

Śrīmad-Bhāgavatam 6.3.32–33

February 23, 1971, Gorakhpur

710223SB-GORAKHPUR [44:02 Minutes]

Audio

Prabhupāda:

*yathā sujātayā bhaktyā
śuddhyen nātmā vratādibhiḥ*
[SB 6.3.32]

[One who constantly hears and chants the holy name of the Lord and hears and chants about His activities can very easily attain the platform of pure devotional service, which can cleanse the dirt from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies.]

People observe many religious ritualistic ceremonies known as *yajña*, *vrata*, *dāna*, *tapah*, *tapasya* but here it is stated that simply by:

*śṛṇvatām gṛṇatām vīryāṇy
uddāmāni harer muhuḥ*
[SB 6.3.32]

If one simply becomes engaged in reciting and glorifying the transcendental pastimes and activities of the Supreme Personality of Godhead—*muhuḥ*, *harer muhuḥ*—twenty-four hours. Just like Caitanya Mahāprabhu said, *kīrtanīyaḥ sadā hariḥ* [Cc Antya 20.21], life should be so moulded that this *kīrtana* will go on twenty-four hours.

[One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.]

Even you are engaged in your occupational duties if you practice it. It will go on twenty-four hours and when you are advanced in practice as soon as you chant the Hare Kṛṣṇa *mantra* immediately the Kṛṣṇa with all His paraphernalia. Kṛṣṇa does not mean alone, just like when we speak, "The king is coming," that does not mean king is coming alone. He is coming, his private secretary is coming, his *etikong* [?] is coming, his military secretary is carrying on, so many people are coming. Similarly Kṛṣṇa those who are impersonalists, voidists, for them Kṛṣṇa has nothing to do. But actually those who are devotees of Kṛṣṇa as soon as they chant this word, "Kṛṣṇa" or, "Rāma," immediately all Kṛṣṇa's paraphernalia becomes manifest. Just like it is stated in the *Brahma-saṁhitā* [Bs 5.29]:

*cintāmaṇi-ṭṭakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-ṭṭuruṣaṁ tam ahaṁ bhajāmi*

[I worship Govinda, the primeval Lord, the first progenitor who is tending the cows, yielding all desire, in abodes built with spiritual gems, surrounded by millions of purpose trees, always served with great reverence and affection by hundreds of thousands of lakṣmīs or gopīs.]

Kṛṣṇa means Kṛṣṇa, immediately Kṛṣṇa's Vṛndāvana-līlā, Kṛṣṇa's Dvārakā-līlā, Kṛṣṇa's Mathurā-līlā, immediately becomes in remembrance. Kṛṣṇa who is fighting with such-and-such demons, Kṛṣṇa is playing with His cowherd boyfriends, Kṛṣṇa is dancing with the *gopīs*. Kṛṣṇa is speaking with His mother, Kṛṣṇa is joking with His friends, Kṛṣṇa is taking the cows to the pasturing grounds there He is taking bath in the... So many things will come in your

mind. So these descriptions are there in the *Kṛṣṇa*. So actually one who is advanced in Kṛṣṇa consciousness, simply by chanting one word, "Kṛṣṇa," so many things will come—*harer muhuḥ*: and this remembering of Kṛṣṇa's pastimes when you are accustomed. Then even when you are sleeping you will think of Kṛṣṇa—*harer muhuḥ*. That is perfection of Kṛṣṇa consciousness. Not a second, not a moment he is without Kṛṣṇa consciousness. That is recommended here: *śṛṇvatām grṇatām vīryāṇy uddāmāni*, because when you are thinking of Kṛṣṇa everything is profoundly *uddāmāni*—encouraged. Kṛṣṇa is engaged in fighting with the demons, how He is saving his friends in the forest fire, everything is. How He has lifted the Govardhan hill. All endeavors are uncommon in the human society, they are very interesting especially to the devotees.

Yathā sujātayā bhaktyā: but these things happen when you are developed in devotional service—*bhaktyā*. Just like you can imagine that if you have got profound love for a person, either for your children or for your wife, then you'll always think of them. You can not be without thinking of them for a second, this is practice only. So if we transfer this power of thinking to Kṛṣṇa, that is our perfection of life. We are thinking, we can not stay without thinking for a moment but if we think Kṛṣṇa and His pastimes then our life is perfect, that is Kṛṣṇa consciousness. *Yathā sujātayā bhaktyā*: but this situation is possible by advanced devotional service—*sujātayā bhaktyā*. *Śuddhyet*: that means so long we are thinking of Kṛṣṇa and His pastimes we are being purified, purified. If you can not think then you must hear therefore this is the opportunity. In a temple or in a place, institute like this where there is always something Kṛṣṇa business. So from morning to night something is going on about Kṛṣṇa so by association one becomes purified.

yathā sujātayā bhaktyā
śuddhyen nātmā vratādibhiḥ
 [SB 6.3.32]

By this formulas, religious formulas he can not be [indistinct]. People are very much attracted to the ritualistic ceremonies but they are not attracted to devotional service, *śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23].

[There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles [such as *śravaṇam kīrtanam viṣṇoḥ smaraṇam*—hearing, chanting and remembering Kṛṣṇa], (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous ācāryas. These six principles undoubtedly assure the complete success of pure devotional service.]

The beginning of devotional service is hearing and chanting about Viṣṇu, Lord Viṣṇu. They're not interested but if somebody prescribes that, "You spend three thousand *rupees* or five thousand *rupees*, have a *yajña*," "Oh this is good," but simple things, chanting and hearing of Kṛṣṇa they'll not be interested. But in spite of performing such *yajñas* and ritualistic ceremonies they remain the same. It is practical and you see those who are engaged in pure devotional service beginning with chanting and hearing about Kṛṣṇa, how they are making nice. The simple process they'll not accept.

*yathā sujātayā bhaktyā
śuddhyen nātmā vratādibhiḥ*
[SB 6.3.32]

*kṛṣṇāṅghri-pādma-madhu-liṅ na punar viṣṛṣṭa-
māyā-guṇeṣu ramate vṛjināvaheṣu
anyas tu kāma-hata ātma-rajahḥ pramārṣṭum
īheta karma yata eva rajahḥ punaḥ syāt*
[SB 6.3.32-33]

[One who constantly hears and chants the holy name of the Lord and hears

and chants about His activities can very easily attain the platform of pure devotional service, which can cleanse the dirt from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies.]

It is very important verse. *Kṛṣṇāṅghri-pādma-madhu-liṅ*: those who are just like bees or the bumble-bees, they are always engaged in licking the honey in the flowers. Similarly Kṛṣṇa's lotus feet, the lotus and as soon as there is lotus there is some honey also. The taste of Kṛṣṇa's lotus feet the devotee just like bumble-birds, bumble-bees, they're engaged always in Kṛṣṇa's, in licking the honey in the lotus feet of Kṛṣṇa. Such persons, *kṛṣṇāṅghri-pādma-madhu-liṅ na punar viṣṭa-māyā-guṇeṣu ramate*. They are no more interested in the varieties of goods manufactured by the three modes of material nature. *Māyā-guṇeṣu ramate vṛjināvaheṣu*: but these manufactured goods are carried along with it various types of dangers.

Just as practically you can see that these Kṛṣṇa conscious boys who are coming from very nice families of Europe and America and the standard of Europe and America is much better than our standard of living. Their rooms are very well furnished, they have got nice bedsteads, furniture. But here they are no more interested in furniture. They are lying down on the floor without having any suitable bedding, without having any suitable dress, they are satisfied. So that is also here stated: *kṛṣṇāṅghri-pādma-madhu-liṅ na punar viṣṭa-māyā*. What is this furniture? This furniture is a product of the different qualities of the material nature, that's all. Anything, not only furniture, the radio the television, are so many things. They are simply byproducts of the interaction of different modes of material nature, that's all. Scientists are engaged to discover something, *rajo-guṇa*. He is thinking that, "If I discover this machine it will be sold and I will get money and enjoy." So that means the real impetus of manufacturing something is the *rajo-guṇa*, *sṛṣṭi*—creative, creative force.

But what is that creative force? Creative force is coming from the modes of

passion. So here it is said that: *māyā-guṇeṣu, kṛṣṇāṅghri-padma-madhu-liṅ na punar viṣṛṣṭa-māyā-guṇeṣu*. The whole world is creation the whole material world is creation of the interaction of the three modes of material nature. Modes of ignorance, modes of passion and modes of goodness, mixed up—*māyā-guṇe*. Or anything presented here in this material world they're simply *guṇamayī*. In the *Bhagavad-gītā* [Bg 7.14] it is said: *guṇamayī*.

[This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.]

Guṇa means these material modes and *maya*, *vikārārthe mayat*. In Sanskrit grammar there is addition, affixes—*mayat-pratyaya*. Just like *svaṇṇamaya*. *Svaṇṇamaya* means gold transferred into, into liquid and it is glittering. So similarly this is *guṇa-māyā*, Kṛṣṇa says: *mama-māyā guṇa-māyā*. By three material modes of nature everything is manufactured. *Tejo-vāri-mṛdām* [Cc *Madhya* 8.266], *tejaḥ*: fire, water and earth.

[O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the

Absolute Truth.]

By the addition of these *guṇas* a something wonderful is coming out, manufactured, everything in this material world. This body also it is the same products and this world is of the same products and whatever we are using, that is *guṇamayī*. Everything is a product of the interaction of the three modes of...

*daivī hy eṣā guṇamayī
mama māyā duratyayā
[Bg 7.14]*

So we are captivated by the products of this material nature but one who is engaged in licking up the honey from the lotus feet of Kṛṣṇa they are no more interested. They are not, that is *vairāgya*. *Vairāgya* means, "Unattached to material things," that is *vairāgya*. That is stated:

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]*

[By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.]

Real thing wanted in this mat... in our lives *jñāna* and *vairāgya*. Due to our attachment with the material things we are having different types of body and situations. This is the attachment therefore in order to take yourself out of this entanglement of changing different bodies in this material world one has to be detached, that is called *vairāgya*. And how one can be detached? By knowledge that, "I do not belong to this nonsense thing. I am spirit-soul—*aham brahmāsmi*," that is called *jñāna*. That after *jñāna* there is *vairāgya*. Just like

when one understands that, "I do not belong to the family or society," so he becomes disinterested; naturally. That is partners in business and if one is no longer partner he has no more any interest in that business. Sometimes it is happens that a man too much attached to his wife, if the wife somehow or other is dead, he becomes *vairāgī*. A false *vairāgī*, that is not *vairāgya* but he becomes detached, "Oh my wife is dead, I have no more interest." So attachment because we have got this attachment for this material world therefore we are conditioned for changing different types of bodies, eight million four hundred thousands of species of life. This is going on. But one who is engaged in devotional service, automatically *jñāna* and *vairāgya* develops. *Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ*: if one engages himself in the matter of *bhakti-yoga* in the devotional service of Lord Vāsudeva or Kṛṣṇa then this knowledge that, "I am not this body, I do not belong to any of these material things," that is called *jñāna* and then detachment follows.

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
[Bg 18.54]*

[And of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.]

So those who are trying themselves to become detached by different processes, by *yoga* system, by *jñāna* system, their process is ascending process. By their own endeavor but another process is this that *vāsudeve bhagavati bhakti-yogaḥ*. As soon as you engage yourself in devotional service to Vāsudeva, Lord Vāsudeva this *jñāna* and *vairāgya*—automatically. The same thing is confirmed here that:

*kṛṣṇāṅghri-padma-madhu-liṅ na punar viśṛṣṭa-
māyā-guṇeṣu ramate vṛjināvaheṣu*

[SB 6.3.33]

[Devotees who always lick the honey from the lotus feet of Lord Kṛṣṇa do not care at all for material activities, which are performed under the three modes of material nature and which bring only misery. Indeed, devotees never give up the lotus feet of Kṛṣṇa to return to material activities. Others, however, who are addicted to Vedic rituals because they have neglected the service of the Lord's lotus feet and are enchanted by lusty desires, sometimes perform acts of atonement. Nevertheless, being incompletely purified, they return to sinful activities again and again.]

So long you remain attached to the different policies or modes of material nature you'll have to face different types of dangerous conditions [indistinct]—*vṛjināvaheṣu*. Therefore one who has enjoyed this material life, after enjoyment they are not satisfied. It is not possible, people are in hellish situation, that by enjoying these material facilities they will be happy. *Na te viduḥ svārtha-gatiṁ* [SB 7.5.31] is *durāśayā*.

[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.]

This is called—*durāśayā*: who is, "The hope which will never be fulfilled." But there are persons like that, *durāśayā ye bahir-artha-māninaḥ*. They do not know that this material happiness will not make me any way happy. It is called *durāśayā*. But one has to come to that stage, so there are different methods, but here it is said simply by tasting the honey on the lotus feet of Kṛṣṇa: *sa vai*

manaḥ kṛṣṇa-padāravindayor [SB 9.4.18].

[Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasī offered to the Lord, and he engaged his tongue in tasting the Lord's prasāda. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Mahārāja Ambarīṣa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.]

That day we have explained. Therefore Ambarīṣa Mahārāja, he engaged himself always on the lotus feet of the Lord.

*anyas tu kāma, kāma-hata ātma-rajahḥ pramārṣtum
īheta karma yata eva rajahḥ punaḥ syāt*
[SB 6.3.33]

Those who are not engaged in devotional service, *anya, anyas tu kāma-hata*. They are defeated by lust and desires—*kāma-hata*. *Anyas tu kāma-hata ātma-rajahḥ pramārṣtum*: "When they try to get relief of the sinful reaction of their life," *ātma-rajahḥ, pramārṣtum īheta karma*. They try another way this *yajña*—sacrifice, they also call *karma-kāṇḍa-vicāra, īheta karma*. But the result is: *yata eva rajahḥ punaḥ syāt*. Now suppose you have to perform a great sacrifice. In the sacrifice there is prescription that some animal should be offered in the fire, not in all sacrifices but in certain sacrifices. But if you do that then you

become again implicated because you are killing one animal. In the sacrifice of course even you kill one animal you are responsible. Those who are sacrificing the goats in front of goddess Kali. The *mantra* says that, "You are taking the responsibility of being killed by this animal:" *māmsa*. "As you are eating the flesh of this animal so you should also be prepared to offer your flesh to this living entity." Therefore it is called *māmsa*, *mām* means, "Me," and *sa* means, "To," "He'll also eat me." So when in the *yajña* the sacrifice is recommended that means if one is intelligent, if he understands the *mantras* and the performance he will automatically cease; automatically cease. Then, "Why shall I take so much responsibility?" But people they are forbidden, according to Vedic rites you can not take *māmsa*. Those who are meat eaters they are forbidden that, "We can eat meat by this ritualistic ceremony." So still up to say six years back people would never take meat purchased from the shop. No. Even Hindus they were still, some of them, not high-class, not the *brāhmaṇas*, *kṣatriyas*, the lower class. *Brāhmaṇas*, *kṣatriyas*, *vaiśyas*, they were never taking meat, they have learned now. Only *śūdras* or less than *śūdras*, they were taking meat and they were going to the Kali Mandir and sacrificing and now it has happened so that by worshipping Kali one becomes God. Eh? Just see how much degraded. This Kali worship was recommended for the lower class of men and it is now advertised that worshipping Kali—one becomes God. So much degraded this society has become. They have forgotten the whole culture and we are talking that, "Oh he is God, he is accepted by the whole world," some Romain Rolland. These things are going on.

anyas tu kāma-hata ātma-rajahḥ pramārṣtum
īheta karma yata eva rajahḥ punaḥ syāt
 [SB 6.3.33]

[Devotees who always lick the honey from the lotus feet of Lord Kṛṣṇa do not care at all for material activities, which are performed under the three modes of material nature and which bring only misery. Indeed, devotees never give up the lotus feet of Kṛṣṇa to return to material activities. Others, however,

who are addicted to Vedic rituals because they have neglected the service of the Lord's lotus feet and are enchanted by lusty desires, sometimes perform acts of atonement. Nevertheless, being incompletely purified, they return to sinful activities again and again.]

But by that ritualistic ceremony he is again entangled. The example is just like this *kali-pūjā*. There is *caṇḍī-pūjā* also you can drink by offering liquor to Caṇḍī. Why they are in the *śāstras*? Just like in other countries there is no such system of *kali-pūjā*, *caṇḍī-pūjā*, but they are drinking also, they are meat eating, they are eating meat. So why in the Vedic literature these things are there? That yes, you can eat meat, you can drink liquor on this process. What is the purpose? That means the Vedic literatures is encouraging them? No. The process is such that these meat-eaters and the drunkards if they follow this Vedic process one day it will come they will give up. The whole idea is to restrain them under such a process.

The marriage is also like that, everyone is after sex, so this is another process. That the married life, the rules and regulations following, gradually he will be disgusted and he will retire—*vānaprastha*. The whole idea is that to restrain people because these are the material engagements: sex, meat-eating and drinking and for this purpose people are gathering money. This is material civilization. It is not that a certain class of men or certain nations are addicted, that is the material nature. Everyone is addicted but so long they are addicted to these habits that means he has to accept some sort of material body. There is no question of salvation. So the whole process is so scientifically and for the benefit of the whole human society they are desiring. But the panacea, the substantial medicine is here, devotional service, simply by adopting it everything becomes automatically vanished. You haven't got to endeavour separately, the example is here present. How they are giving up these material attachments: illicit sex and meat eating and drinking or intoxication. Simply by devotional service or Kṛṣṇa consciousness; it is so powerful. One hasn't got to endeavour separately for this as in other methods there is separate

endeavour.

Thank you very much.

Devotee: [indistinct]

Prabhupāda: Yes. But they are not going to hotels as other big men are going. They're afraid of going to hotels.

Devotee: [indistinct]

Prabhupāda: Those who are not *śūdras*, the *brāhmaṇas* and the *kṣatriyas*, they have got money, they go to hotels, prepared meat is there. That's all, no botheration. Stay and eat.

Devotee: [indistinct]

Prabhupāda: Therefore it is said: *kalau śūdrā sambhavāh* [Skanda Purāṇa]. "There is no more *brāhmaṇa* and *kṣatriya* and *vaiśyas*, all *śūdras*."

[In the Age of Kali everyone is born a *śūdrā*.]

Kalau śūdrā sambhavāh. There are so many other processes just ah, without following nobody can remain in his own standard of *brāhmaṇa*, *kṣatriya*, *vaiśya*. *Garbhādhāna*, *garbhādhāna* ceremony, *daśa-vidhā-saṁskāra*, ten kinds of *saṁskāras*, reformatory methods. Nobody is following, it is simply going on as a matter of hereditary rites, that's all. "I am a *brāhmaṇa*," "I am *kṣatriya*," "I am this," "I am that." But actually nobody is *brāhmaṇa*, nobody is *kṣatriya*, all *śūdras*. This you'll find.

Devotee: [indistinct] Vedic rites.

Prabhupāda: Hm?

Devotee: [indistinct] Suicide [indistinct] because he was [indistinct] advised him to discharge devotional service.

Prabhupāda: Yes. Vyāsadeva was not wrong. He made all the *śāstras* to gradually develop. Just like the meat-eaters if you ask him, "Don't eat meat," he'll not hear you. It is very difficult for him therefore according to Vyāsadeva it is prescribed, "Yes you can eat. Eat meat but under this process." But he made all these *śāstras* for BUT! The idea was the same but Nārada Muni asked him that, "Why you have..." Because Nārada Muni saw that Kali-yuga was coming, nobody will follow this. "So give something which will directly help." That is *Bhāgavatam*, simply by hearing and chanting as devotees. Everyone, everything will be and therefore the *Bhāgavatam* is the last contribution of Vyāsadeva.

nityam bhāgavata-sevayā
[SB 1.2.18]

[By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.]

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitam sattve prasīdati
[SB 1.2.19]

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

Vyāsadeva... such a nice thing that *śṛṇvatām sva-kathāḥ kṛṣṇaḥ* [SB 1.2.17]. Simply by hearing of the glorious words and vibration of Lord Kṛṣṇa one becomes purified and as he becomes purified progressively such, *naṣṭa-prāyeṣu*

abhadreṣu [SB 1.2.18]. "Not completely purified but almost purified." Just like we are, it is not that we have been completely purified. We should always know that we are trying to be purified by this process. So *naṣṭa-prāyeṣv abhadreṣu*: "Almost purified," such persons, *nityam bhāgavata-sevayā*, simply by culturing this Kṛṣṇa consciousness. *Bhaktir bhavati uttama-śloke naiṣṭhikī bhagavaty*: "The result is even one is not fully purified but his devotion to Kṛṣṇa becomes fixed-up." That is when devotion to Kṛṣṇa is fixed-up that means he is elevated to the platform of *sattva-guṇa*. He is no more in the platform of *rajo-guṇa* and *tamo-guṇa* and because he is no more in the *rajo-guṇa* and *tamo-guṇa* therefore he has no more any more attraction for these material things. Then he has to still more advancement and completely he will be liberated and he will be situated in transcendental platform.

Devotee: [indistinct] Vyāsadeva [indistinct] Because he [indistinct] make progress [indistinct]

Prabhupāda: Just like *yoga* system, *yoga* system is a separate. Is a separate endeavor to learn how to control the senses, *yoga indriya-saṁyamaḥ* [SB 11.19.36].

[Absorbing the intelligence in Me constitutes mental equilibrium, and complete discipline of the senses is self-control. Tolerance means patiently enduring unhappiness, and steadfastness occurs when one conquers the tongue and genitals. The greatest charity is to give up all aggression toward others, and renunciation of lust is understood to be real austerity. Real heroism is to conquer one's natural tendency to enjoy material life, and reality is seeing the Supreme Personality of Godhead everywhere. Truthfulness means to speak the truth in a pleasing way, as declared by great sages. Cleanliness is detachment in fruitive activities, whereas renunciation is the *sannyāsa* order of life. The true desirable wealth for human beings is religiousness, and I, the Supreme Personality of Godhead, am sacrifice. Religious remuneration is devotion to the *ācārya* with the purpose of acquiring spiritual instruction, and the greatest

strength is the *prāṇāyāma* system of breath control.]

"The purpose of practicing *yoga* means controlling the senses," but devotional service, because you are hearing Kṛṣṇa, we are eating Kṛṣṇa, we are chanting Kṛṣṇa, we are taking Kṛṣṇa. So there is no more necessity of *yoga* practice. You are, your senses being automatically engaged in Kṛṣṇa it, it is controlled. It has no scope to be engaged otherwise, that is control. Is it clear? You are trying to control the senses but because your senses are engaged in the service of Kṛṣṇa there is no more scope of your senses being engaged otherwise, that means it is controlled.

Devotee: Then one has to control his senses through the *yoga* of devotional service [?]

Prabhupāda: Eh?

Devotee: [indistinct] Have to control his senses before becoming a pure devotee [indistinct]

Prabhupāda: No. If you engage yourself in devotional the control automatically done. You haven't got to practice it separately. It becomes automatically:

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]*

[By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.]

Control means *jñāna* and *vairāgya*, that becomes automatically done without any reason, of course the reason is *vāsudeve bhakti, ahaitukam*.

Devotee: [indistinct]

Prabhupāda: *Vairāgya*, *vairāgya* means, "detachment." *Vairāgya*, *vijāta*, minus.

Devotee: [indistinct]

Prabhupāda: Eh?

Devotee: [indistinct]

Prabhupāda: *Sannyāsa* is simply a symbolic representation of *vairāgya*. When, just like when you see a policeman in uniform you understand that, "Here is a policeman." Similarly the *sannyāsi*'s dress is that he has taken *vairāgya*, but without dress also one can become *vairāgya*. Real thing is that one must have no more attachment for material enjoyment, that is *vairāgya*. So either you change your dress or not change that doesn't matter, *sa sannyāsi*:

*anāśritaḥ karma-phalam
kāryam karma karoti yaḥ
sa sannyāsi..
[Bg 6.1]*

[The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic: not he who lights no fire and performs no work.]

That is described in the *Bhagavad-gītā*. *Anāśritaḥ*: everyone is working for enjoying the fruits. "I am doing business, there will be one *lakh* of *rupees* profit and I shall be very happy, I shall purchase three motor cars and I shall drink three bottles daily." So this is that *karma-phala anāśrita*, you have taken *āśrayā*—shelter, and on the result of that activity. But one who has no more shelter of the result of that he becomes. He may be a very big businessman earning *lakhs* of *rupees* but if he is engaging the whole thing for Kṛṣṇa then he is a *vairāgī*. Just like Arjuna. Arjuna is a fighter he was fighting. He is a *vairāgī*,

because he was fighting for Kṛṣṇa—he's a *vairāgī*. So that does not mean that I dress myself like a *sannyāsī* and within my heart I am trying to become one with God. The biggest ambition. Eh? The small people they have got small ambition, "Just let me become a millionaire or let me become a prime-minister." But he is trying to become God, just see how much rascal he is and he is a *vairāgī*. He is so ambitious that by changing his dress and naming himself, "Nārāyaṇa," he has become one with God. He will become God that means, "The enjoyer of the goddess of fortune, Lakṣmī." He has become Nārāyaṇa, Nārāyaṇa means, "Husband of Lakṣmī, the goddess of fortune." Is it not? Lakṣmī-Nārāyaṇa. So he has become Nārāyaṇa, he has become Rāvaṇa, just like Rāvaṇa. He wanted to become the husband of Sītā-devī. Rāma. That is Rāvaṇa, "I shall become, bring her Sītā-devī." The result was finished, everything. So this is not *vairāgya*, *phalgu-vairāgya*, it is called *phalgu-vairāgya*. *Phalgu-vairāgya* means, you know there is a river Phalgu? You know?

Devotee: In Gaya.

Prabhupāda: In Gaya. You will find that it is dry but if you put your hand, and there is water. Similarly, some superficially you will see, "Oh he has taken *sannyāsa*. He has more desire," but the desire is that if you put your hand within his heart you will find, "Oh there is a great desire to become God." [Laughs]

Devotees: [Laughter]

Prabhupāda: *Phalgu-vairāgya*. Another term is *markaṭa-vairāgya*, *markaṭa-vairāgya*. *Markaṭa* means monkey, that is also another *vairāgya*. He lives in forest and eats fruits and remains naked, these are all *vairāgyas*, fruit eater, naked and living in jungle, has no [indistinct]. But you see three dozen wives. Not one wife [laughs] is monkey, you know? Monkeys have got at least three dozen wives and they have got a gang. [Hindi] So that is called monkey-*vairāgya*. Superficially he is naked, eating fruit, living in the forest but so much attached to women. [Hindi] This sort of nonsense *vairāgya* is not

[indistinct]. He has full attachment and they are passing on as *sannyāsī*, *vairāgī*. *Vairāgī* means that, "One who has renounced everything for Kṛṣṇa," that is *vairāgī*. Nothing for himself but everything for Kṛṣṇa—that is *vairāgya*. The *gopīs*, the greatest *vairāgīs*, because they were, everything was for Kṛṣṇa. *Gopī-bhāva-rasāmṛtābdhi-laharī* [Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka, 4].

[I offer my respectful obeisances unto the Six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loincloths, treating themselves as mendicants, but they were always merged in the ecstatic ocean of the *gopīs*' love for Kṛṣṇa and bathed always and repeatedly in the waves of that ocean.]

They have no other desire, anything, "How Kṛṣṇa will be happy?" That is *vairāgya*. They didn't care even for their husbands, even for their brothers, even for... No. Kṛṣṇa, simply Kṛṣṇa. They took the risk of being defamed. Suppose a woman goes to, ordinarily, to another man's how much derided she becomes in the society. But they didn't care for this, that's a fact.

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]*

This is very important. [End]