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KRISHNA ONLY WANTS OUR LOVE

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

A devotee's business is to appreciate the value of other devotees and not criticize anyone, because everyone is engaged in the service of the Lord according to one's capacity. Krishna wants to see how much one is sincere in rendering Him service. Materially we may think that one service is greater than another, but that is our material vision. On the spiritual platform, Krishna sees no difference between the service rendered Him by a calf and the service rendered by Radharani and Her associates. Krishna is so kind and liberal that He accepts everyone's service when it is offered sincerely. In the *Bhagavad-gītā* it is stated that He accepts even a little flower, fruit, or water offered to Him in love and devotion. He only wants our love and devotion, otherwise, since he is the proprietor of everything, what can we give Him? We should always maintain this position of subordination and give respect to our pure devotees who are engaged in devotional service. That will help our progressive march in the devotional line.

— Letter to Tamala Krishna Goswami, 19 August, 1968.

SEX IN KRISHNA CONSCIOUS MARRIED LIFE

Sri Srimad Gour Govinda Swami Maharaja

An ideal husband is one who fulfills the demands of his wife. The wife has many demands. You may satisfy Krishna, but it is very

difficult to satisfy a woman. Their desires are insatiable. Lord Rama is described as *maryada puruṣottama*, the topmost example of, and enjoyer of, Vedic propriety. He never disobeyed Vedic etiquette. To teach us He acted as the ideal husband. His wife, Sita Devi, said, "Please bring that golden deer roaming there. I want it." But it was not an actual deer. It was an illusory deer, *māyā-mrga*. The demon Maricha had assumed that form and Sita Devi wanted it.

Lord Rama knew that it was an illusory deer, but when His wife requested, He ran behind her. He didn't just say, "No it is an illusory deer." Lord Rama is an ideal husband. He has to fulfill the demands of his wife. One who has accepted a wife has to fulfill her demands, otherwise she will create havoc. She will create an intolerable condition and the home will be turned into a hellish atmosphere.

Women are known as *abala*, very weak. Actually, however, inside they are very strong. In the ninth canto of *Śrīmad Bhāgavatam* you will find that Urvashi described to King Pururava that women are *vrkāḥ*, foxes. She said, "Don't let the foxes eat you." Outwardly *abala*, very weak, but inside very strong. They are very tricky, very cunning, to fulfill their desires. They have so many demands and the husband has to fulfill them, otherwise his home-life will be a hellish situation.

In marriage, a woman accepts a husband and a man accepts a wife. What is the purpose? The purpose is not to enjoy sex like other animals.

We should refer to the *Bhāgavatam*: *śrīmad-bhāgavatam pramāṇam-amalaṁ premā pum-*

artho mahān — the Śrīmad Bhāgavatam is spotless proof [Srinath Chakravarti's Caitanya-mañjuṣā commentary on Śrīmad Bhāgavatam].

*bhāgavata ye nā māne se yavana sama
tāra śāstā āche janme janme prabhu yama*

One who doesn't accept the Bhāgavatam is a mleccha-yavana. He must be punished by Yamaraja life after life. [Cb. ādi 1.39]

Śrīmad Bhāgavatam (11.5.13) says, *evam vyavāyaḥ prajayā na ratyā* — marriage is meant for procreating Krishna-conscious children, not for sexual enjoyment. The Bhāgavatam says this. It is spotless proof. *Kṛṣṇa tulya bhāgavata* — Śrīmad Bhāgavatam is as good as Krishna, who is our well-wishing friend. Śrīmad Bhagavad-gītā (7.11) says the same thing:

*balam balavatām cāham kāma-rāga-vivarjitam
dharmāviroddho bhūteṣu kāmo 'smi bharataṣabha*

I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles.

Krishna, the supreme Lord, the supreme authority, who is your well-wishing friend, is speaking. He says, "I am that sex life which is not contrary to religious principles." Then what are the religious principles? You should understand them. You should follow the religious principles of sex life when you are a *grhastha*, when you have accepted a wife. The only purpose of sex life is to beget nice children, Krishna conscious children. Only for this reason should you accept a wife. A *grhastha* must act according to the principles of *dharma*. Therefore there are ten types of Vedic *saṁskāras*, purificatory ceremonies, known as *daśa-vidha-saṁskāra*, beginning from *garbhādhāna* to *upanayana*. A human being follows this system, but it is not meant for animals.

First is *garbhādhāna*, next *pūmsavana*, *sīmantonayana*, *jāta-karma*, *niṣkramaṇa*, *nāma-karaṇa*, *pauṣṭika-karma*, *anna-prāśana*, *cūḍā-karaṇa*, and then *upanayana*. Ten purificatory ceremonies, *saṁskāras*. These are Vedic principles and we follow them. A *grhastha* should follow them. Otherwise, what sort of children will you beget? Bastard children, isn't it? As Arjuna says in the first chapter of *Bhagavad-gītā*, bastard children, *jāyate varṇa-saṅkaraḥ*. The society is filled up with bastard children, therefore there are so many disturbances in society. No peace. No *saṁrddhi*, prosperity. So many disturbances because of

these bastard children. The Vedic principles, Vedic *dharma*, is not being followed. People are just enjoying sex like animals, like worms in the stool. So what will be the outcome? Will there be peace and prosperity? No, only bastard children will be begotten. So this injunction is for us — *dharmāviroddah*.

Therefore we have this *sāma-vediya garbhādhāna saṁskāra*, based upon the *śāstra*, the Bhāgavatam. In the *Sāma-veda* it has been given. Also, in the society we have this regulative principle of no illicit sex. If you are too much attached to your wife, if you utilize your wife only for sexual enjoyment, that is illicit sex. Do you understand? She is not the object of your enjoyment.

Referring to the attached materialists, Prahlad Maharaja says in *Bhāgavatam* (7.6.13), "*āupasthya-jaihvam bahu-manyamānaḥ*. "Why have I accepted her as wife? Only for two purposes, *aupasthya-jaihvam* — to give pleasure to my palate and to my genital. *bahu-manyamānaḥ* — She will prepare nice palatable dishes for me, sit beside me, serve me, 'Oh, my dear husband, please taste it.' Fanning me, joking with me.

*katham priyāyā anukampitāyāḥ
saṅgam rahasyam rucirāṁś ca mantrān*

"How can I forget her smiling, her joking? Oh, I cannot. All these things are aroused in my mind. How can I forget this thing and remember Krishna?" [Bhāgavatam 7.6.11]

What sort of life are we leading? Are we leading a human life or an animal life? A serious human being should consider this.

Sāma-vediya garbhādhāna: there is a specific day, an auspicious day when the husband and wife should unite. *Śruti-śāstra* says, *ṛtu-snātāyam bharyāyāgamana doṣaḥ*. When your wife has finished her *ṛtu-snātā*, her menstruation period, now is the time favorable for procreating children. That comes once in a month, and the husband has a duty. He should go and meet his wife. It should not be avoided. *Śruti* says, if you don't go, *āgamana*, then you commit mistake, you commit a blunder, you commit an offense, *doṣaḥ*.

Similarly, in *smṛti* it is said, *ṛtau bhāryayam gamañcet, rāga prāptam tatra gamanam nindita* — during the menstruation period you should stay with your wife, but if you unite with her that is an offense. Then, *yathā ṛtu snātantu yo bhāryāma sannidau nāpagacchati, yo bhāryām bhrūṇa*

hatyāyām, pachate narakāsamsāya iti — when one's wife had done *ṛtu snāta*, completed her menstruation period, if her husband doesn't go to her then he commits a mistake, an *aparādha*, an offense. What is that *aparādha*? He commits the sin of killing the child in the womb — *bhrūṇa-hatyā doṣaḥ!* *Narake pachate*, for that sin he must go to Naraka, hell, and suffer there. This is what *smṛti-śāstra* says. As a husband, it is your duty to approach your wife at this time, *niyama eva* — this is law. If your wife has completed her menstruation period you should go and give her a Krishna conscious child. [Editor's note: If the wife already has one or more sons there are some other statements of *śāstra* which apply, but this topic is not being discussed here.]

Therefore we have this *garbhādhāna saṁskāra*. An auspicious day should be fixed for that purpose. The proper time is fifteen days from the beginning of the menstruation. Within that period one should fix an auspicious day for *garbhādhāna*. That day, both the husband and wife chant names of Lord Vishnu and Krishna, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare* — *kṛṣṇa-smarana, viṣṇu-smarana*. The guru says that you must chant a specific number. Both the husband and wife should chant this prescribed number of names that day, and strictly perform that ritual ceremony, *garbhādhāna saṁskāra*. There should be some *havan*, fire sacrifice. Invite the *vaiṣṇavas*, feed them, and serve them. That is mentioned in the *pañjika*, the *vaiṣṇava* calendar, as *niṣeka*. *Niṣeka* means that the husband and wife will meet, conjugate, and the husband will give semen into the wife while uttering this *mantra* from the *Sāma Veda*: *om dīrghayisam kṛṣṇa-bhaktam putram janaya su-vrate*. Both husband and wife should remember Vishnu, Krishna. There is no question of personal enjoyment. Then a very nice *kṛṣṇa-bhakta* son will come.

One should understand what is our duty as human beings. There is a natural attachment and attraction between men and women. But that is not appreciated. The only genuine attraction is Krishna. The man should be attracted to Krishna and the woman should be attracted to Krishna. We don't condemn this relationship of husband and wife, provided both of them are attracted towards Krishna and not to each other for sexual enjoyment.

This is our relationship, *sei ta' sambandhe*

sambandha āmār. All sorts of material relationships exist here, but they should be based on one's relationship with Krishna. If you categorize you will find that there are five types of relationships: husband and wife relationship, father and son relationship, master and servant relationship, friend and friend relationship, and neutral relationships. All of these relationships are based on the body, and they are temporary. They give you much trouble because you have not established your true relationship, your relationship with Krishna. Our eternal, loving relationship with Krishna is the only relationship, and all other relationships are based on Krishna. That is the version of *śāstra*.

Therefore it says that if you have not established your relationship with Krishna, then for the husband the wife is *māyā*, and for the wife the husband is *māyā*. If you have really established your relationship with Krishna, then within your husband and wife relationship the husband will inspire the wife to be attracted to Krishna, to give pleasure to Krishna, and the wife will also inspire her husband, "Please be attracted to Krishna. Please Krishna."

It is stated in *Śrīmad Bhāgavatam* 10. 60. 45:

*tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māmsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam
jīvac-chavaḥ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighratī strī*

A *vimūḍha-strī*, a bewildered and deluded wife who has not been attracted to Krishna, who is not tasting the nectar coming from the lotus feet of Krishna, what does she think of? She thinks only of the body of her husband. What is there? *Tvak* means skin, moustaches, hairs, nails. Then *māmsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam* — flesh, bones, blood, worms, stool, urine, mucus, bile, and air. All these things are filling the body, and she is thinking, "Oh, this is my husband." This verse of *Bhāgavatam* describes her husband as a "living corpse". Such a *vimūḍha-strī*, a bewildered woman, is condemned.

And also in verse fifty-two of the same chapter you will find Krishna says,

*ye mām bhajanti dāmpatyē tapasā vrata-caryayā
kāmatmāno 'pavargeśaḥ mohitā mama māyayā*

Although I have the power to award spiritual liberation, lusty persons worship Me with penance and vows in order to get My blessings for their mundane family life. Such persons are bewildered by My illusory energy.

This verse describes a husband and wife who also worship and offer prayers to Krishna, but for what purpose? “Oh Krishna, please grant us very nice conjugal enjoyment without any hindrance.” But Krishna says that they are bewildered by His *māyā*. “For this purpose they are worshipping Me, offering prayers unto Me, and they also undergo severe austerities and penances for Me to fulfill this desire, but, *mohitā mama māyayā* — they are bewildered by My *māyā*.”

The time is over, though I have more to say. I am very sorry, please excuse me. Thank you very much. [Conch blows.]

— From a lecture on *Śrīmad Bhāgavatam* 3.14.22, in San Diego, California, 15 October 1991.

ARUNI AND THE DIKE

Mahābhārata, ādi-parva, chapter 3

In the purport to *Śrīmad Bhāgavatam* 2.9.24, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada has described:

The Lord is more clever than any living entity; therefore He wants to see how painstaking the devotee is in devotional service. The order is received from the Lord, either directly or indirectly or through the bona fide spiritual master, and to execute that order, however painstaking, is a severe type of penance. One who follows this principle rigidly is sure to achieve success in attaining the Lord’s mercy.

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This principle of strict adherence to the order of the spiritual master is nicely illustrated in the following story from Srila Vyasadeva’s *Mahābhārata*:

There was a sage named Ayodadhaumya, who was teaching three disciples, Upamanyu, Aruni, and Veda [For the story of Upamanyu, see Bindu #12]. The teacher called upon one of his students, Aruni of Pancala, and instructed him, “My dear boy, there is a breach in the dike. Go and close it.”

So ordered by his guru, Aruni of Pancala went to the dike but could not close the breach. Anxiously pondering the problem, he finally thought of a solution.

“So be it!” He said to himself. “I will do it!” And he at once climbed unto the dike, lay down in the breach, and held back the water with his own body.

Some time later, Ayodadhaumya asked his other disciples, “Where is Aruni of Pancala? Where did he go?”

The students replied, “My lord, you told him, ‘There is a breach in the dike. Go and close it!’”

Thus addressed by his students, the teacher replied, “Then all of us will go there to find him.”

When the teacher arrived in the general area of the dike, he called out to his disciple, “O Aruni of Pancala, where are you? Come here, my son!”

Hearing his teacher ordering him to come, without hesitating, Aruni of Pancala at once got up from the dike, ran to his teacher, and stood before him, saying, “Here I am! I couldn’t stop the water from coming over the dike, so I closed the breach with my own body. Then when I heard my master’s voice, I came immediately, and the water again burst through the dike. Yet I am here my lord, ready to serve you. Please instruct me.”

The teacher replied, “Because you immediately got up when you heard me calling and thus caused the water to burst through the dike, you will be known by the name Uddalaka, ‘one who stood up and let the water burst through.’”

Having given him this name, the teacher then blessed the disciple, saying, “Because you always obey my instructions you will achieve great fortune in life. You shall understand all the Vedas and all the *dharma-sāstras*, the great books of knowledge.”

Uddalaka earned his teacher’s blessings by faithful service and was allowed to graduate from the school and go where he desired. ❀