

Lecture after Kumbha-Melā

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Audio

Prabhupāda: *ayatnataḥ*, nobody is very careful to invite distress. Everyone is working very hard, undergoing severe austerities, penances, for becoming happy not for becoming distressed. But distress overcomes us even without any endeavor, without any austerities, it comes always. Prahlāda Mahārāja says that as distress comes without any endeavor similarly because you have got a particular type of body so your standard of happiness is already there. Why you are wasting time for improving your standard of. The whole world is struggling with standard, in India independence means they are trying to bring it—the Western ways of life, technology, industry. But they do not know that Indian body is specially meant for something else—spiritual realization. That is indicated by Lord Caitanya:

*bhārata-bhūmite manuṣya janma haila yāra
janma sārthaka kari' kara para-upakāra*
[Cc Ādi 9.41]

[One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.]

The Indian body is especially meant for spiritual cultivation. These rascals they do not know. They are simply imitating artificially therefore they take up, copy, everything is chaos, to put horse before a cart. Indian body is especially meant for spiritual culture. We have just been, saw in the Kumbha-melā,

millions of people simply coming for taking a dip into the Ganges. Without any advertisement, without any propaganda. Why? Automatically they are inclined to make spiritual advancement. They are so faithful that it is in the *śāstra* it is written that during Māgha-melā, if one lives there for one month and takes a dip in to the Ganges and confluence of Ganges and Yamunā at such-and-such time. Just see.. A big city was constructed, unique in the world. You can not find in any other part of the world a people who are so much religiously, I mean to say enthusiastic. But these rascals, they do not know. They are bringing in technology for India. This is very important point. Therefore Prahlāda Mahārāja says that:

*sukham aindriyakam daityā
deha-yogena dehinām
[SB 7.6.3]*

[Prahāda Mahārāja continued: My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress.]

The happiness, standard of happiness is according to this body you have got. So you have got Indian body, why you are trying for technology? *Duḥkham ayatnataḥ* [SB.7.6.3]: so it is a platform of cooperation therefore Caitanya Mahāprabhu says that those who have got Indian body their duty is to utilize the instructions, the books, the philosophy, the religious procedure left by great sages. Especially by Vyāsadeva, by Nārada, by Asita, by Devala, the six Gosvāmīs, *ṣaḍ-gosvāmīs*. It is their duty, to study all these literatures, to assimilate their purpose. Why they made so many literatures? About Gosvāmīs it is said that:

nānā-śāstra-vicāraṇaika-niṣṭhau sad-dharma-saṁsthāpakau

lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
[*Ṣaḍ-gosvāmy-aṣṭaka 2*]

[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 are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds and they are worth taking shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.]

The next order[?] of this literature: *lokānām hita-kāriṇau*—simply for the benefit of the whole human society. As such every Indian's duty is to assimilate the essence of the *śāstras* and that makes his life perfect and with that perfect ideas of life they should go all over the world and preach this cult of Kṛṣṇa consciousness. Then it... Indians, Indians are meant for that and. And you can distribute your knowledge but if you require some material benefit, the Western countries, they are far advanced, why try yourself to manufacture motorcar? There is so many motorcar manufacturers outside India, better motorcars, just import at—as a cheaper price, better goods. No, that they will not do. They'll start a motor, third-class motor industry and exploit the people which they could purchase at three thousand or say five thousand *rupees*, they have to pay here fifty thousand, seventy thousand, and wait for six months for a car. This is rascaldom. Why shall I waste my time for manufacturing motorcar when it is available at seven thousand *rupees*? Better save my time, just cultivate spiritual life, Kṛṣṇa consciousness and go. They are so much eager to accept this Hare Kṛṣṇa movement, the government is callous, they are not encouraging even this movement. I am personally [indistinct] Nobody is.

This is the analogy Prahlāda Mahārāja said, "No, don't try artificially for your happiness." You are. You should be satisfied that a particular type which I have

got, that is the standard of my happiness and distress, so I should be satisfied. That is the philosophy of devotee, devotee is never distressed, even artificially they are sometimes seen in distressed, they do not accept it distress: *tat te 'nukampām susamīkṣamāṇo* [SB 10.14.8].

[My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.]

They can see that whatever it may be, distress or happiness, it is all Kṛṣṇa's mercy. That is the devotee's view, they are not disturbed: *yasmin sthito guruṇāpi duḥkhena na vicālyate* [Bg 6.22].

[The stage of perfection is called trance, or samādhi, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.]

If one is situated in Kṛṣṇa consciousness even in the severest type of distress he is not disturbed, *guruṇāpi*. Guru means very heavy, *guruṇāpi duḥkhena*, by distress, [indistinct], *na vicālyate*, he is not disturbed. He knows that whatever is there, it is Kṛṣṇa's mercy. "Let me make my progress in Kṛṣṇa consciousness unhampered, without meaning[?]. *Apratihātā*, Kṛṣṇa consciousness is so nice that no material impediments can check it, it will go on, *apratihatā ahaituky, yayātmā suprasīdati* [SB 1.2.6] and by that way you can have peace of your *ātmā*.

[The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such

devotional service must be unmotivated and uninterrupted to completely satisfy the self.]

*sarvatra labhyate daivād
yathā duḥkham ayatnataḥ*
[SB 7.6.3]

[Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one's endeavors are directed toward Kṛṣṇa consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic development.]

Each word, that is the significance of *Śrīmad-Bhāgavatam*, each and every word is so selected, so rightly placed, that you can not suggest anything better than. That is *śāstra*, without any error, without any mistake, without any cheating and without any imperfection. This is *śāstra*. *Tat-prayāso na kartavyo* [SB 7.6.4].

Therefore Prabhada Mahārāja says: "Don't try, don't waste your time for technology my dear demons." *Daityā*, he says, "My dear demons." His classfriends he addressed "*daityā*". *Tat-prayāso na kartavyo, na kartavyo*, "Don't waste your time for such endeavors." *Yata āyur-vyayaḥ param*, "The result is that you have got valuable duration of human life, you are simply wasting." *Yata āyur*, "Now just see how much foolish we are?" The whole modern civilization is going on—on this process, simply wasting time but if you say that, "You are wasting time," they will laugh. But we have to accept the statements of *mahājans* that this kind of attempt for material improvement is simply waste of time, *āyur-vyayaḥ param*. *Āyur*—you can not increase your life by a second. The duration of your life is so valuable that you can not increase a moment of your life by paying millions of dollars. Now we have passed,

yesterday, what is called, third month or forth month, yesterday?

Devotee: Forth.

Prabhupāda: Forth month, 1971. Can you bring 1971 forth month again by paying millions of dollars? No. Then if that forth month 1971 was wasted then how much money we have wasted, just imagine. Suppose you have got a diamond, it is a million dollars worth. So if it is lost for nothing are you not sorry? "Oh I lost my diamond, millions of dollars worth." But your are so foolish you do not know that you have wasted your forth month 1971 without Kṛṣṇa consciousness and you are still proud that you are making progress. You do not know the worth of your loss. Therefore wasting time for sense gratification, Prahlāda Mahārāja says, "No, no. Don't do it." *Na tathā tat-prayāso na kartavyo:* "Don't endeavor in that way." *Yata āyur-vyayaḥ param,* "Simply the process is that you waste your valuable life, that's all."

*na tathā vindate kṣemaṁ
mukunda-caraṇāmbujam
[SB 7.6.4]*

[Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one's endeavors are directed toward Kṛṣṇa consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic development.]

*yatas tathā tena prakāreṇa kṣemaṁ na prāpnoti
[Bhāvārtha-dīpikā 7.6.4]*

Kṣemaṁ [coughs], *kṣemaṁ* means protection, you can not get any protection by wasting time of your life. *Na tathā vindate kṣemaṁ mukunda-caraṇāmbujam:* but if you become Kṛṣṇa conscious, fixed-up on the lotus feet of Mukunda.

Mukunda is another name of Kṛṣṇa, "One who's lotus feet can give us liberation," He's called Mukunda. *Na tathā vindate kṣemam mukunda-caraṇāmbujam*. You can not be happy, you can not make any progress of your life, this valuable human form of life, by any other means except by becoming Kṛṣṇa conscious.

*tato yateta kuśalaḥ
kṣemāya bhavam āśritaḥ
śarīram pauruṣam yāvan
na vipadyeta puṣkalam*
[SB 7.6.5]

[Therefore, while in material existence [*bhavam āśritaḥ*], a person fully competent to distinguish wrong from right must endeavor to achieve the highest goal of life as long as the body is stout and strong and is not embarrassed by dwindling.]

"My dear friends, demons, therefore you try to act auspiciously." *Bhavam āśritaḥ*, "Why you are in this material world," *bhava*, this world is called *bhava*, *bhava-samudra*, "the ocean of birth and death." *Bhava* means, "To become," he appears and disappears. Appears means you were not present, so appear and disappear, *bhūtvā bhūtvā pralīyate* [Bg 8.19]. So *bhavam āśritaḥ*, so long you are under the clutches of the material energy, accepting birth and death repeatedly, *bhavam āśritaḥ*. So *kṣemāya kuśalaḥ*, "Just try for your auspiciousity. Don't waste your time." *Tato yateta kuśalaḥ*, "You simply endeavor for your real auspiciousity," *yateta kuśalaḥ*.

*kṣemāya bhavam āśritaḥ
śarīram pauruṣam yāvan
na vipadyeta puṣkalam*
[SB 7.6.5]

*prāptaḥ. puruṣa-rūpaṁśarīraṁ yāvat puṣkalam asti na vipadyeta akṣamaṁ na
bhaven na naśyed iti vā tāvac chīghraṁ kṣemāya yateta*
[Bhāvārtha-dīpikā 7.6.5]

"So long you do not meet next death please try to develop your Kṛṣṇa consciousness." That will save you. Not by this economic improvement by manufacturing every year fashionable motor car and riding on it. So?

*tato yateta kuśalaḥ
kṣemāya bhavam āśritaḥ
śarīraṁ pauruṣaṁ yāvan
na vipadyeta puṣkalam*
[SB 7.6.5]

"This I'm. I am the spirit soul, I am in this body. Until the next separation takes place just try for your auspicity, Kṛṣṇa consciousness, don't waste your time." Very important advice. This is called *Bhāgavata-dharma*. Of course it is very difficult to convince the people that, "Why you are wasting time in this way? Take to this Kṛṣṇa consciousness, that's your real auspicity." It is very difficult for them to accept and it is very difficult to convince them but still we have to do that, because it is a fact. How you can take shelter of falsity? *Satyam param dhīmahī* [SB 1.1.1]. We have placed the *Bhāgavata-dharma*, *satyam param dhīmahī*, we have taken shelter of the Supreme Truth. How you can make compromise? You have to take real side. Who can challenge this statement of Prahlāda Mahārāja as he has said? Is there anybody who can challenge? Can you challenge anybody, what Prahlāda Mahārāja said? Say it. What is your challenging statement? Anyone? You're all from Europe, America, Japan. What is your? Is there any challenge? Now you say Pakistan.

Devotees: [laugh]

Prabhupāda: We have places everywhere [laughs]. Yes. Just try to understand,

this is *Bhāgavata-dharma*. We can challenge everyone. *Puṁso varṣa-śataṁ*, he is analyzing the life, that's how intelligent—Prahāda Mahārāja. This is Kṛṣṇa conscious child, how nice instruction he is giving to his class-friends, five years old boy. If you can produce such child then it is successful marriage otherwise what is the use of marriage? Produce a child like Prahāda Mahārāja who can teach from the very beginning of his life *Bhāgavata-dharma*. That is, my Guru Mahārāja used to say like that. That, "If I can produce a Kṛṣṇa conscious child I am prepared to marry hundred times." He was a *sannyāsī* but still he used to say like that, "I am prepared to marry hundred times. Why one wife? I'll have hundreds of wives. Otherwise I will not. Nothing [indistinct]." Bhaktisiddhānta Sarasvatī Gosvāmī used to say like that. So just see this is the ideal Kṛṣṇa conscious child because this child when he was baby in the embryo of his mother he heard from a perfect Kṛṣṇa conscious personality, Nārada Mahārāja—and that should be result.

sat-saṅga chāḍi' kainu asate vilāsa
te-kāraṇe lāgilo mor karma-bandha-phāṅsa
 [Gaurā Pahu 3]

[I gave up the association of devotees to enjoy sense gratification in the association of common, nonsense men, and immediately Māyā caught me and entangled me in the web of fruitive activities.]

Why these people are suffering? They have given up the association of devotees. *Sat-saṅga chāḍi,' asate-lilā*, "They are simply engaged in nonsense activities." *Te-kāraṇe lāgilo mor karma*, "Therefore I am entangled." Birth after birth, death after death, this is going on. Now he says:

puṁso varṣa-śataṁ hy āyus
tad-ardhaṁ cājitātmanaḥ
 [SB 7.6.6]

[Every human being has a maximum duration of life of one hundred years,

but for one who cannot control his senses, half of those years are completely lost because at night he sleeps twelve hours, being covered by ignorance. Therefore such a person has a lifetime of only fifty years.]

He says that hundred years, a person has got one hundred years, maximum. *Āyus tad-ardham cājitātmanaḥ*: and out of that hundred years fifty years is, I mean to say surely and certainly to be wasted, fifty years. And fifty years means suppose I have got hundred years age so I sleep. I sleep, general people they sleep twelve hours. Eight hours, nine hours, ten hours, twelve hours, like that. Therefore that twelve hours sleeping means I do not do anything although I have got twenty-four hours at my disposal. Therefore half of my age is wasted, *cājitātmanaḥ*, because I cannot control sleeping. So half my age is wasted.

*pumso varṣa-śataṁ hy āyus
tad-ardham cājitātmanaḥ
niṣphalam yad asau rātryām
śete 'ndham prāpitas tamaḥ*
[SB 7.6.6]

Niṣphalam, "Without any material benefit or spiritual benefit." Sleeping means without any material benefitting. [indistinct] you work. Suppose if there is remuneration, you work somewhere for six hours, you get some money. That is not also possible because you are simply wasting time, neither there is spiritual advancement. So Prahlāda Mahārāja: *niṣphalam yad asau rātryām śete 'ndham prāpitas*, "He becomes blind and he remains in darkness, in ignorance." Darkness is ignorance. Therefore half of the life is wasted in darkness.

*mugdhasya bālye kaiśore
krīdato yāti vimśatiḥ*
[SB 7.6.7]

Acha, out of that fifty years at least twenty years is spend in childish

proclivities, playing. *Mugdhasya*, we are very much captivated for playing and wasting time. *Mugdhasya bālye kaiśore*: childhood, boyhood—up to the age of twenty years—young, beginning of youth. That is also wasted,

*mugdhasya bālye kaiśore
krīdato yāti vimśatiḥ*

Vimśatiḥ means twenty years is spent like that.

*jarayā grasta-dehasya
yāty akalpasya vimśatiḥ
[SB 7.6.7]*

[In the tender age of childhood, when everyone is bewildered, one passes ten years. Similarly, in boyhood, engaged in sporting and playing, one passes another ten years. In this way, twenty years are wasted. Similarly, in old age, when one is an invalid, unable to perform even material activities, one passes another twenty years wastefully.]

And old men, after retirement, another twenty years for making adjustments how to. Thinking always, "Oh my wife is ill, my son is not yet well posted, my daughter is not yet married and this and so and so on." For twenty years like that. *Jarayā*, and then, just like old age, coughing or some rheumatic things, some other complaints, there is no digestion, go to the doctor. So *jarayā*, *jarayā grasta-dehasya*, because this body, you have got a particular type body, you have to suffer or enjoy according to the body.

*jarayā grasta-dehasya
yāty akalpasya vimśatiḥ*

*durāpūreṇa kāmēna
mohēna ca balīyasā
śeṣam grheṣu saktasya*

pramattasyāpayāti hi
[SB 7.6.8]

[One whose mind and senses are uncontrolled becomes increasingly attached to family life because of insatiable lusty desires and very strong illusion. In such a madman's life, the remaining years are also wasted because even during those years he cannot engage himself in devotional service.]

And those who are unnecessarily attached to home life, family life. *Durāpūreṇa kāmēna, durāpūreṇa kāmēna*: because he is still hoping, although he is getting old coughing, every time an invalid, a still he is hoping that, "My wife is there, so if I am in disease she will take care of me and my children are there, they will take care. How I can go outside? How I can take *sannyāsa*? I shall have to live alone and who will take care of me? No, no, I shall not go." *Durāpūreṇa kāmēna*, and still he is hoping that, "I shall situate this way and that way." But of course that is everyones duty but not *durāpūreṇa*, not that one should think of this program which is impossible to be fulfilled.

Pañcāśordhvaṃ vanam vrajet, there is a sastric injunction: "As soon as you're fifty years old left. Leave it. [coughs] Aside." You can not make it perfectly situated, your family affairs. If you think like that, "I shall make my family affairs very perfectly situated, then I shall take *sannyāsa*." "I shall give all my money to the family and I shall take some, I mean to say. Little money with me and I shall go to Vṛndāvana. I shall live there." The adjustment is family, not adjustment how to go to Vṛndāvana. [coughs]

You will find, in Vṛndāvana, there is many retired persons are living. The major portion, ninety-nine percent of their money has gone to their families and one percent money he has deposited in savings to get him some say twenty or fifty *rupees* per month and like this. They call, "This is perfect Vṛndāvana living." And they criticize us, one gentlemen who is a Bābājī, he was speaking to me, "Swamiji, why you are so much interested for *pracāra*—for preaching. You are living in Vṛndāvana, why you have left? Please don't go any more." Last

time, he was saying. "Yes. That's alright, but my. What can I do? My Guru Mahārāja has ordered. So you better enjoy Vṛndāvana let me go to hell." So they think like that. That simply by sitting at Vṛndāvana and doing all nonsense. Of course not everyone is doing, but this is the mentality. So:

*durāpūreṇa kāmēna
mohēna ca balīyasā
śeṣam gr̥heṣu saktasya
pramattasyāpayāti hi*
[SB 7.6.8]

Simply that is also another waste of time, making adjustments.

durāpūreṇa duḥkhaiḥ samantād āpūryamāṇena
[Bhāvārtha-dīpikā 7.6.8]

*śeṣam gr̥heṣu saktasya
pramattasyāpayāti hi*

That is also another type of:

*ko gr̥heṣu pumān saktam
ātmānam ajitendriyaḥ
sneha-pāśair dṛḍhair baddham
utsaheta vimocitum*
[SB 7.6.9]

[What person too attached to household life due to being unable to control his senses can liberate himself? An attached householder is bound very strongly by ropes of affection for his family [wife, children and other relatives]]

Prahlāda Mahārāja is challenge, "Where there is a single person who is so much attached to family life," *ko gr̥heṣu pumān saktam ātmānam ajitendriyaḥ*. They

are, to be attached to family affairs means he could not control his senses. One too much attachment for family life means one who cannot control his senses. My Guru Mahārāja used to say, "This marriage is a type of concession, it is a license." Just like where there is prohibition, there is no wine. No wine, just like in India there are many such cities you can not purchase wine. What is this called? It is called prohibition?

Devotee: Yes.

Prabhupāda: But there are persons also who cannot live without drinking so for them a special license is issued. He has to take certificate from a bona fide medical practitioner that, "This man, without drinking, he will die." Therefore a limited quantity of liquor should be supplied to him." So when he gets that certificate the government gives him a license that, "You can purchase." So this:

*loke vyavāyāmiṣa-madya-sevā
nityā hi jantor na hi tatra codanā
[SB 11.5.11]*

[In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation.]

That every living being has got a natural tendency for sex life, *vyavāya*, *āmiṣa*, meat-eating, *āmiṣa-madya-sevā*, intoxication, *nityā*, that is the. I mean to say condition of material life—sex life, meat-eating and intoxication. *Na hi tatra codanā*, nobody is required to be taught in the school, colleges, how to use sex life, they automatically know. This science is not taught in the schools and colleges, *na hi tatra codanā*, there is no need. But why these arrangements, the

marriage, why the *śāstra* says that you should be married? That is a license, that's all. Not that it is required, but it is a license one who is unable to control his senses, that's all.

So here Prahlāda Mahārāja is challenging, *ko*—"Who is that?" *Gṛheṣu pumān saktam ātmānam ajitendriyaḥ*. "One who is unable to control his senses and therefore attached to family life." *Gṛheṣu ātmāṣu, sneha-pāśair dṛḍhair baddham utsaheta vimocitum*. So such persons, not only is he sensually attached but also *sneha*—affection for children, for wife, for family, for house, for dress, for furniture. How he can become free from these attachments? It is very difficult.

Ko gṛheṣu pumān saktam ātmānam ajitendriyaḥ sneha-pāśair. *Sneha-pāśair*—it is just like one is bound up with rope or shackles. This *sneha*, the so-called affection is also like that. *Sneha-pāśair dṛḍhair baddham, dṛḍhair*: of course that is natural, this *sneha*—to have affection for wife, children, home, etc. That is natural, even Arjuna was standing before Kṛṣṇa, he was also bound up in that way. But that bound up is different, that is natural sequence. But one who is *dhīra*, one who is so strongly, he cannot give up. Everyone is bound up by this affection but somebody is too much bound up by such affection therefore—*dṛḍhair*. *Dṛḍhaiḥ* means too much. *Sneha-pāśair dṛḍhair baddham*—such persons who was too much affectionate to his family life, it is very difficult to get them liberation.

*ko nv artha-tṛṣṇām visṛjet
prāṇebhyo 'pi ya īpsitaḥ
yam krīṇāty asubhiḥ preṣṭhais
taskaraḥ sevako vaṇik
[SB 7.6.10]*

[Money is so dear that one conceives of money as being sweeter than honey. Therefore, who can give up the desire to accumulate money, especially in household life? Thieves, professional servants [soldiers] and merchants try to

acquire money even by risking their very dear lives.]

Now *gr̥heṣu yat* [?]

*yam artham asubhiḥ kr̥iṇāti prāṇa-hānim aṅgī-kṛtyāpi sādhayati taskarādiḥ
tasminn arthe tṛṣṇām ko nu visṛjet
[Bhāvārtha-dīpikā 7.6.10]*

Prahlāda Mahārāja said that, "Money is acquired with great difficulties." Everybody is struggling whole day and night for earning some money, honestly and dishonestly. Not only dishonestly, sometimes there are thieves and rogues and burglars, they earn money by killing. So money is so sweet that one is prepared to kill others and get money. So how much attraction for money. So who can give up this attraction? It is impossible, it is very difficult. *Ko nu artha-tṛṣṇām visṛjet*: "Desire for acquiring money, who can give up?" *Artha-tṛṣṇām visṛjet prāṇebhyo 'pi ya īpsitaḥ* It is so dear that one loves money more than his own self—*prāṇebhyo*. One can sacrifice his life.

Sometimes a burglar—dacoits, they go to plunder a householders life. And they say, "Where you have kept money? Give me. Give me your keys." "No. I cannot give or I do not know where is the key." Then sometimes they are killed a still they will not deliver the keys. [Laughs] They'll be shot down, a still they'll not deliver the. Therefore the money is dearer than life. Otherwise why he is prepared to give up his life. If his life is so important then he would be: "Alright Sir, you can take my key and everything. Don't kill me."

Devotees: [Laughter]

Prabhupāda: [Laughs] But he will say, "Alright you can kill me but I shall not deliver." So these are practical.

*ko nu artha-tṛṣṇām visṛjet
prāṇebhyo 'pi ya īpsitaḥ*

[SB 7.6.10]

"They desire to keep it, even more than life." Everyone tries to save his life but this attach to material happiness, material wealth. They love material wealth and material opulence more than life, more than life—*prāṇebhyo 'pi ya īpsitaḥ*.

yaṁ krīṇāty aśubhiḥ preṣṭhais

taskaraḥ sevako vaṇik

[SB 7.6.10]

There is—Just see how Prahāda Mahārāja has selected that the money. For money how unfaithfully and dishonestly they live. Who? First of all *taskaraḥ*. *Taskaraḥ* means—burglars, thief, how dishonestly they live, how awfully, sinful life they live, simply for money, *taskaraḥ* and then *sevakaḥ*—servants. The servants gives you service, not that he is very much attached to you, he gives service for money—*sevakaḥ* and *vaṇika*, and mercantile people. They will give you service, "Service is our." What is that? There is some slogan.

Devotee: [indistinct]

Prabhupāda: Ha?

Devotee: [indistinct]

Prabhupāda: No. They will write on the signboard that, what is that? "Service our motto." What for service? Because as soon as the customer will come he will exploit, that sort of service. Real, real aim is how to get more money from the customer. The paid servant also, his real motive is how to get more money from the master and similarly the thieves and burglars they are also on the same how to get more money, even by killing. So just see how Prahāda Mahārāja was lecturing.

ko krīṇāty aśubhiḥ preṣṭhais

taskaraḥ sevako vaṇik

Taskaraḥ means burglar and the so called servant and *vaṇik* they have been classified almost in the same category. *Ko nu visṛjet* [*Bhāvārtha-dīpikā* 7.6.10].

*katham priyāyā anukampitāyāḥ
saṅgam rahasyam rucirāmś ca mantrān
suhṛtsu tat-sneha-sitaḥśisūnām
kalākṣarāṇām anurakta-cittaḥ
[SB 7.6.11]*

[How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Small children talk in broken language, very pleasing to hear, and their affectionate father always thinks of their sweet words. How could he give up their association? One's elderly parents and one's sons and daughters are also very dear. A daughter is especially dear to her father, and while living at her husband's house she is always in his mind. Who could give up that association? Aside from this, in household affairs there are many decorated items of household furniture, and there are also animals and servants. Who could give up such comforts? The attached householder is like a silkworm, which weaves a cocoon in which it becomes imprisoned, unable to get out. Simply for the satisfaction of two important senses—the genitals and the tongue—one is bound by material conditions. How can one escape?]

When we are entangled in family life these are the different types of attraction. What is that? *Katham priyāyā anukampitāyāḥ saṅgam rahasyam rucirāmś ca mantrān*. Whispering with the wife, wife is giving some advice that: "Do like that, do like that."

Devotees: [laugh]

Prabhupāda: Analytical study. Analytical study, the five years old boy. Just see. *Katham priyāyā* [indistinct], *priyāyā*, *priyāyā* means, "very dear", *anukampā* means "very sympathetic". Who can be better friend than wife? So *priyāyānukampitāyāḥ saṅgam rahasyam* always associating and chatting jokingly. *Rahasyam*, *katham priyāyā*: you don't be sorry, sometimes I also remember. Yes. Yes. [laughs] It is so attractive. You see? This is *māyā*. This is called *māyā*. Yes. These are identically stating.

katham priyāyā anukampitāyāḥ
saṅgam rahasyam rucirāṁś ca mantrān
[SB 7.6.11]

And this is answer, the advice, instruction, given by wife, is very palatable *ca mantrān*. Then *kalākṣarāṅām anurakta*, *suhṛtsu tat-sneha-sitaḥśīsūnām*. Then also friendship, in family life there are so many friends. *Suhṛtsu tat-sneha-sitaḥśīsūnām*—and the smiling of children of affection and love. *Tat-sneha-sitaḥśīsūnām kalākṣarāṅām anurakta-cittaḥ*—sometimes they cry, they draw tears, in this way the consciousness becomes absorbed with the entanglement. The consciousness, instead of becoming Kṛṣṇa conscious, our consciousness is entangled with all these things. These are very important *ślokas*.

katham priyāyā anukampitāyāḥ
saṅgam rahasyam rucirāṁś ca mantrān
suhṛtsu tat-sneha-sitaḥśīsūnām
kalākṣarāṅām anurakta-cittaḥ
Mantrān hita-śikṣālāpān
[Bhāvārtha-dīpikā 7.6.11],

mantrān means—not even instruction.

*suhṛtsu ca saṅgam
teṣāṁ snehena sito baddhaḥ
kalāni madhurāṅy akṣarāṅi yeṣāṁ teṣāṁ ca saṅgam
teṣv anuraktaṁ cittaṁ yasya
[Bhāvārtha-dīpikā 7.6.11]*

So in this way if one is too much entangled how one can. We should always remember Prahlāda Mahārāja said that: *kaumāra ācāret prājño dharmān bhāgavatān* [SB 7.6.1].

[Prahlāda Mahārāja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.]

The beginning was that, "My dear demon friends from the childhood you should learn Kṛṣṇa consciousness and be." If I am advanced, if I am young man, if I am married, if I am again fallen into this family life then it may not be possible actually. That is a fact. The family attraction, nobody is interested in Kṛṣṇa consciousness movement, they are simply interested with these things: the association of wife, family, children, motorcar, house, bed, furniture. They are so much attracted with these things that the main business of their life, Kṛṣṇa consciousness, they are not interested.

Huh? Thank-you very much. [mic moves] [break]

Devotee: [indistinct]

Prabhupāda: Oh that's a good plan.

Devotees: [laugh]

Devotee: [indistinct]

Prabhupāda: Yes. That means if he becomes *guru* immediately, he becomes spiritual master. If anyone advises like that, that: "Why you are so much attached to the skin and the bones? Why you are not attached to Kṛṣṇa?" Oh such wise is the spiritual master. Bilvamaṅgala was also chastised by a prostitute. Bilvamaṅgala Ṭhākura, Haridas, and immediately, "Oh, Yes." Immediately he left and went to Vṛndāvana, Bilvamaṅgala Ṭhākura. But that does not happen to everyone, this is reference to the context. Because Bilvamaṅgala Ṭhākura, in his previous life, he was raised up to the *bhāva-bhakti* but somehow or other he fallen down. So therefore there is no loss of the Kṛṣṇa conscious person even he falls down.

*tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
[SB 1.5.17]*

[One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything.]

"Even in his immature state without being perfectly maturity, if he falls down there is no loss because whatever he has done, that remains his asset." Just like Bilvamaṅgala Ṭhākura, [indistinct]. They had cultivated this Kṛṣṇa consciousness in his previous. That was actual. It was disturbed by somehow, circumstantially but as soon as there was a word from the wife or prostitute immediately. Immediately it came to the conscious, "Oh, yes. What I am doing? Because I." That is rare instances. It is possible for Tulsī dāsa and Bilvamaṅgala Ṭhākura, they had previous success. So therefore we should take it that let us increase our effect of Kṛṣṇa consciousness as far as possible. Even we fall down

in this life there is no loss in this sense, and in the next life I shall begin again, Kṛṣṇa will give me chance. But that does not mean we shall be lethargic. We should be very enthusiastic to finish Kṛṣṇa conscious business in this life.

Śucīnāmśrīmatām gehe [Bg 6.41].

[The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.]

There are many authoritative versions of Vedic. That a devotee, even he falls down, he does not lose his assets what he has already acquired, that remains, that is never lost. *Kṛta-puṇya-puñjāḥ, kṛta-puṇya-puñjāḥ* [SB 10.12.11].

[All the boys would be differently engaged. Some boys blew their flutes, and others blew bugles made of horn. Some imitated the buzzing of the bumblebees, and others imitated the voice of the cuckoo. Some boys imitated flying birds by running after the birds' shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks. Some boys attracted young monkeys in the trees, some jumped into the trees, imitating the monkeys, some made faces as the monkeys were accustomed to do, and others jumped from one branch to another. Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and when they saw their own reflections on the water they would laugh. They would also condemn the sounds of their own echoes. In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?]

Just like one saves his money in the bank: little, little, little, little, little, little. Similarly if we cannot have the whole amount in this life, little, little also, that will never be lost and one day and it is full, then it is [indistinct].

Other things you acquire and if you can not fulfill the whole thing whatever you have done is lost, materially. Suppose you start a business and it requires one million dollars capital and you have got one forth million, so you start it. [coughs] And if you could not supply further money that quarter million dollars is also lost. If you cannot fulfill the whole program whatever you have done that is also lost. But in spiritual assets it is not like that. Suppose you require to go up to the hundred points even if you have finished twenty-five or twenty or fifty, that is not lost, that is in your assets. Again you have to begin from fifty-one percent. That is the instance of Tulsī dāsa. They are already advanced, not that simply by the words of a wife they turned so quickly. There are many wives, they also joke like that, but not, they do not turn. But these, he had his assets. It is when they are fixed on the point he turns immediately. So fructify.

You know the story of the Tulsī dāsa? That he is referring. He had too much affection she was a very beautiful wife and the Indian system is the wife sometimes goes to father's house. Sometimes, in the younger ages. So his father-in-law several times came to take his daughter but he refused, "No, no. She can not go. She can not go." So another time when her father came Tulsī dāsa's mother rebuked him that, "This gentleman is coming to take her, why you are not allowing?" So Tulsī dāsa could not say anything, the wife was allowed to go.

So suppose in the morning she was allowed, when in the evening Tulsī dāsa approach father would then come, in the evening. And that surprised the wife. He became too much disturbed, that "You are so much attached. I was coming this morning and you are again in the evening? So why you are so much attached to this skin and bone? Why not to Rāmacandra?" "Oh, that's alright.

Yes, yes. You have seen it." So Bilvamaṅgala Ṭhākura also.

What is that bug? *kopila nam sorobisaw* [?]. You know that kopeel [?] circle, very black but their voice is so attractive.

Ah. Alright. [End]