

Disk 92, track 12, 25.07.2007, Lithuania, Manah-siksa, 5th verse, lecture 1

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This is my fifth festival in Lithuania and today we are going to read the fifth verse of the "Manah-siksa." For those who did not attend the previous lectures I will say a few words about what this is.

In his "Instructions to the mind" Raghunatha Das Goswami teaches the mind to render devotional service with *raga* or attachment. Not just formally, not just because that will be better for us, not out of fear, not because we are driven by some extraneous motives – he teaches us how we can practice *bhakti* because we have attachment in our heart. In this sense this is a very important instruction for all of us, Lord Caitanya's followers, because He did not want, He was not limited to teaching us ceremonial *bhakti*; *bhakti* that is performed like some ceremony, having in mind some other purpose. He wanted to teach us how to practice *bhakti* for the sake of *bhakti* itself. He wanted to teach us so that *bhakti*, or our devotional service to Krishna, becomes an end in itself in our consciousness, rather than a means. This is not such a simple thing, it is an intricate science.

I will now read all four previous verses and then will read the fifth one. It is a highly practical verse because it teaches us how to get rid of our inner problems, starting with lust; how we can do away with the enemies who are sitting inside us. Everyone who has tried to seriously follow some form of yoga, understands that this is not such a simple thing.

So, now we will first read the first four verses:

1.

gurau gosthe gosthalayisu sujane bhusura-gane
sva-mantre sri-namni vraja-nava-yuva-dvandva-sarane
sada dambham hitva kuru ratim apurvam atitara-
maye svantar bhratas catubhir abhiyace dhrita-padah

2.

na dharmam nadharmam sruti-gana-niruktam kila kuru
vraje radha-krsna pracura-paricaryam iha tanu
saci-sunum nandisvara-pati-sutatve guru-varam
mukunda-presthatve smara param ajasram nanu manah

3.

yadiccher avasam vraja-bhuvi sa-ragam prati-janur
yuva-dvandvam tac cet paricaritum arad abhilaseh
svarupam sri rupam sa-ganam iha tasyagrajam api
sphutam premna nityam smara nama tada tvam srnu manah

4.

asad-varta-vesya visrja mati-sarvasva-haranih
katha mukti-vyaghrya na srnu kila sarvatma-gilanih
api tyaktva laksmi-pati-ratim ito vyoma-nayanim
vraje radha-krsnau sva-rati-mani-dau tvam bhaja manah

I will speak a bit later on what Raghunatha Das Goswami said in these verses, and now let's repeat together the fifth verse:

5.

asac–cesta–kasta–prada vikata–pasalibhir iha
prakamam kamadi–prakata–pathapati vyatikaraih
gale baddhva hanye 'ham iti bakabhid vartmapa–gane
(*gale* means 'throat', *baddhva* means 'having grasped', *hanye 'ham* means 'they are killing me! Help! Help!')
kuru tvam phutkaran avati sa yatha tvam mana itah

First I will tell about the previous verses. Raghunatha Das Goswami starts with the most important problem that prevents a person to act as a devotee; that prevents a person from actually consistently deem himself a devotee at every moment of his life. What is that problem?

From the audience: Pride.

Not exactly pride. Yes, the false ego. What prevents us from acting as a devotee is a simple thing – the fact that we do not consider ourselves to be devotees; the fact that we do not identify, we have not fully innerly realized that I am a servant of Krishna. The main problem is my false self-identification. It is called various names, but in fact all the answers that were given, are correct. Pride – yes, because false identification is the essence of pride.

But more specifically, Raghunatha Das Goswami is saying that from the very beginning I must understand who I am. If I have understood who I am I will know how I need to act. The fact that I do not act in accordance with the highest principles of *bhakti* means that I do not really know who I am. If I know who I am, I will act in a natural way. *Raga* or natural *bhakti* appears when I am internally naturally aware of myself being Krishna's servant. I deem myself to be one just formally, nominally, I wear a *tilaka*, the clothes and a label saying, "Krishna's servant, *daso ham*" but inside the same problem persists. And our ego consists of the sum total of our attachments.

What is ego? What is true or false identification, self-identification? True or false identification is manifested through a certain combination of material attachments or spiritual attachments. Therefore, as long as I have not got rid of material attachment I will not be able to realize my eternal nature of a Krishna's servant. But can I simply get rid of material attachment? If I just sit and say, "That's it, I have no attachments, I am unattached, I am free, I am not attached to anything!" No. You will be free only as long as you get sleepy, then immediately material attachment, attachment to the body, to the mind will prevail. Therefore, to get rid of material attachments, which are *raga* or *dvesa*, love and hatred, material attachment – this is what I have brought with me from my previous lives, all that I deem to be me, all that I love. Now, it is easy to say ... We can take someone and say, "Get rid of everything you love! That's it, you don't love that anymore!" – the person will say, "Yes, I do not love it" but he does, he does and he hates. He loves something and he hates something. This is my *karma*, I've brought that with me and it is quite a heavy burden.

From the very beginning Raghunatha Das Goswami says that to get rid of this *raga* and *dvesa* ... We have to try to get rid of this, *sada dambha hitva* – we have to always give up this pride, we have to stop being proud, proud of our body, our mind, our talents, our abilities, our achievements, our wealth, savings, property – we have to stop being proud of all these things. However, the main thing is that we need to develop spiritual attachments:

gurau gosthe gosthalayisu sujane bhusura-gane
sva-mantre sri-namni vraja-nava-yuva-dvandva-sarane
sada dambham hitva kuru ratim apurvam atitara-
maye svantar bhratas catubhir abhiyace dhrita-padah

He is flatteringly addressing his mind, 'I get hold of your feet, I beg you, I implore you in any possible way to reject all this and obtain spiritual attachments – to the *guru*, to the Vaisnavas of the highest rank, to the *madhyama-adhikari* Vaisnavas, to just the ordinary devotees, to the Vaisnavas of the lowest rank ... The main thing is to get attached to the Vaisnavas and to *sva-mantra sri-namni*. After that you have to get attached to the *mantra* that your *guru* has given you at the second initiation and to the Holy Name. Those are the attachments through which I can attain my spiritual "Self".

After that, having established this fact, this first step: first I must give up my material attachments, *sada dambha hitva*, and start developing my spiritual attachments, i.e. start finding myself on the map of the spiritual world. Surely many of you have seen the google maps. It is a program, you go to google, choose any point in the world and start zooming in from a satellite. You can gradually see everything – the houses, the cars, even the people going around. The satellite transports you to another point. About the same thing happens to a person when he practices *raganuga-sadhana*, he begins ... There is a spiritual googlemap, he sets it to Vaikuntha, he finds there the address of Vaikuntha and begins zooming in; gradually the scale becomes smaller and smaller, he sees more and more details until finally he sees whom?

From the audience: Krishna.

Krishna? He sees his own self! Just like on those maps one can finally see even the people going around, the cars, see what they are doing ... Similarly, gradually developing affection, we get closer to this spiritual world or spiritual state through our relations with the carriers of spiritual energy. We can see ourselves, we will see ourselves, we will know, 'There I am, I am there!' I have just lain down to rest for a minute and I have had a nightmare of being born in Latvia or Lithuania ... and not just once, many times in a row and now I have awoken from that dream.

This is Raghunatha Das Goswami's appeal to us or rather to our mind in the first verse.

Then he immediately says, *na dharmam nadharmam sruti-gana-niruktam kila kuru* – in order to do this, one should not be guided by *dharmam* or *adharmam*. Because I need *dharmam* and *adharmam*, I need the understanding of what is right, what is wrong, what is good and what is bad, what is to be done and what is not to be done in this world only as long as I have material attachments. I have material attachments which will be pushing me to do what is not to be done. Have you noticed that? They're always pushing me to do what should not be done, therefore we must clearly tell them, "This is to be done, and this is not to be done; this is good and this is bad!" Just like a little child – what does a little child do? Nonsense, nothing but nonsense: he is always getting somewhere god knows where, always trying to do something that would harm it. Therefore, if his parents want him to grow and become a normal person, he is told that, "This you can do, this you can't do; this is black, this is white; this is good, this is bad. Otherwise you'll be sent to the corner on your knees."

This is what the scriptures or *dharmam* and *adharmam* are there for. But if I take their guidance I'll not go far, because in the end I will remain within this same material duality, I will not get

beyond it. And that is not the point; the point is to develop attachment for Krishna. *Vraje radha–krsna pracura–paricaryam iha tanu* – I must serve Radha and Krishna and act on the basis of spiritual affection, then I will need neither *dharma* nor *adharmā*. Moreover, *dharma* and *adharmā* will disturb me.

In the next verse Raghunatha Dasa Goswami says that on the path of *raga*, at some point when I have developed spiritual attachments, all rules and restrictions in the scriptures start to disturb me, they start to tie me up, they start to be an anchor that prevents me from going to Krishna. We can see this, in fact it is a very dangerous point, a very dangerous principle of our Gaudiya Vaishnava *siddhanta*. Because eventually we are above the rules and restrictions. Congratulations on that! Eventually we climb very high and spit on all the rules of the scriptures from a high tower. But in fact, a person can actually reach that level only if he has developed spiritual attachments. As long as he has material attachments he must strictly follow the principles of *sastra*. But when he has developed spiritual attachments the principles of *sastra* are going to disturb him.

In the "Bhakti-Ratnakara" there is a story of Sanatana Goswami visiting the *brahmana* family of Chaobi in Mathura. There was the wife of this Chaobi *brahmana*, some people call him Purusottama Chaobi, others Damodara Chaobi, but that does not matter, he was a *brahmana*. Chaobi is distorted *caturvedi*. *Caturvedi* means a *brahmana* who knows all the four Vedas.

Sanatana Goswami came to him and saw that they had an amazingly beautiful Deity of Madana Gopal and that they had a son about the same age as Madana Gopal, Sadhana. The wife of the *brahmana* treated Madana and Sadhana as two brothers, they were the same and she feeds them. He dropped in on them in the morning and saw a scene that shocked him. Those who've been to India know that the first thing people do in the morning is to start brushing their teeth. Previously there were no toothbrushes, so they brushed their teeth using twigs. And he saw the woman get up without changing her clothes, and, still in her contaminated clothes she started brushing her teeth with a twig; she would chew the twig and then take it out, take it by the other end and stir the porridge (laughter) ... for Krishna! She would chew, stir and then stir again ... He said, "What do you think you're doing?! This is God! How do you treat Him?! It is written in the scriptures how He is to be regarded, what rules are to be followed; that one is supposed to be immaculately clean; how many times one is supposed to do *acamana*. *Acamana* must be done at least 1728 times a day, because every time you do something wrong, you touch your nose – you have to do *acamana*; you are to constantly purify yourself; your clothes must be absolutely clean ... Before you set about cooking for Krishna you should get completely purified. And you!!! ... You are stirring His porridge with your toothbrush! "

So, he taught her; he told her that you should first get up, bathe, get ready ... You should chant all the *mantras* that are to be chanted and only then start cooking. And the next morning she began doing all that. But now she is demandingly being pulled by the end of her sari, "I want to eat! I want to eat!" That's Krishna pulling her ... She says, "No, wait, I'm doing everything by the rules, I have to chant all the *mantras*, to do all *acamanas* ..." The next day Krishna came to her in a dream and simultaneously He came to Sanatana Goswami and said, "You've ruined My life! I used to be happy, I used to be fed with love and devotion! Instead, now there are *mantras*. I do not understand Sanskrit, I do not need *mantras*, I need love! There used to be love, now all that is left is just *mantras*!"

Therefore, in the second verse Raghunatha Das Goswami says *na dharmam nadharmam sruti–gana–niruktam kila kuru vraje radha–krsna pracura–paricaryam iha tanu* – there is no need of *dharma* or *adharmā*, that should not be the main motive of our service, but love for Krishna,

pracura-paricaryam – generous, unrestricted love, which is there in our heart, it must be in there. Where is this love to be learned? It is easy to say! It is a nice statement, let us now love. Where is this love to be learned? How is it to be learned? Yes, from someone who has it. Who has it?

From the audience: Shrimati Radharani.

Svarupam sri rupam sa-ganam iha tasyagrajam api sphutam premna nityam smara nama tada tvam srnu manah. Shrimati Radharani? Maybe you can see what Shrimati Radharani is doing (laughter) How are we going to learn from Her? To learn from someone we must see those whom we are learning from. Love is something absolutely tangible; love is manifested in the finest details, and for this purpose we must have before our eyes the image of someone who is driven by love. Accordingly, Raghunatha Das Goswami says in the third verse, that if you want to live in Vrindavan, and not just live in Vrindavan, but live with *raga*, with love, you must do what? Remember. Remember whom?

From the audience: The Gosvamis.

Yes, *nityam-smara premna*, remember with love and constantly. Remember whom? *Svarupam sri rupam sa-ganam iha tasyagrajam api sphutam premna nityam smara nama tada tvam srnu manah*

Listen, my mind, remember them all the time. It must remember the great devotees and this remembrance of the great devotees will help us find ourselves, will help us attain affection.

Okay, everything is clear. Is it? Not everything. Therefore, in the fourth verse he starts saying what prevents us. We have understood everything but still there is something that prevents us. Right? Have we understood everything? We've realized that we need to find ourselves. But how? For that we need to attain attachment, attachment to our *guru*, attachment of the Vaisnavas, attachment to the Holy Name. Good. Yes, we will no longer be guided by the instructions of the scriptures, thank God! (laughter) The only thing that will guide us will be the example of the great devotees who will stand before our mind's eye and we'll see the way Rupa, Sanatana Goswami, Srila Prabhupada love Krishna, the way their attachment to Krishna manifests in this world and the way they live here.

But something prevents us from that. What is that? Several things. First, we are prevented by external things. Our mind constantly gets distracted. By what?

From the audience: By the sense objects. By anything.

By anything, right. There is one honest man (laughter). Mind gets distracted by anything! It would have been nice if it was by something one, but mind is distracted by anything. Therefore, in the next verse Raghunatha Dasa Goswami speaks about *asad-varta-vesya*, what our distraction begins with. What does externalization of the mind, attachment to the external begin with? With hearing. The most important process that directs the activities of our mind is hearing, when we hear. And what happens to us when we hear worldly talk, *asad-varta-vesya*, when we hear news about mundane worldly events? Yes, our intelligence is lost. When we hear something, when someone starts talking of something that arises a desire within us. A desire to have exactly the same, right? We watch some advertisement and we think, "Oh!" If we do not have it yet, we finally understand what we want!

I was recently giving a lecture. I was explaining to some people the key role of the TV in modern civilization. The TV is the engine of material progress. That is exactly why in every town and village, in every home there must be a TV, a one-eyed *guru*. What does it teach us? It teaches you what you should want; it explains to us what we are supposed to want. It is a vast source of desires, a large straw through which material desires enter our heart. So, I said that watching TV is bad because material desires is bad. I was giving that lecture before some esoterically-minded people. One esoterically-minded woman nearly killed me, she shouted, "What's wrong with that? It's the best thing in my life! Yes, I do not know what I want! I watch TV and immediately realize what I want! It explains to me what I must want! I'm completely baffled, because I want something but do not know what. But there is the TV and it tells me: you must want this and I will want it!"

A person gets material desires from the TV though a moment before he did not know what he needs. But he has a prompter that has prompted him: you need this, you need to have a LEXUX of the newest brand or a washing machine or something else, depending on your means. But the main point is to want something! Therefore, Raghunatha Das Goswami says that hearing is the greatest impediment. We want to become attached to Krishna. Do we? We do. Do we want to serve Him? We do. What prevents us? Yes, *asad-varta-vesya*, this harlot of mundane talks that steals our spiritual intelligence. The spiritual intelligence we have acquired ... Spiritual intelligence means the ability to set oneself spiritual goals: I need this spiritual thing, I do not need worldly things, dust, I do not need something temporary. But all this intelligence is lost when we start hearing. He speaks of three things that distract a person from striving for Krishna. The first is the worldly talks and he compares them to a whore.

What is the second? Who attended the last year seminar, raise your hands, please? Who remembers? The second is talks of liberation, *mukti-katha*. When Sankaracarya talks about *mukti* no TV can compare to him! He speaks with such a relish! Caitanya Mahaprabhu says, if someone hears the impersonalists he will get the desire for liberation, the desire to dissolve, the desire to renounce this world and as a result of that he will turn into a stone. Raghunatha Das Goswami says *mukti-katha* is like a tigress, she devours the person whole, he forgets everything, he wants one thing only – liberation, "I do not want! I'm fed up! Nothing but suffering! The wife ..." Does she cause suffering? She does. Do children cause suffering? They do. "Give up everything – wife, children." This *mukti-katha* makes one forget about his own soul. One becomes obsessed with the desire for liberation, he becomes cruel and he breaks all his ties and in this so to say state of renunciation he hurts other living beings. Therefore, Raghunatha Das Goswami says that this *mukti-katha* is like a tigress. Has anyone seen an impersonalist? Look in the mirror (laughter). Actually, the major part of the devotees are impersonalists because our main desire is the desire for liberation, the desire to get rid of suffering. And when a person becomes obsessed with this desire, he turns into a nobody even in this life, the look of his eyes becomes sort of colorless and renounced, and all this is a sign that he has been devoured by *mukti-katha*, the tigress of the talks of liberation.

And finally the third one. What other attachment should we get rid of? What else should not we hear? We should not hear worldly talks, we should not hear from impersonalists describing the glory of *vairagya* ... This is a very dangerous thing, do not underestimate it. Sai Baba or some other people will start telling you about *mukti* and you will think, "That's it!" I've seen people turning into impersonalists. In 1998 that happened to many people, they suddenly began reading Walsh and Walsh is a typical kitsch impersonalist of nowadays. This is a kitsch *mayavada*. It is not even true *mayavada* but it will describe everything so beautifully, "Oh, love, love ..." Love for what? Well, just love. Nowadays the impersonalists love to talk about love. Do not fall for it. You may listen to them and think, "*Bhaktas!*" Because *bhaktas* speak about love

and impersonalists speak about love. The only difference is that if you ask the impersonalists: "Love for whom?" they will not be able to give an answer, they will simply say, "Love. We need to develop love!" It's the same as if someone says, "I love" and if you ask him, "Who?" - "I do not know, I just love." "We send you our love, we emanate vibrations of love to dissolve in this love." It is a very alluring thing that can devour one whole, it is the same as is we say ... Love is a verb and the verb always needs an object: 'To love whom? To love what?' It is the same as if we say, "I eat" and someone asks us, "What do you eat?" "I just eat." We must love someone and love in terms of *bhakti* is concrete. Love in terms of impersonalism is as intangible as everything else they do. Therefore, Raghunatha Das Goswami says that we must stop listening to *mukti-katha*.

But there is a third thing that we must also stop listening to. What is it?

From the audience: Lakshmi-Narayana.

At least one person has heard the seminar. As a result of such results of my teaching I am sometimes seized by the spirit of renunciation, I want to renounce everything, stop doing this, because what's the point? "We're listening." "What are you listening to?" "Just listening." "What was the discussion about?" "About nothing, but it was very cool!" (laughter) Lakshmi-Narayanan, someone saved me. He says that we should give up even the attachment to Lakshmi-Narayana because attachment to Lakshmi-Narayana, attachment to the spiritual sky beyond the material world, is also selfish because we want it for our own selves. There is a subtle selfishness in all this.

Therefore, he says, worship Radha and Krishna. Why? What happens if you worship Radha and Krishna? *Sva-rati-mani-dau* – If we begin worshipping Radha and Krishna They will bestow us with the jewel, the precious stone of attachment to Themselves. We will become attached to Radha and Krishna. Have any of you been to Vrindavan? Raise your hands. You arrive in Vrindavan and it seems an ordinary village like many others. An in the village there are pigs, dogs, monkeys ... But you want to come again and again; you wonder what you have left there, in that remote village. People can feel that; when a person comes into contact with Radha and Krishna, even if he does not understand what the matter is, he begins to feel a subtle affection for Them because They give him that as a reward, *sva-rati-mani-dau*.

Like, one devotee told me that he met a German tourist there, an old man. And this old man said, "I've retired; I was an ordinary German and all ordinary retired Germans travel to various countries. So, I began going to South Africa, to South America, to various other places, and eventually I came to India, and I went around India, too, seeing various sights. So, I happened to come to Vrindavan. I do not know what I found here, but since then I can only come here every year, I can't go to any other place. I can't, I have no taste!" Because, as Raghunatha Das Goswami says, we must worship Radha and Krishna for They can give us this attachment to Themselves

Okay, we have done away with our external attachments, but what other attachment are still there? Yes, our internal attachments are still there. This is what our today's talk will be about.

asac-cesta-kasta-prada vikata-pasalibhir iha
prakamam kamadi-prakata-pathapati vyatikaraih
gale baddhva hanye 'ham iti bakabhid vartmapa-gane
kuru tvam phutkaran avati sa yatha tvam mana itah

The first two and a half lines of this verse are direct speech where Raghunatha Das Goswami says that we have to cry out. I'm going to explain it word by word, again, this is a very important verse for all of us. *Asac-cesta-kasta-prada*: *cesta* means efforts, *asac-cesta* means false, futile, meaningless efforts. *Kasta-prada*: *kasta* means suffering, *prada* means yielding. *Asac-cesta-kasta-prada* – he says that our life consists of futile efforts. Who can confirm this? Who has been making terrible efforts in striving after false goals?

In the Soviet literature there is a famous piece by Ilf and Petrov, "The Golden Calf". It pictures the fate of a man who has been striving after a million all his life. He did get a million and what did he say? "The dream of an idiot has come true" (laughter). Raghunatha Das Goswami says the same thing, *asac-cesta-kasta-prada vikata*; *vikata* means very severe suffering. The efforts I make, the labour I expend in this world, makes me suffer but it is actually *asat*, it is something that has no reality, no meaning. *Pasalibhir*: *pasa* means rope. He says that these ropes have tied me; my own efforts, or the *karma* I create, has tied me hand and foot and it causes me excruciating pain. A person starts doing something and he thinks, "Now, I need just a little, *bhajan* I can always do, right? I'll first earn a million and then I will peacefully perform *bhajan*."

Thus, he starts to work, saying, "I need some money, just a little, I have none at all, I just have to reach that goal!" He begins working and working ... Thirty years pass by and he is still there. These efforts tie him hand and foot, he makes more debts. Thirty years later instead of millions he has only increased debts. He thinks: "How's that? I've been toiling and moiling all this time, I've been working like crazy." Or, even if he earns, that's even worse. If he hasn't earned anything, that's Okay, he'll die unattached. (laughter). If he's earned that's even worse!

Therefore, Raghunatha Das Goswami says, *asac-cesta-kasta-prada vikata-pasalibhir* – by these ropes here, *iha*, I am tied up. *Prakamam kamadi-prakata-pathapati vyatikaraih* – who has tied me with these ropes? No, not I myself, if that was the case ... He says that there is a gang of highwaymen, *pathapati*; *patha* means way, *pati* means the tough, the mafia, yes, *pathapati*. There is a gang of thugs, *vyatikaraih* means a gang of thugs, it's them who have tied me, this gang of highwaymen. *Prakamam kamadi*, the chief of that gang is *kama*, it is in charge, it's the chief bandit. Its name is lust, *kama*. It has five underlings: *kama* is the chief of the gang, his underlings are *krodha*, *lobha*, *moha*, *mada* and *matsarya*. These are thugs, actually there are more of them, it is a whole clan, a family succession, today I will be telling how they work together, if I have time. He says that that gang has attacked me. I was walking down the road, I was on the spiritual path. We have taken up the spiritual path. Suddenly, out of nowhere, from behind the trees, in the dark, *kama*, *krodha*, *lobha* jumped out. Crying out and encircling me they started tying me up ...

Has that happen to someone? Raise hands, don't be shy, please. We have taken up the spiritual path, we were eager to follow it, here it is, here is the way. But the highwaymen attacked me in the dark and began strangling me. *Gale baddhva hanye 'ham* – he says that if that has happened to you, you have to cry out, "They're killing me! Help! Save me! Help! *Hanye 'ham*! They're killing me! They're strangling me! *Gale baddhva!*" You won't be able to cry out so loudly because you're being strangled, there will be just a muffled cry: "Ekhhh-kh-kh!" If that has happened to you, you must shout, you must cry out, "Help! Help!" Whom must we call for help?

From the audience: Krishna, Krishna!

No, not Krishna. We must call the police for help, right? (laughter) Those on patrol. There must be some policemen, so you must shout, "Police! Help!" He says *vartmapa-gane*; *vartma* means path, *vartmapa* means policemen. There are *pathapati*, robbers, bandits and there are

varmapa, the police, *varmapa-gane*, and we must call them. But it is a special police. The police, like the gang, has its leader, what is his name? *Kama*, remember that name, for you'll have fill in the statement at the police, when you get saved. This is a special police, in charge of which is *bakabhid*, the one who ripped Bakasura apart. Who is that? Krishna. Krishna has His own police, His patrol and we call these *bakabhids* on patrol. I will explain later why Krishna is called *bakabhid* here, the one who ripped Baka, the demon of deception, apart.

Kuru tvam phutkaran; *kuru* means 'oh mind', *phutkaran* – shout, shout loudly, "Help! Help!" And what will happen then? *Avati sa yatha tvam mana itah* – you'll get rescued. By whom? This is a very important question, who will rescue you? The police? No, Krishna Himself. We'll call the police, but Krishna Himself will come to our rescue and save us. Who are the police we must call? The devotees, the Vaisnavas.

This is the translation of the verse and actually here in this verse Raghunatha Das Goswami gives us a highly practical advice on how to defeat our lust, anger, greed, illusion, pride and envy. Does anyone want to know how to defeat them, what is meant here? He says that these highwaymen are destroying us. They are not just robbing us, they're killing us. Highwaymen do not just rob you. Some whore will rob you of something, but eventually you can earn again. *Kama*, *krodha*, *lobha*, *mada*, *moha* and *matsarya* kill a person, they strangle him. So I would like to talk a little about this first, about *asac-cesta-kasta-prada vikata* – about these terrible efforts that a person makes to satisfy his *kama* or lust. Before *kama* ... Who knows what gives rise to *kama*?

From the audience: Sweet things; Envy.

Sweet things? Let's think about it, because we need to know from which den *kama* jumps out. These are highwaymen, they hide on the highway, they hide behind trees. Sometimes it seems that they've run out of nowhere; everything appeared so nice, there was a nice way, the sun was shining, the air was so clear ... Suddenly, out of nowhere, *kama* appeared. Has anyone experienced this? Suddenly, out of nowhere, when everything was fine, I was just chanting the mantra, Hare Krishna Hare Krishna Krishna Krishna Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare ... Oh! Out of nowhere, *kama* jumps out and drags us somewhere, forces us do something, and we say, "I need to do that!" We need to understand this very well and now, in the remaining few minutes that I still have, I'll try to tell where *kama* arises from, what advice the yogis give to get rid of *kama*, what advice Krishna gives in the "Bhagavad-gite" to get rid of *kama* and what advice Raghunatha Das Goswami gives, but that will be tomorrow.

In the "Bhagava-gita" Krishna explains the origin of *kama*. He says *sankalpa-prabhavan kamams* – desire or *kama*, lust, comes from *sankalpa*. *Sankalpa* is something more subtle than lust itself. Lust is already the specific desires that stifle me, *sankalpa-prabhavan kamams*. *Sankalpa* means determination. Desire arises from determination to enjoy. Before the specific desire I have this focus on enjoyment in this world, *sankalpa-prabhavan-kamams*.

Atmendriya prithi iccha bole kama – "Sri Caitanya-caritamrita" says that if I simply want to gratify my senses I have a deeply rooted purpose.

kamera tatparya – nija-sambhoga kevala
krishna-sukha-tatparya-matra prema ta' prabala
(Cc, Adi, 4.166)

Kamera tatparya – the interpretation or explanation of *kama* is that it is *nija-sambhoga*, the desire to please one's own self, *kevala*, and this only. It is, eventually, the desire for one's own satisfaction, which in its turn is derived from what? From the fact that we have left Krishna, we have turned away, *bahirmukhata*, at the bottom of this problem ... And why is it – on all spiritual paths, everywhere, be it Christianity or something else, everywhere – the main problem, which is the most difficult to get rid of. Every time during initiation when people come up and say in a cheerful voice that, "I promise that till the end of my life I will always under all circumstances follow the four regulative principles: no meat, no fish, no eggs, no onions, no garlic..." I always think that they should stop, because it is already four and even five regulative principles have been enumerated: meat, fish, eggs, onions and even garlic! (laughter) It's hard to get rid of lust, the strongest manifestation of which is sexual desire, it's a most complicated thing.

Once Srila Prabhupada was approached by a disciples of his, who told him, "Srila Prabhupada, I am free from lust, I've got rid of it." Srila Prabhupada looked at him and said, "Maybe you should see the doctor?" (laughter) Because as long as a person has a body, as long as a person has a mind, lust will be there more or less. Because we've received a body and a mind to enjoy; our original purpose is to enjoy this body; we love this body, we love this mind and we want to gratify them. If not grossly, then in a subtle way. Okay, we're ready to give up gross sex ... so that everyone shows us respect (laughter). We are ready to give up gross sex, so that we are addressed as "His Divine Grace" (laughter). No problem, just do not forget to address me properly (laughter). We have to explain to everyone that I have renounced, how great I am and so on.

This is a complicated thing and at the bottom of it lies our original sin, the sin we have been born with – that we have turned away from Krishna, *krisna-bahirmukhata*, we do not want to look at Him. Even when we are trying to turn to Him, we all the time turn back to ourselves, we love ourselves, we want to satisfy our own senses, this is the meaning of our lives. Therefore, in any spiritual discipline a person must somehow or other solve this problem. Different spiritual disciplines offer different solutions. We must have this most honest and frank talk with you, there is no need for us to try to pretend, there is no need to try to say, "Yes, now I am free from lust and even the doctor will not cure me of it." (laughter) No, it's not that simple.

Therefore, I will first explain how Krishna Himself explains this. In the sixth chapter of the "Bhagavad-gita" He gives an interesting advice. This is the same 24th verse of the sixth chapter which I have already quoted, *sankalpa-prabhavan-kamams*, material desires or *kama* – *kama* means material desires, here it is in the plural; all possible material desires, subtle and gross – lust is simply the personification of all of them.

sa niscayena yoktavyo
yogo 'nirvinna-cetasa
sankalpa-prabhavan kamams
tyaktva sarvan aseshatah
manasaivendriya-gramam
viniyamya samantatah

This is the advice that Krishna gives and I'll try to explain it. He says, *sankalpa-prabhavan-kamams* – from determination, from the desire to enjoy, from the decision in my heart of hearts: I will enjoy certain sense objects, this is allowed, this is Ok, there is nothing wrong with that. A person sees some sense object and says, "I'll enjoy it." He says that this gives rise to all kinds of material desires and the advice He gives is *tyaktva sarvan aseshatah* – give it up, reject it, *tyaktva sarvan* – give up everything, all sense objects, give up everything there is, everything

that tempts me. Once again, this is the sixth chapter of the "Bhagavad-gita", do not take this advice seriously, though there is something useful in it. He says that, in essence, we must simply close our eyes to all sense objects, we must stop listening, we must stop gratifying our tongue, our nose, *tyaktva sarvan aseshatah*; all the endless desires, *aseshatah* means without end, all these arising desires, *manasaivendriya-gramam* – with the help of the mind we must master our senses, *viniyamy samanvitah* – and with the help of intelligence we must master our mind.

Now, I'll try to explain what this means. He is describing the stage of *dharana* in yoga. Does someone want to know how yoga copes with this problem? Now we are going to engage in yoga, in *dharana*. In fact we regularly do this. He says that to get rid of *kama* one has to give up all sense objects along with the *vasanas*, with all imprints of pleasures. In my mind I have endless memories of all the pleasures that I carefully store there; they are categorized, I have a large database, a large data bank, each pleasure has its own card-index. I can look into my memory, I can dial the code and see, "Oh, I enjoyed at such and such time, I got this and that, it felt so good! I also enjoyed that, I also did that." So people are trying to expand their card-index. Today in the morning I was served some cactus juice. I've eaten everything but a cactus (laughter). A person stores these enjoyments. "Cactus, huh? Yes, I must now try a cactus now! My life will be imperfect if I do not try cactus juice!"

Therefore, Baladeva Vidyabhusana, explaining this verse, says that we have to give up all these senses, all these desires or sensations, all these *vasanas*. How? With the help of the mind. How can I give it up with the help of the mind? We know how to enjoy. How can I give it up with the help of the mind? No, not by changing the desires. I must reflect on all this being absolutely futile, absolutely loathsome, absolutely bad, bringing me great troubles. Cacti... Cactus juice What if there is a spine? (laughter) Baladeva Vidyabhusana says that a person begins to mentally analyze his material enjoyments and he thinks, "Well, what good is it?" He explains to his mind, "Well, what good is it? Nothing good! Well, a woman, so what?" As Sankaracarya explains, a woman's breasts is just fat and blood. Hare Krishna! A person starts explaining to himself, he sits and thinks, "Yes, just fat and blood, not to mention everything else!"

We had a temple which was entirely maintained by such preaching, the president of the temple ... Okay, I will not dive into all the physiological details of his preaching, the advices he was giving the *brahmacaris*. He would give very practical advices though not very decent. He would say, "Go into the toilet used by the *matajis*" (laughter) and to the *matajis* he would say, "Go into the toilet used by the *brahmacaris*." (laughter) Srila Prabhupada also explained that, he explained to us the wonderful story about liquid beauty, about the young lady who brought her beloved and told him, "Do you want to see my beauty? You said that I have lost my looks, so, here it is, I have stocked it in these pots."

I'm sorry, we're doing yoga and yoga is a serious thing! Baladeva Vidyabhusana says that a person tries to curb his senses with the help of the mind, explaining that actually all these enjoyments are futile. A person can comprehend that to some degree. Thus gradually he forces his intelligence to meditate on the pure soul, on the *atma*, which is full of eternity, knowledge and bliss, taking it away from the meditation on sense objects. In his purport to this verse, Ramanujacharya explains this point in a very interesting way. He says that there are two kinds of desires: those generated by the mind and those arising from contact between the senses and the sense objects. The desires of the mind, those generated by the mind are easy to give up and it is them that one should first give up because a person wants ... What does a person want? What do we basically want in this world? Relationships. We enjoy through relationships and people want to have a wife, children and so on. So, he says that a person must first give up

this, thinking that eventually all these relationships are temporary, they will not give me anything.

Yesterday I noticed this very clearly, I felt it, when Hari Sauri was telling his story. Did you notice the appearance of an intense *vairagya* when he started telling about that dying person, about Vishvambar Prabhu who was suffering from cerebral malaria and was dying in a hospital, both his body and mind seized by a fever ... No one can help you at that point. Even if you have children they cannot help you. Even if you have a loving wife, still no one can help you, you are face-to-face with your terrible problem resulting from your *karma*. At that point you cling to the tiny island of Krishna consciousness that you have and start chanting, Hare Krishna Hare Krishna Krishna Krishna Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare, you rise above all this.

When he was telling that ... Because he was saying that in this life there are things of eternal value and there are temporary things. We need the temporary things only to a certain point, to a certain extent; however, eventually we must understand that they are not going to save us that their ultimate value is very small. But there are eternal values and when we will be dying we will be saved by what? Only by the fraction of Krishna consciousness that we've been able to acquire by that point: Hare Krishna Hare Krishna Krishna Krishna Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare. And if a person thinks about it, hears about it and tells about it ... Is anyone feeling intense lust right now? No, it's all gone.

This is the advice that Krishna gives. Krishna says, with the help of your mind try to ponder over the futility and uselessness of all these material pleasures, because ultimately you do not need them, they are not going to save you. This is something absolutely external to you. But further on Ramanujacharya says we should give up the enjoyments arising from the contact between the senses and their objects, also by reflecting on the fact that despite of having been engaged in all that I have not got anything in the end. How many times have I had it all! How many times have I gone through this experience! What is left? Nothing! I am as hollow as I have always been. Material enjoyment devastates a person. This is how a person following the path of yoga gradually tries to withdraw the senses from the sense objects. What is the problem with that? Who should withdraw the senses from the sense objects? I, on my own. I rely only on my own strength and it is extremely difficult. I have to finish. Do you want to listen a little more? Because we're talking about important things, this is no joke. The spiritual path and spiritual life is not a game and the important issues that arise need to be addressed very honestly.

Here I would like to talk about why Raghunatha Das Goswami calls the police or the Vaishnavas a team or an army of *bakabhid*, of Krishna who has ripped the hypocritical demon Baka into two halves. The yogis do this, they try to tear their senses from the sense objects, reflecting on the futility of it all, on the temporality of it all, on the uselessness of it all. And it certainly works to some extent. The temple I was speaking about held the mark for many years. Later, however, it all crushed down, the whole system collapsed. Why? Krishna explains this in the "Gita." Who knows where He explains it?

karmendriyani samyamya
ya aste manasa smaran
indriyarthan vimudhatma
mithyacarah sa ucyate
(Bg. 3.6)

Mithyacara means pretender. What is a pretender? One who seemingly renounces sense objects, who seemingly does not enjoy the sense objects, but does what? Constantly thinks about the senses objects. He has given it up, yes, he does not eat meat, fish, eggs, onions, garlic as well as cacti, mushrooms, does not drink coffee and tea ... and has almost given up sex. He has renounced that: no sexual enjoyment whatsoever, he's just become a cool fellow! But what is he thinking in his mind? Can you guess at a dash? (laughter) Not about cacti! He's thinking about enjoyment. What does Krishna say about such a person? *Mithyacarah sa ucyate*.

What happens to such a person – and that is the problem of yoga; the problem of yoga is that a person is striving by his own efforts but all the while in his mind there lives the memory, the *vasanas*, sensations and enjoyments. This memory is constantly pulling us that way, images are constantly coming up, images of my past pleasures and this is actually happening with everyone all the time. A person may be ninety years old. Sometimes people think, “Well, I'm still young and it is too difficult for me, when I get older it will be easier for me.” When you get older it will be even more difficult. Because now you can at least realize your desires, in old age they will be as strong as ever, but you will have no more strength. Canakya Pandit said that in old age the liver ages, the teeth fall out, there is no more strength, but the desires remain as strong as in youth. Desires are not weakened in any way, they remain the same. And when a yogi thinks about it ... Externally he is completely renounced, his eyes are closed to facilitate thinking (laughter), he is sitting in the lotus pose, and he is externally chanting with his tongue, Hare Krishna Hare Krishna Krishna Krishna Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare, but his mind is enjoying! What happens in this case is most important: the *samskaras* or *vasanas*, which remain in the mind get stronger. Sometimes people think that if I give up something, then gradually this *samskara* or memory of past pleasures will weaken, will diminish. And yes, to some extent, that is what happens, but only if I do not meditate on it, if I do not think about it. If I think about it the *samskaras* get even stronger. I have seemingly renounced it, but the desire is growing stronger and stronger. What happens to such people? At some point they break down, they do not just fall, they sprawl! They start enjoying like anything, like never before, like they have never seen in the most perverted dreams. They have been tolerating it, their *samskaras* have been growing stronger and stronger and finally they get into trouble.

One devotee told me, I'll give you a decent example of how he was fasting. He liked fasting with and without reason, there are people like that. He'd been fasting and fasting and at one point his mind lost all control and he began eating everything. He said, “As soon as I see food, I start shaking all over, I start eating and eating, then I thrust my finger into my throat, I vomit and I start eating and eating again ...” Because this *samskara* has become so strong that he cannot cope with it. He has driven himself into an absolutely painful condition, even more painful condition.

Therefore, Srila Prabhupada said that instead of fasting you'd better eat something. He said that, “Rather that fasting on Ekadasi, eating nothing all day long but thinking about food, you'd better eat something and not think about food.” Sometimes people begin to perform austerities, driven by pride all the while thinking about it. When they think about it all the time, things simply get worse. *Mithyacarah saucyate*. *Mithyacara* means pretender, cheater.

Therefore, Raghunatha Das Goswami is calling whom? He calls Krishna Bakabhid. Baka is Bakasura. *Baka* means a heron. That heron is the yogi. Has anyone seen how a heron lives? It demonstratively stands on one leg, demonstratively holding up the second leg – very elegantly, it has no problems whatsoever with keeping balance and all that. On one leg like a true yogi, and meditates. Its eyes are completely closed, it is absolutely imperturbable. However, as soon as a frog jumps by it eats it up. And again meditates and again it looks completely self-

absorbed, eyes closed, standing on one leg. That is why *baka* means a cheater. In his purport to this verse Srila Prabhupada says that it is better to be an honest householder than a cheating meditator. People are trying to meditate, to externally withdraw from the sense objects, but if the desire within remains, they turn into charlatans, they turn into cheaters. And since they turn into cheaters nothing good comes out of it.

Another example from "Srimad-Bhagavatam" is Saubhari Muni. Saubhari Muni was a yogi. To not see the sense objects he had submerged himself under water, he had overgrown with seaweed, he saw nothing, heard nothing over many, many years under water, he hold his breath, performed yoga, meditated ... At one point, he jumped out of there because some fish swam by coquettishly waving her tail. And he thought, "What am I doing here? Under water!" He ran out and rushed to the nearby palace in Mathura, ran to its female half and said: "I want!" He came to King Manhati and said, "I want to marry!" You can imagine the whole scene: some man runs in all over covered in seaweed, who has spent many years under water, then approaches the king and says, "I want to marry your daughter!" (laughter) Of course, the king said, "All my life I've been dreaming of such a son-in-law!" (laughter) The king felt a lump in his throat. He had fifty daughters and he said, "My daughters are princesses, they must choose their husband by themselves. Go and if they choose you, I'll give you my blessing!" Manhata figured out the trap, *kama* has already started working with him, *kama* was now running in full. He came out, he used one part of his penance to turn into a handsome and attractive young man, he went to that half and all the fifty daughters fell on him at once. He said, "I take all fifty!" (laughter) He said, "I am a yogi and I am going to enjoy!"

This is what happens to people, *mithyacarah saucyate*, if one is a pretender, if he meditates on the sense objects – at one point his desire gets so strong that he can do nothing but cast prudence to the winds. Various interesting things happen to him. Unfortunately, not far to seek, we can sometimes see examples of this even in our glorious society. Therefore, Raghunatha Das Goswami says that it is not going to work by our own efforts, we have to call to rescue those who can save us from hypocrisy, those who serve the *bakabhid*, the one who has ripped the hypocrisy within us in two.

How that takes place and how it works, I'll tell you tomorrow. Rather, the day after tomorrow, I will give only two lectures, this will be a short version of this seminar. Those who want to listen to the full one, come to Krinnitsa next year, there will be five or six lectures on the subject. Here I am presenting a small trailer, because, again, it is very important topic and we must know it.

Well, now I will give some outline of how the first five verses relate to each other. Raghunatha Das Goswami says in the first verse, *gaurau gosthe gosthalayisu sujane bhusura-gane*, that a person should find himself in spiritual relationships, spiritual attachments. To do this he doesn't need to follow the letter of the scriptures, his heart must be imbued with the spirit of devotion, *vraje radha-krsna pracura-paricaryam iha tanu*. And if he wants to do that, he must always remember the great devotees and see their example before their eyes.

Then we talked about the fourth verse which describes the three external obstacles that come to us through hearing. Today we started talking about the inner obstacles, about the six inner obstacles, starting with *kama* or lust. We explained that *kama* originates from the deeply rooted intention to gratify our own senses. Although any person following the spiritual path must somehow or other solve this problem, the meaning of this seminar is that the recipes offered by the other spiritual practices do not work. The only thing that might work, if we want to truly solve this problem in an honest way, is that offered by *bhakti-yoga*. About the recipe that *bhakti* gives to solve this problem, the problem of lust in our heart, I'll be mainly talking tomorrow, although,

in general, we said that to do that we must call to rescue the devotees, we must stay with the devotees, remain in the association of devotees. When we are with the devotees, all problems are solved, lust goes away, desires go away and the only desire that remains inside is to serve Krishna and His devotees. Thank you very much. Srila Prabhupada ki! Jaya!

Disk 92, track 13, 27.07.2007, Lithuania, Manah-siksa, 5th verse, lecture 2

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In the last verse of this song Narottam Das Thakur prays:

*rupa raghunatha pade rahu mora asa
prarthana koroye sada narottama dasa*

I want, my only wish is that I am always situated at the lotus feet of Rupa and Raghunatha, *prarthana koroye sada*. Narottam Das always prays for this, he always offers this prayer.

Our today's lecture, dedicated to the fifth verse of the "Manah-siksa" of Raghunatha Das Goswami, is about this, about how to constantly be situated at the lotus feet of the Vaisnavas because that is the only safe place in this world, that is the only place in which we can feel fully protected against all enemies. And one way to be situated at the lotus feet of the Vaisnavas when there is no one next to us, is to hear their words, read what they have written, think about the verses they have left to us.

So, today we'll try to place ourselves at the lotus feet of Rupa and Raghunatha Dasa Goswami, reflecting on the fifth verse of the "Manah-siksa." Let's read it together.

5.

*asac-cesta-kasta-prada vikata-pasalibhir iha
prakamam kamadi-prakata-pathapati vyatikaraih
gale baddhva hanye 'ham iti bakabhid vartmapa-gane
kuru tvam phutkaran avati sa yatha tvam mana itah*

I hope that our *kali-yuga* memory is not totally failing and we remember what Raghunatha Das Goswami says in this verse. *Asac-cesta-kasta-prada* – these vain, futile, meaningless efforts, *asac-cesta-kasta-prada*, that cause suffering, *vikata* – terrible suffering, *pasalibhir iha* – I am tied hand and foot by these efforts, they have tied me like ropes, I am a slave, I am a slave of my own lust, anger and greed. *Prakamam kamadi-prakata-pathapati vyatikaraih* – how did that happen? A gang of thugs surrounded me on my way. *Prakamam* – very strong, *kamadi-prakata* – starting with *kama*, who is the leader, with lust; *pathapati* – these thugs have surrounded and tied me up, they are strangling me; *gale baddhva* – that is why I am crying out; *hanye 'ham iti* - "They're killing me! Police! Help! Save me!" I am calling *bakabhid vartmapa-gane* – I am calling the guards who guard this way, the Lord's devotees, who fulfill the will of the killer of the Baka demon or the demon of hypocrisy and deception. *Kuru tvam phutkaran avati* – and, instructing his mind, Raghunatha Das Goswami says, "Shout, shout, my mind, shout!" – *phutkaran*; *phutkaran* means cry out loudly, do not be shy, feel free to shout out with all your might, "They're killing me! Help!" *Avati sa yatha tvam* – and then you will be saved, the police will hear you and come to your rescue.

Before I start talking about how association with the devotees saves us from these enemies, I would like to talk a little more about this gang of thugs who has encompassed us. This is a rather curious company that we have been friends with over a long time, so much so that, generally, we have almost become a member of that gang. Raghunatha Das Goswami says *prakamam kamadi-prakata* – they have appeared out of nowhere and are headed by *kama*.

In the "Bhagavad-gita" Sri Krishna calls this enemy of ours that most people mistakenly believe to be their friend ... Moreover, most of the people are very upset when, for one or another physiological reason *kama* diminishes; they go to the doctor and say, "What is the matter? My enemy has lost strength! Make him stronger." Krishna calls it *kamarupa durasada*, *kamarupena*. *Kamarupa* means in the form of lust, an enemy in the form of lust, but *kamarupa* also means a ghoul. *Kamarupa* means one who can take any form he wishes. *Kama* means desire, *rupa* means form. So, this *kamarupa* is the main enemy of the living being, especially the living being who is trying to attain his spiritual nature and has taken to the spiritual path, has started his spiritual quest. This ghoul can take any form. Lust is far from being that simple. Sometimes lust comes to us in undisguised forms, in the form of lust. But sometimes lust takes much more decent forms. Sometimes lust comes to us as a Vaisnava with a *tilaka* and a rosary and says, "Let's chant mantra!" Because sometimes a person engages even in spiritual practice for his own sake and for the sake of some desires, for the sake of some fruits. Therefore, Sri Caitanya Mahaprabhu says:

*na dhanam na janam na sundarim
kavitam va jagad-isa kamaiye*

I do not want any of these, I do not, *na dhanam na janam na sundarim* – I want neither money nor followers, nor beautiful women; *kavitam* – neither do I want respect; I want nothing! And we must know very well that *kama* can come to us in various forms, sometimes it can come in quite innocent forms, but it is actually a ghoul, an enemy.

So, Narotama Das Thakur is saying and explaining what the problem is with this *kama*. He says *svatantra kama* or independent desires; he uses this expression *svatantra kama*, which means independent, free, capricious desires; *svatantra kama* generates four types of vices in one. *Svatantra kama* or lust, when a person is simply a slave to his own desires, generates vices ... What four types of vices or *anarthas* are there, who knows? No, there are four kinds of *anarthas*:

- *anarthas* generated by sinful activities;
- *anarthas* generated by pious activities;
- *anarthas* generated by offenses, *aparadhas*; and
- *anarthas* generated by *bhakti*.

All these things represent obstacles to our *bhajan*; *anartha* is the only obstacle. When we try to attain Krishna, we are confronted by a wall, by obstacles. What are these obstacles? The essence of these obstacles is certain *anarthas* generated by our past actions, all these *anarthas* are there in our heart.

The *anarthas* generated by pious activities – they are classified in various ways – or sinful activities are: *avidya*, *asmita*, *raga*, *dvesa*, *abhinivesa*. This is ignorance, false ego, attachment to something, aversion to something, fear of death. These are tremendous obstacles on our way. If I am attached to something, I will hate something. Or *avidya*, the original *anartha*, the original problem of the living being, when the living being, which is spiritual in nature, identifies itself with this bag of flesh and blood. All this is the result of our past activities or past sins or even pious activities. When I perform pious activities the result is that I simply enhance my attachment to this world, I enhance my ignorance because I am driven by a selfish motive.

So, Narottam Das Thakur says that all these four types of *anarthas* are generated by only one thing, the root is only one. Four different plants, four different weeds grow out of it but the root is

only one: *svatantra-kama* – lust, the desire to enjoy independently from Krishna, the desire to be independent, the desire to get something for myself.

What vices or *anarthas* are generated by the offenses we commit? Who knows? The offenses generate the most horrible vices, the worst *anarthas*; and, ultimately, it is precisely our independent, capricious desire to do only what I want is at the heart of our committing of offenses. Why do we commit offenses against the Vaishnavas? Because "Who are these Vaisnavas? Who are they? Who are they to tell me?" If I am driven by this desire, I come to *guru* or the Vaisnavas and begin committing offenses because they are an obstacle to the realization of my whims, my independent desires, my *kama*, my lust. As a result, I start considering them to be ordinary people. I look at them and think, "What is so special about them?" I talked to one former devotee, he says, "I know these *gurus*! They are just ordinary fellows! Like anyone else, just dressed in a different way." But the reason for this offense, this arrogant attitude is *svatantra-kama*, the lust that lives in our heart.

Finally, the *anarthas* generated by *bhakti* are *labdha*, *puja* and *pratistha*. This is the desire for gain, the desire of honor and respect and desire to somehow stand out, occupy a special position, the desire to be glorified in the devotees' society. This is also the result of *kama*, this is the root, the root cause that all our problems come from. We do want to engage in devotional service, we do want to do something, we do want to achieve something, we do want to attain the essence of yoga, but we are confronted by the wall created by these *anarthas*. Therefore, one should ultimately get rid of *kama* or lust.

Last time, in our previous lecture, I said that when a person takes up this path, he tries to externally restrain his feelings while inside *kama* is alive; as a result he turns into what? *Mithyacharam sa ucyate* – he turns into a pretender, a hypocrite. Outwardly, he is as renounced as anything while inside he's thinking of what? Hare Kama Hare Kama Kama Kama Hare Hare (laughter) Hare Krodha Hare Krodha Krodha Krodha Hare Hare. He is calling lust. He is addressing Krishna, but in fact he is calling forth lust, he is thinking about lust. Why? Because the taste has remained – *raso-varjan raso 'py asya*. As Krishna explains in the "Bhagavad-dita", a person can *niraharasya dehinah*, he may restrain his senses, he can make his senses starve. *Niraharasya* literally means when a person starts fasting, he does not give food to his senses. Thus, *niraharasya dehinah* – an embodied person starts fasting, he does not give food to his six senses, or five senses, *rasa-varjanam*, and he has also rejected the taste, he does not get taste. But *raso 'py asya* – the *rasa* or taste remains as before. And since the taste remains, what is he thinking about all the time? Hare Kama Hare Kama Kama Kama Hare Hare to various tunes.

Like, the great yogi Sivananda made a very interesting comparison. He said that when a tiger has tasted human blood, when a tiger has eaten up a man, such a tiger can't eat anything else any more, everything else becomes tasteless, all that deer and hare ... He can eat only humans, he has developed a taste for human flesh. In a similar way, when the mind has tried the taste of sex, it can't think about anything else, everything else becomes insipid; it wants to arouse his lust more and more. As a result of this, when a person restrains himself only externally, when a person does not work internally on his taste, he turns into a pretender, he is always thinking, he is concentrating more and more, he is fasting, but inside his *samskaras* are getting stronger and stronger. Not only at daytime does he think about it, he thinks about it in his sleep, he has completely focused on his enjoyments. This is, unfortunately, what happens to people who are on the spiritual path. This is the problem of all those who have taken up the spiritual path.

In the "Mahabharata" Bhismadeva explains the rules of *brahmacarya*. He says that if a person wants to observe *brahmacarya*, he must be very strict, he must strictly restrain from any thoughts and if he ... It is written there what must be done if a person has accidentally broken *brahmacharya*. If he happened to somehow or other lustfully look at some sense object, he should fast for three days and for three days stand neck-deep in water. Now, if we were to follow that, we would never come out of the lake (laughter). We would get into the lake neck-deep in water and would stay there. That's not practical. But Krishna Himself says, *rasa-varjan raso 'py asya* – even if a person is starving himself taste still remains. And since taste remains, he will not be able to solve this problem. The problem of solving all this primarily lies on the plane of taste, I talked about this in the "Srimad-Bhagavatam" class, that one should not in any case try to practice *vairagya* separately. Sometimes people, being aware of this problem, try to overcome it by applying additional efforts in practicing renunciation: they fast a lot, they perform some ultra-austerity, things like that. But actually *vairagya* is not our practice and those who practice *vairagya* as a means of achieving something in spiritual life, they are just torturing themselves and they get nothing but suffering.

Rupa Goswami was a renounced man, but did he practice *vairagya*? No, he did not practice *vairagya*. For him *vairagya* was not an end in itself, for him that was the natural state of his heart, he had no interest in all this.

The principle of *vairagya*, the principle of renunciation, begins with what? What is austerity? What is the main austerity, what is meant when we are talking about austerity? What is meant is not that a person is standing with his hands up on one leg, what is meant is one single thing. Fasting, when a person restrains himself on food. Now, let us ask ourselves one very important question: why are people so attached to food? Everyone, even modern scholars who study the human physiology, agree that a person eats at least ten times more than he needs from a physiological point of view, that he just struggles to digest: he eats, then he struggles to digest, in order to start eating again. Why is he so attached to food? Enjoyment? Greed? Getting strength? No. When do we start eating in our lives? That is closer, when bored. As soon as one is born, one starts eating, right? And what do we eat? Milk. Since very childhood, even in those who have been raised on artificial milk, an inner psychological association between food and love takes place in a person. The mother's milk is a manifestation of her love and the baby sucks and sucks ... But actually he does not need food as such, he needs love. So, whenever we lack love, we start eating. Someone said, when we get bored. And when does one get bored? When he has no love, when his heart dries up, when he does not feel these emotions. There is a strong emotion or association inside us, a psychological association, that food means love. What he is looking for all his life is not food, what he is looking for is love. When he has love, he does not need food, neither does he need sleep. This *vairagya* appears in a natural way and he does not need anything else, because his needs are satisfied.

Raghunatha Das Goswami would drink a glass of buttermilk every other day and he was in perfect health, he was plump ... Well, maybe not quite plump, but at least he did not starve himself to death because he was getting energy from another source, from love. Therefore, Krishna says that when a person tries to artificially protect himself from the sense objects, from the stimuli, then, He says, *indriyarthan vimudhatma mithyacharah*

karmendriyani samyamya
ya aste manasa smaran
indriyarthan vimudhatma
mithyacarah sa ucyate
(Bg, 3.6)

If a person is restraining his senses but all the while is thinking about sense objects, *indriyarthan vimudhatma*, Krishna calls him what? *Vimudhatma*. What does it mean? Yes, He calls him not just *mudha atma*, but *vimudha atma*, which means a very stupid man. Such a person is not simply a fool, he is a *maha-fool*, *vimudhatma*. Why *vimudhatma*, a hopeless fool? Because he is cheating. Who is he cheating? Himself. If a person is merely trying to solve this problem in an artificial way and turns into a pretender or a hypocrite, he is deceiving himself, he is a cheater. He thinks he's cheating the others and people think that he is cheating the others, but actually he is cheating himself.

The day before yesterday we were talking about the meditating heron. Actually, I'd like to speak now about this series of verses from the second chapter of the "Bhagavad-gita", which you all know and Bhaktivinoda Thakur refers to in his purport to this verse, the way one's degradation takes place, the one's downfall takes place. There is an eight-step yoga which is eight ascending steps. And there are also eight descending steps. Everything is symmetrical – eight steps up and eight steps down (Bg, 2.62-63):

dhyayato visayan pumsah
sangas teshupajayate
sangat sanjayate kamah
kamat krodho 'bhijayate

krodhad bhavati sammohah
sammohat smriti-vibhramah
smriti-bhramsad buddhi-naso
buddhi-nasat pranasyati

These eight steps leading down begin with *dhyayato visayan pumsah*, with quite an innocent thing – with the fact that a person begins to meditate. Just like a person meditates in yoga. But there he meditates on the highest stage whereas here he meditates on the very first stage; by nature we are meditators and if someone doubts it, pay attention to what we do. We begin to contemplate, we begin to reflect, we begin to look. And what do we look at? The sense objects, because we have, as I said last time, the original purpose to enjoy these sense objects. We look at this world, we scan it: what is going to make us happy in this world? We are painfully trying to find an object that will make us happy. This is something only a man is capable of, all the rest do not meditate, only a man meditates. Why? Because everyone else does not have a choice, all the rest have a vision that is created in a special way, they see only what they need to see. A human being sees everything. This is the difference between man and animal. A frog's vision is created in such a way that it does not see the slow-moving objects, it sees only fast-moving objects. If you slowly touch a frog it will not see you. Why? Because it's only interested in fast-moving objects. What objects is it interested in? Flies and since flies fly fast, it only sees fast-moving objects. The mosquito sees only warm objects, it does not see cold objects, only warm objects emitting infra-red radiation. Everyone has its own vision and each species sees only what it needs. Everything else it does not see. Man sees everything. Therefore, a person can develop any desires. A person sees something, starts meditating on that object and thinks, "Maybe that is what I've been missing?! Maybe it was the cactus juice that I have been lacking for complete happiness?", as I have already shared with you a personal experience. A person focuses on something and as he focused on it he gains more and more confidence that, "Yes, that is what I need!"

That is what meditation is – the more one meditates, the greater his *sanga* or attachment gets. He says, "Oh, how beautiful!" Usually the objects of our meditation are those of the opposite sex, they look at them, look ... "Oh-oh! What a beauty! What a strong man, what a witty man!" We start thinking, meditating. Now, in this case, those who practice *vairagya* or yoga say that if you take to some sense object, someone of the opposite sex, try to see him or her through a large magnifying glass. If something appears to be beautiful – a beautiful face – try to see it through a magnifier and you'll see there "oh-hh!" a moonlike surface. But that's the way man is created, *sangas teshupajayate sangat sanjayate kamah* – a person first meditates and he develops attachment, *sanga*. When he has developed attachment, *sanga*, he develops *kama*. *Kama* means: our intelligence is set to work. *Kama* means desire and desire means that the scheme of getting that object has already appeared in my mind. Very powerful mechanisms are set to work. I see, I pick out something, I pick out my victim, something that I want. I come into the supermarket and, "Here! Here it is!" And if I do not have the money then I start thinking about this. Then our *kama* or intelligence turns on and I start making plans of how to get it, lust enters my intelligence. After that a number of various physiological mechanisms turn on because intelligence sets to work our senses and that's it, that's the end of him. *Kama*! Lust has entirely devoured him, it has devoured his mind; first there is a desire that appears simply in the mind, *sanga*; then that desire appears in his intelligence, then it appears in his senses and that's it! The great Russian poet Alexander Sergeevich Pushkin has nicely described it,

*In ecstasy my heart is beating
For, resurrected once again,
For it the deity is and inspiration,
And life itself, and tears, and love.*

He has perfectly described these two states when a person is trying to restrain himself – and he wrote this poem in Boldino when, in the village, he was willy-nilly cut off from the sense objects. So, he wrote that "my days were dragging slowly with no deity, no inspiration, no tears, no life and no love ..." But then again "the deity, the inspiration, the life, the tears and love were resurrected and in ecstasy my heart is beating." He has very accurately described all the physiological processes that are turned on by *kama*. He has made a kind of purport to these verses of the "Bhagavad-gita",

dhyayato visayan pumsah
sangas teshupajayate
sangat sanjayate kamah

That is, the days were boring but *kama* made me feel alive. *Kama* – this is a huge burst of energy. Have you noticed what a surge of energy we feel when *kama* appears? The days have been dragging slowly, you have been feeling bored with no desire for anything, you have been feeling depressed ... But *kama* appears and I spring to life. Then we get fed up with that particular sense object and again the days are dragging and boring, and then there is a new object again, there is a new *kama* and a new life! That huge energy has already been turned on.

Now, when we are trying to achieve that sense object, when we are trying to get what we need, we are inevitably encountered by obstacles. To destroy these obstacles we need what?

From the audience: Mind.

The mind has been working for quite some time. Anger. It is a special energy that destroys obstacles. If something stands between me and the object of my desire I am ready to destroy it

all, "Who has dared to prevent me?! Who has dared to come between me and what I want, what I love!" In my anger I am ready to do anything.

Here I would like to speak a little about the kinship of this gang. We said that there is *kama*, then what else? There is lust, there is *krodha*, anger, *lobha*, *moha*, *mada* and *matsarya*. First is *kama*, lust is the most respected progenitor of the clan, it is respected by everybody, everyone loves him. *Kama* gives rise to *krodha*, anger. Another name for *krodha*, a synonym, is *kamanuja*. *Kamanuja* means *kama*'s younger brother. Like in Ramanuja, there is *kamanuja*, *krodha*. *Krodha* means anger, when I want to destroy. Now, this energy has already appeared and if we put a dam on it, if we stem a river, then what happens? The river begins to surge and if there is a dam, then it rages. How is this rage manifested? We start screaming, we start destroying and crushing it all; we clench fists, our eyes turn red. This energy can sweep anything on its way. Another result of *kama* is when we satisfy *kama*, then what appears? *Lobha*, greed. If *kama* is not satisfied, then there is *krodha*, one is outraged and ready to kill everyone. And if we satisfy *kama*, then there is greed. Greed is another kinsman, it's the fat guy in their gang. When this gang comes to you, you should know them by their looks and the *kama* that has grown fat is *lobha*, greed; it is a fat nasty fellow.

The "Hitopadesa" says that due to *lobha*, greed, one loses all shame. When a person is seized by greed he loses all shame, he wants more and more. When this greed of satisfied desires develops in one, he cannot stop. Who has had gastritis? Have you had this feeling of constant desire to eat something, that all the time you have to eat and eat and eat? This painful condition when a person eats and cannot stop. When inside there is this terrible burning sensation when a person wants but is unable to satisfy this greed. In fact, this is the result of *kama*, satisfied *kama*. It is said that greed makes one feel thirsty and makes him absolutely, insatiably greedy.

And there is a third result that is not mentioned here, among these six sins or six vices: if *kama* is satisfied then greed appears; if *kama* is not satisfied, there is anger and what else appears when *kama* is not satisfied? If the obstacles are too strong? Fear. If the obstacles are too strong ... Sometimes Krishna speaks about it, He uses these three things together, He says, *vita-raga-bhaya-krodha* – *raga* means *kama* or lust; *bhaya* means fear and *krodha* means anger – these are three emotions associated with each other. Accordingly, as a result of all this, as a result of fear, greed and anger, one is seized by illusion, *moha*.

What is illusion? Who can define illusion? Substitution of reality, yes, forgetfulness of our eternal nature, when one forgets what is good, what is bad, when a person forgets who he is, when a person forgets the values his life is based on. When a person acts, he always has a certain boundary, below which he cannot go because it is below his dignity. Each of us has certain ideas of ourselves and we know that I cannot go below that, right? I would never kill a person, right? Who can confirm this? You can do anything – you can call him something, spit on him, but kill – never, right? What is *moha*? *Moha* is when a person forgets himself to such a degree that he is ready to kill a man. Normally, he would never do that. Again, this is a purely psychological reaction, because anger, fear or greed inside produces an extremely strong drug which obscures his consciousness and he does what he normally would never do. Because he forgets who he is. Krishna explains that this is how the downfall takes place: one does something he would never do. Eventually, at the heart of it all is *kama*. Because of *kama* he degrades more and more. Once you have killed someone then it goes like clockwork. Then one can easily turn into a serial killer. It is difficult only the first time, then it gets easier. One commits a sin he would never imagine of being able to commit. But then everything goes like clockwork, everything is perfect, because *moha*, his consciousness, his knowledge is already covered, he does not understand who he is, he does not understand what he is, why he is, what

he is living for. As a result of this *moha* is also an illusion, it is also identifying oneself with ones possessions.

The "Visnu Purana" defines what illusion or *moha* is. It is said there, "This is my dad, and this is my mom, this is my wife and this is my house ..." The "Visnu Purana" says, "This is called illusion." Because this is not your dad and your mom, this is not your wife and this is not your house, this is not your body. A person thinks that it all belongs to him. Actually, nothing belongs to us; people expand their "I", *moha* makes them expand their ego over all that. And what is the result of all that? We are studying the kinship between these things, between *kama*, *krodha*, *lobha*, *Moha*, *mada* and *matsarya*. What comes after that? *Mada*. *Mada* does not mean madness. *Mada* means pride. Pride takes place; a person starts to be proud, "All this is mine! This is mine and that is mine! I have so many things and it's all mine, I am all that!" So, one starts to expect that all the others should respect him, should honor him, should do *puja* to him, because he has become all that, he has turned big. *Mada* means that a person becomes drunk and in his intoxication ... Because another meaning of the word *mada*, besides meaning madness – and it is nothing but madness, madness means pride, when a person demands something from the others and in his madness, in his intoxication, he cannot tolerate even the slightest humiliation.

We remember the example given in "Srimad-Bhagavatam." What is that nice example in "Srimad-Bhagavatam", when a certain character got insulted? Yes, he then got a goat's head. How was he insulted?

From the audience: They did not bow down to him.

Not that they did not bow down, they just did not stand up. Everyone stood up, everyone said, "Oh-oh-oh! Who has come to us!" Only Siva did not get up, he just did not notice him. Was so remarkable? "Ah-ah-ah!!!" *Mada*, complete madness, when a person ... The English word mad comes from the word *mada*, when a person turns mad because he gets this morbid shell of false ego. Anyone can hurt our false ego. I was recently at the airport – I am constantly somewhere at the airport – and there was a person in front of me and I absolutely did not mean it, but happened to step on his foot; not even stepped, just touched it or something like that. Of course, I immediately said, "I beg your pardon." Had I not say "I beg your pardon", I do not know what he would have done, because immediately there was this look of, "Ah! You have trodden on my foot! I have been humiliated!" This is *mada*, pride. Why is pride so painful? Because one has identified with his false belongings, with the body and with everything else and it's very easy to hurt him, because his false ego is so big. The target is too tempting and usually people like teasing such people.

In this way *moha* is transformed into *mada* and as a result of this the rape fruit, the most beloved youngest son in this family is born. Which one? *Matsarya*. *Matsarya* means someone has beaten me! Someone is better than me! Envy. *Matsarya* means *para sri katarata* – when I start to envy someone for being better than me even in something small. It seems to me that the very fact of his existence is humiliating me. "What right does he have to be here? He must be killed!" What's so special about that? Yes, there is this person; yes, in some ways he is better than... But how does that affect you? No, my dignity suffers. I feel hurt and I want to harm him and I rejoice. How is envy manifested? I rejoice when another person is suffering. When someone is suffering I do not show it, it of course, but inside I think, "Ah! Krishna has punished him!" (laughter) When everything is Okay with someone what happens to me? "Everything is so unfair in this world! Why is he doing well?!"

This is how these things are related to each other and at the bottom of it all is *kama*, lust. Who wants to get rid of *kama*, please raise your hands? Do you honestly want? Because usually we consider *kama* to be our friend. There are even big medical companies that work for that. There are special training courses that teach people to develop *kama*. There are special motivational trainings, where people are told: please write down all of your desires and then meditate on them. Every evening go through all your desires and tick off each desire ... People pay big money to get taught how to go completely crazy. They have not gone completely crazy, they pay money for it, and they are told: write down all your desires and set a deadline against each desire: this must be fulfilled before 1st of August 2007 and if it is not fulfilled then I will commit a suicide! At any cost! And a person thinks ... Thus his life is filled with meaning. Once again, did you think well, do you want to get rid of *kama*? Raise your hands again, who wants to get rid of *kama*. *Kama* is a terrible thing, *kama* generates all human sins. And most importantly, the most surprising of all is that *kama* is impossible to satisfy. Has anyone ever satisfied his *kama*? For the time being it seems that yes, when some desire gets fulfilled, as long as our scanner is turned on again and we find some other object.

Maharaja Yayati has said about that, he had a wife and he allegorically called her: (he had a she-goat) – "I was a he-goat and I had a she-goat and we lived happily until the he-goat got his tool of sensual pleasure cut off. The he-goat then asked his son to give him his tool of pleasure and Maharaja Yayati, after a thousand years of enjoyment said, "I enjoyed as much I could, believe me, I have tried, honestly, I did my best but to no avail, I've got no satisfaction." And he said that even if one has everything, he will still be not satisfied. Therefore, Krishna calls this enemy, *kama*, voracious, devouring everything, *maha asan*. When I thought about it, when I meditated on this word, I realized ... I do not know whether in Lithuania there are these chains of hypermarkets that are called "Ashan". Do you have them here? In Moscow there are lots of Ashans, they are the most popular ones. Krishna says that there is a *mahasans*, this is *kama*, that there are hypermarkets, *mahasans*, that's a very good name for a chain of hypermarkets. This is something that ultimately continuously develops or maintains in people this desire impulse.

And now, in the remaining time we have ... What I meant by telling all these stories and all this scary tale is that they are thugs, they rob one, they tie him hand and foot. Why? Because if I do not understand this, if I haven't fully realized it, I will not start screaming when they start strangling me. Will I call for help? No, I will not. I'll think, "Well, everything is not that bad." Like, a man came to me and said, "Please forgive me, but I was unable to follow all the principles because I was seduced." And he said that with such a dreamy smile that it was obvious that he liked being seduced. "I was seduced!"

Raghunatha Das Goswami says that when this happens to us, we must cry out, we must shout, we must call for help and say, "They're killing me! They are dragging me to hell! I have got into trouble!" And we must call the Vaisnavas who will save us. He says here that what can actually save one is the society of Vaisnavas.

I have a friend devotee who's got a big problem, he used to take drugs over many years, not just drugs but strong ones like heroin, terrible stuff that strongly attach one. So, he became a devotee, and for some time he stood firm, but then gave in again, and he did not just give in. Those who take drugs often trade in drugs because they are already hooked so they have to get others addicted to it. So, he began trading in heroin or something like that and he was sent to prison. After a while he was let out; he was in prison for three years or so and came to the festival. When I saw him I went up to him and started asking how he was doing. He said, "As

long as I am here with the devotees I do not want anything, I feel no desire and it's nice. But I know, as soon as leave here everything will start all over again, I will get addicted again."

So, Raghunatha Das Goswami is giving us this advice: if you have got into trouble on your spiritual path and thugs have surrounded you and start tying you up, do not hesitate to cry out, do not hesitate to ask for help, do not hesitate to call someone. Run to him, be it the most insignificant *bhakta*, you will immediately feel better if you get among devotees. I will explain a bit later how this mighty mechanism works, the purification in the society of devotees. So, when we are among the devotees it gets easier, we forget about lust, about anger, envy, illusion and all the rest – we just forget! Who has experienced this firsthand at the festivals? It gets easier. Unfortunately, festivals are held only once a year. But we must always remember that what can save us from these terrible things – and these are, once again, terrible things that bring about degradation of the soul – is nothing but the association of devotees.

I would like to tell a story that you all know; it is, nevertheless, a very good story, the story about Jivan Thakur, about how *sadhus* influence one. For those who take notes I would like to give a definition of a *sadhu*, because we are talking about *sadhu-sanga*. *Sadhu-sanga* is a life-saving means that can save us from all these problems. The definition of a *sadhu* is very interesting: *sadhnoti sada iti iti sadhu*: a *sadhu* is someone who is engaged in *sadhana* himself and who encourages or helps others to engage in *sadhana*. *Sadhu* is one who gives others the opportunity or strength to engage in *sadhana*, one who gives the others a taste to engage in *sadhana*. Because, once again, all our problems in spiritual life are due to a lack of spiritual taste. If we had a spiritual taste there would be no need for any seminars, festivals, we'd all be running around like crazy, chanting, Hare Krishna Hare Krishna Krishna Krishna Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare. But as long as that has not happened, as long as our *anarthas* remain in our heart we cannot go mad. Rather, we have gone mad but in a different way. Rupa Goswami and Sanatana Goswami would run around Vrindavan with hearts overflowing with one feeling only – love. Our heart is also overflowing with one feeling only, with love, too, but love for material objects, lust. What prevents us from relishing this taste is the *anarthas*. But when one meets a *sadhu*, a *sadhu* is one who practises *sadhana* himself and helps the others practice *sadhana*.

So, there's a nice story about Jivan Thakur that shows this mechanism very well. Jivan Thakur was a very pious man who lived his whole life in his village during the time of Sanatana Goswami. He was engaged in some spiritual activities but he was very poor. When he grew old, he realized that he would not be able to live in such poverty any more. He came to Shiva in Kashi, Benares, to Visvanath. That is a powerful Deity who fulfills all the desires of those who come to Him. This holy city of Benares is on the banks of the Ganges and in Kashi there is Visvanath, the temple of Lord Shiva, that is his original abode. So, this Jivan Thakur prayed to Lord Shiva in the following way, "Look, I have been worshiping you all my life; all my life I remained poor, now I'm too old to be poor. Make me rich at least at the end of my life."

He returned to his *darmosala*, where he was staying overnight and Visvanath Shiva came to him – blue and beautiful – and Shiva told him, "Go to Vraja, there lives a *babaji*, a *sadhu*, Sanatana Goswami. Find him and he will make you rich." Jivan Thakur happily thought, "Wow, it works! Visvanath showed mercy to me!" He left for Vraja, he came to Vraja, he found Sanatana Goswami and told him, "Sanatana Goswami, *prabhu*, help me! Shiva Himself told me that you can make me rich. Please, make me rich." He said, "How can I make you rich if I myself am a beggar? Look at me, all I have is a loincloth." He said, "Well, Shiva could not be mistaken, Shiva knows what he says! Make me rich!"

Sanatana Goswami began thinking and then he remembered that somewhere there he has a philosopher's stone. One day as he was walking along the road, he stumbled over a philosopher's stone; he picked it up, that was a precious stone, but thought, "Well, it will be of no use to me, it will only be an impediment to me." So, he threw it away, hid it, and thought, "It might come in handy for someone." So, now he remembered, "Yes, Shiva ... Listen, right ... I've got something in store for you, it is over there, in my pile of garbage." He picked up the stone, gave it to him and said, "Jivan Thakur, this is for you! Now you can fulfill any desire. If you touch it and chant a special *mantra*, you touch it to iron and it will turn into gold. You can get rich, no one has such a stone." Jivan Thakur was delighted. He thought, "Finally, Shiva, Haribol! Sanatana Goswami ki! Jai! Filosofehr's stone, *cintamani* ki! Jai!"

He walked away, holding the stone in his hands and looking at it; he was thinking what desires it is going to fulfill, how envied he is going to be, how the kings are going to envy him, now that he has got this philosopher's stone. But then, suddenly, he began thinking – for he has associated with Sanatana Goswami for a few minutes and Sanatana Goswami readily gave him this stone without much regret – so, he began thinking, "But why did he give it to me so readily? That is quite suspicious!" Then he thought, "Why has he been keeping it in that pile of garbage? Why did he give it to me as if it was a mere pebble?" And he thought, "He must possess something more valuable otherwise would he give it me so easily?" He looked at the philosopher's stone and had the feeling that the philosopher's stone was burning him, that it was biting him like a scorpion. He took that philosopher's stone and swang it far into the Yamuna. He thought, "I do not need it! I will go to him, let him teach me what he has!"

So, this is how association with a *sadhu* works. Not immediately, though (laughter). Like in the case with Jivan Thakur, he came to the *sadhu* to get something quite tangible. Instead, he got an instant of association with a *sadhu* and that instant of association with a *sadhu* impressed him in such a way that he began thinking, "Why is he so happy? He is wearing nothing but a loincloth. Why is he so happy? And he does not need that philosopher's stone, the greatest jewel of all! Why had he thrown it into the pile?" So, at some point he felt relieved because *kama* has gone from his heart, greed has gone, lust has gone, everything else has gone from his heart. That is how *sadhu-sanga* affects one.

So, when Rupa Goswami explains the mechanism of this influence, who do you think, he quotes? When explaining *sadhu-sanga's* purification? He quotes an extremely high authority in spiritual science, Sri Hiranyakasipu. He quotes Hiranyakasipu's words. He says that our mind is like a crystal and when something comes close to that mind it gets reflected there. There is a nice Russian saying, "You get the qualities of those you associate with." He says that when a person approaches a *sadhu*, the qualities of the *sadhu* begin to be reflected in his mind. In his mind he begins to feel a pale shadow or shade of what the *sadhu* feels. The *sadhu* is happy – he starts feeling happy. *Sadhu* has no lust and he starts feeling, "Why don't I have any lust? I feel no lust!" Therefore, yesterday I was telling of the *brahmachari* who came to Srila Prabhupada and said, "Srila Prabhupada, I have no lust, I do not have it in me!" And he was right! Why? Because he was close to a *sadhu*. The qualities of a *sadhu* or a Vaisnava reflect into our mind and these qualities affect our mind in a very powerful way, they change our mind.

So here Raghunatha Das Goswami says that if lust is strangling you, call the Vaisnavas, call the *sadhus* and you will immediately feel relief. Lust will go away, all these thugs will flee in different directions. As soon as they spot from a distance that a *sadhu* is coming they begin to disperse. Has anyone seen this happening? From far away, we are only approaching and they are

already ashamed, they run away in fear because Vaisnavas, as Raghunatha Das Goswami calls them here, – are the police who guard the spiritual path.

So, Visvanatha Chakravarti Thakur – it's the last thing I am going to say to completely convince you that this is the only means of salvation in this world – Visvanatha Chakravarti Thakur says: "I wonder why Raghunatha Das Goswami does not say 'Call Krishna.' Why doesn't he say 'Cry out the holy name?' Hare Krishna Hare Krishna Krishna Krishna Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare. Why does he say, 'Call the Vaisnavas?'" Who knows the answer to this question? No, he says that the Vaisnavas are stronger than Krishna in this regard. He gives a very powerful explanation. He quotes a verse from the Third Canto of "Srimad-Bhagavatam" where Kapiladeva says that there are two forms of unwanted association: association with a woman and association with a man who is attached to a woman. Which of these two forms of defiling association is more dangerous? The second one, because when we associate with a woman we might or might not get attached depending on whether she is beautiful or not. But when we associate with a man who is attached to a woman, what do we start feeling? Taste, right. We begin feel his taste, right. This taste is so strong, so strong that we will inevitably get attached. Such association leads to complete degradation. When one associates with those who are attached to sex, to base things, it is very difficult for him to stand firm, for he thinks, "People are doing the right thing and what am I doing? Why am I wasting my time? People are enjoying!" People have taste and that taste gets into our mind. Similarly, Visvanatha Cakravarti Thakura says, therefore, association with Krishna is not so important, for association with Krishna may and may not give you a taste. While association with Vaisnavas who have a taste will impart that taste to us because we will feel their taste. The taste they have will be reflected in our mind, in our consciousness. The taste they have will make us contemptuously regard on all the joys of the material world, all the temptations of the material world.

Like those who associated with Srila Prabhupada, they felt that liberating or cleansing association. They felt how, being near him, they were getting free from the passions that used to torment them before. Therefore, the only way, the only right way, if we want to protect ourselves from degradation is to call the Vaisnavas, to cry out calling them. And if there are no great Vaisnavas, we must call the ordinary Vaisnavas, if there are no ordinary Vaisnavas, we must call the lowest Vaisnavas and even they can teach us their taste. Therefore, when we associate with the Vaisnavas, we must not in any case take it for granted. This is a *sanga* which will help us free ourselves of all vices, purify your heart; a *sanga* that will help us to solve all the problems in our life, get rid of all suffering. And never, under any circumstances, should we offend the Vaisnavas, say that Vaisnavas are such and such ... What makes us do that is that same *kama*. The Vaisnavas are our saviors.

There is this famous story about Kulasekhara Acarya ... He was a king and he loved the Vaisnavas, he would invite the Vaisnavas, treat the Vaisnavas, serve the Vaisnavas ... So, his ministers got jealous of him, he would give generous donations to the Vaisnavas, he would give away everything, saying, "They can give me something that no one else can give. Why not give them everything else?" The ministers grew terribly jealous, they thought, "We also want to eat! If he distributes all his wealth to those Vaisnavas what will be left there for us?" And they began whispering in his ear, "The Vaisnavas are bad, the Vaisnavas are thieves, look, they are beggars, see what they are doing, they are doing god knows what!" So, they ministers themselves stole the treasures from his treasury and said, "It is the Vaisnavas. Because you are receiving all kind of rogues at home, you must now repent and never again let them in. See what they have done, these Vaisnavas!"

We often hear that, we often hear offenses against the Vaisnavas! Kulasekhara Acarya, his heart squeezed with pain and he said, "Vaisnavas cannot do that. If they have done that, put here in this box, a king cobra, the cobra whose single touch of poison can immediately kill one – and I'll put in my hand and if it bites me, then it was them who have stolen it. If not, it means that they are not guilty." So, they brought a basket with a cobra with its top closed and, without hesitating even for a moment, he thrust his hand into it and kept it there for a long long time. Then he took it out and said, "Did you see? Vaisnavas cannot do that! And since you defamed them I cannot remain near you." He packed up his things and left, he started performing *bhajan* and his ministers continued to rule his kingdom.

This is how we should treat the Vaisnavas, this is what we must do, because the Vaisnavas are those who can give us freedom from lust, envy, anger, greed, from illusion, from pride, they can save us, they can make us free. Therefore, we must at every moment of our lives thank Srila Prabhupada for his giving us the opportunity to associate with the Vaisnavas, to come to these festivals and together engage in *sadhana* and sing, Hare Krishna Hare Krishna Krishna Krishna Hare Hare / Hare Rama Hare Rama Rama Rama Hare Hare.

Srila Prabhupada ki! Jaya! Sanatana Goswami ki! Jaya! Sri "Manah-siksa" ki! Jaya!

Thank you very much. Our seminar is over. I wanted to tell more, to remind once again that if there are no Vaisnavas, then another type of *sadhu-sanga* is reading books and listening to lectures; this will give you the strength to resist the most scary and powerful enemies that you have inside. Therefore, thanks to modern advances in science, we can listen to the Vaisnavas 24 hours a day.

Like here at this festival one devotee came to me up and said, "Thank you very much, I always fall asleep to your lectures" (laughter) If your sleep gets stronger that's good; if you dream of Krishna that's good, too. So ...

But once again, the main lesson of this verse is that we should treasure the society of Vaisnavas because they can give us a taste and there is no other source for that taste. The only source of spiritual taste is the heart of a Vaisnava who has *bhakti*.

Srila Prabhupada ki! Jaya!