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THE TEN SONS OF VAIVASVATA MANU

Srila Vyasa-deva

After Sudyumna accepted the order of retired order (*vānaprastha*) and departed for the forest, Vaiv-
asvata Manu, being desirous of sons, worshiped the
Supreme Personality of Godhead and consequently
begot ten sons like Maharaja Ikṣvaku, all of whom
were like their father. One of these sons, Prsadhra,
was engaged in the duty of protecting cows at night
with a sword in his hand. Following the order of
his spiritual master, he would stand in this way for
the entire night. Once, in the darkness of night, a
tiger seized a cow from the cowshed, and when
Prsadhra came to know this, he took a sword in
his hand and followed the tiger. Unfortunately,
when he finally approached the tiger, he could not
distinguish between the cow and the tiger in the
dark, and thus he killed the cow. Because of this, his
spiritual master cursed him to take birth in a *śūdra*
family, but Prsadhra practiced mystic *yoga*, and in
bhakti-yoga he worshiped the Supreme Personality
of Godhead. Then he voluntarily entered a blazing
forest fire, thus relinquishing his material body and
going back home, back to Godhead.

Kavi, the youngest son of Manu, was a great
devotee of the Supreme Personality of Godhead
from his very childhood. From Manu's son known
as Karusa, a sect of warriors (*kṣatriyas*) known
as *Kārūṣas* was generated. Manu also had a son
known as Dhṛsta, from whom another sect of
kṣatriyas was generated, but although they were
born of one who had the qualities of a *kṣatriya*,
they became intelligentsia (*brāhmaṇas*). From
Nrga, another son of Manu, came the sons and
grandsons known as Sumati, Bhutajyoti and Vasu.
From Vasu, in succession, came Pratika, and from
him came Oghavan. Descending in order from
the seminal dynasty of Narisyanta, another son
of Manu, were Citrasena, Rkṣa, Midhvan, Purna,
Indrasena, Vitihotra, Satyasrava, Urusrava, Deva-
datta and Agnivesya. From the *kṣatriya* known as
Agnivesya came the celebrated *brāhmaṇa* dynasty
known as *Āgñiveśyāyana*. From the seminal dynas-
ty of Dista, another son of Manu, came Nabhaga,
and from him in succession came Bhalandana,
Vatsapriti, Pramsu, Pramati, Khanitra, Caksusa,
Vivimsati, Rambha, Khaninetra, Karandhama,
Avikṣit, Marutta, Dama, Rajyavardhana, Sudhṛti,

Nara, Kevala, Dhundhuman, Vegavan, Budha and
Trnabindu. In this way, many sons and grandsons
were born in this dynasty. From Trnabindu came
a daughter named Ilavila, from whom Kuvera
took birth. Trnabindu also had three sons, named
Visala, Sunyabandhu and Dhumraketu. The son of
Visala was Hemacandra, his son was Dhumrakṣa,
and his son was Samyama. The sons of Samyama
were Devaja and Kṛsasva. Kṛsasva's son, Soma-
datta, performed an Asvamedha sacrifice, and by
worshiping the Supreme Personality of Godhead,
Viṣṇu, he achieved the supreme perfection of going
back home, back to Godhead.

- Summary study of the chapter

THE MARRIAGE OF SUKANYA AND CYAVANA MUNI

Conversation between
Srila Sukadeva Goswami and Maharaja Parikṣit

Sri Sukadeva Goswami continued: O King,
Saryati, another son of Manu, was a ruler complete-
ly aware of Vedic knowledge. He gave instructions
about the functions for the second day of the *yajña*
to be performed by the descendants of Angira.
Saryati had a beautiful lotus-eyed daughter named
Sukanya, with whom he went to the forest to see the
āśrama of Cyavana Muni. While that Sukanya, sur-
rounded by her friends, was collecting various types
of fruits from the trees in the forest, she saw within
the hole of an earthworm two things glowing like
luminaries. As if induced by providence, the girl
ignorantly pierced those two glow worms with a
thorn, and when they were pierced, blood began
to ooze out of them. Thereupon, all the soldiers of
Saryati were immediately obstructed from passing
urine and stool. Upon perceiving this, Saryati spoke
to his associates in surprise. How strange it is that
one of us has attempted to do something wrong
to Cyavana Muni, the son of Bhṛgu. It certainly
appears that someone among us has polluted this
āśrama. Feeling very afraid, the girl Sukanya said to
her father: I have done something wrong, for I have
ignorantly pierced these two luminous substances
with a thorn. After hearing this statement by his
daughter, King Saryati was extremely apprehen-
sive. In various ways, he tried to appease Cyavana
Muni, for it was he who sat within the hole of the
earth-worm. King Saryati, being very contemplative
and thus understanding Cyavana Muni's purpose,

gave his daughter in charity to the sage. Thus released from the danger of being cursed with great difficulty, he took permission from Cyavana Muni and returned home.

Cyavana Muni was very irritable, but since Sukanya had gotten him as her husband, she dealt with him carefully, according to his mood. Knowing his mind, she performed service to him without being bewildered. Thereafter, a little time having passed, the Asvini-kumara brothers, the heavenly physicians, happened to come to Cyavana Muni's āśrama. After offering them respectful obeisance, Cyavana Muni requested them to give him youthful life, for they were able to do so.

Cyavana Muni said: Although you are ineligible to drink *soma-rasa* in sacrifices, I promise to give you a full pot of it. Kindly arrange beauty and youth for me, because they are attractive to young women. The great physicians, the Asvini-kumaras, very gladly accepted Cyavana Muni's proposal. Thus, they told the *brāhmaṇa*, "Just dive into this lake of success in life for one who bathes in this lake has his desires fulfilled." After saying this, the Asvini-kumaras caught hold of Cyavana Muni, who was an old, diseased invalid with loose skin, white hair, and veins visible all over his body, and all three of them entered the lake. Thereafter, three men with very beautiful bodily features emerged from the lake. They were nicely dressed and decorated with ear-rings and garlands of lotuses. All of them were of the same standard of beauty. The chaste and very beautiful Sukanya could not distinguish her husband from the two Asvini-kumaras, for they were equally beautiful. Not understanding who her real husband was, she took shelter of the Asvini-kumaras. The Asvini-kumaras were very pleased to see Sukanya's chastity and faithfulness. Thus, they showed her Cyavana Muni, her husband, and after taking permission from him, they returned to the heavenly planets in their flowered airplane.

Thereafter, King Saryati, who was inspired to perform a sacrifice, went to the residence of Cyavana Muni. There he saw by the side of his daughter a very beautiful young man, as bright as the sun. After receiving obeisance from his daughter, the King, instead of offering blessings to her, appeared very displeased and spoke as follows. O unchaste girl, what is this that you have desired to do? You have cheated your most respectable husband, who

is honoured by everyone, for I see that because he was old, diseased and therefore unattractive, you have left his company to accept as your husband this young man, who appears to be a beggar from the street. O my daughter, who was born in a respectable family, how have you degraded your consciousness in this way? How is it that you are shamelessly maintaining a paramour? You will thus degrade the dynasties of both your father and your husband to hellish life. Sukanya, however, being very proud of her chastity, smiled upon hearing the rebukes of her father. She smilingly told him, "My dear father, this young man by my side is your actual son-in-law, the great sage Cyavana, who was born in the family of Bhṛgu." Thus Sukanya explained how her husband had received the beautiful body of a young man. When the King heard of this mysterious transformation, he was very surprised, and in great pleasure he embraced his beloved daughter.

Cyavana Muni, by his personal prowess, enabled King Saryati to perform the *soma-yajña*. The muni offered a full pot of *soma-rasa* to the Asvini-kumaras, although they were unfit to drink it. King Indra, being perturbed and angry, wanted to kill Cyavana Muni, and therefore he impetuously took up his thunderbolt. But Cyavana Muni, by his powers, paralyzed Indra's arm that held the thunderbolt. Although the Asvini-kumaras were only physicians and were therefore excluded from drinking *soma-rasa* in sacrifices, the demigods agreed to allow them to henceforward drink it.

King Saryati begot three sons, named Uttanabharhi, Anarta and Bhurisena. From Anarta came a son named Revata. O Maharaja Parikṣit, subduer of enemies, this Revata constructed a kingdom known as Kusasthali in the depths of the ocean. There he lived and ruled such tracts of land as Anarta, etc. He had one hundred very nice sons, of whom the eldest was Kakudmi. Taking his daughter, Revati, Kakudmi went to Lord Brahma in Brahmaloka, which is transcendental to the three modes of material nature, and inquired about a husband for her. When Kakudmi arrived there, Lord Brahma was engaged in hearing musical performances by the *Gandharvas* and had not a moment to talk with him. Therefore, Kakudmi waited, and at the end of the musical performances he offered his obeisance to Lord Brahma and thus submitted his



long-standing desire. After hearing his words, Lord Brahma, who is most powerful, laughed loudly and said to Kakudmi: O King, all those whom you may have decided within the core of your heart to accept as your son-in-law have passed away in the course of time.

Twenty-seven *catur-yugas* have already passed. Those upon whom you may have decided are now gone, and so are their sons, grandsons and other descendants. You cannot even hear about their names. O King, leave here and offer your daughter to Lord Baladeva, who is still present. He is supremely powerful. Indeed, He is the Supreme Personality of Godhead, whose plenary portion is Lord Visnu. Your daughter is fit to be given to Him in charity. Lord Baladeva is the Supreme Personality of Godhead. One who hears and chants about Him is purified. Because He is always the well-wisher of all living entities, He has descended with all His paraphernalia to purify the entire world and lessen its burden. Having received this order from Lord Brahma, Kakudmi offered obeisance unto him and returned to his residence. He then saw that his residence was vacant, having been abandoned by his brothers and other relatives, who were living in all directions because of fear of such higher living beings as the *Yakṣas*. Thereafter, the King gave his most beautiful daughter in charity to the supremely powerful Baladeva and then retired from worldly life and went to Badarikāśrama to please Nara-Narayana.

- Śrīmad-Bhāgavatam Canto 09: "Liberation" > Chapter 03. The Marriage of Sukanya and Cyavana Muni> Verses: 1-36, Translations by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.

DEALING WITH HUSBAND OF IRRITABLE TEMPERAMENT

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

This is an indication of the relationship between husband and wife. A great personality like Cyavana Muni has the temperament of always wanting to be in a superior position. Such a person cannot submit to anyone. Therefore, Cyavana Muni had an irritable temperament. His wife, Sukanya, could understand his attitude, and under the circumstances she treated him accordingly. If any wife

wants to be happy with her husband, she must try to understand her husband's temperament and please him. This is victory for a woman. Even in the dealings of Lord Krishna with His different queens, it has been seen that although the queens were the daughters of great kings they placed themselves before Lord Krishna as His maidservants. However great a woman may be, she must place herself before her husband in this way; that is to say, she must be ready to carry out her husband's orders and please him in all circumstances. Then her life will be successful. When the wife becomes as irritable as the husband, their life at home is sure to be disturbed or ultimately completely broken. In the modern day, the wife is never submissive, and therefore home life is broken even by slight incidents. Either the wife or the husband may take advantage of the divorce laws. According to the *Vedic* law, however, there is no such thing as divorce laws, and a woman must be trained to be submissive to the will of her husband. Westerners contend that this is a slave mentality for the wife, but in fact it is not; it is the tactic by which a woman can conquer the heart of her husband, however irritable or cruel he may be. In this case we clearly see that although Cyavana Muni was not young but indeed old enough to be Sukanya's grandfather and was also very irritable, Sukanya, the beautiful young daughter of a king, submitted herself to her old husband and tried to please him in all respects. Thus she was a faithful and chaste wife.

- Śrīmad-Bhāgavatam Canto 09: "Liberation" > Chapter 03. The Marriage of Sukanya and Cyavana Muni> Verse: 10, Purport by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.

TWO TYPES OF ASSOCIATION WITH WOMEN

Srila Bhaktivinoda Thakura

"Because association with those who are not devotees is bound to produce disrespect for devotees (*sādhū-nindā*), the devotee is careful to avoid such association. Materialistic association or *asat-saṅga* is of two types: association with women and association with those devoid of devotion to the Lord. Association with women means associating with women not according to *Vedic* tradition. This association with women which is not authorized by scripture is divided into association

with women outside of marriage for the purpose of sex life and association within marriage where one is controlled by one's wife. Thus, only if one is married according to prescribed rules and is following the rules for married life, in which the wife is submissive to the husband and the husband acts as a *sādhu*, is the association considered bona fide. Other types of association are considered *asat*.

-Hari-nāma-cintāmaṇi World Saṅkīrtana Party Inc. The Vaiṣṇava community is highly indebted to H.H. Bhanu Swami for this beautiful translation of the Hari-nāma-cintāmaṇi.

THE ATTRACTION BETWEEN MALE AND FEMALE Srila Bhaktisiddhanata Sarasvati Thakura

In the *Śrīmad Bhāgavatam* (2.1.3-4) Sri Sukadeva Gosvami condemns the association of women and those who are attached to women in the following statement to Parikṣit Maharaja: “O King, the lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members. Persons devoid of *ātma-tattva* do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children, and wife. Although sufficiently experienced, they still do not see their inevitable destruction.”

In the *Śrīmad Bhāgavatam* (3.31.32-42) Lord Kapiladeva says to His mother, Devahūti, “If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before. He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune, and all such opportunities. One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman. The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women. At the sight of his own daughter, Brahma was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the

form of a hind. 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 *māyā* in the form of woman. Just try to understand the mighty strength of My *māyā* in the shape of a woman, who by the mere movement of her eyebrows can bring even the greatest conquerors of the world under her control. One who aspires to reach the culmination of *yoga* and has realized his spiritual self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee. The womanly form, created by the Lord, is the representation of *māyā*, and one who associates with such *māyā* by accepting services must certainly know that this is the way of death, just like a blind well covered with grass. A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon *māyā* in the form of a man, her husband, as the bestower of wealth, progeny, house, and other material assets. A woman, therefore, should consider her husband, her house, and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer.”

Narada Muni speaks the following words to Maharaja Pracinabarhi in the *Śrīmad Bhāgavatam* (4.25.6): “Those who are interested only in a so-called beautiful life—namely remaining as a householder entangled by sons and a wife and searching after wealth—think that such things are life's ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life.”

Narada Muni describes the story of Puranjana and Puranjani to Maharaja Pracinabarhi in the Fourth Canto of the *Śrīmad Bhāgavatam* from Chapter Twenty-five, verse 10, to Chapter Twenty-nine, verse 51. Yet he particularly points out the ill effects of associating with women and the benefits of pleasing Lord Hari in verse 28 of the Twenty-eighth Chapter.

Again in the *Śrīmad Bhāgavatam* (4.29.54-55) Narada Muni further explains to Maharaja Pracinabarhi, “My dear King, a woman, who is very attrac-

tive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. Connected to a woman, the living entity is entangled with lustful desires, and he enjoys sexual intercourse, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification—from his tongue to his genitals—and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life-span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this point O King. You are in a precarious position and are threatened from all sides. My dear King, please try to understand the allegorical position of the deer. Be fully conscious of yourself, and give up the pleasure of hearing about promotion to heavenly planets by fruitive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence.”

In his narration about the householder *Vaiṣṇava*, King Priyavrata, Sri Sukadeva Gosvami spoke to Parikṣit Maharaja in the *Śrīmad Bhāgavatam* (5.1.29) as follows: “He greatly loved his wife Barhismati, and with the increase of days, their exchange of nuptial love also increased. By her feminine behavior as she dressed herself, walked, got up, smiled, laughed, and glanced about, Queen Barhismati increased his energy. Thus although he was a great soul, he appeared lost in the feminine conduct of his wife. He behaved with her just like an ordinary man, but actually he was a great soul.”

In the same chapter of the *Śrīmad Bhāgavatam*, verse 37, King Priyavrata condemned his life of material enjoyment as follows: “Alas, how condemned I have become because of my sense gratification! I have now fallen into material enjoyment, which is exactly like a covered well. I have had enough! I am not going to attempt to enjoy this way any longer. Just see how I have become like a dancing

monkey in the hands of my wife. Because of this, I am condemned.”

In the *Śrīmad Bhāgavatam* (5.5.2, 7-9) Lord Rṣabhadeva speaks to His sons as follows: “It is the verdict of all *śāstras* and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains the path of darkness. Even though one may be very learned and wise, he is mad if he does not understand that the endeavour for sense gratification is a useless waste of time. Being forgetful of his true self-interest, he tries to be happy in the material world, centering his interests around his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal. The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives, and wealth. In this way one increases life’s illusions and thinks in terms of ‘I and mine.’ When the strong knot in the heart of a person implicated in material life due to the results of past action is slackened, one turns away from his attachment to home, wife, and children. In this way, one gives up the basic principle of illusion [I and mine] and becomes liberated. Thus one goes to the transcendental world.”

After Ajāmila was freed from the clutches of the *Yamadūtas* by the mercy of the *Viṣṇudūtas*, he condemned his life of material enjoyment in the following verses from the *Śrīmad Bhāgavatam* (6.2.36-38): “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 the hand of a woman. 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 Krishna consciousness. Simply because

I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore, I shall not fall victim again to the false allurements of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of 'I' and 'mine' and fix my mind on the lotus feet of Krishna."

In the *Śrīmad Bhāgavatam* (6.3.28) Yamaraja says to his servants, "Paramahamsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahamsas, and who are attached to family life and worldly enjoyment, which form the path to hell."

In the *Śrīmad Bhāgavatam* (6.4.52-53) it is described how Prajapati Dakṣa and his descendants, who were expert in associating with women and who followed the path of *pravṛtti*, or sense enjoyment, were instructed by Lord Hari to continually engage in material enjoyment and follow the non-devotional path of associating with women.

When the king of the *Vidyādharas*, Citraketu, saw the lord of the paramahamsas and foremost of the *avadhūtas*, Lord Siva, embracing Parvati, he spoke the following words in the *Śrīmad Bhāgavatam* (6.17.8): "Ordinary conditioned persons generally embrace their wives and enjoy their company in solitary places."

In the *Śrīmad Bhāgavatam* (7.6.11-13, 17) Prahlaḍa Maharaja instructs his demoniac friends as follows: "How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Simply for the satisfaction of two important senses—the genitals and the tongue—one is bound by material conditions. How can one escape?"

In the *Śrīmad Bhāgavatam* (7.9.45) Prahlaḍa Maharaja says to Lord Nṛsimhadeva: "Sex life is compared to the rubbing of two hands to relieve an itch. *Gṛhamedhis*, so-called *gṛhasthas* who have no spiritual knowledge, think that this itching is the

greatest platform of happiness, although actually it is a source of distress. The *kṛpāṇas*, the fools who are just the opposite of *brāhmaṇas*, are not satisfied by repeated sensuous enjoyment. Those who are *dhīra*, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals."

While describing the four *āśramas*, Śrī Narada Muni spoke to Maharaja Yudhisthira the following verses in the *Śrīmad Bhāgavatam* (7.12.6-7, 9-11): "Fully controlling his senses, he should associate only as much as necessary with women or those controlled by women. A *brahmacārī*, or one who has not accepted the *gṛhastha-āśrama* [family life], must rigidly avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of a *sannyāsī*, a member of the renounced order of life. Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise. As long as a living entity is not completely self-realized—as long as he is not independent of the misconception of identifying with his body, which is nothing but a reflection of the original body and senses—he cannot be relieved of the conception of duality, which is epitomised by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered. All the rules and regulations apply equally to the householder and the *sannyāsī*, the member of the renounced order of life. The *gṛhastha*, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation."

In the *Śrīmad Bhāgavatam* (7.14.12-13) Narada Muni says to Yudhisthira Maharaja, "Therefore if one can give up his attachment to such a wife, he conquers the Supreme Personality of Godhead, who is never conquered by anyone. Through proper deliberation, one should give up attraction to his wife's body because that body will ultimately be transformed into small insects, stool, or ashes. What is the value of this insignificant body? How much greater is the Supreme Being, who is all-pervading like the sky?"

Narada Muni further explains to Yudhisthira Maharaja in the *Śrīmad Bhāgavatam* (7.15.18):



“One who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses.”

In the *Śrīmad Bhāgavatam* (9.6.51) Saubhari Muni repents after his extended association with women as follows: “A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally. One should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged.”

While describing the characteristics of Lord Rama and Sita, Sri Sukadeva Gosvami says to Pariksit Maharaja in the *Śrīmad Bhāgavatam* (9.11.17): “The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahma and Lord Siva and it causes them fear, what to speak of others who are attached to household life in this ordinary material realm.”

In Sri Sukadeva Gosvami’s description of the topics of Urvasi and Pururava to Pariksit Maharaja, Urvasi speaks the following statement in the *Śrīmad Bhāgavatam* (9.14.36-38): “My dear King, you are a man, a hero. Don’t be impatient and give up your life. Be sober and don’t allow the senses to overcome you like foxes. Don’t let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women. Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother. Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another.”

See also the Ninth Canto, Nineteenth Chapter, particularly verses 1-20 and 24-28, wherein Maharaja Yayati, speaking to Devayani, condemns the association of women with the story of a he-goat and she-goat.

In the *Śrīmad Bhāgavatam* (11.3.18-19) Sri Prabuddha, one of the Nine *Yogendras* speaks the following words to Maharaja Nimi, the king of Videha: “Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus, they constantly make material endeavours to eliminate their unhappiness and unlimitedly increase their pleasure. However, one should see that they inevitably achieve exactly the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases. Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one’s so-called home, children, relatives, and domestic animals, which are all maintained by one’s hard-earned money?”

In the *Śrīmad Bhāgavatam* (11.5.13, 15) Sri Camasa instructs King Nimi as follows: “Religious sex life is also permitted, but only in marriage for begetting children, and not for sensuous exploitation of the body. Unfortunately, however, the less intelligent materialists cannot understand that their duties in life should be performed purely on the spiritual platform. The conditioned souls become completely bound in affection to their own corpse-like material bodies and their relatives and paraphernalia. In such a proud and foolish condition, the conditioned souls envy other living entities as well as the Supreme Personality of Godhead, Hari, who resides in the heart of all beings. Thus enviously offending others, the conditioned souls gradually fall down into hell.”

Lord Krishna’s narration to Uddhava on the conversation between Maharaja Yadu and the self-realized mendicant, who tells the story of a pigeon and his wife in the *Śrīmad Bhāgavatam* (11.7.52-74) may also be discussed in this regard.

In the *Śrīmad Bhāgavatam* (11.8.1, 7-8, 13-14, and 17-18) the mendicant *brāhmaṇa* further instructs Maharaja Yadu as follows: “O King, the embodied living entity automatically experiences unhappiness in heaven or hell. Similarly, happiness will also be experienced, even without one’s seeking it. Therefore, a person of intelligent discrimination does not make any endeavour to obtain such material happiness. One who has failed to control

his senses immediately feels attraction upon seeing a woman's form, which is created by the illusory energy of the Supreme Lord. Indeed, when the woman speaks with enticing words, smiles coquettishly, and moves her body sensuously, his mind is immediately captured, and thus he falls blindly into the darkness of material existence, just as the moth maddened by the fire rushes blindly into its flames. A foolish person with no intelligent discrimination is immediately aroused at the sight of a lusty woman beautifully decorated with golden ornaments, fine clothing, and other cosmetic features. Being eager for sense gratification, such a fool loses all intelligence and is destroyed just like the moth who rushes into the blazing fire. A saintly person should never touch a young girl. In fact, he should not even let his foot touch a wooden doll in the shape of a woman. By bodily contact with a woman he will surely be captured by illusion, just as the elephant is captured by the she-elephant due to his desire to touch her body. A man possessing intelligent discrimination should not under any circumstances try to exploit the beautiful form of a woman for his sense gratification. Just as an elephant trying to enjoy a she-elephant is killed by other bull elephants also enjoying her company, one trying to enjoy a lady's company can at any moment be killed by her other lovers who are stronger than he. A saintly person dwelling in the forest in the renounced order of life should never listen to songs or music promoting material enjoyment. Rather, a saintly person should carefully study the example of the deer, who is bewildered by the sweet music of the hunter's horn and is thus captured and killed. Becoming attracted to the worldly singing, dancing, and musical entertainment of beautiful women, even the great sage Rsyasṅga, the son of Mrgi, fell totally under their control, just like a pet animal."

Pingala's words of frustration are narrated by Lord Krishna to Uddhava in the *Śrīmad Bhāgavatam* (11.8.30-34) as follows: "Just see how greatly deluded I am! Because I cannot control my mind, just like a fool I desire lustful pleasure from an insignificant man. I am such a fool that I have given up the service of that person who, being eternally situated within my heart, is actually most dear to me. That most dear one is the Lord of the universe, who is the bestower of real love and happiness

and the source of all prosperity. Although He is in my own heart, I have completely neglected Him. Instead I have ignorantly served insignificant men who can never satisfy my real desires and who have simply brought me unhappiness, fear, anxiety, lamentation, and illusion. Oh, how I have uselessly tortured my own soul! I have sold my body to lustful, greedy men, who are themselves objects of pity. Thus practicing the most abominable profession of a prostitute, I hoped to get money and sex pleasure. This material body is like a house in which I, the soul, am living. The bones forming my spine, ribs, arms, and legs are like the beams, crossbeams, and pillars of the house, and the whole structure, which is full of stool and urine, is covered by skin, hair, and nails. The nine doors leading into this body are constantly excreting foul substances. Besides me, what woman could be so foolish as to devote herself to this material body, thinking that she might find pleasure and love in this contraption? Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men." Please see verses 35, 39, and 42 in the same chapter.

In the *Śrīmad Bhāgavatam* (11.9.27) the mendicant *brāhmaṇa* instructs King Yadu as follows: "A man who has many wives is constantly harassed by them. He is responsible for their maintenance, and thus all the ladies constantly pull him in different directions, each struggling for her personal self-interest. Similarly, the material senses harass the conditioned soul, pulling him in many different directions at once. On one side the tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable drink. Simultaneously the sex organs clamour for satisfaction, and the sense of touch demands soft, sensuous objects. The belly harasses him until it is filled, the ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas, and the fickle eyes clamour for pleasing sights. Thus the senses, organs, and limbs, all desiring satisfaction, pull the living entity in many directions."

Lord Krishna instructs Uddhava in the *Śrīmad Bhāgavatam* (11.10.7, 25, 27-28) as follows:

“One should see one’s real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth, and so on. Accompanied by heavenly women, the enjoyer of the fruits of sacrifice goes on pleasure rides in a wonderful airplane, which is decorated with circles of tinkling bells and which flies wherever he desires. Being relaxed, comfortable and happy in the heavenly pleasure gardens, he does not consider that he is exhausting the fruits of his piety and will soon fall down to the mortal world. If a human being is engaged in sinful, irreligious activities, either because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly toward others, greedy and always anxious to exploit the bodies of women. When the mind is so polluted one becomes violent and aggressive and without the authority of *Vedic* injunctions slaughters innocent animals for sense gratification. Worshiping ghosts and spirits, the bewildered person falls fully into the grip of unauthorized activities and thus goes to hell, where he receives a material body infected by the darkest modes of nature.”

Lord Krishna tells Uddhava in the *Śrīmad Bhāgavatam* (11.14.29): “Being conscious of the eternal self, one should give up association with women and those intimately associated with women. Sitting fearlessly in a solitary place, one should concentrate the mind on Me with great attention.”

In the *Śrīmad Bhāgavatam* (11.17.33, 56) Lord Krishna says to Uddhava: “Those who are not married—*sannyāsīs*, *vānaprasthas*, and *brahmacārīs*—should never associate with women by glancing, touching, conversing, joking, or sporting. Neither should they ever associate with any living entity engaged in sexual activities. But a householder whose mind is attached to his home and who is thus disturbed by ardent desires to enjoy his money and children, who is lustful after women, who is possessed of a miserly mentality, and who unintelligently thinks, ‘Everything is mine and I am everything,’ is certainly bound in illusion.”

Lord Krishna gives the following instructions to Uddhava in the *Śrīmad Bhāgavatam* (11.21.18-21): “By refraining from a particular sinful or materialistic activity, one becomes freed from its bondage.

Such renunciation is the basis of religious life and is auspicious for human beings as it drives away all suffering, illusion, and fear. One who accepts material sense objects as desirable certainly becomes attached to them. From such attachment material desire arises, and this desirousness creates quarrel among men. From quarrel arises intolerable anger, followed by the darkness of ignorance. This ignorance quickly overtakes a man’s broad intelligence. O saintly Uddhava, a person bereft of real intelligence is considered to have lost everything. Deviated from the actual purpose of his life, he becomes dull, just like a dead person.”

Lord Krishna further instructs Uddhava in the *Śrīmad Bhāgavatam* (11.26.3): “One should never associate with materialists, those dedicated to gratifying their genitals and bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man.”

In the same chapter, verses 4 through 24 describe the results of association with women obtained by Ila’s son, Pururava.

In the *Bhakti-rasāmṛta-sindhu* (*Dakṣiṇa* 5.72) the following verse is found: “Since I have been engaged in the transcendental loving service of Krishna, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste.”

Also in the *Bhakti-rasāmṛta-sindhu* (*Uttara* 7.8) it is stated: “Alas, how can an intelligent person who has awakened even a little attachment for Krishna enjoy this material body, which is full of blood, covered with skin and flesh, and stinks of mucus.”

And in the Eighth Wave it is said:

(1) “Alas, I am enthusiastically engaged in relishing varieties of enjoyment in this gross body, which is composed of mucus, semen, and blood and covered by skin! O my God! I’m so wretched that I am too lazy to remember Krishna, who is the Supersoul and the personification of transcendental bliss.”

(2) “When will I give up affection for this gross body, which is full of flesh, blood, and pus and again expertly engage with love in the service of fanning with *cāmara* the Supreme Lord Hari, who



is beyond the reach of argument and who sits on a golden throne?”

(3) “A devotee of Lord Viṣṇu who intensely loathes seeing a *padmīnī* woman endowed with all good qualities, considering her bad association, can travel anywhere, dancing and remembering the lotus feet of the Lord.”

(4) “As soon as remembrance of associating with women awakens in my mind, my lips curl with disgust. My mind is not satisfied with the activities meant to attain impersonal *samādhi*, like hearing and remembering, and I have no interest for attaining the mystic perfections, because, O Lord, my mind is extremely attached only to the worship of Your lotus feet.”

Because the Supreme Personality of Godhead Krishna and Baladeva are the eternal shelter of all devotees, They are the suitable personalities for enjoying with the *gopīs*, who are under the shelter of *mādhurya-rasa*. The *gopīs* have no material conceptions like conditioned souls. In other words, the living entities of this material world consider themselves enjoyers and enjoy the company of women only due to material conceptions. But when Lord Balarama, who is the source of all *viṣṇu-tattvas*, performs *rāsa-līlā* there is no possibility of any ma-

terial abominations or illicit behavior. Therefore, when the most fortunate *munis* who are conversant with the Supreme Lord Baladeva’s glories, see His pastimes through divine eyes, they offer prayers with folded hands.

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