

ACCORDING TO RELIGIOUS PRINCIPLES

A guide to sexual relations in
a Kṛṣṇa conscious marriage

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Śrīmad-Bhāgavatam, Canto 6, Chapter 8, Text 17

*sanat-kumāro'vatu kāmadevād
dhayaśīrṣā māṁ pathi deva-helanāt
devarṣi-varyaḥ puruṣārcaṇāntarāt
kūrmō harir māṁ nirayād aśeṣāt*

Translation

May Sanat-kumāra protect me from lusty desires. As I begin some auspicious activity, may Lord Hayagrīva protect me from being an offender by neglecting to offer respectful obeisances to the Supreme Lord. May Devarṣi Nārada protect me from committing offenses in worshiping the Deity, and may Lord Kūrma, the tortoise, protect me from falling to the unlimited hellish planets.

Purport

Lusty desires are very strong in everyone, and they are the greatest impediment to the discharge of devotional service. Therefore those who are very much influenced by lusty desires are advised to take shelter of Sanat-kumāra, the great *brahmacārī* devotee.

Compiled with comments by Ūrmilā Devī Dāsī.

Layout by Mādhava Dāsa.

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Table of Contents

You Can See Kṛṣṇa	1
The Importance of Celibacy	2
Regulated Marriage is Also Celibacy	5
The Purpose of Sex in Marriage	7
Marriage is Needed to Satisfy One's Material Propensities	7
Producing Kṛṣṇa Conscious Children	9
Garbhadhāna-Saṁskāra	12
Meant to Restrict and Regulate Sex	12
Meant to Produce Higher Class Legitimate Children	13
Meant to Purify the Parents' Consciousness	15
Description of the Ceremony	16
Sexual Intercourse	18
The Time	18
The Atmosphere	21
Behavior	22
Remaining Satisfied	25
Deity Worship	25
Peaceful Atmosphere	26
Higher Taste	27
Avoiding Disturbances	28
Faithfulness to One's Vow	29
Practical Arrangements	29
Dress, Food, Children	31
Hearing Kṛṣṇa Kathā	33
Dealing With Difficulty	34
No Contraception or Abortion	34
No Artificial Means	36
Polygamy, Prostitution, Divorce	37
Repentance	39
Become Renounced at Age Fifty, Or as Soon as Possible	39
Separation	40
Children	41
Pregnancy	41
Birth	42
Breast Feeding	43
Training	44
Afterword	46

YOU CAN SEE KṚṢṆA

This booklet is dedicated to the disciples and followers of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who want to develop unmotivated and uninterrupted love for the Divine Couple, Śrī Śrī Rādhā Kṛṣṇa.

The focus of this booklet is limited to the sexual relationship within marriage. We have tried to cover all the major points and questions briefly, with a few quotes from Śrīla Prabhupāda for each area of interest. We do not pretend to cite all quotes on a particular topic, but have tried our best to choose representative samples. This booklet, intended for married couples, does not attempt to be balanced in the sense of presenting the point of view of a renunciate.

The married couple who is practicing bhakti-yoga should remember that we neither reject the material energy as false nor try to become false enjoyers. We use everything, including sex, in the service of Kṛṣṇa.

So therefore Kṛṣṇa says, “When there is sexual intercourse according to the scriptural injunction, that I am.” Kṛṣṇa says, “I am that sexual intercourse.” In such kind of sexual intercourse there is no sin. That is another *yajña*. Just like we eat Kṛṣṇa-*prasādam* by offering *yajña*.¹

Simply you have to prepare your eyes to see Kṛṣṇa. Therefore Kṛṣṇa says that *dharmāvīruddho bhūteṣu kāmo’smi bharatarṣabha*. Who is following strictly the regulative principles, even in sex life he can see Kṛṣṇa. Sex is considered abominable. But even in sex life, if you are following the rules and regulations, you can see Kṛṣṇa.²

1 *Bhagavad-gītā* Lecture, April 5, 1971

2 *Bhagavad-gītā* Lecture, February 25, 1974

THE IMPORTANCE OF CELIBACY

The value and need of sexual restraint in any spiritual practice cannot be overstated. .Before understanding how to use sex for Kṛṣṇa, we must know the significance of complete celibacy.

“The vow of *brahmacārya* is meant to help one completely abstain from sex indulgence in work, words and mind—at all times, under all circumstances, and in all places.” No one can perform correct *yoga* practice through sex indulgence.... Without such practice, no one can make advancement in any *yoga*, whether it be *dhyāna*, *jñāna* or *bhakti*. One who, however, follows the rules and regulations of married life, having a sexual relationship only with his wife (and that also under regulation), is also called a *brahmacārī*..³

Unless one practices celibacy, advancement in spiritual life is very difficult.⁴

Therefore, it is essential that one practice self-control by celibacy without the least desire for sex indulgence. For a man desiring to improve the condition of his existence, sex indulgence is considered suicidal, or even worse. Therefore, to live apart from family life means to become self-controlled in regard to all sense desires, especially sex desires..⁵

Any form of religious principles in which the followers are trained to pursue the vow of celibacy is good for the human being because only those who are trained in that way can end the miserable life of material existence. The principles of *nirvāṇa*, as recommended by Lord Buddha, are also meant for ending the miserable life of material existence. And this process, in the highest degree, is recommended here in the *Śrīmad-Bhāgavatam*, with clear perception of ideal perfection, although basically there is no difference between the process of Buddhists, Sankarites and Vaiṣṇavites. For

3 *Bhagavad-gītā As It Is*, Chapter Six, Text 13-14, Purport

4 *Bhagavad-gītā As It Is*, Chapter Eight, Text 11, Purport

5 *Śrīmad-Bhāgavatam*, Canto 2, Chapter One, Text 17

promotion to the highest status of perfection, namely freedom from birth and death, anxiety and fearfulness, not one of these processes allows the follower to break the vow of celibacy.⁶

The householders and persons who have deliberately broken the vow of celibacy cannot enter into the kingdom of deathlessness. The pious householders or the fallen *yogīs* or the fallen transcendentalists can be promoted to the higher planets within the material world (one fourth of the energy of the Lord), but they will fail to enter into the kingdom of deathlessness.⁷

Celibacy is so important that even though one does not undergo any austerities, penances or ritualistic ceremonies prescribed in the *Vedas*, if one simply keeps himself a pure *brahmacārī*, not discharging his semen, the result is that after death he goes to the Satyaloka. Generally, sex life is the cause of all miseries in the material world.⁸

When a person is serious about accepting *dikṣa*, he must be prepared to practice austerity, celibacy and control of the mind and body. If one is so prepared and is desirous of receiving spiritual enlightenment, he is fit for being initiated.⁹

Therefore Gandhi resorted to nonviolence, noncooperation. “I shall not fight with the Britishers,” he declared, “and even if they react with violence, I shall remain nonviolent. In this way the world will sympathize with us.” Such a policy required a great amount of determination, and Gandhi’s determination was very strong because he was a *brahmacārī*. Although he had children and a wife, he renounced sex at the age of thirty-six. It was this sexual renunciation that enabled him to be so determined that he was able to lead his country and drive the British from India.

Thus, refraining from sex enables one to be very determined and powerful. It is not necessary to do anything else. This is a secret people are not aware of. If you want to do something with determination, you have to refrain from sex. Regardless of the process—be it *hatha-yoga*, *bhakti-yoga*, *jñāna-yoga*, or whatever—sex indulgence is not allowed. Sex is allowed only for householders who want to beget good children and raise them in Kṛṣṇa consciousness. Sex is not meant for sense enjoyment, although enjoyment is there by nature. Unless there is some enjoyment, why should one assume the responsibility of begetting children? That is the secret of nature’s gift, but we should not take advantage of it. These are the secrets of life. By taking advantage and indulging in sex life, we are simply wasting our time. If one tells you that you can indulge in sex as much as you like and at the same time become a *yogī*, he is cheating you.¹⁰

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.... It is so nice, *brahmacārya*. So this is sacrifice. Sacrifice

6 *Śrīmad-Bhāgavatam*, Canto 2, Chapter Six, Text 20, Purport

7 *Śrīmad-Bhāgavatam*, Canto 2, Chapter Six, Text 20, Purport

8 *Śrīmad-Bhāgavatam*, Canto 4, Chapter Eleven, Text 5, Purport

9 *Nectar of Instruction*, Text Five, Purport

10 *Path of Perfection*, Chapter Four

According to Religious Principles

means my senses dictate that “You enjoy,” but I am not enjoying. I am not enjoying. This is sacrifice.¹¹

Suppose I shall live for eighty years or hundred years. There is breathing period. If I can save breathing, then I can live more. Just like your bank balance. If you don’t spend it, your balance is all right. But you spend it; then the balance will be zero some day. Similarly, the yogic process is to control the breathing. And the breathing is lost in large quantities when there is sex life. [breathes rapidly and loudly—laughter] Finished. So control the breathing, it requires celibacy, no sex life..¹²

11 *Bhagavad-gītā* Lecture, September 1, 1966

12 *Śrīmad-Bhāgavatam* Lecture, April 9, 1976

REGULATED MARRIAGE IS ALSO CELIBACY

One who, however, follows the rules and regulations of married life, having a sexual relationship only with his wife (and that also under regulation), is also called a *brahmacārī*. Such a restrained householder *brahmacārī* may be accepted in the *bhakti* school, but the *jñāna* and *dhyāna* schools do not even admit householder *brahmacārīs*. They require complete abstinence without compromise. In the *bhakti* school, a householder *brahmacārī* is allowed controlled sex life because the cult of *bhakti-yoga* is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord.¹³

He should not indulge in sex outside of married life, for sex is sanctioned in the scripture only in marriage, not otherwise. This is called celibacy. These are penances and austerities as far as the body is concerned.¹⁴

A devotee should observe the vow of celibacy. Celibacy does not necessitate that one be absolutely free from sex life; satisfaction with one's wife is permitted also under the vow of celibacy. The best policy is to avoid sex life altogether. That is preferable. Otherwise, a devotee can get married under religious principles and live peacefully with a wife.¹⁵

A person whose sex life is restricted in marriage is also called a *brahmacārī*.¹⁶

One must also be detached from his family and practice celibacy. Sex with one's wife according to the scriptural injunctions is also accepted as *brahmacārya* (celibacy), but illicit sex is opposed to religious principles, and it hampers advancement in spiritual consciousness.¹⁷

13 *Bhagavad-gītā As It Is*, Chapter Six, Text 13-14, Purport

14 *Bhagavad-gītā As It Is*, Chapter Seventeen, Text 14, Purport

15 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty-seven, Text 7, Purport

16 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty-eight, Text 4, Purport

17 *Śrīmad-Bhāgavatam*, Canto 5, Chapter Five, Text 10-13, Purport

According to Religious Principles

In this way you will find, according to Vedic system, the sex life is practically denied. But because we are now in the conditioned state, it is very difficult to completely deny sex life. There is regulative principle. First of all, training, no sex life. If you can remain without sex life, *brahmacārī*, it is very good. But if you cannot, then get yourself married, live with wife, but have sex only for progeny. Not for sense enjoyment. Therefore even one is married, if he's sticking to one wife and the wife is sticking to one man, that is real married life, then the husband is also called *brahmacārī*. Even though he's a *gṛhastha*. And the wife is called chaste. So this is human civilization. *Gṛhastha*. That also allowed only for a few years.¹⁸

Although Śrīla Prabhupāda recognized regulated sex to be as good as complete, "technical" celibacy, he never discouraged a married couple from abstaining from sex entirely.

As for your question about celibacy, if you want to remain celibate for life, I have no objection.¹⁹

18 *Śrīmad-Bhāgavatam* Lecture, June 25, 1976

19 Letter to Rudra Dāsa and Rādhikā Devī Dāsī, February 20, 1972

THE PURPOSE OF SEX IN MARRIAGE

Marriage is Needed to Satisfy One's Material Propensities

Generally, unless one enjoys material happiness, one cannot attain renunciation. *Varṇāśrama* therefore gives the opportunity for gradual elevation. Yadu, the son of Mahārāja Yayāti, explained that he was unable to give up his youth, for he wanted to use it to attain the renounced order in the future.

Mahārāja Yadu was different from his brothers. As stated in the next verse, *turvasuś coditaḥ pitrā druhyuś cānuś ca bhārata/ pratyācakhyur adharmajñāḥ*. Mahārāja Yadu's brothers refused to accept their father's proposal because they were not completely aware of *dharma*. To accept orders that follow religious principles, especially the orders of one's father, is very important. Therefore when the brothers of Mahārāja Yadu refused their father's order, this was certainly irreligious.

Mahārāja Yadu's refusal, however, was religious. As stated in the Tenth Canto, *yadoś ca dharmā-sīlaya*: Mahārāja Yadu was completely aware of the principles of religion. The ultimate principle of religion is to engage oneself in devotional service to the Lord. Mahārāja Yadu was very eager to engage himself in the Lord's service, but there was an impediment: during youth the material desire to enjoy the material senses is certainly present, and unless one fully satisfies these lusty desires in youth, there is a chance of one's being disturbed in rendering service to the Lord. We have actually seen that many *sannyāsīs* who accept *sannyāsa* prematurely, not having satisfied their material desires, fall down because they are disturbed. Therefore the general process is to go through *grhastha* life and *vānaprastha* life and finally come to *sannyāsa* and devote oneself completely to the service of the Lord. Mahārāja Yadu was ready to accept his father's order and exchange youth for old age because he was confident that the youth taken by his father would be returned. But because this exchange would delay his complete engagement in devotional service, he did not want to accept his father's old age, for he was eager to achieve freedom from disturbances.

Moreover, among the descendants of Yadu would be Lord Kṛṣṇa. Therefore, because Yadu was eager to see the Lord's appearance in his dynasty as soon as possible, Yadu refused to accept his father's proposal. This was not irreligious, however, because Yadu's purpose was to serve the Lord. Because Yadu was a faithful servant of the Lord, Lord Kṛṣṇa appeared in his dynasty. As confirmed in the prayers of Kuntī, *yadoḥ priyasyānvavāye*. Yadu was very dear to Kṛṣṇa, who was therefore eager to descend in Yadu's dynasty. In conclusion, Mahārāja Yadu should not be considered *adharmā jñā*, ignorant of religious principles, as the next verse designates his brothers. He was like the four Sanakas, who refused the order of their father, Brahmā, for the sake of a better cause. Because the four Kumāras wanted to engage themselves completely in the service of the Lord as *brahmacārīs*, their refusal to obey their father's order was not irreligious.²⁰

Up to twenty-five years he cannot see a young woman. He cannot see even. This is *brahmacārī*. He cannot see. Then he is trained up in that way, that he may continue a *brahmacārī* life. *Naiṣṭhika-brahmacārī*. But if he's unable, then he's allowed to marry. That is called *gṛhastha* life, householder life. Because between twenty-five years to fifty years, this is the youthful time, so his lusty desires are very strong.²¹

Brahmacāryena means celibacy. The more you restrain your sex life, the more you become strong for spiritual life. *Brahmacāryena*, *brahmacārya* means to restrain, control sex life. Therefore somebody asked me, "Swamiji, why you are stressing so much on married life?" I have given this answer to many gentleman in the television, that because we have got a demand for sex life.²²

So *Brahmacāryena*, by practicing celibacy, a life of celibacy. Even one has the intention, the association, the society is so much polluted that one cannot. It is very difficult. So in *bhakti-yoga* it is not very strict that one has to observe celibacy strictly. He can marry.²³

No. Up to twenty-five years. A *brahmacārī* is trained to refrain from sex life, that is *brahmacārī*, celibacy. But if he is still not able then he is allowed to accept *gṛhastha* life. There is no cheating, hypocrisy, that I proclaim myself as *brahmacārī* or *sannyāsī* and I secretly do all nonsense. This is hypocrisy. The hypocrisy life will not make one advanced in spiritual life.²⁴

Another thing, Śivānanda was a very exalted devotee. He was taking care of all devotees who were coming to Caitanya Mahāprabhu to live during Rathayātrā. So his wife came and offered Caitanya Mahāprabhu obeisances and He saw that the wife is pregnant. So He immediately asked Śivānanda, "Your wife is pregnant?" "Yes." "All right. When she will give birth to a child you keep his name like this." Just see. One man, simply saw with lusty desire to a young woman, he was rejected. And one man has his wife pregnant, He adored him, "That's all right." So sex life is not forbidden in this movement but hypocrisy is forbidden.²⁵

20 *Śrīmad-Bhāgavatam*, Canto 9, Chapter Eighteen, Text 40, Purport

21 *Bhagavad-gītā* Lecture, February 6, 1975

22 *Śrīmad-Bhāgavatam* Lecture, September 12, 1968

23 *Śrīmad-Bhāgavatam* Lecture, August 1, 1971

24 *Śrīmad-Bhāgavatam* Lecture, May 22, 1976

Perhaps it is a new thing I have introduced, that I take part in the marriage ceremony of my disciples. Actually, I do it because I want to see them, I mean to say, without any anxiety. Because so long there will be anxiety, one cannot execute Kṛṣṇa consciousness very nicely. So any boy or girl naturally, especially boys... Boys, if they like, they can keep oneself *brahmacārī* throughout, celibacy life. But for girls it is not very easy. Therefore we have introduced this marriage ceremony. Many young boys and girls come to us.

So that is recommended in Vedic... Lord Caitanya Mahāprabhu, He also married, twice married. His first wife died. He married for the second time. So marriage is not, I mean to say, against our movement.²⁶

Devotee: If a person is married and is interested in entering into Hare Kṛṣṇa, Kṛṣṇa consciousness, can he reach the ultimate?

Prabhuṣāda: Why not? There is no restriction. Marriage is sanctified prescription in every scripture. There were many great souls who were married. Marriage is no hindrance.

Devotee: But what about celibacy?

Prabhuṣāda: Celibacy is still better. But one cannot, I mean to say, prosecute a celibate life, he can marry. There is no such restriction.²⁷

If you and your wife want to have children for raising them in Kṛṣṇa consciousness, and if you are prepared to take the full responsibility for delivering them from the clutches of birth and death, then I have no objection. I have allowed my disciples to marry as a concession for having household life, because you American boys and girls are accustomed to mix freely with one another, so what can I do? But *brahmacārī* life or celibacy is better, because if the semina is saved it fertilizes the brain for sharpening the memory, and if there is good memory, our Kṛṣṇa consciousness becomes perfect: hearing, chanting, remembering—that is the process.²⁸

It was not natural for her to agitate her husband when he was in trance, but she could not control her strong sexual appetite. Her sex desire was like a mad elephant, and therefore it was the prime duty of her husband to give her all protection by fulfilling her desire.²⁹

Producing Kṛṣṇa Conscious Children

The essence of religious sex is the intention to produce children who can be engaged in the Lord's service. Although in former ages kṣatriyas could produce children outside of legal marriage, that is certainly not acceptable for us at present. In order to conceive and raise auspicious offspring, the children should be legally legitimate and nurtured by both father and mother.

25 *Śrīmad-Bhāgavatam* Lecture, May 22, 1976

26 Initiation Lecture, June 4, 1969

27 Lecture, April 26, 1969

28 Letter to Śrī Govinda Dāsa, January 20, 1972

29 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Fourteen, Text 10, Purport

Kardama Muni desired to beget a child who would be a ray of the Supreme Personality of Godhead. One should beget a child who can perform the duties of Viṣṇu, otherwise there is no need to produce children. There are two kinds of children born of good fathers: one is educated in Kṛṣṇa consciousness so that he can be delivered from the clutches of *māyā* in that very life, and the other is a ray of the Supreme Personality of Godhead and teaches the world the ultimate goal of life.³⁰

Although he has a wife, a householder should not use his senses for sex life unnecessarily. 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. Modern society enjoys sex life with contraceptive methods or more abominable methods to avoid the responsibility of children. This is not in the transcendental quality, but is demoniac. If anyone, even if he is a householder, wants to make progress in spiritual life, he must control his sex life and should not beget a child without the purpose of serving Kṛṣṇa. If he is able to beget children who will be in Kṛṣṇa consciousness, one can produce hundreds of children, but without this capacity one should not indulge only for sense pleasure.³¹

Similarly, sex life must be reduced. Sex life is meant only for begetting Kṛṣṇa conscious children. Otherwise, there is no necessity for sex life. Nothing is prohibited, but everything is made *yukta*, regulated, with the higher purpose always in mind. By following all these rules and regulations of living, one becomes purified, and all misconceptions due to ignorance become nil. It is specifically mentioned here that the causes of material entanglement are completely vanquished.³²

Therefore we advise that one should at least refrain from illicit sex. Even if there are opportunities for sex life, one should voluntarily accept the limitation of having sex only for progeny, not for any other purpose. Kardama Muni was also given the facility for sex life, but he had only a slight desire for it. Therefore after begetting children in the womb of Devahūti, Kardama Muni became completely renounced. The purport is that if one wants to return home, back to Godhead, one should voluntarily refrain from sex life. Sex should be accepted only as much as needed, not unlimitedly.³³

If one can beget good Kṛṣṇa conscious children, he can have sex thousands of times, but if he can only beget children who are raised in the consciousness of cats and dogs, his sex life is to be considered irreligious. In religious and civilized societies, marriage is intended as an indication that a couple is to engage in sex for begetting good children. Therefore married sex life is considered religious, and unmarried sex life is considered irreligious. Actually there is no difference between the *sannyāsī* and the householder provided that the householder's sexual activities are based on religious principles.³⁴

30 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty-two, Text 19, Purport

31 *Bhagavad-gītā As It Is*, Chapter Sixteen, Text 1-3, Purport

32 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Thirty-three, Text 26, Purport

33 *Śrīmad-Bhāgavatam*, Canto 6, Chapter Four, Text 52, Purport

34 *On the Way to Kṛṣṇa*, Chapter Three

That is recommended in Vedic life, that you can have sex life only for children. That's all. Therefore sex life without any desire of children is not good.³⁵

That is Prahlāda Mahārāja's instruction, that you produce children as much as you can train them to become eternally family members of Kṛṣṇa. That is spiritual contraceptive. Don't produce children like cats and dogs. This is our philosophy. If you can produce Kṛṣṇa conscious children, produce one hundred children. There is no objection. But if you cannot do that, then either don't produce children or produce children as much as you can manage. This is Kṛṣṇa philosophy.³⁶

35 *Śrīmad-Bhāgavatam* Lecture, May 4, 1968

36 Lecture, March 3, 1975

GARBHADHĀNA-SAMSKĀRA

Meant to Restrict and Regulate Sex

Formerly, after making their lives perfect, great sages and saintly persons used to beget children, otherwise they strictly observed the rules and regulations of celibacy.³⁷

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. Householder does not mean whenever he has got this machine and he can use it. No. Householder, husband and wife, both Kṛṣṇa conscious, engaged in Kṛṣṇa conscious business, but when they require a child, Kṛṣṇa conscious, that's all. That is also voluntary contraceptive method. One or two or three children, that's all, no more.³⁸

Here is an instruction about how to use one's senses to create progeny. According to Vedic principles, before creating progeny one must fully control the senses. This control takes place through the *garbhadhāna-samskāra*.³⁹

Garbhadhāna samskāra means when, especially the high caste, *brāhmaṇa*, *kṣatriya* especially... *Śūdra*... Not *sūdra*. *Śūdra* has no *samskāra*. Only the higher class, *brāhmaṇa*, *kṣatriya* and *vaiśya*. *Vaiśya* also sometimes no *samskāra*. But *brāhmaṇa*, *kṣatriya* must have *samskāra*. *Daśa vidha samskāra*. Ten kinds of *samskāra*. One of the *samskāra*... *Samskāra* means purificatory method. One of the *samskāra* is also marriage. One must get married. So, before the child is given birth, there is a *samskāra*, what is called? *Garbhadhāna-samskāra*. It is not that the husband and wife mix without any restriction and have sex life at any time.⁴⁰

37 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty-one, Text 4, Purport

38 *Bhagavad-gītā* Lecture, February 21, 1969

39 *Śrīmad-Bhāgavatam*, Canto 10, Chapter Three, Text 33, Purport

40 *Bhagavad-gītā* Lecture, July 28, 1973

Sex life is also regulated by *garbhadhāna-saṁskāra*.⁴¹

Meant to Produce Higher Class Legitimate Children

In this section Prabhupāda makes two points. One is that whether or not a higher-class child was considered legitimate in Vedic culture was not determined simply by the fact of the mother's marriage. Although the actual conception was, of course, done in private, there were many witnesses to the intention of the parents. Therefore there was no doubt as to the paternal line of such children. The second point is that one becomes a brāhmaṇa not by social convention but by specific acts of purification, of which the garbhadhāna-saṁskāra is the first.

The friends of the twice-born families are those who are born in the families of *brāhmaṇas*, *kṣatriyas* and *vaiśyas*, or the spiritually cultured families, but who themselves are not equal to their forefathers. Such descendants are not recognized as such, for want of purificatory achievements. The purificatory activities begin even before the birth of a child, and the seed-giving reformatory process is called *garbhadhāna-saṁskāra*. One who has not undergone such *garbhadhāna-saṁskāra*, or spiritual family planning, is not accepted as being of an actual twice-born family. The *garbhadhāna-saṁskāra* is followed by other purificatory processes, out of which the sacred thread ceremony is one. This is performed at the time of spiritual initiation. After this particular *saṁskāra*, one is rightly called twice-born.⁴²

The value of great parentage and noble birth is evaluated here in connection with the birth of Vidura. The culture of a human being begins when the father invests his semen in the womb of the mother. According to his status of work, a living entity is placed in a particular father's semen, and because Vidura was not an ordinary living entity, he was given the chance to be born from the semen of Vyāsa. The birth of a human being is a great science, and therefore reformation of the act of impregnation according to the Vedic ritual called *garbhadhāna-saṁskāra* is very important for generating good population. The problem is not to check the growth of the population, but to generate good population on the level of Vidura, Vyāsa and Maitreya. There is no need to check the growth of population if the children are born as human beings with all precautions regarding their birth. So-called birth control is not only vicious but also useless.⁴³

If one is not purified by the process of the seed-giving ceremony, or *garbhadhāna-saṁskāra*, he is immediately classified amongst the *śūdras* because only the *śūdras* do not undergo this purificatory process. Sex life without the purificatory process of Kṛṣṇa consciousness is merely the seed-giving process of the *śūdras* or the animals.⁴⁴

41 *Śrīmad-Bhagavatam* Lecture, January 1, 1974

42 *Śrīmad-Bhagavatam*, Canto 1, Chapter Four, Text 25, Purport

43 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Five, Text 19, Purport

44 *Kṛṣṇa*, Chapter Eighty-five

So it is very difficult to say at the present moment whether *garbhadhāna-saṁskāra* is observed. At least, in *garbhadhāna-saṁskāra* we understand that “This child is born of a real *brāhmaṇa*,” but without *garbhadhāna-saṁskāra*, who knows how the child is born? Nobody knows except the mother. Therefore the *sāstra* says, “In this age, Kali-yuga, because this *garbhadhāna-saṁskāra* is not observed regularly, ‘*kalau sūdra-sambhavaḥ*,’ everyone in the *Kali-yuga* is a *sūdra* because the *garbhadhāna-saṁskāra* is not observed.” Of course, those who are observing... But it is very hard to say who is observing. But if it is not observed, then any child born, either in the *brāhmaṇa* family or *kṣatriya* family or *vaiśya* family, because the *garbhadhāna-saṁskāra* is not observed, it is to be understood that that child is *sūdra*.⁴⁵

Garbhadhāna-saṁskāra means when you are going to make your wife pregnant, there is *saṁskāra*, there is ceremony. And especially in the *brāhmaṇa* families, if there is no *garbhadhāna-saṁskāra*, he immediately becomes a *sūdra*.⁴⁶

There are ten kinds of *saṁskāras*, reformation. And how much careful this Vedic civilization is, that a child will be born and he is taken care of since the day of the, I mean to say, joining, conjugation of the father and mother. *Garbhadhāna-saṁskāra*. How much they were expecting that a good son will come, and he will be so good that the society will be happy, the country will be happy, the world will be happy.

Never they prescribed unwanted children like cats and dogs. No. So therefore there was *garbhadhāna-saṁskāra*. Before the father and mother conjugate there is ceremony, *garbhadhāna*, for the higher caste. The higher caste were made not artificially. They had to follow nine great principles. Then they are higher caste, not by rubber stamp.⁴⁷

So one doctor, in India, he was permanently keeping different bloods for different persons. So there is some meaning in the caste system. But that is not... In a *brāhmaṇa* family, a *sūdra* may also take birth. *Sūdra* blood. So to keep the blood brahminical, therefore the reformatory system is there, *garbhadhāna-saṁskāra* and all the *saṁskāras*. Before birth, they keep, to keep the blood brahminical, there is ceremony.⁴⁸

Therefore in our Hindu society there is *garbhadhāna-saṁskāra*, so that everyone knows that “This man is this man’s father.” That is *garbhadhāna-saṁskāra*. And especially in *brāhmaṇa* family, if there is no *garbhadhāna-saṁskāra*, immediately he becomes a *sūdra*, because cannot give real identity of the father.⁴⁹

45 *Bhagavad-gītā* Lectures, April 5, 1971

46 *Bhagavad-gītā* Lecture, February 25, 1974

47 *Caitanya-caritāmṛta* Lecture, December 23, 1966

48 Morning Walk, Geneva, June 6, 1974

49 Room Conversation, Bombay, April 17, 1977

Meant to Purify the Parents' Consciousness

In the previous section, Prabhupāda establishes that higher class life, especially brahminical life, begins with the purification at the time of conception. This should not, however, be misunderstood as the custom or ritual of a particular society. The Vedic rituals are effective because they act in accordance with eternal spiritual and material laws.

The mental condition of a child depends upon the mental status of his parents at the time he is conceived. According to the Vedic system, therefore, the *garbhadhāna-saṁskāra*, or the ceremony for giving birth to a child, is observed. Before begetting a child, one has to sanctify his perplexed mind. When the parents engage their minds in the lotus feet of the Lord and in such a state the child is born, naturally good devotee children come; when the society is full of such good population, there is no trouble from demoniac mentalities.⁵⁰

As a householder, Pṛthu Mahārāja had five sons by his wife, Arci, and all these sons were begotten as he desired them. They were not born whimsically or by accident. How one can beget children according to one's own desire is practically unknown in the present age (Kali-yuga). In this regard the secret of success depends on the parents' acceptance of the various purificatory methods known as *saṁskāras*. The first *saṁskāra*, the *garbhadhāna-saṁskāra*, or child-begetting *saṁskāra*, is compulsory, especially for the higher castes, the *brāhmaṇas* and the *kṣatriyas*. As stated in *Bhagavad-gītā*, sex life which is not against religious principles is Kṛṣṇa Himself, and according to religious principles, when one wants to beget a child he must perform the *garbhadhāna-saṁskāra* before having sex. The mental state of the father and mother before sex will certainly affect the mentality of the child to be begotten. A child who is begotten out of lust may not turn out as the parents desire.⁵¹

That is called *garbhadhāna-saṁskāra*. *Garbhadhāna-saṁskāra*. Before begetting a child, one has to perform some ceremonies just to make his mind completely pure and sanctified. Both the husband and wife become sanctified, and then they take part in sex life, and that child becomes, comes out a very nice child.⁵²

Here is clear proof of how a living entity coming originally from Vaikuṅṭhaloka is encaged in material elements. The living entity takes shelter within the semen of a father, which is injected within the womb of a mother, and with the help of the mother's emulsified ovum the living entity grows a particular type of a body. In this connection it is to be remembered that the mind of Kāśyapa Muni was not in order when he conceived the two sons, Hiraṇyākṣa and Hiraṇyakāśipu. Therefore the semen he discharged was simultaneously extremely powerful and mixed with the quality of anger. It is to be concluded that while conceiving a child one's mind must be very sober and

50 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty, Text 28, Purport

51 *Śrīmad-Bhāgavatam*, Canto 4, Chapter Twenty-two, Text 53, Purport

52 *Bhagavad-gītā* Lecture, May 30, 1966

devotional. For this purpose the *garbhadhāna-saṁskāra* is recommended in the Vedic scriptures. If the mind of the father is not sober, the semen discharged will not be very good. Thus the living entity, wrapped in the matter produced from the father and mother, will be demoniac like Hiraṇyākṣa and Hiraṇyakaśipu. The conditions of conception are to be carefully studied. This is a very great science.⁵³

Description of the Ceremony

Śrīla Prabhupāda refers to *garbhadhāna-saṁskāra* many times throughout his books. He also gives us a general idea of the Vedic ceremony.

And besides that, when there is sex life, there is a ceremony. It is not a secret thing. They could call, especially for the *brāhmaṇas*, they would call friends. Just like Hindu marriage takes place not by agreement but amongst the, in the presence of *agni* and friends and relatives and *brāhmaṇas*. That is sufficient witness. Similarly, when a *brāhmaṇa* goes to have sex intercourse for begetting child, there is a big ceremony.

All the relatives, all the learned *brāhmaṇas* are present, and with their permission he goes for sex life. Sanctity. Therefore the child is born very nice. Because in such family ordinary living entity cannot come. *Sucinām śrīmatām gehe yoga-bhraṣṭaḥ sañjāyate*. In the family of a pure *brāhmaṇa*, *śucinām*, or in the family of rich man, *yoga-bhraṣṭaḥ sañjāyate*, the persons who have not executed the *yoga* system completely or somehow or other fallen down, they are given the chance of taking birth in nice *brāhmaṇa* family or rich man's family. So they also take care how to beget children. That is *garbhadhāna-saṁskāra*. This is called *dharma-avruddha-kāmaḥ*. This *kāma* is sanctioned. Otherwise you'll beget demons, just like Kaśyapa Muni, untimely sex.⁵⁴

There are ten kinds of reformation. The first reformation is *garbhadhāna-saṁskāra*. *Garbhadhāna-saṁskāra* means when the father is going to give birth to a child, it is not a secret affair. It is open affair. "Now this is the good, auspicious day, and today the father will implant the seed of the son in the womb of the mother." There is great function. That is called *garbhadhāna-saṁskāra*. And there are witnesses, all the *brāhmaṇas*, that "This day, such and such time, this king or this person has begotten this child." Just like when the child is born, it is recorded in the government book, similarly, when one is going to give birth to a child, that is also recorded. That is called *garbhadhāna-saṁskāra*.⁵⁵

Mr. Koshi: It is the parents' responsibility.

Prabhupāda: Yes. *Garbhadhāna-saṁskāra*. These are stated. It is not secret matter. When the father goes to beget child, he has to perform ritualistic ceremonies in the presence of relative, *brāhmaṇas*.

53 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Sixteen, Text 35, Purport

54 *Bhagavad-gītā* Lectures, April 5, 1971

55 *Śrīmad-Bhāgavatam* Lecture, December 29, 1973

They will understand that “He is going now to beget a child.” It is not a secret thing. It is *garbhadhāna*. And if in a *brāhmaṇa* family the *garbhadhāna-saṁskāra* is not observed, then immediately he becomes a *sūdra*.⁵⁶

What does Śrīla Prabhupāda expect his followers to do? There would certainly be no harm to invite the local brāhmaṇas over for prasādam and declare one’s intention to produce a child. But Śrīla Prabhupāda didn’t give us detailed information about most Vedic rituals. He didn’t expect us to follow such a program.

The first beginning is *garbhadhāna*. So these things are impossible to introduce now in this Kali-yuga. Therefore the only reformatory method is: *harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva nāsty eva gatir anyathā*.⁵⁷

There is no specific mention in any of Śrīla Prabhupāda’s books, recorded lectures or conversations about the details of garbhadhāna-saṁskāra for his disciples. However, the following letter is accepted by most devotees as indicating Prabhupāda’s desire for his disciples in general.

You have asked me some questions about the functions of sex life in Kṛṣṇa consciousness, and the basic principle is that it should be avoided as far as possible. However, if it is unavoidable, then it should be utilized only for begetting Kṛṣṇa conscious children. In that case, the husband and wife should chant at least fifty rounds before going to sex.⁵⁸

56 Interview, Bombay, April 5, 1977

57 *Bhagavad-gītā* Lecture, July 25, 1973

58 Letter to Syāma Dāsi, January 18, 1969

SEXUAL INTERCOURSE

The Time

There are certain rules and regulations. One can have sex life once in a month. As soon as the wife is pregnant, he cannot have sex life. There are rules and regulations. Not for *kāmasya na indriya-prītiḥ*. Not because “I want to enjoy sex life, I can use it at any time.”⁵⁹

It is sometimes misunderstood that a *gṛhasṭha*, a householder, is permitted to indulge in sex at any time. This is a wrong conception of *gṛhasṭha* life. In spiritual life, whether one is a *gṛhasṭha*, *vānaprastha*, *sannyāsī* or *brahmacārī*, everyone is under the control of the spiritual master. For *brahmacārīs* and *sannyāsīs* there are strong restrictions on sexual indulgence. Similarly, there are strong restrictions for *gṛhasṭhas*. *Gṛhasṭhas* should indulge in sex life only in accordance with the order of the guru. Therefore it is mentioned here that one must follow the orders of the spiritual master. When the spiritual master orders, the *gṛhasṭha* may accept sex life. This is confirmed in *Bhagavad-gītā* (7.11). *Dharmāviruddho bhūteṣu kāmo'smi*: indulgence in sex life without disobedience to the religious rules and regulations constitutes a religious principle. The *gṛhasṭha* is allowed to indulge in sex life during the period favorable for procreation and in accordance with the spiritual master's order. If the spiritual master's orders allow a *gṛhasṭha* to engage in sex life at a particular time, then the *gṛhasṭha* may do so; otherwise, if the spiritual master orders against it, the *gṛhasṭha* should abstain. The *gṛhasṭha* must obtain permission from the spiritual master to observe the ritualistic ceremony of *garbhadhāna-saṁskāra*. Then he may approach his wife to beget children, otherwise not. A *brāhmaṇa* generally remains a *brahmacārī* throughout his entire life, but although some *brāhmaṇas* become *gṛhasṭhas* and indulge in sex life, they do so under the complete control of the spiritual master. The *kṣatriya* is allowed to marry more than one wife, but this also must be in accordance with the instructions of the spiritual master. It is not that because one is a *gṛhasṭha* he may marry as many times as he likes and indulge in sex life as he likes. This is not spiritual life. In spiritual life, one must conduct one's whole life under the guidance of the guru. Only one who

59 Śrīmad-Bhāgavatam Lecture, October 20, 1972

executes his spiritual life under the direction of the spiritual master can achieve the mercy of Kṛṣṇa. *Yasya prasādad bhagavat-prasādaḥ*. If one desires to advance in spiritual life but he acts whimsically, not following the orders of the spiritual master, he has no shelter. Without the spiritual master's order, even the *gṛhasṭha* should not indulge in sex life.⁶⁰

Kaśyapa Muni and Diti. The wife was very sexually agitated, and she requested the husband to have sexual intercourse. The husband said, "No. This is not the proper time." I am describing the story shortly. But the wife was too much agitated. So she obliged the husband to have sex life with her, and after sex life the Kaśyapa Muni said that "Your sons will be demons." Kaśyapa Muni, yes. So as a result of untimely sex life, two demons were born.

So there is regulation of sex life. Therefore Kṛṣṇa says, *dharma aviruddha*, sex life is sanctioned under certain conditions. That is humanity, not like... Even the cats' and dogs' life there is some limitation. They have got a period of sex life. Similarly, for *gṛhasṭha*, 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 until the child is born and six months old.⁶¹

The Kaśyapa Ṛṣi, his wife... Diti? What is the name of? Anyway, she was very lusty during the *sandhya*, just at the point of evening, the day's passing. So she wanted sex with her husband. He said, "No, this is not the time. This is not the time." But she was so lusty she obliged the husband to have sex life with her, and the result was two *asuras* were born. We have to take so much care. You see? According to the time, according to circumstances... Therefore the Vedic principle has got *garbhadhāna-saṁskāra*. To beget a child, it requires also reformation—time, mentality, situation. So... Not like cats and dogs. So, creating the background very nicely, *sattva-guṇa*, they will beget a child. That child will come, some great man, some great devotee.⁶²

You have asked me some questions about the functions of sex life in Kṛṣṇa consciousness.... The recommended period is six days after the menstruation period.⁶³

Because women accepted one fourth of the sinful reactions, they are untouchable during their menstrual period.⁶⁴

This is a list of thirty-two offenses. Besides these, there are a number of offenses which are mentioned in the *Varāha Purāna*.. They are as follows: ... (10) One should not enter the temple directly after sexual intercourse. (11) One should not touch a woman during her menstrual period.⁶⁵

60 *Śrīmad-Bhāgavatam*, Canto 7, Chapter Twelve, Text 11, Purport

61 *Bhāgavad-gītā* Lecture, April 5, 1971

62 *Bhāgavad-gītā* Lecture, July 4, 1974

63 Letter to Śyāma Dāsī, January 18, 1969

64 *Śrīmad-Bhāgavatam*, Canto 6, Chapter Nine, Summary

65 *Nectar of Devotion*, Chapter Eight

According to Religious Principles

Grhastha, there is a period for sex life. After menstrual period, five days after menstrual period, one may have sex life for begetting children.⁶⁶

When the wife is in menstrual period, after five days of the menstrual period, the wife and husband can have sex life for begetting rightful children. And before begetting a child, one must go... If he is in the higher orders of society, one must accept the *garbhadhāna-saṁskāra*.⁶⁷

These injunctions do not mean that sex is only permitted on the sixth day of the month (counting the first day as the first day of the woman's menstrual period). In fact, few women are able to conceive a child on the sixth day. Most women are fertile for approximately three days between the twelfth and eighteenth day of the month. Sex is permitted once a month, at any time from the sixth day until the start of the next menstruation. Couples who have difficulty conceiving a child can consult with a midwife or physician about determining the woman's most fertile time.

The following section refers to Diti insisting on sex in the evening and in opposition to her husband's instruction.

The learned Kaśyapa said: Because of your mind's being polluted, because of defilement of the particular time, because of your negligence of my directions, and because of your being apathetic to the demigods, everything was inauspicious.

The conditions for having good progeny in society are that the husband should be disciplined in religious and regulative principles and the wife should be faithful to the husband. In *Bhagavad-gītā* (7.11) it is said that sexual intercourse according to religious principles is a representation of Kṛṣṇa consciousness. Before engaging in sexual intercourse, both the husband and the wife must consider their mental condition, the particular time, the husband's direction, and obedience to the demigods.⁶⁸

This particular time is most inauspicious because at this time the horrible-looking ghosts and constant companions of the lord of the ghosts are visible. Kaśyapa has already told his wife Diti to wait for a while, and now he warns her that failure to consider the particular time will result in punishment from the ghosts and evil spirits who move during this time, along with their master, Lord Rudra.⁶⁹

Lord Śiva, the king of the ghosts, sitting on the back of his bull carrier, travels at this time, accompanied by ghosts who follow him for their welfare.

Lord Śiva, or Rudra, is the king of the ghosts. Ghostly characters worship Lord Śiva to be gradually guided toward a path of self-realization. *Māyāvādi* philosophers are mostly worshipers of Lord Śiva, and Śrīpāda Śaṅkarācārya is considered to be the incarnation of Lord Śiva for preaching godlessness to the *Māyāvādi* philosophers. Ghosts are bereft of a physical body because of their

66 *Bhagavad-gītā* Lecture, April 5, 1971

67 Lecture, July 1, 1972

68 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Fourteen, Text 38 and Purport

69 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Fourteen, Text 23, Purport

grievously sinful acts, such as suicide. The last resort of the ghostly characters in human society is to take shelter of suicide, either material or spiritual. Material suicide causes loss of the physical body, and spiritual suicide causes loss of the individual identity. *Māyāvādī* philosophers desire to lose their individuality and merge into the impersonal spiritual brahmajyoti existence. Lord Śiva, being very kind to the ghosts, sees that although they are condemned, they get physical bodies. He places them into the wombs of women who indulge in sexual intercourse regardless of the restrictions on time and circumstance. Kaśyapa wanted to impress this fact upon Diti so that she might wait for a while.⁷⁰

Night is generally a time for sex enjoyment.⁷¹

The Atmosphere

The Vedic literatures are not only full of spiritual instruction but are also instructive in how to prosecute material existence very nicely, with the ultimate aim of spiritual perfection. Devahūti asked her husband, therefore, how to prepare herself for sex life according to the Vedic instructions. Sex life is especially meant for having good children. The circumstances for creating good children are mentioned in *kāma-sāstra*, the scripture in which suitable arrangements are prescribed for factually glorious sex life.

Everything needed is mentioned in the scriptures—what sort of house and decorations there should be, what sort of dress the wife should have, how she should be decorated with ointments, scents and other attractive features, etc. With these requisites fulfilled, the husband will be attracted by her beauty, and a favorable mental situation will be created. The mental situation at the time of sex life may then be transferred into the womb of the wife, and good children can come out of that pregnancy.

Here is a special reference to Devahūti's bodily features. Because she had become skinny, she feared that her body might have no attraction for Kardama. She wanted to be instructed how to improve her bodily condition in order to attract her husband. Sexual intercourse in which the husband is attracted to the wife is sure to produce a male child, but sexual intercourse based on attraction of the wife for the husband may produce a girl. That is mentioned in the *Āyurveda*. When the passion of the woman is greater, there is a chance of a girl's being born. When the passion of the man is greater, then there is the possibility of a son. Devahūti wanted the passion of her husband to be increased by the arrangement mentioned in the *kāma-sāstra*. She wanted him to instruct her in that way, and she also requested that he arrange for a suitable house because the hermitage in which Kardama Muni was living was very simple and completely in the mode of goodness, and there was less possibility of passion's being aroused in his heart.⁷²

70 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Fourteen, Text 24 and Purport

71 *Śrīmad-Bhāgavatam*, Canto 4, Chapter Twenty-seven, Text 14, Purport

72 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty-three, Text 11, Purport

In the following quotes, Śrīla Prabhupāda gives us some idea as to how to create a favorable atmosphere.

The girls, being very respectful to Devahūti, brought her forth, and after bathing her with valuable oils and ointments, they gave her fine, new, spotless cloth to cover her body.⁷³

Then in a mirror she beheld her own reflection. Her body was completely freed from all dirt, and she was adorned with a garland. Dressed in unsullied robes and decorated with auspicious marks of *tilaka*, she was served very respectfully by the maids.⁷⁴

Auspicious substances include saffron, *kuṅkuma* and sandalwood pulp. Before taking a bath there are other auspicious substances, such as turmeric mixed with mustard seed oil, which are smeared all over the body. All kinds of auspicious substances were used to bathe Devahūti from top to toe.⁷⁵

In the meantime, Kubja took her bath and smeared her body with sandalwood pulp. She dressed herself with nice garments, valuable jewelry, ornaments and flower garlands. After chewing betel nut and other intoxicating eatables and spraying herself with scents, she appeared before Kṛṣṇa. Her smiling glance and moving eyebrows were full of feminine bashfulness as she stood gracefully before Lord Kṛṣṇa, who is known as Mādhava, the husband of the goddess of fortune. When Kṛṣṇa saw Kubja hesitating to come before Him, He immediately caught hold of her hand, which was decorated with bangles. With great affection, He dragged her near Him and made her sit by His side.⁷⁶

Hṛdayānanda Mahārāja, commenting on this section in the tenth canto, writes, “It is clear from this verse that the ways a woman prepares for sexual enjoyment have not changed in thousands of years.”

Behavior

Devotees sometimes privately ask whether sex “not for sense gratification” means that the act is rendered as brief and mechanical as possible. This is a misunderstanding. To clarify, Śrīla Prabhupāda compares garbhadhāna-saṁskāra to the offering of prasādam. Yet, although he has instructed us to eat simply, just to keep body and soul together, we chew and digest our sanctified food in much the same way as a materialist eats. The difference is not in the externals but in the purpose and the consciousness.

Sex life, licit or illicit, is practically the same, but through illicit sex one becomes more and more captivated. By regulating one’s sex life there is a chance that one may eventually be able to renounce sex or renounce the association of women. If this can be done, advancement in spiritual life comes very easily.⁷⁷

73 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty-three, Text 28, Purport

74 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty-three, Text 30, Purport

75 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty-three, Text 32, Purport

76 *Kṛṣṇa*, Chapter Forty-seven

Sex is allowed only for householders who want to beget good children and raise them in Kṛṣṇa consciousness. Sex is not meant for sense enjoyment, although enjoyment is there by nature. Unless there is some enjoyment, why should one assume the responsibility of begetting children? That is the secret of nature's gift, but we should not take advantage of it.⁷⁸

The genitals and the pleasure of begetting counteract the distresses of family encumbrances. One would cease to generate altogether if there were not, by the grace of the Lord, a coating, a pleasure-giving substance, on the surface of the generative organs. This substance gives a pleasure so intense that it counteracts fully the distress of family encumbrances. A person is so captivated by this pleasure-giving substance that he is not satisfied by begetting a single child, but increases the number of children, with great risk in regard to maintaining them, simply for this pleasure-giving substance. This pleasure-giving substance is not false, however, because it originates from the transcendental body of the Lord. In other words, the pleasure-giving substance is a reality, but it has taken on an aspect of pervertedness on account of material contamination.⁷⁹

So Śrīla Viṣvanātha Cakravartī Ṭhākura has explained this portion very nicely, that he has given the example of kissing. Sometimes there is hard pressure of the teeth, but still it is pleasurable. He has given this example, that although Kṛṣṇa was being pierced by the arrows of Bhīṣmadeva, still Kṛṣṇa felt it as very pleasing.⁸⁰

These things have been explained by great commentators, how this is also very pleasing to Kṛṣṇa. Bhīṣma was piercing His body, the blood was coming out. Still how it is pleasing? So that has been explained by Viṣvanātha Cakravartī that when a lover is kissing and biting, that is also pleasure.⁸¹

Now if we want to enjoy sex, covered with coats and pants, is that pleasing? Therefore actually when they want to enjoy sex in the private room, they become naked. So they are seeking enjoyment with this material body, but they are not able to enjoy on account of being covered. This is the thesis.⁸²

It is the husband's duty to see that his wife feels satisfied during sexual intercourse. This takes affection and consideration on the part of the husband. He should be willing to be sure she is satisfied, although probably not by dividing into nine forms!

She could not control her strong sexual appetite. Her sex desire was like a mad elephant, and therefore it was the prime duty of her husband to give her all protection by fulfilling her desire.⁸³

77 *Śrīmad-Bhāgavatam*, Canto 4, Chapter Twenty-five, Text 62, Purport

78 *Path of Perfection*, Chapter Four

79 *Śrīmad-Bhāgavatam*, Canto 2: Chapter Six, Text 8, Purport

80 *Nectar of Devotion* Lecture, October 26, 1972

81 *Nectar of Devotion* Lecture, January 7, 1973

82 Morning Walk, Sanand, December 26, 1975

83 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Fourteen, Text 10, Purport

After coming back to his hermitage, he divided himself into nine personalities just to give pleasure to Devahūti, the daughter of Manu, who was eager for sex life. In that way he enjoyed with her for many, many years, which passed just like a moment.

Here the daughter of Svāyambhuva Manu, Devahūti, is described as *suratotsuka*. After traveling with her husband all over the universe, in Mount Meru and the beautiful gardens of the heavenly kingdoms, she naturally became sexually stimulated, and in order to satisfy her sexual desire, Kardama Muni expanded himself into nine forms. Instead of one, he became nine, and nine persons had sexual intercourse with Devahūti for many, many years. It is understood that the sexual appetite of a woman is nine times greater than that of a man. That is clearly indicated here. Otherwise, Kardama Muni would have had no reason to expand himself into nine.⁸⁴

It is a psychological fact that when a woman at the age of puberty meets a man and the man satisfies her sexually, she will love that man for the rest of her life, regardless who he is.⁸⁵

Śukrācārya saw that it was against the interests of his own daughter for Yayāti to continue in old age and invalidity, for certainly his lusty daughter would not be satisfied.⁸⁶

Every woman is fond of children; therefore any husband who can please his wife by sex and give her children is considered very magnanimous.⁸⁷

...to touch the soft body or breasts of a young woman and gradually touch the sex organs. All of this is also very pleasing to the animals; therefore in human society there are restrictions in the enjoyment of the five sense objects. If one does not follow, he becomes exactly like an animal.⁸⁸

For twenty-five years teach him, “It is no good business. *Brahmacārī*. Remain alone. You have got so much botheration.” If he’s still unable: “All right, take one wife. Be satisfied. Lick up one. And then, at the age of fifty years, give up.”⁸⁹

Formerly, when I was married, my wife was eleven years old. So (laughing) an eleven years old girl and I was at the same time twenty-one, twenty-two. One day I captured her hand. She began to cry. A little girl, you see? So gradually, gradually.⁹⁰

A general instruction...

As one has to take bath after using the toilet, so one has to wash himself with water after sexual intercourse, especially when at a forbidden time.⁹¹

84 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty-three, Text 44 and Purport

85 *Śrīmad-Bhāgavatam*, Canto 4, Chapter Twenty-five, Text 42, Purport

86 *Śrīmad-Bhāgavatam*, Canto 9, Chapter Eighteen, Text 37, Purport

87 *Śrīmad-Bhāgavatam*, Canto 4, Chapter Twenty-five, Text 41, Purport

88 *Śrīmad-Bhāgavatam*, Canto 4, Chapter Twenty-seven, Text 5, Purport

89 Room Conversation, Mayapur, February 19, 1977 (We suggest you refer to the original conversation in its entirety.)

90 Morning Walk, Bombay, April 12, 1974

91 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Fourteen, Text 32, Purport

REMAINING SATISFIED

Deity Worship

But the proposal that marriage will solve the question of lust, is not practical. Neither should the wife be accepted as a machine for satisfying our lust. The marriage tie should be taken as very sacred. One who marries for subduing lust is mistaken. Because lust cannot be satisfied simply by indulging in sense gratification. It is compared with that extinguishing the fire with large amount of petrol. For the time being, the fire may appear to be extinguished by pouring a large quantity of petrol, but the petrol itself is so dangerous that at any time, it can be in flame.

So to subdue lust is a different process. Then you have to take to deity worship. I am sending herewith one copy of the process of deity worship. Kṛṣṇa is Madana Mohana. You have already stated in your letter, it is very nice, that you would much prefer to channel all your desires to Kṛṣṇa, and you ask me how is this possible when enveloped in *māyā*, seeing only material forms. You have also written to say that if you can see the Absolute Beauty which is all-attractive, then you could not help but be attracted and would scorn mundane beauty. This is actually the remedy. So you may take immediately to the *arcanā*, the deity worship.

Kīrtanānanda Maharaja has also begun deity worship in New Vṛndāvana, and Pradyumna knows how he is doing, and similarly, in New York, Brahmānanda is also engaged now in the deity worship, and the process is a little difficult, in the beginning, but once habituated, it is not at all difficult. So apart from the marriage proposal, you may immediately take to deity worship. I am sending herewith one copy of the process of deity worship, and compiled by Brahmānanda, that will help you and Pradyumna also knows, so combined together, you immediately begin deity worship as Kīrtanānanda and Brahmānanda is doing, and I am sure this process, helped by your regular chanting, will kill Mr. Lust, rest assured.⁹²

The deity worship in the temple should be performed especially by the householders. The *brahmacārīs* can go with the *sannyāsīs* to preach, and the *vānaprasthas* should prepare themselves

92 Letter to Hayagrīva, October 7, 1968

for the next status of renounced life, *sannyāsa*. *Gṛhasṭha* devotees, however, are generally engaged in material activities, and therefore if they do not take to deity worship, their falling down is positively assured. Deity worship means following the rules and regulations precisely. That will keep one steady in devotional service.

Gṛhasṭha devotees must adopt the *arcanā-vidhi*, or deity worship according to the suitable arrangements and directions given by the spiritual master. Regarding those unable to take to the deity worship in the temple, there is the following statement in the *Agni Purāna*. Any householder devotee circumstantially unable to worship the deity must at least see the deity worship, and in this way he may achieve success also. The special purpose of deity worship is to keep oneself always pure and clean. *Gṛhasṭha* devotees should be actual examples of cleanliness.⁹³

Peaceful Atmosphere

The subtle satisfaction of Vedic dealings between husband and wife, when used to help both advance in Kṛṣṇa consciousness, helps keep the mind peaceful and free of gross sexual desires.

The wife is dependent on the husband, and if the husband is a *Vaiṣṇava*, then naturally she shares the devotional service of the husband because she renders him service. This reciprocation of service and love between husband and wife is the ideal of a householder's life.⁹⁴

A chaste woman must dress nicely and decorate herself with golden ornaments for the pleasure of her husband. Always wearing clean and attractive garments, she should sweep and clean the household with water and other liquids so that the entire house is always pure and clean. She should collect the household paraphernalia and keep the house always aromatic with incense and flowers and must be ready to execute the desires of her husband. Being modest and truthful, controlling her senses, and speaking in sweet words, a chaste woman should engage in the service of her husband with love, according to time and circumstances.⁹⁵

Women in general are very much sexually inclined. Indeed, it is said that a woman's sex desire is nine times stronger than a man's. It is therefore a man's duty to keep a woman under his control by satisfying her, giving her ornaments, nice food and clothes, and engaging her in religious activities. Of course, a woman should have a few children and in this way not be disturbing to the man. Unfortunately, if the man becomes attracted to the woman simply for sex enjoyment, then family life becomes abominable.⁹⁶

93 *Śrīmad-Bhāgavatam*, Canto 7, Chapter Five, Text 23-24, Purport

94 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty-three, Text 1, Purport

95 *Śrīmad-Bhāgavatam*, Canto 7, Chapter Eleven, Text 26-27

96 *Śrīmad-Bhāgavatam*, Canto 4, Chapter Twenty-seven, Text 1, Purport

Higher Taste

In the *bhakti* school, a householder *brahmacārī* is allowed controlled sex life because the cult of *bhakti-yoga* is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord.⁹⁷

Marriage is allowed, but not for indulgence but because a man requires a woman or a woman requires a man, there is sacred marriage. This man and woman is educated that he or she is not this body. Therefore advancement of this education will stop him for this bodily enjoyment. Just like eating also. We are eating. We are not fasting. We are eating. But we are eating just to maintain the body and soul together, not extravagantly. Although we have very nice plates, Kṛṣṇa *prasādam*, but we do not make any palatable dishes for enjoyment. We make all nice things for Kṛṣṇa, and we take *prasādam*. Therefore the material effect of eating, it does not act upon the devotees.

So therefore Śukadeva Gosvāmī says: “By one stroke, *kevalayā*, without waiting for the austerity, undergoing severe penance, austerities, celibacy, controlling the mind, controlling the senses, and giving in charity, performing great sacrifices, to become, becoming very truthful, clean. But without waiting for all these things, simply by one stroke, accepting Kṛṣṇa consciousness, one immediately ascends the highest position.”⁹⁸

Yes. We select girl, say, about 16, 17 years old, and boys not more than 24 years old. I get them married. You see? And because their attention is diverted to Kṛṣṇa consciousness, they have very little interest simply for sex life. You see? They have got better engagement. *Param dṛṣṭvā nivartate*. You see? We give substitute. We simply don’t say that “You don’t do it,” but we give something better. You see? Then automatically the “don’t” automatically comes. You see?⁹⁹

I am very glad to note when you write to say that both you and Himāvati miss your sleep and go to bed late. By Kṛṣṇa’s grace, Himāvati is not only beautiful externally, but she is beautiful within also. Otherwise how she can say that you may have the license for sense gratification but what will you do with this license? A *brahmacārī* is good for living a life of celibacy, but a person who can live a life of celibacy in the presence of a beautiful and obliging wife is more than a *brahmacārī*. Of course anyone who is stuck up with only one wife is also called *brahmacārī*. You will set a very good example if both of you agree not to have sense gratification anymore and still you remain as husband and wife together. This is possible, however, only if both of you are fixed up in Kṛṣṇa consciousness activities. I thank you very much for your sincere endeavor to do this activity.¹⁰⁰

97 *Bhagavad-gītā As It Is*, Chapter Six, Text 13-14, Purport

98 *Śrīmad-Bhāgavatam* Lecture, August 1, 1971

99 Interview, Los Angeles, December 30, 1968

100 Letter to Hamsadūta, January 12, 1968

Avoiding Disturbances

One of the most important principles of devotional service is avoiding the association of materialistic people. This is especially important to those who want to keep the vow of celibacy or controlled sex. The examples of Lord Brahmā with his daughter and Lord Śiva with Mohinī Murti should be sufficient warning. No one should consider himself exempt.

As far as possible he patiently tried to remember the instructions of the *sāstras* not even to see a woman. With the help of this knowledge and his intellect, he tried to control his lusty desires, but because of the force of Cupid within his heart, he failed to control his mind.

Unless one is very strong in knowledge, patience and proper bodily, mental and intellectual behavior, controlling one's lusty desires is extremely difficult. Thus after seeing a man embracing a young woman and practically doing everything required for sex life, even a fully qualified *brāhmaṇa*, as described above, could not control his lusty desires and restrain himself from pursuing them. Because of the force of materialistic life, to maintain self-control is extremely difficult unless one is specifically under the protection of the Supreme Personality of Godhead through devotional service.¹⁰¹

To properly execute celibacy, one should not even think or even talk of sex life. Reading modern literature and newspapers which are filled with sexual material is also against the principles of *brahmacārya*. Similarly, indulging in sex in any way, looking at and whispering with girls, and determining or endeavoring to engage in sex life are all against the principles of *brahmacārya*. One executes real *brahmacārya* when all these activities come to a halt.¹⁰²

Prabhupāda: There must be something to repose my love. So they have no family, no Kṛṣṇa. So naturally keep dog. [break] ...must be there, to love. That is my tendency, but if I have nothing, then I will have to catch the dog. What can be done? [break] ...furnish this television. Dog and television and whiskey and cigarette. That's all. [laughter] Is it not? [break] ...in India these things are entering: dog, television. And cigarette, wine, has already entered.

Bahulaśva: This is the degradation. [break]

Prabhupāda: Ah, yes.

Bahulaśva: So much sex, everything you watch.

Prabhupāda: And not only that, horrible scene.

Bahulaśva: Yes.

Prabhupāda: Killing and like that.

Dharmādyakṣa: They sit hypnotized. They say we are becoming hypnotized by chanting, but actually they are hypnotized by this TV set.

Prabhupāda: No, no, that I have already explained. We must be hypnotized. If we do not become hypnotized by Kṛṣṇa, then we must be hypnotized by this television and other.¹⁰³

101 *Śrīmad-Bhāgavatam*, Canto 6, Chapter One, Text 62 and Purport

102 *Matchless Gifts*, Chapter Four

103 Morning Walk, Los Angeles, June 26, 1975

In *Kali-yuga*, a drunk, half-naked woman embracing a drunk man is a very common sight, especially in the Western countries, and restraining oneself after seeing such things is very difficult. Nevertheless, if by the grace of Kṛṣṇa one adheres to the regulative principles and chants the Hare Kṛṣṇa mantra, Kṛṣṇa will certainly protect him. Indeed, Kṛṣṇa says that His devotee is never vanquished. Therefore all the disciples practicing Kṛṣṇa consciousness should obediently follow the regulative principles and remain fixed in chanting the holy name of the Lord. Then there need be no fear. Otherwise one's position is very dangerous, especially in this *Kali-yuga*.¹⁰⁴

Faithfulness to One's Vow

One's promise of initiation and marriage can help give one strength to resist temptations for illicit sex.

Senses may not be agitated. *Damena*, even it is agitated, by my knowledge I have to curb down. Just like if I become agitated by seeing a beautiful girl, or for woman, a beautiful boy...

That is natural. Young boy, young girl, they are naturally attracted. There is nothing surprising. But *tapasa* means that "I have taken vow, no illicit sex." That is knowledge. "Why? Even if I am attracted, I shall not do this." This is *tapasa*. And "Because I am now attracted, now we shall enjoy"—that is not *tapasa*. *Tapasa* means even one is attracted, he should not act. That is *tapasa*. There may be some difficulty to control, but that should be practiced. It can be practiced. It is not very difficult, but one has to practice the determination. "Now I have taken vow before deity because at the time of initiation it is promised before the deity, before the fire, and before the spiritual master, before the *Vaiṣṇavas*, that 'I'll not have illicit sex.' That is promised. How can I break it?" This is *tapasa*. "I have taken vow before the deity, before fire, before my spiritual master, before the *Vaiṣṇavas*, 'no illicit sex, no meat-eating, no drinking or intoxication, no gambling.' I have promised it. If I am gentleman, how can I break my promise?" This is called *jñāna*. With knowledge one has to respect. That is called *tapasa*. With knowledge. Otherwise, to become attracted, that is not unnatural.¹⁰⁵

Practical Arrangements

Should a married couple sleep in the same room or bed? It is certainly not prohibited, but one must be very detached, as shown by the Lord Himself.

Despite Śrīmatī Rukmiṇīdevī's disgust, Lord Kṛṣṇa would immediately get up from bed exactly on the appearance of *brahma-muhūrta*. An ideal householder should learn from the behavior of Lord Kṛṣṇa how to rise early in the morning, however comfortably he may be lying in bed embraced by his wife.¹⁰⁶

104 *Śrīmad-Bhāgavatam*, Canto 6, Chapter One, Text 58-60, Purport

105 *Śrīmad-Bhāgavatam* Lecture, May 14, 1976

Many householders find that, if the living or sleeping arrangements are too intimate, there is agitation. There can then be separate sleeping and/or bathroom arrangements for husband and wife.

No, no. The thing is that deity or at home, she must be very first-class cook. That is wanted. That is according to convenience. If possible, they can take *prasādam* in the temple. If not possible, they must cook. But she must be first-class cook. That is wanted, either in the temple or outside. In India still, 80%, 90%, they are very happy in their family life, never mind one is poor or rich, because the wife knows these three things: to remain chaste and faithful to the husband, and she knows how to cook nicely. [pause] And women and men should live separately. That is also essential. Butter and fire must be kept apart. Otherwise the butter will melt. You cannot stop it.¹⁰⁷

Devotee: Śrīla Prabhupāda, in a purport in the *Śrīmad-Bhāgavatam* you say that even fifty years ago in India the householders had separate apartments for the men and women.

Prabhupāda: Not apartment, quarter.

Devotee: Separate quarters in the apartment. And the husband would not see his wife during the day?

Prabhupāda: No.

Makhanlal: So is this the standard we should develop in our movement?

Prabhupāda: Yes, that is good. The example is the butter and fire should be kept separate as far as... Otherwise the butter will melt.¹⁰⁸

The amount and degree of daily interaction and intimacy between husband and wife is really an individual matter. Each couple has to find what is most favorable for their advancement in Kṛṣṇa consciousness. Under no circumstances should husband and wife show physical affection in public, nor be intimate in front of their children.

Therefore these things are strictly prohibited for public seeing. These things... Everyone knows that when there is man and woman or husband and wife there is., but not to be publicly exhibited. According to Hindu system—we have seen it, the wives go to the husband at night and nobody could see. Everyone... When everyone has gone, all elderly people has gone to sleep, then the wife goes. And he [she] comes early in the morning so that nobody can see when she has come out from the husband. This was the system.¹⁰⁹

So nowadays it has become a fashion—young man is kissing another young woman on the street. So this embracing of young man and young woman on the public street was strictly prohibited, especially for the higher castes.¹¹⁰

106 Kṛṣṇa, Chapter Sixty-nine

107 Morning Walk, Chicago, July 10, 1975

108 Morning Walk, Chicago, July 10, 1975

109 Śrīmad-Bhāgavatam Lecture January 3, 1971

110 Śrīmad-Bhāgavatam Lecture August 11, 1975

Dress, Food, Children

Complete abstention from sex in marriage is praiseworthy. But, that must be by mutual agreement. A husband cannot refuse to give children to his religiously married wife. Nor can a husband refuse to maintain his children if his wife remains faithful. We cannot imagine that a wife who is submissive and obedient can refuse to give properly conceived children to her husband. Desire, on the part of husband or wife, for illicit sex, can often be avoided if a bona fide request for children is not refused.

He thought it wise to give her a son, and thus he had sexual intercourse with her after her menstrual period. This kind of lust is not against religious principles. As stated in *Bhagavad-gītā* [7.11], *dharmāviruddho bhūteṣu kāmō'smi*: sex life not contrary to the principles of religion is sanctioned by Kṛṣṇa. Because Sarmiṣṭha, the daughter of a king, had begged Yayāti for a son, their combination was not lust but an act of religion.¹¹¹

In Diti's appeal to her husband for sex, it was not exactly that she was afflicted by sex desires, but she desired sons. Since she had no sons, she felt poorer than her co-wives. Therefore Kāśyapa was supposed to satisfy his bona fide wife.¹¹²

The husband is considered very magnanimous because he gives as many children to the wife as she likes.... Not only does the husband become magnanimous by begetting children, but by giving his wife ornaments, nice food and dresses, he keeps her completely under submission. Such a satisfied wife will never give up the company of her husband. *Manu-saṁhitā* recommends that to keep a wife satisfied a husband should give her some ornaments because women are generally fond of home, ornaments, dresses, children, etc.¹¹³

The wife begged that she must have some children. So he must satisfy the wife and give her some children, that is the duty of husband.¹¹⁴

The purpose of accepting a wife in religious marriage, as sanctioned in the *Vedas*, is to have a putra, a son qualified to deliver his father from the darkest region of hellish life.¹¹⁵

It is important for both husband and wife for the wife to dress modestly. Of course, a wife can appear naked in front of her husband. (The demigods will only be naked at the time of sex; not otherwise.) But in general dealings the wife's attractive dress and ornaments should also be chaste. In public she should be well-covered and reserved. This helps the husband to see his wife as a devotee, and it helps the woman not to view her body as an instrument to attract men.

111 *Śrīmad-Bhāgavatam*, Canto 9, Chapter Eighteen, Text 32, Purport

112 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Fourteen, Text 11, Purport

113 *Śrīmad-Bhāgavatam*, Canto 4, Chapter Twenty-five, Text 41, Purport

114 Letter to Himāvati, March 23, 1969

115 *Śrīmad-Bhāgavatam*, Canto 4, Chapter Twenty-one, Text 46, Purport

Change your seat. Cover the head. Cover the head and give her this red. Cover it nicely. You see, here. You should keep your wife always covered. [laughter] Don't allow this miniskirt or minishirt. [laughter] According to Vedic civilization, respectable woman cannot be seen even by the sun. How can you avoid sun? But it is said like that. The sun will find difficulty to see one man's woman.¹¹⁶

After eating, you should not go out to the street without having washed your mouth, hands and feet. You should not go out in the evening or with your hair loose, nor should you go out unless you are properly decorated with ornaments. You should not leave the house unless you are very grave and are sufficiently covered.

Kaśyapa Muni advised his wife not to go out onto the street unless she was well decorated and well dressed. He did not encourage the miniskirts that have now become fashionable.¹¹⁷

Luxury in general, and especially opulence in eating, can create a general atmosphere of bodily identification and sense enjoyment. This then makes sexual control more difficult.

Therefore all devotees are warned not to live unnecessarily luxurious lives at the cost of others. *Gṛhasthas* living within the jurisdiction of the temple must be especially careful not to imitate *karmīs* by acquiring opulent clothing, food and conveyances. As far as possible, these should be avoided. A member of the temple, whether *gṛhastha*, *brahmacārī* or *sannyāsī*, must practice a life of renunciation, following in the footsteps of Haridāsa Ṭhākura and the six *govāmīs*. Otherwise, because *māyā* is very strong, at any time one may become a victim of *māyā* and fall down from spiritual life.¹¹⁸

Sometimes it is found that an initiated person, in the name of *prasādam*, eats very luxurious foodstuffs. Due to his past sinful life he becomes attracted by Cupid and eats good food voraciously. It is clearly visible that when a neophyte in Kṛṣṇa consciousness eats too much, he falls down. Instead of being elevated to pure Kṛṣṇa consciousness, he becomes attracted by Cupid. The so-called *brahmacārī* becomes agitated by women, and the *vānaprastha* may again become captivated into having sex with his wife. Or he may begin to search out another wife. Due to some sentiment, he may give up his own wife and come into the association of devotees and a spiritual master, but due to his past sinful life he cannot stay. Instead of being elevated to Kṛṣṇa consciousness, he falls down, being attracted by Cupid, and takes to another wife for sex enjoyment. The fall of the neophyte devotee from the path of Kṛṣṇa consciousness down to material life is described in *Śrīmad-Bhāgavatam* (1.5.17) by Nārada Muni.¹¹⁹

Caitanya Mahāprabhu has also warned, “By eating food prepared by worldly people, one's mind becomes wicked.” Unless one is very advanced, he is unable to utilize everyone's contribution

116 Marriage Lecture, May 6, 1969

117 *Śrīmad-Bhāgavatam*, Canto 6, Chapter Eighteen, Text 50 and Purport

118 *Caitanya-caritāmṛta*, Antya-lilā, Chapter Three, Text 101, Purport

119 *Śrīmad-Bhāgavatam*, Canto 4, Chapter Twenty-six, Text 13, Purport

to further the Kṛṣṇa consciousness movement; therefore on principle one should not accept charity from the *Māyāvādīs* or atheists. Indeed, Śrī Caitanya Mahāprabhu has forbidden devotees to associate even with ordinary men who are too addicted to material sense gratification.¹²⁰

Hearing Kṛṣṇa Kathā

However, if one is a sincere and pure devotee, the material lust in his heart is completely vanquished as he discusses the lusty feelings between the *gopīs* and Kṛṣṇa, and he makes quick progress in spiritual life.¹²¹

By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.¹²²

120 *Nectar of Instruction*, Text Four, Purport

121 *Śrīmad-Bhāgavatam*, Canto 5, Chapter Twenty-five, Text 5, Purport

122 *Śrīmad-Bhāgavatam*, Canto 1, Chapter Two, Text 18, Purport

DEALING WITH DIFFICULTY

No Contraception or Abortion

Even the sūdras, who do not follow the saṃskāras, but approach their wife at any time, are prohibited from methods of preventing birth. The essence of religious sex is that which is intended for good children. Even fallen Diti did not try to avoid pregnancy, but prayed that her children would be protected and auspicious. There are many cases in the Bhāgavatam where even great sages fell from the rules of sexual restraint. But there is no instance in which avoidance of pregnancy or birth was practiced. We can conclude that it is far less sinful to produce a child without the proper restraint and ritual than to practice contraception or abortion. In such cases, parents can pray, like Diti, for the protection and good fortune of their children and give such children all opportunities to advance in spiritual life.

Contraception and abortion includes killing of the fertilized egg or embryo, using devices or chemicals to prevent fertilization, or engaging in sexual acts which would prevent conception. All of these are extremely sinful and not thinkable for any human being.

This is their rascal's philosophy. They have no idea that by training one can forget sex life. So if you forget sex life, where is the question of abortion? Where is the question of abortion? But they cannot do that. Therefore, it is said *adānta-gobhir viśatām tamisram*. By nonrestricted sense enjoyment they are gradually going to the animal, lower grade of life. They cannot explain why there are so many varieties of life. They cannot explain. So this killer of baby within the womb, so the result will be that this man who is, I mean to say, indulging in abortion, he'll be put into the womb, and somebody will kill him. And as many wombs or babies he has killed, he'll have to take so many lives and being killed. So much so that it will be rather impossible for him for hundreds of years not to see the light. He'll remain in the womb and being killed. Does not know the nature's law. One cannot violate the nature's law. You can violate the state law. Suppose you kill somebody, you can escape by trick. But you cannot escape nature's law. As many times you have killed, so many times you have to be killed within the womb. This is nature's law.¹²³

123 Morning Walk, London, August 30, 1973

Prabhupāda: So *dharmāviroddha*, sex life which is not against religious principle, that I am. Kṛṣṇa, God says. So sex life is not bad provided it is under the religious system.

Jesuit: That's true of everything, yes. I thought you were saying sex in itself is bad.

Prabhupāda: No, no. Sex life...

Jesuit: There have been people in the history of the world like the Manicheans and that who held that sex in itself was bad. Now I couldn't accept that. It's part of man.

Prabhupāda: No, just you can have sex for begetting nice children but not for sense gratification.

Jesuit: Also for increasing the love between husband and wife. Even though they can't have children.

Prabhupāda: No, they can have children.

Jesuit: Suppose they can't.

Prabhupāda: They can, if they can beget nice children, they can have sex.

Jesuit: But suppose they can't have children. Would you say they can still have sex.

Prabhupāda: No. That is not allowed.

Jesuit: That is where I think...

Prabhupāda: That is illicit sex. If you cannot produce children, and still have sex, that is illicit sex.¹²⁴

You have very frankly inquired from me about householder life, especially in the matter of sex relationship. A *sannyāsī* is not supposed to be asked about anything sexual. But still, because you are so much dependent on my instruction, so I must give you information as far as possible.

Married life is not for sex indulgence. 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 Kṛṣṇa 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. Married life is a sort of license for sex life on condition of raising children. So you should try to understand these principles of married life and use your discretion. You should not imitate great personalities like Bhaktivinoda Ṭhākura, but you must follow his footprints. But it is not always possible to have the same success as such great personalities achieved. So in all circumstances you should try to follow the footprints of authorities but never to imitate them. Unless Jadurānī develops a better health and strength, I do not advise her to become pregnant. I think you will understand the instruction as I have given and try to follow it as far as possible.¹²⁵

124 Room Conversation, Melbourne, May 19, 1975

125 Letter to Satsvarūpa, September 20, 1968

In sexual intercourse, if there is no soul, there is no conception, no pregnancy. Contraception deteriorates the womb so that it no longer is a good place for the soul. That is against the order of God. By the order of God, a soul is sent to a particular womb, but by this contraceptive he is denied that womb and has to be placed in another. That is disobedience to the Supreme. For example, take a man who is supposed to live in a particular apartment. If the situation there is so disturbed that he cannot enter the apartment, then he is put at a great disadvantage. That is illegal interference and is punishable.¹²⁶

The degraded form of family restriction by use of contraceptives, etc., is the grossest type of material contamination. Materialists who use these devices want to fully utilize the pleasure potency of the coating on the genitals by artificial means, without knowing the spiritual importance. And without knowledge of spiritual values, the less intelligent man tries to utilize only the material sense pleasure of the genitals.¹²⁷

Bhagavān: Śrīla Prabhupāda, in the *Bhagavad-gītā*, you state that sometimes they begin to take on these demonic qualities within the womb. These demonic qualities are inherited from the past life. So if we begin Kṛṣṇa conscious education very young, it's possible to stop these demonic qualities from developing?

Prabhupāda: No. His demonic qualities will be purified. Otherwise, what is the use of preaching? If the qualities cannot be changed, then what is the meaning of preaching?

Bhagavān: No, I said if we begin education early, they can be...

Prabhupāda: Yes, as early as possible. From the very womb, you begin education. Let the mother hear about Kṛṣṇa. He'll be purified from the womb. Just like Prahlāda Mahārāja became. He was born by a demon father. But his quality changed when his mother was instructed by Nārada Muni, everything was changed. If the demons cannot be changed, then what is the meaning of preaching?¹²⁸

No Artificial Means

It is sinful to waste semen. One must use his body in Kṛṣṇa's service; this substance must be used so that there is at least the hope of producing a child by one's wife.

Prabhupāda: Chinese people?

Siddha-svarūpa: Yes. And they're very strong on celibacy because he said that the.... If a person loses semen or if they masturbate or if they unnecessarily use their sexual energy, they'll go insane. Their brains will become very weak, and physically they'll become very weak.

Prabhupāda: Yes. That is a fact.¹²⁹

126 *Science of Self Realization*, Chapter One

127 *Śrīmad-Bhāgavatam*, Canto 2, Chapter Six, Text 8, Purport

128 Morning Walk, Paris, June 14, 1974

129 Morning Walk, Māyāpur, March 15, 1976

When one indulges in illicit sex life, as defined by the *sāstras*, 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*. These instructions apply not only to householders but also to *tyāgīs*, or those who are in the renounced order of life.¹³⁰

Polygamy, Prostitution, Divorce

Although polygamy was allowed in Vedic times, and may be instituted for the general public, it is not allowed by Śrīla Prabhupāda for his disciples or his society. Prostitution ruins society. There is no question of sex outside of marriage. The role of prostitutes or king's maidservants in another culture does not change the fact that a devotee who indulges in such things is breaking his vows and spoiling society. Divorce and remarriage is simply not allowed, what to speak of for the purpose of sexual satisfaction. A devotee who is struggling with the rules of married life simply cannot consider polygamy, prostitution, or divorce as options.

He should not indulge in sex outside of married life, for sex is sanctioned in the scripture only in marriage, not otherwise.¹³¹

Those who are too addicted to sex life cannot observe the regulations which will lead them to Kṛṣṇa consciousness. Sex life should be restricted to persons who are married.¹³²

Devotee: [translating] Do you think that marriage is necessary?

Prabhupāda: Not necessary, but one who cannot avoid sex life, for him it is necessary.

Devotee: [translating] No, no. He says that “You mean that you can have children but not be married?”

Prabhupāda: Eh?

Devotee: [translating] He says that “Does that mean you can have children but not be married?”

Prabhupāda: No, no, no. [laughs] No, no, no. Bachelor daddy is not wanted. Bachelor daddy is not wanted. Children must be bona fide; otherwise they will be called *varṇa-saṅkara*. In the *Bhagavad-gītā* it is said when there are *varṇa-saṅkara*, illegitimate children, the whole world becomes hellish.¹³³

No, devotees are not allowed more than one wife. Devotees should have no wife if possible, but those who cannot maintain celibacy, they can marry one wife. At the present moment people are so unfortunate they cannot maintain even one wife. First of all at the present moment they are not married and remain mostly unmarried. So for such persons even one wife is a great burden. Under the circumstances how one can think of more than one wife? This is stupidity.¹³⁴

130 *Nectar of Instruction*, Text One, Purport

131 *Bhagavad-gītā As It Is*, Chapter Seventeen, Text 15

132 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty-eight, Text 4, Purport

133 Lecture, June 26, 1971

134 Letter to Śukadeva Dāsa, November 24, 1974

But sex life for sense gratification or for prostitution, that is not Kṛṣṇa. That is Kali.¹³⁵

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.¹³⁶

No, we... It is voluntary. In our society we find so many *brahmacārīs*, so many *gṛhasthas*. And if you cannot stop this itching sensation, all right, marry one girl and live peacefully like a gentle... What is this nonsense, every three weeks divorce? We are not so rascal. If we accept one girl as my wife, I take full responsibility. Because I require a girl or woman, so this woman, that one... We are not so rascal that at home I have got woman, I am searching after another woman, another naked woman. We are not so madman. The sex pleasure is there at home, and I am seeking after sex pleasure in here, here, in the club, in the...¹³⁷

You say that I accept you [woman disciple repeating] as my husband and I shall serve you as your most obedient wife, to keep you in all comforts, in all distress and happiness, and we shall continue our life for Kṛṣṇa consciousness. Now change. Change the garland. Mind that this promise has been made before Rādhā and Kṛṣṇa. You cannot change all these promises.¹³⁸

Please accept my blessings. I have received your letter of 1/24/73 concerning polygamy and feel that this policy must be strictly prohibited within our society. If it is not it shall only cause chaos, as what was possible under the system of pure Vedic culture is impossible at the present time.¹³⁹

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.¹⁴⁰

This verse indicates how degraded one becomes simply by indulging in illicit sex with a prostitute. Illicit sex is not possible with a chaste or aristocratic woman, but only with unchaste *śūdras*. The more society allows prostitution and illicit sex, the more impetus it gives to cheaters, thieves, plunderers, drunkards and gamblers. Therefore we first advise all the disciples in our Kṛṣṇa consciousness movement to avoid illicit sex, which is the beginning of all abominable life and which is followed by meat-eating, gambling and intoxication, one after another. Of course, restraint is very difficult, but it is quite possible if one fully surrenders to Kṛṣṇa, since all these abominable habits gradually become distasteful for a Kṛṣṇa conscious person. If illicit sex is allowed to increase

135 *Śrīmad-Bhāgavatam* Lecture, January 1, 1974

136 Lecture, July 1, 1972

137 Room Conversation, Māyāpur, February 19, 1977

138 Marriage Lecture, May 6, 1969

139 Letter to Karandhara, February 10, 1973

140 Letter to Rūpānuga, February 14, 1973

in a society, however, the entire society will be condemned, for it will be full of rogues, thieves, cheaters and so forth.¹⁴¹

Repentance

If there is falldown from the strictures of married sex, one should repent and beg guru and Kṛṣṇa for forgiveness. Repentance means that one tries to avoid future falldown. One should not think that he can fall down from the standard, “repent” and then fall again. One certainly should not plan to disobey the restrictions.

When one is ashamed of an abominable action, one naturally becomes down-faced. Diti came to her senses after the abominable sexual intercourse with her husband. Such sexual intercourse is condemned as prostitution. In other words, sex life with one’s wife is equal to prostitution if the regulations are not properly followed.¹⁴²

The pious King regretted his accidental improper treatment of the powerful *brāhmaṇa*, who was faultless. Such repentance is natural for a good man like the King, and such repentance delivers a devotee from all kinds of sins accidentally committed. The devotees are naturally faultless. Accidental sins committed by a devotee are sincerely regretted, and by the grace of the Lord all sins unwillingly committed by a devotee are burnt in the fire of repentance.¹⁴³

Become Renounced at Age Fifty, Or as Soon as Possible

Most householders don’t have much difficulty to follow the rules of restricted sex; still renunciation of all sex by age fifty (at the latest) is required. And householder life itself, with its concerns of money and society, should be given up as one approaches an advanced age. How much more important it is for a householder who is struggling with sexual desires to renounce family life.

Even though we may produce many good children, our desire for sex that is beyond the prescribed method is to be considered sinful. Too much enjoyment of any of the senses (not only sex) results in sinful activities. Therefore one has to become a *svāmī* or *gosvāmī* at the end of his life. One may beget children up to the age of fifty, but after fifty, one must stop begetting children and should accept the *vānaprastha* order. In this way he must leave home and then become a *sannyāsī*. A *sannyāsī*’s title is *svāmī* or *gosvāmī*, which means that he completely refrains from sense enjoyment. One should not accept the *sannyāsa* order whimsically; he must be fully confident that he can restrain his desires for sense gratification.¹⁴⁴

141 *Śrīmad-Bhāgavatam*, Canto 6, Chapter One, Text 22, Purport

142 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Fourteen, Text 33, Purport

143 *Śrīmad-Bhāgavatam*, Canto 1, Chapter Nineteen, Text 1, Purport

A person whose main concern is Kṛṣṇa consciousness, even if he is entrapped in household life, should always be ready to leave household enticement as soon as possible.¹⁴⁵

Separation

Separation of husband and wife is not divorce. The hope is that the situation can be rectified and the couple reunited. Under no circumstances should the wife remarry, especially if there are children. It is best if the husband simply becomes renounced, rather than remarrying. Separation is a very serious step. It should be taken only if the problems cannot be solved and only after consulting with senior Vaiṣṇavas.

Anyone who is a devotee is sinless. One who is not a devotee, however, is the most fallen and condemned. It is recommended, therefore, that a chaste wife not associate with a fallen husband. A fallen husband is one who is addicted to the four principles of sinful activity—namely illicit sex, meat-eating, gambling and intoxication. Specifically, if one is not a soul surrendered to the Supreme Personality of Godhead, he is understood to be contaminated. Thus a chaste woman is advised not to agree to serve such a husband. It is not that a chaste woman should be like a slave while her husband is *narādhama*, the lowest of men. Although the duties of a woman are different from those of a man, a chaste woman is not meant to serve a fallen husband. If her husband is fallen, it is recommended that she give up his association. Giving up the association of her husband does not mean, however, that a woman should marry again and thus indulge in prostitution. If a chaste woman unfortunately marries a husband who is fallen, she should live separately from him. Similarly, a husband can separate himself from a woman who is not chaste according to the description of the *śāstra*. The conclusion is that a husband should be a pure Vaiṣṇava and that a woman should be a chaste wife with all the symptoms described in this regard. Then both of them will be happy and make spiritual progress in Kṛṣṇa consciousness.¹⁴⁶

Regarding your thoughts of separating from your husband, I do not think this is a very good plan. You should always live with your husband and help him with his personal comforts, and he will look after your all necessities of life. There is no question of separation. By mutual agreement and advancement of Kṛṣṇa consciousness you can stop sex life, but there is no question of separation. Separation is artificial. As Hamsadūta advances in Kṛṣṇa consciousness then by his company you will also profit. So the husband and wife are mutually beneficial. This idea of separation was developed also in Govinda Dāsī, but I have sent her back to her husband, and she is now following my instructions. There is no question of separation between husband and wife until the time when the husband takes *sannyāsa*. At that time the wife cannot remain with the husband. Even in *vānaprastha* stage, or retired life, the wife remains with the husband, but without any sex relations.¹⁴⁷

144 *Śrīmad-Bhāgavatam*, Canto 4, Chapter Twenty-seven, Text 7, Purport

145 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Twenty-three, Text 49, Purport

146 *Śrīmad-Bhāgavatam*, Canto 7, Chapter Eleven, Text 28, Purport

CHILDREN

Pregnancy

The most important “nutrition” the mother can give the child is spiritual. It is essential for the mother to continue to rise early and attend maṅgala-ārati, unless there is some serious physical problem. The child will also get spiritual benefit, and the mother will be more qualified to raise a Kṛṣṇa conscious child. The child should also hear the Bhāgavatam with his mother, and make advancement while in the womb.

Since the child depends completely on the assimilated foodstuff of the mother, during pregnancy there are restrictions on the food taken by the mother. Too much salt, chili, onion and similar food is forbidden for the pregnant mother because the child's body is too delicate and new for him to tolerate such pungent food. Restrictions and precautions to be taken by the pregnant mother, as enunciated in the *smṛti* scriptures of Vedic literature, are very useful. We can understand from the Vedic literature how much care is taken to beget a nice child in society.¹⁴⁸

I understand you are now expecting a nice child for raising in Kṛṣṇa consciousness. In this connection, you should avoid any spicy foods so long the child is within the womb. So far this soy sauce, I have no personal experience with it. I understand soy beans are nice, but I do not know about this soy sauce. So far natural childbirth is concerned natural delivery is possible if we keep ourselves naturally. And so far I know that a pregnant woman should not eat any pungent food stuffs, she should not move in cars, and she should not sit idly. She should move and do some physical work. These are the general rules and regulations I have seen in India, and they have natural delivery.¹⁴⁹

When he was in the womb of his mother, Prahlāda Mahārāja listened to the words of Nārada Muni. One cannot imagine how the baby in embryo could hear Nārada, but this is spiritual life;

147 Letter to Himāvati, January 24, 1969

148 *Śrīmad-Bhāgavatam*, Canto 3, Chapter Thirty-one, Text 5, Purport

149 Letter to Satyabhāmā, March 24, 1969

progress in spiritual life cannot be obstructed by any material condition. This is called *ahaituky apratihatā*. Reception of spiritual knowledge is never checked by any material condition. Thus Prahlāda Mahārāja, from his very childhood, spoke spiritual knowledge to his class friends, and certainly it was effective, although all of them were children.¹⁵⁰

Birth

Devotees ask about the part of the father in the birth of his child. Although it's not likely that fathers in Vedic times were "childbirth coaches" as is now done in the West, they would have to be present at least immediately after the birth in order to ascertain that the cord was cut. Frankly, there is no time in a woman's life when she needs literal, physical protection more than in labor and childbirth. If her husband is willfully absent or disinterested during this time, she will feel unloved and unprotected—which she will be in fact. These feelings can leave deep scars which often eventually destroy the marriage.

The child tends to forget any higher, spiritual knowledge he developed in the womb when he goes through the painful process of birth. Parents want to create a transcendental atmosphere at that time by chanting or playing tapes.

The *jāta-karma* ceremony can take place when the umbilical cord, connecting the child and the placenta, is cut. However, since Kṛṣṇa was brought by Vasudeva to the house of Nanda Mahārāja, where was the chance for this to happen? In this regard, Viśvanātha Cakravartī Ṭhākura desires to prove with evidence from many *sāstras* that Kṛṣṇa actually took birth as the son of Yaśodā before the birth of Yogamāyā, who is therefore described as the Lord's younger sister. Even though there may be doubts about the cutting of the umbilical cord, and even though it is possible that this was not done, when the Supreme Personality of Godhead appears, such events are regarded as factual. Kṛṣṇa appeared as Varāhadeva from the nostril of Brahmā, and therefore Brahmā is described as the father of Varāhadeva. Also significant are the words *kārayām āsa vidhivat*. Being overwhelmed with jubilation over the birth of his son, Nanda Mahārāja did not see whether the cord was cut or not. Thus he performed the ceremony very gorgeously.¹⁵¹

Vermilion, *kha-i* (fused rice), bananas, coconuts and turmeric mixed with oil are all auspicious gifts for such a ceremony. As there is puffed rice, so there is another preparation of rice called *kha-i*, or fused rice, which, along with bananas, is taken as a very auspicious presentation. Also, turmeric mixed with oil and vermilion makes an auspicious ointment that is smeared over the body of a newly born baby or a person who is going to marry. These are all auspicious activities in family affairs. We see that five hundred years ago at the birth of Lord Caitanya Mahāprabhu all these ceremonies were performed rigidly, but at present such ritualistic performances hardly ever take place. Generally a pregnant mother is sent to the hospital, and as soon as her child is born he is washed with an antiseptic, and this concludes everything.¹⁵²

150 *Śrīmad-Bhāgavatam*, Canto 7, Chapter Seven, Text 1, Purport

151 *Śrīmad-Bhāgavatam*, Canto 10, Chapter Five, Text 1-2, Purport

We highly recommend that women prepare their mind for a relaxed, natural birth. That is much healthier for both mother and child. Also, preparation and knowledge on the part of the mother will help prevent much of the demoniac intervention practiced by the modern doctors.

The mother (and preferably the father) should read at least one good book explaining the stages of pregnancy, labor and birth. Consult with experienced mothers for their suggestions. There are also many childbirth preparation classes available. Choose a method that emphasizes deep relaxation and mental detachment. It is not that because birth is “natural” one need not prepare one’s mind. Death is “natural” too, and we spend our whole life preparing our consciousness! A woman who becomes expert at relaxation and detachment can have a pain-free labor.

Even in ordinary life it is possible for the mind to be absorbed in such a way that even a surgical operation may not disturb a man. Years ago, when Stalin had to undergo a surgical operation, he refused the use of chloroform. If this is possible even in an ordinary materialistic life, what to speak of spiritual life? One’s mind should always be absorbed in Kṛṣṇa consciousness, in thinking of Kṛṣṇa.¹⁵³

Birth can be dangerous for mother and baby. Most problems are small and insignificant if there is experienced help. Please make sure an experienced person checks the health of the mother during pregnancy and is present to assist at birth.

Breast Feeding

Because of drinking the breast milk of their mother, the nine sons of Āgnīdhra naturally had strong, well-built bodies. Their father gave them each a kingdom in a different part of Jambūdvīpa. The kingdoms were named according to the names of the sons. Thus the sons of Āgnīdhra ruled the kingdoms they received from their father.

The *ācāryas* specifically mention that in this verse the words *mātuḥ anugrahāt* (“by the mercy of their mother”) refer to the breast milk of their mother. In India it is a common belief that if a baby is fed his mother’s milk for at least six months, his body will be very strong.¹⁵⁴

When a baby drinks milk from the breast of his mother, this is a good sign of health. So the elderly *gopīs* were not satisfied with chanting mantras to give protection to Kṛṣṇa; they also tested whether their child’s health was in order. When the child sucked the breast, this confirmed that He was healthy, and when the *gopīs* were fully satisfied, they had the child lie down on His bed.¹⁵⁵

Your teeth is different, your nature is different. A child, a child, you cannot give anything. She wants, he wants to drink milk only. Natural food. Artificially, the child is taught to eat

152 *Caitanya-caritāmṛta*, Ādi-līlā, Chapter Thirteen, Text 110, Purport

153 *Teachings of Lord Kapila*, Chapter Eleven

154 *Śrīmad-Bhāgavatam*, Canto 5, Chapter Two, Text 21 and Purport

155 *Śrīmad-Bhāgavatam*, Canto 10, Chapter Six, Text 30, Purport

something else. If you, if the child simply drinks mother's milk for six months, it becomes stout and strong for whole life. Because that is natural food. But there is no milk in the mother's breast. Artificial. So how the child will be healthy? This is modern civilization. Otherwise, if we get our natural food, there is no question of disease, there is no question of doctor's bill.¹⁵⁶

Before the birth of the first child, it is advisable for the mother to "toughen" her nipples by rubbing them vigorously with a towel after each time she bathes. This is very important to prevent soreness from nursing. The more fair and delicate the woman's skin, the more she should take care of this. Some women have "inverted" nipples that should be "pulled out" regularly during pregnancy or breast feeding will be impossible. To avoid this heartbreak, if a woman suspects that her nipples go in rather than out, she should consult an experienced nurse or midwife. Nursing mothers should drink plenty of fluids and be sure they eat a balanced diet. It is wise for a new mother to consult with experienced women about nursing, or to contact La Leche League International with any questions.

Training

The training and education of children in Kṛṣṇa consciousness is a very broad topic, which cannot be covered in a brief section of a booklet. We just want to make the point that Śrīla Prabhupāda wanted our children trained in Kṛṣṇa consciousness from birth—most importantly by participating in our regular sādhana of early rising, hearing the chanting, and hearing the Bhāgavatam.

It is essential to remember that the responsibility of producing Kṛṣṇa conscious children does not begin and end with their conception. Even if one is a brāhmaṇa "by birth," he still requires training. Proper consciousness at the time of conception insures a good "seed;" training is the process by which that seed is watered and nourished so that it may bear fruit.

Regarding the child problem: I may inform you that all our children born of the Kṛṣṇa conscious parents, they are welcome and I want hundreds of children like that. Because in future we expect to change the face of the whole world, because child is the father of man. Anyway, I have seen Malati is nursing her child so nicely that she attended my meeting every day and the child was playing and she never cried. Similarly, Līlāvati's child also never cries or disturbs the meeting. Līlāvati was always present with her child, so it depends on the mother. How to keep the child comfortable, so that it will not cry. The child cries only when it feels uncomfortable. The child's comfort and discomfort depends on the mother's attention. So the best solution is that we should train our all first-day small babies in such a way that they are always satisfied and there will be no disturbance in the meeting, and there will be no complaint. But there cannot be any hard and fast rules that only children who are grown up, 7 or 8 years old, can be admitted and no other children can be admitted. That is not possible, and I am not going to sanction any such rule. Rather I shall welcome a baby from the very beginning, so that the transcendental vibration may enter

into its ear, and from the very beginning of its life, it becomes purified. But of course, the children cannot be allowed to disturb in the meeting by crying; and that is the mother's responsibility to keep them comfortable, and not to disturb the meeting.¹⁵⁷

Mahārāja Yudhiṣṭhira was the most pious king because he personally practiced daily the pious duties for the householders. The householders are required to rise early in the morning, and after bathing they should offer respects to the Deities at home by prayers, by offering fuel in the sacred fire, by giving the *brāhmaṇas* in charity land, cows, grains, gold, etc., and at last offering to the elderly members due respects and obeisances. One who is not prepared to practice injunctions prescribed in the *sāstras* cannot be a good man simply by book knowledge. Modern householders are practiced to different modes of life, namely to rise late and then take bed tea without any sort of cleanliness and without any purificatory practices as mentioned above. The household children are taken to practice what the parents practice, and therefore the whole generation glides towards hell.¹⁵⁸

The sunrise is declared. “Koo koo koo koo koo.” Yes. Nature's way. They'll not sleep any more. Therefore anyone who sleeps after sunrise, he is a rascal. He's a rascal. Yes. A child at once, early in the morning, rise. That is nature. But we have created such a life that we have to break all the nature laws and therefore we suffer. *Daiṁ hy eṣā guṇamayī mama māyā duratyayā, mām eva ye praṇadyante*. And one who has surrendered to Kṛṣṇa, he is free. He is rising early. He has surpassed the māyā. And those who are in māyā they are sleeping. And those who are not in māyā they are rising early in the morning. Is it not? *Mām eva ye praṇadyante*: “Anyone who surrenders unto Me, he becomes free from the māyā's contamination.” Just see. There is *maṅgala-āratī*. In Vṛndāvana just at four o'clock. You have heard?¹⁵⁹

157 Letter to Kṛṣṇa Devī, August 21, 1968

158 *Śrīmad-Bhāgavatam*, Canto 1, Chapter Thirteen, Text 31, Purport

159 Room Conversation, Allahabad, January 17, 1971

Afterword

In 1992, two disciples of His Holiness Bīr Kṛṣṇa Swami were getting married. Bīr Kṛṣṇa Swami asked my husband and me to discuss sexual relations in marriage with them. But, my husband felt that it would be too awkward to speak of such topics; I couldn't just speak to the wife as she knew no English. When I explained this to Mahārāja, he asked if we could recommend any book on the topic. I knew of none that covered the topic in a balanced, thorough manner. Bīr Kṛṣṇa Swami then asked me if I could compile such a book. "Don't throw all the quotes at us," he said, "just pick some that are representative." He also asked me to include quotes about how householders can peacefully stick to the restrictions or deal with problems if they arose.

I quickly found many quotes with which I was already familiar and then spent some time searching the computer database for others. I realize that it is impossible to know *everything* that Prabhupāda said about a subject as one might not think of the right "key words" or the conversation may never have been recorded. In addition, many of the times that Prabhupāda spoke of sexual relations he was giving an analogy in the context of an entirely different topic. For example, he speaks of how he gradually increased the physical affection between himself and his wife as an analogy of how the soul, through *bhakti*, gradually increases in love for Kṛṣṇa. All the quotes from Śrīla Prabhupāda reflect his instruction to ultimately renounce material sex pleasure. However, sometimes he preached very heavily to his *sannyāsi* disciples against all forms of sex, and sometimes he encouraged his *gṛhastha* disciples to have regulated sexual association in marriage. Therefore I have used my best discrimination to present quotes in line with the purpose and character of this publication. Although the quotes appear here divorced from context, I hope that they offer guidance and help in their own right, and that I haven't violated the spirit of Śrīla Prabhupāda's desires. This book is not meant to be an absolute or official publication. Married couples can take personal guidance of other householders and senior Vaiṣṇavas for a complete understanding.

Śrīla Prabhupāda gave me first initiation in 1973 and second initiation in 1975. In 1973 I married Pratyatoṣa Dāsa, a twice-initiated Prabhupāda disciple, with whom I have had three children. My husband and I have worked continuously in ISKCON, trying to serve Śrīla Prabhupāda in various capacities.