Krsna is so merciful that he turns a sakama-bhakta into an akama-bhakta. A pure devotee, an akama-bhakta, who has no material motives, is satisfied simply to serve the lotus feet of the Lord. This is confirmed in Bhagavad-gita (6.22). Yam labdhva caparam labham manyate nadhikam tatah: if one

engages in the service of the lotus feet of the Lord, he does not want anything more. This is the highest stage of devotional service.

The Lord is so kind even to a sakama-bhakta, a motivated devotee, that He satisfies his desires in such a way that one day he becomes an akama-bhakta. Dhruva Maharaja, for example, became a bhakta with the motive of getting a better kingdom than that of his father, but finally he became an akama-bhakta and said to the Lord, **svamin krtartho'smi varam na yace: "My dear Lord, I am very satisfied simply to serve Your lotus feet. I do not want any material benefits."**

Sometimes it is found that a small child eats dirty things, but his parents take away the dirty things and offer him a sandesa or some other sweetmeat. Devotees who aspire for material benedictions are compared to such children. The Lord is so kind that He takes away their material desires and gives them the highest benediction. Therefore, even for material motives, one should not worship anyone other than the Supreme Personality of Godhead; one must fully engage himself in the devotional service of the Lord so that all his desires will be fulfilled and at the end he can go back home, back to Godhead.

Srimad-Bhagavatam Canto 4: Chapter Eight, Text 35 purport:

"Dhruva did not accept the instruction given by the great saint Narada because he thought himself unfit for such instruction, which prohibited all material desires. It is not a fact, however, that those who have material desires are prohibited from worshiping the Supreme Personality of Godhead. This is the essential instruction from the life of Dhruva. He frankly admitted that his heart was full of material desires. He was very much affected by the cruel words of his stepmother, whereas those who are spiritually advanced do not care about anyone's condemnation or adoration.

In Bhagavad-gita it is said that persons who are actually advanced in spiritual life do not care for the dual behavior of this material world. But Dhruva Maharaja frankly admitted that he was not beyond the affliction of material distress and happiness. He was confident that the instruction given by Narada was valuable, yet he could not accept it. The question raised here is whether or not a person afflicted by material desires is fit to worship the Supreme personality of Godhead. The answer is that everyone is fit to worship Him. Even if one has many material desires to fulfill, he should take to Krsna consciousness and worship the Supreme Lord Krsna, who is so merciful that He fulfills everyone's desires. Through this narration it will become very clear that no one is barred from worshiping the Supreme personality of Godhead, even if one has many material desires.

Srimad-Bhagavatam Canto 4: Chapter Nine, Text 29 purport:

Krsna, the Supreme Personality of Godhead, is so affectionate and kind towards His devotee, especially to a devotee like Dhruva Maharaja, who went to render devotional service in the forest alone at the age of only five years, that although the motive might be impure, the Lord does not consider the motive; He is concerned with the service. But if a devotee has a particular motive, the Lord directly or indirectly knows it, and therefore He does not leave the devotee's material desires unfulfilled. These are some of the special favors by the Lord to a devotee.

Srimad-Bhagavatam Canto 4: Chapter Eight, Text 23 purport:

Although a pure devotee does not seek benedictions from the Supreme Lord for material advancement, it is stated in Bhagavad-gita that pious persons go to the Lord even for material benedictions. A person who goes to the Supreme Personality of Godhead for material gain is gradually purified in association with the Supreme Lord. Thus he becomes free from all material desires and is elevated to the platform of spiritual life.

Srimad-Bhagavatam Canto 7: Chapter Thirteen, Text 30, purport:

"One must fulfill one's desires by surrendering unto the Supreme Lord, for He knows how to fulfill them. Even though one may have material desires, one should therefore engage in the devotional service of the Lord. That will purify one's struggle for existence."

Srimad-Bhagavatam Canto 7: Chapter Fifteen, Text 47 purport:

"... sukrino 'rjuna: "O Arjuna, four kinds of pious men render devotional service unto Me."

One who takes to devotional service, even with some material motive, is considered pious, and because he has come to Krsna, he will gradually come to the stage of bhakti. Then, like Dhruva Maharaja, he will refuse to accept any material benediction from the Lord (**svamin krtartha 'smi varam na yace**). Therefore, even if one is materially inclined, one may take to the shelter of the lotus feet of Krsna and Balarama, or Gaura and Nitai, so that he will very soon be purified of all material desires (**ksipram bhavati dharmatma sasvac chantim nigacchati**). As soon as one is freed from inclinations toward pious and impious activities, he becomes a perfect candidate for returning home, back to Godhead."

Srimad-Bhagavatam Canto 8: Chapter Twenty-two, Text 20, purport:

"If a devotee maintains some material desire and at the same time very sincerely desires to engage at the lotus feet of Krsna, Krsna may directly give him unalloyed devotional service and take away all his material desires and possessions. This is the Lord's special favor to devotees. Otherwise, if one takes to Krsna's devotional service but still has material desires to fulfill, he may become free from all material desires, as Dhruva Maharaja did, but this may take some time. However, if a very sincere devotee wants only Krsna's lotus feet, Krsna directly gives him the position of suddha-bhakti, unalloyed devotional service."

Teachings of Lord Caitanya: Chapter Eleven: Service to the Lord

"Generally people come into the association of devotees in order to mitigate some material wants, but the influence of a pure devotee frees a man from all material desires so that he eventually comes to relish the taste of devotional service. Devotional service is so nice and pure that it purifies the devotee, and he forgets all material ambitions as soon as he engages fully in the transcendental loving service of Krsna."

Srimad-Bhagavatam Canto 5: Chapter Eighteen, Text 21, purport:

"Laksmidevi advises all devotees who approach the Lord with material desires that according to her practical experience, the Lord is Kamadeva, and thus there is no need to ask Him for anything material. She says that everyone should simply serve the Lord without any motive. Since the Supreme Personality of Godhead is sitting in everyone's heart, He knows everyone's thoughts, and in due course of time He will fulfill all desires. Therefore let us completely depend on the service of the Lord without bothering Him with our material requests."

Srimad-Bhagavatam Canto 6: Chapter Sixteen, Text 39

**kama-dhiyas tvayi racita na parama rohanti yatha karambha-bijani
jnanatmany agunamaye guna-ganato 'sya dvandva jalani**

kama-dhiyah--desires for sense gratification; tvayi--in You; racitah--performed; na--not; parama--O Supreme Personality of Godhead; rohanti--do grow (produce other bodies); yatha--just as; karambha-bijani--sterilized or fried seeds; jnana-atmani--in You, whose existence is in full knowledge; aguna-maye--who is not affected by the material qualities; guna-ganatah--from the material qualities; asya--of a person; dvandva jalani--the networks of duality.

TRANSLATION

O Supreme Lord, if persons obsessed with material desires for sense gratification through material opulence worship You, who are the source of all knowledge and are transcendental to material qualities, they are not subject to material rebirth, just as sterilized or fried seeds do not produce plants. Living entities are subjected to the repetition of birth and death because they are conditioned by material nature, but since You are transcendental, one who is inclined to associate with You in transcendence escapes the conditions of material nature.

PURPORT

“ . . . Even those who are obsessed with material desires may also come to worship the Supreme Personality of Godhead so steadily that they go back to Godhead. The fact is that if one comes to Krsna consciousness, although he may have many material desires, he becomes increasingly attracted to the lotus feet of Krsna through associating with the Supreme Lord by chanting His holy name. The Supreme Lord and His holy name are identical. Thus he becomes uninterested in attachment to material enjoyment. The perfection of life is to be uninterested in material enjoyment and interested in Krsna. If one comes to Krsna consciousness somehow or other, even for material gain, the result is that he will be liberated. Kamad dvesad bhayat snehat. Whether for the satisfaction of material desires, because of the influence of envy, because of fear, because of affection or because of any other reason, if one comes to Krsna, his life is successful. “

Srimad Bhagavatam, 11 canto, chapter 14, text 18

**Badhyamano'pi mad-bhakto visayair ajitendriyah
prayah pragalbhaya bhaktya visayair nabhibhuyate**

badhyamanah-being harassed; api-even though; mat-bhaktah-My devotee; visayaih-by the sense objects; ajita-without having conquered; indriyah-the senses; prayah-generally; pragalbhaya-effective and strong; bhaktya-by devotion; visayaih-by sense gratification; na-not; abhibhuyate-is defeated;

My dear Uddhava, If My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification.

14. By pure Devotional service

Madhya-lila: Chapter Twenty-two, Text 35

bhukti-mukti-siddhi-kami`subuddhi'yadi haya gadha-bhakti-yoge tabe krsnere bhajaya

TRANSLATION

"Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Krsna consciousness by engaging himself in intense devotional service to Lord Sri Krsna.

Madhya-lila: Chapter Twenty-two, Text 37

anya-kami yadi kare krsnera bhajana na magiteha krsna tare dena sva-carana

Anyakami--a devotee may desire something other than service to the lotus feet of the Lord; yadi kare krsnera bhajana--but if he engages in Lord Krsna's service; na magiteha krsna tare dena sva-carana--Krsna gives him shelter at His lotus feet, even though he does not aspire for it.

TRANSLATION

"If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord's transcendental loving service, they will immediately attain shelter at Krsna's lotus feet, although they did not ask for it. Krsna is therefore very merciful.

Madhya-lila: Chapter Twenty-two, Text 38

krsna kahe,-'ama bhaje, mage visaya-sukha amrta chadi' visa mage,-ei bada murkha

Krsna kahe--the Lord says; ama bhaje--"He is engaged in My service"; mage visaya-sukha--"but he wants the benefits of material sense gratification." Amrta chadi' visa mage:--"such a devotee is like a person who asks for poison instead of nectar." Ei bada murkha: "That is his foolishness."

TRANSLATION

"Krsna says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.

Madhya-lila: Chapter Twenty-two, Text 39

ami--vijna, ei murkhe `visaya' kene diba? sva-caranamrta diya `visaya' bhulaiba

Ami-vijna: "But I am experienced." Ei murkhe `visaya' kene diba: "Why should I give such a foolish person the dirty things of material enjoyment?" Sva-caranamrta: "It would be better for Me to give him shelter at My lotus feet." `Visaya' bhulaiba: "I shall cause him to forget all material desires."

TRANSLATION

" `Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'

PURPORT

Those who are interested in material enjoyment are known as bhukti. One who is interested in merging into the effulgence of Brahman or perfecting the mystic yoga system is not a devotee at all. Devotees do not have such desires. However, if a karmi, jnani or yogi somehow contacts a devotee and renders devotional service, Krsna immediately awards him love of God and gives him shelter at His lotus feet, although he may have no idea how to develop love of Krsna. If a person wants material profit from devotional service, Krsna condemns such materialistic desires. To desire material opulence while engaging in devotional service is foolish. Although the person may be foolish, Krsna, being all-intelligent, engages him in His devotional service in such a way that he gradually forgets material opulence. The point is that we should not try to exchange loving service for material prosperity. If we are actually surrendered to the lotus feet of Krsna, our only desire should be to satisfy Krsna. That is pure Krsna consciousness. Surrender does not mean that we demand something from the Lord but that we completely depend on His mercy.

Madhya-lila: Chapter Twenty-two, Text 40

**satyam disaty arthitam arthito nram naivarthado yat punar arthita yatah
svayam vidhatte bhajatam anicchatam iccha-pidhanam nija-pada-palla vam**

TRANSLATION

"Whenever Krsna is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Krsna forcibly gives one shelter at His lotus feet, where one will forget all other desires.,

PURPORT: This is a quotation from Srimad-Bhagavatam (5.19.26).

Madhya-lila: Chapter Twenty-two, Text 41

kama lagi' krsne bhaje, paya krsna-rase kama chadi' `dasa' haite haya abhilase

Kama lagi' krsna bhaje--if one engages in the service of the Lord for sense gratification; paya krsna-rase--the result is that he ultimately gets a taste for serving the lotus feet of the Lord. Kama chadi' `da' haite haya abhilase: He then gives up all material desires and wants to become an eternal servant of the Lord.

TRANSLATION

"When someone engages in Lord Krsna's devotional service for the satisfaction of the senses and instead acquires a taste to serve Krsna, he gives up his material desires and willingly offers himself as an eternal servant of Krsna.

Madhya-lila: Chapter Twenty-two, Text 42

**sthanabhilasi tapasi sthito'ham tvam praptavan deva-munindra-guh yam
kacam vicinvann api divya-ratnam svamin krtartha'smi varam na yace**

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Maharaja said] " `O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

PURPORT : This verse is from the Hari-bhakti-sudhodaya (7.28).

Madhya-lila: Chapter Twenty-two, Text 43

samsara bhramite kona bhagye keha tare nadira pravahe yena katha lage tire

TRANSLATION

"There are unlimited conditioned souls who are bereft of Lord Krsna's service. Not knowing how to cross the ocean of nescience, they are scattered by waves, time and tide. However, some are fortunate to contact devotees, and by this contact they are delivered from the ocean of nescience, just as a log, floating down a river, accidentally washes upon the bank.

Madhya-lila: Chapter Twenty-two, Text 44 :

**maivam mamadhamas yapi syad evacyuta-darsanam
hriyamanah kala-nadya kvacit tarati kascana**

TRANSLATION

"Because I am so fallen, I shall never get a chance to see the Supreme Personality of Godhead." This was my false apprehension. Rather, by chance a person as fallen as I am may get to see the Supreme Personality of Godhead. Although one is being carried away by the waves of the river of time, one may eventually reach the shore.'

PURPORT: This is a quotation from Srimad-Bhagavatam (10.38.5).

Madhya-lila: Chapter Twenty-two, Text 45

kona bhagye karo samsara ksayonmukha haya sadhu-sange tabe krsne rati upajaya

TRANSLATION

"By good fortune, one becomes eligible to cross the ocean of nescience, and when one's term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one's attraction to Krsna is awakened.

PURPORT

Srila Bhaktivinoda Thakura explains this point. Is this bhagya (fortune) the result of an accident or something else? In the scriptures, devotional service and pious activity are considered fortunate. Pious activities can be divided into three categories--pious activities that awaken one's

dormant Krsna consciousness are called bhakty-unmukhi sukrti. Pious activities that bestow material opulence are called bhogonmukhi, and pious activities that enable the living entity to merge into the existence of the Supreme are called moksonmukhi. These last two awards of pious activity are not actually fortunate. Pious activities are fortunate when they help one become Krsna conscious. The good fortune of bhakty-un- mukhi is attainable only when one comes in contact with a devotee. By associating with a devotee willingly or unwillingly, one advances in devotional service, and thus one's dormant Krsna consciousness is awakened.

Madhya-lila:Chapter Twenty-two, Text 46

**bhavapavargo bhramato yada bhavej janasya tarhy acyuta sat-samagamah
sat-sangamo yarhi tadaiva sad-gatau paravarese tvayi jayate ratih**

TRANSLATION

" `O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.'

PURPORT: This is a quotation from Srimad-Bhagavatam (10.51.53).

Madhya-lila: Chapter Twenty-two, Text 47

krsna yadi krpa kare kona bhagyavane guru-antaryami-rupe sikhaya apane

TRANSLATION

"Krsna is situated in everyone's heart as caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives one lessons to progress in devotional service, instructing the person as the Supersoul within and the spiritual master without.

Madhya-lila: Chapter Twenty-two, Text 48

**naivopayanty apacitim kavayas tavesa brahmayusapi krtam rddha-mudah smarantah
yo'ntar bahis tanu-bhrtam asubham vidhunvannacarya-caitya-vapusa sva-gatim vyanakti**

TRANSLATION

" `O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahma, for You appear in two features--externally as the acarya and internally as the Supersoul--to deliver the embodied living being by directing him how to come to You.'

PURPORT: This is a verse from Srimad-Bhagavatam (11.29.6). it was spoken by Uddhava after he had been instructed in yoga by Sri Krsna.

Madhya-lila: Chapter Twenty-two, Text 49

sadhu-sange krsna-bhaktye sraddha yadi haya bhakti-phala`prema'haya, samsara yaya ksaya

TRANSLATION

"By associating with a devotee, one awakens his faith in devotional service to Krsna. Because of devotional service, one's dormant love for Krsna awakens, and thus one's material, conditional existence comes to an end.

Srimad-Bhagavatam, first canto, second chapter, texts 17-21

srnvatam sva-kathah krsnah punya-sravana-kirtanah
hrdy antah-stho hy abhadrani vidhunoti suhrt satam

nasta-prayesv abhadresu nityam bhagavata-sevaya
bhagavaty uttama-sloke bhaktir bhavati naisthiki

tada rajah-tamah-bhava kama-lobhadayas ca ye
ceta etair anavidham sthitam sattve prasidati

evam prasanna-manaso bhagavad-bhakti-yogatah
bhagavat-tattva-vijnanam mukta-sangasya jayate

bhidyate hrdaya-granthis chidyante sarva-samsayah
ksiyante casya karmani drsta evatmanisvare

"To hear about Krsna from Vedic literatures, or to hear from Him directly through the Bhagavad-gita, is itself righteous activity. And for one who hears about Krsna, Lord Krsna, who is dwelling in everyone's heart, acts as a best-wishing friend and purifies the devotee who constantly engages in hearing of Him. In this way, a devotee naturally develops his dormant transcendental knowledge. As he hears more about Krsna from the Bhagavatam and from the devotees, he becomes fixed in the devotional service of the Lord. By development of devotional service one becomes freed from the modes of passion and ignorance, and thus material lusts and avarice are diminished. When these impurities are wiped away, the candidate remains steady in his position of pure goodness, becomes enlivened by devotional service and understands the science of God perfectly. Thus bhakti-yoga severs the hard knot of material affection and enables one to come at once to the stage of asamsayam-samagram, understanding of the Supreme Absolute Truth Personality of Godhead."

Srimad-Bhagavatam Canto 1: Chapter Two, Text 19

tada rajah-tamah-bhava kama-lobhadayas ca ye
ceta etair anavidham sthitam sattve prasidati

tada--at that time; rajah--in the mode of passion; tamah--the mode of ignorance; bhava--the situation; kama--lust and desire; lobha--hankering; adayah--others; ca--and; ye--whatever they are; ceta--the mind; etair--by these; anavidham--without being affected; sthitam--being fixed; sattve--in the mode of goodness; prasidati--thus becomes fully satisfied.

TRANSLATION

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.

Sp lectures BHAGAVAD-GITA LA

Devoid of all material desires. If you are simply desiring for Krsna where is the scope of material desire? Finished, all material desire finished. You haven't got to try for it artificially. "Oh, I shall not see any nice girl. I shall close my eyes." That you cannot do. But if you fix up your mind in Krsna consciousness you are dancing with so many beautiful girls. That's all right, as brother and sister there is no question. This is practical perfection of yoga. Artificially you cannot do. Simply in Krsna consciousness all perfection is there. Try to understand it. All perfection. Because that is spiritual platform. Spiritual platform is eternal, blissful and full of knowledge. Therefore there is no misgivings. Yes, go on.

15. By arrangement and mercy of Krsna and his devotees.

Srimad Bhagavatam Canto seven, chapter nine, text 28

**evam janam nipatitam prabhavahi-kupe kamabhikamam anu yah prapatan prasangat
krtvatmasat surarsina bhagavan grhitah so 'ham katham nu visrje tava bhya-sevam**

"My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Narada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service?"

(kama-abhikamam--desiring the sense objects)

Srimad-Bhagavatam Canto 1: Chapter Six, Text 22

**sakrd yad darsitam rupam etat kamaya te 'nagha
mat-kamah sanakaih sadhu sarvan muncati hrc-chayan**

sakrt--once only; yat--that; darsitam--shown; rupam--form; etat--this is; kamaya --for hankerings;
te--your; anagha--O virtuous one; mat--Mine; kamah--desire; sanakaih--by increasing;
sadhu--devotee; sarvan--all; muncati--gives away;
hrt-sayan--material desires.

TRANSLATION

O virtuous one, you have only once seen My person, and this is just to increase your desire for Me, because the more you hanker for Me, the more you will be freed from all material desires.

PURPORT

A living being cannot be vacant of desires. He is not a dead stone. He must be working, thinking, feeling and willing. But when he thinks, feels and wills materially, he becomes entangled, and conversely when he thinks, feels and wills for the service of the Lord, he becomes gradually freed from all entanglement. The more a person is engaged in the transcendental loving service of the Lord, the more he acquires a hankering for it. That is the transcendental nature of godly service. Material service has satiation, whereas spiritual service of the Lord has neither satiation nor end. One can go on increasing his hankerings for the loving transcendental service of the Lord, and yet he will not find satiation or end. By intense service of the Lord, one can experience the presence of the Lord transcendently. Therefore seeing the Lord means being engaged in His service because His service and His person are identical. The sincere devotee should go on with sincere service of the Lord. The Lord will give proper direction as to how and where it has to be done. There was no material desire in Narada, and yet just to increase his intense desire for the Lord, he was so advised.

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So Narottama dasa Thakura is giving us the direction, how one can reach the highest perfectional stage of associating with Radha and Krsna. The first thing is that one should be very much attached to Sri Caitanya Mahaprabhu. That will lead us. Because He came to deliver the understanding of Krsna consciousness, therefore one should first of all surrender to Sri Caitanya Mahaprabhu. By surrendering to Sri Caitanya Mahaprabhu, Nityananda Prabhu will be pleased, and by His pleasing, we shall be freed from material desires. And when material desires are no more, then we shall be able to enter Vrndavana. And after entering Vrndavana, when we are eager to serve the six Gosvamis, then we can reach the platform to understand the pastimes of Radha and Krsna.

Srimad-Bhagavatam Canto 3: Chapter Sixteen, Text 19

**taranti hy anjasa mrtyum nivrtta yad-anugrahat
yoginah sa bhavan kim svid anugrhyeta yat paraih**

taranti--cross over; hi--because; anjasa-easily; mrtyum-birth and death; nivrttah --ceasing all material desires; yat--Your; anugrahat--by mercy; yoginah --transcendentalists; sah--the Supreme Lord; bhavan--You; kim svid--never possible; anugrhyeta--may be favored; yat--which; paraih--by others.

TRANSLATION

Mystics and transcendentalists, by the mercy of the Lord, cross beyond nescience by ceasing all material desires. It is not possible, therefore, that the Supreme Lord can be favored by others.

PURPORT

Unless one is favored by the Supreme Lord, one cannot cross over the ocean of the nescience of repeated birth and death. The duty of everyone is to take shelter of the Supreme Lord and thus become free from all material desires. Regardless of the material condition in which one is situated, one can achieve this perfection. Devotional service is not dependent on the material activities of

austerity, penance, mystic yoga or piety. Even without such assets, one can achieve devotional service through the mercy of a pure devotee.

Srimad-Bhagavatam Canto 4: Chapter Twenty-nine, Text 69 PURPORT :

It has been explained in the previous verse that all desires on the mental platform become visible one after another. Sometimes, however, by the supreme will of the Supreme Personality of Godhead, the whole stockpile can be visible all at one time. In **Brahma-samhita (5.54) it is said, karmani nirdahati kintu ca bhakti bhajam.** When a person is fully absorbed in Krsna consciousness, his stockpile of material desires is minimized. Indeed, the desires no longer fructify in the form of gross bodies. Instead, the stockpile of desires becomes visible on the mental platform by the grace of the Supreme Personality of Godhead.

16. By praying for the mercy of Guru and Krsna.

Madhya lila: Chapter One, Text 206

**bhavantam evanucaran nirantarah prasanta-nihsesa-mano-rathantarah
kadaham aikantika-nitya-kinkarah praharsaisyami sanatha-jivitam**

TRANSLATION

" `By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?'"(Srla Yamunacarya recited this verse in his Stotra-ratna 43).

Srimad-Bhagavatam Canto 5: Chapter Eighteen, Text 8

**om namo bhagavate narasimhaya namas tejas-tejase avir-avirbhava
vajra-nakha vajra-damstra karmasayan randhaya randhaya tamogra
grasa om svaha. abhayam abhayam atmani bhuyistha om ksraum.**

karma-asayan--demoniac desires to be happy by material activities; randhaya randhaya--kindly vanquish; . . .

TRANSLATION

I offer my respectful obeisances unto Lord Nrsimhadeva, the source of all power. O my Lord who possesses nails and teeth just like thunderbolts, kindly vanquish our demonlike desires for fruitive activity in this material world. Please appear in our hearts and drive away our ignorance so that by Your mercy we may become fearless in the struggle for existence in this material world.

PURPORT

. . .Every living being within this material world has a strong desire to enjoy matter to his fullest satisfaction. For this purpose, the conditioned soul must accept one body after another, and thus his strongly fixed fruitive desires continue. One cannot stop the repetition of birth and death without being completely desireless. Therefore Srla Rupa Gosvami describes pure bhakti (devotional service) as follows:

**anyabhilasita-sunyam jnana-kamaady-anavrtam
anukulyena krsnanu-silanam bhaktir uttama**

. . . Unless one is completely freed of all material desires, which are caused by the dense darkness of ignorance, one cannot fully engage in the devotional service of the Lord. Therefore we should always offer our prayers to Lord Nrsimhadeva, who killed Hiranyakasipu, the personification of material desire. Hiranya means "gold," and kasipu means "a soft cushion or bed." Materialistic persons always desire to make the body comfortable, and for this they require huge amounts of gold. Thus Hiranyakasipu was the perfect representative of materialistic life. He was therefore the cause of great disturbance to the topmost devotee, Prahlada Maharaja, until Lord Nrsimhadeva killed him. Any devotee aspiring to be free of material desires should offer his respectful prayers to Nrsimhadeva as Prahlada Maharaja did in this verse.

Srimad-Bhagavatam Canto 7: Chapter Ten, Text 7

**yadi dasyasi me kaman varam tvam varadarsabha
kamanam hrdy asamroham bhavatas tu vrne varam**

yadi--if; dasyasi--want to give; me--me; kaman--anything desirable; varan--as Your benediction; tvam--You; varada-rsabha--O Supreme Personality of Godhead, who can give any benediction; kamanam--of all desires for material happiness; hrdi--within the core of my heart; asamroham--no growth; bhavatah--from You; tu--then; vrne--I pray for; varam--such a benediction.

TRANSLATION

O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires.

17. By serving the Deities.

Srimad-Bhagavatam Canto 6: Chapter Sixteen, Text 31 purport

If one regularly sees the Supreme Personality of Godhead in the temple, one will gradually be disinfected of all material desires simply by visiting the temple and seeing the Deity. When one is freed from all the results of sinful activities, one will be purified, and with a healthy mind, completely cleansed, he will increasingly make progress in Krsna consciousness.

Srimad-Bhagavatam Canto 9: Chapter Eight, Text 26

**adya nah sarva-bhutatman kama-karmendriyasayah
moha-paso drdhas chinno bhagavams tava darsanat**

adya--today; nah--our; sarva-bhuta-atman--O You, who are the Supersoul; kama-karma-indriya-asayah--being under the influence of lusty desires and fruitive activities; moha-pasah--this hard knot of illusion; drdhah--very strong; chinno--broken; bhagavan--O my Lord; tava darsanat--simply by seeing You.

TRANSLATION

O Supersoul of all living entities, O Personality of Godhead, simply by seeing You I have now been freed from all lusty desires, which are the root cause of insurmountable illusion and bondage in the material world.

(Bhakti rasamrta sindhuh 1.2.239)

**Smeran bhangitraya-paricitam saci-vistirna drstim
vamsi nyastadhara-kisalayam ujjvalam candrakena,
govindakhyam hari-tanum itah kesi-tirthopakanthe
ma preksisthastava yadi sakhe! bandhu-sange 'sti rangah.**

Nectar of Devotion:Chapter 13 :Five Potent Forms of Devotional Service

"My dear friend, if you still have any desire to enjoy the company of your friends within this material world, then don't look upon the form of Krsna, who is standing on the bank of Kesi-ghata [a bathing place in Vrndavana]. He is known as Govinda, and His eyes are very enchanting. He is playing upon His flute, and on His head there is a peacock feather. And His whole body is illuminated by the moonlight in the sky."

The purport of this verse is that if someone becomes attached to the sri-murti, or Deity of Krsna, by worshiping at home, then he will forget his relationships of so-called friendship, love and society. Thus it is the duty of every householder to install Deities of the Lord at home and to begin the process of worshiping along with all of his family members. This will save everyone from such unwanted activities as going to clubs, cinemas and dancing parties, and smoking, drinking, etc. All such nonsense will be forgotten if one stresses the worship of the Deities at home.

"The maya is checking him. "Don't try to love Krsna. If you love Krsna, then you will forget all these material activities." Maya is speaking. **Smeran bhangi traya paricitam saci-vistirna drstim vamsi-nyastadhara-kisalayam ujjvalam candrakena, govindakhyam hari-tanum itah kesi-tirthopakanthe ma preksisthas tava yadi sakhe bandhu-sange 'sti rangah.** This is a very nice verse composed by Rupa Gosvami, that one friend of one gopi, she is warning, "My dear friend, please do not go that side." "Where?" "In the **kesi-tirthopakanthe, on the bank of Kesi-ghat, Yamuna.**" "Why you are warning me?" "Because there is that boy whose name is Govinda." "What He is doing?" "He is simply smiling and with His flute, and He is so bright by the rays of the moon that He looks very, very beautiful." "Then? What happens?" "Now, if you go and see Him, then you will forget your engagement with family and friendship and love and everything. Oh. He will absorb everything. So don't go there." She is warning, "Don't go."

In other words, Krsna is so attractive by His activities, transcendental activities, by His beauty, by His opulence, by His strength, everything... If you read the history of Krsna's activities in the Srimad-Bhagavatam or in the Bhagavad-gita, they are so attractive that one automatically becomes attracted and he forgets all other attraction. This is natural. This is not an artificial. Krsna consciousness is so nice that once situated in Krsna consciousness, you will forget all nonsense of this material life. So this movement is simply to revive that dormant consciousness. Nothing artificial. And by the grace of Lord Caitanya, it has been made very simple. Simply chant Hare Krsna and dance. That's all. You haven't got to be very highly educated in the university. You haven't got to exercise in so many your head down, nothing. No labor. Simply come here, chant Hare Krsna and take Krsna prasadam. This very simple method.

18. By Hearing.

(Bhakti rasamrta sindhuh 1.2.240)

**sanke nitah sapadi dasama-skandha-padavalinam
varnah karnadhvani pathikatamanupurvyadbhavadbhiih
hanho dimbhah! paramasubhadan hanta dharmarthakaman
yadgarhantah sukhamayamami moksamapyaksipanti**

Srila Rupa Gosvami further writes, "My dear foolish friend, I think that you have already heard some of the auspicious Srimad-Bhagavatam, which decries seeking the results of fruitive activities, economic development and liberation. I think that now it is certain that gradually the verses of the Tenth Canto of Srimad-Bhagavatam, describing the pastimes of the Lord, will enter your ears and go into your heart."

In the beginning of Srimad-Bhagavatam it is said that unless one has the ability to throw out, just like garbage, the fruitive results of ritualistic ceremonies, economic development and becoming one with the Supreme (or salvation), one cannot understand Srimad-Bhagavatam. The Bhagavatam deals exclusively with devotional service. Only one who studies Srimad-Bhagavatam in the spirit of renunciation can understand the pastimes of the Lord which are described in the Tenth Canto. In other words, one should not try to understand the topics of the Tenth Canto, such as the rasa-lila (love dance), unless he has spontaneous attraction for Srimad-Bhagavatam. One must be situated in pure devotional service before he can relish Srimad-Bhagavatam as it is.

In the above two verses of Rupa Gosvami there are some metaphorical analogies that indirectly condemn the association of materialistic society, friendship and love. People are generally attracted to society, friendship and love, and they make elaborate arrangements and strong endeavors to develop these material contaminations. But to see the sri-murtis of Radha and Krsna is to forget such endeavors for material association. Rupa Gosvami composed his verse in such a way that he was seemingly praising the material association of friendship and love and was condemning the audience of sri-murti or Govinda. This metaphorical analogy is constructed in such a way that things which seem to be praised are condemned, and things which are to be condemned are praised. The actual import of the verse is that one must see the form of Govinda if one at all wants to forget the nonsense of material friendship, love and society.

Srimad-Bhagavatam Canto 9: Chapter Twenty-four, Text 6

Yasmin sat-karna-piyuse yasang-tirtha-vare sakrt srotranjalir upasprsyas dhunute karma-vasanam

yasmin--in the history of the transcendental activities of Krsna upon the surface of the earth;
sat-karna-piyuse--who pleases the demands of the transcendental, purified ears;
yasah-tirtha-vare--keeping oneself in the best of holy places by hearing the transcendental activities of the Lord; sakrt--once only, immediately; srotra -anjali--in the form of hearing the transcendental message; upasprsyas--touching (exactly like the water of the Ganges);
dhunute--destroys; karma-vasanam--the strong desire for fruitive activities.

TRANSLATION

Simply by receiving the glories of the Lord through purified transcendental ears, the devotees of the Lord are immediately freed from strong material desires and engagement in fruitive activities.

If anyone, willingly or unwillingly, hears krsna-katha, his bhava-roga, the disease of birth and death, will certainly stop. Therefore krsna-katha is called bhavausadha, the remedy to stop the repetition of birth and death. Karmis, or persons attached to material sense enjoyment, generally cannot give up their material desires, but krsna-katha is such a potent medicine that if one is induced to hear krsna-kirtana, he will certainly be freed from this disease. A practical example is Dhruva Maharaja, who at the end of his tapasya was fully satisfied. When the Lord wanted to give Dhruva a benediction, Dhruva refused it. Svamin krtartho'smi varam na yace. "My dear Lord," he said, "I am fully satisfied. I do not ask for any benediction for material sense gratification." We actually see that even young boys and girls in the Krsna consciousness movement have given up their long practice of bad habits like illicit sex, meat-eating, intoxication and gambling. Because Krsna consciousness is so potent that it gives them full satisfaction, they are no longer interested in material sense gratification.

Srimad Bhagavatam, Canto 12, Chapter 3, Text 15

**yas uttamah-sloka-gunanuvadah sangiyate 'bhiksnam amngala-ghnah
tam eva nityam srnuyad abhiksnam krsne 'malam bhaktim abhipsamanah**

"A person who desires unalloyed devotional service to Lord Krsna, who is praised by transcendental sound vibrations, should always hear about His glorification and transcendental qualities. This will surely kill all kinds of inauspiciousness in the heart."

Srimad-Bhagavatam Canto 2: Chapter Eight, Text 5

**pravistah karna-randhrena svanam bhava-saroruham
dhunoti samalam krsnah salilasya yatha sarat**

pravistah--thus being entered; karna-randhrena--through the holes of the ears; svanam--according to one's liberated position; bhava--constitutional relationship; sarah-ruham--the lotus flower; dhunoti--cleanses; samalam--material qualities like lust, anger, avarice and hankering; krsnah--Lord Krsna, the Supreme personality of Godhead; salilasya--of the reservoir of waters; yatha--as it were; sarat--the autumn season.

TRANSLATION

The sound incarnation of Lord Krsna, the Supreme Soul [Srimad-Bhagavatam], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.

19. By chanting Hare Krishna.

Srimad-Bhagavatam Canto 2: Chapter Three, Text 24 purport

The whole process can be summarized as follows: The advanced devotee who chants the holy name of the Lord in a perfectly offenseless manner and is friendly to everyone can actually relish the transcendental taste of glorifying the Lord. And the result of such realization is reflected in the cessation of all material desires, etc., as mentioned above.

Morning Walk Los Angeles, June 3, 1976

Prabhupada: Chanting is purifying all material desires. It will take, gradually. Ceto-darpana-marjanam. If you are chanting without any offense, then your heart will be cleansed of all material contamination. Harer nama.

Srimad-Bhagavatam Canto 2: Chapter One, Text 11

etan nirvidyamananam icchatam akuto-bhayam yoginam nrpa nirnitam harer namanukirtanam

etat--it is; nirvidyamananam--of those who are completely free from all material desires; icchatam--of those who are desirous of all sorts of material enjoyment; akutam-bhayam--free from all doubts and fear; yoginam--of all who are self-satisfied; nrpa--O King; nirnitam--decided truth; hareh--of the Lord, Sri Krsna; nama--holy name; anu--after someone, always; kirtanam--chanting.

TRANSLATION

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.

20. By taking Shelter of Mayapura and Vrndavana (at least once every year.)

Srimad Bhagavatam, Canto 9, chapter nineteen, Text 19

**tasmad etam aham tyaktva brahmany adhyaya manasam
nirdvandvo nirahankaras carisyami mrgaih saha**

tasmat--therefore; etam--such strong desires for lusty affairs; aham--I; tyaktva--giving up; brahmani--upon the Supreme Absolute Truth; adhyaya--fixing; manasam--the mind; nirdvandvah--without duality; nirahankarah--without an identity of false prestige; carisyami--I shall loiter or wander in the forest; mrgaih saha--with the forest animals.

TRANSLATION

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

PURPORT

To go to the forest and live there with the animals, meditating upon the Supreme Personality of Godhead, is the only means by which to give up lusty desires. Unless one gives up such desires,

one's mind cannot be freed from material contamination. Therefore, if one is at all interested in being freed from the bondage of repeated birth, death, old age and disease, after a certain age one must go to the forest. pancasordhvam vanam vrajet. After fifty years of age, one should voluntarily give up family life and go to the forest. The best forest is Vrndavana, where one need not live with the animals but can associate with the Supreme Personality of Godhead, who never leaves Vrndavana. Cultivating Krsna consciousness in Vrndavana is the best means of being liberated from material bondage, for in Vrndavana one can automatically meditate upon Krsna. Vrndavana has many temples, and in one or more of these temples one may see the form of the Supreme Lord as Radha-Krsna or Krsna-Balarama and meditate upon this form. As expressed here by the words **brahmany adhyaya, one should concentrate one's mind upon the Supreme Lord, Parabrahman. This Parabrahman is Krsna**, as confirmed by Arjuna in Bhagavad-gita (param brahma param dhama pavitram paramam bhavan). Krsna and His abode, Vrndavana, are not different. Sri Caitanya Mahaprabhu said, **aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam. Vrndavana is as good as Krsna**. Therefore, if one somehow or other gets the opportunity to live in Vrndavana, and if one is not a pretender but simply lives in Vrndavana and concentrates his mind upon Krsna, one is liberated from material bondage. **One's mind is not purified, however, even in Vrndavana, if one is agitated by lusty desires**. One should not live in Vrndavana and commit offenses, for **a life of offenses in Vrndavana is no better than the lives of the monkeys and hogs there. Many monkeys and hogs live in Vrndavana, and they are concerned with their sexual desires. Men who have gone to Vrndavana but who still hanker for sex should immediately leave Vrndavana and stop their grievous offenses at the lotus feet of the Lord. There are many misguided men who live in Vrndavana to satisfy their sexual desires, but they are certainly no better than the monkeys and hogs**. Those who are under the control of maya, and specifically under the control of lusty desires, are called maya-mrga. Indeed, everyone in the conditional stage of material life is a maya-mrga. It is said, **maya-mrgam dayitayepsitam anvadhavad: Sri Caitanya Mahaprabhu took sannyasa to show His causeless mercy to the maya-mrgas, the people of this material world, who suffer because of lusty desires**. One should follow the principles of Sri Caitanya Mahaprabhu and always think of Krsna in full Krsna consciousness. Then one will be eligible to live in Vrndavana, and his life will be successful.

Pusta Krsna: The cities are already there. There are millions of people in the cities...

Prabhupada: Therefore we are offering this place. Come here. Why do you not come here and live with us? Then this is... The Krsna consciousness movement is... This is the movement, that you come here, live with us, and produce your food, produce your milk, be happy, healthy, and chant Hare Krsna. This is our movement. Therefore we are creating New Vrndavan and farm, and we are trying to purchase... This is our movement, that we give you sufficient food, shelter, health, philosophy, religion, character, everything, purity. Come here. Why don't you come? They come here on the weekdays, and then fly away, go away. You see? We are giving such nice room, but they will not live here. They will go to the hubble-bubble of the city. They like to come here. Therefore they spend so much money for gas and come here. But because they are not accustomed, they go back again. Return ticket. From hell to heaven, and again hell (laughter) Return ticket--coming back to hell again, not going back to God."

To Bhavananda:

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 4, 1972, and I have noted the contents with great pleasure and relief, because my special interest is in Mayapur, that we shall make it especially to glorify Lord Caitanya Mahaprabhu in the best manner of

programs, constructing buildings, preaching, Sankirtana, like that. Now in Mayapur there are two much important programs, namely, first of all, a school must be started in English medium. The children may work in the temple compound for gardening and cleansing, then they shall attend class. If they are given sufficient comfort, they will stay with us and develop nicely. Comfort means no bodily discomfort, and for this Krishna Consciousness education, many Calcutta rich men will send their children. Actually the Bhaktivinode Institute was started for this purpose, but they have turned ...

21. By being always engaged.

Bhagavad-gita As It Is: Chapter Ten, Text 10

**tesam satata-yuktanam bhajatam priti-purvakam
dadami buddhi-yogam tam yena mam upayanti te**

tesam--unto them; satata-yuktanam--always engaged; bhajatam--in rendering devotional service; priti-purvakam--in loving ecstasy; dadami--I give; buddhi-yogam--real intelligence; tam--that; yena--by which; mam--unto Me; upayanti--come; te--they.

TRANSLATION

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

PURPORT

In this verse the word buddhi-yogam is very significant. We may remember that in the Second Chapter the Lord, instructing Arjuna, said that He had spoken to him of many things and that He would instruct him in the way of buddhi-yoga. Now buddhi-yoga is explained. Buddhi-yoga itself is action in Krsna consciousness; that is the highest intelligence. Buddhi means intelligence, and yoga means mystic activities or mystic elevation. When one tries to go back home, back to Godhead, and takes fully to Krsna consciousness in devotional service, his action is called buddhi yoga. In other words, buddhi-yoga is the process by which one gets out of the entanglement of this material world. The ultimate goal of progress is Krsna. People do not know this; therefore the association of devotees and a bona fide spiritual master are important. One should know that the goal is Krsna, and when the goal is assigned, then the path is slowly but progressively traversed, and the ultimate goal is achieved.

When a person knows the goal of life but is addicted to the fruits of activities, he is acting in karma-yoga. When he knows that the goal is Krsna but he takes pleasure in mental speculations to understand Krsna, he is acting in jnana-yoga. And when he knows the goal and seeks Krsna completely in Krsna consciousness and devotional service, he is acting in bhakti-yoga, or buddhi-yoga, which is the complete yoga. This complete yoga is the highest perfectional stage of life.

A person may have a bona fide spiritual master and may be attached to a spiritual organization, but still, if he is not intelligent enough to make progress, then Krsna from within gives him instructions so that he may ultimately come to Him without difficulty. The qualification is that a person always engage himself in Krsna consciousness and with love and devotion render all kinds of services. He should perform some sort of work for Krsna, and that work should be with love. If a devotee is not intelligent enough to make progress on the path of self-realization but is sincere

and devoted to the activities of devotional service, the Lord gives him a chance to make progress and ultimately attain to Him.

Bhagavad-gita As It Is: Chapter Ten, Text 11

**tesam evanukampartham aham ajnana-jam tamah
nasayamy atma-bhava-stho jnana-dipena bhasvata**

tesam--for them; eva--certainly; anukampa-artham--to show special mercy; aham--I; ajnana jam--due to ignorance; tamah--darkness; nasayami--dispel; atma-bhava--within their hearts; sthah--situated; jnana--of knowledge; dipena--with the lamp; bhasvata--glowing.

TRANSLATION

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

PURPORT

When Lord Caitanya was in Benares promulgating the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, thousands of people were following Him. Prakasananda Sarasvati, a very influential and learned scholar in Benares at that time, derided Lord Caitanya for being a sentimentalist. Sometimes philosophers criticize the devotees because they think that most of the devotees are in the darkness of ignorance and are philosophically naive sentimentalists. Actually that is not the fact. There are very, very learned scholars who have put forward the philosophy of devotion. But even if a devotee does not take advantage of their literatures or of his spiritual master, if he is sincere in his devotional service he is helped by Krsna Himself within his heart. So the sincere devotee engaged in Krsna consciousness cannot be without knowledge. The only qualification is that one carry out devotional service in full Krsna consciousness.

The modern philosophers think that without discriminating one cannot have pure knowledge. For them this answer is given by the Supreme Lord: those who are engaged in pure devotional service, even though they be without sufficient education and even without sufficient knowledge of the Vedic principles, are still helped by the Supreme God, as stated in this verse.

The Lord tells Arjuna that basically there is no possibility of understanding the Supreme Truth, the Absolute Truth, the Supreme Personality of Godhead, simply by speculating, for the Supreme Truth is so great that it is not possible to understand Him or to achieve Him simply by making a mental effort. Man can go on speculating for several millions of years, and if he is not devoted, if he is not a lover of the Supreme Truth, he will never understand Krsna, or the Supreme Truth. Only by devotional service is the Supreme Truth, Krsna, pleased, and by His inconceivable energy He can reveal Himself to the heart of the pure devotee. The pure devotee always has Krsna within his heart; and with the presence of Krsna, who is just like the sun, the darkness of ignorance is at once dissipated. This is the special mercy rendered to the pure devotee by Krsna.

Due to the contamination of material association, through many, many millions of births, one's heart is always covered with the dust of materialism, but when one engages in devotional service and constantly chants Hare Krsna, the dust quickly clears, and one is elevated to the platform of pure knowledge. The ultimate goal, Visnu, can be attained only by this chant and by devotional service, and not by mental speculation or argument. The pure devotee does not have to worry about the material necessities of life; he need not be anxious, because when he removes the darkness from

his heart, everything is provided automatically by the Supreme Lord, who is pleased by the loving devotional service of the devotee. This is the essence of the teachings of Bhagavad-gita. By studying Bhagavad-gita, one can become a soul completely surrendered to the Supreme Lord and engage himself in pure devotional service. As the Lord takes charge, one becomes completely free from all kinds of materialistic endeavors.

Bhagavad-gita As It Is: Chapter Three, Text 37 :PURPORT

...This inquiry is the beginning of the Vedanta-sutras, wherein it is said, **athato brahma-jijnasa: one should inquire into the Supreme.** And the Supreme is defined in Srimad- Bhagavatam as **janmadyasya yato 'nvayad itaratas ca, or, "The origin of everything is the Supreme Brahman."** Therefore the origin of lust is also in the Supreme. If, therefore, lust is transformed into love for the Supreme, or transformed into Krsna consciousness--or, in other words, desiring everything for

Krsna--then both lust and wrath can be spiritualized. Hanuman, the great servitor of Lord Rama, exhibited his wrath by burning the golden city of Ravana, but by doing so he became the greatest devotee of the Lord. Here also, in Bhagavad-gita, the Lord induces Arjuna to engage his wrath upon his enemies for the satisfaction of the Lord. Therefore, lust and wrath, when they are employed in Krsna consciousness, become our friends instead of our enemies...

22. By association of advanced, desireless devotees.

Srimad-Bhagavatam Canto 9: Chapter Six, Text 51 :PURPORT

niskincanasya bhagavad-bhajanonmukasya param param jigamisor bhava-sagarasya sandarsanam visayinam atha yositam ca ha hanta hanta visa-bhaksanato 'py asadhu (Caitanya-candrodaya-nataka 8.27)

"Alas, for a person seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly."

One who desires complete freedom from material bondage can engage himself in the transcendental loving service of the Lord. He must not associate with visayi--materialistic persons or those interested in sex life. Every materialist is interested in sex. Thus in plain language it is advised that an exalted saintly person avoid the association of those who are materially inclined. Srila Narottama dasa Thakura also recommends that one engage in the service of the acaryas, and if one wants to live in association, he must live in the association of devotees (tandera carana sevi bhakta-sane vasa). The Krsna consciousness movement is creating many centers just to create devotees so that by associating with the members of such a center people will automatically become uninterested in material affairs. Although this is an ambitious proposal, this association is proving effective by the mercy of Sri Caitanya Mahaprabhu. By gradually associating with the members of the Krsna consciousness movement, simply by taking prasada and taking part in chanting of the Hare Krsna mantra, ordinary persons are being considerably elevated. Saubhari Muni regrets that he had bad association even in the deepest part of the water. Because of the bad association of the sexually engaged fish, he fell down. A secluded place is also not secure unless there is good association.

Srimad-Bhagavatam Canto 10: Chapter Ten, Text 17 purport:

If one gets the advantage of association with saintly persons, by their instructions one becomes more and more purified of material desires.

**krsna-bahirmukha haiya bhoga-vancha kare nikata-stha maya tare japatiya dhare
(Prema-vivarta)**

Material life means that one forgets Krsna and that one increases in one's desires for sense gratification. But if one receives the advantage of instructions from saintly persons and forgets the importance of material desires, one is automatically purified.

Taking shelter of Srimati Tulasi devi burns away material desires and purifies anyone. This is due to Her special characteristics as an nitya-parsada (eternal associate of the Lord).

Srila Visvanath Chakravarti's Vrndadevi-astakam, text 7

**Tvam kirtase satvata-tantra-vidbhir lilabhidhana kila krsna-saktih
tavaiva murtis tulasi nr-loke vrnde namas te caranaravindam**

tvam-you; kirtase-are glorified;-satvata-tantra-vidbhir-by those who know the Satvata- Tantra; lila-pastimes; abhidhana-by the name; kila-indeed; krsna-of Lord Krsna; saktih-the potency; tava-your; eva-indeed; murtih-form; tulasi-tulasi; nr-loke-in human society: vrnde-unto Vrnda-Devi; namah-obeisances; te-unto you; caranaravindam-lotus feet.

They who are learned in the Satvata-tantra glorify you. You are Krsna's pastime potency. The Tulasi plant is your form in the world of men. O Vrnda, I bow to your lotus feet.

Srila Visvanath Chakravarti's Vrndadevi-astakam, text 8

**bhaktya vihina aparadha-laksaih ksiptas ca kamadi-taranga-madhye
krpamayi tvam saranam prapanna vrnde namas te caranaravindam**

bhaktya-of devotional service; vihinah-devoid; aparadha-of offenses; laksaih-with thousands; ksiptah-thrown; ca-and; kama-of lust; adi-and other inauspicious qualities; taranga-of the waves; madhye-in the midst; krpamayi-O merciful one; tvam-you; saranam-shelter; prapannah-attain.vrnde-unto Vrnda-Devi; namah-obeisances; te-unto you; caranaravindam-lotus feet.

O merciful one, they who have no devotion and they whom millions of offenses have thrown into the waves of lust and other vices take shelter of you. O Vrnda, I bow to your lotus feet.

Srimad-Bhagavatam Canto 3: Chapter Fifteen, Text 19

**mandara-kunda-kurabotpala-campakarna- punnaga-naga-bakulambuja-parijatah
gandhe 'rcite tulasikabharanena tasya yasmims tapah sumanaso bahu manayanti**

mandara--mandara; kunda--kunda; kuraba--kuraba; utpala--utpala; campaka--campaka; arna--arna flower; punnaga--punnaga; naga--nagakesara; bakula--bakula; ambuja--lily;

parijatah--parijata; gandhe--fragrance; arcite--being worshiped; tulasika--tulasi; abharanena--with a garland; tasyah--of her; yasmin--in which Vaikuntha; tapah --austerity; su-manasah--good minded, Vaikuntha minded; bahu--very much; manayanti--glorify.

TRANSLATION

Although flowering plants like the mandara, kunda, kurabaka, utpala, campaka, arna, punnaga, nagakesara, bakula, lily and parijata are full of transcendental fragrance, they are still conscious of the austerities performed by tulasi, for tulasi is given special preference by the Lord, who garlands Himself with tulasi leaves.

PURPORT

The importance of tulasi leaves is very clearly mentioned here. Tulasi plants and their leaves are very important in devotional service. Devotees are recommended to water the tulasi tree every day and collect the leaves to worship the Lord. One time an atheistic svami remarked, "What is the use of watering the tulasi plant? It is better to water eggplant. By watering the eggplant one can get some fruits, but what is the use of watering the tulasi?" These foolish creatures, unacquainted with devotional service, sometimes play havoc with the education of people in general.

The most important thing about the spiritual world is that there is no envy among the devotees there. This is true even among the flowers, which are all conscious of the greatness of tulasi. In the Vaikuntha world entered by the four Kumaras, even the birds and flowers are conscious of service to the Lord.

Bhakti-Rasamrta sindhuh 1.2.203)

Atha Tadiyanam sevanam, Tulasyah, yatha Skande-

**ya drsta nikhilagha-sangha-samani sprsta vapuh pavani,
roghanamabhivandita nirasani siktantakatrasini
pratyasatti-vidhayini bhagavatah krsnasya sanropita
nyasta taccarane vimukti-phalada tasyai tulasyai namah**

In the Skanda Purana there is a statement praising the tulasi tree as follows:

"Let me offer my respectful obeisances unto the tulasi tree, which can immediately vanquish volumes of sinful activities. Simply by seeing or touching this tree one can become relieved from all distresses and diseases. Simply by offering obeisances to and pouring water on the tulasi tree, one can become freed from the fear of being sent to the court of Yamaraja [the King of death, who punishes the sinful]. If someone sows a tulasi tree somewhere, certainly he becomes devoted to Lord Krsna. And when the tulasi leaves are offered in devotion at the lotus feet of Krsna, there is the full development of love of Godhead." (NOD page 99)

In India all Hindus, even those not belonging to the Vaisnava group, take special care of the tulasi tree. Even in great cities where it is very difficult to keep a tulasi tree, people are to be found very carefully keeping this plant. They water it and offer obeisances to it, because worship of the tulasi tree is very important in devotional service. (NOD PAGE 100)

In the Skanda Purana there is another statement about tulasi, as follows:

Bhakti-Rasamrta sindhuh 1.2.204-205)

(Tatha ca tatraiva-there is another statement)

**drsta sprsta tatha dhyata kirtita namita stuta
ropita sevita nityam pujita tulasi subha
navadha tulasim devim ye bhajanti dine dine
yuga-koti-sahasrani te vasanti harergrhe**

"Tulasi is auspicious in all respects. Simply by seeing, simply by touching, simply by remembering, simply by praying to, simply by bowing before, simply by hearing about or simply by sowing this tree, there is always auspiciousness. Anyone who comes in touch with the tulasi tree in the above-mentioned ways lives eternally in the Vaikuntha world." (NOD PAGE 100)

(also see SB.11.3.30-31 how associating with devotees frees one of material desires.)

23. By attraction to Madan-Mohan.

Sp Letter to Govinda dasi : 74-04-30

Bombay

These things can be avoided when one is very much advanced in Krsna Consciousness. Krsna's Name is Madan Mohan, the conqueror of lusty desires, or the cupid. Unless one is very much attracted with Krsna one cannot give up or avoid attraction of Cupid. Those who are fixed in chanting Hare Krsna Mantra and always reading the books and following the regulative principles they can be saved. Otherwise, there is no question of being saved from the clutches of Maya. Daivi hy esa gunamayi mama maya duratyaya (Gita 7/14).

Sp letter to Dr. Mohapatra : 76-03-21

Mayapur

You also mentioned that how can I give up attraction for woman; when you learn to love Krishna, then you can forget your lusty desires for women. Krishna's another name is Madan-Mohan. When Krishna is within the heart, then the Madan or lusty desires become defeated. If we learn to love Krishna, our lusty desires will be finished, otherwise not.

Srimad-Bhagavatam Canto 3: Chapter Thirty-one, Text 37

**tat-srsta-srsta-srstesu ko nv akhandita-dhiih puman
rsim narayanam rte yosin-mayyeha mayaya**

tat--by Brahma; srsta-srsta-srstesu--amongst all living entities begotten; kah--who; nu--indeed; akhandita--not distracted; dhiih--his intelligence; puman--male; rsim--the sage; narayanam--Narayana; rte--except; yosit-mayya--in the form of a woman; iha--here; ma--yaya--by maya.

TRANSLATION

Amongst all kinds of living entities begotten by Brahma, namely men, demigods and animals, none but the sage Narayana is immune to the attraction of maya in the form of woman.

Srimad-Bhagavatam Canto 2: Chapter Seven, Text 6

**dharmasya daksa-duhitary ajanista murtyam narayano nara iti sva-tapah-prabhavah
drstvatmano bhagavato niyamavalopam devyas tv ananga-prtanah ghatitum na sekuh**

dharmasya--of Dharma (the controller of religious principles); daksa--Daksa, one of the Prajapatis;
duhitari--unto the daughter; ajanista--took birth; murtyam--of the name Murti;
narayanah--Narayana; narah--Nara; iti--thus; sva-tapah--personal penances; prabhavah--strength;
drstva--by seeing; atmanah--of His own; bhagavatah --of the Personality of Godhead;
niyama-avalopam--breaking the vow; devyah--celestial beauties; tu--but;
ananga-prtanah--companion of Cupid; ghatitum--to happen; na--never; sekuh--made possible.

TRANSLATION

To exhibit His personal way of austerity and penance, He appeared in twin forms as Narayana and Nara in the womb of Murti, the wife of Dharma and the daughter of Daksa. Celestial beauties, the companions of Cupid, went to try to break His vows, but they were unsuccessful, for they saw that many beauties like them were emanating from Him, the Personality of Godhead.

PURPORT

The Lord, being the source of everything that be, is the origin of all austerities and penances also. Great vows of austerity are undertaken by sages to achieve success in self-realization. Human life is meant for such tapasya, with the great vow of celibacy, or brahmacarya. In the rigid life of tapasya, there is no place for the association of women. And because human life is meant for tapasya, for self-realization, factual human civilization, as conceived by the system of sanatana-dharma or the school of four castes and four orders of life, prescribes rigid dissociation from woman in three stages of life. In the order of gradual cultural development, one's life may be divided into four divisions: celibacy, household life, retirement, and renunciation. During the first stage of life, up to twenty-five years of age, a man may be trained as a brahmacari under the guidance of a bona fide spiritual master just to understand that woman is the real binding force in material existence. If one wants to get freedom from the material bondage of conditional life, he must get free from the attraction for the form of woman. Woman, or the fair sex, is the enchanting principle for the living entities, and the male form, especially in the human being, is meant for self-realization. The whole world is moving under the spell of womanly attraction, and as soon as a man becomes united with a woman, he at once becomes a victim of material bondage under a tight knot. The desires for lording it over the material world, under the intoxication of a false sense of lordship, specifically begin just after the man's unification with a woman. The desires for acquiring a house, possessing land, having children and becoming prominent in society, the affection for community and the place of birth, and the hankering for wealth, which are all like phantasmagoria or illusory dreams, encumber a human being, and he is thus impeded in his progress toward self-realization, the real aim of life. The brahmacari, or a boy from the age of five years, especially from the higher castes, namely from the scholarly parents (the brahmanas), the administrative parents (the ksatriyas), or the mercantile or productive parents (the vaisyas), is trained until twenty-five years of age under the care of a bona fide guru or teacher, and under strict observance of discipline he comes to understand the values of life along with taking specific training for a livelihood. The brahmacari is then allowed to go home and enter householder life and get married to a suitable woman. But there are many brahmacaris who do not go home to become householders but continue the life of naisthika-brahmacaris, without any connection with women. They accept

the order of sannyasa, or the renounced order of life, knowing well that combination with women is an unnecessary burden that checks self-realization. Since sex desire is very strong at a certain stage of life, the guru may allow the brahmacari to marry; this license is given to a brahmacari who is unable to continue the way of naisthika-brahmacarya, and such discriminations are possible for the bona fide guru. A program of so-called family planning is needed. The householder who associates with woman under scriptural restrictions, after a thorough training of brahmacarya, cannot be a householder like cats and dogs. Such a householder, after fifty years of age, would retire from the association of woman as a vanaprastha to be trained to live alone without the association of woman. When the practice is complete, the same retired householder becomes a sannyasi, strictly separate from woman, even from his married wife. Studying the whole scheme of disassociation from women, it appears that a woman is a stumbling block for self-realization, and the Lord appeared as Narayana to teach the principle of womanly disassociation with a vow in life. The demigods, being envious of the austere life of the rigid brahmacaris, would try to cause them to break their vows by dispatching soldiers of Cupid. But in the case of the Lord, it became an unsuccessful attempt when the celestial beauties saw that the Lord can produce innumerable such beauties by His mystic internal potency and that there was consequently no need to be attracted by others externally. There is a common proverb that a confectioner is never attracted by sweetmeats. The confectioner, who is always manufacturing sweetmeats, has very little desire to eat them; similarly, the Lord, by His pleasure potential powers, can produce innumerable spiritual beauties and not be the least attracted by the false beauties of material creation. One who does not know alleges foolishly that Lord Krsna enjoyed women in His rasa-lila in Vrndavana, or with His sixteen thousand married wives at Dvaraka.

(see SB.11.4.6-16 for details of the demigods offense to Nara-Narayana Rsi.)

24. By hearing the Lord's pastimes such as Rasa-lila in Krsna Book.

Antya-lila: Chapter Five, Text 48

**vikriditam vraja-vadhubhir idam ca visnoh sraddhanvito'nusrnuyad atha varnayed yah
bhaktim param bhagavati pratilabhya kamam hrd-rogam asv apahinoty acirena dhirah**

TRANSLATION

"`A transcendently sober person who, with faith and love continuously hears from a realized soul about the activities of Lord Krsna in His rasa dance with the gopis, or one who describes such activities, can attain full transcendental devotional service at the lotus feet of the Supreme Personality of Godhead. Thus lusty material desires, which are the heart disease of all materialistic persons, are for him quickly and completely vaquished.'

PURPORT

All the activities of Lord Krsna are transcendental, and the gopis are also transcendently situated. Therefore the activities of the gopis and Lord Krsna, if seriously understood, will certainly free one from material attachment. Then there is no possibility that lusty material desires will awaken.

Antya-lila: Chapter Five, Text 45-46

vraja-vadhu-sange krsnera rasadi-vilasa yei jana kahe, sune kariya visvasa
hrd-roga-kama tanra tat-kale haya ksaya tina-guna-ksobha nahe, `maha-dhira' haya

TRANSLATION

"When one hears or describes with great faith the pastimes of Lord Krsna, such as His rasa dance with the gopis, the disease of lusty desires in his heart and the agitation caused by the three modes of material nature are immediately nullified, and he becomes sober and silent.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments in this connection, "Any person seriously inclined to hear about the pastimes of Krsna's rasa dance, as mentioned in Srimad-Bhagavatam, with great faith and a transcendental, spiritually inspired mind, is immediately freed from the natural lusty desires found within the heart of a materialistic man."

When a pure Vaisnava speaks on Srimad-Bhagavatam and another pure Vaisnava hears Srimad-Bhagavatam from such a realized soul, both of them live in the transcendental world, where the contamination of the modes of material nature cannot touch them. Freed from the contamination of the modes of nature, the speaker and hearer are fixed in a transcendental mentality, knowing that their position on the transcendental platform is to serve the Supreme Lord. The class known as prakṛta-sahajīya, who consider the transcendental pastimes of Lord Kṛṣṇa something like the behavior between a man and a woman in the material field, artificially think that hearing the rasa-līla will help them by diminishing the lusty desires of their diseased hearts. But because they do not follow the regulative principles but instead violate even ordinary morals, their contemplation of rasa-līla is a futile attempt, which sometimes results in their imitating the dealings of the gopis and Lord Kṛṣṇa. To forbid such habits of the prakṛta-sahajīyas, Sri Caitanya Mahāprabhu has excluded their material intelligence by using the word visvasa ("faith"). In Srimad-Bhagavatam (10.33.31), Srila Sukadeva Gosvami says:

**naitat samacarej jatu manasapi hy anisvarah
vinasyaty acaran maudhyad yatha rudro'bdhijam visam**

"Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental rasa-līla of Kṛṣṇa. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Siva, who drank poison produced from the ocean."

Sp Lectures: Caitanya-caritamṛta 1975

... I have seen one big Gosvami. He was professional Bhagavata reader. And whenever... He would speak very nicely on rasa-līla, and after describing rasa-līla, Bhagavata reading, he would come for recreation and smoke cigarette. I have seen it. So this kind of Bhagavata reading will not help you. Bhaktih paresanubhavo viraktir anyatra syat: "If you are actually advancing in devotional service, then the symptom will be that you'll have no more material hankerings." That is real. So if you actually hear about Kṛṣṇa's pastimes with Radharani, then hrd-roga-kaman apahinoti, then our heart disease, lusty desires, will vanish. That is the result. I have repeatedly said. So if you become more lusty by seeing the pastimes of Kṛṣṇa with Radharani or hearing, that means you are not fit--stop it. Stop it. Don't be foolish. So in the spiritual platform, the everything are there, but they are different in quality.

Hrd-roga-kamam apahinoti: "It becomes vanquished." If one actually hears Krsna's rasa-lila, then no more material lusty desires, this is the result. But unless we are so advanced spiritually, we should not indulge in hearing about rasa-lila. Then we shall commit offense. We shall think that "Krsna is dancing like us."

Adi-lila: Chapter Four, Text 166

kamera tatparya--njja-sambhoga kevala krsna-sukha-tatparya-matra prema ta' prabala

TRANSLATION

The object of lust is only the enjoyment of one's own senses. But love caters to the enjoyment of Lord Krsna, and thus it is very powerful.

Adi-lila: Chapter Four, TEXT 167-169

**loka-dharma, veda-dharma, deha-dharma, karma
lajja, dhairya, deha-sukha, atma-sukha-marma**

**dustyaja arya-patha, njja parjjana
sva-jane karaye yata tadana-bhartsana**

**sarva-tyaga kari' kare krsnera bhaiana
krsna-sukha-hetu kare prema-se vana**

TRANSLATION

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of varnasrama dharma, which is difficult to give up--the gopis have forsaken all these, as well as their own relatives and their punishment and scolding, for the sake of serving Lord Krsna. They render loving service to Him for the sake of His enjoyment.

Caitanya Caritamrta, adi-lila, chapter 1, text 17

**sriman rasa rasarambhi vamsivata tata sthitah
karsan venu svanair gopir gopinatha sriye 'stu nah**

sriman--most beautiful; rasa--(of) the rasa dance; rasa--(of) the mellow; arambhi--the initiator; vamsivata--(of) the name vamsivata; tata--on the shore; sthitah--standing; karsan--attracting; venu--(of) the flute; svanaih--by the sounds; gopih--the cowherd girls; gopi-nathah--Sri Gopinatha; sriye--benediction; astu--let there be; nah--our.

Sri Srila Gopinatha, who originated the transcendental mellow of the rasa dance, stands on the shore in Vamsivata and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

25. By remembering desireless devotees.

Antya-lila: Chapter Four, Text 103

**`acara', `pracara', -namera karaha `dui' karya tumi--sarva-guru, tumi jagatera
arya**

TRANSLATION

"You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world."

PURPORT

Sanatana Gosvami clearly defines herein the bona fide spiritual master of the world. The qualifications expressed in this connection are that one must act according to the scriptural injunctions and at the same time preach. One who does so is a bona fide spiritual master. Haridasa Thakura was the ideal spiritual master because he regularly chanted on his beads a prescribed number of times. Indeed, he was chanting the holy name of the Lord 300,000 times a day. Similarly, the members of the Krsna consciousness movement chant a minimum of sixteen rounds a day, which can be done without difficulty, and at the same time they must preach the cult of Caitanya Mahaprabhu according to the gospel of Bhagavad-gita As It Is. One who does so is quite fit to become a spiritual master for the entire world.

Appendix:

Some appropriate Bengali bhajans

by Bhaktivinode Thakur