

Srimad-Bhagavatam 6.1.2

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

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Prabhupada: Second verse. (devotees repeat)

*pravrtti-laksanas caiva
traigunya-visayo mune
yo 'sav alina-prakrter
guna-sargah punah punah*
[SB 6.1.2]

So Pariksit Maharaja is trying to understand *pravrtti* and *nivrtti*. *Pravrtti* means here in this material world, anyone who has come, beginning from Lord Brahma down to the small ant, they have come on account of

pravrtti

, means for enjoying sex. This is material world. So long one will be engaged in sense enjoyment in different varieties, he will have to remain within this material world.

Krsna

is so kind. We wanted to enjoy this material world; therefore He has given us full chance: "Yes, you enjoy."

Krsna

does not want that you should enjoy this material world. That is not He... Sometimes the foolish men, they say that "

Krsna

has given us this facility for sense enjoyment. Why we shall not take it?" Sometimes the so-called

rsis

and

yogis

, they also say, "Yes, when you have got the senses, it is meant for enjoyment. Why it should be stopped?" Yes. Because... Really it has to be stopped. If you want real life of eternal enjoyment, then you have to stop. If you don't stop, then you remain here.

Bhutva bhutva praliyate [Bg. 8.19]. You have to take birth according to your desire, either as *Br*
ahma

or as ant, as a cat, as a dog, as demigod, and according to your capacity,

Krsna

will give you: "All right."

Ye yatha mam prapadyante tams tathaiva bhajamy aham

[Bg. 4.11]. If you want from

Krsna

sense enjoyment, He will give you all facilities. But

Krsna

does not want.

Krsna

said,

sarva-dharman parityajya mam ekam saranam vraja

[Bg. 18.66]. That is His mission, that "You will never be happy in this process of

pravrtti-marga

."

krsna bhuliyā jiva bhoga vancha kare

pasate maya tare japatiya dhare

Maya means the condition in which I enjoy material sense gratification. That is called *maya*. *Ma*
ya japatiya dhare

.
Japatiya dhare

means catches, catches: "All right, come on." There are two things: light and darkness. If you remain in light, there is no darkness, and if you prefer to remain in darkness, there is no light. Two things are there. So

maya

is darkness, and

Krsna

is light. That is our motto in the Back to Godhead. "Godhead is light and darkness is nescience. Where there is God, there is no darkness." This is our position.

So *pravrtti laksanas caiva traigunya visayo mune*. This is *pravrtti*. There are different *pravrttis*. Sometimes some animal wants to eat something, another animal wants to eat another thing, but that is

pravrtti

. Just like the hog: he is satisfied with stool. That is also eatable. And an enlightened human being, he is satisfied with nice

halava

. So this is

pravrtti

. Therefore it is said,

pravrtti laksanas caiva traigunya visayo veda

.
Traigunya

, according to modes of nature. One who is in the modes of goodness, his foodstuff is different from the person in the modes of ignorance. Therefore we find so many varieties of foodstuff, varieties of taste. This is all within this material world. It is not that... Sometimes this morning we were talking about vegetarian and nonvegetarian. Our mission is not to make a nonvegetarian a vegetarian. No. Our mission is that "Either you are vegetarian or nonvegetarian, it doesn't matter. You become

Krsna

conscious." That is our mission. To become vegetarian is not very good qualification. It is better than the nonvegetarian, but that is not the ultimate solution. The ultimate solution is when you become a lover of God. That is ultimate solution.

So we are not preaching this vegetarianism. Just like there are Jains or many other religious system, Buddhism. They are after making people vegetarian. But the law of nature is that one living entity is the food for another living entity. That is the law of nature. You will find even in the lower animals, they are eating one another. That is the law of nature. *Ahastani sahastanam apadani catus-padam*

This is the law of nature.

Ahastani

, one who has no hands, he is the food... They are all animals. The animal which has no hands... Just like goats and others: they have only legs. So they are food for the animals with hands.

Ahastani sahastanam

. That is the law of nature.

Apadani catus-padam

. The animals which has no leg -- that means which cannot move... The plants, the grass, the trees, they cannot move. They have got leg, but they cannot move. Their legs are made for eating. As your mouth is made for eating, the trees... Therefore they are called

pada-pa

. They drink water by the leg. This is God's creation. You cannot think that how it is possible to drink water by the leg, but it is God's creation. You see. You pour water on the leg of the tree; it becomes very luxuriant, healthy. So different. And so far God is concerned, He can eat with legs; He can see with hands; He can eat with eyes. That is God. That is God.

Angani yasya sakalendriya-vrttimanti pasyanti panti kalayanti ciram jaganti

[Bs. 5.32].

Angani

, that is transcendental. He is not under any rule. He is not under any rule. If you say, "Why

Krsna

is eating by the eyes?" Yes, that is

Krsna

. That is

Krsna

. If you offer something,

Krsna

, simply by seeing, He is eating. That is

Krsna

. And again if you say, "If He is eating, why the plate is full?" That is

Krsna

.

Purnasya purnam adaya purnam evavasisyate

[Iso Invocation].

Krsna

is not a hungry man like me, that "If you give Me something, I will eat everything, finished." No.

Krsna

can take the whole plate; still it will remain the whole plate, for giving prasadam.

So try to understand *Krsna* in this way. And if you actually understand *Krsna*, you are liberated immediately. *Janm*

a karma ca divyam me yo janati tattvatah

. How

Krsna

eats, how

Krsna

thinks, how

Krsna

works, if you understand all these things, then immediately you become liberated.

Tyaktva deham punar janma naiti mam eti

[Bg. 4.9]. You immediately become. The only thing is we are rotting in this material world because we do not know

Krsna

. That is the... You'll not be admitted in the spiritual kingdom unless you know

Krsna

, what He is. And as soon as you understand

Krsna

, you are fit -- "Come on."

Tyaktva deham punar janma naiti mam eti kaunteya

[Bg. 4.9]. And as soon as you go,

yad gatva na nivartante tad dhama paramam mama

[Bg. 15.6]. Everything is explained. And therefore

Krsna

comes. We have got

pravrtti

to enjoy this material world.

Krsna

comes personally, that "This will not help you." He comes personally: "You give up this habit.

You simply surrender to Me. I will take you back to home, back to Godhead." This is...

Pravrttir esam bhutanam nivrttes tu maha-phalam

. We are inclined to enjoy this material world, but if we stop this material enjoyment, we are fit for spiritual life. That is the philosophy.

Therefore *Krsna* says in the *Bhagavad-gita* that *asraddadhanah purusa*.

*asraddadhanah purusa
dharmasyasya parantapa
aprapya mam nivartante
mrtyu-samsara-vartmani*
[Bg. 9.3]

Asraddadhanah. What *Krsna* is speaking in the *Bhagavad-gita*, if we take it, "Let *Krsna* speak. I am not going to accept anything..."

Asraddadhanah

: there is no faith in the words of
Krsna

.

Asraddadhanah purusa dharmasyasya

: "The religious system which I am speaking." What is that?

Sarva-dharman parityajya mam ekam saranam

[Bg. 18.66], this religion. So if one is neglectful, does not like this proposal, then what is the result?

Aprapya mam

: "He'll never get Me."

Aprapya mam nivartante mrtyu-samsara-vartmani

. Then he will have to continue this process,

mrtyu-samsara vartmani

. He'll take birth, again die, again take birth, again die. That will continue.

Mrtyu-samsara-vartmani

. So,

*pravrtti-laksanas caiva
traigunya-visayo mune
yo 'sav alina-prakrter
guna-sargah punah punah*

So we have to give up this habit that "I am master. I can enjoy, and I can do. I am independent."
You have to give up this habit. Then you will be eligible for going back to home, back to
Godhead.

Thank you very much.

Devotees: Jaya Srila Prabhupada. (end)