

Disk 103, track 7, Lithuania, 29.07.2008, Manah-siksa, verse 6, lecture 1

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Hare Krishna. I am very glad to be with you. Today we will go on with our discussion on the "Instructions to the mind" that Raghunatha Das Goswami gives all of us for our own benefit.

Let us repeat the previous verses, we have got through to the sixth verse. It is the sixth year that I come here trying to speak on this topic.

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

5.

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

I will remind of what was said in these five previous verses before we move on to the sixth one.

If you think deeply about what we are doing, then the answer will be, let's say, glad to some of you and somewhat disappointing to others. Because the task we have set ourselves is not an easy one. This task is to entirely change our nature, to get rid of our perverted, distorted material nature, by going against the flow, in spite of the *karma* we have accumulated, and to re-establish our pure undistorted spiritual nature and what is even more difficult – not just re-establish it but attain the spiritual nature of Krishna's eternal servant. To transform our nature is very difficult. Have you encountered this circumstance in you life? We are trying to transform our

nature, but it is like the tail of a mongrel. Its tail is always curled up and never mind how hard we try to straighten it, it will always remain curled up. Therefore, the difficulty we face is a most fundamental one, because we are trying to change our nature, using for that purpose that same material nature. Human life is unique in that it is the only form of life, the only one of 8 400 000 forms of life on earth, that allows the soul by means of the material nature, with the help of the material body and mind to change everything. The cat cannot change its nature; moreover, it does not set itself such a goal. Accordingly, it is relatively happy, just as much as a cat can be happy. Man is unhappy because he knows that what he has cannot fully satisfy him; that he needs to change something drastically. But he has no other means to change his natures than that very matter, body and mind. Of course, ultimately, it is not us that change something, the change is made by Krishna by His mercy. Nevertheless, we have to do something and what we do is called *sadhana*. Actually, by our own selves, we can't do anything. In a sense *sadhana* is simply a way to attract Krishna's attention, nothing more, so that He pays attention to us and helps us.

Imagine the following situation: a little boy has fallen off a bridge into the river. He is struggling there, screaming, crying out for help: "Save me, help me!" and some of the people standing on the bank jumps into the water and takes him out. Now, can we say that the cries of the boy were the cause of his rescue? No. If he did not shout he would probably not get rescued. The cause of his rescue is the adult who can swim and who can pull him by hair out of the water. Generally speaking, that person can either do that or not. Never mind how much the boy might cry out the many people on the bank might not do that. However, someone jumps in and rescues him. In a sense our *sadhana* is like the cries of a drowning man, "Ahhh, Hare Krishna!" hoping that Krishna, who is on the bank, will pay attention to us.

Strictly speaking, that is not the cause of our salvation. The cause of our salvation is mercy. The cause of our rescue or the cause of change that must happen to us when, being in the water, we suddenly find ourselves on the bank, is nothing but Krishna's mercy. Sometimes He gives us the opportunity to shout longer and to have enough water, He is in no hurry to help us. But still, having said all this, we know that the *acaryas* describe the way or the *sadhana*, what we must do, so that this salvation or transformation takes place. At this moment my "I" – my mind and my body – is all the result of my past *karma*. My deepest *samskaras* become me. I did something in my previous life, I got very deep impressions and they now form what I am. What I call 'me' is simply a set of basic, very deep *samskaras*, impression in my mind, that have formed our subtle body. Since they are extremely deep it is extremely difficult to change them. Like, our gross body is formed by DNA. DNA, or deoxyribonucleic acid, contains all the information required to build up a body. The genetic code is nothing but a gross reflection of the *karmic* code, the information we have accumulated in our previous births and this information has formed us. This information is recorded, in particular, in the positions of the stars at the time of one's birth or conception. But the fact is that it is a very rigid structure and the main problem on our way is the mind.

The *acaryas* of Sri Sampradaya make a very beautiful analogy. They take the Ramayana as the basis of the analogy and in the Ramayana, you all know, the main story is that Sita was stolen by Ravana, a scary demon. He kept Her captive in Lanka and Lanka is a fortress in the midst of the ocean, an impregnable fortress. The *acaryas* say that this story can be interpreted – in the allegorical or symbolic or metaphorical sense – as the capture of the pure soul by the mind. The mind is a demon. He has ten heads and he has senses that are under his control. That is Ravana; and Sita is our captive soul. Accordingly, this Ravana captures her and imprisons her in a dungeon. If we look at what is happening to us, we will see that our soul is in the dungeon of the mind. It is very difficult to get out of this dungeon and this demoniac mind is firmly

guarding her, having imprisoned her in an impregnable fortress in the middle of the ocean. What is that ocean? That is the ocean of *samsara* and it is impossible to get out of that fortress in the middle of the ocean. It does take a miracle or an act of true mercy for this salvation to take place. Who guards that fortress? Lankini. Those who have read the Ramayana know that before making his way into that fortress, Hanuman faced a terrible demoness. She was walking around the fortress and saying, "I'll not let in anyone! I'll not let in anyone!" Who is that demoness? Our false ego, "I'll not let in anyone!"

But the main problem we have to deal with is the mind, the ten-headed werewolf, Ravana. So, here, in his "Manah-siksa", Raghunatha Das Goswami explains in what way we must try to change our nature, trying to change our mind. Actually, our mind and all its problems is the sum total of the attachments we have. If someone asks us who we are, we'll start enumerating all our attachments. We'll make a long list of attachments that make up our self.

Therefore, in the very first verse, which is a synopsis of all the other instructions, Raghunatha Das Goswami says, "Oh, brother, please, get rid of all your attachments which form your pride." *Sada dhambam hitva* –try to constantly reject your pride. Your pridefulness is the very fortress that imprisons you. You are hold captive by this pride and that is why you must achieve this through attachment to Guru, to the devotees, to the *brahmanas*, to the mantra and the holy name. And finally, eventually, to the ever young Divine Couple of Vrindavan.

In practically every verse Raghunatha Das Goswami repeats over and over again that the ultimate goal of our attachment is Radha and Krishna. He does not just say that we must get rid of some material attachments. We sometimes think – and that's a very important philosophical point on which there is no unity even among very elevated Vaisnavas. But some say that nature reveals itself once we clean up the contamination. Others say that spiritual nature does not reveal itself and that it is not enough to just clean up the contamination but it is in the process of spiritual practice that we must recreate our spiritual nature, the nature of a Krishna's servant, attached to Him.

In these verses Raghunatha Das Goswami tends to give preference to the second opinion, because if it was enough to just clean something for our nature to shine within by itself, then there would be no need of restatements regarding attachment. Attachment would come by itself. He says over and over again: it is not enough to simply give up pride, pride is an obstacle, which prevents us from attaining attachment. Besides that there is something positive that we must acquire in the course of our practice, in the course of hearing about Krishna and that positive thing is our nature of Krishna's eternal lover. In the very first verse he says that you must attain affection for Radha and Krishna.

In the second verse, which is a decipher to the first one, he starts talking about the obstacles that prevent this on our spiritual path. The first thing that starts to be an impediment is *dharma*. *Dharma* and *adhama*. When we are attached to following rules and restrictions. Ultimately, when I'm too attached to the *sastras* and do not try to listen to the sublime affection in my heart, to the call of my heart, then this attachment will make me proud. When I just follow the rules, when I have taken up this path and I think that I am bound to achieve everything by just following the rules of this path, that is the first mistake that a person can do. Very often we make this mistake. We think: I have understood everything, now I'm going to follow the rules, do 16 rounds, follow the four regulative principles – that's easy to remember, that is easy to comprehend even for my undeveloped mind. Although, oftentimes people forget, they cannot remember even 4 principle. Especially during initiation. They list three of them and then stupidly wander about the fourth one.

But Raghunatha Das Goswami says that it is not enough to simply memorize some rules and try to follow them despite everything. Ultimately, I must follow my heart. Ultimately, I must follow my spiritual attachment. That is the true beginning of the spiritual path. If I have no spiritual attachment, I will not go too far on those crutches. Regulations are merely crutches and sooner or later I will either start violating those rules, or, if I am well established in them, I will start using them to be proud. If my life and spiritual practice are guided only by rules, I'll either break them or I'll be proud of it. Because I do not have anything positive in either case.

There is a wonderful story in the "Brahmanda Purana", I have heard it recently, about a *brahmana* who strictly chanted his Gayatri-mantra every day. The Gayatri-mantra is to purify our mind and during the three *sandhyas* – at dawn, at noon and at sunset, the *brahmanas* are supposed to chant Gayatri. Gayatri is a *veda-mata* mat and in an encoded or concentrated form it contains all the Vedas. When a person chants Gayatri all the Vedas must eventually be revealed to him from within. He chants this Gayatri-mantra, which is essentially a great *mantra* of worshiping the Supreme Personality of Godhead with all resulting consequences, when a person in full, absolute devotion or humility goes beyond the limits of the material world and the ignorance that wraps these material worlds. Gayatri is a great way of attaining liberation. So, this *brahmana* was very strict in chanting this mantra at each *sandhya* over a long period of time. But once he was languished, it was a hot summer and he felt like having a nap and the sun was nearing the horizon. It was already about to set down and he was having a nap and actually was fast asleep. All of a sudden he saw that someone was waking him up. He saw a man with a big mustache and a beard who came up and started telling him, "Look, wake up, you're going to oversleep the *sandhya*."

The *brahmana* startled and thought how lucky he was. He quickly did an *acamana*, washed, chanted his Gayatri and started thinking, "Who was that person? Where did he come from? I have never seen him before. Where is he?" He started looking for him, he found the man nearby and asked him, "Who are you? What's your name? I'm so grateful you woke me up, otherwise I would have broken my vow." The man said, "My name is Kali." "What Kali?" "Don't you know what Kali? In which age are we living? In the age of Kali. I am that very Kali." "Kali? And why did you wake me up? You are supposed to make people commit sins" He said, "Well, that's exactly what I am supposed to do." "Have you been converted or what? Has someone put you back on the right path?" "No, no, I'm all right, I am the same, do not worry. Had you missed that Gayatri you would have become very humble and would have made a great spiritual advancement whereas now you are all right, you be as proud of yourself as ever."

Therefore, he says how to do that from the very beginning. The first mistake that I can make on this path is to start confining my spiritual activities to rules and restrictions. *Vraje radha-krsna pracura-paricaryam iha tanu* – Raghunatha Das Goswami says that actually the worship of Radha and Krishna should be *pracura* which means having no boundaries. Whereas we say, "No, no, 16 rounds and not more. God forbid I chant a little more. Everything's all right with me, here it is written 16 rounds, ticked off." Srila Prabhupada says what the result of chanting of the 16 rounds should be that having finished chanting 16 rounds, we start thinking, "Why only 16?" While we, having finished chanting 16 rounds, we also start thinking, "Why 16? (laughter) Why not less?" I was recently giving a lecture and at the end of lecture a man raised his hand and said, "Srila Prabhupada, we all know, has changed the standard. The standard used to be 64 and then, in accordance with time, place and circumstances, he made it 16. Now, the time, place and circumstances have changed. Isn't it time to change the standard again? Has time come for that now?"

The problem with rules, when a person gets attached to the rules and thinks that the essence of the rules ... We needed rules simply to not go below that. But at the same time, when we get attached to the rules, they turn into constraints. Therefore, in the second verse Raghunatha Das Goswami says that the point is not in the rules. The point is that you must worship Radha and Krishna, all the while remembering that Sri Chaitanya Mahaprabhu, who brought us all this si Krishna Himself and remembering that the spiritual master is ultimately calling us to Krishna, because he is Krishna's dearest servant. This remembrance that Raghunatha Das Goswami is speaking about, in itself means that he is asking us to follow the way of heart. To remember means to follow the way of heart; to remember Lord Caitanya and where He is calling us means not confining ourselves to mechanical *sadhana* or practice. Therefore, He says *smara param* – not just remember – remember with great intensity because in the end, once again, all the *anarthas* that we have and all the *samskaras* that have established are the result of some memory and we have to counteract that memory ... On one side of the scale we have the memory of past sins and past enjoyments, of past pious activities, of pleasures we have experienced in the material world. We need to put something on the other side of the scale, and not just something, but something that would outweigh that other scale. Therefore, he says *smara param ajasram nanu manah* – always remember, constantly try to remember that Nanda Maharaj's son Himself has come here to teach us boundless love, He came in the form of Caitanya Mahaprabhu and we worship Him on the altar. He came to teach us love for Krishna.

Who else should we remember? Who should we learn attachment from? We must remember Guru and the nearest associates of Lord Caitanya and the way they served Him: *svapuram sri rupam sa-ganam iha tasyagrajam api sphutam premna nityam smara nama tada tvam srnu manah*.

Listen, mind, remember also Svarupa, Sri Rupa, Sanatana; remember how they served. Because if I do not remember them, I'll remember something else. If I do not remember the saintly persons, what will I remember? Or whom? Yes, I will remember the sinners. Remembering them is more pleasant. Voltaire was once asked where would he rather go – to heaven or hell? He said, "In heaven the weather's better, but in hell the company is more cheerful."

Remembering the saintly persons is a most powerful way to overcome one's *karma*. Even in yoga, when *pratipaksa bhavana* is explained or the way to counteract *karmic* nature by something else, it is recommended to remember the biography of saintly persons and to think about them and their attachments, because when we see the way they were attached, what they were attached to and how happy they were in their attachment to Krishna, the way it frees them from all problems, the way it gives them something incredibly sublime then I can also be saved. This is the third verse, instructions to the mind to remember the closest associates of Lord Caitanya, remember the way they love Krishna and the way their love for Krishna is manifested. In our case, this also includes remembering Srila Prabhupada, the way he loved Krishna. Because we sometimes easily imagine or dream of ourselves as being great devotees. But Srila Prabhupada has explained to us what it means to be a devotee in this age, how to be a true devotee and how to attain perfection in this devotion. After all, he has given us the method or the way. The third verse, again, tells the mind in a positive way: mind, do not try to avoid this, you must remember. Lots of people turn into devotees by reading one single book, the book "Prabhupada." I know several people who after reading that book could not go on living as before for it completely turned their idea of what is good and what is bad and what we are to live for.

Therefore, the third verse is a very important instruction; please remember the great saintly persons and their attachment to Krishna. Because otherwise who can you learn from affection for Krishna, how will you know what our attachment for Krishna should actually manifest in, practically? This is the third verse and after that, in the fourth verse, Raghunatha Das Goswami starts listing the external obstacles. What are the external obstacles manifested in on our path? Let's think. Right, internet, there is one honest man who admitted it (laughter). That is the major external obstacle. Actually, the external obstacle is the environment that surrounds us. What is that environment filled with? It is riddled with desires. All this world in which we are bathing, in which we are splashing consists of material desires. And what do we do being in this world? We have locators – we are listening and along with that we are absorbing material desires. That's all. The only purpose of human existence in this world is to absorb other peoples' desires and then waste our lives in vain for the fulfillment of desires, which have come to us from outside. That is what people usually do. For that purpose there is the TV. Without the TV the modern civilization would have collapsed. This is the mainstay, the pillars of all modern economy, all modern society. The television, the radio and now the Internet. Now it is not going to collapse because there is the Internet that can replace all that. People listen and listen absorbing all that filth of material desires. They think that everything is fine, everything is so innocent, the Internet is such a nice thing – you can read about Krishna there.

He says that in fact to achieve the goal of *bhajan* one must be firm of purpose. And when we live in the material world we are constantly distracted by something. What distracts us first of all? Yes, our mind with its material desires and it takes them from without, it is like a vacuum-cleaner and the dust of material desires accumulates in our mind. Accordingly, there is *gramya-katha*, gossip, talk and denouncing of the others – all this is in one way or another food for our mind. Every day we offer to Ravana, our mind, remarkable dishes, feeding him, "Eat, please."

But that is not all. He says that there are other things that we can hear about. We can hear about liberation. Sometimes, worn out in the material world, people start dreaming of liberation, start reading Osho or Satya Sai Baba, or the like and it is all so beautifully written there.

I have a friend. At the time she read all kinds of impersonalists – of the West, East, South and North – she studied any possible variety of impersonalism, she wrote degree works, candidate work, she heartily wrote a doctoral thesis on all that. Now she is trying to practice [Krishna consciousness] – but it is just impossible, "I want liberation, I don't want to Krishna. When I think about Krishna, I think, 'Why Krishna? Why Krishna of all?! Everyone is the same, everyone is good, everyone is holy.'" Impersonal penetrates everywhere in one way or another. Raghunatha Das Goswami says it is like a tiger, it can devour us whole. When a person listens about liberation all those stories are so pleasant, so warming to the soul, because ultimately they leave you in the center. A person cannot ... For her the greatest obstacle is 'why Krishna?' And she is always writing these letters, "But why Krishna? Why Krishna, of all?!" Every time I have to explain to her the same thing, that these "why's" will not cease repeating in your mind until instead of Krishna it is you. Because that is the only thing that is unquestioned. If instead of Krishna there is someone else, you will still be asking, "Why Rama?" If instead of Rama there is Allah, you will still be asking: "Why Allah?" Eventually, you'll have to stand in the middle and say, "Well, everyone is good, but I am in the centre."

Raghunatha Das Goswami says that such talks entirely, completely devour our individuality; they prevent us from developing our spiritual individuality. This is the second obstacle. He says that even attachment to Lakshmi and Narayana, leading to Vaikuntha beyond the *paravyoma* eventually prevents us from seeing the real goal, Vrindavan. Because there we get attached to a particular type, so to say, of serving, that is not the highest form of service. Therefore, in the

fourth verse Raghunatha Das Goswami says that we must think of Krishna, Who is *sva-rati-mani-dau* – They Themselves give us the jewel of attachment to Themselves, just hear about Them. Just hear about Krishna and the jewel of the attachment to Krishna will appear in your heart.

Last year we analyzed a very important verse, the fifth verse which precedes the sixth one, where Raghunatha Das Goswami speaks about the internal obstacles. The external obstacles are the desires that we gather from without, when we hear from without, the goals that we are trying to set ourselves hearing from others. And what are the internal obstacles? – *Kama*, *krodha*, *lobha*, *mada*, *moha* and *matsarya*. It all starts with lust. It all starts from an extremely deep and poisonous root that is sitting in our soul, that is enclosed in our soul and that is *kama*. Everything else stems from it. Last year, if you remember, I said that these six thugs are a family clan, they work together, that is one gang led by *kama*, its chief. In fact, everything originates from there, from *kama*. In what way? When we do not satisfy our desires, this *kama*, these desires turn into anger, into the energy that must overcome these obstacles. When, on the contrary, those desires are satisfied, *kama* turns into what? Into greed, I want more, it's not enough for me. Then this *kama* or lust turns into *moha*, illusion, when we think, 'I am the most important here!' And *mada* or pride is when a person gets intoxicated, "There is no one better than me, no one luckier than me, no one happier than me!" In the end it all turns into *matsarya*, into envy. Why? In what way *kama*, lust, generates envy? Because who must enjoy? Me, right? I am the enjoyer! Who is God in this world, admit it, please (laughter). If you confess frankly, that will soften a bit your guilt. A person thinks, "I must enjoy" and he enjoys, and if he succeeds in that, then, when he sees others enjoy what does he feel? Envy, "Why are they enjoying? This means that I won't be able to enjoy that, they are taking my share of enjoyment for themselves! I must enjoy everything!" This is envy, this is that same *kama*. All these six are one and the same, taking various forms within us. Ultimately, it all comes from the insatiable lust, these are *asura-varga* or demons arising from it.

Raghunatha Das Goswami says that when we are attacked by those thugs and when they start twisting us by the ropes of insatiable desires, at that moment we must shout, we must call whom? (from the audience: Police! Krishna! *Bhaktas*!) That's the point, not Krishna. I am very grateful that at least one person is listening to my seminar. Actually, Raghunatha Das Goswami says that at that moment when terrible desires are attacking us, when lust is tormenting us from within, when it is robbing us, when it has grabbed us and thrown into a well, has tied us hands and feet, at that point we must cry out and call the devotees. Has anyone felt how the society of devotees frees our hearts from lust? We find ourselves near the devotees and there is no lust, it's gone. We leave them and there it is, again! Again we find ourselves near them and again it is gone, and we think, "Wow, how great I am!" But as soon as we leave them ... Actually, it is the purity that comes from the heart of a devotee. There is this purity in the heart of a devotee and as soon as we find ourselves close to him we feel relieved. Therefore, Raghunatha Das Goswami says, call those servants, those police officers who patrol the road. We are following a way where there are thugs trying to rob us. Those thugs are the lust and its gang. The only thing that can help us at that moment is the devotees. If we stay in their association all the time the thugs will not be able to do anything. We must cry out and call them. In this verse he calls Krishna *bakabhid*. *Bhid* literally means murdered, one who tore Babakasura into two parts. *Bakabhid*, the one who tore the demon Baka and *baka* means a hypocrite, deception, the one who tore it into two parts. That is what the next verse is about. Actually, one becomes a true *sadhu* when he overcomes this deception in himself, this hypocrisy. Even if I have overcome my inner enemies, lust, I have one more enemy, hypocrisy.

Our small discussion this year will be about hypocrisy and the nature of hypocrisy. Let's repeat the sixth verse:

6.

are cetah prodyat–kapata–kutinati–bhara–khara  
ksaran–mutre snatva dahasi katham atmanam api mam  
sada tvam gandharva–giridhara–pada–prema–vilasat  
sudhambhodhau snatva svam api nitaram mam ca sukhaya

Now we will translate this verse. *Are cetah*: *are* approximately means, “hey, you, fool”; *are* is a very rude way of address; *cetah* – hey, mind, and it is not for nothing that he addresses his mind in such a rude way in this verse, because he has reached the limit. *Prodyat–kapata–kutinati–bhara–khara ksaran–mutre snatva* – hey, fool, what are you doing? You are bathing in an ass’s urine. And not simply an ass’s but a great ass’s. *Khara* means ass, *bhara khara* means a great ass, because there must be a lot of urine (laughter), it must be enough to bathe in, that of a small ass might not suffice. *Kapata* means deception, *kutinati* means hypocrisy. We will be speaking of the difference between *kapata* and *kutinati*. *Mutra* means urine – you have bathed in that urine, *snatva*; and what happens to you next? Has anyone bathed in an ass’s urine?

Ayurveda explains the different properties of the various living entities’ urine and that of an ass is extremely burning. Actually, the ass’s urine in Vedic times was used as a way of punishment, I will talk of that punishment later, about the torture with ass’s urine in Vedic times, it is extremely burning. Raghunatha Das Goswami says, as a result, you are burning; you have showered yourself with that burning urine; you yourself are burning and you have showered me and I am burning now, too. This is a dialogue between the soul and the mind, where the soul tells the mind, “Hey, mind, whom are you cheating? You yourself are sick of it, you yourself feel the fire of remorse for having bathed in that filth. I am burning, you are burning, we both are burning. Why? Why do you need that? Do you feel good? Is that good for you? No, it’s bad. Why are you doing this?” And he gives a recipe of what must be done instead, where one must bathe instead. Instead of bathing in the urine of a big ass you need *sada tvam gandharva–giridhara–pada–prema–vilasat sudhambhodhau snatva* – you need to take a bath in the ocean of *ambhodhau sudha*, in the ocean of nectar. *Vilasat* – this nectar has an amazing quality – it is shining. What is that nectar? *Gandharva-giridhari-pada-prema* – the nectar or *prema* or love for the lotus feet. If you always do that then both you and I will be happy. In fact, it is this alternative that a person has. This is the alternative that Raghunatha Das Goswami presents before us very roughly. He says, a person will either somehow or other cheat and as a result he will be burning inside, inside he will be burnt by shame; or, he will rejoice, he will be happy and his mind will be happy if he thinks of Krishna.

This is the meaning of the sixth verse. I will not speak too long but first I would like to give a definition of deception. Can someone give a scientific definition of deception? In “Caitanya-caritamrita”, Adi-lila, Krishnadas Kaviraj Goswami gives a definition of deception:

ajnana-tamera nama kahiye 'kaitava'  
dharma-artha-kama-moksha-vancha adi saba  
(Cc, Adi, 1.90)

*Kaitava* or deception comes from ignorance. Ignorance in our heart takes the form of deception, *kaitava*. What is that ignorance? How does deception manifest in our hearts? – *dharma*, *artha*, *kama* and *moksa*. *Vancha* – the desire for *dharma*, *artha*, *kama* and *moksa*. Why is it called deception? Actually, this is a highly radical statement because we know that the entire Vedic



culture is built on helping a person achieve *dharma*, *artha*, *kama* and *moksa*. The entire Vedic culture that we preach by establishing Vedic Centers, Centers of Vedic culture, we shout, "Vedic culture ki! Jaya! Astrology ki! Jaya! 'Bhagavad-gita' ki! Jaya!" Krishnadas Kaviraj Goswami says, all this is deception, when a person has the desire for *dharma*, *artha*, *kama* and *moksa*. Why is it deception? Because what are we by nature? Well, there was a timid voice, "Servants". This is cheating, because all this in one way or another puts me in the centre. These are my goals, the goals that I want to achieve, I need that. I forget that I'm never in the center, that all this is just various forms of egocentrism. It can be pious forms of egocentrism or disgusting, nasty, horrible forms of egocentrism but that is still egocentrism. Visvanatha Cakravarti Thakur, commenting on this verse, explains that the living being is by nature a servant of God and therefore his main duty is to serve. When a person forgets his nature and focuses on the body and on the interests related to the body, he starts taking care of himself, this is called cheating. Therefore, all of us are cheaters. Congratulations on that! (laughter)

There are four types of cheating. If scientifically classified, there is cheating in the form of the desire for *dharma*, the desire to be pious; there is cheating in the form of the desire for *moksa*; there is cheating in the form of *kama*, there is cheating in the form of the desire for *artha*. And which of them is the worst one? Yes, the desire for *moksa*. The point is that in the first verse of "Srimad-Bhagavatam" Krishna is defined as who? When Vyasadev is trying to explain what this book is about, he explains that it is a book about Krishna who is *satyam param* which means the Supreme Truth. Krishna is the Supreme Truth, by nature He is the Supreme Truth. Can we, preserving our inner propensity to cheating approach the Supreme Truth? Truth and lie are the exact opposites of each other. Cheating makes a person cheat the others because he wants to get something for himself. In this sense cheating is the exact opposite of love. A person can approach Krishna only if he completely eradicates his habit of hypocrisy. We must very clearly understand how the tendency of hypocrisy is manifested in our hearts, how and in what various forms it reigns in our hearts. Therefore in the Eighth Canto of the "Srimad-Bhagavatam" it is said that of all sinners, there is one worst of all. What? There are many sins: murdering a *brahmana*, committing adultery – there are *maha-patakas*, five or six greatest sins in accordance with the "Manu Samhita"; but in the Eighth Canto of "Srimad-Bhagavatam" it is stated the worst sin is called cheating. Earth itself says there, Bali Maharaj is quoting her and he says that the earth says, "I can bear all kinds of sinners. The only one I can't bear is a great cheater, a great hypocrite, one who is really truly cheating. Who of you are truly cheating? Me. Those who say that I want to serve Krishna, but instead keep on serving themselves. Actually, the opportunity that we have is the most amazing and rarest one. But it can also lead us to the heaviest offenses. Because having taken up the path of serving Krishna, we can turn into most terrible cheaters. We sometimes do that, under the cover of serving Krishna we serve ourselves, our own interests, our own petty desires, our ambitions. That is what our seminar will be about. I will end our today's lecture here. Srila Prabhupada ki! Jaya! Raghunatha Das Goswami ki! Jaya!

Disk 103, track 9, Lithuania, 31.07.2008, Manah-siksa, verse 6, lecture 2

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Let's read together the sixth verse:

6.

are cetah prodyat–kapata–kutinati–bhara–khara  
ksaran–mutre snatva dahasi katham atmanam api mam  
sada tvam gandharva–giridhara–pada–prema–vilasat  
sudhambhodhau snatva svam api nitaram mam ca sukhaya

Today we continue our talk about the big ass that provides in abundance the urine we need.

Translation: Oh, mind, tell me what for you are bathing and bathing me in the urine flowing from the big ass of cheating and hypocrisy. Instead, you should be bathing in the shining ocean of nectar of pure love for Sri Sri Gandharva Giridhari, for Sri Sri Radha and Krishna, thus feeling complete happiness.

Let's try together to understand the instructions that Raghunatha Das Goswami is giving us. He is admonishing his mind, "Why should you be burning in fire? What's the point, when you can swim in nectar?" He calls the burning fire we are burning in cheating and hypocrisy that every person who has somehow taken up the spiritual path can feel. Actually, feeling one's falsity or hypocrisy inevitably comes to us precisely because we are divided into a mind and in the mind is constantly filled with endless desires. Krishna Himself compares these desires to a fire. He says that when the mind burns covered with lust or desires, these desire are like fire: they burn like a fire and no matter how much you feed them, no matter how much firewood you put into these desires, they never come to rest, they are never satisfied. But the situation of the person who has taken up the spiritual path is even more difficult because he is faced by these inner desires, he does not give them the opportunity to manifest outwardly and yet they are tearing him apart from within. Here Raghunatha Dasa Goswami compares this state of internal disgrace to a fire and says, "What's the point? Give up all this, there is no need to bathe in all this! You'd rather bathe in the ocean of love for Radha and Krishna and feel like you've been born again."

Sometimes we can feel that, sometimes we chant the holy name, sometimes we can feel that our heart has been relieved, that the fire has gone, that the mind has been filled with tranquility, beauty, purity and concentration. But the mind immediately says, "It's time to bathe in an ass's urine. I must urgently bathe, for this can't be true!" He says, "You've become too happy, it can't be true!" Interesting enough, in the "Laws of Manu", in the section "Penalties for various crimes" it is said that in Vedic times if a person committed treachery or deceit, the punishment for *vaisas* was to take their money and put them in prison; but the punishment for *ksatriyas*, the men of honor, was to bathe them in an ass' urine. As a result all his hair would fall out and he would remain bald-headed to the end of his days and everyone would know, "Look, that's a rascal, that's a cheater."

In one way or another all the disgrace or deception we have inside will sooner or later pop up, will emerge and become visible to everyone. Here Raghunatha Dasa Goswami is warning us, "Why do this all the time? What's the point in exposing oneself to ridicule by trying to secretly fulfill your foolish desires that haven't made you happy? By trying to fulfill these desire in a

subtle way in the society of devotees?" Today I'll be speaking about this. Next time I'll try to tell about what we need to do in order to get rid of that. But today but we are going to have a sad lesson. We will be talking about what happens to a person who allows himself without even noticing it, to be cheated by his mind. Ultimately, why are we talking about this and why Raghunatha Das Goswami himself is talking about it? Because on the spiritual path we need to go to the end. You can't stop halfway, though, of course, Krishna says that even small progress on this path can save us from the greatest fear. But the point is that eventually we will still have to go to the end; that we will have to destroy the pride within that Raghunatha Das Goswami is speaking about in the first verse at 100%. Even if we destroy 99.9% of our pride and leave one-tenth or one hundredth of it ... Pride is a special organ, it is capable of regenerating. If we leave one hundredth of a percent of it, very soon it will grow back again. Just like the lungs or the liver, as they say, are capable of regenerating; if you cut a piece, it will grow again. Pride is the original liver that can very nicely regenerate, even if cut off. We think, "Well, I have become a devotee, isn't that enough?! I have already cut off a large piece of my pride, I can keep a bit for breeding." If we leave even a tiny bit it will very soon grow back again and we will have back our dear pride intact. This is what I will try to speak today about.

The point is that pride makes us pretend all the. These two qualities – pridefulness that is rooted in our mind and deception – are in fact one and the same thing. Because we are constantly putting on some masks, some guises and when we put them on we can't understand God, we cannot see Him. We can't see Him in the heart of the other living beings, we can't see how He manifests Himself outwardly, we can't hear His voice within, we can't understand how He speaks to us through the mouth of our spiritual master. It is very difficult for us to actually recognize Krishna, though God is everywhere and there is nothing easier than seeing Him, but we can't see Him because pride does not allow us to do so.

In the "Ramayana" there is a remarkable episode when Sugriva sends Hanuman to find out who Rama is. Rama and Lakshman appeared near the Rishyamukha Mount where Sugriva with his retinue were hiding with a handful of monkeys that remained faithful to him. For fear of Bali he was hiding there. When Sugriva saw Rama, he was terribly scared, "Who's that? It must be someone sent by Bali to kill me!" He said to Hanuman, "Go and find out, you are smart, take on a guise, pretend to be a *brahmana* and find out why he has come here." Hanuman took the guise of a *brahmana*, rosary in hand, appeared before Rama and began asking Him, "Who are you? Why are you here?" His heart was a little softened and Rama told Lakshman, "A good man has come to us, explain to him who We are." Lakshman started telling him, "This is Rama, the son of King Dasaratha. Due to some misunderstanding He was exiled to the forest and I'm with Him because I am His eternal servant." Hanuman slapped his forehead because since infancy, since early childhood he has been chanting the name of Rama, "Rama, Rama, Hare Rama, Hare Rama ... " He asked Rama, "Rama, is it You, my Lord? I've been worshipping you since childhood, I've been always chanting Your holy name! Why did I not recognize you? You have appeared before me in Your own Self, tell me why I did not recognize you?" He said, "How could you have recognized Me? Look at the disguise you've come to Me! *Ye yatha mam prapadyante tams tathaiva bhajam yaham* – you have come to Me in a false disguise, how could you have recognized Me? You could not have recognized Me because you yourself are pretending to be someone else." That's a very important lesson for all of us – as long as we pretend to be someone else we won't be able to recognize Krishna even if He is standing right in front of us, even if He has come straight before us.

Accordingly, Raghunatha Das Goswami is urging us to do this. He says that if you want to cheat Krishna, then Krishna will necessarily have to cheat you and deprive you of the opportunity to see and recognize Him. This is essentially what we are going to talk about today. This is a vital

stage in spiritual life, the nature of which we must clearly understand. This stage is called *anartha-nivrtti*. The logic of spiritual life or the path of spiritual life itself is very easy to see or feel by the practice of chanting mantra. Early in the morning when we wake up in a good state of consciousness and everything is fine with us and we start chanting mantra, at first our mind is very calm, we chant and there is some response, Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare. Everything is going well. Then, at a certain point (have you noticed that?) some thoughts start rushing into the mind and chanting the mantra becomes harder and harder. Those who have chanted 64 rounds know that very well. The first 16 rounds are done at a sitting. The second 16 rounds are done with the feeling of how great I am. The last 16 rounds – there is no feeling whatsoever, our only desire is to be done with it (laughter).

In a sense, about the same thing happens to us in our spiritual life. I've seen how people, when they start chanting mantra, are first filled with determination, they feel the response, they feel relieved, they chant mantra. Then at some point they can't stand it anymore, they jump up and start pacing back and forth: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare. Because impatience has accumulated in the mind. About the same thing happens with us in the course of our spiritual life. Initially we are extremely enthusiastic, we join and feel, "Yes, that's what I've been looking for! That's what I need!" Especially if we join after having suffered or having been disillusioned in material life without finding anything in it. We think that this attraction will last forever. Has anyone thought in this way? That this ecstasy is going to last forever? Then at some point this ecstasy is over and we are faced by problems. They accumulate in the mind, or rather, not that they accumulate, they've always been there, they start appearing god knows where from, from within, - gross and subtle *anarthas*. Gross and subtle causes preventing a person from truly seeing or feeling God.

This is what our presentation will be about, because we must (this is what Raghunatha Dasa Goswami is urging us to do) watch our motives in order to eliminate our *anarthas*. In a number of lectures Srila Prabhupada very easily defines *anartha-nivrtti*. He says: you've stopped smoking – that's already *anartha-nivrtti*, one *anartha* less. Because what are these cigarettes? These cigarettes are definitely an *anartha*, there's nothing good in it, nothing of value. You've quit smoking – that's *anartha-nivrtti*, Haribo! You've given up meat-eating – another *anartha* less, you've got rid of too strong desire for gross sex – one more *anartha* less, you've given up gambling – one more *anartha* less. On the gross level, at the beginning, we're getting purified in the form of changing our activities, but gradually, as the process of cleansing our mind goes on, new *anarthas* start popping up in the form of our false motives, in the form of deception that is there within us; subtle *anarthas* in the form of desire for recognition and this *anartha* is far more dangerous because we begin seeking satisfaction of this *anartha* in the society of devotees, we want to find recognition, honor, things like that here.

One devotee told me that in my life I wanted to become great three times: the first time I wanted to be a great athlete, it didn't work out; the second time I wanted to become a great military, that also didn't work out; the third time I wanted to become a great devotee and that's all right, it did work out (laughter). Mind doesn't care what you are, the important thing is to be great; it does not care at all whether you be a sportsman or a military – just be great. We must actually very carefully watch ourselves and our motives, the way our mind reacts to external circumstances. Purification of *anarthas* means the ability to see all these false motives emerging in the process of chanting the holy name. We may think – and I've seen people who think in such a way – that, generally, we don't care whether we are respected or not. As long as we are respected by everyone we think that we do not care whether we are respected or not. But as soon as someone passes by without saying 'Hello', a storm rises in our mind, "Who is he

anyway?! He is a junior devotee, why didn't he say 'Hello' to me? Who does he think he is? He's got nothing but *anarthas*, for he has no respect for the devotees." Because we have this subtle desire for recognition that in essence is that same most subtle desire for sex. We want to be recognized and respected so that in one way or another we are put in the center.

Another very important point that we must understand is that sometimes the *anarthas* come in a very subtle way. That is actually what deception is about. Sometimes deception or our material attachments disguise in such attires that it is impossible to recognize them; they come in the form of some noble ideas, in the form of some very noble desires; sometimes they can come in the form of austerities in our service or most noble ideals or some revelation. We can see this. Actually, when we chant the holy name that same thing happens at that very moment. What distracts us from the holy name? Sometimes it is some great revelation, we have some unbelievable realization that becomes so important that before we could say Jack Robinson this revelation we've focused on and on how great it is, has already distracted us from Krishna.

Therefore, we must know very well that all these *anarthas* or material attachments in the process of cleansing the heart will be taking very perverted forms. In what form did Arjuna's attachments come to him? In the form of compassion. Compassion and love for his spiritual master, "Drona, Bhishma, Haribol! How can I?" Krishna sees, this is an *anartha*. Arjuna is thinking, "This is compassion, this is very noble, this is good." Right? Compassion is good, right? In what form did they come to Yudhisthira? In the form of attachment to his external truthfulness, "I have never lied, I'm so truthful!" Sometimes they come to us.

In the Puranas there is this constant motif that the demigods start worrying when someone engages in spiritual practice. If he performs some kind of austerity, if he has advanced on the spiritual path, the demigods start to be terribly anxious and start sending him various obstacles. Indra in his heavenly kingdom gets restless, he sends some *apsara*. Sometimes *brahmacaris* think, "Why hasn't Indra sent me an *apsara* yet? (laughter). Doesn't He see what progress I've made, what austerity I am performing?" But if Indra was sending *apsaras* to all the *brahmacaris*, there would be no *apsaras* left in the heavenly kingdom, there would be none left very soon. But actually Indra does send us *apsaras*; the demigods do send us *apsaras*. In what form? The heavenly kingdom does not exist on the gross level, it exists on the mental plane. Indra sends you an *apsara*: you chant mantra and suddenly an *apsara* appears in your mind and starts dancing – she is sent by Indra because all the demigods are situated in our body, in our senses! All those distractions we are subject to at the time of our so to say devotional service, are all sent by the demigods. And these *apsaras* come to us from the heavenly planets. In other words, what is an *apsara*? This is a very important point: sometimes obstacles can take on a very beautiful shape. Caitanya Mahaprabhu Himself said *na dhanam na janam na sundarim kavitam* – I do not want *sundarim* or *kavitam*, I do not want lovely words, lovely ideas and thoughts that come to us. These verses, this nobleness, it all may lead us astray and eventually turn into an attachment. When this comes in a gross form it is not that dangerous; when it comes in a subtle form, it is a much more complicated thing.

In our previous lecture when discussing this we said a very important and simple thing: where does this tendency to deception come from that is cheating us all the time? It arises from a simple thing – from the bodily concept of life. At the bottom of any deception lies the bodily concept of life, the notion that I am the body. This is deception because I am not the body. That's where all deception starts from. Or the tendency to sensual pleasures that inevitably arises due to the identification with the body. And when this attachment becomes very deep, this deception is transformed into our nature, it becomes our real nature and we start justifying our attachments by deceptions. The most dangerous thing that happens as a result of the fact that a person is

immersed into this tendency to deception ... At first it is all very innocent, but as a result of that a person loses the ability to introspect, loses the ability to see or feel what is happening, he is deceiving himself. Pushkin used to say, it is easy to deceive me for I myself am glad to be deceived. There is no need for anyone to cheat me, I will cheat myself. A person loses his ability for introspection, for self-analysis, for seeing his own lies, so he starts reassuring himself, "I'm fine, I'm following the path and I everything's perfect with me." People can not really realize or feel their motives.

There is a nice parable. Once a master gathered his disciples along with some other people and asked them, "If, walking on the street, you see someone's wallet fall to the ground what would you do?" One stood out said, "I'll run, catch the person who lost it and immediately give it back to him." The master looked at him and said, "You are a fool." Another stood out and said, "I will take it and put it in my pocket." "You are a rascal." Then a third one stood out and said, "That's a hard question. How do I know what state of consciousness I will be in when I see that wallet lying on the street? And who knows, I might be overwhelmed by evil-mindedness at that moment. But if the Lord, by His causeless mercy gives me intelligence and makes me stronger, then I'll run to the man and give him his wallet back." The master said, "Only you have given the right answer to this question."

Because again, a person must very well watch his motives and understand that he is going along this razor blade at any time and that at any time he can deceive himself. I've seen people: you talk to them and it is impossible to get through to them. You see that they are lying, that they are lying to themselves, you see that they are completely ... but the defense is so dense that it is impossible to break through this thing, it is impossible to give them the opportunity to look at themselves from a different angle. That is the problem of deception – it is sometimes so dense a person loses the ability to see it; that is why it is the duty of the devotee to constantly introspect, to look into his heart and ask himself: how sincere am I? What are my motives? What drives me?

I think that we should think together about how this tendency to deception manifests in us all. At first glance it is manifested quite innocently. Listen very carefully, we will now come to a very important conclusion. At first the tendency to deception manifests in a harmless way – a person has been given extra change and what does he do? He thinks, "A nice way to earn money." Sometimes a person jokes and for the sake of being witty he slightly exaggerates; sometimes a person argues and in the heat of debate he resorts to lies. Has anyone happen to do this? Sometimes a person assigns to himself something that does not belong to him. Sometimes a person speaks rude words. The *acaryas* say that all these actions are based on *asat*. Narottama Das Thakur calls such actions *asat-kriya* or actions based on a false concept of life, on false concepts about who I am and what I need. A person does such trifles and gets used to it without even noticing. Who does this without even noticing it? *Asat-kriya*. But listen carefully what happens when we become Vaisnavas. We do these trifles and on the whole these are small sins, we don't even notice them and do not repent, we do them every day. But when we start rendering devotional service, when we start engaging in spiritual practice and start doing the same thing out of habit, then what do these small sins or innocent trifles turn into? Yes, into offenses. Narottama Das Thakur says *dehina karila asta* – do not trust your body and your mind, do not trust them under any circumstances because you will be doing that out of habit and when you project your bodily concept onto the spiritual realm, you start committing offenses. We are used to living in this way in the material life and in material life that might not be so bad, there is nothing so wrong, but we start committing offenses because sooner or later, if we have this tendency to deception we will deceive whom? (answer: ourselves) We will deceive

ourselves, that's true, but before that we'll deceive our spiritual master and the Vaisnavas and in this way we will be committing offenses.

Actually, this sixth verse of the "Manah-siksa" is about how dangerous it is to commit offenses on the spiritual path; how these offenses burn one from within and deprive him of the opportunity to attain true spiritual experience. The word *kapata* that Raghunatha Das Goswami uses here has numerous synonyms. Let's think together: lie, deception, cunning, hypocrisy, slyness, fraud, trickery, evasion, self-justification and eventually godlessness and sin. There are numerous remarkable words that define *kapata*. Srila Jiva Goswami gives a very important definition of deception on the spiritual path. In his "Bhakti-sandharba" he says that deception on the spiritual path is that outwardly we bow down before our guru, the *sadhus*, the Vaisnavas and Sri Bhagavan, while internally we don't have faith in them. Outwardly we appear to show respect to the guru, the *sadhus*, the Vaisnavas and Sri Krishna Himself, while inside we have no particular faith or respect for them. Is anyone aware of such a feeling, of such a sin? Don't raise hands (laughter). Because people think, "What else do you expect me to do? Outwardly I do everything that is needed. Every morning I wake up ... Well, not every morning, every other morning, and start singing, *samsara-davanala* ... And I ecstatically sing but inside I do not really have true respect. So, Raghunatha Das Goswami says that *kapata*, the absence of faith in the Vaisnavas, in the *sadhus*, in the spiritual master and in Krishna ultimately gives rise to *kutinati*. *Kutinati* is hypocritical activities, absorption in extraneous matters, spiteful talk, cruelty and ultimately violence. And it all starts with the fact that inside I don't have complete sincerity or complete confidence, absolute unconditional faith and I justify myself in this in every possible way. And this is manifested in the fact that I start focusing on something extraneous, I start watching TV or karmic movies and start thinking, "I need this for my preaching, so that I preach in a more efficient way, I'll tell them about this movie in the class." Then this turns into spiteful talk and then into cruelty and ultimately into violence.

Srila Prabhupada sometimes translates *kutinati* as spiteful talk. In fact, it is a very sad chain. I have told you that today I am going to make you sad but next time I will give a solution to all this. How does it all happen? One who has the tendency to deception takes up the spiritual path and starts practicing something. The *acaryas* explain that the first manifestation of deception is that his attitude towards his spiritual master becomes like the one he has towards common people. His deception starts telling him, "What's so special about him?"

Satsvarupa Maharaja told an amazing story. In the beginning, when Srila Prabhupada had just started spreading Krishna consciousness in New York and got his first disciples, they arranged a public program for him. Among them was a certain Rayarama, one of the first disciples of Srila Prabhupada and he decided to largely advertise him. He printed posters and he stuck them all over the East Side in Manhattan, where they had their activities. The poster read, "This man has changed the consciousness of the world." At that time Srila Prabhupada was away, he came back to New York after some time and Rayaram proudly showed him the poster, "This man has changed the consciousness of the world." Srila Prabhupada made a grimace and said, "It is a very poor poster." At first Satsvarupa Maharaja did not get that, at first he thought, "How's that? It's so cool: this man has changed the consciousness of the world!" Srila Prabhupada said, "Guru cannot be called 'a man'."

Because this reveals our particular attitude and this attitude reveals everything else. First we pull down the guru to our own level, well, a bit higher, somewhere there at the same level; this is what hypocrisy or deception is about; what comes next is that we begin to give our mind the opportunity or the right, the license to focus on extraneous things, on anything, on some desires and motives. As a result, people start to speak ill. This is another manifestation of the same

problem: people start to speak ill about each other. Have you noticed that in the devotees society people will always find a good word for each other (laughter). One's heart is supposed to get purified, to get softer ... In the devotees society ... Sometimes people tell me that before, when they belonged to other societies, people did not talk so bad about each other. Because there everything is clear. Here it's not that simple, here people are always backbiting about each other. In fact, this is a manifestation of that same deception. This is something terrible. What does it lead to? To the fact that a person starts to be cunning in his life, starts doing some mean things, starts deceiving, things like that and eventually starts hurting others, committing violence against others, speaking rudely to others. This is a sad thing, because sometimes when a person is careless in his spiritual practice, instead of purifying his heart his spiritual practice starts reinforcing the problems in his heart. A person becomes more and more perverted. In the world history religious people committed so much evil and cruelty. Why? For this same reason: because they were not attentive to themselves and did not catch themselves cheating in time. This chain is very important, please remember it, the way it all happens: we have a slight tendency to deception, it gradually starts growing until it turns into a demon. This demon can completely devour us and leave nothing of us. Therefore the main quality of a devotee is frankness, simplicity, absence of hypocrisy, because he does not try to pretend.

In the "Hitopadesa" there's a very interesting verse which you will all understand even if you don't properly know Sanskrit. Listen carefully:

manasi ekam vacasi ekam karmani ekam – mahatmanam  
manassi anyat vacasi anyat karmani anyat – duratmanam

Simple, isn't it? *Manasi ekam vacasi ekam karmani ekam* – one who thinks and does the same thing is called *mahatmanam*. *Manasi anyat vacasi anyat karmani anyat – duratmanam* – one who thinks one thing, says another, and does a third thing is called *duratmanam* or, in Russian, *durak*, fool (laughter). This proves that Russian language has been derived from Sanskrit. That is why it is so important and the *acaryas* emphasize this point, that the main quality of a devotee is simplicity.

Bhaktivinoda explains that there are four essential qualities of a pure devotee, four important qualities that we must develop and appreciate in each other. These are: *saralata* which means simplicity or frankness; *ekantata*, which means focused on the purpose (*eka anta* – I have one single goal); *dridhata*, which means determination, I have one goal and I am determined to attain it; and *nirapeksita*, which means that I do not depend on the others' opinions. This is also a very important point, this last quality, because I will be able to preserve all these qualities in me and especially simplicity, if I do not depend on the others' opinions. We are always trying to be accommodating to the others. Why do we cheat? Because we always want to appear different from what I really am. These are four qualities: *saralata*, *ekantata*, *dridhata* and *nirapeksita* – simplicity, purposefulness, determination and independence from the opinions of others.

But in another article, in "Sajjana-tosani", Bhaktivinoda says that actually for the dull people of Kali-yuga, who find it difficult to remember four things, it is enough to remember two things; there are only two things that are essential for the *bhajan*. Just two things. Will you remember at least two? No need to remember four things, remember two: *saralata*, simplicity, and determination, that's all. To do *bhajan*, to worship Krishna, we need these two things. However, if you lack even one of them it will be very difficult for you. If there is no basic simplicity of heart, it will be very difficult to do that. If there is no determination, we naturally won't be able to do that because we will have to overcome all these obstacles on our way. Our dependence on other



people's opinion – and this is particularly manifested in society – is that we are different all the time. When alone we are one, in society we are different. In every home in the hallway there is a mirror. Why? Because before going out we have to look in the mirror, "How do I look? How will people regard me?" This is the last thing. I walk out into the street and that's it! At home I'm one ... Sometimes people, I have seen that, too, it happens even among the devotees: in the living room everything's nice and clean; in the bedroom there is a bed that has not been made for two weeks. Does it happen? A filthy nest. And the living room is in order. Because that's where we invite the guests. And sometimes our mind resembles a two-bedroom apartment consisting of a bedroom, where our nest is, and a living room, where everything is in order, where everything's nice, neat and tidy. This is our problem which we must be well aware of.

Once again, our honesty in desiring to attain Krishna is manifested in our respect towards everything that is somehow or other connected with Krishna, in the huge respect and reverence we feel for everything that is related to devotional service. If we want to achieve success on this path this is a very important quality. And above all, we must feel respect for the devotees. In no case should we offend them, in no case should we talk ill.

Sacinandana Maharaj told me a story. He said that in Los Angelis there is a person who has been coming to the Sunday feast over the last 19 years. He is a respected man. In the end some devotee approached him and asked, "Why don't you get initiated?" He chants mantra, follows everything. And he said, "I have been coming here over the last 19 years, watching you – the way you treat your guests and the way you treat your own members and I will never become one of your members, I'd rather be a guest." When a person is just a visitor, "Ooo!" – he is given all the honor; as soon as he becomes a devotee, he learns what severe life is. But it all is a manifestation of the hypocrisy in our heart, it is hypocrisy! This hypocritical heart may eventually lead us away from the path of devotional service.

Srila Jiva Goswami illustrates this tendency to hypocrisy arising as a result of offenses. It is there within us and if we bring it here, in the devotees society, it turns into an offense and this tendency to hypocrisy becomes even stronger. Srila Jiva Goswami illustrates it by an example from the "Mahabharata", when Krishna came to Hastinapura and Duryodhana wanted to serve Him. The "Mahabharata" gives a colourful description of this scene. It is said there that Duryodhana was lying on satin pillows and that he had organized a sumptuous reception for Krishna: all along the roadside he built banana arches, he installed women showering Krishna with flower petals and crying out, "Keshava ki! Jaya! Janardana ki! Jaya! Haribol!" A sumptuous reception! Dancers were dancing. He cooked the best food, he invited the top chefs from all over the kingdom because he knew that Krishna has decided to eat something and he decided to treat Him. He told Him, "Janardana! Kesava! Here You are! You are our dear guest, You are our relative! You are our good friend! Have something!" Krishna says "No, I will not." Duryodhan is lying sprawled out over the pillows, he says, "Krishna, that's not fair! (Duryodhana is saying that's not fair!) You are more favorably disposed to the Pandavas than to us! Why are You refusing? I have prepared this *prasadam* for You with love! You must accept it!" Krishna says, "I'm not obliged to accept anything!" Duryodhana said, "Aren't we Your relatives?!" I do not know how that would be in Russian – Duryodhana's daughter was married to Krishna's son. Well, yes, a close relative (laughter). Laksmana, Duryodhana's own daughter, was married to Krishna's own son! Duryodhana started, "We're friends, aren't we?" They were cousin brothers, in addition to that they intermarried and Duryodhana started telling Him, "You must accept it! We have prepared all this with love!" In the "Mahabharata" it is said that he was actually lying and everyone could see that he was lying. He arranged these Potemkin villages, he arranged that sumptuous reception and we know from Russian history that Catherine II was also traveling around Crimea and that there too were all these Potemkin villages, Potemkin

arranged for them and there is still this expression. In fact they must be called Duryodhana villages. Duryodhana was the first to invent this method of receiving honorary guests. But Krishna's heart did not budge. He said, "You've been hating the Pandavas since your very childhood, you've been offending the Pandavas without any reason and want to harm them. The Pandavas are non-different from Me. You don't love them which means that you hate Me. One can eat only when the food is offered with love or one has nothing to eat. Thank God, I have enough to eat and I do not feel any love; so, please do not feed Me, don't. I'll go to Vidura, I do not want to get contaminated by your nasty food, because there is no love in it, there is only cheating."

Srila Jiva Goswami says that sometimes people appear to be serving Krishna but if, while doing so, they do not respect the Vaishnavas, if they are serving Krishna but do not try to stop this hypocrisy of theirs that manifests in thousands various ways, then they are committing an offense and Krishna will not accept all that. In the end, one's heart will only get farther from Krishna than it should have been.

Therefore, describing all these things, Srila Jiva Goswami explains – this is the last thing I am going to say today – that when a person becomes a hypocrite, he commits offenses and he refers to a verse from the "Vishnu-dharmotara-purana" and he says that when a person does not stop himself and commits offenses, then 100 offenses make a person a hypocrite. I have committed offenses and I have become a hypocrite, this is the feeling that I have no sincerity. This is the result of my having already committed offenses against some Vaisnavas, against the spiritual master. Further on he says, 1000 offenses deprive a person of the opportunity to perform austerities in the name of *bhakti*. If a person does not stop there and goes on committing further offenses, he loses his power and can not follow even the basic principles of spiritual life. I've seen this happen. First a person offends the Vaisnavas and for a while everything seems all right, he goes on offending them, slandering them as much as he can behind their backs. Sooner or later, after a certain point he will have no power to follow the basic principles, he will start eating meat, he won't be able to perform the basic austerities, it will become too difficult for him. Further it is said that 10 000 offenses deprive a person of the opportunity to practice *bhakti*. Of course, all this arithmetics should not be taken literally, but the point is that if a person does not stop himself on the path of offenses then in the end he will lose the opportunity to even pronounce the holy name.

As a *brahmana*, Chaitanya Mahaprabhu said about the Mayavadi *sannyasis* in Benares that, "I came to them, they're all so learned, they're all such *pandits*, they know everything, they quote everything, but despite of all that their tongue cannot turn to pronounce 'Krishna'. They say "Brahman, Brahman" but their tongue cannot say 'Krishna'." I've seen such people – this is no exaggeration – who after some time in the society of devotees cannot pronounce the name of Krishna; they just cannot bring themselves to pronounce it! You say "Haribol!" to them ... No, they can somehow say "Haribol" but if you say "Hare Krishna" to them they are silent, they cannot get themselves to say so. This is what happens if a person follows the path of offenses that starts very innocently. Here Raghunatha Dasa Goswami warns us against this. He says that everything starts very innocently, you have just a slight tendency to small deception. Sometimes even the devotees – I have heard that – say that "There is nothing wrong with cheating, Krishna is also cheating." Krishna is cheating, including us, when He sends us such thoughts and justifications.

Therefore, the two topmost qualities of the devotee are determination, "I need Krishna, I do not need anything else. Ultimately, what do I need? I will always have a piece of bread, am I supposed to ask Him for bread? For God's sake, I don't need that, I need Krishna! And we need

simplicity in order to realize the supreme ideal of devotional service. Sincerity, simplicity and determination to go to the end of this path. Simplicity will protect us against offenses, simplicity will help us preserve the first, pure, simple faith that we had once without obscuring it, whereas determination will help us overcome all the obstacles that will inevitably arise on our way. If we have these two qualities we will attain Krishna. If we don't have these two simple qualities we will not be able to understand anything.

But things are not so bad and you can go on offending ... (laughs) No! We must be very careful because we have taken up this path and there is no point in not going to the end. We will be very happy, Raghunatha Das Goswami says that you'll be able to bathe in the ocean of nectar, each of you will be able to bathe in the ocean of nectar. What's the point in bathing in an ass's urine? But how to get to the shore of this ocean I will be telling you in our last lecture. Thank you very much.

Disk 103, track 10, Lithuania, 02.08.2008, Manah-siksa, verse 6, lecture 3

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We'll read together the sixth verse:

6.

are cetah prodyat–kapata–kutinati–bhara–khara  
ksaran–mutre snatva dahasi katham atmanam api mam  
sada tvam gandharva–giridhara–pada–prema–vilasat  
sudhambhodhau snatva svam api nitaram mam ca sukhaya

Translation: Oh, mind, tell me what for you are bathing and bathing me in the urine flowing from the big ass of cheating and hypocrisy. Instead, you should be bathing in the shining ocean of nectar of pure love for Sri Sri Gandharva Giridhari, for Sri Sri Radha and Krishna, thus feeling complete happiness.

Today I will try to summarize what we've been talking about in the two lectures and move a little further, showing what exactly Raghunatha Das Goswami is advising us in this verse.

*Bhakti* is our attempt to enter into a relationship with the Supreme Personality of Godhead, with God Himself. I have already mentioned that in the introduction to "Srimad-Bhagavatam" Srila Vyasadeva calls Krishna *param satya*, The Highest Truth, The Absolute Truth. This means that to enter into a relationship with Him we must acquire the same nature. We cannot have a different nature because relationship will be impossible. Even in the material world, if we consider the science of relations between human beings, astrology recommends selecting those of a nature as close as possible to ours. Any difference in nature will eventually bring about a conflict. This same thing but to a much greater degree is true in terms of our relationship with the Supreme Personality of Godhead. We must acquire 100% the same nature, that is become absolutely pure. We cannot approach the Sun having a different nature. To approach the Sun – which is possible – we need what kind of body? Of fire. We must have the same nature to be near.

Actually, we take up the path of *bhakti* and *bhakti* is fire, it can burn up all our impurities very quickly. The holy name can practically immediately cleanse the human heart of all sins. But there is something very significant – offenses; if we commit them while taking up the path of *bhakti*, they deprive *bhakti* of its power. We practice *bhakti*, but instead of purifying us, *bhakti* can sometimes contaminate us. This is something amazing and paradoxical, but that's exactly what Raghunatha Das Goswami is speaking here about. What are we bathing in? In urine. What's the purpose of taking a bath? To get clean. But if we bathe in urine, are we getting clean? We are getting dirty. That's the problem. If we are bathing in the ocean of nectar, there is no problems, we will get clean very soon; the problem is that we start bathing in the urine of our own deception. This is the urine of the offenses we are committing. That's the reason one's heart gets hard. *Bhakti* is supposed to soften our heart, *bhakti* is love. Love means a soft heart. The *acaryas* compare the soft heart of a devotee to butter. When it becomes as soft as butter, Krishna comes and steals it from us, that's all He can do, because He is *ranacor*, He is fond of stealing butter. But He does not steal stones. Has anyone ever heard of Krishna going around stealing stones? That is why He has not stolen yet our stone heart, He does not collect stones.

Love makes one very sympathetic; a loving person will never hurt the one he loves. Therefore Prahlad says, *yasyasti bhaktir bhagavati akincana* – when a person attains *bhakti* immediately all the best qualities manifest in him. *Bhakti* itself is what makes a person marvelous and very attractive. But he also says, but if a person has no *bhakti*, then where will the good qualities come from? Nowhere. His mind is always fixed upon or attached to external things. In the Third Canto of "Srimad-Bhagavatam", in chapter 19, there is another very important verse (SB, 3.19.36):

tam sukharadhyam rijubhir  
ananya-saranair nrribhih  
kritajnah ko na seveta  
duraradhyam asadhubhih

It says that it is very easy to worship Krishna, there is nothing difficult in worshipping Krishna. *Sukharadhyam*: *aradhyam* means to worship and *sukham* means very easily and joyfully. But who can easily worship Him? *Rijubhir* – those who have a simple heart. *Ananya-saranair nrribhih* – they take shelter exclusively of Krishna. *Kritajnah* – they have a grateful heart. This is a very important word in this verse. A simple heart means a grateful heart. If the heart is grateful what will we not do for the one we love? If we are grateful to Krishna who has given us everything, what will we not do for Him? We'll do anything. But then it is said there, *duraradhyam asadhubhih* – but if a person is *asadhu*, if his heart is defiled, and above all by deception, *duraradhyam* – it is very difficult for him to worship Krishna. Obstacles will naturally arise in the process of worshipping Krishna.

Since we have taken up the path of *bhakti*, we have this unfortunate possibility of committing offenses here, which primarily manifests only in the fact that we are using *bhakti* for our own purposes. We forget – and this is the very beginning of the mistake people make at first – we forget that *bhakti* is a goal in itself. *Bhakti* is not the means to achieve something else. It is not that we need something else, material prosperity or liberation and that is why we practice *bhakti*; *bhakti* is the goal. But when we start using *bhakti* as the means for our own prosperity, we are committing a deceit, we deceive Krishna and thus we are committing an offense.

There is a story of Gopal Bandhu. Gopal Bandhu was a jester at the court of Maharaja Krishnacandra. Like all jesters, sometimes by his foolish words and deeds he brought out everyone else's foolishness. One day Maharaj Krishnacandra found him occupied in making a garland of *bakula* flowers. The flowers of *bakula* are small and fragrant and apart for that they are also edible, you can make *sabji* of them. He was making that garland with great love and devotion and Krishnacandra Maharaj said, "What are you doing?" He said, "I'm making a garland for Krishna." Maharaj Krishnachandra said, "You mean that Krishna will come and take this garland from you?" He says, "Of course. And if not, I will make *sabji* of this garland so that it won't be wasted."

In fact, these words express our attitude towards *bhakti*: we do something for Krishna and if He doesn't come we'll make *sabji*. We are doing something, but all the while our calculating mind is looking for its own benefit in all that. We are actually not doing that for Krishna, we are making *sabji* for ourselves, we are cooking something for ourselves.

Yesterday I was told a story about one devotee: their temple was closed down and he had to take the Deities to his home. So, some time after he took Them home, he said, "What a fool I am! I should have taken Them home earlier! It turns out that the Deities feed Themselves and

along with that all my family." (laughter) This is not funny, this is an offense. This is the offense that lives in my heart: we want something for ourselves. At the same time, in pursuit of momentary benefit, of transient benefit, we lose our eternal benefit, we lose the greatest gift that we can attain by practicing *bhakti*.

Therefore, this is one very important point that I wanted to make today. The "Vedanta-sutra", where Vyasadeva summarized the teachings of the Upanishads, begins with the words *athato brahma jijnasa*. *Athato* means therefore, that is why. Can a piece of literature begin with the word 'therefore'? Imagine that the first word in some novel is 'therefore'. Why is that therefore? 'Therefore' means that there must have been some predecessor. What was that predecessor? The "Vedanta Sutra" or the "Uttara-mimamsa" was preceded by the "Purva-mimamsa." The *acaryas* explain that the word *athato brahma jijnasa* refers to the fact that before a person embarks on the quest of the supreme goal, he has undergone the schooling of *karma-mimamsa*. The *karma-mimamsa* or "Karma-mimamsa Sutra" of Jaimini Risi begins with the words *athato dharma jijnasa*. In other words, people normally – listen carefully, this is very important. What is *dharma*? *Dharma* is the school of strict observation of rules, one of which reads: *sathyam vadatu* – one must always tell the truth. One must go through a certain schooling of civilization, a certain schooling of preliminarily purification of the heart, mind and body in strict compliance with the Vedic principles. For a person who has undergone such schooling it will then be easier to properly practice *bhakti* without committing offenses. He is taught rudimentary things – that one must get up before sunrise, one must bathe, one must try to focus his mind, eat pure food and everything else, that we have never actually been taught. Along with practising pure devotional service we must learn how to properly go to the toilet and when to get up.

These principles of the *varnasrama* are very interestingly explained by Bhaktivinoda Thakur. As I already said, they civilize a person. In fact, they are secondary. We never consider them because they are secondary and if we have the most important thing, love of God, everything else will follow. But when we don't have love for God and are not used to following these principles, then it is very difficult to attain our supreme nature. This is our secondary nature, but nonetheless, it is the nature of the soul. Bhaktivinoda Thakur explains that these secondary principles are – listen carefully – he says that there are five secondary principles that nevertheless reflect the nature of the soul. The original nature of the soul is love of God; but when a person has love of God, when the soul is absolutely pure, at the same time ... It is righteous, it is truthful, it is pure, it is friendly to all living beings, there is innate truthfulness and generally there is love for everyone else. All this is a reflection of our higher nature but when our nature is distorted due to contact with matter then, accordingly, it is replaced by hatred, deception, cruelty, lust, injustice and envy. Bhaktivinoda Thakur makes this list and puts them against each other. He says there are decorations of the *jiva*, those are: honesty, friendliness, simplicity and purity. Therefore, the *varnasrama-dharma*, or the training in the school of *varnasrama-dharma* adorns human life, but at the same time it creates an environment in which *bhakti* can reveal its full power. When we haven't gone through this school and we bring all these faults with us, then, accordingly, on the path of *bhakti* we commit offenses and they turn into a block of obstacles preventing *bhakti* from revealing its power and *bhakti* ceases to purify us.

There are two fundamental principles of the *varnasrama* on which it rests. Those are respect and gratitude. Just two principles. A person is taught very consistently to respect their elders, to respect anyone, to respect people, all living beings, and to be grateful, to pay for everything, to serve, to not be a thief. *Kritanjali*, the same word that is used in the "Srimad-Bhagavatam" verse. When a person has these two simple qualities, when he is well brought up, when he has

undergone the school of *karma-mimamsa*, it is easier to practice *bhakti*. Otherwise obstacles will arise.

Today I wanted to explain in a bit greater detail how all these obstacles manifest and how they sometimes contaminate us even more on the path of *bhakti*. This will be a sad story, but there will be a joyful end. With a drop from the ocean of nectar I will try to flood everything else. But if I am committing offenses – and I tried to explain where the offenses start from. They start with the fact that in the mind there is a very rigorous program. Mind is programmed to enjoy. How can the mind enjoy? In one way – feeling its superiority over others. Right? There is one single way the mind enjoys. This is the topmost program of the mind. We can say this is the operating system existing in the mind: the desire to feel superior over others, to enjoy. When a person takes up the spiritual path this same program continues to function in him and he is trying to prove his superiority, but now, in this particular case, over whom? Over the Vaisnavas, in due course over guru and eventually over Krishna. Believe or not, but that is exactly what happens. Because in the mind there is a very clear algorithm – it knows how to prove its superiority over others. How? For that purpose it must see the others' faults. For that purpose I must find, I must see these faults, I must pull them down and then feel above them. This is how the mind works independently of us, we do not need to force the mind to look for these faults, it will find them itself. No one has ever taught us to look for faults, right? Has anyone ever been taught this important science?

As a result, as Jiva Goswami explains, a person seems to be outwardly worshipping the Vaisnavas, worshipping the spiritual master, the *sadhvas*, outwardly worshipping Krishna, while inside he is growing disrespect for them, *anadarau*, he does not respect them. He starts looking for material qualities in them and they allow him to feel above them. He looks at the Vaisnavas and sees them as non-Vaisnavas. For, who is a Vaisnava? Vaishnava is the one who is striving for Krishna. I look at the person nearby and see whom? I see in him anything but this, I do not see the essential quality of the Vaisnava, how rare Vaisnavas are! How many people really strive for God? How many people are ready to give up something for the sake of God, for the sake of coming to God? But we don't see this in the other Vaisnavas. What do we see in them? Everything else. All other qualities strike our eye, because the mind loves finding them.

Accordingly, "Caitanya-caritamrita" explains – now I'm going to explain the purports of Srila Prabhupada to the *Gundica-marjana-lila*. In "Caitanya-caritamrta" Sri Caitanya Mahaprabhu calls the *anarthas* growing along with *bhakti upasaka*. *Upasaka* literally means: *upa* means secondary and *saka* means branch. Those of you who have been to the tropical countries, particularly in India, know that the trees are overgrown with parasites. Srila Prabhupada translates these as 'weeds' because this phenomenon is more comprehensible for us, here there are no particular parasites growing on the trees. But in the tropical countries out of the tree another branch starts growing and that's another plant. It sucks out the juices of the original tree and it dries out. The same happens to us; if we project the material tendencies that are within us onto the sphere of *bhakti* without trying to cut them, to curb them, then eventually these material tendencies get stronger and completely destroy our *bhakti*. Let's see how it all begins. Once again, it will be a sad but a very instructive story.

I apologize in advance to everyone whom I will somehow or other indirectly mention in my story. In a sense, mentioning them – of course, I am not going to name them – but even just mentioning them, I will be acting contrary to what I am saying. In no way should we focus on other people's faults, but in this case, in order to get across this more clearly, I will allow myself to refer to certain true example from life that, unfortunately, are too many around.

Srila Prabhupada explains that these weeds or parasites growing on the body of our *bhakti* begin with *kutinati*. I already mentioned yesterday what *kutinati* is. *Kutinati* is nitpicking, the desire to find faults in others, the desire to lower others. Describing all this I will now try to explain how our practice of *bhakti* makes us more expert in all this. Because actually we have this tendency and we have been successfully applying it in our material life; we have been looking for faults and our mind knew that. When we become devotees this tendency is polished to perfection. Why? Because as devotees we can better understand human psychology, right? We can better understand our own psychology. We can see in a clearer way the smallest faults in others. Previously we would not notice that. Previously, we did not notice how the mind works, how it is cheating, how pride is manifested. Now we see something in someone and think, "A, pride! Jaya! Haribol!" Or we notice something else, "Aaa, hypocrisy! Jaya! Haribol! Aaa, envy! Selfishness! Egotism!" We joyfully rub our hands when we see all this, our heart rejoices and it is easier for us to catch a person in all this, right? Have you noticed how much more expert we have become in all that? Because previously we did not know – pride – well what's so special, everything seemed ordinary, a man like a man. Now we see everything, we classify everything, we can define everything. With what a relish we tell someone, "You are in *maya*, *prabhu*. Here, here it is." This is the first thing, we just see. Srila Prabhupada translates *kutinati* as nit-picking or the ability to find faults.

Further on he says that what follows next is *pratistha asa* or the desire for recognition. *Pratistha* means recognition, and *asa* means the desire or hope that I will be recognized. Srila Prabhupada gives an example: a person is trying to imitate someone, to imitate Haridas Thakur. Actually, any attempt to imitate someone is a manifestation of the same tendency. We kind of serve. Please, listen very carefully what happens to us. We kind of serve but are we aware of what our motive is? I adorn the Deities or I make an outfit for Them. What do I count to get in the end? "Ahh, how beautiful! Oh, what an outfit!" A person is serving Krishna, decorating Krishna. But is he dressing Krishna? Whom is he dressing? His own false ego which is standing on his altar and he is showing it to everyone, "Just see!" Wittingly or unwittingly, I sometimes require recognition. If people do not say, "How wonderful you've made that" we are disappointed and say, "This society of devotees is not like what I was promised!" We demand it and the thirst for recognition gets stronger and stronger. We preach. What for? So that somebody admires it, "Oh, how many followers he's got!" We distribute books. What for? So that they bang the drum, "Jaya! Haribol!" We fast on Ekadasi. What for? We make sure to tell everyone how much we fast, the way we fast, how many rounds we chant, how we haven't slept the night. What for do we give lectures? It's my favorite thing. So that someone comes after that and says, "Oh, what a lecture!" And if someone does not say that, we think, "Everyone is in *maya*, everyone! No one has appreciated it!"

This is the same *pratistha asa* and what is most surprising is that in the society of devotees it is much easier to show it than in common society. Have you noticed that it is very easy to become someone here? Those who had not become somebody in common society, here become someone very soon. At worst, a temple president (laughter). You can become anyone. Becoming a saint is as easy as anything – a saint, a senior *pujari* or some kind of a minister. One starts to have this constant thirst for being constantly appreciated or glorified and praised.

Srila Prabhupada is sadly writing in this paragraph explaining how first *kutinati* manifests and then *pratistha asa*; he says, in this way he gradually turns into a famous Vaisnava or Lord's *avatar* (laughter). I have heard such people. I think I read once about one such *avatar*, who dances in the streets of Marcelle. One person told me that he is the incarnation of Advaita Acarya; another explained to me that he is the incarnation of Bhaktivinoda Thakur. That is, we live in a society of very exalted Vaisnavas, we are just sometimes not aware of it.



What happens next ... First is *kutinati*, second is *pratistha asa*, the desire to stand out; and the next thing is *jiva-himsa*. *Jiva-himsa* is the violence, the pain we cause. Who always comes after Bakasura, after deceit and hypocrisy, after the attempt to exalt ourselves? Aghasura. Who is that? A serpent with a foul breath of fish. Bhaktivinoda Thakura explains: that's the cruelty in one's heart. What did that serpent do with the cowherd boys? Devoured them. Aghasura is cruelty. In the society of devotees we also have more opportunities for showing cruelty. Knowledge of psychology enables us to better see the faults of others, the society of devotees allows us to better promote ourselves or somehow or other enjoy some honor. After that comes *jiva-himsa*. Again, the same knowledge of psychology allows us to more painfully hurt the others when we start talking about others pointing out their faults. First, I think ill of others, then I start speaking ill of others, I start being rude to others, I start cutting their false ego. One *mataji* was complaining to me about her husband, "He comes and says, 'Let me see where your false ego is. Now I'm going to cut it.'" He has children and a wife whom he needs in order to cut their false ego. Again, this inner cruelty appears in a person, this *jiva-himsa*, the ability to prick, to show one his dirt.

Preparing for this lecture, I was looking through some of my files and I happened to come across an article which was written by one Vaisnava. It is a very exalted Vaisnava who was and still is very respected. After I read a few paragraphs I was struck – there he was analyzing an article or an interview of another Vaisnava. Again, I apologize to this exalted Vaisnava, but to what extent he is finding some trifles there and showing them to everyone, publishing that article in the internet in order to hurt. This is something that unfortunately happens under the pretext of fighting for purity or something else. He is exposing other Vaisnavas to public flogging. Again, knowledge of psychology of other people allows such a person or a Vaisnava to more easily exploit others. I've heard many times, how many times I've seen it, when under the pretext of devotional service people simply exploit each other, simply say that we should selflessly serve while starting to exploit others and so on. All this is a manifestation of this *jiva-himsa*, this third thing.

The next step, which is absolutely inevitable, the next sad step is what Srila Prabhupada describes in his purport to the *Gundica-marjana-lila*; the next step is called *nisidacar*, when a person deviates from the principles of *bhakti*. He loses the ability to follow these principles of *bhakti*. Why does this happen? Previously, this person seemed to have overcome all these bad habits; he had been following the principles of *bhakti* over a long period of time; however, at a certain point he loses the ability to do this. Why? Has anyone thought about this? It's not just the *anarthas*. What happens at this point as the result of all that I have described, is that one's mind fully focuses on matter. His mind had already torn itself from Krishna. The offenses he had committed prevent him from thinking about Krishna. Instead, he thinks about matter, and since the mind has focused on matter, then naturally I will be doing all these improper things because my mind is focused on matter, I will inevitably do this because I think about this. One again starts to do such things.

Srila Prabhupada had a disciple who used to take LSD; later on he achieved a very high position and returned to LSD. Since he has this tendency to deceitfulness, he starts justifying all this. He said that LSD is dust specks from the lotus feet of Srimati Radharani (laughter). He said, when I take drugs I become closer to God. He wanted to open a whole training center to teach others how to get closer to Krishna using LSD. Amazing things happen. There was one other *asram*, unfortunately, it all happened before my eyes. In that *asram* all devotional service was organized, all lectures consisted in discussing the faults of other Vaisnavas. Fortunately, there are many Vaisnavas and there are many faults, too, there are many topics of discussion.

And they all said, "We are for Prabhupada! We are for Prabhupada!" I have a wonderful magazine that is called "Back to Srila Prabhupada." The only thing they do is describe the faults of the Vaisnavas and this is called "Back to Srila Prabhupada"! It's issued by the ritviks. From beginning to end it all is a concentrated *vaisnava-aparadha*. People publish it month after month! They don't fall short of enthusiasm to do that! What happens next as a result of such violent adherence to Srila Prabhupada, such desperate, militant adherence? In one of the *asrams* where these people were doing this, they still go on with *sankirtana*. Since the *asram* is located in quite a cold zone, before going out on *sankirtana*, they drink some vodka to Srila Prabhupada in order to warm up and go out to distribute: for Srila Prabhupada! *Sankirtana-yajna ki!* This is what happens to people. Unfortunately, all this is true stuff, I am not making up anything, I'm not exaggerating at all in this particular case. This is what Srila Prabhupada says, *nisidhacar*, the next logical step: one loses the ability to follow the principles of pure behavior. And it all starts very innocently; it all begins exactly with the fact that in one way or another I focus on the faults of others.

The next step is most wonderful; it was worth going all this way. It is called *kama*. Lust becomes completely uncontrollable and devours me whole. A person who does this naturally and gradually forms material tendencies in his mind. You see, I have come to the path of *bhakti* in order to get rid of these tendencies but I am giving vent to the most subtle tendency of all – to relish, as if innocently, finding faults in others. Very soon, step by step it gets grosser and grosser until it gets back to its original normal state. The problem is that a person is not able anymore to enjoy just ordinary *kama*, he needs to do this in a perverted way. He cannot, there is no longer such a taste in all that whereas the need to enjoy is still there.

Yesterday I was told yet another story that struck me, about a Vaisnava I know. He joined ISKCON, he was a highly intelligent person. He accepted initiation then, at a certain point, he started throwing mud at his guru. First he began offending the Vaisnavas, then he began offending his guru, he began writing in the Internet, he organized a campaign, he left ISKCON and went to Narayana Maharaja. For some time he belonged there. He began offending the Vaisnavas there. He offended Narayana Maharaja and left ignominiously. He went to Radha Kunda, to Ananta Das Babaji. There he very diligently performed *bhajan*, learned Sanskrit, learned Bengali, everyone admired him, he perfectly knew the *siddhanta* and everything else. He got driven out of there. The last thing he announced was "I offer myself in the capacity of a guru for young girls." (laughter) Is it funny? It is very sad, actually. This is what happens to people when they do not ... Once again, I sincerely apologize to all those whom I somehow or other mentioned, but it was only in order to illustrate all these points; these are real things that happen to us if we are not careful.

Following this, concluding all this, is *puja*, honor. Respect, honor, worship. One starts to demand being worshipped. Srila Jiva Goswami makes a similar analysis in his "Bhakti-sandharbha" where he explains the consequences of *aparadhas* or offenses. He says that at first *kautilya* or hypocrisy appears in a person, then *asraddha* or faithlessness appears, after *asraddha* a quality appears that he calls *bhagavan-nistha-cyavaka-abhinivesha* – focus on external things. Focus on things that destroy my *nistha* towards Bhagavan, my faith in Krishna. Next is *bhakti-saykhyilyam*, his *bhakti* becomes very lazy, his *bhajan* becomes lazy, he cannot focus on *bhajan* because the mind is already completely elsewhere. After that, *sva-bhakti-kritam-manitam*, pridefulness or pride for one's own achievements in *bhakti* crowns it all, it becomes the topmost achievement of it all. One starts competing with others. We can catch these tendencies in ourselves in small things, in the details. What does competition with other Vaisnavas mean? The very spirit of rivalry or jealousy towards the others means that I want respect only for myself. *Bhakti* itself, the nature of *bhakti*, is that it makes one willing to

cooperate; *bhakti* is love and love means that I love everyone, I try to do things together with the others. Imagine a dark night in Vrindavan. Krishna is standing under the Vamsi-vat, playing His flute, calling everyone; the *gopis* are running from all directions. And one *gopi* is tripping another up. One *gopi* is running, while another ... and she is rejoicing, "Ahh! One less! (laughter) There will be more for me!" Yesterday I said that Srila Prabhupada said that your love for me will manifest in the extent to which you will be able to cooperate with each other and the people heard that that but mistook it to mean, "Your love for me will manifest in the extent to which you will be able to compete with each other." The difference is small – to cooperate or to compete. *Sva-bhakti-kritam-manitva* or *puja* – the desire of honor for oneself, the desire that only I should be respected, everyone should know just me, all this is the final stage of *vaisnava-aparadha* which happens to a person.

Srila Prabhupada concludes all this description with a very sad phrase, I'll read it, "Therefore one's heart is again filled with dirt and becomes harder and harder, thus starting to resemble the heart of a materialist." Again, this is a very sad thing, and unfortunately, one can get even more contaminated if he is careless and inattentive to all this.

Commenting on this verse, Bhaktivinoda Thakur explains that there are three kinds of Vaisnavas: *svanistha*, *parinistha* and *nirapeksa*. I am not going to explain in detail all this, it's not so important for all of us. But he says that *svanistha*-Vaisnava is a Vaisnava, who performs *bhajan* on his own; his material tendencies begin to manifest in the fact that he gets more and more dependent on others in his *bhajan* or devotional service and that instead of serving pure Vaisnavas he starts serving some rich people. *Parinisthita-bhakta* is the preacher. Outwardly he shows everyone how firmly he is following everything while internally being unable to cope with his attachment to material things. In the *nirapeksa*, in the Vaisnava who has accepted renunciation, this starts to manifest in the fact that he starts collecting money from everyone as much as possible and that he associates with materialists all the time. I have promised you that there will be a solution to this problem. Now there will be a happy end. Having scared you I must by all means give a "Happy End". There are a few minutes left to tell about it.

Raghunatha Das Goswami says in this verse, why should you bathe in this urine? Bathe in pure nectar. Good advice, isn't it? There is one problem: the mind does not want to bathe in nectar. The mind has no attachment to Radha and Krishna. It has no attachment to thinking about Them, reading about Them. Prahlad Maharaj himself explains, despite that people are listening about Krishna from others, despite trying to think about Krishna themselves, despite trying to achieve some combination of both, their mind is unable to think of Krishna, the proclivity to Krishna does not arise, *bhakti* does not manifest itself in their hearts. Has anyone thought why that is? Why can't we just stupidly apply this advice? Although it is actually possible to even stupidly apply this advice, however, there is one secret. Bhaktivinoda Thakur explains (if it wasn't for Bhaktivinoda Thakur it would have been very difficult for us to understand this), why a person does not get attached; instead, his uncontrolled senses lead him to hell. *Punah punas carvita-carvananam* – again and again he chews what has already been chewed. Mind just refuses to go there. Why? Because inside we have a certain most subtle concept or a subtle ego which we have not given up, even having taken up the path of *bhakti*. And as long as we don't give it up ... Bhaktivinoda Thakur said that there is only one solution to all this – humility. If I've taken up the path of *bhakti*, I must surrender myself with complete humility. I must stop being proud because as soon as this soap bubble of pride envelops my "self", it will be taking in all kind of dirt that will be accumulated there. Therefore, Bhaktivinoda Thakur says, there is one single solution to this – humility.

He is writing – I'll now quote his purport to this verse of the "Manah-siksa", listen very carefully, "As soon as the mind allows trifle thoughts to come in, immediately deception or hypocrisy appears in it. Hypocrisy starts attacking the soul again. But, he says, when one's heart has been completely cleansed by humility, it will never again open its doors to deception." We need one single thing – complete, absolute humility. In this humility I must fold my palms and say, "Yes, I am like this. But I don't want to be like this anymore." this constitutes honesty to oneself. In this complete humility I must say, "That's it!" This complete humility begins with my surrendering this most subtle concept, my false ego, to my guru. It is in our relationship with our spiritual master that I can do this. Krishna explains this in the "Bhagavad-gita" (4.34):

tad viddhi pranipatena  
pariprasnena sevaya  
upadekshyanti te jnanam  
jnaninas tattva-darsinah

In his relationship with guru one must practice humility, complete humility – humility of body, mind and speech. I must surrender all of myself. I must humbly ask question, I must bow down, I must serve, reflecting on what he wants. In the process of this my heart will be purified by humility and will never open the door to this deception. In other words, guru will give me *sambandha* or connection with Krishna. Through the connection with the spiritual master I will become aware of this connection with Krishna. When I have a relationship with Krishna, I will develop interest in everything related to Krishna. Now I'm not interested in this because I have no connection with Him, because our connection is with something different, because our pride makes us constantly focus on material things, on the material world. In other words, only in relation to guru can we give up this subtle concept. Now we take up the path of *bhakti*, but we have this most subtle framework that makes up our ego. This is a most subtle thing somewhere in there, deep inside, in our mind, it envelops our consciousness, our "self". We come and say, "I surrender." We surrender everything – our body, our mind, everything. We don't surrender only this very last thing. From everywhere around and from this tiny little thing then everything else is regenerated. This is why it is so important to have a guru. Those who issue this magazine "Back to Prabhupada", the ritviks, they cannot understand this simple thing, that one still needs a guru. One must actually understand what his guru likes and what he doesn't like and act for him, not for oneself. The humility that appears in the mind is when a person does not act for himself, when I want to serve, that is to do what the other person wants me to do, not myself. With no actual relationship with the spiritual master this is practically impossible because I will still continue in one way or another to retain my subtle pride. Sooner or later it will overgrow with fat and thick flesh. The subtle will become gross. This is the secret of *bhakti*. *Bhakti* means to find this problem in myself and start coping with this problem. Therefore, where does *sadhana-bhakti* start? What is the first item of *sadhana-bhakti*? *Guru-padasraya tasmad* – that is why. Why? If I want to achieve something serious on the path of *bhakti*, the first step I must do prior to anything else is *guru-padasraya tasmad*, I must go to the spiritual master and take shelter of his lotus feet. I must give up everything else, *guru-padasraya tasmad*. After that comes *krsna-diksadi siksanam* – I must take *diksa*. People usually think that *diksa* that's all. I've received *diksa* and now I am free to go. I've got the most important thing – I've been given a name, beads, Haribol! After that I must receive *siksa*. And after that – *visrambhena guror seva* – this is the base, the foundation, everything else will follow: 64 rounds of mantra, Deity worship, *arcana*, all these *mudras*, yoga. If a person does not do this, *guru-padasraya tasmad krsna-diksadi siksanam* and further on *visrambhena guror seva* – if he doesn't do these first three things, everything else has no meaning. This is an ongoing process. People think that *diksa* is everything. *Diksa* is the very beginning. *Diksa* was given to young boys who started studying the scriptures. People think I've got *diksa*, what else do I need? *Diksa* is the first step. After that

there must be *siksa*. *Siksa* means I try to do what I'm told, I try to serve not myself, but do what I'm told, fulfill all these things. As a result humility appears. Humility allows me to attain *sambandha* or relationship with Krishna through my relationship with the spiritual master because it is the spiritual master who gives this connection, no one else can give us this connection. And when there is no connection there is nothing.

I've told this story about Srila Prabhupada's disciple, Rayaram. Satsvarupa Maharaja said so many good things about him. But he also tells the story when this Rayaram approached him and said, "I have intellectual honesty. This intellectual honesty does not allow me to completely follow Swamiji." What does he mean? He means this most subtle concept that has remained from my previous life and does not allow me to follow completely. As a result, one will sooner or later leave and go who knows where. But it is called in a very beautiful way, it is not called by the rude word 'pride', he does not say, "I have pride that does not allow me to ..." I have what? What a beautiful word, can you see that? 'Intellectual honesty'. And there might be various things that one will dress it all in, but the point is that as a result no true humility will appear and as a result of that there will be no true relationship with Krishna. Once again, the meaning of our relationship with guru is not to make yet another cult of personality. Guru is one who gives us *sambandha*. I would like to read Srila Prabhupada's letter where he is warning us against this. Ultimately, Guru gives us connection with Krishna. This is a letter from Srila Prabhupada to Govinda Dasi. He wrote a very nice thing, a very important one. In her letter Govinda Dasi wrote to him how she loved him. Sometimes we love our spiritual master very much but this is not what the spiritual master needs. Listen to what Srila Prabhupada writes, "I liked very much those beautiful feelings you've described in your letter. However, you should never forget that all our activities are carried out in accordance with the *parampara* originating from Lord Krishna. Therefore, your love must be directed not so much towards the physical manifestation of the guru, but towards the spiritual message he carries. By lovingly serving the teachings of our guru we prove our love for his physical manifestation."

Srila Prabhupada immediately noticed this thing. In no case should we just ... Because it can be just another form of deception: we focus on the physical manifestation of the spiritual master. Srila Prabhupada immediately sees into the very root and says, your love should be for what he teaches, for what he has brought. Satsvarupa Maharaja tells about his dream. He once had a dream; that was the first time they went with Srila Prabhupada somewhere and had a retreat and a *kirtan*; then he saw an amazing dream. He saw a beautiful young man who was standing surrounded by a huge crowd of people who were glorifying him and saying something. He realized that it was Srila Prabhupada, that it was Swamiji. The young man was amazingly beautiful. At the same time he couldn't understand why he was looking so different. He knew it was the same person he was serving, but why was he looking different? He started mentally asking him the question, "Swamiji, is that you?" And a reply came to him that, "Yes, it's me." "And why do you look so different?" An answer came to him that, "Because if I came in this appearance, people would follow my beauty, not my teachings."

There is a huge number of gurus who try to gain followers in some cheap ways. Srila Prabhupada knew that could end in tears for him. Here he speaks about minutest things: we must be devoted not to the cult of personality, we must be devoted to what he teaches and surrender to what he teaches, we must overcome this most subtle obstacle that envelops our soul because if we do not get rid of it, it will ultimately prevent us from going to the end, will prevent us from truly hearing about Radha and Krishna. If we attain this *sambandha*, or humility, if we attain love for Krishna, then everything else will come to us – happiness, everything else that we are looking for. I know that the time is over but I need a few more minutes.

I have an amazing article with me and I wanted to read all of it, but probably there is no point in reading it all. It is called "My *bhajan*" and is written by one of Srila Prabhupada's godbrothers, where he is analyzing all these problems; however, I will read three paragraphs of this article so that you could recognize yourselves in it, in what he's writing about and eventually hear the happy solution to it all. Listen:

"Once I swore to perform Sri Krishna *bhajan*, but gradually I forgot about it. If we look outwardly, I'm kind of engaged in Sri Krishna *bhajan* but actually it's long since nothing delights my heart except for thoughts of my own pleasures. Previously, when I had the opportunity to do something for Sri Krishna, I deemed that to be the greatest fortune and should now such an opportunity arise I will not know where to escape from it. Previously, when I had the opportunity to serve Gurudeva, I was glad that I wasn't living in this world in vain, and now serving Gurudeva is nothing but boredom. What an inspiration it used to be to serve the *sadhus*, the *bhaktas* and the Vaisnavas. Now, even when asked to do something for the Vaisnavas, in response I feel only dull irritation. Not hearing continuous dithyrambs in my address, without getting most humble obeisances every second and offerings of the most honorable seat, most expensive gifts, the tastiest treats, I start to resent. Anxiety about my own reputation in most cases does not let me express my indignation aloud and I have to keep this outrage within myself. But if there were no such privileges, I'm not sure whether I would be able to go on posing as a devotee."

And then he is writing a very interesting thing, "Every day I sing the glories of Sri Hari, Guru and the Vaisnavas, but gradually I am becoming aware of my non-difference from Hari, Guru and the Vaisnavas. And I myself take their seat, cherishing the hope to get the whole world serve me, including the Vaisnavas and Sri Bhagavan Himself." When I say that we should serve the Vaisnavas, I mean who? Myself. We hear that we should serve the Vaisnavas and think, "Yes, a nice philosophy." But I should never consider myself to be a Vaisnava, I should never identify in this way. There is a lot of nice things written here.

"I can't say that the thought of why I find myself in such a deplorable condition and of regretting it does not come to me at all. Sometimes I think that probably intentionally or not I have committed some *vaisnava-aparadha*. After all, everything starts with a *vaisnava-aparadha*. First you lose *bhakti* or forget about it, then gradually comes the spirit of enjoyment and duplicity, which fully devour a *sadhaka*. Sometimes I even kind of realize what *aparadha* exactly I have committed and against whom, but I do not have enough courage to plead guilty, the sense of self-esteem prevents me from doing so, *pratistha*, and I feel awkward in front of people. I lack the determination to pray to this Vaisnava for forgiveness and apply all my efforts in getting his mercy. I care more about how to impress the others and entertain the laymen in order to gain their imaginary admiration. There is no time left to think about pleasing of Sri Hari, Guru and the Vaisnavas. To provoke the ignorant crowd on reverence in my address I sometimes resort to a secluded *bhajan* and sometimes to collecting alms from door to door, but even that does not suffice for my insatiable mind. I am forced to resort to other means." And he goes on writing in this way, there are many nice things ... Another quote, "I have forgotten my previous goal, the vows I have made before Sri Gurudeva. For me, as the servant of Sri Krishna there isn't and there cannot be any other business or interest beside service to Krishna and His entourage. Then why, having taken up the path of spiritual service to Krishna, in aspirations to the supreme ideal, I, having parted with that elevated hope, am deeper and deeper sucked into the quest of paltry temporary and ending sufferings and pleasures? I am thinking about this without being able to comprehend it."

And then he describes a lot of nice things, but in the end there is an optimistic conclusion, "So, is there no hope? There is! I trust there must be. True, the circumstances has proved my disqualification. True, I have not overcome the test sent to me; nevertheless, I will not lose spirit and will persist in my *sadhana*, I will persist in my *bhajan*. My eternal Lord, Patita Pavana, my merciful Prabhu, will by all means have mercy on me. *Krishna-kripa-karibena* – I must have full confidence in Krishna's showing *kripa*, mercy, to me rather than ... (Maharaj quotes a Bengali proverb, 'if the boat has a hole it will sink'). One who is rowing in a boat with a hole in it is thinking, "It hasn't sunk yet but it will, by all means." When a man feels that he has made mistakes he may fall into such a state or such despair ... Therefore, he says, "No, row, row, you fool! Help will come and the bank is near." This example gives me strength. Whatever happens, I will not give in to despair! Bhagavan is *purnananda*, there is nothing in Him except *ananda*. His desire is to bestow *ananda* and nothing but ananda, bliss, and there can't be any other desires. Nothing but *ananda* can He emanate; everything is under His will and nothing happens against His will. Consequently, whatever His will might be, behind it there is the desire to make me happy and nothing else. I am His property, His wealth, He will surely protect me, He will surely save me! There is no doubt about that!"

Further on he quotes a very important verse from "Shrimadl-Bhagavatam", if a person has slipped on the ground what can he steady himself on? Only on the ground itself. Therefore, for those who have committed a crime against You, You are the only refuge, o Lord. Again and again remembering these words, in my service I'll be constantly praying to *bhakti* and to Bhagavan so that they give me the strength to surrender myself to Them – irrevocably and forever, begging for Their forgiveness. By Their mercy *bhakti* will become my only motive, the other desires will easily go away and I'll be happy in serving the *tadii*, those who are infinitely dear to Sri Krishna. My *bhajan* is my service to *bhakti* and Bhagavan."

That's all, thank you very much. Two more words. Thank you very much for listening to me. I've been speaking all this only for my own purification. All the problems I was speaking about are inherent to my mind. Raghunatha Das Goswami is teaching us here to be able to very honestly and very frankly see it all in ourselves and understand that we do not need anything else, everything else is nonsense, and that it will never make us happy. To do this we must take devotional service very seriously. It's never too late to start, Krishna is infinitely merciful and can give us complete happiness. Therefore, in our *bhajan* we must show two qualities. I talked about this yesterday and the day before and will restate it once again. One is honesty or simplicity, frankness; the second is determination to go to the end by any means. If we have these two qualities we will certainly be successful on this wonderful path of *bhakti*. Thank you. Srila Prabhupada ki! Jaya!