

## Śrīmad-Bhāgavatam 6.3.28–29

February 21, 1971, Gorakhpur

710221SB-GORAKHPUR [41:19 Minutes]

Audio

Devotee: [indistinct]

Prabhupāda:

*tān ānayadhvam asato vimukhān mukunda-  
pādāravinda-makaranda-rasād ajasram  
niṣkiñcanaiḥ paramahaṁsa-kulair asaṅgair  
juṣṭād gr̥he niraya-vartmani baddha-tṛṣṇān*  
[SB 6.3.28]

[Paramahaṁsas 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 paramahaṁsas and who are attached to family life and worldly enjoyment, which form the path to hell.]

So this topic between Yamarāja and his assistants. Sometimes the atheist class of men, they think these are stories. "Where is Yamarāja? Where is his place? How he is talking? These are all made into stories." But that is not the actual fact. Śukadeva Gosvāmī is reciting, repeating the words of Yamarāja and accepted by great *ācāryas* like Śrīdhara Svāmī, Jīva Gosvāmī, so does it mean, even Caitanya Mahāprabhu, does it mean that all these great *ācāryas* they indulged in some stories? No, that's not, it is fact but because you do not know what is the actual position therefore it is our misconception that these topics

are stories made by some fictitious man. Therefore they interpret in a different way—but actually that is not the fact. Just like the leader of the atheist class of men is Cārvāka Muni, Cārvāka, he has got a philosophy, atheistic philosophy—Cārvāka Muni. So he says that:

*bhasmī-bhūtasya dehasya kutaḥ  
punar āgamano bhavet  
ṛṇam kṛtvā gḥṛtam pibet  
yāvaj jīvet sukham jīvet*

[Now why you are worrying about next life? As soon as this body is burned into ashes, everything is finished.]

He says, his philosophy—hedonism, "That so long you live, you live very happily." In India the standard of living happily is to eat more ghee, that is a luxury. One who can eat more ghee, he is considered to be eating very luxurious foodstuff and actually that is a fact. So his theory is that, "You eat more ghee, as much as possible. Enjoy, eat more and sleep more and have sex life more and that is his philosophy—enjoy materially. "Eat, drink, be merry and enjoy." Then he says that, "Oh I have no sufficient money, how I shall purchase ghee?" Just like in some European philosophies: beg, borrow or steal. For money either beg, take a profession of a *sannyāsī* and beg and take money and enjoy or if you can not do so then try to borrow and if that is not possible then steal. What can be done? Money is wanted. So similarly Cārvāka Muni also said that, "Live very happily and eat as much as you like—ghee." Then if you are, "I have no sufficient money, if I borrow then I shall remain a debtor. I shall be responsible." Because that's a fact according to *karma*, laws, if you take some money without proper utilization. You can not beg unless you spend it for Kṛṣṇa therefore only the *sannyāsīs* and the *brāhmaṇas*, they are allowed to beg, not all. The *gṛhasthas*—not allowed. The *brahmacārīs* they are also begging but that is on behalf of the spiritual master, not for his personal. A *brahmacārī* whatever he collects he immediately submits to the spiritual master because he

has dedicated his life for the service of the spiritual master so whatever he collects that is the property of the spiritual master. So in this way begging is allowed to the *sannyāsīs*, to the *brāhmaṇas* and to the *brahmacārī* on behalf of the spiritual master. Not *gṛhasthas*, they can not beg, this is not allowed.

So he says that: *ṛṇam kṛtvā ghṛtaṁ pibet*, "If you have no money then borrow money somewhere and purchase ghee and eat and live very happily." *ṛṇam kṛtvā ghṛtaṁ pibet/ yāvaj jīvet sukhaṁ jīvet*. "So long you live, live very happily. That is the theory at the present moment, "Somehow or other bring money and be happy." Then if one is conscious, if he believes in the Vedic way of *karma-kāṇḍīya-vicāra*. That if I take some loan, borrow some money from some party and if I can not pay then I shall remain a debtor and I will have to suffer for that. Formally in India the practice was that if somebody has taken some loan from somebody and he dies without repayment his son was responsible to pay it because the son inherits the property of the father. Nowadays even if the father dies debtor if the son is asked money. He says, "I am not responsible for my father's debts." But that was not the system. A good son he is... means: *putrārthe kriyet bhāryā*. One should marry only for begetting nice sons. Why a nice son is required? Because in case the father dies sinful the son will protect him: *punnāmno narakād trāyate iti putra* [Manu Smṛti, 9.138]. So the *punnāmno*, the *pu* and *trāyate*, this *tra*, combined together it means *putra*. *Putra* means that he is supposed to relieve his father by offering *śraddhā* offering *piṇḍa*. Therefore if a son becomes devotee of Kṛṣṇa then automatically he. He delivers not only his father but his father's father, his father up to fourteen fathers. That is the advantage. So in all respects to become a devotee is the first-class position in this material world.

So now Cārvāka Muni says that, "Don't worry, you haven't got to bother that you are debtor, the life is finished here. You enjoy and." This is this modern story, that there is no next life, there is no question of suffering, so whatever suffering and enjoyment in this life—you enjoy. That is Cārvāka Muni's

atheistic theory.

*ṛṇam kṛtvā...  
bhasmī-bhūtasya dehasya kutaḥ  
punar āgamano bhavet*

[Even if one has to go into debt, as long as one lives, he should live happily by eating as much ghee as possible. Since the material body simply becomes ashes at death, how will it ever come to life again?]

Cārvāka Muni says that: "That your body, when it will be put into the fire and it will be turned into ashes then your all responsibility for sins committed," he said. That means the atheistic persons, they do not believe in the next life or anything mentioned in the *śāstras*. They create their own theories therefore they say, "There is no Yamarāja, there is no such thing. You can go on committing all kinds of sins and." But the question is, not supposed, it is theoretical, somebody says that there is no next life, "This life is all, you enjoy and create it." Now so taking as hypothesis, if there is any life then how much you are becoming responsible for your sinful activities? You should know that. Suppose if, because you do not know also, whether there is life or there is no life, I also do not know. Without reference to the *śāstras*, common talk between friends and friends, argument. If somebody says that, "There is no life after death," then the other party can say that, "There maybe and if there is life then how much you are becoming responsible for our sinful activities." That is really intelligence, intelligence. That we have to take reference from the *śāstras*. In the *śāstras*, as it is described here in the *Śrīmad-Bhāgavatam*, that is the real source of knowledge, not *āroha-panthā*. *Avaroha-panthā*, "We have to received knowledge from authorities." At least we Kṛṣṇa conscious persons we should follow this *paramparā* system. That don't think that this is story it is fact.

So Yamarāja is advising:

*tān ānayadhvam asato vimukhān mukunda-pādāravinda*

*pādāravinda-makaranda-rasād ajasram*  
[SB 6.3.28]

[Paramahāṁsas 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 paramahāṁsas and who are attached to family life and worldly enjoyment, which form the path to hell.]

He's. His order is, "You bring to me." first of all he has prohibited, "Don't approach a Vaiṣṇava, don't go to their vicinity." Then who are the candidates? Oh there are so many candidates—how? Those who are not Kṛṣṇa conscious, those who are bereft of tasting the honey on the lotus feet of Kṛṣṇa and such honey is tasted by, *niṣkiñcanaiḥ paramahāṁsa-kulair asaṅgair*. In other words Kṛṣṇa consciousness can be available for persons who are *niṣkiñcana*.

*Niṣkiñcana* means: "One who has finished all material desires." He has no more any aspiration that, "I can enjoy anything in this material world." That is called *niṣkiñcana*. If anyone thinks that, "I have got so much property, I have got so nice, beautiful wife and so many. I have got good society, good nationality, I have good house, good dress and good furniture. So how I can leave this material world? I have to, I can be elevated to the heavenly planets and so many. Of course in the material world there are different grades of happiness, standard of life. But in the spiritual means one is finished. That, "I am no more, nothing to do with this material world." And that is called *paramahāṁsa*. He is *paramahāṁsa*. *Paramahāṁsa* means, *aṁsa*, it is said that a swan, if you give him mixed milk with water, he has got a process to drink, he'll take the milk portion and not the water. Similarly *paramahāṁsa*, he is advanced spiritualist, transcendentalist, he takes the essence of this world. What is that essential, essence of this world? Just like Bhaktivinoda Ṭhākura said that:

*nāma vinā kichu nāhiko āra*  
*caudda-bhuvana-mājhe*

[*Aruṇodaya-kīrtana*, 8]

[Drink the pure nectar of the holy name of Kṛṣṇa and thus satisfy the soul of Bhaktivinoda. There is nothing but the holy name within all the fourteen worlds.]

"There is nothing attempt, within these fourteen worlds of the universe, except the holy name of the Lord," he says, Cait... Bhaktivinoda Ṭhākura.

*nāma vinā kichu nāhiko āra  
caudda-bhuvana-mājhe*

*udilo aruṇa pūraba-bhāge,  
dwija-maṇi gorā amani  
[Aruṇodaya-kīrtana, 8, 1]*

[When a tinge of red on the eastern horizon heralded the sunrise, the jewel of the twice-born, Lord Gaurasundara, immediately awakened. Taking His devotees with Him, He went all over the countryside, visiting the towns and villages of Nadia. ]

There is a song. So actually within this material world the essence is the holy name of Kṛṣṇa. So those who have very seriously taken to the chanting of this holy name, they are called *paramahansa*, *asaṅgair*. *Asaṅgair*: "They have no more any association with this material world, all liberated." *Paramahansa* means: "Liberated." So *paramahansa* does not mean that one has got material attachment. At the same time they are *paramahansa*, no. Here it is stated that: *niṣkiñcanaiḥ paramahansa asaṅgair juṣṭād*. And who does not associate with such personalities, *paramahansas: gṛhe niraya-vartmani baddha-tṛṣṇān*. Persons who are too much attached in household life and full with material desires—*baddha-tṛṣṇān*. Actually we have got so many plans—*tṛṣṇān*, just like one man is thirsty. Thirsty, so sometimes artificial thirstiness is visible in a person who is suffering from diabetes. Diabetes patient, they eat voraciously

and they become thirsty because the food are not properly digested, they turn into sugar, and as soon as there is sugar it will demand. It will demand more and more water. And it is a physical example. Similarly a man too much attached to this materialistic way of life, *baddha-tṛṣṇān*, simply making plans. Such person will never be able to become *niṣkiñcana* and *paramahaṁsa*.

I have seen one friend, he was dying at the age of fifty-four and he was rich man and he was asking the doctor, "My dear doctor, 'Can you not give me four years life more? I have got some plans, I should finish it.'" As if the doctor can do so and by four years living he will conquer the whole world, this is going on—you see?

So *niṣkiñcanaiḥ*:

*niṣkiñcanaiḥ paramahaṁsa-kulair asaṅgair  
juṣṭād gr̥he niraya-vartmani baddha-tṛṣṇān*  
[SB 6.3.28]

These persons should be brought. Yamarāja says, "Those who have got so much intense desire for materialistic way of life and committing all kinds of, dist... what do they say?

[aside:] The hands, your legs should be covered, not to the Deity.

*juṣṭād gr̥he niraya-vartmani baddha-tṛṣṇān*

Then:

*niṣkiñcanair ajasraṁ juṣṭāt. Teṣāṁ*  
[*Bhāvārtha-dīpikā* 6.3.28]

*kiṁ ca jihvety-ādi. yadyeṣāṁ jihvety-ādy anvayaḥ.*  
[*Bhāvārtha-dīpikā* 6.3.29]

So another point is there, *asatām*. *Asat*, this word is used, *asat*, here Śrīdhara Svāmī is giving note, the meaning of *asat* or *duṣṭān*. The *asat* means rogue, *duṣṭān*. *Duṣṭān*: another meaning is, "One who is materially affected," or *duṣṭān* means "Rogue." So these are rogues. Now who do not try to associate with the *paramahāmsas* or *niṣkiñcana*, and what are others? That is also described here, that who are candidates for the Yamarāja.

*jihvā na vakti bhagavad-guṇa-nāmadheyam*  
*cetaś ca na smarati tac-caraṇāravindam*  
 [SB 6.3.29]

[My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do not remember the lotus feet of Kṛṣṇa even once, and whose heads do not bow down even once before Lord Kṛṣṇa. Send me those who do not perform their duties toward Viṣṇu, which are the only duties in human life. Please bring me all such fools and rascals.]

That here are the description of the *duṣṭān*, or the rogues. What is that? *Jihvā na vakti bhagavad-guṇa-nāmadheyam*. The one class of *duṣṭān* or rogue is he whose tongue is never used in glorifying the qualities or the pastimes of the Lord. *Guṇa-nāmadheyam*. *Guṇa* means, "Qualities." The so-called transcendentalists, they say that the Absolute Truth is *nirguṇa*. Where is how to describe *nirguṇa* and *nirākāra*. Now here it is said: *guṇa-nāmadheyam*. *Nāma*, they say God can not have any name, but here it is distinctly said: *guṇa-nāmadheyam*. "God has got His qualities, transcendental qualities, and He has got His name also." Otherwise where is the possibility of chanting the name of holy name of God or where is the possibility of discussing the glorious qualities of the Lord? Here it is distinction: *jihvā na vakti bhagavad, guṇa-nāmadheyam*. Qualitative business, *bhagavad*, "Of the Supreme Personality of Godhead." Anyone who does not utter the holy name of the Supreme Personality of Godhead, any man who does not discuss the glories, the



glorious pastimes of the Supreme Personality of Godhead, *jihvā*, and these things are done by the tongue. *Sevonmukhe hi jihvādau* [Cc Madhya 17.136]. "God realization begins from the tongue."

[Therefore material senses cannot appreciate Kṛṣṇa's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.]

This is very awkward, so how is that? God realization begins from the tongue? The tongue means, the first thing the tongue's business is to chant Hare Kṛṣṇa *mantra* and the second business of the tongue is to control it for eating. Because if we can not control the tongue then other senses will not be controlled. And if we can control the tongue then other senses will be automatically controlled. Therefore *jihvā*, the tongue is given so much importance in all the *śāstras*, tongue. *Jihvā na vakti*, "Tongue should be always used in. In chanting the holy name of the Supreme Personality of Godhead,"

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

Tongue should be used for eating only a reasonable quantity of *bhāgavata prasādam* and tongue should be used for preaching the glories of the Lord. This is the control of tongue. If one can control his tongue in this way then he becomes a *paramahansa* and if he is unable to control the tongue then it is very difficult to make progress.

*jihvā na vakti bhagavad-guṇa-nāmadheyam  
cetaś ca na smarati tac-caraṇāravindam  
[SB 6.3.29]*

*Cetaḥ*—heart or the mind, *na smarati*—never engaged in meditation of the

lotus feet of the Lord. *Cetaś ca, cetaś ca na, cetaś ca na smarati tac-caraṇāravindam*. The tongue is not used for cultivating Kṛṣṇa consciousness, the mind is not utilized for meditating on the lotus feet of the Supreme Personality of Godhead.

*kṛṣṇāya no namati yac-chira ekadāpi  
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān*  
[SB 6.3.29]

And the head is never bowed down before the Deity of Lord Kṛṣṇa, *kṛṣṇāya*. Because it is said: *kṛṣṇāya*—to offer obeisances unto Kṛṣṇa. Now one can say that, "Where is Kṛṣṇa that I shall bow down?" That is another atheism. Kṛṣṇa is here in the temple. Kṛṣṇa being absolute, Kṛṣṇa's name, Kṛṣṇa's form, everything Kṛṣṇa. Therefore temple worship is there, people are given opportunity to come and to bow down before Kṛṣṇa. To give them opportunity to hear about Kṛṣṇa, to give them opportunity to taste Kṛṣṇa *prasādam*, to give them opportunity to chant Hare Kṛṣṇa *mantra*. This is the purpose of opening temples. Otherwise there is no necessity of taking so much responsibility. It is the grace of the spiritual leaders that they open centers and Kṛṣṇa's Deity to give chance to the people in general to take advantage as it is recommended here. Otherwise he will be subjected to the punishment of Yamarāja. In order to save the people from the punishment of Yamarāja these temples are opened. So therefore the inmates of the temples, the managers of the temples, they have got very, very responsible work—by their personal behavior. So that others may come and learn from them how to worship Deities, how to maintain temples, how to manage it. It is very, very responsible task.

One should personally. Caitanya Mahāprabhu's mission is *āpane ācare prabhu jīva hrīkikā*. If you want to teach others then you must behave also, very nicely. The church or temple worship are dwindling because at the present moment the managers of the temples, they are not up to the standard therefore people have no interest. So two things, temple worship means the manager of the

temples they should be ideal inmates of the temple and the people in general will come there and learn how to use this tongue, how to use this head, how to use this mind in this material world. That is the process. These things are described here. It is a very important verse: *jihvā na vakti bhagavad-guṇa-nāmadheyam*. If you like you can write it, it is very important verse:

*jihvā na vakti bhagavad-guṇa-nāmadheyam  
cetaś ca na smarati tac-caraṇāravindam  
kṛṣṇāya no namati yac-chira ekadāpi  
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān*  
[SB 6.3.29]

[My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do not remember the lotus feet of Kṛṣṇa even once, and whose heads do not bow down even once before Lord Kṛṣṇa. Send me those who do not perform their duties toward Viṣṇu, which are the only duties in human life. Please bring me all such fools and rascals.]

*Viṣṇu-kṛtyān*, these are the duties because Viṣṇu the Supreme Lord, is maintaining, maintainer of this material world. Brahmā is the creator and Viṣṇu is the maintainer and Lord Śiva is the destroyer, three deities. *Sṛṣṭi-sthiti-pralaya* [Bs 5.44].

[The external potency Māyā who is of the nature of the shadow of the cit potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durgā conducts herself.]

The *pralaya* department is given to the Lord Śiva and the maintenance department is to Lord Viṣṇu and creation department to Lord Brahmā. So these are *viṣṇu-kṛtyān*, you are being maintained by Viṣṇu. If you do not

execute, because the whole process is to satisfy Viṣṇu who is the maintainer. Just like government, government is maintaining the state. So a good citizen's duty is to satisfy the government by his all means—he's a good citizen. One who abides by the laws of the government perfectly, he's a good citizen. I think in economics, "Good citizenship," what is good citizenship is taught. I remember. So the principle of good citizenship is to obey, to give service to the government and the government recognize it. Formally in British government if anyone has given nice service to the government he was recognized by offering the title: Sir, CIE, Rāya-Madhu. Of course at the present moment the congress government has given up all this but in the Britishers still in England it is still recognized. If one has given a very nice service to the state, to the people, he was recognized. Still recognized in England with the title of Lord, Sir, CIE, so many things. So we should be recognized. Similarly Viṣṇu being maintainer of the whole cosmic manifestation our duty is to satisfy Lord Viṣṇu. The our duty, whole *varṇāśrama dharma*, the four kinds of caste system and the four kinds of *āśramas*, they are meant for satisfying Viṣṇu. They are meant, caste system, to become *brāhmaṇa*, to become *kṣatriya*, to become *vaiśya* and to become *sūdra*, to become *brāhmaṇa*, to become. I mean to say, become *sannyāsī*, to become *vānaprastha*, become *gṛhastha*, become *brahmacārī*. The whole system is to satisfy Viṣṇu. *Na te viduḥ svārtha-gatiṃ hi viṣṇum* [SB 7.5.31].

[Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.]

But the rascals they do not know that the ultimate aim of life is to satisfy Viṣṇu

and that is *varṇāśrama-dharma*. At the present moment this India's fallen condition is due to this fault. They are appearing as *brāhmaṇa*, *kṣatriya*, *vaiśya*, but they do not know how to satisfy Viṣṇu.

*Varṇāśramācāravatā  
puruṣena paraḥ pumān  
viṣṇur ārādhyate panthā  
nānyat tat-toṣa-kāraṇam*  
[Cc Madhya 8.58]

[The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four *varṇas* and *āśramas*.]

Simply by following the Viṣṇu, following the principles of *varṇāśrama-dharma* one can satisfy Lord Viṣṇu. So this is, this is *viṣṇu-kṛtyān*, these are also individually formula of *varṇāśrama-dharma*. If you become a *brāhmaṇa* then your duty is to worship Viṣṇu. And still in India, every *brāhmaṇa* family, they have got [indistinct] from forefathers, Viṣṇu worship, Viṣṇu worship. Therefore *sannyāsīs* is supposed to accept food from a *brāhmaṇa* family because there is Viṣṇu worship. A *sannyāsī* does not cook, he goes to a *brāhmaṇa* family and asks for some food, not to others because why not to others? He does not go to a *kṣatriya* family, *vaiśya* family or a *śūdra* family. He goes to a *brāhmaṇa* because in a *brāhmaṇa* family it is particularly Viṣṇu worship is going on by generations. A still there are many *brāhmaṇa* families, *viṣṇu ārādhyā*. So *viṣṇu-kṛtyān*, there are duties to satisfy Viṣṇu or how to become Vaiṣṇava. If one is not Vaiṣṇava then they are subjected to the punishment of Yamarāja. That is the conclusion. [break]... is compulsory, otherwise they will be punishable by Yamarāja. [pause]

Devotee: [indistinct]

**Prabhupāda:** No, he is eating more, he should not eat more. Eating.

**Devotee:** [indistinct] process of sense gratification.

**Prabhupāda:** If you take anything more means sense gratification.

**Devotee:** Yes.

**Prabhupāda:** Suppose I can not digest but there are very nice foodstuffs, sweetmeats, "Oh I [indistinct] to the fullest extent," that should not be. One should control his tongue. Now. You can take necessary, one or two, but, "Oh it is very tasty, let me take one dozen." Then that is sense gratification. Even if it is *prasādam*.

**Devotee:** [indistinct]

**Prabhupāda:** Yes.

**Devotee:** And then [indistinct]

**Prabhupāda:** That we say, there are two, two satisfies the tongue, it is also sense gratification.

**Devotee:** Yes.

**Prabhupāda:** You have got so many senses, so all the senses they, they are only. The tongue is demanding nice palatable food. Hand is demanding very soft place to touch and similarly eye demanding beautiful things. The ear is demanding very nice sweet musical sounds. So all these senses they have demands and. But because they require we have to give as much as, *yuktāhāra-vihāra*, *yukta*. *Yukta* means, "As much as it is only required for maintaining the body." It is not prohibited, "Don't eat," but eat so much as you can keep yourself fit, *ahāra*. *Vihāra* similarly, sex life also. The sex life required, of course those who can not avoid, *karmīs*, but only for begetting children—*putrārthe kriyet bhāryā*. The wife should not be used as a machine for

gratifying sex life, no, then it is sense gratification. But if you use only simply for begetting nice child then it is duty, it is *viṣṇu-kṛtyān*. The same thing, the sense-gratification, the same thing he is using, that one has to adjust. The same thing can be used as sense gratification and the same thing can be used. Just like one is, everyone knows husband and wife they have sex life, everyone knows it, but that is not condemned. But as soon as one goes to a prostitute, the same relationship, but it is condemned. But it is sense gratification. Why did he go to a prostitute? That is sense gratification. So as soon as sense gratification you are sinful. And as soon as you realize it's duty according to the religious principles then it is *kṛtī, kṛtya, viṣṇu-kṛtyān*.

A Vaiṣṇava is not prohibited to marry or to have sex life but a Vaiṣṇava is, there are so many examples. Just like Śivānanda Sena, one of the great devotees of Lord Caitanya. His wife went to offer respects to Caitanya Mahāprabhu and she was pregnant and Lord Caitanya blessed that Śivānanda, you keep your name, next son like this. He knows that this pregnant is possible because Śivānanda had sex life. But He is, He is blessing him, blessed him. Whereas Choṭa Haridāsa, he was constant companion of Caitanya Mahāprabhu, he was singing and Caitanya Mahāprabhu liked his singing and as soon as He saw that he simply glanced by a young girl, next day He said, "Choṭa Haridāsa should not come here any more." That is, that is that glancing is also sense gratification. He was living with Caitanya Mahāprabhu as a *brahmacārī*, as a Bābājī, and still he has that desire, "Oh why he has accepted this Bābājī dress? He should have married." Caitanya Mahāprabhu, this unlawful illicit sex life He condemned.

So everything is there, we have to utilize this properly, then it will be *viṣṇu-kṛtyān*. And those who are not good citizen means who are abiding by the laws. Similarly a Vaiṣṇava or a dutiful person he sees who is following the rules and regulations offered by Viṣṇu. *Dharmam tu sākṣād bhagavat-praṇītam* [SB 6.3.19].

[Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyādhara and Cāraṇas.]

The rules and regulations, *dharma*, following the rules and regulations enunciated in the *śāstras*, this is called *dharma*. *Dharma* means nothing hype. *Dharma* means following the rules and regulations enunciated by the Supreme Personality of Godhead. That's all. That is *dharma*. *Dharmam tu sākṣād* and Kṛṣṇa said that, "This is *dharma*." Because if one is surrendered then he will follow the rules and regulations given by God but they do not believe in God. God is impersonal, God has no intelligence, no head, no hands. That means make God zero and then we are at liberty. At liberty to do anything nonsense. That's all. That is said: *nirveśeṣa-śūnyavādī*, *śūnyavādī* means zero. If God is zero then there is no responsibility and if I am god then everything is alright. "What I am doing? And because I am god." These theories are being pushed and they are being carried, therefore the whole world situation is very dangerous, godless civilization. [End]