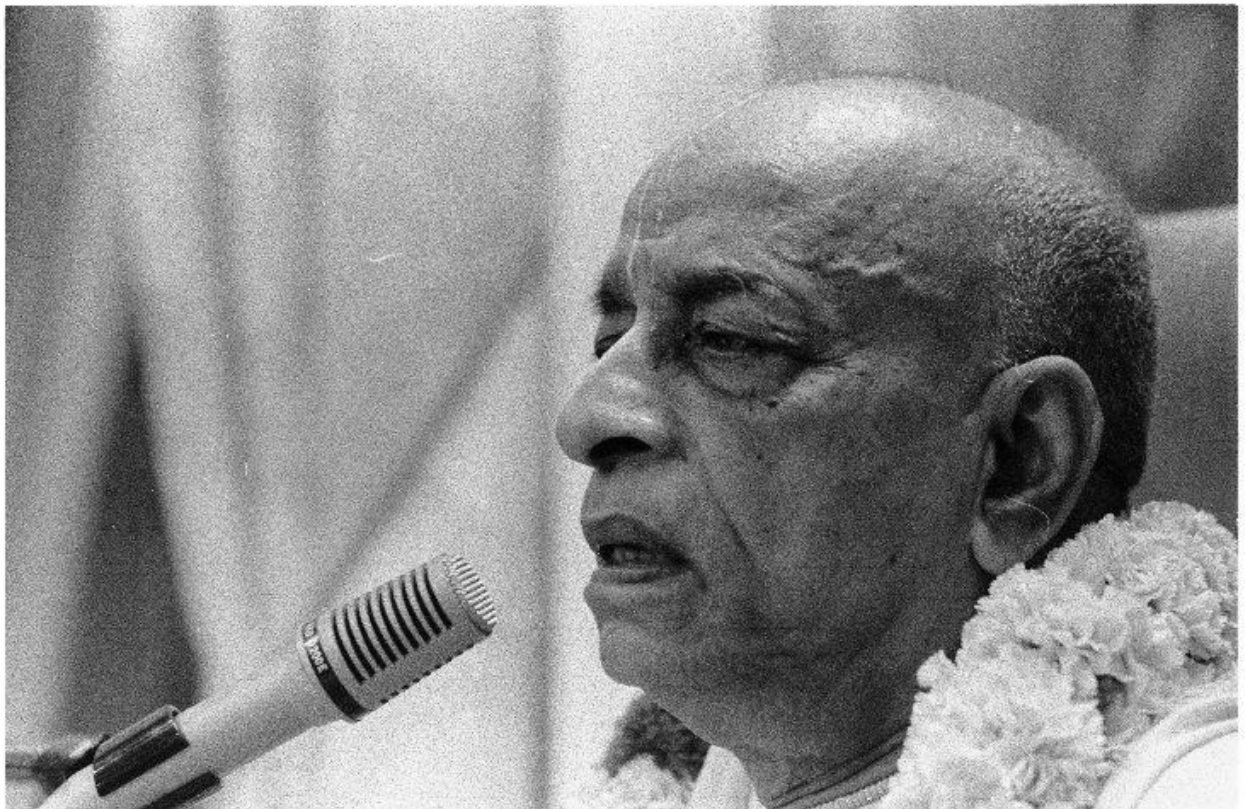


**ENLIGHTENING QUOTES ON ILLICIT SEX
AND BENEFITS OF CELIBACY**

By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



"When one indulges in illicit sex life, as defined by the śāstras, either by thinking, planning, talking about or actually having sexual intercourse, or by satisfying the genitals by artificial means, he is caught in the clutches of māyā." [Nectar of Instruction 1]

"Rejection of illicit sex life is our first motto. So I request you to stop immediately all this nonsense and remain fixed up in your good character." [From Srila Prabhupada's Letter to Vasudeva -- Nairobi 14 October, 1971]

"Regarding your question about thinking about sex, is that also one form of illicit sex or against our four principles? Yes, even thinking sex is the same as illicit sex, but one who is not advanced cannot avoid it. But that does not disturb our regular procedure. We should strongly follow all the regulations and principles and chant and these thoughts will come and go away. Thinking will come; even great saintly persons like Lord Siva are not free of thoughts that come, so what to speak of you. So we must say that such thinking is no offense because you are accustomed to this habit. But beyond thinking are feeling and willing, so even thoughts of sex connection may come, that is difficult even for saintly persons to avoid, still, in the further stages of feeling and willing we can easily conquer over this sex urge. Willing should be avoided and acting stopped, or else there is offense of breaking this basic prohibition of illicit sex-life.

One must be convinced that sex-life without exception means trouble, therefore he is able to stop it at the thinking stage by not allowing it to be felt, much less willed and acted. I am so much disgusted by this troublesome business of marriage, because nearly every day I receive some complaint from husband or wife, and practically this is not my business as sannyasi to be marriage counsellor, so henceforward I am not sanctioning any more marriages, and those who want to marry must know in advance and be prepared to make outside income to support wife and home separately from the temple, and in the temple husband and wife shall live separately, that must be or what is the meaning of spiritual society like ours? I made a concession, but how can I encourage something which has proven to be so much trouble?" [From Srila Prabhupada's Letter to Kirtiraja -- Mayapur 28 February, 1972]

So whatever position, householder life does not mean to indulge in sex enjoyment. A householder may have wife, may have sex life, but that is for having children only, that's all. A householder does not mean he gets license to legalize prostitution. That is not householder. Householder can simply have sex life to beget nice child, that's all, no more.

That is householder life; completely controlled. [Lecture on BG 6.46-47 -- Los Angeles, February 21, 1969]

And even with your wife you cannot have sex life unless it meant for progeny, for producing children, Kṛṣṇa conscious children, not cats and dogs. That is dharmāviruddhaḥ. That is not against religious principles. [Lecture on BG 7.11-12 -- Bombay, February 25, 1974]

You have got one wife or one husband, and that is also restricted: only for begetting child you can have sex life. So many things. The whole idea is restriction. Not that "Because I have got a wife it is a machine for sex life." [Lecture on SB 1.5.9-11 -- New Vrindaban, June 6, 1969]

There are restrictions for the householders even in sex life, which should only be engaged in for the propagation of children. If he does not require children, he should not enjoy sex life with his wife. [BG 16.1-3, Purport]

In Śrīmad-Bhāgavatam (SB 7.5.30), Prahlāda Mahārāja has said: *matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gr̥ha-vratānām adānta-gobhir viśatāmṁ tamisramṁ punaḥ punaś carvita-carvaṇānām* "For those who have decided to continue their existence in this material world for the gratification of their senses, there is no chance of becoming Kṛṣṇa conscious, not by personal endeavor, by instruction from others or by joint conferences. They are dragged by the unbridled senses into the darkest region of ignorance, and thus they madly engage in what is called 'chewing the chewed.'" [Śrīmad-Bhāgavatam (SB 7.5.30)]

"The principle of marriage is on the background of getting good children. So the householder is allowed to have sex life once in a month, just after the menstrual period. The menstrual period prolongs at least for 5 days, so after this 5 days, one can have sex life provided he desires to get a child. And as soon as the wife is pregnant, no more sex life, until the child is born and is grown up at least for 6 months. After that, one may have sex life on the same principle. If one does not want more than one or two children, he should voluntarily stop sex life. But one should not strictly use any contraceptive method and at the same time indulge in sex life. That is very much sinful. If the husband and wife can voluntarily restrain by powerful

advancement of Krishna Consciousness. That is the best method. It is not necessary that because one has got wife, therefore you must have sex life. The whole scheme is to avoid sex life as far as possible. And if one can avoid it completely then it is a great victory for him." [Letter to Satsvarupa -- San Francisco 20 September, 1968]

Instead of living engrossed in material activities, people throughout the world should take advantage of this movement and chant the Hare Kṛṣṇa mahā-mantra at home with their families. One should also refrain from sinful activities—illicit sex, meat-eating, gambling and intoxication. Out of these four items, illicit sex is very sinful. [CC Madhya 7.128, Purport]

Prabhupāda: Unless one is purely Kṛṣṇa conscious, one cannot give up all these bad habits. This is the test. Bhaktiḥ pareśānubhavo viraktir anyatra caiṣa (SB 11.2.42). One... Unless one is substantially advanced in kṛṣṇa-bhakti, they cannot give up this material attachment—illicit sex, meat eating—they cannot. It is impossible. So even in the name of swami or big, big yogis... They are doing all these things. Especially those who go in foreign countries... In USA illicit sex is very cheap. Everything is very cheap. Yes. Intoxication very cheap, meat-eating very cheap, gambling, very cheap, so when they get this cheap amenities, they forget their so-called spiritual life. [Morning Walk -- April 24, 1974, Hyderabad]

For gṛhastha, there is a period for sex life. After menstrual period, five days after menstrual period, one may have sex life for begetting children. And if the woman or wife is pregnant, then there is no more sex life till the child is born and six months old. [Lecture on BG 7.11-13 -- Bombay, April 5, 1971]

As it required means sex life with wife should be performed only for begetting a Kṛṣṇa conscious child. Nothing more. No more attraction. That life is better. Wife is not accepted for sex satisfaction, being attracted by her. No. Therefore wife is called dharma-patnī. Dharma-patnī. Dharma patnī means a religious wife, or husband and wife should execute religious life, spiritual cultivation. That is the purpose of becoming householder. Gṛhastha-āśrama. Not that I become attracted by wife and I become absorbed in simply sex relation and forget my real duty, Kṛṣṇa consciousness. That is dangerous. So generally, if one's wife becomes very beautiful, he forgets his real duty, Kṛṣṇa consciousness, and he simply becomes a pet servant of the wife. That is the... Therefore Rūpa Gosvāmī says, anāsaktasya viṣayān yathārham upayuñjataḥ. One should not be

attracted for sex life. Yathārham upayuñjataḥ. But does it mean that husband will not have sex. No. Yathārham. As it is required. As it required means sex life with wife should be performed only for begetting a Kṛṣṇa conscious child. Nothing more. No more attraction. That life is better. That life means not only better. That is the ideal life. Wife and husband, combination, both should make progress in Kṛṣṇa consciousness. [Lecture on SB 1.3.17 -- Los Angeles, September 22, 1972]

Anyway, the Vedic principle has allowed everything. Because here we have come to enjoy so-called sense gratification. That is illusion. So there is regulated principle. You can have sex life once in a month. That is prescribed. Because the woman has once in a month menstrual period. So sex life is meant for simply begetting nice children, not for sense gratification. Therefore, because the woman is, gets the menstrual period once in a month, therefore the man can have sex life just after the menstrual period, over, after five days, he can sex life, have sex life with his wife under garbhādhāna-sammā skāra, responsibility. Otherwise he becomes implicated in sinful activities. That is Vedic injunction. So sex life is not denied. Just like in our society, the boys and girls, they come to our society, and as far as possible, we get them married. We don't allow to live, the boys and girls and friends, like friends. No. That is a great sinful activity. So nothing is denied. [Hare Krishna Festival Address -- San Diego, July 1, 1972, At Balboa Park Bowl]

Indian man: Can you explain to me what is good sex life and bad sex life.

Prabhupāda: Good sex life, when sex life is accepted for begetting good children. Just like in another place it is said pitā na sa syāj janānī na sāvī syāt. One should not become a father, one should not become mother, unless he or she can save his child from death. This is religious sex life. Suppose you are married. There is sex life. And both you and your wife decide that "Unless I am expert to save my child from death, we shall not have sex life." This is good sex life. [Room Conversation with Indian Man -- December 22, 1976, Poona]

In answer to your questions concerning sex life: sex life restriction does not mean that husband and wife live separately. The idea of marriage is to increase spiritual consciousness as far as possible. And by advancement of Krishna Consciousness that restriction becomes automatically practical. Sex life for begetting Krishna Conscious children is as good as Krishna Consciousness. This is confirmed in Bhagavad-gita so one has to use his own discretion in this matter and Krishna will help such discriminatory method. [Letter to Hayagriva -- Los Angeles 20 February, 1969]

After conferring with my various GBC representatives I have concluded that polygamy must be strictly prohibited in our society. Although it is a Vedic institution still there are so many legal implications. Neither are many of our men fixed up enough to tend for more than one wife. Polygamy will simply increase the sex life and our philosophy is to gradually decrease the sex life till eventually there is no sex life. The policy should be that all the women are given the utmost protection. Women are looking for husbands because they feel unprotected so it is up to the senior members to give all protection to the women. [Letter to Rupanuga -- Sydney 14 February, 1973]

RESTRAINING FROM SEX LIFE MAKES YOU VERY DETERMINED AND VERY POWERFUL. THAT IS THE SECRET.

Just like we have seen a practical example of Mahatma Gandhi in India. Now, he started a movement, non-violent, non-cooperation. The movement, the fight was declared against the powerful British Empire, just see. And he determined that "I shall fight with the Britishers non-violent. Without any weapon," because India was dependent, there was no weapon. And several times it was attempted armed revolution. But these Britishers and more powerful, they cut down. So Gandhi, he invented this method, that "I shall fight with the Britishers, even they become violent, I shall not become violent. So I shall get world sympathy." So this was his plan. He was great statesman.

But his determination was so fixed up because he was a brahmacārī. From, at the age of thirty-six years he gave up. He had his wife but he gave up his sex life. He was a family man, he had children, he had his wife. But from the age of thirty-six, young man, a thirty-six year old, he gave up sex life with his wife. That made him so determined, that "I shall drive away these Britishers from the land of India," and he did it. You see? And actually he did it. So controlling the sex life, to refrain from sex life is so powerful. Even if you don't do anything, if you simply restrain your sex life, you become a very powerful man. People do not know the secret. So anything you do, if you want to do it with determination, you have to stop sex life. That is the secret.

So any process take Vedic process. Either you take yoga process or bhakti process or jñāna process, in no process sex indulgence is allowed, no. Sex indulgence is only allowed, family life, just to beget very nice children. That's all. Sex life is not for sense enjoyment. Although there is enjoyment by nature. Unless there is enjoyment, why one should take responsibility

for family life. That is the secret of nature's gift. But we should not take advantage of it. These are the secrets of life. These are the secrets of life. So yoga practice, such a nice thing. If you indulge in sex life, this is simply nonsense. Simply nonsense. And if anyone says that you go on with your sex life as much as you like, at the same time you become a yogi, simply pay my fees. I give you some mantra. These are all nonsense. All nonsense. But we want to be cheated. We want to be cheated. We want something sublime very cheap. That means we want to be cheated. If you want very nice thing you must pay for it. "No. I shall go to a store, Sir, I can pay you ten cents, you give me the best thing for it." How can you expect for ten cent? If you want to purchase some valuable, if you want to purchase gold, then you have to pay for it. Similarly if you want perfection in yoga practice, then you have to pay for it like this. Don't make it childish affair. That is the instruction of Bhagavad-gītā. If you make it childish affair then you'll be cheated. And so many cheaters are waiting to cheat you and take your money and go away. That's all. Here is the statement, authoritative statement. Free from sex.

[...] Therefore here it is said, "By meditating in this manner, meditating upon Me, Kṛṣṇa, always controlling the body." The first control is tongue. And the next control is the genital. Then you control everything. You give your tongue engagement for chanting and eating Kṛṣṇa prasāda, it is controlled, finished. And as soon as your tongue is controlled, immediately your stomach is controlled, immediately next your genital is controlled. Simple thing. Controlling the body, mind. Mind being fixed on Kṛṣṇa, no other engagement, controlled. Activities always doing Kṛṣṇa's work. Gardening, typing, cooking, working, everything for Kṛṣṇa—activities. "The mystic transcendentalist then—immediately they become mystic transcendentalist—attains to peace, the supreme nirvāṇa, which abides in Me." It is all in Kṛṣṇa. You cannot find out peace outside Kṛṣṇa activities. Outside Kṛṣṇa consciousness. That is not possible." [*Bhagavad-gītā* 6.13-15, Los Angeles, February 16, 1969]

"If you have developed your Kṛṣṇa consciousness, if you have developed your devotional spirit, spiritual realization, the result will be that you'll be at once detached from these all kinds of material enjoyment. How it is? The example is given that just like a hungry man, if he's given nice foodstuff, and as soon as he eats and feels satisfaction, he says, "No, I don't want anymore. I am satisfied." One who is spiritually realized, his symptom will be full satisfaction. He'll no longer be hankering after this nonsense material enjoyment. That is spiritual realization.

Now, just like... It is very clearly stated in the Bhagavad-gītā. Just like a diseased man, he's forbidden by the doctor, "Oh, you don't eat. You don't have sex life. You don't, don't..." So many don't's. But he is forced to accept that don't, but inner side he feels, "Oh, if I get, I'll be happy." Inner side is want. But a spiritualist, inner side is strong. He's not impotent, but he'll

don't like sex intercourse. Doesn't like. He hates. That is spiritual life. Inner side is strong enough. He can marry thrice, but he has got a detachment. That is spiritual life. *Param̄ dṛṣṭvā nivartate*. Just like if you get something superior, naturally, you give up all inferior things.” [Bhagavad-gītā 8.21-22, New York, November 19, 1966]

"This indeed is actual freedom from all miseries arising from material contact. This yoga is to be practiced with determination and an undaunted heart. Twenty-four: One should engage oneself in the practice of yoga with undeviating determination and faith. One should abandon without exception, all material desires born of ego and thus control all the senses on all sides by the mind [Bg. 6.24]. Purport: The yoga practitioner should be determined and should patiently prosecute the practice without deviation."

Prabhupāda: “Now, this determination can be actually practiced or can be actually attained by one who does not indulge in sex life. His determination is strong. Therefore in the beginning it was said, that "without sex life," the determination. Or controlled sex life. If you indulge in sex life then this determination will not come. Flickering determination. You see. Therefore sex life should be controlled or given up. If it is possible to give up altogether, if not, controlled. Then you'll get determination. Because after all this determination is bodily affair. So these are the methods how to get determination.” [Bhagavad-gītā 6.16-24, Los Angeles, February 17, 1969]

BY DESIRING TO GO BACK TO HOME, BACK TO GODHEAD ONE IS SUPPOSED TO FOLLOW THE VOW OF BRAHMACĀRĪ

Prabhupāda: “Yes, this is the summary that the sages... Sages means those who have undergone austerities, penance, and many tribulation for attaining perfection, they are called sages. "The sages knowing Me as the ultimate purpose of sacrifice." Now if you perform austerities and penances that is a kind of sacrifice. *But yad icchanto brahmacaryam caranti*. In the Bhagavad-gītā you will find these are explained that *yad icchantah*. Simply by desiring to go back to home, back to Godhead one is supposed to follow the vow of brahmacārī. Brahmacārī, to live the life of celibacy, this is called brahmacārī. So it has got so nice effect that if anyone from the birth to the death simply observe this life of celibacy he is sure to go back to home. Simply by observing one rule: *yad icchanto brahmacaryam caranti*. It is so nice, brahmacarya. So this is sacrifice. Sacrifice means my senses dictate that "You enjoy," but I am not enjoying. I am not enjoying. This is sacrifice.” [Bhagavad-gītā 5.26-29, Los Angeles, February 12, 1969]

TOUCH SENSE IS THE MOTHER OF ALL MISERIES

“And one who is attached with the sense touch, he must know that he is inviting miseries of life. He's inviting miseries of life. *Ye hi saṁsparśajā bhogāḥ*. Any enjoyment which is derived out of the touch of the senses, we should know that is meant for our miserable life. *Ye hi saṁsparśajā bhogā duḥkha-yonaya eva te*. *Duḥkha-yonayaḥ* means that in future I'll have to suffer for that. Therefore sense control is very essential in the spiritual advancement of life. *Saṁsparśajāḥ*. The happiness derived, material happiness derived out of the touch of senses, oh, it is clearly stated here that *duḥkha-yonayaḥ*: "They are the mother of all miseries. Mother of all miseries." There are so many instances.”

JUST ITCHING... THAT NEEDS TO BE TOLERATED

“In the Bhāgavata also, we have got a very nice śloka, verse. It was spoken by Prahlāda Mahārāja. *Yan maithunādi-gr̥hamedhi-sukham hi tuccham kaṇḍūyanena karayor iva duḥkha-duḥkham* [SB 7.9.45]. He says that "In this material world the people are thinking that they are happy. Why? Now, because they have that sex happiness." *Yan maithunādi-gr̥hamedhi-sukham hi tuccham*. And what is that sex happiness? It is *kaṇḍūyanena karayor iva duḥkha-duḥkham*. Suppose you have got some itches in your hand, and you itch it very..., according to your satisfaction. Then, after the effect, the effect of such itching is very horrible. Oh. So similarly, this is a kind of itching sensation. So *kaṇḍūtvān manasijam viśaheta dhīrah*. So one who wants to cure these itches, he should be a little tolerant. Tolerant. And then he'll be cured of this itching. Itching, if you stop itching, then it automatically cures. Similarly, the *sparśajā sukham*, the happiness which is enjoyed by sense touch, that is *duḥkha-yonayaḥ*. Lord Śrī Kṛṣṇa says that is, I mean to say, generating, generating distress only, generating distress only. *Duḥkha-yonaya eva te, ādy-antavantaḥ kaunteya na teṣu ramate budhaḥ* [Bg. 5.22]. "Oh, no," somebody may say, "no, this is very good happiness." But Kṛṣṇa says, "That is distress in the beginning, and that is distress at the end, Kaunteya." *Na teṣu ramate budhaḥ*: "Therefore those who are intelligent, they refrain from such happiness. Refrain from such happiness." *Ādy-a... Ādau antavantaḥ*. In the beginning also, for arrangement of sex life, there is so many distress, and at the end also, there is so many distress. So sense gratification, they should be so... So long we are in this material world, there is need, but that should be regulated. That should not be extravagant or unrestricted. Then we call for distress. That is the instruction. That is the instruction of Kṛṣṇa.” [Bhagavad-gītā 5.14-22, New York, August 28, 1966]

“There is a word, *ātmārāma*, in Sanskrit. *Ātmārāma* means one who is satisfied with his self. He is called *ātmārāma*. Because self is the basic principle of this body, the soul. So one who is satisfied with his soul, he is called *ātmārāma*, or self-realized person. One who seeks pleasure externally, he is materialist, and one who seeks pleasure internally, he is spiritualist. That is the difference.” [Bhagavad-gītā 5.17-25, Los Angeles, February 8, 1969]

PROMISES AT INITIATION

Yes, Kṛṣṇa says that by surrendering to Him I shall be free from all sinful reaction." If you have got faith, then you surrender, and actually you will be free from all sinful reaction. Kṛṣṇa says... Kṛṣṇa is not making any bogus propaganda. He sai, *ahaṁ tvāṁ sarva-pāpēbhyo mokṣayiṣyāmi*, "I shall get you released from all reaction of sinful life." We are suffering because there is reaction of sinful life, but if you surrender to Kṛṣṇa, then your all reaction of sinful life is immediately nullified, squared up.

So this is the process of bhakti-yoga. You surrender and, in the past, whatever sinful activities you have done, that is squared up, now account closed. Now you begin a new life, devotional life, and if you stick to the principle as it is instructed, that do not have illicit sex life, do not have intoxicants, do not eat meat, do not play gambling, speculate, you promise before Kṛṣṇa and before the spiritual master, before the Vaiṣṇavas, so many witnesses, and if you violate, then you can understand what you are doing. You promise with..., before the Deity. Kṛṣṇa is not different, so when the initiation takes place we promise so many things. But if we do not follow, if we do not keep our promise, that is a great fault. If you, by chance, by mistake, you violate the regulative principle, that is excused, but if willingly, if you go on committing sinful life—so just like in the Churches they go to confess and again begin—that kind of business will not help you. That kind of business will not help you. Now I have confessed, now I begin new chapter of sinful life. Again I shall confess. Kṛṣṇa is not so fool that you can cheat Him by this process. No, that is not possible. You can be executing the process of your advancement; unwillingly if you commit some mistake, that will be excused. That is said in the Bhagavad-gītā, *api cet su-durācāro bhajate mām ananya-bhāk sādhuḥ eva sa mantavyaḥ*. Sometimes we take shelter of this verse, that *api cet su-durācāro*, "However sinful you might, may be," *bhajate mām ananya-bhāk*, "if he is fully engaged in My service..." But this word is very important. One cannot be fully engaged in the service of Kṛṣṇa unless he is purified. *Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām* [Bg. 7.28]. One who is completely free from reaction of sinful life and is always engaged in pious activities, such person can be Kṛṣṇa conscious. So it is..., it is not that one is a debauch, at the same time a Kṛṣṇa conscious. That is a contradictory. It cannot be. If he is actually Kṛṣṇa conscious, he is cannot be debauch. And if

he is debauch, then he is not Kṛṣṇa conscious. Two things cannot go parallel. Therefore the injection is given, and that time is allowed in the medical treatment, so that if the infection has actually working, the disease will come. So immediately we may not see that we are infected with some certain type of sinful activities, but it will come into notice. That is going on. Therefore we shall be careful not to infect. And how to become careful? If you always engage yourself in Kṛṣṇa's service. Therefore the Deity worship in the temple is there to keep us always engaged. Not only Deity worship. The class, reading, hearing, kīrtana. In so many ways. There are nine different kinds of ways,

*śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sakhyam ātma...*

Any way, if you keep yourself always engaged in Kṛṣṇa consciousness, in Kṛṣṇa's business, then you are immune. You will not be infected. This is the process. Keep yourself always engaged in Kṛṣṇa consciousness business, you will always remain immune. *Sa-guṇān samatītya etān brahma-bhūyāya*. And willfully, we shall not do anything which against the bhakti process, willfully. But because I am habituated... Suppose a smoker he has taken to Kṛṣṇa consciousness, at least has promised that "I shall not smoke, I shall...", but all of a chance, sudden, suppose his friend seduces him: "Oh what is that, smoke today, doing." So sometimes we become induced, but we should always remember that "I have taken this vow. Why shall I be induced by my friend to smoke?" That is very nice. But even if by mistake you do that, that can be excused, but not willfully: "Now nobody is seeing, Kṛṣṇa is not here. Let me smoke now." Not that. (laughter) Kṛṣṇa's eyes are everywhere. You cannot escape Kṛṣṇa's eyes. [*Bhagavad-gītā 7.1, Melbourne, June 29, 1974*]

SEE ALL GIRLS AS KRISHNA'S GOPIS

"Sense object, what is that sense object? Just like I want to see some beautiful woman or beautiful man. I want to smell some nice flower or scent. The flower is the sense object, woman is the sense object. There are so many sense objects. We have got five senses and there are five objects also. Otherwise what is the use of sense? Now this yoga practice is to withdraw the senses from the sense object. But the bhakti-yoga process is that if I do not like to see artificially the beauty of woman or man, if I try to see the beauty of Kṛṣṇa, naturally my, this propensity of seeing beautiful man or woman becomes extinguished. You do not require to shut your eyes. There are so many beautiful girls sitting. I do not require to shut my eyes. If

my mind is concentrated on the beauty of Kṛṣṇa I can see these beautiful girls as Kṛṣṇa's gopīs. That is another vision. So artificially if I close my eyes and if some beautiful girl is in my imagination even after closing my eyes here, what is the use of closing your eyes?" [Bhagavad-gītā 5.26-29, Los Angeles, February 12, 1969]

TO COME TO THE SPIRITUAL PLATFORM, IT IS NECESSARY THAT YOU REDUCE OR MAKE NIL SEX LIFE

Reduce sex. Because material life means sex. *Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham* [SB 7.9.45]. In the material world, not only in the human society but also in the birds, beast, animal, insect—everywhere the sex impulse is very strong. And if you indulge in sex life, then you'll be complicated more and more in this material body. This is the law of nature. Therefore whole Vedic civilization is meant for curtailing sex life. First of all brahmacārī, no sex life. First of all training is brahmacārī, how to train him to remain without sex. That is brahmacārī. *Tapasā brahmacaryeṇa* [SB 6.1.13]. Tapasya means to remain brahmacārī. This is tapasya. It is very difficult. Therefore it is called tapasya, because the whole world is attracted by sex life, *puṁsaḥ striyā mithunī-bhāvam*, whole world, not only in this planet, every planet, even in the demigods' planet.

So our this Kṛṣṇa consciousness movement means not bodily consciousness. The material world means bodily consciousness: how to keep the body in comfortable. But that is not possible. Body means misery. You cannot keep it comfortable. That is māyā. It will never be comfortable, but they are all trying to make it comfortable. This is called māyā. *Kleśada āsa dehaḥ*. So long you'll have a material body you'll have to suffer. So this Kṛṣṇa consciousness movement is not on the bodily platform. It is on the spiritual platform. To come to the spiritual platform, it is necessary that you reduce or make nil sex life. So if one remains brahmacārī throughout the whole life it becomes very easy for him to go back to home, back to Godhead. This is the secret. Therefore the whole Vedic civilization is based on first of all brahmacārī, no sex life. Gṛhastha, that is also very regulated. Only for begetting child one can have sex life, father, mother, man and woman. So *dharmāviruddho kāmo 'smi*. In the Bhagavad-gītā you will find Kṛṣṇa says that "Sex life which is prescribed by the religious system, that is, I am." Otherwise it is illicit sex. So illicit sex, there is punishment.

These things are there. So tapasya means *tapasā brahmacaryeṇa śamena damena vā* [SB 6.1.13]. You have to control. The more one controls, he becomes advanced in spiritual culture. The yoga system means yoga *indriya-samīyamaḥ*. "Yoga means how to control the senses." This is

yoga system, and therefore Kṛṣṇa says, *mayy āsakta-manāḥ pārtha*. So sex indulgence is against spiritual advancement of life. Therefore you have seen that the brahmacārīs, they go there. It becomes very easy to enter into the spiritual kingdom. So that you can do here also. If you increase your attraction for Kṛṣṇa, then naturally you lose attraction for sex. That is Kṛṣṇa consciousness. Therefore Kṛṣṇa's name is Madana-mohana. Madana means sex life. He can enchant even madana. So these are things which the devotee will learn by studying the literature. But even without studying, if you sincerely chant Hare Kṛṣṇa mantra under regulation, everything, all good qualification will come. [*Bhagavad-gītā 7.1, Nairobi, October 27, 1975*]

RESTRICTED UNATTACHED SEX LIFE IS A KIND OF YAJÑA BECAUSE SUCH HOUSEHOLDER SACRIFICES HIS GENERAL TENDENCY TOWARDS SENSE GRATIFICATION FOR HIGHER TRANSCENDENTAL LIFE

Similarly, the householders, who have some license for sense gratification, perform such acts with great restraint. Sex life, intoxication and meat-eating are general tendencies of human society, but a regulated householder does not indulge in unrestricted sex life and other sense gratification. Marriage on principles of religious life is therefore current in all civilized human society because that is the way for restricted sex life. This restricted unattached sex life is also a kind of yajña because the restricted householder sacrifices his general tendency towards sense gratification for higher transcendental life."

THE POISON TEETH OF OUR SENSES CAN BE EXTRACTED BY THE MERCY OF SRI CAITANYA MAHAPRABHU AND CHANTING THE HOLY NAME

There is another verse written by Prabodhānanda Sarasvatī.

He said, *kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate*

durdāntendriya-kāla-sarpa-paṭali protkhāta-damṣṭrāyate. Protkhāta-damṣṭrāyate. Just like dentist, when there some pain in the teeth, they extract. That is called *protkhāta*, extracted. So the indriyas have been compared with *kāla-sarpa*, *kāla-sarpa*, means a venomous snake. As soon as the *kāla-sarpa* or snake touches in any part of your body, because the venomous teeth is there, death is there immediately. Therefore they're called *kāla-sarpa*. *Kāla* means death. *Kāla-sarpa*. Therefore we are so much afraid of a snake. So but if the *kāla-sarpa*'s poison teeth is taken away, then it is no more, I mean, fearful. It is no more dangerous. Therefore Prabodhānanda Sarasvatī says that "By the mercy of Śrī Caitanya Mahāprabhu, our indriyas, the senses, which are compared with the *kāla-sarpa*, may be *kāla-sarpa*, but the poison teeth is extracted."

Durdāntendriya-kāla-sarpa-pāṭalī protkhāta-damṣṭrāyate.

So that is bhakti-yoga process. Indriyas cannot be, I mean to say, controlled unless you engage your indriyas in the service of the master of indriyas. That is called bhakti-yoga. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam* [Cc. Madhya 19.170]. If you want to purify your indriyas, then you have to accept to be free from *upādhi*. At the present moment, because we are in bodily concept of life, I am thinking that "I belong to this family. So if I do not satisfy the family members... "I have to satisfy. This is my real position. *Jīvera 'svarūpa' haya—nitya-kṛṣṇa-dāsa* [Cc. Madhya 20.108-109]. My position is servant of Kṛṣṇa. That is my constitutional position. So Kṛṣṇa means to serve Kṛṣṇa's desire, what Kṛṣṇa says. As Kṛṣṇa says, *sarva-dharmān parityajya mām ekam* [Bg. 18.66]. He is demanding. But if we do not do that, that means we are not willing to serve Kṛṣṇa. Then.... My position is serve, to serve. Then I have to serve in my designation. "I am the master of this family, I am the belong to this society, to this nation, to this, that." so many. *Gṛha-kṣetra-sutāpta-vittair janasya moho 'yam* [SB 5.5.8]. Illusory master you have to serve, because you have to serve.

‘MARRIAGE IS LEGALIZED PROSTITUTION’

Just like I have several times said, the marriage is sense gratification, sex life. But somebody may say... They say that "Marriage is legalized prostitution." It may be, but still, there is some control. Although it is called "legalized prostitution," there is no difference between prostitution and married life, but there is some control. People become responsible. By responsible life, they can make advance. Irresponsible life will not help. Therefore *loke vyavāyāmiṣa-madya-sevā nityā hi jantoḥ*. So our tendency for sense gratification is controlled. Therefore it is called license. Gṛhasṭha life means a license for sense gratification. But we must know that sense gratification means material life. It may be systematic or not systematic. Sense gratifications means material life. But our aim is to transcend this material life and come to the spiritual life, platform of spiritual life. That is required. So there are so many processes.

Durdāntendriya-kāla-sarpa-pāṭalī. But these indriyas cannot do any harm to you if you take the poison teeth of this deadly snake, poison teeth. *Indriya-kāla-sarpa-pāṭalī protkhāta...* What is that? What is the process of taking away the poison teeth? That is bhakti-yoga. That is bhakti-yoga. That means *sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam* [Cc. Madhya 19.170], *hṛṣīkeṇa-hṛṣīkeśa means indriya-hṛṣīkeśa-sevanam*. You cannot control the senses unless you engage your senses in the service of the senses of the Lord.

The Lord has got senses. He is also a living being like us. But less intelligent class, they cannot understand. They think that something must be opposite. No. The Vedic information is *nityo nityānām*: "The Absolute Supreme Personality of Godhead, He is also eternal." That is

explained in the *Bhagavad-gītā* also. Bhagavān says that "Arjuna, you and Me and all these people who have gathered here, we are nitya. We were present in the past, and we are now in the battlefield, and when we give up this body, we shall again remain the same, individual."

WE MUST ENGAGE SENSES IN SERVING KRISHNA'S SENSES AND THAT STARTS WITH PURIFYING THE MIND WHICH IS THE SOURCE OF ALL DESIRES

Because senses want engagement. If you artificially stop, it will not stay. For the time being, it may be appearing, but it is not possible. You cannot be desireless. Sometimes we say that "We should be desireless." That is not possible. The whole process should be purifying desire, purifying desire, mind. Mind is the source of desires. Therefore the bhakti process is first of all engage the mind. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ* [SB 9.4.18]. If you engage your mind, always thinking of Kṛṣṇa, *man-manā bhava mad-bhaktō mad-yaṅī mām namaskuru...* [Bg. 18.65]. This is the recommendation given by Kṛṣṇa. [*Bhagavad-gītā* 4.26, Bombay, April 15, 1974]

AS SOON AS ONE IS ADVANCING IN KṚṢṆA CONSCIOUSNESS, HIS SENSE ENJOYMENT SPIRIT WILL BE REDUCED. CHANTING IS THE ONLY REMEDY.

Devotee (1): Śrīla Prabhupāda, how can the position be reconciled if in Kṛṣṇa consciousness one of the two, the husband or the wife, wants to enjoy sense gratification, but the other does not? Should there be separation then?

Prabhupāda: No... They should be trained up. Sense enjoyment means not advanced in Kṛṣṇa consciousness. As soon as one is advancing in Kṛṣṇa consciousness, his sense enjoyment spirit will be reduced. That is the test. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* [SB 11.2.42]. The test is, how you are advancing in Kṛṣṇa consciousness is the proportionate diminishing of sense enjoyment. That is the test. Just like cure of the disease means diminishing the fever, temperature. This is the test.

Devotee (1): What if that fever is not being diminished?

Prabhupāda: Then he should try to chant Hare Kṛṣṇa mantra, instead of sixteen rounds, sixty-four rounds. That is the way. Sixteen rounds is the minimum. Otherwise Haridāsa Ṭhākura was 300,000. So you have to increase. That is the only remedy. If one has got determination, he will make progress without any trouble. That determination is very difficult, that determination, "I must be Kṛṣṇa conscious fully." That determination. *Dṛḍha-vratāḥ*. [*Srila Prabhupada, Morning Walk, May 14, 1975, Perth*]

Just like you want sex. "All right. You marry." This is Vedic injunction. You marry. But don't have sex daily, like cats and dogs. When you require child, then you have sex. Ah, nivṛtti-mārga. So nivṛtti-mārga means the Vedas, they give us instruction, "All right. You have come to enjoy. Enjoy like this." The real purpose is that by such enjoyment he'll come to the point of liberation. Just like you want sex. "All right. You marry." This is Vedic injunction. You marry. **But don't have sex daily, like cats and dogs. When you require child, then you have sex. That is Vedic injunction. And when the wife is pregnant, no more.** These are Vedic injunctions. It's allowing to sex life, but under caution. Similarly, those who are meat-eaters: "Oh, I cannot do without eating meat." "All right. Eat meat." Vedic injunction. "You just, on amāvasyā, on the dark night, you just take a goat and go to the goddess Kālī and kill this animal. And the mantra is... The animal is given this mantra: 'My dear animal, you are giving your life for this man. So you get next a human life and you have the right to kill this man.' " Now any sane man, who will take this risk, "Oh, I am killing this animal again to be killed by him"? **Better give up this job.** (laughter) These are the Vedic injunctions. If you want to drink wine, "All right. Have caṇḍī-pūjā." Everything is there.

Similarly, in our diseased condition, we actually cannot enjoy life. The sex impulse is there in the Vaikuṅṭha also. But they are so elevated that, after all, it is enjoyment. **If you get better enjoyment, you give up. Paraṁ dṛṣṭvā nivartate [Bg. 9.59].** That is the nature. You are enjoying something, but **if you get better enjoyment, you give up this inferior enjoyment.** So don't think in the Vaikuṅṭha or in Goloka Vṛndāvana there is no sex impulse. There is — in Rādhā-Kṛṣṇa. But not like this abominable way. The impulse is there in a perfect order. So they're enjoying. Not like this abominable sex life. The devotees there, they are so much absorbed in Kṛṣṇa thought, they don't like to have sex. There are beautiful women, beautiful men, very, very. **But they have got other engagement, very nice engagement. Paraṁ dṛṣṭvā nivartate.** [*Śrīmad-Bhāgavatam* 1.2.6, London, August 27, 1971]

They do not know the purpose of the Vedas. The purpose of Vedas is to gradually, to bring him to the point of nivṛtti. Nivṛtti, he has to make. **When he has got a slight desire for material enjoyment, he'll have to accept another body. Therefore nivṛtti is required.** But one cannot come to the point of nivṛtti all of a sudden. Therefore Vedic injunction is **gradually bring him to the nivṛtti-mārga.**

This pravṛtti-mārga is a diseased condition. Diseased condition means you have to remain. Just like if you are suffering from fever, doctor has prescribed you that "Don't take any solid food." But if you take, you'll increase your fever. That's all. **If you have come here for sex life, if you increase your sex life, then you'll be bound up by the material laws.** Again accept... If

you want to increase your sex life, nature will give you facilities: "All right, you become a hog. You can have sex life without any discrimination." The hog has no discrimination, mother, sister. So nature will give you that facilities. "You want sex life? All right, you get. Un..., without any hindrance, take it."

Therefore the **sādhana-bhajana** means to come to the **point of nil**.

Nidrāhāra-vihārakādi-vijitau. These Gosvāmīs, they conquered over nidrā, āhāra. Nidrā means sleeping, āhāra means eating, and vihāra means sex. Nidrāhāra-vihārakādi-vijitau. You have to conquer. The more you conquer over these things, the more you are advanced. **Because you have to make it nil altogether. Then you are eligible to go back to home, back to Godhead.** Therefore we train our students: "**No illicit sex, no gambling, no intoxication, no meat-eating**"—the **nivṛtti-mārga**. [*Śrīmad-Bhāgavatam* 1.2.6, Vṛndāvana, October 17, 1972]

Vyavāyena ca vā vayah. *Vyavāya* means sex life. So *vyavāyena ca vā vayah.* The *vayah*... *Vayah* means duration of life. The more you indulge in sex life, your duration of life is reduced. That is the scientific method. Therefore the yogis, they give up sex life. **It is a very great science, the breathing.** During sex life there is more breathing. **So the more you misuse your breathing, your duration of life is reduced.** And if you can preserve this breathing, then you can increase your duration of life. Why people are dying nowadays, fifty years, sixty years, seventy years? No. One should live for at least hundred years. But because they unduly indulge in sex life, they die early. Their duration of life is reduced. [*Śrīmad-Bhāgavatam* 2.1.3, Delhi, November 6, 1973]
