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## The Story of Pingala

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The saintly *brāhmaṇa* said: 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 endeavor to obtain such material happiness. Following the example of the python, one should give up material endeavors and accept for one's maintenance food that comes of its own accord, whether such food be delicious or tasteless, ample or meager. If at any time food does not come, then a saintly person should fast for many days without making endeavor. He should understand that by God's arrangement he must fast. Thus, following the example of the python, he should remain peaceful and patient. A saintly person should remain peaceful and materially inactive, maintaining his body without much endeavor. Even though possessed of full sensual, mental and physical strength, a saintly person should not become active for material gain but rather should always remain alert to his actual self-interest.

A saintly sage is happy and pleasing in his external behavior, whereas internally he is most grave and thoughtful. Because his knowledge is immeasurable and unlimited he is never disturbed, and thus in all respects he is like the tranquil waters of the unfathomable and unsurpassable ocean. During the rainy season the swollen rivers rush into the ocean, and during the dry summer the rivers, now shallow, severely reduce their supply of water; yet the ocean does not swell up during the rainy season, nor does it dry up in the hot summer. In the same way, a saintly devotee who has accepted the Supreme Personality of Godhead as the goal of his life sometimes will receive by providence great material opulence, and sometimes he will find himself materially destitute. However, such a devotee of the Lord does not rejoice in a flourishing condition, nor is he morose when poverty-stricken.

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 accept only enough food to keep his body and soul together. He should go from door to door accepting just a little bit of food from each family. Thus he should practice the occupation of the honeybee. Just as the honeybee takes nectar from all flowers, big and small, an intelligent human being should take the essence from all religious scriptures. A saintly person should not think, "This food I will keep to eat tonight and this other food I can save for tomorrow." In other words, a saintly person should not store foodstuffs acquired by begging. Rather, he should use his own hands as his plate and eat whatever fits on them. His only storage container should be his belly, and whatever conveniently fits into his belly should be his stock of food. Thus one should not imitate the greedy honeybee who eagerly collects more and more honey. A saintly mendicant should not even collect foodstuffs to eat later in the same day or the next day. If he disregards this injunction and like the honeybee collects more and more delicious foodstuffs, that which he has collected will indeed ruin him.

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 greedy person accumulates a large quantity of money with great struggle and pain, but the person who has struggled so much to acquire this wealth is not always allowed to enjoy it himself or give it in charity to others. The greedy man is like the bee who struggles to produce a large quantity of honey, which is then stolen by a man who will enjoy it personally or sell it to others. No matter how carefully one hides his hard-earned wealth or tries to protect it, there are those who are expert in detecting the whereabouts of valuable things, and they will steal it.

Just as a hunter takes away the honey laboriously produced by the honeybees, similarly, saintly mendicants such as brahmacaris and sannyasis are entitled to enjoy the property painstakingly accumulated by householders dedicated to family enjoyment.

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 Rsyasnga, the son of a deer, fell totally under their control, just like a pet animal.

Just as a fish, incited by the desire to enjoy his tongue, is fatally trapped on the fisherman's hook, similarly, a foolish person is bewildered by the extremely disturbing urges of the tongue and thus is ruined. By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the

sense of taste. Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses.

O son of kings, previously in the city of Videha there dwelled a prostitute named Pingala. Now please hear what I have learned from that lady. Once that prostitute, desiring to bring a lover into her house, stood outside in the doorway at night showing her beautiful form. O best among men, this prostitute was very anxious to get money, and as she stood on the street at night she studied all the men who were passing by, thinking, "Oh, this one surely has money. I know he can pay the price, and I am sure he would enjoy my company very much." Thus she thought about all the men on the street.

As the prostitute Pingala stood in the doorway, many men came and went, walking by her house. Her only means of sustenance was prostitution, and therefore she anxiously thought, "Maybe this one who is coming now is very rich... Oh, he is not stopping, but I am sure someone else will come. Surely this man who is coming now will want to pay me for my love, and he will probably give lots of money." Thus, with vain hope, she remained leaning against the doorway, unable to finish her business and go to sleep. Out of anxiety she would sometimes walk out toward the street, and sometimes she went back into her house. In this way, the midnight hour gradually arrived. As the night wore on, the prostitute, who intensely desired money, gradually became morose, and her face dried up. Thus being filled with anxiety for money and most disappointed, she began to feel a great detachment from her situation, and happiness arose in her mind. The prostitute felt disgusted with her material situation and thus became indifferent to it. Indeed, detachment acts like a sword, cutting to pieces the binding network of material hopes and desires. Now please hear from me the song sung by the prostitute in that situation. O King, just as a human being who is bereft of spiritual knowledge never desires to give

up his false sense of proprietorship over many material things, similarly, a person who has not developed detachment never desires to give up the bondage of the material body.

The prostitute Pingala said: Just see how greatly illusioned I am! Because I cannot control my mind, just like a fool I desire lusty 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 lusty, 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. The Supreme Personality of Godhead is absolutely the most dear one for all living beings because He is everyone's well-wisher and Lord. He is the Supreme Soul situated in everyone's heart. Therefore, I will now pay the price of complete surrender, and thus purchasing the Lord I will enjoy with Him just like Laksmidevi. Men provide sense gratification for women, but all these men, and even the demigods in heaven, have a begin-

ning and an end. They are all temporary creations who will be dragged away by time. Therefore, how much actual pleasure or happiness could any of them ever give to their wives? Although I most stubbornly hoped to enjoy the material world, somehow or other detachment has arisen in my heart, and it is making me very happy. Therefore, the Supreme Personality of Godhead, Visnu, must be pleased with me. Without even knowing it, I must have performed some activity satisfying to Him. A person who has developed detachment can give up the bondage of material society, friendship and love, and a person who undergoes great suffering gradually becomes, out of hopelessness, detached and indifferent to the material world. Thus, due to my great suffering, such detachment awoke in my heart; yet how could I have undergone such merciful suffering if I were actually unfortunate? Therefore, I am in fact fortunate and have received the mercy of the Lord. He must somehow or other be pleased with me. With devotion I accept the great benefit that the Lord has bestowed upon me. Having given up my sinful desires for ordinary sense gratification, I now take shelter of Him, the Supreme Personality of Godhead. I am now completely satisfied, and I have full faith in the Lord's mercy. Therefore, I will maintain myself with whatever comes of its own accord. I shall enjoy life with only the Lord, because He is the real source of love and happiness. The intelligence of the living entity is stolen away by activities of sense gratification, and thus he falls into the dark well of material existence. Within that well he is then seized by the deadly serpent of time. Who else but the Supreme Personality of Godhead could save the poor living entity from such a hopeless condition? When the living entity sees that the entire universe has been seized by the serpent of time, he becomes sober and sane and at that time detaches himself from all material sense gratification. In that condition the living entity is qualified to be his own protector.

The avadhuta said: Thus, her mind completely made up, Pingala cut off all her sinful desires to enjoy sex pleasure with lovers, and she became situated in perfect peace. Then she sat down on her bed. Material desire is undoubtedly the cause of the greatest unhappiness, and freedom from

such desire is the cause of the greatest happiness. Therefore, completely cutting off her desire to enjoy so-called lovers, Pingala very happily went to sleep.

—Śrīmad-Bhāgavatam (Bhāgavata Purana) » Canto 11: General History » Chapter 8 » Verses 1–44 » Translations by the Disciples of His Divine Grace A. C. BhaktiVedanta Swami Prabhupada

### HUGE PORNOGRAPHY INDUSTRIES

*Disciples of His Divine Grace*

A. C. BhaktiVedanata Swami Prabhupada

Actually, women have the power to attract men through all of the material senses. Men become lusty by seeing the body of a woman, by smelling her fragrance, by hearing her voice, by tasting her lips and by touching her body. However, the foolish relationship based on material sex attraction begins by seeing, and thus *rūpa*, or form, is very prominent in the process of ruining one's intelligence. This fact has been exploited in modern times by huge pornography industries, which prey on unfortunate men and women. The example of the foolish moth rushing into the fire and destroying itself is most appropriate in this regard, for one who becomes addicted to the momentary pleasure of sex indulgence certainly loses his power to understand the spiritual reality behind dull matter.

A lusty person becomes blind and foolish through sex indulgence, and his soul is lost in the fire of sense gratification. This whole disaster can be avoided by taking seriously to the process of chanting the holy names of the Lord:

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.*

Chaitanya Mahaprabhu and His empowered representatives such as Srila Prabhupāda have created a movement to save people from the dungeon of material life, and we should all seriously take advantage of this opportunity.

—Śrīmad-Bhāgavatam (Bhāgavata Purana) » Canto 11: General History » Chapter 8 » Verse: 8 » Translations by the Disciples of His Divine Grace A. C. BhaktiVedanta Swami Prabhupada

### FREE OF LUST

*Srila Bhaktisiddhanta Saraswati Thakura*

Having lusty desires means we want to enjoy sense gratification. It is the living entity's duty to serve the Supreme Personality of Godhead. Aversion to the Lord's service drowns us in an ocean of material misery. If we wish to become liberated from that misery, we must serve the nonenvious servants of Krishna. That is the only remedy. Krishna's servants alone can protect us from lust. We tend toward lustiness because we are not inclined to serve Krishna, the transcendental Cupid. The slightest disturbance in the attempt to satisfy that lust makes us angry. Lusty desire is the mother of all sense gratification. The only occupation of a pure spirit soul is to gratify the transcendental Cupid's senses. One who acts for this purpose finds the seed of lusty desires destroyed by his service and surrender to Sri Krishna.

—Amṛta Vāṇī: Nectar of Instructions of Immortality  
His Divine Grace Bhaktisiddhanta Saraswati Thakura Prabhupada  
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### KĀMA AND PREMA

*Srila Bhaktivinoda Thakura*

Vrajanatha, “Guruji, by your mercy and lucid explanations I have understood all that you have said so far. However, is there any difference between *kāma* and *prema*? If they are the same,

!! Sri Sri Nitai Gaurchandra Jayati !!

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is not the use of the word *prema* sufficient? The word *kāma* adds a slightly jarring note.”

Raghunatha dasa Bābāji, “Yes, there are differences. The word *prema* is relevant to *sambandha-rūpa rāgātmikā-bhakti*, which has no involvement with *kāma*, because in the mellow of *sambandha-rūpa rāgātmikā-bhakti* the relationship between Krishna and the devotee is that of fellow family members. This mellow of familial relationship with Krishna is bereft of *sambhoga-icchā*, the desire for amorous self-satisfaction, so to use *kāma* in this context would be a gross mistake. *Sambandha-rūpa rāga-bhakti* is certainly *prema*, but without the aspect of *keli*, amorous overtures and passion. When the element of *sambhoga-icchā* is mixed with simple *prema*, the two emotions amalgamate to create *kāma-rūpa rāga-bhakti*, which is only present in *mādhurya-rasa*, not in the other mellows. The *vraja-gopis* are the sole inheritors and possessors of this *kāma-rūpa-bhakti*. “On the material level, mundane *kāma* is concerned with the satisfaction of the material body and senses and is thus entirely distinct from spiritual *kāma*. Material lust is the perverted form of spiritual love. The lust, which Kūbjā felt for Krishna in Mathura, though directed towards Krishna, cannot be described as transcendental *kāma*. Material lust is selfishly directed to gratify one’s own senses; hence, it is low and despicable. Whereas, *kāma*, when it is an aspect of *prema* is transcendently blissful, divine and selfless. Therefore, we should not hesitate to use the term *aprākṛta kāma*, transcendental lust.”

— Jaiva-dharma by Srila Bhaktivinoda Thakura Translated by Bhaktivedanta Book Trust, Int. & Sarvabhāvana Dāsa

## MUNDANE LUST VS. SPIRITUAL LUST Srila Bhaktivinoda Thakura

*mana, tumi bhalabasa kamer taranga jada-kama parihari', suddha-kama seba kori', bistaraho aprakṛta ranga*

My dear mind, you are so fondly attached to rolling to and fro upon the waves of lust. Abandoning your sensual material lust, just render service in pure spiritual lust and thus extend yourself into the

realm of transcendently uncommon pastimes.

*anitya jadiya kama, santi-hina abisrama, nahi tahe pipasar bhanga kamer samagri cao, tabu taha nahi pao, paileo chade taba sangā*

It is not possible to quench the thirst of this temporary mundane lust, for its nature is to continuously create a disturbing situation. Although you desire the things associated with lust, still you can not always get them. And even if you do get the things you lust after, you cannot keep them, for such temporary things will give up your company very soon.

*tumi seba koro' ja're, se toma' bhajite nare, dukha jwale binoder anga chado tabe micha-kama, hao tumi satya-kama, bhajo vrndavaner ananga janhar kusuma-sare, taba nitya-kalebare, byapt ha'be prema antaranga*

My dear mind, you faithfully render service to this mundane lust, but I see that it actually cannot give you anything substantial; rather, it simply burns my entire body with miserable dissatisfaction. So then just give up all your false material lust and accept the true, spiritual lust by worshiping the Cupid of Vrindavan. He will shoot your spiritual body full of His flower-arrows, and you will thereby become filled to the brim with eternal ecstatic love for Him.

— Kalyana Kalpataru, Dedication by Srila Bhaktivinoda Thakura, Translated by Dasaratha-suta dasa

