

Śrīmad-Bhāgavatam Dictations_3.31.28—32.21

[34:39 Minutes]

TEXT 28

In this way, when the child passes his childhood suffering different kinds of distresses, then he attains boyhood. In boyhood also he suffers pinching pain by some desire to get something which he can never achieve. And thus due to ignorance, he becomes angry and sorry.

PURPORT

From birth to the end of five years age, it is called childhood. After five years of age up to the end of fifteenth year is called *paugāṇḍa*, and from sixteen years youth..., youthhood begins. So far childhood is concerned, the distresses are already explained. But when the child attains boyhood, he is admitted into a school, which he does not like. He wants to play, but forcibly he has to go to school and study and take responsibility for passing examination. For this he undergoes several kinds of distresses, not only for studying. He wants to get something for playing, but it may be circumstantially he is not able to obtain such things and becomes too much aggrieved and thereby feels various kinds of pain. In one word, he is not happy even in his boyhood, as much as he was unhappy in his childhood, and what to speak of when he attains youthhood. Boys are apt to create so many artificial demands for playing, but in the absence of not getting them properly he becomes furious with anger, result is suffering.

TEXT 29

TRANSLATION

Along with the growth of the body, the living entity increases his false prestige and anger and thereby creates enmity with similar lusty people in order to vanquish his soul.

PURPORT

In the *Bhagavad-gītā*, Third Chapter, thirty-sixth verse, Arjuna inquired from Kṛṣṇa that what is the cause of a living being's lust. It is said that the living entity is eternal and, as such, qualitatively one with the Supreme Lord. Then what is the reason that he falls down a prey to the material energy, and by the influence of material energy he commits so many sinful activities? So he inquired what may be the cause of the pure souls falling down to such abominable condition of material existence. In reply to this question, Lord Kṛṣṇa said that it is the lust which causes a living entity gliding down from his exalted position to the abominable condition of material existence, then this lust circumstantially changes into anger. Both lust and anger stand on the platform of the modes of passion. Lust is the product of actually the modes of passion; and in the absence of not satisfaction of the lust, the same desire transforms into anger on the platform of ignorance. And when ignorance covers the soul, that becomes the source of his degradation to the most abominable condition of hellish life.

And to raise oneself from the hellish life to the highest position of spiritual understanding is to transform this lust into love of Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura, a great *ācārya* of the Vaiṣṇava *sampradāya*, said that *kāma kṛṣṇa-karmārpaṇe* (k-a-m-a k-r-i-s-h-n-a), *karmārpaṇe* (k-a-r-m-a a-r-p-a-n-e),

kāma kṛṣṇa-karmārpaṇe. Just like with our lust we want so many things for our sense gratification, the same lust can be transformed in a different way or rather in a purified way to want everything for the satisfaction of the Supreme Personality of Godhead. And anger also can be utilized in the sense to use anger upon the person who is atheist, or who is envious to the Personality of Godhead. So as we are fallen in this material existence on account of our lust and anger, the same two things can be utilized for the purpose of advancing Kṛṣṇa consciousness, and one can elevate again to his former position of pure spiritual platform. Śrīla Rūpa Gosvāmī has therefore recommended that in the material existence we have got so many objects of sense gratification, and we require them for the maintenance of the body. So all of them should be used without any attachment and for the purpose of satisfaction..., satisfying the senses of Kṛṣṇa, and that is actual position of renouncement.

TEXT 30

TRANSLATION

By such ignorance the living entity accepts this material body made of five elements as himself, and on this misunderstanding he accepts nonpermanent things as his own and in this way increases his..., his ignorance in the darkest region.

PURPORT

Expansion of ignorance is explained in this verse, that the first ignorance is to identify one's material body made of five elements as his self, and bodily relationship he accepts something as his own, and in this way his ignorance expands. In other words, the living entity is etern..., eternal, but on account of his accepting nonpermanent things, identifying his interest, he is put into

ignorance and therefore he suffers material pangs.

TEXT 31

For the sake of this body, which is the source of constant trouble to him and ever follows him bound by the ties of ignorance and fruitive activities, he performs actions of various kinds, thus become subject to repeated birth and death.

PURPORT

In the *Bhagavad-gītā* [Bg 3.9] it is said that one has to work for satisfying Yajña, or Viṣṇu, and any other work done without the purpose of satisfying the Supreme Personality of Godhead, they're all causes of bondage. So in the conditioned state a living entity, accepting this body as himself, forgets his eternal relationship with the Supreme Personality of Godhead and he acts on the interest of this body. The body as self and the bodily expansion as his kinsmen and the place from which this body is born, that is his land of..., land of birth as worshipable. In this way all sorts of misconceived activities are performed by him, leading to his perpetual bondage of repeating birth and death in several species of life.

In other words, in the modern civilization, the so-called social leaders, national leaders or governor leaders who mislead the general people in the bodily conception of life more and more. So all the leaders along with their followers, they glide down to the hellish condition of life birth after birth. A example is given in the *Śrīmad-Bhāgavatam* [SB 7.5.31]: *andhena yathā nīyamāna-andha* (a-n-d-h-e-n-a y-a-t-h-a n-i-y-a-m-a-n-a a-n-d-h-a) *andhena yathā nīyamānāndha*. The example is very nice, just like a blind man is leading several other blind men, so the result is that all of them fall down in the ditch and put into trouble. Actually this is happening. There are so many leaders to

lead the ignorant public, but because every one of them are mistaken on the bodily conception of life, there is no peace and prosperity in the human society. The so-called *yogīs* who performs various types of bodily feats all are also in the category of such ignorant people because such *haṭha-yoga* system is especially recommended for persons who are grossly implicated in the bodily conception of life. The conclusion is that so long one is fixed up in the bodily concept of life, he has to suffer birth after birth without any doubt.

TEXT 32

If, therefore, the living entity again associates on the path of unrighteousness, influenced by sensually-minded people engaged in the pursuit of sexual enjoyment and the gratification of palate, he delights in such way the..., the conditioned soul goes to hell again as before.

PURPORT

Previously it has been explained that the conditioned soul when he is put into the Andha-tāmisra and Tāmisra hellish condition, and after suffering there he gets a hellish bodies like dogs and hogs and after repetition of several births in that way, he again comes into the form of a human being. Now, how the human being is born are also described by the Kapiladeva—how the human being develops in the mother's abdomen and how he suffers there and how he comes out again. So after all these sufferings, when he gets another chance of human body and if he wastes his valuable time in the association of persons who are concerned with sexual life and eating palatable dishes, then naturally he again glides down to the same condition of Andha-tāmisra and Tāmisra hellish condition.

Generally the people are concerned with the satisfaction of the tongue and satisfaction of the genital. That is material life. The material life means eat,

drink, be merry and enjoy. There is no question of understanding spiritual identification and progress of spiritual advancement. The materialistic people are concerned with tongue, belly and the genital. So if anyone wants to advance in spiritual life, he must be very careful about associating with such people. To associate with such dangerous materialistic men is to commit purposeful suicide in the human form of life. It is said, therefore, that an intelligent man should give up such undesirable association and shall always mix with saintly persons. And when he is in association with saintly persons, all his doubts about mater..., spiritual expansion of life are eradicated, and he makes tangible progress in the path of spiritual understanding. Practically it is also found that people are very much addicted to the particular type of religious faith just like the Hindus, the Muslims or the Christians, they are faithful in their particular type of faith, and they go to the church or go to the temple or mosque, but unfortunately they cannot give up the association of persons who are too much addicted to sex life and satisfying the palate. So here it is clearly said that one may be officially very much a religious man, but if he associates with such person, then he is sure to glide down to the darkest region of hellish life.

TEXT 33

TRANSLATION

One becomes devoid of truthfulness, cleanliness, mercifulness, gravity, spiritual intelligence, shyness, prosperity, fame and forgiveness, controlling of the mind, controlling of the senses and fortune and all such opportunities.

PURPORT 33

Those who are too much addicted to sex life cannot understand the purpose

of Absolute Truth, neither they can be clean in their habits, and what to speak of showing mercy to others. They cannot become..., remain grave, and they have no interest in the ultimate goal of life. The ultimate goal of life is Kṛṣṇa, or Viṣṇu; but these people who are addicted to sex life, they cannot understand that ult..., that their ultimate interest is Kṛṣṇa consciousness, and such people have no sense of decency. Even in public street or public park they embrace each other just like cats and dogs and they pass on in the name of love-making. In the name of love-making they are shameless and just like cats and dogs. Such unfortunate creature can never become materially prosperous also. Behavior like cats and dogs keeps them in the position of cats and dogs. They cannot improve any material condition, what to speak of becoming famous man. Such foolish persons, however they may show the so-called practice of *yoga*, they are unable to control the senses and mind thereof, although the real purpose of *yoga* practice is to control the sense and the mind. Such people can have no opulence in their life, or in one word they are very much unfortunate.

TEXT 34

TRANSLATION

One should not make association with such ungente fools bereft of the knowledge of self-realization and a dancing dog in the hands of woman.

PURPORT

The stricture of non-association with such foolish person is especially meant for those who are in the line of advancing Kṛṣṇa consciousness. Advancement of Kṛṣṇa consciousness means to develop the quality of truthfulness, cleanliness, mercifulness, gravity, intelligence in spiritual knowledge, and simpleness, material opulence, fame and forgiveness, controlling the mind,

subduing the senses. All these qualities are to be manifested with the progress of Kṛṣṇa consciousness. But if one associates with a foolish person who are like dancing dog in the hands of women, then he cannot make any progress. Lord Caitanya has advised that any person who is engaged in Kṛṣṇa consciousness and desires to go on the other side of material nescience, he must not associate himself with persons interested in material enjoyment and association of the women. For a person seeking advancement in Kṛṣṇa consciousness, such association is more dangerous than committing suicide.

TEXT 35

The infatuation and bondage which accrue to a man from attachment to any other object are not so much complete as those resulting from attachment to woman and from the fellowship of men fond of women.

PURPORT

The association of womanly attachment is so much contaminous that one becomes attached to the condition of material life, not only by association of women but the contaminated association of persons who are too much attached to women. There are many reasons and causes for our conditional life in the material world, but the topmost of all such causes is the association of women, as it will be confirmed in the following stanzas.

In this Kali-yuga, the association of women is very strong. In every step of life, there is association of women. Even a person goes to purchase something, the advertisement is full of womanly pictures. So people psychological attraction is so much for women, and therefore they are very much slack in spiritual understanding. The Vedic civilization, being based on spiritual understanding, association of women has been very cautiously arranged. Out of the four social divisions, the first order, namely the *brahmacārī*, the third order,

the *vānaprastha*, and the fourth order, *sannyāsi*, They are strictly prohibited for womanly association. Only the one order, namely the householder, they are allowed or rather licensed to mix with women under restricted condition. In other words, attraction for womanly association is the cause of material conditional life, and anyone interested to be free from this conditional life must detach himself from womanly association.

TEXT 36

At the sight of his own daughter, Brahmā was bewildered by her charms and shamelessly ran after her in the form of stag when she took the form of a hind.

PURPORT

Lord Brahmā's being captivated by the charm of his daughter or Lord Śiva's being captivated by the Mohinī form of the Lord are specific instances by the great demigods like Brahmā and Lord Śiva to instruct us that even they are captivated by the beauty of women, and what to speak of a ordinary conditioned soul.

Therefore, it is advised for everyone that one should not freely mix even with one's daughter or with his mother or with his sister because the senses are so strong that when they become infatuated, even there is no consideration of daughter, mother or sister. The best thing is, therefore, to practice controlling the senses by *bhakti-yoga* and by being engaged in the service of Madana-mohana. Lord Kṛṣṇa's name is Madana-mohana, who can subdue the Cupid, god of lust. Being engaged in the service of the Madana-mohana only, one can cut down the dictates of Madana or Cupid. Otherwise it will be failure.

[break]

...those who are elevated to the higher planets, they again come back in the same family in which they had too much attachment and is born, and the fruitive activities again begins. Till the end of life there are different prescribed rituals from the birth to the end of life, and they are very much attached to such activities.

TEXT 21

When the result of their pious activities are finished, they again come back on this planet and falls down by a higher arrangement, just like one person all of a sudden raised to high position falls down from such elevated position.

PURPORT

It is sometimes found that a person elevated to a very high position of government service or social position falls down all of a sudden. Nobody can check him. There are many such instances. Similarly, these foolish persons who are very much interested to be elevated as resident of higher planets, they also, after finishing their enjoying period, falls down again on this planet. Distinction of elevated position of a devotee and that of..., of a ordinary person attracted to the fruitive activities is that when a devotee is elevated to the spiritual kingdom he never falls down, and whereas a ordinary person who is even elevated to the highest planetary system, Brahmaloka, he..., he falls down. It is confirmed in the *Bhagavad-gītā* [Bg 8.16]: *ā-brahma-bhuvanāl lokāḥ*, up to the Brahmaloka, any planet if you are elevated, you have to come down again. But as it is confirmed in the *Bhagavad-gītā* [Bg 8.16]: *mām upetya kaunteya punar janma na vidyate*. "Anyone who attains unto My abode never comes back in this miserable conditioned life of material existence."