



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamṛta Bindu

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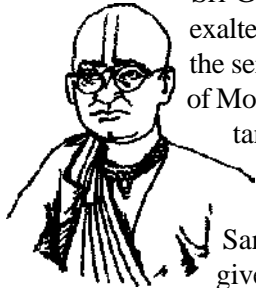
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MATHURA PEOPLE

SRILA BHAKTISIDDHANT A SARASWATI THAKUR

*nāma-śreṣṭham manum api śacī-putram atra svarūpam
rūpam tasyāgrajam uru-purīm māthurīm goṣṭhavāṭīm
rādhā-kuṇḍam giri-varam aho rādhikā-mādhavāśām
prāpto yasya prathita-kṛpayā śrī gurum tam nato 'smi*



Sri Gurudeva has given me the most exalted holy name. He has given me the service of that great savior, the son of Mother Saci, and His personal assistant Svarupa Damodara Goswami.

He has also brought me in connection with Srila Rupa and Srila Sanatana Goswamis. Gurudeva has given me Mathura Mandala where

Radha and Govinda have Their eternal pastimes. By the grace of Sri Gurudeva, I have become acquainted with Radha-kunda and this great Govardhana. And lastly he has given me the hope that one day I can attain the service of Sri Sri Radhika and Madhava. I have been given all these things by Sri Gurudeva, so I bow my head with all respect at his holy lotus feet.

In this lecture excerpt, Srila Saraswati Thakur is referring to the above verse by Srila Raghunath Das Goswami (Ṣré Mukta-caritram, mai galācaraēa, 4)

We all should aspire to be Mathura people. We should have a proper conception of spiritual Mathura instead of the mundane Mathura, which is the place of enjoyment of people with

very low aspirations. Our *sahajiyā* brothers think that they can have access to Mathura by paying the railway fare. It is by surrendering ourselves to the preceptor's feet that we can have an abode in Mathura. Otherwise we cannot get entrance into the transcendental region. We should approach the guru who will confer on us the eight things, i.e., Name, mantra, etc. The Name is transcendental sound and mantras are incantations. The Name is identical with *nāmī* [that which is named]. The mantra is required in order to reach that situation in which the Name can be properly chanted.

The son of Saci is the Supreme Lord Himself. Damodar Swarup is the head of the Gaudiyas who are the transcendental servitors of Sri Krishna Chaitanya. Rupa and Sanatan were sent to Mathura by Sri Krishna Chaitanya to diffuse transcendental knowledge there. There are several *purīs* that can give liberation, and among them Mathura is the topmost. *Goṣṭhāvati* signifies the place where Sri Krishna was feeding His cows. Another holy spot is Radhakunda where Sri Krishna got rid of the sin He had incurred by killing a cow named Aristanemi. He killed Aristotelianism, the rationalistic process of reasoning of this imperfect world. When Krishna wanted to join hands with Radhika, Aristanemi came forward to disturb Him, because Radhika was thought by many people to be the wife of a milkman named Abhimanyu. This Aristanemi was the incarnation of mundane knowledge, and Krishna

killed him. He expiated the sin of that act by taking a dip in Radhakund. This *kuṇḍa* is the mental speculation of Radha. The eternal land of our abode should be Radhakund. By the border of Radhakund we should have our groves. There are millions of groves on the banks of Radhakund.

— Sri Chaitanya's Teachings, page 110-111

THE GREATEST ATTACHMENT

SRI LA GOUR GOVINDA SWAMI MAHARAJA

TRANSLATED FROM THE ORIYA "BHAGAVAT DARSHAN" MAGAZINE

The term *yoṣit* means "that which is enjoyed". There is a natural attraction between a man and a woman. On meeting, both the man and woman want to enjoy each other. *Yoṣit-saṅga* denotes the common carnal desire to enjoy a woman. Let us discuss this state from the absolute point of view.

There is an anecdote that during the Mughal period, Birbal, the court jester of King Akbar, once told the emperor that attraction for women is so strong that even an old man is not easily free from this attraction. The emperor was astounded, and he questioned the truth of the matter.

Birbal made arrangements for Emperor Akbar to visit the house of a very old man who was about to die. The diseased old man had wrinkled skin and was immobile due to his advanced age. Arrangements were made for the emperor and his entourage to gather on both sides of the old man's bed. The emperor reached the old man's house along with his daughter, who was not only beautiful but also attractively decorated with fine jewelry. The king and his daughter sat on opposite sides of the bed where the old man was lying, and Birbal sat next to the king. The old man, in spite of himself, kept on looking at the princess rather than looking at the emperor and Birbal. The emperor observed this and accepted Birbal's words as true. He could clearly see the lust in the old man's eyes, even though he was about to die.

The story from the ninth canto of *Śrīmad Bhāgavatam* about Yayati and Devayani is similar. King Yayati enjoyed the company of beautiful women for many years. Towards the end of his life he became remorseful. He told his wife Devayani that once people have become attached to material pleasures it is very difficult to renounce them. Even in old age, when the senses no longer function properly, the desire to enjoy does not diminish. This is the root cause of all grief.

During the course of the conversation, he told Devayani a beautiful story. He described the life of a householder, and compared him to a goat.

"Once there was a goat who was in search of food in the forest. As he was searching he came across a well and he saw therein a she-goat in a helpless condition. Deciding to rescue her at any cost, he started digging the earth around the well with his horns in such a manner that the she-goat could escape from the well. The she-goat, seeing the handsome he-goat, decided to marry him. Over a period of time other she-goats of the forest also became attracted to the handsome goat, who was expert in the art of making love. The goat took full advantage of this and became absorbed in love-making with many she-goats. The he-goat was like someone possessed by an evil spirit. The wife of the goat found out about his love affairs and decided to leave her cruel and lascivious husband, whom she had previously always considered a good and honest friend. In this way she left the goat and went back to her original owner. During her journey the lecherous he-goat ran along side of her the whole way, trying in vain to make her change her mind. Feeling greatly depressed, that he-goat followed her to a *brāhmaṇa*'s house, where the *brāhmaṇa* cut off the he-goat's testicles. The he-goat began to cry, and the she-goat became merciful towards him. She requested the *brāhmaṇa* to restore her husband's testicles. The *brāhmaṇa*, by his yogic powers, restored the goat's testicles. Regaining his virility, the he-goat continued to enjoy the she-goat for many years. However, in spite of all this he was still not satisfied and craved for more."

Concluding his story, King Yayati said, "Oh my dear wife, I am behaving just like that he-goat. Having become completely overcome by your beauty, I have forgotten the real purpose of my life, which is to attain self-realization."

The desire for sex is so powerful that no amount of sense enjoyment can put an end to it. Rather, it increases with each indulgence. To give up this desire is very arduous indeed. The ninth canto of *Śrīmad Bhāgavatam* (9.19.16) describes:

*yā dustyajā durmatibhir jīryato yā na jīryate
tām tṛṣṇāṁ duḥkha-nivahāṁ śarma-kāmo drutaṁ tyajet*

For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore, one who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations.

Material sense enjoyment is so powerful that it is very, very difficult for an attached soul to give it up. Even in old age, when the senses become impotent, a person cannot renounce the thought of sense enjoyment.

Constitutionally, the *jīva* is the eternal servant of the Lord. But when he forgets this fundamental truth and becomes absorbed in objects separate from the Lord, he suffers like the grief-stricken pigeons.

This story is described in the eleventh canto of *Śrīmad Bhāgavatam* in the conversation between the *avadhūta-brāhmaṇa* and King Suyajna:

A pigeon and his wife lived in a tree in a forest. They deeply loved each other. Completely attached to each other in body and mind, they could not bear to be separated for even a moment. This attachment for an inanimate form is a perversion of the real love of the *jīva* for the Lord. Actually, all creatures are always craving for love of God. Forgetting the Lord, the living entity becomes attached to dull matter.

Distracted from the real divine love, these two pigeons were living happily. Being faithful to each other, they used to sit, travel, play, talk, eat, and sleep in the forest. The sense-bewildered pigeon was completely at the command of his wife's every wish, even though her desires were sometimes very difficult to carry out. Over a period of time they had children. The pigeon couple enjoyed the babbling of their children and derived immense pleasure from watching and playing with them. The *Bhāgavatam* (11.7.61) describes:

*snehānubaddha-hṛdayāv anyonyam viṣṇu-māyayā
vimohitau dīna-dhiyau śiśūn pupuṣatuh prajāḥ*

Their hearts bound to each other by affection, the foolish birds, completely bewildered by the illusory energy of Lord Vishnu, continued to take care of the young offspring who had been born to them.

One day while playing and looking for food in the forest, the pigeon children were caught in a hunter's net. The pigeon couple reached there almost at the same time and they were horrified to see the pitiable condition of their children trapped inside the net. Hearing their forlorn cries, the mother pigeon became distressed and desperate, and, under the influence of *viṣṇu-māyā*, she started crying loudly. As she tried to rescue her children, she lost her balance and got caught in the net along with her children. Seeing his wife

and children in such a condition, the father pigeon also started crying. The end of his priceless children and cherished soul-mate was too disturbing for him to endure.

The *avadhūta* continued to narrate to King Suyajna (*Bhāg.* 11.7.68):

*aho me paśyatāpāyam alpa-puṇyasya durmateḥ
atṛptasyākṛtārthasya gṛhas trai-vargiko hataḥ*

The male pigeon said, "Alas! Just see how I am now destroyed! I am obviously a great fool, for I did not properly execute pious activities. I could not satisfy myself, nor could I fulfill the purpose of life. My dear family, which was the basis of my religiosity, economic development, and sense gratification, is now hopelessly ruined."

The pigeon cried out, "Oh creatures! Look at my hopeless condition! Just see how I am suffering due to my insatiable desire for sense pleasures! I am now completely shattered! My duties as a householder (*gṛhastha-dharma*) have been ruined! Alas! Being alone and broken, with the passing away of my loyal and obedient wife and children, I no longer desire to live!" Saying this, the foolish and desperate pigeon then jumped into the hunter's net to follow his family.

Similarly, senseless creatures only engrossed in acts of sense gratification achieve the same fate as the pigeon and his family.

Finally, the *avadhūta* advised King Suyajna (*Bhāg.* 11.7.74):

*yaḥ prāpya mānuṣaṁ lokam mukti-dvāram apāṇṭam
gṛheṣu khaga-vat saktas tam ārūḍha-cyutam viduḥ*

The doors of liberation are opened wide to one who has achieved human life. But if a human being simply becomes devoted to family life like the foolish bird in this story, then such a person is to be considered as one who has climbed to a high place only to trip and fall down.

Those who get a human birth only to become entangled in worldly affairs like the pigeon are considered by wise persons to be fallen from the grace of the Lord.

The *avadhūta* similarly stated (*Bhāg.* 11.8.1):

*sukham aindriyakam rājan svarge naraka eva ca
dehinām yad yathā duḥkham tasmān neccheta tad-budhaḥ*

"O King! For the creatures, heaven and hell are similar to joy and suffering. Both joy and suffering come to affect the creatures, uninvited. Thus, knowing this, the conscientious man neither craves for happiness nor avoids suffering."

The same concept is repeated in the 11th canto of *Śrīmad Bhāgavatam* in the conversation between the famous King Pururava and Urvasi. When he became separated from Urvasi, King Pururava was completely grief-stricken. Later, with the help of the sacred fire received from the Gandharvas, he performed a *yajña* for the demigods and got Urvasi back as his consort. When she had first returned to her abode, the king had pleaded with her desperately, “Oh my dearest one, please don’t go away, leaving me in this wretched condition.” Regarding his attachment for Urvasi, King Pururava has stated (*Bhāg.* 11.26.7):

*aho me moha-vistāraḥ kāma-kaśmala-cetasaḥ
devyā grhīta-kañṭhasya nāyuh-khaṇḍā ime smṛtāḥ*

Just see the extent of my delusion! This goddess was embracing me and held my neck in her grip. My heart was so polluted by lust that I had no idea how my life was passing.

Pururava was not even aware how many times the sun and moon have risen and set during his sex life with Urvasi. Condemning himself again and again, he said (*Bhāg.* 11.26.9):

*aho me ātma-sammoho yenātmā yoṣitām kṛtāḥ
kṛīḍā-mṛgaś cakravartī naradeva-śikhāmañiḥ*

Alas, although I am supposed to be a mighty emperor, the crown jewel of all kings on this earth, just see how my bewilderment has rendered me a toy animal in the hands of women!

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Pururava also admitted how blind he had become, such that even after being rejected by Urvasi he still frantically pursued her just to satiate his carnal desires (*Bhāg.* 11.26.11):

*kutas tasyānubhāvaḥ syāt teja īsatvam eva vā
yo ’nvagaccham striyaṁ yāntīm khara-vat pāda-tāḍitaḥ*

Where are my so-called great influence, power and sovereignty? Just like an ass being kicked in the face by his she-ass, I ran after that woman, who had already given me up.

As the male-donkey is rewarded by kicks from the she-donkey due to his lustful association with her; similarly, the materialistic sense enjoyer suffers insults, embarrassment, and harassment due to his endeavors to fulfill his excessive carnal desires.

Pururava has also said that one’s knowledge and reflection (*tapasya*) are completely useless if they are utilized for attracting women instead of God realization.

We will now discuss how this *yoṣit-saṅga*, association with women, is a dangerous hindrance on the path of *bhakti-yoga*. In the great epic *Śrīmad Bhāgavatam*, which is accepted as the monarch of all *vedāntas*, there are many examples and warnings in this regard.

In the conversation between Madhava (Krishna) and Uddhava in the eleventh canto of *Śrīmad Bhāgavatam*, there is reference to how this *yoṣit-saṅga* becomes the cause of attachment and thus enhances the craving for material pleasures. In chapter fourteen text thirty Madhava says to His dear disciple Uddhava:

*na tathāsya bhavet kleśo bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso yathā tat-saṅgi-saṅgataḥ*

Of all kinds of suffering and bondage arising from various attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with those attached to women.

As previously described, even after enjoying his wife Devayani for many years, still King Yayati was not satisfied. At that time he cited the story of the goat. Yayati has also stated that this desire for women cannot be conquered by indulgence (*Bhāg.* 9.19.14):

*na jātu kāmāḥ kāmānām upabhogena śāmyati
haviṣā kṛṣṇa-vartmeva bhūya evābhivardhate*

As a fire is not extinguished by pouring ghee into it, but rather it burns more lavishly, so also the senses become more excited when one wants to control them by enjoyment. In order to keep these senses under control one has to refrain from enjoying through them. •